

## INHALT

Adressen	1-11, 28, 184, 186
Opzwaadsnotizen Deepak	15
Thema	18
14. Januar	20
Michael Yoke	23
Census	27, 48, 49
On SANTAL culture	31
language (HO)	37
3.1. Meeting Cusu 1st time	42
4.1. Census old	48
voting list n.m.	49
5.1. story of settlement	58 61
6.1. 1st burial of para Sai	64
general info	64
grave (drawing)	65
terms, related	72
Desauli	76
Saize	77
Birth (Pakran Sai)	78, 120, 133
Sat. 7.1. Sasaan Diri ▲	80 (1st day)
Sun. 8.1. Parob, (List Jahres-)	88 (2nd day)
grave (drawing)	89

8.1.	1st burial ctel, 2nd day	90
2nd day	shaving ceremony	92
	Erdrituale	96
	ritual bath	99
9.1.	3rd day "ere Bunga"	107
3rd day	geladene zum Dir' Dubs. 8.3.	125
11.1.	dora, mala	125
4th day	Reinigungsrituale	125
14.1.	hair shaving ritual (bitter)	133
	Ritual für 2 Ochsen	135
25.1.	Badlu Sai: 1st burial	141
26.1.	rituelle Bad	148
27.1.	1st burial (Pakkan Sai) abgebrochen	150
29.1.	Reisbier herstellen	154
3.02.	Devan & Ritua C (wally)	157
4.02.	"eB" Sedar Sai: 1. Interview	170
13.03.	(genealogie): 2. "	169
13.02.	MAGE (M.H.)	
	• Fragen	174
	• rituelle Bad ♀, 07	175
	Hölzer (Hausbau)	177
	Lohne, Gehälter (orient.)	186
	Preise	

Rituale

64	1. Begräbnis	PP 64-127
64	a) (Lpara Sai) 3 Tage + 1T.	6., 7., 8.1., 9.1.
141	b) (Badlu Sai) 2 Tage	11.1.
150	c) (Pakkan Sai)	25.126.01.
157	Wiederholung Devan	27.01.
		3.02.
78	2. Geburt	
126	Pakkan Sai	6.1., 14.1.
133-135		
	3. Tiere	
135	R. für 2 Ochsen	
	Phase 1: "poud"	
	Phase 2: "poud"	
	Phase 3: "poud"	
	1. (Friday) Tod	6.1.
	(Saturday)	7.1.
	day 1: choosing the Sassa	
	2: rituelle Bad ♀, 07	
	shaving ceremony	(8.1.)
	Erdrituale	8.1.
	3: Ere Bunga (Tangjung)	9.1.
	umbul ader	?
	4: Adine Bunga	11.1.
	Kolon Bunga	9.1.
	Phase 3: die Ochsen	

# Titles

In the company of gods and Ancestors

M. Douglas: Pollution & Purity)

Whorf: The Relation of <sup>Language</sup> ~~Thought~~ to Language, in:

Bohannan: Highlights Points of Auth.



Wir helfen Kriminalitätsoffern

60 - 100 Rs Tag-/Bau-  
arbeiter

30 - 50 Frauen

€5000 wss./Monat

• Sponsoring

• Replikreisen

60 - 100 Rs

Tag / Bauarbeiter

30 - 50 Rs

FRÄULEIN  
Frauen

5000 Rs

assistent (Kleinst)

3000 Rs

Jeep Fahrer (Haupt,  
260€)

300 - 400 Rs

Taxi (ohne Benz.)  
6-8€

1000 Rs

Koch (20€)

3500 Rs / Monat

Essen für 3 Pk

100 - 150 Rs

Telefonist. /  
Tag

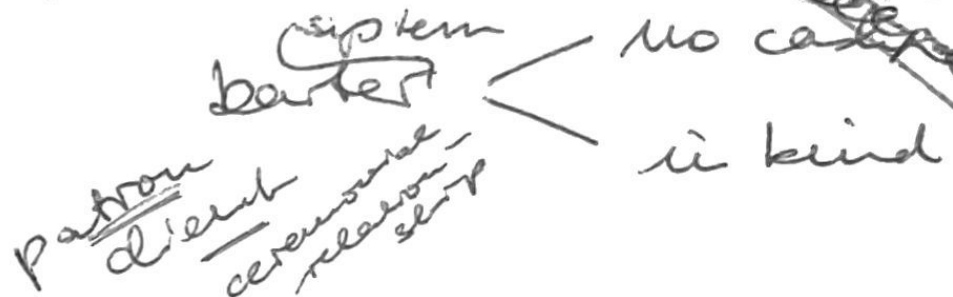
? Fahrrad

As a reward

In case of lo

judgements system

as (17)  
suggested by  
Barrow



blunt

economic dependence  
ritual exclusiveness  
ceremonial relation

tribe: no barbers  
priest

Caste  
(jati)

- primordial approach (fixed)
- circumstantial approach

• multiple identity

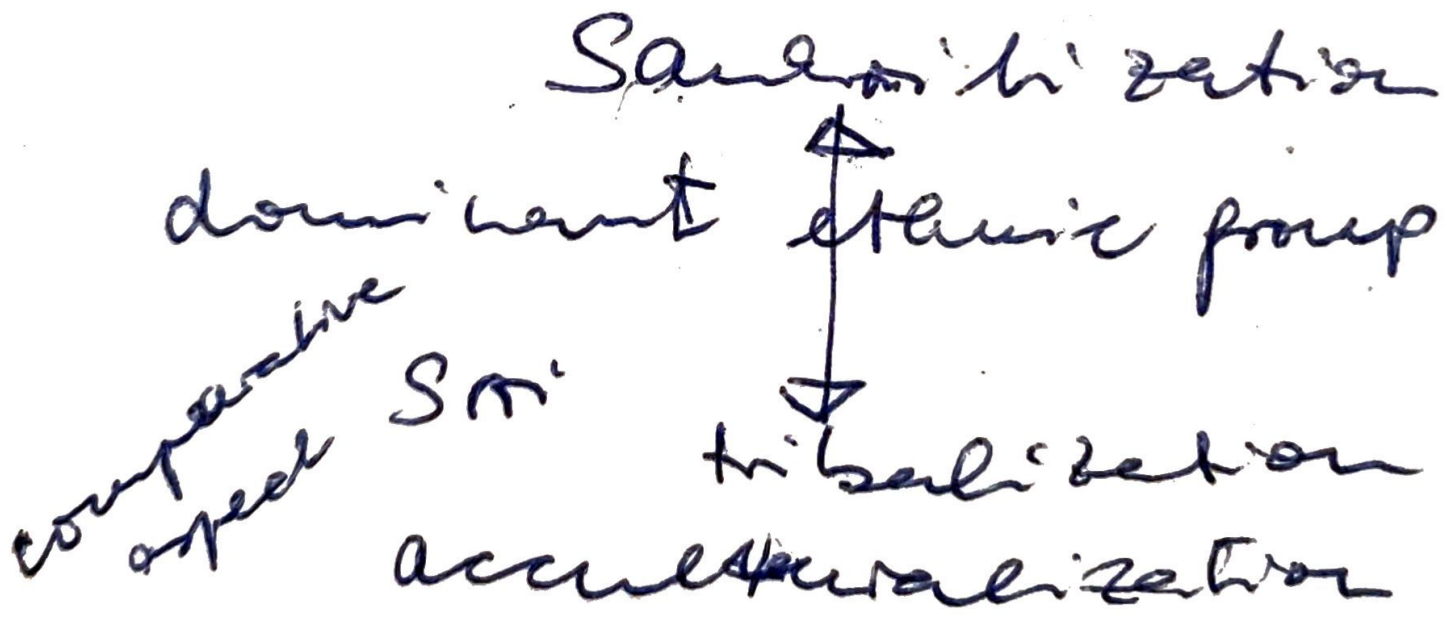
Promod

19.12.2005

- language (HO (oria)
  - concentration of HO
  - Village
- mi - ethnic  
mes -  
HO domination

(15)

Setting the role model  
Brahmanisation  
Ushyabria



U. Skoda : thesis published  
Mongar / N. Delhi

# The Tapestry of HO Society:

How women are woven into it,  
how <sup>girls</sup> children <sup>become</sup> ~~get~~ woven into it.

## General topic

- ~~What~~ it is like to be a woman and a girl-child in HO society?
- 2nd barriers, setting the stone monuments,

deaths  
agriculture

~~religion~~

The construction of female identity in HO society

Growing up as a girl child in ~~the~~ HO society:

Growing into the social net of HO society as a girl child

(19)  
Topic  
HA

logline area  
Tusu virgin lady / idol  
• commemorated suicide  
64th Jan. ~~14th~~  
mohor

14. April: Newjal ✓

Verbindung Baram Beri

Se  
Makar Sankranti  
14th January  
• festival in Orissa ✓  
Wege Deener  
Dictionary

→ O G 3 KO  
o of OG ONG OL  
→ K N Y  
i AK AJ AM

I can write Santali  
ᱠᱟ ᱡᱟᱦᱟᱨ ᱢᱟᱨ ᱛᱟᱞᱟᱜ  
ᱛᱟᱞᱟᱜ ᱛᱟᱞᱟᱜ

26th sports festival  
February Santal /  
16

Coiffure : blowing the  
muschel -

- shell -

- auspicious,

- considered to

attract gods

& goddesses

- blown by ♀

Census

(Quelle: Barnard (good)) 2

(1) (sketch) - map of locality

- inhabited dwellings
- other buildings

→ immediately apparent variations in size or type

→ Code no (add to map)

(2) 1st visit to household

- names of all household members
- ages, date of birth

- close family relationships
- relation of household members to h.h. head

(• occupation

(• membership in socially relevant groups)  
categories

1. RANGAMATIA रंगमत्या
2. SANHATNABEDA } सन  
BAD HATNABEDA }
3. शंगा मारिया  
सान हातना बेड़ा  
बड़ा हातना बेड़ा  
देवझरी

HO

MANO RANJAN TIRIA -  
MOB: 9437238682

(advocate / 12 k.m. distance)  
~~Ancestral Cultural~~ Chaibasa  
Institute of Ancestral Culture  
Research Centre  
At - Chhinkipani, Chaibasa

SOURAV PATNAIK, Journalist

Contact  
Journalist  
Sourav Patnaik

94372 38294 (mob.)  
06794 - 223982 (office)  
222456 Res.

bapu : son  
सुमा रात्री Good night!  
आपके बच्चे कितने  
साल का हैं ?  
How old are your  
children?

गुरी : popped rice  
रजिगी गन्धा  
night smelly  
(special flower)

संगत (Sangat)  
- on'a -

(1) W Z H B | e B W Z  
Z H Z | e B W B

Santal

HO

& other communities

- differs from place to place

# Gurucharan Hansda  
Tarana.

Sauna

- the youngest son takes care of the parents / family in every respect: medical, & other

Rupnarayan Birica

AT - Shal Patz 140 titles

not wood  
not things

124 titles

Santal | 12 titles  
↳ subgran-  
die.

- only women paint the houses,  
beautiful decoration
- prepare the rice,  
paste the floors

(31)  
Santal  
culture



Kasse Her aufpe. chungen

33

$\frac{1}{2} \text{ kg}$

- großes (Erdbeeren)  
Gemüse



जीएक : : आदिहोहिए

Thik geya - Thank you (no)  
(if offer is refused)

Thank you.

वटा

Good-bye  
{ We're coming  
again

Hijhukanale

Abinah - you      What is your name?

Jutum - name

ched - what

जोमकेडपे

जोमकेडपे in the morning

~~जमसके~~ जमसके : only  
4 a.m. once

9-10: have you eaten?

जोमकेडपे : address 1 pers. + incl.

जोमकेडाम : address 1 pers.

What is your name?

ama: nutum chikana

अमा: नुटुम चिकना:  
your name what?

What is that (non-living)

जेना चिकना?

that ~~is~~ जी चिकना (living)

जेना  
That is डरु |  
a tree

ho kany + la, I don't speak  
HO  
ainso hain  
(me) • I learn.

Monday 2<sup>nd</sup> 11<sup>th</sup> 2001

Interview with village - (39)

Ju / Sarna  
"HO" headman

- doesn't know number of households
- ~~Laxman~~ Bage<sup>E</sup> (name)  
name: (address)
- rule: oldest son to become vill. headman
- where to get household list?  
Helena Bage  
my vice chairman
- "side" boy (FB) (schoolheadmaster)
- language : HO + oria,  
(1st) (2nd)  
"Some speak Hindi"  
sometimes  
→ "Saddar Sali"

setting?

eye-contact? →

10.30. interview with headmaster

- at school : not there

- Promod's (QZH) about to meet

lid by headmaster in Orga

tomorrow headmaster is there

Tuesday, 3.1.2005

- headmaster

- Helena Borge elem. data  
- gang durch Dorf

Langplan

: sichtbar werden

talk to

Guru

1.

✓ = charges (Santali)

Akara

~~31/4/51~~ (31/4/51)  
S ✓

When dispute arises, Akara meets (refers to place) Complete administrative body

(Panchayat)

Amara tree

Self-government  
indigenous

place : to settle disputes.

females not allowed to sit, no part in decision making

• in the middle of village

43  
• Dakua (31/4/51) (person to call a meeting)

- by shouting out

"Let's come"

- or from top of tree

- elected by villagers

- at the end of year he will receive some grain from every household

provided by Munde, head of the village

• every child or old man can speak : more - Striction

procedure:

- (1) Dabbar asks headman / Munda:  
Why did you ask me to call the meeting?
  - (2) Munda will disclose the matter
  - (3) discussion
  - (4) decision (- making) by Munda
- If a decision is not accepted by somebody, more Mundas from other villages

( $\frac{\text{HIT}}{\sqrt{\text{HIT}}}$  = share)  
Teil

examples:

(45)

two brothers are fighting.  
One wants to have his own share (HIT) of land.

6-8 hours } can take much  
2 days } time

- phys<sup>ic</sup>al

- cock, hen, fee, <sup>social</sup> boycott  
fine, grain,  
honour, status damaged

- no talking "open prison"  
- ~~write~~ write him or his family

- "culprit" can address Munda to make good & end boycott

- reintegration into village.  
ceremonial meal, feast

ब्राउटे Bante - उंकीम

बाउते - Elder brother.

उंकिम - younger brother.

डेकी ✓ appar. to have

डियांग - rice from paddy  
Reiswein

मठान साही

यामरा पूर्ती - village headman.

