

## **THE RAJ GOND'S MYTH OF ORIGIN. THE BIRUWAD PATTI.**

(BHIDI = History. BHIDIWAR = Histories).

Given by Atram Gangu Patel of Salleguda and Sidam Arju Master of Ginnedhari.

As this was given by Sidam Arju master it will have many of his inventions and it is interesting to note that he gave it in Telugu rather the indigenous Gondi language (Koitur).

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### **CHAPTER ONE: THE BIRTH OF KALI KANKALI.**

In the city of Kailash (heaven) lived Akilanda Kothi Brahmanda Saga Naya Kundu Adimadantanta Rahitundu Arta Jana Racha Abaya Pradaata Shembu Deval. In the heavens the creator of creations, the first and the middle and last, the saviour of all creations, the one who drives away everyone's fears, the God Shembu was sitting on the throne with Parvati (also known as Anarani and Jangu Bai). Vishnu was sitting with his queen Lakshmi Devi and Brahma was sitting on his throne with his queen Saraswati and innumerable gods were sitting in the court of Shembu. There was Ishwara sitting on the leather of an elephant and there were pots of nectar in diamond jugs. They were all ornamented around their necks. The eight gods of the eight corners, Garuda, Gandava, the vulture God, the forest gods and the nine Graha Gods (nine stars). They were all present. Then there was a great dancing party in the court with all the load drums beating 'waja gajah' (crash bang).

From the pearl and the diamond jugs that were filled with nectar, from the right handle (or ear) Yadava Rao was born, and Kaliput was born from the left handle or ear. They were both male gods. In the court of Shembu the god Narayana had performed the marriage in the presence of all. It was between Yadava Rao and Son Devi and between Kaliput and Padmal Devi. They all blessed them and the meeting broke up for the day.

Yadava Rao and his wife Son Devi lived in the city of Son Kurva. Kaliput and his wife Padmal Puri lived in Bupath Kurva. Jugaat Rao was born to Yadava Rao and Son Devi. Rhup Devi was born to Kaliput and Padmal Puri. The marriage was arranged by all the gods between Jugaat Rao and Padmal Puri. And she went to live in his city. They were so devoted to each other that they gave birth to Tapachari Deva. He was an ascetic always devoted to God. Then his parents stood before him and said, "We were born by the blessing of Parvati Parameshwara (Jangu Bai). Your fathers and great grandfathers were all born by the blessing of God so that the dynasties (clans) should continue to survive. The Gods of the three lokams (places), that is Mulokam (this is the three places). One is Swarga Lokam (heaven), two is Bhu Lokam (earth) and Patar Lokam (the underworld). All give you blessings. Your parents have come here leaving all these worldly affairs. But we cannot put up with what you are doing. We are your Gods that stand in front of you. Do not refuse our request. For the maintenance of our dynasty (clan) follow us back to your rightful home. There you must marry a beautiful and sensible girl that suits your fancy.

Tapachari did not want to refuse the request of his parents so he said, "I won't say no to your order. I agree to marry". He was married to Dumrawati and the two of them settled down in great happiness. Living like this something displeasing appeared to them. It was puzzling him every day. He was waiting for it to be solved by the grace of God. But, in spite of waiting, he could not understand. There might have been something that he was doing wrong, some thought, so he began to go to the great god Vishnu. Both wife and husband went there. They entered the ashram of Vishnu and there all the gods and rishis (wise men) welcomed them. Both Dumrawati and Tapachari bowed down to Vishnu's feet. In return Vishnu blessed them. They were invited to sit and relax as they were tired by their long journey. Then after relaxing they were asked about their welfare. Then, after a great devotion, the rishis said, "Why has the king not given birth". Vishnu replied, "In order to get children, you will have to do as I ask. There is a cow in my house. You will have to pay attention to it daily. If it is satisfied, your wish will come true." While saying this the cow, Nandini Devunu, came in from the forest.

Its body was coloured light red. On its forehead was one crescent shaped white mark. It appeared that it was ready to do its duty in the evening. It came to give milk to its calf. Its udder was bulging with milk. And its teats were dripping milk so that it was purifying the house of the rishi. And he had cleansed himself by sprinkling the urine of the cow on his body. The rishi called Vishnu and watched all his devotion to the cow and said to him, "Rajendra, dear king, it seems that your wish will be fulfilled very soon through this cow. The two of you have given of your fullest devotion to this cow. In order to learn anything, you must first win the love and confidence of the cow. You will now only have to wait a short while for the fulfilment of your wish. May your efforts give good and early fruits". As he was living on the fruits of the forest as a hermit, he offered them forest foods. This regal couple asked the Rishi to sleep on the straw of the wild *jona* (millet) after he had finished giving the lessons to his students. They all enjoyed good rest and sleep.

Next morning at sunrise the couple woke up and, after cleaning themselves, they chanted the vedas. The king tied the calf up after it had drunk some milk. The queen did her puja to the cow with sweet scented incense. Afterwards the cow was sent to graze in the forest. She followed in the footsteps of the cow. With love the king asked her to return. He too went to look after the cow. The cow roamed throughout the forest and returned to the house at sunset. As its udder was heavy and full of milk, it was walking very slowly and beautifully. While the king and the cow were returning, Dumrawati welcomed them. This couple stood between the royal couple like a light during the day and the night. The cow was anxious to give milk to its calf and it stood still until the couple had worshipped it. As it stood still the queen felt very glad. Tapachari also greeted his guru with all his devotion. As the cow was milked the king came to worship to the cow. After the cow had satisfied its appetite, it laid down to sleep. When it was deeply asleep the king also went to sleep. Daily the king got up before the cow and, in this way, he looked after the cow for 21 days. On the 22<sup>nd</sup> day the cow wanted to test the devotion of the king. She leapt into a cave that was on the bank of the Ganges. Abruptly a lion fell on it and began to drag it into the cave. The cow was indignant and took a bow and arrow and was about to shoot. But when he was about to shoot his right hand became fixed to his armpit. As he was unable to punish his enemy he was breathing heavily in despair, "rusa, rusa". Then, to humiliate the king, who was totally puzzled, the lion said in human language, "Oh king of the land, you have asked me for your heart's desire. Why are you despairing? If you had shot the arrow, it would have done me no harm. Do you know who I am? I am the servant of Shiva. Now go away in shame. You have shown your devotion to your guru, but as the arrow cannot help you, it does not mean that your courage is any the lesser for it. Then the king, hearing the words of the lion, saw that a hurdle was in front of him, which had been placed there by Shiva. I am called a kshatriya (warrior) by heritage from the time when our ancestors had protected the people from danger. But now I am unable to protect endangered people and I cannot be called a kshatriya and I cannot rule the country. Seeing this he thought to himself, "Now that I have lost the good cow, given by the rishi, I will console myself by giving many of my milking cows." Then, speaking to the lion, he said, "Oh king of the animals, as you are also serving a master, I am thinking that you will understand what I have to say. You may understand the truth of my words. When a thing is given in the custody of a man, and it is lost, he will have to be punished. If not, how can he stand before his master, whom he has put into loss. If I stand before my master as a servant, who has done him harm, will I not be punished? If you have any kindness in your heart don't spoil my good name. I have no ambition for this body of mine that is nothing more than a heap of earth. The elders say that friendship will be bound together by words. This thing has just now happened to both of us. Therefore, oh you generous man, I am now a friend to you and do not try to break this friendship with force."

