APPENDIX - A.

Myths of Bamboo Songs.

A study of the history of evolution of multiplicity of castes, in this region, shows that in their incipient stage of civilization, they expressed their thoughts, mainly by gestures. Later on, due to emotional feelings, poetic urges etc. language became the medium of their expression, and in the last stage of their evolution, prose in written script became the medium of expression. The bamboo-songs of the Rauts are full of historical anecdotes relating to the exploits of their caste heroes. They also play 'Bas', a musical instrument, reciting Ramayana, Mahabharat, etc., the great traditional Hindu Epics. "D.C. Sen has emphasized the beauty of flute-music and the importance of the bamboo which is used to build the home, for a score of domestic articles, for self-defence and to produce exquisite sound" (Elwin, 1946:217). Elvin has recorded the short Bas-git (bamboo, or flute songs) and the two-lined, often rhyming, Doha (1946: 215-226). Here, I am narrating the story of Genda Ahira and Bhera-Karinga.

Genda Ahira and Bhera-Karinga

Long long ago, there was a King named Mahari in Garh-Gaura, and another named, Sabarsay in Garh Patan. A boy named Genda Ahira of 12 years, once went to Garh Gaura. He was wearing 'Bhadai' on his feet, a 'Pisai' was hooked to his waist, and the chest was covered with 'Siliparada'. His eyes were looking like the eyes of a deer, and the thighs were like plump banana trunks. He went to the Court to seek help from the King, as they were poor. Seeing him, King Mahari was very pleased.
At that time, the Council was in session, and all the Commanders and other respected Officials were sitting there. Genda Ahira prostrated before the King, and reporting his distress begged for help. The King took fancy on the boy; and for giving him adequate help, proclaimed the marriage of his daughter Ahilla with Genda. At this Genda Ahira was overwhelmed with joy and ecstasy, and again prostrated at the feet of the King in gratitude. He blessed him and ordered his men to cut a 'Nadawa' and arrange for the wedding with pomp and grandeur.

On this occasion, every house of Garh Gaursa sang jolly wedding songs. Genda and Ahilla were married happily. The King gifted him five she-buffaloes (Karinga) and a pasture (daihan) on the bank of river Bewara. He permitted Genda to graze his cattle freely there, assuring him that his successors will also enjoy the same privilege. Thereafter Genda returned to the 'daihan' and lived happily there.

But the number of buffaloes began to increase and it became one hundred and twenty-six, in course of time. Genda thought about bringing his friends to the 'daihan', in order to establish a small hamlet there, and live there in happy surroundings. Genda's brother Faiti and his servants were assigned to take care of the 'lari' (Hamlet).

"All the servants were Ahir,  
Eight hundred were the Adaseriya,  
Nine hundred were the Mouvvar,  
Eighty Ahirs were engaged at 'oraghi'  
And, above them was Faiti Thhethhwar."

Faiti used to sit on a seat on 20' high structure.
There was no grazier and the cattle used to graze freely. They were freely moving around the mountain, river, jungle and crop-fields, and the Rauts were engaged in making dauri, gerawa and ohhand. People began to complain to the King for destruction of their crops by these cattle. The King sent four soldiers to bring Genda Ahira to his Court for a trial. Genda wore the 'Bhadai', and took a 'pisai' and a lathi of Tendu and set on with the soldiers. He assigned the charge of the 'lari' to Patti and his wife Ahilla.

After reaching the Court of the King, Genda bowed down before him and begged to know the reason of the summons. The King told him to bring some containers filled with ghee, as he and the queen would like to break fast with it on the days of Ekadasi' and 'Akteej'. Hearing this, Genda refused to do it and left the 'daihan' of river Bewara for ever.

King Mahari was highly enraged at this and ordered his soldiers to seize Genda and cut his head on the spot. The soldiers drew out their swords and proceeded towards Genda. In the meantime, he remembered Sharada Maay, Bhawani, Guru Baital, Chousat Jogan, Lord Krishna and Balram and thrashed the earth with his lathi. With the stroke, the lathi entered 5 ft deep into the earth, and seeing this the soldiers became frightened. By fencing with the lathi, he saved his life and proceeded towards the 'lari' and reached his 'daihan'.

All the Ahrs asked him about what had happened and he narrated the incident in the following manner:

"King Mahari asked me for five Karingas,
Also asked for five heifers,
Asked for ghee yearly of a fixed quantity,
And I refused to do that.
Enraged King Mahari ordered his soldiers
To cut my head."
They drew their swords
And attacked me from all sides.
I showed my chivalry, and
All the Kshatriyas became frightened,
And scattered as the green weeds of water —
Which slip away by a slight stroke of the wave!.

Narrating this incident, he ordered them to draw out
the fencing poles and said, "now we are not safe here". They
left that place and reached the land of King Sabarsaay. He
was a brave and wealthy king. The grandeur of his court has
been described below:

"The court of the King is filled,
All the courtiers are present there,
The brave commanders of the army,
All had the long-trailing glittering swords —
And how could I describe the splendour of the palace."

Genda Ahira went to the court of the King Sabarsaay
and begged for shelter. He told him about all that had
happened, and was permitted to graze his cattle in the daihan
of river Paisathh freely. Genda Ahira was overwhelmed with
gratitude and joy. He made his daihan on the bank of river
Paisathh.

Ahilla used to go for bath early in the morning at an
elevated place on the bank of river Paisathh, where the
phallus of Lord Shiva was enshrined. Empress Ahilmat of Garh
Fatan also used to go there for bath. One day they met and
promised to get their children married with each other, in
case one has a boy and the other a girl. Both were carrying
then, and in due course, Ahilla gave birth to a boy and
Ahilmat to a girl. They have been described in the
following couplet:
"Lala Chhahura took birth in the 'lari',
Lochalanger bisara in the cattle-shed,
Elephant in its shed,
And horse in the stable,
Deer in the forest cave,
And at the same time a beautiful girl took birth
in the Fort of Patan,
Which adorned the dark night with gold showerings."

The main gate of the Fort broke at the same moment,
the Bhauranand elephant began to trumpet like the roaring
cloud, and the throne of the King shook and his turban fell
down. The maid-servant went to the court and broke the news
of the birth of a female child. She narrated it in the
following manner:

"Black bangles are worn on her wrists,
Bandan pasted on her forehead,
Lac-dye on her feet and collirium on her eyes,
Hair flowing to the waist,
Having the full set of teeth,
And looking like the Goddess incarnate."

The priest was called. He tallied the constellations
with the almanac and told about the birth of Lala Chhahura who
will marry the daughter of the king.

Knowing about this forecast, the King became angry
and at once sent five butchers to kill and fetch the eyes and
the heart of the child, Lala Chhahura. At that time, all the
people of the 'lari' were engaged in merriment. The five
butchers went there and conveyed the order of the King to
Genda Ahira. Hearing this all the people were very sad.
Genda's wife Ahilla fainted hearing the news. Genda also
became glum. Seeing their plight, the butchers felt pity for
them. Genda entreated them to take some other means to save
the child, and himself gave them the eyes and heart of a goat,
to take before the king instead. Out of sympathy, the butchers
agreed to do this.

But as ordered by the King, Genda went to the court
of King Sabarsasy taking the child on a dish, and requested
him to save its life. Hearing his request, the King burst into
rages and ordered his butchers to take out the eyes and heart
of the child. The butchers took the child into the forest and
killed a goat, and took out its eyes and heart. They left the
child under the shade of a tree. Then they informed Genda
about the safety of the child, and then went back to the court.
Genda went there, took the child into his arms, and went to
the remotest part of the forest. He kept the child near the
'Declawa' (a snake-pit), which was situated 5 'Kos' (about
15 Km) away from Garh Patan. Then he climbed on a tree. When
the sun rose in the mid-sky and its scorching rays made the
child restless, it began to weep. A cobra and a she-cobra resided into that 'declawa'. Hearing the cry of the child,
the she-cobra came out and spread its hood for shading the
child. The child then stopped crying. But when she removed
her hood, the child began to weep again. She went inside and
woke up the cobra. Both of them then came out. Looking at
the forehead of the child the cobra read the fate, and told
the she-cobra that possession of one lakh karinga (buffalo)
was written there, i.e. he would have one lakh buffaloes.

Seeing the child alone, the cobra became angry and
threatened to bite the man who had left him there. Hearing
this Genda trembled with fear, and told the cobra about all
that had happened. The cobra assured him to protect the
child, and advised him to take care of the second child who
has been born in the 'lari'. He also told him that he would
return the child after it is fully grown up.

Genda returned back to his lari. The cobra and the she-cobra went to a small pond, and when a deer came there to drink water, they caught it. They took vows from the deer to bring up the child and then released her. The deer took the child with her.

When Genda reached his lari, the butchers had come there to kill his second son. Genda gave them five Asharphi (five rupees), and they left the child in the jungle, and instead, took with them the eyes and heart of a goat, as before. Genda took the child in the daiban of Surhi cows and left it there. When the cows returned in the morning after the night’s grazing, they began to bellow at the sight of the child there. The oldest cow cried out saying that the man should come before them who had put the child there, otherwise she would curse him. Genda got down from the tree of Sandal and narrated the events to her. Hearing this, the Surhi cow assured him to protect the child and told that when he would be grown-up, he could take him back. The name of the elder son was Chhabura, and that of the younger Makunda.

After some time, King Sabarsay called Genda and demanded from him the same kind of royalties like King Mahari. Genda refused to give anything. Then the king ordered his soldiers to kill Genda. When the soldiers proceeded towards him, he remembered all the Gods, who hustled him out to his lari safely.

Thereafter, he went to the forest in search of his sons. Both the boys were habituated to play with wild animals. Makunda was accustomed to dash his head on the soil as the
cows do, and so he had become bald. The she-elephant of the King named 'Bijaikin' used to grass in that forest. When she went to drink water in the river, Chhahura and Makunda used to pull her by the tail and the trunk. Bijaikin felt exasperated at this. At that time both were aged below 12 years. When Genda approached them and wished to love them, they fled away quickly.

First of all, Genda went to the deer and asked for return of his son. The deer told him to get the permission of the she-cobra. Genda went to the cobra and requested her to return his son Lala Chhahura. The cobra gave him his son and told to throw the first shower of milk for her sake on the earth. Thereafter, he went to the Surhi cow. She gave back his son Makunda and assured him to live ever with them. In this way, they (Chhahura and Makunda) reached the lari with Genda Ahira.

Ahilla welcomed them and worshipped ritually, by offering 'arti' and making a mark of sandal paste on their forehead. They ate milk-khichari. Genda ordered his army to prepare for the battle with King Sabarsay. They wore bhada around feet and took up cuirasses and other weapons. They also carried their buffaloes with them. When they reached the battle-field, the war began. The arrows were shot from both sides, but Genda was deadly in his attack. When the lathis of the Ahiras made formidable strokes on the army of King Sabarsay, they scattered and fled away from the battle.

One group was being led by Genda Ahira and another by Faiti Thsethwar. On one side, there stood the whole army, and on the other the buffaloes. The war was bitterly fought by both the armies. At last the King's army was defeated and he tried to escape. He could somehow flee to
his domain. He consulted his Ministers and organised the army of Kol-Bhile for another battle. He attacked Genda Ahira again. This was a sudden raid and Genda could not face them with the same force. Genda sent his children with Ahilla to Garh Gaura, so that she should not be harmed. He told her that at that time he was not safe there.

Ahilla and her children went with Paiiti and hid themselves in the forest. They observed the war, sitting behind the mountain. The King was sitting on the elephant back. Due to being tired, Genda was killed in that battle and some of the Ahir warriors saved their life by escape. Sabarsaay seized all the karingas (buffaloes) and took these with him to his territory and distributed these among the citizens. But five karingas somehow strayed from the herd and proceeded towards Garh Gaura. They were accompanied by Dudawabiser and Lohalangar bissra.

Ahilla began to live in Garh Gaura in the guise of a maid-servant. Five karingas used to live in the jungle, and they were accustomed to graze in the fields at night and return to the forest before day-break. Gradually, their number increased and it became one 120 in time. Every farmer was pestered by the destruction of standing crops by them, and so they complained to the king. The Rauts of the village were called and ordered to check the cattle. When the karingas started from their shelter, the Rauts were sleeping. They woke up and saw a big herd of cattle coming from the west like a massive black cloud. They fled in fear to their houses and informed King Mahari of this incident.