गरा साही

will. whose young  
man died  
to be buried  
soon

देउरी → Deuri to perform Bonga

~~मिर्बा~~ ~~परिया~~ village in the jungle

बांडी → A straw ball to store  
rice. 400 kg.


गुडना → The special apparatus to  
hit the bandi to make it round.


Are they from ... (472)

Freige der Frau des  
will. headman

गो'लुद (3.1.2006)

Bonga? so, falls ill idea: he is  
haunted by Bonga.

डियांग : white rice ball: root  
from the jungle, kept in  
sun for 1 day, added  
to rice wine. 

- rice covered with  
water, left for 3 days,  
fermentation begins.  
 added

कारा चिति → The Ho-Script  
लाको वादरा → The inventor  
(2)



Sensus für Wahl Orissa Regierung

~~1 votes List - 2006 \*~~

(Wahlkommission der Legislative)  
- legislative assembly election

commission: 3 - Bahalda (ST)

- M.P. E. C. - 1 - Mayurbhanj (ST)

Published on - 20.11.2005

Nr.  
\* section: 106

Village: Mambir

G.P. (Grand Panchayat Tama)

Block : Janda

Police station : Janda

Subdivision : Bamanghati

District : Mayurbhanj

Pin : 757045

total pop. : 1061

male : 490

f : 571

{ 9 cattle  
10 living purpose

11 General  
no cattle  
2 households

12 2 households

13 general  
Mahakend

{ 14 General

15 2 households

16 ~~general~~ living purpose

17 General  
1 household

← 18 shop

19 1 household  
General 2 rooms  
no cattle

20 under construction

21 Mohandara Gagarar HD

22 cattle

1 household: 5 members

⊗ indud. bicycle shop

23 SC: Patra  
occupation  
shikling  
→ 1 household 9 Memb

24 lv. purpose

25 empty  
fields

26 verapsen / broken down

(27) 1 household  
1 family (4 members)  
HO (a) Pradhan Bage (b)  
yB

(28) living purpose  
HO (m) Dabro Bage  
4 members

(29) 2 households  
~~living~~  
HO (a) Pradhan Bage (a)  
4 members  
chief leader & head (Gregor 661)

(30) 1 household  
1 cattle  
(b) Motai Bage  
4 members

(30) 2 households  
HO (m) Rameshwar Bage

2 members (m) Simish Bage  
5 members (31) cattle (53)

field

(32) Kupulshing Purti  
HO 1 male person

1 bend cemetery with tamarind trees & 14 stones

(33) belongs to members of Dabro Bage lineage

(34) under construction in certain ?

(35) living purpose (m) Sekhar Birua  
(8 members)

(36) Nicoll  
1 household - HO

7 SC 8 members

Ramodi was ~~K~~ R Albert  
fishing

bead (opposite cemetery)

(38) (fem) Lalitha

<sup>(m)</sup>  
HO Gopinath Gagara  
6 members

(39) cattle

in front kitchen

(40) (m) Somnath Gagara  
5 members

HO

(41) living purpose  
(fem) Tunai Gagara  
3 members

(42)

(43) a) 1 household (7)

(m) Kupul Singh Gagara

~~HO~~ (b) Sanatan Gagara  
4 members

(44) cattle / living

(45) <sup>(m)</sup> Jogendra Gagara  
HO (3 members)

(46) <sup>(m)</sup> Kalicharan Gagara  
~~HO~~ (7 memb.)

(47) cattle

HO (48) Manjo Gagara (fem)  
2 members

(49) rice keel shop  
#10 Manikha Bhindhani  
(iron maker) 3 members

(50) living purpose

(51) opposite to (30)  
#10 (ten) Banmoti Bage  
(a) hubed diel 3 members

(52) cattle shed  
#10 51 b) Mokhai Bage (m)  
4 members

#10 c) Pradhan Bage  
3 members (m)

(53) off (28) Barbar  
SC Community (5)  
a) Bayanadhi  
(Barick)

(57) SC - Dambou Dal  
(2 members) (Barick)

(54) old

(55) 2 household  
SC Dice (5 members)  
(4 " " )

(56) general  
1 household opposit  
5 members broken  
house

(57) General  
1 household  
3 members

(58) 3 ~~4~~ members

(59) 4 members

\* field

two sacred pieces

1) for HO only

2) for all of them  
(general etc)

Magical festival

Deureyag

S. 1. 2005

peacocks : symbols of good things

देवा = magical kind of man  
Dewan -

✓ expert in witchcraft, able to extort diseases

त्रिशूल ✓ : Trishul

- puja

- can prepare medicine

दुर्गा ✓ : Herd in hot (P.S. broken)  
~ inside : आदिगा (58)

bars : as long as they are here  
no evil will attack ✓

" the village  
" = the spirits of the dead

" नारणा लाडका राई " : name of village

"HO" : juice of fruit  
guava

honeybee : a natural medicine  
drink no water

देव (w) : to perform Bonyar, sacrifice  
sacrifice of bird  
to relieve the pain of a woman

दिवा

1500 Rs / document to witness a mortgage

1/2 acre of a piece of land for 20 years

deusi & headman to witness this contract

✓ Dewari black chicken is killed by

✓ headman: elected in the village.

• prerequisite: knowledge, age, wisdom, noba

• administrative head of every admin. matter

• he is the priest an, behind the town for festivals

• get 12 Jakhun

• is given respect, honor, status

• cannot be (re-)paid in kind or material wealth

Dewari

5.1. old

(61)

Dessauli: p. 8

दिसुम आमीग → दिसुम आम →

process of settling - being a nomadic people - in a specific area.

Criteria / factors: they learned

(a) things from their ancestors & pass it on to their sons

- overcrowded in Singlung

अंगारिका (Angarika)

Angardila

in the older days



1) एतो : market place (weekly?)

इंगल एतो : Charbas

2) गाठु एठ Pa-rangpur

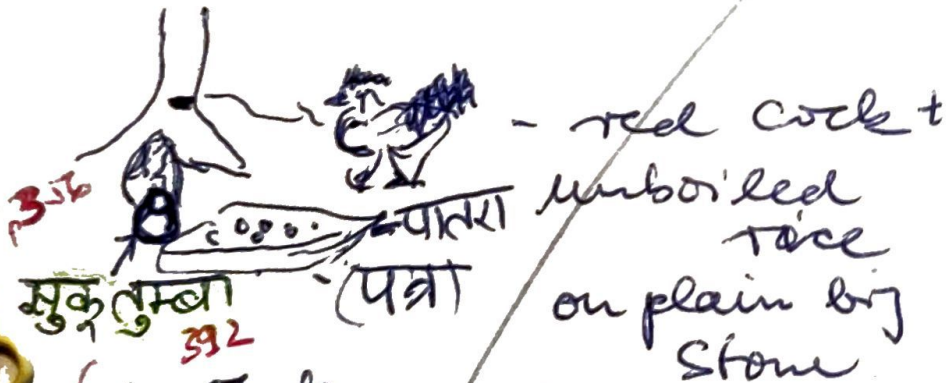
• two markets places.

• distance to walk


• here <sup>near</sup> the road from Char-basa → Puriyap

before they decide, a very important ritual is performed.

→ the village priest to cut the आँसू tree the root



for 7 days cock is tied there

• Sukhy कुदा ✓: Abschuck fruit 

• prayers to Kingbonga & their ancestors by interested settlers. Then they leave

• If this rite is suitable for us to settle, the tree will not fall, the cock

63  
should be alive, a little water should be left, rice is left, then they will be settle.

- enough water
- fertile soil

वामरा पुनी : name of village-headman

in माँ festival 2 cocks

(red cock, black hen)  
♂ memory of ♀

• sacrificed in former ~~place~~ place at the new one

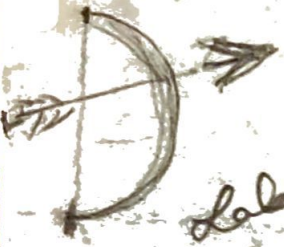
तारु (half) ✓

"Mañā & Gardi"  
Sinku Konankel

"Maheley Bonga" → Sacrificing a black chicken before a child is born by "Devan". ✓

(रुद्र) "शिवजी Sarna" ✓

- worshipping of everything that nature has offered



शिव = Arrow

dehuman

joking relationship

Friday

6.10.25

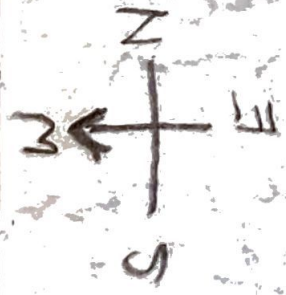
(1) name of village headman  
Burial ceremony

रा पार्टी  
गोफ् विलेज  
विलेज (विलेज: they)

drag along piece of straw <sup>tied to</sup> by her feet to the pond where they have been taking a bath after that it is taken to burial site

- red & white soil to decorate rituals

feet 7



head  
S South



- zw. großen Zeh + 2. + 3. Fuß Zeh des rechten Fußes

• am besten Place

only female members are allowed to perform this, if wife is not available

before:

dragging of straw  
to burial site → to house

(1 day) inside into a safe place (nobody should touch it)

next day: Sal tree leafy plate straw-

stick (Saltree) 3-4 inch & little water outside the house

rowa: Seele

Strohhalben (Länge von Fußboden bis unterhalb der Achselhöhe von unten) wird an die Nase des Toten in Grab gelegt, die des Grabes erlaubt wird. So kann die Seele <sup>in</sup> ~~das~~ das ~~das~~ das

~~das~~ Stroh

• Strohhalben wird durch male member / relative an die Nase gelegt

• 4 male people bringen den Toten auf einen cot & legen ihn in 3 Grab  
→ Son } 4 heads  
→ brother } 7 heads

• 1 legt ihn in den Stroh an die Nase

• white (red clothes with an (priority) einen Bursch / Baum gehängt

• closed relatives beser  
Allredvoll Erde of the Toter

• danach hine alle Erde of ihl schütten

Tote: Erde of e - Bett von

- a) Holz felegt,
- e) Stoff damp legen  
sie Kleidung

relatives bringer neue Kleid + legen sie neben ihm

Haus schalt gegen die de

Glas → He de  
pillow + tali plate  
oil not cooked of d. Kind

Woo?  
wohin?  
an Stelle

rice, oil, mustard  
not cooked of d. Kind

• if rich, a coffin could be had / used (69)

• no ~~to~~ nails allowed  
no met

• Tote wird mit wei ße Teid bedeckt, das von Verwandten gebracht wird

• die Licht of den, wenn er tali plate  
bronze is allowed as pillow (~~is~~ if poor)

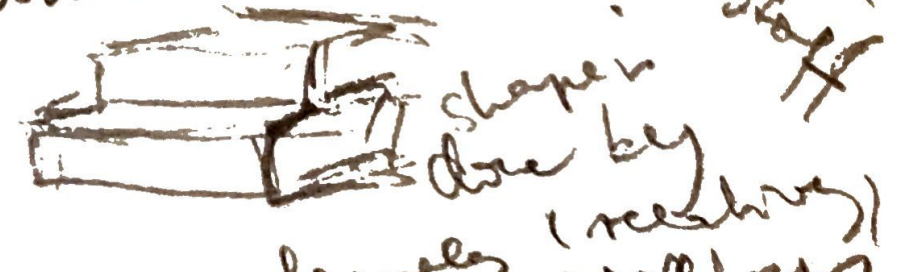
• wood to cover it all up

• Trick: 5-6 feet



Stuhl wird das die Name der St. ist die Stoff

don't look back!



shaper  
done by  
(relatives)  
burned

Who digs the hole?

beginning is done by male relatives of wife: father, WB, WF, WFF brother

if unmarried:

not oil in cooking for body

Salt is allowed  
spoon

no spices  
no meat, fish, egg  
~~veg~~ only vegetaria

until bath is taken

cooked or non cooked  
no shaving, ~~no shaving~~

Special restrictions for wife?  
no cooking, no work  
staying at home, not taking bath

Who is cooking? (71)

any other female who

wife can eat together w

whole HO community is taking bath after

Mindestrel b's ritual can

5-7-9-11 days

Maahal II: stmt

after 15 days a festival is arranged for the whole community including the relatives

everybody bring food share & eat

\*  
श्रावणः → Ritual bath.  
श्रावणः → Burial.

श्रीआ आगु → Bringing the soul to the house. ✓

श्रीआ दिवी → Taking the straw to the bathing place.

किता → Special straw used as the symbol of the soul.

श्रीआ सुनुम Faden an Kita befestigt

Kita →

thin string thread



1st day  
kita + sutam  
from burial site  
to house be-  
tween trees

Su

2nd day

sutam  
sutam is taken on  
leaf plate from  
house to pond  
7 knots (or 5-3-1)

sal tree leaf: 7 rice leaves  
- old leaf with rice inside  
- knot with wamkamsam  
- right hand Pond  
- (from cotton)

String is taken to the <sup>house</sup> ~~stone~~

7th day: wife will pull  
the string from the water  
near the knots  
of the string and will  
take home the <sup>string</sup> soul of  
her husband to the  
house to the kita.

