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Encyclopædia Mundarica

BY

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In collaboration with

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Assisted by the

JESUIT MISSIONARIES

MENTIONED IN THE PREFACE

VOLUME I

A

Superintendent, Government Printing,
Bihar, Patna,
1950.

[*Price Rs. 6 only.*]

TO

Sir E. A. GAIT, K.C.S.I., C.I.E., I.C.S.,

the keen Ethnologist, who during the many years he was connected with the administration of the Mundas' country as Commissioner, as Chief Secretary to the Government of Bihar and Orissa and finally as Lieutenant-Governor of the same Province, always showed a most sympathetic interest in the welfare of the Mundas and the other Aborigines of Chota Nagpur,

this work is respectfully dedicated.

PREFACE.

Mundari is spoken by at most 600,000 people surviving mainly in Chota Nagpur and in the Assam and Bhutan tea gardens, and these take more and more to the Aryan Hindi and Sadani, and the total number of Aborigines speaking dialects of the Munda family of speech hardly amounts to 3,200,000. Since the Mundas cannot continue much longer as a separate people, their language is doomed to disappear altogether from the list of living languages in a comparatively short time. The only non-Mundas taking a sufficient interest in it to try and learn it, are some thirty missionaries, half a dozen officials and, perhaps a stray planter here and there. A dictionary of several volumes for such a language, will no doubt appear uncalled for and, from the mere business point of view, as overexpensive if not a downright waste of Government money.

But that which, from this point of view, might be urged against the work, is precisely its strongest justification. Just because Mundari is a rapidly disappearing language, no amount of money, work or energy ought to be considered too great a price for a record of it that is as complete as possible. The loss to the comparative study of Indo-Germanic languages would not be very serious, if one or the other germanic, celtic or slavonic dialects had traceless disappeared, because the number of studied dialects suffices for the purposes of comparative philology. But the same cannot be said of that vast family of languages, lying outside of the monosyllabic, the Semitic and the Indo-Germanic families. So little is, up to date, really known about this family, that it has received a new name nearly every decade since the rise of comparative philology. The greater number of these languages are, even now, but half-explored or entirely unknown, and what is worse, a number of them disappeared altogether, before a record of them was made. It is impossible to correctly gauge the loss caused thereby to science. Connexions which might have been easily perceived, can now no longer be demonstrated; they can at best be conjectured from indirect and hardly sufficient indices. To give but one example: The brothers Paul and Friedrich Sarasin and C. G. Seligman give short lists of words used by the Ceylon Veddas, which seem not to have been taken over together with the Singhalese language, but do apparently belong to their own original

language," now entirely forgotten. Among these the following are remarkable for their resemblance or identity with Mundari words:

Vedda.	*Mundari.*
hur, man.	*horo*, *hor*, *hur* or *ur* in the phrase *miur*, one man.
kul, leopard.	*kula*, tiger, leopard.
tabala, axe.	*tabăla* or *tabla*, the simplest and smallest kind of hunting axe used by the Mundas (see Pl. III. 4).
diye, water.	*dą*, water.
bora diye, muddy water.	*bora dą*, muddy water.
dia gama, literally, water running i.e., a river.	*dą gama*, literally, water falling, i.e., rain, i.e., to rain.
anga cada mal, literally, body cold time, i.e., the rainy season.	*aŋ*, in the sense of body, is found both in *rabaŋ*, cold, and *aŋgir*, sexual connexion (out of marriage, lechery).

Had we a tolerably complete record of the language of these Ceylonese cave dwellers, who, even now-a-days, gain the whole of their animal food by the chase and the whole of their vegetable food from the roots, leaves, grains and fruits of self-sown plants, we could probably infer from it, that the Mundas were still in living contact with the Veddas, and that they are either a more advanced branch of the same race, or that they found them established already in parts of India, when they themselves came first to that country, and we could thus judge how far they influenced each other. However that may be, if comparative philology is to succeed in giving a really satisfactory comparison of still surviving languages of that vast complex of interrelated languages, which extend over a very great part of the globe, it can ill afford to lose even a single syllable of Mundari; for some of its features can hardly be found in the same explicit manner in any of the surviving languages. Its very characteristic structure points to a hoary antiquity, and it offers unmistakable affinities with other unexplored dialects or branches. All this fits in to throw much light on many dark points in the immense field opening out here before the comparative science of languages.

On the other hand, we meet in Mundari with a great number of so-called Aryan roots. That many of these should belong to Sanskrit and other related Indian languages, is not surprising. But it is very surprising that quite a number of them, which are not met with in the Indian branches of the Indo-Germanic languages, should be found in the non-Indian languages of that family. This raises the interesting question: are we not obliged to admit that, both, the Aryan languages and the family to which Mundari

belongs, have drawn from a more ancient common source? The Rev. Fr. Van den Bossche S. J., one of my collaborators, sent me, a few months ago, a list of such words, at the end of which he adds that it could be still increased; a remark, which I fully endorse, and which philological specialists will no doubt find correct on the whole. Though it be probable that not all the comparisons adduced will stand the test of severe scrutiny, it is confidently hoped, that those scientists, who are thoroughly acquainted with a larger number of non-Indian Aryan languages, will be able to point out several other similarities which will stand the severest test.

Mundari.	*Non-Indian languages.*
adal, honour acquired by expenses made for the purpose.	German, *Adel*, nobility, the noblemen.
adiṛ, that part of the house in which the spirits of the ancestors remain and are worshipped.	Latin, *ædes*, house, sanctuary, temple.
aĭum, to hear	Greek, *aiō*.
asi, to ask	Engl., *ask*.
asul, to nourish, to rear	Greek, *al*.
ben, you two	Germ., Flemish, Engl., *beide, beiden, both*.
bulu, thigh	Flem., *bil*.
burụ, mountain, forest	Germ., *Berg*, mountain, *Burg*, castle on a mountain, *bergen*, to hide (in mountains or forests).
cui, calf	Germ., Flem., Engl. *Kuh, koei, cow*.
da give! (interjection)	Latin, *da* ! give.
dạ, water, any liquid	Germ., Flem., Engl., *Tau, dauw, dew*.
durạṛ, song	Irish, *duang*, song.
eraḍ, desire	Greek, *eros*.
gama, hamlet, village	Flem., *ghem*, village.
goladṛ, to swallow	Flem., Engl., *gulpen, gulp, engulf*.
haka, to hang	Germ., Flem., Engl., *Haken, haak, hook*.
hake, axe	Germ., Flem., Engl., *hacken, hakken, to hack*.
haraḍ, bitter	Germ., Flem., Engl., *hart, hard, kard*.
her, to sow	Greek, *sper*.
hị or, *hijụ*, to come	Greek, *hik*. Latin, *hic*, here.
horo, to watch, to take care of . . .	Greek, *horo*.
hubạ, to hew	Germ., Flem., Engl., *hauen, houwen, to hew*.

Mundari.	*Non-Indian languages.*
kuriⱪ, small, little	Germ., Flem., *gering*, small.
i, he or, she	Flem., *hij*, he.
ira, anger	Latin, *ira*, anger.
jeje, heat	Flem., *heel*, Engl., *heal.*
jilaḍ, to glide out, slippery	Germ., *ausgleiten*, Engl., *to glide.*
jiliⱪ, long	Germ., Engl., *lang, long.*
ladi, to load	Germ., Flem., *laden.*
leⱪga, left	Germ., Flem., *link, links*, left, to the left.
logo, to lie	Germ., Flem., *liegen, Engl., to lie.*
lutur, ear	Germ., Flem., Engl., *Ohr, oor, ear.*
mg, to cut	Flem., *maaien*, Germ., *mahen*, to cut Engl., *to mow.*
men, to mean, to think, to say	Germ., Flem., Engl., *meinen, meenen to mean.*
miaḍ, one	Greek, *mia*, one.
nⱪ, now	Germ., Flem., Engl. *nun, nu, now.*
nam, to take, to find	Germ., Flem., *nehmen, nemen.*
nire, near	Germ., Flem., *nah, nader* Engl., *near.*
numu, nulum, name	Germ., Flem., Engl., *Name, noemen, to name.*
pahal, ploughshare	Germ., Flem., Engl., *Pflug, ploeg plough.*
or, to drag along	Greek, *or*, quick movement.
ore, bird	Illyrian, *oro*, eagle, Germ. *Ahr*, eagle.
puti, to well up from the ground, to boil.	Flem. *put*, a well.
ruru, rest, *rupun*, to rest	Germ., *Ruhe; ruhen.*
saⱪ, side	Germ., Flem., Engl., *Seite, zijde, side.*
saⱪaḍ, to sigh	Germ., Flem., Engl., *seufzen, zucht, sigh.*
sah, to catch	Greek, *lab.**

*The following seem to show that the initial *s* in Mundari becomes the initial *c* in Latin and *h* in Germanic languages:

Surd, surud Lat. *cor, cordis*; Germ. *Herz*; Engl. *heart*.

Sarti, Lat. *certus.*

Sel, Engl. *hole*; Germ. Hohle, hohlen; Flem. *kuil*, derived from Lat. *coelum.*

Sah, Lat. *capere.*

The Mundari *h* seems to become *w* or *v*.