When they could not check the cattle, they called the priest. He went through the almanac and predicted that
"those were the karingas of Genda Ahira. They have got shelter in the 'dongari' (hilly pasture)". He further told that "the sister of King Mahari and her two children were residing in his realm by disguising themselves. Her two children, Chhabura and Makunda were able to control the cattle". The King wandered in the streets and made search for his sister. One day when he was on the way, he saw a woman coming with a bunch of wood-sticks. The king recognised her. He fell down on her feet and apologised for his fault. Ahilla tried to conceal her real identity, but could not succeed.

She went to her house and told her children as how to check the karingas. They were told that the karingas were their own. At that time the king had proclaimed that the person who would be able to tame the karingas should take the five pans (betel-leaves), kept in the court of the king. He will be given a handsome reward for this. Both the brothers went to his court and ate the pans. They asked the way of coming of the karingas and introduced themselves to the king.

Before starting on this mission, the mother made 'arti' of them. They set out and stood on the way of their coming. At night, the karingas started from their dongari. The herd was being led by Dudawabizar, Lokalangar bisara, Kari karinga, Bhuri Manihar, Dondaki bagar, Kanthhibagariya, and were being followed by lacs of karingas. Ahilla was also present there. Seeing them coming, she remembered the god and condemned the karingas who had forgotten the sons of their master, and were coming to fight with them. Hearing this reproach, the karingas stopped on the way, and began to weep. Ahilla expressed her love to them and assigned them the duty to protect her children. All the karingas expressed their well wishes and vowed to protect them.
All the karings entered Garh Gaura and went to the houses. The king prostrated before the children and gave them the dalhan of river Bewara. They took back the karings and made a hamlet in the dalhan.

After some time, the people again began to complain to the king about destruction of their crops by the karings. The king sent his soldiers to hold them up, but they were killed in the encounter. The king attacked them, but he was defeated and was made prisoner of war. The queen appealed to them to release the king. To mitigate her sorrow, they released the king.

The king provoked them for taking revenge on King Sabarsaay for causing death of their father. Chhahura and Makunda asked their mother about the incident, and made preparations to attack King Sabarsaay with the help of their uncle, Paiti Theth dollar. At first, they ordered the king of Pikari to keep the cloven-feet of the karings and put iron-plates on their foreheads and knives on their tails. He refused to do it, and was attacked by Chhahura and Makunda. After victory in Garh Pikari, they attached Garh Patan. King Sabarsaay was killed in that war and her daughters were married with Chhahura and Makunda.

The wife of Sabarsaay requested them to consign the bones and ashes of King Sabarsaay in the river Ganga at Prayag. They performed the ritual and returned back to the dalhan and spent a happy life.

Today, it is found that the Routs regard them as caste heroes and keep the names of their children Chhaura, Makunda, Paiti, etc. They consider the norms as their tradition and follow them with specific importance.
II

Valour of Bhujbal Ahira

This song narrates the story of Bhujbal Ahira, the son of Bhuwaval who was the son of Gambheera, and Gambheera was the blood relation of Chhaura-Makunda.

Bhuwaval, the son of Gambheera was living in the daihan of Garh Gaura and used to graze the karingas in the 'bahara' (meadow) of Kashi. One day, the cattle devoured the crops of the Kashi-realm, which caused a feud among the guards and the graziers. The guards complained of it to the king and the king surrounded the graziers by his army from all sides. A hard war was fought by both the sides, and Bhuwaval was killed in that war. The King of Kashi seised all the karingas and brought them to his territory, but one karinga from that herd escaped by chance. The soldiers of the king tried to catch it, but they failed. His Minister told that Jeetram Kshatriya could catch that animal, and so he was sent for it. The army rounded up the 'bagar' (she-buffalo) from all sides and Jeetram tried to catch her. The bagar lifted him on her horns and killed him. The whole army then scattered around in fright. The bagar ran away from there and reached the country of Panagar, ruled by King Mallagar. There she stayed and grazed freely. When the people complained of her degradations, she was caught by his soldiers and kept confined in a room, in the palace. She was given food with the help of a 'dangi' (wood-stick) and water in a 'pohara' (an earthen pot). She was tied with an iron-chain. At that time, a very beautiful girl was born to King Mallagar.

At the time when Bhuwaval was killed in Kashi-bahara, his wife Kajaldeo was pregnant. In the tenth month, she gave
birth to Bhujbal. He was very handsome. Everyone in the house loved him and helped his mother after the death of his father, because she was working as a wage-labourer in the houses of the neighbours. When the boy was 12 years old, he used to keep a flute with him, which was known by the name 'Manmohan'. He was habituated in playing 'danda-pacharanga' with his friends. Jingles were tied to his legs, and collirium was applied on his eyes. His hair was curly. Altogether, he was a lovely boy liked by everyone and his mother loved him endearingly.

When Kajaldeo was working, she collected Rs. 5/- by saving and wished to purchase a cow. Both Kajaldeo and Bhujbal went to the bazaar in search of a cow. At one corner, they saw two heifers, which were plump and adorable. They purchased them and brought to their house. They were named Rupi-Mungi. The mother worshipped them by offering 'arti' and fed them well.

From the next day, Bhujbal took the heifers with him to graze. He used to go to the tank by playing the flute and the heifers were accustomed to follow him. There were two trees on the bank of the tank, one was a Chandan (Sandal tree), and another was Kadamb (Anthocephalus Cadamba). He used to climb on the Kadamb tree and play the flute. He was also accompanied by his friends. When he used to play the flute, the women standing on the pier of the tank and the birds were attracted to the sweet tune. Rupi-Mungi used to eat green grass near the tank and were tied with jingles around their neck. To bear the cry 'hiyo-hiyo', they used to return from the jungle after grazing. Everyday, they were being worshipped by Kajaldeo. After that they used to take their meal. This was the routine of every day.
One day Jhingut Ahira of Chanda-Chauragarh came there with his eight lac cows, nine lac karingas and eighty lace graziers. Hearing the fine tune of the flute, he stopped for a while there, and seeing Rupi-Mungi, became extremely tempted to have them, and told Bhujbal falsely that he was his maternal uncle. Bhujbal was surprised to know this new relation and asked further about it. At this Jhingut told him to ask his mother, and further pretended that Bhujbal's mother has assigned him to graze the heifers. Jhingut told him to ask his mother about the fact. At this, Bhujbal ran fast to his house and asked his mother whether Jhingut was really his maternal uncle. She was annoyed and told that she had no brother. The man was an imposter. Hearing this, Bhujbal ran towards the tank and looked up for Rupi-Mungi, but could not find them. But Rupi-Mungi resisted to go with Jhingut. He remembered his god and made a vow to offer him a goat and a coconut. They fled away and ran up to him. He crossed Bhauragarh and Nakagarh and reached Chanda-Chauragarh. There he worshipped the god and sacrificed a goat. He kept his men on watch of Rupi-Mungi and himself sat on a seat of twenty-two thuni (twenty-two feet high from the land) to keep a watch.

Bhujbal too searched about Rupi-Mungi but could not find them. When he returned back to his house, hearing about Rupi-Mungi, his mother too felt greedy to have them, for which Bhujbal again went out for a search. He bathed and after eating 'khichari' (milk-rice preparation), started for the pasture where Rupi-Mungi grazed. But other people of the village forewarned him about the risk and danger of such plundering attempt, and on their advice he refrained from doing so.

Anupiya, the daughter of King Mallagar was eighteen
years old. She was a devotee of Lord Shiva. Lord Shiva predicted that Anupiya would marry the man who could milk the she-buffalo (bagar), which was tied on the 7th floor of the palace. The king announced that the man who could milk the bagar, would marry the princess Anupiya, and the man who would fail, would be imprisoned throughout his life, and would be given a handful of grams to eat. Many Ahiras tried it being tempted, but failed and were imprisoned. Their ankles and wrists were fastened with shackles.

Princess Anupiya became worried at this and began to sob in her bed lying impatiently. Her friends encouraged her not to lose patience. At that time, she heard the sound of band coming from the city-side. Anupiya asked the parrot sitting in the cage about the band-party. The parrot replied that it was the sound of a marriage band-party. Anupiya began to condemn the god for her celibacy. Then the parrot jeered at her and remarked that she would be always unhappy, because she had caged him. Hearing this, Anupiya could not check herself and got up to kill the parrot, but when he requested her to save his life and promised to bring her husband, he was released. He told that Bhujbal is the only man who was able to milk the bagar, but due to not having the information, he could not come here. The princess wrote a letter in his name and tied it under the feathers of the parrot. She wrote, "If you are a he-man, come to Panagar country and milk the bagar, otherwise, wear bangles and do the kitchenwork."

The parrot flew from Panagar and took rest in the jungle sitting on a tree. On that tree many parrots were perching. Seeing him sitting on the same tree, they flew and sat on the tree where the trapper had cast his snare to catch parrots.
All the parrots got trapped in the net. The parrot of the princess also flew there, and got entrapped in the same net. In this way, a lac and one parrots got entangled in the snare of the trapper. The parrot of the princess was wise, so he suggested to them to pretend themselves as dead when the trapper would come there. They pretended accordingly when the trapper came, and emitted a foul smell. The trapper took them to be dead, and so he threw them out of the net. His wife was watching them. When all the parrots got free from the net, they counted the number. One lac parrots were lying senseless on the earth. Then the trapper threw a piece of dry twig and they thought that to be the last parrot and flew away together. The trapper then understood the trick and he caught the last parrot and got down from the tree. His name was Chanduwa Dhamuvar. He told his wife to cook the parrot with delicacy. The parrot thought about his misfortune of being killed and devoured in this way.

The wife of the trapper took the parrot to the house and was about to cut its neck by a sickle. At the moment, the parrot bit her finger and got free. He flew from there and stopped at Garh Gaura on the tree of sandal planted in the courtyard of Bhujball Aliga. His mother Kajaldeo was combing her hair at that time. She saw the parrot in the mirror. She told him to get down. The parrot got down and sat on the cot. He flapped his wings, and Kajaldeo saw the letter tied to the feathers. She read the letter and then tore it into pieces. At the same moment Bhujball came there and asked about the matter. She tried to avoid, but Bhujball read the letter by joining the pieces together. He prepared to go to Panagar. His mother tried to dissuade him, apprehending danger. At that time Bhujball muttered -

"The dog survives for 12 years, jackal for 13."
Kshatriya for 30 and the man who survives for more, his life is damned'.

("Bara sal se Kutta Jeeye, tera sal jeeye Siyar, tees sal le Kshatriya jeeye, sur baki jeena dhikkar").

After all she could not check him. She gave him all the weapons of his fore-fathers to take along and examined his ability. She found him fit, made 'arti', and bade him farewell. At that time, Bhujbal was wearing khokhan peti, jirah-bakhatar, phari-chirayat, sirkundal, etc. These weapons were as much heavy as twelve persons could carry. His mother told him to beat the communal drum, so that the people from the village may gather there to see him off.

"Mati nagada dum-dum baje, kae pestal jhankay Baje dhol Bhujbal Ahira ke, mou kos dhakara jay."

(in earthen drum sounds little, the drums of bell-metal and brass produce resonant sound and when the drum of Bhujbal Ahira was struck, its sound went to the distance of nine 'Kos' (One 'Kos' is equal to 3 miles).

Hearing the sound the people of the 'bustee' assembled there. Kajaldeo made a mark of sandal paste on his forehead, and garlanded him. Bhujbal bowed down and touched the feet of his mother and got her blessings. They bade him farewell happily. Bhujbal started for the palace, and when he was crossing the forest, the sun set and darkness surrounded him. He thought to take rest there. He ate his food and slept near a 'ddelawa'. He hung his flute on a bush nearby. When the air blew, the flute began to tinkle and disturb the sleeping cobra. He came out furiously and bit Bhujbal and went into the hole. After some time, the flute again tinkled. The cobra (Bhavar nag) came out and bit again. But the tinkling
did not stop and continued for a long time. The cobra thought that there was no effect of its biting, so he came out and squeezed out the poison from the body of the Bhujbal, because he was asleep. He called the Dodawa snake and ordered him to call all the snakes and threw out the poison from his body. The snakes assembled there, drank the poison of their share, and in the same proportion, and all became poisonous. Now that cobra is known as Asarhiya in Chhattisgarh.