(1) wife takes bath

(2) pulls out string

श्रीआ आगु  
burial - stone

lyras, das gemacht  
 wird, um Matten  
 zu bereiten



यकल

local market

Thursday मीडा

leaf from शतमूल (75) tree  
 tooth brush (sal-  
 tree)  
 leaves tied together by tooth

यु (bowl) • kept inside <sup>with</sup> अ <sup>corner</sup>

द्वि - stick, outside of house

बुद्धम मेना

सबसी औड़ाण

Sunday

ca 1,50 m  
 lang

~~सब~~

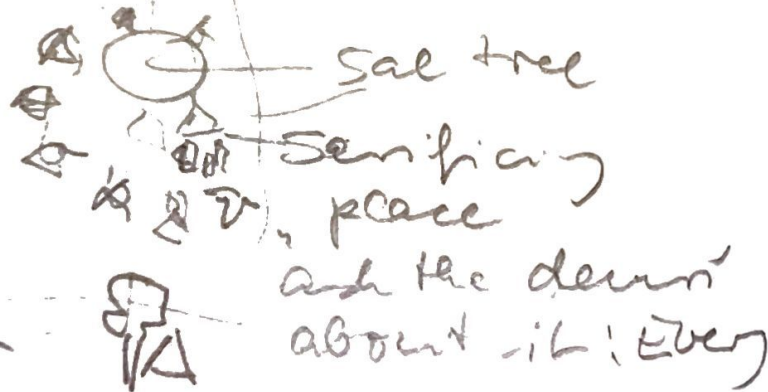
Saturday ritual bath

8 o'clock Sethiy tee store

Bessauli  
 नार जोम - tree  
 (SR)

E.1.  
 Sal tree  
 (HO)

○ - □ □



• 'Sho has a meaning'

• different cooking places for different foods & fodders  
 (X) चं मि in Treer

Supung Daru (मृयुवा)

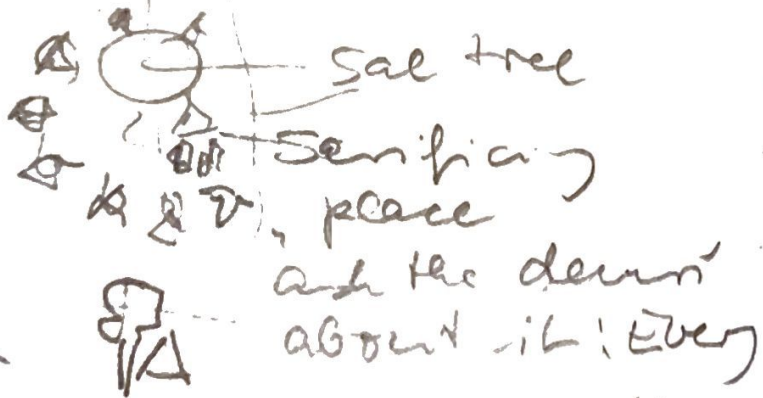
its  
 bark, fruit : medicinal  
 roots, seeds, purposes (77)

Ayurvedic medicine



Bessauli  
श्रीर वीर - tree  
(SR)  
C  
6.1.  
Sal tree  
(HO)

○ - □



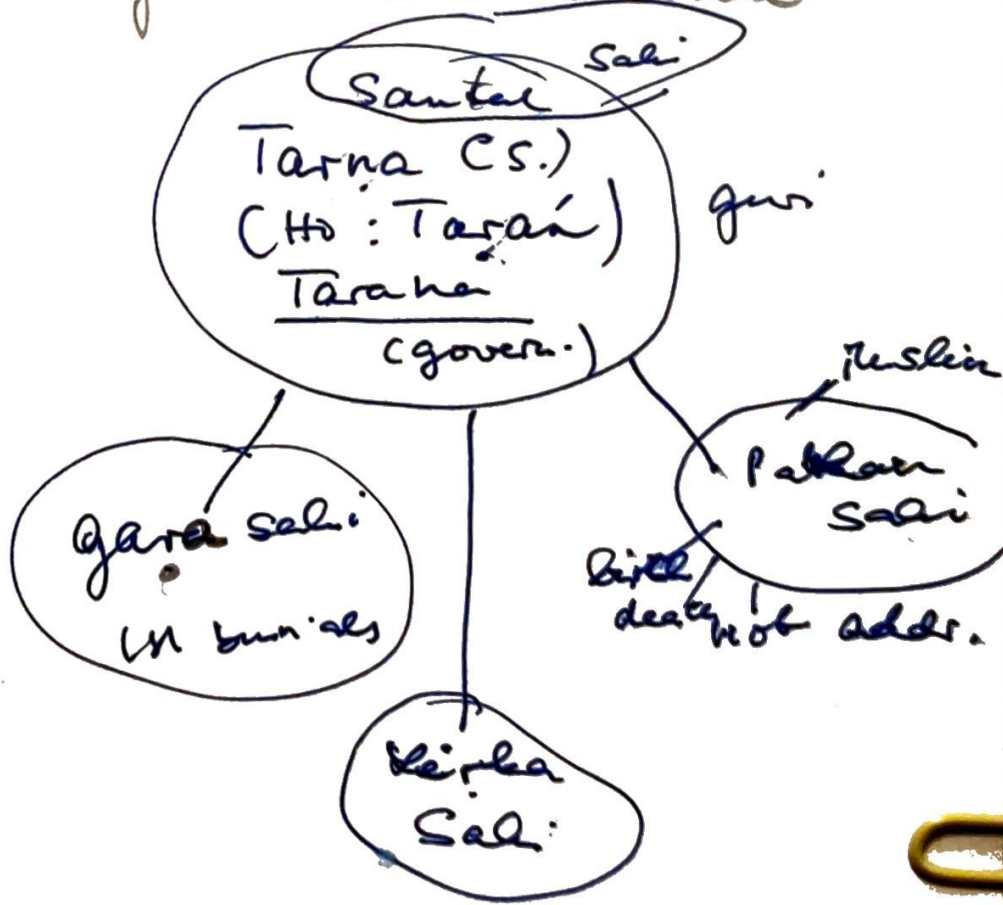
Star has a meaning

different cooking places for  
different foods & fodders  
(X) et mt in Treie

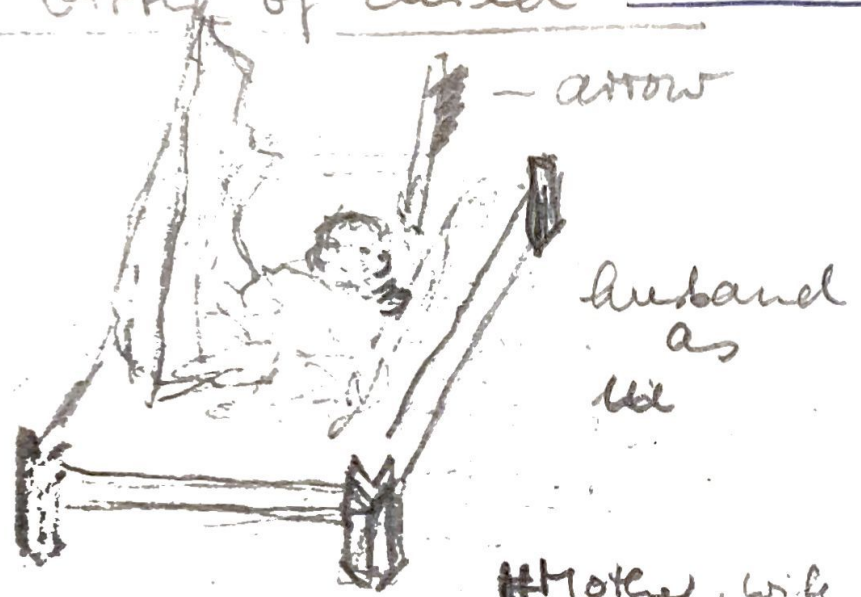
Surung Taru (मृयुव)

its  
bark, fruit : medicinal  
roots, seeds, purposes (77)

Ayurvedic medicine



Birth of child G.N. Chd

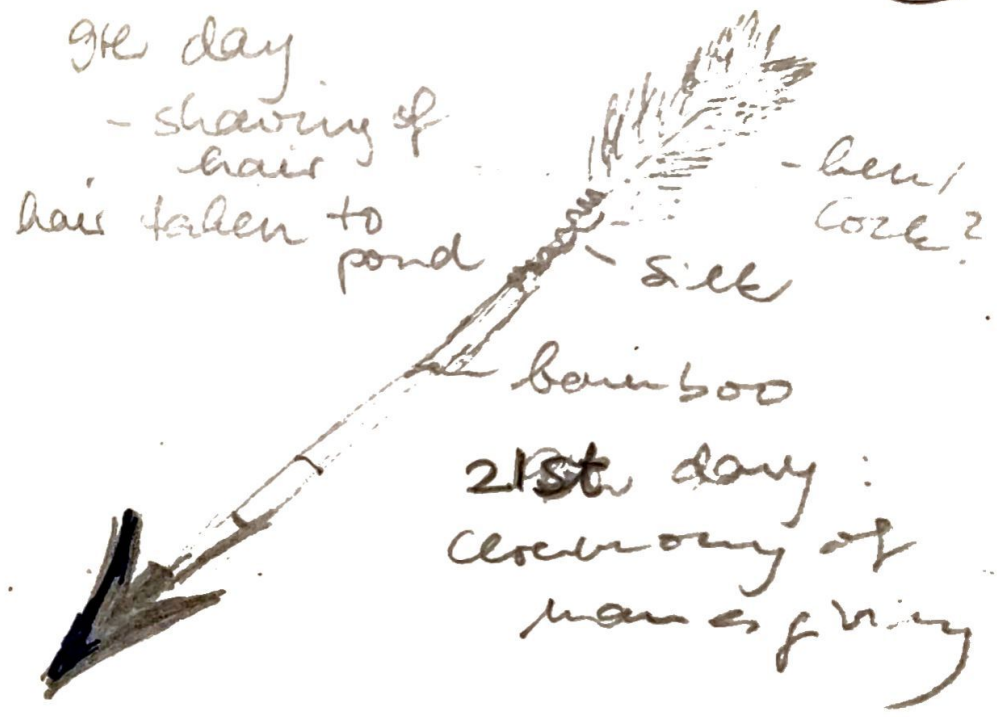


Mother, wife  
(mother) &  
husband as  
midwife

1st child (son)

बाहा गितिक + Nalval Salmu

- 1) Ca 1 m half begraben in Hof unter der Steiner
- 2) clearing of baby by mother outside of house; baby and Bett
- 3) mit unsteril oil die - Gelsen



महाम एतद्वुरी. und-  
wife

ॐ अः वाः एः

Col  
the husband as the midwife

Saturday

7.1.05

Choosing the Sarsan

"गाड़ा साई तारणा"



81

women : leaves from salt tree  
sticks for toothpick  
males : sarsan <sup>दुई</sup> to carry

problem : overnight a cat left  
its imprints on the head-  
side of the dead

Frau des Gystabene gibt Auskunft:

verstorbenen Ehemann : begann sich  
an D. schickte zu fühlen mit  
Kopfschmerz. So verließ er  
bitter seine Frau, ihn zu füttern  
mit seinen eigenen Händen. So  
stirbt er.

Doctor : Dewan Gholat :

doctor gave 4 injections. Then  
dewan was called; found out  
that evil spirit possessed  
him.

blood, hair, bone (3 pieces), eye  
folded in a leaf, tied  
by a long hair in  
pond / coal  
dunk

• dewan was preparing for a ritual to be performed. While preparing the man died.

• on Monday a puja will be performed to find out what spirit it was.

one village says he is sure that this event will affect the peace of the family.

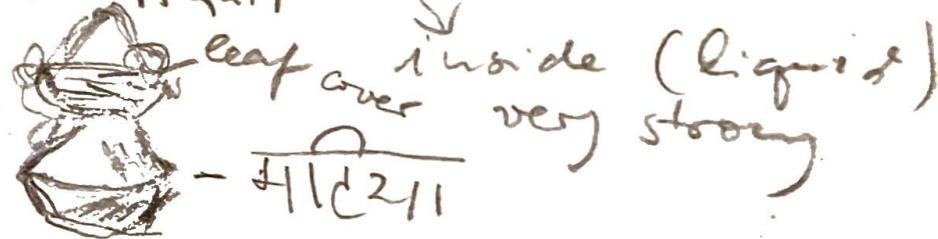
3 days : 1st : bringing the stone  
 2nd : ritual bath  
 3rd : ritual ceremony to pacify the situation of this household " परे वोगा "

बोड़ पै गोला Rope fixed to support fire for 6-7 hours

rice beer specially prepared for this occasion to be served at the site of the stone

leaves produced from sal trees  
 4 leaves + sticks from, (83)

मती रती : rice beer pot  
 " मटिया रती "



2 Eisenlansen, um Text anzuheben

• 1 woman & 1 man from each household

• 1 dewan to accompany group - not to carry stone - but to perform ritual

beabredung : 800  
 Start : 900 दुःख

10.30 : 18 Männer  
 keine Frau

ho : man

n bu a : man

n kuu woman

Männer - u. Frauen werden

sind willig fitrenent

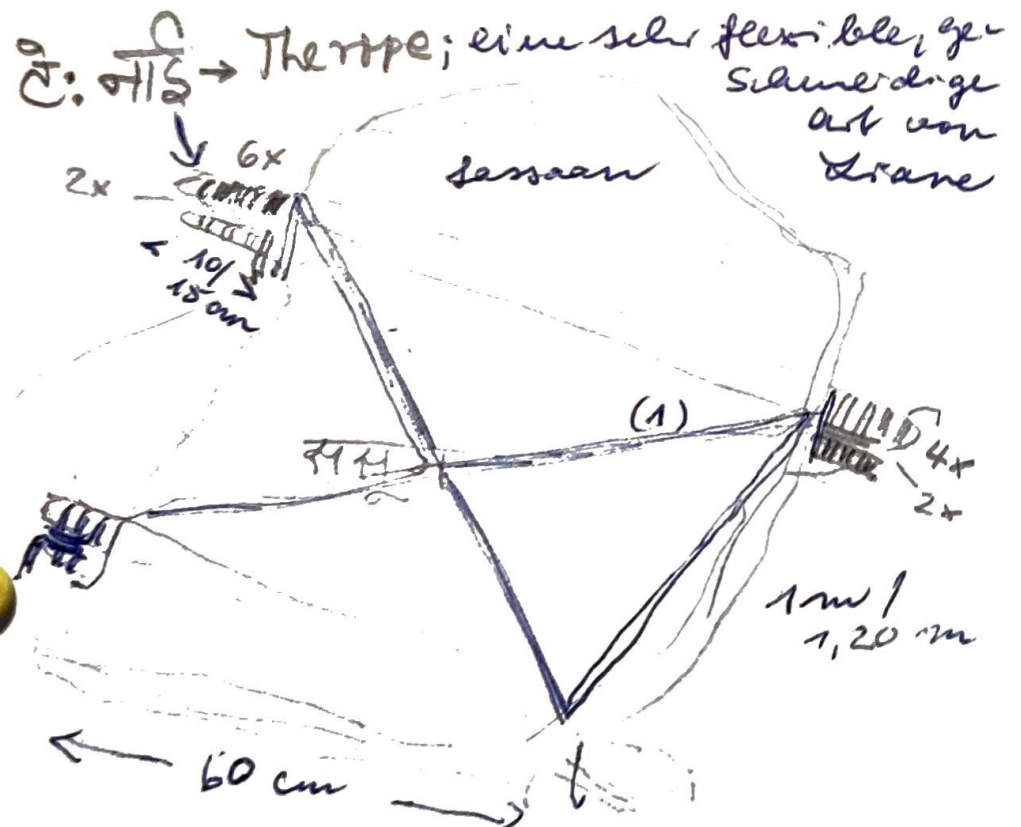


बाँड  
संयोग

Toppe simmet-  
ing slightly to  
substitute mat-  
ches

stehen.  
Alles verpackt in einer röhren-  
atmosphäre.

set up aus ~~Stück~~ / 2 Stöcken, verbunden  
durch Liane  
STICH (दा)



और बाधार. (1) <sup>graue</sup> helle feste Seil  
über Kreuz  
बाड़ा (2) breiteres, gelbes  
Seil



Aufgabenbelegung: totally complete

- Schneise schlagen in Wald für Transport der Steine
- Opfer wird vorbereitet: aus Blättern des Salbbaums werden "Züffel" gemacht



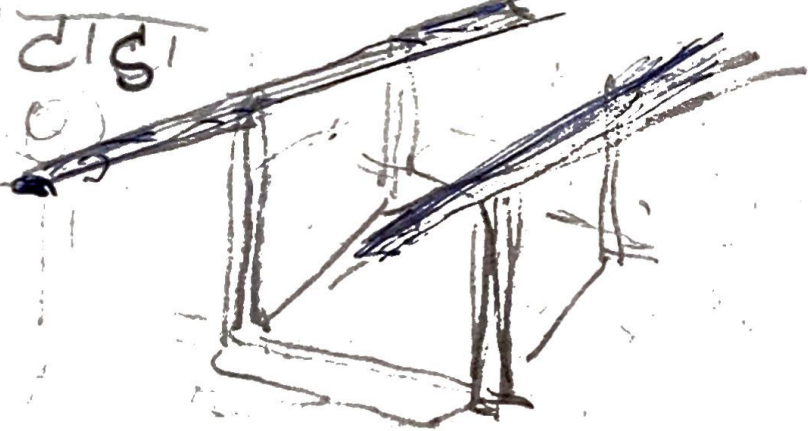
verschiedene Steine werden aus der Erde gehoben & beuntachtet, verworfen.

