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PAPERS RELATING TO THE

ABORIGINAL TRIBES OF THE CENTRAL PROVINCES,

LEFT IN MSS

BY THE LATE REVD. STEPHEN HISLOP,

MISSIONARY OF THE FREE CHURCH OF SCOTLAND

AT NAGPORE:

EDITED,

WITH NOTES AND PREFACE,

BY

R. TEMPLE, C.S.I.,

CHIEF COMMISSIONER OF THE CENTRAL PROVINCES.

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1866.

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1871

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for ...

Witness my hand and seal of office
this ... day of ... 1871

PREFACE.

It is but too well known to all persons interested in the Nagpore Country that the Rev. Stephen Hislop, Missionary of the Free Church of Scotland at Nagpore,—a gentleman distinguished for all the virtues and qualities becoming his sacred profession, and for attainments in scholarship and in practical science,—died by accidental drowning on the 4th September 1863. During nineteen years of labour in the service of the Mission, he had diligently and perseveringly enquired, not only into the physical resources of the country, but also into the languages, the manners, the religions, the histories, and the antiquities of the people. In the pursuit of these enquiries, he investigated much regarding the aboriginal tribes inhabiting the territories now known as the Central Provinces, and especially regarding the Gond people. The results of this investigation were embodied in several elaborate papers, which were intended for publication ultimately in a complete form, but which were inevitably left scattered and incomplete at the time of his sudden and lamented death.

It was naturally considered by the late Mr. Hislop's relations and friends, that these valuable and important papers should not be lost to the public, but should be examined, collated, and prepared for publication, in a manner which (though falling far short of what the author himself would have produced had he lived) might yet present the work in a sufficiently intelligible shape. At first there was hope that some gentlemen possessing more or less of literary leisure might be found to fulfil the task of editing these papers. But it is difficult to secure such assistance in these Provinces. And at length, at the request of Mr. Hislop's friends, I undertook to have the papers brought out under my own supervision and direction. The work is now done, imperfectly no doubt, but as well as time and means permitted; and if not actually good, it is perhaps better than nothing at all.

Mr. Hislop had considerable opportunities and facilities for obtaining reliable and detailed information regarding, what are commonly called, the aboriginal tribes of this part of India. In the cold season of each year, he made tours by marching in the interior of the districts, and thus saw much of, and heard

much from, the people in their homes, their villages, their fields and their forests. He was generally accompanied by educated natives connected with the Mission, who helped him in securing full and correct answers to all queries. These were native catechists and preachers, either stationed in, or moving about, the country— and especially in Chindwara, the heart of the Gond region,—who recorded and transmitted facts to him. He was acquainted with various European officers and gentlemen who resided among, or otherwise came in contact with, these tribes, and who supplied him with information. He made use of all these several advantages with patience, assiduity, and research. He tested and verified the information thus accumulated, by extensive study of the works of other authors on the aboriginal races of India and of other countries.

These tribes will, from their numbers, their position, and their antecedents, be found worthy of the erudition and study which Mr. Hislop bestowed on all that belonged to them.

Though much imbued with Hinduism, they are yet quite distinct in race and language from the Hindus. Again, they are not all of one tribe, perhaps not even of one nationality, for some of their dialects differ altogether from others. By themselves, in the aggregate, they form an important section of the population. They are spread, thinly perhaps, but broadly, all over the large territories now known as the Central Provinces—from our extreme limits in one direction to our furthest frontier in another; from Bundelcund in the north to the Telooگوو coast districts in the south; from Malwa and Candeish in the west to the confines of Orissa in the east; and right through the very centre of the country, among the Vindhya Mountains which overlook the valley of the Nerbudda and the Sautpoora Ranges which bound the plains of Nagpore and the cotton-fields of the Wurda.

Among these tribes one, namely the Gonds, have formed political annals of their own, have wielded dynastic power in most parts of these Provinces, and have left architectural remains in attestation of former greatness. On this subject it may be well to transcribe some brief passages from my first Administration Report (for the year 1862):—

“The earliest dynasties in this part of India of which anything is now either recorded or remembered are those of the Gond-Rajpoots. But prior to these, and superior to them in civilization, there must have been several Hindu dynasties, which are only now known by architectural remains: some at

Jubbulpore on the banks of the Nerbudda; some in the hilly part of Chutteesgurh; and some at Bustar in the heart of the wilderness.

“The ancient Gondwána, or country of the Gonds, comprises most of the countries now included in the Central Provinces, both below and above the Sautpoora Range. The earliest settlers in the woods and hills and the oldest dynasties were Gond. The Gonds seem, without doubt, to have been one of the most powerful and important of the aboriginal races of India. Existing prior to the advent of the Hindus, they possessed their own forms of heathenism, which often are preserved entire and intact to this day, and which have always, and under all changes, impressed their mark on the character of the tribe. But some Gonds, while retaining their external and distinctive characteristics, adopted the Hindu, and some few the Mahomedan, religion. Thus there are seen in the present age, as respects faith and custom, three kinds of Gonds, namely the aboriginal Gonds, the Hindu Gonds, and the few Mussulman Gonds. In physique and morale all three seem much alike. The Hindu conquerors of the Gonds were principally Rajpoots. These intermarried with the conquered, and their descendents are called Rajpoots, and pride themselves on their descent. Most of the indigenous Rajpoots so called are really Gond Rajpoots. These mixed races, becoming acclimatised to countries that would have proved deadly to many civilized nations, spread themselves over wide domains, and in arms and policy emulated the achievements of superior tribes. Their original boundary in the south may perhaps have been the Godavery. If it was, they must have crossed that river, and extended far into the Dakhan.

“They formed from first to last four kingdoms within the present limits of these provinces. The northern kingdom had its capital at Mundla, and at Gurra (near the modern city of Jubbulpore) and dominated the greater part of the Nerbudda Valley. Of the two midland kingdoms, one had its capital at Deogurh on the southern face or slopes of the Sautpoora Range, over-looking and commanding the plains which now belong to Nagpore. Deogurh is now ruined and utterly desolate; but it was a city before Nagpore was even a village. The other midland kingdom has its capital at Kherla, a hill commanding the rich valley of Baitool, in the heart of the Sautpoora Hills. To this also belonged the celebrated forts of Gawilgurh and Nurnalla, both in the same range. The southern kingdom had its capital at Chanda on the Wurda, and comprised a vast, but wild, territory: it stretched far up to the north-east, and again, commanding

the Godavery, stretched far down to the south. These four dynasties existed at least some time before the formation of the Moghul Empire. They were brave and independent, but they could never have been rich or powerful. Still, each of them must have possessed an annual revenue of some lakhs of rupees. They were quite inferior in art and civilization to the Hindu and Mahomedan dynasties known in other parts of India; but still they each left architectural remains and monuments of great interest; at Mundla, at Gurra near Jubbulpore, at Chouragurh near Nursingpore, at Deogurh near Chindwara, at Kherla near Baitool, and at Chanda. These ruins, surrounded by, or adjacent to, the waste, or the rocks, or the forest, fill the modern enquirer with surprise, and attest the former energies of half-civilized races contending with the wildness of Nature. As the Mahomedan rule absorbed the different parts of Central India, it attacked these Gond Kingdoms in turn. The northern kingdom, however, in some struggles well known to local tradition, maintained something of its independence, though it may have lost many of its richer provinces. The southern kingdom also does not appear to have been entirely subdued, though it was rendered tributary; but its branches across the Godavery were carried away and added to the Mahomedan kingdoms in the Dakhan. That dominion indeed spread over both banks of the Godavery; and up to a recent period the strip of territory on the left, or Nagpore side of the river, belonged to the Nizam. The midland kingdom was at all events rendered tributary, and its Princes were, by force or influence, converted to Islam.

“ Besides these four kingdoms there was a Gond Rajpoot dynasty at Wurungal in the Dakhan. When that place fell to the Mahomedan, the Raja fled northward across the Godavery, and established himself in wild independence among the inaccessible forests.”

But besides forts, palaces, and tombs, they have in some parts of the country left traces of works wisely designed for material improvement. On this point, it may be proper to insert the following passages from my official report on the river Wyngunga :—

“ This tract, as already seen, lies between a low range of hills and a river, having an average breadth of thirty miles. Though partly champaign, it is yet much broken up and diversified by hills and jungles. Advantage has been taken of the undulations in the ground and the streams permeating it, to construct a regular tank system. These are not so large as the lakes mentioned in the upper basin of the Wyngunga; but are second to them

alone. This tract belonged to the Gond dynasty of Chanda, who, probably established at a later period, were comparatively more civilized; and these have left behind them a noble mark on the land. In 1865, after visiting these tanks, I caused a letter to be written to the local authorities, which, as it conveyed impressions on the spot, may furnish a few extracts to make up the description, as follows:—

‘The number and size of these tanks is certainly remarkable. In some parts they even cluster thick round the feet of the hills. From the summit of the hill, called “Pêrzagurh” by the Gonds, and “The Seven Sisters” by the Hindus, no less than thirty-seven tanks were counted as distinctly visible.

‘These tanks are indeed the pride and ornament of the district. They are, as the people themselves told the Chief Commissioner, the very life of the place. They are the object to which much of the industry and capital of the people are devoted; and are the main source of agricultural wealth. The two staples are rice and sugarcane—and both are entirely dependent on the water supply for irrigation from the tanks. Not only have large, indeed sometimes very extensive, sheets of water been formed by damming up streams by heavy earthwork dykes, but masonry escapes and sluices and channels have been constructed. Some of the sluices, as head works for irrigation channels, present an almost elaborate apparatus, creditable to the skill and ingenuity of the people.

‘With many, perhaps with most, of the largest tanks, the works were in good, even capital repair.’”

Thus it is that some knowledge of these tribes must be useful, indeed almost essential, to the various Officers engaged in the Civil Administration of these Provinces.

Though these people have in bygone ages lorded it over the plains cultivated with regular husbandry, they live in recent times, for the most part, in the hilly and wooded tracts. These are the tracts which yield those vast supplies of timber wood and fuel; those extensive seams of coal; those iron ores; those mineral riches; that lac dye, and many other jungle products, which constitute in the mass so large a part of the resources of these Provinces. In all efforts that are being, or may yet be made to utilize these resources, an acquaintance with the people who dwell in these often desolate and inaccessible tracts, is really requisite.

It behoves especially those who are employed in the conservation and management of the forests—a department of fast-growing importance—to learn all about the hill tribes whose co-operation is necessary to departmental success, and over whom influence can be won only by conciliation. Regarding the important position occupied by these people in the hill districts, the following passage may be extracted from my second Administration Report, for 1863:—

“One great cause of wastage and destruction of the forests is what is called “Dhya” cultivation. This “Dhya” cultivation is practically a substitute for ploughing, and a device for saving the trouble of that operation. It is resorted to by hill people, who are averse to labor, and have little or no agricultural capital. The method is in this wise: A piece of ground on a moderate slope is selected, clothed with trees, brushwood, and grass; the trees are cut down in November, the brushwood and grass are set fire to in May, the charred ground is left covered with ashes; in the beginning of June quantities of seed are placed at the upper end of the slope; the rains descending wash the seed over and into the prepared ground; no ploughing or any other operation is resorted to. There springs up a plentiful crop, which has to be watched all day and night, till it is cut. If not so watched, it would be eaten up by wild animals. In this manner all the pulses are raised. Besides this culture, there will be a few fields around the homesteads, regularly ploughed, and growing superior products. The pulses, however, form the staple food of the hill people in four districts,* and in many parts of districts adjacent to them. The population dependent mainly on Dhya cultivation may be a million

*Mundla.
Seonee.
Chindwara.
Baitool.

or more. Unfortunately the best ground for this peculiar cultivation is precisely that where the finest timber trees like to grow. It may be hoped that by degrees these hill people will learn a better mode of cultivation. But to prohibit the Dhya cultivation, would be to drive this widely-scattered population to despair. Though rude and ignorant, they are not destitute of spirit and endurance. They have clans and Chiefs; they are always predatory; and they have on occasions shown themselves capable of armed resistance. If by a prohibition of their favorite culture they were reduced to any distress, they would resort to plunder, and especially to cattle-stealing. And it is to be remembered that the great pasturage whither the cattle from the plain districts resort, is situated in their country. And if they were not in the country, the last state of the forests would be worse than the first. For then the traces of human habitation, settlement, and clearance, would disappear. The foresters and the woodmen could no longer live in, or even enter into, the wilderness, rank and malarious with uncleared jungle, and overrun with wild beasts. These animals are already so destructive as to constitute a real difficulty. The only check upon their becoming masters of the forests is the presence of the hill tribes.”

There is much in the character of these tribes to attract

British sympathies. They are honest and truth-telling; they are simple-minded; though superstitious, they are yet free from fanaticism; they have great physical endurance. Their courage is remarkable: the instance is freshly remembered in the Chindwara District, where an English officer was saved from instant death in the grip of a panther by the bravery of a Gond hunter: and still more recently, a wounded officer on the Godavery was rescued from the wild beasts by his native hunter.

In former days, the bane of all these tribes has been the drinking of ardent spirits, and even wilful and deliberate drunkenness. But of late years radical changes in the management of the excise have removed many temptations from their way. And it is the concurrent testimony of all persons, European and Native, most competent to judge, that a marked reform in the habits of these people has been setting in of late.

While a knowledge of these aboriginal tribes is thus seen to subserve so many practical uses, it will not be without its scientific and ethnological value. For it is the opinion of the best informed persons, that in their languages and religions, these people have much in common with the wild races of other parts, both of the Indian peninsula and of the Asiatic continent; and that numerous points of interesting comparison suggest themselves.

Such, then, very briefly, are the tribes for the elucidation of whose character Mr. Hislop devoted so much of his heavily-taxed time and thought. From the inevitably incomplete and fragmentary papers which he left, those which follow have been selected for publication in the order as below:—

- I. Essay.
- II. Vocabulary.
- III. Songs and descriptive *precis*.
- IV. Appendixes, consisting of miscellaneous memoranda.

To each paper have been appended such notes or other explanation as seemed to be required.

The words in the Gondi, the Muâsi, and other dialects, are written in the Roman character; all these languages being destitute of any written character of their own. But it is supposed by some well able to judge, that the Oriental Devanâgri character would afford much better means of conveying the sounds of the words of these dialects as really pronounced by the people. This point may deserve consideration,

as a mission to the Gonds has recently been commenced by the Free Church of Scotland at Chindwara; and as hereafter schools for secular instruction in Gondi may be established there.

Though the preparation of these papers may be imperfect, still the labour of several gentlemen has been given to it, whose assistance I have pleasure in acknowledging. They are, Mr. G. Barclay (Superintendent of the Chief Commissioner's Office), the Rev. Mr. Baba Pandurang (of the Free Church of Scotland Mission), and Syud Noor (the Meer Moonshee of the Secretariat).

And though this work must necessarily be altogether inferior to what it would have been had it been completed and brought out by its author himself, yet the publishing of it, even in this broken shape, seems desirable, in justice to the subject, and from regard to Mr. Hislop's memory,—a memory which is revered and beloved by all who knew him; is respected by all scientific persons interested in the practical advancement of these Provinces; and is cherished by the natives, for whose moral and lasting welfare he laboured so long.

N A G P O R E : }
31st October 1866. }

R. TEMPLE,

*See too Report on the Buxar Zemindary
by Col^l C. Elliot, in N^o 91 of Madras
Journal of Literature & Science, New Series,*

PART I.—ESSAY

Note by the Editor.

THIS Essay, by Mr. Hislop, on the aboriginal tribes of the Central Provinces was not left by its author in exactly the shape in which it is now presented. It appears from the autograph manuscript that he first composed an Essay on the aboriginal tribes of the Nagpore country before the incorporation of that territory in the present Central Provinces. Afterwards he enlarged his design so as to embrace the whole of these Provinces; and he obtained more specific information regarding the subdivisions of the Gond tribe in particular. This induced him to amplify that portion of the essay which related to the Gonds, and to include among the Gonds proper two tribes (the Málias and the Kolâms), which he had reckoned among the other aborigines. For these, or for some such reasons, he began to rewrite his essay. But at the time of his death, he had proceeded only so far as the specification of ten out of the twelve sub-divisions of the Gonds. Thus there are two manuscripts—the first, being the original, carried to its conclusion; the second, being the rewritten, or revised essay, carried only a short way into the subject.

It seemed, therefore, desirable, even necessary, to make up one new essay out of these two manuscripts; following the rewritten essay, so far as it goes, and taking the rest from the originally-prepared manuscript. On examination of the papers, I have found that this adaptation is quite feasible, and is the best means of carrying out the intention of the author to the utmost that is now possible. Thus, although the essay which follows has something of compilation and re-arrangement, yet it contains nothing that is not to be found in one or other of Mr. Hislop's two manuscripts above described; and it comprises everything essential that is to be gathered from them.

To the essay, as now published, are appended as foot notes various annotations taken from Mr. Hislop's manuscript. Some hesitation was felt in ordering the publication of these notes, for they were incomplete at the time of the author's death; it was often very difficult to decypher them; and sometimes they contain references to authorities not now obtainable at Nagpore, and, therefore, are not always capable of being verified. But so far as verification has been practicable, it has been made. And though the notes are not by any means what they would have been had they been finished, still they have been put into a readable shape: and, even with their unavoidable imperfections, they may be useful, and may, at least, give some idea of Mr. Hislop's minute and extensive research.

THE NEW YORK PUBLIC LIBRARY ASTOR LENOX TILDEN FOUNDATION

Faint, illegible text, likely bleed-through from the reverse side of the page. The text is arranged in several paragraphs, but the characters are too light and blurry to transcribe accurately. Some faint words like "THE" and "NEW" are visible at the top left.

ESSAY on the Hill Tribes of the Central Provinces.

BESIDES the general population of the Central Provinces, consisting of a great preponderance of Hindus and a small minority of Mahomedans, there are various tribes residing in the hilly and jungly districts, of whom comparatively little is known. Though among these there are diversities of dialect, and in one instance a complete difference in language, yet there are some features which are possessed by all in common.

Physical appearance.—All are a little below the average size of Europeans, and in complexion darker than the generality of Hindus. Their bodies are well proportioned, but their features are rather ugly. They have a roundish head, distended nostrils, wide mouth, thickish lips, straight black hair, and scanty beard and moustache. It has been supposed that some of the aborigines of Central India have woolly hair; but this is a mistake. Among the thousands that I have seen I have not found one with hair like a Negro. A few indeed have curly locks, as a few Britons have: but I have not met with one inhabitant of the forest who exhibited any marked resemblance to the African race. On the contrary, both their hair and their features are decidedly Mangolian.

Dress.—All are scantily attired; but what they want in clothing they make up for by the abundance of their ornaments and beads, of which they are passionately fond.

Character.—All are endowed with an average share of intelligence and a more than ordinary degree of observation. Shy in their intercourse with strangers, they are not wanting in courage, when there is an understood object to call it forth. Truthful in their statements, faithful to their promises, and observant of the rights of property among themselves, they nevertheless do not scruple to plunder those to whom they are under no obligation to fidelity. But the great blot on their moral character is their habitual intemperance. Besides their daily potations, a large quantity of liquor is an essential element in their religious rites. No festival can be held in the forest or village in honour of their deities; no birth, marriage, or death can take place in their families, without an excessive indulgence in ardent spirits. Their acts of worship invariably end in intoxication.

Literature.—Among none of our jungle tribes can the slightest approach to learning be said to exist. All are destitute of any written character of their own; and, with the exception of a very few individuals who have come in contact with Hindus, they are entirely uneducated in any other language.

Tillage.—The system of cultivation, which all prefer, is migratory, like that of the ancient Germans, and many forest tribes in Asia at the present day. Here it is called Dáhi or Dáhyá, and is essentially the same with the practice of the Torus, of the Terai, of the hill Cacháris, the Bodos, the Mikirs, the Kukis, the Rajmahalis, the Kôls, &c. On the Western Ghats, near Sattara, it is known as Dale or Kumari, and in the mountainous districts of Burmah it goes by the name of Toungya. In the hot weather they select some spot on a plateau or declivity of a hill, on which they cut down the brushwood and lop off the boughs of the larger trees, and place them in layers to dry. Before the beginning of the rains in June they set the whole on fire, and spread the ashes over the cleared space. On these, after they have been slightly mingled with the soil by the first showers, they scatter a variety of inferior grains, chiefly millet, along with one or two species of cucurbitaceæ. In sowing the castor-oil plant, and different kinds of pulse, they use a tool in some places somewhat resembling a hoe. The crops are not very productive the first season; but the following year, without any further sowing, they are more abundant. The third year the land is comparatively unremunerative, yielding little but grass; but the houses that had been erected at the place are still allowed to stand there until the cultivators have burnt down the jungle on another spot, when they remove thither with their families and property. They do not return to an old piece of ground till after the lapse of about 12 years, when they find it again covered with jungle, and requiring the same process of burning and cultivation as before. This rude system of farming is doubtless unfavourable to the growth of valuable timber. It is only on superior soil that Teak thrives, and, of course, these are the very soils chosen for Dáhi tillage. As a necessary consequence, Teak falls a sacrifice. This tree, as Captain F. G. Stuart, late Superintendent of Nagpore Forests, suggests, yields a large amount of ash, and our jungle cultivators are specially anxious to secure it for manuring their temporary fields; or, as they themselves allege, its large, broad leaves, catching and retaining the rain, cause a heavy drip, which washes out the grain—and hence they rest not till it is either cut down or deprived of its crown and branches. From such motives many parts of the country have been stripped of the finest forest

trees, and in their place has sprung up nothing but a worthless scrub.

Religion.— All introduce figures of the horse in their worship.

Marriage.— Among all, this ceremony does not take place until both bride and bridegroom have reached maturity. A consideration in the shape of money or service is always given to the father of the former. The nuptial rites are performed at the house of the latter. The expenses, which are considerable, are borne by the parents of both. Polygamy is permitted, though, from the straitness of their wordly circumstances, not commonly practised. On the death of either party the survivor may remarry ; but when it is a woman who a second time enters on wedded life, the rites are few and simple.

Death.— Both interment and cremation are observed. The old are often burned, though frequently also buried : the bodies of the young are always committed to the earth.

The above description is intended to apply only to those members of the hill tribes who adhere to their original customs. With respect to those who have conformed to Hinduism, several of the remarks will not hold good. Of the points of resemblance, some may have been produced by similarity of circumstances, and others may have been borrowed by one tribe from another.

Whether any indicate a community of origin, will be considered towards the conclusion of this paper.

THE GOND RACE.

The name of Gond, or Gund, seems to be a form of Kond,* or Kund, the initial gutturals of the two words being interchangeable, as in *gotal ghar*, an empty house : from *Kotal*, a led horse, and *ghar*, a house. Both forms are most probably connected with *Kondá*— the Teloo^goo equivalent for a mountain—and therefore will signify “the hill people.” And no designation could be more appropriate to the localities which the majority of them inhabit. Though they are also found residing in the villages of the plains along with the more civilized Hindus, yet they chiefly frequent the mountain ranges lying between 18° 40' and 23° 40' north latitude, and between 78° and 82½° east longitude. This tract somewhat corresponds with the old Mahomedan division of Gondwána, but differs from it in not reaching so far to the east and in extending considerably further towards the south-east. The

* I believe the above, and not the common aspirated mode, is the correct spelling of the name of the Orissa aborigines.

Moghul geographers seem to have included with the Gonds of Nagpore the Kôls on their east frontier, and to have been ignorant of the relationship between them and the inhabitants of Bustar. In the north, Gonds are met with about Saugor and near the source of the Hasdo ; on the east, they cross that river into Sargujá, where they border on the Kôls, and are found with Konds and Uriyas in Nowagudda, Kareal, and Kharond or Kálahandi ; in the south, they form the mass of the population of Bustar and a portion of the inhabitants of Jeypur (in the Madras Presidency), while they occupy the hills along the left bank of the Godavery, about Nirmul ; and on the west, they are intermingled with the Hindus of Berar for 30 miles from the right bank of the Wurdah, and, along the Kûrs, extend along the hills both north and south of the Narbadda to the meridian of Hindia, where they give place to the Bhils and Nahals.

In such a large extent of country, as might be expected, they are divided into various branches, and distinguished by specific names. The classification adopted by themselves is into twelve and a half castes or classes, in imitation of the Hindus. These are: Ráj Gond, Raghuwál, Dadave, Katulyá, Pádál, Dholi, Ojhyál, Thotyál, Koilábhutál, Koikopál, Koiám, Mádyál, and an inferior sort of Pádál as the half caste. The first four, with the addition, according to some of the Kolám, are comprehended under the name of Koitor—the Gond, *par excellence*. This term, in its radical form of Koi, occurs over a wide area, being the name given to the Meria-sacrificing aborigines of Orissa and to the jungle tribes skirting the east bank of the Godavery, from the apex of the delta as far up nearly as the mouth of the Indrawati. Its meaning is evidently associated with the idea of a hill; the Persian name of which, *Koh*, approaches it more closely than even the Telogoo, *Kondá*. I need scarcely, therefore, add that it has no connection with the interrogative *Koi*, as some have supposed, nor has Koitor any relation to the Sanskrit *Kshatriya*, as suggested by Sir R. Jenkins. Though there are a few of the more wealthy Koitors who would gladly pass themselves off as Rajputs, yet the great majority of those known by that name resent, with no small vehemence, the imputation of belonging to any portion of the Hindu community. The sacred thread of the twice-born, instead of being an object of ambition, is to them a source of defilement.

The Ráj Gonds are so called because they have furnished from their number most of the families that have attained to royal power. They are widely spread over the plains and mountains of the province of Nagpore, and are found in Berar and

the jungles south of the Wurdah, as well as those north of the Narbudda. The Raghuwál and Dadave are more limited in their range, being confined chiefly to the district of Chindwára. These three classes generally devote themselves to agriculture. They eat with each other, but do not intermarry. The Katulyá, though not a very numerous class in regard to individuals, is extensively scattered. It includes all those who, originally belonging to one or other of the preceding Koitor classes, have begun to conform to the Hindu religion and to ape Hindu manners. Professing to be Kshatriyas, they have invested themselves with a sacred thread, and make great efforts to have their claim allowed, by contracting marriage with needy Rajpoot brides. With scrupulous exactitude, they perform the prescribed ablutions of their adopted faith, and carry their passion for purification so far as to have their faggots duly sprinkled with water before they are used for cooking. At the time of dinner, if a stranger or a crow come near them, the whole food is thrown away as polluted. These practices, which other Koitors regard with profound contempt, are gaining ground among the rich. It was only one or two generations ago that the Zemindar, or petty Raja of Kheiragad,—the present bearer of which title still carries in his features unmistakeable traces of his Gond origin,—was received within the pale of Hinduism; and similar transformations, though at a more distant date, seem to have been undergone by the royal dynasties of Bustar, Mundla, and various smaller principalities. This tendency to claim connection with Rajpoots is not peculiar to ambitious Gonds: it prevails among the Bhils of Malwa, and is not unknown to the wandering Keikádís of the Dakhan, both of whom boast of being Yádawas, or Powárs, or some other equally high born section of the Kshatriyas. On the other hand, there was a temptation in the days of Aurangzib, when Mahomedanism was rampant, to adopt that religion. In comparison with the Bhils, however, few of the Gonds actually made the change. The only instance that has come to my knowledge is that of Bakht Buland, the Rajah of Dewagad, who was converted to Islam when on a visit to Aurangzib at Delhi. Still his descendants, though adhering to this change of creed, have not ceased to marry into Gond families; and hence the present representative of that regal house is not only acknowledged by the whole race about Nagpore as their head and judge, but is physically regarded a pure Ráj Gond.

The Pádál, also named Páthádi, Pardhán, and Desái, is a numerous class found in the same localities as the Ráj Gonds, to whom its members act as religious counsellors (Pradhána).

They are, in fact, the *bhats* of the upper classes,—repeating their genealogies and the exploits of their ancestors, explaining their religious system, and assisting at festivals, on which occasions they play on two sorts of stringed instruments, named Kingri and Jantur (yantra). For their services they receive presents of cows or bullocks, cloth, food, and money. The birth or death either of a cat or dog in their family defiles them; and from this uncleanness they cannot be free till they have shaved off their moustache, purchased new household vessels, and regaled their caste fellows with a plentiful allowance of arrack. These have assumed the name of Ráj Pardháns, to distinguish themselves from a subdivision of the same class, which is degraded to the rank of a half-caste; consisting of those who in the vicinity of Nagpore speak Marathi, play on wind instruments of brass, and spin cotton-thread, like the outcast Hindus.

The Dholis are so styled from the kind of drum (dhola) which they are in the habit of beating. They also play on a kind of wooden clarionet, named Surnai; and at marriages, where they exercise their musical powers, they prompt the women when they hesitate in their songs. The Nagárchis are a subdivision of this class, whose instrument is the kettle-drum (nakara). These are also known by the name of Chherkya in the more jungly districts, where they are employed as goatherds. The wives of both Dholis and Nagárchis act the part of accoucheurs in Hindu as well as Gond families.

The Ojhyál follow two occupations—that of bards, as their name implies, and that of fowlers. Like the two classes to be next mentioned, they lead a wandering life; and in the villages which they pass through, they sing from house to house the praises of their heroes, dancing with castanets in their hands, bells at their ankles, and long feathers of jungle birds in their turbans. They sell live quails, the skins of a species of Buceros, named Dhanchidiyá, which are used for making caps, and for hanging up in houses in order to secure wealth (dhan) and good luck, and the thigh bones of the same bird, which fastened around the waists of children, are deemed an infallible preservative against the assaults of devils and other such calamities. Their wives tattoo the arms of Hindu women. Of this class there is a subdivision, who are called Máná Ojhyál. Laying claim to unusual sanctity, they refuse to eat with any one—Gond, Rajpoot, or even Brahmin, and devote themselves to the manufacture of rings and bells, which are in request among their own race, and even Lingas and Naudis, which they sell to all ranks of the Hindu community. Their wives are distinguished by

wearing the cloth of the upper part of the body over their right shoulder, whereas those of the common Ojhyál, and of all the other Gonds, wear it on their left.

The Thotyál, *i. e.* the maimed, or inferior class, are also known by the more honorable appellation of Pendabaryá, or minstrels of God. Their songs are in honor of their deities; but the divinity whose service they find most profitable is the Goddess of small-pox—the power of Mátá being equally dreaded by Hindus and Gonds. Hence they are frequently called Mátyál, though among Hindus they wish rather to be styled Thákurs. They may be seen travelling about with a kawad over their shoulder, from one end of which is suspended a bambu box, containing an image of their favourite goddess, and from the other a basket, designed to be the receptacle of grain and other gifts. A tambourine (daph) is their usual musical instrument. To their sacred occupation they add the trade of basket-making; while their women acquire a knowledge of simples, and practise the art of physic in rural districts.

The Koilábhutál are the third class of itinerants. Their occupation, however, is neither of a religious nor secular kind, but consists in making a profit of vice. Their women are dancing girls, in both senses of the word. They follow their profession chiefly among the Hindus, it being reckoned disreputable by the people of their own race. The Bhimá, not included in our list, are found in the north-east of the Bundara District. Though they resemble the Koilábhutál in their habit of dancing in the villages through which they pass, they are believed to abstain from their open depravity.

Unlike the three preceding, the Koikopál are a settled class, devoted entirely to the employment of cow-keeping—Kopál being the Gondi corruption of Gopál. They have the epithet of Koi., *i. e.* Gondi, prefixed to distinguish them from other Ahirs living in the province of Nagpore, of whom three subdivisions, the Kánojiyá Gwálwanshi, and Malhá, speak Hindi, while the Dudh Gowars use Maráthi.

Of the remaining two classes on the list, *viz.* the Mádyas and Koláms, some account shall now be given.

The name of the Mádyá subdivision of Gonds* seems to be derived from Mará, the Gondi term for a tree. In Bustar they are also called Jhorias, probably from Jhodi, a brook. Every-

*Inhabitants of Soonchoor Talook generally Gonds, with a few Holiers. Most of the Gonds, *i. e.* Mádyas, subsist on roots and flower of Mhowa dried in sun, of which latter

where they are wilder than the Gonds commonly so called; but on the Beilá Dilá Hills, which run south-east parallel to the Godavery, and where they are known by the name of Mádians, they are perfectly savage.

On the east of Chánda District the men wear no covering for their head or for the upper part of their bodies, and constantly go about with a battleaxe in their hands. The women deck themselves with 30 or 40 strings of beads, to which some add a necklace of pendant bells. Bangles of zinc adorn their wrists, and a chain of the same metal is suspended from the hair, and attached to a large boss stuck in the ear. But the greatest peculiarity connected with their costume, is the practice, which prevails in the more remote districts, of the women wearing no clothes at all; instead of which they fasten, with a string passing round their waists, a bunch of leafy twigs to cover them before and behind. The Rev. Mr. De Rodt says that this practice was reported to exist south of the Kól country,† which he visited about 1840 or 1841. His allusion may refer to the Juangas, who fell under the personal notice of Mr. Samuells in 1854. This custom was observed by Mr. Samuells to exist also in Orissa. In his notes on them in the Bengal Asiatic Journal, Volume XXV., page 295, Mr. Samuells states the somewhat interesting fact, that the practice is traced up to the command of one of their deities when reproving the women for their pride. A similar custom is said to obtain among the Chenchawas that inhabit the jungles between the Mádians and Masulipatam; and it did exist till about 30 years ago among the Holiers in the vicinity of Mángalur.

In their villages bothies for bachelors are universal. Everywhere they are extremely shy in their intercourse with strangers: but on the Beilá Dilá Hills they flee at the approach of any native not of their own tribe. Their tribute to the Raja of Bustar, which is paid in kind, is collected once a year by an officer who beats a tom-tom outside the village, and forthwith hides himself, whereupon the inhabitants bring out whatever

eat 4 seers for every seer of rice. All armed with bows and arrows, and good marksmen. Gonds and Holiers live long about Soonchoor. Even when old they cut wood, make mats, and build houses.—*Tuke*.

A thief is beaten out, according to Tuke. The Gonds are honest among themselves (see Macpherson). Dr. Walker's fugitives robbed.

In Ruga and Chikhilnada Talook chiefly Gonds.

Dr. Walker's men said: Near Buster town dress of Gonds simply a bit of cloth $1\frac{1}{4}$ cubits long, and 7 or 8 inches broad, called in Hidustani a "langoti;" their heads and bodies bare; food—rice, and dal of green gram. Coarse cloth brought by Mussulman merchants from Madras and Nagpore to Marunkah, where blind Bhopal Deo lived.

† The Bhils have bows with bambu string, like Mádians.—*Tod*, p. 34.

they have to give, and deposit it on an appointed spot.

Religion.—They have one great festival in the jungles, at the beginning of the monsoon, before they sow their crops, for which a priest (Seadi Mánji) goes round and collects contributions. The ceremony consists in setting up stones in a row, to represent their gods, daubing them with vermilion, and presenting the accustomed offerings. On gathering in their crops, they have a day of rejoicing in their respective abodes.

Birth.—The separation of a mother lasts for a month, during which no one touches her, and unless there are grown-up daughters, she is obliged to cook for herself.

Marriage.—On the east of Chánda District the chief part of the nuptial ceremonies is confined to one day. In the morning, about 7, a bower having been erected near the bridegroom's house, the two young people are led into it and made to stand up together, when a vessel of water is dashed upon their heads from above. They then put on dry clothes, and sit down in the midst of their friends, who lay on their heads some grains of rice. The marriage is completed by an exhortation from the parents. On the east of Arpeili Zemindary, which is farther south, the ceremony commences in the morning by setting up at the door of the cow-house a row of carefully washed stones, with one in the middle, to represent the "great god." Round all a thread is passed, and each is honoured with a black mark, made with a mixture of charcoal and oil. A brass drinking vessel is placed in front of the chief deity, into which each married woman drops four cowries, which become the property of the principal man of the village. They then present their offerings, burn incense, and sprinkle water three times before their gods, whereupon they retire to the house for refreshments. At noon the nuptials are solemnized, commencing with the pouring of water on the heads of the young people as before. Their clothes being changed, and the bridegroom having received from the head man a dagger, which he is to hold during the remainder of the ceremony, he and his partner are both seated at the door with the corners of their garments knotted together; and a white mark having been applied to the forehead of each, water in which saffron and lime have been mixed, so as to form a red liquid, is carried round them thrice, as an honorary gift, and thrown away. The elder people are seated near, and music and dancing are kept up for two or three hours among the unmarried youth of both sexes. In the evening, at the sound of the tom-tom, the people again assemble, and similar rites are repeated, as also on three occasions the following day. With

the customs in the wildest parts of the country I am not acquainted.

Death.—When a Mádiá dies, the relatives kill and offer before his corpse a fowl. They then place the body on a bambu mat, and four young men lift it on their shoulders. All the neighbours, calling to mind their own deceased fathers, pour out, on the ground, a handful of rice in their honor; then turning to the corpse, they put a little on it, remarking that the recently departed had now become a god, and adjure him, if death had come by God's will to accuse no one, but if it had been caused by sorcery to point out the guilty party. Sometimes, it is said, there is such a pressure exerted on the shoulders of the bearers, that they are pushed forward and guided to a particular house. The innate is not seized at once; but if three times the corpse, after being taken some distance back, returns in the same direction, and indicates the same individual, he is apprehended and expelled from the village. Frequently, also, his house shares the same fate. The body is then carried to a tree, to which it is tied upright and burned amid the wailing of the spectators. Funeral rites are performed a year or eighteen months after the cremation, when a flag is tied to the tree where it took place. After sacrificing a fowl the friends return and eat, drink, and dance at the expense of the deceased man's family for one or more days, according to their ability. The dancing is performed by men and women in opposite rows, alternately approaching to, and receding from, each other. On occasion of these funeral festivities it is reckoned no sin for a virgin to be guilty of fornication, though such conduct is strictly forbidden at other times; and unfaithfulness in a wife is punished by the husband with death.

Names of men: Bursu, Kutmánji, Máhingu, Newara, Tiyá, and Wárlu. Women: Ledi, Máhingi, Masi, Semi, and Tomi.

The Kolâms extend all along the Kandi Kondá or Pindi Hills, on the south of the Wurda River, and along the table-land stretching east and north of Mánikgad, and thence south to Dántanpalli, running parallel to the western bank of the Pranhítá. The Kolâms and the common Gonds do not intermarry, but they are present at each others nuptials, and eat from each others hands. Their dress is similar; but the Kolâm women wear fewer ornaments, being generally content with a few black beads of glass round their neck. Among their deities, which are the usual objects of Gond adoration, Bhimsen is chiefly honoured. In the celebration of their marriages they follow a custom, which

prevails also among the Khonds, as it does among the tribes of the Caucasus, and did among not a few of the ancient European nations.* I mean the practice of carrying off a bride apparently by force. When a young man desires to enter on the connubial state, two or three friends of the family, having heard of a suitable partner in the neighbourhood, and most probably having come to a good understanding with her relations, proceed thither on their errand of abduction. The men in the village, who see what is going on, do not interfere, and the opposition of the matrons is easily overcome. The nuptials are celebrated at the bridegroom's house; after which he and his bride pay a visit to the family of the latter, and the friendship, which had seemingly been interrupted, is formally re-established.

This completes the account of the twelve tribes, as specified in the earlier part of this Essay.

The following are further particulars regarding the Gond nation generally:—

Personal appearance.†—They are about the middle size of natives, with features rather ugly, though among those living in Hindu villages I have seen a considerable approximation to the Hindu type of countenance. They have been said to possess curly hair: but this is a mistake.

Dress.—The men seldom wear more than a piece of cloth around their waists (dhoti) and a small kerchief about their heads. The more civilized, in addition, throw a loose cloth (ángwastra) over the upper part of their body. The women, besides a lower garment, which is tucked up so as to expose their thighs and legs, wear a sádi (cloth), which passes like a broad sash over the back, and is somewhat more spread out in front upon the chest. The men are fond of silver or brass chains round their ears and a narrow bangle at their wrists. The women tie up their hair into a knot behind, which in the Bundara District they adorn with a profusion of red thread. Their ears above and below are decked with a variety of rings and pendants: chains of silver are suspended from their necks; big brass bangles, named sinum, enclose their wrists; and the backs of their thighs and legs are tattooed down to their ancles,‡ on which they wear plated ornaments (kharging).

* A dance among the Benuas, during which the bride-elect darts off into the forest, and requires to be captured by the bridegroom.—*Nicol. Art. Khonds. Calcutta Review*, p. 31., Vol. V.

† See description of Physique of Khonds—*Calcutta Review*, p. 41, Vol. V; intellectual, p. 42—30, Vol. V.

‡ Their cloths can't go with them to heaven; but the marks are the only thing that does. The Ojha and Thota women only tattoo when about 20 years of age, before or after marriage. First make the forms with juice of Biwali and lamp black with four needles. The forms of the tattoo are a peacock, an antelope, and a dagger. The mark is done on the back of the thighs and legs: the operation is painful, and the patient requires to be held down. The hair sometimes naturally curls; but so does that of Hindoos, Europeans, &c.

Food.—They make two meals a day: their breakfast, consisting generally of gruel, and their supper of some boiled coarse grain, with pulse and vegetables. Occasionally this routine is varied, when the chase or a religious festival has provided them with the flesh of deer, hog, goat, or fowls.*

Social position.—In the plains, where they are mingled with Hindus, the Gonds take rank above Mahárs and other outcasts. In this honor they are partly indebted to the political influence which some of their race have retained up to the present day. Indignity cannot be heaped on those whose kindred are known to be at no great distance the owners of property on which even respectable Hindus are content to live.† But it must be confessed that the Gonds have acquired their honorable position, in a considerable degree, by yielding to the prejudices of the Hindus. Though their own principles admit of the slaughter of cows, yet, in deference to the feelings of their more powerful neighbours, they abstain from the practice, and, if I mistake not, do not partake of the carrion, which Mahárs are ready to devour. In many cases the wish to stand well with the followers of the dominant faith has led them in a great measure to embrace it and surrender their own; and some of their Thákars or Zemindars, or, as they are sometimes called, Rajas, have used their utmost endeavours to be recognised as Kshatryas, by contracting marriages with needy Rajput brides.‡ The family at Kheiragad has succeeded in this attempt. On the other hand, there was a temptation in the days of Aurangzib, when Mahomedanism was rampant, to adopt that religion: and we find that this change was actually made by Bakht Buland, the ancestor of the Raja of Dewagad. Still the present representative of that regal house, though adhering to the change of creed, has not ceased to marry into Gond families—and hence is acknowledged by the whole race about Nagpore as their head and judge, and is, physically, a pure Ráj Gond. In their hill retreats the Gonds are left to their own standard of respectability; but when they have there another

* At Nagpore women at 9½ a.m. eat millet, bread, and díl. Men eat at noon when released from work, and sup at 9½ p.m. on vegetables. Husband and wife don't dine together. At Kamptee same hours, only early part gruel, made of rice flour boiled in much water. At night they eat rice and pulse.

† INHERITANCE.—After death of father family remain together, or if the sons wish to separate they divide the property equally. They may give their sisters some ornaments or cloth, but the latter have no share.

‡ The tendency of the Gond Rajas to claim connection with Rajputs. Chohan Bhils—*Tad*, p. 34; and even Kooroos—*Dr. Balfour*. In Aurangzib's time we find these Gond Princes in Mundilla, Deoghur, and Chanda; and, according to Kafee Khan, the tribute in cash, jewels, and elephants taken from the two latter was very great.—*Scookins*, p. 41.

jungle race living among them, as on the range of hills north of Ellichpoor, they generally are the *patêls*, or head men of their villages; and their neighbours occupy an inferior position.

*Houses and Villages.**—When residing in the midst of a Hindu population, the Gonds inhabit mud houses, like the inferior sort common in the Dakhan. But in the jungles the houses are of wattle and daub, with thatched roofs. The internal arrangements are of the simplest kind, comprising two apartments, separated from each other by a row of tall baskets, in which they store up their grain. Adjoining the house is a shed for buffaloes; and both house and shed are protected from wild beasts by a bambu fence. The villages are situated on table-lands, or on slight elevations above the general level of the country, and they seldom number more than 10 houses, and more frequently contain only 3 or 4. But, however small the village may be, one house in it is sure to be the abode of a distiller of arrack.

Occupations.—In the immediate vicinity of the city of Nagpore, and of all British stations throughout the province, the Gonds have entered into the service of Europeans as grass-cutters. In rural districts they are employed as assistants in farm labor by Hindu cultivators, or sometimes plough a few fields for themselves in the usual way. In the jungles, as we have seen, they dispense with the plough, and adopt the nomadic system of tillage. In places of mixed population, some of their women add to their husband's gains by tattooing the forehead and arms of Hindu females. In their own wilds the men increase the means of their family's subsistence by hunting, in which their chief reliance is on their matchlocks, though in some of the more remote parts they kill their game with arrows, which most shoot in the common mode, but others in a sitting posture, their feet bending the bow, and both hands pulling the string. When they go out on such expeditions, and frequently at other times, they carry a small axe and knife for lopping off the branches that might obstruct their path.

Religion.—Though the Gond pantheon includes somewhere

* Khond houses are of boards plastered inside; thatched; in two rows.—*Calcutta Review*, Vol. V., p. 46. At Hutta, in the Bundara District, the Gond houses are of bambu tatti, daubed with mud; thatched; with veranda; 2 doors, one front and the other behind no windows; divided by tatti or by baskets of grain—larger half with door, in which they cook and eat; other dark, in which they keep goods, vessels, &c. Around single houses is a compound. But in the jungle houses are in two rows, with compound behind. They keep cows, sows, buffaloes, fowls, but no horses, except those who are rich. Cows are yoked to the plough, where the plough is used.

about fifteen gods, yet I have never obtained from one individual the names of more than seven deities. These were Bádu Dewa (the great god), who in other districts is called Budhál Pen (the old god), Mátiyá (devil or whirlwind), Sale, Gángará (little bells), or more properly Gágará, Pálo, Gadawá, and Kham; or, as enumerated by another, Badú, Mátiyá, Salei, Gángaro Mal, Pálo, Chawar, and Kank. The above lists were furnished to me by worshippers of seven gods near the Mahadeva Hills. To the "great" god, common to all the sects, the adherents of these deities join Kuriyá and Katharpár. Besides these, I have heard at various times the names of Kodo Pen, Pharsi Pen, and Bangárám; and the Rev. J. Phillips, who visited the Gonds at Amarkantak, mentions Hardál as the principal object of veneration there.*

What are the characters or offices of these deities, whose very names are so imperfectly known by their worshippers, it is vain to inquire from any Native authority. I have been left therefore merely to conjecture, and would wish my remarks on the subject to be received simply as suggestions. It appears to me that Budhál Pen is the same as Burá Pen,† the chief god among the Khonds. Perhaps Hardál may be the synonym near the source of the Narbadda. Mátiyá‡ I would suppose is a name for the god of small-pox, who is also one of the Khond divinities, and may be identical with Bangárám, afterwards to be mentioned. Sale may probably be the god who presides over cattle-pens (Salo). Kuriyá may denote the deity who takes care of the tribe (Kûl), or, as it is frequently mispronounced, (Kûr). Kattarpár may correspond with the Katti Pen of the Khonds, *i. e.* the god of ravines. Kodo Pen is considered by the Rev. J. G. Driberg, in his "Report on the Narbadda Mission, 1849," to preside over a village, and

* Jungoo (war or wild). Royata is also given, to whom they pray on eighth day of the Dusara; make a circle of a pusti, and in middle fill jaggery, and make with their hands rays like the Sun's, and so make a half moon with Bhumuk, and fry both in oil.

† Sun god and Moon god.—*Calcutta Review*, Vol. V., p. 55. The Bhumuk of the Dewalwada said his gods were Bhimsen and Matadewa, who, he said, was same as Sun. Boorapennee, god of light, Supreme in other districts. Bellapennee, Sun god.—*Church Mission Intelligencer*.

According to Lieut. Hill, the great sacrifices among Khonds take place at full moon of Poosum and Maghum.

At Dali 3 times: on 8th of Dusara, when new rice comes; 9th of Cheitum, when Mhowa flowers; in Jhiet, before rice sowing.

Among Khonds, to Pattooripennee a hog is sacrificed before sowing.

Boorapennee among ditto is worshipped at rice harvest.

Hill god (Soropennee), *i. e.* Durgudeo.—*Calcutta Review*, Vol. V., p. 57.

Bura Pen is worshipped once a year, at rice harvest; the worship lasts 5 days: a hog sacrificed.

‡ Mátiyá is not known by the three Gond women belonging to Nagpore whom I questioned, but is considered by Pahad Singh and Gadi Rawaji to mean a devil. It is the name given to a whirlwind, against which Hindus lift up their shoe and utter threatenings.

would thus be the counterpart of the Nadzu* Pen of the Khonds. But may it not signify rather the god who is believed to bless crops of grain, of which *Kodo* (*paspulum frumentaceum*) among Gonds is one of the chief? The name of Pharsi Pen, who is represented by a small iron spear-head, may possibly be formed from Barchi, which in Hindi denotes a spear, on which hypothesis this deity would be the equivalent of the Khond Loha† Pen, the iron god, or god of war.

In the south of Bundara District the traveller frequently meets with squared pieces of wood, each with a rude figure carved in front, set up somewhat close to each other. These represent Bangárám Bungara‡ Bai, or Devi, who is said to have one sister and five brothers—the sister being styled Danteshwari, a name of Káli, and four out of the five brothers being known as Gantárám, Champárám and Náikárám, and Potlinga. These are all deemed to possess the power of sending disease and death upon men, and under these or different names seem to be generally feared in the region east of Nagpore City. I find the name of Bungara to occur among the Kòls of Chybása, where he is regarded as the god of fever, and is associated with Gohem, Chondu, Negrá, and Dichali, who are considered, respectively, the gods of cholera, the itch, indigestion, and death. It has always appeared to me a question deserving more attention than it has yet received, how far the deities who preside over disease, or are held to be malevolent, are to be looked on as belonging to the Hindus or aborigines. Káli in her terrible aspect is certainly much more worshipped in Gondwána and the forest tracts to the east and south of it, than in any other part of India. As the goddess of small-pox she has attributed to her the characteristics of various aboriginal deities, and it is worthy of remark, that the parties who conduct the worship at her shrines, even on behalf of Hindus, may be either Gonds, fishermen, or members of certain other low castes. The sacrifices, too, in which she delights would well agree with the hypothesis of the aboriginal derivation of the main features of her character. At Chánda and Lánji in the province of Nagpore, there are temples dedicated to her honour, in which human victims have been offered almost within the memory of the present genera-

* In worshipping Pidzu Pen and Bura Pen Khonds call on Bura and Tari and the other gods.

† Loha Pen, a piece of iron or an iron weapon is buried; fowl, rice, and arrack are offered in grove. Village god, Nudzu Pen. Horatin Ko (*Tickell*, p. 800) are spirits of the forefathers of a newly married woman—worshipped on the road, invoked in sickness.

‡ Bungara, or ram, may be a deity named from Sontal and Ho,—generic word for god. V. 12. There is a goddess named Pangara.—See *Tickell*, IX., p. p. 799, 800. Bhungara—a tribe among the Warális.

tion. The victim was taken to the temple after sunset and shut up within its dismal walls. In the morning, when the door was opened, he was found dead, much to the glory of the great goddess, who had shown her power by coming during the night and sucking his blood. No doubt there must have been some of her servants hid in the fane, whose business it was to prepare for her the horrid banquet. At Dantewáda in Bustar, situated about 60 miles south-west of Jagdalpur, near the junction of the Sankani and Dankani, tributaries of the Indrawati in Bustar, there is a famous shrine of Káli, under the name of X Danteshwari. Here many a human head has been presented on her altar. About 30 years ago, it is said that upwards of 25 full-grown men were immolated on a single occasion by a late Raja of Bustar. Since then numerous complaints have reached the authorities at Nagpore of the practice having been continued, though it is to be hoped that, with the annexation of the country, it has entirely and for ever ceased. The same bloody rite in the worship of Káli, as we learn from Major MacPherson, prevailed among the immediate predecessors of the present hill Rajas of Orissa, including those of Boad, Gumsur, &c.*

Whether Bhima,† who by Hindus is esteemed one of their greatest heroes, is to be regarded as borrowed from that nation, or lent to them, it is difficult to say. One thing is certain, that, under the name of Bhim Pen, or Bhimsen, his worship is spread over all parts of the country, from Berar to the extreme east of Bustar, and that not merely among the Hinduized aborigines, who have begun to honour Khandobá, Hanumán, Gunpati, &c., but among the rudest and most savage of the tribe. He is generally adored under the form of an unshapely stone covered with vermilion, or of two pieces of wood standing from 3 to 4 feet in length above the ground, like those set up in connection with Bangáram's worship.

But, in addition to the deities generally acknowledged, there are many others who receive reverence in particular local-

* Regarding Manko, compare *Indian Review*; where it is said that in Jeypur there is Manikoro—god of war; but afterwards it is remarked that Hindu chiefs before any great enterprise used to propitiate goddess Manikoro.

Toohmool are Meria-sacrificing Gonds.

The Sontal Marung Bura and his elder brother Manikó may be our Budhál, or Royata and his consort Manko.

The chief Khond deity, Bura Pen, however, is obviously our Budhál Pen.

† Bhiwasu is admitted to be chiefly a Gond deity, and to be named after Bhim the Pandu. About one coss south-west from Bajar Kurd (north of Parseuni) is a large idol of Bhiwasu, 8 feet high, formed into shape, with a dagger in one hand and a burchie (javelin) in the other. A Bhumuk is the Pujári; and the people repair to worship on Tuesdays and Saturdays, offering hogs, he-goats, cocks, hens, cocoanuts. The Patél of Awareghat, who is a Mussulman, gives Rupees 2; and Hindoo cultivators give rice for an annual feast, which takes place at the commencement of the rains, when the Bhumuk takes a cow by force from the Gowar, and offers it to Bhimsen in the presence of about 25 Gonds.

X described at page 40, N^o 11. Macdon Journal of
L. & S. New Series; the goddess is there said to

ities. It is the custom of the Gonds to propitiate, for at least one year, the spirits of their departed friends, even though they have been men of no note. But when an individual has been in any way distinguished,—if, for example, he has founded a village, or been its headman or priest,—then he is treated as a god for years, or it may be generations, and a small shrine of earth (Thápaná, or, more properly, Sthápaná), is erected to his memory, at which sacrifices are annually offered.

It has been stated that the Gonds have no idols. It is true they have no images in their dwellings, but at the scene of their religious ceremonies in the jungle there are for the most part some objects set up, either iron rods, stones, pieces of wood, or little knobs of mud, to represent their deities. Among these, when there is a number together, the representation of the “great god” usually occupies the chief place.

• Though one of their deities is styled the “great god,” yet, if I may judge of the whole race by what I heard in one of their districts, they hold that this chief of their divinities is to be distinguished from the Invisible Creator and Preserver of the World, of whom my informant stated they had a distinct conception, and to whom, in imitation of the Hindu agricultural population, they give the name of Bhagawán. According to this view their “great god” is only the first of their inferior gods, who are all looked on as a sort of media of communication in various departments between God and man, though, as is the case in every form of polytheism, the near, or visible inferior, receives more attention than the unseen Supreme.

Worship.—The Creator, as I was told by a Gond in the neighbourhood of the Mahadeva Hills, is occasionally adored in their houses by offering prayers, and by burning sugar (gul) and clarified butter in the fire.

The public worship of these forest tribes seems to be connected with their crops. In places, where rice is produced, there are three great days, when they leave their villages, and proceed to worship under the shade of a Saj or Ein tree (*Pentaptera tomentosa*),—1st, the day when rice begins to be sown; 2nd, when the new rice is ready; and 3rd, when the Mhowa tree comes into flower. The great festivals among the Bodos, of which there are four, appear, in like manner, to be associated with their crops.

In the wilder villages, near the Mahadeva Hills, Kodo Pen, as we learn from Mr. Driberg, is worshiped at a small heap of stones by every new comer, through the oldest resident, with fowls, eggs, grain, and a few copper coins, which become the

property of the officiating priest. Bhimsen, who is there regarded as the god of rain, has a festival of four or five days' duration held in his honour at the end of the monsoon, when two poles about 20 feet high, and 5 feet apart, are set up with a rope attached to the top, by means of which the boys of the village climb up and then slide down the pole. The same offerings are presented to this god as to Kodo Pen, with the exception of the money.

