

The Literature Review on published Works of Gond tribe (Community)

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Abstracts

Tribal literature libraries, archives, and museums are found all throughout India. They perform a multitude of functions and house a diverse range of collections, which include but are not limited to books, records, objects, recordings, and pictures. India has the largest tribal population compared to any other country in the world. The Gond tribe form the largest tribal group in the Indian subcontinent and perhaps even in the entire world. The Gonds are numerically the most important tribe in South Asia and their social; culture and traditional heritage are also rich. The term Gond is a generic one that refers to numerous tribal peoples who are found over wide areas of the interior of the Deccan peninsula of India.

Since the last few years there has been a rising consciousness in India to conserve, protect and promote the cultural heritage of Indian Tribes, which has led to many institutional initiatives focusing on documentation and research of Gond Tribal culture and heritage. Gond literature are available on the topic of Gondwana kingdom, Gond Art, Gondi Painting, Traditional Dances & their Forms, Folk Songs, Gondi Language, Gondi Script, Sub-groups, water management skills, Traditional ethno medicine, Gondwani stories, Gond Astronomy Etc.

Introduction

Since the last few years there has been a rising consciousness in India to conserve, protect and promote the cultural heritage of Indian Tribes, which has led to many institutional initiatives focusing on documentation and research of Gond Tribal culture and heritage. Since there is no bibliography as such of Literature analysis based on the Gond tribe, this study is significant because it compiles in one place the literature that may be included in that category written during from before mughal era in India. The list should be helpful to researchers, historians, linguists, anthropologists, Artists who need such a list for research on related fields of the Gond tribe. This list may also prove useful to tribal commissions for tribal related research reference.

Gond This name they must have borne for many ages, for Elliot found them mentioned by Ptolemy, the geographer (A.D. 150), under the name of Gondaloi; Kandaloï Lassen suspects that the reading here should be Gondaloi, as the Gonds (who are nearly identical with the Khands) are an ancient race that belonged to the parts here indicated Yule, however, points out that Kuntaladesa and the Kantalas appear frequently in lists and in inscriptions The country was that, he adds, of which Kalyan was after days the capital. General Cunningham's theory is that Gond was a corruption of Goura. there are some inscriptions from which it has been proved that the Goura kings of Bengal extended their dominion westwards up to Seoni and even up to Chhindwara; hut it's highly speculative to conclude from this that the Gonds

were so called because they lived in a part of the Goura kingdom. Aatram (1989: 141-143) has suggested a connection between the Gonds and the reference to the Kuyevo tribe in the Rig Veda.

REVIEW OF LITERATURE

The literature reviews of tribe literature were studied by different authors in different types of fields 1-3 and also there is the number of studies conducted by different authors to show Importance of tribal literature and literacy.

Population & Literacy of Gond tribe

Madhya Pradesh has the highest tribal population in the country. The undivided Madhya Pradesh had 46 different tribal groups, major scheduled tribes of undivided state were Gonds, Bhils, Kamars, Shariyas and Baigas. The Gonds are also the largest tribe in the country. The Gond population is mentioned in ancient scriptures and that they exhibit an exceptionally high population size, despite covering a limited geographical region (700 km² territory).⁶ Gonds have a large population in south and north India in addition to inhabiting primarily in central India. The population of Gonds was around 11 million as per Census 2001. The population of Gonds was 5.01 million as per 1971 Census. The literacy rate for the Gond community in India is 61.2%. Of that, 73.5% are men and 48.4% are women. The literacy rate for tribal people in India was 59% in 2011. This is lower than the national average of 73%, but higher than the 47.1% reported in 2001.

The states of Madhya Pradesh, Chatisgarh, Maharashtra, Telangana, and Orissa have the biggest populations of Gonds. They have historically been connected to hills and uplands in the Deccan Peninsula as hill people On the Bastar plateau, in the vicinity of the Satpura Hills, Maikala Range, and Son-Deogarh uplands, there are a lot of Gonds. When the mist that still veils long periods in the history of the Deccan finally lifts, Gonds appear not only as the main population of wide areas in the very heart of India, described after them as Gondwana, but also as a ruling race equal in power and material status to many contemporary other princes.