Der Stein, der mitgenommen wird, wird mit 2x2 Stöcken befestigt, die ca 10-15 cm über-

(should be)  
facing east (south)  
Dewan has rice beer poured  
in 5 leaves,

- mormus Mantras, pour
- rice beer poured on sassaon
- 3 drinks (share the rice beer)

दिसि : dicker Stamm zu



getragen auf der Schulter von  
4-9 Menschen

- keine Woden vor dem Grab  
दिसि अंगुग : stone washing  
abgebetet.

Frau wäscht die Grabsteine

(87)

शान white sarce

- Frau & Sohn HM start cere-  
monial crying (ca 4')

Sunday: - offering of white  
sarce

- 2) rice beer to be offered to every  
body who was present in  
the jungle

- rice is ~~collected~~ for  
donated by every house-  
hold in the village
- wach fermentation on wood

शानत : filler  
des Reis, mit Wasser ver-  
dünnt, durch d. Fester  
gegeben.

- schlechtes Reis wird für Hühner  
oder 'शानत' gelassen

vegetable (no oil, no oil)  
only salt "spices" ~~mit~~

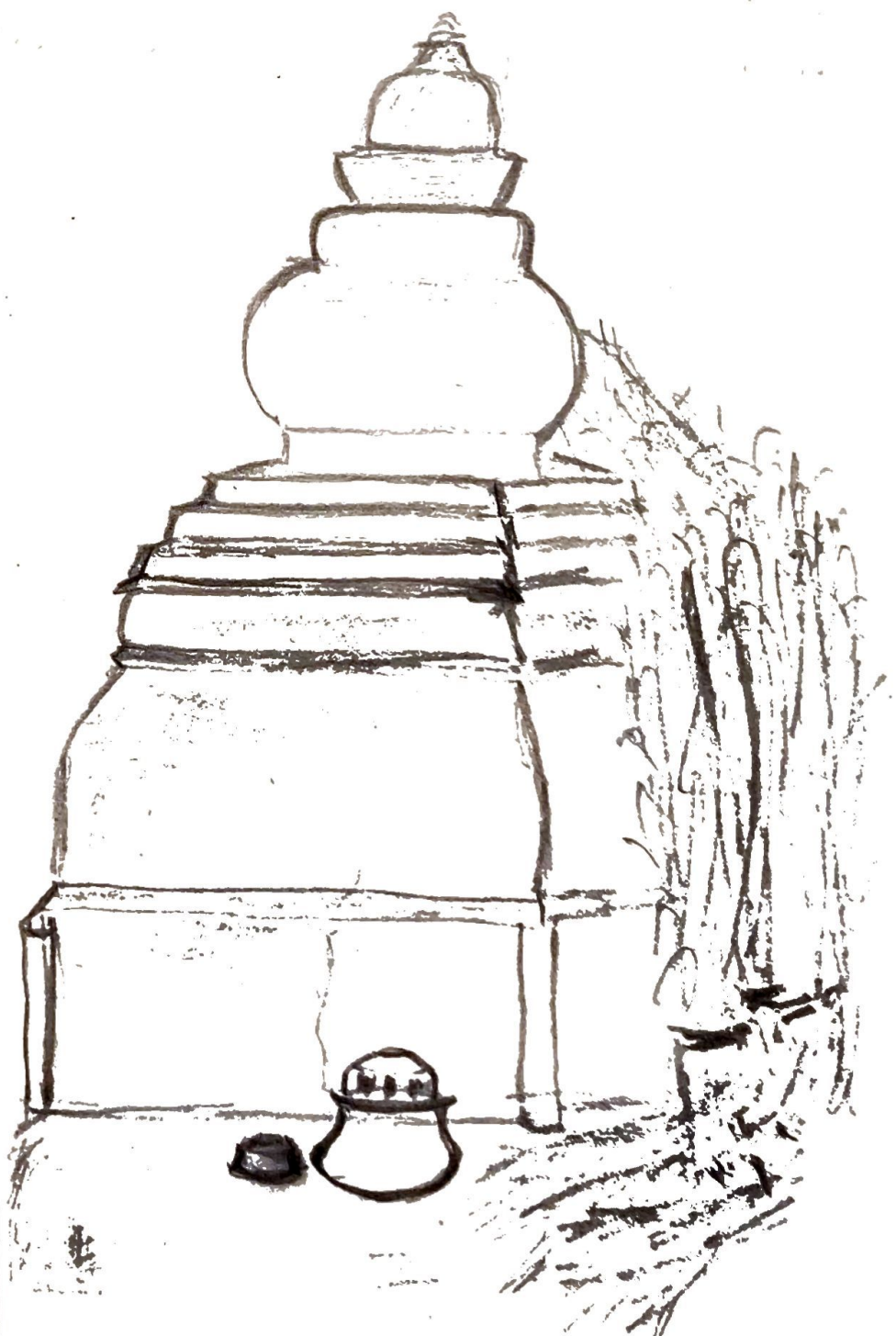
elder kaka: uncle

same age group: uncle/auntie  
we both

Sunday, January 8th

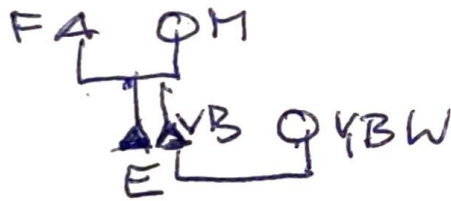
Name of festival	Purpose & time	where
1) मागे (Maga)	after harvest Purnima	[rectangle]
2) बाहा (Baha)	Shala purnima Sat + Mahua	Deuri Thau
3) हरा: 9 I 96 वाताडली kivil-dam 9 2020 शिमनामा:	July August During seeds are being sown to support growth on the 3rd day of here: to get permission to cut grass - to get permission to eat the newly harvested crop	out side Basant Deuri Thau at here:

ad 2) bow & arrow competition  
#13) worship animals: oil horns  
~ eat harvested rice

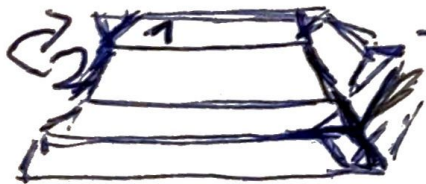


before people begin to eat.

ritual : y B W taboo  
ritual : e B W



burial cbd 2nd day



- 2 pots of colour  
a) ocker (erde, in wasser auflöst, wie bei Bemalung der Feinswände in Stahltopf.

von Frauen aufgetragen

b) weiß

Am 1. Tag der 3 Ritualtage wurde das Grab mit Kuhdung bestrichen / gewirgt in Stahltopf

(8.1.2006) Am 2. Tag (10:40 Uhr) 51

I der 3 Ritualtage

- (1) Grab wird von der Kopfseite her oben weiß mit Bürste aufgetragen
- (2) von Kopf - Richtung Fußseite mit Ocker die Schrägseite.


(3) 2. weiße Schicht diesmal von Fuß beginnend

\* ~~10.08 - 10.20~~

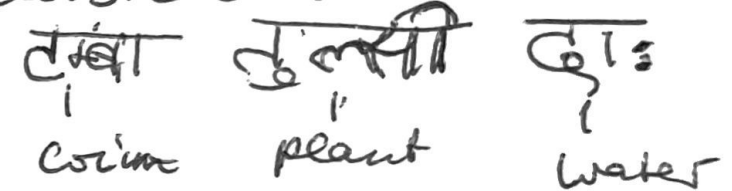
~~Dewan für die Baya durch 1. jingas überlegt.~~

Shaving Ceremony  
 II Kondankil (title of de-  
 mised) 8.1.

Bitua ♀  
 Hem from (witwe) der ver-  
 dacht Kili-  
 wird aus  
 am S. 3. perant  
 beim in S. 3.

- a) 2 leaf cups filled with water from the pond. They are made by female members of the Kondankil.
- b) two men from <sup>were</sup> different ~~titles~~ in this case ~~Hem from~~ <sup>ritual</sup> function as barbers.
- c) the first to be shaven, are the <sup>two</sup> boys of the deceased (here: two boys of 3 and 4 years). →
- d)  in dem wasserschäl-

chen sind 3 Mann joblä<sup>tt</sup>er <sup>(13)</sup>  
 und eine Telsi pflanze  
 + 2 Rs als Lohn für die  
 fleißigste Arbeit.



e) dann werden weitere (erwachsene)  
 Angehörige aus d. Kili. des Verstorbenen  
 geschoren.

Viele Männer haben rote Finger- /  
 Fußnägel

nach rituel oder: Rituelle Waschung  
 a) Kinder b) danach unter Kili. c) alle  
 • Köpfe mit Asche versehen  
 • 3x (unverw.) untertanen durch 'barber'  
 • Ölen - waschen - Ölen  
 • alle Silber-  
 gegenstände  
 waschen  
 • alle rituellen  
 Schalen abwaschen  
 ins Wasser

ein ganz kleines Haar bi-  
 schel am Hinterkopf  
 bleibt (ganz kahler Kopf-  
 weise) zum Zeichen  
 alle mit dem Wasser bespritzen / rei-  
 nigen

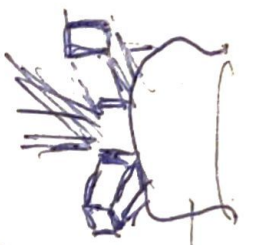
धनु 31 गीतः to be pre-  
fect work! makes parcel by  
the wife's

धनु 31  
title

news post at that place in  
the countryside where the  
demised had been put  
down for the 1st time  
piece outside the house.

rice: taken from the left  
over of the rice that  
was put on the body  
in the grave.  
0 water is turned  
is added to the wa-  
ter

धनु 31 : 



news post

sum the milk used in  
being on Sal powder  
धनु 31 म  
धनु 31 म

pot of rice  
covered by leaf, then  
poured onto plate made  
from Sal tree leaves

धनु 31 गीतः : clay  
covered again with leaf  
plate a bit of rice is left  
inside the pot

  
धनु 31 म  
(2)

  
धनु 31 म  
rice

• Erdritual:

Man nimmt von der Kopf-  
Seite des <sup>Graves</sup> ~~Pfandes~~ etwas Erde  
und formt sie zu einer Un-  
vollständigen Pfeilspitze hat es die  
gleiche Menge Erde von wo-  
<sup>(aus dem Ort)</sup> anders hergebracht. Zusam-  
men mit einem anderen, 2.  
Mann, werden beide Erd-  
Solen vermischt. Beide  
Männer dürfen nicht der  
Kodanbildung angehören.  
Aus der Erde wird ein  
Tonfigur aus (Chasse)  $\text{TTT} \text{TTT}$   
geformt, die den Verstorbenen  
darstellt, und ein

Pferd  mit Holzbündel  
man on  
horse  
with  
arrow

Figur wird der  
15 Tage auf die  
ne Scheiter ge-  
t



tumeric rice kept  
safely in courtyard



Bogen mit 2 li. halber  
Pfeil mit 2 re



übrig gebliebener Ton  
on a salt tree



unter dem Pfeil  
put on salt tree

barber' reingibt mit Rest Wasser die Darfschm-  
den des Hauses. Die 3 Mangosblätter & die Tuberpfan-  
ze werden unter die Schindeln über Hausliniung gesteckt.

Reis & Tonkugel wird an die  
Stelle vor dem Haus ge-  
stellt, an der wohl davor  
se die Hände & Füße gewe-  
sen werden.  
Daneben wird der Turmenteris  
und der Reis gelegt.  
Es wird immer voll.  
Frauen baden die Teller aus

Blättern.

Die Frau des verstorbenen. Sie ist *sojoduro* dazwischen

*jumbul adel*


Astche\* des *Tum...* reises wird auf eine Bambus schaufel getan, dann *...* Lohale,

\* aus dem Bereich des Heuses (wird außerhalb)

in die die Urne gefüllt wird.

Reinigung durch Schütteln der Asche durch *...*

EGT -  (सूय)

Diese beiden *...* sind Wunderkil. 

Special Soil (grey) for the ritual bath is prepared (water added?)

Zwischen durch weilt die *...* für ca 30 Sek.. (99)

Sassaan: FZ (EGT+1) grave  
• Plate wird zuerst gelegt

• Sassaan wird genau in die Mitte des ~~Ste~~ Konstruktion gelegt.

• Stein wird gelegt S → N

• left over Ton wird von *...* zuzuführen, von einer Frage

*...* ritual bath

मा, बहिन, पतिरा

1. Rova wird gemacht an *...* Opfer

2. Weinen

3. Haare waschen (*...*)

4. Witwe wird mit Special  
Soil gewaschen,  
andere waschen sich selbst,  
auch die Wäsche.

5. Als ins Wasser

6. Die Braut wird sich anspre-  
len gewaschen, Haare

7.  $\frac{2}{3}$  Ort : Turmeric + Öl

Dann reiben sich die Frauen  
ein.