Horo, Lat. *vir*; *were* as in *werewolf.*

Horo, to watch; Dutch *waren*; Germ. bewahren. (Note of A. V. E.).

If a complete record of Mundari words contributes to the solution of the above question, the trouble spent on it, will not have been taken in vain. For this reason great pains have been taken to point out all the words, which Mundari has in common with the languages of such Indian races as are or were in contact with the Mundas. It has not been possible to take in all the Indian dialects and languages, but through the kind services of Jesuit missionaries in different parts of India, the following have been examined: (1) among the Aryan languages: Sanskrit, Hindi, Sadani. Occasional references to Hindustani are noted with A. standing for Arabic, P. for Persian, U. for Urdu and Mt. for Marāti, (2) Dravidian languages are represented by Oraon, marked Or., Singhalese, marked Sinh., and Tamil marked T. Even for these exhaustiveness cannot be vouched for. It is, however, hoped that the work will present the enquirer with a residue of words, which in their majority are purely Mundari, i.e., words of which it can be maintained, that the Mundas have not taken them from other known Indian sources. He can therefore compare them with non-Aryan and non-Dravidian words without fear of wasting time over comparisons that would lead to no conclusions or, at best, to doubtful ones. Since this has been the only aim in these comparisons, no attempt has been made to ascertain, who was the borrower. This, however, does not imply the admission, that the Mundas have, in all these cases, borrowed from the Aryans or Dravidians. Since the latter came into India after the Mundas, it may be considered as evident, that they borrowed certain terms from the Mundas, especially names of plants and products found only there. This is all the more probable, because Mundari has deeply influenced the structural character of the various Aryan languages, which arose and developed out of Sanskrit in India; a fact which shows that in the beginning great numbers of the Aborigines, mingled freely with and were absorbed by the immigrant Aryans.

Furthermore, this residue of Mundari words may be assumed as a basis for the comparison of Mundari with other dialects of the family such as Santali, Ho, Bhumij, Turi, Kharia in India and of others out of India, for the purpose of ascertaining the laws regulating the phonetic changes in the various dialects. I found no time for this fascinating work whilst I was in India, and now, that a forced absence from that country has made it altogether impossible for me, I can only hope, that some among those, who remain there, may take it up and carry it to a successful conclusion. This hope of mine is the main reason for which all interdialectual comparisons have been excluded.

Those comparisons with other languages, which have been made, are too few to appreciably affect the bulk of the work, which calls for an explanation

and, to some extent, also for an apology. For, since the purely intellectual and material civilization of the Mundas is so very limited, one might naturally expect, that the number of their words should be correspondingly limited also. That would be so indeed, if their language had developed along the same lines as that of the so-called organic languages. But in more than one essential point it follows quite different lines, and, strange as this may appear at first sight, their mode of proceeding exacts a much larger number of words than our own. This copiousness is not a perfection but an imperfection, and the comparatively small number of words in an organic language is no sign of poverty and weakness, but rather a proof of internal perfection and power, as the following considerations will show.

I. We express whole categories of living beings and inanimate objects by a single common noun, and then distinguish them by means of specifying adjectives. Thus we use the word, "basket" to denote all shapes and sizes of this piece of domestic furniture, and we distinguish between them by saying, v.g., a square, a round, a high, a low, a large, a small, a tinye a narrow-necked, etc., basket. The Mundas on the contrary have quit, distinct words to denote baskets of different sizes and shapes: *uḍila*, *kanci*, *dalsi*, *ḍali* (Pl. XVI), *ḫarka*, *ḍiliⱪgi*, *baŭka* (Pl. XXII), *piṭi* (Pl. XXIII), *ʒuⱪki*, *baŭgi* (Pl. XV), *ḍunṭi* (Pl. X). They follow the same practice for many of their utensils and weapons, cfr. the names of arrows and weapons on Pl. II, III and IV.

Similarly they use quite distinct words for forms or modes of activity which we denote by a single common verb or abstract noun.

The reason of this deep difference in the development of the two kinds of language lies in the following fact: In all those elementary operations of the intellect, which lie at the beginning of language-building, the mind of the Aborigines works with a most astonishing precision. Proofs of this are met with at every turn in Mundari. Beyond these elementary operations begins that higher sphere of intellectuality, in which the mind tries by personal, i.e., self-willed efforts, to work out and clearly conceive the end, or purposes of his own creation, and to devise means for attaining them. To this class of mental creations belong our abstract generic and specific nouns, which classify concepts into distinct categories conceived by the mind for the purpose of simplification. In other words, our mind replaces the multiplicity of concrete terms by a small number of generic and specific ones. Thereby language is transformed into an instrument which, in a comparatively simple form, increases the facility of handling the most complicated thoughts.

Perhaps partly out of sheer indolence, but more likely on account of the great facility with which the Aborigines of certain climes, find all their simple lives stand in need of, these Aborigines are not so strongly urged or forced to intense intellectual activity, and therefore, they are satisfied to stick to the concrete terms they have coined. They find it easier to tax their memory than to take to the more arduous labour of higher and purer intellectuality. The inevitable consequence of this is of course, that stagnation, for thousands of years, in that low state of intellectual and material culture, which appears so incomprehensible to us. Unfortunately this astonishment of ours leads so many to the erroneous conclusion, that their morality must be on the same low level. The well ascertained fact that all Aborigines not corrupted by foreign influences, have a high standard of morality, and the equally well established fact, that low and the lowest morality in every sense of the word so often disgraces the highest intellectual and material forms of civilization, ought to have put us on our guard long ago against such a fatal error of judgment.

II. Mundari transitive and intransitive predicates have 4 voices, 4 moods and 21 tenses. I might of course refer the student to my Mundari Grammar, which gives sufficient explanations about all these intricacies, to enable a keen student to extricate himself from most of them. I have hesitated a long time before I decided not to do so. The uses of the reflexive the reciprocal and the passive voice-forms are so strongly idiomatic, that it is frequently impossible for a non-Munda, to guess what may be then and there actually meant by them. The same is the case with the compounds obtained by infixing *n* after the first vowel of the predicate and then repeating the vowel and adding to it the remainder of the word, v g., *acu*,'*a-n-acu*; *rakaḷ*, *ra-n-akaḷ*. Therefore these 4 forms are always added to the active mood-form with their actual meanings and idiomatic uses. This causes of course a considerable lengthening of the work. But without that it would be of little help to those, who are obliged to acquire a practical knowledge of the language.

III. Another class of words taking up much space, are nearly entirely wanting in our languages, namely, the so-called jingles. They generally perform the function of adverbs and adjectives. Here it is no longer the want of ready-made words for those two functions, which forced the Mundas to coin these jingles. For they are as well provided with the usual adverbs of manner, time, place, etc., as we are; and since each of their 21 tense-forms may also perform the functions of adjectives and adverbs, they are in this respect, even better off than we are. What then is the reason, which urged them to add new words to the great number of adverbs belonging to the

two classes just mentioned, which do so adequately denote all the modifications generally predicated of states and actions? The only one assignable is the following: The Munda feels the need of words, which superadd to the usual manner of modifying states and actions, the connotation of the various feelings of pleasure, delight, wonder or displeasure, annoyance, grief or horror, caused by the particular manner in which certain actions are performed. At the root of this there seems to lie something akin to the cause, which makes him feel satisfied with his crowd of concrete terms, rather than trouble about creating general nouns and verbs. A certain amount of intellectual indolence, together with a kind of childish pleasure he feels in vivid appeals to his imagination, makes him prefer these terms for ordinary use. It is probably the same reason, which impels him to name so many birds and animals by words imitating their cry, rather than coining names denoting some characteristic quality which a close, and therefore more troublesome observation and generalisation, has noticed in them.

These jingles have, as a rule no ascertainable meaning in and by themselves. In many cases they are evidently created by the childish desire of imitative harmony, v.g., *cerebere*, used of the twittering of many birds; *raṛačbaṛaĕ*, used of the confused noise caused by a crowd of people, all talking at the same time. The few terms of the kind, surviving in our languages, do nearly all belong to this class. The majority of Mundari jingles do however not belong to it. They act directly by their rhythm. This is produced either (1) by the repetition of the same sound, as *pirpir*, *jiliḭ-jiliḭ*. To these the present-tense affix *tan* is often added with an intervening vowel which, while euphonising the contact of two hard consonants, keeps up the rhythm, as *pirpirĕtan*; or by the addition of such vowel to the first or the second sound, as, *jiliḭejiliḭ*, or, *jiliḭ-jiliḭe*; (2) by the addition of a second term, harmonising with the first. These additions show either a mere vowel change, as, *kunḍaṛkunḍuṛ*, or a mere change of consonant as *kelenḍelecṛ*, or both a vowel and a consonant change, as, *kerebore*. These seem to be imitative in a much wider sense, i.e., not of sound only, but of all kinds of impressions produced through the senses of sight, taste, smell and touch. In fact, there is hardly any natural phenomenon producing distinctly pleasing, charming, delightful or disagreeable, painful, or distressing impressions, which has not a corresponding jingle. It seems as though these Aborigines had kept alive a wider sense or instinct of imitating all kinds of feelings by rhythmic sounds, which we have lost.