The lion replied, "All right get up". Then his hand, which had become frozen to his armpit, became free and he threw the bow and arrow away. He sat down before the lion as if he were food for the lion. The king was expecting to be eaten by the lion. At that moment many learned people blessed him for his kindness. Then a sound came to him, "Oh my dear, get up." These words were as sweet as nectar. He looked around him to find out where the sound came from and saw that the cow and the lion had disappeared.

The cow said, "Oh my dear, I am testing you. By the power of the rishi Yama, the god of death, he cannot hurt me. Now these useless animals are nothing. I am favourable to your devotion to your guru and myself. I will give you whatever you desire." Then the king, holding his hands, said, "Oh master, be kind to the two of us". And he prayed before the cow. Then the cow said, "Whatever you say will be granted." And they were both taken to the ashram (hermitage). Then king narrated all that had happened in the cave of Dumravati. Next morning they got up and after ablutions they made puja to the guru and the cow. Taking the permission of the guru and the cow, they both took leave and set off to their city. By the gift of the god they gave birth to a son, Nirandari.

Nirandari grew up with his grandparents, just like the moon waxes from the new crescent. By the grace of his masters, he was enlightened with all knowledge. By the grace of God a great ulcer rose up in Nirandari's palm and it gave so much pain that he had to rest for days and nights on end. After nine months and nine days and nine hours it burst and from it came a baby daughter. From all sides and from the skies a miraculous cry said, "She is to be called Kalikankali."

This beautiful girl was brought up with joy. She was washed in the morning and evening and was weighed with five male blossoms. She was also well educated. And so she also got a certificate of a successful student, growing daily she became a maiden.

She is the Kalikankali Mother.  
She is the founder of the Suriya Vamsa (Sun lineage).  
Original people Raj Gond Vamsa (lineage).  
This is her birth.

## **CHAPTER TWO: The Gond Gods fall into a deep pit.**

One day Kalikankali, getting permission from his parents, and following some girls with his friends, went to bathe in the river Ganga beside the Himalayas. While on the way she dressed in a golden threaded sari and ornaments of gold and diamond all over her body. She and her friends jumped naked into the water. They played together in the pool. Later they got out. While she was getting dressed and adorning herself, the day maker (sun) caught sight of her and fell in love with her. And she came down to the earth. He married her as a Gandava marriage (that is in secret without the knowledge of others). Kalikankali went home slowly and was frightened of her father. As usual her father kissed her on the lips and weighed her in a balance with five flowers. But on this day her weight was greater than usual. Her father suspected that something was wrong with her. By his Yogadrushi (strength of his penance) he understood that she had conceived. He realized that she was going to have a child that might be the wish of Parvati Parameshwara (Jangu Bai), who would shine in the future world. But anyhow he did not want to keep her in his house, so he scolded her and told her to get out and live in Dhanegaon. He left the house and went to the deep forest of Saimi Sarenyam and became a pupil of Saunaka Muni. Being omnipotent, Kalikankali, firstly valuing her father's orders, left for Dhanegaon. The way to Dhanegaon was through thick forest and shrubbery and the path was very crooked and covered with creepers. Everywhere there were fierce animals, high cliffs and gorges. However she felt it her duty to obey her father because of the mistake she had committed. While going she continually worshipped Parvati Parameshwara and chanting the Yujurveda Mantras. She was also counting the holy beads. She was continually uttering the names of hundreds of gods. Like this she came to the city of Dhanegaon. It was covered with mangi trees on all sides and of many types. At that time people called Dhanegaon, Apsara Mangina Dhanegaon, Chipara Mangina Dhanegaon, Bori Rengana Dhanegaon, (thorny wood apple Dhanegaon) Donde Toyana Dhanegaon (wild figs) Ardha Garka Dhanegaon, and lastly Poropatar Dhanegaon (the underworld plateau of Dhanegaon). Finally she sat down under a great spreading banyan tree. Sitting there she was fully nine months and nine days pregnant and the labour pains made her fear for her death. But without any trouble she gave birth to twelve crores of gods. Again Kalikankali, through her powers of devotion, made a snake shaped thing that was one thousand miles long. Into it she