8. Frauen waschen sich gegenseitig  
s die Kinder :

9. Witwe ist ständig begehr-  
tet von einer anderen, die  
sie wäscht, badet, Haare

10. Witwe wird gefoltert <sup>trödelt</sup> in  
weiß: von mir der Saree,  
von einer der Unberührten  
von hoch einer anderen die  
Bluse.

10. Witwe Saree wieder die  
Witwe über die Wäsche  
Sich etc. geht. (101)

11. Sie stellt, die andere  
Freier Wäsche sind etc.

12. Die Braut geht ein Stück  
weg, steht nach unten,  
öffnet die Haare.

13. Die Turmericisch wird  
zerissen und ins Wasser  
gerufen (die Braut)

14. Frau geht ins Wasser, bin-  
det den Saree hoch,  
verschwindet im Wald

15. Jemand weint im  
Hintergarten.

16. Witwe geht von einem  
anderen ins Wasser  
das Kitta zu finden.  
Itachen mit der Saree a  
der Stelle (Fundus),

- Aufstellen im Hof (Frauen)
- Barber zelebriert purification ritual:
- Aus dem Topf werden Ulay-Blättern und etwas in die Hände gesenkt das viel wie die Haare stehen.  
Da die pure Reihe.

meal

3118 311	14 21	mt	end of sowal impurity
fish (dried)	tomato	oil, spices	

- given to everybody
- done by the W male relatives
- cooked male men

ber of the wife's BIRUA (103)  
Side outside the house

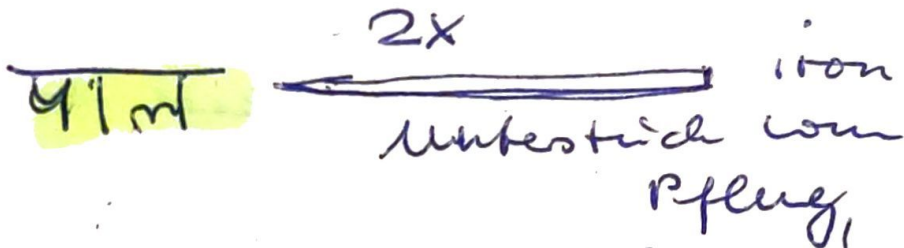
inside: rice cooked by  
the Kodankil inside  
the house (judging  
rice added <sup>dada: elder</sup>  
<sub>brother</sub>)  
by रात (saw. K-jeldan)  
→ first offering to ancestors

रात: द्रोत : ritual cry-  
ing when receiving  
newly arriving guests  
on day 2

- powder of the stone bird in  
Haus verstreut. Danach werden  
den imprints der Seele er-  
wartet, die Aufschluss dar-  
über geben sollen, welche  
die Todesursache ist.  
cat: bewitched in the presence  
of a woman

snake, big eye & other symbols

Umbone adal



used for calling of the ploughs some

HZ: मिसी कुई

words of condolence by  
 HZ (accompanied  
 by HZ/W): from now  
 on don't look back.  
 We'll take care of you.  
 HZ, unmarried, now  
 belongs to the family  
 HZ = white saree

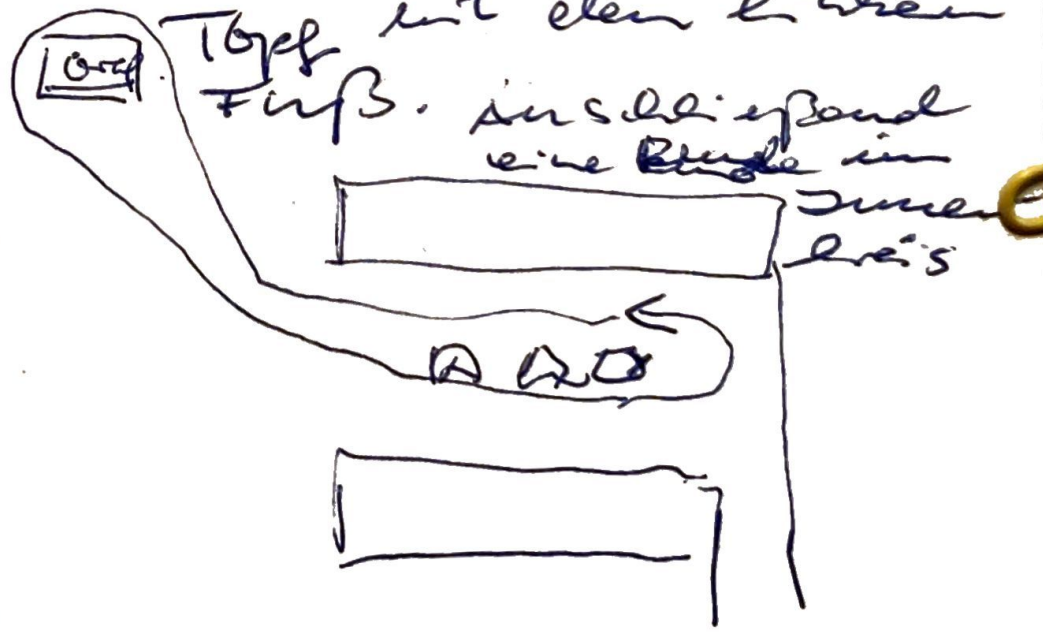
distributing ashes on both sides of threshold

ash, water

Reson: wird von m. h. mellen ber-  
 rowen wird vom Gras an-  
 garten, erst Frauen füh-  
 ren die Prozession an  
 eBW (kitti) to lead,  
 es folgen Männer.

wife is not present

HZ gehen rechts & das  
 grab leeren.  
 Auf dem Rückweg gehen  
 behinder die Frauen den  
 mit dem linken



२१ ३१५२

inside the house in prints of shoes, <sup>fein rosa dez</sup> carried by the soul of the ancestors.

Witness: MB.

Sees 3 toes (groß + Nacl) of the right foot inside the Ading <sup>dada hilli</sup>

inmen: W, HB, HBW haben für die Tote des Verstorbener ausgelegt Wasser (a)

(b) २१११ (Starke Form des १२११)

Wasser

(c) Re's geschick mit २११११, und zwar vor der Asche-Bereimung.

wasum drink and'clock wise? für die soul to rest & to simultaneously eat

3rd day<sup>9.11</sup> Ritual addressed ~~to light~~ (9-17h) to light of 1951 107

(big red pot red cock to fight 1951 any negative force to attack the trouble <sup>for em</sup> dangerous, negative

Ankunft: heute sitzen die Männer an der Hausseite, an der die Frauen sitzen saßen. heute sitzen die Frauen auf dem Boden.

Anlass | Begründung für das ~~rit~~ <sup>unsatisfied</sup> to appease the spirits of the ancestors and those of the village.

Yesterday: to appease the spirit of the deceased

Every death ritual will be finished up by Eve Bongon also in the case of a very old person dying.

- They do not want any gleak.
- With out Ere Bonga dealer might befall

◦ If within 10 days (very short time) after the death rituals, a caller

◦ Any extra ritual on behalf of the cat is foot imprints? No, today's ritual will include all.

Snake, cat, other signs in nature as happening from the time of the

10.05 rectangle being purified for the ritual inside the yard (50 x 30 cm)

Veränderungen im Beginn des 3. Tags:

Reinstoff bedeckt, steht vor dem



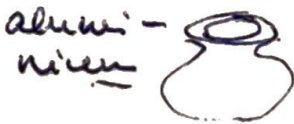
10.12

- Bonga (10.08 - 10.30)
- 5 mango leaves + Tulsi inside
  - Deewan starts with mantras
  - 2 Sal tree leaves, in the pot
  - leaf cups with <sup>la'nyo en-</sup> <sub>pedunten</sub>
  - turmeric (yellow)
  - unboiled rice (white)
  - grinded powder of unboiled rice
  - red powder (stone)

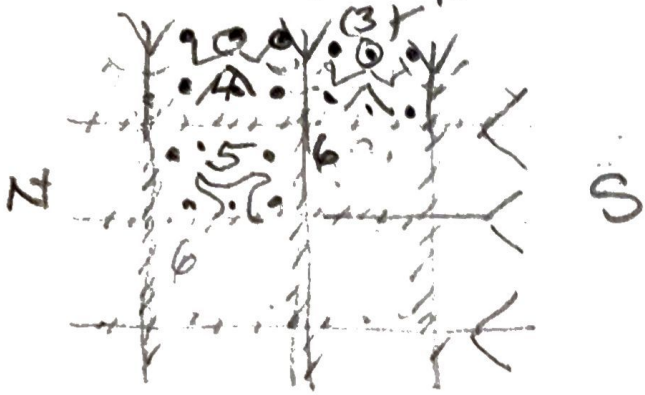


109

witchcraft: Deewan p. 289

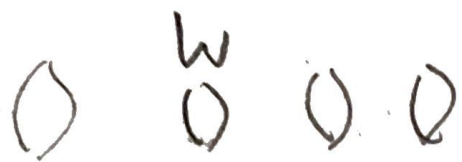


3b) E red



in chronological order:

- 1) rice powder : for lines  
~~###~~
- 2) turmeric : 2nd layer
- 3) सिंदूर (man)
- 4) rice powder (wo-man)
- 5) rice powder (dog)
- 6) red / yellow



rice unboiled      turmeric  
rice powdered

- red dots on man, moving north
- left to woman (6 red dots)
- All Anarakal women 6 red dots : S-N : red dots on sal
- 3 red dots on pots
- red dots on women leaves

moving : anti clockwise

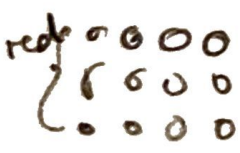
• sal leaf/essence : from right to left

10.20h

• Small fingers of left hand



Marrried and husband  
Still alive  
→ Metal bangle on left arm



- unboiled rice on
- leaves
- Anarak
- red to
- limbs

वृद्ध  
(Essence of Salbanmes)

ashes from yesterday's meal + salt tree incense

2 sal leaves

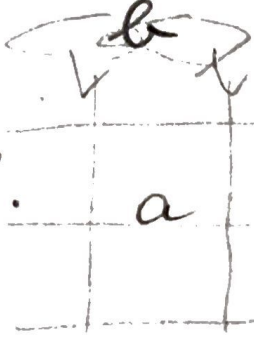
1. Mantra singing
2. purifying of soil with water from pot
3. a) rice powder from east to west  
b) from North to south

• Cook : in 2 → Invert  
washed by sprayer  
Mantra F (55)

30th Purific a pot

• Cock was stunged, loosened at the beginning of ritual.

- Frauen schamen aus der Entfernung zu; stellen Tassen aus Sal leaves her
- auch kleine Kinder trüben ihre See



So cock is touched gently, its <sup>by Dew</sup> 11. h. head moved towards ground.

- a) begins to pick unbordered from quadrangle rice
- b) 2nd time: cock eats rice from Sal leaves, while Dewar picks a singing me-las

- c) Sprechen, Hahn von Boden hoch heben, verweigern, pick rechts
- d) links


Hahn wird mit tracht. wessen die Kelle durch-führen

e) mit Decke wird bespritzt a) c) d), Kopf wird auf Sal leaves gelegt,

11.06 f) Hahn wird li' von dewar abgeholt <sup>→ helping hand moves from Dewar's right to left</sup>

g) 7 half-stitched leaves (filled with nasi)

h) Dewar holds 1 such leaf in both hands and fills the other cups also from his own cup. 3 x wiederholt

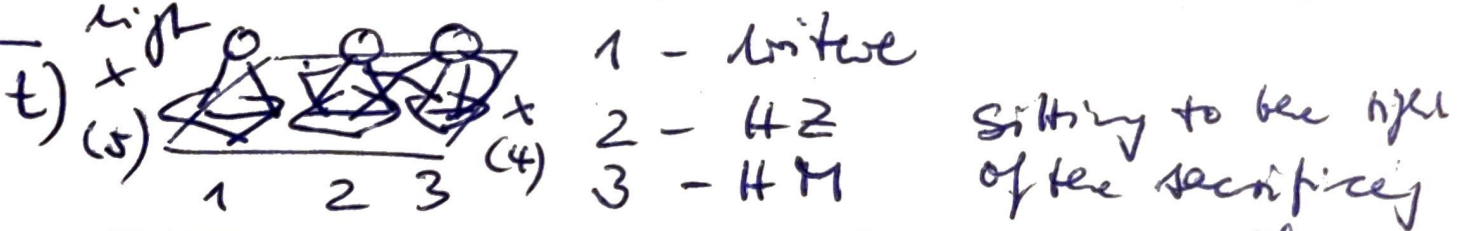
- i) besprennen der Blätter
- j) D. w. t. Kopf auf und reißt Feder ab, die er in die Reisschale nimmt
- k) dito mit Feder von left wing
- l) right wing
- m) crossing of leaves, crossing hands / arms, mantra
- n) tearing of  der beiden Blätter



x  
Dewan

- o) roter Pulver wird gestreut
  - p) Hilping had erhält ras in leaf, die beiden Informanten re von Dewan, die ihm Anfechtungen in der Natur anlässlich der Sansar Beschaffung mitteilen, trinken ~~so~~ ras als Silberbecher
  - q) Dewan behaut Schale mit klarem Wasser, das er sorgfältig und langsam von Süden N. schüttet 15
- Dewan overspritzt purifying water everywhere inside the boundaries of the house

At den letzten Wassel wird der Zaus gere-



¶ 12 : Öl, mit dem die Frauen  
geölt werden: Gesicht, legs, arms, <sup>place</sup>  
(c) (a) (b)

Haare werden gekämmt von HFBW

u) Frauen bekommen Reiswein

v) Witwe schneidet einen weißen Sari

w) eine weitere Frau repräsentiert all of the other  
relatives in front of her in der Witwe Platz  
the females are not allowed to consume the  
meat of the

¶ 11 : procedure  
when a (childless) widow remarries  
or H y B, if there is one who is  
unmarried.

(x) Widow ~~is~~ weint in stehen

(y) weitere Frau setzt sich re außen von der  
Witwe hin

(z) Dewan's helping had cook the sacrificial  
coed behind the house

Simultaneously: women drinking  
falling; preparing rice " prokhaning leaf  
men drinking

¶ 11  
¶ 12

¶ 13 : process

117

132

शुद्धता

tribal term for water directed to the gods



Mügelu

(1) jeweils 2 Mügelu werden abwechselnd von re nach li



Tasse an Soul

(2) Tischeer wird 3x von re nach li in die arms geschüttet

gegartes Fleisch

(3) Dewan trüht Reiber an Tasse

position of Dewan

(4) gegartes Fleisch des geofferten Dalms ist ausschließl. für den Kessel des Dewan bestimmt

• Er stht, von Fleisch wird etwas auf den Boden gegeben.