Literature available in the following relevant field of Gonds: Gondwana kingdom, Gond Art, Gondi Painting, Traditional Dances & their Forms, Folk Songs, Gondi Language, Gondi Script, Sub-groups, water management skills, Traditional ethno medicine, Gondwana stories, Gond Astronomy Etc,

Types of Available Literature

Historical Development - Gondwana Kingdom

Gondwana history and their powerful identity is spread amongst eight States of India- Madhya Pradesh, Maharashtra, Chattisgarh, Uttar Pradesh, Bihar, Orissa, Andhra Pradesh and Telangana. Present Central part of India is known as Gondwana Kingdom with strong Gond Culture. The vast kingdom was an abundant and fully fledged Free State with strong and singular identity. The earliest documents are two inscriptions from the Gupta period (4th-6th C.E.), one a pillar at Allahabad, and the other a copperplate known as the Khoh Inscription. Both make note of the Gonds in their forest kingdoms⁹. A later document known as the Ramnagar Inscription, dating from ca. 1000 C.E. consists of a genealogy of the Gond rajas that stretches back 700 years to the Gupta period. The Qrissan Inscriptions not only in place name but also in other context indicate the existence of such aborigines. The Banai

Plate refers to the Tunga ruler Vinlta tunga as Astadasa - Gondamadhipati, i.e. the lord of the 18 tribes known as the Gonds. Similarly the Charter of the Sulki ruler Kulastambhadeva mentions him as Sakalagondamahadhinatha i.e. the lord of all the Gonds. These records reveal that among the aborigines of this period probably the Gonds were an important element.

Tungas: Tungas of Yamagartta Mandala the Tunga rulers established their lordship over Yamagarttamandala which is identified with Hamagadia in Angul or Jamurdihi in ex-state of Pallahara. Further the Tunga rulers claim lordship over eighteen classes of the Gond people (AshtadasaGondramadhipati). All the texts of the grants belonging to the Tunga rulers, so far published, begin with the description of the great hill Rsivasaka. An inscription from around 600 AD at Ranpur honours Maninaga-Bhattaraka, who would eventually be known as Maninagesvari, the well-known tutelary deity of Ranpur, and refers to eighteen forest states (ASTADASA-ATAVI-RAJYA). Another local ruler of this region is mentioned on the lord of the eighteen gondamas in 885 AD.

Nandas: The Nandas of AiravattaMandala the Nandas who were ruling over Airavatta Mandala issued their copper plate grants from Jayapura in Dhenkanal district. This Jayapura has been identified with Nandapura by scholars. It is also probable that Jayapura Was changed to Nandapura, since the Nanda rulers used to reside there. It is stated in the Grant that Jayananda got the territory of the Gondarama which is nothing but the land of The Gond people. It is therefore probable that the Airavatta-mandala was bounded by the Kodalakamandala in the north.⁹³

The initial knowledge of Gonds kingdom and Katanga Garh Mandla is based on Ram Nagar inscription and literary compositions 'RatnRasMalla' which is written by Maharaj Sangram Sah, Both are related with Gond's politics of central India, RamNagar inscription narrate about the kings from Jadorai to HirdaiSah. The four major 'Gond' kingdoms which ruled over Madhya Pradesh were i.e. Garha Mandla (380 AD. to 1789 AD), Deogarh (1590 AD to 1796AD), Chanda (1200 AD to1751 AD) and Kherla (1500 AD to 1600 AD). The Garha-Mandla Kingdom in the north extended control over British India's central provinces of Berar. The Deogarh Nagpur kingdom dominated over Nagpur plains. While Chanda-Sirpur covered parts of old Chandrapur & Bhandara. Kherla lies in Satpura terrains. Gonds maintained a relatively independent existence until the middle of the eighteenth century.

A Gond Rajput dynasty, under the name of Kakatiyas, is said to have reigned at Warangal for more than 400 years. The kingdom became very powerful about the end of the 13th century, but being involved in a conflict with the Muhammadans, its power continued to decline, till it was at last swept away, in 1424 A. D. ,by the generals of ahmad Sha wali, once of the Bahamani kings.