IV. When the Mundas borrow a word from another language they do, like all borrowers the world over, give to it that form, which the phonetic laws of their own language demand, and so, the English *school*, becomes, *skūl*, the Sanskrit, *ap*, becomes, *aḥ*, the Dravidian, *a-kul*, becomes, *acalĭ*,

the Hindi, *alhyana*, becomes, *adi* or, *adg* : Many an *h* is dropped, many a dental consonant assumes the palatal mode of pronunciation and vowels have often to submit to the changes demanded by their law of harmony. All this is generally expressed by the term, *to Mundarize.*

But the Mundas do not merely Mundarize the outer form or the body of the borrowed words, they also Mundarize their soul, i. e., their function or signifying power. They treat them in every respect as though they were original Mundari words : In the languages from which they are taken, these words are generally restricted to one single grammatical function ; thus, v.g., the Hindi *algana* is a verb and means to separate, to loosen. The Munda is not satisfied with changing its form into *algaŏ* or merely, *algă* he loosens, or frees his form also from the function to which the Hindi form is tied down and treats it functionally just as he does his own original words. He makes the borrowed words perform the function of nouns, adjectives, transitive or intransitive predicates, subjects to the whole array of his own conjugational and declensional forms, he reduplicates them, jingles them as he pleases, and then uses them furthermore figuratively and twists them, so to say, into idioms of his own, of which a European would never think, and the meaning of which he could not even guess, if they were not explained to him. And so it comes to pass that a simple Hindi adverb, taken over by the Mundas, forces the lexicographer to write a whole page in order to show, in an intelligible manner, all that the Mundas make of it. This practice of theirs is, by itself alone, answerable for quite a number of pages in this work.

Finally, a last reason, which adds more to the size of the work than the four preceeding ones together, may be called a sentimental hobby of my own : the Mundas say, that he who sacrifices a human being, is obliged to worship the victim's spirit during the rest of his life, to compensate him for the worship he would have received from his own descendents, had he been allowed to live his normal life. I am convinced that the Aryans are mainly answerable for the impending extinction of the Munda race as such partly by unjustifiable persecutions and cruelties, partly by calumnies and a contemptuous neglect of interest in their civilization, and partly by a more or less inculpable misunderstanding of that civilization. It is therefore a duty incumbent on our race, that some member of it should try to give as faithful a picture of that civilization as possible, and thereby keep alive at least the memory of that, which has been so ruthlessly and so senselessly destroyed. For that reason I have resolved to incorporate into this work all that I have learnt from the Mundas about their economic, social, moral and religious life

as fully as I am able. And this accounts for the pretentious title, *Encyclopædia Mundarica*. Whilst I believe that most of what I offer on these matters is unknown to and partly even unsuspected by the majority of Europeans, I have no doubt that much of it is already known to ethnologists, and therefore I lay myself open to the charge of adding useless ballast to the ethnographic and ethnologic literature. My sincere love for the Mundas and my anxiety to transmit to posterity a faithful picture of them, is the only excuse I plead to that charge. The features of the Munda race are humane, earnest and sympathetic enough to deserve a place in the album of humanity.

In order to acknowledge the most valuable assistance given to me in various ways, I must briefly explain how my Mundari vocabulary developed gradually to its present size: In 1888 I started collecting materials for a Mundari dictionary by culling and arranging in alphabetical order all the words I met in the then most scanty Mundari literature. This was limited to a translation of the four gospels by the German Evangelical Gosner Mission in Ranchi, a Mundari Grammar by the Rev. Mr.' Notrott' of the same Mission, a few grammatical notes by Rev. Mr. Whitley of the Anglican Mission. To this neither rich nor very reliable material, was added a Catholic catechism then in preparation, and a collection of some 80 letters written by children of the Catholic orphanage in Chaibassa. What I had thus collected I put at the disposal of Rev. Theophilus Bodson S. J. when he went to Ranchi in 1891, where he continued collecting materials. These he started lithographing and had finished the letters A, B, C and D, when he died in June 1892. Of the remaining letters he left only Mundari words on small tickets. These were made over to me together with a small note-book, in which he had jotted down pell-mell, as he had heard them, and in a *quasi* stenographic style for his own personal use, a certain number of Mundari expressions and sentences. As I was myself sent to Chota Nagpur in 1892, I continued my own collection and kept working at its completion with such continuity as my missionary work allowed me. A few years after the publication of my Mundari grammar by the Government of Bengal, Mr. F. A. Slack, then Commissioner of Chota Nagpur, sent me a manuscript vocabulary by a member of the German Evangelical Mission, with a request to state, whether I thought it worth being printed by Government. I returned it unopened with the remark that, as I was myself preparing a Mundari dictionary, I preferred not to see it, in order to avoid the suspicion of having used it for my own work. Thereupon he replied that, if I intended publishing a Mundari dictionary, the Government would print that, the more so as the English of the MSS. I had just returned, was far from being up to the mark. In 1905 or 1906, Sir Andrew Fraser, then Lieutenant-Governor of

Bengal, asked me to write and publish all that I had observed concerning the customs of the Mundas, and, to enable me to meet the expenses occasioned by certain enquiries to be made, the Government of Bengal granted me the sum of one thousand rupees. The first part of an article on Mundari poetry, music and dances was, in 1907, published by the Asiatic Society of Bengal in their Vol. II, No. 5, pages 85-120. I was unable to revise the proofs myself, because serious illness obliged me just at that time, to leave India. On my return to India in 1908, the organization of co-operative trade and credit among the Aborigines of Chota Nagpur left me no time to complete either of the two works I had engaged myself to. The only thing I was able to do between 1908 and 1915 was, to add to my MSS. a few idiomatic expressions or new words heard on my tours through the country. When in November 1915 I was repatriated, Mr. W. R. Gourley, C.S.I., C.I.E., then Private Secretary to the Governor of Bengal, obtained for me from the military authorities leave to take with me all my ethnographic and philological notes, because I intended to get them ready for publication during my enforced leisure. For this act of kindness I shall always remain most grateful to him. I need hardly say, that as chaplain in military hospitals and finally as a patient in one of them, I found little time to carry out my intention, which I finally abandoned in 1919. However, a year later I was urged to resume the work. I wrote to Sir E. A. Gait, then Lieutenant-Governor of Bihar and Orissa, to ask whether the Government was still willing, to abide by their original offer of printing the work at their own expense. He very kindly answered immediately in the affirmative and ordered the necessary official steps to be taken just before the expiration of his term of office. I also owe special thanks to Mr. M. G. Hallett, I.C.S., Secretary to the Educational Department, who did everything in his power to facilitate matters. The resolution to amalgamate my ethnographic notes and the dictionary into one work has its disadvantages. But the circumstances under which I am now forced to publish, urged this decision on me. When I resumed the work, I found myself face to face with difficulties, which, but for the hearty co-operation of some of my former fellow-missionaries, had become practically insuperable for me. In my memory, weakened by age and especially by frequent attacks of malaria continued through over 20 years, India had dimmed away, and I now discovered with distress, that many a linguistic and ethnographic detail, I had not thought it worth my while to jot down, precisely because I had been so sure that I could never forget them, were now actually forgotten and about a certain number of others there had arisen doubts and hesitations which did no longer allow me to present them as facts positively ascertained by myself. The only means of reviving vanished

memories and of retesting doubtful points, namely a direct appeal to the Mundas themselves, who are the only source and the sole authority in these matters, had been taken from me. Here the Rev. F. Van den Bossche S. J. and Rev. Arthur Van Emelen S. J. came to the rescue by offering to make, among the Mundas such enquiries as I should address to them, and to see the work through the press. The process is a slow one, as it takes generally about three months and sometimes more, before I can get the desired information. But it has the solid advantage of rendering feasible what for me had become impossible.

Mundas use a number of Hindi and Sadani words, especially in those parts where they live among Hindus and Oraons. They do so more and more, even in cases in which they have words of their own. As long as I was in Chota Nagpur I systematically refused to receive into my collection all foreign words, except such as were used by all Mundas and of which they had no Mundari equivalents as far as I knew. To this decision I was led by the opinion, that a dictionary of a language so entirely unexplored as Mundari is, would prove misleading to students of Mon-Kmer and cognate languages, who were not themselves acquainted with the modern Aryan languages of India. However, this exclusiveness appears to me now as an error of judgment, especially because the very manner in which the borrowers treat the foreign words, throws light on the phonetic laws of their own language.