• 2tes Glas Reiber

• Hände waschen

• 3 times he bowed towards the left-overs

13.07 end of ceremony

5-6 the helping hands are chosen by the Dewan, they are his "students"

term: शिष्य (students)

wasch stelle: am Ausgang der Häuser links

211 H MB  
13.25 - 13.55 M O → MB

MB addresses a group of relatives inside the house:

Gathering of relatives of the Ep -

"Let's discuss the future of the family. I'm the Brother of Ep's brother. So give me advice what to do. Don't let us quarrel. We should be cordial.

HM is the 1st to be asked what she wishes the community to do for

♀ 13, 0 → 6 | her, The deceased has left 6 children

H: I couldn't save my child. I'm grateful for the help offered.

I want a male person to be here. If that is not possible I want a male person who will come in times of need.

MB: You are not alone. The HW's here.

M: I'll stay here and see that everything is done.

HB we are

children & house is up to you.

→: whatever you want to say, say it here before your relatives.  
Will you stay here, what will you do?

W I want to stay here, because my mother (in law) I will perform the duties that any husband would want me to do.

HZ (married)

The widow demands that <sup>married</sup> HZ to stay (live with them, → leaves to get her husband. They return together.

H1: Also wishes the HZ plus HZH to stay.

HZ & HZW are not decided, they offer to come frequently.

13.45 Dewan joins

~~Every~~

One woman points out to the situation of the HZ & HZH. What will you

give them? (representative of the Pan chayat)  
= attached to government

Req: HZH should work on the fields of the widow and by growing crops and selling them you give them at least 1 saare the widow.

(by M, MF, H)

new families or  
family's photo

H, HZ(H), HZ (unmarried)  
3 children, M, HZH

श्रीमती कोणा  
~~श्रीमती कोणा~~ श्रीमती  
कोणा

2 rituals still to  
be performed  
restricted to  
the family  
members

both rituals will  
be performed si-  
multaneously

"आरा गीर्वाण"  
(kinship term)

5-10-21/abeta

810N10151 - 1-2.12.23

(125)

C safe 1

weaves story, January 11th

sol.

sol

Sinku

1-2-3-4

1-2-3-4

1-2-3-4

1-2-3-4

1-2-3-4

1-2-3-4

1-2-3-4

1-2-3-4

1-2-3-4

1 Raki / Taram gutha sei

gaganai

1 Karam / Kora

Birua

1 Bala / gudi

Handum

1 Bala / Taram

Sinku

Wir werden gefrayd, wir sind nicht zufrieden,

Wir werden. Wir sind ein Finanzbüro nicht,

Belum si ab, oli dikit Ai abjadklosia!

Other parts of the body should be very hard

C safe 1

Wednesday, January 11th

a) 3:15 PM Bonga 1:58 PM

c) beginning of 2nd burial

the place of the deceased:

kolom bonga } to be per-  
ading bonga } formed  
by the  
same Dewa

3:15 (dew) 1:58

lives in die Taille des Bades

amlässlich der Namens-  
gebung

Shuni - den Hals

see taken after weiß

7/8 years (by WM tied to  
baby

metal as a protection against  
evil spirits

other parts of the body should be

Wir werden den Namen Diri 5.3.  
Vestoren eines Kinolanke dulsunam in

- Sarajete / Obokoboi  
Birua (PITIKIND) - village  
Gara sai

- Kuma / Tendra  
Hembrom

- Gungu / Kondkari  
Sintku

- Kaki / Taran gutu sai  
Gajarai

- hatom / Lora  
Birua

- Bala / Guli  
Hembrom

- Balas / Taran  
Sintku

Wir werden fragen ob wir eine Mitte haben wollen,  
wir ordnenen. Als ich ein Finanzbedrag anbrachte,  
lehnen Sie ab, die Liste sei abgeschlossen!

order parts of the body should be

- gungu | Tendra [Gara sai]  
↳ Sinku

- honera | Balka sai (head of H.L.)<sup>new</sup>  
Birua

- Bala | Badu sai  
Humbrom

- Kuona | Tarau  
Toria

- mamu | Manbir (Tala sai)  
Bage

- gē hon | Budka  
~~Sia~~ Saweian

- honera | Landagutu  
Bage

- Haga | Janda  
Kemelantikil

Friday 6th, 4 a.m.

after 1 day, on Friday, wife took  
bath and washed everything for  
further use.

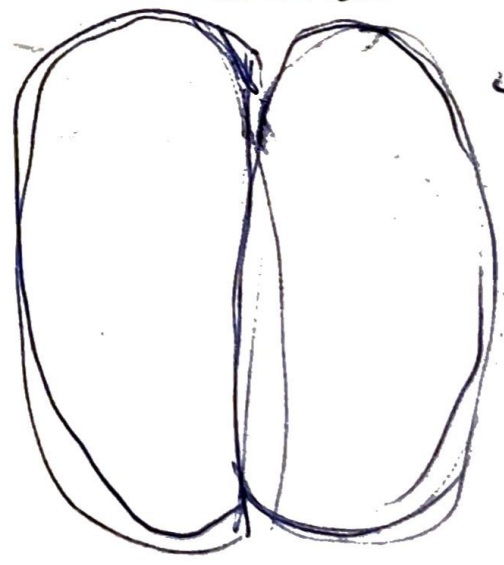
- Can H go to Dessaul? No
- " W " " community? No
- " " enter Ading well? No
- " " Cook meals? No
- H does the cooking.

Baby rituals ↑

IGRT Gmy gth → 6.2.  
 stone topour oil  
 what is important to you  
 about this <sup>all</sup>  
 - to assemble relatives  
 village headman etc  
1st burial : sabsi  
 1 year later : diridubunum  
 at the same place as the  
 childbirth


6th : Baum, aus dessen Blät-  
 tern die Teller gemacht  
 werden  
 used for <sup>see</sup> rituals



1st burial continued



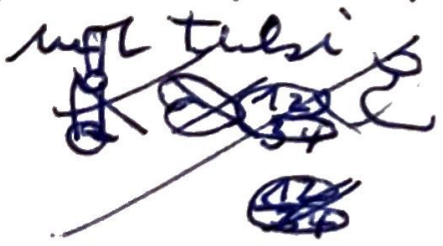
Dhruva begins with 1,20

(1) Kutra reingyt  $\frac{2}{2}$  (Res-scharpel)  
used only inside,  
after cleaning take inside

(2) Devan stellt  auf den Boden  
(im Hof, nimmt 7 Manjorblätter & Tulsi leaves)

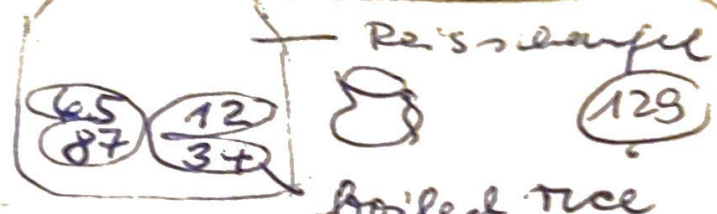
(3) Devan inside Adhiny  
auf d. Boden   
 liegt Res-scharpel  
N ← → S

- leaf exp; with boiled rice
- 3x Wasser sprenkeln



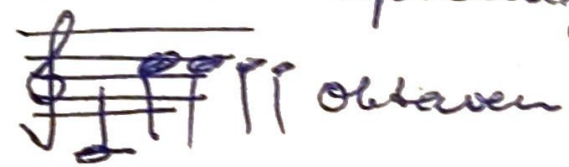
in fixed order

Carda




Boiled rice  
& Haufen

- requesting mantras  
Zuletzt Sprechgesang!



- $\frac{2}{2}$  (kaloti) female  
black hen, held by Devan

- Hen refuses to eat.
- Devan hält hen in Hand  
singt so lange, bis Henne 
- Henne essere das offer frist

Da verbergt sie vor der Henne

- Keine durch die den half
- mit Bar oft besprochen

Der neue Haushalte <sup>kan</sup> beginnt  
mit hoch nicht in der Adhig  
wacht davon.  
Blut & Wasser gemischt wird

mit Mayoldaten in A-  
ding, in Haus gegenüber,  
in Kuchstall, in Hof,  
hinten dem Haus, das  
Strohballen, das Haus an  
erfüllen,

▷ - left hand - female

◁ - right hand -  
man

- 1 part of the (uncooked) herb  
• are given to the Dewan by  
the new householders

Atro (Kantur) is offered

- all members (female, <sup>same</sup> male, Dewan) will share  
her when prepared by  
the wife or in the  
unmarried 2  
Ading -

Die neue Haushälter & seine <sup>(131)</sup>  
Frau (HZH + HZ) cannot  
enter.

Q How important is it that the  
throat of the hen was not  
fully cut?

- very important, because there  
is a link between the living  
and the souls/spirits of the dead

requests:

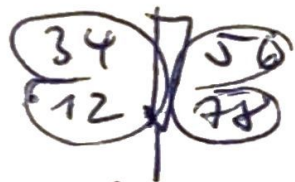
- souls of the deceased  
- to reside here for her  
and take care of the  
residing family members  
- harvest (7 times re-  
peated)

? 4 times

Dewan without Ading  
Se Neue kommt in die  
Kuchstall & Haus

Heart (1 part)  
bone of chest  
falling

- Devan inside Ading again:  
munt her, except in 8 Tel



bone



- Mantra Singing
- Ubergri Speedgram / pray  
3x verneigen

- Set up (S.O.) wood with  
fischicht

breaking of the pots?

- exchanged of pots;
- sacrificed hen is  
cooked by W inside  
Ading

Saturday, 14.1.2005

(133)

9.50 shaving ceremony of  
baby

- husband shaves baby's head  
completely

- hair wood from well  
in bowl of made from  
salvage leaves

- restrictions are half aufgehoben

- wife to bring water from  
community well &  
bring water

- cooking inside not yet  
allowed

(meet other people)

- husband can go out now &

- so far baby was not touched  
by anybody else but husband  
now it can be touched <sup>& wife</sup>

- cooking inside?

• only after 2nd shaving ceremony  
wife can cook in the  
Ading

- 2nd shaving?

→ ritual and more than  
real cook in the room

- after 2nd shaving & sacrifice of red cow they can use the Adirny school inside.
- Dessau: kann bebrochen werden
- alle mit cowdung reinigen
- after 1st shaving: they can use the common pond

rituals related to childbirth

- 1st shaving ceremony only & rituals to enter Adirny
- 2nd shaving ceremony

- firdiansing (B&E and E to ceremony) H & W
- sind W F & W M be-senders in ceremony
- ST: to be given by W F

restriction of touching is gone (before they could hand things to others, but not touch them)

1st child birth: HM helped, so their restrictions extended to her, too.

The YBW did the cooking:

X Pfert: beibt 3 Monate an Kopfende d. Babys

• best Nabelschnur wird an der Stelle der 1. begraben (135)

HM relation with wife of village headman

• by that automatically my husband has a relation with WH (village headman)

leaf mit Haaren wird gefaltet

ST: tree mit weissen Blättern (Vitamin A)

(पनाम) मर (H) yellow/red colour

मैना: (mela) place to store rice → वै

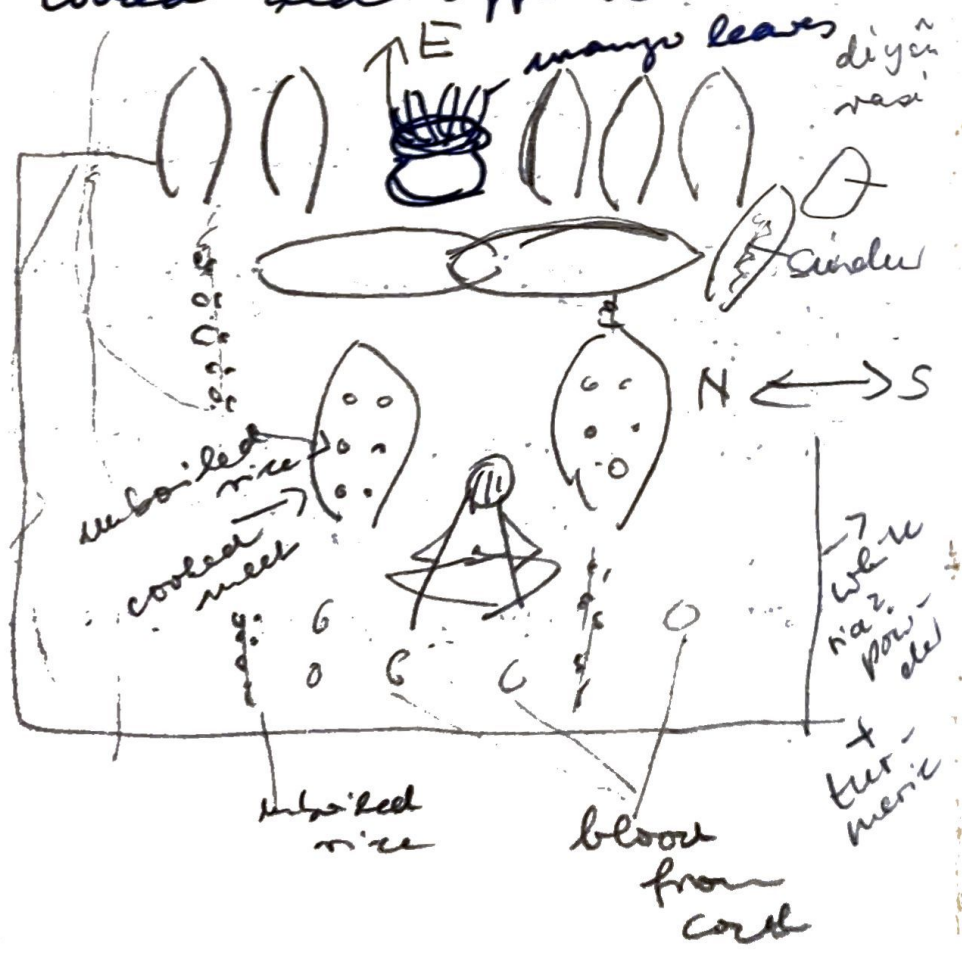
वै sitting/sleeping room

10.25


11.15  
 red  $\frac{52}{\text{II}}$   $\frac{31}{\text{II}}$  for 2 oxen ( $\approx 3000$  Rs)

- a farmer bought 2 oxen;
- a ritual is performed because of that by Dewan as a precaution