poured life and gave it the name of Yadi Bai. She was commanded to look after the innumerable children of the gods. She was told to give milk to all the children. Then Yadi Bai said to Kalikankali, "You have made me with the power of your penance and devotion (*shakti*). I cannot bear to take such a great duty that you are putting on me. I want to go for penance and to mingle with the gods." Then Kalikankali said, "My dear woman, now in the future the Kaliyug (modern era) has begun and crores of human beings are being born, and in so many families, you will have to give milk to bring them up. In future you will be offered Pal Dhan (milk fees) from all and every family. It is my order". Saying this Kalikankali left for Son Kurva Dip. Then the Yadi Bai was left to bring up the children with the sap of the wild fig tree. As a mother she brought up crores of god's children. As she was born Ayonishemburdu (not born of the mother's womb) and brought up all the creations with a great deal of effort, she was exhausted. As the creations were so numerous, she could not supply them all with milk from the fig trees. Now she was sitting under these trees and worshipping the Adishakti Lokamata Deva. Many of the children were suffering from lack of food. Then, sitting down beneath the trees, she rolled about on the ground crying for Bhagavan to help her. Just then, in the mountain of Kailash, Ishwara and Parvati were going for a stroll in the evening. But she cried in agony and, hearing her painful cries from under the trees, Parvati stopped Ishwara and said, "Bhu Loka Rachaka (saviour of the earth) Pancha Mukha (with five faces). I hear cries of pain from down below". Ishwara replied, "Why are you bothered by such goings on? We will have to do what we have come for." Then Parvati said, "Oh Deva Deva, you are the saviour of every Pen. You have even been given a title for that." Ishwara asked, "Do you know why you were born?" Oh my Bhagavan, only such feelings exist those who say, "Bhagavata, yes, but I am so fed up that I am not going to tell you why". Ishwara said to Nandi, his bull, "Go on, go on". But Parvati cried out, "No, stop at once. I am going to defecate". Ishwara replied, "Very well then, such is the trouble with women like you. This is the trouble with you females". Parvati said to Ishwara, "From whom does this reputation for our gender come, my master?" Ishwara replied, "Then go and do it quickly and get back immediately after finishing your business." Then Parvati, instead of going for the call of nature, went to where Yadi Bai's cries were coming from. She was trying to find out what it was that made her cry with such feeling. As it was late for her to return Parameshwar ordered Nandi to go and see where Parvati was and what she was doing. At the same time he asked Nandi to order her to go on her way to Kailash (heaven). Then Parvati replied to the bull, Nandi, "Father, my dear bull, I will not come. I am hearing a cry of agony from underneath me. I must go and see what it is and try to save whoever is crying with all my might and take the person to Kailash." Then Ishwara said, "Oh bull, come quickly with your mother". And the bull replied, "Oh master, she says that she will not come." Ishwara replied, "My dear Goddess, are you so bothered with this matter?" Then Parvati (Jangu Bai) angrily replied, "My god, all the creations are born by me. It is true that men are brutal. I hear the woman weeping with all her children, I don't like your rushing." Ishwara replied, "Well then what do you want me to do now?" Parvati said, "My first duty is to save the sufferers who are weeping. Then Shahanara and Parvati together came close to Yadi Bai, who was weeping and surrounded by her children. He consoled her saying, "All your troubles are now solved. Parvati heard your cries of agony and she made me get down from my bull. Come on we must now go together to Kailash. Don't waste any more time. You are the mother of every house as you have the Pal Dhan (milk fees) for which you were ordered by Kalikankali. Now come and live in my house with all your children." Then Yadi Bai and all the children bowed at his feet. From there they were taken all together to Kailash. All the children were given a bath and good food. Brahma and Vishnu ordered the cow of the gods, called Kama Denuvu, to give milk to all the children. One day Parvati was feeding all the children and their mother was ordered to sit and take a bath with her children in the pool of the gods. There twelve crores of gods, after taking their bath, chanted "Chaho Ho" (Let it be).

Now all were ready for food. All the gods had returned from the pool chanting "Chao Ho" (Let it be). On their way they passed the Mahua tree with its wide trunk. There was a big hole in it. On looking into it a large pot of sweet drink was found. The drink had been there for thousands of years and they took it out and began to drink it. The first to drink took one *dopa* (leaf cup). The second drunk saying "My name is Underamu". He drank two *dopas*. The third, called Khanderan, drank three *dopas* (leaf cup). The fourth

drank four *dopas*. The fifth, called Nalwen, drank five *dopas*. The sixth, called Siyung Wen, drank six *dopas* (leaf cup). The seventh, called Sarwen, drank seven *dopas*. The eighth, called Yerwen, drank eight *dopas*. The ninth, called Ānwen, drank nine *dopas*. The tenth, called Ponwen, drank ten *dopas*. The eleventh, called Danwen, drank eleven *dopas*. The twelfth, called Panwen, drank twelve *dopas* (leaf cup). The twelve crores of gods called Parenda drinking themselves full of this alcoholic liquor went onto Kailash. Parvati gave them dinner. Crores and crores of Devas ate all kinds of sweet fruits and foods. Finally they all went up to Parameshwara. They asked him, "Oh Deva, we have eaten all kinds of food. We would like to have meat with it. Unless you give us meat we will not be satisfied. You have brought us from the place where we were born and you have brought us here to bring us up. It is not good to treat us like this and not give us meat. Do you think that we are fools to eat like this? Do you think that we are mean people (without hunger)" They were all angry. Then Parmeshwara said peacefully, "That is not good for you. Please eat what you have been offered. I will see what I can do later". The gods did not listen to what he said. Full of anger, they asked him to kill his bull, called Nandi, and cook it and serve it up. Parmeshwara thought, "The time has come to destroy them". He created a giant sized *urta*, (squirrel). He made it run around them and told them to catch it, kill it and eat it. They chased it and it ran into a cave called Susur Yadi Deva Suranga (God's cave). Then it went on to Kalpasur Yadi; then on to Danesur Yadi Sangam; then to Patar Sur Yadi Sangam. There it disappeared. All the gods, well drunk, chased it through all these caves. When all were imprisoned in the cave Parmeshwara closed the entrance with a great flat stone. He planted two trees either side of this door. On the east the Juvi tree and on the West the Ragi tree (pipal/banyan - these are all the same tree, Ragi, Juvi and Banyan). In those trees a pair of birds called Gandu Berendu were placed to keep watch. They were given long sharp beaks and claws. The birds asked Bhagavan Parameshwar, "How will you reward us for keeping watch. After a long time a strong fellow may come and cut off your wings and conquer you. He will reward you". With this blessing Shembu left for Kailash.

(Yadi is the underground cave where the Kond gods existed. The Koya Pens are now trapped in the Yadi)

### **THIRD CHAPTER: Dhanesur and Pahandi Kupar Lingo**

Kailash Yadi Bai was married to Dhanesur. Their first child was a boy called called Anasur. The second was Kotisur. The third was Kalpasur. The fourth was Munamursur. These four boys were growing like the moon grows while waxing.

The Parameshwar gave the order to spread twelve crores of leaf plates on the ocean that were filled with food and another crore of empty plates were laid out for the dinner of the Kaliyug people (human beings). When these plates were spread on the ocean and bamboo plants were created in the middle of the islands in the ocean. If at all the bamboo sticks are removed for the puja of the gods with the mantra of 'Chaho Ho', the food called Papu Palaram (general term for household food) will be given. The name of the first bamboo is Alawar Kati, second is Malwar Kati. These bamboos were handed over to Anasur, the son of Wanasur by Nila Kanta (Shembu or Shiva, the blue throated one). Shembu then left for Kailash (heaven).

In the Amar Lokam (where the immortal beings live) there is a city called Bijilipuram (electricity town). The ruler of that city is called Sardar Guru and his queen was Koshwen. They had a son called Julkum Deo and he was married to Hira Devi and this couple had the following children. The eldest was Pahandi Kupar Lingo. The second was Rekha Gaure. The third was Durma Gaure. The fourth was Aha Gaure. The fifth was Maha Gaure. They were well versed in the Shastras, the Veda Puranas and the Upanishads. Unfortunately Pahandi Kupar Lingo left Bijilipuram to go to Kailashapati.