Gond Art

Gonds groups in South Asia have a distinct identity in terms of folklore and cultural heritage which is seen in their stories, music, dance and paintings. They have a distinct identity in terms of cultural heritage which is seen in their stories, music, dance and paintings. While Gond folk stories talk about Gond legends and myths, their songs express their anguish and pleasures. Their songs, dance forms, myths and legends, folk tales, customs and rituals reflect a close bond with nature and are all inter-related. Traditional Gond Art includes dance, song

and painting. Stories are passed on orally through folk songs; these can be accompanied by traditional string instruments such as the Kingri and the Bana. Called Dhemse, the songs convey the religious history of the Gonds, their deities and mythology.

Gond Painting

The Gond painting, one of the most-significant forms of the folk cultural identities of the Gond tribe of central India has emerged worldwide as a highly recognised and appreciated tribal art form in recent times. From Dighna to canvas painting, the traditional images and religious beliefs of Gond people have traveled from their tribal settlements to exhibitions of modern art galleries across the world.¹⁸ many of the Gonds customs echo that of their Mesolithic forbearers. An obvious example of this is the custom of decorating the walls of their houses, an activity that may originate in cave-dwelling traditions of their ancestors.

Gond painting depicts various celebrations, rituals and man's relationship with nature, this mystical art form is created by putting together dots and lines. The Imaginative use of the line imparts a sense of movement to the still images. They believe that good fortune befalls those whose eye meets a good image, so it is in the community's interest to be surrounded by beauty. A narrative form of folk art, the vernacular of the soul is expressed in all the brilliant hues of Gondi art and now they have also gained international recognition and impressed the audiences at exhibitions in Japan, France, Australia and other countries.

Traditional Dances form

The Gonds express themselves through different forms of dance like the Saila, Rina, Dadariya & Gusadi, Etc. which are performed during festivals. The Sailawas once performed with swords. Now these have been replaced by sticks. The Dadariya is sung when the groom arrives and again when she leaves with her groom. But it is the Karma that can be performed any time of the year when a guest arrives, the family gathers and they all do the Karma dance together. The Themes of the Karma songs are about life.³⁰

The Gusadi Dance of Gonds Deepavali is the biggest festival for the Raj Gonds of Adilabad district in Telangana State. Gonds dressed in colorful costumes and decorated with ornaments go to neighboring villages in troupes, singing and dancing. Such troupes are called Dandari dance troupes. The Gonds express themselves through different forms of song and dance most of which are performed during festivals. However Karma can be performed any time of the year. When a guest arrives, the family gathers to do the Karma dance together. Usually these songs are accompanied with instruments like gudum, timki, nagada, Manjira etc. In some instances, such as with the Dandari dancers, dances retell events from Gond mythology.

Folk Song

The Gond folk songs, folk-lore and folk-tales are full of references to the miraculous deeds of their ancestors, kings and warriors; of wizards, diviners and soothsayers. Legends are numerous of their bravery, valour and power, their cunning and resourcefulness and their names are frequently mentioned in the recitation of charms and spells, in incantations and magical formulae. BANA - With strings made of horsehair, jantur BANA is an age-old instrument and has been part of this family for centuries. The Thotis and Patalir are one of the communities who recite stories and sing about the mythological tales of the Gonds. In their mythology "Vamsa charithra, Adhyatmika vishayalu, mariyu Devudu ki sambandhinchinavi; rajya vamshaparam paryimu lanti vishayaal uuntaayi paatalalo, (Aspects of family history, spirituality and God, family heritage are in songs)," points out Maruthi adding, "Some songs are also about death and what happens to souls after they leave the body."

Language

The Gond community believes that the Gond language originated from Lord Sambhu Mahadeva. Vowels, consonants and sounds are produced from Tabor (Damroo) of Sambhu Mahadeva. Gond language spread widely over Tamil, Telugu, Kannad, Malayalam, Tulu, Toda, Manto, from south to north of Afghanistan and Baluchistan, where Gond language is spoken. Gond language whose correct anthropological or linguistic description is the language of the Koya or Koitoor race of Central India and surrounding areas. The language finds its existence since the pre Indus Valley Civilization. Juel Block, Vyankatesh Jee suggested, Gond language is mother of Dravidian Language. Grierson (1906, LSI, Vol.4) gives a short account of the Madia dialect and considers it the same as a mere local dialect of Gond. Gond has a rich folk literature, examples of which are marriage songs and narrations. In Gond languages following vowels are a, e, i, o and u. As well as In Gond language consonants- b, c, d, g, h, j, k, l, m, n, p, r, s, t, v and y. It is clear that the Gond language is based on its grammar. Their languages, namely, Gond, Konda, Kui, Kuvi, Pengo and Manda, are non-Indo-Aryan and, taken together, constitute a group of Dravidian languages coordinate with Telugu, with which they comprise the South-Central branch of the Dravidian language family.

