

TRUNDAS

Ading is a sacred tabernacle, generally in the main room (or eating house) where Mundak's food is cooked. Spirits of departed ancestors are worshipped here - only members of the family are allowed entry here.

Sarna or sacred grove - village gods reside there and are periodically worshipped and propitiated with sacrifices.
 Village sason - burial ground of the totem-group or Kithi.

Chenre-wu, omen-reading

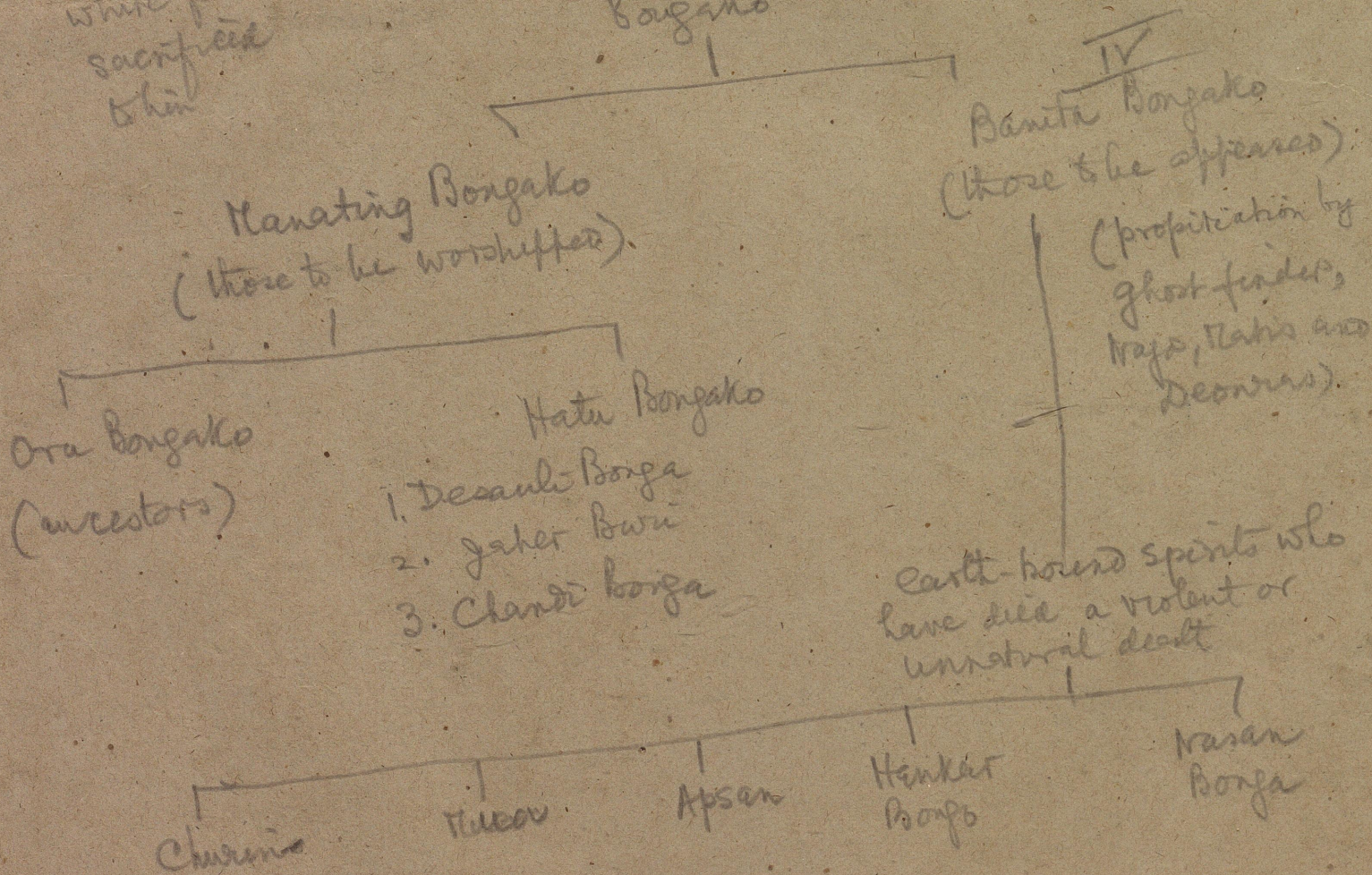
I. Sing Bonga - spirits of ancestors - village deities (Hatu Bonga)
 Ora Bonga

no specific worship

in serious calamities white fowl sacrificed to him

manating bongas gods who have to be worshipped

Bonga



V The Nakra gods (midway between
Kunin and Basia Bng)

Bun Bonga
(Hills)

9Kir Bonga

Nage Era

Maraghu
Bonga

Langra
Bonga

H

VI Guardian Angels

Michael Bonga
(~~married~~
married woman)

Green Bonga
(Cattle)

Chandi Bonga
or Papra Chandi, Chowrani, Bendi Era

Soso Bonga (Soso = Semicarpus anacardium)

Nason Bonga - King diseases

Nage Era - Cause. Leprosy

Ayega Bonga - one's own thit when offended Cause
madness

Rag Bonga - cholera

Diarrhoea - Deb-nai

Akhibonga?