Ceremonies connected with Births.—A woman remains apart for thirteen days after her delivery. On the fifth day after the occurrence of a birth, the female neighbours are feasted: on the twelfth the male friends are similarly entertained: and on the thirteenth the purification is ended by giving a dinner to both parties. The child is named a month or two later.*

Marriage.—The expediency of a marriage is occasionally determined by omens. A vessel is filled with water, into which is gently dropped a grain of rice or wheat, in the name of the respective parties, at opposite sides of the vessel.† If these approach each other the union will be a happy one, and the marriage day is fixed. Another way of settling the question, is to consult some man with a reputation for sanctity, who sits and rolls his head till he appears furious, when, under supposed inspiration, he gives the answer. But frequently the matter is determined by personal negotiation between the fathers, who call in some neutral parties to name the sum that should be paid for the bride. This obligation is discharged on the day of the betrothal, along with a present of such things as are necessary for feasting the friends assembled at the bride's father's house on that occasion. On the day fixed for the commencement of the marriage ceremonies the bridegroom and his father go to the father-in-law's house with presents, which contribute again to the entertainment of the guests. Next day an arbour is constructed at the bridegroom's house, to which the bride is taken, and a dinner is provided. The day following, the two young people, after running round the pole seven times, retire to the arbour and have their feet washed. Pice (*i. e.* copper coins) are waved round their heads, and given to the musicians, when the ceremonies are concluded by a feast.

* Among Gonds of Kolit the child is named on 9th day; among the Hindus on 12th day.

† This omen is resorted to among the Khonds to determine a child's name—only it is: if grain swim at a particular ancestor's name.—*Calcutta Review*, p. 31, Vol. V. A few of every class—1 out of 1,000—become celebrities, and are received among Gosains.

They put turmeric and then ghee over whole body, and on a woman they put Kuku (red powder) besides.

*Funeral rites.**—The relatives of a deceased person are unclean for a day. The ceremonial impurity is removed by bathing. Some time after the occurrence of a death a sort of low square mound is raised over the remains† of the deceased, at the corners of which are erected wooden posts, around which thread is wound, and a stone is set up in the centre. Here offerings are presented, as in the jungle worship of their deities, of rice and other grains, eggs, fowls, or sheep. On one occasion, after the establishment of the Bhonsla (or Maratha) government in Gondwána, a cow was sacrificed to the *manes* of a Gond; but this having come to the hearing of the authorities, the relatives were publicly whipped, and all were interdicted from such an act again. To persons of more than usual reputation for sanctity, offerings continue to be presented annually for many years after their decease. In the district of Bundara large collections of rude earthenware, in the shape of horses, may be seen, which have accumulated from year to year at the tombs of such men.

Priesthood.‡—There is scarcely an institution among the Gonds that may properly be called priesthood; marriage, and such like ceremonies being for the most part performed by some aged relative. There are, however, some men, who, from supposed superior powers, or in consequence of their hereditary connection with a sacred spot, are held to be entitled to take the lead in worship. These men are named Bhumuks, Pujáris, &c. About the Mahadeva Hills the higher Pardháns act as Pujáris, and the lower as rude musicians: the Koitars seeming to look down upon both offices as somewhat menial. But in other districts the last mentioned class appear rather to take the lead as holy men, and many of them make use of their supposed sacred character to impose on their simpler neighbours. They profess to be able to call tigers from the jungles, to seize them by the ears, and control their voracity by whispering to them a command not to come near their villages. Or they pretend to know a particular kind of root, by burying which they can prevent the beasts of the forests from devouring men or cattle. With the same view, they lay on the pathway small models of bedsteads, &c., which are believed to act as charms to stop their advance. They are supposed to have the power of detecting

* They are buried at Kolutmára naked, as unmarried Kooroos are burned naked, with face upwards, and leaf of Rui (*Calotropis gigantea*) or Palas tree in the jungle, the head south, and the feet north. Sometimes they burn house of deceased and desert it.

† At Umret they burn the dead, and after burning ashes erect chubutrás, and at corners place tall red stones.

‡ Khond priests possessed of magical arts.—*Calcutta Review*, p. 59, Vol. V.

socery,* which is greatly dreaded, and, like the gipsies in this country, they are consulted by their more civilized neighbours on the fortunes of the future, which they read in the lines of their applicant's hand. At Mandanpur, about 100 miles north-west of the city of Nagpore, there is a Gond, named Sonsei, who boasts of the possession of miraculous powers. He and his sons are engaged in quarrying red ochre, the property of a Gond Ráui, who lives at Gandéi, still farther to the north-west. Near his quarry he has erected a sacred mound to the *manes* of his father, who was similarly gifted; and he uses the awe which attaches to this spot as a means of extorting money from the deluded Queen. Besides 5-16ths of the proceeds of the quarry, which he receives for the labour of himself and family in working it, he induces his superior to send him Rs. 10 (£5) every two years, on the pretence that his deified ancestor in the neighbourhood is angry, has turned the ochre into material of very indifferent quality, and will not be appeased until the sum named is spent in offerings. The sum is sent: a part of it is expended on fowls, a goat, hog, arrack, &c., which go to the entertainment of the cunning quarryman, and the remaining rupees go into his pocket.

Names of males among the Gonds: Bhádu, Chiná, Dhánu, Gondá, Jilu, Kokarrá, Mahingu, Pándá, Phágá, Ramnan, Rigá, Runa, Woja.

Of females: Birjo, Buto, Jámo, Jango, Mahingi, Mirgo, Peto, Renu, Súkaro, Sonaki, Polai, and Tumki.

Tribes connected with the Gonds.—Badiyás and Halwás.

The Badiyás are found in the Chindwára District, scattered from the town of that name to the Mahadeva Hills. They seem to be Gonds, who retain much of their original customs, but have conformed to the Hindus in language and some of their religious observances. They worship the gods of their ancestors under the shadow of the Saj tree; but they have adopted the use of idols of stone and brass, which they keep in their houses, and carry out only on the recurrence of their festivals, which are the same as those of the Gonds. Except in rare cases, they burn the bodies of their deceased relatives, and throw the ashes into an adjoining river. They observe

* Sorcery—See also the Beigas of Phillips, though some reckon them simply a distinct race. The Ojhas are bird catchers and exorcists. Goj Raj omens compared with Khonds.—*Calcutta Review*, p. 51, Vol. V. Numbers of unfortunate persons fall victims to belief in witchcraft.—*Tuke*, p.p. 811 and 807. (Ragapar). Diviner.—*Tuke*, p.p. 802 and 803. Sickness believed to come from supernatural cause.—*Calcutta Review*, Vol. V., p. 50. In Pondacole magicians are burned: three were so treated at Pipulpanka in 1834-35.—*Calcutta Review*, Vol. V., p. 53.

more of the Hindu feasts than is done by the great majority of the Gonds.

The Halwás* form a pretty numerous body in the districts of Bundara and Raepore and the dependancy of Bustar. In these parts of the country they seem to occupy a position similar to that of the Badiyás to the north-west of them, though they have perhaps still more imitated the manners of the Hindus. They wish to hold a respectable place in their village, and eagerly covet the distinction of wearing a sacred thread over their shoulder. This privilege, till recently, was sold to those in Bustar by the Raja of that principality, and such may have been the beginning of the practice among those in the more civilized parts of the country. But even there they still retain the custom of offering worship to their deceased ancestors, and presenting at their tombs the usual number of earthenware horses.

Admitting the identity of their origin with that of the Gonds, among whom they at present dwell, it is difficult to explain the abandonment by these Badiyás and Halwás of their mother tongue. Their case, however, is not singular, for the Gonds of Amarkantak have also laid it aside, although it is generally spoken in the district to the west of them as far as Jubbulpore. But in this instance we can see the reason of the change. Lying in the highway between the plains of Chutteesgurh and Sohagpore, they have constant intercourse with the Hindu merchants, who pass by that route, and have thus come to be more familiar with their language than their own.

Gáiti Gonds.

These call themselves also Koitars, and are as much Gonds in language and everything else as those who are known by no other name. Their chief peculiarity, which I have not found among common Gonds, though it may exist even among them, is to have in each village a separate tenement set apart for the occupancy of unmarried men during the night. This they call a *gotalghar* (empty bed house) and answers to the *dekha chung* of the hill Cacháris and the Nágás, and to *morang* among Abors or Padans. In some villages there is a like provision made for the unmarried Gáiti women. Mr. Samuells, who has given us some interesting information regarding the Juangas of Orissa, doubts the report he had heard of similar establishments existing among *them*; but I have been assured by my friend Dr. Shortt, that he found them in the villages which he visited

* Halwás won't kill bison or buffalo. In Soonchoor they are mixed with a preponderance of Gonds (Marrees). Halwás are mixed in Jeypur (*Tuke*) with Uriyas and Gonds.

in Keonjur. When the Gáitis have returned in the evening from their work in the jungle, where they are very industrious in cultivation and cutting timber, all the families go to their respective houses for their supper; after which the young men retire to their common dwelling, where, around a blazing fire, they dance for an hour or two, each having a small drum suspended in front from his waist, which he beats as he moves about, while the young women sit at no great distance accompanying the performance with a song.

Religion.—The worshippers of six deities could enumerate Budhál Pen, Saleng, Gágarál, Rayetal, and Purjál: but those, who are devoted to seven, could not mention more than Kodiyá, Supári Dewa, Sakra Báí, and Dewa Dulá, without having recourse to Hindu divinities.

Their great festival seems to be after the ingathering of the rice harvest, when they proceed to a dense part of the jungle, which no woman is permitted to enter, and where, to represent the "great god," a pice has been hung up enclosed in a piece of bambu. Arrived at the spot, they take down the copper Budhál in his case, and selecting a small area about a foot square under a tree, to be cleaned, they lay on it the pice, before which they arrange as many small heaps or handfuls of uncooked rice, as there are deities worshipped by them. The chickens brought for sacrifice are loosed and permitted to feed on the rice, after which they are killed and their blood sprinkled between the pice and the rice. Goats are also offered, and their blood presented in the same manner. Until prohibited by the Hindus, sacrifices of cows were also common. On the blood, arrack is poured as a libation to their deities. The pice is now lifted and put in its bambu case, which is shut up with leaves, wrapt in grass, and returned to its place in the tree, to remain there till it is required on the following year.

Names of males: Kanhu, Kokshá, Kopá, Maháru, Pundi, and Sáu.

Of females: Gursi, Konji, Konsi, Mahári, Mási, Milo, Min-kú, Silo, and Tursá.

Moria Gonds.

These are more civilized than the Márias. They form the bulk of the agricultural population in the north and centre of the Bustar dependancy. Beyond the east frontier, however, where they mix with the Khonds in Pátná, Kháron, and Jeypur, they are somewhat wilder, and devoted to the chase. With their

long hair tied in a knot behind, and their spare arrows hanging down from it by the barb between their shoulders, they pursue the deer of their forests, and at short distances (according to Lieutenant Hill) seldom miss in their aim. In these districts they are evidently immigrants, having come from the plains on the west, where they are separated from the Khonds by the physical character of the country, which would allow peculiarities of manner and language to spring up between the neighbouring tribes. Even now, however, the two are not much more distinct from each other, than are the Gáitis from the adjacent Márias. In Bustar the Moria villages generally contain individuals of a different race, as we find to be the case among the Khonds. And here we meet with the distillers of the Eastern Ghats, under the identical name of Sundis; and the Gáhindás of the same district are represented by the Gándás, who act as Kotwáls and weavers for their villages.

Religion—I do not possess detailed information regarding the mythology of the Morias; but from the names, Gágaru and Kodál, borne by their males, I would infer that they have somewhat the same gods as are recognised in the vicinity of Nagpore City. Major Charles Elliot states that their most common deities are the earth goddess, the hill god, and Bhim Pen. Of the first two there are no images in use: but a small hut, similar to those erected for the accommodation of the tiger god in the jungly districts of the Dakhan, is set apart for the people offering arrack and sacrifices in their honour. Before the two pieces of wood, representing the third, worship is regularly performed previous to the period of sowing. Of course, in every village, as in the other parts of the province, Bhawáni comes in for her share of superstitious reverence under the two forms of the small-pox goddess, and Máoli or Danteshwari, the counterpart of the great Káli at Dantewádá.

Marriage.—The marriage ceremony combines certain customs that we have already had to notice. As in the north-west of Chindwára, the expediency of a match is decided by what may be called the attraction omen. At the time appointed for the union oil and saffron, which have been employed in the worship of Bhim and the small-pox goddess, are brought from their shrines, and used to anoint the bride and bridegroom; who are then attired in the usual coarse cloth of the country, and have a yellow thread tied round their wrist; water descends on their heads in the bower; their clothes are knotted together; and sometimes they run round the marriage pole.

Names of males: Bádál, Bukál, Bóyál, Dhelá, Dhodi, Dorge, Gágaru, Gedi, Higál, Judahál, Kodál, Malál, Mulál, Milol, Musiál, Odhi, Pichke, Samáru, Surka. Suval.

Females: Gágari, Hinge, Judahi, Kodo, Káni, Sukali.

Naikude Gonds.

These have more than any other section of their race conformed to Hinduism. They inhabit the jungles on the north and south banks of the Pain Gangá, but especially abound in the tract between Digaras and Umárhed. They are found about Apárawa Pet, and as far as Nirmul, from whence, intermingled with Hindus, they are scattered westward nearly to Bidar. Of all the subdivisions of the Gond race, with the exception of the Halwás and, perhaps, the Badiyás, they have the most been influenced by Hinduism. They dress like Hindus, and will not eat beef. Some partly support themselves by the produce of the chase, which provides them with the flesh of the antelope, elk, and wild hog, and partly by collecting honey, wax, and lák for sale. The poorer classes earn a bare subsistence by cutting wood and grass. In the more considerable villages they cultivate land, and are employed by patéls or headmen as sipáhis. None of them have abandoned their aboriginal love for liquor. They are a terror to their neighbourhood by their depredations.

Religion.—Ancestor-worship forms an important part of their religion. They also acknowledge as deities Bhimsen and Rájubá, not to mention those dreaded by the Hindus as well as the forest tribes of their part of India,—Wághobá, the tiger god, and Márai, the cholera goddess. In the month of Cheitra these Gonds go on a pilgrimage to Sasarkund, a pool in the Mahur jungle, in which the Pain Gangá is said to be engulfed. Here in a gorge there is a huge stone rising out of the ground and covered with vermilion, which goes by the name of Bhimsen. In front of this, Naikude Gonds mingle with Ráj Gonds and Kolâms in acts of adoration. The order of the religious service seems to be the following: at 5 p.m., having cooked a little rice, the worshippers place it before the god, and add a little sugar. They then besmear the stone with vermilion, and burn resin as incense in its honour; after which all the parties offer their victims, consisting of sheep, hogs, and fowls, with the usual libations of arrack. The god is now supposed to inspire the Pujári, who rolls about his head, leaps frantically round and round, and finally falls down in a trance, when he declares whether Bhimsen has accepted the service or not. At night all join in drinking, dancing, and beating

their tom-toms. Early in the morning they partake of a meal and depart for their own houses. Those who are not able to go to the place of pilgrimage repair to the shade of a Mhowa tree, where they go through similar rites. Rájubá is worshipped in the month of Kártik, with ceremonies somewhat like the above. The tiger god is honoured with a jatra, or gathering, of two days at the village of Pipalgaum, south of Mahur, where Hindus, as well as Gonds, take part. On the 5th day of Shráwun a feast, named Jámbatas, is celebrated by the latter in their own dwellings; but to what god I am unable to say.

The services of a Brahmin are called in to name their children and to celebrate their marriages, which always take place before the parties have come to years of discretion. The influence of Hinduism is also seen in the prohibition against the remarriage of their widows.

The dead are either burned or buried. The relatives are unclean for two days. On the third day, the *manes* are worshipped in the usual Gond manner; and on every Saturday, and feast day thereafter, they are treated to incense and some of the family food.

Names of males: Bheisi, Bhutiya, Gontiya, Gunaji, Jhadiya, Manaji, Raji, Sambhu, Satwa, and Waghee.

Females: Bhimi, Chimmi, Eiti, Gadin, Gangi, Housi, Jaggi, Mukhi, Nousi, Rukhma, Satai, and Yennai.

Aboriginal tribes separate from the Gonds.—Kûrs.

We come now to a race, in language at least, quite distinct from any that have engaged our attention,—a race in that respect not allied to the Dravidian stock, but to the family which numbers among its members the Kôl nation. With the name of this last mentioned nation, the word *Kûr*, or *Kul* as it ought properly to be pronounced, is evidently identical, the *u* and *o* being frequently interchanged, as in Gond or Gund, Oriya or Uriya. The Kûrs are found on the Mahadeva Hills, and westward in the forests on the Tapti and Narbadda, until they come into contact with the Bhils. On the Mahadeva Hills, where they have been much influenced by the Hindus, they prefer the name of Muasi, the origin of which I have not been able to ascertain: unless it be that the word is derived from the Mhowa tree. Their food is of the most meagre kind. Though they have no objection to animal food, yet a considerable portion of their diet consists of a gruel made from the pounded kernels of mangoes and flowers of the Mhowa tree.

Religion.—The chief objects of their adoration are the sun and moon, rude representations of which they carve on wooden pillars.* After reaping their crops, they sacrifice to Sultan Sakadá, whom they suppose to have been some king among them in former times.

A feast is generally provided on the 4th or 5th day after a birth, and without any further ceremony the father, in the course of a month or two, gives a name to his child.

As among the Bodos, or, to quote a more illustrious example, like Jacob of old, a Kûr bridegroom, in the absence of the money demanded for his bride, comes under an obligation to serve his father-in-law for a certain number of years. The marriage ceremonial, which, like that of the Gonds, includes the tying of garments together and the running round a pole or Mhowa tree, concludes on the third day with a feast and dance; during which the newly married pair are carried about for some time on the backs of two of the company.

In some cases the dead are burned; but, for the most part, they are interred with their head towards the south. Near their villages they have a place appointed for burials, where, after having offered a goat to the *manes* of the deceased, they set up a rude representation of him in wood about 2 feet above the ground. There worship continues to be paid for at least a year.

Names of males: Bendu, Bongá, Dhokol, Naru, Sukáli, Surprái, and Tutá.

Females: Batro, Bádám, Irmá, Jáso, Mánjibakan, Pundiya, and Rajani.

Conclusion.

In looking over the vocabularies, which I have collected from the dialects of the above tribes, I find that among the words used by the different subdivisions of the Gond race there is the utmost similarity, and that these, with the exception of the vocables of the Kolâm and Naikude Gond dialects, agree more with the distant Tamil than the neighbouring Telogoo type of Dravidian speech. The dialects excepted, while exhibiting proofs of the modifying influence of Telogoo, retain enough of their original structure to show that they also were once more closely allied to the Tamil. In the additional list of words derived from a wandering tribe, named Keikádis, whose route

* According to Mr. Bullock, wooden pillars, with horse, sun, and moon, set up before house of married people. Nahals are not allowed music at their weddings. Nahals on north-east of Khandeish.

The Scythian origin of Kûrs and of Gonds might perhaps be inferred from Kodo Pen, and earthen horses, which are offered instead of living sacrifice. Gonds don't use horses or ponies much.

lies more remote from the Tamil country, than from Telingana or Cánadá, I find evidence of the same fact. Thus the Keikádi name for "fire"—*narpu*—agrees exactly with the Tamil term for that element, but differs considerably from the Teloogoo,—*nippu*,—and still more from the Canarese—*benki*.

As the language of the Kûrs is found within the territory assigned to the Gonds, it has been supposed to be another of their dialects. This seems to be the opinion of two such eminent philologists as Dr. Latham, and Mr. Logan of Singapore, who, I fear, have been misled by a list of words furnished by the first and, certainly, one of the ablest geological observers that ever sojourned in India—I mean Dr. Voysey. That list its complier distinguished as Kûr Gond. The vocabulary of the Kûr language, which I have drawn up, demonstrates that there is no relation between it and the Gondi, but that there is a connection, amounting almost to identity, between it and the speech of the Kôls.*

For the affinities of the Kûr and Kôl tongues we must look in another direction than the south of India. They must be sought at the foot of the north-east Himalayas, and still more among the Môngs of Pegu, and the Benwas, described by Captain Newbold, inhabiting the mountainous regions of the Malayan peninsula. Thus the word for "*water*" in the language of the Kûrs and Kôls, *dâ*; among the Bodos, Cacháris, and Kukis in the north-east of India, is *doi*, *di*, *tui*; among the Karens and Môngs in Burmá, is *ti* and *dat*; and among the Benwas of Malacca, *di*. Again, the word for "eye" among the Kûrs and Kôls—*med* or *met*—is among the Kukis and Mikurs in north-eastern India, *met* and *nek*; among the Karens and Môngs, *me* and *mot*; and among the Benwas, *med*. Time will not permit me to prosecute this investigation further, than to add that the first three numerals, which among the Kûrs and Kôls are *miá bára*, *ápíá*, are among the Môngs, *mue*, *bá*, and *pái*. May we not conclude then, that while the stream of Dravidian population, as evidenced by the Brahuis in Beluchistan, entered India by the north-west, that of the Kôl family seems to have found admission by the north-east; and as the one flowed south towards Cape Comorin, and the other in the same direction towards Cape Romania, a part of each appears to have met and crossed in Central India.

* Bhumiyas and Kûrs—this becomes Kôls on the east according to Bengali custom, Kooros on the south. Among rude tribes names for whole tribe are seldom found. It is their neighbours that know them in their collective capacity. Todd in his *Travels*, page 32, thinks that the name Bhomia is assumed by Bhils in a spirit of boasting. Bhumijs that are among Kôls speak Koli. As to the supposed aborigines of Bengal, see *Bengal Asiatic Society's Journal*, Vol. IX, p. 606. Bhoomijas are the exorcists.—*Tickell*, p. 709.

SOWRAH, AND KHOND WEAPONS, &c.

From a letter from the Acting Principal Assistant Collector, to the Acting Collector of Ganjam, dated 1st ultimo, "it appears that the weapons used by the Sowrahs are made by a particular caste called 'Arisi Paidivallu.' Ornaments worn by Sowrah women are purchased in the fairs below the ghauts. They are chiefly made of brass and tin. They wear white and red beads on their necks. These beads are purchased in the fairs below the ghauts, and are worn both by males and females. They do not make use of iron or brass vessels for cooking and other purposes. They use common earthen pots. Some of the Sowrahs buy cloths in the fairs below. Cloths manufactured in the hills are of a very coarse kind. A woman's cloth is generally 3 cubits long and 1½ cubits broad. A man's cloth is 6 to 7 cubits in length and half a cubit in breadth. Each costs about half a Rupee. In the hills, cloths are manufactured by the 'Paidies.' The faces of these cloths are made of red coloured cotton. Sowrahs make their own agricultural implements, such as ploughs, yokes, &c. All these things used by Sowrahs (the manager perhaps means specimens of them) will cost about 6 Rs., and they can be made into a package and sent by steamer. Sowrahs burn their dead together with all the things that have been in their use, viz, ornaments, weapons, cloths, &c., and afterwards bury the ashes and the remains of the burnt weapons, &c. Over this burying place they raise a house, which remains for about a year or so. It is not known whether anything will be found if any of the old burial places are now opened. Even if anything were to be found, it will be quite out of shape, as it will have undergone the process of being first burnt and then buried in the earth for a long time. Sowrahs also wear brass and other kinds of rings in the ears; their women wear brass 'Kodiyahi,' 'Andelu,' &c., on the legs and brass bracelets on the arms. All these will be about 4 Rupees and 12 Annas in value."

PART II.—VOCABULARY.

Note by the Editor.

THE following Vocabulary of the unwritten dialects of the aboriginal tribes is in all essential particulars the same as that left by Mr. Hislop, but has been re-arranged for this publication. In his manuscript, the alphabetical order of the words was not followed, though doubtless this would have been done had he lived to complete his work. He classified the English words according to subjects, beginning with nouns, which supplied the names of the primary objects of observation; such as the elements, the prominent features in the face of Nature, the minerals, and so on; then the relations in the human community, the members of the human body, the brute creation, the vegetable world. Next came numerals and adverbs. Then came a fairly large selection of adjectives, and, lastly, of verbs.

The English words having been thus classified, the design was to ascertain and record in the Roman character the equivalents in eleven unwritten dialects, namely Gondi, Gayeti, Rutluk, Naikude, Kolami Mádi or Mária, Mádía, Kuri or Muási, Keikádi, Bhatráin, and Parjá. Also in juxtaposition were to be entered the equivalents in the Telogoo and Tamil languages. It will have been seen from the Essay that Mr. Hislop considered that some affinity was discernible between some of these aboriginal dialects and the Tamil.

But this classification by subjects, however convenient for the rough draft of a vocabulary, in which the words would be entered as they were ascertained from these wild people in the sequence of ideas, would not be suited for publication, when the object is to facilitate reference. It has, therefore, been necessary to re-arrange all the words strictly in alphabetical order.

In several parts of the manuscript Vocabulary, there are breaks and blanks where the work was left unfinished. And for the *verbs*, the equivalents are only given in the Kuri or Muási, and not at all in the Gondi and the other dialects. All the breaks and blanks in the Gondi have been filled up from information obtained at Nagpore, which can probably be relied on. But it has not been possible to supply satisfactorily the deficiencies in the other dialects. This much, therefore, is unavoidably left wanting.

The Vocabulary thus made up comprises some 362 words. Though perhaps tolerably full for an unwritten dialect, it

probably does not contain *all* the words actually in use, or otherwise ascertainable. Indeed there are other and additional words used by, or known to, the Gonds of Nagpore. These have been recorded; but they have not been inserted in this Vocabulary, as it seemed better not to enlarge Mr. Hislop's plan, but to leave it in its originality as much as possible.

The Teloogoo and Tamil words have also been entered as given by Mr. Hislop. Several of the coincidences with the Tamil will be found to be interesting and important. In addition to what is said on this point in Mr. Hislop's Essay, I would adduce the following passage from the preface to H. H. Wilson's Sanskrit Grammar :—

“In the south of India cultivated languages of local origin are met with, largely supplied with words which are not of Sanskrit origin. There, however, as in the north, the introduction of Sanskrit was the precursor of civilization, and deeply impressed it with its own peculiarities. The spoken languages were cultivated in imitation and rivalry, and but partially aspired to an independent literature. The principal compositions in Teloogoo, Tamil, Canara, and Malayalam, are translations or paraphrases from Sanskrit works.”

In this passage, Teloogoo and Tamil are clearly recognised as aboriginal languages.

In this Vocabulary, also, many words appeared to be borrowed from the Sanskrit, and where this is seemingly the case, I have noted it in the column of remarks.

Some words, also, now naturalized in the Gondi, such as the names of the superior sorts of weapons, are taken from the Hindoostanee, and were probably learnt by the Gonds from the Mahomedans.

Among Mr. Hislop's papers was found a printed copy of the narrative of a second visit to the Gonds of the Nerbudda territory by the Rev. J. G. Driberg and the Rev. H. J. Harrison in 1849, to which was appended a grammar vocabulary of their language. Doubtless Mr. Hislop intended to compare, or may have actually compared, that vocabulary with his manuscripts. But there is no record of such comparison to be found. The comparison has now been made, and may possess some interest, inasmuch as the Gonds whom Mr. Driberg met were those inhabiting the outskirts of the Nerbudda Valley to the north of, or on the northern face of the Sautpoora, or Puchmuree, or Mahadeva hills; whereas the Gonds whom Mr. Hislop met were those dwelling to the

south of the range, and separated by mountain barriers from their northern brethren. Some words given in one vocabulary are not found in the other, and *vice versâ*; but, on the whole, that by Mr. Hislop is much the more complete and copious of the two. In many instances there is full agreement; in some, partial resemblance; and in some, difference. In every instance I have noted the result of the comparison in the column of remarks.

In reference to the short grammar given by Mr. Driberg, it may be added that Mr. Hislop does not appear to have commenced the preparation of any grammar, though doubtless he would have done so had he survived.

Also among Mr. Hislop's papers was found a printed copy of the transactions of the Bombay Geographical Society of the year 1846, which contained an account of the Gonds of the Gawil hills on the north of Berar, by Assistant Surgeon Bradley, then of the Nizam's Infantry. To this account was appended a vocabulary of the dialect of the tribes inhabiting those hills. This, no doubt, was intended by Mr. Hislop for purposes of comparison, though no record of such has been left. I find, however, on comparison that the words do not generally agree with the Gondi properly so called, nor with the Gondi words as given by Mr. Hislop and Mr. Driberg. But they do agree to a considerable extent with the Kuri or Muási words as given by Mr. Hislop, and with the words given by other authorities, as spoken by the Koorkus, and by the tribes inhabiting the hills to the south of Hoshungabad.

The result of this latter comparison has not been given in the column of remarks in the Hislop Vocabulary now under consideration; but has been treated of in another part of this publication.

R. T.

The Bheel tongue Lai recently become extinct in Berar, like Cornish in England.

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English.	Gondi.	Gayeti.	Rutluk.	Naikude Gondi.	Kolami.	Midi, or Mára.	Mádia.	Kuri, or Músi.	Keikádi.	Bhat-ráin.	Parjá.	Teloogoo.	Tamil.	Remarks by the Editor.
Above	Kis	..	..	..	..	..	..	..	Méle	..	..	Midá	Méle	Is given as Parro in Mr. Driberg's vocabulary.
After	Paja	..	..	..	..	..	..	..	..	..	..	Tarawata	Pirpadu	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore.
Air	Wadi	Wadi	Wadi Wadi	Gáli	Gáli	Wadi Wa- digu	Wa- Wadi	Koyo	Gáli	Wále	..	Gáli	Wau, Káttu	In Sanskrit, Wayo.
All	Sabe	..	Save	Attana	Atte	Sab, Sabato	..	..	Aliveru	..	..	Antá	Yellám	Is given as Sabro in Mr. Driberg's vocabulary.
Alligator	Magod	Magod	Mogdal	Mosali	Mosali	Moyóri, Mosál, Yedumá	..	Mangar	Modalá	..	..	Mosali	Mudalai	In Sanskrit, Muggur.
Although	..	..	..	..	..	..	..	..	Ette	..	..	Aineppaty- Kinni	Agilum	There seems to be no term for this in Gondi.
And	Oonday	..	..	..	..	..	..	..	..	..	..	Numná	Um	The Gondi word not given by Mr. Hislop, but ascertained at Nagpore,

English.	Gondi.	Gayeti.	Rutluk.	Naikude Gondi.	Kolami.	Máti, or Mária.	Mádiá.	Kuri, or Múási.	Keikáti.	Bhat-ráin.	Parjá.	Teloogoo.	Tamil.	Remarks by the Editor.
Angry	Riswayál	..	..	..	..	..	..	..	Kowápádu	..	..	Kopaginchu Kobapadu		The Gondi word not given by Mr. Hislop, but ascertained at Nagpore.
Animal	Janáwar	Janáwar	..	Janáwar	Janáwar	Bárangiwád	..	Jánwar	Janáwar	..	..	Murugánu Murugum		There seems to be no original word for this in Gondi. The word given is borrowed from the Hindoostanee.
Answer (v)	Pallosiana	..	..	..	..	..	..	..	Suninu	..	..	Jawabuv- vu	Uttarvuko- du	The Gondi word not given by Mr. Hislop, but ascertained at Nagpore.
Ant, black	Patto	Pate	..	Simál	Shimel	Pette, Pitti, Chutti	..	Cháti	..	..	..	Chimá	Yerumbá	The Gondi term corresponds with that given in Mr. Drberg's vocabulary.
Antelope	Koti	Koti	Harná	Sikarak	Kori	Koti (m) Talui (f)	..	Ghotári	Jinká	..	..	Jinká	Mán	....
Ant, white	Uleli, Alu	Alu	Diwar	Sedal	Sedal	Yelan, Yelumí, Nusu	..	Ninder	..	..	..	Chedalu	Karayán	Is given as Dianri in Mr. Drberg's vocabulary.
Any	Bore (m) Bati (f)	Bore (m) Bati (f)	Bore	Yannakátir	Amdenen	Bortadi, Portáinda- ná Bánataki	..	..	Yedagao	..	..	Vedayná	Yedáglum	The Gondi term corresponds with that given in Mr. Drberg's vocabulary.
Arm	Kai	Kai	..	Ki	Kiyu	Kai-Dandá	..	Ti	Kajya	Kai	Pittá	Chei	Kai	Do. Do.

English.	Gondi.	Gayeti.	Rutluk.	Naikude Gondi.	Kolami.	Mádi, or Mária.	Mádiá.	Kuri, or Mutisi.	Keikádi.	Bhat-rám.	Parjá.	Teloogoo.	Tamil.	Remarks by the Editor.
Basket	Wodi	Wodi	..	Burra	Topalá	Tukadi, Dutú	..	Dindna, Topla	Gula	..	..	Gampa, Tatta	Kúdei	....
Be (v)	Ám	Ingi	Inge	Attens	..	Dryaná	..	Danyá	Nilu	..	..	Awawalanu Iru		The Gondi term corresponds with that given in Mr. Driberg's vocabulary.
Beads	Poti	..	..	..	..	..	..	..	..	..	..	Pusi	Mani	....
Bear	Yedjál	Ádjál	Ádajal	Guddi	Kutti	Yodaju, Yaré	..	Báná	Asolu	..	..	Gudelugu	Karadi	Is given as Wehtalle in Mr. Driberg's vocabulary.
Beard	Daditu	Dádi	Dádhing	Gaddam	Dilas	..	Gaddam	Dádi	..	..	..	Guddam	Dádi	....
Before	Munnai	..	..	..	..	..	..	..	Munnaki	..	..	Yedatta	Munne	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore.
Behind	Paja	..	..	..	..	..	..	..	Pragu	..	..	Yenaka	Pinne	It corresponds with that given in Mr. Driberg's vocabulary.
Belly	Pir	Pir	Pir	Pottá	Pottá	Pottá	..	Lai	Warg	Pottá	..	Pottá	Walrú	The Gondi term corresponds with that given in Mr. Driberg's vocabulary.

Between	Nuddum	..	..	..	..	..	Naduwa	..	..	Naduma	Naduvu	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore.
Bind	Dohdana	..	..	..	..	..	Kattapodungá	..	..	Kattu	Kattu	Do.
Bird	Pitte	..	..	Sidemugi	Pithe	Pidho	Tiát Kunju, Piská	..	..	Pitta	Kuruvi	The Gondi term corresponds with that given in Mr. Driberg's vocabulary.
Bite	Kuskana	..	..	..	..	..	Kadi	..	..	Karuvu	Kadi	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore. It corresponds with that given in Mr. Driberg's vocabulary.
Bitter	Kaitá	..	..	Chendu	Keitá	Keile	Kachu	..	..	Chedu	Kasuppu	The Gondi term corresponds with that given in Mr. Driberg's vocabulary.
Black	Karyál	..	..	Dowdan-kari	Kariyal	Kariyal	Karupu	..	..	Nalupu	Karpána	Do.
Blind	Andra	..	..	Mustá	..	..	Guddukanna	..	..	Guddi	Kuruthu	In Sanskrit, Andh.
Blood	Natúr	..	..	Natár	Natúr	Kanhántue	Natho	..	..	Netrú	Rattam	The Gondi term corresponds with that given in Mr. Driberg's vocabulary.

English.	Gondi.	Gayeti.	Rutluk.	Nalkade Gondi.	Kolami.	Máhi, or Mária..	Mádia.	Kuri, or Muási.	Keikadi.	Bhat-ráin.	Parjá.	Teloogoo.	Tamil.	Remarks by the Editor.
Blue	Nil	Kariyál	Niló	Nil	Karinil	Nil, Togari	..	Nilá	Nilá	..	..	Nilamu	Nilá	In Sanskrit, Nil.
Blunt	Bothad	..	Meidhakodi	Mondi	Meijá	Wungutu, Horo	..	..	Mondi	..	..	Mondi	Mondiyana	....
Body	Mendol	Mendol	Madol	Men	Arkali	Mendul, Mendoli	..	Komor	Wodnu	..	..	Wollu	Wodambu	The Gondi term correspond- ing with that given in Mr. D. berg's vocabulary.
Bone	Padeká	Padeká	Hada, Padeka	Bokkál	Bokka	Pedeká, Bokairo	Atká	Hadi	Yamká	..	..	Bokka, Yemuka	Yelumbi	Is given as Hara in Mr. D. berg's vocabulary.
Bow	Kamta	..	..	Galal	Vil	Villu, Nungu	..	Kamta	Undetu	..	..	Undilu, Vilu	Vilu	The Gondi term not given by Mr. Hislop, but ascer- tained at Nagpore.
Box	..	..	..	Petari	Salad	Japi, Koska	..	Petali	Patti	..	..	Petti	Potti	....
Boy	Tuda, Pedgal	Pedgal	Pedaga	Dothan	Podas	Pikor, Padalira	..	Ganda	Gundta	..	Toko	Pillawadu	Payan	The Gondi term correspond- ing with that given in Mr. D. berg's vocabulary.
Branch	Kándi	..	Jar, Khadkej	Pát	Komul	Kándáng, Kandairo, Kohuku	Dettee	Dangál,	Kala	..	..	Komma	Kelei	....

English.	Gondi.	Gayeti.	Rutluk.	Naikude Gondi.	Kolami.	Mádi, or Mária.	Mádia.	Kuri, or Mudsá.	Keikádi.	Bhat-ráin.	Parjá.	Telooqoo.	Tamil.	Remarks by the Editor.
Copper	Támbo	Támbo	Támo	Tambá	Támhá	Tamboi	Tam	Tamba	Rági	..	..	Rági	Tambrum Chembu	In Sanskrit, Tamra.
Cow	Táli, Munda	Mudá	Muda	Kutte	Kutte	Mure, Mura	..	Gai	Potamadu	Goe	Kitta	Au	Pasumadu	The Gondi term corresponding with that given in Mr. Driberg's vocabulary.
Crooked	Hékodial	Waritá	Waríál	Wánkade	Sarase	Waktá, Adám, Wadeg	Ádaphi	Kwocha	Wánká	..	..	Wankára	Kónalána	In Sanskrit, Walra.
Crow	Kawal	Kawal	..	Kawala	Kaka	Kakádi Kakari	Kabal.	..	Koi	..	..	Kaki	Kaka	The Gondi term corresponding with that given in Mr. Driberg's vocabulary.
Cucumber	Wahaku	Wahaku	Wahakum	Parki	Kaikul	Kátdadi Hiraka	..	Táker	Kákodi	..	..	Dósakáya	Vélekeoi	..
Cut (v.)	Aska	..	..	..	..	..	..	..	Aru	..	..	Kói	Aru	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore. It corresponds with that given in Mr. Driberg's vocabulary.
Dance (v.)	Yandana	..	..	..	..	..	..	..	Adu	..	..	Adu	Adu	Do.
Darkness	Andhár	Narká	Sikáti	Chidedin	Ropálsát	Andhárá, Hikardáca	..	Indara	Irtu	..	..	Chikái	Irtu	In Sanskrit, Undhkar. The Gondi term is given as Sikatá in Mr. Driberg's vocabulary.

Day	Din	Báhira	Din	Piyál	Dali	Din	Piyál	Páté	Peyál	Miyadi, Magei	Biyár	Din	Pugdu, Poddu	Dinamu Pugdu	Dinam Nal	In Sanskrit, Din. The Gondi term corresponds with that given in Mr. Driberg's vocabulary.
Deaf	Báhira	Báhira	Báhira	Báhiral	..	..	Shewadá	..	Báhira, Boyál	..	..	Bahira	Chováli	Chováli	Chevudu	In Sanskrit, Buhir.
Dear	Kad	..	..	Mananga	..	..	Kattamá	..	Patádtán, Udu	..	..	..	Piriyam,	Koraivu	....
Die (v.)	Sayana	..	..	..	..	..	..	..	..	..	..	Setupo	Chau	Savu		The Gondi term not given by Mr. Hislop, but ascertained at Nagpore. It corresponds with that given in Mr. Driberg's vocabulary.
Dirty	Gade, Surta	Surta	..	..	..	..	Mulepatti	..	Machata	..	..	Kumut	Murko	Alukana	....
Do (v.)	Kim	Kim	Kim	Kim	..	..	..	..	Kimu, Kim	..	..	Deie	Cheyi	Sei		The Gondi term corresponds with that given in Mr. Driberg's vocabulary.
Dog	Nei	Nai	Nei	Nei	Átte	Átte	Átte	Neiyu Neio	Nei	Chita, Seta	Neta	Nai	Gusak	Nai	Do.	Do.
Door	Dwar	Dwar	Daridad	Daridad	Dong	Satekotar	Dware Agei	..	..	Kora	..	Wasalu	Wakile	Wasal	Do.	Do. Sanskrit, Dwar.

English.	Gondi.	Gayeti.	Rutluk.	Naikude Gondi.	Kolami.	Mádi, or Mária.	Mádia.	Kuri, or Muisi.	Keikádi.	Bhat-ráin.	Parjá.	Telogoo.	Tamil.	Remarks by the Editor.
Drink	Oondana	..	..	..	..	..	..	..	Kudi	..	..	Tagu	Kudi	Is given as Undalle in Mr. Driberg's vocabulary.
Dumb	Mukal	..	Bankor	..	Muti	Mukáál	..	Gungá	Kanda	..	..	Muga	Umayana	In Sanskrit, Mookal.
Early	Pihato	..	Tapane	Patadin	Itetullani	Sekári (morning, like quick- ly)	..	Sakal Parta	Jaldi	..	..	Tuvunga	Tuvaridana	Is given as Narkhey in Mr. Driberg's vocabulary.
Ears	Kavi	Kavi	Kavi	Kewul (pl.)	Kavvul (pl.)	Chonku Kewoku .. (pl.)	Kavi	Lutur	Suvi	..	..	Chevvalu	Kádugul	The Gondi term correspond with that given in Mr. Driberg's vocabulary.
Earth	Dhartri	Dhartri	Dhartri	El	El	Dartri	Neli	Ota, Wote	Nard	Nindil	Tubo	Dharani Bhumi	Ulagum Bumi	....
East	Khalwa	..	Dinukti	..	..	Porad pe- china (Sun rises)	..	..	..	..	..	Túrpu	Kezsaku	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore.
East (v.)	Tindana	..	..	..	..	..	..	..	Tin	..	..	Tinu	Tinu	The Gondi term correspond with that given in Mr. Driberg's vocabulary.
Eight	Yernud	Yernud	Arnur	..	At	Atte, Atu, Ermadi	At	Ilarku Ilariya	Yet	..	..	Yenimidi	Yettu	....

Eleven	Akra	..	..	..	Akra, Paćanji	..	Geraku	Padronu	..	..	Padakóndu	Padinonru	The Gondi word not given by Mr. Hislop, but ascertained at Nagpore.
Eyes	Kan Kank (pl.)	Kank (pl.) Kadak (pl.)	Kandlu (pl.)	Kandlu (pl.)	Kanul (pl.)	Kondú	Kodá	Met, Med	Kan	..	Kanlu (pl.)	Kangul	The Gondi term corresponds with that given in Mr. Driberg's vocabulary.
Face	Todi Wan	..	Mokam	Mutti	Todi Moha	Dhodi	Chabu, Mou	Wai	..	..	Mokham	Mugum	....
Fall (v.)	Urrana	..	..	..	..	..	..	Bunduko	..	..	Padutum	Viza	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore. It corresponds with that given in Mr. Driberg's vocabulary.
Far	Lak	Lab	Daw	Peredáw	Vilak, Jeku	Lap	Atar	Dúram	..	..	Dáramu	Dúram	....
Fat	Kodavinch, Tajo (adj)	Korbis, Karal (adj.)	Koru	Koraw, Kubanon (adj.)	Koduwasku, Koduanji, Kosola, Mendul, Berpor(adj.)	..	Charbi, Bedeka	Nono Todu (adj.)	..	..	Kovu Balupu	Koluppu Kozsuta	....
Father	Baba, Dada	Bawo, Dada	Tag	Bao	Baba	Bakdalta	Ba-Abba Eiya Baba	Tata	Hap-pang	..	Abba	Appa	The Gondi term corresponds with that given in Mr. Driberg's vocabulary.
Fear (v.)	Varitana	..	..	..	..	..	..	..	..	..	Jadivu Biapadatam	Biapudu	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore. It corresponds with that given in Mr. Driberg's vocabulary. Is given as Marchuk in Mr. Driberg's vocabulary.
Feather	Marel	Máder	Bul	Kadal	Burá, Pulá	..	Kata	..	..	..	Yerkalu	Iragu	....

English.	Gondi.	Gayeti.	Rathuk.	Naikude Gondi.	Kolami.	Midi, or Mára.	Mádia.	Kari, or Mutá.	Keikáti.	Bhat-ráti.	Parjá.	Teloogo.	Tamil.	Remarks by the Editor.
Field	Neli	Nel	Ka	Khen	Senikikum	Gate, Senéram	..	Kati	Kwala	..	..	Chenu, Pohamu	Wai, Káshani	The Gondi term corresponds with that given in Mr. Driberg's vocabulary.
Fifty	..	..	..	..	..	Rand, visa, dahi (two and a half score)	..	..	..	..	..	Yabai	Ainbudu	There seem to be no Gondi word for this Known at Nagpore.
Finger	Wadanj	Wadinj	..	Vende	Vendal (pl.)	Vadas, Veras	..	Anduk	Warka	..	..	Véllu	Virul	The Gondi term corresponds with that given in Mr. Driberg's vocabulary.
Fire	Kis	Kis	Kis	Kich	Kis	Kis	Kis	Singal	Narpu	Kich	Sawal	Nippu	Nerupu	Do. Do.
Fish	Min	Min	..	Keiye	Kei	Min	Min	Kaku	Min	..	..	Chapa	Min	Is given as Mind or Mindk in Mr. Driberg's vocabulary
Five	Setung	Seiyung	Seiyu	Panch	Aidu	Siyum, Siyu, Hiun, Heingú, Aigu	Heigi	Maneiku	Anj	..	..	Aidu	Anjei	....
Flesh	Savi	Savi	Sachchi, Savi	Nanjud	Nanjudu	Ali, Hawi, Avi	..	Jilu	Kari	..	..	Nanjudu	Kari, Irachi	....
Flower	Pungár	Pungár	Pungár	Putá	Phuel	Pungár, Pungári, Putá	Pungár	Phul	Phuo	..	..	Phuo	Phuo	The Gondi term corresponds with that given in Mr. Driberg's vocabulary.

with that given in Mr. Driberg's vocabulary.

Is given as Ehondu in Mr. Driberg's vocabulary.

The Gondi term corresponding with that given in Mr. Driberg's vocabulary.

Not given by Mr. Hislop but ascertained at Nagpore.

....

In Sanskrit, Ful.

The Gondi term not given by Mr. Hislop, but ascertained at Nagpore. It is given as Pūlle in Mr. Driberg's vocabulary.

The Gondi term is given as Perdigi or Pekin in Mr. Driberg's vocabulary.

The Gondi term not given by Mr. Hislop, but ascertained at Nagpore. It is given as Sialla in Mr. Driberg's vocabulary.

Foolish	Gavar	..	..	Padapan- hiren	Wesumbar- hal	..	Akalbang	Buddhiledu	..	..	Verry Debe Picheche	Mutál
Foot	Kal	Kal	Talgatta	Taral	Kal	Kal; foot only; Erp- wugi	Jang	Kal	..	..	Pádamu Kalu	Pádam
Forty	Rand, eisai (two, twen- ty)	..	..	..	Clutlis, Rand visa	Rand kodi (two score)	..	..	..	..	Nalnbai	Narpadu
Four	Nalung	Nalu	Char	Naling	Nal	Nalgu	Upanku	Nal	..	..	Nalgu	Nangu
Fruit	Sudha, Pandu	..	Pel	Panal	Pandi Kala	..	Chali	Phalo	..	..	Pandú	Palam
Get (v.)	Yaitana	..	..	..	..	..	..	Konda	..	..	Sampadin- chutum	Sambadi
Girl	Tudi, Pedgi	Pedgi Pekin	Pilla	Pilla	Pedi, Pekis	..	Erkon	Warponu	..	Toki	Pilla Pudchu Chimathe	Pen
Give (v.)	Siana	..	..	..	..	..	..	Kudu	..	..	Ivu	Kudu

English.	Gondi.	Gayeti.	Rutluk.	Naikude Gondi.	Kolami.	Mádi, or Mária.	Mádia.	Kuri, or Muási.	Keikádi.	Bhat-ráin.	Parjá.	Telooqoo.	Tamil.	Remarks by the Editor.
Go (v.)	Handana	..	..	..	..	..	..	..	Ponga	..	..	Pontam, Vellutam	Po	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore. It corresponds with that given in Mr. Driberg's vocabulary.
Goat	Bokadal (m) Yeti (f)	Bokadal (m) Yeti (f) Here (f)	Bukaral (m) Edi (f)	Meka	Meke	Bokada (m) Yatti (f) Here (f)	Edhi	Bongara, Siri	Ad	..	..	Meka	Adu	The Gondi term corresponds with that given in Mr. Driberg's vocabulary.
Gold	Sono	Sono	Sono, Sun	Sona	Sone	Chonos Sono	..	Sunna	Kali	..	..	Bangáramu Pon	Pon	.....
Good	Chokat	..	Tisa	Berindod	Dadam	Besh Nehena Nenatu	Nehana	Awal	Nalla	..	..	Chokamu Bága	Nalla	The Gondi term is given as Choko or Acheho in Mr. Driberg's vocabulary.
Grass	Jádi	Jádi	Jári	Gaddi	Gaddi	Jadi, Kar, Piri	..	Jarú	Gadi	..	..	Gaddi	Pille	The Gondi term corresponds with that given in Mr. Driberg's vocabulary.
Grave	Gan	..	..	..	Mudustar	..	..	..	Gambher	..	..	Gambhira- mu	Gambira- mana	..
Great	Fada, Paror	Sajor	Jetan	Dahud Dodo	Gubanda	Bedha, Beraha, Peyana	..	Kat, Gad	Bardu	..	..	Pedda	Periya	Do. Do.
Green	Hirawa	Kache	Hairo	Pachaná	Pachchi	Arta, Artana	Hariyal	Hara	Pasuru	..	..	Pachoha	Patchai	.....

Hair	Chuti	Chuti	Robachuti	Til	Kelku	Kalak	Katha, op, up	Meir	Choa	Higbo	Ventrukalu	Meir	The Gondi term corresponds with that given in Mr. D. Berg's vocabulary.
Half	Adho	..	..	..	Ardha	..	Adha	..	..	..	Ardha	Arai	In Sanskrit, Ardha.
Handsome	Sajari	..	Nehen Lachkut	Dadapata	Dadapan	Nehana	Chajar	Nalla	..	..	Chakkada- nama	Saindiya- mana, Alugu	Do. Soondur.
Hard	Sabado	Nimaro	Kurro	Gatt	Kupani	..	Kara	Gatti	..	..	Gatti	Gatiana	....
Hate	..	..	..	..	..	..	..	Dushmani- sei	..	..	Ponginchu,	Pagai	....
Hatchet	Murs	..	..	..	..	..	..	..	..	..	Guddali	Kodali	....
Have	Mayana	..	..	..	..	..	..	Erku	..	..	Kaligiun- duta	Vai Odatal	....
He	Hore	Wor	Ad	Ound, Ad	Ad	..	Hain	Ado	..	..	Wadu	Avan	The Gondi term is given Wor or War in Mr. I Berg's vocabulary.

English.	Gondi.	Gayeti.	Rutluk.	Naiknde Gondi.	Kolami.	Mádi, or Mária.	Mádia.	Kuri, or Muási.	Keikádi.	Bhat-ráin.	Parjá.	Teloogo.	Tamil.	Remarks by the Editor.
Head	Talá	Talá	Talá	Tal	Kupál	Tala, Talai	Tala	Dui	Talkai	Talu	Bo	Tala Talkai	Talai	The Gondi term correspond with that given in Mr. Driberg's vocabulary.
Hear (v.)	Keinjana	..	..	..	..	..	..	..	Kar, Wei	..	..	Vinuta	Kell	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore. It corresponds with that given in Mr. Driberg's vocabulary.
Heavy	Puhta	Puhta	Pukta	Vekam	Mop	Puhta	..	Kamalba	Bhari	..	..	Bhaluvu	Báram	.....
High	Phural	..	Uncho	Podam	Peratpod-am	Berasta, Peragupa	..	Bharie	Yetu	..	..	Yettu	Wyaram	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore.
His	Hona	Oná	Waná	Awanet Yennet	Awanel	Woná Hatundu	Woná	..	Atuti	..	..	Vadiokka	Avanúdaya	.....
Hog	Padi	..	Padi	Turre	Turre	Paddi, Patti	Pahi	Chukadi	Pani	Pendu	Jibi	Pandi	Panni	.....
Hoof	Khuri	Khuri	Nejikhuri	Kur	Kur	Karinge	..	Kudi	Kurrá	..	..	Gurisé Kurruuu	Negum Kulambu	In Sanskrit, Keshoor. It is given as Kurk in Mr. Driberg's vocabulary.
Horns	Kor, Kohak (pl.)	Kor Kohak (pl.)	Singkor	Komul	Pedata	Korru, Kor, Kohak (pl.)	..	Singi	..	..	..	Kommulu	Kodu Kombu	The Gondi term correspond with that given in Mr. Driberg's vocabulary.

Hot	Kastá	Kastal	Kasta	Ukhadá	Situr	Gudá	Kasta, Kasinta	Kasta	Lolor	Udku	Uduku	Kaivulla, Vepnum, Sooda	The Gondi term is given as Kastal in Mr. Driberg's vocabulary.
House	Ron	Ron	Ron	Ella	Ella	Lon	Lon	Lon	Urs	Ud	Illu	Vidu	.....
How	Bahoon	..	..	..	..	..	..	..	..	Yedanu	Yeta	Yeppady	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore. It is given as Ba in Mr. Driberg's vocabulary.
How large	Bachor, Phura	..	..	..	..	..	..	..	..	Yentawasu	Yenta pedadi	Yevvalu-periyadu	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore.
How much	Bachola	..	..	..	..	..	..	..	..	Yentabaru	Yenta	Yevvulavu	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore. It corresponds with that given in Mr. Driberg's vocabulary.
HumbleBee	Patte	Pate	..	Bangare	..	Bungara	..	..	Bhawara	Yermu	Tumadalu	Bandu	.....
Hundred	Nur	Nur	..	..	..	Nuru	Hein kodi Chovi (Five score)	..	Chovi	..	Núru	Núru	.....
I	Anna	Nana	Nanna	An	An	Nanna, Nan	Ana	..	In	Nanu	Nenu	Nau	The Gondi term correspond with that given in Mr. Driberg's vocabulary.

English.	Gondi.	Gayeti.	Ruthluk.	Naikudé Gondi.	Kolami.	Mádi, or Mária.	Mádia.	Kuri, or Muñsi.	Keikádi.	Bhat-ráin.	Parjá.	Teloogoo.	Tamil.	Remarks by the Editor.
Insect	Pudi	Pudi	Purush	Purre	Purel	Pudi Pette	..	Kide Takhur	Pulga, Busi	..	..	Purugu	Puchi	....
Iron	Kachchi	Kachchi	Kachi	Yinamu	Lokand	Kachi	Kachi	Loha	Ilmu	..	..	Inumu	Irumbu	The Gondi term corresponds with that given in Mr. Iberg's vocabulary.
It	Wur	Wur	..	..	..	..	..	..	..	..	..	Adi	Adu	The Gondi term is given Ad in Mr. Driberg's vocabulary.
Ivory	Palk	Palech	Embisa	Palko	Goral	Paiku Palle	..	Kisá	Anakwora	..	..	Danthaomu Tandam		....
Juice	Ras	Sawar	Rasad	Ir	..	Er	..	Da	Ras	..	..	Rasamu	Rasum	In Sanskrit, Ras.
Jump about	Dyana	..	..	..	..	..	..	..	Iteatidunku	..	..	Yeguruta, Dumkuta	Inga-anga-kudi	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore. It is given as Daiktalle in Driberg's vocabulary.
Jump over	Dyihan-dana	..	..	..	..	..	..	..	Dunku	..	..	Dumkatam	Tándi kudi	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore.
Jungle	Dongur	Dongur, Kheda	Jengur, Kheda	Adei	Adávi	Geda	..	Dongar.	Kad, Phalar	..	..	Adavi	Kádu	....