Gondi Script

In 1242 A.D. Gond king Khandkya Ballalshah Atram was given order to his Divan for the instruction to build the new fort near the west Balharshah city. He was given an order to prepare an expenditure budget that was written in Gond language script on a zinc metal plates ("6 inch X 4 inch x 1/2 inch thick plate). Now these plates are available and under the custody of present Gondraja of Chandragad (Chandrapur) Dr. Birshah Atram at Warora, Chandrapur. So it is said that the Gond language is a speaking and writing language. In the old record of chanda's Gondraja indicated Gond script. This script belongs to Mohenjo-Daro and Harappa script diluted with Dravidian languages of south India. Gond script which is seen in the Sivalingapothi Gond Lipi by Mr. Kusram Hanmanth Raos Gangaram and Koya boli by Thiru Sitaram Mandale (font by Shri Mukund Gokhale) matches datings around 1st Century as shown in & Finding -Chart for Major Indian Scripts through 2000 years; in the Ganesh-Vidya, The traditional Indian approach to Phonetic Writing. Some manuscripts have been dated to approximately Year 1750, based on knowledge from Gond pundits and researchers at the Center of Dalit and Adivasi Studies and Translation (CDAST). The information contained in the manuscripts includes that of the names of the months and days, a horoscope chart, grammar, and numbers. Additionally, manuscripts were found on "knowledge of the seasons, history, and the Gond code of ethics and literature." Of the historical information that has been discovered, the following cases have been reported: the 6th-7th century trade relationship between the Pardhan community and civilizations in Myanmar; the origins of the Indravelli mandal.

Sub-group

Hiuen-t-sang, the Chinese pilgrim traced the Buddhist influence in the Gondwana region During Satavahana rule down to the seventh and eighth centuries C.E. This piece includes the territorial boundaries and the four indigenous groups of the Gonds, i.e. the Raj Gonds, the Maria or Madia Gonds, the Dhurve Gonds and the Khatulwar Gonds add in several minor sub-tribe groups. Madhya Pradesh classifies over 50 Gond groups as belonging to the Scheduled Tribes (communities in India identified as needing special social and economic assistance). A similar number of Gond groups in Maharashtra are designated as Scheduled Tribes. To the south of Jijhoti lay Chedi, held by the Kalachuris or Haihayas, another tribe of

Gond origin 'Gonds' in different parts of the entire land began to call themselves by different names. They were 'Raj-Gonds', 'Khatola- Gonds', 'Madia Gonds', 'Dhur Gonds', 'Dadve Gonds', 'Mokasi Gonds', 'Gaita Gonds', and 'Koyas' etc. Amongst these the 'Raj Gonds' were rulers in the medieval period. Padari Hislop suggested many tribes are cognate of Gond i.e. Pardhan, Dholia, Ojha, Thodyal, Kolbhoota, Koi, Kopal, Bhadiya, Halwas, Gudiya, Dhalia, some tribes in Bengal like Raj Gond, Dhokar Gond, Naikude, Nayak Gond are Cognate of Gond.⁷⁶

Gond Community has important role of clan. Whole community has divided into twelve groups. First seven groups have hundreds of clans and every clan have different clan names and remaining five groups have ten clans and these ten clans also have different clan names consequently total seven hundred and fifty clans in Gond community. Many tribes of India are similar to Gond some of them declared that they are cognate of Gond while others are not. The scheduled tribes (constitution) order lists as many as fifty three sub-tribes of Gonds. Among the Gonds there are several occupational castes such as Agarias or iron smelters, the Ojhas or soothsayer, Solahas or carpenters, Koilabhutias or dancers, Pardhans or priests and minstrels.