#### Fourth CHAPTER: How the Pens came out of the cave.

Pahandi Kupa Lingo attended at the court of the Kailash Patti (lord of heaven), called Bhola Nath Bhola Shankar (Shembu/Shiva). He stood before him as if he wanted to ask a question. Then Bhola Nath asked him, "Pahandi Kupa Lingo, you must go to the west and understand all the wonderful creations. Then come and tell me what you saw and what you did. Then your problem will be solved. Accordingly Pahandi Kupa Lingo set off. On the way he found seven mountains and seven islands threaded on a fine thin string. He returned having not understood what he had seen. He went to Shankar and greeted him and told him of the wonder that he had seen. Shankar asked him to go to the Southern side and look and return and report what he had seen. At the Southern side he found a cow giving birth and drinking the milk of its own calf. Returning again to Shankar he reported this. Parameshwar said, "Oh my dear boy an upside-down things will happen with the coming of the Kaliyug (the modern era). Be careful. Now go to the North and the West and see what is happening there. After a long travel he found a great lake. On reaching its shores he found that the stones were floating and the twigs were sinking. When he got back he reported this to Parameshwar. Then Parameshwar told him, "The Kaliyug (modern times) will be like that. But whoever worships God Bhagavan will have no trouble." Then Parameshwar asked him to state the wonders of the Northern side. There he found a man who had made his wife ride a horse and the mother was carrying the chicken basket on her head and the father was following behind with wood and pegs for tying the horse up with (normally a woman's work). He was going in front of the horse pulling the reins. He reported this to Shankar. And Shankar again warned him that the Kaliyug (modern times) would be like that. Then he was ordered to go to the west. Going there he found a donkey that was eating the grass with its anus and defecating through its mouth. On reporting this he was again told that such things would happen in the Kaliyug. The meaning of the last thing shows that human beings will be telling lies more and truth less in the Kaliyug that is about to begin. But the devotees of God will never leave the way of truth and goodness. The emotions of people ambition (thana), forcefulness (rajo), truth (satva) will be followed by all god-fearing people. I have warned you of these things". Then he greeted him putting the palms of his hands together and asked grandly, "Heal the pain that I have in my breast". Shankar replied, "Oh my son your illness is caused by anger. It does not come from the body. In the Kaliyug you will be the priest for 33 crores of gods. And you will be highly respected". Saying this he counted the number of the gods in which 12 crores were not enough. Then he questioned Shembu Deva as to why some were missing. Shankar replied, "If you ask Kaliputu Padmalpuri. Who lives in Bhu Patar Kurwa, you will then understand. Then Lingo asked Shembu, "Oh my master, I have no idea where that place is." Then Ishwara (Shembu) gave him Dhanesur, the husband of Yadi Bai, to show him the way and he also awarded him a Kinera (a Karnath – a triple gourd fiddle) and blessed him on his way. Pahandi Kupa Lingo prayed to Shembu singing like this,

"Oh, Shembu Deva, you creator of creations. You know all my wishes and you grant them promptly."

Singing this they came to Bhupat Kurwa and, playing on the Karnath with sixteen tunes, they played one after the other. Hearing the sixteen tunes the wife of Kaliput, called Padmalpuri and was very happy and joyful. She asked them to demand a reward. Lingo said to her, "Oh resident of Bijilipuram, Julku Devi, Hin Devi, my name is Pahandi Kupa Lingo. I want you to be kind to me. Twelve crores of gods, who were immersed in sin, are missing. I want to know where they have gone." Then she gave her answer after much thought, "Going by prayers you must go straight and you will see a Ganga Regu tree (bare tree of thorns). You will find fruits on it. Eat them and go straight ahead. You will find a cave. At its entrance are two big trees on which there are vultures. You will have to conquer them. Having done this by your will power and by the Sama Veda songs, if you play on your Karnath that Shiva gave you, the stone door of the cave will melt down and flow like water and the entrance will be clear. Everybody inside the cave will come out. This is my dagger, take it." Holding it in his hand and greeting him he set off up to the Ganga Regu tree. Going under it he ate some of its fruits. There were silkworm cocoons in the tree. They touched his head and, as he was brushing them aside, it changed into a goddess and said, "My name is Koshwen Reytad

Jango. I was miraculously born to be with you.”

“No, no,” he said, “you cannot come with me now as I am on a great journey to fulfil a great task. There will be many hardships on the way. You must go your own way. Don’t follow me”.

“But I was born for you alone. Don’t refuse me. Whatever troubles and hardships we find I will solve them. I am bestowed with every kind of power”. But Pahandi Kupa Lingo did not agree and he set off on his own. When he was about to go Akasha Havanani (a broadcast came from the skies). “Myself, Ishwara, has created her to be your help-mate. You are to live as brother and sister.” Then Pahandi Kupa Lingo agreed to take her as his sister and both of them went to the mouth of the cave. There they saw the two trees in which two big vultures were nesting. In the nest were young birds. The parent birds had flown away in search of prey. Seeing the huge nest in the tree, they were most astonished and they prayed to God for help. Then the Koshwen Reytad Jangu Bai extoled him and gave him courage and both of them waited for the arrival of the parent birds. Then she told him about a plan to collect twelve kinds of gum. They brought it and she melted it with the heat of her breast (she is Agni, the fire angel). Then it was poured into the mouths of the young birds. But before it was poured Dhanesur was asked to play many tunes on his Karnath. He played sixteen dances and 18 tunes and Dhanesur asked for his wages for this. Pahandi Kupa Lingo asked him to play at the birth, marriage and death on his Karnath the 18 tunes and 16 dances, and that he will be well paid for this at the time of three ceremonies. As he played the gum was poured into the mouths of the birds and their mouths were closed so that they could not cry. The parent birds came flying over the nest and saw that the young ones were dead and they flew down furiously over the head of Pahandi Kupa Lingo. Then he had to fight them and cut off their wings. Then wingless they fell down and begged Pahandi Kupa Lingo with great pity how they should live. Pahandi Kupa Lingo said, “In the Kaliyug they will be born again as Sagur *pite* (bird).”