Knee	Tongbade	Tongbade	Ghutawá	Tongal	Mudushul	Mindá	••	Tongarú	Mokál	••	••	Mokallu	Mulangal	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore. It corresponds with that given in Mr. Driberg's vocabulary.
Know (v.)	Mayana	••	••	••	••	••	••	Arjukango	••	••	••	Verugota	Ari	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore. It is given as Pundalle in Mr. Driberg's vocabulary.
Lane	Langada	Langadal	Kháral	Langada	Janwatti	Kutta, Kutál	••	Langa-dya	Kuntakála	••	••	Kunti	Nondi	The Gondi term appears to be borrowed from the Hindi.
Laud crab	Kekada	Yete	Kekedá	Yendá	Yendá	Kekadei, Yatti	••	Kátkum, Kekade	Nand	••	••	Yendraka-ya	Nundu	••••
Late	Usir	••	Ser, Serdu	Podkurtin	Gormatti	Mulpe, (evening)	••	Jerye	Mella	••	••	Mellaga, Alasiyam	Tamasam	••••
Laugh (v.)	Kavana	••	••	••	••	••	••	••	Sri	••	••	Náita	Sri	Gondi term not given by Mr. Hislop, but ascertained at Nagpore. It is given as Kacille in Mr. Driberg's vocabulary.
Leaf	Áki	••	Áki	••	Yegul	Áki, Maka	••	Chakam	Yela	••	••	Aku	Yelei	The Gondi term corresponds with that given in Mr. Driberg's vocabulary.
Lean	Sir	••	Bator	••	Teitan	Wator, Vetiá	••	Usuya	Nodundu	••	••	Chikina	Ilsitta	The Gondi term is given as Sital in Mr. Driberg's vocabulary.

English.	Gondi.	Gayeti.	Ruthluk.	Naikude Gondi.	Kolami.	Mádi, or Mária.	Mádia.	Kuri, or Mudi.	Keikádi.	Bhat-rín.	Purja.	Teloogoo.	Tamil.	Remarks by the Editor.
Left	Dáwo	..	Dawo	Douki	Edamakai	Adanág, Dawar, Denar	..	Dawa	Pich	..	..	Yedama	Yeda, Pich	The Gondi term is given as Dero in Mr. Driberg's vocabulary.
Leg	Kal	Kal	..	Getal	Getal	Kalu	..	Jang	Mokal	Kalu	Susu	Kalu	Kal	....
Leopard	..	..	..	Chita	Chittar	Tumari, Niral, Nekali	..	Sonorá	Chite	..	..	Chirta	Chirtai	....
Light	Vedchi, Halko (adj)	Vedchi, Halko (adj)	Beijianjor	Vektin, Walang, Halka (adj)	Velang, Halke (adj)	Ves, Peinina- ta (adj) Peingina- ta (adj)	Hujaldhur	Ujawaro, Halka (adj)	Paymaro, Halka (adj)	..	..	Velugu, Sutuvu(adj)	Velicham, Suchum	The Gondi term corresponds with that given in Mr. Driberg's vocabulary.
Lightning	Vij, Mirchatá	Vij	Bijuli	Merpate	Merpap	Mirchanta, Mirchanda	..	Charán- wo, Chiran	Minari	..	..	Merupu	Minnul	The Gondi term is given as Mitstata in Mr. Driberg's vocabulary.
Lips	Silvi	Silvi	Silvi	Peddel	Peddel	Hilivi, Pilivi, Gadam	..	Liur	Wordu	..	..	Pedvilu	Wodadu	....
Little	Thodko	..	Thoro	Torra	Turra	Ichun, Huduk	Hudu, Ugunam	Thani	Tode	..	..	Konchamu	Chinna	....
Live (v.)	Pissána	Pissana	Pistor, Biso	..	..	Pistor	..	Jiw	Pogapun- ga	..	..	Jivirchata	Pizaei	The Gondi term corresponds with that given in Mr. Driberg's vocabulary.

Long	Leior	..	Leior	Podam	Podam	Lakhu, Lati	..	Giling	Wasara	..	..	Podugu	Neglam	....
Loose	Dhilo- kia- na	..	..	..	..	..	..	..	Amtudun- ga	..	..	Wadhlu	Vidu Thalathi	No Gondi word for this seems to be known at N'egpore.
Love (v.)	Jiva lagana	..	..	..	..	..	..	..	Battisei	..	..	Mohinchuta	Unba	The Gondi term not given by Mr. Hislop, but ascer- tained at N'egpore. It is given as Ladhalle in Mr. Driberg's vocabulary.
Low	Neli	..	Nicho	Dubrak	Utten	Pedal	..	Ita	Gidda	..	..	Potti	Kizsa	....
Man	Mánwál	..	Manwól	Mas	Pedda	Manei, Koiyar Gaita	Manei, Gaita	Koro	Managi	Manai	Manai	Manushi	Manidan	The Gondi term is given as Maurdsal in Mr. Driberg's vocabulary.
Mangoe	Marka	..	Wará	Mánadi	Mámdi	Marka, Makka	..	Amb	Mángú	..	..	Manadikoi	Mangai	....
Mat	Kati	..	Kati	Sapa	Cháparas	Chapi, Daka, Sarpa	..	Boriya	Pai	..	..	Chapa	Pai	....
Merry	Khushyal	..	Sukhwar	..	Tudak	Manawal	..	Anandi	Kushi	..	..	Ulasámu	Kalipu, Ulasa	....

English.	Gondi.	Gayeti.	Rutluk.	Naikude Gondi.	Kolami.	Mádi, or Mária.	Mádia.	Kuri, or Muási.	Keikádi.	Bhat-ráin.	Parjá.	Teloogoo.	Tamil.	Remarks by the Editor.
Milk	Pal	Pal	Pal	Pal	Pal	Pal-u-e	..	Dudom	Pal	..	..	Palu	Pal	The Gondi term corresponds with that given in Mr. Driberg's vocabulary.
Mine	Nawa	Idana, Awá	Náwá	Anet	Aneten	Náwá	..	Ing	Námtu	..	..	Nayokka	Yennudaya	
Monkey	Kove	Mujal	Kevi, Puwal	Mui	Mui	Munj-u, or mus	Mujal	Sará	Kwoti	..	..	Koti	Kurangu	Do. Do.
Month	Maihana	Maihana	Mahina	Mahina	Mahina	Mahina, Hatu, Nalanjmen-di	..	Mahina	Mado	..	..	Nela	Madam	In Sanskrit Mas, in Hindi Mahina.
Moon	Nalej	Nalej	Nalej, Jagon	Nela	Nela	Né.anj-i-u	Chandanlej	Gumong, Chando	Nalou	Nalin	Atka	Yennala	Nela, Chandran	The Gondi term is given as Chandan in Mr. Driberg's vocabulary.
Mother	Ya, Ma, Bau	Dai	Dai, Ouwal	Amma	Amma	Yali, Awa	Maiyal	Aya, Ma	Amma	Yan	Yang	Amna, Tali	Tai	The Gondi term corresponds with that given in Mr. Driberg's vocabulary.
Mountain	Mattá	Matta	Mata	Seppa	Met	Metta	Madhá	Katadi	Gutta	..	..	Gutta	Malei	....
Moustache	Misháng	Michhe	Michegam	Misal	Misal	Misa	Mishal	Mache, Musar	Misou	..	..	Misalu	Misie	....

Mud	Chikla	..	..	..	..	..	..	..	..	Burda	Cheru	The Gondi term corresponds with that given in Mr. Driberg's vocabulary.
Musket	..	..	Tupak	..	..	..	Ebanduk, Palita	..	..	Tupaki	Tubaki	....
Nail	Tidinj	..	Gol	..	..	Hidisku (pl)	Nok, Nak	..	..	Goru	Negam	The Gondi term corresponds with that given in Mr. Driberg's vocabulary.
Narrow	Nirund	..	..	..	..	Uduku, Bonda	..	..	..	Iruka	Nerukama-na	....
Near	Karum	..	Daia	..	..	Vere, Here	Merá	..	..	Daggira	Kitta	The Gondi term is given as Karumpt in Mr. Driberg's vocabulary.
Neck	Gudungá, Wadal	..	Mak	..	..	Gudungá, Vereri	Gungi	..	..	Meda	Midam	....
New	Punál	..	Kottá	..	..	Puná	..	..	..	Kotta	Pudisa	The Gondi term corresponds with that given in Mr. Driberg's vocabulary.
Night	Narka	..	Ale	..	..	Narka	Rati	..	..	Ratri, Raiu	Ratri, Iru	Do. Do.

English.	Gondi.	Gayetá.	Rutluk.	Naikude Gondi.	Kolami.	Mádi, or Mária.	Mádia.	Kuri, or Múdsá.	Keikádi.	Bhat-ráin.	Parjá.	Teloogoo.	Tamil.	Remarks by the Editor.
Nine	Naw	Naw	..	..	Naw	Nawe, Ernu, Tumadi	Naw	Areiku	Wamberu	..	..	Tommi	Onbadu	In Sanskrit, Now.
Ninety	..	..	..	..	..	..	..	Nawad	..	..	..	Tombhai	Tunnúru	No Gondi term for this is known at Nagpore.
No	Halli	..	..	..	..	..	..	..	Illa	..	..	Ledu	Ille	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore. It corresponds with that given in Mr. Driberg's vocabulary.
North	..	..	..	..	..	Adam	..	..	..	..	..	Utaram	Vadaku	The Gonds seem to have no term for this.
Nose	Masor	Masor	Masor	Mungol	Mungát	Mosor, Mosákei	..	Yu	Muku	..	..	Mukku	Máku	The Gondi term corresponds with that given in Mr. Driberg's vocabulary.
Now	Inga	..	..	..	..	..	..	..	Ipo	..	..	Ippudu	Ippo	
Oil	Ni	Ni	Ni	Nane	Nune	Ni, Nai, Niyu	Nei	Suntum	Yana	..	..	Nune	Yennei, Nei, Ninam	Do. Do.
Old	Junalk, Sedal (age)	Junal, Sedal (age)	Sedhál, Seda (age)	Pátá, Pobalak (age)	Pát, Bubbak (age)	Padána, Purana, Mutor (age)	..	Dukra (age)	Pugadu, Kelava (age)	..	..	Pata, Musalwadu (old man)	Pazsaya, Kizza (age)	Do. Do.

Onion	Oolli	Gaddá	Wuligadda	Wulli	Wundi, Wandi	Mati	Kandi	Uligadda	Vengayum	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore. It is given as Gondri in Mr. Driberg's vocabulary.
Other	Doosro	..	Dusero	Inu	Vegare	Verre	..	..	Unonu	..	..	..	Vere	Vere, Inonu	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore.
Ours	Mawa	Idana awa	Mawa	Ámed	Anet	Mawa, Adunawand	..	..	Nan	..	..	..	Manayokka	Yengaluda- ya	....
Palm (of the hand)	Hatteri	..	Latori	Talki	Árungkei	Nalla	..	..	Árakei	..	..	..	Arechei	Arunkei	The Gondi term corresponds with that given in Mr. Driberg's vocabulary.
Peacock	Mara, Mal	Mal	..	Lamani	Namali	Mal, Mallu	..	..	Mera	Namali	..	..	Namali	Mail	....
Plain	Ruphad	Pallá	Pallá	Talán	Meidan	Pallá	..	..	Raphad	Meidán	..	..	Beilu	Meidnam	....
Plantain	Ker, Kereng (pl.)	Ker	Kera	Kela	Kor	Kedi, Dugadi	..	..	Walsadi, Thora (wild)	Walsadi,	..	..	Artipandu	Walapalam	....
Play (v.)	Gursana	..	..	..	..	..	..	..	Adu	..	..	..	Ádukávata	Vileadu	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore.

English.	Gondi.	Gayetá.	Rutluk.	Naiknde Gondi.	Kolami.	Mádi, or Mária.	Mádia.	Kuri, or Musá.	Keikádi.	Bhat-rún.	Parjá.	Teloogoo.	Tamil.	Remarks by the Editor.
Poison	Vik	Vik	Mahur	..	Singa	Yik-i	..	Bicho	Iko	..	..	Vishanu	Visham	....
Pull (v.)	Oommana	..	..	..	..	..	..	..	Gunju	..	..	Laguta, Gunju	Ila	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore. It is given as Urnille in Mr. Driberg's vocabulary.
Pumpkin	Paras	Kudeseni	Kubada	Rajkode	Topritik	Kumadi, Puka	..	Kural	..	..	..	Gummadi-kaya	Pusanikai	....
Push (v.)	Dhuktakhi-ana	..	..	..	..	..	..	..	Dabbuda	..	..	Toiata	Talla	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore. Seems in part to be derived from the Hindi.
Put down (v.)	Watana	..	..	..	..	..	..	..	Tarliwei	..	..	Kindaunchata	Kileveia	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore. It is given as Dasialle in Mr. Driberg's vocabulary.
Quarrel	Kalagata	..	..	..	..	..	..	..	Chandapodu	..	..	Keiyamucheiata	Sandaipoda	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore.
Quarter	Parjá	..	..	..	..	Pau	..	Pasa	..	..	..	Paú Patika	Kal	....
Rain	Pirwátá	Pirwata	..	Wana	..	Pirwanta	..	Dag	Mala, Maga	Wani	..	Wana	Mazshei	The Gondi term is given as Pír in Mr. Driberg's vocabulary.

Rat	Yelli, Mosal	Ali	Álimusal	Elká	..	Yelka, Umpe	..	Puchi	Yeli	..	..	Elka, Mosali	Yeli	The Gondi term corresponds with that given in Mr. Driberg's vocabulary.
Raw (uuripe)	Hivwo, Kai	Kái	Kacho	..	Keik	Kodukela, Kaiar, Kai	Káyá	Kách	Kai	..	..	Kai	Kai	....
Red	Lal	Bulal	Sundi	Yerodi	Yerrodi	Netral-i, Rengal, Pekiel	Lal	Ratta,	Yerpu	..	..	Yerupu	Sivapu	....
Remain (v.)	Man	Man	Man, Posa	Tak	..	Manu, Nilá	..	Dumáie	Nilu	..	..	Undu	Nila (stand) Irra (re-main)	The Gondi term is given as Mandalle in Mr. Driberg's vocabulary.
Rice	Pariyak, Nuka	Pariyak, Nuka	Para, Nuka	Biam	Walkul	Nuka	Nuka, Wanji	Chawal	Nal, Arshi	..	..	Biyam, Nuka	Arsi	The Gondi term corresponds with that given in Mr. Driberg's vocabulary.
Right	Jewano	..	Jevono	Unaki	Unnakei	Tima-r-di	..	Jawane	Sot	..	..	Kudi	Valadu	Do.
Ripe	Pandatál	Pandatás	Pandi	Panditin	Pannu	Muitá, Pandi	Padale	Biliye	Pala, Pagdu	..	..	Pandu	Pazsuta	....
Rise (v.)	Nittana	..	..	..	..	..	..	..	Ninduko	..	..	Legu	Yesundra	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore.

English.	Gondi.	Gayéti.	Rutluk.	Naikude Gondi.	Kolami.	Mádi, or Mária.	Mádia.	Kuri, or Muási.	Keikádi.	Bhat-ráin.	Parjá.	Teloogoo.	Tamil.	Remarks by the Editor.
River	Jhodi	Jhodi	Kurengangé,	Peni	Peni	Berer-idota	..	Gada	Ár,	..	..	Yeru	Aru	The Gondi term is given as Dhoda in Mr. Driberg's vocabulary.
Root	Sir	Sid	Sid, Jari	Vel	Vendal	Yirku, Mada, Hisko, Veki	..	Jar	Budo	..	..	Véru	Véru	The Gondi term corresponds with that given in Mr. Driberg's vocabulary.
Rough	Kharbush-ál	Kor	..	..	Adenak	Merta	..	..	Kundkur-pa	..	..	Gurukyna	Karadana	....
Round	Gol	Wátarál	..	Watore	Gundin	Gommá	Gula	Gol	Gundra	..	..	Gundramu	Uranda-ya-na	In Sanskrit, Golakirt.
Run (v.)	Vittana	..	..	..	..	..	..	..	Wodu	..	..	Urkota	Woda	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore. It corresponds with that given in Mr. Driberg's vocabulary.
Salt	Sawod	Sawod	Sawor	Sup	Sup	Áwori, Howar	Howar	Bulum	Upu	..	..	Uppu	Uppu	The Gondi term corresponds with that given in Mr. Driberg's vocabulary.
Sámbar	Maw	Maw	..	Kadas	..	Máw	..	Roi	Manbot	..	..	Ambot	Kádimán	....
See (v.)	Hoorana	..	..	..	..	..	..	..	Parungo	..	..	Chudu, Chuchuta	Parka	Gondi term not given by Mr. Hislop, but ascertained at Nagpore. It is given as Hurille in Mr. Driberg's vocabulary.

at Nagpore.

Sell (v.)

Mamma

Yerung

Erug

Yed

Sat

Ichupodu

Ammuta

Vitka

The Gondi term not given by Mr. Hislop, but ascertained at Nagpore. It corresponds with that given in Mr. Driberg's vocabulary.

Seven

Yedung

Yerung

Erug

Yed

Sat

Yal

Yédu

Yézu

The Gondi term corresponds with that given in Mr. Driberg's vocabulary.

Sharp

Sodta

Sorta

Tejdar

Dar

Sudi

Darvata,
Horita

Borbor

Pudun

Churukyna

Kúrulla

The Gondi term corresponds with that given in Mr. Driberg's vocabulary.

She

War

War

Ad

Ad

Ad

Ora

Han

Ado

Ame

Aval

....

Shield

Dhar

..

..

Dhal

Dhal

Dhal,
Dali
Mogéi

Dhal

Dhali

Dhalu,
Kedemu

Kedayum

....

Short

Chodor

..

Chudur,
Abado

Mota

Moda

Kande,
Daktir

Kodar

Giddu

Kírassa,
Pótti

Kuttamána
Kullamána

The Gondi term not given by Mr. Hislop, but ascertained at Nagpore.

Shoulder

Sattá

Satta

Satti

..

Bujal

Hatta

Kánde

Bujo

Bhójannu

Buyam,
Tól

The Gondi term corresponds with that given in Mr. Driberg's vocabulary.

Silver

Kuro

Kuro

Rup

Kure

Kurá

Kuro
Rupo

Chándi

Wali

Vendi

Vellie

....

English.	Gondi.	Gaycti.	Rudluk.	Naikunde Gondi.	Kolami	Mádi, or Mária.	Mádia.	Kuri, or Muasi.	Keikádi.	Bhat-ráin.	Parjá.	Teloogoo.	Tamil.	Remarks by the Editor.
Sing (v.)	Warana	..	..	..	..	..	..	..	Pada	..	..	Padata	Páda	The Gondi term not given by Mr. Hislop; but ascertained at Nagpore. It corresponds with that given in Mr. Driberg's vocabulary.
Sister	Taka, Bai (e) Selod (y)	Bai, Selad	Bai, Selad	Bai	Torandál	Bai	Akka	Jiji	Akka, Tangchi (y)	..	..	Ukka (e) Chella (y)	Ukka (e) Tangchi (y)	The Gondi term correspond with that given in Mr. Driberg's vocabulary.
Sit (v.)	Ooddana	..	..	..	..	..	..	..	Ukka	Und	Leesá	Kurehun- data	Ulkara	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore. It corresponds with that given in Mr. Driberg's vocabulary.
Six	Sarug	Sarung	Sarug	Saba	Ar	Sarum, Saru, Harum, Aru	Harug	Tureiku	Ar	..	..	Áru	Áru	
Skin	Tol	Tol	..	Tolka	Tol	Tol	Tol	Katre	Tolu	..	..	Tólu	Tól	
Sky	Abhar	Abhar	Sargam	Ákash	Abhá, Patti	Ábá, Moyule	Desub	Agas, Badrájá	Máná	Bádar	Bileng	Akásamu, Minu	Wánam	
Sleep (v.)	Narnana	..	..	..	..	..	..	..	Tungu	..	..	Nidrapovuta	Túnga	Do.
Small	Chudor, Loto	Chudor	Chudor	Chinná	Chinnam	Hudilá Udlo	Hudili	Sang, Sani	Chinna	..	..	Chinna	Siria, Chinna	The Gondi term correspond with that given in Mr. Driberg's vocabulary.

Smoke	Poyo	Kum	Duar	Pog	Dudom, Poyá	Dudur	Poga	Pugei	Mr. Hislop, but ascertained at Nagpore. It is given as Dengla in Mr. Driberg's vocabulary.
Smooth	Chopado		Sowan	Awdesak		Bulari	Samana	Sammamkina	The Gondi term is given as Kumb in Mr. Driberg's vocabulary.
Snake	Tadas	Taras		Pam	Taras, Tarasi	Bing	Pannu	Pambu	The Gondi term corresponds with that given in Mr. Driberg's vocabulary.
Soft	Naram	Kowaro	Mette	Mette	Gulguláti, Pagwan	Lopot	Kulu	Medwulla	
Son	Marri, Tudal	Marri	Kike	Kike	Marre, Magá	Kon	Amilpilla (male child)	Magan	Do.
Sour	Savitá	Nagul		Tiire	Wovita, Weita, Pulla	Dhirdhira	Pulpu	Pullippu	Do.
South					Adam			Terku	There seem to be no word for this in Gondi.
Speak (v).	Wurkana						Pesu	Pessa	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore. It is given as Wankille in Mr. Driberg's vocabulary.

English.	Gondi.	Gayeti.	Rutink.	Naikude Gondi.	Kolami.	Mádi, or Mária.	Mádia.	Kuri, or Muási.	Keikádi.	Bhat-ráin.	Parjá.	Telooqoo.	Tamil.	Remarks by the Editor.
Spear	Bhala	Gorka	..	Barsi	Bhalas	Gorra, Gorka	..	Barchi	Barshi	..	..	Eballamu	Wallayam	....
Square	Charkuntya	..	Khutul	..	Okearasu	..	..	Charkun- tya	Choukunta	..	..	Choukamy- na	Chakutkum	....
Stand (v).	Nittana	..	..	..	..	..	..	..	Ninduko	..	..	Niluvutá	Nila	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore. It corresponds with that given in Mr. Driberg's vocabulary.
Star	Sukum	Sukum	Sukum	Sukha	Chukka	Uko, Hoku	Hukam	Epel, Idun	Chukka	..	..	Chukka	Tárakei	The Gondi term corresponds with that given in Mr. Driberg's vocabulary.
Steal (v).	Kallana	..	..	..	..	..	..	..	Tigudusei	..	..	Dongilin- chuta	Tiruda	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore. It corresponds with that given in Mr. Driberg's vocabulary.
Stone	Kal	Kal	Kal, Pata	Gund	Dop	Kal	Kal	Dega	Kal	..	..	Rai	Kal	....
Straight	Sarko	Kasnu	Kasum	Dacapad	Andidadam	Kasumi, Kasumue	Soj	Korá	Sukágá	..	..	Chakkaga	Nérana	....
Strike (v).	Jiana	..	..	..	..	..	..	..	Adi	..	..	Kottuta	Adia	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore.

borrowed from the Hindi.
 In Sanskrit, Suryā.
 The Gondi term corresponds with that given in Mr. Driberg's vocabulary.
 The Gondi term is given as Minunkal in Mr. Driberg's vocabulary.
 The Gondi word is borrowed from the Hindi. There seems to be no original word in Gondi for this.
 The Gondi term corresponds with that given in Mr. Driberg's vocabulary.
 The Gondi term not given by Mr. Hislop, but ascertained at Nagpore. It is given as Yetallo in Mr. Driberg's vocabulary.
 Do. as Woyalle, Do.
 Do. as Saretalle, Do.

Sun	Suryal, Din	Suryal, Din	Suryátali	Podh	Porde, Podudu, Yadde	Pod	Gomoi	Surya	Pokal	Si	Suryadu	Suryan
Sweet	Mingul	Mingul	Mithomi	Send	Mingta, Miraugul	Milgale	Sinel	Tipu	..	..	Tipu	Tititippu
Sword	Talwar	..	Kiwotá	Talwar	Talwar	..	Talwar	Kati	..	..	Kati	Kati
Tail	Tokár	Tokár	Tokár	Toká	Toká, Tokar	..	Chut	Toká	..	..	Tóka	Wal
Take (v)	Wontona	..	..	..	..	..	..	Yedutuko	..	..	Tisukúta	Yeda
Take away	Wontona	..	..	..	..	..	..	Yedu	..	..	Tisukupo	Yedtapo
Tear	Sarotana	..	..	..	..	..	..	Pichpodh	..	..	Chimputa	Kizsi, Picha
Teeth	Palapal-k (pl)	Pal-k (pl)	Palak (pl)	Palakul (pl)	Pal, Palaku (pl)	Palaku (pl)	Palaku (pl), Tiding	Pal	..	..	Panlu	Palgal

English.	Gondi.	Gayeti.	Rutluk.	Naikude Gonali.	Kolami.	Mádi, or Mária.	Mádia.	Kuri, or Músi.	Keikádi.	Bhat- ráin.	Parjá.	Telugoo.	Tamil.	Remarks by the Editor.
Ten	Daha	Daha	Pad	..	Daha	Daha, Dáse, Pade	Das	Geiku	Patu	..	..	Padi	Pattu	....
That	Hud, Wor, Wor	Wor	Wor	Ad	Atol	Woru, Oru, Attu	..	Hardi	Ture	..	..	Adi	Adu	....
Theirs	Hon, Wora, Wara	Adawontan	Hadenal	Awaned	Awareten	Wona Adunmon- andana	..	..	..	..	..	Wariyokka	Avargalu- daya	....
Then	Anni	..	..	..	..	..	..	..	Apo	..	..	Appadu	Appo	....
There	Hukkai	..	..	..	..	..	..	..	Akada	..	..	Akkada	Ange	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore. It is given as Hoga in Mr. Dribberg's vocabulary.
They	Huk, Wuk	Wor	..	..	Awar	Woru	..	Arko	..	..	..	Wáru	Avargal	....
Thigh	Kudki	Kudki	..	Ranku	Kudukul	Kudki	..	Bulu	Toda	..	..	Toda	Todai	The Gondi term corresponds with that given in Mr. Dri- berg's vocabulary.
Thine	Niwá	Niwá	Niwá	Inet	Ineten	Niwá	..	Ama	Nimtu	..	..	Niyokka	Unnudaya-	....

This	Yer (m) Id (f)	..	Id	Idda	Veru, Viru, Attu	Dedhvisa	..	..	..	Kite	..	..	..	Idi	Idu	....
This also	Adundai	..	..	..	..	..	..	..	..	Idikuda	..	..	..	Iduini	Idu-um	....
Thou	Imme	Ime	Imá	Niwa	Ninna	..	..	..	..	Ninu	..	..	..	Nivou	Ni	....
Thousand	Huzar	Hazar	..	..	Achari	..	..	..	..	..	..	..	..	Vei	Aezam	....
Three	Mund	Mund	Mund	Mundi	Mundu	Mund	..	..	..	Munu	..	..	..	Mudu	Múndru	....
Three quar- ters	..	..	..	..	..	..	..	..	..	Afapasa	..	..	..	Muppátika	Múkkal	....
Thunder	Garjaná	Garjaná	Garjaná	Garja	Garjit, Urom	Burkal	..	..	..	Sadiwo	Garchiri	..	..	Urumu	Muzsakam	....
Tiger	Puli	Burkál	Pulial (m) Bagheli (f)	Pul	Burkal, Dua	Burkal	..	..	..	Kula	Puli	Du	Gikkal	Puli	Puli	The Gondi term corresponds with that given in Mr. Dri- berg's vocabulary.

English.	Gondi.	Gayeti.	Rutluk.	Naikude Gondi.	Kolami.	Mádi, or Mária.	Mádia.	Kuri, or Muási.	Keikidi.	Bhat-ráin.	Parjá.	Telooqoo.	Tamil.	Remarks by the Editor.
To	..	..	..	..	..	..	..	..	Ku	..	..	Ku	Ku	....
Tobacco	Bhangí	..	Tamak	Tambáku	Pok	Duingá, Poga, Pokka.	Poga	Tamaku	..	..	..	Pogáku	Pugellei	In Sanskrit, Tumul.
Today	Naind	..	..	..	..	..	..	..	Iuanu	..	..	Nedu	Innaki	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore.
Toe	Wadanj	Wadanj	Wadanj	Vende	Getal, Vendal	Kaliwadas- ku	..	Jangan- duk	Warka	..	..	Kaluvelu	Kalvirul	
Tomorrow	Nadi	..	..	..	..	..	..	..	Nalaka	..	..	Répu	Nalaki	Do. Do.
Tongue	Wanja,	..	..	..	..	..	Wanja	..	..	..	..	Nálíka	Nak	The Gondi term is given as Wanjar in Mr. Driberg's vocabulary.
Tree	Mará	Mada	Mará	Chet	Mot	Mara	Bhanda	Sing	Maro	Mareng	Lánta	Chettu	Maram	The Gondi term corresponds with that given in Mr. Driberg's vocabulary.
Turneric	Kamká	Kamká	Kamka	Pasáp	Pasapul	Kanka, Kamka, Gamka.	..	Kesang	Majal	..	..	Paspu	Manjal	....

Twenty	Visa	••	••	Padarah- du	Bis	Bis	Bis	Vis	Irupadu	The Gondi term is borrowed from the Hindi
Two	Rand	Rand	Indi	Incing	Randu	Rand	Rand	Rand	Irendu	••••
Ugly	Chokat hilli	••	Buro	Wadinasat- ti	Legor, Kattá	Banomyo	Gidadu	Gidadu	Andakeda- na	••••
Village	Nar, Nak (pl).	Nar	••	Ur	Nar-u, Nagu	Nar	Gawa	Uru	Úr	The Gondi term corresponds with that given in Mr. Driberg's vocabulary.
Waist	Nadi, Nani	Nadi	Nadinmani	Mulke	Nadi, Nanni Mokchul	••	Mejang	Nadu	Nadumu	••••
Wake (v).	Chat'oana	••	••	••	••	••	••	Yedi	Melkónta	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore.
Walk (v).	Takana	••	••	••	••	••	••	Nadu	Naduvuta	Gondi term not given by Mr. Hislop, but ascertained at Nagpore. It is given as Takille in Mr. Driberg's vocabulary.
Want	••	••	••	••	••	••	••	Paje	Káwalenu	••••

English.	Gondi.	Gayeti.	Ruthuk.	Naikude Gondi.	Kolami.	Mádi, or Mária.	Mádia.	Kuri, or Mutási.	Keikádi.	Bhat-ráin.	Parjá.	Teloogoo.	Tamil.	Remarks by the Editor.
Water	Yer	Yer	Er	Ir	Ir	Er, Yegu	Per	Da	Tanni	Nir	Dong	Nilu	Tunnir	....
Wax	Men	Men	Mewana	Menam	Menam	Watte	..	Meina	Meinou	..	..	Meinamu	Mozsugu	....
We	Amot	Mamad	..	..	Anandun	Mam	..	Ále	Nang	..	..	Manamu	Nangul	....
Weak	Dhilo	..	Itore	..	Sadamtari-kan	..	..	Bangbal	Dila	..	..	Balahinamu	Balahinama	....
Weep (v).	Adana, Arana	..	..	..	..	..	..	..	Agu	..	..	Yeduta	Azsu	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore.
West	Paroy	..	Dinbrudi	..	..	Porad, Eriana	..	..	..	..	..	Paschamu	Merku	Do. Do.
What	Bang	Badanga	Badang	Táne	Táneten	Bara	Bara	Tune, Yo	Yendu	..	..	Yimi	Yenna	
When	Baska	..	..	..	..	..	..	..	Yepo	..	..	Yepudu	Yeppo	Do. Do.

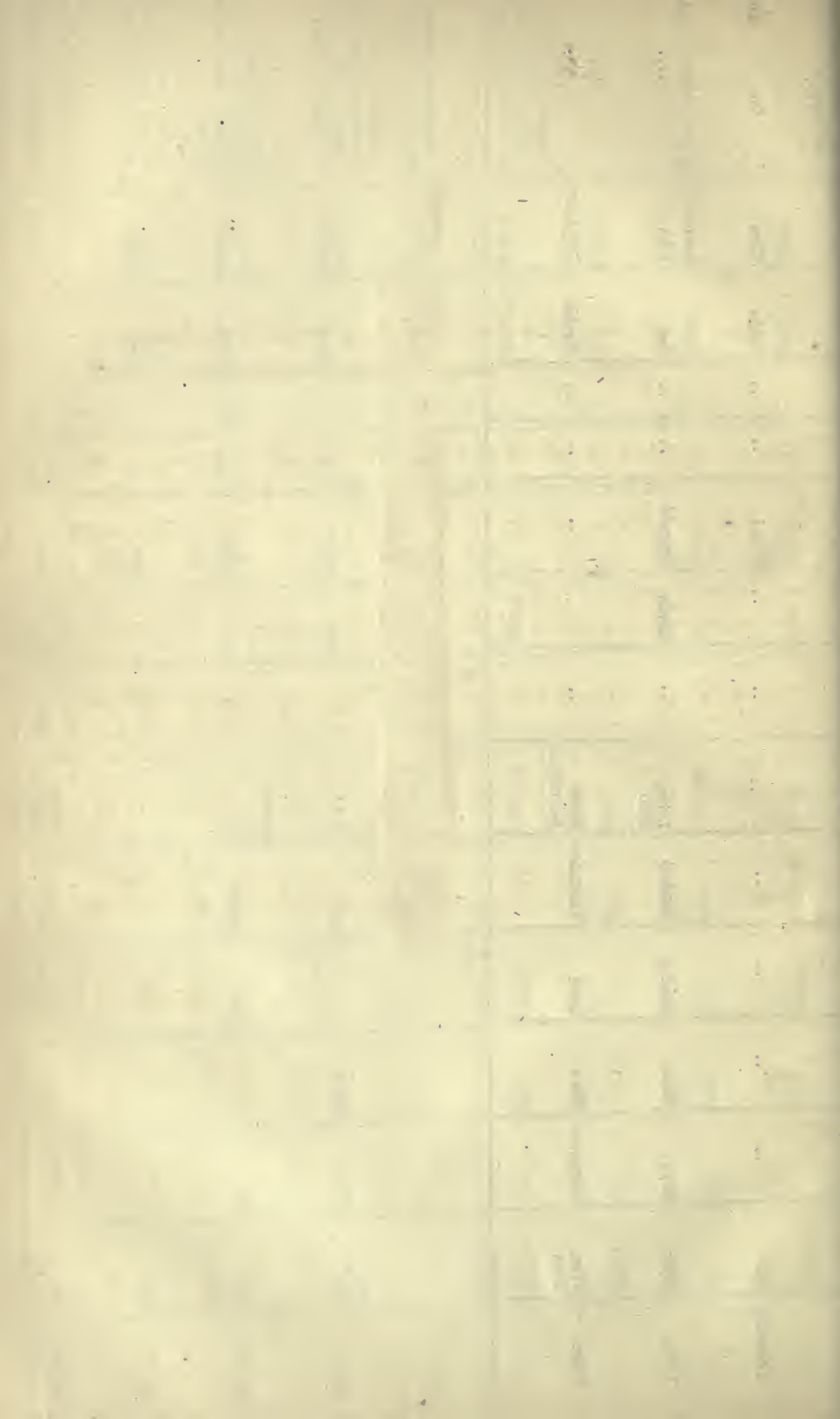
Which	Bad	Bako	Yand	Yetten	Bona, Patenind	..	..	..	..	Yedu	....	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore.
White	Pándari	Pandaro	Touda	Telodi	Pándari, Viditor	Padaral	Pulung	Vella	Tallupu	Velley	....
Who	Bor, Boni	Bor	Yenendiw	Niveniv	Boru, Poninda	Bor	Tuni, Eiye	Yedu	Yevaru	Ar	....	The Gondi term corresponds with that given in Mr. Driberg's vocabulary.
Why	Bassáti	..	..	..	..	..	..	Yenátuku	Yenduku	Yen	....	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore. It is given as Barri in Mr. Driberg's vocabulary.
Window	..	..	Bagga	Kidakis	Arri, Hari, Magai	..	..	Kidaki	Didi, Kidiki	Palagani	....
Wings	Mare	..	..	Redapal	Mare, Maráti	..	Panko	..	Rekka	Rekkai	....
Wise	Shahanál	..	..	Soitaбудhi	Seleseinal, Putako	..	Churta, Diand	Buddhi- mandu	Buddhi- mantudu	Budhi	....
Within	Rappu	..	..	..	..	..	..	Wulle	Loga	Wulle	....	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore.

English.	Gondi.	Gayeti.	Rutluk.	Naikude Gondi.	Kolami.	Mádi, or Mára,	Mádia.	Kuri, or Mutási,	Keikadi.	Bhat-ráin.	Parjá.	Teloogoo.	Tamil.	Remarks by the Editor.
Without	Bahro	..	..	..	..	..	..	..	Beilu	..	..	Beita, Vina	Veliye, Tavira	The Gondi word not given by Mr. Hislop, but ascertained at Nagpore. Seems to be borrowed from the Hindi.
Women	Ad	Ad	Or	Áima	Plákun	Adu, Ar, Enchaira	..	Japai	Pondu, Badi	Haial	Anvon	Ádadi	Pendu	The Gondi term corresponds with that given in Mr. Driberg's vocabulary.
Wood	Katiya, Geda	Katiya	Katiya	..	Sivvá	Katiyá	..	Subá	Muddu	..	..	Kutte	Vinagu, Marrau	In Sanskrit, Kasht. The Gondi term corresponds with that given in Mr. Driberg's vocabulary.
Work	..	..	..	..	..	..	..	..	Pani	..	..	Pani	Velei	No Gondi term for this is ascertainable at Nagpore.
Wrist	Mungut	..	Guti	Mangat	..	Gutkeiyu	..	Malgati	..	..	..	Manykattu	Manikai	The Gondi term not given by Mr. Hislop, but ascertained at Nagpore.
Ye	Immet	Im	..	..	Niwa	Mirad	..	Ape	Ne	..	..	Miru	Ningul	....
Year	Sal	Sal	Barsa	Yadel	Salber	Salmeda	..	Sal	Wotkl	..	..	Yadádi	Warushum	Is borrowed from the Hindi.
Yellow	Kamkal	..	Pilo	Piwala	Biwaras	Kankal, Puwarali	..	Sarsang	Manja	..	..	Pasupu	Manja	....

Mr. Hislop, but ascertain
at Nagpore.

	••	••	••	••	••	••	••	••	••	••	Do.	Do.	
Yesterday	Nadi	••	••	••	••	••	••	••	••	••	Nétu	••	
Young	Riyor	Rayo	Reior	Mindegi	Mindegi	Leior, Neio	Jawán	Gowadá	••	••	Pasi	Yilia	••
Yours	Niwa, Miwa	Idawonan	Miwa	Imed	Yeinnaton	Miwa, Adumiwand	••	••	••	••	Niyokka	Ungaludaya	••

NOTE.—In this Vocabulary the Gondi verbs are all given in the infinitive mood, which may be known by the termination "ana."



*Note by Editor on the following Supplement to the Hislop
Vocabulary, as respects the Gondi dialect only.*

MR. Hislop's Vocabulary is so far comprehensive, that perhaps it may be well to make it as complete as possible, according to the means available at Nagpore. The following list of English words is given, which appear to be useful, although they did not enter into Mr. Hislop's scheme. And the synonyms are given in Gondi as ascertained from Gonds at Nagpore. Though the population of Nagpore is not, of course, Gond, still the Deogurh Gond Rajah and his dependants live there; and there are Gond Ozhas (or minstrels) there also, on whom Mr. Hislop used to rely as being of some authority on these points. But in offering this brief Supplement, I by no means intend it to be supposed that this list includes all the remaining Gondi words, or that there are no other words. Indeed there may be many others, and doubtless there must be such.

R. T.

**SUPPLEMENT TO THE HISLOP VOCABULARY, AS RESPECTS
THE GONDI DIALECT ONLY.**

English.	Gondi.	English.	Gondi.
A.			
Able (v)	.. Parintona	Autumn	.. Kahlai
Abuse	.. Rángana	Awake	.. Chaitoayana
Ache	.. Karawullana	Axe	.. Mars
Acid	.. Suwítal	B.	
Active	.. Tapur	Bald	.. Tal
Add	.. Jumma	Bake	.. Atana
Adopted son	.. Koratai aitoor chhava	Bard	.. Pataree
Adore	.. Poonjakiana	Bare	.. Koottaka
Afternoon	.. Piyal	Barley	.. Jou
Age	.. Woi	Barren	.. Wanjooli
Aged	.. Seira	Base	.. Hulko
Agree (v)	.. Sarko ayana	Bathe	.. Yarekiana
Aim (v)	.. Hindanlawai kim	Battle	.. Tarotantor
Alight	.. Ruggana	Battleaxe	.. Pharchia
Angry	.. Rees	Bawl	.. Killitana
Annual	.. San	Beads	.. Poting
Another	.. Dusro	Beak	.. Chachu
Appear	.. Disana	Bear	.. Yedjal
Arise	.. Taidana	Beat	.. Jiana
Armpit	.. Kootling	Beauty	.. Sajro
Arms	.. Partal	Bed	.. Bichona
Ascend	.. Targana	Bee	.. Phukee wissing
Ass	.. Gadhal	Beginning	.. Mohtur

English.	Gondi	English.	Gondi.
B — <i>continued.</i>		Cattle	.. Dobalk
Believe (v)	.. Man tatana	Cease	.. Kamna kakisana
Bell	.. Tápper	Change	.. More kiana
Belt	.. Naree dohta	Chaste	.. Sutro
Bend	.. Bagaikiana	Chastise (v)	.. Soeto kiana
Best	.. Bako	Chew	.. Kachkana
Betroth	.. Kulloo dohtana, Paring	Chirp (v)	.. Chir chir kiana
Big	.. Paror	Clear (v)	.. Oota kiana
Bloom	.. Poongaroayana	Climb	.. Targana
Bosom	.. Chhati	Club	.. Kutka
Brackish	.. Kharo	Cocoonut	.. Naral
Brave	.. Hatal	Colour	.. Rango
Bread	.. Sarei	Conquer	.. Myana
Breast	.. Chati	Cook	.. Attana
Breath	.. Waree, Naiskana	Country	.. Dess, Dehar
Bright	.. Jhalka manta	Cousin	.. { Yaina (Mother's brother's son) Tumino (Father's [do
Brother-in-law	.. Sairndo Koko (wife's brother)	Creep	.. Ghursay mayana
Brown	.. Bhurka	Cripple	.. Langra
Bud	.. Jewai	Cry	.. Arana
Bull	.. Kurra	Cub	.. Piela
Bush	.. Jhoorpuree	Cultivate	.. Julekiana
C.		Cup	.. Wate
Carry	.. Tahtana	Custardapple	.. Cheeta-far
Cart	.. Gadda	D.	
Castle	.. Killa	Dagger	.. Soorie

English.	Gondi.	English.	Gondi.
<i>D.—continued.</i>		Enter	.. Wasi handana
Dash	.. Aptikiyana	Err (v)	.. Bhulai matana
Daughter-in-law	.. Korial	Escape	.. Soddaisihundana
Dawn	.. Pahto	Evening	.. Nulpay
Dearth	.. Ankro	Evil	.. Burte
Deep	.. Khole	F.	
Deer	.. Kurs	Fair	.. Goro
Destroy	.. Burtai kiana	Faithful	.. Sooda
Dig	.. Katana	False	.. Khotal
Dirt	.. Gaday	Family	.. Kutum
Distant	.. Luk	Famine	.. Mahang
Drag	.. Umana	Father-in-law	.. Murial
Dread	.. Varitana	Feed	.. Teehtana
Dream	.. Kanchkana	Feel	.. Pundana
Dress (v)	.. Pondana	Fever	.. Yerki
Drive	.. Hakle kiana	Fight	.. Tarotana
Drop	.. Arootana	Fill	.. Neihetana
Drown	.. Murutana	Find	.. Puttana
Dry	.. Wattal	First	.. Pehlo
Dwell	.. Mandana	Flint	.. Garee
E.		Float	.. Pohay mayana
Egg	.. Mes	Flow (v)	.. Pong-in-tana
Elephant	.. Yani	Fly	.. Paritana
End	.. At	Food	.. Nehna
Enemy	.. Dandi	Fool	.. Khotal

English.	Gondi.	English.	Gondi.
F.—continued		Hasten	.. Lahki kiyana
Forenoon	.. Piyal	Hatchet	.. Murs
Forest	.. Kaira, Dongur	Hate	.. Burte kiana
Forget	.. Bhule mayana	Have	.. Erana
Forgive	.. Dam tindana	Heal	.. Nehen ayana
Fort	.. Killa	Heap	.. Rási
Foul	.. Brote	Hear	.. Kenjana
Fowl	.. Pitte	Heart	.. Boka
Fox	.. Khekree	Heat	.. Kahlaimat
Fragrant	.. Makmak	Heel	.. Moorwing
Friend	.. Sungo	Help	.. Asrokiana
Fruit	.. Kaya	Hide	.. Tole
Full	.. Nintal	Hill	.. Matta
G.		Hip	.. Kula
Girdle	.. Nuri dohta	Hit	.. Jeana
Give	.. Siyana	Hold	.. Biana
Glad	.. Nehna	Honey	.. Phukey
Grain	.. Dauáng	Hunger	.. Karu
Grandfather	.. Tado	Hunt	.. Shikar
Graze	.. Mehtana	Hurt	.. Khosre
Grove	.. Gurba	Husband	.. Muido
H.		J.	
Hand	.. Kyk	Jackal	.. Kolial
Hang (v)	.. Tang kiana	Join	.. Misre mayana
Hare	.. Malol	Jump	.. Dyana, Dehkana
Harvest	.. Sugge		

English.	Gondi.	English.	Gondi.
K.		M.	
Keep	.. Irrana	Mad	.. Pisal
Kindle	.. Massiana	Madness	.. Pise
King	.. Kural	Maize	.. Makaik, Making
Kiss	.. Burrana	Make	.. Kiana
Kneel	.. Tongurotek kiana	Marry	.. Marmingkiana
Knife	.. Surie	Meat	.. Khandk
Knot	.. Gattee	Midday	.. Dopuhri
L.		Mill	.. Jatta
Lamb	.. Patru	Mix	.. Milaykiana
Lamp	.. Diwa	Moist	.. Pahna
Last	.. Pujjat	More	.. Unde
Lay	.. Irsiyana	Morning	.. Sukkare
Lead	.. Siso	Mother	.. Awal Ya
Leech	.. Juroo	Mother-in-law	.. Porar
Liek	.. Nakana	Mount (v)	.. Turgana
Lie	.. Lutkowarukana	Mouse	.. Yelle Mssal
Life	.. Jiwa	Muscle	.. Sirang
Lift	.. Tahtana	Music	.. Bujanaikana
Like (v)	.. Dilte wayana	N.	
Lip	.. Silvi	Naked	.. Kuttake
Live	.. Pissana	Name	.. Pallo, Parol
Load	.. Wajje	O.	
Look	.. Hurana	Oath	.. Aura
Lose	.. Khowakiana	Once	.. Oondi pullo
Lost	.. Khoe mat	Ox	.. Kunda

English.	Gondi.	English.	Gondi.
P.		Restore	.. Malochiana
Pair	.. Jora	Right	.. Chokote, Ooje
Panther	.. Cheetál	Roast	.. Borsana
Parrot	.. Ragho	Rob	.. Kallana
Pass	.. Handana	Rock	.. Tonging
Pasture	.. Akur, Goltan	Roll	.. Gurbare mayana
People	.. Lokoork	Rot	.. Karitana
Perspire	.. Aipurepasitana	Rotten	.. Karita
Pursue	.. Wittana	Rub	.. Malaikiana
Pig	.. Puddy	Rush	.. Soritana
Pigeon	.. Parua	S.	
Plough	.. Nagur	Sacrifice	.. Taruhsiana
Poet	.. Patarí	Sand	.. Waroo
Powder	.. Burko	Sandy	.. Warwat
Prick	.. Gadustana	Savage (adj.)	.. Kore matal
Purchase	.. Sambakeyana	Save	.. Pisutana
Q.		Say	.. Indana
Quail	.. Batte	Scream	.. Kilitana
Quarrel	.. Tarotana	Season	.. Ghalumb
Quick	.. Jhupna	Seed	.. Vijja
Quiver	.. Peti	Seldom	.. Bapore
R.		Send	.. Rohtana
Real	.. Khurro	Separate	.. Agrokiána
Reap	.. Koele	Serve	.. Chakrikana
Reside	.. Mañdana	Sew	.. Wulchana

English	Gondi.	English.	Gondi.
S.—continued.			
Shake	.. Hala kiana	Squirrel	.. Varche
Shameful	.. Basro mal	Starve	.. Karu mayana
Sharpen	.. Sorstana	Stay	.. Posana
Shave	.. Koritana	Stink	.. Dyngana
Sheep { (he) (she)	.. Maindal .. Maindral	Stomach	.. Paddo
Shine	.. Jhalkai mayana	Stray	.. Doundai mayana
Shoe	.. Sarpok	Stretch	.. Sahtana
Shoot	.. Sistjiana	Suffer	.. Ganja mayana
Shout	.. Killitana	Sugar	.. Sakur
Shut	.. Mochchisiana	Summer	.. Dokalumb
Sickle	.. Sattár	Sunrise	.. Dinpasit
Sickness	.. Yerki	Sunset	.. Noolpay
Silent	.. Kamme kiana	Swear	.. Arutana
Silly	.. Bhoral	Swim	.. Pohe mayana
Silver	.. Khuro		
Sink	.. Morohtana	T.	
Sister-in-law	.. Sairndar	Talk	.. Warkana
Slip (v)	.. Ghasraina	Taste	.. Naka
Slow	.. Hallo	Tell	.. Wurkana
Smallpox	.. Wunk	Thief	.. Kullay, Lunrial
Solid	.. Ninthal	Think	.. Mao kiana
Son-in-law	.. Sare	Thirst	.. Wutkee, Wusta
Soon	.. Jhapna	Thumb	.. Unktia
Sow	.. Yeddana	Top	.. Parro
Spit	.. Uskana	Torch	.. Duty
Spring	.. Dekana (v)	Touch	.. Ittana

English.	Gondi.	English.	Gondi.
T.—continued.			
Town	.. { Dugro Nar (large village)	Wedded	.. Marmina
Turban	.. Phag	Wet	.. Pahna
U.			
Uncle	.. Kakal	Wheat	.. Gohk
V.			
Victory	.. Mytur	Wicked	.. Burtore
Voice	.. Lange	Wife	.. Maiju
W.			
Wait	.. Possna	Wind	.. Dhundar
Wake	.. Chaitomandana	Wine	.. Kall
Wander	.. Bhullay mayana	Winter	.. Pieni Ghalumb
War	.. Taro tanto	Wither	.. Akiaral
Warm	.. Kastal	Wolf	.. Landgal
Waste (v)	.. Boortai kiana	Wonder	.. Achrit kiana
Watch	.. Kaipana	Work	.. Wanari kiana
Wed	.. Marming kiana	World	.. Manial, Doonya
		Worm	.. Kitkur, Purk
		Worship	.. Punja kiana
		Wrestle	.. Dhawari kiana

NOTE.—In this Supplement the Gondi verbs are all given in the infinitive mood, which may be known by the termination "ana"

Note by the Editor regarding the Muási, or Kuri, dialect.

It will have been seen that Mr. Hislop in the Essay points out that the Kûrs, or Muásis, are distinct from the Gonds, at least in language; and that Kuri, or Muási, is not, as may have been supposed by some, a dialect of Gondi. Mr. Hislop indicates that the error may have arisen from expressions used by Dr. Voysey when, many years ago, he supplied a brief vocabulary of the language spoken by the tribes of the hills lying between Hoshungabad and Berar. This region is believed to be the real home of the Kûrs, or Muásis.

The vocabulary which Dr. Voysey gave in 1821 is to be found in Vol. XIII, Part I., of the Journal of the Asiatic Society. Several of the words agree with the Kuri, or Muási, as given by Mr. Hislop.

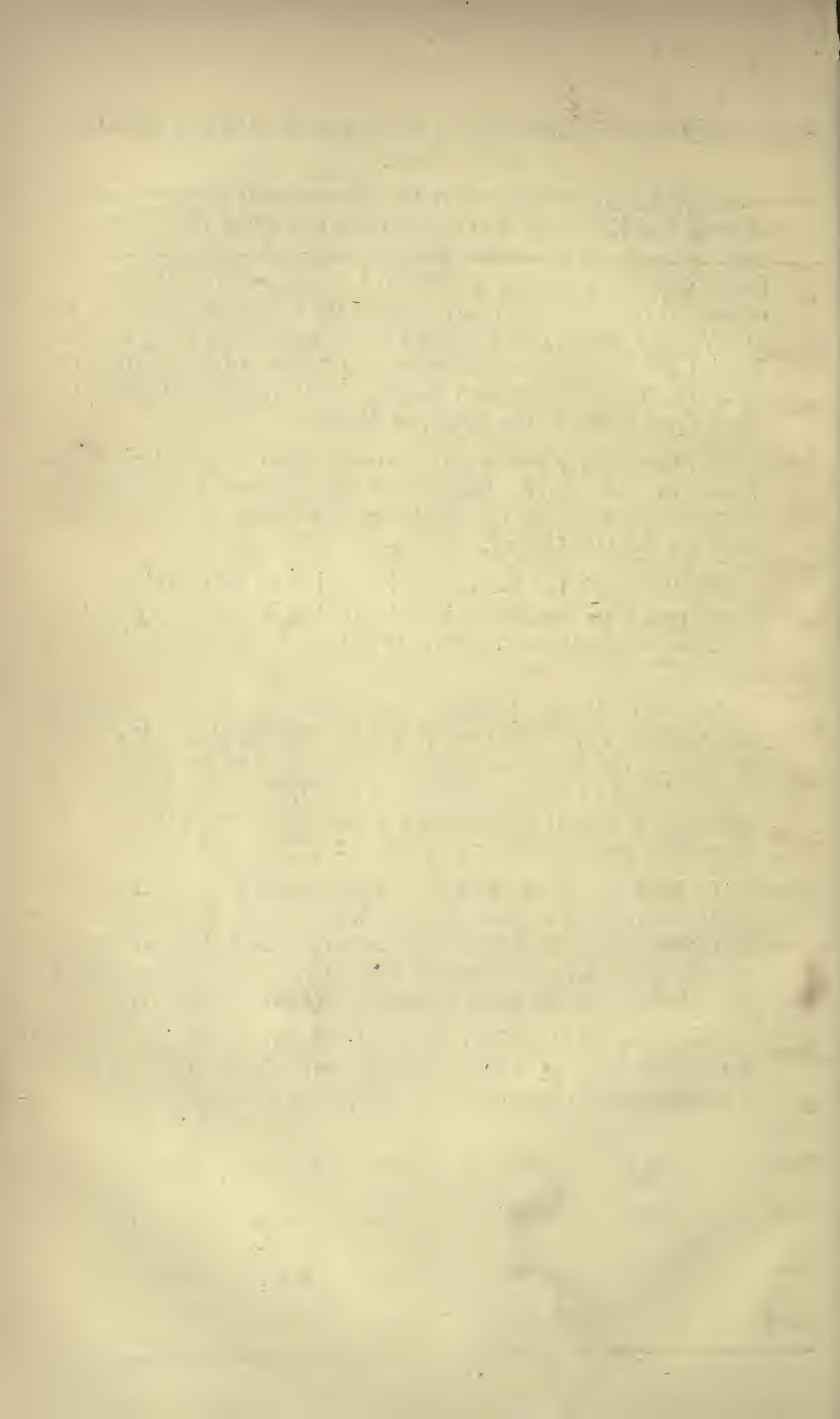
Dr. Bradley's list has been adverted to in this publication in a previous Note (see Preface to the Hislop Vocabulary). Many of those words also agree with the Muási in Mr. Hislop's Vocabulary.

In 1863, Major Pearson (the Conservator of Forests in the Central Provinces) furnished to Mr. Hislop a few words spoken by the Koorkus, whom he considers to be the same as the Muásis; and that memorandum is found among Mr. Hislop's papers. A few of the Koorku words agree with those in Dr. Bradley's list.

In 1865 Mr. C. A. Elliott, Settlement Officer of Hoshungabad, transmitted a Memo. on the Koorkus of Kalibheet (in the hills south-west of Hoshungabad), to which a short vocabulary is attached. Of these words, many agree with those given by Mr. Hislop and the other officers above mentioned.