- head of red cow plus its heat cooked and offered



- (137)
- this time head of cow is fully separated

- N  S two leaves are cut / torn apart.
- They represent - acc. to Dewan - the jinn ancestors

- the salt tree leaves represent the jungle; the gods of the jungle are thus involved

- precautionary measure b/c cause s.o. might have some evil thought and to purify / separate from former owner

$\frac{52}{\text{II}}$   $\frac{31}{\text{II}}$  (H0) = cattle shed

$\frac{31}{\text{II}}$

- purification with water des gaunter houses

clay pots: inside / outside of houses kept for pigeons: symbols of prosperity & peace

devan: can be female in this village. She also performs pujas / boy

११५१०११  
११५१०११  
relation ship with headman's wife 24.1.2005  
Tuesday

Birna, Uadankel, Singher, Purbay, Gagaran, ११५११, १५१११

decision on joint communal graveyard

gava saki: hot

११५११  
to learn

Friday

११५११ : relation of young girl to

~~the~~ munga: green as cooked by my sibling

Hembra (member of) died in  
the night of Tuesday to Wednesday

in

• the dead lies on cot, left hand on  
glass (of iron aluminium)  
pot of unboiled rice to the  
left of head

wife: ~~Bina~~ ~~Mat~~ ~~Mat~~ 21  
from Janda (Sawaiiya)

dead mother's name: Bina

• 7. Tag: funeral adit  
• 8. Tag: small feast

• close relatives will join

(flexible)

Problem: Adh banderfer Kominen

anklagen, weil "bruder Regel"

Janda übernimmt Verantwortung

(Familie ist ein der ökonomisch)

Bath: no soap (eigenes Öl, Ölverwendung)  
no soap

(Sapron: to  
shit leaf -  
plates with)

11.30 Arrival

"Bladusali Laha  
Tola"

relatives  
brought

• muti, clothes (has demised)

• dal, dhany, leaves to make  
Cups, pearls

• oil

• turmeric

•  $\frac{1}{2}$  ml

• salt

• chauli (unboiled rice)

• after hearing news of death, wo-  
men have stopped eating (drick-  
ing)

• drinking rice beer is allowed plus  
muti

At 50 in field, 10 min. von Haus  
des Verstorbenen entfernt, wird  
ein freigegeben von 22 Personen  
auf prominentem Grundstück - field  
12.40: 30

Wednesday 141

25.1.03

Bladu Village

Laha Tola (Sahi)

o beim Anheben wird 1 Stein gefunden;  
 Grab ~~ist~~ <sup>wird</sup> deshalb versichert  
 open field

22  
 year  
 old  
 boy

- story: Krishna

22 year old boy, 2000, failed  
 in an exam, escaped from  
 the village. His information that  
 he was dead: erect stone. \* (1)

(3) After coming back he will be re-  
 named.

(2) \* Later they found out that he  
 had gone to Jagerat.

4) Badhu, founder of village, erected  
 a big stone - erect - to show  
 his possession of the area.  
 (village headman)

5) Sabi Tola: witness stone

- Badhu
- (1) Ukanda (village) Bihar
  - (2) Kumram (near Patnagar)
  - (3) Rungu (near Marjhat)
  - (4) Laska Tola, settled and  
 died in

o headman follows (inherited in  
 the fifth generation Thunda step  
 after Badhu (143)


o Santal 11th argument about

Badhu - fanch - Badhu -  
 Jagai - Badhu -

found (named after Dewa)

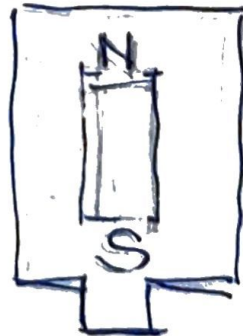
who settled first in the area.

Traven: am 1 in Haus,  
 leafplate

Manner: Holz  <sup>Bretter</sup> laden  
 fets anheben 

Hotel: Special room in  
 (junior) side frace \*

grave: 4-5 feet



4-5 ft

Mit e-m Holzbock  
 wird genau 4-5 ft  
 im Haus mit Holz-  
 fets am Haus  
 anheben

Tagen

Auf dem Friedhof ein dunkler Stein  
Auf Nachfrage, er blickt an ein jung  
Mann, ob das Dorf verlassen hat und von da  
Niemand etwas weiß. Sollte er wieder auf-  
finden, so wird der Stein entfernt

रतः - दारिमः :- Receiving the Crying  
 coy Receiving Relatives.

1.45 p.m. still going on

दरिमः to give:

When the news of the death is known, the relatives nearby are informed & everybody gives what they can: nice wine, nice pops etc.


Beba अलग रतः taking back some rice for the children

7 times

of  
 little bowl of powder  
 rambra - pulse  
 दूध ~~दाद~~ तसद.  
 (special grass)

- 1st) wife
- 2nd) children
- 3rd) mother

Takes any Babu  $\xleftrightarrow{N}$  heard feel (145)

- red dot (रिङ्ग) on forehead
- used clothes to his right head
- left: leaf cups
- rice: his right head is on pot
- left: glass ☐
- Coins: on eyes
- bill/water: on forehead
- + Coins
- warm blanket to cover him
- must fasten Sari / ~~मिठी~~ as ab -  
 Schluss beides
- rituelle weihen sehr ein, wenn  
 6 Mütter nehmen col head &  
 tragen den Toten zurück ins Haus
- ritual babu's mango leaves, tubsi  
 <sup>parental</sup> <sub>relative</sub> water in pot
- Ränder bere - on wie Ecken
- Mütter tragen die Babu fort, Frauen bleiben zurück.

Öl auf Haar, Klayen, Mutter feinsten  
Wasser für reiche Angehörige

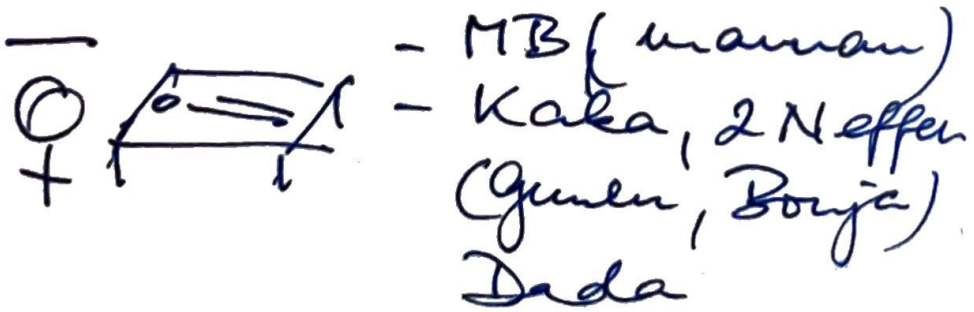
o Kita grass von Witwe zwischen den  
beiden nach Hause gegangen

alle Frauen befüßt,  
" Mütter mit Säuglingen

Frauen gehen, angeführt von Witwe,  
wie Haus, ~~den~~ den Raum, hat  
andrehend hinans zu Bade-  
Stelle

Wasser zu erhalten; dann geht Witwe  
zu M der Badestelle, andere folgen,  
Hüfte, Arme, Gesicht waschen.  
zuerst im Gänsewasch.

Im Haus des Gestorbenen gesellig  
zusammen sitzen mit Keiswein und  
Miso / Salz / Chili.



3 Schwestern + Mutter (147)  
Reis, Salz, Öl, Moya

o 7x gegen Melancholie  
des Kopfes im Bereich

- bayles der Witwe werden  
zerbrochen

• Kerzen auf den Brettern  
" geölt, faulbörge, Salz

• MB, rituel barbe, Brottes  
Wofen als erste Erde

• Bett zerstört + mit - beerdigt

• Wasser aus jilfen außerhalb des

Rupien - Hari Boto,  
in die Hari Boto  
Luft + Hari.

auf Erde<sup>+</sup> werden + aufschütten,  
das Feld wird mit begeben

ritual bath (26.1. 2006) 12.30  
Thursday

als ich ankam, sind die  
Frauen schon am Wasser:  
einige baden, andere sind schon  
fertig.

Ich bin kaum da, da bekommen  
ich einen Original - Seelwe-  
shick in die Hände, unter  
meiner Anleitung die  
Zähne und die Zunge, Spüle  
mir im Pond den Mund aus.  
Es geht weiter mit den Haaren:  
Special Sare hinein, verrei-  
ben, ausspülen.

Als nächstes: Fumencipaste  
(mit Öl?) auf Salbeleg,  
Fuße, Haare, frisch einreiben:  
(ach Augenchen!!), abspülen.  
Baden für mich nicht: 3/2/1  
Zeit!

ritual bath (149)  
26.1. 2006 : mit mehreren  
Angen!

Der Baum Wollfaden, turme  
niefarben im Salbe lauf ein-  
gezeichnet, wird von der Witwe  
in ins Wasser getragen. Die  
Hackle wird versenkt. Das  
Kite wird ins Wasser gesteckt  
(fest). Der Baum Wollfaden  
befestigt am Kite. Dann wer-  
den Mantra rezitiert (wie-  
derholt). Die Witwe wurde  
begleitet von drei weiteren Frau-  
en.

- 1.) Hacke ins Wasser.  
Kite daneben. Sprüche sagen,  
"Kite hoch streichen von un-  
ten nach oben.  
Butum befestigen.

2. Vor dem Neel Hause gehen:  
In einer Reihe aufstellen: Öl  
auf Haar.  
Dann nach Hause zum Essen,  
Trinken, Blattgefäße herstellen.

Friday, 27.1.2006  
pete: Rezhilben

चारी (Sant.) : 1. Boden-  
te Wandel  
चारिया (Ho)

Patkan  
Sali



पिंडी pindig:  höher bei Ho  
als bei Sant

Colours / patterns



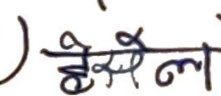
Joan  
extra hut for  
(2) oxen

in this case the husband had  
2 wives who were separated:  
Also the fields " " "

8.45 Women fetching water (151)

संदि (Sassan din): 2x  
name of tree that pro-  
vides the rope to fix  
trees to sassan

ओटरो (otron) twig of green  
to cover pot

सो: नाइ : stronger trees - ropes  
(2)  than above  
Stöcke für <sup>Sassan</sup> din: two

Dewan can be chosen among the  
men

Ritual: der jüngere führt R.  
durch; Richtung Osten.

- getrunken wird zuerst von Dewan,  
dann von 2 weiteren.

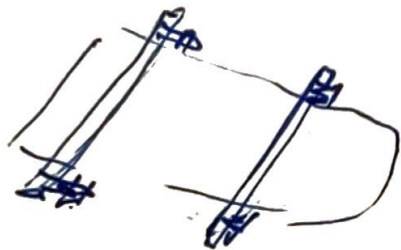
• davor: 1. cebeel auf sassan  
Schichten

Familien-situation:

1 father (dead) had 2 wives: e/y  
y/w is still alive. Both wives  
have children. Wives split up  
were put in different homes

within the same household / compound.

This FS now died. He had lived in his home of the Fard his eW.



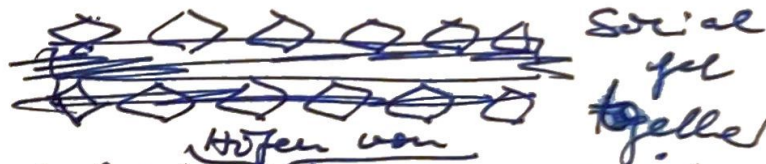
SCTH (set up)  
same term used as first time




- vom Südteil eine Handvoll Erde abnehmen + in Salbe einwickeln
- Grabstein waschen durch step brotte mit Wasser

↳ bala saka (wife's eB)  
to

decision made public by the munda to resign. "Yes, it is true. Back home to 2 houses of the same Ulli." (153)



- auf beiden Höfen von Häusern wird gefestigt.
- shaving ritual (Männer, nie gelobt)
- rituelles Band der Frauen


चट्टी :  pot in which rice-  
beer is made

मंगलवार The day / गुरुवार (Thurs-  
day)

इसिन - to cook/boil  
बाई " prepare  
अज इसिन I can cook


अज इसिन क्याआ

I cannot cook  
आज काज इसिन क्याआ

पोइला  2 pints of this  
outside: skin  
of goat, sheep,  
about 1/2 lbs. cow, ox, or  
other

अलकातरा : whole sub-  
(अलकात्रा) stral  
wind exhibit

चमपत्ती : later  
मा: मा: now


गाढ़ा दूध  against snake  
used for wounds  
of cows etc

I am cooking rice beer  
डियंगम शिलेनामा

अज डियंग 2x Re's, 3x washed  
fish

हाके/ले (मचलि)  
big 'small fish

उतु: vegetable

रानु :  8x wife bread  
to be mixed with rice  
warmed before fire place

4 pieces of रानु 4 pieces:  
1 kg rice  
गाढ़ा

मिसी कुड़ : 42  
उडिंग काअ : 43  
निरम  
दर

हंगर (charcoal) to be put  
into rice bowl

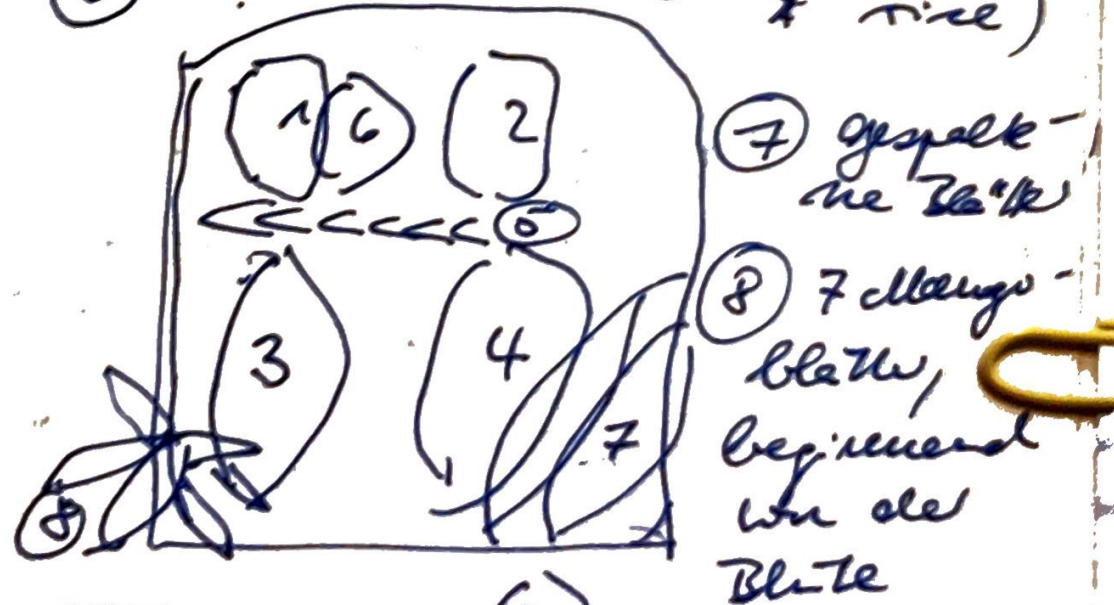
मीदि & रामु → into fire

दानी डानी साजाना साजाना  
evil eye

Menschen gehen hintereinander,  
nicht nebeneinander.