Then at the entrance of the cave Dhanesur sat down. (Dhanesur is the Thotial and later Hirasuka is the Patardi). Dhanesur was awarded the work of music making by Pahandi Kupa Lingo. He sat at the entrance to the cave with his Kinera (a Telegu word, at first there was only the Karnath, later Hirasuka was given a Kinkiri/Kinjiri). He began to play. He played 16 dances and 18 songs that made the entrance doors of the cave dissolve and flow away like water. Inside there were twelve crores of gods dancing as they heard the tunes. While dancing the Sarwen Saga showed the way out of the cave. They are called Sarwen Saga Sarap Jaranter. The Yerwen Saga Verkal Venter (they go through the way as the cat creeps). The Siwen Saga Yadi Pater (they break the stones to make the way wide). The Nalwen Saga Tusmar Tuster (They divided all the *paris*(clans).

Then Dhanesur called for his wife from Kailash. She came from Kailash at last. He said to her, “These Gods are not coming out into my hands. If I stop playing they will grow angry. But, if I go on playing, they will become intoxicated with the songs and cannot be caught. What should I do? How can I get them into my hands? Please work out a plan. Then she turned into the shape of Kalikankali with a long sword in her hand and a huge ball of fire in the other and a big earthen plate of blood and a fearful form. She appeared before the gods. Appearing thus they all stood still and she asked them to stand before her. She ordered all the devas, who stood silently, “From today you are all given into the care of Pahandi Kupa Lingo. Hitherto I was your mother, but now you must obey Pahandi Kupa Lingo's orders. He is your pujari (priest) and you must obey him”. He handed his sword and the plateful of blood and the ball of fire over to Dhanesur and they will form it into a Kinkiri/Kinjiri in the future era of Kaliyug. Then she went to Dhauragiri.

This is how the pens escaped from the cave.

## FIFTH CHAPTER: The appearance of Bhola Nath (Shembu) to the Karna Dynasty.

Karna means the ear dynasty. This is Sidam Arju's guru's idea of how the Raj Gonds were born. This is the idea that Yadrao and Kaliput were born from the handles of the nectar pots.

One day Jangu Bai Koshwen Reytad called her brother, "Oh my brother, I have given you great assistance as you well know. What reward will you give me? The Kaliyug (modern era) will come. There are 12 crores of gods in my hands. Take five crores for yourself. She took Parende Pathwen Danen Ponwen and Anwen. Taking these five crores of gods she went to Kota Parandoli and she is the *pujari* (priest) for them. The remaining seven crores were taken by Pahandi Kubar Lingo to Dhanegaon Poropatar (plateau) and he lived there. The seven crores were called Udera, Kandra, Chindera, Nalwen, Siyung Wen, Sarwen, Yerwen. There he gave them other names like this, Udera, Kandra, Chindera, Sidamrao, Yadibandesari, Yadikoindaodal, Yadimukhbal. He married these seven crore gods with Karuna Devi. Kandra with Nagawali, Chimera with Ramamaba, Sidamrao with Deva Motti Rani, daughter of Indra, Yadikoindaodal with Hira Jyoti, the daughter of Hira guru, Yadikoindaodal with Muya Motti, daughter of Moyal Guru, and Yadimukhbal with Male Motti, the daughter of Male guru. Their children are Udera, Macha and Pujark. Kandra's children are Wojha (brass makers). Chindera's children are Gotte Gonds (Maria Gonds perhaps) Sidamrao's children were Jangu Devi, Bomra Deval, Gegara Deval, Pota Deval, they are called *devurir* (gods). Yadibandesari's children were Hubdal Rawur, Jyoti Rawur, Akati Rawur, Dusath Rawur, Dorande Rawur. They are called Rawurk. Yanicoindaodal's children were Moyalkoindaodal, Ahewodal Mahiwodal, Apewodal, Gopiwodal, Wojedodal, they are called the Wodalir (brass casters). Yadimugbal's children were called Maleardal, Malegurdal, Malepariu, Maleshekal, Malepolal, Malejaital, Malesaral. They are called the Panior.

Then Pahandi Kubar Lingo gave the *kadgam* (sword) to them as a sign of Persa Pen. He disappeared and went to Kailash. He told them to perform Persa Pen worship with this sword. As the people of the one to seven crores were performing the worship of Persa Pen, Parvati and Parameshwar came to visit the earth in the month of Vaishak on full moon day, that is the Koya month of Bhave. They both understood the desires of the people. Adishakti (Girjal Parvati) gave seven small *sale* (swords) to the katoras (priests) of the pens and asked them to treat these *sale* (swords) as symbols of Persa Pen. And she told them to attach the tail of a yak to hang over it like the hair of Shiva. Also it should be dressed with a brown cloth (*karwa capri*). Also it should be given a necklace of *gagra* (cow bells) numbered according to the Wen. On the first day of the performance of the Persa Pen they should take the *sale* (swords) down (from its hiding place in an Irup tree). Penrewalneki is the name of first day of the festival. The name of the second day is Nar Tiriwal (circling the village). The third day is called Ganga-ta Puja (washing the Pen). Persa Puja is the name of the fourth day. The fifth day is Manda Gadguli (the day of the feast). He also said that the people who go the Persa Pen worship will become prosperous in every respect. The swords were called firstly Sri Al Devu, secondly Mal Devu, thirdly Pal Devu, fourthly Kal Devu, fifth is Jal Devu, sixth is Bal Devu, seventh is Nanda Devu.

Then Bhola Nath (Shembu), having given these things, set off for Kailash and everyone gathered together and said, "Dandos Mujera, johar, johar, Persa Pendi, johar Lingo, Johar Jangu, you must give us success and victory.

## CHAPTER SIX: The Taking of the abodes of the Karna Vamsa.

Every *saga* (clan) was performing its puja. They organized their own gods. The dynasty of Undera and Kandra and Chindera and Rawurk and Wodalir and Parior all bathed themselves and the Pen. And they gave *niwod* (sweetmeats) to the god and they reached Dhanegaon and stabled their horses there.

The fourth dynasty, the Devurir, were cooking their *niwod* (sweetmeats) with ghee. At that time there were dark clouds, thunder and lightning. Because they were using ghee the rice was not cooking, and, due to the storm, they took the pots off the fire. They put some of the uncooked *niwod* before God and they threw some of it into the ant-hills. It was at the season of Mirg and Arudra (the breaking of the rains and the first heavy storms). The *niwod* that they put into the ant-hills became termites (*isulk*). Then they crossed the Ganges and heavy rain fell. The river went into spate while they were crossing. They were washed away. While they were being swept away the crocodile came to their assistance saying that it would carry them on its back. But it intended to eat them, and it took them to a deep water pit. Then the Nalung Wen people understood its intentions and cut its tongue off. They left it and leapt into the water. Then the tortoise came to help them and ferry them across the river. But it too was taking them to its hole in the water, so they pushed its head into its shell. They again leapt into the water when a monkey took pity on them and dropped *piur* creepers into the water. Holding it they all got onto the bank. But the monkey also wanted to tease them and was cutting the creeper into pieces. But they begged it not to do this, as they would drown in the water. The monkey said, "If I help you to the bank, what will you do for me?" They promised that they would never cut the *piur* creeper again. If there is ever a beehive on it, we will leave it. "Oh monkey, the field in which you eat, will not be touched by us. Nor will we disturb your residence and will feed you as if you were our youngest brother". After all these troubles they reached the other bank and reached Dhanegaon. The people of the first three Wens were in Dhanegaon and they were trying to build houses, but having no success, as they did not know how to do it. The Nalung Wen spoke, "Agree that in every work there must be four people. When you sit to talk, you must be four people. Whatever you do there must be four of you." They took this oath agreeing that if people talk they must be four. They began to construct the houses for all the four Wens. Then they lived happily ever after.

