(i) The Story of Creation.

In the beginning there existed only God or Dharma whose visible representation was the Sun with the Moon. Then there appeared an ocean of water of the depth of seven times the height of a man with up-raised hands (sat-tar pani); and out of depths of the ocean up came a mass of mud to a height of fourteen times the height of a man with upraised hands (chowdatar-panka). Then Dharma on this mud-bank created a man and a woman known respectively as Parihar Burha and Baramani Burhi. The mud-bank (earth) began to shake and tremble (talma halal). God saw from heaven that such an earth was not fit for human habitation. Then he made clay figures of a tiger and tigress (Rai bagh and Rai baghini), infused life into them, and ordered them - "Go, kill the human couple and put their blood and flesh on the four corners of the Earth so as to make it firm". The tiger and tigress did as they were ordered. The blood and flesh of the original human couple settled down in the four corners of the earth as iron-pillars supporting the earth; and the earth became hardened like stone. Then God created another couple who became, in due time, parents of seven sons and seven daughters. From these seven couples descended the different peoples of the earth. And Parihar Burha
and Bramani Burhi became the gods Baram and Baramani or Burha-burhi. The god Jankar is the son of Baram and Baramani or Burha-burhi or Mangala. The Earth or Medini is the same as the goddess Basuri or Thakurani or Basuki Mata.

(ii) Miraculous Birth.

The Pauri Bhuiyas believe that their first ancestor sprang miraculously out of Mother-Earth and hence the tribe is named "Bhuiya" or "Earth-born". They believe that they have always lived on the ridge of the difficult hills on the borders of the Keonjhar, Pal Lahara and Bonai States that form their home to this day. But unlike their neighbours and congeners the Juangs, the Bhuiyas do not point to any particular portion of the hills as their original birth-place. The Juangs, as I found, have a tradition of a rain of fire (Lalai-qud) which destroyed the earth. After the fire-rain had subsided, so said my Juang informants, the first man issued out of the Earth near the source of the Baitarani river not far from the present village of Gonasika. The first man was the progenitor of the Juangs; then arose the progenitor of the Bhuiyas whom the Juangs claim to be their younger brothers. Though Pauri Bhuiyas have no tradition of any migrations, the Northern Bhuiyas of Chota Nagpur have a tradition of their former home at or near "Magha Maner" or the village Maner now in the Patna district of Bihar. Some of these Northern Bhuiyas of the Hazaribagh district of Chota Nagpur told me the following traditional story of a miraculous birth, which is obviously an adaptation in conformity with
Bhuiyas ideas of blood being the source of life, of the Hindu epic story of the birth of Sita, the bride of the hero of the Ramayana:

When the Bhuiyas dwelt at Magha Maner, they were called Rikhs because they used to live on wild roots and fruits of the jungles and the Hindu Rikh-Muns (Rishis and Munis, or ascetics) used to do. Raja Janak of Janakpur sent his sipahis or peons to demand rent from the Tikhs (or Bhuiyas) for the jungles where they used to gather their food. The Rikhs assembled together and after deliberations, some of them drew out blood from their own thighs and filled an earthen-pot with this blood and closed up the mouth of the vessel by gluing a lid on to it. Over the lid was inscribed or drawn a symbol which purported to be an imprecation of terrible curse upon any one except the queen who might open the lid. The queen of Janak Raja accordingly uncovered the lid — and out of the blood of the Bhuiyas sprung a bonny female baby who came to be called Sita. In time Sita grew up into a most beautiful young maiden.

King Janak had a big wooden bow lying in one of the rooms of his place, and an amount of dust had accumulated over it. Sita ordered one of her maids to sweep the dust from that part of the floor after removing the bow one corner. The maid replied, — "It is enormously heavy. There is none here strong enough to remove it". At this Sita quietly went to the bow and unostentiously moved it aside. When Raja Janak who had been out for hunting returned home, he was astonished at seeing that
the bow had been removed from its former position, and enquired who could have done it. On learning that this feat was accomplished by Sita, he issued a proclamation to the effect that he would bestow Sita in marriage to the person who might prove a match for Sita's strength and that the trial of strength was to take place on such and such date at the Janakpur palace. Princes from far and near assembled on the appointed day, and one after another they tried to move the bow but failed, - till at length Prince Ramchandra proved equal to the task. So he was duly married to Sita. And this is why the Bhuiyas to this day have a saying amongst them - "Ramjike asan Rikhke duar", by which Ramchandra and Sita are connected with the Rikhs or Rikhiasan Bhuiyas.
On the water floated a lotus leaf. On this grew a banyan tree and in the tree lived an ant. This ant possessed a little earth. When the gods wanted to make the earth they did not know how to approach the ant, so they made a doll from the dirt of their bodies and when it was ready put life into it. This was Markand Rusi. He went to the banyan tree and asked the ant for its earth. It refused to give it and tried to bite the Rusi. But he caught it and squeezed it till it excreted earth. As the earth fell on the water the world came into being. Then only Markand Rusi was on earth. Not even the gods were there. He was very lonely and longed for someone to serve him. He made two dolls of earth and asked Dharam Deota to put life into them. Both were boys. Markand Rusi said, 'there is no girl. How can these boys people the earth?' He tore his loin-cloth into four bits. He himself were one bit. He gave a bit to each boy. Then he made two more dolls and again asked Dharam Deota for life. Now there were two girls. There was only cloth for one girl, the other wore leaves. The elder brother married the girl who wore leaves; the younger the one who wore cloth. When they grew up Markand Rusi made an axe and said to the boys, Go and cut the jungle, sow your seed and eat.' He called the elder Juang and the younger Bhuiya. 'You are both Matisar', he said, 'You will always as brothers'.