The abhujmaria are living in the unknown hills (abhuj= 'unknown' and marh= 'hill') of Bastar region. These people are one of the sub-tribe of Gond. The tribal people of this region are classified based on their generic name Gond. The Dhur Gond, Bison horn Maria (so called because of their distinctive horned headdress worn for dancing), the Muria Gond, and the Paharia Gonds are some of the Gond groups found in the region.

The Bhattra tribe is also known as Bhottada, Bottada, and Dholado, as denoted in several literatures.²⁹ Stuart (1891) wrote, Bhattadas area class of Oriya cultivators and abourers speaking Muria or Lucia, otherwise known as Basturia, dialect of Oriya (Taylor 1891) said The caste is the same as Muria But whether identical or distinct, it seems clear that both are subdivisions of the Great tribe 'The Great tribe refers to Gonds'.

Theory of Descent from Original Inhabitants of India Some scholars hold that the castes of Rajputs who mainly lived near Vindhyachal Mountain, have originated from the original inhabitants of India. This theory is supported by the fact that Chandel Rajputs of Bundelkhand originated from the Gonds. The famous queen Durgawati belonged to this Gond tribe. V. A. Smith they were a mixture of Gonds, Bhars and Gahadvals.⁵⁰ In the first two parts OPPERT has treated separately of the two branches of the Bharatas, relying mainly on the linguistic and historical material at my disposal concerning the ethnological position of the Dravidians and Gaudians. under these circumstances the following tribes and races as belonging to the Gaudian division :- the Koi (Kui, Ku, Koital, Koya, Koyi), Kodu and Gondu or Konda (Khonda, Kunda, Kavunda, Gauda, Gonda, and Gaunda) or Kanda (Khanda, Kandara, Cauda, and Candala), Toda, Kota, Kodaga, Koraga, Kola (Cola), Koli, Kulu, Koracaru (Korcaru, Korsaru, Kuruoiyar, Gurcari), Korava (Korama), Kuruva (Kuru, Yerakala, Kuruma, Kurumba, Kurmi), Kunnuva, Kolis, Kois, Khonds, Kodagas, Koravas, Kurumbas and others belong to the Gaudian division.

Water Management Skills

The whole section of eastern and central provinces assumed the name Gondwana. It was the citadel of the most magnificent tanks. If there was one thing that characterised Gond kings most, it was the construction of various types of tanks such as katas, mundas, bandhas and sagars during their reign.

Gond rulers were visionary towards water management 500 years ago. The Initiatives Taken by them for water management includes the amalgamation of policy, administration and incentive measures. The policy for construction of lakes on the given land to the landlords (Tukum system) had also contributed significantly to the number of lakes. Maharashtra State from circa 12th to 17th century. In this regime of 500 years they had contributed significantly towards water management in the district. Water management was not restricted only for drinking purposes but extended towards construction and conservation of lakes, irrigation, creation of separate lakes for horses and big wells. King Khandkya Ballalshah (circa 15th century) had constructed Ramala Lake on 180 acres of land towards the north-east direction of the city for drinking purposes only. To provide safe drinking water to Chandrapur town a specialized water distribution system was constructed during the regime of King Ramshah (1719-1735). Water was distributed from Ramala Lake through an underground pipes made from roasted soil for irrigation Gond rulers not only restricted themselves for the construction of lakes, but also, had adopted an innovative system for construction of lakes at higher altitude so as to collect rainwater from surrounding catchment area which was adjacent to forest area. The water from this area which was pristine in nature was used to get collected in these lakes which were situated at lower altitude. An underground channel was made from these lakes so as to allow the lower altitude farmers to utilize lake water for irrigation purposes.

In his preface to “The Aboriginal tribes of the C. P.” by Hislop, Sir R. Temple points out also the grandeur and skill of the old tanks which even to-day serve as useful storage for supplying water to the fields of the agriculturists and are one of the chief sources of irrigation. The works of irrigation constructed by the Gond Kings of Chanda dynasty he says: “are large indeed Sometimes very extensive sheets of water have been formed by damming up streams, by heavy earth work dykes, and masonry escapes and sluices and channels have also been constructed. Some of the sluices and head works for irrigation channels, present an almost elaborate apparatus creditable to the skill and ingenuity of the peoples.