There is another class of words, which I also systematically excluded from my lists. But for this exclusion I had a reason of another kind altogether. From the very beginning it had been my intention, not merely to find out all the names given to plants by the Mundas and add the botanical names of those that were already determined, but to add in an appendix three separate lists of plants under the headings: *edible, medicinal* and *poisonous plants*, known to and used by the Mundas. Needless to say that such lists are an important ethnological factor because they are apt to shed much light, not only on the economic life, but also on the intellectual activity and even on the moral character of a race. But such a task demands an enquirer's whole attention, and therefore I relegated it to a time, when the bulk of the ordinary words would have been collected and I could devote myself to this alone. In 1907 I started collecting the names of the medicinal and poisonous plants. But just then, as already stated, I was prevented by illness from continuing, and Rev. Fr. Stanislas Carbery S. J., who assisted me in this, was soon transferred to the Oraon country so that the collection came to a standstill. The gaps thus left in my collection are therefore very considerable, and it is absolutely impossible for me to

fill them up from memory. What I am unable to do, the Rev. Fr. A. Van Emelen has undertaken and is very ably carrying out. He has, during the last 8 or 9 years, made a regular beat for words, which had escaped me and for those I had deliberately excluded. At the same time he devoted himself to the study of the Chota Nagpur Flora. Besides noting down the Mundari and Hindi names of plants, he determined them botanically and, whenever he had any doubts about the botanical determination, he sent specimens to Mr. P. M. Debbarman, Officiating Curator of the Herbarium, Royal Botanical Gardens, Calcutta, who very kindly determined them. The short descriptions of plants are frequently based on those of the *Flora indica* by Mr. William Roxburgh, M.D., F.R.S.I., or those of *Bengal Plants* by Mr. David Prain. The result of all this work, which would make up a valuable book, he has ungrudgingly given to the present publication. Another most valuable feature of the work is nearly entirely due to him: In the record of an entirely unexplored language, having no trace of a literature of its own, it is of paramount importance, that the examples given to illustrate the definitions of words and of grammatical rules, should be written down exactly as they are given by the Mundas themselves. This he has done at the cost of more trouble than can easily be imagined.

To render the work really useful and convenient for European philologists now busy with the comparative study of Mon-Khmer and cognate languages, words common to Mundari and to the language of races, with whom the Mundas have been or still are in contact, must be carefully distinguished from purely Mundari words. This is done by adding to the Mundari form of such words that which they have in those languages. Here again, this most useful work, which I have been unable to do myself, has been done by others. The Rev. Fr. R. Zimmerman S. J., Ph. D., member of the R. A. S. G. B. I., of the American Oriental Society, of the Regulating Council of the Bhandarkar Oriental Research Institute, Poona, Vice-President of the Bombay Branch R. A. S., the Anthropological Society, Professor of Sanskrit Literature in St. Xavier's College, Bombay, has kindly consented to supply the Sanskrit forms. The Rev. Fr. Andrew Grignard S. J., author of the valuable Oraon dictionary just published, the only one in existence, contributes the Hindi and Oraon forms. Beside this he examines and arranges all the comparisons sent by the other contributors. Rev. Fr. Adolphus Closset S. J., Yatiyantota, Ceylon, contributes the Tamil and Singhalese forms and Rev. Fr. L. Cardon S.J., the designer of the illustrations, contributes the Sadāni forms.

In 1908, after my return to India, I prepared the continuation of my article on Mundari poetry, music and dances. Not being a musician myself,

I asked the Rev. Fr. Peter Hipp S.J., who has received an excellent musical training in Germany, to accompany me to my former mission station in Sarwada, and try to fix, in European notation as far as possible, the melodies of the Mundas. Then for some days there was music and singing from morning till evening, and all the dances were gone through before us even as they are executed on the village dancing grounds. After a remarkably short time, Fr. Hipp, to the great astonishment of the Mundas and to their still greater delight, played their *dumaṛ*, their *ḍulki* and their *rabaga* to perfection. After minute and careful observations, the melodies and the drum-accompaniments were, in the course of many repetitions, fixed in notes, and Rev. Fr. Hipp put down the results of his observations in a prefatory note, which together with the music, appears in the article on Mundari music, under the word, *duraṛ*. In 1910 the Rev. Fr. Hugo Aman S.J. of the German Jesuit Mission in Bombay, an able musician and student of musical analysis, was staying for some months in Ranchi. I gave him the notes of Rev. Fr. Hipp and persuaded him also to accompany me to Sarwada and give me his own judgment, after he had himself heard the songs and the music. The results of his observations are given together with those of Rev. Fr. Hipp.

In the present stage of ethnology a very exact description of absolutely all the implements used by aboriginal races, of their dwellings and their mode of constructing them, is deemed indispensible for the purpose of ascertaining the so-called cultural circles to which they belong. That is especially so in the case of the Mundas, who are hardly represented at all in most European museums. Here the Rev. Fr. Louis Cardon S. J. has rendered a signal service. In a set of very exact drawings made by himself, he copied all that the Mundas possess and use in the shape of implements, furniture and dwellings, and, by decomposing all these things and drawing all the details, he has offered to ethnologists advantages, which even the best museums can hardly offer. It would have been too expensive to have them clichéed and inserted singly into the descriptive texts spread over the whole work. Therefore the well known Munich art-firm, Meisenbach Riffarth and Co. have arranged them into tables or Plates, as I call them in the text, which are gathered into a separate fascicle. In this, every object has printed under it a serial number or letter and its Mundari name. This facilitates reference from the explanatory texts to the illustrations and vice-versa. Valuable as these illustrations are, they are not Fr. Cardon's only contributions to the work. Being at present the senior Chota Nagpur missionary and the one best acquainted with and most esteemed by the Aborigines, he is in a position to

supply many a valuable ethnographic detail, and he is assisting Fr. Van Emelen in finding out Chota Nagpur plants and preparing lists of edible and poisonous ones. In the last scarcity he has drawn up a list of over 80 edible plants used as food, especially when the kinds of grain and pulse, cultivated by them, come to fail. If we remember, that the whole range of European grains, pulses, tubers and vegetables form no part of the Mundas' foodstuffs, we can estimate more correctly the significance of such a list and the light it sheds on the economic life of primitive man. From all these acknowledgments it appears that most of the really useful features of this publication are due to the missionaries I have just enumerated.

Most of the articles contributed by me on the economic, social and religious life of the race, were either sketched or written more or less as they now appear between 1905 and 1908; they are marked by an asterisk.

Beyond Col. Dalton's *Descriptive Ethnology of Bengal* there appeared hardly anything worth mentioning or reliable about the Mundas, before the appearance of *The Mundas and Their Country* by my esteemed friend, Rai Bahadur S. C. Roy, M.A.,B.L., M.L.C., and nobody knows better than he does, that, barring his pages on the ancient and mediaeval history of the Mundas, based on the ancient classical literature of India, he has written nothing about the race which was not known to me, and it is only due to the causes I have stated above, that my material could not be published before the appearance of his book in 1912. He has written, in the Journal of *The Bihar and Orissa Research Society*, a series of articles on the Asurs and Birhors, which contain details about these tribes, that were till then, unknown.

Among the many Mundas who have given information and explanations about the meanings and the idiomatic uses of words and about the economic social and religious laws and customs of their race, the following deserve to be specially mentioned, both on account of the value of their informations and on account of the readiness with which they were given, frequently at the cost of much time and trouble to themselves: Mennas Orea of Buruma, Rufus Horo of Murhu; Sahadeo Chutia Purti of Otongora, Daniel and his brother Joseph Horo of Lonkata. To all of them Rev. Fr. A. Van Emelen S. J. and myself shall ever remain very grateful.

Dortmund, 4th October 1924. J. HOFFMANN, S. J.

MUNDARI SOUNDS AND THEIR REPRESENTATION.

The Mundas never invented any alphabet of their own, nor did they borrow any from another race. They have no trace of a written literature.

Since the Sanskrit letters do not adequately represent the sounds of the language the Roman letters provided with the necessary diacritic marks have been adopted on account of the many advantages they offer.

The number of diacritic marks has, in consultation with Pater Wilhelm Schmidt, author of Die Sprachlaute und ihre Darstellung, been reduced to that minimum which is compatible with an accurate phonetic representation.

I. Vowels.

(1) The vowels *a*, *i* and *u* have the pure sound of the same vowels in Italian.

Dr. Sten Konow writes about the vowels *e* and *o*: "E and O have two sounds each, one open and the other close".

(2) So long as I was among the Mundas, I myself had the impression that both these vowels varied from the generally open sound so as to approach the so-called *é fermé* in French and the German *o* in *Bohne*. When in August 1924 I wrote, asking Rev. A Van Emelen to re-examine this question carefully with the help of other missionaries and especially of Mundas, he answered in a first letter that he was of opinion, that in such and such cases the sounds were closed. But in a subsequent letter he wrote that, checking his former conclusions with the aid of Rev. O. Seyrin, who has a sharp ear for foreign languages, he had found that his first answer was to be cancelled altogether and that there are in Mundari no closed é's and ó's, but that they are all open without exception. On the strength of this I abandoned the idea of marking the closed sounds with (') above the reputed closed vowels. Should further inquiries show this to be untenable, the result will be stated in a note heading the letters *E* and *O* in the body of the work.

(3) All Mundari vowels may be nasalized, and then they maintain their sound in its original purity. Nasalization is indicated by the mark (^) standing above the vowel. In this respect they differ from the nasalized French vowels: *é* in *cère* differs radically from the French *encore*, *mâ* differs from the French *un*. Only *á* resembles the French nasal *an* in *dans*. It may be mentioned here that it is always the cerebral *r* which follows these nasalized vowels.