In the next morning, Bhujbal proceeded further and by the continuous journey of 8 days and nine nights, reached Panagar. He took bath in the tank, worshipped Lord Shiva and began to play the flute by sitting on the bathing-steps. Women and men who came for bath were charmed hearing the flute of Bhujbal. They regained their sense and returned home. Bhujbal stepped forward towards the court and asked about the 'bagar' tied on the seventh storey of the palace. Princess Anupiya heard from her maids of his valiance and began to peep from the window and liked him much at the first glance. She sent a message that she was ready to marry him without fulfilling the promise. Bhujbal refused to do that. He asked for the key. The maid-servant gave him the key of the seventh storey.

Bhujbal opened the first room of the 'Satkhaanda'. He met the lions which disappeared at his sight, in fear, remembering the gods. In the second room, bears; in the third, Monkeys; in the fourth, snakes were met, which disappeared when he promised to give them the first shower of the milk. Then he opened the fifth room. There were the malevolent spirits and in the sixth, the bumble-bees which disappeared seeing his 'Chhandan-Bandhan noi and phulshuhaki lathli'. In the seventh room the bagar was tied. He told her -
"Marja karinga sharhin ke, tor mur' ma parai Bhadon ke gaj. Pita jujhaya Kashi bahera ma, chhutiha ma khawaye bhat."

(O, buffalo! you must die. You would be attacked by the thunder. You caused death to my father and compelled us to eat in defiled earthen pots.)

Hearing this, the karinga bowed her head at him. Bhujbal touched her feet and came out playing his flute. The karinga was following him and went to the tank following him. He washed her and gave fodder to eat. Thereafter, he brought an earthen pot from the potter's house which was unburnt, and had twenty-one slits. The people assembled there and were eager to see how he would milk the karinga. He kept the 'jogan-chitawar' in the 21 slits and began to milk her. The first shower of milk was offered to Mother Earth, second to Gadraiyya, third to snakes and fourth kept in the pitcher. At that time, the lions roared in the jungle, the cobra hissed in the deelawa, the karingas bellowed in the courtyards, and shower of milk splashed in the pitcher.

After that, Bhujbal made free the prisoners who had attempted to milk the bagar unsuccessfully. Then the king invited Bhujbal to marry his daughter. Bhujbal wanted to test her sanctity. So he asked for an unbaked earthen pitcher and told Anupiya to draw water with it from the well. Anupiya drew water from the well and was married to Bhujbal.

Bhujbal took the blessings of the king and started with Anupiya for his country. When he was crossing the remote forest, the Rauts who had been freed by him, surrounded him from all sides. A fierce battle was fought and Bhujbal defeated them. When he proceeded further, the tiger stopped
him. He gave him fire-offering. Then successively, he was stopped by bear, monkey, cobra on the way. He promised them to worship by 'shvet-pooja' and reached Garh Gaura. He milked the bagar and sent his wife Anupiya to sell the whey in the town, because he had promised his mother that 'when he would bring his wife, he would send her to sell whey in the town. He sent a message to his mother about his coming. She came with the village-folk and received them warmly. The mother made 'arti' of them and thereafter they began to live happily.

Search of Rupi-Mungi:

Bhujbel opened an Akhara (gymnasium) for the village people, and trained them in physical feats and warfare. One day, Majaldeo dart of Rupi-Mungi standing with other cows in a line of one mile long. She got up early in the morning, took bath, worshipped the god and told Bhujbel about the dream. Bhujbel left Anupiya with his mother and set off in search of Rupi-Mungi.

Bhujbel was equipped with various weapons and reached the daihan of Khoelan Ahira at Bhauragarh. He asked him about Rupi-Mungi. Khoelan told him that Jhingut Ahira had taken them to his daihan. He accompanied Bhujbel and they went to Chandagarh by crossing Naka-garh and Bhauragarh. There they saw that the daihan was being guarded by dogs. Bhujbel sent his 'jugati mohani' and 'jogan chitawar'. Thereafter, he sent the Nasan. At this all the Ahiras and the dogs became inert and doped. In the meantime, they found out Rupi-Mungi. Khoelan Ahira returned to his daihan after Bhujbel had traced Rupi-Mungi.

Bhujbel told them to return with him. They told him to enquire from the heaven if they could go. They left their
body and met God Brahma in the Heaven. They were told that Bhujbal cannot get them in his present life. They again re-entered into their body and told Bhujbal that in his present life, he would not get them.

Bhujbal did not agree to this bidding. In the next morning, he took bath and fetched his weapons. He went to the daihan of Jhingut Ahira and challenged him for his meanness. They had a pitched fight. Jhingut could not stand the blows of Bhujbal and he wanted to flee away. At the same moment, Bhujbal went to a chandan tree. He asked it to bifurcate and put all his weapons into the hole except the shield and the sword. He came back again to fight with Jhingut. Jhingut attacked him by the Brahma-phans and threw him in the river Geruha. Then a big stone was thrown on him. Kupi-Mungi sprinkled milk on him from their teats and Bhujbal was dead.

Kajaldeo saw a dream that Bhujbal was killed in the war. She became very much worried for him and to find him out, started in disguise of Dhanuharin. They set off to Chandagarh, where Khoelan told them about all that had happened. By the power of her sanctity, Anupiya could easily move the stone and took out the dead body of Bhujbal. They made a pyre and burnt him.

They sought job as 'gobarherein' (work of cleaning the cow-dung) in the daihan of Jhingut Ahira. At night, they dreamt that at the place of burning-pyre, a good red-vegetable had grown. In the morning, they went there. Kajaldeo ate that vegetable and she became pregnant from the same day. In the 10th month, she gave birth to a male child. It was a handsome child which grew up very quickly. He looked like a child of one year within the period of one month, and within the period of one year, he became as matured as a 12
years boy. After two years, he attained his previous stature, and in this way, Anupiya got her husband back. She felt in ecstasy of delight.

Bhujabal went to the chandan tree and asked for his weapons. He equipped himself with the weapons and challenged Jhingut Ahira. In this war, all the supporters of Jhingut Ahira were killed. He came seven times with his army for counter-attack, but every time he was defeated. At last he organised the Kol-Bhile. Again a fierce battle was fought and in this battle, Jhingut was killed. Bhujabal threw him in the river Geruha.

He got back Rupi-Kungi. Kajaldso made 'arti' of them. He left some of the cows in the daihan and took the rest to Garh Gaura. There, he performed the 'yagya' (sacred fire-offering) and gifted cows to the Brahmins and other needy persons. They lived happily thereafter.
Gambheera was serving his cows and buffaloes at Jodhpur happily. His father was dead and mother was alive. His brother's name was Lahura, and sister's name was Jodhkuwar.

Gambheera settled his marriage himself and the betrothal was held in the month of Magha. The marriage was celebrated in the month of Falguna and the second marriage in the month of Aasharh. After eight days, he dreamt that his cattle are telling him to take them to the Bando country. There 126 Ahiras had made their daikan, but here they have become lean and thin for want of grass and fodder so they wanted to take them there to graze freely. Gambheera got up in the morning; took bath and worshipped Lord Shiva. He told his wife Maajar that the cattle had developed bugs on their body, and for shortage of fodder they had become lean. So he was taking them to the Bando country. Maajar told him not to go to Bando country. He would be quite a stranger there and would be put to immense difficulty. She undertook to arrange for husk and chaff to feed them in the day time, she would graze the cattle, and at night Gambheera would do so. But Gambheera did not agree to this proposal. Maajar further told him that she has not much time to talk with him. The wedding turmeric paste has not washed away, as yet. If he goes now, whom she would talk to and love in his absence? Who would accompany her in the bed? But Gambheera could not be dissuaded. He left her and went to the shed. Gambheera milked the Chauri buffalo and kept the milk on the basil platform. He told Maajar to see the milk daily, and when it will turn red, she should know that her husband was dead. He further told her to eat with his mother, to sleep with his sister and to spend her days by taking care of Lahura, his
youngest brother. He advised her to marry again after his death.

He adorned the Chauri buffalo with jingles, bell-taapar, ghumar, etc. The neighbours tried to dissuade him, but he did not acquiesce. Maajar was weeping loudly. He kept all his luggage on the buffaloes. He took up the weapons and touched the feet of his mother. Maajar fed him well and gave a piece of cloth to wipe the mouth after eating, and told that when it would become dirty and soiled, he should think that his wife was dead. Then she made 'arti' of him and touched his feet.

Gambheera wished them happiness and luck, and bowed at the feet of the Chauri. He started on his journey, and after 3 days and nine nights reached the Bando country. He got every thing in the lari of river Garuha. There he prepared a 40 feet high 'dangi'. The cattle went to the rice-fields to graze and Gambheera prepared 'kheeshari' and after eating it, sat on the 'dangi' again. Then he saw that the Kol-Bhils were driving away the cattle with them. He heard the sound of taapar bells. The other Ahiras present in the lari came to him and sat beside him. He assigned them the work of the lari and taking up the weapons went to bring his cattle back. Reaching near the river Garuha, he called his cattle and said, "Karingas, you would die. Your master is sitting in the lari and you have forgotten him." Hearing his call, Chauri at once strayed from the herd and proceeded towards him. The Kol-Bhils tried to stop her but in vain. Then they surrounded Gambheera and attacked him. They threw arrows on him, but due to wearing cuirass, he could not be harmed. At last, their arrows were wholly spent and they came to fight with him with their hand-weapons. All the Koundhihas (Kol-Bhils) were killed in that battle and their corpses lay scattered
all around. The water of the river became red with the blood of the Koundhinas. Then Gambheera drove his cows and buffaloes back into his lari.

All the Ahiras of the lari united their cattle and let them graze freely. The Koundhinas (wives of the Kol-Bhils) were thinking about their husbands. Where they had gone? The cattle were grazing in the fields and there was nobody to check them. They themselves took up their bows and went to kill the cattle. They could control the cattle and tried to carry them towards the river Geruha. Gambheera was seeing them from his 'dangi-macha'. He thought he should not take any weapon, and would go with only a piece of wood to bring his cattle back, because they were women, and he should not care for them. He marked a long 'teeka' on his forehead and proceeded towards them. He said to Chauri, "come back, come back Gauri. Your grasier Gambheera has come to see you. Where are you going with the enemies?" Hearing his voice, all the Koundhinas became furious, as they knew that he had killed their husbands. They surrounded him to take revenge. They said, "Kill him. He should not be allowed to escape". They shot their arrows at him like the heavy shower of Bhadon. Gambheera's body was pierced with arrows and he could not breath long. He fell down on the earth and died.

His wife came to know of his death by omens. Her bangles automatically broke down, her brows and arms began to quiver. At that time, she was bathing in the tank. She worshipped Lord Shiva praying to save her husband's life. She returned to her home and saw the milk kept on the platform had become red. She lost her sense and fainted. Her in-laws came to her and were worried seeing her in that state. They began to weep and tears flew down their cheeks.
When she recovered her sense, she told about the happening to them. She prepared herself to go there in the guise of a man. She took with her some lethal weapons and sat on a mare-back. She started for Bandho Garh and reached there within seven days. She reached the bank of river Geruha and got down there. It was a bright night. She saw the dead body of her husband lying on the earth with the corpses of the Kol-Bhils. She began to weep and collected wood-sticks of chandan to construct a pyre. She made a pyre and put the dead body of her husband on that. She lit the fire from below and then herself sat on it to die.

It was mid-night then. Lord Shiva and his wife Girija went out for a stroll. They saw the fume coming out from the jungle. Girija wanted to know what it was. Lord Shiva told her about the death of Gambheera and together they went to the place. Lord Shiva called the rains and the pyre was put out. They saw Maajar wailing for her lost husband. She asked Lord Shiva who he was, and about the purpose of his coming in the mid-night. He introduced himself to be the guard of the forest and warned her for having lighted the fire. He further told that as her husband was killed, she would be also killed. Hearing his insulting talks, she shivered in anger and lifted her bow to kill him. She remembered Guru Baital. Then Lord Shiva appeared in his true form and Maajar fell down on his feet. She wept for her fault and burst into tears.

Girija became sympathetic to see her condition and told Lord Shiva to animate her husband. Lord Shiva sprinkled nectar on Gambheera and he stood up. He prostrated before them. They gave him the boon of being the mightiest, and that Gambheera got back his memory, he embraced Maajar and they felt much happy. They went to the lari, and slept for the night there. They go up in the morning, took bath and cooked
milk-khichari and ate it. Then they took rest. All the Ahiras who had left, again came back to the lari. Both Gambheera and Maajar took up their weapons and Maajar sat on the mare-back.