Notes on Tunda mysticism

Ba, or baha (+) blossom or flowers (2) the foetus in the womb. The idiom ba senoa bitdo ka haidirioa, is literally "the flower will disappear but the wall will not collapse", is used as interpretation of partially unfavourable marriage omens and means: the first child will die, but the mother will remain alive. Encyclopaedia, Vol II. p. 285

also blossoming of the eye, used by children as a synonym for meat, fish and crab. Baba is ~~the~~ paddy.

Bedha - ill-omens.

Baganti - tiger spirit vaguely. Certainly not the name of any single clearly conceived spirit with a definite function.

- (1) the ghost of a person killed by a tiger,
- (2) an evil spirit (one of those belonging to the sorcery system) who threatens to get a young husband or wife killed by a tiger; the reason for the threat being defiance of an omen. (note the past, present and future are mixed here).

In most sacrifices protection is sought from the fangs of the tiger and the fang of the snake. Snake considered less terrible, though it kills many more, because it leaves the victim those customary funeral rites, which allows the spirit of the victim to dwell under the ancestral roof with all the ancestors, and receive the worship of the surviving relatives, all of which constitute the Tunda's happiness in the next world.

The tiger snatches a person from the community of the living and cuts away his spirit from the community of the dead. The spirit of a person killed by a tiger roams about in the forest in the shape of a dwarf with a dense crop of hair (see the riddle about grass, bamboo, "in the middle of the jungle the sons of the spirits have untied their hair.") which is so long that it trails on the ground behind him. At night he keeps muttering words like one in trance (bae). He becomes the herdsman of all the birds and beasts of that forest and the tigers especially owe him strict obedience (where tragedy owes its origin). Baganti is the same as Jotomahera, Birrenkoa gupini, Kulagupini, Birbonga, Birsabonga, Kageibonga, Bircandi or Burchandi.

see also baghala - trance of the baghiabonga
Bago-candi

jaear and bojear trees - trees ~~devoted~~ dedicated
to Lutkumbharam and Lutkumbwua. The flower jaear
and the game jaear.

Bakribonga

H. 355-356 - eating of raw liver of a mad dog which bits
me as a prophylactic against hydrophobia.

Ban - p 358. magic

Bandanu - 365 "

Bandabuca - 367 "

Bandalele - 368 - Snake which causes the rainbow

Banitabonga 372

Baparab - 383-390.

Barambonga - 420 - same as Rogbonga

(East)?

Barandabonga 422

Batanti 441

Soso branch great remedy against evil eye

Behanker p 469

Belchandi - honorific in a sacrificial
address to Akutibonga

beranyig - 477 tiger superstitions

Berel rajom - mild kind of witchcraft
which enables the wizard to secure
his own wealth without harming others
much

Roso rajom - opposite of berel rajom

when a man on whom a spirit has thrown
his shadow is reduced to the last extremity
people often cover him with spittle in the hope
that the spirit will be disgusted and will
therefore not touch the patient and carry off his
soul - p. 485

soka and blagata, bagata 486

consultation of the husked rice p 491

efficacy of medicine ascribed to Sagbonga 505

p 533 - ancestral spirits -

Bindi-era see 548

Bai - 552

Bai 556

~~Bai~~ Bircandi, Birmara, Birmahem, Birsabonga,
Birsandi, Kulagupini, Jotomahera, Nageabonga or Baganti.
a goblin with long, trailing hair, whose office it is to look
after the beasts of the forest, especially tigers. These goblins are
the shades of killed by tigers, and on that account, as a
compensation, the tigers are now at their beck and call, and have
to feed them (origin of tragedy - ~~the~~ relativity of evil). They warn
people against tigers by shouting "gntura".
When these goblins harm people it is in their modality as
Bakribonga and sacrifices to them have to be offered in the garden.

nude sacrificial ritual - colour of animal sacrifices - East?
Taora?

If after ^{new} marriage anybody dreams that he saw a bright
light enter into the ading, the new wife's family is easily
suspected of being relatives of Birsabonga.