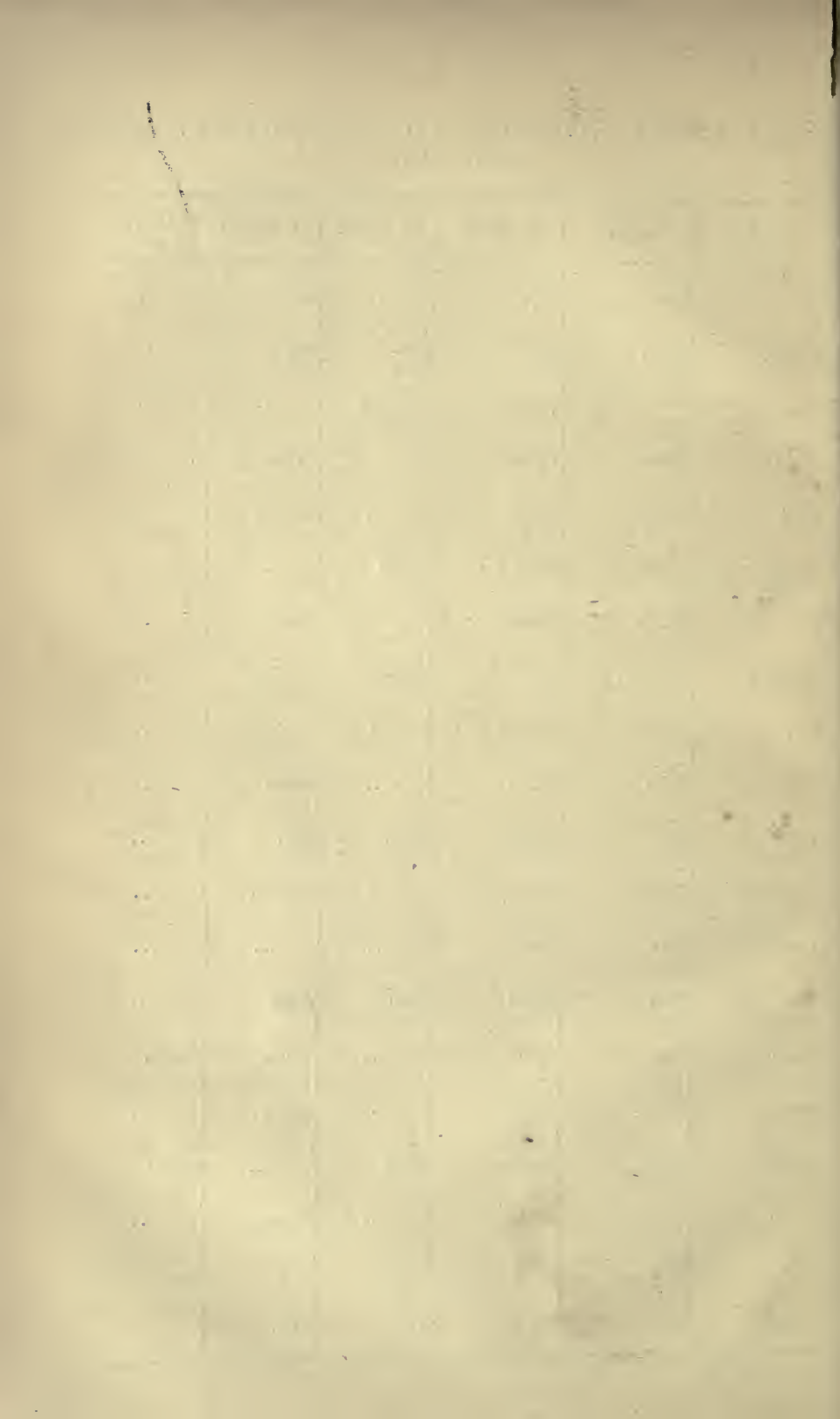
For many of the Kuri words then, there are data obtained by various persons at various times and places, and I have caused a comparison to be entered of the points of agreement.

R. T.



**COMPARATIVE VOCABULARY OF THE MUASI, OR KURI,
DIALECT.**

English.	Mr. Hislop. Muasi.	Mr. Elliott.	Dr. Voysey.	Dr. Bradley.	Major Pearson.
Air	Koyo	Koyo	..	Koeyo	..
Bambu	Mañat	Mad	Mat	Mat	..
Bedstead	..	Parkhum	Parkoum	..	..
Blood	Pachna	Puchna	..	Puchna	..
Body	Komor	Komur	..	..	..
Buffalo	Butkil	Bitkil	Butkil	..	..
Cat	Minnee	Meenoo	..	Munoo	..
Cowdung	..	Sena	Shena	..	..
Fire	Singal	Seengul	Singhel	Singhul	..
Fish	Kaku	Kakoo	..	Kakoo	..
Flesh	Jilu	Jeeloo	Jeloo	Zulo	..
Lightning	Chiran	Cheerun	..	Cheerun	..
Plantain	Kete	Kere	..	..	..
Star	Epal	Efeel	Ipeel	Ephill	..
Stone	Dega	Gota	..	Yotha	Deegah
Sun	Gomoi	Gomuj	..	Gomoi	..
Tiger	Kula	Koolla	Koda	..	Kootar
Tooth	Tiding	Tirinj	..	Terring	..
Tree	Sing	Seeng	Seeng	Sing	Seeng
Water	Da	Da	Da	Dhee	..



PART III. SONGS.

Note by the Editor on the Gond Songs.

THESE Songs were reduced to writing in the Gondi language by Mr. Hislop in his own handwriting. He obtained them from a Pardhán priest of the Gonds at Nagpore. Having made a very complete and accurate copy in Gondi, in the Roman character of course, he began to translate by entering over each Gondi word the counterpart in English. But at his death he had proceeded only a short way with the last named part of the task. His translation did not comprise a fourth of the whole—and even then it was only in detached fragments; and in no place was it consecutive. But, inasmuch as he had reduced to writing these lengthy Songs with so much care, it seemed very desirable to bring into an available and intelligible shape an unfinished work, which he regarded as of much importance, as evidenced by the admirable industry which he must have devoted to it. Moreover it was found quite possible to do this, inasmuch as the very Pardhán who recited the Songs to Mr. Hislop was still at Nagpore; and being versed both in Hindi and Mahrattée, was able to interpret the Gondi, word for word, into those languages from which the rendering into English was easy. Moreover, assistance was obtainable from the Rev. Baba Pandurang (of the Free Church of Scotland Mission), who was Mr. Hislop's native assistant, and his companion in several tours, and who frequently was employed by Mr. Hislop in obtaining information. I, therefore, entrusted to Mr. Pandurang, as being specially qualified, the task of comparing Mr. Hislop's manuscript with the recitations of the Pardhán, and of ascertaining the English equivalent for every word.

Thus is reproduced Mr. Hislop's manuscript of the Gondi, with Mr. Pandurang's equivalent in English entered over each word.

From this detached verbal translation I have myself prepared the following consecutive English version, adhering as nearly to the original as may consist with the easy understanding of the sense, and preserving the precise order of the lines. And I have supplied notes explaining the passages which seemed to need explanation.

The Songs form a sort of rude epic, full of episodes and

digressions, but preserving a thread of narrative connection from beginning to end. I have divided them into five parts, according as the sense of the piece indicated the propriety of such division. They are indeed recited or sung in parts, or in whole; but such parts would not necessarily correspond with the parts into which I have ventured to subdivide the pieces.

But, as already mentioned, these Songs were very lengthy in the original. While, on the one hand, many passages are curious, others vividly illustrative of Gond life and reality, and others remarkable in their way; yet, as might be expected, many passages were redundant, others frivolous, others improper or objectionable. All passages clearly belonging to any of the latter categories have been cut out. And the original whole has been thus pared down to about one half. And it has been found practicable to do this, without at all impairing the sense or breaking the sequence of the story. Even in this abridged shape the Songs are long, being some 997 lines in the Gondi.

The Songs and the Notes will speak for themselves. It will be seen therefrom, that they are to some extent worthy of being selected for the laborious treatment which Mr. Hislop bestowed upon them. For they are the best Gond pieces extant; and they comprise a sort of compendium of Gond thoughts and notions. Though abounding in things borrowed from the Hindus, they are yet possessed of much originality, and in many passages they are, so to speak, redolent of Gondism.

They have never before been reduced to writing, but have been for many generations sung or said by the Pardhán-priests, to circles of listening Gonds, at marriages, and on other festive occasions. They are for the most part old, perhaps even ancient, though much obscured by modern interpolations and additions. And though the first original must be older than the Hindus, yet the framework of the Story, as it now exists, must have been composed subsequently to the arrival of the Aryan Hindus among the aborigines of Central India. Beyond this most vague estimate, it is impossible to say how old or how new these pieces may be. For the Gondi being unwritten, and the Pardháns being unlettered, none of these men can explain the history of the Songs. A Gond will refer the enquirer to the Pardhán. Then one Pardhán will say that he learnt the piece by heart from the mouth of another, perhaps aged, Pardhán, who will say that he learnt it from another Pardhán before him, and so on. This is all that can be ascertained at Nagpore at all events.

PART I.

*The Creation of the World and of the Gond people, and
the bondage of the Gonds.*

1. In the midst of twelve hills, in the glens of seven hills, is Lingawângad, or mount Lingawan.
2. In that mount is a flower tree named Dati; thence for twelve koss there is no dwelling—
3. Caw saying there is no crow, chirp saying there is no bird, roar saying there is no tiger.
4. Then, what happened? God spread betelnut, and called Nalli yado rishi [saint].
5. When an order to the vakeel (servant) Narayan was made, he heard it, and went running
6. To Kurtao Subal to ask him. He said there are sixteen threshingfloors of Teloogoo gods,
7. Eighteen threshingfloors of Brahmin gods, twelve threshingfloors of Gond gods. Thus he was asking for gods.
8. So many gods! where are they? their tidings I seek.
9. What did he begin to say? He said thus:

1. The twelve hills and the seven valleys are the same as those hereafter to be mentioned (see Part IV., line 85), as the place chosen by the Gond gods for their local habitation. Lingawângad—this name has nothing particular about it, but seems intended merely to introduce the story of Lingo.

2. The flower tree is the same as that mentioned in Part II., line 2, as that from which Lingo was born.

3. This is a forcible Gond idiom for expressing utter silence, and aptly describes the solitudes which are frequent among the homes of the Gond people. The phrase is also known to the Hindus of these parts.

4. Betel-leaf and nut are frequently mentioned in all the Parts. The idea is Hindu.

5. This Narayan must be the same as the Narayan of the Hindus. Or perhaps, in reference to the belief of the common Hindus, the Sun is meant.

6. Kurtao Subal—this name appears to be of Gond origin, and not a Hindu name, which is worthy of remark, inasmuch as the other names in this part of the story are Hindu.

7. The term threshingfloor is supposed to be here intended to express some indefinite number. Mahadewa is said to have had a threshingfloor in a field, whereon he created the Gonds. Thus the pure Gonds are called threshingfloor Gonds. The idea has been extended as a metaphor to other races. And each race is represented by its special divinities.

10. There (the god) Mahadewa was ruling from the upper sea to the lower sea.
11. What was that Mahadewa doing? He was swimming like a roller stone: he had no hands no feet:
12. He remained like the trunk (of a tree).
13. Gowara Parwatee (his wife) having stood, began to ask Narayan—
14. Who art thou? He said, I am Bhagawán's (god's) Subadar (deputy).
15. She said, Why hast thou come so far? I came to see Mahadewa.
16. Gowara Parwatee came. Narayan having gone to the banks of the Narbadda, stood there.
17. The Raja Mahadewa was swimming and came up.
18. Then Parwatee, with joined hands, stood, and so did Narayan.
19. Then said Mahadewa, For what has thou come? where are the gods of the twelve threshingfloors of the Gonds?
20. What did he say, Kurtao Subal? what did he say to Mahadewa?
21. Perform devotion (tap) for twelve months, and then you will come to know the names of them.
22. Five and six months passed; at the end of it, the devotion was finished.
23. Then came Bhagawán and stood close to Mahadewa, and called to him —
24. Thy devotion is finished, emerge out of the water. He said, how shall I
25. Emerge? I have no hands, no feet, no eyes.

10. And the subsequent lines comprise distorted versions in Gondi phrase of portions of the Hindu mythology.

14. The Mahomedan word Subadar is known to the Mahrattas as well as to the Gonds. The Gonds may have borrowed it straight from the Mahomedans.

19. Twelve is probably a number of mystic significance, though sixteen is the number used in the subsequent passages. Perhaps here allusion is made to the twelve tribes of the Gonds.

21. The "tap," or devotion, is a regular Hindu ceremony.

26. Then Mahadewa received man's form.
27. Thus man's form complete was made in the luminous world.
28. He raised his eyes and saw Bhagawán (god); but he (Bhagawán) immediately disappeared.
29. Mahadewa said, It is not well that God should not be seen (actually visible). Hear, O God, my story.
30. My devotion is fruitless; I received a man's form, which is not well.
31. Then he began to establish a (tap) devotion.
32. At the end of nine months and nine days his boil moved and burst—
33. Kalia Adao was born. Then Mahadewa what did he say?
34. Said Mahadewa to him, Establish a tap (devotion).
35. He (the Kalia Adao) began a devotion; one month, two months passed, when a boil arose in his hand.
36. The boil burst and sixteen daughters were born out of it. Then said he,
37. What! why are these daughters born?
38. I shall have cause to cast my head down. Whence shall I bring husbands for them?
39. He took hold of them and threw them in the water. After the throwing
40. The water was dried up, and sixteen sorts of earth were produced.
41. (He said) I shall perform devotion, and then I shall be at peace.
42. He then established a devotion, and a boil arose in his hand:
43. Twelve threshingfloors of Gondi gods were born.
44. Hither and thither all the Gonds were scattered in the jungle;

33. Kalia Adao is believed to be the same personage as Kurtao Subal.

37. These sixteen daughters may perhaps be in allusion to the sixteen Gond goddesses mentioned in Part II., line 253; and this view is borne out by the Pardhán who recites the Song.

41. Whether the sixteen kinds of earth have any special purport, is doubtful. The Pardhán who recites the song, says that the phrase merely refers to the several sorts of soil known to the people; such as black loam, reddish earth, sandy ground, gravel, and the like.

45. Places, hills, and valleys were filled with these Gonds.
46. Even trees had their Gonds. How did the Gonds conduct themselves?
47. Whatever came across them they must needs kill and eat it;
48. They made no distinction. If they saw a jackal they killed
49. And eat it; no distinction was observed: they respected not antelope, sambur, and the like.
50. They made no distinction in eating a sow, a quail, a pigeon,
51. A crow, a kite, an adjutant, a vulture,
52. A lizard, a frog, a beetle, a cow, a calf, a he and she-buffalo,
53. Rats, bandicoots, squirrels—all these they killed and ate.
54. So began the Gonds to do. They devoured raw and ripe things;
55. They did not bathe for six months together;
56. They did not wash their faces properly, even on dung hills they would fall down and remain.
57. Such were the Gonds born in the beginning. A smell was spread over the jungle
58. When the Gonds were thus disorderly behaved; they became disagreeable to Mahadewa,
59. Who said, The caste of the Gonds is very bad;
60. I will not preserve them; they will ruin my hill Dhawal-agiri;
61. I perceive here and there smells. So said Mahadewa. Call the Gonds
62. Said he to Narayan: He went, and called them,
63. And brought them into the presence of Mahadewa.
64. When they were standing, Mahadewa arose and looked, and saw all the Gonds come.
65. He spoke within himself, and took them away into his valley.
66. He made them to sit in a line, and he sat at the head of them.

47. This somewhat sarcastic description, which follows, of the habits of the Gonds is probably of Hindu suggestion.

67. He took substance from his own body, and made it into a squirrel.
68. Thus he made a squirrel while bathing, and gave it life.
69. When he made it alive, he caused it to run away.
70. With its upright tail the squirrel ran from the midst of them.
71. The Gonds saw it running, and they pursued it.
72. As the Gonds were pursuing it, some said, kill it, kill it !
73. Another said, catch it; it will serve as a nice roast.
74. So saying, some seized a stick, some a stone;
75. Some seized a clod: their waist cloths were shaking: their hair began to fly about.
76. The squirrel entered a hole (which) was god's prison on earth.
77. The Gonds also followed it up to the hole.
78. All the threshingfloor Gonds ran into the cave.
79. Thus all the Gonds ran; the rest, four in number, remained behind.
80. They came to Parwatee: she was sleeping. In the meantime
81. She awoke. She cared for the Gonds. She said, For many
82. Days I have not seen my Gonds;
83. There used to be noise in mount Dhawalagiri,
84. But to-day there is silence. For many days there has been a smell (of Gonds),
85. But to-day I perceive no smell;
86. They must have gone somewhere.
87. Mahadewa is not to be seen, where did he lead them? Thus said Parwatee.
88. She ascended Dhawalagiri, and saw no Gonds. Then she said
89. To Mahadewa, My Gonds do not appear, where have they gone ?

79. See Note on line 7. The term threshingfloor Gonds means the regular Gonds created by Mahadewa.

80. The number of four persons, which appears, too, in subsequent parts of the Story might be thought to have some significance; but none is ascertainable.

90. Mahadewa arose and placed a stone sixteen cubits long at the entrance of the cave, and thus shut in the Gonds.
91. He stationed Bhasmasûr (a giant) to guard it. Still Parwatee remained asking (after them).
92. Then said Mahadewa, Dhawalagiri began to be odorous, and I fell into a rage thereat;
93. But four Gonds have survived, and they are fled. So said he.
94. Then Parwatee thought in her mind, My Gonds are lost.
95. The four Gonds who fled travelled onward over hills.
96. Thence they went and saw a tree rising upright, as a Date tree, which they climbed, and looked (about them).
97. They said there is no hiding place visible for us.
98. But one of them looked and saw a place named Kachikopa Lahugad.
99. They went by the jungly road and reached that place.
100. There the four brothers remained.
101. When the Gonds were not to be found, Parwatee began to feel regret for them.
102. She then commenced a devotion (tap):
103. Six months passed
104. Parwatee ended her tap. Bhagawán (god) meanwhile was swinging (in a swing).
105. He said, What devotee at my resting time has begun a devotion; Narayan, go and see to it.
106. Narayan went to see; ascending a hill, he came to Parwatee,
107. And stood while Parwatee was performing her tap, and saying, My threshingfloor Gonds do not appear;

91. This Bhasmasûr seems to be one of the giants of Hindu mythology.

99. The name Kachikopa Lahugad appears frequently in the Story, but there is no known place particularly of that name. The meaning in Gondi is the "Iron Valley—the Red Hills;" a nomenclature very applicable to the mineral products and external aspect of many hills in the Gond country.

104. The name God Bhagawán occurs frequently in all the Parts. It is borrowed, of course, from Hinduism. It is remarkable, however, that this name should be used especially, as the Gonds have an idea of their own for the one great God, Supreme over all the gods, who is named Bara Dèo. But the name Bara Dèo is not used any where in these Songs.

108. Therefore I commenced my devotion. When Narayan heard this, he ran ; resting and running, he came to Bhagawán and said—
109. Parwatee is performing a devotion, and says my threshing-floor Gonds do not appear ; where have they gone ?
110. Bhagawán said, Go and tell her I will make her Gonds visible.
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PART II.

The Birth, Life, and Death of Lingo.

1. Then care fell to Bhagawán (god). There was a tree :
2. It was blossoming. Then, said he, One of its flowers shall conceive.
3. By God's doing, clouds and winds were loosed. A cloud like
4. A fan arose : thunder roared, and lightning flashed ;
5. The flower burst, clouds opened, and darkness fell ; the day was hid.
6. A heap of turmeric fell at the fourth watch of the night.
7. In the morning, when clouds resounded with thunder, the flower opened
8. And burst, and Lingo was born, and he sprang and fell into the heap of turmeric.
9. Then the clouds cleared, and at the dawn Lingo began to cry.
10. Thereat, care fell upon God ; the (face of Lingo) began to dry amidst the powder.
11. But by God's doing, there was a Ficus tree, on which was honey—
12. The honey burst, and a small drop fell into his mouth.
13. Thus the juice continued to fall, and his mouth began to suck.
14. It was noon, and wind blew, when Lingo began to grow.
15. He leapt into a swing, and began to swing, when day was set
16. Lingo arose with haste, and sat in a cradle swinging.
17. Lingo was a perfect man : water may be stained, but he had no stain whatever.

8. Lingo, or Lingal, is a sort of prophet among the Gonds. Though he appears throughout this Story in the character of a devout Hindu, yet the name is of Gond origin. Sometimes *Bhán* (Gondi for devotee) is affixed to his name, and sometimes *Pariúr* (Gondi for Saint.)

18. There was a diamond on his navel and sandle wood mark on his forehead. He was a divine Saint. He became two years old.
19. He played in turmeric, and slept in a swing. Thus days rolled away,
20. He became nine years old; he was ordered not to eat anything from off the jungle trees or thickets.
21. Lingo, in his mind, said, Here is no person to be seen; man does not appear, neither are there any animals;
22. There appears none like me; I will go where I can see someone like myself.
23. Having said so, one day he arose and went on straight.
24. He ascended a needle-like hill; there he saw a Mundita tree;
25. Below was a tree named Kidsadita: it blossomed.
26. He went thither, and having seen flowers he smelled them.
27. He went a little beyond, upon a precipitous hill, and climbed a tree.
28. Then he looked around and saw smoke arising from Kachikopa Lahugad.
29. What is this? said he; I must go and see it.
30. He ascended, and saw the smoke. The four brothers quickly brought their game, and began to roast it; they began to eat it raw or cooked.
31. In the meantime Lingo went there. They saw him and stood up; he stood also;
32. Neither spoke to the other. The four then began to say within themselves,
33. We are four brothers, and he will be the fifth brother. Let us call him.
34. We will go and bring him. Then they went.
35. They came to (the place) where he was. Who art thou? asked they of Lingo.

18. These are Hindu distinctions.

36. Lingo said, I am Saint Lingo; I have a knot of hair on my head.
37. The four brothers said, Come to our house.
38. They took him home. While some game was lying there,
39. Lingo said, What is this? (They said) it is game that we have brought.
40. What kind of game is this? Lingo asked. They said, It is a pig.
41. He said, Give me its liver. There was no liver there. Then they said,
42. Hear, O brother, we have killed an animal without liver!
43. Then Lingo said, Let me see an animal without liver.
44. Then care fell upon them. Where shall we show him an animal without a liver? said they.
45. One said, Hear my word! He is a little (fellow), we are big men; we will take him to the jungle among large stones.
46. Among thorns in thickets and caves we will roam; he will get tired, and will sit down;
47. He will be thirsty and hungry, then he will propose to return.
48. With Lingo, they, with bow and arrow in their hands, went by the jungle road.
49. Onward they went, and saw an antelope. Lingo said, Kill it!
50. It had a liver. Then came a sambur, kill ye it!
51. It had a liver. A hare came, and he said, kill ye it!
52. It had a liver.
53. Thus the devout Lingo did not tire. These four brothers were tired.
54. For water they thirsted. On a steep they ascended to look for water;

36. Again a Hindu mark in contradistinction to Gonds.

39. This and many subsequent passages contain life-like descriptions of the hunting pastimes of the Gonds.

- 55; But no water appeared, so they descended from the hill.
56. Thus they came to a thick jungle of Anjun trees, where thorny plants blockaded the road.
57. They came and stood. A little water appeared. They plucked Palas (*Butia*) leaves, and made them into a trough;
58. They drank water with it, and were much refreshed.
59. Lingo said, What are you doing sitting there? (They said) we cannot find an animal without a liver.
60. If we don't find it we will leave off mentioning the name (of such a creature). This is a good place;
61. After scraping the ground, and cutting down trees, we will sow rice.
62. (Lingo said) I will sleep a little; you make a field ready.
63. The four brothers brought hatchets, and they all four began to cut the Anjun trees.
64. (Lingo) fell asleep, and he dreamed a dream. In his dream
65. He saw the twelve threshingfloors of Gonds, and he was afraid.
66. He awoke, and returned while the four brothers
67. Cut down the tree: their hands were blistered, and each blister was as large as an Awala fruit.
68. They threw down their hatchets and came to Lingo,
69. (And said) our hands are blistered, therefore we threw down our hatchets.
70. They went aside, and sat down. Then arose Lingo and held a hatchet in his hand,
71. And went on cutting trees; the trees fell, their roots were dug up.
72. Thus he began to cut down jungle. In an hour he made a good field.

56. The Anjun tree (*Hardwickia binata*) was probably more abundant at former periods. It still is found, but it is no longer plentiful in the Gond country.

65. See the previous note explaining the term threshingfloor. Allusion seems here to be made to the twelve tribes.

70 to 76. Comprises regular description of the cultivation so well known in recent times as *Dhya*.

73. (They said) our hands are blistered and not one tree have we cut down,
74. But Lingo in one hour has cut down several trees;
75. He has made the black soil (appear), and has sown rice and hedged it round;
76. He has made a door to it, and has made a shutter (for the door).
77. Then they arose and took their homeward road, and came to their own houses.
78. On the first day of the rainy season a little black cloud appeared:
79. Wind blew violently; it was cloudy all day; rain began to fall;
80. Rills in the open places were filled knee deep; all the holes were filled (with water).
81. When the rain had poured for three days, the weather became fair: rice began to spring;
82. All the fields appeared green. In one day the rice grew a finger's breadth high;
83. In a month it rose up to a man's knee.
84. There were sixteen scores of Nilgais (deer), among whom two bucks (uncle and nephew) were chiefs.
85. When the scent of rice spread around, they came to know it; thither they went to graze.
86. At the head of the herd was the uncle, and the nephew was at the rear.
87. With cracking joints the nephew arose; he leaped upwards.
88. With two ears upright, and with cheerful heart, he bounded towards his uncle,
89. (And said) some one has a beautiful field of rice: it must be green tender fodder.
90. To us little ones give that field, the sixteen scores of deer will go there;

84. The term "sixteen scores" is frequently used; for instance, sixteen scores of Gonds are spoken-of. No particular significance is ascertainable; perhaps the term may only be an idiom for a large number.

91. After eating rice we will come back. (The uncle said)
O nephew, hear my words! Take
92. The name of other fields, but not that of Lingo's field,
(otherwise) he will not preserve even one of the sixteen
scores of deer for seed to carry on the species.
93. The nephew said, You are old, but we are young; we
will go.
94. Arriving there we will eat. If any one sees us we will
bound away;
95. We will make a jump of five cubits, and thus escape; but
you, being an old one, will be caught.
96. Therefore you are afraid to go, I will not hear your word;
don't come with us.
97. So said the nephew. With straight tails and erect ears they
turned back.
98. The uncle was grieved. Then he arose and went after them;
99. They left him far behind. The herd came near the fields;
100. But the nephew and the deer began to look for a way to
enter it, but could not find one.
101. The deer said, Your uncle was the wise one amongst us,
of whom shall we now ask advice?
102. We have left him behind (instead of him), you are our
chief.
103. The nephew said, Do as you see me doing before you.
104. He put himself in front, when one of the deer said:
105. At first, your uncle told you that this is Lingo's field, but
you did not hear;
106. Look behind and before you (be prudent). So said the deer.
107. But the nephew said, We will not keep an old one's company.
108. So he, being in front, gave a bound, and was in the midst
of the rice,
109. And stood; then all the deer came after him leaping.
110. After him came the uncle to the hedge and stood.
111. All the deer were eating rice. But the uncle could not
find his way.

112. Being old, he was unable to leap the door of the field of rice.
113. They went from thence and leaped back over the hedge,
when the uncle said to them:—
114. Hear, O sixteen scores of deer, you have eaten this field!
Father Lingo when he comes to it
115. What measures will he adopt? Then the nephew, who
was behind, came in front,
116. And said, Hear, O friends and brethren! flee from this
place, but hear my word.
117. As you flee keep your feet on leaves, and stones, and boughs,
and grass, but don't put your feet on the soil. So said
the nephew.
118. As he told them, so they did—all the sixteen scores of deer
began to run,
119. And left no marks nor traces.
120. Then they stopped: some remained standing, some slept.
121. In the midst of the flower fragrance was Lingo sleeping,
while half of the night was passed.
122. In his dream he saw a field eaten by deer, and all the rice
becoming spoilt.
123. Then Lingo departed, and took his road to Kachikopa
Lahugad.
124. Hence he departed, and went to the brothers and said, O
brothers! out of your house come ye;
125. Hear one word: the deer have eaten our field of rice.
126. The four brothers said we need rice to offer our firstfruits
(to the gods):
127. Then Lingo said, Hear, O brethren! our rice has been
eaten up;
128. It has been spoilt; we have no firstfruits. Lingo said, We
will offer the liver of these deer as firstfruits;
129. Then I will remain as a devotee, otherwise my power
will vanish.

130. I fill my stomach by the smelling of flowers;
131. But how will the Gonds fill their bellies, there is nothing for their eating—
132. The rice has been spoilt by the deer. So said Lingo.
133. The four brothers said we will take in our arms, bow and arrow.
134. With anger against the deer they came to the field, and entered in the midst of it.
135. When they came in the centre they saw only black soil.
136. Only rice stubble appeared, and Lingo saw nothing.
137. Then his anger arose from the heel to the head, and he bit his finger on the spot;
138. His eyes became red. Where are the deer? said he, look for them?
139. They looked, but did not see anywhere the footprints of deer.
140. Near a tree they beheld some foot-marks; they looked at it.
141. As they went they beheld a jungle trodden down; then some traces appeared.
142. Onward they went, but did not see the deer, they beheld a peepul tree.
143. Lingo said, I will climb the tree, you stand below.
144. From the top he looked, and the deer were visible. He said,
145. The deer are in sight, some are seated, some are sleeping, some are leaping about.
146. You four brothers separate yourselves on four sides with your arrows,
147. And allow not one of the deer to escape.
148. I will shoot them from the tree and you shoot from below.

149. Having heard this, the four brothers went and ambuscaded on four sides.
150. They shot their arrows from four corners, while Lingo shot from the tree.
151. The uncle (the buck) and one deer alone survived; they had aimed at them also, but the arrow fell from Lingo's hand.
152. He said to himself, when the arrow fell out of my hand, That must have been a good omen.
153. That uncle is a devout follower of the servant of god, and has not eaten anything.
154. But the two survivors began to run; then these four brothers went after them in pursuit, saying, We will catch them here or there.
155. But the two could not be found; then the brothers turned and looked around.
156. The eldest brother said, Hear, O brethren! These two have escaped, and Lingo
157. Has remained behind at a distance from us. Let us return, said the eldest brother.
158. When they returned, Lingo asked them, Where have you been?
159. They said, The two survivors have fled and cannot be found, so we have returned to you.
160. He said, I will show you something; see if anywhere in your
161. Waistbands there is a flint; if so, take it out and make fire.
162. Then they took out pieces of flint and began to make fire,
163. But the matches did not ignite. As they were doing this, a watch of the night passed.
164. They threw down the matches, and said to Lingo, Thou art a Saint;

165. Show us where our fire is, and why it does not come out.
166. Lingo said, Three koss (six miles) hence is Rikad Gawadi the giant.
167. There is fire in his field; where smoke shall appear, go there.
168. Come not back without bringing fire. Thus said Lingo.
169. They said, We have never seen the place, where shall we go?
170. Ye have never seen where this fire is? Lingo said;
171. I will discharge an arrow thither.
172. Go in the direction of the arrow; there you will get fire.
173. He applied the arrow, and having pulled the bow, he discharged one:
174. It crashed on breaking twigs and making its passage clear.
175. Having cut through the high grass, it made its way and reached the old man's place (above mentioned).
176. The arrow dropped close to the fire of the old man, who had daughters.
177. The arrow was near the door. As soon as they saw it, the daughters came and took it up,
178. And kept it. They asked their father, When will you give us in marriage?
179. Thus said the seven sisters, the daughters of the old man.
180. I will marry you as I think best for you;
181. Remain as you are. So said the old man, the Rikad Gawadi.
182. Lingo said, Hear, O brethren! I shot an arrow; it made its way.
183. Go there, and you will see fire; bring thence the fire.
184. Each said to the other, I will not go: but (at last) the youngest went.

180. This Rikad Gawadi, a sort of giant, is a name of doubtful origin. The Gawadi may be a corruption of Gawali, or Gaoli,—a cowherd. The Gaolis were powerful in the early days of the Gond people, and established a dynasty of their own in the Gond country.

184. The picture of the old man sleeping in the midst of his field, so well fenced round, (to keep off wild beasts) and by the fireside (to preserve him from the night damps of the forest), is a true representation of the habits of the Gonds.

185. He descried the fire, and went to it; then beheld he an old man looking like the trunk of a tree.
186. He saw from afar the old man's field, around which a hedge was made.
187. The old man kept only one way to it, and fastened a screen to the entrance, and had a fire in the centre of the field.
188. He placed logs of the Mohwa and Anjun and Saj trees on the fire.
189. Teak faggots he gathered, and enkindled flame.
190. The fire blazed up; and, warmed by the heat of it, in deep sleep lay the Rikad Gawadi.
191. Thus the old man like a giant did appear. When the young Gond beheld him, he shivered;
192. His heart leaped; and he was much afraid in his mind, and said :
193. If the old man were to rise he will see me, and I shall be eaten up;
194. I will steal away the fire and carry it off, then my life will be safe.
195. He went near the fire secretly, and took a brand of Tembhur wood tree.
196. When he was lifting it up a spark flew and fell on the hip of the old man.
197. That spark was as large as a pot: the giant was blistered: he awoke alarmed,
198. And said, I am hungry, and I cannot get food to eat any where; I feel a desire for flesh;
199. Like a tender cucumber hast thou come to me. So said the old man to the Gond,

187. The Mohwa is the tree from the flower of which the Gonds obtain their favourite liquor.

188. The Teak tree is still found, though somewhat dwarfed, in most parts of the Gond country.

200. Who began to fly. The old man followed him. The Gond then threw away the brand which he had stolen.
201. He ran onward and was not caught. Then the old man, being tired, turned back.
202. Thence he returned to his field, and came near the fire and sat, and said, What nonsense is this ?
203. A tender prey had come within my reach ;
204. I said I will cut it up as soon as I can, but it escaped from my hand !
205. Let it go: it will come again, then I will catch it. It is gone now.
206. Then what happened? the Gond returned and came to his brethren,
207. And said to them, Hear, O brethren ! I went for fire, as you sent me, to that field; I beheld an old man like a giant.
208. With hands stretched out and feet lifted up, I ran. I thus survived with difficulty.
209. The brethren said to Lingo, We will not go. Lingo said, Sit ye here.
210. O brethren, what sort of a person is this giant. I will go and see him.
211. So saying, Lingo went away and reached a river.
212. He thence arose and went onward. As he looked, he saw in front three gourds.
213. Then he saw a bamboo stick, which he took up.
214. When the river was flooded
215. It washed away a gourd tree, and its seed fell, and each stem produced bottle gourds.
216. He inserted a bamboo stick in the hollow of the gourd and made a guitar.

217. He plucked two hairs from his head and strung it.
218. He held a bow and fixed eleven keys to that one stick, and played on it.
219. Lingo was much pleased in his mind.
220. Holding it in his hand, he walked in the direction of the old man's field.
221. He approached the fire where Rikad Gawadi was sleeping.
222. The giant seemed like a log lying close to the fire: his teeth were hideously visible;
223. His mouth was gaping. Lingo looked at the old man while sleeping.
224. His eyes were shut. Lingo said This is not good time to carry the old man off while he is asleep.
225. In front he looked, and turned round and saw a tree
226. Of the peepul sort standing erect; he beheld its branches with wonder, and looked for a fit place to mount upon.
227. It appeared a very good tree; so he climbed it, and ascended to the top of it to sit.
228. As he sat, the cock crew. Lingo said, It is daybreak;
229. Meanwhile the old man must be rising. Therefore Lingo took the guitar in his hand,
230. And held it; he gave a stroke, and it sounded well: from it he drew one hundred tunes.
231. It sounded well, as if he was singing with his voice. Thus (as it were) a song was heard.
232. Trees and hills were silent at its sound. The music loudly entered into
233. The old man ears; he rose in haste, and sat up quickly; lifted up his eyes,

234. And desired to hear (more). He looked hither and thither, but could not make out whence the sound came.
235. The old man said, Whence has a creature come here to-day to sing like the maina bird?
236. He saw a tree, but nothing appeared to him as he looked underneath it.
237. He did not look up; he looked at the thickets and ravines, but
238. Saw nothing. He came to the road, and near to the fire in the midst of his field and stood.
239. Sometimes sitting, and sometimes standing, jumping, and rolling, he began to dance.
240. The music sounded as the day dawned. His old woman came out in the morning and began to look out.
241. She heard, in the direction of the field, a melodious music playing.
242. When she arrived near the hedge of her field, she heard music in her ears.
243. That old woman called her husband to her.
244. With stretched hands and lifted feet, and with his neck bent down, he danced.
245. Thus he danced. The old woman looked towards her husband, and said, My old man, my husband,
246. Surely that music is very melodious. I will dance said the old woman.
247. Having made the fold of her dress loose, she quickly began to dance near the hedge.
248. Lingo said in his mind, I am a devout Lingo; God's servant am I.

233. The Gondas are very fond of boisterous dancing.

249. I (wear) my dhotee (cloth round the loins) down to my heels, and (keep) a knot (of hair) on my head, and on the navel a diamond, and on my forehead a sacred mark.
250. Water may possess a stain, but I have none. I am Lingo.
I will make the old man and old woman
251. To dance the Gond dance. I will sing a song, and cause them to dance, if I be Lingo.
252. Lingo worshipped his god, and invoked Budhal Penta, Adul Penta,
253. The sixteen satiks (goddesses) and eighteen flags, Manko Raytal, Jango Raytal, and Pharsa Penda,
254. And said, Salutation (to you Gods)! He, holding his guitar in his hands, sung various tunes.
255. Is my guitar an allurement to them? So said Lingo. He stopped the guitar.
256. From on high he saluted the uncle, Rikad Gawadi, the old man;
257. Who looked towards the top of the tree, and said, Salutation to you, O nephew!
258. Well hast thou deceived me and caused us to dance
Whither hast thou come, nephew?
259. (Let) us embrace each other. Lingo descended from the tree,
260. And going to the old man, held his hand, and said, Uncle, salutation to you!
261. They met together: nephew became known to the uncle, and the uncle to the nephew.
262. After the meeting was over, the nephew held the uncle's hand.
263. They both came near the fire, and sat. O nephew, whence hast thou come? asked the uncle.

249. These are Hindu marks in contradistinction to Gonds.

253. These names belong to Gond gods and goddesses.

264. I have killed sixteen scores of deer; we want to roast their liver to eat.
265. We were trying to make fire fall from the flint, but fire fell not.
266. You possess fire in your field, therefore I discharged an arrow.
267. It came near your fire. It arose and fell at the door of your daughters.
268. The daughters have lifted it up and carried it away. Have you no sense, uncle?
269. I sent my brother to fetch fire, and you ran to eat him.
270. If you had caught him, you would have eaten him up; and where should I have seen him again?
271. The uncle said, I made a mistake; O nephew, the thing that I did is past.
272. He replied, O uncle, I have killed sixteen scores of deer! Go and eat their flesh as much as you like.
273. Thus said Lingo. Then the old man said, Hear, O nephew, my word. There are seven sisters, my daughters;
274. I have them here. Take them away. Having first bound their eyes,
275. Lingo thence arose, and stood before the uncle and said, I am going uncle,
276. Receive my salutation. Lingo thence went by the way to the house where the old man's daughters were.
277. Having arrived, he stood at the door. Lingo appeared a youth of twelve years
278. Or as sixteen years old; in front he looked foppish, like a young man;
279. From behind he looked like a devout Brahmin. He appeared as a good man.

273. This is not supposed to convey any allusion to the seven sister goddesses of the Gonds and the lower classes of Hindus.

280. The seven sisters from within the house came to Lingo, and regarded him
281. As a young man. They came out and stood before Lingo.
282. Tell us, said the seven sisters, who art thou? tell us.
283. He said, Thy father is my uncle, and thy mother is my aunt.
284. I am devout Lingo, the servant of God. I am Lingo.
285. Hear, O sisters! my arrow came to your house and fell; I have been in search of it for a long time.
286. My four brothers are sitting in the jungle; and I have killed sixteen scores of deer;
287. They are also in the jungle, and my brothers are sitting near them.
288. I have come here for fire: it is very late.
289. My brothers must be expecting fire; they must have felt hunger,
290. And thirsty they must have become; where will they get bread?
291. Thus said Lingo. Then the seven sisters, what did they begin to say.
292. Hear, O brother, our word. Thou art a son to uncle, and we are daughters to aunt.
293. There is a good relationship between you and us; how can you leave us?
294. We will come along with you; therefore, don't say No.
295. If you like to come, be ready soon, and take the onward road, said Lingo.
296. They took the bedding for their beds, and their clothes, and gave the arrow to Lingo.

297. Lingo in the front, and they in the rear, began to tread the way.
298. The brothers were sitting and looking, and saying when will he come?
299. They beheld him from a far; and said, Hear, O brothers, our Lingo appears!
300. They arose and looked, and saw Lingo, and behind him the seven sisters.
301. They said, With whose daughters, or whose daughters-in-law,
302. Is he coming? Look, O brethren! they are of good appearance.
303. If Lingo give them to us, we would make them our wives. So said the brethren.
304. Lingo came near and stood, and said, Hear, O brethren, my word!
305. These seven sisters are the daughters of our uncle: they have come;
306. Take out your knives, and give to them the livers of the deer.
307. They took out the livers: some brought faggots and enkindled fire;
308. On its blaze they roasted flesh, and set it on the ground.
309. Offer this liver in the name of God.
310. So said the four brothers. Lingo arose.
311. They began to eat, while Lingo did not eat. Then he said,
312. Let the seven sisters quickly go back, their father will abuse them.
313. Hear, O sisters! Go quickly, or else your mother will abuse you.

309. This offering of the liver to God seems to have been borrowed from the Hindus.

314. They replied, and said, Hear, O Lingo! Thou who art called good, may we call you bad ?
315. We will not go, we will stay. Whither thou shalt go, thither we will follow thee.
316. The brethren said, Hear, O Lingo, these seven sisters say well !
317. Say thou yes to them, O brother, we will marry them.
318. We will make them our wives. Hear, O Lingo, such is our word.
319. He said, Take these as wives in marriage, and I shall be greatly pleased.
320. Take them here in marriage, I will give you leave to make them your wives.
321. They said, If you see any one of them to be good-looking, you take her.
322. If any be inferior, we will take her.
323. He said, Hear my word, O brothers ! I do not need this.
324. I promised to give them to you ; they are of no use to me.
325. So, said Lingo, if you marry them they will serve me.
326. They will be my sisters-in-law. You are older, and I am younger.
327. They can give me water and bread, and spread a bed for me :
328. I will sleep on it. They can give me a bath ; my clothes they will wash.
329. They will be my sisters-in-law, and like my mothers they shall be.
330. So said Lingo. When Lingo said they will be my mothers, the suspicion of the four vanished.
331. They went to Lingo, and asked him : O Lingo, marry us quickly !

332. If you marry us, then they are seven sisters, and we are four brothers.
333. Distribute to each of us a wife, O Lingo.
334. He said the three elder should marry two each, and the youngest, one only.
335. Then said Lingo, Hear, my word, O brethren ! In this jungle
336. And in this plain how can we make preparation ; we have our town, namely Kachikopa Lahugad :
337. We will go there and make preparations for the marriage.
338. So said Lingo. When they heard this, they departed.
339. They walked in front, and the (women) walked behind.
340. They came to their village Kachikopa Lahugad, and began to make
341. Preparations. There were no men or women ; then Lingo brought water.
342. He bathed them, boiled turmeric and gave them, and pounded saffron.
343. He erected a bower, and tied garlands of leaves round it.
344. He called the four brothers to sprinkle turmeric round about.
345. He applied turmeric to the four brothers and the seven sisters.
346. He said we cannot marry all at once. Hear, O brothers.
347. Let us marry one set only at first, and the rest shall work with us (for that occasion).
348. Then shall the marriage of the second set take place.
349. Those who have been already married shall now help us (in this marriage ceremony), and so on.
350. Thus said Lingo ; and the four consented to it.

351. Thus ended the marriage. When some days passed, the eldest brother said, Hear my word, O brethren.
352. Lingo has done good to us, and brought wives to our houses.
353. But Lingo is without a wife: he thought of our good, but not of his own,
354. So we will reckon him as our father.
355. We will kill game, and bring flowers for Lingo. Let him sit in a swing.
356. So said the four brothers.
357. Lingo sat in a swing, and the seven sisters swung the swing.
358. The four brothers took their bows and arrows, and repaired to the jungle.
359. After that, what happened? The seven sisters said within themselves, Hear, O sisters. This Lingo
360. Is our husbands' younger brother, and we are his sisters-in-law; we are at liberty to laugh with him;
361. We can pull him by the hand, and we can make him to speak with us.
362. Lingo does not laugh with us; he neither speaks nor looks towards us; he has closed his eyes:
363. But he shall laugh, and we will play with him. So saying,
364. Some held his hand, and some his feet, and pulled him, but Lingo moved not his eyes;
365. He did not speak or laugh with them.
366. Then Lingo said to them, Hear, O sisters. You have held my hands

354. This marriage bower is characteristic of the Gonds: but is not unknown to the Hindus.

367. And feet, and pulled them; but remember you are my sisters.
368. You are my mothers; why do you deal so with me? I am God's servant.
369. I don't care though my life be sacrificed, but I will not speak with you, nor look at you, nor laugh with you. So said Lingo. Having heard this,
370. The eldest sister said, Hear, O sisters. Lingo speaks not to us, looks not towards us.
371. They began to embrace him. Then Lingo became angry: the anger ascended from the heel to his head;
372. Thence descended into his eyes and down to his feet. Lingo looked before him
373. But saw nothing, save a pestle for cleaning rice.
374. He descended from off his swing and took the pestle in his hand,
375. And soundly flogged his sisters-in-law. As he was beating them,
376. The seven sisters began to flee before him like bellowing cows.
377. Thence he returned, and having come to his swing,
378. In a swing he slept. Thus these seven sisters had received a sound beating.
379. They returned to their house, and having each one gone to her room,
380. The seven sisters slept in seven places; and Lingo slept in a swing.
381. Thus noontide came, and the time for the returning of the four brothers arrived.
382. Some of them had killed an antelope, some a hare, some a peafowl,

383. Some a quail; some brought flowers.
384. They came into their house and set their burdens down,
and said, Let us go to our Lingo;
385. We will give him flowers; he may be expecting us. They
entered the house.
386. They came near Lingo and stood, and saw him sleeping.
387. They said, There is no one here. Lingo is sleeping; our
wives do not appear.
388. Then we will come and awake Lingo. Thence they
returned
389. To their houses, and going to their rooms, they began to
look.
390. They (the women) were feigning sleep, and panting, as
if fear had come upon them. Then the husbands asked
them,
391. Why are you sleeping? and why don't you swing Lingo?
They replied, Hear our words
392. How Lingo, your brother, dealt with us. How long shall
we hide this disgrace?
393. He allows you to go to the jungle, and behind your back
he shamefully maltreats us.
394. Such is the conduct of this Lingo. We have kept quiet
till to-day;
395. Now we will not stop quiet We will go back to our
father's place.
396. We will not stay here. Can one woman have two
husbands?
397. The brethren said, We told Lingo at the first
398. That there were seven sisters, and that he might choose
one from amongst them,
399. And that we would marry the rest. But he said,
400. They are my sisters, they are my mothers.
401. Thus said that sinner, wicked and ill-conducted, that
Lingo.

402. While we were out hunting, he deceived us. We will take
403. Him to the jungle, and, having killed him, we will pull
out his eyes.
404. Up to this day we have killed antelope and hares;
405. But to-day we go to hunt Lingo, and after killing him we
will take out his eyes,
406. And we will play with them as with marbles; and then
we will eat food and drink water.
407. Then they came to Lingo, and stood before him and said,
Rise, O Lingo, our youngest brother!
408. Lingo said, Why, brethren,—why have you not brought
the game and the flowers to me? and why have you
come so soon?
409. They said, There is a large animal; we hunted it hard,
but it did not fall:
410. It does not flee, it stands still only; we are tired of dis-
charging our arrows at it.
411. Lingo arose from the swing and sat, and looked towards
his brothers.
412. I will kill that animal. So said Lingo.
413. Lingo thence arose and came out of the house, and said,
Come, O brothers. Where is the animal?
414. In front Lingo, and in rear the four brothers walked
towards the jungle.
415. It is a very large animal, said they; and saying thus, they
searched for it among trees and grass.
416. Lingo said, If it has gone, let it go.
417. Lingo went under a Char tree and sat. Then they said,
O brother!
418. Sit here, and we will bring water. So saying, yonder they
went.
419. Being amongst the trees, they said among themselves,
Good Lingo is seated in the shade,

420. This is the right time to effect our desire. The four took four arrows and shot :
421. One arrow hit the head, and the head split open ; .
422. One hit the neck, and it bowed down; one hit the liver, and it was cleft.
423. Thus Lingo breathed his last!
424. The four brothers came up to Lingo and stood,
425. And said, Draw a knife, and we will take out his eyes.
They drew out a knife and
426. Took out his two eyes, and said, Cover him.
427. So they took some twigs and covered Lingo.
428. Then they said, We have killed Lingo, who was wicked.
429. They plucked some green leaves of the trees and made a cup of them,
430. And placed in it the two eyes of Lingo, and one tied it to his waistband.
431. They walked towards their house, and at evening time they arrived home.
432. One said, Hear, O wives! Kindle fire quickly,
433. And light a lamp. They drew the stalks of flax from the eaves of the house roof and enkindled fire.
434. One said, It is a fine light, let us play at marbles.
435. They took out both the eyes, and said, O seven sisters ! you also join in play.
436. They brought the eyes, and placed one on the east side, and the other on the west;
437. And the brethren, sitting close, held the marbles between the joints of their fingers.
438. Then began to play at marbles with the two eyes; and their game lasted an hour.

PART III.

The revival of Lingo, and his delivery of the Gonds from bondage.

1. What did god (Bhagawán) do now?
2. Rayetal, Pharsi Pen, what did they in the upper world?
3. In the courts of god all the minor divinities sat.
4. God spake to them—Hear, O friends, Can you tell in what world the body (of Lingo) is fallen?
5. Will any of you trace it and go on this errand?
6. They made the preparation of betelnut, and threw it before the saints.
7. God said, Take this up, and come and tell me.
8. But none of the saints took it up.
9. Then God became angry, and began to reproach them.
10. God arose, and with a potful of water washed his hands and feet.
11. After washing, he, from the substance of his body created a crow, and sprinkled water of ambrosia on it,
12. And thus made it alive, and named it Kagesur; and held it in his hand,
13. And said, Go to the jungle, and make a search between hills, glens, lanes; amongst trees, in rivers, and water.
14. Thence the crow departed, and roamed over the upper world.
15. But did not find the body of Lingo anywhere; thence he came to the lower world and began his search.

1. This scene in the courts of god above, must probably be of Hindu imagining, as the word used is Bhagawán. But the great god of the Gonds *may* be meant; only if that supposition be entertained, it is observable that the Gond term Bura Deo is very seldom used.

2. These are Gond gods.

12. The crow's name—Kagesur—is apparently of Gond origin.

16. When it came to the jungle of Kachikopa Lahugad, it searched in the valleys there.
17. Its sight fell on the twigs, it came to them and sat, and searched the twigs.
18. It saw Lingo lying there looking as if smashed, and without eyes.
19. This the crow observed, and flew away and came to the upper world.
20. Perching on god's hand, it sat. God asked it, Where have you seen him?
21. It said I came to the jungle of Kachikopa Lahugad, I saw a man there in a cave.
22. When god heard this he became silent, and understood the truth of it;
23. And then said, It was in that very jungle that Lingo was born from a flower of the tree.
24. And has never been there since. He took nectar
25. From out of his fingers and called Kurtao Subal, and said to him:
26. Take this and sprinkle on the liver, belly, and head of the body.
27. Thus, the crow in front, and Kurtao Subal behind, went to Kachikopa Lahugad.
28. Kurtao Subal said, Hear, O crow. Here is my Lingal.
29. Ambrosia was brought, and dropped into his mouth, and sprinkled over his head and body: then Lingal's head began to unite,
30. And his flesh became warm.
31. Lingo rose
32. And sat up. Looking towards the crow, he said, I was fast asleep;
33. Where are my brothers?
34. I see only a man and a crow, and I don't see my brothers.
After this
35. Kurtao Subal replied, Where are your brothers?

36. You were dead, your body was lying here; we came and restored you to life;
37. The brothers you enquire about have killed you, and gone away.
38. Then said Kurtao Subal, what do you say to going? Lingal, addressing the crow, said—
39. I will go to my sixteen scores of Gonds.
40. I will go and see them, and speak to them.
41. The crow and Kurtao Subal started in one direction,
42. And Lingo took another road.
43. Lingo, while crossing the mountains and jungle, was benighted.
44. Then Lingo said, I will stay here alone;
45. Tigers and bears may devour me.
46. He went to a large Niroor tree.
47. When he climbed to the top, the night came on :
48. Wild cocks crowed, peacocks cried, antelopes were afraid,
49. And bears wagged their heads, jackals yelled, and the jungle resounded.
50. At midnight Lingo saw the moon, and said to himself:
51. The day is approaching, and while the stars are still visible, I will ask them about my Gonds.
52. At the third watch of the night, the cock crowed :
53. The morning star appeared, the sky became red.
54. Lingo, descending from the tree, ran towards the sun and saluted him ;
55. And said, I want to know where my sixteen scores of Gonds are?
56. The sun said, I am engaged in the service of God during the four watches of the day,

39. The number of sixteen scores of Gonds, which frequently recurs, is doubtless intended for some original tribal sub-division of the people, although the number may not be reconcilable with the tribes as now declared to exist. — See for further specification, Parts IV. and V.

57. And have not seen your Gonds.
58. Lingo went to the moon,
59. Saluted and asked her if she knew anything
60. About his sixteen scores of Gonds. The moon replied:
61. I travel all night, and during the day am engaged in the service of God;
62. Therefore I know not.
63. Lingo then went to black Kumayat,
64. Saluted him, and asked him, where are my sixteen scores of Gonds.
65. He replied: Hear, Lingo: Mention about anyone but Gonds.
66. The Gonds are foolish like the ass.
67. They eat cats, mice, and bandicoots;
68. They also eat pigs and buffaloes; they are of such a bad caste.
69. Why do you ask me about them?
70. At the source of the Jumna river, on the Dhawalagiri mountain,
71. Mahadewa has caught the Gonds,
72. And has confined them in a cave, and shut its mouth with a stone of sixteen cubits long.
73. Basmâsûr the giant has been appointed to guard it and watch the place.
74. After hearing this, Lingo set out, and walked night and day,
75. Making devotion. After twelve months had expired, the term of his devotion was complete,
76. When the golden seat of Mahadewa began to shake (from the effects of Lingo's devotion).

63. This name—black Kumayat—is obscure. It is believed to refer to some Hindu saint, especially if taken in connexion with the remark that follows.

67. This severe remark upon the Gond people is doubtless of Hindu derivation.

77. Then Mahadewa said, What devotee has come to Dhawal-
agiri and has performed devotions to me,
78. Rendering me under obligation to him ?
79. As he was wondering and searching,
80. He went towards Lingo, stood at a distance, and recog-
nized him.
81. Lingo did not shake his head, or lift his foot, or open
his eyes.
82. His flesh was consumed; his bones only remained. Thus
Lingo was found on the thorns.
83. Whereupon Mahadewa said,
84. What do you ask for?—ask what you wish, and it will be
granted.
85. Lingo replied:
86. I want nothing but my sixteen scores of Gonds.
87. Mahadewa replied:
88. Make no mention of Gonds; ask for any kingdom, or for
any amount of money which you can enjoy,
89. And remember me. Thus said Mahadewa: To which
Lingo did not agree.
90. On his again asking for the Gonds, Mahadewa disappear-
ed and consented to give them to him,
91. Saying: Hear, Lingo. Your Gonds are below the earth,
take them away.
92. Lingo rose, saluted him, and went on. After this,
93. Narayan said: Hear, Mahadewa: All these Gonds
94. Were well concealed and were forgotten; if they were
dead, it would be a pleasure to me.
95. If they come out alive from below the earth, they will act
as usual:
96. They will eat buffaloes, birds, such as pigeons, crows and
eagles, and vultures.

82. The phrase, on the thorns, alludes to a heap of thorns which the devotee prepared in order that he might lie on them by way of penance.