They reached the court of the Bhil King and asked for their cows and buffaloes. The king ordered his soldiers to kill them. They fought with great valour and killed all the soldiers. Then Gambheera dragged the king below by catching his hair. Seeing that the empresses came running there and requested him to save their husband. At this, Gambheera left him and took back all the cows and buffaloes with him. He was permitted to graze his cattle freely thereafter.

They reached the lari. The Ahiras sang in praise of them saying, "Maajar, you are very fine. You are like a goddess. Gambheera is also very fine and a man of valour. All the Ahiras will remember you both and it will give them power." Gambheera returned to his own country and they lived happily ever since.
Once upon a time, Piwaru Ahira had his dahan at Garh Haradi. In his adult age, he got a son whose name was Madan Singh. In his early age of seven, he was playing in the 'gali' (country lane). At that time, a herd of cattle with 22 bullocks of the Nayaks crossed that route. All the children went away in fright, but Madan Singh remained there and he was driven with the herd. When they reached the outskirts of the village, Nayaks tied him in a gunny bag and carried him away with them. They continued their journey and took rest near the river. They fastened their tent and arranged for food. They released the boy from the bag and gave him food to eat. But he did not accept the food. The Nayaks ate their food and slept. Madan Singh gave his food to their watch dog. The dog forgot to watch him while eating the food, and it was a very good chance for Madan Singh to escape. He ran away from there, and after a long flight reached the dahan of an Ahira at night. At that time, there was heavy rain. He began to shiver with cold. There were so many Rauts and also a good number of cows and buffaloes. Seeing the boy, the watch dogs began to bark. At that time, he hid in a cavern in fright.

Hearing the barking, all the Ahiras got up. They surrounded the boy and saw him closely by lighting a log. They found that he was a human being. It raised their interest. They asked him about his residence, and where he was going to? Due to cold, he was shivering and was not in a position to answer their queries. He was weeping. He was not able to speak a single word. They carried him in the dahan and warmed him up by seating him near the fire. When
he got warmth, he answered their queries. He told that he was a Raut. They could not believe him and questioned him further to know the facts. They brought a Mohalaeen-leaf and gave him milk-rice to eat. They knew that if he is a Raut boy, he will eat the food cleanly without letting it flow outside the leaf. When the leavings did not flow outside, it was confirmed that he was a Raut boy. That was the daihan of Saawat Ahira. He brought him up with great care.

When he became a little older, he was sent to his (Saawat's) home. At that time, his wife had given birth to a boy and it was aged 2½ months, and was named Korava Gampat. One day, the mother of Saawat Ahira told Ramala Thaththwari, her daughter-in-law to get up early and take bath. She went to Ganga to bathe with a pitcher. She returned, and as told, prepared to go to Ujana city to sell whey. She fed milk to her child. She took Madan Singh with her and started for Ujana city.

Madan Singh was the guide for her. He left the way to Ujana, and took the way of Kourunagar. When they reached the river Ganga, he threw away the whey in the river and proceeded towards Kourunagar. The whey which was thrown in the river, reached the place of daihan with the current, where Saawat Ahira was bathing. He smelt and tasted the water, by which he knew that the whey thrown in the river was made by his family. He at once proceeded towards the daihan and sent a messenger to his house to know about if there was anything wrong? The messenger enquired from the family members, and told Saawat what had happened. Saawat apprehended some mishap. He prepared his army and went out in search of his wife. He investigated at every possible place of their stay in the Ujana city, and in the nearby villages, but could not find them.
On the way Ramala requested Madan Singh to return, as it was dusk then, and as she felt that it would not be possible to reach Ujana city before evening, realising the trick played on her by Madan Singh. Madan Singh told her in reply to accept him as her husband and to forget Saawat Ahira. It was his trick to take her away, because he had fallen in love with her. Ramala could not tolerate it, and began to wail for her child. Madan Singh misbehaved with her. Ramala was innocent, so she condemned her mother-in-law for this mishap, and being compelled, they started towards Kaurunagar. They took shelter in the house of an old lady and spent the night in her hut. Thereafter, Madan Singh learnt the black-magic of that country, and became an adept in it.

Saawat Ahira reached that country after a long search along with his army, and set up his camp in a garden near the river. Madan Singh saw them. He turned them into stones by his magic and told all about this to Ramala. Hearing this Ramala was upset, and as she had no other way, she told him that she would accept him as husband. She promised him to marry after a year.

When Korawa Ganapat became a year old, he was playing with his mates in the 'gali'. His inmates were pinching and teasing him by telling, "He is the son of a lost mother". He was a clever boy and leaving that place, quickly went to his grand-mother. He said, "My friends are scoffing at me. Please tell about my mother, where is she"? He asked all these and wept because he was a tiny wise boy, and told her, if she did not tell him, he would die. At this persistence and curiosity, the old lady told about the past event. Then the boy went to Kaurunagar on foot and wandered about in the streets weeping. Everybody on the way looked at him and asked not to cry. When he reached near the house of Madan
Singh, he took him in and told Ramala to bring him up carefully. At the sight of the boy, milk began to flow automatically from the nipples of Ramala. She recognised the child as her own, by this symbol, but did not say anything to Madan Singh. They lived happily.

Madan Singh used to go out in the morning and returned late in the evening. He was learning every type of Mantras. One night Ramala asked him where he went every day. At first he avoided to reply, but when Ramala insisted and cajoled him, he told her the purpose of his learning. She wished to learn the Mantras from him, because she must be in a position to protect herself in his absence. Madan Singh taught her all the Mantras and Ramala taught the same to her son Korawa Ganapat. She instructed Korawa Ganapat, "When you go to take bath with Madan Singh, keep an eye on him, and at the time of brushing the teeth, apply the Mantras on him and turn him into stone. Otherwise, I may lose my sanctity. "When Madan Singh and Korawa Ganapat went to the tank and when Madan Singh was looking around Korawa Ganapat applied the Mantras on him and he turned into stone, just in the same position in which he was sitting.

Korawa Ganapat then returned home and told his mother to go to their own village. His mother reminded him about his father and other persons, who had been turned into stone by Madan Singh. She told him to restore their life. He did the same and all of them got up uttering 'Ram-Ram'. Saawat Ahira met his wife and son.

Saawat Ahira returned home with them. His mother felt happy and repented for her folly. Saawat Ahira began to live in his house and assigned the work of 'daihan' to another Ahira.
The people knew about the virtue of Korawa Ganapat and they praised him for his valour.

After a couple of years, Korawa Ganapat went to Kaurumagar and restored Madan Singh to life. He left him in Garh Haradi, and they began to live happily.
V

Manjhila-Muraha

In the proximity of Vijaynagar, Parasu Ahira had his daihan. Manjhila-Muraha were assigned the charge of grazing the calves. Parasu used to go into the forest to graze the cows and buffaloes. His father's name was Vijay Singh Ahir, and they were three brothers.

One day, Manjhila-Muraha were engaged in playing 'danda-pacharanga' and so they could not keep watch on the calves. It was dusk. All the cattle came back to the daihan, and the calves drank the milk of their mothers. When Parasu reached the daihan, he saw the calves free, which frayed his temper. Manjhila-Muraha reached the daihan and were thrashed badly by their elder brother Parasu. Both of them fell down on the ground. Parasu went to his house. He did not tell anything to others and took rest in the noon.

His wife went to the daihan for some work. She saw her brothers-in-law weeping loudly there. She loved them and asked the cause of their weeping, and who had beaten them? Both of them told her the whole fact and showed her the marks of whipping by a strip of plant. Knowing the facts, she also became enraged and rebuked them for their fault. Then she returned home.

In the evening both the brothers went to their house. They were not served food and when they asked for water, they did not also get it. They lay down in the hut, thirsty and hungry. At dawn they started towards the tank and wept sitting there. When the wife of a Baniya saw the boys weeping while going to the tank to bring water, she felt pity for them,
and asked them what had happened? They told her about the incident. She felt sympathy for them and brought some sweets from her house and gave them to eat. They ate the sweets, drank water and walked towards the jungle. They spent the night in the jungle.

Piwaru Thbethhwar whose daihan was at Ratmanagar used to come there to graze his cattle. He had eight-hundred Adseriya, and nine hundred Mouvvars. He had two daughters, Kumaitin and Suwaitin.

When Manjhila-Muraha reached the daihan, the cattle surrounded them from all sides. The graziers of Piwaru went there and asked about their whereabouts. They told them about the whole incident, which moved Piwaru and he became kindly to them. He took the boys with him and ordered his servant to go to the daihan. He gave them good food to eat and told his wife that he would wed his daughters with them. He sent the boys to the lari and assigned them its charge. He advised them to eat milk, curd and ghee and to protect the cattle. He ordered his Adseriya and Mouvvars to protect them.

After some days, the servants began to pester them. Piwaru thought, everything was well there, and did not visit the lari for a month. They could not flee away and when Piwaru came there, he found them lean and thin and gloomy. He became angry and discharged all the servants for their neglect. The servants went to Bandho Garh. Manjhila-Muraha began to live there happily and peacefully thereafter.

There was no need of graziers. Manjhila began to
Adasariya and Mouvvar were waiting for the time to take revenge for their insult. One day Manjhila came to the stream flowing near the hill, where the grass were long and green. He milked the Chaudi buffalo and applied it on his hair. He then put off his clothes and went to take bath. When he was bathing, the Mouvvars caught his hair from behind, and tied him on the buffalo-back. At that time, he was 14 years old. They drove all the cattle to Bandho Garh and presented them to the king, and told about their past history. The king appointed a man to watch on the cattle and permitted them to live in his realm.

Piwaru was living in his own country. His elder daughter Kumaintin went to the daihan with food. She reached there at night. She found the place very solitary and Muraha weeping for his loneliness. Kumaintin consoled him and returned back to home. She told about the happening to his father. He became angry at this, and beat the big country-drum. All the people assembled there. They were informed about the incident. All of them took the weapons and went in search of Manjhila. They enquired all around, but could not know his whereabouts. They returned back and took rest.

Kumaintin disguised herself as a man and went to search for Manjhila. She reached the Bahara, where she found a 'pisai', which was worn by Manjhila. It gave her indication of the location where he might stay. Then she went to Bandhogarh. There was a Telin old lady in the corner of the village, who was pressing oil by harnessing the same
oxen, which belonged to his father's herd. She recognised them, and assumed the presence of Manjhila there. Manjhila was also living in the same hut. She asked for fire from the old lady. The old lady asked about her coming to that place. Then she told about the oxen that were brought by the Adaseriya and Mouvvera from Vijaynagar. She further told that all the cattle were in the possession of the King, and she herself was pressing oil for the King. Kumaitin asked her for the night's stay and was permitted to live for a night with Manjhila, the gosier.

When Manjhila returned back after grazing the cattle in the evening, he was invited by Kumaitin to eat his early supper, because she had cooked for both. So Manjhila who was going to the stream to bring water, stopped and asked about his new friend, but was introduced wrongly. They took their meals and slept together. Kumaitin introduced herself and reminded him about his younger brother. Manjhila began to weep but he was told by her to stop crying, as otherwise, the old lady would know about the facts. Manjhila told her to adopt the means which he had in his mind. He brought some 'kalihari and Kochilajari' (indigenous medicines) from the jungle and gave these to her to extract the essence, which he planned to mix up with the liquor to be used at the festival of Diwali. He told her to call all the people at the daihan, where he would propitiate the god.

The day came, and all the Ahiras went to the daihan. They began to drink wine and soon they were wholly intoxicated. All the cattle were present there. They were applied oil and 'geru' on their horns. He worshipped his own deity and requested to free him from slavery. All the Ahiras were lying senseless due to intoxication. When he remembered his deity,
the cattle started to walk towards Ratnagarh. They followed them and nobody was there to stop them. When the oxen harnessed to the 'ghani' heard the sound of the bell of Chandi buffalo, they broke the rope and ran to them. The deity of Ratnagarh had possessed them, so they proceeded towards Ratnagarh. In the morning, they reached the daihan. Manjhila hugged Muraha and tears burnt in their eyes. Kumaitin went to her house and sent food for them by her servant.

All the people of Ratnagarh came there. Piwaru Thethhwar also went there. He proclaimed before them that he would marry his daughters with Manjhila and Muraha. The marriage were solemnised there, and all the properties were given to them to look after.