Devan: repetition  
of ritual 3.2.06  
(157)

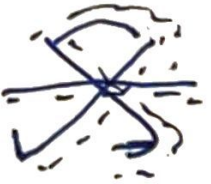
- sindhur (4)
- ~~1~~ turmeric (2)
- dhune: (Hart von Sal-  
tree) (3)
- dhuna: → on fresh leaf
- rice powder (1)
- 5 6 + 1 leaves / leaf cup
- 6 Aqua chauli (unboiled  
& rice)




- 7 gesaltene Salz
- 8 7 Menge Blau, beginnend von der Blüte
- 9 rasi




1. Quadrat


(1)  a) man  
same figure 2x


(2)  b) woman  
aufgezeichnet identisch


(3) numerische Darstellung streuen  
bei (1) (2)

3. Quadrat

(4)  chundi  
Nisuchel, dann numerische  
darstellung

(5)  Bing  
Nisuchel, numerische  
top row: two people  
bottom " " : two poisonous  
animals

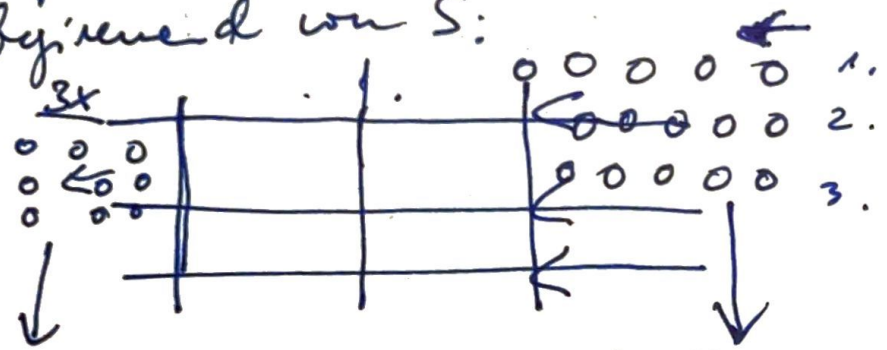
(6) sindles  
(1) auf Blätter in  water pot  
1 inside  
7 x around the pot

(2) <sup>beginning</sup> from south :  
 3 dots

~~2x~~  
note on leaf : 3 dots  
- again from south  
- 3 dots on lower part of  
leaf

(3) from south  
oben in Quadrat by med  
• 5x obelisk des Quadrats  
• 5x lin oben Quadrat  
in die firdtes des des-  
siles  
• 5x in a ten Quadrat

anbehalten der präparierte Flide  
beginnen d von S:



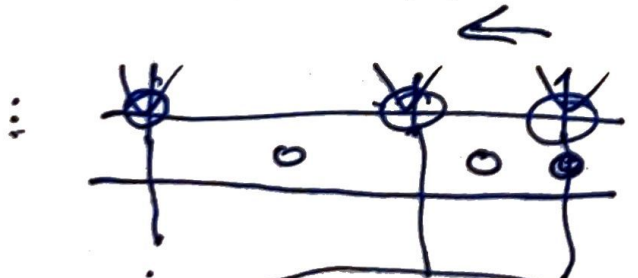
Hand belonging to  
~~right~~ him  
3x: dht

Willage  
godesses  
EC  
JIKH  
dht

• unboiled rice

2nd 1st  
3x  
on right leaf, then left leaf

3 2 1  
6 5 4



3x  
on top  
line

rechte Hand  
d. Dewar

3 on  
1st qn  
(1) (2)

• 3x auf Dindhu re außen  
von oben nach unten

• mit linker Hand:  
von oben nach unten  
2x auf Dindhu punkte

Warum nicht 3x?, da ja 3  
Reihen Dindhu?

Antwort: it is very personal  
for me

• in ketcha: salt tree wood  
Set to fire

• Red cock : 3x mit Wasser  
purified redde  
von Dewar auf Kopf wings  
mit dem body,  
an re Bein  
mit Dindhu behandeln

→ helping hand, called by  
(pat. chela:) student

• red cock soll piden  
• milke, then Nalk, then S  
oben, unten

Reihenfolge des Rides:

- 1) selbste leaves
- 2) großes Ackerfeld
- 3) 9 Punkte (Dorf) rechts
- 4) private points, links von Dewan

gateman to evil spirits

" to ♀, O →  
 " ere rapudka : trouble  
 z. darowa village breaking  
 spirits

Gods & Goddesses  
 in Desauli ○ ○ ○ ober  
 re

to owner's  
 house ○ ○ ○

land boy  
 ober village ○ ○ ○

- Kulu Schlachten  
 Fläche wird bespritzt in der  
 Reihenfolge 1-4. (S.O.)

left private / teacher <sup>(165)</sup>  
 corner (gumowe)


6 teachers (ows dewan des)  
 who? 6 dewans; 5 are  
 dead  
 6th is still  
 alive

leaves/  
 7 leaf cups for rain  
 zu pour rain into leaf cup



davon gießt der dewan + von N  
 her, 3x nach unten in die  
 leaves:

- 1. step; mit re Hand 3 Federn des  
 linken Flügels ~~in~~ in das  
 rechte Blatt  
 mit li. Hand 3 Federn des re Flügels
- purification with water in right  
 Blatt

-  : durchbrechen,  
 links. 3 Federn, die  
 zuerst flieg werden,  
 + kurze Federn, die dann

- Dewan trinkt Tee aus,  
steht auf
- " greift purified water  
von S → N 1x, 2x, 3x,  
steht dabei:

- " mit purifying house <sup>from</sup>  
inside, thursty ground <sup>outside</sup>

Q: was passiert mit Hehen?  
how heart

- in Salom (re Teil)  
des Herzens

bird peeped

- Net wird geholt & gepfeift

Q: rest of hen will be eaten  
by males only present in the  
ritual

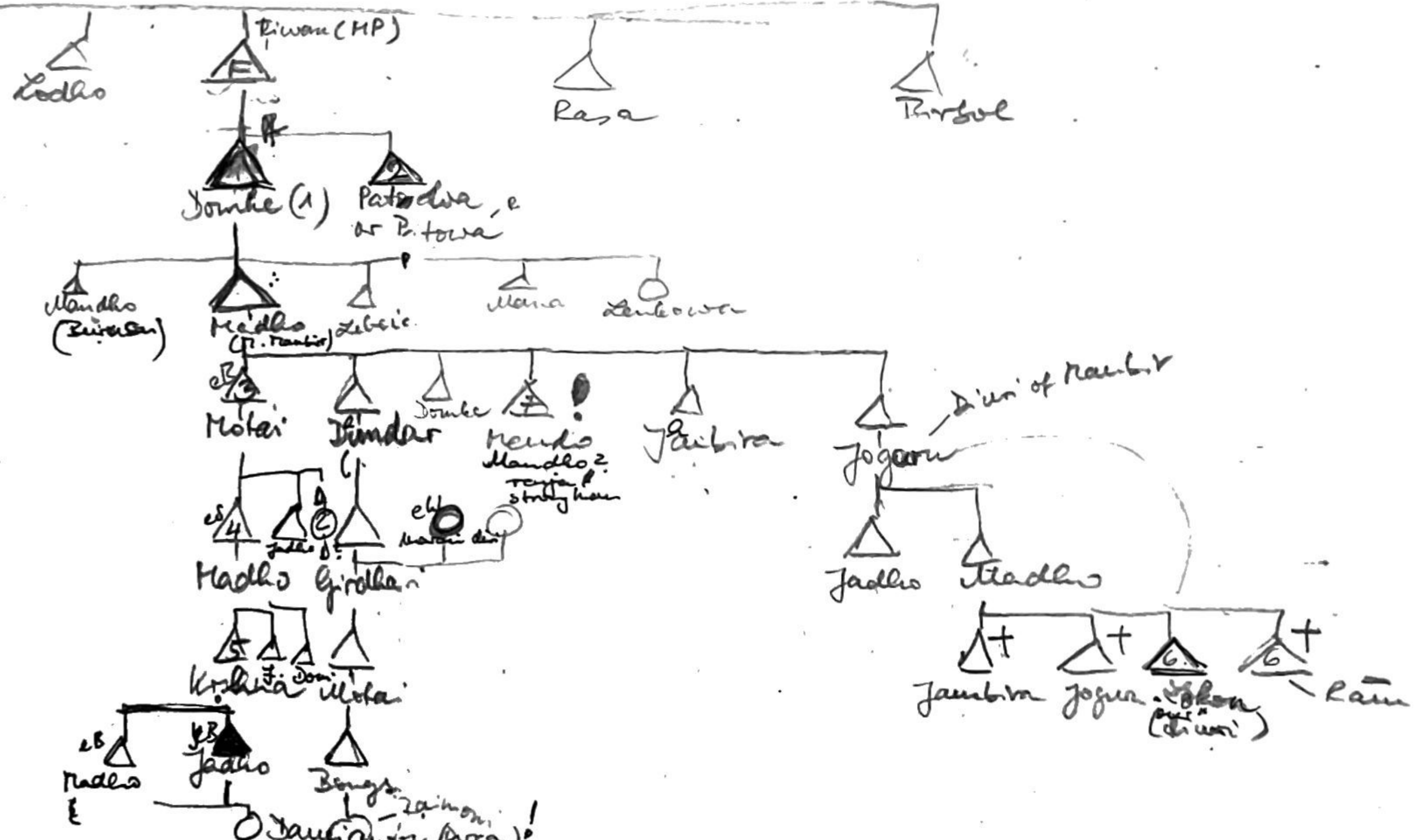
- Cooked, rolled in leaves,  
in cooling pot of the house-  
hold in which the ritual  
took place

für Abschlussritual: (167)

- Dewan opfert in Saltree-  
leaves gebackenes Huhn:
- 2 gekochte Saltreeblätter  
werden zwischen die anderen  
Becher gelegt, dann wird  
von S aus  $\begin{pmatrix} \dots \\ \dots \end{pmatrix}$  in zwei Reihen  
2x je S  $\begin{pmatrix} \dots \\ \dots \end{pmatrix}$  N 3 Stücke  
Fleisch gelegt.

→ Dann essen male members  
des Opfer.

Das Resthuhn wird Thauen  
~~nicht~~ allein g. von Frauen  
zubereitet werden.



2. Bend by anctos  
 us gesant 3. Bend  
 2  
 (1) founder  
 H0, 1780  
 (2) R. ctua  
 san  
 (3) 1. Sardha,  
 geest von  
 folam (Pau-  
 da  
 Rud.  
 (4) Sardha  
 (5) Aadman  
 (6) twins  
 &  
 (7) stroy man  
 raja

11  
 EB

- 1780 : Manthi founded
- Dombke HD
  - he captured the entire area
  - it was a jungle then
  - he found a few people as assistants

50% of  
Cohesion  
village

- Dombke had 4 sons
- Navy Manido
  - Madho
  - Lebeia
  - Ulatana
- 1 daughter : Kenkawa

stay here in Manthi

→ Gera, Birbol, Raso  
Dombke's Father : 4 Brothers  
Rivang (Madaya Pradeh)

they

the 4 brothers of Dombke settled in the villages nearby in Shankar

Madho's successor settled in Buro Sahi (171)

Madho settled here in Rank  
EB is the 6th generation

- sons
- Madho
  - Manbai
  - Dunder - Son: Dildhar  
2 wives  
wife: buried
  - Dombke - famous for
  - Manbira
  - Jrogyon (D. unit of Manthi)

Madho : eS : Madho & Jadho

J : Achii (j?) in Parsa  
eS : Urshan  
Jenaldon } Sons  
Dombke }

Jadho, (Auring) uses gopoch-  
Madho (Maraing) Pashua

Maddo : 4 daughters

(1) Jongha (not married)

(2) Kuni : married in  
विवाह (far-  
land)

(3) एतु (∞ in Chindra)

(4) Maki (∞ in Jagannath  
(Kundriyuri) per village  
farland)

82 brothers

Jadhoo ♀ 3 ♀, 2 ♂

Maddo 2 ♀, 1 ♂

he remembers their names  
by offering regularly to them  
in the Ading.

Q : sign of 1st settlement

Ribay → Randi → Chavade-

pur → Assura →  
(farland) + some  
mention  
stone

Double put a stone in <sup>(173)</sup>  
Mantis in common action

→ 3 stones : 1 in Ossan dis.

2 " are left

?

EB-2006  
4-02-2006



Janardan Alda.

raja)



# Fragen

(1) What is happening during the coming festival in the village and at home?

(2) What of all these things is especially important for you?

(3) How do you prepare for Mäze Parob & in the days before?

(4) What ~~can~~ should we know about each day of Mäze Parob?

13.02.06 <sup>(175)</sup>

## Mäze Parob (Haupttag)

Am Vortag: "shed house" im Hof des Dieners  
\* 14h: die Frauen des Dieners begeben sich zum Bad. Eine Reihe

14.45; die Mäzner gehen los zum Bad. Dazu heftige Trommeln.

\* ab 13.30: Trommeln im Hof des Dieners

14.50: die Frauen procession kommt zurück. Sie haben lange offene Haare vom Bad.

ca 15h: 6 weitere Frauen (darunter unsere Diyanjprofess.) verlassen den Hof des Dieners, angeführt von 2 weiblichen Akten und 1 Erbkind.  
Dazwischen laute Hindimusic

Männer kommen mit Frauen zusammen zurück. Frauen tanzen. Auf dem Hof des Dieners wird weiter gefeiert.

- Opponent auf dem Essen
- 1 rote Hahn, 2 schwarze Hennen, 1 junges Huhn

• obere Lieder von +2 (♀) und -1 (♂) jungen

ber (tree)

रामनी वरि Monday

अंगवारी : service center

king: cultivation / paddy & gardens

- teak tree (300 pieces)
- pome granade
- lemon trees (60x)

• jungle corner -  
disputes setting

king: Mandan  
Sardhar  
(Manbi)  
राजा