Birsabonga is capricious and mischievous, difficult to satisfy.
Buhos - p 574 - mythical diagram at sacrifices - sacrifice
to the 84 hills. dreams -
Bobum - 599 a particular Bumbonga more powerful than the
ordinary Bumbonga

Bonga 612 -

me naia - he is still alive; he is present
bangaia - he is dead, he is not present, he has
turned a bonga.

bonga-ai-bonga 615

parom - paromesar - parameshwar

bonga-eser

eser - to live in, to take possession of

deora rumore bonga eserakara = when the witch-finder
is in a trance, it is the spirit has taken possession of him

bonga-go 616 - the offering of a sacrifice towards obtaining
a particular man's death.

Corahai is a fish which changes colour and looks not
yellow, now red or black is believed to be bonga-hai or
possessed by a spirit.
a crab because of its very thick legs is believed to be possessed
by a spirit.

bonga-mera, a peacock which is believed to dwell at a
certain spot, though made invisible by a possessing spirit.

Wizards and witches worship najombonga,

soothsayers and witchfinders " deorabonga

Candi = bonga of war and hunt

akubonga = hunt

bongaren = without bongas; who does not respect bongas

"the bear is an animal who makes attacks unbidden by
Singbonga"

Munda Mysticism

To avoid any suspicion that I have read my own theory into the facts, I am confining myself to observations made by others - things which have been documented by those who did not share with me ~~any~~ the view that Mundas are mythical ^{and} that mysticism has its origins in magic.

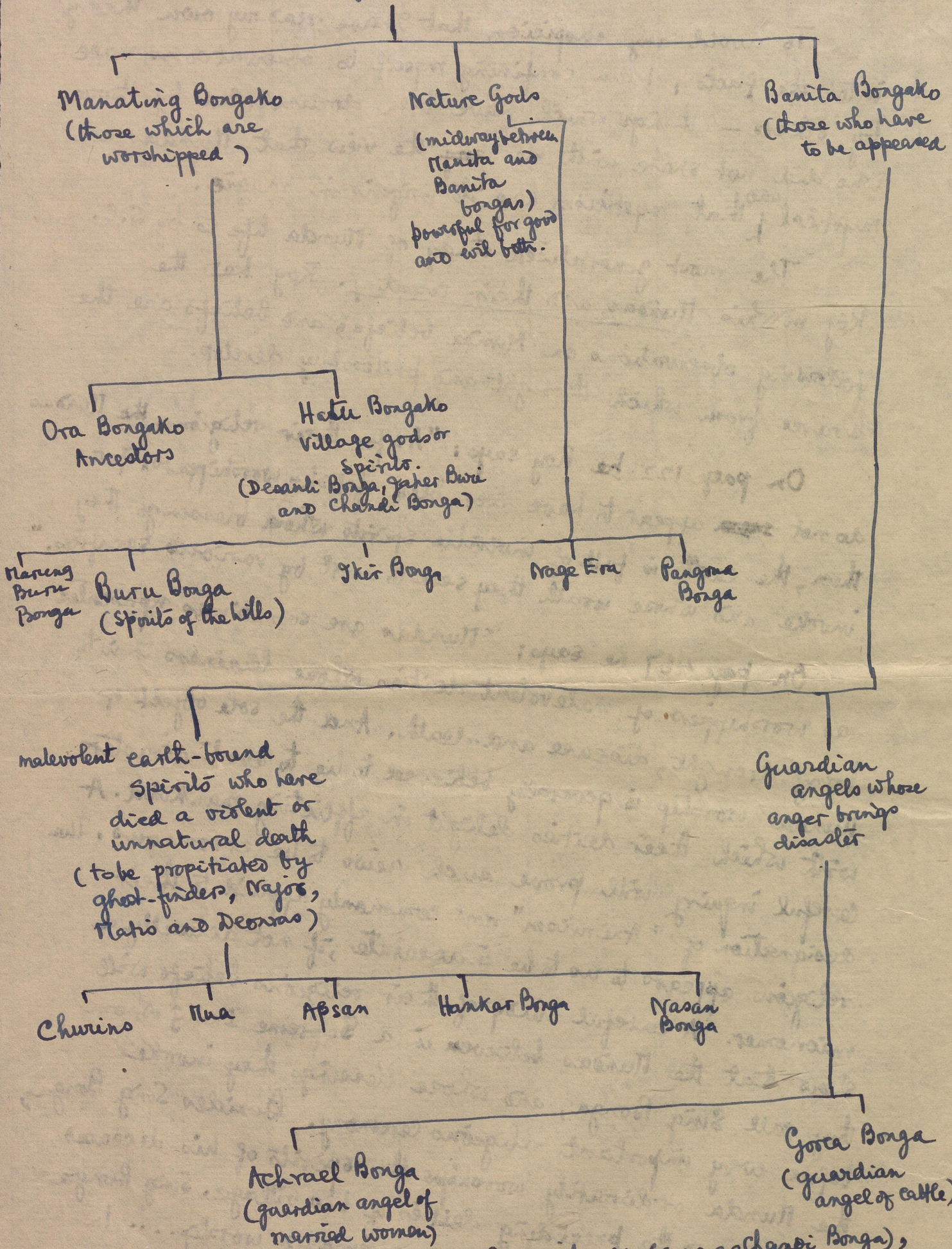
The most generalised study of Munda life is by S.C. Roy in his Mundas and their Country. Roy had the following observations on Munda beliefs, and beliefs are the source from which thought and philosophy develop.