The Undera dynasty (*saga*) took care of their livelihood and farming on the hillocks, in the caves and in the forest. They have become the Manne (tribe) and Kolam (tribe) and Machal people. The Kandra dynasty went to the settlements and gave things that are needed for the Pen. They have no houses and wander around the forest. The Kandra dynasty thinking that they are lower than the others call themselves Gottes people.

After some time when many of the elders had died the Nalwen saga gods moved to Kilchar Bamni, the Siwen saga Rawurk to Gudmasur Patera, the Sarwen Saga Wodalir to Jamtokorwelkinaga, and the Yerwen Saga Parior had their Rajdhani at Bhourmachuanagar and lived there peacefully.

## CHAPTER SEVEN: Devurir's Rajdhani in Kilchar Bamuni, 4 Wen.

The couples Shri Jangu Devi and Taramotti, Shri Bomra Devi and Mare Motti, Shri Gagra Devi and Hiramotti, Shri Pota Devi and Kanyamotti were all leading a very successful life. Fourteen sons were born to these four couples. They grew up and were well versed in the Persa Pen pujas. The fourteen were given fourteen names according to their work. For the Persa Pen puja the eldest was Sidamaki. The god of the hearth was Sidam. The Drumbeater is called Naitham. The guard of the god was Madpachi. The man who was attacked by thorns, while getting the stones for the hearth, was called Chakati, the man who was trapped in the rabbit snare as he went to fetch water was called Parchaki. The man who got water from the tank was called Kadam. The man who burnt the heads and feet of the sacrificial animals was called Telanda. The man who sat blowing the fire was called Poyam (smoky). The man who went to bring the

teak leaf plates was called Tekam. The man who cultivated the land of Mangamtarwa (tree with orchids on it) was called Mangam. The man who called all the people for the feast is called Pusam. The man who sat without any work was called Kusram. The man who had kept watch over everything is the youngest brother Kova. These fourteen people thought that their dynasty (*saga*) was very short and they tried to attribute other names as well such as Kapa (frog) Doke (chameleon) Bandar (stone), Chaki (grindstone). There were 105 in all. They were living happily in their Rajdhani (capital city). When they were very wealthy, they indulged in their house affairs and forgot to perform the Persa Pen puja. Then the Persa Pen became an old man and went to the cattle grazers and asked them whose cattle they were grazing. They said, "These are the cattle of so and so". Then he asked the grazers, "Tell me how many gods Jangu Devi has". The grazers said that they did not know. They went to ask Jangu Devi about his god. The old man went to the fields of Jangu Devi and understood that it was Jangu Devi's field. He asked the workers there about the number of Jangu Devi's gods. They were also told to go to ask Jangu Devi how many gods she had. When they went to Jangu Devi the grazers were returning from their house and said that Jangu Devi did not know how many gods there were. Then the old man grew angry and slapped them on the face and told them to tell Jangu Devi what had happened. He said to the young grazers, "Tell Jangu Devi that his god has come here and done these things". He then vanished. They reported this to Jangu Devi and he returned to his senses and gathered all the 105 dynasties of the Four (Nalung) Wen saga. The Thoti Ramakamaltaborjarkamal was called to do the puja of the Nalwen Persa Pen, who was the dynasty of Dhanesur. They performed their Persa Pen puja every year.

## **CHAPTER EIGHT: Rawur-na Rajdhani, Gudmasur Patera. 5 Wen.**

For another version see my Siwa Bori card from Chopriguda.

In the city of Gudmasur Patera these five regal brothers, Ubdal Rawur, Shri Jyoti Rawur, Shri Akati Rawur, Shri Dusath Rawur, and Shri Dande Rawur had brought their sacred maidens and been married. These five had eight sons, the first was called Ara, the second was Kumram, the third was Kinaka, the fourth was Goram, the fifth was Surpam, the sixth was Gavde, the seventh was Paracha, the eighth was Arka. They grew up in full comfort.

Now these five Rawur holding the Yetmasur Pen (Dandari Pen) went to Bhupatkorwa, the capital of Kaliput Padmalpuri. They were given good treatment, as guests should be given. While they were all dancing in her house Tondial Manmo, the daughter of Tondial Sur Rakshasa, fell in love with Shri Ubdal Rawur, the eldest of the five brothers. As a sign of her love, she sprinkled turmeric water on his clothes and body. He cast his eye on the woman, who had sprinkled the water with great anger as it had spoilt his clothes. He scolded her very harshly. Then he took an oath that he would not leave her without first catching her, even though she might hide in the sky, the earth, or the underground. After they had finished dancing at Bhupat Kurwa they were just leaving. While they were taking rest on the way the Tondial Manko was also following them invisibly without the knowledge of Kaliput Padmalpuri. While they were taking rest, she climbed a mango tree under which they were sleeping. After their rest Ubdal Rawur was riding on a horse. But suddenly it began to gallop as the shadow of Tondial Manko had fallen on the horse. He was very astonished at his horse being so frightened and had to gallop wildly. Then he looked up and he saw Tondial Manko in the branches of the mango tree. He was very glad to see her and asked her to get down saying, "You are trapped in my net". She willingly came down and had a Gandavava marriage and (*kerate kerate misirimaimar*, (made love)). And they lived happily together.

Now Ubdal Rawur had reached his city of Gudmasur Patera. When they got there the *pujari* (priest) of the god, Pahandi Kubar Lingo came to the house of Shri Ubdal Rawur from Kailash. On reaching the Rawur's house they were not there. Then Pahandi Kubar Lingo handed over the meat that he had brought as a gift and gave it to Tondial Manko the wife of Ubdal Rawur. He asked after her welfare. Then he went to take rest.