Traditional Ethno Medicine

Ethno medicinal system among the Gond is as old as human civilization. Gond tribe has its own system of treatment or cure of any ailments occurring in the village. The medical system consists of traditional herbal remedies, magic religious acts and modern medical facilities available from nearby villages. Gonds also have their well-preserved age old traditions of folk healing practices. They use a wide range of herbal plant species for the treatment of Cough and Cold, Jaundice, Headache, Male Impotency, Fracture, Dysentery, Chest Pain, Dog Bite, Paralysis and Urinary Disorders. Among the Gonds, health and disease are concerned with the proper functioning of body.³⁶

The severely marginalised traditional healing knowledge of Gond and other tribal communities of Chhattisgarh are facing extinction. Therefore, documentation of such knowledge is essential and demands of the day. It is not only essential to guard against the threat of the loss of such knowledge, but also to prevent danger of future exploitation. The rich heritage of Gond is interwoven with their rich ethnic profile and unique cultural heritage.

An ethno medicinal survey was carried out among the Gond tribal community residing in the Korba district of Chhattisgarh State, India 45 medicinal species were recorded, which are

used to cure the common ailments such as headache, stomach-ache, fever, joint pain, T.B., stone, paralysis, gynecological disorders etc. by the Gond Community. The medicinal species used are *achyranthes aspera*, *adhatoda vasica*, *asparagus racemosus*, *bambusa angustifolia*, *cassia fistula*, *datura Alba*, *semecarpus anacardium* etc. Bark, Root and tuber were the most frequently used plant parts for the preparation of medicine. Medicinal herbs, shrubs and roots which the Gonds consider to be highly efficacious for certain bodily ailments and numerous other kinds of roots and Kands (tubers) that figure so prominently in the menu of the Gond family, are also among the forest products of the region. The knowledge of the Gond community regarding medicinal plants could be useful for research as well as development activities. To protect the knowledge of traditional plant use and the benefits derived from it, the state should acknowledge folklore and legitimise its role. Certain richness and diversity of knowledge regarding traditional uses for plants still survives as a part of the cultural heritage of the community.

Gondwani Stories

The Gondawani stories are as fit for dramatic staging as were the ancient Greek dramas that provided the content for European operas. Of course, the Pandawani (Mahabharata) stories equally fit, and do in fact provide the principal content for numerous puppet dramas in India, Southeast Asia, and Indonesia But in Mandla, in the actual environs of at least some of the episodes, the stories in words and melody alone, by firelight, for his private audience.

Some Pardhans are priest & bards by lineage, and these traditional storytellers narrate stories about Gond legends and myths rooted in a rich oral tradition, with narratives like the *Gondwani* (on Gond kingdoms and genealogy), *Ramayani* (on the Ramayana with Lakshmana as the central character), and *Pandwani* (themes centered around Bheema from) binding the community together. The Gond myth of creation speaks of the god Badadev, who crafted the earth and every living being residing on it, with different myths about the origin of the Gond kings, of different trees, specially the mahua, and the flowers and fruits, which are central to their life. A performance of the Gondawani or Pandawani stories combines historical narrative, satire, humor, and moral teachings in an entertaining mix. It has been collected in written form by Elwin and Hivale (1944:361-399), and Hivale (1946) includes a synopsis of several other stories as well ages.

Gond Astronomy

Gond is the largest ethnic community in India dating back to about 1000 BC and has rich but different astronomical knowledge. Gond astronomy is pre-Vedic and their astronomical ideas have frozen and are being followed for generations. Gonds have an astronomical perspective that includes cosmogony and mythology as well as relation to their daily life. For example, they imagine a magnificent farming scene in the region of Orion – Taurus – Andromeda. They also insist that the Big Dipper should not set in the sky an observation that would have been real around 1000 AD. They also see a procession of death in Leo and use it as a reminder to what nature can do if they do not respect it. Ancient Gonds believed in many astronomy ideas. They had their own local terms for the Sun, Moon, constellations and Milky Way. Most of these ideas were based on their time-keeping and activities of calendar. Gonds worship Baradeo, whose alternate names are bhagvan, Sri Shambu Mahadeo, and Persa Pen. Baradeo oversees the activities of lesser Gods such as clan and village deities, as well as ancestors.⁵⁶ Also their identification of Great Bear, Nagar, Little Bear, hutala, the Pole star, jagjaga and various other constellations differ from that of the grouping of European observers. They have their own way of grouping the stars. But barring a little variation, the

Gond way of grouping and that of the European can be reconciled. The appearance of the milky dhud-dhar and the rainbow indicate the approach of fair weather. Reading of omens before wedding, hunting and fishing, is a common practice among the Gonds. The crossing of the way by an oat or a jackal is taken to be a bad omen.