96. This and the following lines contain reflections on the Gonds from a Hindu point of view.

97. They will alight here and there; smells will arise, bones will be scattered, and make the earth look very bad.
98. The respect for mount Dhawalagiri will be lost.
99. Mahadewa, hearing this, replied: Hear, Narayan, I have passed my word.
100. I have erred, but will not change my word.
101. Narayan then addressed Lingo:
102. Hear, Lingo. Bring me the young ones of the black bird Bindo for an offering;
103. After that you may take the Gonds away.
104. Lingo went and reached the sea, where there was nothing but water visible;
105. And on the shore he saw the young ones of the black bird. The parent bird
106. Had gone to the jungle. This bird was such, that
107. For food it killed the elephant, and ate its eyes; and breaking its head, brought the brains for the young ones to eat.
108. There had been seven broods, at seven different times;
109. But they had been devoured by a sea-serpent, called the Bhowrnag. Lingo went near.
110. After seeing the young ones, he said to himself: If I take them in the
111. Absence of their parents, I shall be called a thief; I will therefore
112. Take them in the presence of the parents, and will be true to my name.
113. He slept near the young ones with comfort.
114. A large snake, as thick as the trunk of the Itumna tree, appeared

105. The episode about the bird Bindo, and the sea-serpent, and the shore of the ocean, cannot be of Gond origination. The ideas and the imagery are quite beyond the Gonds. The fable must be derived from the Hindus, though I am not sure that the name Bindo occurs in their books. However, there is a great bird in Hindu mythology, described as "the king of the feathered tribe and the remorseless enemy of the serpent race." But his name is Garûda.—See H. H. Wilson's *Vishnu Purâna*, page 149.

115. With a hood as large as a basket for winnowing corn.
This serpent, called the Bhowrnag, came out of the water to eat the young ones.
116. The young ones were terrified on seeing the serpent, and began to cry.
117. Lingo, taking an arrow, and fixing it in his bow,
118. Shot the serpent, and then cut it into seven pieces, which he immediately
119. Brought and laid at the head of his bed, and covered them up.
120. Then the male and female of the black bird returned from the jungle.
121. They brought the carcase of some camels and some elephants, together with some eyes and lips of elephants,
122. As food for their young ones.
123. But the young ones refused to eat;
124. When the female said to the male;
125. Notwithstanding my having had young seven times,
126. I am like a barren she-buffalo; if these young ones are spared
127. I shall be like a mother of children. What evil eye has been cast on
128. My young ones, that they do not eat!
129. The male bird, alighting from the tree, saw a white object lying below, where was Lingo.
130. He then exclaimed: Here is a man, and that is why our young ones do not eat.
131. Let us kill him and extract his brains;
132. Our young ones will then take their food.
133. Hearing this, the young ones said:
134. You have brought food for us, but how shall we eat it?
You are our parents,
135. You leave us alone, and go away to the jungle;
136. Who is there to protect us?

137. The serpent came to eat us.
138. This man whom you see, has saved our lives.
139. Give him first to eat, we will then take our food; unless he eats, we will not eat.
140. After hearing what the young ones said,
141. The mother flew down from the tree, and coming near Lingo,
142. And lifting up the cloth with which he had covered himself, saw the seven pieces of the Bhowrnag serpent.
143. Seeing this she began to exclaim:
144. This is the serpent that has always eaten my young ones, and rendered me childless!
145. Had this man not been here it would have devoured these also.
146. Addressing Lingo, she said: Rise father,—rise brother; who are you, and
147. Where have you come from? You have saved the lives of our young ones, and you have become our grandfather.
148. Whatever you say, we will listen to it.
149. He said:
150. O bird, I am a devotee, a worshipper of the Deity.
151. Tell us, the bird said, what has brought you here.
152. Lingo replied, I want your young ones.
153. On hearing this the bird began to cry bitterly,
154. And, opening her eyes, she said:
155. I would give you anything
156. Except my young ones.
157. Lingo said:
158. I will take your young ones merely to show them to Mahadewa.
159. In reply to this, the black Bindo said:

160. If Mahadewa wants us, I am ready to go.
161. Saying this, the female bird carried the young ones on one wing,
162. And Lingo on the other. The male Bindo then said, Hear me, Lingo;
163. You will feel the effects of the sun, why then should I remain here?
164. The female Bindo then flew towards the sea,—
165. The male Bindo flying over her, and using his wings as a shelter for Lingo.
166. It was six months' journey to the residence of Mahadewa; but starting in the morning
167. They alighted at mid-day in the court-yard of Mahadewa.
168. Narayan seeing them from the door, went to Mahadewa and said:
169. Here is Lingo and the black Bindo birds which he has brought.
170. Mahadewa exclaimed: O Narayan!
171. I foresaw this, and you would not believe me when I told you
172. That Lingo would bring the birds.
173. Mahadewa then said: Hear, Lingo: I give you back your sixteen scores of Gonds;
174. Take them, and go away.
175. Lingo then saluted Mahadewa and went to the cave, and taking the name of the Great god,
176. And that of the god Rayetal, he made Basmasûr, the giant, to walk in front of him.
177. Reaching the cave, he lifted up the stone, sixteen cubits long, and laid it aside.
178. The Gonds coming out of the cave and seeing Lingo, cried,
179. We have no one but you.

175. This is the Bura Deo, or Great god of the Gonds.

176. Rayetal is a Gond god.

180. Mahadewa gave flour of wheat to some, flour of millet to others,
181. And rice to others.
182. The Gonds went to the river and began preparing their food.
183. Some of the Gonds said that they had been confined and punished severely.
184. On hearing this, Lingo said:
185. You are now at the river, cook and eat, and then complain.

PART IV.

The subdivision by Lingo of the Gonds into tribes, and the institution of the worship of the Gond gods.

1. Lingo kneaded the flour and made it into a thick cake, and cooked pulse, and satisfied all the Gonds.
2. Then clouds arose, and it began to rain.
3. When the rivers flooded and the flood began to roll, all the Gonds spoke:
4. O Lingo, much rain has come up and is falling.
5. Then all these Gonds began to walk in the middle of the river.
6. From among all these Gonds, four persons with Lingo remained.
7. Lingo, having seen this, began to say: Hear, O brethren;
8. This river is flooded, how shall we cross it?
9. More clouds came up, and darkness fell,
10. When those four persons and Lingo began to speak—
11. Hear, O brethren, what shall we do, and how shall we go on? the day is departing.
12. Now Dame the tortoise, and Pusi the alligator, were playing in the water.
13. They came to them out of the water, and began to speak:
14. Hear, O brethren, why do you silently stand and cry?
15. They said: Our sixteen scores of Gonds have all gone, and we only have remained;
16. O brethren, how shall we go? They said: Sit on us, and we will take you across.

6. The four persons who remained with Lingo when the rest crossed the river seem to be the same as the four who remained behind when all the rest entered the cave.—See Part I., line 79.

12. The episode of the tortoise and the alligator is of Gond origin. The Gonds are said to hold the tortoise sacred even now, and never to catch it themselves, and even to procure its release if caught by others.

17. If you keep your oath we will take you across the river.
18. They replied: Hear, O sisters. You are Pusi the alligator, and you are Dame the tortoise.
19. These four persons who are before you will keep their oath first of all.
20. If any beat you we will not allow it, or if any (try to) catch you we will prevent it.
21. You shall be the eldest sister of us four persons, said they.
22. Dame the tortoise, and Pusi the alligator, came before the face (of the Gonds), and those persons sat on the alligator's back, leaving Lingo alone to sit on the back of the tortoise.
23. The alligator went first, and then followed the tortoise in the flood.
24. The wicked alligator, having taken them into the midst of the water, began to drown them.
25. They began to cry. Then the tortoise spoke: Hear, O Lingo.
26. Stretch thy hand and drag them off, and make them sit on my back.
27. Lingo, having stretched his hand, caught them and dragged them away, and made them sit on the tortoise's back.
28. Then the tortoise took the four men on his back and went across the river;
29. And they fell at its feet, and said: Hear, O tortoise, we will not become faithless to you.
30. Then those four went by a jungly path, and ascended one hill,
31. And descended another. Thus they went forward.
32. They began to cut trees and build houses, and they remained (not together), but here and there.
33. Fields and houses were formed by the Gonds, and that town became large.

33. From this line to line 37 is a description of the scattered settlements made by the Gonds in the forests. The name Nar Bhumi is the Gondi term for a city; it has no further significance.

49. Then (that man) became Manawája. Then he caught another by the hand, and said: Become, O friend, Dahukwaja;
50. And he became Dahukwája. He then caught
51. Another by the hand, and said: O friend, Be Koilabutal; and he became Koilabutal.
52. Then he caught another by the hand, and said: You become a wild Koikopal;
53. And he became Koikopal. Thus the four scores were divided.
54. Out of the remaining twelve bands, four more were separated:
55. The first band he made to be Koorkus, and the others he made to be Bhils.
56. The third he made to be Kolâmi, and the fourth he made to be Kotolyâl. Thus eight bands
57. Were divided. There (still) remained eight bands. Then what followed? After the third of the month Weishák
58. Arrived, then Lingo said: Come, O brethren, we cannot see God
59. Anywhere; let us make a god, and we will worship him.
60. Then all the Gonds with one voice
61. Said—Yes, O brethren, bring a goat
62. Five years old, a crowing cock one year old, a three year old calf, a cow

48. Manawája means one who casts and fashions the images of the gods. The exact derivation of the term is not ascertainable. It is the name of a class, or perhaps even of a tribe among the Gonds.

49. Dahukwaja,—the term means drum-sounding, and is applied to a particular tribe among the Gonds.

51. Koilabutal is the actual name of one of the tribes of the Gonds.

53. Koikopal is also the name of a tribe.

55. Koorku is the name of a tribe inhabiting the same hills as the Gonds, but supposed to be distinct from them in race, and certainly distinct from them in language. The name Bhil refers to the well-known tribe of that name, who are, however, considered to be distinct from the Gonds, and inhabit the hills to the westward of the Gond country.

56. The name Kolâmi belongs to one of the regular Gond tribes. Kotolyâl is the name of a tribe also: the word is derived from the Gondi word for a log of wood.

57. The month Weishák (May) is borrowed from the Hindus. The Gonds have no names of their own for the months.

34. A bazaar (periodical market) was held in Nar Bhumi (the name of the town).
35. Then Lingo began to say: Hear, O brethren. If you will sow millet, it will spring up.
36. Thus twelve months passed, and Nar Bhumi began to appear excellent.
37. Those who had no bullocks received them.
38. Those who had no carts received carts: thus all the houses of the city became prosperous.
39. All the Gonds came to Lingo, and sat close to each other in rows,
40. While Lingo stood in the midst of them, and began to speak:
41. Hear, O brethren. All you Gonds understand nothing.
42. You do not know whom to call brother, and whom father,
43. Or other relative; from whom to ask a daughter, and to whom to give your daughter;
44. With whom to laugh. Then those Gonds began to say:
45. O Lingo, you possess great and good understanding; do as you
46. Have said with all your might, and make tribes of us.
47. Then Lingo, out of the sixteen scores of the Gonds, separated four scores, and told them to rise.
48. He caught one of them by the hand, and said: O friend, become Manawaja.

34. This bazaar is an exact allusion to the periodical markets (on some fixed day of the week), which are to this day held by the hill people, even amongst the wilds of the mountains.

35. The command of Lingo to the Gonds to sow millet (jowaree) is in advertence to their progress in agriculture. Their practice is first to sow rice, which is easily produced. As their resources increase, they begin to raise a little millet, which requires more care and resource.

37 and 38. Though the words are simple,—merely that the Gonds received bullocks, and then carts,—yet they are pregnant with actual meaning, which is this. In the earliest stages the Gonds lived first on fruit and game, as described in Part I. Then, as specified in Part II, line 63, *et passim*, they cut down trees, and burn them for ashes, which fertilizes the ground, and makes it yield, from seed sown without ploughing or other agricultural operation. As they advance they begin to cultivate with bullocks and ploughs; and then, lastly, as their villages improve, they use carts to carry grain to market, and especially to convey the wild fruits and other produce of the jungles. These several stages of progress are visible to this day among the the Gonds.

47. Though this and the subsequent lines refer to some tribal distribution, yet the division must not be regarded as at all complete; and it only partially corresponds with the best received specification of the twelve Gond tribes.

63. Two years old; and call two of the
64. Manozas (bards). Then they named one god Ghagara Pen (the Bell god).
65. Lingo said: Bring a chouri (fan) made from the tail of the wild cow.
66. Then, said Lingo, open the shop (of the ironsmith), and make the god Parsapôt of steel.
67. Go to the jungle and cut a bamboo stick, and bring it.
68. Keep their god in Dhanegāon, and the seven sisters, goddesses (satiks), in Anegāon.
69. In the morning, Lingo arose and went to a river and bathed, and wore a dhote (cloth round the loins),
70. And applied the tika (sacred mark) to his forehead. What! says he. Hear, O brethren, to the Ozas (bards).
71. Call two Dahaking drummers; and they called them, and brought the Stick god. Then
72. Lingo bound the Chain god to the stick, and placed another stick in the god Pharsapôt; and the Gungâwan Chawor (the cow-tailed fan) was waved over it; and with joined hands then said: Hail! Pharsa (Pen).
73. He lifted the stick, and the gods Manko Rayetal, Jango Rayetal,
74. And Pharsa Pen came and stood (there); and Lingo was possessed of them.
75. Then Lingo became a man devoted to god, and moved and jumped much:
76. Lingo (was) in front, and behind were goats, cocks, a calf.
And all the Gonds

64. Manozas, or Oza, are regular names for the bards or minstrels, so common amongst the Gonds. The Ghagara Pen, or Bell god, is one of the Gond gods, formed by stringing together a set of small tinkling bells.

65. This sacred fan (Gungâwan Chour, or Chowri) is well known among the Gonds; but the idea is believed to be borrowed from the Hindus.

66. The god Pharsapôt, or Pharsa Pen, is represented by a spear, and is one of the regular Gond gods. Pharsa also means a trident in Gondi. Iron-ore is obtained in most parts of the Gond country.

67. This is the Stick god, well known among the Gonds, and represented by a bamboo. The bamboo is plentiful generally in the Gond country.

68. Dhanegāon and Anegāon are names of villages without any particular meaning. The seven sisters are goddesses, well known to the common Hindus as well as to the Gonds.

72. The Chain god is represented simply by an iron chain, and is worshipped by the Gonds under the name of Sâkla Pen.

73. Manko Rayetal and Jango Rayetal are known to be members of the Gond pantheon. The Pardhân who recites this Song declares them to be the wives of the god Pharsa Pen.

77. Assembled in one place. Having left the village Dhanegāon,
 78. They came, and began to say this is a thick jungle.
 79. Then the Gonds (called on the gods) to stand still.
 80. They fell at the feet of the gods, and asked where they
 should make seats for the gods of each band.
 81. Then all the Gonds came in front and, with joined hands,
 stood,
 82. And began to ask Pharsa Pen; who replied: Hear, O
 brethreh.
 83. Between twelve glens and seven dales go, and make place
 for (us gods).
 84. Then in front went the Stick god, and behind followed all
 the Gonds.
 85. They arrived, and after alighting they began to pick up
 grass and lift stones.
 86. Then said Lingo,
 87. Hear, O brethreh. Do you see yonder a
 88. Bijesal tree? Go and cut it, and make a kettle-drum from
 its wood. They, taking an axe, went and cut it.
 89. Some held a pitcher, and brought a pitcherful of water;
 some digged earth, and
 90. Made a platform, and placed on it the Stick god. Some said:
 Our drum is not ready,
 91. Burn this fire in front and light the lamp.

79. The Gonds calling on the gods to stand still has a particular meaning, which is this. The people are marching in a sort of rude procession into the heart of the forest; and their gods, consisting of a sacred string of bells, a sacred spear, a sacred chain, a sacred bambóo stick, and a sacred fan, being waved about, *are being carried by priests and bearers along with the multitude*. Then the bearers of these consecrated emblems are ordered to stop; and thus it is phrased that the gods are made to stand still.

81. This standing on on one leg and with joined hands is a Gond practice, probably learnt by them from Hindu devotees.

83. The twelve hills and the seven dales are the same as those mentioned in the opening line of Part I. It is an established phrase among the Gonds.

84. The Stick god leading the way, means that the sacred bambóo was carried in front.

88. The Bijesal (*Pterocarpus Marsupium*) tree is still common among the Gond forests.

92. They wetted five tolas' weight of vermilion in ghee, and threw five tolas of ral (resin) on the fire.
93. Then sat Lingo with joined hands before the god Ghangara (the bell god).
94. Ghangarang began to jump about, and possessed the body of Lingo. Pharsa Pen began to play also.
95. Then they took a pitcherful of daru (liquor),
96. And sprinkled it on the stick, and said: Hail to you Pharsa Pen!
97. And, with joined hands, they fell at his feet. While they were falling at his feet,
98. The god Rayetal possessed the body of Lingo, who moved and danced much.
99. Then he began to speak thus: Bring to me victims,—
100. Goats of five years old. After bringing the goat they fell at its feet
101. And washed its head, and applied vermilion, and poured daru (liquor) into its ears.
102. Then after catching the goat by the feet, they threw it before the god:
103. And the god Rayetal possessed the body of the goat, which began to shake its head, ears, and whole frame very much.
104. Then two or four persons ran and caught it, and threw it down
105. Before the god, and killed it. Then blood was sprinkled around.
106. And they placed the head before the god, and took the body.
107. Then a white cock, a year old, was brought, and they killed it.

98. Rayetal is the Sun god among the Gonds.

100. The lines which follow give an account of the sacrificial ceremonies still used by the Gonds.

108. And began to play a good tune on the Kingree (one-stringed guitar) and the drum.
109. The god derived pleasure therefrom. Then two feet of
110. A calf were washed, and (so) was its mouth; vermilion was applied to its forehead.
111. (Then) they threw them (the other animals) down, and killed them too.
112. The head of the calf was placed before the god. Then said Lingo: Hear, O brethren;
113. Remove quickly the skin of the calf and roast its liver.
114. They brought stones and made an oven, and placed a pitcher on it.
115. The pitcher was filled with water, and flesh was put in it.
116. The leaf of the Eyn tree (was) cut and brought, and made into plates.
117. And in a brass plate they placed cooked rice, liver, flesh, and they lighted four lamps, and took and placed them before the gods.
118. Some made an offering of silver pieces as a present to the god.
119. Thus a heap of silver up to the knee (of a man) was gathered before the god.
120. Then (Lingo) spoke: Hear, O brethren: The offerings are good in the courts of the god.
121. (There is) no one to receive these offerings.
122. Hear, O brethren: From the midst of all (these Gonds) some one should become a Pardhán,
123. And we will give (this offering) to him.
124. Then Lingo looked well among the company and (saw) an old, hoary haired man first of all;

122. The introduction of the Pardhán, a sort of priest among the Gonds, is here made by the Pardhán who recites this very Song, for the glorification of himself and his class. The Pardháns are well known in this capacity.

125. And having looked on him, held his hand and said:
126. Become a Pardhán, and we will give you much wealth and clothes;
127. We will give you a horse, and whatever you ask us we will not refuse.
128. Well, brother, (said the) old man, I am (fit for nothing but) to sit and eat.
129. All saluted him; and some gave clothes, some gave silver pieces,
130. Some gave him a pipe.
131. As they were rising, Lingo said: Hear, O brethren and friends.
132. Then (said they) what shall we do, O brethren? He rose, and made
133. Seven persons out of them to stand aside, and said to them, You become a family of seven.
134. He then made six persons to stand aside,
135. (And said) You become a family of six. He took five more aside,
136. And made them to stand, and breaking surface of the earth, a family of five were formed.
137. To the remaining four he said: Be divided into families of four and five.
138. After saying this, he reminded them to keep their promise with the tortoise.

127. The present of a horse is a mark of high honour. The god Koda Pen, or horse-god, is sometimes worshipped by the Gonds, and sometimes there are sacred images of this animal

128. The man here gives a true description of the character of the Pardháns, who are averse to any sort of industry.

133 to 137. This arrangement of some of the people into families of seven, of six, of five, and of four, might at first appear obscure, but it refers to the division of the people into sects, who worship—some, seven gods; some, six; some, five; some, four. It is well known that some Gonds are seven-god-worshippers, others six-god worshippers, and so on.

138. The covenant with the tortoise refers to the episode mentioned in the preceding line 12 of this Part.

139. Then they all made salutation. Lingo said: O brethren,
look yonder towards the gods.
140. All persons looked behind, but Lingo vanished and went
to the gods.
141. While they were looking behind, they said: Where is our
Lingo gone?

PART V.

The institution by Lingo of the rites of Marriage among the Gonds.

1. After the Pardhán had been made, he said: I will go to look for a partner (wife) for you Gonds.
2. Lingo (told) the four Gonds, and all the Gonds, small and great, to gather in one place and hold a council;
3. And said: Hear, O brethren; I will send the Pardhán—commune with him.
4. Then they sent for water, and put rice in it.
5. If the rice sticks or adheres, then we will send him; if not, we will not send him.
6. Then came all the Gonds, and stood before and behind Lingo.
7. (He said) cast two whole grains of rice in water. Then they threw rice in water.
8. The two grains of rice joined one to the other.
9. Then Lingo looked with his eyes, and said within himself: Just as I said, so it has happened; our marriage omen is good. Hear, O brethren.
10. (Let us) send our Pardhán to look for a wife.
11. The Pardhán became ready.
12. Lingo said: Hear, O Pardhán, to my word. Go to Kachikopa Lahugad,
13. There are (many) Gonds; go to them only.
14. When you reach their house, salute the head man;
15. And say Lingo has sent salutation, may it reach you.

1. It is still the recognized duty of a Pardhán to negotiate marriages among the Gonds.
2. The four Gonds are doubtless the same as those who figured in Part I. at the cave, and in Part IV. in the river. They are chiefs. Beyond this there is no special meaning ascertainable.
4. This description of the omen is the same as that still used by the Gonds.

16. Hearing Lingo's words, the Pardhán departed, and began to go on the way towards Kachikopa Lahugad.
17. Having reached it, he stood before the house and saluted the head man,
18. And said : I am your Pardhán, I was made Pardhán by Lingo your lord.
19. Lingo has sent me to you, because he knows that you possess daughters; to ask them in marriage he has sent me to you.
20. If I see a fit person I will join her in marriage.
21. Then the four brothers said: Give our salutation to Lingo, and tell him that we will not reject his proposals.
22. Then went the Pardhán (back) to his town, and came to Lingo
23. And said to Lingo: They told me to tell you that whatever Lingo does, to that we will consent.
24. Let him give our daughters to any one (he likes), said the four brothers.
25. So the Pardhán went to ask them for their daughters.
26. When he reached the place, he saluted the landlord, and called for a pitcherful of water, and performed the omen.
27. Then the four brothers saluted the (new) son-in-law.
28. After washing the feet of the Pardhán, they made him to sit in their house.
29. The Pardhán said: To make sure of this, (let us) go to the liquor shop.
30. Whatever Lingo told the Pardhán about marriage ceremonies, so the Pardhás now tell the Gonds to do.
31. Assemble five daughters and grind turmeric.
32. Make an offering to the domestic gods first;
33. Then (offer) saffron to all other gods by their names.

29. This refers to the fatal habit among the Gonds of ratifying everything with a drinking bout. The liquor is made from the flower of the Moha tree, so abundant in the Gond forests.

30. The description of the marriage ceremonies, which follows, is said to be correct and authentic.

31. Turmeric is grown in the Gond country.

34. Drink, wash the feet, (present) salutations, join your hands—
35. Spread the blanket, and make all the Gonds sit on it. Bring a pitcherful of liquor to the side of the bridegroom, and half a pitcher to that of the bride.
36. Then make all the women, both small and great, sit down.
37. Keep the full pitcher of liquor on the right side, and the half-full pitcher on the left.
38. Call (for) two more pitchersful of liquor, and drink according to custom.
39. Keep in a brass plate a lamp, some grains of rice, two pice, some betelnut, and a box of kuku (red powder), with gugal powder (red ochre). Apply a tika (sacred mark) to the front of the pitcher,
40. Then apply the mark to the pitcher-man, then to all the rest.
41. Break the pitcher, and let the women on the bride's side sing—
42. "A pair of blankets having been spread: O father, you have lost your dearest daughter.
43. O father, for the love of liquor you have lost your dear daughter."
44. Then distribute liquor cups, first to the pitcher-man,
45. And after he has drunk, then to all the rest of the company.
46. Salute (one another) and thus observe the custom.
47. (Then should) follow eating and drinking.
48. Next, at the time of departure, only those on the bridegroom's side must follow with the departing, and salute them.
49. Embrace, and then return to your house; and when the bridegroom reaches his house,

35. The spreading of these rough woollen blankets (sheep abound in the Gond country) is an integral part of the ceremonies.

38. The frequent mention in this and in following lines of liquor and drinking, are indicative of the customs of the Gonds; and on these occasions the women drink as much as the men.

50. Then his feet should be washed, and let all the guests on the bridegroom's side drink.
51. What happens next? Women should grind turmeric. Then what song is to be sung?
52. The Bhawajai (brother's wife) should say, Sing the bridegroom's song; and the bridegroom may say, Sing the Bhawajai's song.
53. After this, let all (the women) sing—let them grind saffron, and after making powder of it,
54. Let the Bhawajai sing, and say, Brother, sing a song.
55. After grinding saffron, wave a lamp; and in a brass plate keep saffron, and the preparation of betel-leaf with a whole nut.
56. Let there be a box of kuku (red powder), some grains of rice, and a waving lamp.
57. Bring in a pot of water, and hold liquor in a bottle named Lauguyal.
58. Then depart from the house. Let musicians be in front, and let the bridegroom follow them
59. With singing of songs. The saffron should be carried to the god Bhimsen;
60. Then to Mata, the goddess of the town; then to Matamai; fourthly, to the boundary gods.
61. Fifthly, to the god Hanuman; sixthly to the Pandhari god; seventhly, to the manes of the dead; then sing a song to Bhimsen.

52. Bhawajai, the elder brother's wife, is always an important personage on these occasions. If there be no such person actually, then some female relative is chosen to take the part.

57. Lauguyal is the common Gondi name for an earthen wine bottle.

59. Bhimsen is, of course, a Hindu mythological personage; but he is venerated as a god by the Gonds.

60. Mata and Matamai represent the small-pox: the names are doubtless borrowed from the Hindus. Mata is also one of the seven sisters alluded to in the preceding line 273, Part II. The fact of Mata being also the goddess of the town, indicates that the disease is frequently present and permanently dreaded, partly owing to the dirty and unwashed condition of the Gonds. The boundary gods merely allude to an imaginary demarcation among the hills; the Gonds do not put up land-marks.

61. Hanuman, the monkey god, is of course adopted from the Hindus. The Pandhari, the god of the land, is a Mahratta name. The shades of the dead (Sanyal Pen) are much venerated by the Gonds.

62. Then the song of oil offering should follow.
63. Then visit the domestic god. Let the bridegroom put a ring and chain on his neck,
64. And present grains of rice in his hand.
65. Let one woman stand in front, and the rest behind him.
66. Give a blanket to the bridegroom; apply the tika (mark) of rice.
67. Then, what song will they sing? That song will be thus:
68. O brother, apply rice to the father with laughing countenance.
69. Apply with a smile a tika to your mother, O brother.
70. Apply with a smile a tika to your sister, O brother.
71. Apply with a smile a tika to your grandfather, O brother.
72. Apply with a smile a tika to your grandmother, O brother.
73. Apply with a smile a tika to your brother's wife, O brother.
74. Then bring the bridegroom home and wash his feet, and make him sit down.
75. Then sprinkle saffron (water) and apply saffron to the bridegroom.
76. What song shall we now sing? O Pardhán, our household priest, sing thus:
77. Tell, O father, tell us some story about our ancestors.
78. At bathing what song will they sing? They will sing thus:
"Your body
79. Is like the plantain pith, and elegant is the nose of our brother."
80. Let the (bridegroom) bathe, and let all the (women) sing.

66. The tika mentioned in this song is the sacred mark borrowed from the Hindus.

76. This calling on the Pardhán to sing a song of the Gond traditions is exactly what occurs on these occasions.

79. The plantain tree is grown in the Gond country, and is found wild in some parts. The Gond race have small noses; and they would esteem a marked prominent nose as beautiful.

81. Let four women cause the bridegroom to be sent for.
After this
82. Take the bridegroom into the house, and make him sit there.
83. Place around him four pots fastened together with thread,
and
84. Surround the whole by one thread connecting all.
85. On the bridegroom's head hold cakes placed on an iron
spoon,
86. And let five women hold their hands suspended over his
head.
87. Then pour oil on the cakes, and then on his head
88. Pour water; then bathe him with water.
89. Then what custom follows? When the brother's wife
covers a vessel on her lap, then the bridegroom should
put a copper pice in it.
90. Then let him throw water till her body is wetted.
91. Bhawajai (brother's wife) will throw water also, and then
let him bathe.
92. After bathing, what is to be done? Apply kuku (red
powder). What song should be sung?
93. Women, holding betelnut to his mouth, and holding kuku
(red powder) to his forehead, shall sing: "What Raja's
son is this?"
94. Then what follows? Apply rice, then sing as follows:
95. "The Bhawajai (brother's wife) has not put oil in the
lamp." She will say, in front is the bridegroom, and
behind is the bride.
96. Then at the same time the drum should be sounded;
97. And with pipes; then should follow all the musicians
with cheerful hearts.
98. Let (both) young and old men be merry, and raise up the
bridegroom with force.

99. And make him sit on a heap of cowdung, and dance gladly around him.
100. One woman, having lifted up the seat on which the bridegroom bathed, should dance also.
101. One having taken a waving lamp, let her dance also.
102. Then let all dance and sing; first one may (lead), then let all follow him.
103. Thus ends the bathing—the bathing ceremony of the bridegroom.
104. What then follows? Make the bridegroom to be seated, and let four women lift him.
105. After raising him, let him be taken home, and having seated him bring the wedding cakes.
106. The cakes having been eaten, all begin singing.
107. As they move round (turn in the dance), let him wipe his hand on the garment of Bhawajai (brother's wife).
108. What then happens? What is the eating and drinking to be?
109. Bring a pitcher full of liquor to the house, and keep it there; and call the guests into the house, and make them sit down. Call women, both young and old, and likewise make them sit down.
110. Apply first a tika, sacred mark, to the pitcher(of liquor), and then to the pitcher-man,
111. Then to all (the company).
112. After applying the tika (mark) to the lid of the pitcher, open it and distribute the liquor.
113. Serve on the plates millet, and peas, and chillies,
114. A little salt, and serve as god (blessed you).

99. This sitting on a heap of cowdung is a Gond custom. But the idea of cowdung being particularly desirable, must have been learnt from the Hindus.

115. After eating is ended, then cause the hands to be washed in a brass plate. This is the eating custom—so do.
116. After rising, what follows next? Let the preparation be made for going to the bridegroom's house.
117. Call one woman, and place on her head a pitcher, and on it a burning lamp, and around it let a betel-leaf be fastened.
118. Then let all the women in procession pass.
119. When all is ready, let the bridegroom with all the company depart from the house.
120. First, take the names of the gods, and so let them depart.
121. After their departure, let them offer preparation of betel to the god Maroti, and let the bridegroom fall at its feet.
122. With the musicians beating their drums, let all take their homeward way.

121. The god Maroti is the same as Hanumán, or the monkey-god of the Hindus.

FINIS.

PART I.

Gond Songs as reduced to writing in the Roman character by Mr. Hislop, with the English equivalents as rendered by him also; the whole having been now examined and corrected by Mr. Pandurang.

The Creation of the World and of the Gond people, and the bondage of the Gonds.

1. Parin matan gondite yedung matan sandite
Of twelve hills in the ravines of seven hills in the glens
Lingawangad rehemand
Lingawangad (mount Linguwan) is remaining
2. Hadu gadterapo pahindi pungar mada agital bara
Of it (in the) midst datti flower trees (was) thence twelve
kosk wasti halle
(for) coss (is) dwelling no
3. Kaw itke kawal halle chi itke pite halle raghum
Caw saying crow (there is) no chirp saying bird there is no roar
itke pulli halle
saying tiger (there is) no
4. Aske bang ata Bagawantal vila mandekitur Nalli Yadow
Then what happened god betel-nut spread Nalli Yadow
kiesia
called
5. Aske hukum kar Narayantun hukum kenstur yichike
When an order to this vakeel Narayan was made he heard it came
torat
running
6. Kartaw Subainge hon pusi kiya latur sola kadang
Kurtaw Subal near him to ask he began sixteen threshingfloors
Telanganang
Teloogoo (where are)
7. Atara kadang Bamanang parin kadang Koya penk
Eighteen threshingfloors of Brahmin twelve threshingfloors of Goudi gods
ihun pusi kindor penk
thus he was asking gods
8. Ichong penk baga manda ihun idena batani talash
So many gods where are they thus of them tidings seek
9. Veru bango wadki lator
He what to say begin
10. Hagada Raje madu Raji Mahadewan parrainta dariawa khalwa
There (ruler) Raja was King Mahadewa up to sea downward
11. Veru Mahadewan bahun mandur warula kalleka
That Mahadewa how was he roller-stone (for pounding curry) like
yet para poheman-dur
water on he was swimming
12. Venu keik halle kalk halle dhundmundleka rehe mandur
To him hands were not feet not trunk like he was remaining

13. Gowra Parbatal wasi niltu Narayantun pusi kiya latu
Gowra Parbati having come stood to Narayan to ask begun
14. Ime boni andi ana Bhagawantana Subadar andan
Thou who art I of Bhagawan Subadar I am
15. Aske ime bartun wati Mahadewa бага mantor honu
And thou why hast come Mahadewa where is he
16. Idu munne ata pajaye Narayan Narbaddat Gunga adina thadit
She first came after Narayan Narbadda Gunga of bank
paro hauji nila latork
on having gone to stand began
17. Pope masike Raja Mahadewa waya latur Parbatal keik jodi
Swimming Raja Mahadewa to come he began Parbati hands joined
kiai nila lata
having to stand began
18. Pajadal Narayan horunde keik jodi keya laturk
Behind her Narayan he also hands to join began
19. Aske Mahadewa bang inta ime bartun watal parin kadang
Then Mahadewa what says thou (for) what hast come twelve threshingfloors
Koia penk awu бага manda
of Gond gods they where are
20. Usade bang indur bor Kartao Subal veru banga indur ime
Then what he says who Kartao Subal he what says to
Mahadewa
Mahadewa
21. Bara mabinana tapu kim munne mikun idena malum aial
For twelve months devotion do hereafter to you their news knowa (will be)
22. Seiyoung mahinang atung sarung mahinang atung parotapsha atu
Five months passed six months became devotion finished
23. Aske Bhagawantal wasi niltur Mahadewa itke haka
Then Bhagawan having come stood close to Mahadewa so a calling
situr horu
gave him
24. Niwa tapu atu inga ime yeta bahero pasiya ana bahun
Thy devotion is finished now thou water out of emerge I how shall
pasika
emerge
25. Nakun hallekeiku nakun halle kalku nakun halle kanku
To me no hands to me no feet to me no eyes
26. Aske veru Mahadewaun tala atu talatun chutingatung
Then to him (that is) to Mahadewa head became to head hair became
kanku randute pasitung
eyes two became

27. Sabe mányana murat bane matur jagne vedachi atu
 All man's form was made (in) world (of) light become
28. Ahune kanku tahachi huddur veru Bhagawantal matkasi
 Thus eyes having raise he saw him Bhagawán having seen
 hatur
 went away
29. Bhalo ata halle nakun pen dista halle ichor batu
 Well has not become to us god appeared not so much story
 kenja penti
 hear O God
30. Nawa tapu waya hatu nakun manyana murat siti idu bhalo
 My devotion in vain has gone to me of man's form gave this well
 halle ata
 Has not happened
31. Unde veru tapu mandi kitur
 And he devotion established
32. Nawa masu nowodinku atung poda wortu
 Nine months nine days became boil burst
33. Kali Adaw peida atur horu Kali Adaw peida atur aske
 Kalia Adao born was that Kalia Adao born was then
 Mahadewa bang itu
 Mahadewa what said
34. Aske honu Mahadewa bang itur ime tapu kime
 Then to him Mahadewa what said thou devotion do
35. Boru Kali Adaw tapu kitur undi mahina atu randu mahinang
 Who Kalia Adao devotion did one month become two months
 atung hana kalkeidun poda watur
 became to his hand boil came
36. Hadu podha wortu sola tudik jalme matung aske veru itur
 That boil burst sixteen daughters born were then he said
37. Iwu tudik bartun peida atung
 These daughters wherefore were born
38. Nawa sir tala aial iveruku ana bagador mangal talka
 My head below will be to these I of what place husbands should bring
 ihun itur
 so said
39. Aske tudikun bisu yetrapo wadsi situr aske watneke
 Then daughters having caught in water he threw after throwing them in
 yer
 water
40. Soke matu sola bhar dhartari peida atu
 Dry it become sixteen kinds of earth produced were

41. Nana unde tapu kika aske nawa jiwate shanti wayar
I more devotion will do then my mind (at) peace will be
42. Aske veru Kartaw Subal tapu mandi kitur vena keide podha
Then he devotion established in his hand boil
watu
came
43. Parin kadang kora penk jalme matung
Twelve threshingfloors of Gond gods were born
44. Koitork pagare maturk beke hake
Gonds spread over hither thither
45. Koitork aturk jagang jagang matang matang goding ghoding
Gonds became from place to place on hill to hill in valley to valley
46. Madak madak Koiturk aturk bokna karar batal mandana
Tree to tree Gonds became their honor how must be
47. Bati distu adan jiana tan tindana
If any thing appeared to must kill it and eat
48. Halle samje maiwa koyal bhalyal adan jiana tan tindana
No distinction must know jackal those killed to it they must eat
49. Halle samje maiwa kurshu mawku
No distinction must be antelope (deer) sambur
50. Halle samje maiwa tan tindana halle samje maiwa uti pural
Not knew distinction sow must eat not knew distinction quail pigeon
51. Halle samje maiwa kawal gidal tan tindana dokum baj
Not knew distinction crow kite must eat adjutant vulture
52. Dokke paune kida kituk muda piya yermi halyal
Lizard frog beetle cow calf she and he-buffalo
53. Yalk ghusing warcheng ihun tinda latur
Rats bandicoots squirrels so to eat began
54. Itork horku Koiturk peida aturk bange kocho bange pakko
Such these Gonds born were some raw some ripe
tindana
must eat
55. Sark mahinang yer kiwa halle dhad gatna todi
Six months bathing must not be done nicely face must not
norwa
be washed
56. Gagara gutate kudsi mandana itur
In dunghill having fallen must remain

57. Itork Koitork pahile mas peida aturk sabdan gude deing latu
 Suck Gonds first time were born in all the jungle a smell began
58. Ihun Koiturk bedangal iturk aske Mahadewatun nadan
 Such Gonds without order became then to Mahadewa disagreeable
 lagtu
 they became
59. Ide Koirtona jatu bhurtai mantor
 (Thus) Gonds easte bad was
60. Irwa halle ihun itur boru Mahadewa nawa Dhawalagiri nas
 (I will) keep not so said who Mahadewa my Dhawalagiri they
 kiturk
 have spoiled
61. Beke hake deingta ihun itur verkun kesitarat
 Hither thither smell comes so said to them call
62. Ihun itur Narayan handa latur horkun kesi latur torat
 So said Narayan to go began to them to call began he brought
63. Munne Mahadewa
 In presence of Mahadewa
64. Nilutur Mahadewa techi hud tur sabe Koitork waturk
 Made them stand Mahadewa having risen he saw all- Gonds come
65. Ihun tanwa dilte itur horkun tanwa bowante kesitarat
 So in his mind said to them into his own cave called
66. Horkun wori wori upustur poraing kak lana utur
 To them in lines he caused to sit to one end himself sat
67. Tanwa menduda neiyul tantur adena warehe bane kitur
 Of his own body the dirt he took off of it a squirrel he made
68. Ital kitur yer kinake warche kitur tanu sajjio kitur
 Thus did (while) bathing squirrel made to it living made
69. Tanrapo jiva wadtur tana igetal sute kiyald
 Into it life threw from near himself he let it go
70. Usade sarko tokar kiyal horkunrapodal sudital latu
 Then straight its tail-it made through midst of them to escape it began
71. Ade hudturk Koitork tan paja vita laturk
 Then saw Gonds it behind to run (they) began
72. Paja viti laturk bore indur jimtrow jimtu
 Behind they (to) run began some one said kill O kill
73. Bore indur bimtrow bimt bako aplotun chakana aial
 Another one said catch O catch good to us a kabab will be

74. Ihun indurk borku Koitork bore him katka bore him tongi
So said they who Gonds some seized a stick some seized a stone
75. Bore him dhakala pendati langoti burbur nair tudi latang
Some seized a clod of hips cloth was shaking sending to fly began
76. Beke mandot rapo penyade bhuyartrapo ade rapo soditur
It into a hole (god's prison) on the earth into it did enter
77. Warchi tanpaja Koitork sodita laturk
The squirrel after Gonds to run began
78. Parin kadang Koitork soditar laturk bado bhuy artrapo
Twelve threshingfloors (of) Gonds to run began where in the cave
79. Aske sab Koitork soditurk towha nalurk pistur
Thus all Gonds ran when four remained
80. Parbatin nind lagsi achalate
They came to Parwati she sleeping was in the meantime
81. Nind ugade towha Parbatin chinta lagtu
Sleep opened when to Parwati care fell
82. Ichong diyáng mawá Koitork matork disork
Many days my Gonds were not seen
83. Dhowlagiaite kalla andu
On my Dhawalagiri noise was going on
84. Nend kameke áta ichong diyang deing gund
To-day silence has become so many days smell was
85. Nend deingo ihun itu
To-day smell is not so said
86. Bangena bange atu
Some where must be
87. Mawor Mahadewa disor Koitorkun beke atur itke ahun
My Mahadewa not to be seen Gonds whether has he led so
itu Parbatal
said Parwati
88. Towha Doulagiriparo tarksi hudtur bagane Koitork
When Dhawalagiri having ascended saw where (no) Gonds
disork ihun itu
appear so said she
89. Mahadewtun puse kitu mawark Koitork disork ihun
Mahadewa asked my Gonds appear not so
Koitork sodinake hudtur
Gonds entering I saw not

90. Mahadewa tetur sola kutang tingi darwajate kechi
 Mahadewa arose sixteen cubits long a stone on the door he laid
 situradtongi jake kitu Koiturk
 (with) that stone he shut in Gonds
91. Basmásur deituna pahara nilochi situr Parbatal puse kitu
 Basmásur the demon to guard he stationed Parwati to ask began
 báde ihun kiti nawa
 why so is done
92. Dhawalagiri karab kiturk nakun songu watur anahun kitan
 Dhawalagiri bad made to me anger came I thus did
 ihun itur
 so said
93. Tanrapo nalurk pisturk hork soditurk ihun itur boru
 From them four have survived they fled so said who
 Mahadewa
 Mahadewa
94. Parbatal tanwa mante itur Koiturk mure maturk
 Parwati in her mind said Gonds lost are
95. Nalurk Koiturk agatal soditurk undi mata tarksi
 Four Gonds thence fled one hill ascending
96. Munne mada látu sanaghanjisendá tánparo laturk
 A little forward a tree was straight gone like (a date tree) on it they climbed
 agatal hadturk
 thence they looked
97. Makun maknal jaga diso
 To us a hiding place is not visible
98. Warur hudtur undi jaga dista inda latur bagate
 One looked a place appears to say began on one side
 dista Kachikopa Lahugad
 appeared
99. Ad donguda saribiturk aga haturk
 Of that jungle the road they took there they went
100. Aga malurk tamork hurku manda
 There the four brothers they remained
101. Aske bagane Koitor halle Parbatin chinta lagtee
 Then anywhere Gonds were not to Parwati care become
102. Tapshya mandi kitu
 Devotion she did
103. Sarung mahinang atung
 Six months became

104. Párbatáná tapu nintu Bhagawantáná dolhara hale matu
 Parwati's devotion fulfilled Bhagawán in a swing to swing began
105. Borbhaktajan nawa kalite bor tap kitur hon tandat
 What devotee my resting time who devotion did who (it is) see
 hukum Narayantun kitur
 order to Narayan he made
106. Veru hudale positur wasi Dhoulagiri parbatne
 He to see went out having come to Dhawalagiri mountain
107. Wasi Parbatanige nila latur ime badi jiwate tapshyá kiti
 Coming near Parwati to stand began thou in the mind devotion did
 náwáng paring kodang Koid pink disong
 my threshingfloor Gond god appear not
108. Itke ana tapshya kitang ihun indál hanu ime malsikun
 Therefore I devotion did so she said go thou back again
 vaha Bhagawán veru mata latur vichike taksike hatur
 tell Bhagawán he to return began running walking he went
 hanjikun nila latur veru Narayan Bhagawantige ehata
 having gone to stand he began that Narayan to god to tell
 latur
 began
109. Purbatal tapu kitu idu paran kadang Koitang tanwor
 Parwati devotion did these twelve threshingfloors Gonds where
 pusi kinta sabe dongude hudtur halle bagane disork
 are asking in all jungle seen (they are) not anywhere not seen
110. Hanu pajane ime vaha amot niwak Koitorkun hudsi sikom
 Go back thou say we thy Gonds. will make visible
 ihun indur boru Bhagawano
 so said who Bhagawán

PART II.

The Birth, Life, and Death of Lingo.

1. Hadu usade Bhagawantun chinta lagtu pahindi mada manda
To that god care fell of Puhandi a tree there was
2. Tan pungar waial tan garbhá mandál pungatun dinkumandana
To it flower will come to it featus will be to flower days will remain
3. Usade kimár pentun ankar dhukar chüte matu chidor abhar
Then by god's doing clouds winds were loosened small cloud
4. Seta ichor watu garjan atu bijli chamke mata
(Like) a fan so big came thunder roared lightning flashed
5. Pungár khule matu abhar khule mata andhárartu din jake
The flower opened clouds opened darkness fell day hid
matu
was
6. Kamkata gundo aral
Of turmeric the powder will fall
7. Nalung pahark din posital sakada pahara abhar karke
(At the) four watches of night day will arise in the morning clouds resounded
matu ahune pungar ukale
therefore flower opened
8. Phakane pungar peitu ahune Lingal peida atur hanjikun
With a crack flower burst so born was having gone
mirtur khamka gundak artur
sprang into powder (of) the turmeric he fell
9. Abhar phake matu yadita jaku lagtu Lingal ade latur
Clouds cleaved (at) the light (of) the dawn to weep began
10. Pentun chinta lagtu aga toddi wati latu gundat akbhamé
(To) God care fell them face to dry began amidst the powder
11. Penta kinni kechal toga madu mata tanparo phuki mata
(By) God's doing neara Ficus glomerate tree was on it honey was
12. Phuki warsi hatu chidur mando arta toddite
The honey burst a small drop fell in his mouth
13. Rasu tana phukita aré latu ihun toddi chaple kiyalatu
The juice of that honey to fall began so his mouth to suck he began
14. Dupar atu wadi lagtu Lingal poindi latur
It was noon wind blew to grow began

15. Agatal deisi ukade hanji atur aga jhule
 Thence having leapt into a swing having gone he fell in a swing
 maia latur ahun kinake din mulet
 to swing began so doing day set
16. Lingal parkane techi hatur ukade kadangi latur
 with haste arose and sat in a swing to swing began
17. Her Lingal yetun dag malke lingandag halle
 That (was such that) to water might be a stain but to Lingo there was no stain
18. Bomli hira kapadi tira pen pariyor
 On his navel was a diamond on his forehead a sandal-wood mark a divine saint
 Lingal salmeter atur rand salknor atur
 of a year's full became of two years became
19. Gundate khumká garsawa ukade narmana ihun bange
 In turmeric powder he played in the swing he slept so some
 diyang atung
 days (passed)
20. Puro naw warshang atung her toddati bange tinwa
 Full nine years became in his mouth anything must not eat
 donguda mada guta tang
 of the jungle tree (or) of thickets
21. Linga aske tanwa dilte itur ige bore disor manyalk
 then in his mind said here no one is seen man
 disor bade janwar diso
 appears not some animal appears not
22. Naleha batiyo diso naleha bagamatke aga hankan
 Me like some appear not me like somewhere will be there will I go
23. Ihun itur agatal undi diya pasitur munne sigar hatta
 So said thence one day he rose before straight he went
24. Suyalmata tan paro tarktur aga Mundita kumbita madak
 (Like a needle) hill on ascended there Mundita kumbita trees
 matang
 were
25. Tan khalwa Kirsadita mada mata tan pungak wasi adena
 Below them Kirsadita tree was to it flower had come
26. Hike hatur pungakun hudsi kusi tanwa jiwate atur
 Thither he went flowers having seen (in his) mind came
 pungakana wasu yetur
 of the flower the smell to take
27. Agatal habade hatur sugal matate mudi
 Hence beyond he went on a precipitous like a needle hill up a tree
 mada tarktur
 he climbed

28. Agatal hudi latur hona bajute Kachikopa Lahugadta dhua
 Thence to look began on the side (of) smoke
 ata dhua hudsi
 aroso having seen
29. Id bati andu itke itur aga hanji hundana itur
 This what is so said he there having gone must see
30. Agatal raktur dhua hudsi handi latur herku nalurk
 Thence he ascended smoke having seen to go began these four
 tamurk matark verk matkise sikar tachi matuk tan
 brothers were they quickly prey brought had it
 borsandurk bange vetal bange pahana tindurk
 they were roasting some cooked some raw they were eating
31. Achlate her hatur boru Lingal hen hudsa horku
 Meanwhile (at that time) he went who him having seen they
 neturk herku neturk herkun hudsa her nitur warona
 stood up seeing them he stood them having seen he stood still with each
 waror
 other
32. Wadkork nalurk aske aga tamwa dilte inda laturk
 They did not speak the four then there in their minds to say began
33. Aplo nalurk manda dada ahun horu seiwark tamark
 We four are O brothers this is he five brothers
 aikat rodada hon keyat
 we will be O brothers call him
34. Handakat hon talkat aske handa laturk
 We will go him we will bring then to go (they) began
35. Honige haturk ima bor andi ihun iturk bon Lingan
 Where he was they went thou who art so said to whom Lingo
36. Lingal inda latur ana satodhar Lingana andu matate
 to say began I am a saint (named) Lingo I have on head
 kupar ihun itu borkun
 the knot of hair so said to whom
37. Nalurk tamurkun herku inda laturk mawa ronu da dada
 Four brothers they to say began (to) our house come O brother
38. Hon ari waturk aske jagate sikar arsi mata
 Him having taken (they came) then in that place game had fallen
39. Lingal inda latur idu bati andu herk indalaturk amot
 to say began this what is they to say began we
 sikar tatorn dada
 game brought O brother

40. Bate andu inda latur Lingal padi andu
 What (kind of sikar) is it to say began Lingo a pig it is
41. Tena tadaki nakun simtu aga tadaki halwake aske inda laturk
 Its liver to me give there liver was not then to say began
42. Kenja dada bintadakita amot janwar jitorom
 Hear O brother without liver we animal have killed
43. Aske inda latur bintadakita janwar baduro ando
 Then Lingo to say began without liver animal what is
 madun had simt
 to me see allow
44. Aske herkun artu sankat veninga bagata hudurskom
 Then them fell the thought to him now of what place we shall show
 bintadakita
 without liver
45. Janwar ihun iturk waror bang intor nawa bat kenja
 An animal so said one what says my word hear
 her mandachi alpo manda pedhork hen dongude
 this one is a little we are great him in jungle
 warkat padhang tonginrapo
 we shall carry large (among) stones
46. Sakunrapo sanding walukat aske daranar udanur
 Among thorns in thickets we shall roam then he will be tired he will sit down
47. Yer watkanur harosanur aske tanaiye malada indanur
 For water he will thirst he will be hungry then back turn he will say
48. Lingan donguda sare tanturk tirkamtang keide bitur
 (With) Lingo jungles road selected bow and arrow he hand held
49. Munne kurs dist tan jaka itur
 Onward antelope appeared it kill said Lingo
50. Tan tadake manta munne maw disal tan jaka
 To it liver is before a sambur will be seen it kill ye
51. Aden tadaki manda munne malol disal tan jakat
 To it liver is before a hare will appear it kill ye
52. Tan tadaki manda
 To it liver is
53. Lingal daror hirk nalurk tamurk darturk
 tires not these four brothers were tired
54. Yer watkturk paro mata sareg hata tan paro
 For water they thirsted above the hill steep was it on
 tarkturk yeta kojhudi laturk
 they ascended for water to search began

55. Aske halle yer diso ahun kinake wasi neli
Then no water appeared so having done they came down
56. Pedda dongar mandu bekene chilatitang madák gupe masi
(A) great jungle there was where thorny trees entangled were
mányalkun hendale sari hale
to man to go away was not (obtained)
57. Putun haga wasi nilturk jarasa yer distu mura
There having gone they stood a little water appeared Butea (Palas)
ákings haven koiturk hevenang chuding kiturk
leaves then they plucked of them trough made
58. Aye yer undá laturk yer unjikon yerkná giwá
With it water to drink began water having drunk their life
thando átu
refreshed was
59. Lingo itur dadá imet uchikon bang kiyá imet bintadakita
Lingo said O brother you having sat down what doing are you without liver
makun janwar halle hudustavet
to us animal do not appear
60. Inga baleseti disoti inga tana páror mutmat idu jaga
Now never mind (if it) is not seen now its name leave off this place
bakota manda
good is
61. Aplo idjagate kachi marak narksi aplo wanjing vilkat
We in this place having dug having cut down our rice will sow
62. Ana unde narmaka imet padka lakor tayar kimtu iwu
I a little longer will sleep you a field quickly ready make these
63. Marsu tanturk pedha madate haturk nalurk nadka laturk
A hatchet brought out to great trees went four to cut began
64. Veru kubbenae zopo watu kançhki
To him much sleep came he dreamed
65. Hork parin kadang Koiturk disturk veru kodpade masi
Those twelve threshingfloors of Gonds appeared he afraid having become
66. Tetur paja malsibuda verku nalurk tamurk
He arose back turned those four brothers
67. Verku madak natkeneke keidun nalliwichak phodku
That tree had cut down to their hands as large as Awala fruit blisters
wating
had come

68. Usade verku marsu neli madturk wadsi siturk hanjikon
Then they the hatchet down threw (having) thrown away gone
Linga
to Lingo
69. Mawang keikun phodk watung verk marsk wadu siturk
To our hands blisters come they hatchet have thrown down
undikuk
one said
70. Haturk hanji watur usade Lingal tetur mars
They went (aside) having gone they sat down then rose the hatchet
keide bitur
in hand he took
71. Natka latur madakun paro neadak aruta tanag sirk kata
To cut began trees the trees fell then roots to dig
latu
began
72. Netematur ihun dongan natka undi gatcate baloparka itur
He applied himself thus jungle to cut (in) one hour a good field made
verku
he
73. Mawang keikun phodk watung undi mada mawa wastne
To our hands blisters came one tree by us
halle iwata halle ver
not (is) cut down that
74. Lingal undi gatcate bachole madak warktur
Lingo (in) one hour several trees has cut down
75. Cariyal todi kitur tanrapo wanjing yatur bheke nake
Black soil he has made on it rice (dhan) he has sown here and there
walum kitur
a hedge he has made
76. Undiye darwaja irtur tantati dohotur aske
One only door he has kept to it a tatty (shutter) he has bound
77. Verku agatal teturk anwa natena sariye handa laturk
They thence arose to their own village by the road to go began
tanwa ron waturk
to their own house they came
78. Pabilo mirag lagtu chidore abhadun kariyal disa latu
First day (of) rainy season began a little cloud black to seem began
79. Hainal wade sute matu abhar sabbe din yake matu
With great force the wind was loosed sky all day cloudy was
piru barse matu
rain to fall began

80. Sawan jagate tongron handa nete matu sabbe gardorang
 In open place up to knees rills to go began all the holes
 buje matung
 to fill began
81. Pir sute kio mund diyang aneke pir ugade bagane
 Rain ceased not for three days having became (rain) fair all
 wanjing parsiya latung
 rice to spring began
82. Sabbe nel hirwal disa latu undi diyak nalung botang
 All field green to appear began (in) one day four fingers breadth
 [high (rose)]
83. Undi mahina atu tongron wanjing
 (In) one month became up to knee rice
84. Sola kandiyang mawk mandung havenrapo mamal
 Sixteen scores of deer were among them uncle
 bhasiyal karbhari
 nephew (were) chief
85. Id wanjing wás sute mata aven kare mata aske menake
 This rice smell spread was to them known it became then to graze
 hake handa
 thither went
86. Paraing selate mamal padtur kalwa selate bhasiyal padtur
 On the upper end uncle sat on lower end nephew sat
87. Bhasiyal katkut tetur deitur paro
 Nephew with cracking his joints arose leaped upwards
88. Randok kauk nilutung phedate kushite watur deisike
 Two ears upright it made greatly into pleasure it came leaped
 mamanige
 near uncle
89. Nel manda eiwaka wanjing hérwalk distang kowaro charo
 Field is beautiful (of) rice green appears tender fodder
 manda ihun itur
 it is so said he
90. Makun chidor hukum siani amot sola kandieng mauk
 To us the little one please give it we sixteen scores (of) rohis
 hanerom
 will go
91. Wanjing tanji waeron nawa bat kenja bhasa
 The rice having eaten we will come my word hear O nephew