On page 122 he Roy says: "As for their religion, the Mundas do not ~~seem~~ appear to have ever been fetish-worshippers. For them, the earth is full of invisible spirits whose blessings they invoke and whose wrath they seek to avert by various sacrifices."

On page 467 he says: "Mundas are sometimes represented as worshippers of malevolent deities whose business it is to bring drought, disease and death. And the sole object of Munda worship is generally believed to be to avert disasters with which their deities delight in afflicting mankind. A careful inquiry will prove such views to be erroneous. The designation of "Animism" now commonly applied to their religion appears to us to be inaccurate, if not actually a misnomer. A careful study of their religious beliefs will show that the Mundas believe in a Supreme Deity whom they call Sing Bonga, and whose blessings they invoke before every important religious ceremony. Besides Sing Bonga, the Munda ordinarily worships the spirits of his deceased ancestors and the presiding deities of his village. Sing Bonga or the Supreme Deity has indeed no specific worship... In serious general calamities, however, Sing Bonga is specially invoked and a white fowl is sacrificed to him."

Next Roy proceeds to enumerate and classify the various bongas. Simplified his classification could be tabulated as follows.

Bongako



In addition he mentions the Papra Chandi (same as Chandi Bonga), Chowrani, Bindi Era and Soso bonga (Soso being the tree *Semecarpus anacardium*). He also says that Mundas believe that the Nasan Bonga brings diseases, the Nage Era causes leprosy, Rog Bonga cholera and Deb-mai diarrhoea. The Mundas are said to think that Ayega Bonga, one's own spirit or ghost (bhut is the word used) when offended causes madness.

Roy and others (the authors of the Encyclopaedia Mundarica, for instance) stress the point that since the propitiators of the malevolent spirits are the ghost-finders - the Najos, Natis and Deonras, who are not infrequently non-Mundaris by race - this aspect of Munda animism may be due to contact with non-Munda elements.

Roy notes that occasionally the earth-bound spirit of some diseased member of a family haunts his old field and may do some mischief, and has, in such a case to be propitiated by sacrifices. His qualifying observation "but such a spirit forms no part of the regular Munda pantheon" is important.

He continues "Over these various classes of inferior deities and spirits rules the great Sing Bonga - the ever beneficent God of gods, by whose appointment the inferior deities hold their places and perform their functions, - and who is, in fact, the Author of the whole universe including the whole host of these bongas themselves. According to the good or bad life led by a man during his present life, he will be sent back to the world by Sing Bonga either as a man or as a beast, as a bird or as an insect."

According to Roy the principal religious festivals of the Mundars are the Nage, Phagu, Ba or Sarhul, Hon-ba, Batashi or Kadleta^{Karam}, Dasai (no worship), Kolom Sing Bonga, Sohorai^{and Sozo Bonga}. At the Nage ancestors or household gods are worshipped x The Phagu and the Sarhul are vernal festivals. At the former "to all the bongas or deities presiding over the hills, the streams, the fields, and the groves, - to the Jaher Buri, the Papra Chandri, the Bura Bonga, the Jhir Bonga, the Narang Bura, the Desauli, Chowrani, Nage Era, Bindi Era, etc, the pahan (village priest not a ghost-finder) makes joint offerings. The Jaher Buri, ~~Papra~~ the Papra Chandri and the Desauli are village gods; the rest are all nature gods but the Nage Era causes leprosy.

The Sarhul or flower-fest will have to be considered separately as it has a significant place of its own in Munda mysticism. So is the Hon-ba, but at the latter the spirits of deceased ancestors are worshipped. The Sohorai is devoted to the worship of the bonga guarding cattle, and the Sozo Bonga to the Sozo tree but the Sing Bonga legend is recited. Even at the Sing Bonga Kolom other deities are worshipped; the Sing Bonga has no worship throughout the year.

~~The ghost finder~~
The finding of ghosts is described by Roy as follows:
When a person fancies himself