Gonds have totally different interpretations of different constellations. For example, the belt of Orion is called 'Tipan or three stars'. Along with the sword of Orion, it is called as Nagarda which is like a plough. With Taurus, the eastern shoulder of Orion, Lupus and Sirius it makes a sequence of farming activities. Similarly the main four stars in Saptarishi constellation are believed to be the legs of the bed of an old lady made of gold, silver, inferior silver and copper in anticlockwise direction from the star of contact to the trailing three stars which are supposed to be three thieves trying to steal. The tribals believe the day the thieves succeed, it would be the end of the world. That Gond had a very well pursued idea of the intercalary month suggests sensitivity to seasons and synchronisation of solar and lunar calendars. Their firm and commonly held belief and knowledge of comets which typically appears only a few times in a century also indicate a certain amount of continuing tradition of astronomical and other observations.

Research Methods Adopted

The research process is a special and powerful mode of thinking. It yields an understanding of how related events behave, and will often provide ways of coping with the environment. It comprises all the methods of gathering numerical data and drawing conclusions about their characteristics and their behavior. The kind of data selected for the study is determined by past developments in the field to which these data belong to.

The following methodology has been adopted to carry out the study:

- a) All literature published on the Gond tribe has been collected (physically recorded one by one entries & collected from the Internet) from the available sources.
- b) Computerized databases have been created through WIN ISIS software.
- c) The data for the study have been based on the created database.
- d) The data has been analyzed and presented in tabular as well as chart (bar/pie) form.
- e) To classify the different aspects of Gond tribe literature, the Universal Decimal Classification (UDC) (Medium English Edition) BS-1000 has been used (Appendix —II).
- f) Different laws of bibliometrics study have been tested towards the analysis of data

Throughout this study, a descriptive-cum analytical approach has been adopted. The primary objective using descriptive research, events, phenomena, and circumstances are described. The description of the study in this research is based on observations from science. As a result, meticulous data collection will be conducted using scientific principles to improve the correctness of the phenomenon's bibliographic description. In this study, data from 2275 collected literature were gathered using an organized style. Once more, a clear selection process has been used to include literature in the sample because the researcher is left with no option but to determine whether or not relevant material is accessible in the literature form. Statistical techniques are used to organize.

Ancient Inscriptions & Related Literature

Khoh Inscription: the earliest documents are two inscriptions from the gupta period (4th-6th C.E.), one a pillar at Allahabad, and the other a copperplate known as the khoh inscription. Both make note of the gonds in their forest kingdoms 8. A later document known as the

ramnagar inscription, dating from ca. 1000 C.E. consists of a genealogy of the Gond rajjas that stretches back 700 years to the gupta period.

Tungas Inscription: the Grissan inscriptions not only in place name but also in other context indicate the existence of such aborigines, the banai plate refers to the Tunga ruler vinlta tunga as astadasa - gondamadhipati, i.e. the lord of the 18 tribes known as the gonds. Similarly the charter of the sulki ruler kulastambhadeva mentions him as sakalagondamahadhinatha i.e. the lord of all the gonds. These records reveal that among the aborigines of this period probably the gonds were an important element. **Nandas Inscription:** the nandas of airavattamandala the nandas who were ruling over airavatta mandala issued their copper plate grants from jayapura in dhenkanal district. This jayapura has been identified with nandapura by scholars. It is also probable that jayapura was changed to nandapura, since the nanda rulers used to reside there. It is stated in the grant that jayananda got the territory of the gondarama which is nothing but the land of the gond people. It is therefore probable that the airavatta–mandala was bounded by the kodalakamandala in the north.