92. Sabbeta paror mata Lingana padkata paror yenma ihua
 Of all the names take Lingo's field's name take not so
 itur boruhoru imate sola kanding mauk mantrit wikun
 said though you sixteen scores (oi) deer are to you
 vijatun undi irnal halle
 for seed one keep will not
93. Usade bhasiyal intor ima mantani sedal mantorom riyark
 Then nephew said thou art old we are young
94. Amot hanjikun tindokom bore hudanurte deikom
 We having gone will eat any one will see then we will leap away
95. Teik kutang deikom ima seda manyal sapade
 Five cubits we will leap thou art an old man will be caught
96. Maiki itke warintantori niwa kenjom ima wama
 To go thus thou art afraid thy word I hear not you come not
97. Bor bhasiyal ihun itur sarke tokar kitur kasuk kauk
 Who nephew so said straight tail did erect its
 kitur paja maltur
 ears did back turned
98. Maman lagtu doka usade tetur pajaya handalatur
 Uncle felt grief then rose after them to go began
99. Maman wale laku watsi siturk mawku padkat
 Uncle very far thrown they gave (left behind) rohis the field
 kachul hatu
 near went
100. Bhasiyal mawkan paja kitu agatal sari hudi latur sari
 Nephew (the) rohis behind put thence way to look began a way
 bagane puto
 any where was not obtained
101. Mawk intang marapo mamal shahanal mator amot bon
 The rohis said among us uncle wise was we whom
 puse kikom
 shall we ask
102. Honpaja irtit makun ima karbhari matini
 Him behind (you) left to us you chief are
103. Vehatur bhasiyal ana karbhar kintone nawa hudsekun imat kinit
 Said nephew I work do my having seen you do
104. Tana munne atur bang inta undi maw
 He in front because when says one deer
105. Munne mama vehandur Lingal padki andu ima kenchta
 At first uncle has said Lingo field it is you did not hear
106. Paja munne huda ihun itur
 Behind before look so he said (be prudent)

107. Sedanas sug kimal ihun itur boru bhasiyal
Old man's, company keep not so said who nephew
108. Munne atur timne deitur bhasiyal nadum wanjing
In front became (went) a spring he leaped nephew in the midst of the
rapo nitur
rice stood
109. Mawku paja deisi honige handa latur
Rohis behind leaping near him to go began
110. Pajadal veru mamal watur walamonige wasi niltur
Behind him uncle came the hedge near having (come) stood
111. Sabbe mawk wanjing tinda latung maman sari puto
All rohis rice to eat began uncle way find did not
112. Seda manyal deia paror sabbe mawk padkutun tinji
Old man leap could not all rohis the field ate
wadtung nadum jagite
up (of) centre place
113. Hagatal pasitang walum deisikun bahera pasitung usade
Thence they went the hedge having leaped out went then
bang wadka latur boru mamal
what to speak began who uncle
114. Kenjatro sola kanding mawkanil id padkatun titi
Hear O sixteen scores (of) rohis this field you have eaten
beskitit miwor babo hudit wantor
well you have done your father to see will come
115. Miwa batal upaw kintor usade paja mator boru horu
Your how method does then behind he was who he
bhasiyal munne watur
nephew in front came
116. Kenjatro gadiaknit kenjatro dadalknit imet igedal sodisidat
Hear O friend hear O brothers you hence fleeing go
undi nawa palo kenjat
one my word hear
117. Tongitparo kalk irsike hantu akin paro kalkan irsike
On stones feel placing go on leaves feet leeping
hanto kakadan parc jadt paro kalkan irsike hantu
go boughs on on grass feet leeping go
toditparc kalk irmate ihun itur boru bhasiyal
on the soil feet keep not so said who nephew
118. Bahun vehatur ahune kenshtung sola kanding mawku
How (as) he told so only they heard sixteen scores (of) rohis
sodita latung
to run began

119. Halle bagane kojing disong ivena bagane mohojba lago
No where marks of feet appeared their no where traces appeared
120. Bade padte bide nilta bade narumta
Some sat down some stood some slept
121. Pungak muskundur narumsi Lingo mandur adho ratne
(Of) flowers in the smelling sleeping Lingo was (at) half of the night
122. Heru kanchktur hadu padka mawku titung rewang
He was dreaming saw a field by rohis eaten they have
ushto wanjing
spoilt rice
123. Lingal agatal positur Kachikopa Lahungadota sari bitur
Lingo thence departed Kachikopa Lahungad's road to look
124. Agatal pasitur horkunige watur dada itur rotal
Thence went to them come brother he said of the house
bahero pasiyat
outside come ye
125. Undi batu kenjat apalota padka tang wanjing mawku titang
One word hear our field of rice rohis ate
126. Nawo apalo bapi watkat halle ihun iturk borku
Firstfruit to us to offer is not so said who
nalurkte tamurk
four brothers
127. Usade Lingal intor kenjatro dada apalotang wanjing
Then Lingo said hear O brother our rice
titung
they ate
128. Ushto atung avena nawo halle mawkna tadakita nawo
Spoilt have they firstfruit we have not of the rohis liver a firstfruit
watkan
I will offer
129. Lingoban pariyona aikan hallete nawa sato handa
Lingo a devotee I will be otherwise my power will go
130. Anà pugak muskintona nawa pir pajiula
I with the flower of smell my stomach I fill
131. Koitork mantork horknà pàrbàpi nindàl horkna tindànà
Gonds are their bellies with what will they fill their eating
132. Wanjing ushto kitung bawu mawku ihun itur boru Lingal
Rice (spoil) did what rohis so said who Lingo
133. Abun itur nalurk tamurk hatiyar biturk tirkamtang
So said four brother's weapons held bow and arrow

134. Mawkna parode ris watur padkate hanji hadturk kiturk
 Of rohis on account anger came in field going fell into
 rapo sodita laturk
 midst to enter began
135. Nadum hanji hudturk kariyat todi disi latu
 In centre going fell black soil to appear began
136. Wanjing phanku disi latung hudturk Lingal
 Rice stubble to ppear began saw (nothing) Lingo
137. Dakata risu matate tarktu agane batatun
 From of the heels the anger to the head ascended on the spot his fingers
 kasktur
 he bit
138. Lal kank atung bagatung mawku manda ihun itur hudatur
 Red eyes became where rohis are so said see ye
139. Horku hudi laturk mawkna kojing bagane disong
 They to see began of rohis foot marks any where appeared not
140. Munne kakada distu kojite aga hudtur
 Before a bough appeared his foot marks there looked
141. Unde munne taktur jhadi distu jhadi rounde masi
 And before went jungle appeared jungle trodden down
 mata oga koji distur
 was there trace appeared
142. Haturk teri disong munne ali meda mata
 They went still not seen (i.e. rohis) a little forward peepul tree was
143. Lingal atu ana mada tarjintona imat khalwa nilat
 Lingo said I tree will climb you below stand
144. Agatal hudtur munne mawk distung
 Thence looked before rohis appeared
145. Mawak distung bade utta bade narumta bade deimta
 Rohis appear some are seated some are sleeping some leaping about
146. Nalung khak imat amt miwang tirk womt ichong
 (On) four sides you be your arrows take with you
147. Mawkun rapodal unde teri panda simat
 (So) rohis among so many one even to go allow not
148. Ana madatal jintona imat khalwadal jimtu
 I from a tree will strike you from below strike
149. Acho kenshturk nalung khak aturk makseke haturk
 So much they heard (on) four sides became concealing they went

150. Nalung kongtane aturk tirk jhodekiturk avanjia
 (On) four corners having become arrow applied to them to beat
 laturk parodal Lingal jia latur
 began from on high Lingo to strike began
151. Mamal pistur undi mawa pistu tansistu bitur tir khalwa artu
 Uncle seemed one rohi seemed at it aim he took arrow below (fell)
152. Lingal tanwa dilti itur nawa keida tiru airtu id batal sat
 Lingo in his mind said out of my hand arrow fell that how omen
 distu
 appears
153. Tanwa bhaktal japo matur honu mamal distur apalota
 Thy servant worships thee that uncle appears of mine
 bange tita halle
 anything has not eaten
154. Madee sodita latu tan toda mamal sodite latur nalurk
 Female (rohe) to run began with it uncle to run began four
 tamurk tan paja lagturk ige biyakat- aya jihat
 brother them behind pursued here we will catch there we will catch
155. Ihun iturk sapade mata halle hawu mawku paja masi
 So said found they were not who rohis (behind) turning
 hudturk
 looked
156. Pador kenjatro dado mawku hatung disong halle mawar
 Eldest said here O brother rohis have gone appear not our
 Lingal paja manda
 Lingo behind is
157. Tak rehe mat aploto malsidat ihun itur bora
 At the distance remained let us return so said who
 pedhartamu itur
 eldest brother said
158. Harkun puse kitur imat бага hanji ihun itur boru Lingal
 To them asked you where gone so said who Lingo
159. Amat hanji natoram dada mawun paja matorom maw
 We gone had O brethren rohis after had rohis
 sodisihatu diso halle amot maltom nihiga
 fled appear not we returned near you
160. Mikun vehatantona begane hudat miwa
 To you I will show anywhere see in your

161. Nadide chakmak matang avan tandat kis aduyat ihun
 Waists steels may be them bring out fire cause to fall so
 itur boru Lingal
 said who Lingo
162. Verku nadidal chakmak tanturk kisu aduta laturk
 Their waists steels brought out fire to fall began
163. Tdatun tundo balle ihun kinake undi pahar (dinu
 The matches ignited not so doing one watch of night passed (day
 tarktu)
 ascended)
164. Chakmakun pheki kiturk Lingoban pariyoni mantoni
 The matches they throw did Lingo saints thou art
165. Kis nakun vaha mawang kis halle arta
 Fire (where is) tell us show (why) our fire not falls
166. Lingal intor igetal mund koskunpara manta Rikad Gawadi
 Lingo said hence three coss (on) is Rikad Gawadi
167. Hona parkate kis mandá dhuá pasinta agá hantu ihun itur
 In his field fire is smoke will appear there go so said
 boru Lingal
 who Lingo
168. Kis muchuk waymát mane ihun itur Lingal
 Fire without come not so said Lingo
169. Hanji Lingan pusi kiturk amot hudtá halle ihun iturk
 Having gone to Lingo asked we have seen not so said
 beke hankom
 where we shall go
170. Makun diso halle bati kisu usade Lingal intor
 We (see) not where fire (is) then Lingo said
171. Ana tir jintona aga
 I arrow will discharge there
172. Bagark handal agark imat handakit usade kis
 In what direction it will go in that direction you go then fire
 putal
 you will get
173. Ihun itur bor Lingal tir jode kitur umsi yetur undi
 So said who Lingo arrow applied having drawn he took one
 tir jitur
 arrow (and) discharged
174. Sari sawari atu banji dakarang narku
 A way it made smooth some twigs it broke

175. Bange jhadi koitur sari artu hanjikut tiru artu agatal
 Some grass it cut a road fell after going arrow fell thence
 sedana
 at the old man's
176. Kisunparodal tir tetu hanji yedung sedanang miyak
 From off the fire arrow arose having gone (to) seven (of) the old man's daughters
177. Havena darwajate artu tiru hawa hudtung vichike
 In their door fell arrow they saw having run
 watung hadu tiru pehaksi watung
 they came having lifted they took away
178. Tirtun irtuug babon puse kindung dawa mawang
 They kept (it) their father they asked O father us
 madming baske indung
 in marriage when will you give
179. Haun yedung selak sedal indur
 (Thus) who seven sisters of old man's said
180. Nawa diltor putanur honku sikun mikun halllete
 According to my mind will be to him I will give you (or) no.
181. Ahune mandakit ihun indur sedal boru Rikad Gawdi
 As you are you will remain so said old man who Rikad Gawdi
182. Kenja ro dada nawa palo ana jitona tir
 Hear O brethren my word I discharged arrow
183. Ad sariya bantu munne kisu disal agatal kisu talkit
 By this road go before fire will appear thence fire bring
184. Hor intor home ima hanu intor ana hanor
 (Thus) he said to them they to (one to another) said I will not go
 chidor tamu hatur
 youngest brother went
185. Kisu distu kisu kachut hatur agatal hudtur phedaye
 Fire he saw fire near went thence saw a large
 kodt leha sedal
 trunk like the old man
186. Lakanal hudtur sedana padka bhowatal walum kisi
 From afar he saw old man's field around it hedge was made
187. Undi sari irshi tan tate dohachi nadum padkate
 One road he kept to it a shutter he had tied in the middle of the field
 kis kisi
 fire was made
188. Irukna kodku mangita yachi mator mad sajnang
 Of a Mohwa the trunks of Anjun were put in trees of Saj
189. Tekatang katyang jama kisi kisu patusi mator
 Teak faggots where gathered on fire fire was kindled

190. Kisnirusi mata kiswa shekane Rikad Gawadi sedal
 Fire was blazed at the fire by the heat Rikad Gawadi the old man
 hainake narumsi mator
 (in) deep (sleep) slept was
191. Rakasun leka disandur ver narumsi ver Ahkesaral walsike
 Giant like he appeared he was sleeping the Ahkesaral stealthily
 kachum hatur sedan hudtur sedan kodaneke
 near went the old man saw the old man (while) beholding
 mendodun pinakatang watung
 to (his) body cold bustles came
192. Tadake deia latur jiwate waditur manda ihun itur
 His liver to leap began in his mind much afraid he was then he said
193. Veru sedal sedanur nakun hudsi tindanur nana arkate
 If the old man rises me he will see (and) eaten I will be
194. Kisu kalsikun woyaka aske nawa jiwa pisar
 Fire having stolen I will carry then my life will survive (safe)
195. Ver watsike kisunige hatur undi viskur bitur hadu viskur
 He secretly near fire went one brand took that brand
 tamadita andu
 of Tembhur was
196. Tahuneke tana sidange mirtu sedana kulatun hanjikun
 When having lifted it a spark leaped away on old man's hip it having gone
 tunatu
 fell on him
197. Thaliatsor venu phoda watu veru sedal daske masi
 As large as a lota the blister had come that old man alarmed became
 tetur ven
 he arose
198. Nakun karoo wasta bagane tindale puta khankna
 To me hunger is felt anywhere to eat I get not of flesh
 nawhari asi mata
 the desire is felt
199. Kowan kakade leka bhalo wati ihun inake
 (A) tender cucumber like well (hast thou) come so said
 veru Ahkesaral
 to that Ahkesaral
200. Sadita latur pajaye sedal vita latur kis wadsi
 To run he began behind old man to run began fire (brand) he threw
 situr munmeta
 away in front
201. Munne sodita latur pajaye sedal vita latur ige bika naga
 Onward to run he began behind old man to run began here I will seize
 utork
 said he

202. Hagatal maltur tanwa padkate watur kisunige hanjikatur bang
 Thence turned to his field came near fire going sat what
 rande
 nonsense (is this)
203. Kawaro ina sikar wasi mata
 Tender like prey was come
204. Tinka itan pasisi hutur nawa keide
 I would have eaten it he said it is escaped from my hand
205. Hatte hami baskane wayar itkhepne hatu
 (It is) gone let it go sometime I will get it this time it has gone
206. Munne bang atu Ahkesaral hatur malsikun aga
 Before what happened Ahkesaral went having returned from thence
 tamurkun
 to his brothers
207. Itur kenjatro dada ana kismun hatar imat rohtit aga
 Said hear O brethren I to fire was gone you sent there
 padkate padhoree mautor sedal
 in field a giant only was old man
208. Keik wadseke kalk tacheke vitur ana pissi wator
 Hands throwing feet lifting ran I having survived
 watan
 I came
209. Amot hanom ihun iturk borku nalurk tamurk Lingal iturk
 We will not go so said who four brothers Lingo said
 igene udat ro
 here sit ye
210. Dadalknit bator sedal mantor ana hudsi wayaka
 O brothers what sort of person he is I having seen will come
211. Agatal pasitur munne taktur jbodi lagtu aga
 Thence he went onward he walked river happened to be there
212. Mund tumang distung munne hutur
 Three bottle gourds appeared in front he saw them
213. Waduda kati distu aden tahtur
 Bamboo stick appeared he lifted it
214. Jhoditun usa aga
 The river was flooded there
215. Paras pade tana arsi veli velitun tumang
 (It washed away) the bottle gourd tree its seed fell to each twinner bottle gourd
 lagi
 were
216. Waduta kati pongsi wasi adena kitur jantur
 A bamboo stick in its hollow he pushed its made guitar

217. Watatang chuting randu tartur adena tar kitur
Of head hairs two he plucked its string made
218. Kuji bitur akra naddang kitur tan upustur adene
A bow he held eleven keys he made (to) it and fixed it
nekustur bakone nektu
played on it well it played
219. Lingal tanwa dilte bakone kusi
Lingo in his mind (was) much pleased
220. Aden bitur sari lagtur sedana packata disunige handa
It he held his way took to old man's field near fire to go
latur
began
221. Sedal narumdi mator boru Rikad Gawadi kisunige
Old man sleeping was the Rikad Gawadi near fire
222. Kotleka kudsi mator palku kisi mantar burtai
Like a trunk fallen he was his teeth made were bad
223. Todi dakane kitor jhopane mator Lingal nehanage hoodtur
(His) mouth gaping he kept in sleep he was Lingo well beheld
sedan
the old man
224. Kan lagta ihun itur Lingal ingatae - woikan sedal
(His) eyes were shut thus said Lingo now (is not time) to carry away the old man
narumtor
while slept
225. Lingal munne kal watur paja malsi hudtur kachule mada
Lingo before his foot threw behind turned and saw near a tree
226. Alita sarko mata aden khanding Nehanage hudtor
Of Peepul erect was to its branches Surprisingly he looked
udanlaik
(it is) fit for sitting on
227. Bakota distu adenparo tarktur paro sendata hatur
Very good it appears on it he climbed on the top he went
udanjogto
to sit
228. Udnakene gogote kustu munne Lingal inda latur din
As he was sitting cook crew before Lingo to speak began of day
pasitana wakhtu
rising (it is) time
229. Ichalate sedan tehtana itke jantur tahtur Linga
In the meanwhile the old man will rise therefore the guitar lifted Lingo
keide
in hands

230. Bitur tana tokar jitur bekone nektu tanrapodal waja
 He held it a stroke he gave well sounded from the midst of it music
 tantur nurakting
 he drew of hundred tunes
231. Bakota neki latu tana leng Todde wartap
 Well to sound began its (sound) (Was) with mouth as if sung
 pata kenjile wanta
 a song can be heard
232. Tana agajne mada mata kamekene atang
 At its sound tree hill silent became
233. Sedala nehanage konde saran sodita harkane tichi
 (In) old man's loudly ears the sound entered in haste having risen
 utur jakane sedal kanku tahata latur
 he sat up quickly old man his eyes to lift began
234. Nehahnaye kenji latur hake hakehudi bagane diso
 He desired to hear began here there to look anywhere appeared
 halle
 not
235. Pite bagatal wata nendu wadki lata bakota kogadleka
 A bird whence hast come to-day to sing began good maina like
236. Madak hudi latur bagane bange diso khalwa hudi mator
 Tree to see began anywhere nothing appeared below looked
237. Paro halle hudta sandi gondi hudtur
 Up did not look in thickets ravine he looked
238. Halle bange diso sedal waya latur sardige wator
 Not anything appeared old man to com began near road he came
 rapo soditor kisunige hanji niltur
 into midst of field he entered near fire having gone stood
239. uchi uchi techi techi deisi deisi kuds
 (Sometimes sitting sitting standing standing jumping jumping rolling
 kudi yendi latur
 rolling to dance he began
240. Pata wari latur din pasit hona sedo sakadene
 A song to sing began day dawned his old woman in the morning
 kenji latur
 to hear began
241. Kenstu mawa padkat heke eiwake waja nekinta
 She heard her towards fields a fine music played

242. Tanwa padkata walumunige hanji niltu tanwa kowde waja
Of her fields near the hedge having come with her ears music
kensta
she heard
243. Idu sedo bang kita tanwar sedan hike muedon nike
That old woman what did to her old man her husband at her
vehachi
she called
244. Keik sahachi yenda latur kalk tahachi yenda latur wadel
Hands stretching out to dance began feet lifting to dance began neck
wadsi yenda latur
having thrown down to dance began
245. Sedan hike sedo huda latu nawar sedal nawar
The old man towards the old woman to see began my old man my
muede
husband
246. Venku idu waja bakota lagta venleka ana yendaka idna
To him that music melodious was like him I will dance (said) that
sedo
old man
247. Kuskane sog a tandta dhangunkita
Quickly the folded end of her dress drew out (and) having made free
walumunigetal yenda latu
near the hedge to dance began
248. Veru Lingal tanwa pite bang wadkintor ana satodhari
That Lingo in his belly what speaks (as) I am devout
Lingal aika penpariyor Lingana aika
Lingo I will be God's servant Lingo will be
249. Dakate dhangun matate kupan nikun mandu
I wear down to heel the fold of dhote on head a knot to me is
bomali hira kupade tira yetun dag mandan
on the navel diamond on forehead tika water stain has
250. Nakun dag halle ana Lingana aika sedal sedon diwadita
To me stain not I Lingo will be old man to old woman Diwalis
dandhar
dance in dandar
251. Koitona sar bisuka pata waruska verkun yenchuska
Of Gonds in rows will held song I will cause to sing them I will cause to dance
ana Lingana aika
I Lingo will be

252. Weru Lingal sewakintor tanwa pendun Budhal pentas paror
That Lingo worshipped his god Budhal god's name
mudtur Adal pentas paror mudtur
he invoked Adal god's name he invoked
253. Sola satikna paror mudtur attara khankna paror madtur
Sixteen satis name invoked eighteen flags name invoked
Manko Rayetal Jungo Rayetal Pharsipenda paror mudtur
Manko Rayetal Jungo Rayetal Pharsipenda's name invoked
254. Sewa sewa itur idu janturta parin paharana keide bitur
Salutation said that guitar (of) various tunes in hands held
255. Nawu jantarta iven mohani artu ihun indur boru
My guitar this is an allurement that has fallen so said who
Lingal bade jantartun kameke kiya latur
Lingo that guitar silent to make began
256. Laknal parodal mama sewa itur veru Rikad Gawadi
From afar from on high uncle salutation said to that Rikad Gawadi
sedal
the old man
257. Madata sendatparo huda latur sewa bhasa
(Of) trees (on) top to see began salutation nephew
258. Ihun itur bhalo makun ime darusti bhasa yendusti
So said well me thou hast deceived O nephew thou hast caused to dance
bhasa bendal beke wati
O nephew whence to whither hast thou come
259. Bhasa ime wada bheting yetkat horu Lingal madital
O nephew thou hast come (let us) embrace each other that Lingo from the tree
ragi latur
to descend began
260. Sedana hanjikon keiye bitur mama sewa utur horkna
Old man's after going hand caught O uncle salutation said their
bheting atung
meeting took place
261. Bhashal werke matur maman mamal warke matur
Nephew known become (to) uncle uncle known became
bhashan
(to) nephew
262. Verkna randate jankna bheting atung mamana kie bhashal
Those two persons meeting took place uncle's hand nephew
bitur
caught

263. Hanjikuⁿ kisunige utturk ver mamal pusi kindur ime bhasha
 Having gone near fire sat that uncle asked you nephew
 bendal beke watin
 from whence to what place hast come
264. Nikun mama malum halle sola khandyang mawakin jaktona
 To you uncle known not sixteen scores of rohis have killed
 havena tadakitun rodsi tindakom
 their livers having roasted we will eat
265. Itke itom chakmakne kisu adundom kisu aro
 Thus we said ~from chakmak fire we were causing to fall fire fell not
266. Mater niwa padkatige kis manda itke agatalte jitan niva
 But your in field fire is therefore thence arrow I discharged
267. Kisunige tira watu igetal tettu hike munne niwang
 Near (your) fire arrow came thence it rose here before thy
 miyakna darwajate hanji artu
 daughters door having gone (it) fell
268. Niwa miyak pehaksi watung bhalo manda mama nikun
 Thy daughters having lifted carried it away well done uncle to you
 budhi halle
 sense not
269. Nawor tamu kisunsati rohachi matona bonku Ahkesaral imet
 My brothers for fire sent I had whom Ahkesaral you
 tindale vitlinmawa
 to eat ran
270. Ime begeni beyeni ime tinene ana baga hudena
 (If) you would have caught you would have eaten I where would have seen him
271. Ihun itur sedal anate chukton bhasaha nawa bang
 So said old man I then have erred nephew I what
 kiyana mata hadu atu
 I done have this is past
272. Usuade bangu wadki later boru Lingal ye mama anate kenja
 Then what to speak began who Lingo O uncle me hear
 mama sola khandyang mawku jaktona davi mama khandk
 uncle sixteen scores of deer I have killed go uncle flesh
 tara mama hainake tinvi
 bring uncle much eat
273. Ihun itur boru Lingal usade munne bangu wadkanur boru ver
 So said who Lingo then before what did he say who that
 sedal nawa palo kenja bhasha yedung miyak mandang
 old man my word hear O nephew seven daughters have
 nawang
 I

274. Haven wom havenige kandku dohachi Sike veru
 Them take away their eyes having tied thou shalt give them
 madming
 (in) marriage
275. Lingal itur agatal lattur munne niltur hantorom mama
 Lingo said thence arose before stood I am going uncle
276. Ihun nawa sewa yena mama itur agatal Lingal pasitar
 So my salutation receive thou uncle said he thence Lingo went
 sedanang, miyakna rota sariye handa latur
 old man's daughters house way to go began
277. Hanjikun havena darwajate niltur veru Lingal bara warshana
 Having gone in their door stood that Lingo of twelve years
 jani disi latu
 a youth to seem began
278. Sola warshana umbar dista munnetal hudneke maratha
 Sixteen years (of) age he appeared in front when seen foppish
 riyon leka distor
 young man like appeared
279. Pajatal hudneke bamna riyon leka eiwake riyor distor
 Behind having seen Brahmin devout like good servant appeared
280. Rot rapodal selak yedung bahero pasitung venku mani
 The house from within sisters seven out came those regarded
 kiturk
 him
281. Rivanleha awu watung baharo Lingal munne nitung
 As a young man they came out Lingo before stood
282. Makun vaha ihun indung selak yedung
 Us tell so said sisters the seven
 selak puse kindung ime boni andi
 sisters to ask began thou who art
283. Horu bangu wadka latur niwor babo nawor mamal
 He what to say began thy father (is) my uncle
 miwa awal mawa ato
 thy mother my aunt
284. Ana satodhari Lingana andan pen pariyor Lingana andan
 I am devout Lingo am God's servant Lingo I
285. Nawang palong kenjat ho bai nawa tiru miwa rotige
 My words hear O sister my arrow to your house
 wasi arta ana nanegatal hudintona
 came and fell I am from a long time searching it

286. Nawork nalurk tamurk dongude attork ana sola
 My four brothers in jungle sat I sixteen
 khanding mawaku jaktonah
 scores of rohis have killed
287. Aunde dongude artang havenege nawor tamurk uttork
 They also in jungle fell near them my brothers are sat
288. Ana kisunsate watona hikene nakun walle ushir atu
 I for fire have come here to me much delay became
289. Hake nawork tamurk sari hudseke mandanurk horkun
 There my brothers way expecting may be to them
 karu wasi mandal
 hunger felt may be
290. Yer watksi bagada yer bagoda sodi horkun
 For water they may be thirsty of what place water where bread they will
 putal
 get
291. Ihun wadki later Lingal venku bangu wadki latang
 So to speak began Lingo to him what to speak began
 yedung selak
 seven sisters
292. Kenja mawa palo dada ime maman marine amot
 Hear our word O brother thou to uncle son thou art and we
 atin miyaknem andom
 to aunt daughters we are
293. Niwa mawa eiwake nato manda niku бага sutikikom
 Your and our good relationship is you how will leave (us)
294. Amot niwatoda naiakom imet wateke ana badtun halle
 We along with you will come you come thou wherefore not
 indaka
 sayest
295. Payana matkete lakon saware mamtu munne amtu
 Come (if) you come (then) quickly ready be forward be
 saribimtu ihun itur boru Lingal
 way take so said who Lingo
296. Iwu tamwa toranang gindang muchanang dikring
 These of their beds the clothes for covering heads (and) garments
 bitung Lingana tir hona honkun sisi
 took Lingo's arrow they to him gave
297. Munne munne Lingal pajaye pajaye riyang handa latung
 Before before Lingo behind behind young women to go began
298. Tamurk matork uchimatork hakene hudundurk baske wanur
 Where brothers were seated there they were looking when will he come

299. Lingan waneke laknal hudturk kenjatro dada mawor
 Lingo coming from afar they beheld hear O brother our
 Lingan leka distor
 Lingo like appears
300. Techil nilturk huda laturk munne Lingal pajaye yedung janik
 Having risen to see began before Lingo behind seven persons
301. Kenjatro dada bonangte miyak bonangte kodiya^k mawor
 Hear O brother whose daughters whose daughters-in-law our
 Lingal arti
 Lingo having taken
302. Wantor hudat dada eiwake distang riyang mandang
 Is coming look O brothers of good appearance young women are
303. Siyur Lingal amot baikok kiyerat dada ihun
 (If) Lingo would give (then) we wives would make of them O brothers so
 indur borku nalurk tamurk
 said who four brothers
304. Ver Lingal kachul watur yiltur mawa palo kenjatro dada
 That Lingo near came stood my word hear O brother
305. Yedung janik mamana miyak iwu watang
 Seven persons uncles daughters these have come
306. Iwinsati suring tandat iwu mawkna tadaking simt
 To them knives bring out of these robes livers give
307. Verku suring tandturk mawknang pir wohaturk tadaking
 They knives took out of robes belly ripped (split) livers
 tanturk bore tatur kachara kisu patusturk
 took out some brought faggots fire enkindled
308. Kiturk tana ubara khandk haven bodsturk tanturk neli
 On its blaze flesh they roasted took out (and) down
 irturk
 laid it
309. Idu tadaki perta parade idurkate
 This liver in God's name offer
310. Ihun iturk borku nalurk tamurk Lingal tettur
 So said who four brothers Lingo arose
311. Tinda laturk sabe tintork Lingal tinor
 To eat they began all ate Lingo did not eat
312. Lokor handa simt haven baven yedung selakun avenor babo
 Quickly to go allow them the seven sisters their father
 ranganur wallene
 an abuse will give

313. Kenjatho bai imet lokor hantu miwa awal rang sike
 Hear O sisters you quickly go your mother abuse may be
 mandal
 giving
314. Kerjtung kenchikun indur kenja ro Linga ime bhalo
 They heard having heard said hear O Lingo thou who art
 indana bhurain
 called good bad called (may be)
315. Amot hanom igene mankom niwatoda waikom handakit
 We will not go here will stay along with thee we will come where you go
 hakene amot waikom
 there we will go
316. Nalurk tamurk wadkintor kenja ro dada kenja ro Linga iwu
 Fourth brother said hear O brother hear O Lingo these
 yedung selak eiwake
 seven sisters well say
317. Inge in dada iwekun woikat madming
 Yes say thou O brother these we will carry (in) marriage
318. Kikat baikok kenja Linga nawang palong itang
 We will make wives hear Lingo our word (is) such
319. Lingal kenchikun ida latur imet iven woikit madming
 Lingo having heard to speak began you to these take (in) marriage
 baikok nakun pedha kushi wayar
 wives (make) to me (then) great pleasure will come
320. Hagane woneke igene miwang madming kisiya
 Whither will you take away here only you marriage make
 miwang baikokun arikun hantu
 I will give leave wives to take away
321. Herku hona palo kenchikun bangu wadki laturk kenja ro
 They his word having heard what to say began hear O
 dada mawang palong niwa mata riya eiwake disal
 brother my word if thou wish young good looking that you see
 aden ima kimu
 to her you marry
322. Batang puting makun sim aven amot kikom
 Whosoever (is) bad looking give to us we will marry
323. Lingal bang wadki laturk kenjat ro dada nakun halle
 Lingo what to say began hear O brothers to me it do not
 lago
 want
324. Mikun kisikun nawa kamma halle
 You having married I will go they are of no use to me

325. Ihun itur boru Lingal imet kikite nawa kamne
 So said who Lingo (if) you marry then to my use they
 wayanung
 will come
326. Badeka nawang tangek aianung imet padhork manturit ana
 Who to me a sister-in-law will be you eldest are I am
 chidur
 younger
327. Nakun yer sianung yetkan sade nakun tarsi sianung
 Me water they will give I will take bread for me bed they will spread
328. Ana narmika nakun yer mihatanungkikan dhadotang sukanung
 I will sleep me water they will give to bathe clothes they will wash
329. Nakun tangek wanung awakunleka disarung
 To me sisters-in-law they will be like mother they will appear
330. Ihun itur Lingal ahun awak inake nalurkna tamurkna
 So said Lingo when mother he called them from four brothers
 dilta pappasisi hatu
 mind sin departed
331. Honige handa laturk hon pusi kiyalaturk kenja ro Lingal
 To him to go they began to him ask began hear O Lingo
 lokor mawang madming
 quickly our marriage do
332. Kintoni sim yedung janik mantang amot nalurk mantoram
 (If) thou wish (then) give seven persons they are we four are
333. Apalo apalo baikokki sim Lingal
 (To) each one their wives distribute O Lingo
334. Lingal bang intor imat padhork rehall rehaku kimtu chidur
 Lingo what says you are elder one two two marry (he who)youngest
 manton hon unde simtu
 is him one give
335. Iturk Lingal unde nawa palo kejat ro dada ige
 Said Lingo the my word hear O brother in this
 dongude
 jungle
336. Chipadite baga kintirit apalota Kachikopa Lahugad
 In the plain how can you do it our Kachikopa Lahugad
337. Nar manda aga iven wokwat aga madming kikal ige
 Town is there to them we will take there marriage will do here
 halle kiwa
 not do

338. Ihun itur Lingal hona kenchikun ahune kiturk agatal positurk
So said Lingo they having heard so did thence departed
339. Borku seiurkte tamurk awa yedungte selak agatal pasitung
Those the five brothers those seven sisters thence departed
waya latung herk unde munne takintork pajaye
to go began they and in front they walked (the women) behind
awuwantang
followed
340. Ahune tanwa nate waturk Kachikopa Lahugad rapo
So to their village they came Kachikopa Lahugad of
madmina sama kiya laturk
marriage preparation to make began
341. Ige halle manyalk halle baikok Lingal yer
Here there are no men no women Lingo water
342. Tatintor hore yerkasu sintor hore pichi watiekintor
Brings he bathes having boiled he turmeric pounded
343. Manda dasintor toren dohtinton
Bower he erected leaf garland he tied
344. Nalurk tamurkun keitur hike hake pichi watur
The four brothers he called here there turmeric powder sprinkled
345. Nalurk tamurkun yedungte selakun pichi soking
To four brothers to seven sisters turmeric he applied
346. Madming latung nawa palo kenjat ro dada warsan
Marriage cannot be my word hear O brothers all at once
347. Undi madming kikat waye janik mandnung dhando
One marriage we will do the rest remaining work
kiyanung
will do
348. Usade avenang madming ayanung tehawn dhando kiyanung
Then their marriage will be those (remaining) work will do
349. Barenang munene madming ayanang awu usade dhando
(Those) whose at first marriages shall be they then work
kiyanung
will do
350. Ihun itur boru Lingal usade nalurkte tamurk iturk inge
So said who Lingo then four brothers said yes
dada ahune kikat
O brother so do
351. Ahun kinake madming atung bange diyang atung padhor
So doing marriage finished some days passed eldest
tamu intor nawa palo kenjat dada
brother says my word hear O brother

352. Apalotor Lingal apalotor eiwake kitor madming kisitur
 Our Lingo our good did marriage did
 apalotang baikok apalotige wutung
 our wives to our place brought
353. Lingal bin baikonor Lingal ven baiko halle kenjat ro
 Lingo without a wife (is) Lingo to him wife not hear O
 dada apalota bhalo kitor tanwa halle kita
 brother our good did his not did
354. Tenka bagane watawa apalotor babon leka veru atur boru
 Him anywhere throw not our father like he became who
 Lingal
 Lingo
355. Dongude daikat sikar jikat pungak tatakak Lingal ukade
 (To) jungle we will go game will kill flowers we will bring Lingo in a swing
 udar dada
 will sit O brother
356. Ihun indurk nalurk tamurk
 So said four brothers
357. Ukade uttur Lingal yedung selak ukad uhtinta
 In a swing sat Lingo seven sisters the swing swing
358. Nalurk tamurk tawang tir kamtang bisikun dongude
 Four brothers their arrow and bows having held in jungle
 haturk
 went
359. Paja banguata yedung selak tamwa pite bang wadkintang
 After what happened seven sisters in their belly what said
 kinjat hobai ver Lingal
 hear O sisters this Lingo
360. Mawor sherandu andur vena amot tangek andom
 Our husband's young brother is to him we sisterinlaws are
 venu kawale awjinta
 with him sport can be
361. Kei bise imale awjinta masi wadkale awjinta
 His hand by holding pull we can with us to speak he can
362. Ver Lingal matoda kawor matoda wadkor mahake hudor
 That Lingo with us does not laugh does not speak toward us look not
 kank pehachi sitor
 eyes he has closed
363. Kawanur mawatoda garsanur ihun ita
 (But) he must laugh with us must play so said they
364. Bade bita kei bade bita kal bisikun umalatang ver Lingal
 Some held hand some held feet having caught pulled him that Lingo
 adike kanka pihachisitor
 more eyes closed

365. Halle wadkor halle hudor halle kawor usade
Not spoke not looked not laughed then
366. Lingal bangu wadki later kenjat ho bai imct nawa kei bisi
Lingo what to say began hear O sister you my hands held
367. Umi kalk bisi - umi imette nawang selakaik
(And) pulled feet caught and pulled you are my sisters
368. Imette nawang auhakuik ihun badi kintorit anate pen pariyor
You are my mothers so why do this I am god's servant
369. Nawa jewa handal bale mari anate mihake hudsi halle
(though) my life will go never mind I will at you see not
kawanar halle ihun indur boru Lingal bona kenchik
laugh will not so said who Lingo these (words) having heard
370. Pedba selad hadu bangu wadkinta kinjat ro bai verte Lingal
Eldest sister she what says hear O sisters that Lingo
wadkor halle hudor halle imet
speak not look not at you
371. Hanjikun bilange matang Lingana ris wata dakata
Having gone to embrace they began to Lingo anger came from heel
risa matate tadkta
anger to head ascended
372. Matate risu kadkne reita kadku kalk itang Lingal
From head anger to eyes descended from eyes to feet came Lingo
munne hudtor
in front looked
373. Bangete dista halle wanjing usana uskulam aden hudtur
Anything appeared not rice for cleaning the pestle that he beheld
374. Ukadal nele raktur uskulam keide beitur
Out of the swing down he descended the pestle in hand held
375. Bainake tanwa tangekun jia latur jineke
Much to his sisterinlaws to beat began as he was beating
376. Yedung selak munne sodita latung mudanleke jhodpang
Seven sisters in front to flee began like a cow bellowing
377. Lingal bagatal paja maltur tanwa ukadige wasikun
Lingo thence behind turned to his swing having come
378. Ukatparo narumtur iwa yedungte janik hamake
In a swing he slept these seven persons much
uskulamtang mar tiuji matang
pestle beating had received
379. Hagatal paja maltung tanwa ron watung apaloapalo
Thence behind returned to their houses came to their own
kontane hanjikun
rooms having gone

380. Yedung janike yedung jagangneh hanjikon narumtang
 Seven sisters in seven places having gone slept
 Lingal ukade narumtor
 Lingo in a swing slept
381. Ihun kinake dupardin tarkta wayana velo aita nalurk
 So doing it was noon the coming time it was (of) four
 tamurkna
 brothers
382. Bore jaktor kursu bore jaktor malor bore jaktor
 Some killed she antelope some killed a boar some killed
 malu
 a peafowl
383. Bore beitor urum bore pungar kweitor
 Some held quail some flower had plucked
384. Hagatal handa laturk rota sari biturk tamwa rachade
 Thence to go began house road took to their compound
 waturk talanang wajenk rehachi irturk javitro dada
 came of head burdens down kept let us go O brothers
 Lingan intork
 to Lingo said they
385. Pungak sikat sari hudsike mandanur verku nalurkte
 Flower we will give way he expecting may be those four
 tamurk rotrapo soditurk
 brothers in the house entered
386. Ukadige hangi nilturk Lingaa hadturk Lingal narumtor
 Near a swing going stood to Lingo saw Lingo was sleeping
387. Bade diso kenjatro dada Lingal mantor narumtor apalotang
 None appears hear O brother Lingal is slept our
 baikok halle disong
 wives do not appear
388. Havekun hundakat usade Lingal tehakat agatal pojpa
 Them we will search then Lingo we will awake thence they returned
389. Apalo apalo kontana handa laturk hanjikon hada
 To their own rooms to go began having gone to see
 laturk
 began
390. Iwaw narumtang yadki watap kuthe mantang yerku
 These are slept as if fear had come panting they
 pusikiya laturk
 to ask began
391. Badi narumtorit Lingana ukad uhavit mawa palo kenjat
 Why hast thou slept Lingo are not swinging our word hear

392. Hor Lingal miwor tamu bachojel amot makuskom
That Lingo your brother's (acts) how long we may hide
393. Imet dongude sirkartum hantorit paja Lingal mawang
You to jungle for hunting to go (allows) behind Lingo our
yat yetintor
shame takes
394. Bachajel pite daskom ital buddhi vena Lingana
How long in belly shall we keep such the conduct of this Lingo
manta nerdom daskom
is till to-day we have kept
395. Inga amot halle kenjanal amot mawor babona nate
Now we will not hear we to our fathers' town
handakom
will go
396. Amot halle rehemayom undi baikon rehall muedork
We not will remain for one wife two husbands
baitun pahiji
why should be
397. Tamurk wadki latork ver Lingan munnene indal
Brethren to speak began that Lingo formerly told us
398. Aga yedung selak manda evenrapodal achukun ime
There seven sisters are amongst them having chosen one you
munnene baiko kim
before us wife make
399. Pissanung hon haven amot kikom ver Lingal indur
Those who shall remain them we will marry that Lingo said
400. Nawang selak andung nawang awak andung
Our sisters they are our mothers they are
401. Indur papi Lingal dushte Lingal karam chandali Lingall
Said sinner Lingo wicked Lingo of bad conduct Lingo
402. Sika:ita parode nade kikat
Of hunting in the name deceived us
403. Dongude woikal venku jaksi wafkat venang
In jungle we will take away him having killed we will throw his
kadku tandakat
eyes will pull out
404. Nend dom kursana sikar jindom maloda sikar jindom
To-day till antelope we have killed of hare a prey killed
405. Lingana sikar jikom honang kadku tansikum
Lingo's hunting will do his eyes having taken out
406. Goling garsakom aske sodi tinkom yeru undakom
As marble will play then bread will eat water we will drink

407. Hanjikun Linganige nilturk tendaro Lingaitedaro dada
 Having gone to Lingo they stood rise O Lingo brother
 chidore
 the youngest
408. Badi dada tata halevit punga malsi watit
 Why brother you have not brought flower why have you come back
 achorte dinu banda
 so great a part of the day is set
409. Bate janwar andu hadenk hainake jintorom hadu aro
 Whatever animal it might be to it however we strike it does not fall
410. Halle sodigo hagane nilta amot jineke dorsi hatom
 Not flee there it stands we by striking tired
411. Lingal ukadal tettur uttur tamurkun hike hudtur
 Lingo from a swing arose (and) sat brothers there look
412. Hadu janwartun jiakan ihun itur Lingal
 That animal I will kill so said Lingo
413. Agaial titturk rotal pasiturk davitro dada baga manta
 Thence arose from home went come O brothers where is it
414. Munne Lingal pajaye nalurk dongude laturk dongude
 Before Lingo behiad four to jungle to go began the jungle
 sari biturk
 way they took
415. Pedha jat mata korite haturk mada hudintork
 Large kind was it (viz. the animal) as they went trees they searched
 jadi hudintork
 grass searched
416. Lingal bangu wadkintor kenjatro dada nawang palong
 Lingo what saya hear O brothers my word
 hatute hani hatte
 if it has gone let it go
417. Lingal sarekata madat sid hanjikun utur verku
 Lingo the Char tree below having gone sat those
 nalurkte dada iturk
 four brothers said
418. Uda Lingo yer tatinterom habadi aturk
 Sit O Lingo water we will bring yonder went
419. Madakun adam aturk Ukesaral bangu wadki later kenjatro
 Of tree to the side came what to say began hear
 dada eiwake Lingal dhadmite utur
 O brother good Lingo in shade sat
420. Ide wakht manta nalurkte tamurk nalung tirk tandat suti
 This the time is four brothers four arrows took and
 kiturk
 discharged

421. Bore jitur talladun worshi
Some hit to the head (it) split open
422. Bore jitur gudangatun gudanga hata bore jitur tadakitun tadaki
Some hit the neck neck fell some hit to the liver (it) cleft
423. Ahune Lingana jiwa pasisi hatu
So Lingo's life went away
424. Nalurte tamurk waya laturk wasikun Lingan kachul nilturk
Four brothers to come began having come Lingo near stood
425. Suring tandat kadku tandat suri tantur
A knife let us draw out eyes we will draw out knife (they) drew out
426. Lingal kachul hatur randute kadku tantur bangu wadki
Lingo near went two eyes drew out what to say
latur sintu
began we will bury him
427. Kakadang ari Linganparo mucha latur
Twigs having taken on Lingo to cover began
428. Bangu wadki latork Lingan jaktat Lingal dusht
What to say began Lingo we have killed (that) Lingo wicked
429. Pandta mada tanang aking koitork hadena dora kiturk
Ripe tree its leaves they plucked its cup made
430. Hadurupo randute Linganang ka'ku irturk nadide
In it two of Lingo's eyes placed in their waist
dohaturk
they tied them
431. Handa laturk Rota sariye waya laturk ronu waturk
To go began house way to come began to house came
432. Bangu wadkintor undi kenjatro baikoknit lakore kisu patusat
What says one hear O wives quickly fire kindle
433. Diveng dasat iwu munguda huradi untung kisu
Lamps light they of the leaves the flax stalks drew out fire
paturtang
enkindled
434. Bangu wadkintor undi kenjatro dada eiwake vedachi
What says one near O brother good light
ata ingane goling gursakat
has become now marbles we will play
435. Verku hadinropodal kadku tanturk usade undi bangu
They from waists eyes took out then one what
wadkintor yedungte selaknit imet wadat goling
says O seven sisters you come marbles
garsintorom
we will play

436. Verku kadk tanturk undi kad khalwa irturk undi
 These eyes brought out one eye side kept on one
 kad paring
 one eye on another (side)

437. Tamurk uchi horkonigi situr keida botate gottleka
 The brothers sat down near them gave (in) hands finger marble like
 biturk
 they held

439. Hagatal gottleka jitur jineke verkun hikekhalwa
 Thence marble like (will) strike while striking to their side
 watu golina garsmud verkna lagtu undi gatka
 came the marble game their lasted one hour

PART III.

The revival of Lingo, and his delivery of the Gonds from bondage.

1. Bang pendun kimad
What god did (now)
2. Rayetan kimad Pharsipentun kimad bang atu parodipne
did did what happened in the upper worlds
3. Sabbe penkna uchu kacheri Sri Israna
All minor divinities having sat in the court of god's
4. Horu bangu wadki later kenjatro gadyalknit kenjatro badu
They what began to say hear O friends hear in what
Dipne murda arta
world (has this) dead body fallen
5. Hona koju kimtu bor andur
His trace will do who may he be
6. Seiyung akina vida kitur rishirk munne watur
Five leaves bida he made of rushis in front he threw
7. Hundatu hudi ikun nahaga wadatu nahaga vaha ihun itur
Having seen him near me come (and) me tell so said he
8. Vida rishi halle tahatork
Bida the rishis not lifted
9. Usade siri isral hainake risne wator ranga later
Then to god much anger came to reproach began
10. Siri Isral tettur thalite yer keyustur kei kal nortu
God arose in a pot water called hands and feet washed
11. Mendoda machu tantur tana kawal kitur tanrapo amrit
(From his) body dirt he took (of) it crow he made on him ambrosia
watur
sprinkled
12. Sajjiv kitur Kagesur paror irtur keide bitur tanku
Made it alive the name of Kagesur he kept in hand he held it
13. Wadkintor Siri Isral handuki dongude matan rupo karitrapo
Says God go in jungle between hills glens
samtinrapo joditrapo yetrapo hududi
valleys in rivers in water shalt thou look
14. Agatal kawal handu latu parodipne walita latu
Thence crow to go began in the upper world to roam began
15. Halle bagane diso hagatal sidtadipne watu haga huda latu
Did not any where see thence in the lower world came there to look began

16. Kachikopa Lohugad adena dongude wasikum hudu latu
 matane korite
 in the hilly valleys
 of its jungle having come to look began
17. Najur batu kakadang distu agatal kawal tettu
 Sight fell twigs appeared thence crow arose
 hanjikun kakadanige uttu kakadanrapo hudu lattu
 having gone near twigs sat under twigs to search began
18. Lingal artor burotaye distur honku kadk halle honu
 Lingo was fallen bad he appeared to him eyes were not his
 talla wortu distu piru wortu distu paduk pasitang
 head burst appeared belly burst appeared intestines come out
 distu
 appeared
19. Kawal hudtu agatal kawal tettu tuda latu waya latu
 Crow looked thence crow went to fly began to come began
 parodipne
 in the upper world
20. Siri Israna keitparo wasikun uttu veru Siri Isral pusi kitur
 God's on hands having come sat that God to ask began
 бага манта кхароне вега
 where (and) what is truly tell
21. Usade Kachikopa Lahugad hadena dongude watan haga
 Then in its jungle I came there
 hudtan waror manyal koritrapo artor
 I searched one man in a cave is fallen
22. Siri Isral tanwa pite kemekena atur samje matur
 God in his belly became silent (and) understood
23. Hade dongude pahindi pungar mada mata Lingal
 In that jungle Pahindi flower's tree was (where) Lingal
 Jonne masi
 was born
24. Askedal wata halle
 Since then came not
25. Botutal amrit tantur keitur Kurtao Subal honku vehatur
 Out of his finger ambrosia took out he called to him said
26. Ime idu honu amrit womu todakeparo pitparo watakin
 You this to him ambrosia take on his liver on the belly sprinkle
 tallatparo watakin
 on the head sprinkle
27. Munne kawal paja Kurtao Subal handa laturk Kachikopa
 In front crow behind to go began to
 Lahugadta

28. Kenja ho kawade mawor Lingal andur ihun itur
Hear O crow my Lingo is thus said
Kurtaoa Subal
29. Amrit tantur hona todde wadtur hona tallat puro
Ambrosia brought in his mouth put and his head on
wadtur hona pit paro wadtur usade Lingana talla
put his belly on put then Lingo's head
jude maya latu
join to began
30. Mendol kastu
(His) body became warm
31. Linga techikun
Linga arose
32. Uda latur kawalhike huda latur bangu wadki latur Linga
To sit began crow to see began what to say began Lingo
nana hainake matona
I in deep (sleep) was
33. Nawork tamurk beke haturk
My brothers where have gone
34. Undi kawal waror manyal distor nawork tamurk disork
One crow one man is seen my brothers are not seen
ihun ineke
so said
35. Wadkintor Kurtao Subal bagatork niwork tamurk
So he said Kurtao Subal where are your brothers
36. Ime te sasi matoni arse matoni amot watom nihun tehatom
You dead were lying you were we came you raised
37. Tamurkna paror matintom horke nikon jakturk horku
Of brothers name take they you killed they
haturk
went away
38. Indur Kurtao Subal veru Linga bangu intor kenja
(Then)said to Kurtao Subal that Lingo what says hear
kaku
O crow
39. Ana handakan nawung sola kadang koiturk
I will go to my sixteen scores (of Gonds)
40. Handakan horkun hudakan aske wayakan
I will go them I will see with them I will speak
41. Kawal Kurtao Subal verku andu laturk
Crow and Kurtao Subal both to go began

42. LINGA handa laturk dusara sarye
Linga to go began another way
43. LINGA hatur undi mata waiintu undi mata turginton
Linga went one mountain passing one mountain ascending
dongude handu lator haneke din mulitu
in jungle to go began then day was set
44. Veru Lingo bangu wadktur inga dinu hatu ige rehe
That Lingo what said now day is set here stay
mayka waronaye
I will alone
45. Benke chital wayah nakun tindal benke
From somewhere tiger will come me will eat from somewhere
yadjal wayal nak tindal
bear will come me will eat
46. Veru pedhajat nirura mada aden hudtur
That large niroor tree to it he went
47. Tanparo turktur shendute aga din mulit
Thereupon he climbed to the top then day set
48. Dongur gogoting kusintang mulk tahosintang kursk
Wild cocks crowed peacocks cried antelope
chamrke mantang
afraid were
49. Yedsku gume mantang kolyalk kolla kintang dongur
Bears wagged their heads jackals a yell made jungle
gajbaje
resounded
50. Ardho rat ata Lingo bangu wadkintor eiwake
Half night passed Lingo what was saying good
jango mamal pasitor
moon is up
51. Yedachi atu sukkuk pasintang verkun pusi kiku nawa
The light coming stars appearing to them ask I will about
koiturk
my Gonds
52. Mund pahark atu gogoti kustee
At the third watch of night cock crowed
53. Via sukkum pasitor lal abhar atu din pasitu
Morning star appeared red sky became day appeared
54. Veru Lingo madatal rutur vichike handu latur
That Lingo from tree came down running to go began
dintunige hunjikon sewa kitur
towards the sun having gone salutation made

55. Vehatu nawa sola kadang koitork бага mantork
Tell my sixteen scores of Gonds where are
56. Kenja Lingo nanate siri israna chakari kiritona nalung
Hear Lingo I of god's service I do four
pahark takintona
watches I travel on
57. Distu halle
I saw (them) not
58. Agatal Lingo jango maman ige watwi
Thence Lingo moon uncle to came
59. Sewa kitur han pusi kitur mama nawang
Salutation made him asked O uncle my
60. Sola kadang koitorkun hudsi kenja jango mandaki
Sixteen scores of Gonds seen hear O moon if you have
nakun vehata
to me tell
61. Kenja Lingo anate narkapoding takintona din
Hear Lingo I night all walk day light
pasinta aske udintona siri israna chakari
Until then I sit (in) god's service
62. Nakun malum halle
To me known not
63. Agatal handa lator ver Lingo karyal kumaitunige
From then to go began that Lingo to black kumait
64. Hanjikun sewa itor pusikitor nawang sola kadang koitork
After going salutation made asked my sixteen scores of Gonds
baga mantork
where are
65. Kenja Lingo sabbena paror muta koitorkna paror mutma
Hear Lingo of all the names mention of Gonds' names do not mentio
66. Gadhana jat koitona barabar manda
To asses' caste Gonds equal are
67. Bilal unde tintork yalli unde tintork ghusi unde tintork
Cats also they eat mice also they eat bandicoots also they eat
68. Padi unde tintork mudatang khandk yedmitang tintork ital
Pigs also they eat cow's flesh buffaloes they eat such
buratai mantork
bad they are
69. Horkunigerk nakun barkur pusi kiya
About them me why you ask