(4) The Mundas find it difficult to pronounce two consonants following each other immediately, especially in the beginning of words. They overcome this difficulty by inserting some vowel between the consonants. These vowels are mere transitions and therefore so short that they are often hardly noticed by foreigners. They always harmonize with the nearest full vowel of

the word. Some Mundas seem to omit them altogether. They are marked with the (∪) standing above them, though they have not the full value of other similarly marked short vowels : *aṭăkar* instead of *aṭkar*, *pokŏto* instead of *pokto*. In loanwords beginning with two consonants they overcome the difficulty by prefixing a short vowel in harmony with the chief vowel of the word, v.g., *ĭskul* for the English, school ; *ăsnān* for the Hindi, snān.

(5) The law of harmony of vowels, which plays such an important part in certain languages belonging to the wide range of the family, is still at work in Mundari to some extent. Thus the passive voice affix *ǫ* frequently changes into *ų* on account of an *i* or *u* in the word. In other cases too *o* is changed into *u* for the same reason or *e* into *i*, v.g., *en-ǫ*, that thing, but *in-į* that person instead of *en-į*, and as a consequence *in-ku*, those persons, instead of *inko* or *enko* ; *koṛa*, man, hence *kuṛi*, instead of *koṛi*, woman, and consequently, *kuṛiku*, occurs as frequently as *kuṛiko*.

However, it is not carried through as systematically as in other languages. Thus, v.g., vowels of tense-affixes never change for the purpose of harmonizing with the root-vowels : *dō-akad*, *dē-akad*, *tī-akad*, *nū-akad*.

II. Diphthongs.

In Mundari any two vowels may coalesce into a single syllable, so that both receive but one sound-stress. Whereas one of the two preserves its original sound to a great extent, the other receives so little of the sound-stress that it is practically reduced to a mere co-sonant of the other, a mere glide, as Sweet calls these. If the glide stands first we have an ascending diphthong, if it stand second, a descending one. On p. 62 of his Sprachlaute, etc, E. Schmidt suggests to mark the glides with (∧) standing under them, v.g., loęoṇa. But since this sign has been adopted to mark the peculiar sounds called checked vowels and consonants in this work, they must go without a particular diacritic mark. They are, however, always marked (∪) and therefore sufficiently indicated. Though very short, these glides never cause those fricative sounds, which give rise to the so-called semivowels, *w* and *y*. Hence in loanwords from Hindi *w* becomes *ŏ*, v.g., *ţewa*, grain measure, becomes, *ţeŏa* ; *hewa* becomes *heŏa* ; *ĭ* or *ĕ* occur, where we would expect *y*. It is not easy to distinguish between *aŭ* and *aŏ*, but Mundas maintain that there is a distinction. It is certain that the Hindi verbal termination *ānā*, becomes *aŏ*, v.g., *calānā*, *calaŏ*. Pains are taken to write *aŭ* where the Mundas feel an *ŭ*. A similar difficulty exists for the distinction between *aĭ* and *aį̆*.

(2) In a certain number of cases each of the two juxtaposed vowels retain their full original sound to such an extent that they form two distinct

syllables, v.g., *toa*, milk, *oe*, a kind of millet, *sui*, a needle. Since, in this work, the glide in the diphthongs is always marked (ᴗ), these words are not exposed to the risk of being mistaken for diphthongs.

III.—Consonants.

(1) The consonants *f* and *x* and *z* do not exist in Mundari.

(2) *c* is used instead of *ch*. It is pronounced like *ch*, in the English, *church*.

(3) The cerebral *ḍ*, *ṭ*, and *ṛ* are the same as the corresponding sounds in Hindi.

(4) The letter ŋ is used to represent the *ng*-sound occurring in the English *angle* or the *nk*-sound in the German, *Enkel*. Hence in all words in which the ordinary *n* occurs before *g* or *k*, it retains its pure original *n*-sound. ŋ occurs frequently at the end of Mundari words, v.g., *iŋ*, I; *aŋ*, dawn.

(5) Beside the *n* and ŋ there occurs a so-called *n mouillé* in the pronoun *aiŋ* and *iŋ*, when it is followed by a vowel, v.g., *añ*, mine, *lelkiña*, he saw me. This is marked by the (') standing above the *n*, as seen in the examples just given.

(6) The cerebral *n*, marked generally by a dot under it is left without diacritic mark, because it occurs only before the cerebrals ṭ, ṭh, ḍ, ḍh, and is on that account sufficiently recognizable from its position.

(7) *g* is never pronounced as it is in the English, *George*, but always as it is pronounced in the English, *garden*. It keeps the same pronunciation when it follows immediately after ŋ. Hence in, *eŋga*, mother, it is pronounced like the English *g* in *anger*.

(8) *j* has nothing of the French *j*. It may be said to stand between the English and the German *j*, taking from the first the slight initial *d*-sound, which is then followed by the sound of the German *j* in *ja*.

(9) *r* is pronounced like the German *r* in, *rein*, never like the English *r*.

I knew a family in the village of Sinjudi, in which nearly every person rolled the *r* as is done in the affected French guttural *r*.

(10) *s* is always a sharp sound, never soft like the German *s* or the English *z*.

I now come to the greatest phonetic difficulty the language offers to foreigners.

IV.—The checked vowels and consonants.

In an article entitled : Notes on the Munda family of speech in India contributed to Heft I, Band III, page 68 of 1909, Dr. Sten Konow writes as follows about these sounds : " Of the remaining consonants only *k' c' ṭ'*

and *p'* need be separately dealt with. They are a very characteristic feature of the Munda dialects, and probably belong to all of them, though they have often been overlooked by those, who have written about these languages. It is quite impossible to understand the phonology of the Munda languages without knowing how these sounds are produced.

"The usual stops *k*, *c*, *t* and *p* are produced in such a way that the current of air is arrested at different points of contact between the organs of speech, and then pushed out with a kind of explosion. In the case of the checked consonants *k' c' t' p'* on the other hand, this process is checked half-way so that the breath does not touch the organs of speech in passing out. The result is an abrupt sound which can be clearly distinguished only by an experienced ear. Some assistance in distinguishing between the different checked consonants is, however, given by the language itself in so far as the checked consonants are often replaced by the corresponding voiced stops. The *g* takes the place of *k' j* that of *c' d* that of *t'* and *b* that of *p'* according to certain laws which are probably different in different dialects. This state of affairs has deceived some scholars into the belief that the checked consonants are in reality voiced sounds, and that they should accordingly be written *g*, *j*, *d*, *b* rather than *k' c' t' p'*. This practice should not be followed. The formation of the sounds in question precludes the idea of voice, and one of the first authorities in phonetics at the present day, Professor Storm of Christiania, whom I have consulted about the matter, and who knows the sound in question well, emphatically declares that they are checked voiceless consonants."

In Mundari too *g* and *j*, do sometimes take the place of the checked consonants, and if by the sentence, "Some assistance in distinguishing between the checked consonants is, however, given by the language itself," Dr. Sten Konow only means to say that the replacing letters assist us in distinguishing between the original consonants as sources of the checks, he is no doubt right. But if he mean to say that they assist the listener to discover a difference in the sounding of the *k*-checks from the *c*-checks he will find no Munda to agree with him. Whatever may be the case in other dialects, there is not the slightest trace of either *k* or *c* left in the way the Mundas pronounce the stops in question, and therefore no difference in their pronunciation which would assist us to distinguish *k'* from *c'*. Since none of the Indian dialects of the Munda family has any literature, an alphabet must be adopted for them. If in this adoption it were of primary importance to show, by a certain letter or mark, the origin of the sound in question, there could be no reasonable objection to the choice of *k' c' t' p'* for these voiceless stops or checks. But the primary object is to find a sign

as simple as possible and explain its exact phonetic value. If such a sign create a difficulty for the learner by constantly misleading him, then the fact, that it throws some light on the origin of the element in question, is no longer a justification for its use. But that is precisely what happens in the adoption of k' c' t' and p' in this case. Do what he may, the visual picture of these consonants is for him a constant temptation to reproduce them in his pronunciation. It is all very well to say ever so plainly: Take care never to pronounce in the slightest way the consonants *k, c, t* and *p*, where you see them with the diacritic mark ('), the printed consonants will keep worrying him. I know this from my own experience when I studied the grammar of Rev. L. O. Skefsrud before I began learning Mundari. When later on in daily intercourse with the Mundas, I heard these checks over and over every day of the year, my resolution of not admitting them into the Mundari alphabet grew stronger and stronger, and therefore, after I had talked the matter over with Pater W. Schmidt himself, I definitively adopted the simple mark (ˀ) put under the vowels after which these checks appear, as well as under the consonants *d* and *ḍ* which the Mundas always pronounce very distinctly with a check, whenever they occur at the end of a word or when they are followed by a consonant in the body of a word. The manner in which they are said to originate by Dr. Sten Konow is correct enough. I have only to add that, whenever they occur after a vowel, the manner in which the air is allowed to escape, produces on the hearer the impression of a slight sound resembling an echo of that vowel. Where they occur after a *d̰*, they produce a slight sound resembling an *n*, and after a *ḍ̰* a slight *m*-like sound. Not that these kinds of echoes, if I may so call them, are to be considered as the sounds of the stops, but they are the audible signs of the checks having taken place. If taken in this sense the following direction will assist the foreign student to acquire as nearly as possible for him, a correct pronunciation: For checked vowels: Pronounce the vowel in its ordinary way and then check it quite suddenly by a rapid contraction of the upper throat muscles, and then, by a relaxation of these muscles, allow the breath or sound to flow out without giving it any further modulation. It is this which causes the whole vowel plus check to appear as a double sound of which the first is the vowel in question quite distinctly and the second sounds somewhat like a short faint echo of the vowel. If you treat *ḍ̰* and *d̰* in the same manner, a faint *n*-like echo will appear after *d̰*, and a similar *m*-like echo after *ḍ̰*, both of which echo-like sounds or, perhaps more correctly, mere signs, arise naturally from the flow of the unmodulated breath whilst the lips and tongue are still in that position in which they were when the *ḍ̰*-and-*d̰*-sounds were being formed.