Thereafter, Manjhila-Muraha visited Vijaynagar to see their elder brother. He was in miseries and was leading a poverty-stricken life. He had sold his cattle and by selling wood-sticks, was passing his days in hardship. Manjhila-Muraha brought him to Ratnagarh and lived happily.
VI

Bijala

There was a city named Chandrapur where twelve brothers of a Rajput family were residing. Bijala was the only sister of them. Everyone of them was engaged in different fields of activity. They had a piece of land in Baharanar for cultivation. They were not able to fill up the channel of water in the embankment of the tank which irrigated the land. When they mended it at night, they found water was flowing through it in the morning. Then the village priest saw in the dream that God Baharanar wanted a human sacrifice, by which the flow of water will be stopped. The twelve brothers pondered over it, and called a meeting of the village-folk to decide what should be done. Nobody was ready to sacrifice himself. Then it was proposed to sacrifice Bijala's husband, who was living in their home as 'gharjiya'. In the morning it was announced that people would have to come and work for covering up the passage of water. They prepared unburnt bricks for filling up the channel.

One of the brothers went to see the tank with his 'gharjiya'. All the villagers were sitting there. When they asked why they are not filling up the passage, they replied that they were waiting for them, because they knew better to construct the base. Both of them then got down to the base of the channel and began to lay bricks there. After sometimes the brother of Bijala came up, and the people sitting there were told to throw all the bricks on the 'gharjiya' quickly. Thus the husband of Bijala died there and the people returned to their homes.

Bijala waited for her husband for lunch, but he did not
come. When she asked his brothers, they did not tell her a single word. Even she did not take her food. She waited for the early supper, but again she was disappointed, as her husband did not come. She could not know about her husband and slept hungry. She dreamt at night that her husband had been sacrificed to 'Baharanar' and her brothers and the village-folk had cheated her.

At midnight, she got up and went to 'Baharanar'. She made seven rounds of the tank and bade the tank to put out her husband from the ditch. The 'Bahara' (tank) threw out her husband. She constructed a pyre of sandal wood and burnt herself with her husband, but she cursed the village people and her brothers that they would have great misfortune, if they did not worship Satti-Devi. She advised them to do 'Shvet-pooja'.

So the Raunts worship Satti Devi and offer khirypuri and coconut during the festival of Harali.
Dudmat was a 'Sati' woman who was married in her early age of puberty. She had a younger brother who was bachelor. When she became 18 years old, her father-in-law sent a message to her father for celebrating the second marriage of her. But her father decided to marry his son and to arrange the second marriage of his daughter simultaneously. The husband of Dudmat wrote a letter to them to the effect that a relation of the King had come to his house and proposed to marry his daughter with Dudmat's brother. So he requested to send him to Hansamagar. Dudmat knew the facts by the power of her sanctity and disguised herself as her brother and went to his husband's place. There she lived for a month. During that period, her husband tried to kill her, but it was in vain. She wrote a letter and pasted that on the main door and left the house. It was written in that letter that "I was Dudmat and saw your mean mentality. Forget me and repent for your misdeeds".

When the Minister came to know about the letter, he informed the King of Dudmat's audacity. He rushed with his army to catch and punish Dudmat. On the way there ran a river named Dudhara. While she fled, her mare crossed the river by a single jump, and she reached the other side safely. Then she prayed to the river to change its course, and flow sideways, so that the soldiers of the King could not cross it. The river did accordingly, and the King's army did not dare to cross it seeing its turbulence. They had to retreat to save them from drowning.

Dudmat told about this incident to her father and did
not go to her husband's place. Due to her sanctity, the Kauts sing the songs in her praise, during wedding celebrations.
Kawalpat was the sister of Parimal. Her father donated five karingas to a Brahman. When they increased in number, he made a daihan and employed a grasier. He employed successively four graziers, and all of them died within a short time. The Brahman could not control the cattle, so he told Parimal to take back the karingas. Parimal was annoyed to take them back, because they were fierce and were veritable signs of misfortune. A grasier named Sukhara flattered him to take back the karingas and promised to graze them. So parimal took them back. The karingas were habituated to eat the black-earth, and to dip into the water of the pond to cool themselves. But Sukhara Raut could not control them, and being attacked one day, he died.

Kawalpat told his brother to return those karingas to the Brahman, because those were the headache for them. Parimal went to the Brahman and requested him to take them back, but the Brahman instead of doing so, consulted the almanac and told that only he was able to control them. Then Kawalpat and Parimal began to live in the daihan to graze them.

Sometime after a Raut from another country came there, and asked the hand of Kawalpat for his son. Kawalpat was married to him, but she was living with her brother. One day, the karingas did not come out from the pond, so she told his brother to tie them with pegs, and then she went to bring them. The pond (dahara) swallowed her up and the karingas returned back to the daihan in the evening.

They made a thorough search for Kawalpat, but could not find her. When the conjugal relatives of Kawalpat, who
had come there to investigate about her missing were searching about, her husband saw an alluring flower in the pond. He plucked it up and kept it in a big basket, which became heavy to the extent of her original weight. Two persons lifted that basket and proceeded towards their country.

They reached their home. Kavalpat used to get up at dawn to clean the house, and was also anointed oil to her husband at night, when he used to sleep. Other members of the family were astonished to see these strange occurrences, and the wives of his brothers taunted him about the massage, which was clearly visible from the oily body of their brother-in-law. One day they tried to detect the miracle. They saw that Kavalpat came out of the big basket and served her husband. Then she cleaned the cooking utensils, broomed the house and went inside the basket.

The family members consulted the priest and performed a 'hom' ceremony. The flower then transformed into Kavalpat again, and ever since they lived happily.
There was a Raut named Jhulan Singh. He used to go to a forest to graze his cattle. There was a pond on the way to the forest, where lotus flowers bloomed abundantly. The tank was surrounded by a row of trees, and a hedge of bamboo was standing beside it. A paretin was living there. Jhulan Singh used to return everyday in the evening, playing his flute, and the cattle while returning, drank the water of that pond.

One day while he was returning after grazing the cattle, he saw a beautiful damsel bathing in the pond. He was fascinated by her beauty and thought to make a joke on her. He took away all the clothes and ornaments put off on the bank by the paretin, and hid them in a secret place, keeping inside a khumari (bamboo hat). Then he started to play his flute. The paretin came to know about the presence of a man by the tune of the flute, and being naked, felt ashamed to come on the bank. At last she came out of the water and began to search her clothes. But she could not find them. She followed him and asked for return of her clothes, staying behind a hedge. She followed him, and Jhulan Singh did not mind her, and came back to his house, because he knew that she was a paretin.

Every day, the paretin used to go to his house and was serving and sleeping with him. When the house members marked the presence of a damsel with him, they began to joke with him. He also felt so.

One day he lay on his cot and pretended to be asleep.
The maretin came there and slept with him. He caught her and asked why she came there. She told about the facts, and assumed her real appearance (Due to this, a set of the Rauts identify themselves with 'Bhoot' Clan in the Korbə-Kothari region). She gave birth to two male and three female children.

When they fixed the marriage of their girls, the wedding party came to their house. The Rauts were playing the 'bas', while a Raut was singing the following couplet:—

"Dhan boya anjaniya sur Samadhin nachai majhaniya" (We have sowed the 'anjaniya' variety of rice and the Samadhin (the mother of the bride) would dance at noon.

The maretin told him to repeat the couplet. Then she asked Jhulan Singh to return her clothes and wished to dance. He was annoyed at this, but at last gave her the clothes.

She wore the clothes and began to dance with the rhythm of the 'bas'. Then she requested her husband to play his flute and danced very splendidly. All the people highly appreciated her performance, but suddenly she disappeared, because she had, by this ruse, got back her original clothes. She cast off the 'pret' life and went to heaven.
APPENDIX - B

Doha (Couplets) with their English renderings

Rauts sing the Dohas at the time of Raut-nach, and during the Diwali Festival in the month of October. Some of the selected couplets with their English rendering, are quoted below:

1. "Kaun desh le tai utare bhera, char dheti dui seeng ho Dui ma palai dagar padawa, dui ma palai Aheer ho."

In this couplet they describe the qualities of the cow, how she is useful and takes care of both her calves and the Ahira (Raut). Here it is said, "Cow! from where you have come down here, and you possess four teats and two horns. By two teats, you bring up the calf, and by the rest two the Aheers."

2. "Devata-devata kahai ho, devata bamar mol ho Devata saharay Chanda-Suraj la, Chahuteer barai anjore ho."

This couplet describes the greatness of the Moon and the Sun. They give light to the world. Here it is said, "God! God! I told, but they are too dear. I praise the gods Moon and Sun, who send a flood of light in all directions."

3. "Banya sonawa re, na jaye, na motiya mele dea Ahi samay ha kai din rahahi, ainhth ko regai sawar."

(There is gold in the left, but it cannot be planted. Pearls will not fructify on the boughs. This (favourable) time will remain for how many days, the rustic fellows walk with pride and show).

4. "Ram-Ram bhajate raho, man me rakho dheer Karaj wahi sidharihai, kripa sindhu Baghuveen".
(Remember the name of Lord Ram and keep patience in the heart. He would fulfil the desire, who is the ocean of kindness, and named Raghuveer.)

5. "Marana wala mar gaya, rone wala sawar
Okar jhopadi oche banchi, sadar lage bazaar."

((The man) who was to die, died. (The man) who cries for him is a rustic. His hut is prepared in the heaven and bazaar is set up on the main street).

6. "Bara khandi ke bagari re, nau bokara ke maas
Jela khaay beta Bhima, Kula ma pochhai hath."

(Twelve khandis of mixed rice and meat of nine goats are eaten by the man named Bhima, who wipes his hand on his thigh).

7. "Asge ke gaiya re paani piyai, paschhe ke checkhala khayho
Nan-nan daag81" be.ohha:ru, paani bina rariyay ho."

(The cow at the front drinks the water, of the back eats the mud, and the little calves cry for water).

8. "Kari-kari kahe karinga, kari.Bhadon ke raat ho
Jogani ho ke khojon bhara, tola din bhetou na raat ho."

(The buffaloes are black and the night of the month of Bhadon is also black. I am making a search for you. O, karinga! I could not find you in the day, or in the night.)

9. "Manchat koodat ayan ho, pan-supari kaur ho,
Tum baithho ranga-mahalo me, Ram-Ram le more ho."

(We have come here jumping to and fro, and we have eaten betel leaves and areca-nut. They say to their masters,
10. "Parasa baakh ke suhai, au gathh pare herrya
Char maheena charay bhera, lapat lage Gorraiyya."
(Shuhai is made up of Parasa-bark and the knot is
tied as the fruit of Harra. I grazed the buffalo for four
months and Gorraiyya (Godraiyya - the deity of cattle-shed),
you killed that).

11. "Janam liye tai Ahira ghar, mai lehe Dewari ke naam ho
Aage janam ma dhokha khaabe, tor mub ma parahi lagam ho".
(You have got birth in an Ahira's home, and you are
not recalling the name of Diwali. You will get treachery
in the next life, and the bridle will be put in your mouth).

12. "Jaise tai liye-diye, sur waise jhonke aasheesh ho
Anna-dhan ma ghar-bharai, jug-jiyo lakh barees ho."
(Now you have taken and given, so you will get the
blessings. Your house will be filled up with grains and
wealth, and you will live a life of a lac years.)

............
APPENDIX - C

Villages connected by kinship and marital ties

The investigator has tried here to locate the regions of spread and settlement of different sections of Rauts, by tracing out the villages connected by marital, kinship and social ties. The villages which have been chosen for the study are the central villages, and are related with other villages of the same region. These are as follows:

(1) Athboriya (Tekari):
Tekari, Jhuna, Lamata, Sargaon, Khaira, Ghunthiya, Ninchhapur, Hathkera, Monhatta, Mera (Baithalpur), Belha, Sewati, Malar, Mandera, Semariya, Binour, Kari, Pakariya, Binaika, Jaitpuri, Jaitpur, Paidhar, Konar, Sosary, Mulmula, Jhalmala, Narayara, Kosa, Jawara, Bhaluni, Ghansoon, Ihrri, Mudpar, Makari, Rasota, Kodabhat, Khokhari, Rewapur, Rahond, Hardi, Ringani, Boida, Pundi, Bundela, Bar Hadaspur, Padariya, Bhugaon, Meu, Chauri, Panagarh, Chandipara, Bhainso, Benahil, Akaltara, Bargawa, Kailanpur, Muralidih, Amora, Daihan, Thathari, Talawa, Shakti, Kerahashakar, Chouha, Themapar, Bakarkuda, Donghiya, Okbar.