70. Dhawalagiri Parwat Jumnagiri tirth
Dhawalagiri mountain Jumna place of worship
71. Haga Mahadewa manda hom sabbe kottorkun bisikun
There Mahadeo is he all Gonds caught (having)
72. Yaditrapo muchi sitor sola kutang tongi tana todtparo
In a cave shut did sixteen cubits stone on its mouth
darwajate muchi situ
door covered
73. Basmasur Deituna pahara irtu deitur kepintar
Basmasur giant as a guard kept the giant watching (the place)
74. Lingo agatal positur taka latur amte unde takintu narka
Lingo from there started to walk began day and he walked night
75. Tap kitur bara mahinang atung vena tapu nintu
Devotion made twelve months passed when devotion was completed
76. Mahadewa undana sonota chowrang dagmage muta
Mahadeo's sitting golden stool to shake began
77. Mahadewa indur nawa Dhawalagirat paro boru Ristu wator
Mahadeo said my Dhawalagiri on what Devotee has come
ige tap kitu nawa paro
here devotion made me upon
78. Waje kitu ihun itur Mahadewa
Load he put thus said Mahadeo
79. Handa latur huda latur maka latur
To go began to see began to wonder began
80. Lingan kachul haturk lake nilturk hagatal hudturk
Lingo towards went after stood from there saw
verte Linga
he was Lingo
81. Halle kei maluyor halle kal tahator kadkne hudor
Do not hand slake do not feet lift up with eye do not see
82. Sabbe savi watta padekaye pista ihun Lingal sahakun paro
All flesh was dry bones remaining thus Lingo thorns upon
nasumtu
was asleep
83. Mahadewa bangu wadkilatur
Mahadeo what began to say
84. Ime taluka bang talukiya bang indaki hade sika
You ask what ask what you wish that I will give
85. Ver Linga bang intor
This Lingo what say

86. Nakun badandaye kamti halle nawang sola kadang
 For me any thing less is not my sixteen scores
 koitork nakun sima
 of Gonds me give
87. Mahadewa intor
 Mahadeo said
88. Paror mutma baga daye rajye tuluka bange
 Name dont take of any place kingdom ask any amount
 rupyang tuluka uchi tendake
 money ask which you will enjoy
89. Mawa puror mutaki ihun itur Mahadewa Lingal kenjta
 My name take thus said Mahadeo Lingo agree
 halle
 did not
90. Koitorkun taluktur Mahadewa jaba hare koitorkun situr
 Gonds on asking Mahadeo disappeared the Gonds gave
91. Kenja Linga bhuyartrapo niwerk koitork mantork
 Hear Lingo below the earth your Gonds are
 horkun wom
 them take away
92. Lingal tettur sewa itur handu latur
 Lingo arose salutation made to go began
93. Veru Narayan bang intor kenja Mahadewa sabbetinne
 This Narayan what said hear Mahadewa all
 koitork verku
 Gonds these
94. Besh makstu paror marse mata sisi manerk
 (Were) well concealed (their) name forgotten is (if they) were dead
 mukun bukota mata
 to me good would have been
95. Unde verku koitork jitoaturk bhuyatal positurk
 Again said (if) Gonds living from below the earth came out
 ahune kinurk
 as usual they will eat
96. Yedming tendanurk pileng purhuk tendanurk kawal
 Buffalo they will eat birds and pigeons they will eat crows
 giduk dhokuk
 eagles and vultures
97. Ruaming beke hake was wayal padekang arunang
 Will alight here and there stink will arise bones will fall
 burotai disal
 bad look

98. Mawa Dhawalagirita satwo bude mayal
My Dhawalagiri's purity lost will be
99. Hona kenjtur Mahadewa kenja Narayan undi palote
His (word) heard Mahadeo hear O Narayan my word
ana sisi
I have given
100. Chuktan nawaipe dusaro halle
I erred near me another here is not
101. Narayan bang intor
Narayan what said
102. Kenja Linga mawa punjatun karyal Bindo pitetang
Hear Lingo for my offering black Bindo birds
chiwak ime arikun
young ones for me bring
103. Usade nawork koitorkun womu
After that from me the Gonds take away
104. Lingo yontur daryawun kachul hatur aga hudintor beke
Lingo reached the sea near went there he saw here
heke yer dista
and there water was visible
105. Ina kudkate karyal Bindo pitetang chiwaku manda
Of that sea-shore black Bindo the birds young ones were
admanasalk
male and female
106. Randute dongude hatung
Both to juggle had gone
107. Aada pite batal mandu yenin jakund tanang
That bird how was elephant killing of that (elephant)
kadnu tindu talla wohtund tana maddur
the eyes they ate the head breaking of that brain
108. Chiwakun tatund piteta yedung khopka yetrapoda
For young ones they brought of this bird seven broods aquatic
109. Bhowarnag manda tarasu idu tinji mata ver Linga
Bhowarnag was snake he eaten had this Lingo
kachul batur
near went
110. Chiwakun hudtur bang wedkintor
The young ones seeing what (he) said
111. Paja woyakan nakun kalie indanurk
In absence, if I take (the young ones away) me a thief they will call
112. Horkun munne woyakan ana Lingana aikan
In their presence if I take them away I Lingo will be

113. Chiwakun kachul narumtur hainaki
The young ones near he slept with comfort
114. Itumna kodtлека tarasa tosuru distu
Name trunk like snake thick appeared
115. Setitichor tana phadi kitu idu Bhowarnag
Like basket (for winnowing corn) his hood was this Bhowarnag
tarasu yetropodal chiwak tendale waya latur
snake from water the young ones to eat to come began
116. Iwu chiwak torasun hudtung hainake wuritung ada
These young ones the snake seeing much were terrified to cry
latung
began
117. Lingobhan parekatal tir tantur kamtatun jodi kutur
Lingo from his back arrow took (in) bow fixed
turu
the arrow
118. Jitur tarasna yedung khandang kitur nake vitur
Shot the snake seven pieces he made fast ran
yedungte khandang
all seven pieces
119. Mahachi tuttur talla wada vitur aden para
Carried and brought (of) his head on the side he kept at
muchi situr
covered
120. Usade dongudal kuryal Bindo radute admunsaolk
Then from the jungle black Bindo both male and female
121. Bade jakta hutum bange jaktork yening badena konku
Some they killed camels some they killed elephant some eyes
bitork yenotang
got of elephant
122. Ihun chiwakan sati charo arikan waya latung
These young ones for food taking coming began
123. Iwu chiwaku charo tinong
These young ones food will not eat
124. Usade bangu wadku latung bodu kuriyal Bindo pitte tanwor
Then what to say began female black Bindo's bird to her
muedon bangu inta
he ones what said
125. Yedung velku atung asikun
Seven times I got notwithstanding

126. Ana tongu wangu yedmileka mantona iwu teri
 I am now without (young ones) buffalo like I am these if
 pisanung
 can be spared
127. Ana chawa wale disuka ihun itan usade nawang chiwang
 I like mother of child will look thus said again (on) my. young ones
 batita diti lagta
 what evil eye has fallen
128. Iwu tinung halle
 These eat do not
129. Tanor munsur neli hudtur pandri distu Linga narnmsi
 Her he one alighted (and) looked white appeared Lingo sleeping
 hon
 this
130. Hudtu kenja ho mawang chiwak tenal halle neli huda
 Saw hear these our young ones eat do not below see
 manyal
 a man
131. Mantor hontu jaksi wata hona tullada madur tansi
 There is him kill of his head brain take out
132. mawang chiwaka charo tindanung
 Our young ones food for eating (will be)
133. Chiwaku kenchikun bangu wadkintang
 The young ones hearing what they said
134. Makun ime charo tatan amot bahun tindakom imet babo
 For us you food have brought we how eat O you father
 ime awal mawor andit
 you mother of us are
135. Makun wadsikun dongudo handit ige mahaga
 Us leaving to jungle you go here near us
 boru rehe mandur
 who remains
136. Makun boru kependur
 Us who will guard
137. Idu yetrapodal Bhowarnag makun tindale wandu
 This aquatic Bhowarnag us to eat was coming
138. Horu manwal mator mawa jiva pistu met hudtit
 That man was here our life was saved you saw
139. Ponko tindale dosat horu tindanur usade amot tindakom
 Him to eat give he eats after we will eat

140. Usade chiwakna kenjtu
After (of) the young ones hearing
141. Awal neli Lingan kuchal wasikun utto hona tullawadutat
The mother below Lingo near coming sat his head from
142. Dupta tuhustu hudtu hagu yedung khandang Bhowarnag
Cover having lifted saw these seven pieces of Bhowarnag
143. Hudsikun tanwa pite bangu wadki latu
Seeing in her belly what to say began
144. Ide taras sabbe nawang chiwak titu nakun wanjulal kitu
This snake all my young ones ate me childless made
145. Veru manyal halle idunde kepne tinji mamwal usado
If this man was not (there) the young ones eaten would have again
karyal Bindo
the black Bindo
146. Pitte bangu wadki lata tedu ro dada tedura baba ime bonu
Bird what to say began rise O brother rise father you who
andi beke wati
are whence you have come
147. Nawang chawanu jiwa pisusti mawor pedhor baba ati
Of my young ones the life you saved our grand father you became
148. Ime bangu indaki hadu amot kenja kan
You whatever say that we hear will
149. Linga bangu wadkintor kenja
Lingo what said hear
150. Ho karyal Bindo pitteti anate satwadhari Linga penpariyor
O black Bindo bird I am a devotee Lingo worshipper of deity
151. Ime bartun wati Linga makun vaha ihun itu badu
You why came Lingo us tell thus said who
pitte
the bird
152. Kenja pitteti niwang rundute chiwakun nakun simu
Hear bird your both young ones me give
ihun itur boru Lingal
thus said who Lingo
153. Usade chiwakna paror mutaneke kuryal Bindo pitte
Then of young ones the name on taking black Bindo bird
hainake adu latu
much to cry began
154. Kudhek tantu bangu wadki latu
Her eyes lifting up what to say began
155. Kenja Linga unde bange talukem ana seyena
Hear Lingo any other thing if you (would have asked) I would have given

156. Nawang chiwakna paror halle matni
My young ones name do not mention
157. Usade bangu wadki latur Lingal
Then what to say began Lingo
158. Haga Mahadewa mantor hona najude hudansati niwang
There Mahadeo is for him with eyes to look your
chiwakun wontona
young ones I will take
159. Usade bangu wadkinta kuryal Bindo pitte
Then what said black Bindo bird
160. Kenja Linga Mahadewa keitor amot wayakom
Hear Linga (if) Mahadeo calls we will go
161. Unde khato pakal paro tanwa randute chiwakun upusta
One side of wing on their both young ones made to sit
undi khaku Linga upusta
on one side Lingo made to sit
162. Usade karyal Bindo pittetor mansur bangu wadkintor
Then black Bindo bird's male what said
kenja Linga
hear Lingo
163. Ana bartun mandaka mikun hainake yaddi lagal
I for what will remain you much sun will feel
164. Ihun itur neli modi tudintu paro
Thus said from below the female flew up
165. Tanor mansur dhadim kitur daryawan igetal tuda
Her male shelter making towards the sea thence to fly
latur
began
166. Sarung mehinana sari mata iwu pitteng sakadene pasitang
Six months' road was this bird early in the morning started
167. Dupar ayo te wasikun Mahadewata rachede reitung
Mid-day till they flew of Mahadeo in the court they alighted
168. Duadal hudtur Narayan vichike hanjikun Mahadewatige
From door seeing Narain ran and going Mahadeo
vehata latur
to show began
169. Kenja Mahadewa ver Lingo karyal Bindo petten ari
Hear Mahadeo this Lingo black Bindo bird has brought
170. Usade Mahadewa bangu wadki latur kenja Narayan
Then Mahadeo what to say began hear Narain
171. Anate wadkandan anate vehandan ime halle verhorthe Lingo
I told I understood you hear did not Lingo

172. Tatanur suti kiuar halle
Will bring leave will not
173. Usade mahadewa wadktur kenja Lingo niwang sola kadang
Then mahadeo said hear Lingo your sixteen scores
koitorkun
of Gonds
174. Womu sitan hanu Lingal
Take I have given and go Lingo
175. Mahadewatun sewa kitur yadit karun hatur Phursipenda
To mahadeo salutation he made cave near the he went great god's
paror
name
176. Mutatur Rayetana paror mutatur basmasur deituro habadi
He took of Rayetan god's name he took basmasur giant in front
kitur
made to go
177. Sola katang tangi chira tachikun hahadi irtur tamvang
Sixteen cubits of stone piece lifting up aside kept his
178. Koiturkuro bahers tantur horku koiturkun hudtur verku
Gonds out brought those Gonds saw him these
koitork bango wadkintor
Gonds what said
179. Kenja Lingo mawor bore halle makun veru mahadewa
Hear Lingo we have one no to us this mahadeo
180. Gahokna pindi bone situr janana pindi
Of wheat flour to some gave of millet flour
181. Boue situr paryok
To some he gave rice
182. Yadite aturk atu laturk honake intork
To river went to cook began some were saying
183. Kondi kusi mator muwa jiwata hotal solu kitur
What he had kept them our lives how punish he did
184. Usade Linga bangu wadkintor.
Then Linga what said
185. Imet yadite datu imet atatu tintu usade wadkakel
You in river come you cook and eat then you speak

PART IV.

The subdivision of the Gonds into tribes, and the institution of the worship of the Gond gods.

1. Lingo pistur rotang kitur kusari atatur sabbe
 Lingo (having) kneeded thick cake made pulse cooked all
 koitorkna atmad atu
 Gond's souls satisfied

2. Ihun abhal tettu piru ara latu
 Then clouds arose rain to fall began

3. Joditun usa waya lata sabbe koitork
 To a river flood to come began all Gonds
 bargu wadki
 what (began) to speak

4. Linga hainake pir tetta palang pirurinta
 O Lingo much rain rose up rain is falling

5. Verku koitork handa laturk sabbe koitork joditrapo handa
 Those Gonds to go began all Gonds in middle of river to go
 laturk
 began

6. Horkun rapadork nalung koitork Lingan toda rahe maturk
 Them amongst four Gonds Lingo with remained

7. Hotu Lingal hudtur bangu wadki lator kinjat dada
 That Lingo saw what to speak began hear O brother

8. Joditur usa wata apalo had khak bahur handakat
 To river flood came we that side how we shall go

9. Adhike abhal watu andhar atu
 More clouds came darkness became

10. Verku nalurkte jank Lingal bang wadkintor
 (To) those four persons Lingo what speaks

11. Kinjat dada bahun kikat bahun handakat din hanta
 Hear brother how we will do how we will go day is going

12. Dame kasuwal Puse magral yetrupo garsiki
 Dame the tortoise Puse the aligator in water were playing

13. Waya latung virkunkachul yetropodal wadka latung
 To come they began to them out of water to speak began

14. Kinjatro dada imet badi kamekene atorit adintorit
 Hear O brother you why silent became (and) cry
15. Mawang sola kadang koitork achorte haturk amot
 Our sixteen scores (of) Gonds all went we
 rahematam
 remained
16. Bahun handakom kinjat dada mawang palong amot
 How we shall go hear O brothers our word we
 mikun rehachi sikom
 you a crossing will give
17. Makun imet pari kikot te amot rehachi siya
 With us you oath keep then we a crossing will give
18. Wadki later kenja bai imet te Puse imagrani
 (They) to speak began hear sisters you then Puse the aligator
 imette Dame kaswane
 you Dame the tortoise
19. Undi verku nalurk jank mantork nikun munne pari
 First those four persons (who) are you first oath
 kinurk
 keep
20. Nikun bora jianur jiasmar halli bori biamur biasenar
 (If) you any will beat to beat we will not allow any apprehend (to) catch
 halle
 we will not (allow)
21. Imette verkna nulurkte jankna pedha turad aiki
 You to those four persons eldest sister will become
 ihun itur
 thus spoke
22. Dame kaswal Puse magral todit kachul waturk
 Dame the tortoise Puse the aligator face near came
 verkmal urkte jank Puse magranporo parekate warore
 those sat persons Puse the aligator's on back alone
 Lingal Dame kuswana parekate
 Lingo Dame the tortoise on back
23. Dame kaswal paja atu Puse magra munne atu
 Dame the tortoise behind became Puse the aligator in front became
 usatrapo sodita
 in flood entered
24. Bangu kiya latu nalurkunte arikun opoadhike
 What to do began to the four having taken in deep water
 muduta
 to drown began

25. Verku ada laturk usade kaswal bangu wadkinta kinja
 They to cry began then tortoise what spoke hear
 Linga
 O Lingo
26. Ime kai simu horkun nawa parikat paro umsi yena
 You hand give to them my back on drag
27. Lingal kei situr nalurkunte bitur umsi yetur kaswana
 Lingo hand gave to the four caught dragged from water tortoise
 parikate upustur
 on back caused to sit
28. Idu kaso rechachi situ tana parekate nulurkte jank
 This tortoise a crossing gave on his back to four persons
29. Kal kara laturk kenjtin kaswa amot nikun halle
 On feet to fall they began hear O tortoise we have to you not
 beimaw anal
 faithless become
30. Usade verku handa laturk donguda sariye undi mata
 Then those to go began by jungly way one hill
 Torgentork
 ascended
31. Undi mata runtork handa latork munn
 One hill descended to go began forward
32. Verku madak nadktur rohk dohatürk munda laturk bekehake
 Those trees cut house built to remain began here there
33. Netku kiturk achorte rohku koitorkna kiturk pedhojat naru
 Fields made all house for Gonds made large city
 atu
 became
34. Agane hatum nehaturk pedha nar Bhumi atu
 There a bazaar held large Bhumi became
35. Wadki lator dada imet netku yadakit janang anung
 To say they began O brother you fields sow jawari will spring
36. Usade verkun bara mahinang atung aiwake Bhumi sahar
 Then to them twelve months became a good Bhumi city
 disa latu
 to appear began
37. Bone kondang halveke honku kondang atung
 Who bullocks have not those bullocks became (received)
38. Bon godang halveki hon gadang atung sabbe wadang
 Those who carts have not to them carts became all enclosures
 naru nande matu
 (of) city prosperous became

39. Lingal achorte koitork waturk manditel woriya
 To Lingo all Gonds came close to thigh in rows
40. Utturk nadum Lingal niltur usade Lingal wadka latur
 Sat in midst Lingo stood then Lingo to speak began
41. Kenjatro koitork
 Hear O Gonds
42. Achorte koitork nit imet bange samje mavit nit bon
 All you Gonds to you anything understanding not to whom
 indana dada bon indana baba
 to call brother whom to call father
43. Bon indana pari bona myad talukana bon siana
 Whom to call a relative whom a daughter to ask whom to give
44. Pontoda kawana usade verku koitork bangu wadkintork
 With whom to laugh then those Gonds what said
45. Lingo imete pedhar buddhitone eiwake wadkte
 To you great understanding (is) good spoke
46. Bahun wadkte ahun Linga niwa keide khamk kimu
 How spoke so Lingo you with hands that do
47. Lingal sola kadang koitork niatork korkun ropodal
 Lingo sixteen companies (of) Gonds that were of them from amidst
 nalng kadang undi khak tehatur
 four bands one side raised
48. Warona kei bitur bon intor ime ro gadiga manawajia
 One's hand caught whom said he you O friend manawajia
 atung
 become
49. Aske horu manawajia atur usade dusarona kei bitur
 Then he manawajia became Then another's hand caught
 kenja ro gadiya mete dahakiwali ojal aike
 hear O friend you dahakwale bard be
50. Horu dahakiwale ojal atur
 That dahakiwale bards became
51. Unde dusroni kei bitur hon itur ime gadiya
 And another's hand caught him said you friend
 koilabotal aiyaki horu koilabotal atur
 koilabotal be he koilabotal became
52. Usade dusrona kei bitur honku bang itur ime
 Then other's hand caught to him what said you
 gadiya koikopal aiyake
 wild koikopal be

53. Horu koikopal atur ihun kineke nalung kodang martung
 He koikopal became thus he made them four scores became
54. Bara kodang pistung usade Lingal nalung kodang tantur
 Twelve bands remained then Lingo four bands separated
55. Muneta kadutun korku kitur dusaro kadatun bhil
 (Of) first band korku became (of) another band bhil
 kitur
 became
56. Tisaro kadatun kolami kitur choutotun kotoleyal kitur
 (Of) third band kolami made (of) fourth kotoleyal made
 at kodang
 eight bands
57. Mortung at rehe matung usade bangu atu tiju
 (Finished) ended eight remained then what became third
 weishakna mahina
 of weishak month
58. Watu usade Lingal wadkintor davitro dada makun
 (Came) arrived then Lingo said come O brothers to us
 halle
 not
59. Pen bagane diso apalo penu kikat punja
 God anywhere appears we god will make and worship
60. Achonti jank undiya palo
 All persons one word
61. Kiturk seiyung warshana bakral
 Spoke five years' old goat
62. Salmeta kusana ghogoti mund worshana kuwarik padnag
 A year old crowing cock three years virgin calf
63. Gai randu taratu
 Cow two bring
64. Manaojan keyat pen ghagarang
 Manaojan call god chain
65. Dongur mudana tokada gangawan chawur tarat ihun
 Wild cow tailed cow tailed fan bring thus
 itur Lingal
 said Lingo
66. Dukan mandekimtu poladna Pharsi pot banekimtu
 Shop spread (keep) of steel Pharsi pot make

67. Dongude hantu waduda kate norksi taratu ichor
To jungle go bamboo stick cut (and) bring it
68. Dhanegaon penman dana satik mandana Anegaon
(In) Dhanegaon god keep goddesses keep (in) Anegaon
69. Sakade lettur jodite hatur yer kitur usade dhote
(In the) morning arose (to a) river went water took then garment
pondtur
wore
70. Kapade tira metatur veru hang wadkintor kenjtro
(On) forehead tika applied he what said hear
ojal kun
oja to
71. Keyat joda dahaking keyatu penkate torata ver Lingal
Call two drummers they call god stick brought he Lingo
katitun
to the stick
72. Ghagarang dohatur Pharsipot paro dastur gangawan chawar
Gangara (bell god) bound Pharsipot in showed cow tailed fan
paro tuduta latur tuna kei jodikitur sewa sewa Pharspendi
on to wave began his hand joined hail hail O Pharsipen
73. Kati tahatur tahaneke Manko Rayetal, Jango Rayetal
Stick (lifted) took when lifting Manko Rayetal, Jango Rayetal
74. Pharsipen wase niltu vena mendode rummematu
Pharsipen (having) come stood in his body played
75. Lingal pen kotedal atur hainake ghume matur deiya latur
Lingo god devotee became much to turn he began to jump began
76. Munne munne Lingal pajayk bakralk ghoghotin kuwaring
In front Lingo behind goats cocks virgin
padang
calf
77. Undi jagpaniatürk bhumi sutikiturk
(In) one place assembled the place left
78. Waturk inda laturk pedha
Came to speak began loudly
79. Wadki laturk borku koitorku kenjatro dada imet nilat penti
To speak began who Gonds hear O brother you stand O god
80. Kal kurat pusi kimtu бага pen kada koda
(On) feet fell asking made where O gods (for) each band
marana chun indur
shall we prepare place so said
81. Usade sabbe koitork munne aturk keik jodikiturk nilturk
Then all Gonds in front became hands joined (and) stood

82. Usade pus kiturk Pharsipen bang wadkinta kenjatro dada
Then to ask began Pharsipen what says hear O father
83. Parin matan gondite yedung sandite imet datu higa
Between twelve hills in caves in seven hilly dales you go
higa nawa pen kada kimta
there my gods place make
84. Munne pen kate pajaye sabbete koitork handa laturk
In front god stick behind all Gonds to go began
85. Imet datu higa reitürk jadi tora laturk tonging worsi
They went there alighted grass to pick began stones threw
86. Bangu wadkintor Lingal
Then spoke Lingo
87. Kenjatro dada munne dista biwalata mada tan narkat
Hear O brother yonder appears bijasal tree that cut
88. Tana dhole kintu mars bitürk medetige haturk mada
Its (drum) dhol make axe caught near tree went tree
nad türk
did cut
89. Bone sola bitürk soramend yer tattürk todi katurk
Some pitcher held pitcherful water brought earth dug
90. Tana wadata kiturk adenparo penkate irtürk
Its chabutra made on it god stick placed
kinjatro dada niwa dhol atu halle atu
Hear O brother your dhol became not ready
91. Munne kis patustürk diyeng dostürk
In front fire burn lamp light
92. Seyung torang palnide shendur nahalork seiyung torang
Five tolas in ghi vermilion wet five tolas
raru tantürk kisun paro wadtürk
ral (resin) take fire on threw
93. Munne Lingal uttur keide pen Ghagarang
Before Lingo sat hand joined god Ghagara
94. Ghagarang nekusta latur vena mendode pen Rayetal watu
Gagara (bell god) play began that (in) his body god Rayetal came
Pharsipen garsa latur
Parsapen to play began
95. Jorat badakmend phul
Bring goglet full of daru
96. Kathi paro wadtur sewa Pharsipen itur
The stick on sprinkled it salam Pharsipen spoke

97. Randute keik joda kiturk kal kara laturk kal karaneke
Two hands joined did at feet to fall began feet falling time
98. Pen Rayetal mendode watu veru Lingal deiya latur
God Rayetal in body came he Lingo to jump began
hainake hale matur yenda latur
much to move began dance (to) began
99. Usade bangu wadki latu Pharsipen ari nawa sejarang
Then what to speak began Pharsipen bring to me victims
100. Verku seiyoung salkna bakrai munne tachikun nilaturk
Those five years goats before having brought made to stand
101. Adenang kalk norturk tona taladun sandur sokturh
Their feet washed his head vemilion applied
tanang kowdrapo phul waturk
(in) his ears daru poured
102. Bakranku bisikun kal kara laturk
Goat having caught feet to threw began
103. Bakrana mindody Rayetal watu hoinuke kasunga latu
(In) goats body Rayetal came much to shake began
tala hale kitu kowku gode kitur mendodum jadtē
head to move began ear to shake began to the body shake
situ
gave
104. Verku ran nalungcha jank viturk bakran betur tan
Then two four persons ran goat caught it
aru turk
threw (down)
105. Pentparo aske laturk achorte natur beke hake watu
God before to cut began all blood here and there sprinkled
106. Aturk taladun munne iturk bakranku taha chikun
Began the head before to keep to the goat having lifted
undi khak irturk
one side kept
107. Usade sal meta pandu gogute tan laturk haden aske
Then a year old white cock brought to it (they) cut
108. Jantur nekusta laturk dhohi nekusta laturk eiwake
Kingri to play began dhol to play began good
pendawaja nekusta latnrk
god music to play began
109. Eiwake penu kusite watu garsa lata
Good god in pleasure came to play began

110. Usade randute padana kalk norturk toddi worturk
Then two (of) calf's feet washed mouth washed
avena talade sendur sokturk
their head vermilion applied
111. Aven neli aruturk aska laturk
Then down threw to cut began
112. Randu padanang talang munne irturk usade Lingal bangu
(Of) two the calves heads before kept then Lingo what
wadke latur kenjatro dada
to say began hear O brother
113. Lakore ireina padana tolk tardat bore tadaking bursat
Quickly these calves skins flay some liver roast
114. Boun tongng taturk sodck kiturk sodekun puro atkang
Some stones brought an oven made on oven on pitcher (for cooking)
iturk
kept
115. Atkan rapo yer wadturk yetraro khandk wadturk
Pitcher in water put in water flesh put
116. Mardnang akung kweisikun taturk hadenang kuding kiturk
Yen (tree) leaf having cut brought their plates made
117. Dhadiate ghato biturku toda kitang khandku biturk
In brass plate cooked rice took liver took flesh took
nalung diveng patusturk pent munne ari
four lamps lighted god before placed
118. Puja kinturk bore irintor rupyah pahud pendun
An offering made some were keeping (as) rupee present (before) god
119. Ihun pendun munne rupyana tongronmend rasi artu
So god before of rupees up to knee a heap fell
120. Lingo wadki laturk kenjatro dada eiwake mawa pengada
Lingo to speak began hear O brother good (in) my god's court
atu
became
121. Hanku sikat ihun
Whom shall we give this
122. Kinjatro dada ichorkun rapodal bore waror Padal amtu
Hear O brothers (of) all from midst some one Pardhan (shall) become
123. Horku amot sikun
To him we will give

124. Usade Lingal eiwake hudtur sabbenropoo sedal pantang
Then Lingo good looked in the company old hoary
chuting wale nudtur
haired man saw
125. Paksi sedan hudtur hanjikut hona kei bitur
First old man he looked having gone his hand held
126. Ime Padani amu amot ikun wallenaye rasyud sikom
You Pardhan be we to you much wealth will give
dhadotang sikom
clothes will give
127. Nikun kongang sikom band talukaki sikom halle inar
You a horse we will give whatever (will) you ask will give not speak
halle
no
128. Bhalote dada ana se'a maniwana uchikun tendaka
Well brother I am (an) old man I will sit and eat
129. Niltur sabbekun sewa itur bore situr dhadotang bore
Stood all salam said some gave clothes some
siturk rupyang
gave rupees
130. Hadu kikri venku siturk
That pipe to him gave
131. Bangu wadki latur Lingal kenjatro gidiya
What to speak began Lingo hear O friends
132. Usade bahun kiana dada veru tettuu
Then what shall we do O brother he arose
133. Yedung jankun tehatur horku undi khak nilutur imet
Seven persons made to rise to them one side made to stand you
ro dada wadkal velta yedung sagang aming
O brother kindred (one) be seven family become
134. Usade sarung jankun undi khak nilutur
Then six persons one side made to stand
135. Horkun itur sarung sagang aming seiyun jankun
To them said (of) six a family become five persons
136. Unde khak nilutur seiru saga aiakat
Also (one) side to stand (made) fifth family formed
137. Pisturk nalurk horkun bangu wadktur imet tusmartusta
Remained four to them what said you be divided
nalung sayung sagang
(into) four and five families

138. Ihun itur imet kason pari kikit
 Thus said you tortoise promise keep
139. Sabburkun sewa kitur habadi hudut ro dada maw penti
 All salam made yonder looked O brother my near gods
 han
 I go
140. Achonte jank paja malsi hudturk hike Lingal mayad latur
 All persons behind turned and looked here Lingo to hide began
 Lingal turtur seri Israna saba ti hanji niltur
 Lingo quickly go (to) gods courts in going stood
141. Achonte koitork mahaka laturk beke hatur mawor Lingal
 All Gonds to look began where (is) gone our Lingo
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P A R T V.

The institution by Lingo of the rites of Marriage among the Gonds.

1. Munne Padal atur joda hudile handaka ihun itur Padal
Before Pardhan became spouse to look I will go thus said Pardhan
2. Ihun itur Lingal nalurkte upalotork chidurk padork
Thus said Lingo to four your small and great (ones)
mandauork temile mamt undi jaga unat undi palo
remaining join (gather) become (in) one place sit one council
kimt
make
3. Achode koitork usadi Lingal intor mawa palo kenjatro
(To) all Gonds then Lingo says our word hear
dada Padan rohkak adena bichar kikat
O brother Pardhan I will send his consideration take (do)
4. Aske rohkak paryak yet rapo watkat paryatun
Then they sent for rice water in put rice
5. Parya tundal usade rohkak te halle rohanal
(If) rice sticks then we will send if not we will not send
6. Koitork usade walork Lingal paja munne nilturk
Gonds then tame Lingo's behind before stood
7. Paryak yetrapo watat rand paryat usade yetrapo waturk
Rice in water cast two rice then in water they cast
8. Paryaku unditun undi judematung
Rice to one to one joined
9. Usade Lingal hudtur tanwa kankne hudtur tanwa mante
Then Lingo looked with his own eyes looked his (in) mind
intor bahun itan ahune atu mawa madmina sagun
said how said so become our marriages omen
bakota distu kenjatro dada
good seems hear O brother
10. Apalotor Padan misati velak hudile handa
Our Pardhan for you wives to see let go
11. Usade Padan saware kitur
Then Pardhan ready made (himself)

12. Lingal intor Padan kinja nawa palo ima handaki
Lingo says O Pardhan hear my words you go
Kachikopa Lahugad
Kachikopa Lahugad
13. Aga koitork mantork horkunige handaki
There Gonds are to them go
14. Hanjikon ima nitki sewa dharnirknit
After going you stand salam (make) to the head man
15. Nawa jahar mikun yavvi ihun indaki iun vehtur
My salutation to you may reach this tell thus say
16. Hona palo kinjtur bor Padal agatal pasitur Kachikopa
His word heard that Pardhan thence departed Kachikopa
Lahugadta sariya handa latur
Lahugad way to go began
17. Bor Padal horkna hatur rachadi niltur bor Padal
That Pardhan their went in compound stood that Pardhan
sewa dhanirknit
salam (made) to the landlord
18. Ana miwar Padana andan dada nakun Padal kitur
I your Pardhan am brother I Pardhan was made
mawor Lingal mikun nhanirk kitur
our Lingo you lord made
19. Lingal mihigi rohtor miwang tudik bade mantang
Lingo me sent you daughters possess therefore
mawor Lingan rohtor miwang tudikun talkana
our Lingo sent your daughters to ask
madming
in marriage
20. War hudsikun amot kikom
Bride having seen we will join them
21. Nalurkte tamurk inda laturk Lingan mawa sewajahar
The four brothers to tell began (to) Lingo our salutation
vehakun sikom
tell we will give
22. Padal sewa kitur tanara natenda sari bitur Linganiga
Pardhan salutation made to (his) town way took to Lingo
hatur
went
23. Ihun itur bor Padal Linganige mawor Lingal kintorte
Thus said that Pardhan to Lingo our Lingo (what) does
kia sim
(let him) do

24. Mawang tudik sikom ihun iturk bork nalurk tamurk
Our daughters we will give so said those four brothers
25. Bor Padal tudik talkite haturk bork koitork
That Pardhan daughter to ask went (of) those Gonds
26. Padal munne hanjikun palong vehatur bor Padal sewa
Pardhan before having gone word told that Pardhan salutation
dhanirknit tatur talite yer arikun
to landlord gave a pot (of) water having taken
27. Sewa saderknit ihun iturk
Salutation son-in-law thus said
28. Kalk norturk rachade utturk
Feet washed in compound sat
29. Padal palo tantur aga palo lave kitur kaladi
Pardhan word brought out there word establish did kalal's (liquor)
godite haturk
shop went
30. Bachomanda acho Lingal vehatur sabbe Koitork kiana
Whatever that Lingal said all the Gonds do
kintork ahune munne ahun inga anta kenjat dada
are doing as before so now (it) happens hear O brothers
madminang
about marriage
31. Sciyung tudik kesikun pichi kohkustane
Five daughters assemble turmeric grind
32. Rota penjanan wet siana
(To) domestic gods offering give
33. Avena paroda rota pen pichi watan
By their names (to) house gods turmeric offer
34. Kaluhtale kalk norana sewa jahar kiana keik jodekim
Drink feet wash salutation do hands joining do
35. Gamading tarana sabbe Koitork chidur padhork udana
Blanket spread all Gonds small great make sit
kudang ghagading tatana nawran hinda nawarin
(of) liquor pitcher bring (on) bridegroom's side (on) bride's
hinda adho ghagadita tatana
side half a pitcher bring
36. Ayimaikun chiduk padang tapana aven apustana
To the women small great bring to them make sit
37. Tindana keide ghagadi koda irana dawa kiede adute
On right hand pitcher of liquor keep (to) left hand half
kada irana
(pitcher) of liquor keep

38. Ghagading indana kaluhtana mora
Pitcherful (of liquor) call give to drink (according to) custom
39. Dadiyate diwa paryaknang danang irana rand peisang
In brassplate a lamp rice grains keep two pice
irana akita vada kukuta dabba irana galyada pudi
keep betel rolls kuku box keep gulal powder
irana ghagaditun munne tika metustana
keep (of) pitcher to the front tika (sacred mark) apply
40. Ghatiyān mitustana tanpaja sabbetun mitustana
(Then) to pitcherman apply after (it) to all apply
41. Tanpaja ghat wabatana usade ask pata tandana nawarin
After it pitcher break then women song sing on bride's
hindang
side
42. Joda gamoding tartil babare bain hare matil surwan
Pair of blankets spread O father daughter is lost (in) promise dearest
parematit
who was brought up
43. Babare chaka lobhi bainor surwanor hare
O father (for) liquor's love daughter dearest is lost
44. Kada chaka ghatiyān siana
(Of) liquor drinking cup pitcherman give
45. Tanpaja ghatiyal chaka undana paja sabbe pangetun
After this (let) pitcherman the cup drink after all to company
siana
give
46. Usade sewa kiana ihun kaluhtana
Then salutation do thus custom
47. Jawayer undana
Eating drinking
48. Sakade sari boroni nowran hindorkna
(In) the morning way sending (or) despatching time) bridegroom's side
kisiana sewa jahar kiana
do follow salutation do
49. Mela bheting yestana apalo ron handana nawran hindork
Embracing take to your house go bridegroom's side
hanjikun nawaran ron
having gone (at) bridegroom's house
50. Kalk norana nawaranork wartalk knlbhtun
Feet wash bridegroom side guests may drink

51. Munne bang anta ask pichi nawrintang aga bat pata
 Before what happens women saffron grinding when what song
 warinsang
 may sing
52. Ange indanur angewo kural indanur
 (Bhowjai) elder brother's wife will speak O Bhowjaee bridegroom will speak
 angeowona pata ask waranung
 Bhowjai's song women will sing
53. Tanpaja sabbe patang warana pichi nor sikum
 After this all songs may sing (of) saffron ground having
 kamkang kohkana
 saffron make powder
54. Bawajai indanur dadal ihun pata
 Bhowjai will say brother so sing
55. Saffron kahksikun arti kiana dadiyati irana akina
 Saffron having ground wave lamp in brass plate saffron keep
 vida irana seigo supari irana
 bida (roll) keep whole nut keep
56. Kukuta dabba irana paryaknang danang irana
 Kuku's (red powder) box keep rice grains keep
57. Thalite yer trana Laguyal badukne kel biana
 In a pot water bring (in) Laguyal bottle liquor keep
58. Rotal pasitana lagnal munne aiana hon munne
 House from depart one who marries in front may become him before
 dholta
 musicians (follow)
59. Pata warana bada pichi walutuna pahile pichi
 Songs sing loudly saffron (in) procession (take) first saffron
 natebhiman
 (to) town Bhimsen (give)
60. Dusaro pichi nate marain tisaro mitawan chouto
 Second saffron (to) town Mata (god) third to matewan fourth
 pichi Siwarya boharyakun
 saffron to boundary and surrounding gods
61. Pachawo pichi nate Hanumantun sahawo pichi
 Fifthly saffron (to) town Hanuman sixthly saffron
 Panderitang penkun satwo pichi sanadumalkun tenpaja
 (to) Pandhari god seventh saffron (to) (departed manes) after this
 id pata warana bhimanige
 this song sing to Bhimsen
62. Nil tarutana pata warana
 Oil offering song sing

63. Usade ron handana nauran wadade khagora tanparo
Then (to) house go on bridegroom a ring put on him
akari dastana
chain put
64. Kieda paryaknang danang siana
(In) hand of rice grains give
65. Undi ask munne aiyal pajaye walle asku nitanang
One woman before become behind many women shall stand
nauran
of the bridegroom
66. Gamade muchustanung mitustale
Blanket cause to wear apply tika (sacred mark)
67. Bat pata waranung
Then song sing
68. Dada kowski paryak mitusa hori ayanur tamu dada
Brother with smile rice apply he will be father O brother
69. Kowski paryak mitusa ade aiyale awwale dada
Laughing rice apply that will be mother O brother
70. Kowski paryak mitusa adi aiyale selade dada
Laughing rice apply that will be sister O brother
71. Kowski paryak mitusa hore ayanur akoye dada
Laughing rice apply that will be grandfather O brother
72. Kowski paryak mitusa dada ade aiyale kakoye
Laughing rice apply O brother that will be grandmother
dada
O brother
73. Kowski Paryak mitusa selak tangek
Laughing rice apply to sister bhowajai
74. Rontatana nouran kuttulwatana honang kalknorana
Home bring bridegroom (make) seat spread his feet wash
75. Hike hake pichi sitadekiana nauran pichi sakana
Here there saffron sprinkling do bridegroom saffron apply
76. Bati pata warana hona bidhita kotkator pattadin
What song we will sing our household priest O Pardhan
77. Kayat babare bidhi chawadi vehtanur
Tell O father household story tell
78. Yer kineke bad pata warana
At bathing what song will sing
79. Kere gaba mendul dadana kumakore maseri dadana
(Like) plantain pith (is) body (of) brother elegant (is) nose of brother

80. Ite yerkiana pata warat tanpaja walli patang manda
So bathé do song sing after it many songs sing
81. Nauaran nalung asku kutudun nawaran uttal
(To) bridegroom four women (on) seat of bridegroom make sit
82. Hon tahatana bon nauaran rachade woyana aga
(Make) him to rise that bridegroom in compound take there
upustana
make (him) sit
83. Hon bhawatal nalung thaling irana aven thalining nul
Him round four pots keep those pots thread
gundi
bind
84. Sirmut kiana
Surround (it) make
85. Usade nawarana talat paro kache sukud kotana
Then bridegroom head on (in) iron spoon push
kopasaditun biana
cakes hold
86. Tankhalwa seiyung janik asku kiek irana talat
Under it five individual women hands (may) keep head
paro kieku irana
on hands keep
87. Paro ni watana
On it oil pour
88. Sikim yer kopasadet paro hona talat nawrana yer
Pour water cakes on of his head bridegroom (with) water
mihatana
bathe
89. Aga bad mura kiana naurana tange gangal paro
Then what custom do bridegroom of Bhowajaye's bathing vessel on
sewmuchal undi piesa watintor
the cover one picé (cast) will put
90. Yer jokekintor tana sew puhtantor mendul purnal
Water sprinkle (till) her lap will wet (till) body is wetted
91. Yer watintor tanggen paro usade nauran yermihitana
Water throw Bhowajai on then bridegroom will bathe
92. Yer michikun bati mura kiah kuku mitustana kuku
Water after bathing what custom do kuku apply kuku
mitusnake bad pata warintang asku
having applied what song will sing women

93. Todde vida kapade kuku bore Rajanar kuwaral ihun
 In mouth bida on forehead kuku what Raja's son is thus
 waringtang
 sing
94. Usade bad mura anta paryak mitustantang usade pata
 Then what custom happens rice apply then song
 warintang
 sing
95. Indanure dadal angede tawrite walleni dosima angede
 Will say brother O bhawjaai in lamp much (oil) is not put bhawjai
 indanure dadal munneye tawri pajaye nowri
 will say brother (in front) bridegroom (is) lamp after (behind) (is) bride
96. Dholi nekusta
 Drum beat
97. Usade surnaite dhobrk nehanaye
 Then in pipes musicians gladly (sing)
98. Riyang asku sedo sadoku tanwa jiwatani phurke
 Young women old old (women) in their minds glad
 mayyanung undi jani padkne techikan nawran
 will be one person forcibly having risen the bridegroom
 tahtanta
 make rise
99. Podi paro upastanta nouran yedinta nehanaye
 Dung hill on make sit bridegroom and dance gladly
100. Tanpaja undi jani kuttul ari naurana yerkital
 Thereafter one person seat (wooden) having taken of bridegroom's bathing
 yedinta
 may dance
101. Tanpaja arti bisi undi jani yedinta
 Thereafter a waving lamp having taken one person may dance
102. Aven paja baren kushi aw yedintang aven paja subbe
 Then after who wish those may dance then after all
 patang waristing
 songs sing
103. Morang nawrana mantang yerkiiana atu
 Custom bridegroom's is bathing ended
104. Aske bang kiana unde nauran kuttudi upustana nalung
 Then what do and the bridegroom on the seat make sit four
 aski tahtana nawran
 women make to rise the bridegroom

105. Tachikun ron woyana usikun upustana upusikon madming
 After rising home take having taken make sit after sitting wedding
 gawanang talana
 cakes bring
106. Have gawanang sabbe tintang pata badaro warintang
 Those cakes all eat and song with loud voice sing
107. Sarutan waktne babina gawanatun jim dada
 (At) turning time to Bhowajayi's garment beat O brother
108. Tanpaja bate anta tindana undana mora bang manda
 Thereafter what happens (of) eating drinking custom what is
109. Ghagadi mend kal tatana rae hade irana manyalkun keyana
 Pitcher full liquor bring in compound keep (to) men call
 wartalkun keyana rachade upusikna upusikun sabbe askun
 (to) guests call in compound make sit after sitting all women
 chiduk padhanung keyana sabbe rachade upustana.
 small great call all in compound make sit
110. Ghagaditun tika paryakna mitustana ghatyan
 To pitcher tika of rice apply to pitcherman
111. Mitustana usada sabbotun mitustana
 Apply then to all apply
112. Mitusikun kada uklekim chaka tirutana
 After applying to (the) lid of the cover open it cup distribute
113. Jawadi kudingporo wade tan paro kusari watana tanparo
 Soji of jawari plates on serve it on dal put it on
 undi mircha watana
 one chilly put
114. Nuka sawor irana kudinparo watsikun bahun pensita
 Little salt keep plates on after serving how god give
 acho wade
 so serve
115. Tinjikun atu usade keikun dhatiyate norustana ihun
 After eating (is) ended then hands in a brass plate (cause to) wash so
 kiana mandita mora
 do eating custom
116. Techikun bang kiana nawranige rator handana manyalk
 After rising what do bridegroom house to go (let) men
 sawari kiana
 preparation make

117. Keyana undi asun talada ghatu thalita siana
 Call one woman (on) her head ghat (with a lamp) of pot give
 tanparo patal tawari irana thautparo tansirmul aking
 on it a burning lamp keep on the pot around it betel of
 nagweltang dohaebikun
 naguel be fastened
118. Sabbe manditork ane asku handana
 All in company those women let go
119. Sabbe saware mayana nawran toda paring dostale rotal
 (Every) preparation being made bridegroom with his friends from home
 pasitana
 may depart
120. Apalota penta paror yétana yechikun rotal pusital
 Of their god name taken having from house let them depart
121. Pasisikun Marotin vida chade nawral kal karana
 After departure to Maroti bida offer bridegroom (or) feet fall
122. Nawrina rota sari biana munne dholik dhol
 Brides house way take before (in front) musicians drum
 nckustana
 beat

NOTE.—The word vida, or bida, occurs frequently in the above song. It means an offering of betel-nut made to the gods.

FINIS.

PART IV.—APPENDICES, CONSISTING OF MISCELLANEOUS MEMORANDA.

Note by the Editor.

The following seven appendices have been selected or extracted from a common-place book kept by Mr. Hislop, and relating to a great variety of subjects in connexion with the natives of the Nagpore country. These selections, or extracts, relate, of course, to the aboriginal tribes described in the foregoing Essay. Though doubtless all the points which the author regarded as of the most importance have been given in that Essay, yet these appendices may be of use by way of corroboration or of illustration, and, therefore, have been included in this publication.


It was Mr. Hislop's practice not only to take down in writing the statements which he obtained from individual members of the tribes whom he met with on his tours, or from persons specially acquainted therewith; but also he used to employ catechists, and others connected with the Mission, to collect information regarding the customs, the feelings, and the faith of the wild people among whom their ministrations lay. From their reports or verbal accounts he would record notes. And it is from notes recorded from one or other of the above named sources that these appendices have been taken.

These appendices will be found to relate to the Gonds of each of several districts, namely Nagpore, Chindwara, Seonee, Bundara, Chanda, and also two other aboriginal tribes, namely the Mádias and the Koorkus.

R. T.

APPENDIX I.

The following Note is ascertained to have been taken by Mr. Hislop at Nagpore.

Three Gondi women, named respectively Mangali, Tani, and Mohani, came to me to-day (25th July 1861) with Paharsingh. They are natives of this district (Nagpur). Mangali worshipped six gods, and the two others seven. All say that there is one Creator, whom the Hindus call Bhagawán, and they call simply Pen, *i. e.* god. Among the six gods the greatest is Pharsi Pen, so called from Pharsi, a battleaxe, in the form of a Barchi, eight inches long, because he is said to have been born in the house of a Lohar. 2.—Khode, or Khodial, so named from being made of the trunk of a tree, called in their language *mundi*, but in Marathi, Karam, of this form ; the spherical part being about three inches in diameter, and the projecting head, which is made of the same piece, about 3½ inches. When it is worshipped on Akhádi, Jiwati, Shinga, and Diwali, it is placed, as above, on a chabutra; at other times it is kept in a *ghagar*, or earthen pot. 3.—Sánálk, from Sátor, to die, or a dead man; in the Marathi expressed as Utranche dewa, *i. e.* the god or gods who descend (utarane) to the earth again after they have left it by death. On a day devoted to the worship of the manes, for which no time is fixed, the relatives of the deceased assemble and go through the prescribed ceremonies at the house; after which they go to an open place, where into the hands of the Pujári come down, as is imagined, two or three morsels of a white thing like quartz, of the size of a rice grain. The ceremonies include the sacrifice of a goat, when they make a chabutra, and place on it four or five pebbles, and at the four corners new *ghagars* encircled with thread; and rice, poli, and wada, according to the number of the deceased's gods, are placed around the chabutra. They throw a little of each on the pebbles with daru; the relatives saying, "Accept it and willingly descend." The women sing,* the musicians make a noise, and into the hands of the Pujári comes Sánálk. 4.—Munjal, which means an unmarried man (kuwará). It rises like a protuberance, about one and a half inches high, of shendur (red lead), spontaneously on a chabutra in the house at night, when no person can see. This is to commemorate dead unmarried men; and the supposed miracle does not take place so often as in the case of the Sánálk. 5.—Durga (is a god, and not to be confounded with the Hindu goddess). His form is like Khodial, and is made of the same wood, and is kept in a earthen pot, except when he is worshipped on Akhádi, Jiwati, Shinga, or Holi and Diwali. When sick they make vows to him, and if they get better they fulfil their vows on the days mentioned. Khodial they worship also, on Jiwati, Holi, &c., but not in consequence of a vow; they simply remember him when they are feasting, and pay him the attention of a finger full of vermilion and a hen. Pharsi Pen is worshipped at full moon of Weishák, every third year. He was worshipped last in 1860. To him they offer a white cock, a white he-goat, and a white young cow. 6.—Chuda Pen, *chuda* being the Hindi for the Marathi *yer*, or *kada*,—a man's bracelet. He is worshipped under the form of a bracelet of iron, along with Khodial and Durga, on the four feasts. The two worshippers of seven gods said that the above-named were theirs also, and they added a seventh, *i. e.* Sakali Pen, equal to the chain god, which is spread out on the household chabutra in the form of a circle, above one foot in diameter, worshipped along with the others that are adored on the four feasts. Pharsi Pen is not worshipped with these, though a little honor is paid him on Akhádi; when, going out into their compound, the men offer him there a few Mohwa fruits, throw a little rice, which they allow a chicken to eat; after which, the chicken is killed, cooked outside, and eaten, women not being allowed to be present. So when Pharsi Pen's great feast takes place every third, fourth, or fifth year, and people assemble from a distance, the ceremonies are conducted with great secrecy; no Hindu, or even Gond women being allowed to be present. On that day, if a Gond woman in black comes to the door of a Gond house, she is not admitted. No fire is given from the house.

The Sat-dewala can intermarry with the Saha-dewala, or five and four-god worshippers; but the six, five, and four-god worshippers might not intermarry, they being reckoned one. The Kúls (sects) among Sat-dewala are—Maskola (to which my two informants belonged), Madavi Bhalávi, Masaram, Dhurwal, Irpochi, Kursangal, Kouratti, Sarotal, Sariyam, Gajyam, Seryam,

* Donderá madá dolka nike látá.

(under) *Bauhinia* tree (when) the drum to beat has begun.

Nago endi látór.

O Nago (any dead man's name) to dance thou hast begun.

Kandatal, Buzansha, Karpatirk, Kokodyal or Kokotta, Jugnakal, Yunati, Pandaram, with one or two others. These Kúls are the Adnaw of the Sat-dewala, as Sirkia, &c. are among the Mahrattas. Maskola must not marry a Maskola woman, they must look out beyond the seven to the six Dewala. The Kúls among the six Dewala, are Kumral (informant), Wikal, Watti, Marapal, Ghodam, Kodapal, Pendam, Malgam, Mandhari, Narpachi, Salanik, Sedam, Gadam, Namurtal, Puranik, Tedanganik, Warkadalk, Adalk, Neitamk, Kowalk, Markamk, Tekamk. The Kúls of the five or four-god worshippers are reckoned among those. The seven and four are the most numerous. Khusram, Tadam, Koriam, and Kotlam are six Dewallas; others, mentioned by Colonel Balmain, as at Raepore, are not known here, *e. g.* Seduram, Pandoti, Jagret, Sakkam, and south of Wurdah, Surpam—five, and Atram, Kulmutta, Yerma—six.

My informants, whether seven or six-god worshippers, call themselves Koitors, and say that although the Pardhans* follow the same religion, and are sub-divided, according to the number of their gods, yet the caste is different, and they neither eat nor intermarry with them. The Pardhans will eat from the hands of the Koitors, and are reckoned inferior. Mohani, one of the seven-god worshippers, is a Pardhán, and goes to the house of Tami, where she may eat; but if Tami goes to Mohani's house, she may not eat. The Pardhans, like Mohani's husband, who, however, is employed in secular service, discharge the functions of Bhats, *i. e.* sing songs and give information on genealogical matters. But these are few. They also think it no indignity to play on stringed instruments; they call themselves Raj-Pardhán, as Tami is a Ráj Gond. Beneath them there is a sub-division whose women tattoo Gonds and Hindus. Beneath them again is a sub-division who play on wind instruments of wood, while there is still a lower class who speak more Marathi than Goádi, and play on wind instruments of brass, and spin thread like the Mhars. All these, however, worship the same gods, and are sub-divided accordingly. The Bhumuks in the villages are either Gonds or Pardhans. They profess to keep the boundaries of the village free from wild beasts and cholera, and are entitled, on that single account, to a field and some mango and other trees from the Patel, and to an allowance of rice and other grains from each cultivator, Hindu or Gond. Gawaris profess the Gond religion, but speak Marathi. They act as servants in keeping the cows and buffaloes of others; but in general have none of their own, except in the jungly districts, where they loosen a heifer for sacrifice.

FESTIVALS—AKHADI, JIWATI, POLA, DIWALI, AND SHIMGA.

On Akhadi, which this year, 1861, happened on 23rd July, the men go out to their work; but the women clean the house and vessels, bring water, bathe, grind, and breakfast about noon, when the men have returned from their work. These now bathe, and, without eating, prepare for celebrating Pharsi Pen's worship, which takes place in the compound of each about 3 p.m. There the head of the house prepares a spot with cowdung, and lays on it a small heap of rice (tandul), and above that again he besmears a little dry vermilion, sets before the heap a whole supari on five betel leaves. Then he kills a young cock, and sprinkles its blood on the heap, on which he subsequently pours libations of arrack. After this he throws into the fire, which is burning before the heap, a fruit of the Mohwa tree (*Bassia-latifolia*); and then proceeds to boil the fowl for his own entertainment, which he eats, after having drunk off a bottle of arrack. There is no image or representation of Pharsi Pen, except the rice; and at the time of offering the vermilion and young cock, he simply says, "I am a poor man, and give you this vermilion and fowl; accept it at my hand. Keep us safe; bless our fields; and if I survive, I shall worship thee next year." Then about four o'clock he enters the house, and all the family join in drinking daru. The male members then go out and drink more at the liquor-shop, and don't return till about eight. At 10 the household feast commences, which consists of small cakes of *udid*, and of wheat fried in Mohwa oil, (which is forbidden to be eaten new from the tree till that date), rice, pulse, fowl, and vegetable. Before the company commences to eat there is a copious allowance of arrack drunk. Then when the women have served up the eatables to the males, they themselves sit down at a short distance to partake, though sometimes they wait till the others have finished. About 11 at night all go to sleep.

Jiwati, which is in the month of Shrayan.—In the morning, having attended to household duties, as before, the mother about 12 gives the children their breakfast. About 3 p.m. she begins the cooking for the feast. About 8 p.m. the ceremonies commence, till which time both the parents have been fasting. The wife brings forward the articles, and the husband places them in order. On each side of the chabutra in the house are placed small cakes (as above)—two of *udid*, two of wheat flour covered with *gul* (sugar). On the chabutra are placed 3, 4, 5, 6 small heaps of rice, according to the number of gods professedly worshipped by the family, wanting one for Pharsi Pen. On the rice heaps is poured dry vermilion. After which on the chabutra in front of the heaps is laid a cock or a young pig, which may be bought at 4 annas. Then joining hands, and pronouncing the names of his gods, with the exception of Pharsi Pen, *e. g.*, Khodial, Sánálk, Munja, Durga, Chuda Pen, and Sakali Pen, he asks them to receive the offerings to keep the hands and feet of the family safe, to bless

*Hindu name equal to Pradhán (Prime Minister), but among themselves, Pathádi.

them in their labours, and to grant children, if in that respect there be a deficiency. Then arrack is poured on the heaps, the head of the victim lying before these. If on the liquor going into the ear of the pig it shakes its head, or if the fowl on becoming wet shakes its body, it is held that the offering is accepted. Till this sign is given they wait. Then the victim is killed, while resin (ral) is burning on the fire. Plates of leaves covered with dál, bhát, and cakes, are placed before the heaps, and arrack poured on the provisions. Three or four bottles of daru are now consumed in the family; and dinner is at 9, like that on Akhádi.