Then Manko was making good food preparations for his guest, Pahandi Kupar Lingo. While she was cooking the meat, she tried to taste some of it, as she was the daughter of a Rakshasa. So she made it *jhuta* curry (impure stew). Pahandi Kupar Lingo saw her doing this and thought that he would have to eat it. So he slowly started to secretly leave the house without telling her. When he had left the town Ubdal Rawur was returning home. He asked after Pahandi Kupar Lingo's welfare and asked him to come to his house. But Pahandi Kupar Lingo told him all that had happened there and carried on.

He came home in a wild rage and drove Tondial Manko out of the house, even though she was pregnant. Then Manko, after wandering far and wide, reached the east. There she gave birth to a boy. She wept for a while and said to the boy, "I have endured such trouble. How can I look after you?" Saying this she dropped the boy in a nearby well. Then the water goddesses Yer Velad, Bodi Velad, and Kati Kamka Velad took the boy into their bosom and were bringing him up with all love. He was about to crawl after he had grown a bit and they called him Bandesaral. They sung to him in the swing and he grew as the moon grows daily from the slender crescent. After some time a boy called Ketarisaral was born to Jala Devatas (water goddesses).

These two brothers, having grown up, wanted to see their Rajdhani Gudmasur Patera. They took the permission of their mothers.

#### Addition to:- Rawurk Rajdhani Gudmasur Patera

In the section of this myth, given Kumram Chinu during the Siwa Bori at Chopriguda, we heard that Tondial Manko was sent out of the village of Ubdal Rawur - then the following inclusion can be made.

Tondial Manko was wondering in the wilderness. She sat at one place and was weeping, as she wanted to visit her Kako, Padmalpuri (classificatory mother's mother). Then the Usiri bird came and said that he would show her the way to Padmalpuri. "If at all I show you the way, what will you give me as a reward?" She replied, "I will give you whatever you want". When she was finally shown the way to Padmalpuri she was very happy to give whatever she could. The Usiri *pite* (bird) said that he wanted to be black like the *khajuri* on her eyelids. Then Tondial Manko opened her eyes wide and told Usiri *pite* to roll in her eyes. Usiri *pite* did this and became black all over as she is now today. From this day onwards the children of Manko who are the Siyung Wen will not wear *khajuri* in their eyes. It is said that if they wear *khajuri* (black eye make-up) they will become blind and lost in a wilderness like Tondial Manko.

They left for Gudmasur Patera. These two brothers were standing at the *siwas* (outskirts) of the village and by the power of their mother they stopped the rain from falling. Then a great famine came to the city as there was no food for the people and no grass for the animals. Many deaths occurred among both men and animals. When all the people could not withstand the famine they went to Kota Parandoli and set out their grievances before the *pujari* (priest) Koshwen Reytad Jangu. Then Jangu, with her miraculous insight, understood the cause of the famine and told them that they had driven their Rani (queen) from the village, "Go and search for her and, getting her, you will all be okay."

Then Ubdal Rawur sent his *katora* (priest) Shri Wal Wal and Hirasuka Patardi of the dynasty of Dhanesur (Thoti). Both of them were sent to look for Tondial Manko.

They searched north, south and western directions, but saw no sign of her. But on the Eastern side of one city she was found. They both greeted her and said, "Oh, my dear Rani". She replied, "There is no Rani and Gini (a rhyme). I don't know in which Ganges she was thrown away. How can you ask me to come? Get out". In every way they tried to please her and in the end they persuaded her to come. Then she said to them, "I will come on Vaisak Suda Padyam (the crescent moon of Bhave - the first day of the month). First I will come and stand on the outskirts of the village. You must come

and fetch me on the eleventh day with songs and dances.”

Then these two messengers returned to the Rawur and told them what had happened.

According to the promise Shri Matti Manko started travelling from the eastern side to reach Gudmasur Patera on the crescent moon day of Bhawe. She reached the outskirts on that day. Arriving there she remembered her son and wept heavily with great sobs. As he heard his mother crying Bandsaral and his brother came to her side and asked why she was crying so deeply. Then she narrated the whole story how she had been driven out of the city up to the present moment that he had come to her. Then the boy came to understand that this woman was his own mother and both the mother and son felt very happy at their first meeting after such a long separation. They asked about each other's welfare and their joy knew no bounds.

On the eleventh day of Bhawe the Rawurk came to the outskirts of the city with drums dancing and songs to welcome her and take her to the city. She brought her two sons with her. Then she turned them into Persa Pens. From that day onwards to the Karna Vamsa of the Rawurk, Tondial Manko Ketarisaral and Bandesaral, are the house Gods (*Roya Penk*). They have performed the ceremony for five days and arrived at Gudmasur Patera with full joy.

#### **CHAPTER NINE: SIVIRNA BIRUWAD PATTA. 5 Wen.**

This portion of the story of the ancestors of the 5 God people was given by Kumram Bhimu, the Devari of Chopriguda, while he was doing the Siwa Bori festival. It can be added to Kotnaka Arju Master's version.

The Pancha Pandava's Dharma Raj, Arjun, Bhīma, Nakul and Sahadeo, wanted to go and see the world for themselves. They prepared a chariot and began to wander together over the hills and the dales. In the valley of Parende Metana Gondi Chaubis Mettena Sandi there lived a great giant Rakshasa (demon) called Tonde Sural. His business was to trap people and eat them. For this he kept a large pit trap in the road that went through his valley. As they were approaching this trap in their chariot Bhīma spotted it and told his brothers that he wanted to get down in order to defecate. They warned him that this was the valley of Tonde Sural and that he should wait until later. But Bhīma replied, "No, I will go now". So they said to him, "Well then do it quickly and close by and we will wait for you". Getting down from the chariot, he ran off to the trap and taking a huge log he beat the trap many times until it was destroyed. As the trap was being beaten Bhīma made a great sound "Ganananana" which the Rakshasa heard. On hearing it he came running to see what had fallen into the trap. The other four brothers, seeing the approach of Tonde Sural, spurred their chariot on and left Bhīma to his fate. The Rakshasa saw Bhīma and grabbed him by one hand telling him, "Now I am going to eat you". But Bhīma fearlessly replied, "But how can I taste good until you first wash your teeth. I will be spoiled unless you do that first. Let us go to the ocean where you can wash your teeth and then eat me". They both headed off for the ocean and Bhīma plucked a huge Mangi tree twig that was growing near the water and prepared it for washing Tonde Sural's teeth. He said to Tonde Sural, "Open your mouth and I will brush your teeth for you". Tonde Sural opened his mouth and with two great blows on either side he smashed out all the Rakshasa's (demon's) teeth. Then he said to Tonde Sural, "Now wash out your mouth". Tonde Sural did this. Having rinsed his mouth he spat the water out and all his teeth came out too. The Tonde Sural was very angry and he said, "Now how can I eat you?" Bhīma said, "Do not worry