(2) Bandaluya (Piparda):
Piparda, Sasker, Darra, Raak, Dewari, Gataura, Khaira, Paraghat, Kota, Pundi (Nargoda), Lagara.

(3) Bhorathiya (Panduka):
Panduka, Raweli, Lohrasing, Phuljhar, Ranipartawa, Mahpur, Chura, Kopara, Sankara, Parkandha, Balana, Beloura, Nasada, Amalidihi.
(4) Darhoal (Parasada):

Pounsara, Lakhram, Parasada, Singhari, Semara, Dewari, Bharari, Madanpur, Bharahidih, Ratanpur, Mohatarai, Danganiya, Panghi, Chorbhatti, Fatheriya, Monoh, Chanduli, Lachhanpur, Bhatari, Padampur, Barela.

(5) Deshaha (Khisora):


(6) Jheria (Baloda):

Navapur, Rampur, Bachhond, Charpara, Dhella, Padariya,
Changori, Kharhada, Bhadesar (Jairamnagar), Jairamnagar,
Khaira, Paraghat, Kosambih, Tirri, Ridda, Masturi, Nothidih,
Bilaspur, Arjuni, Karumahu, Karahidih, Kari (Daihan), Bhelai,
Haradi, Dongri, Khisora, Agarkhar, Baksara, Pantora, Kanaki,
Mada, Patadi, Baigapali, Kudhnmaal, Birada, Durga, Korba,
Soomatari, Burhiyapali, Kachora, Tilkah, Geetari, Balpur,
Hohara, Jorve (Sukali-Tirri), Chutiya (Munun), Gawara,
Kamgarhi, Kutara, Bhumna, Kachanda, Kurada, (Champa), Sankreli,
Jorve, Burhana, Baksara, Korbi (Dhatura), Moorharpur,
Chhindpur, Darri, Matikurha, Goomiya, Gobarha, Bhelphahari,
Moodapur (Headaspur), Hadaspur, Haradibasaar, Joraha, Renki,
Reldabari, Ootarda, Budgahan, Haradipara, Katara, Junmadih,
Basaha, Mahisarah, Neerati, Phutahamunda, Tilaihapara, Nurali,
Sonthi, Chhindpani, Hadanmudinaak, Godmava, Bhadrapara,
Barbhata, Baltara, Sarwandesori, Mungadih, Ratanpur, Jaali,
Nagpura, Parsada, Mandhua, Degaon, Kapana, Mouhadin, Banari,
Sandail (Kanaki), Kanaki (Pantora), Amalibhata, (Baksara),
Bhanwar.

(7) Kangujia (Baloda):

Baloda, Bhelai, Korbi, Junmadih, Jawalpur, Jarve,
Seoni, Naula, Janjgir, Buchiharadi, Barbaspur, Emainstara,
Kapan, Borsara, Hattitakara, Parasad, Mudpar, Barpali,
Kanhaiband, Banari, Lila, Taga, Putpura, Pouna, Katoud,
Godhana, Thakuriya, Mahand, Azora, Nawapara, Khokhara,
Saragbundiya, Risada, Shakti, Raigarh, Sarangarih, Amgaon,
Zutela, Charouda, Sokval, Khartar, Akaltara, Karumahu, Tand
(Arjuni), Masturi, Gatoura, Lintara, Karr, Natiyari, Fangi,
Seepat, Pondi, Ratanpur, Kirari, (Masturi), Kirari (Akaltara),
Bilaspur, Baki, Mongra, Chakabuda, Chutiya (Khokhara).

(8) Kavarsa (Katakidabari):

Katakidabari, Katara, Baloda, Ondikachhar, Nawapara,
Haradipara, Malgaon, Suamodi, Rateeja, Noonbeera, Dhourabhata,
Rangole, Tutubhouna, Banmandha, Chatpar, Kurupara, Kanjipani, Cheetaghatari, Nagoi, Mahora, Baratarai, Bisipara, Dongratari, Amalibhanna, Bhawar, Karra, Binjhara, Judali, Tanakhar, Jognara, Pondi, Sarmokha, Nimankasar, Naghot, Ridda, Ridi, Barridih, Kharharkuda, Garh (Champakorba), Shuklakhar, Bhijanar, Chakabuda, Budeli, Jenjara, Mudabhata, Salora, Jhangaon, Sonmurha, Barelimuda, Cherhotti, Kungari, Dumarmuda.

(9) Kosariya (Panduka):
    Panduka, Nagarcoil, Singpur, Nagari, Sihawa, Belar,
    Bhotahi, Saakara, Risacon, Pharsiya, Birguri, Sonamangar,
    Mainpur, Parsuli, Nagarbuda, Madanpur, Lohari, Singhola,
    Baharabuda, Loharlari, Manjarkatta, Maroda, Bencura, Kajamsura,
    Khadiyar Road, Kanker-Dastar.

(10) Magadh (Suragipali):
    Suragipali, Chhote Pateni, Chimarkel, Katpali, Lamakasa,
    Okori, Parasapali, Salajheriya, Burol, Asapali, Kewatapali,
    Hadapathara, Kodaribahara, Dorhkashhar, Salappani, Binchhava,
    Potapara, Sirako, Kadikul, Paraskul, Jamadi, Khursipar,
    Jadabharan, Bagardaraha, Lalimati, Katengtarei, Saraipali,
    Basana, Phuljhar, Sarangarh, Sariya, Bilaigari, Bhatgaon,
    Baloda basar, Mahasamund.

(11) Menav (Purnea):
    Purnea, Kadar, Beltukari, Gatawa, Chhuatapali, Nawapara,
    Khisora, Poonch, Navgawan, Kolihadewari, Leombhata, Bagdabari,
    Bakemadhi, Chhuinapara, Dholpur, Patharri, Kuli, Oni, Khamiya,
    Naadi, Bitakula, Paigawan, Harduli, Rampur, Lotapanpara,
    Kugada, Surtan-mar, Piparda, Fatariya, Pondi, Bargawan, Kapan,
    Parasahi, Pali, Poonch, Piparaner, Chandaniya, Karagi Road,
    Pandra Road, Kanka, Reva (Badaroudi), Daigavan, Lapata,
    Negoura, Chhochari, Burjhorsaka.
(12) **Thathhwar (Mahimarh):**


.............
Mahakulis claim that their ancestor was King Nanda. Sri Krishna took birth in Devaki's womb and he was brought up by Nanda. So, taking birth in the Yadu family, they are Yaduvanshies, and being brought up in the Nanda's family, they relate themselves with Nanda, and belong to Nandavanshi division too.

Origin:

In Harivans Purana (II Part, 30th page), it has been written that Mathura, which is situated in Uttar Pradesh, was near Gopenagar. Innumerable Gopes were living there. Nanda was the King and Yashoda was the Queen. Nine-lakhs Gopes were his subjects, and were called 'Gopal'. The cows were in greater number and at night they used to surround the Gopenagar. The Purana is written in Uriya language, and it has been written that one-thousand cows make a 'Gual' (Gual keeps one-thousand cows in his own possession), and ten Guals make a 'Jhankya'; ten Jhankyas make a 'Palla'; ten Billas make a 'Jhoi', ten Jhois make a 'Mahajhoi', and ten Mahajhois make a 'Khud'. Ten Khuda make a 'Mahakhud', and King Nanda was a Mahakhud, possessing cows in the same multiple, i.e. 1,00,00,00,000 (Ten billions). Due to this, Nanda was named Nanda-Mahakhud. Perhaps, this term 'Mahakhud' was modified later by the name 'Mahakul' for those people who settled in the Udaipur and Jashpur tracts of Raigarh district. The period of their settlement seems to be 1500 A.D. Firstly they were cattle-herders and gradually after a long time, they started cultivation.
They settled in Orissa and also learnt the regional language. When the kings of the Oriya country desired to marry the daughters of the Mahakul Rauts, they resented it and migrated towards Jashpur State. Their spread is marked in Sundargarh, Ganjam and Dhenkanal area, and very thinly in Raigarh and Sarguja districts.

About a hundred years ago, Mahakuls were cattle-herders and they grazed cattle of their own and others too. Many families had many herds of cattle at different places, where the grassiers were employed to tend them. They were living by making huts in the villages and were rearing cattle. They had prepared 'bathan' (lari-fenced area to keep cattle) in the jungles. The places were being changed in different seasons, and the selection of the places were based on the availability of grass. In the summer they prepared their 'bathans' at places near water-sources, and in the rainy and winter seasons, at the places of grass, where the cattle could be well-fed.

When they were living in the jungles, the transaction of other commodities for food was in vogue. By bartering milk, whey and ghee, they got rice and cereals from the other ethnic groups, who cultivated land.

The village chosen for study is Charjiyabathan, Oraons are greater in number (125 families), and Mahakuls hold the third position and during the second decade of the early Twentieth Century, Balbhadra Khutiya was a leading man of this caste. He was the Gautiya of that village. The Mahakuls were dominating there, due to their good social status. When the post of Gautiya was terminated around 1950, the new post of Patel was established in 1951. Ratho Ram Yadav, Kuraso Ram Yadav and a Oraon candidate contested for this post. Ratho Ram
Yadav was declared the Patel of the village on 24th September, 1951, having won the election. In this way, the Mahakuls have got the leading role in the village politics, as well as, in the social activities of the village.

**Village:**

Gharjiyabathan (1700) is situated in the Dharmjaigarh tashil of Raigarh district, on the way to Jashpurnagar in the north, 4 miles away from Pakargaon. It is surrounded by Chandarpur and Soorajgarh in east, Makkapur in west, Kharkata in north and Raghunathpur and Mudapara in south.

**Establishment of the village:**

In its early period, the village was surrounded by forests and the dwellings of Mahakul Rauts were scattered. There is a myth that Keshabo was an orphan boy, who was brought up by the Mahakuls. When he grew older, he began to help in domestic activities of the family. Then the family members thought to bring him into the caste-fold, as he served them well. He was married with a Mahakul girl. Soon he was engaged in his family life and began to earn his livelihood in the village, where he married. He helped his father-in-law in family tasks and lived there as 'Gharjiya'. 'Gharjiya' is the term used for a male spouse, if he lives with his wife's parents in her house.

Keshabo who was the servant became 'Gharjiya' of the same family. At that time they were much devoted to cattle-rearing, because of the late introduction of agriculture in their caste. The place where the cattle are tethered is known as 'bathan' in the local language and Keshabo was engaged in it. So the name 'Gharjiyabathan' was kept after him, for this village.
Keshabo also began to work as grazier. At that time, Basu Mahakul was the Gautiya of that village, and he was possessing a big herd of cattle. All the Mahakuls were employed to serve him. Keshabo was also working there. It was his duty to graze the cattle, to tether them with pegs, and to live there to take care of them.

**Village composition:**

Garjiyabathan is a multi-caste village, and the following number of families of different ethnic groups live there: Mahakul (44), Jheria (7), Magadha (3), Nagvanshi (90), Oraon (125), Kanwar (20), Teli (1), Thoria Sahu (1), Gond (3), Ganda (4), Panika (1), Satlohora (4), Lohar (2), Dhobi (1), Nai (1), and Mussalman (2).

**Table - 1**

<table>
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<th>Sl. No.</th>
<th>Name of the ethnic groups</th>
<th>No. of families</th>
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<td>1.</td>
<td>Mahakul</td>
<td>44</td>
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<td>2.</td>
<td>Jheria</td>
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<td>3.</td>
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<td>8.</td>
<td>Thoria Sahu</td>
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<td>15.</td>
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<tr>
<td>16.</td>
<td>Mussalman</td>
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</table>
settled and hamlets are situated at a distance from each other. The village is traversed by a stream and a river. The river flows between the Sorawapara and Belghati, and Gautiyapara and Dhanupara are divided by a stream.

Paras are inhabited by many castes people and they are related with Gautiya para in day-to-day life. The social activities are mainly performed under the guidance of the Mahakula of the Gautiya para.

**Social organisation:**

The Mahakul caste is divided into 13 sub-castes. They are equal in status, and some of them are further divided into sections. These sub-castes are as follows:

1. **Apat**: This is the largest sub-caste in number. Another section of this group is Gamreeya - Apat and they are exogamous in nature. Their clan is Nagashwar.