Famous Ramnagar Rock Inscription Garha-Mandala

The region of gonds it was referred to as ‘Gondwanah’ in mughal texts such as the Ain I Akbari by Abul Fazl Allami, translated from the original Persian by colonel h. s. jarrett, secretary and member, board of examiners, calcutta, 3 vols. (calcutta, 1891–4), ii, 222–3, 309. The rock inscription showing the genealogy of the Gond royal dynasty was built by the Gond king hriday shah in around 1667 ad. In the 1830s, Fell E. (1825) found an inscription at graha mandala and from the translation he found a complete list of rulers of the region. Fell’s theories that the fifty two kings before hridaya, who became king in 1617, would have reigned twenty years each which would then take the origin of the dynasty to 1040 years from the date of hridaya. Consequently, the first king, yadava raya would have ruled in circa ad 627.

According to Hall Fitz-Edward (1862) in his article published the facsimile of the inscription found in ramnagar in the mandla district of present day madhya pradesh. Fell E. (1825) translated the inscription which was published after his death. h. h. Wilson wrote the following comment on the finding of the inscription and its translation:

“THE GARHA MANDALA INSCRIPTION IS REMARKABLE FOR THE GENEALOGY OF A RACE OF PRINCES WHO EXERCISED SOVEREIGNTY OVER PART OF CENTRAL HINDUSTAN, IN WHICH THE ENUMERATION MUCH EXCEEDS THAT OF ANY INSCRIPTION YET DISCOVERED”.

In the 1860s, fitz-edward hall, in his article wrote a commentary on the inscriptions and also provided the facsimile of the inscriptions along with his translations. In this article Hall Fitz-Edward (1862) mentions that some years after Fell E. (1825) contribution, which was published posthumously, Sleeman (1837) expanded on the genealogical study of Gond rulers. Sleeman (1837) retrieved some local documents consisting of two manuscripts in the ‘hindi language, of anonymous authorship’ which gave an account of the mandala rulers. Hall Fitz-Edward (1862) possessed the copies of these two manuscripts and bases his account and analysis of the rulers on these two and also of the account given by ferishta.

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2. Hall Fitz-Edward. (1862). On The Kings Of Mandala, As Commemorated In A Sanskrit Inscription Now First Printed In The Original Tongue', journal Of The American Oriental Society, Seventh Volume (New Haven: 1862), Pp. 1-23.
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Manuscript

Gondi script which is seen in the sivalingapothi gondi lipi by mr. kusram hanmanth raos gangaram and koya boli by thiru sitaram mandale (font by shri mukund gokhale) matches datings around 1st century as shown in finding chart for major indian scripts through 2000 years; in the ganesh-vidya, the traditional indian approach to phonetic writing. The manuscripts have been dated to approximately year 1750, based on knowledge from gondi pundits and researchers at the center of dalit and adivasi studies and translation (cdata). [4] the information contained in the manuscripts includes that of the names of the months and days, a horoscope chart, grammar, and numbers. additionally, manuscripts were found on "knowledge of the seasons, history, and the gondi code of ethics and literature." of the historical information that has been discovered, the following cases have been reported: the 6th-7th century trade relationship between the pardhan community and civilizations in myanmar; the origins of the Indravelli mandal; the early eighteenth century rebellions of the chandrapur gond kings against the british, with the support of the rohilla community, all of this among other pieces of information. the historical old documents of gondi language script on a zinc metal plates ("6 inch x 4 inch x 1/2 inch thick plate) issued by gondraja khandkya ballalshah atram king at 1242 a.d chandagadh.

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Conclusion

Tribal literature libraries, archives, and museums are found all throughout India. They perform a multitude of functions and house a diverse range of collections, which include but are not limited to books, records, objects, recordings, and pictures. India has the largest tribal population compared to any other country in the world. The Gond tribe form the largest tribal group in the Indian subcontinent and perhaps even in the entire world. The Gonds are numerically the most important tribe in South Asia and their social; culture and traditional heritage are also rich. The term Gond is a generic one that refers to numerous tribal peoples who are found over wide areas of the interior of the Deccan peninsula of India.

Since the last few years there has been a rising consciousness in India to conserve, protect and promote the cultural heritage of Indian Tribes, which has led to many institutional initiatives focusing on documentation and research of Gond Tribal culture and heritage. Gond literature are available on the topic of Gondwana kingdom, Gond Art, Gondi Painting, Traditional Dances & their Forms, Folk Songs, Gondi Language, Gondi Script, Sub-groups, water management skills, Traditional ethno medicine, Gondwani stories, Gond Astronomy Etc.

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