These checks disappear and reappear in certain connections in a manner which seems almost arbitrary. In the comparatively small area of the Ranchi Division to which Mundari is practically confined, there are 4 somewhat noticeable dialectical variations, Hasada, the southern part, Naguri, more to the west, Tamaria to the east, and the so-called Kera-Mundari, spoken around Ranchi by the Oraons who, long ago adopted the Mundari language. These latter and the Mali Mundas use them most profusedly. In the Hasada dialect they are used least. Out of the practice followed in Hasada the following rules have been deduced.

Rule I.—A checked vowel occurring in the body of a word, loses its check when it is followed immediately by another checked or unchecked vowel. Hence, *rę*, to rob: *re-i-ako*, they will rob him; *re-akaṇa*, it has been robbed, *re-ętana*, it is being robbed.

Exceptions to this rule:—1. In those tenseforms in which the affixes *ad, ked, led, akad* and *tad* elide partly with the inserted pronominal objects *iṛ* and *i*, the checks produced by these elisions, remain before the following vowel. Hence, *lel-kį-ako* for *lelked-i-ako*, they saw him; *lel-akąi-ako* for *lelakad-i-ako*, they have seen him; *lel-liṇ-ako*, for *lel-ledin-ako*, he saw me first; *tol-tąi-ae*, for *tol-tadi-ae*, he tied him down.

2. In compound words, v.g., *rą-uṛuṛ*, to call smb. outside, in jingles, v.g., *arę-uṛu* and in frequentative repetitions the checks remain in Naguri, so that they say, *rąuṛuṛime*. But in the Hasada dialect they drop the check and, by way of compensation for it, they lengthen the vowel, so that they say, *rāuṛuṛime, arāuṛutanako*.

Rule II.—The consonants *d* and *b* are always checked at the end of a word, v.g., *aĭuḍ*, evening; *reḍ*, root. In the body of a word they are checked when they are followed by a consonant, v.g., *lelkedaiṛ*, I saw, but *lelkeḍ-koaiṛ* I saw them.

Exceptions—1. This check disappears before vowels of infixes and affixes, v.g., *saḍ*, to catch, but *sabidiṛ*, I will catch him; *saḍkoae*, but *sabakaḍkoae*.

2. In compound words, jingles and frequentatives i.e., repetitions of the same word in which the second part begins with a vowel, the Hasada dialect weakens the check at the end of the first part very considerably, in a peculiar way. The *b* and *d* seem to have no check, but they are dwelt upon a little longer, v.g., *anḍad-unḍuḍ*. A certain number of Hasada people do the same with final *b* and final *d* if the next word begins with a vowel. If however the check at the end of the second part of the compound disappears before a vowel, then the end of the first part is checked again distinctly, v.g., *anḍaḍunḍud* aloma!

The final check is however restored if the next word begins with an *h*.

Rule III.—Transitive predicates ending in a checked vowel generally insert *g* between it and the passive voice-affix ǫ. If the passive *ǫ* be directly affixed to the original predicate, then it destroys the check of the last syllable according to Rule I., v.g., *rę*, to rob, *reǫ*, to be robbed. It is noteworthy that the inserted *g* does not restore the original check: *re-g-ǫ*, not *ręgǫ*. In the Naguri dialect *j* is generally inserted instead of *g*. This insertion too does not restore the first check. Dr. Sten Konow and others say that when checks are replaced by voiced consonants, *j* takes the place of *c* and *g* that of *k*. The fact that the Hasada dialect always use *g* shows that the statement does not express an universal law.

Rule IV.—In many words ending in a diphthong, the check falls on the second vowel of the diphthong, v g., *goę*, to strike, to kill; these do generally add the passive *ǫ* directly to this vowel, which then loses its check, according to Rule I., v.g., *hacumbuį*, passive *hacumbuiǫ*, *goę*, passive *goĕǫ*. However *gojǫ* is also used.

The above rules with their exceptions cause fluctuations which are really bewildering for the foreign student. The Naguri and especially the Hasada dialects show a strong tendency to decrease the number of checks, whereas Tamarias and the Mali Mundas maintain them. It is noteworthy that the Mundari-speaking Oraons use them most profusedly. They use them even in their modification of the tense-affix *keda*, i. e., *kera*, in which they check the *a*: they say *jomkerąe*, he ate. Examples have been written as they were given by the people of the various parts, so that the spelling of the checked vowels and consonants is not homogeneous.

The number of Mundari consonants may be summed up in the following list:

Gutturals	...	k, kh, g, gh, (ʌ).
Palatals	...	c, ch, j, jh, ñ, (ʌ).
Cerebrals	...	ṭ, ṭh, ḍ, ḍh, n.
Dentals	...	t, th, d, dh, n, d̤.
Labials	...	p, ph, b, bh, m, b̤.
Liquidae	...	r, ṛ, l.
Spirants	...	s, h.

Regarding the long and short vowels, care has been taken to mark the distinctly long and the distinctly short vowels in the ordinary way. In my Mundari Poetry, Music and Dances, I wrote the following, which I see no real reason to change: "There is a certain distinction between long and short syllables, but it is not easy to ascertain the exact rules, because the distinction is not sufficiently marked to be readily perceived throughout.

Even the most educated among the Mundas can give no really satisfactory account of it. Distinctly long syllables are met with only in the comparatively few cases where two vowels are contracted into one; this happens mainly in a small number of contracted frequentatives, and in the indeterminate tense, i.e., that form which is used to make general statements. Besides this, in vivid descriptions the Mundas lengthen out the tense affixes as well as the vowels of other words into distinctly long syllables in an apparently arbitrary manner. This is done in conversational language for the sake of emphasis. Vowels thus lengthened become prominently accentuated, v.g., *horare*, in tead of *hórarē*; *nirjānae*, instead of *nirjánē*. There exist also quite a number of neutral vowels which seem mainly intended to form an easy transition between two consonants; these vowels are so short as to be often hardly perceived by a foreigner".

From the same essay I here add the following passage about accents: The accent is not nearly as marked as it is in the Teutonic languages. In dissyllabic words it falls, with rare exceptions, on the first syllable. Grammatical, i.e., functional formations do not change the accent of the original word. Hence reduplicated monosyllables keep the accent on the last syllable, v.g., *nel*, to see, *nenél*, to look repeatedly. The same rule holds good in those cases where an inserted functional consonant turns a monosyllable into a dissyllabic word, v.g., *nel*, to see, *ne-p-él*, to see each other. Whenever affixes of one or several syllables are added for functional purposes to mono-or polysyllabic words, the resulting compound has more than one accent; for the original word as well as the affix, keep their respective accents, v.g., *háturénko*, those in the village.

Accents are not marked in the present work in order not to overcharge the words with diacritic signs.

Before the majority of languages belonging to this vast family are better known than they are at present, little can be said about the formation of words beyond what Pater Wilhelm Schmidt S.V.D. has stated in his: Die Mon-Khmer Volker ein Bindeglied zwischen den Volkern Zentralasiens und Austronesiens. It may be summed up into this: The bulk of the language consists of monosyllables coalescing into the words that make up a sentence. In this work prefixes and infixes play the main part in the formation of the new words, whereas suffixes and, to some extent, infixes are, in Mundari at least, the main factors determining the grammatical functions performed by the words in a proposition. I have nothing to add to what I stated in the Introduction to my Mundari Grammar on the subject. There I have shown that Mundari words have still such a great vagueness or functional elasticity that there can be no question of distinct parts-of-speech in that language.

And therefore I stick to the terminology proposed there, which speaks of the functions then and there performed by a word in a given sentence.

In the same Introduction I have shown too that in Mundari there are no compound sentences with relative and other subordinate clauses, having subjects and predicates of their own, being subordinated to a principal proposition. The Mundari sentence is always a simple proposition, in which all our subordinate clauses are expressed by participial forms, modified, when required, by affixes denoting time, space, manner or condition. All the functions thus performed are explained under the leading word-forms of these affixes as they occur in the alphabetical order.

The other main characteristics of the language, such as the absence of relative and correlative pronouns, the absence of grammatical genders, the division of words with a substantive function into two classes, namely those denoting living beings and those denoting inanimate objects, the grammatical consequences of this, and finally, the insertion of direct and indirect pronominal objects into transitive predicates, are fully explained in my Grammar. These explanations are summarily repeated *suo loco* in the course of this work.