2. **Ghana**: This sub-caste holds the second position in its numerical strength. Their clan is Keshavan.

3. **Raut**: Their clan-name is Bachchhar. They are exogamous.

4. **Baraek**: This is an endogamous group. Their clan is Parashwar. It is divided into three sections - Bena baraek, Mudnibaraek and Nathankata baraek. They are endogamous in nature. But marriages within the sub-castes are prevalent.

5. **Mahakud**: Their clan is Keshvan. Jamdariya-Mahakul is another section of this group. They can inter-marry.

6. **Kataarheeya (Behra)**: It is divided mainly into two
sections, Katgarheeya-Behra and Kakarkata-Behra. Their clan name is Vashishth. They can inter-marry.

7. Khutiya: It is divided into two sections—Bagha-Khutiya and Muriya-Khutiya. Their clan is Sadratdwaj. They can inter-marry.

8. Pali: They claim their clan to be Nageshwar. They can marry in other sub-castes of the same clan.

9. Bachuwa: Their clan is Kachchhan (tortoise). They are exogamous.

10. Aarak: Their clan is Atriya. They are exogamous.

11. Khamanesya, and 12. Sarpatesya: Their clan is Nageshwar. They can inter-marry and can also marry the persons of other sub-castes.

13. Girahi: Their clan is Gurs. They are exogamous.

Those sub-castes which are further divided into sections are endogamous, e.g. Barak, Mahakud, Katgarheeya and Khutiya. Aapati is an exogamous sub-caste. There is no stratification among these sub-castes and all are equal in status.

Few generations ago, the Mahakuls were fully engaged in cattle-rearing and the base of their economy was cattle. Gradually, due to deforestation, they began to cultivate the land and settled down permanently. Their interest in agriculture increased further, and it is now an important avocation of their life. Cattle-rearing became the secondary occupation.

Fifty years ago, when there were no educated persons in the caste, all the people assumed their clan to be Nageshwar. Soon after, the educated persons raised the controversy of their
Palai, Khamaneeya and Sarpateeya sub-castes have no clear idea of their clans and they claim to belong to Nageshwar clan.

The institution of the family is intact in this caste, and the number of joint-families is very less among them. Breaking of the joint family takes place due to increase of family members, and partition among the brothers causes division of the property. When the young sons get married, they establish their own family and begin to take exclusive interest in the maintenance of their own procreated family. Conflicts further create controversial situations in the peaceful administration of the joint family, where the older members of the family take care for the welfare of the family and lead the family in domestic and social activities.

Mahakuls are monogamous. It is a patrilocal and patrilineal society. Among them, marriage is an institution which brings a number of villages together, and they participate jointly in the ritual performances and other functions of the caste. Child-marriage is given much importance in the Mahakuls. They think, child-marriage to be a pious act. In the old times, if any girl was not married and had reached her youth, she was used to be hanged on a tree in the jungle, because they believed that the ancestors would not accept oblation from her.

Life cycle:

Conception is a biological factor, and it takes place by cohabitation of the wife and husband. God is thought to be the Supreme Authority for every event, and He is regarded to be the Fruit-giver. If there is any obstruction in the way
of conception, they call the Gunia and examine the spouses. That is a hilly forest area, so the belief concerning malevolent spirits is much dominating in their lives.

At the time of first monthly course, the girls hide themselves in the corner of the house, and do not face their father or brothers. They do not come before them. After the completion of the course, she is bathed and dressed in a new cloth. On that day, a simple feast is arranged, but for the boys, no ceremony is performed.

Pregnancy is marked by the stoppage of the menses. Morning sickness, fits, hunger and weakness affect in different periods of pregnancy. Birth takes place in a separate room of the house. Chhatti (Oothhiyari) is celebrated on the 6th day after birth. The mother and the child are bathed and then admitted into the house. The washerman washes the clothes and barber shaves the beard of the family members to terminate pollution. In this way, purificatory rite takes place. On the 21st day, the Naming ceremony (Akaiseeya) takes place. The mother does not touch water and enter the kitchen up to 21 days. 'Hom' ceremony is also performed. On the 22nd day, she is thought to be pure. Annaprasan (Nawakhima) is celebrated when the child becomes one year old, and his teeth come out. Near-relatives are invited and milk-rice is prepared to feed the child.

Marriage:

Child marriage is a much preferred form of marriage in this caste.

At the time of marriage, the boy's party invites the girl's party to see their house. They see the house, and
note the other important traditions of the family, so that, they may train up their daughter in the same line of culture. They are presented new clothes. In the meeting of Pakargaon, the number of clothes of for such presentation was fixed at three only.

The marriages take place within the age of 5 to 13 years. The girls always happen to be younger than the boys. The age of marriage of the girls was decided to be 9 to 11 years in the meeting of Pakargaon. The dates of marriage are fixed with the consent of the priest and it is done generally in the months of Aghan, Fus, Falgun and Chait, Baisakh and Jethh.

The selection of the spouses is done at the age of 2-3 years with the consent of the priest. After the selection of the bride, exchange of gifts take place between both the parties. Clothes, sweets, coconut, etc. are given on different occasions of fairs and festivals, by each other. If any party stops the sending of 'Tihari' (gifts), it is presumed that the party wishes to break the relation. All these matters are related with the parents of the spouses, because the spouses generally happen to be of minor age at the time of marriage. Today, this custom has been abandoned. In the Mahasabha of Pakargaon, held in 1968, this custom was thought to be wrong, and ultimately discarded.

On the first day of marriage, a shade of leaves is erected over the courtyard and doorway of the house. The bride and the bride-groom are anointed with turmeric and oil. Women dance beneath the shade. The turmeric is brought by the invited persons. This continues for two days. Before starting for the wedding, 'pinda' is offered by the bridegroom
and works with them.

The Mahakuls believe that persons committing suicide or dying by accident are transformed into malevolent spirits. The person who dies unnatural death is cremated. Small children are buried. The man who is in death-bed, is given water to drink and he touches the tail of the cow, so that he may get salvation after death.

Political Development:

Ganjhu was a dynamic personality among them. He was controlling the society. He was living at Gharjiyabathan, and owned the whole cultivating lands of the village. He was also the Gauṭiya of the village Ludes, 10 miles away from Gharjiyabathan. He was esteemed in the caste and people quailed before him. Those persons who grased his cattle were bestowed a part of the land for cultivation and, in this way, they were attached with Ganjhu.

In 1924, Puna Ram purchased the village Gharjiyabathan from the King Chandra Chud Prasad Singh Deo of Dharmjaigarh. The father of Puna Ram Yadav was a cattle-herder and had a bit of land for farming. Puna Ram emphasised on cultivation. Under the leadership of Puna Ram Yadav, the caste began to organise and became a unified group.

At the time of Ganjhu, there was no political awareness in the Mahakul caste. Ganjhu was ruling as a dictator, and nobody opposed him. When Puna Ram purchased the village, the people were freed from the dictatorship of Ganjhu.

Gram Panchayat was introduced in 1960 at Gharjiyabathan. Puna Ram Yadav was unanimously elected as the Sirpanch of
the village. Next time, Kuraso Ram Yadav was elected, and later on they began to oppose each other, and two factions grew up within the caste, and now they are dominating the village politics of Gharjiyabathan. Kuraso Ram Yadav was the President of Block Congress Committee as well as Sirpanch of the village. He was the first man in Mahakul caste, who was in touch of the modern politics.

Political Organisation:

The region of Udaipur Mahakul Society almost covers the Dharmajaigara tahsil. It is not possible to inspect the whole area from one place, so that, organisational units are formed to control the breaches of the caste rules.

Executive Committee is the main organisation of the Mahakuls. It consists of one President, one Vice-President and seven members. The head office of this Committee is at Pakargaon. The members are selected from the different villages. Pakargaon is situated on the roadside and it stands in the midst of the whole region. Members are elected on the basis of their activities and personal worth. This is the supreme organisation and everyone is bound to follow the decisions of this Committee.

Next is the Kendra Panchayat organised among 5-12 villages. Udaipur Mahakul Society is divided into 12 'Kendra Panchayats' - Navagaon, Jamargi, Sasrigaon, Gala Pakargaon, Ludeg, Khajaribab, Gharjiyabathan, Golabuda, Kadamshori, Kadro and Isko. These are organised by the Executive Committee and President and Vice-President are elected for these posts. The Kendra Panchayat deals with the cases of its area, and the cases which could not be decided
upon, are sent to the Executive Committee.

Below this Kendra Panchayat, Community Panchayats are formed and these are constituted of 3-4 villages. The number of Community Panchayats is 35.

All these panchayats were working well in the beginning, but later on they became disorganised due to mutual conflicts, prejudice and indifference on the part of the members.

The decisions taken in the different caste meetings are cited below:

Mahasabha Kachhar (28.3.1975):

This Mahasabha was not only for the Mahakuls of Kachhar, but it was for the whole Udaipur area. The Mahasabha was convened under the presidentship of Vidyadhar Khutiya of the village Ludeg, and Raghunath Gautiya of Pakargon. They emphasised that the caste people should be devoted and they should endeavour to develop their own caste. The following decisions were taken by the Mahasabha:

1. They decided that Pandit Satyawadi will officiate in the religious ceremonies of the caste in the whole Udaipur region.

2. They elected the officials to conduct the caste Mahasabha and they are called 'Beerteesa' in their language. Puna Ram, Hasari Ram, Roopa Ram and Shamo from Lipati, Kadamdodi, Jamjhor and Deldegi were the elected officials, respectively. Puna Ram was the Head Beerteesa and others were assistants. They get a part of the amount of fine imposed on the offenders and culprits.
3. At that time child-marriage was the most frequent form of marriage and every relative was given a cloth, which custom was abandoned in this meeting, and it was enjoined that henceforth only near-relatives should be given much presents.

4. It was further decided that the bridegroom’s party should give Rs. 40/- as bride-price, which is locally termed as 'Mulo'. In case of being unable to pay the amount, he should give any other thing according to his capability.

5. The Mahasabha also decided that if a married woman elopes with another man, the second man would have to pay Rs. 20/- to the deserted man as compensation and Rs. 7/- to her parents.

6. The Mahasabha further directed that those girls who are married in their early age, if become widows or if they are divorced, the man marrying the widow or the divorcee has to pay Rs. 40/- to the caste and Rs. 20/- to her parents.

7. The Mahasabha decided further that if a man divorces his wife, he has to pay Rs. 20/- to her parents and Rs. 60/- to the caste.

8. Again it was decided by the Mahasabha that if a married woman is divorced by her first husband, and sent with and married to another man, the second man has to pay Rs. 60/- to the caste, and in case of child marriage, he has to pay Rs. 27/- to her parents.

9. The Mahasabha also decided that if there is illicit relation between a man and a woman, they can be fined Rs. 5/-
and Rs. 10/- by the caste, respectively.

10. Another important decision of the Mahasabha was that if a girl makes immoral contact with a man of other caste, she would be outcasted.

In this way, so many resolutions were passed to introduce a number of vital reforms in their caste.

Beldagi (21.9.1942):

Vidyadhar Khutiyia (Ludeg) was the President and Ratan Ram Yadav (IIa) was the Vice-President of this Mahasabha. Besides them, there were 13 other officials in the meeting.

An important resolution was passed by the Mahasabha to end the rising factions within the caste.

Other resolutions adopted by the Mahasabha were as follows:

1. They took the decision to stop child marriage, as it involves risk to the life of the young bride.

2. They decided that if the girl and the boy are willing to marry each other, payment of bride-price is not necessary in such case.

3. It was decided that bride-price should not exceed Rs. 40/- At that time, in case of social disputes a large number of caste people used to gather at the Mahasabha. So it was decided to limit the number to 20-25, to avoid a row and facilitate disposal of such disputes.
Pakargaon (17.8.1954):

In this meeting, the resolutions taken in the meeting at Kachhar were amended as follows:

1. Demand of bride-price was condemned to be an unfair act.

2. Payment of dowry shall depend on the capacity of the bride's parents.

3. Divorce was condemned and was said to be against the caste rule.

4. At the time of marriages and second marriage, the persons attending the marriage were usually presented a Dhoti. This was decided to be given only to important persons. The number was fixed to be seven.

5. The woman who has illicit relations with any man of the caste should be severely punished, and if she gives birth to a child, the man has to pay her Rs. 5/- monthly.