if you open your mouth, I will sit in it and you can eat me". Saying this Tonde Sural opened his mouth and Bhīma got in and crawled down his throat to his stomach where he began to tear at Tonde Sural's guts. In agony Tonde Sural begged the forgiveness of Bhīma and hearing it Bhīma said that he would stop torturing him if he were to give him something. Tonde Sural replied "I have two daughters that I will give you if you stop torturing me. They are called Parvati and Tondial Manko". Then agreeing to this Bhīma came out and followed Tonde Sural back to his house. But as they were approaching the house Parvati was frightened of Bhīma and ran and hid herself saying that she did not want to marry Bhīma. So Tondial Manko was left on her own to entertain Bhīma. This made Bhīma furious so he killed Tonde Sural. Then they performed the cremation of Tonde Sural and all night they enjoyed the funeral feast with drums and toddy and by the morning they had eaten the Sai Boka. In the morning Hirasuka, the Pardhan, was given a cow for his work of chanting the Sana Patta as wages. After the funeral was over Bhīma left with Tondial Manko and went to the city of Rawurk brothers. But, while on his way there, he thought to himself, "I am a Chakravati Suriya Vamsa Hastinapur Raja (an Emperor of the Sun Dynasty of Delhi) and I should not marry a Rakshasa (demon). I will give her to somebody who will be suited to her. I will offer her to one of the Rawurk brothers, who are only Gond rajas. She will then be accepted by the eldest one of the Rawurk brothers called Ubdal Rawur. The marriage was performed with full ceremony. Bhīma then departed to go to his home.

Meanwhile Pahandi Kubar Lingo got to hear of this marriage and wanted to visit his mamal (mother's brother) and greet his new wife. But while leaving his village he saw that two deer called Ram Gesari Mau and Pairi Gesari Mau which had been eating his crops. Taking Rama's bow off his shoulder, where he had been carrying it, he began to follow the tracks of the female deer Pariri Gesari Mau, as they had both gone off in different directions.

After a long distance he caught up with Pariri Gesari Mau and shot her with the first arrow. It cried out "Oh Ram" and lay down and died. Kubar Lingo returned to the village of the Gaurir and asked those five brothers to come and eat the meat. They all came but Pahandi Kubar Lingo kept one of the hind legs to take to his mama (mother's brother). He then set off to see his mama and his new aati (grandmother). However on arriving at the village of the Rawurk he found that Udla Rawurk was not at home so he asked Tondial Manko, his atti, when he would be coming back. She replied, "He is coming now". She gave him water to wash in and refresh himself from the journey, and told him to take some rest until her husband returned. In the meanwhile she would take the deer flesh and prepare some food for him. He gave her the flesh and she cut it up into small pieces and began to wash it in water. The water soon filled with the blood of the flesh. And, being a Rakshasa that is accustomed to drink blood, she was eyeing it hungrily. However, as Pahandi Kubar Lingo was watching her, she was shy. But Pahandi Kubar Lingo sensed her shyness and he turned his face away so that she should not be shy. She then drank the blood. However Pahandi Kubar Lingo was aware of what she was doing and he said to himself, "This woman is a Rakshasa. I do not want to eat the food cooked by her or even to eat in this house any longer". So he got up and left the house on an excuse that he had to perform a puja. She asked him to stay in the house but he went out and began to leave the village. But, as he was departing, he bumped into Ubdal Rawurk on his way back. They greeted each other, "Ram Ram" and Ubdal Rawurk asked Pahandi Kubar Lingo to come back to his house with him. But Pahandi Kubar Lingo said that he would prefer not to. But Ubdal Rawurk

grabbed him by the wrist and in a friendly way began to drag him to his house. Then Pahandi Kubar Lingo opened his heart and said, "I was upset at the way that my *aati* treated me". And he told Ubdal Rawur what had happened. Finally he said, "Tondial Manko may be a good wife to you but I would prefer to have nothing to do with her".

Returning home Ubdal was furious with his wife, who had spoiled his name, and he beat her soundly. He then asked his barber to take Tondial Manko to the outskirts (*siwas*) of the village carrying an old *topoli* (winnowing fan) on her head with a *koka* nut, some *mircha* (hot peppers) *kamka* root (ginger), a nob of *lasur* (garlic) and some *jona dana* (millet), in it. She was to be taken to the east side of the village. The barber took her there and stood her under a *dhondera* tree and stripped her naked. He took the winnowing fan and tied it to a tree with her sari underneath it as a *bujjera* to scare away all such animals. Then he drove her away shouting, "Jage Matri, Jage Matri".

However she was pregnant so she went to the midwife that lived in Ambapuri village. After nine months and nine days a boy was born. But she was frightened that the people might think that she was a prostitute and that her son was the son of a Madgi (untouchable leather worker) so she threw the child into a well. But living in that well were two sisters Ehe Valed and Bodi Valed. They performed the birth ceremonies that took ten and thirty days. When the boy grew up, he was told by them to go out into the world. But he asked them for one gift; that, until he had found his father, he should be given easy conditions to travel in. Wari Devu (the wind god) was called to the well and they told him not to rain for 6 years in the village of the Rawurk. The Megh Raja was called and he asked Gope Devu to cover the village of the Rawurk with a veil so that not even a drop of rain should fall there. Then a terrible famine hit the village of the Rawurk, which lasted for six years.

The Rawurk finally went to their *pujari* (priest) to find out the reason for the famine. He told them that they should fetch Tondial Manko back to the village and then the famine would end. So they went to Hirasuka, their Pardhan and sent him to fetch Tondial Manko. After a long search he found her and Manko told him her story. She told Hirasuka that she felt that she could not return to the village as she had been asked to leave by the panchayat. But Hirasuka said that the panchayat gathered again and had asked her to return. So she set off to follow Hirasuka back to the village and her son walked behind her. Then when they reached the Dhondera tree, on the outskirts of the village she sat down and said that she would not enter the village, on her own accord, but that the panchayat should come and bring her back in and that they should do it with full ceremony and "Waja Gaja". Hirasuka went to the house of Ubdal Rawur and they cleaned the houses and prepared everything for a great procession. But when they reached the Dhondera tree they found that Tondial Manko had turned into a Chaur sitting on the head of her son, who had become a Sale (ritual spear representing the Persa Pen).

THE END.