Polá.—Having cleaned the house and bathed, &c., from 8 or 9 they begin to cook for the bullocks and themselves. At 2 the cooking is over. Then the bullocks are adorned with tinfoil and hemp, and sprinkled all over the body with round spots of red ochre, and led outside of the village to be marshalled with the rest, where the owners boast with one another about the superiority of their own bullocks. Then at an appointed signal from the Patél of the village all start off as fast as they can towards their respective homes. Here the pair of bullocks have their feet reverently washed; then on a brass plate an offering of rice, kuku, (woman's powder for marking the forehead, which is made chiefly of saffron with something to turn it red,) and a lamp is presented,—rice and kuku are stuck on their foreheads and on that of their driver. Then in a new basket part of the dinner which had been cooked is given to the bullocks to eat, consisting of rice, pulse, bread, small cakes fried in oil, vegetables of cucurbitacæ, &c. Then the bullocks are led round to various houses, the owners of which are expected to give a pice to the driver. At 10 supper commences. These are very much the ceremonies that prevail among the Hindus. No worship is paid on the Polá to Gond deities.

Diwali.—On this day the same rites as on Jiwati, and so on Shinga (which falls between February and March). If on any feast the worship of their gods is neglected, and disease enters the family, the doctor tells them that the gods are angry, and that they must be careful by vows to propitiate them and to perform these vows on the next feast.

Pharsi Pen's great worship takes place every 3rd, 4th, or 5th year in Mágh, or also at the end of Waishák. Early in the morning the women quite overturn the house, spread new clay on the floor, and whitewash the walls, and buy new earthen vessels for water and cooking, a new *sup* for winnowing, new baskets, brooms, wooden spoons. The parents dress in new white cloths, and a new white *dhotra* is carried by the father as a gift to the Pardhán. The father and his boys start about 7 a.m. for the scene of the day's ceremonial. There about twenty or forty, including relatives from a distance, assemble, and take down from among the branches of a Saj (*Terminalia tomentosa*) or Mohwa (*Bassia latifolia*) tree a small javelin, cased in a bamboo and covered with grass. After they have spent sometime in preparing the spot and collecting wood, they bring out the god, and with two bells (*ghángará*) on the fore and third finger of each hand the Pujári clasps the iron dart, which they then carry to a tank or river and bathe, and set upon a chabutra under the tree with the four bullock's bells (*ghángará dewa*) in front. They apply vermilion to him; and when the cow is offered they slaughter it by striking it on the head with the back of a hatchet. There they remain all night feasting and drinking, and return to their village about 3 p.m. next day. When they approach the village the women meet them, and stretch a bamboo across their path, singing that they are the daughters or the wives of their priests, and that they must not pass after they have been away engaged in worship until they have given a present in money. Perhaps 10 annas will be collected. Arrived at the house, they throw more pice into a chatty, and about Rs. 1 is spent on the women that wash the men's feet; then all drink and all dine together. Besides the seven there are* village deities, whom all, whether 4, 5, 6, 7, worship together; e.g. Koda Pen, horse god,—a stone which is worshipped on the outskirts of the village at the commencement of the rains in the Mirg Nakshatra. The women do not go out to its worship, only men. A Bhumuk acts for the village on the occasion, and he may be either a Gond or Pardhán; whereas Pharsi Pen's worship being that of a family, it would seem that a Pardhán generally officiates. First of all, the Bhumuk besmears the stone with red lead, presents a horse of pottery, then a heifer, on the head of which he pours *daru*, and says to the deity,—“Thou art the guardian of the village; we have come and offered to thee according to our ability. If in anything we have failed to please thee, forgive us. Protect our oxen and cows; keep us in safety; let there be no fear in the jungles.” After this, with a blow from the back of an axe on the animal's forehead, they prostrate the victim; the flesh is then boiled, and part of it is laid along with suji, made of jbondale flour, on a leafy plate before Koda Pen, and the company, assembled, dine on the remainder of the beef, suji, and daru. The Bhumuk for his trouble receives from each man 2 or 4 pailies of jbondale.

Bhiwasen's worship takes place two or three days before Akhádi.

Birth.—After a child, whether male or female, is born, the family bring into the house a chatty of daru (pitcher full of spirits), and then neighbouring women, being assembled, divide it among them. On the 5th or 6th day, when the dried part of the umbilical cord

*A god named Kolasur is worshipped with offering of earthen horses on the top of a hill near great Ambora.

falls off the child, they shave its head, and clean the floor and walls of the house. Then the child, who had been washed daily from the day of birth, with the mother, are bathed for the last time, and the women of the neighbourhood are called in, to whom is distributed a brass plate full of turmeric flour to apply to their bodies. Then these women bathe and receive a portion of a dish composed of fried sesamum seeds, gul, and cocoanut. Arrack is brought in a pot and poured over the now filled pit dug in the floor for the water used in bathing the baby and mother; the nurse worships Chhati, who is supposed by Hindus on that day to write on the skull of each child its future destiny. The worship consists in offering pan-supari, and one pice, and kuku, and a little lamp black, which is applied with the finger to the ground, and a little tooth powder. After this, they lay down on the same spot a portion of the sesamum, gul (sugar) and cocoanut mixed together; then daru is sprinkled; then an unboiled fish named tepari (small), like minim, which is sometimes living, sometimes dead, kichari, and dal bhat. After this, all the women dine and drink together: from that day the family are free from ceremonial defilement. On 7th day is Bárśa, so called by Hindus because it is observed on 12th day among them. On this day the family invite friends and relatives from a distance, who come with presents of cloth for the mother and child, and bangles for the latter. After all the women, both of the village and other villages, are assembled in the house, and the men in the compound, a chatty full of arrack is brought to the latter, the women sing—

Hóroré boro deural bainór
Tedaró shendukókó jhelá nađi dohá
Phulkátá chhakáwálhuyá
Targnaké chidung chadung
Reináké ghátung te jhelá peiyaka deurmoré.

Of this lady, who (is) the brother-in-law (husband's younger brother)?

O brother-in-law dada, rise O! with dupata bind (your) waist.

The arrack dividing go round.

To ascend I am pregnant.

To descend over the hills (without) cloth a child will be born, O my brother-in-law.

And after having partaken liberally of the liquor, all dine. On 9th day the name is given. They first distribute boiled wheat and gram; and women in a cloth rock the child to sleep, at which time the name is given by all the women present.

Marriage.—The betrothal takes place generally about two years before the marriage. The father of the young man goes to the house of the young woman and asks her father if he is willing to give. Before giving his consent omens must be consulted. Into a brass plate they pour water, and put one grain of rice for the lad, and another for the lass. If they adhere, then the betrothal proceeds. The father of the former promises to give the father of the latter Rs. 16 (apparently a constant amount Rs. 14, to which other 2 are added on the plate, see below) and two lugade. The rupees are given about one month before the marriage; and the young man, having his body anointed with oily turmeric, with a retinue goes to his future father-in-law's village, outside of which he is met by the father-in-law, with a number of friends also, and he is lodged in the house of a neighbour (wánosá of Mahrattas). There all remain during the night, receiving from the father-in-law something to eat. Next day the bridegroom's father, &c., go to the bride's house, where they are seated outside of the threshold, the father-in-law being in the inside. The bridegroom's father presents to the bride's father on a brass plate kuku, rice, a lamp, and Rs. 2, and the latter presents to the former in a brass plate kuku, rice, a lamp, 2 pice, and red powder, which is thrown by each father on the other and the rest of the company. Then they give each other daru to drink in a brass cup. Then the bridegroom's father brings two chatties of daru, and the bride's father one, when all join in drinking. The bride's relatives take the bridegroom's father, &c. to a river or tank, cover them with turmeric, and bathe them, when they return to the house. The bride's father provides a pig (with the 2 rupees) for the entertainment of the company. He also brings one chatty of daru, and the other father two chatties. Meanwhile, the bride has left her own house and hid herself among the rafters of some neighbouring tenement; and the women, taking a kamli (blanket), go in search of her, singing—

Teda kamlo awar aia látá
Sai awar ai teri kamlo tedon.

Rise lady, delay is happening.

Go: delay is, still, O ladies, I rise not.

Then they climb up towards her; she leaps down; they seize her, and covering her up with the kamli, she all the time struggling in vain, they bring her to the house, where she grasps her parents and all her relatives, and hangs on their necks weeping. Then the entertainment proceeds. This is the great Sagai in Marathi (in Gondi, páring) or betrothal. Next morning the bridegroom and his relatives leave for their homes. At parting, the bride's female relatives, having made a garland of the pig's feet, a small cake of udid, onion, and red pepper, the bride's father throws it over the neck of the other father, and on his moustache

and face, the seed of some plant (called, in Marathi, *ashta*) like *tulsi*, whose seeds are at first black, but by steeping in water become white. The bridegroom's relatives contribute among themselves pice, cowries, red thread, pieces of cocoanut; and give the bride—and so depart. On that same day the bridegroom's relatives, after reaching their home, commence to build the marriage bower. (From the day that the Rs. 14 were given, the bride had begun to go weeping, along with other two, also weeping, to neighbouring villages, and they are entertained by relatives for a day here and there, and receive a cow, goat, pice cloth, &c., according to the ability of the givers). That evening in the house a *lota* is filled with water and a pice thrown into it, and a cover is placed on the top of it and set before the bridegroom, who is seated, arrayed in a new cloth; and in this position he is obliged to remain till the bride and her party arrive—about 2 o'clock next morning. At their arrival they salute the bridegroom's relatives with opprobrious songs and beat wooden cymbals; friends are received in the same manner by the latter. Quarters are appointed to them in a neighbouring house. Then about 5 o'clock they return to the house; but before entering, the bridegroom goes out and meets the bride in the plain. The friends of both hold up between them two *dupattas* as veils, with a slight interval between them. A woman who had taken up the *lota* attends the bridegroom with it on her head, and so a woman, similarly furnished, attends the bride. And now the bridegroom creeps under the veil into the intermediate space, and so does the bride. Then, when both are met, the veil is withdrawn, and they are left facing each other; when the bridegroom puts his foot on that of the bride to prevent any resistance, and an iron ring on the little finger of the bride's right hand, and fixes his left little finger in her right little finger. Then an old man, not necessarily a relative, knocks their foreheads together; and while they are remaining in this position he kills a chicken, and places its body under the compressed foot of the bride, adding in a whisper an exhortation to them to be faithful to each other. Lifting two balls, one of rice and another of cowdung, he waves them round their heads and throws them away. Again, taking a fowl he wrings its neck and waves its body round them and throws it away, and so with a cup of *daru*. Then from one side and the other women throw on the two *jhondale* colored with saffron. If the bridegroom is six or seven *Dewala*, then, according to the number of his gods, cakes of wheat, and *udid* fried in oil (*poli* and *wada*), along with rice, are brought in a new basket and given by him, together with the fowl and any *daru* that remains, to the old man, who had remained about two days fasting, *i.e.* from the time of erecting the bower. Then the bridegroom leads the bride to the bower. Here in the centre a pole has been erected, round which, holding still her finger, they walk five times, the bridegroom's female attendant being before him all the time with the *lota* on her head, and pouring water on the ground by a spout out of an earthen pot like a teapot; the bride's female attendant following her with the *lota* on her head, but pouring no water. The bridegroom is not only linked to the bride behind him, but to the attendant before him. Then under the shade of the bower a *chabutra* is constructed, on which the two young people sit in a line, the bridegroom with his *lota* at his side, and the bride with hers, and have the skirts of their respective garments knotted together by the bridegroom's elder brother's wife or by his sister. After this the bride anoints her spouse with saffron and bathes him. Then both having filled their mouths with water squirt it on each other, and holding each other by the little finger they go to his house, at the door of which they are met by his sister, who asks something before she will permit them to enter. The bridegroom gives a bracelet, and promises a cow, whereupon they are permitted to enter. Here they sit on a *kamli* side by side, with the bridegroom's thigh resting on that of the bride. Then the bridegroom gives a handful of rice into the hand of the bride, who puts it into a small earthen vessel, and her eyes being covered by the bridegroom's sister she spills it on the floor, and *vice versa* she gives him, the bride's sister blindfolding the bridegroom, and he spilling the rice. Then before each of the two, 2 leafy plates of rice, *poli*, and *wada* are set, which they snatch from each other; these remaining with the stronger party; but ultimately all are divided among the company. Instead of their *dal bhat*, some rice cakes are placed before them, when the bridegroom endeavours to feed the bride by force. After which, about 8 a.m., the wife leaves him and goes with some girls to the separate house appointed for her reception. There two opposite rows of women strike up abusive songs, responding to each other, and drinking an abundance of *daru*, which continues till 2 p.m. Then a pig is prepared for the coming entertainment, which takes place at 10 p.m., and consists of the pork, rice, *poli-wadi*, and *daru*. At the end the bride returns to the separate house as before, but next morning she is brought to her husband's house and left with him, when her relatives take their departure; the bride's father being now the wearer of the pig's foot garland; the bride crying, and all throwing red powder on each other. In nine days after the bride's father pays them a visit, and takes away the bride to the home of her youth, and returns her to her husband on *Jiwati*. There is no specified month for marriages among the Gonds, but she must return on *Jiwati*. In some places a marriage necklace (in Marathi,—*garsoli*; in Hindi, *pot*;) is bound; but this is learned from Hindus.

Death.—If the deceased had been rich, they purchase a new cloth; if poor, an old one is used for the purpose. They first bring the body out of the house, bathe it, and anoint it with turmeric, and then with ghee, and cover the loins with a *langoti*. Then they lay it on a bamboo bier, and cover it with the cloth, and tie it with cords. Then the men carry it to

the place of interment, on a river's bank or in the jungle, and bury it, after having stripped it of every piece of cloth and laid a leaf of Palas or Rui (*Calotropis gigantea*). The face is kept upwards, head to south, the feet to north. Then they go to the river, bathe, and repair to a liquor shop and drink. The women have meanwhile cleaned the house; the neighbouring women bring bread, rice, &c. to it; and all the men who had gone to the funeral sit down to eat. On the spot where the deceased expired a basket is placed with rice, two roots of hulli, and one chicken, and a little flour is scattered on the ground, and all is covered up with a large basket all night. Next morning they open it up, and place the contents in an earthen vessel, along with butter, turmeric, and red lead, and one carries the whole over his shoulder with a hatchet. All the men of the village form the procession, and at the river anoint themselves with the turmeric and butter, and under a tree make a *thāpnā*, and on it offer a little heap of rice and red lead, asking the dead man, now deemed a god, to accept them. They then sacrifice a chicken. There the men remain, cook and eat. Men bring daru; and the women who had been cooking at home carry some of the victuals toward the same spot, and on the way, on a branch of *Calotropis* placed for the purpose, they throw some dal bhat and daru and water, and ask the dead man to receive them; after which they return home. A messenger from the *thāpnā* now comes and carries off the provisions and daru, and the men feast at the tree; while the women do the same at the house. When the men return, they dine again. Then the co-religionists of the deceased bring daru, and dipping in it a branch of Nim tree, sprinkle the heads of the members of the family, and serve the whole male and female present with as many cups of daru as the deceased worshipped gods.

This Note is ascertained to have been taken by Mr. Hislop at Nagpore.

GONDS: 27TH SEPTEMBER, 1862.

Mānge Pardhān Sedam (4-god-worshipper) and Dubali Dholi, Maskola (7-god), from the Motibag. The Gawali dynasty ruled over this country. At Deogad and Nandbesur, near Girad, Chimnaji and Gondaji, two brothers, were the representatives when Bade (great) Row, originally of the Kangali tribe, and afterwards, for the reason afterwards given, made the head of a new tribe, was his Bhumuk. His great god Pharsi Pen was set up at Jamib, 3½ koss above Deogad, on the Dewa River. In Mirgeshwar (i. e. beginning of the monsoon) this river was flooded and brought down many Kheir trees; all the inhabitants of Deogad went out to secure the spoils, and among others went the Bhumuk. Others took the small trunks, but not so he. A large one came, and immediately he leaped upon it, but it eluded his grasp and floated up the river, he swimming after it. It stopped not till it came to Jamb, and there he brought it out to the bank, when it appeared very beautiful. At the sight the captor was overjoyed, saying, in his mind, that I will make out of it a splendid baton. At last, with a promise of Rs. 5 to a carpenter, he had made out of it a wooden sword (khandā). Going to a Jingar he made a similar promise for a scabbard, but fulfilled neither, as he was but a poor man. Then off he went with the weapon under his arm to the Kachari of the Gawali king, and, after making salaam, stated that he came for service. On being asked how much salary he wanted, he replied 16 Kudus of rupees a month (1 Kudu=10 seers, or 8 pailies). "What will you do for such a large salary? stay at home, and come when occasion requires." The Raja consented, and the rupees were duly given for six months, during which Bade Row built for himself a house. But one of the Rajah's servants, who professed great friendship, discovered, on one occasion, when the sword was inadvertently laid on the ground out of its accustomed armpit, that it was of wood, and communicated his discovery to His Highness, The Raja said we will soon see; in 10 days is the Dusara. Let a five year old male buffaloe be provided for the occasion, and let the Gond be appointed to cut off its head with his khandā. The poor man was sorely perplexed. How could he with his wooden sword accomplish such a feat. He could neither eat nor drink. The god Pharsi Pen, and Manko Rayetal his wife, appeared to him in a dream, told him to be of good cheer, to take his weapon at the same time with the others to the river, but to go higher up the stream to wash it, then to carry it home and worship it. The preliminaries over, he smeared a spot in his house with cowdung—set up on the chabutra the khandā. While engaged in the worship a shout from two men at the door of the angn reached him, calling him to come, as the buffalo was ready. He told them to tell the Raja he was in the middle of the ceremonies, and would come when they were finished. The Raja sent three more. The same reply. Then four, who were ordered to bring him by force. Now he called on his gods not to allow him to be dishonored: "O Adhalpen, Budhal Pen! O Pharsi Pen, Manko Rayetal! O 16 Satis! (who offered themselves on the funeral pile, when Pharsi Pen killed his three brothers, Subhadra, Kubhadra, and Lingobhan Pariyor,—the 16 being the mother of all, three wives of three, and the 12 daughters of Subhadra) be favorable to me." The answer was, "Why do you fear." "But what sign do you give of your favor?" "Draw your sword and you will see." He drew the sword and it flashed like lightning, at which he was blinded and prostrated on the ground. The gods, moreover, told him to inform the Raja that when he should lift his sword to kill the buffalo, the King should set 750 men with their matchlocks ready turned on him and discharge their bullets, otherwise Pharsi Pen would render all the women of the city barren.

APPENDIX II.

Note made by Mr. Hislop from information obtained from Captain Chapman.

GONDS OF THE CHINDWARA DISTRICT: 1ST NOVEMBER 1861.

Jawahir, a worshipper of five gods, stated to Captain Chapman that his divinities are,—Pharsi Pen, or Dula dewa; 2, Nurma; 3, Ghangrah (according to Captain Chapman), or Gangara; 4, Rayetal; and 5, Badiatal. Dula dewa is the god of the battleaxe, and superior to all the rest. He is worshipped once a year, about a month before the Holi. His worship continues fifteen days, or a month, according to the leisure or devotion of the worshipper, and is as follows. The head of the family leaves his house with an offering of flowers, fruit, or animals—*i. e.* sheep or fowls—to lay at the foot of the Saj tree, which is supposed to be inhabited by the god. If on their way they find the road miry, they return home without making the offering; if otherwise, they proceed. On arriving at the tree, the fruit is cut in half, or the animal slaughtered, and a part offered with daru (spirits) to the god. The whole is then cooked, during which the officiating priest addresses the audience; and then he and the other Pardhán eat what they want of the part that was offered with the daru; and if any remain, it is buried in the earth. The people, in like manner, eat and drink of what was not offered. The officiating priest never gets drunk on these occasions; but the non-officiating and the people are under less restraint. Nurma appears to be one of the Penates; his form is $\overset{\circ}{\text{O}}$, made of a piece of Hardua or Mundi wood. Four of such pieces of wood (to represent the minor gods) are fastened to a flat piece of iron, and suspended in a chatry (earthen pot) from the roof of the house. The worship of Nurma is celebrated four times in a year, and is as follows. The four pieces of wood are taken out of the chatry (earthen pot) and carried to any convenient tree: there the ground is plastered with cowdung, in the form of a square, of about four feet. The four pieces of wood are then laid upon the ground and covered with a new cloth, and two sucking pigs are brought, which are laid, with their feet tied, in front of the god; and the priest or Pardhán is sent for. On his arrival he opens the Shastras, and having read a portion, some ghee, or butter, and coarse sugar are burnt together in front of the idol. Then all the worshippers stand up, both male and female, and name the various gifts which they intend to present to the Pardhán,—cows, sheep, rupees, cloth, &c. They then take up the pigs and idols, and return to the house, outside of which they remain till one, who had been purposely left behind to plaster the floor and walls of the house with cowdung, comes out with a brass vessel containing water and $1\frac{1}{4}$ rupees, and sprinkles the pigs, idols, and worshippers. As the people are sprinkled they pass into the house: last of all comes the Pardhán, who receives the remaining water; and in order that none may be wasted, turns the vessel upside down, and the $1\frac{1}{4}$ rupees fall into the priests hands, and soon find their way into his pocket. In the centre of the house is a raised altar (chabutra), upon which five eggs are now broken, one cock, and the two sucking pigs slain, one cocoonut broken, one bottle of daru (spirits) poured, and five loaves cooked in oil, and a small quantity of rice placed. The four idols are now put in the middle, and covered with the blood of the victims. The priest breaks the besmeared bread, and hands it soaked in blood and liquor to each of the worshippers. He then repeats certain words, and removes the idols from the altar to the chatry (earthen pot) again, when they are suspended as before. All the company now take off the clothes they have worshipped in, and putting on other clothes, cook the offerings,—cocoonut, sucking pigs, fowls,—and men women and children all partake of the viands with a plentiful supply of liquor. The worship of the remaining three idols is celebrated at the same time, and with the same rites, as Dula dewa.

1, Dula dewa is represented by a battleaxe fastened to a tree; 2, Nurma, by a round piece of wood like an orange; 3, Gangara, by an iron chain of four links; 4, Rayetal, by an iron tiger about 3 inches in length, which is sometimes kept in the house, and sometimes in certain appointed places in the jungle; 5, Badiatal, also by an iron tiger, he being looked on as the brother of the last.

Digas are the bards among the Gonds. They play on a low-toned, wired instrument, called kinkree, with a horse-hair bow, and their music is accompanied by a recitation in honour of their gods; they wander about from house to house,—remaining two or three days in one place, and living on the bounty of their audience. The Pardhán occasionally imagine themselves possessed of a demon. Captain Chapman's water-carrier, a Pardhán, a month ago, went to his house and took a handful of wheat, which he sowed in the middle of the house; in the centre of the wheat he put a new chatty of water, and over the chatty a lamp—the wick of which was so long that it burnt for nine days and nights. These nine days and nights the waterman appeared possessed—he jumped, he

danced and sang; but the demon allowed him to sleep near the wheat. At the expiration of the ninth day, the demon suggested that a lime should be fixed on the end of a sword, which the man had in his hand. The women put earthen pots of water and wheat upon their heads, and, dancing and singing, all went to the river and threw in the offering of the first-fruits. Whether this was an unusual possession, or whether it always accompanies the offering of the firstfruits, I cannot exactly find out.

APPENDIX III.

Note made by Mr. Hislop, from information obtained through Serajooddeen, a Native Christian, Inspector of Police.

GONDS OF THE SEONEE DISTRICT : 26TH NOVEMBER 1861.

His informant was a seven-god worshipper—Bada dewa, Matiya, Sale, Palo, Sakal dewa, Gadawa, and Kham; Khatar Pen, and Khawariyal (Kodiya). Three others were mentioned, as Dhanbai, Dhan-takoor, and Dhan Gopal. Khatar Pen and Khawariyal are represented by balls of wood, and Dhanbai and the other two by balls of iron. When Gonds die they are committed to Gadawa, who is the god of the dead, and takes care of them. Kham dewa is worshipped under a Saj tree. Chhota dewa, is represented by a little stool, with short legs, about 10 by 8 inches, of one piece of wood. There is offered to him a chicken, pig, shendur (red powder) and daru (spirits) but no sheep or goat; bukra (sheep) is offered only to the great god. Matiya dewa remains with the great god, and is like his Kotwal. They offer him a young pig. Sale is nearly equal with the great god, and sits with him on the same gaddi (cushion or throne). He is offered a she-goat. Gangara and Palo are offered a cow.

The Gond informant said: Our gods eat cow's flesh, and why should we not? Gadawa dwells in our houses. After performing the funeral ceremonies of the dead, in his name we commit them to his protection. He is represented by a chatty (earthen pot) with a little vermilion in it, and a lid, like a lamp, covering its mouth; it is hung up to the inside of the roof, and taken down by a man after bathing, when it is to be worshipped. Kham dewa is worshipped under a Saj tree, and similar offerings are made to Chhota dewa. Pharki Pen is not a dewa; he is pát or saint. Vows are made to him; and those who have them fulfilled, worship him: but all do not. Along with Chhota dewa there are two gods of wood, called Khawariyal and Khatar Pen, and three of iron, *i. e.* Dhanbai, Dhan-takoor, and Dan-gopal. Besides these, is a chain of iron, which is called Sakal dewa. On the day of Amawashya, I put it on after worshipping; then take it through the bazaar, which is held on Monday, with the sound of drums; and on the eleventh day, after worshipping it again, I will place it inside of Gadawa, which is suspended from the roof. Chuda Pen is the same as Sakal Pen; the symbol in some cases being a chain, in others an iron bangle. Hole Ray (Ray=King) is represented by \bigcirc of wood; he is worshipped only by those who have cows. Bag dewa is a person killed by a tiger, and he is worshipped under that name by his family in the jungly districts around. Sana is a dead woman, and Doma is a dead man. They are also worshipped. We worship Marimítá as well. We don't worship Munjal; we commit him, like a dead body, to Gadawa. Durga remains near Khodi dewa.

We worship the great god twice a year—when the new rice comes in, and when oil is extracted from the Moha. Till worship is performed on these two occasions, we cannot eat the rice or use the oil. On these two occasions it is usual to fall at the feet of the Pardhán. Sale-Ghangara is the sign of the great god. The great god is represented by an iron spear, and those Gonds who do not possess this sign, worship him under a Saj tree. We must especially worship the great god, for if we do not, we shall suffer great calamities. Bhumka (Bhumuk) is the person who draws a line of protection round the village with charms, shuts the mouths of tigers. He is intelligent, acts as a physician, and casts out devils. There are twelve and a half castes—Ráj Gond, Pardhán, Khotowriya, Janweiwala, Thakur, Kurri Gond, Gondhera, Thathiya, Dubarya, Panka, Nagarchi, Ojhia, Bharya, Payam; which last is the half-caste. These do not intermarry, except the Ráj Gonds and Pardháns. In marriage we do not worship any but the great god, to whom we offer a fowl or goat. The Bhumuk officiates. Any clothes, &c., that had been worn by the dead, we do not keep in our house, but give to the Pardháns. We do not reverence Brahmins. We acknowledge the difference between sin and righteousness, and we believe that we must give an account of our sins after death.

APPENDIX IV.

Account of the Gonds of Hutta, in the Bhundara District, given to Mr. Hislop by Gajraj Sing, Zemindar.

GONDS OF THE BHUNDARA DISTRICT: DECEMBER, 1861.

In the village of Hiri, part of Gajraj's Zemindaree, there are three or four Gond houses. One Gond, named Dasaru, is of the Tekam tribe, and a worshipper of four gods; *i. e.* Budha, who is also called Gagara dewa; 2, Dula dewa; 3, Mahadewa; 4, Parbati. He says he does not know any Gonds who worship one, two, three, or eight gods, but he is acquainted with some who worship four, five, six, seven, and nine. Another Gond of Hiri, named Holee, is of the Seiyam tribe, and worships seven gods: 1, Budha, or Gagara; 2, Dula dewa; 3, Sakaliya dewa, 4, Nirra; 5, Parbati; 6, Mahadewa; and 7, Kalha, in whose name Hindu parents, in performance of a vow made when childless, used to precipitate their eldest son, when he was about ten years of age, from the top of the Mahadewa hills. He worships six of his gods every year, either on the Dewali in the month of Kartik, when rice is new, or if not then, on Tij or Akatij (*i. e.* the 3rd) in the month Weishak, when the crop of Mcha flowers is ripe. From this latter date, they begin to extract oil from these flowers. These are used as articles of diet by Lodhees, Ahirs (*i. e.* Gowars), and Gonds, &c.; but they are not so considered by Rajpoots, who simply burn the oil in their lamps. To Mahadewa, Holee offers a he-goat—to Parbati, a she one; to Dula dewa, as to Mahadewa; to Nirra, a pig. Budha, or the great god, is worshipped once in about three years. The ceremonies, including the offering of a cow, are performed at night, while feasting goes on during the day. If, in the interval between these triennial feasts, any unmarried man dies, he is reckoned among the gods, and on that occasion Budha is worshipped. A third Gond in Hiri is Kesari Pujari, a worshipper of four gods, which were enumerated as above, and of the Kumara tribe. There are two kinds of Kumara: one, that offers goats as well as cows; the other, to whom goats are an abomination; and if one should stray into their yards or compounds they throw away every chatty (earthen water pot). They offer only fowls, pigs, and cows.

Marriage—is celebrated in any month. In a flat dish, full of water, they put two grains of rice, and, naming a day for the marriage, see whether it is suitable by their sinking or going together. Then the bride goes about crying among her relatives, attended by six to twenty women singing songs: this lasts from eight to fifteen days, according as relatives are numerous and distant. Relatives give a little to the bride; after this she is anointed with haldi, and goes to the village of the bridegroom with parents, &c. Outside of the village they stop, and one sets up a spear in the village dunghill. They are now joined by the bridegroom and his party; and the young couple, standing on the dunghill, the lad takes an iron ring off his own right little finger and puts it on the lass', and strikes her on the back with his fist three times. All then proceed to bridegroom's father's house, where the women of both sides, standing in opposite rows, address each other in abusive songs. At night they feast; in the morning, the bride's relatives return home, leaving her.

The dead are buried at a distance from the village, but thapanas (shrines) are erected, many together; four stones forming the sides of the thapanas.

APPENDIX V.

Note made by Mr. Hislop in October 1862, from information obtained through Serajooddeen Native Christian.

GONDS OF THE CHANDA DISTRICT.

Gonds bury their dead with their faces up. The head may be placed towards any quarter of the heavens, but the west. Sons equally inherit; and if there be unmarried daughters they receive a share. If without offspring the nephews succeed. They swear by Buda Dewa; by sons, &c. He repeated a part of a song taken at Moharle, about Daka Dari Kesal, Sonlat Kesal, and Katikuti Kesal. Mention is made of a Shukurwar tank.

A Bhagat is one into whose body the Buda Dewa comes; in this state of inspiration he climbs the trees and brings down Buda Dewa, who near Chanda is called Pharsapen.


At Nagbhid marriage among the Raj Gonds is celebrated, after going round in the lane 4 times, by the bridegroom taking an iron ring from a finger of his right hand and putting it on the bride's. With the great toe of his left foot, he presses her foot. At Nawar-gaum, 4 coss south south-west of Chimur, it was related by a Raj Gond Bhumak, that the day before marriage the relatives worship the village gods as Marai, Bhangarai or Bhangara Bai (female) &c: there is a Bhangaram (male) also. The wife comes from one side and the husband from another and they both stand together in the akada (place of assembly). The bridegroom shuts his hand firmly on an iron ring. The bride shuts her hand equally firmly. Then he opens hers by force and puts the iron ring on the little finger of her right hand, after which they go to his house and drink together.

When a person at Newergaum is killed by a tiger, he gives the relatives no rest, unless they appease him with offerings; they go to a creeper named Phasi—present to it, by a Weidh, or pujari, (priest) dheep, vermilion, and kill a chicken, male or female, according to the sex of the person that had been killed, and bury it there, after which they go round the tree 5 times: The pujari then dismisses them, telling them not to look back (does he take out the chicken?). After all are gone, he repeats a mantra, (incantation) and with one blow of his hand breaks the creeper, and leaves, himself not looking back. For the protection of cattle Kolasur is worshipped by Marathas with vermilion only; but by Gonds who reckon him their deity, with a young cock and daru (spirits). At Nagbhid, according to Katu, a Raj Gond of 7 gods, there is a chain with 7 bells (gagari) of bell metal, according to the number of gods. This is kept in an earthen vessel and hung up by a rope round the neck or mouth to the bough of a tree. It is taken down once in one or two years, by the Bhagat, when worship is to be performed, and a goat or fowl offered. A kutha, or song, the beginning of which was taken down by Serajoodeen at Moharle, 18 miles north of Chanda, is about Chohan Raja, whose father was Jádo Malhári, Jádo Malhári's wife was Naga Moti. Chohan Raja's wife was Maia Moti. Their daughter was Padmawanti. The Mohamedan Emperor of Delhi first sent a Bhat, who took the young lady's portrait, and on showing it to the Emperor, the latter was so smitten that he sent an army of Pathans like a cloud, to take her by force.

APPENDIX VI.

Note taken by Mr. Hislop in July 1856, from information obtained through Appaya Native Christian.

THE KURKUS.

Appaya made his enquiries near Asirgad and Baitul on the north-west of Nagpore. The Kurkus acknowledge that there is one invisible Supreme Being whom they call Bhagawán-je:—perhaps having borrowed this opinion from the Hindus. But after reaping their crops of rice they sacrifice a goat, fowl &c., to Sultan Sakada who is supposed to have been some King among them in former times. Those at Asirgad say that the Zemindars or Thakurs at the Mahadewa hills worship Shiwa for them, as well as themselves. When a man dies, his family, if in the rains, bury him, if at other seasons they burn his body and afterwards offer a goat, when they set up a rude wooden image, of the deceased near the village at a place appointed for the reception of all such representations. The image is about 2 feet above the ground of this shape: 

The deceased seems to be worshipped only the first year for protection.

For marriage 2½ days are required. On the first day the relatives of the bridegroom go to the bride's house and bring her to her intended husband's house. On the 2nd day they tie together the garments of the two and cause them to join hands and to run seven times round a mohwa tree after which they are conducted to the bower (mandap) prepared at the husband's house. Then they are reminded of their having been knotted together and that henceforth they must not be separated, after which all feast and drink, and one having lifted the husband and another the wife on their backs they dance.

Their employment is to cut down the jungle; with a bamboo stick to sow Kutki (pulse) on the hills; and with a plough to sow rice on the planes; and make tatties of bamboos.

All Kurkus are of one caste. They eat from the hands of Hindus, but not from Gonds or Mahars. They pound the kernels of mangoes and rub down the flowers of the mohwa, and make a gruel of each of them. This is an important part of their food. Daru, or arrack of the mohwa as usual among jungle tribes is very much drunk. They dress like Hindus and wear fewer ornaments than Gonds. The Gonds are generally the Patels of their villages and seem to be wealthier than they.

Names of Kurku males. Bonga, Bendu, Sukali, Rajaji, Tuta, Badagi, Ramsingh, Chhotu, Naru.

Female. Irma, Batro, Rajani, Budiya, Guji, Pandiya, Manjibakan and Bodan.

According to Buldewa the aborigines who live around Gawalgad, know Marathi better than Hindi. They have a Patel whose dress and armour are different from the rest, he wearing a wooden sword, one shoe, and a coat of rags of various colours. They will eat dead animals, and yet the Hindustanee Brahmans and Rajpoots who trade among them drink from their hands

APPENDIX VII.

Note made by Mr. Hislop in April 1857. from information obtained through Appaya Native Christian.

THE MADES AND THE MARIAS.

Appaya met none of this tribe in Weiragad but in a village named Wadgaon to the east, where they live apart from Hindus. In the village just named there may be ten houses of the jungle people and ten or twelve of Hindus. But they are apt to be migratory as they find their crops not thriving or when death invades their habitations. They are supposed to extend from Weiragad to Kakair and Bustar.

They have broad faces and flattish noses and of the same stature as a middle sized Hindu. Appiah considers the Gonds he met in the north west of Chindwara taller than Hindus. The men wear no turband and in general only a dhotee, (round their loins) but when they go abroad they throw on any wastra (cloth) about their shoulders. They wear a brass or iron bangle and brass collar round their necks—they carry hatchets in their hands. The women wear a great many strings of beads; from 30 to 40; and at Chamursi, they also adorn themselves with a string of pendent bells. Bangles, (4 or 5) on each hand, of zinc, a chain of the same metal is suspended from the hair and is attached at the ear to large boss that is stuck into the ear. The women are covered with a single cloth about 12 feet long which is thrown twice round their left shoulder and then covers their loins, but not bound as among the Mahratta women. In the jungles the women wear only leaves. In every village there is a bothy for young men. They acknowledge the god of the Gonds called Badà Dewa or the great god who is inferior to the Supreme Being; also Bhawani and Banga Row. They do not seem to have any worship for the Supreme Being; but in honor of the great god, they go once a year into the jungle and under any kind of tree according to Appaya, they clean a spot with cowdung on which they offer a handful of rice burn ral (a kind of resin) and sacrifice a goat or fowl. A priest (sendi mangi pujari) of the great god goes round the buildings of a tract of country and asks the people on pain of cursing to give something as an offering for the great god, when each house gives about 2 or 3 annas. They carry sick people to Bhawani's temple which is placed on a chabutra (plat form) near a wall. From a transverse beam, which rests upon two uprights, there hangs a swing with a wooden box containing kuku (powder for woman i. e., Bhawani, making the mark on her forehead). This is covered up on the exposed side by a curtain. From each side hangs a chain of iron. Near it at one end is a lampstand. In front are iron rods one of which near the lamp is high. At the other end is a morchal [fan of peacock feathers]. Near the iron rods are wooden horses and horsemen. There is no idol in the cradle. They offer Bhowani a goat once a year with turmeric and ral. When a man is brought sick to the temple they place some turmeric and burn a lamp inside of the swing, and ask the goddess to make the sick man well.

On finishing the cutting of their crops, each family has a day of rejoicing, on which better food than usual is prepared, (their crops at Weiragad are of rice and jowari (millet) for which the ground is ploughed, they cut down and burn the jungles as among other tribes).

After a birth, the mother is separated for a month and treated as unclean—no one touches her and unless there are oldish daughters, she is obliged to cook for herself. When the period is ended her clothes are washed, and she is allowed to return to the family. The house consists of a mud wall with chupper (thatch).

Before marriage a man is sent to enquire about a bride. The parents of the bridegroom give for the bride, to her parents Rs. 10 or Rs. 20. The marriage which takes place between parties of the age of 16 to 20 is consummated in a day. In the morning about 7 a bower having been erected near the house of the bridegroom the two young people are led into it and made to stand up together, and from the top of the bower, dash on their heads a chatty (pitcher) of water. After which they put on dry clothes; when having been seated all the people put rice on their heads, and the marriage is completed by an exhortation from the parents. The whole day and night, they eat, drink and dance.

After a man is dead they kill and offer to the body a fowl. The corpse is then put on a tatty and placed on the shoulders of four young strong men. All the neighbours placing on the ground a handful of rice, call to mind their own dead forefathers, and turning to the corpse place on it some rice, remarking that now he has become god and adjure him, if death had come of god's will to accuse no one, but if death had been caused by witchcraft, to point out the guilty party. Sometimes it is said, there is such a pressure exerted on the shoulders of the bearers, that they are pushed forward and guided by the corpse to some house. The inmate is not seized at once, but if other three times the corpse returns after being taken some distance back, he is apprehended and expelled from the village. The corpse is then carried to a tree to which it is tied upright and burned. (Apya does not know about burying) Then they begin to collect money for a funeral feast which is celebrated in a year or 18 months, from the time of the cremation. Repairing to the spot where the body was burned, they and the neighbourhood surround it with a tatty, (grass screen) in which they stick wooden spears, while a flag is fixed to the tree, and at a chupper (thatched roof) built for the purpose, they sacrifice a fowl. Thereafter they return to the house of the deceased, and having killed a goat, &c., make a feast, and if the deceased was poor they continue for a day, if rich for three days with music and dancing. The dancing is performed by a string of men on one side and of women on the other, approaching and receding. On that occasion, it is no sin for a virgin to be guilty of fornication, though it is carefully forbidden at other times. Six or seven years after they carry a stone or any remaining bones of the deceased to his original village, and set up the one and bury the other. Then they offer and sacrifice, and feast the villagers; when they conclude that the deceased has been joined to or absorbed in the great god.

In making salutation the Mades say juwar; and seem to live at peace among themselves. They are hospitable to strangers, and honest, and never go into a man's house in his absence. In the hot weather they remain in villages, but at the commencement of the monsoon, they separate to their various patches of cultivation, where they live night and day. If a married woman is convicted of adultery, she is killed by her husband. Both husband and wife may marry again.

Names of men, Mangu, Bheia, Karya, Bhuriya, Lalu, Somiya, Hiriya, Kutmanji, Tengana, Lebudu, Nawalu, Dasaru, Tiya, Pakaru, Warlu, Bursu, Newaru, Sonu.

Names of women, Rukmi, Lingi, Lidi Kali, Tomi, Mangi, Sukali, Masi, Langadi, Dumi, Semi.

Names of Marias on east frontier of Bustar supplied by Captain C. Elliot, from Bustar June 1857.

Men, Odhi, Gasiya, Magadu, Wakaru, Chirke, Mugul, Ramah, Gade, Boyal, Bodka, Kutha, Chirka, Surka, Judahal, Padaru, Sumaru, Dusmi, Sunal, Kadi, Dhodi, Higal, Adharu, Jaliyal, Madhal, Badal, Kacharu, Lakhmal, Gagaru, Bakal, Pichke, Dehla, Rupu, Malal, Gedi, Bikal, Gubada, Bira, Jhitku, Masial, Dorge, Mulal, Kodai, Chatu, Miral.

Women—Hinge, Judahi, Dukari, Rame, Gagade, Kani, Beishaki, Koeli, Ratnal, Rage, Sukadi, Kado.

The following information, regarding the marriage of the same Bustar people, was furnished with the above names. When they are going to celebrate a marriage, they sprinkle (asayet) on the goddess Mata, and the god Bhima and anoint them with oil and saffron which two last are carried from their deities to anoint the bride and bridegroom, who are then dressed in the usual coarse cloth of the country, and a yellow thread is tied round their wrist. Goats are killed and arrack is drunk, until the company are intoxicated. The bride and bridegroom also share in the liquor, Gondi songs are sung, accompanied with music. Arbours are constructed at the houses of both bride and bridegroom; and out of a vessel full of water hung up in the bride's arbour, water is sprinkled on the two and their clothes are tied together; and seven times they run round a pole erected in the mandawa (bower).

Description of the customs of the Made's as obtained by Virapa Venkatachalam, January 1853 from the Patel of Waigaum $4\frac{1}{2}$ coss north of Adupalli (Arpeilli) who is a Made, though his people live more to the east.

Marriage among them does not take place till the age of maturity. The bridegroom is expected to give dowry to the parents of the bride, amounting sometimes to Rupees 20. At the marriage feast which lasts for four days, four pigs, two goats, rice, jowari, and daru (spirits) are consumed. There is much dancing among the boys and girls, to the sound of the tom-tom (drum). There is no bower, but the bridegroom and bride sit in the open air, near the bridegroom's father's door, surrounded by the spectators. Females, till their marriage, wear no covering over the upper part of their body.

As soon as a person expires, his eyes are closed and his body washed, which is then carried to the jungle and fastened upright by three ropes to the trunk of a tree. Firewood is brought and the body is burned amid the weeping of the relatives and loud wailing of the others.

Some worship 7, some 6, some 5, some 4 gods. They have one great festival at the beginning of the monsoon before they sow their crops, when they repair to a hill on the top of which they set up stones in a row to represent the number of their gods,—daub them with vermilion and present to them cakes, (puria) of riceflour, ghul (sugar) and ghi (clarified butter) on teak leaves, rice pulse and daru. They then kill a pig, a goat or sheep, and a cock, whose blood they sprinkle before their deities, and their bodies they take home along with the other offerings, to make merry at their homes. They then sow millet and maize.

Worship is performed before the marriage ceremony. In the morning at the door of the cow house, they set up a row of stones, which had been carefully washed, each about 4 inches high but one in the middle, to represent the great god being somewhat larger. They pass a thread round all, and put a sectarian mark (black) made of charcoal and oil, (Their own marks are of a white colour formed from a white stone rubbed down). A lota (brass pot) is placed in front of the big god into which each married woman drops four cowries. They offer bade (cakes of black mung, onion, ghi and salt,) rice, kill a hen, burn incense, and sprinkle water three times, when they retire to the house, the cowries being the chief property of the chief man among them and the fowl being divided. At noon the marriage commences. Charcoal is mixed with a quantity of water and poured with a brass pot on the heads and bodies of the bride and bridegroom, after which they are dried and clean clothes being put on them, and the bridegroom having received from head man a dagger (katar) which he holds in his hand all the time from day to day, they are seated at the bridegroom's door with the corner of their garments knotted to each other and each receives a white mark on the forehead. Next, turmeric and water are mixed with lime in a brass plate, which is turned red by the lime and carried to the bride's three times as a present and thrown away on the road. The elder people are seated near, and music and dancing among the unmarried youths of both sexes are kept up beyond two or three hours. In the evening at the sound of the drum the people again assemble and a similar ceremony is gone through for a like period of time. Early next morning they assemble for similar purposes and before they part they have a meal together on pigs, &c., and daru (spirits). At noon when they assemble there is no repast or present; but in the evening and during the continuance of the marriage, all the people live at the expense of the bride's and bridegroom's parents.

The Mades have good features. They eat anything including beef. They reckon themselves higher than Gonds and will not allow Mahars to touch them as the Gonds do. Mades and Gonds don't eat from each others hands, the Gonds and Kolamis at Manikgad will do so.

Eight coss to north of Weiragad is a hill called Sonsari. The Zemindar of the district (January 1853 when we visited Weiragad) was Kuja Bapoo of the Halba tribe. The inhabitants are Mades, from whose hands Raj Gonds will not eat. In the Made villages east of Weiragad there are generally less than five houses, one sometimes being a Gowali's. They wear cloth round the loins, and a roomal or kerchief.

*In Berar the Garpungars live by conjuring
away hail-storms,*

We glean some interesting particulars from Colonel Haig's narrative of a journey in search of a practicable line of road from the Godavery to Jugdulpoor, the headquarters of the Bastar country. He found insurmountable obstacles to the construction of a good traffic road, as the country was one vast forest, long reaches of which were absolutely deserted by every living thing. Not a beast, scarce even a bird was to be seen, and the path once missed the traveller might wander for days and even perish before a human habitation could be reached. Approaching the capital, but at some distance from it, as the foot of an extensive tract of elevated country, he came upon the site of the long deserted hamlet of Kondasaili; and saw in its vicinity a double row of large slabs of stone placed vertically in the ground, and marking the last resting-places of the dead belonging to a tribe or race of whom the traveller in the Godavery districts has as yet no knowledge. These striking memorials indicate the close proximity of a tribe which, isolated for centuries in the hilly country above, has by successive emigration peopled the low lands, and retained customs unaltered which change of place and contact with other races have obliterated in its descendants. Ascending the hill ranges from 2,000 to 3,000 feet above sea level, this isolated tribe, the Koi-Thor, is met with. It is probably descended from those hordes of Indo-Scythians, the Takshaks, who over-ran the country ages before the consolidation of the solar and lunar dynasties in Northern India, or the more recent immigrations of the same race previous to the invasion of Alexander. Only in the immediate vicinity of Jugdulpoor do the women wear anything more than a strip of cloth round the middle. The cold in winter is severe, and the people habitually sleep between two fires; scars on the breast, stomach and back of both men and women being caused by contact with the hot embers during sleep. Still, compared with the degenerate population of the low lands, the Koi-Thors are the fairest and hardiest of the race. They are larger, more muscular, and more healthy-looking than the inhabitants of the plains. They are even said to be more cleanly in their habits; but one circumstance is noted, which shows that the struggle for life is perhaps more difficult in a savage than in a civilised community. They universally wear a tight cord or rather rope round the belly, which compresses the intestines in a most unsightly manner. It consists of eleven strands untwisted of strong cord like whip cord. At one end is a loop, and at the other three knots. It is fastened by simply passing the loop over one of these knots. The fastening is made to the *end* knot at meals, at other times on the *middle* knot, and during a journey on the *highest* knot. The length from the loop to the middle knot is about 25 inches, so that the whole of the lower intestines of a large and powerful man are habitually compressed within a circle 8 inches in diameter! The habit arises from the support or partial relief which tight compression gives to that part of the body during periods of prolonged hunger to which this unhappy people are much subject.

APPENDIX VIII.

ADDENDUM.

Note by Editor.

WHILE this work was passing through the Press I have received a copy of Mr. E. G. Man's work on Sonthalia and the Sonthals. At the end of this work there is a brief Vocabulary of Sonthal words. Some of these are evidently of Sanskrit or Hindi origin. Others are evidently aboriginal. These latter do not at all correspond with the Gondi words as given in the present work. But some of them do correspond with the Muâsi words as given in the foregoing Vocabulary of the present work in the following instances:—

ENGLISH.	SONTHAL.	MUASI.
Nose	Mu	Mu
Ear	Lutur	Lutur
Hair	Up	Op
Belly	Lai	Lai
Star	Ipil	Epal
Fire	Sengel	Singal
Water	Da	Da
House	Ora	Uru
Dog	Seta	Sita

These are important points of similarity. On the other hand there are some words of importance regarding which no coincidence is to be found.

So far as I can make out, there does not seem to be any resemblance whatever between the Sonthal language and the Gondi in this part of India. Indeed it is to be expected that if the Sonthali resembles the Muâsi to any extent, it could hardly have any affinity with the Gondi, which is a different language.

Mr. Pandurang, who at my request has been good enough to examine the point further, reports as follows:—

“So many of the Sonthal words resemble the Muâsi, that I should suppose that the Sonthals and the Muâsis must either have originally formed one tribe, or else must subsequently have had intercourse with each other. After comparing the Sonthal Vocabulary with the Gondi I should infer that the Gonds and the Sonthals must have been distinct and separate aboriginal tribes.”

The most southern of the

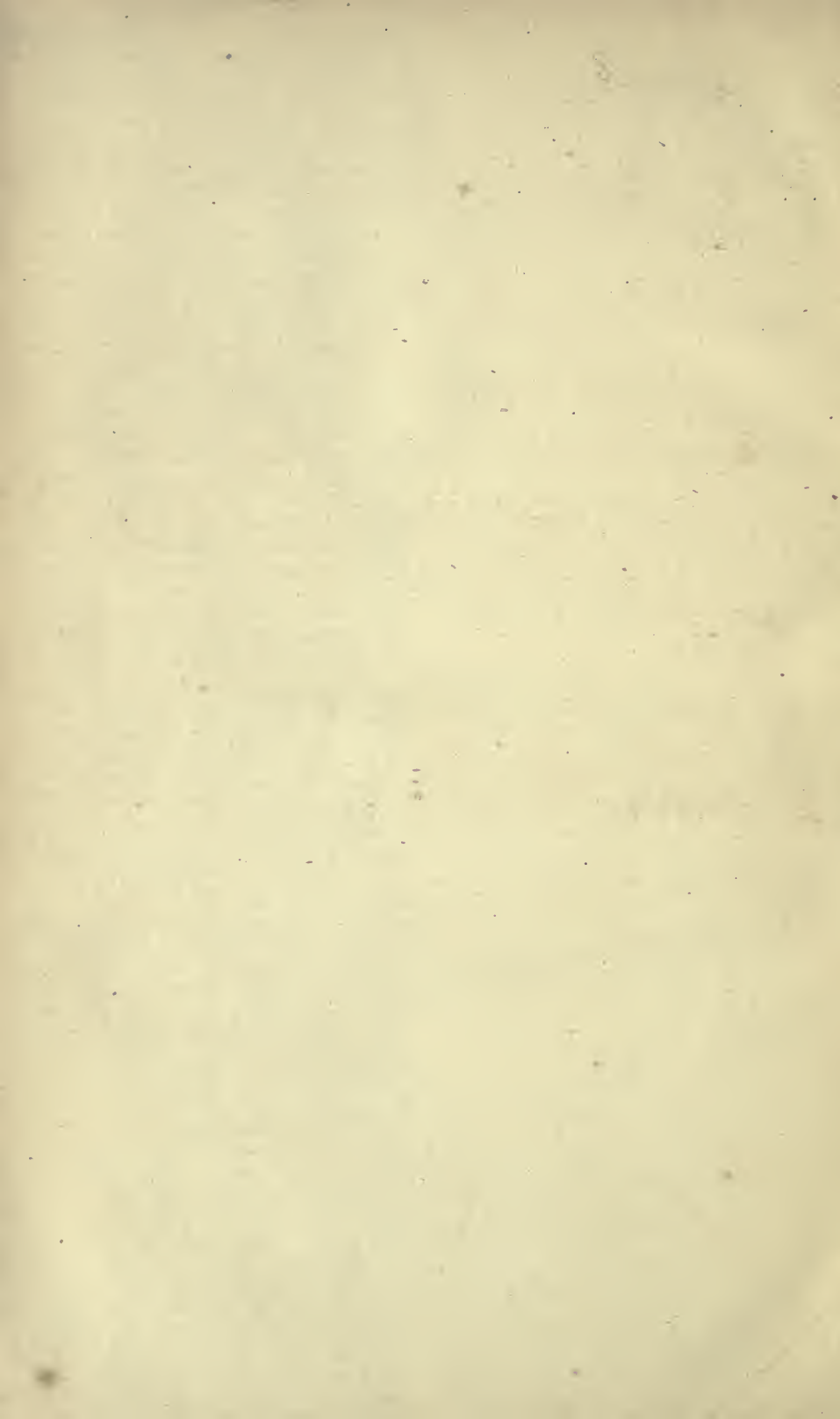
territories known as the Jeypore Dominions, is a country called Mulkagari.

Mulkagari appears to have been always governed by men belonging to a caste known as Patros; but nothing is known of their history or exploits, beyond the fact that they must have, at all times, excelled the art of 'how not to do it,' for they never dug a tank, built a temple, or made a road." One Sanyasi Patro was turned out of the management of the country in 1869-70, in consequence of certain intrigues in the Jeypore Palace, and Bungava Devi was appointed to succeed him. This person is described as a "well-meaning, but utterly illiterate" woman, completely in the hands of underlings, who now pillage the whole country remorselessly. For revenue purposes, the Taluq of Mulkagari is divided into five *Dwavos*, all but one of which consist each of three *Mootahs*, which again comprise a certain number of villages. In all there are 270 villages, of which about 30 are deserted. Each village has its headman, who is under *Mootah* headman, who takes orders from the reflect of his *Dwavo*, the *Nigoban*. There are therefore, in round numbers, about 300 officials, whilst the revenue they collect can hardly amount to Rs. 5,000 per annum.

The population is made up, as in most parts of the South of India, partly of the soil-folk, partly of immigrants from adjoining countries. The former belong to three principal tribes, or castes, the Kois, Bondha Purjas, and Matiyas, each of which not only has peculiar manners and customs, but speaks a separate language of its own, having nothing in common, apparently, with either Telugu, or Ooriya.

Some of the customs of these Bondha Purjas are very curious, and it is to be "In each village, in the middle of the principal street, there is dug a hole like a grain pit. During *Kartika* month (November) the marriageable young women of the village descend into the pit after the various household duties are performed. Here they are visited by swains of that and neighbouring villages, who display their sociable qualities by dancing and singing before them. In order to attract the attention of any desired one, the men being ranged on one side of the pit, and the girls on the other, a lighted straw is thrown at her, or him, or advances may be made by either sex, in the form of a dart. Whether this goes so far as to represent Cupid's arrow has not yet been fathomed, but it certainly has all the effect that that famed shaft is held to be gifted with, for, after an interchange of these love's messengers, reciprocal vows of attachment are sealed in a sufficiently decisive way, and the next day are ratified by the





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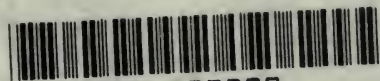
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