6. If a girl of the caste enjoys sexual relations with the man of another caste, she should be outcasted for ever.

Pakargaon (16.2.68 to 18.2.68):

Kuraso Ram Yadav presided over this meeting. It was not only participated by the Udaipur Mahakul Society, but also by the people from Raigarh and Sarguja districts. This was the major meeting of the Mahakuls in comparison to the other caste meetings. Following are the resolutions passed in this meeting:
1. On sixth day 'Chhatti', on twelfth day 'Barahi' and on 21st day Hom-ceremony by the priest and naming ceremony should be celebrated.

2. Three persons should go to see the house of the bridegroom before the marriage.

3. One man from the bridegroom's family and one man from the caste should go to fix the marriage, and they should take help of the priest.

4. (a) Child-marriage was decided to be held within the age limit of 9-11 years only, and grown-up marriage was emphasised.

    (b) In the grown-up marriage, only the bridegroom's party, not exceeding 50, would come to attend the marriage ceremony. Marriage should be held in the bride's house.

5. The custom of exchanging gifts after child-marriage by both the parties was advised to be abandoned.

6. No one should take bride-price and the people found doing so, would be punished.

7. Divorce should be done with the permission of the caste.

8. The woman who is left by her first husband, can marry another man, and she can be accompanied only by five persons, when going to her new husband.

9. A person who marries a woman from other caste would be out-casted, and if he wants to resume his status in the castefold, he has to desert his wife and pay Rs. 100/-.
10. (a) If a married girl becomes pregnant before second marriage in her parent's house, the man who maintains sexual relations with the girl, should pay Rs. 100/- and the father of the girl should pay Rs. 50/- as fine to the caste Mahasabha.

(b) If the boy's party does not take the girl, they would be fined Rs. 400/- and would lose their right on the girl.

(c) If anyone agrees to accept that girl, he would be given that amount.

11. If anyone is found having sexual relations immorally, he will be fined Rs. 100/- and he has to give a community dinner.

12. Those girls who become widow in their childhood, can marry again.

13. Poultry-farming and drinking of liquor were prohibited. Persons breaking the rule would be fined Rs. 30/-. They opposed the non-vegetarian feasts.

14. Those persons who are married, would be cremated. All the persons attending the funeral would take bath and washerman would wash the clothes. On the 10th day, 'dashkaran' should be done. Shaving of the head of the chief mourner and pinda-dan should be done on the bank of the tank or river. On the 11th day, pinda-dan to ancestors should be made, and on the 12th day, a feast should be given to near-relatives.

Fairs and Festivals:

There are so many important festivals celebrated by the
Mahakula. These festivals bring change in their life and the people get a chance to perform the festivals, collectively. Following are the festivals celebrated by them:-

Rathyatra:

This festival is celebrated on the 2nd day of the second fortnight of the month of Aasharh. I observed this festival at Gharjiyabathan. I saw that in different 'paras' this festival is celebrated separately on different days from the 2nd day to 10th day of the month. When they decide to celebrate this festival, they make a publicity through the Kotwar of the village. People assemble there and a small market is set up there.

They prepare a chariot of four wheels and erect a shade over that to keep the idol of Jagannathji (At Belghati, a 'para' of Gharjiyabathan, the photograph of Jagannathji was kept in place of the idol). Before taking it up from the shrine, the priest worships and sits on the chariot. Then they go round the village pulling the chariot. People dance and play the drums and jhanjh. They sing songs in praise of the god. People wear best of their clothes and women visit the places of the festival, in a large number.

People are invited to attend this festival by offering them flowers. The persons who come to this place are given a lota of water to wash their legs. A mark of 'teeka' is made on their forehead, and a flower is hung over the ear on the upper-lobe side. At the time of welcome, they fold their hands and bow down to give them respect. I also observed the Rathyatra of Ludeg, 6 miles away from Pakargaon, where the shops of sweets, vegetables and other fancy stores had been installed to give it the shape of a fair.
Dashahara:

This is known as 'Barhusha' in the Mahakul area and the house where it is celebrated is known as 'Kurathghaura'. There, they make the pictures of pitchers and place over that 'Sup'. A bow is also kept there and its one end is made rough, which is rubbed by a piece of wood of one foot long. The 'Sup' is placed over the pitcher and on that bow is kept. Leg is kept on one side of that bow and they make the friction by the wood-piece, which produces a sound. This act is continued for ten days. For the first eight days, the celebration is held with sublimity, but the rest two days are celebrated with enormous pomp and show. On these two days, a fair is held. Persons of other castes are not allowed to enter the house. On the first day of the dark fortnight, they worship Goddess Durga, and some persons are found to be possessed by the Devi, which is known as 'Bharuhan'. They dance in a subconscious state, and whip themselves continuously. Ninth day is known as 'Jandi', and tenth day as 'Usha'.

On the 9th day, at 12 P.M., they invite the gods and on the 10 day, they are worshipped. In the evening, women go there with rice milk, curd, ghee, flower, bel-patti, awala-patti and incense sticks, etc. They worship the goddess and stay for the whole night there. They keep fast on that day. In the next morning, goats are sacrificed, which number from 15-20 every year, and in this way, the function comes to an end.

Muthkshhora:

It is celebrated in the months of May-June to start the sowing of the new crops, but the dates can differ. The preparations are done from 10-15 days before this festival.
The field selected by the priest is ploughed on the fixed day and he also tells who should initiate this ceremony.

Before this, the houses are cleaned and flour-paste is prepared to make 'chauka'. The person who has to initiate this function of sowing has to get up by 3 a.m. early in the morning, and after taking bath, he goes to plough the field with rice, coconut, earthen lamp, incense-sticks, manure, shovel, etc. Firstly, he worships and thereafter ploughs the land and sows some seeds. He returns back to his house. Bullocks' and their feet are washed with water and he does not sleep after this ceremony. It is the proverb that "If he sleeps, crops will also sleep". On that day, a feast is relished and good preparations are done in the houses.

**Raksha Bandhan:**

This festival is celebrated with great joy among the Mahakule. It starts early in the morning. At many places the land is scraped by the shovel, and a little quantity of salt and Mahuwa are kept there. They take their cattle there and feed them. It is performed in a big area. People stand by at the time of this festival. Servants accompany them. Grasiers are provided with salt. Then the servants go to the forest to bring the boughs of Kendu (Tendu) and fasten them in their fields.

In every house, the sister ties thread on the right wrist of her brother. Priests and beggars are offered rice, pulse, etc. Servants are also given food to eat. Before eating food, they worship the gods and after taking meals, they recite Bhajan, Kirtan, Ramayan, etc.
Nava-Khiya:

This festival is celebrated when the crops ripen. Generally, it is celebrated in the month of October. It is considered right to start eating of new crops on an auspicious day, so that, this festival is celebrated with great enthusiasm. It is known as 'Nava-Khiya' among Mahakuls. The priest consults the almanac and tells about the day.

In this festival, presence of all the members of the family is essential. Relatives are also invited. They wear new clothes on this day, and women prepare various eatable things. People go to their fields and bring a sheave of paddy. Its rice is taken out and mixed with the cooking rice. The rice being cooked is mixed with milk, curd, ghee, sugar, banana, chena, honey, coconut, etc. In this way it is made sumptuous. Thereafter, gods and goddesses are invoked with the ancestors. This ceremony is performed according to the instruction of the priest. Then the members of the family sit to eat the food. In every house, it is not directed by the priest, but in Ratho Ram's house, it is done as per instruction of the priest. He is given a new cloth. The younger members of the family bow down to elders. After taking meals, people assemble at one place of the village and pay regards to elders. At noon, recitation of Bhajan, Kirtan and Ramayan is arranged. In the evening, they invite their friends to a feast, and at night recitation of Bhajan, Kirtan takes place. Servants are granted leave on this day and are given presents in kind.

Katradiyuna:

This festival is celebrated on the 8th day of the second fortnight of the month of Kartika. Children get up
early in the morning and are bathed and dressed up with new
garments. The mark of sandal paste is made on their forehead,
and then they are ritually worshipped. Then they are fed
roti. This festival continues upto late evening.

Diwali :

This festival is celebrated on the last day of the
dark-fortnight of the month of Kartika. Laxmi, the Goddess
of Prosperity, is worshipped on this occasion. Ghee-lamps
are burnt in the cattle-shed and other places of the
religious shrines. The boughs of Jadaar are brought and
kept in the house. It is believed that due to this bough,
the malevolent spirits do not haunt the house to suck human
blood. Children break the crackers and the lamps are
lighted. At night by 9 p.m., the Haats go to dance and dance
in every house, and they get presents, in cash or kind. Some
people indulge in gambling on this day.

Kartika-bath :

This is done to gain religious merits by taking bath
before sunrise. They read the 'Kartika Mahatmya' and after
taking tea, keep fast for the day, and take meals before
sunset. This is continued for the whole month. They do not
cut their hair, do not paint their nails and do not apply oil.
They sleep on the ground and lead a celibate life. On the
day of Purnima, they play the drums and dance for the whole
night. In the morning, they take bath and eat beaten rice,
milk, curd, sugar, etc. and thereafter take rice for the meal.

Holi :

In the evening, they worship their ancestors and then
the cow. The head of the village lights the Holi-bonfire.
There are some of the village and home-deities which the Mahakuls worship. **Boorhadev** is a village deity, which is specially worshipped during the Mutheshhora festival. He is worshipped before celebrating every festival, and a goat is sacrificed on many occasions to him. This deity is worshipped, collectively. **Mahadev** and **Durga** are the other god and goddess worshipped in the village.

Boorhaban, Sikariya, Mahabir, Tapardeo and Bai Banjari are other deities worshipped outside the village on the pasture-ground. They save the cattle, it is believed.

**Interaction:**

There are eleven castes of Hindus in the village Gharjiyabathan. Four groups of the people are tribals and they are Oraon (125 families), Nagvanshi (90 families), Kanwar (20 families) and Gond (3 families). These tribal people are farmers and work as seasonal labourers too. Nagvanshi tribal people do fishing and sell fish in the local markets. Kanwars are better in economic position.

Ganda (4) and Panika caste people do weaving, Sat Lohara (4) are carpenters, Lohara (2) work on iron and metals and prepare the implements of iron for agriculture, Dhobi (1) wash the clothes, Mai (1) cuts and trims the hair, Teli (1) does cultivation and presses out oil from the seeds, Jheria (7) and Magadha (3) Rauts work as graziers and contractual servants in the houses of farmers. They supply water too. Some of them possess a little piece of land for cultivation. There is one family of Thoria Sahu. There are two families of Mussalmans.

Kumar (potter) caste people live in the village Chandagarh (4 miles away from Gharjiyabathan), from where the
people get earthen pots. The Brahman priest is called from the village Tamata, 6 miles away. Mahakuls are agriculturists and, they possess a good number of cattle for ploughing and milk.

**Economy**

Agriculture is the main occupation of the Mahakuls. If we divide them in the different categories of land possession, we find that 6 families possess 1-3 acres of land, and 14 families own 3-6 acres of land. Six families of Mahakuls own about 100 acres of land each. They cultivate the whole land and grow a good crop. Four families do not keep land and they earn their livelihood working as labourers.

**Table-7**

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<th>Land Holding</th>
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<td>acres</td>
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<td>Number of families</td>
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There are about 2000 cattle in the village. Cultivation is done by ploughs, so the Mahakuls possess buffaloes and bullocks in a large number. Ratho Ram Yadav possesses 24 heads of cow, 10 heads of she-buffaloes, 20 heads of bullocks and 15 heads of he-buffaloes. He also keeps 3 horses for riding. In this way, cattle have got an important place in agriculture, and without them Indian agriculture will be crippled. So a great care is taken for
them. They are fed well and are grazed by the grasiars, and those persons who possess a good number of cattle employ a 'pahatiya' (grasier) on contractual basis.

Farms have been prepared between the ridges where the land is fertile and good for cultivation. Lands are tikara (sandy) and Kanhar. They take crops of paddy, wheat, maize, gram, pea, mustard, groundnut, linseed, sugarcane, etc. Paddy is the main crop of this area and people have dug wells for irrigation purposes. Jack-fruit and papaya are largely sown by the people, and they are seen in the local market abundantly.

This study shows that Mahakuls are better in economic position than other ethnic groups of the same area. They are receiving education in the colleges. From the village Charjiyabathan, two persons have obtained Post-graduate Degree, one Intermediate and another one is a Matriculate. Girls generally take education upto 5th class.