N.B.—The reciprocal voice of predicates is formed by inserting *p* after the first vowel of the active (voice) form, and then repeating that vowel. The vowel which precedes the inserted *p* is always short and pure. Hence, if the first vowel of the active voice be either long, or nasalized or a diphthong, it resumes this form only after the inserted *p*, v.g., the respective reciprocal voices of *hā*, *ayę* and *goę*, are *hapā*, *apàyę* and *gopoę*. Verbal nouns are formed in the same way by the insertion of *n*. Both reciprocal forms and verbal nouns are given under the original active predicates and the student can easily find them there; therefore it has not been deemed necessary to repeat them in their alphabetical order.

In nasalized diphthongs, which are spelled âĕ, âŏ, ûĭ, etc., the glide is nasalized as well as the principal vowel. (Note of A. V. E.).

ABBREVIATIONS.

A. Arabic.
abs. n. abstract noun.
a. v. active voice.
adj. adjective.
adv. adverb.
afx. affix.
caus. causative.
cpd. compound.
cond. conditional.
cnt. prst. continuative present.
cntrd. contradistinction.
df. definite.
dl. dual.
d. o. direct object.
dmst. demonstrative.
emph. prn. emphatic pronoun.
eqvlt. equivalent.
excl. exclusive.
f. ts. future tense.
H. Hindustani, Hindi.
idmly. idiomatically.
i. m. indicative mood.
imp. m. imperative mood.
impf. imperfect.
imprsl. impersonal.
imprsly. impersonally.
inan. o. inanimate object.
incl. inclusive.
incpl. pst. incomplete past.
indet. ts. indeterminate tense.
indf. indefinite.
ind. o. indirect object.
intrg. interrogative.
intrs. intransitive.
intrsly. intransitively.
Has. Hasada dialect.
Kera. Kera-Mundari dialect.
Kh. Khasi.
liv. bg. living being.
ltly. literally.
m. mood.
Mt. Mahrati.
Nag. Naguri dialect.
ntr. neuter.
nl. numeral.
Or. Oraon.
P. Persian.
pf. perfect.
pl. plural.
pos. possessive.
postp. postposition.
prd. predicate.
prdly. predicatively.
prn. pronoun.
prnl. pronominal.
prop. proposition.
prs. person.
prsl. personal.
prst. present.
p. v. passive voice.
repr. reciprocal.
rflx. reflexive.
rel. relative.
s. singular.
Sad. Sadani.
sbj. subject.
sbst. substantive.
sbstly. substantively.
Sinh. Singhalese.
Sk. Sanskrit.
smb. somebody.
smth. something.
syn. synonym.
syns. synonymous.
T. Tamil.
trs. transitive.
trsly. transitively.
ts. tense.
U. Urdu.
v. voice.
var. variant.
vrb n. verbal noun.

Encyclopaedia Mundarica

BY

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A

a ! interjectional afx. to vocatives and imperatives, always used by children and frequently by adults addressing children. *Am-a* ! thou he ! *Paku-a* ! Paku he ! *Hiǰume-a* come he !

a prefix is met with 1° in a few trs. prds. : *a-jal* to make some man or animal lick smth. by holding it close to his mouth ; *a-jom*, to give to eat by putting the food into the mouth of some man or animal ; *a-nu*, to give to drink by holding a vessel to the lips ; *a-jor* or *a-joro*, to inject or instil a liquid drop by drop ; *a-kiriŋ*, to sell, i.e., to make smb. buy (*kiriŋ*) by handing to him 2° before ind. prnl. objects inserted into imperatives and the following tenses : the simple fut., the indeterminate tense, the def. present and impf. and the simple past : *om-a-ko-m* ! give it to them ! *au-a-le-ae*, he will bring it to or for us ; talab *om-a-ko-taniŋ laïkena*, at that moment I was giving them their wages. N.B. In the simple past this *a* stands, not before the ind. o., but before the trs. tense afx. *ked* and then the *ke* of *ked* elides ; hence instead of *omked-a-ko-aiŋ* we get, *om-a-d-ko-aiŋ*. Whenever the inserted prnl. object begins with a consonant, the *d* is subject to that peculiar check, which is indicated by the diacritic mark (^). If the ind. o. begins with a vowel, as in *iŋ*, I, or in *i*, he or she, the *d* of *ked* is, in some parts, also elided and then the prefix *a* is checked : *om-a-iń-ako*, they gave it to me ; *om-a-i-ako*, they gave it to him or her. This is in so far very remarkable as it is the only case, in which a tense afx. disappears completely, leaving only a slight phonetic change in the syllable preceding it. In some parts of the country the contracted forms, *omaiñako*, *omaiako*, prevail whereas in others the forms *omadiñako*, *omadiako*, are current. The ind. obs. introduced by *a* are exact functional equivalents of the Latin dativus commodi vel incommodi. But the use of the prefix. *a* is not limited to these cases ; it is also used in prds. denoting men's

dispositions: *sukn-a-mtanae*, he is well disposed towards thee; *khīsi a-mtanae*, he is angry with thee; *boro-a-ingtanae*, he is afraid of me, etc. Hence the context must decide whether the prefix *a* is then and there to be translated by: to, for, on behalf of, in favour of, towards, against or with.

a as afx. turns any simple or compound word and even whole phrases and propositions into trs. or intrs. prds. capable of taking all the formative affixes and infixes indicative of voice, mood and tense. These afxs. and infixes stand between this verbalizing *a* and the word or phrase transformed by it: *he* means yes! *ked* is the simple past tense afx., hence, *heked-a-ko* means they assented, they agreed; *buru* means a heap, a mountain, hence, *buruked-a-ko* means they heaped up, they gathered things into a heap; and since Mundas like to have their fairs and celebrate their feasts on mountains, *burukedako* also means they held a fair or they celebrated a feast; *dolabu* is the inclusive imperative meaning: let us get on! let us be up and doing! hence *dolabuked-a-e* is both a trs. and an intrs. prd. meaning either: he said let us get on, or he urged, encouraged or cheered his companions to go on. This afx. might therefore be called the verbalizing agent because it transforms words and phrases into that part of speech, which we call a verb. But from the Mundas' point of view this name hardly conveys any meaning, certainly not that which it so clearly conveys to us. All our words are parts-of-speech, i.e., signs, not of vague and rather undefined, but of clearly defined and well specified concepts, and the category to which a given part-of-speech belongs, indicates to us, which of the many possible specifications or modes of conception is signified by it. The noun division, the verb to divide, the adjective divisible, do all of them denote the same vague concept, viz., the act of dividing in its widest sense; but each of them connotes one, and one only of the various modes in which the mind may consider that act at a given moment, in which it leaves out of consideration all the other possible modes of conceiving it. If the word divisible, be torn away from every context it still has, for us, a clear, well defined meaning. We know as a matter of fact that the ending *ible*, distinguishes this concept from the one signified by the noun division, but we are no longer conscious of the reason for which the sound *ible*, denotes that distinction; that ending is, in itself, a meaningless sound for us. Yet at some time in the long course of evolution of the Latin language, it had a fuller form, which expressed, explicitly and intelligibly, that mental work or degree and kind of abstraction, which it now only connotes. It is to this that I here wish to draw attention. The Mundas' words are, in their

great majority, no such ready-made signs of clearly specified and well defined concepts. Most of them when torn out of the context of a proposition, denote concepts in their widest and vaguest meaning. Hence the Munda must, in each proposition he enunciates, go through the work of specifying his vague concepts. This he does, partly by the position a word occupies in the proposition, partly by formative elements in the shape of prefixes, infixes and affixes, of the meaning of which he is to a very great extent still conscious. In other words: In his proposition he does, by the manner of then and there compounding his words and of arranging them, imitate closely that work, which the mind goes through in order to shape its vague concepts into specific concepts. By way of illustration let us take again the adjective divisible: We know, but do not explicitly or intelligibly state, in what particular manner the mind treats the vague concept: division, in order to form the specific concept: divisible. The Munda not only knows it, but he also states it explicitly in his equivalent word, *hatiŋdariŋlekan*. *Hatiŋ* denotes the vague concept, division; *dari* denotes possibility, liability, ability in the widest sense; *g* is the affix denoting the passive voice, and therefore shows that the vague concept of possibility, which is in itself conceivable, both, as an active power inherent in an agent or subject, as well as a passive susceptibility or liability of an object on which that subjective power may be exercised, is here conceived in this latter or passive meaning; *leka* denotes likeness in general; *n* stands for *en*, the current demonstrative, that; its addition to the vague concept, likeness, turns this into an adjective, like, thus exhibiting the likeness as a quality inherent in some subject. Hence we may, beginning at the last syllable, translate the Mundari adjective *hatiŋgleken* by a complete English sentence running thus: that is like (something) being susceptible of division. With the exception of *g* all the parts of this compound adjective are still current words in the language, and the meaning of *g* is still so much in the consciousness of the Mundas' mind, that he can, and frequently does, dispense with the word, *dari* and simply says *hatiŋgleken*. That which shows that the compound is then and there performing the function of an adjective, is the demonstrative *en*, which refers it to some noun, v. g., *hatiŋdariŋleken diri*, a stone which can be divided, a divisible stone. If the demonstrative *n* be replaced by the verbalizing *a*, we obtain a complete sentence: diri *hatiŋgleka-ge-a*, the stone is divisible; here the afx. *ge*, is merely euphonic, serving only the purpose of separating the two *a*'s, which would otherwise stand side by side. From what has been said so far it follows, that a close

introspection or examination of the elementary operations, our mind is going through in the formation of its concepts and judgments, will not only be useful, but at times quite necessary to get at the exact meaning of especially those formative elements, which the Mundas use in the formation of their words and propositions. Without such an examination it is impossible to understand the exact function of the afx. *a* here under consideration and to distinguish it from that of the afx. *tan* and the words *mena* and *keno*. These four forms, *a*, *tan*, *meng* and *keng* are generally to be rendered into English by the so-called substantive verb, to be, and they are seldom used correctly by non-Mundas. That fact is the reason as well as the excuse I plead for the lengthy preceding and following considerations:

It has been stated that Mundari words generally signify rather vague concepts capable of such specifications as mental judgments or propositions may require. We here consider only those, which serve our present purpose: 1° When about to specify such a concept, the mind may fix its attention exclusively on the essential features, i.e., those, which according to our way of thinking, constitute the vaguely conceived entity into a distinct, self-subsistent being, different from everything else, v.g., *kula*, a tiger, *horo*, a man. In this mode of conception the mind abstracts from all so-called accidental features, namely, all those modes of being, those qualities, which whether present or absent, do not change the essence or nature of the being thus conceived. The word denoting a concept of this kind, is called substantive. When such words stand as prd. of a proposition, we may call them essential predicates, because they predicate the essential features of a being. 2° The mind may also abstract from the essential features and consider only the accidental ones. When words specified in this manner stand as predicates, we may call them accidental predicates, because they predicate only accidents. These prds. fall mainly under four heads: (1) The mind may consider the object of a vague concept as an action in its relation to an agent. Words denoting this mode of conception, yield transitive prds. (2) The mind may also leave out of consideration the agent and consider the action only in relation to its terminus, i.e., the being or object on which it is performed. Concepts of this kind are, in Mundari, either reflexive, reciprocal or passive prds. (3) The mind may consider the action as a mere modification of the agent, without considering any of its other possible aspects. Words denoting concepts of this kind, yield intransitive prds. (4) The mind may consider that which is but vaguely signified, neither in relation to an agent, nor to a terminus, nor yet as an action at all, but as a quality inherent in some being. Words denoting concepts of this kind

are adjectives, v.g., white, good. Hence, when they stand as predicates we may call them adjective prds. To this class belong all participial forms, which are so numerous in Mundari, since every one of the 21 Mundari tenses has a participle. These explanations may appear tedious, but they are necessary to obtain the terms required for the formulation of concise rules regulating the correct use of the 4 Mundari equivalents of the English verb to be, viz, *a*, *tan*, *meṇa* and *baṇa*.

Rule I.—Essential prds. may, in Mundari, be referred to their subjects by mere juxtaposition, the sbj. standing first, the prd. second: niku Hoṛoko, these are Mundas; ena ulidaru, that is a mangoe tree. They may also be referred to their sbj. by means of a linkword, a so-called *copula*. In that case *tan* must be used as linkword, and a pronoun, agreeing in number and person with the sbj. must be affixed to it; niku Hoṛoko *tan-ko*, these are Mundas; ena ulidaru *tan-a*, that is a mango tree.

Rule II.—All accidental prds. must be referred to their subjects by means of the linkword *a*, and a simple prsl. pronoun, agreeing in number and person with the sbj. must be affixed, either to *a* or to the word immediately preceeding the prd. In the case of adjective prds. it is affixed to the copula *a*, which very frequently takes the afx. *ge*: Hoṛoko oteko kami-a or, Hoṛoko ote kami-a-ko, the Mundas till the ground; en koṛa salaṇgige-a-e, that boy is tall.

Rule III.—Whenever existence is predicated of some subject, then the word *meṇa*, to exist, must be used as predicate. This is referred to its subject by means of the copula *a*, and the simple prsl. prn., agreeing in number and person with the subject, stands between the copula and *meṇa*: *meṇa-iñ-a* I exist; *meṇa-me-a*, thou exists, *meṇa-i-a*, he or, she exists, etc. Non-existence must be expressed by the word *baṇa*, not to be, not to exist, which is construed like *meṇa*, with slight phonetic modifications before the inserted prnl. sbj.: *baṇga-iñ-a* I do not exist; *baṇa-me-a*, thou dost not exist, etc.; Pormesor *meṇa-i-a*, there is a God, God exists; Pormesor *baṇga-i-a*, God does not exist. The same two words denote also presence and absence in their widest sense; *meṇa-i-a*, he is present, he is here, he is at home, he is still alive; *baṇga-i-a* he is absent, he is not here, he is not at home, he is dead.

Rule IV.—Presence in a given place or absence from it, are rendered by *meṇa* and *baṇa*, as just explained. But presence may also be predicated by affixing the prnl. sbj. to a noun or adverb denoting place: *nere*, here, hence, *nere-le-a*, we are here; *oṛgre*, in the house, hence, *oṛgre-ko-a*, they are in the house.

From the above we see that, whereas we denote 4 quite distinct concepts by our verb to be, the Munda uses 4 distinct words for those concepts, and

these words are destined to indicate the different categories to which the predicates belong, i.e., to show whether that, which is then and there predicated, be either an essential feature of the subject, or a merely accidental attribute, i e, some form of activity or some quality conceived as inherent in it, or finally, the relation of presence or absence in space and time, which does not essentially belong to any contingent being conceived as such. From this fact we may conclude, that each of these 4 words denotes, in some way, these 4 categories.

A closer examination of these 4 words shows, that that is really the case: The root, *ta* denotes stability in space and permanence in time: *ta-in* is simply the reflexive voice form of *ta* conceived as intransitive predicate; it means to make oneself remain in a given place, to remain. This form is used of living beings. The passive form *taiŋ*, or *taiŋ*, literally means to be caused to remain, or to be left in a given place, or to remain; this is used of inanimate objects. The linkword *tan* is the same root, specified, like so many others, by the demonstrative affix *n*. It is therefore denotative of permanence and duration applied to a particular inanimate object or a living being. Hence, the proposition: nea ulidaru tana, if read backwards, literally means: it remains (i.e., is necessarily) a mango tree. And the proposition: niku Horoko tanko, means: they remain (i.e., are necessarily) Mundas these ones.

That *a*, used as linkword, is equivalent to the English linkword, to be, is evident. The question to be solved here is: what is its primary meaning, and how has it acquired the function of referring only accidental predicates to their subject? In Mundari the impersonal pronoun is *a*. It has neither a dual nor a plural form, and is therefore equivalent to the English it, or to they, as applied to inanimate objects. Hence it denotes one or several inanimate objects as distinct from all others. This concept is therefore distinct from the wide, universal concept of being in general, which, in its pronominal form may be rendered by: *anything at all, something*, in its substantive form by: *somethingness* or *being in general*, and in its verbal form by: *to be*. The check of the impersonal pronoun, a, indicted by the diacritic mark (^), shows that a consonant, probably c or k, has been dropped. There can be no doubt, that that consonant represents an originally fuller affix, added to *a*, denoting being in its widest meaning, for the purpose of restricting it to the denotation of some particular inanimate object. If, according to the genius of the language this universal *a* be used in its verbal meaning, it can mean only *to be* or *to become*, in the widest possible meaning. *Sentan*, means going now, *ko* means they; hence, sentan-a-ko means going now are they. *Bugin* means good; hence, bugin-a-ko means they are good.

This view gains considerable support

from the following very noteworthy fact. Mundari has 21 tenseforms indicating distinct moments or periods of time, and all of these time specifications are indicated by special affixes. But the future tense has no such affix. In this tense the linkword *a* is immediately affixed to the root: *sen* means, to go; hence, sen-a-iŋ means, I shall go. Now, if we admit, that in all other tenses *a* means to be, whereas in the future tense it means, *to become*, so that, *sen-a-iŋ* would mean, I become going, this apparent anomaly receives an easy and rational explanation, because the idea of becoming does, of necessity, imply futurity. This formation of the future is similar to the formation of the future in German: *werden* means to become, so that the future, ich werde gehen, literally means I become going, I shall go.

There is still another equally, if not more remarkable fact, which finds a rational explanation only, if we admit all that has so far been said about the functions and meanings of *tan* and *a*: All essential prds. are substantives, but not all substantives are essential prds. A number of substantives denote social or religious offices and states, which are in no sense essential features of the persons performing them: e g, king, village chief, sacrificer, servant, prisoner, etc. We refer all these prds. to their subject by means of the same linkword, which we use to refer essential prds: he *is* a king, he *is* a man, because our languages do no longer closely follow our way of thinking. But the Munda still speaks exactly as he thinks, and therefore, in the verbal expression of his thought, he also distinguishes these accidental substantive prds. from the essential ones. In his very outward form of predication he explicitly expresses, that the offices or states denoted by such accidental substantive prds. are the result of some action, which in no way affects the nature or essence of the person on whom that action is performed. The words denoting such states or actions are, by the Munda, conceived as a *becoming*, i.e., as the result of some action, such as, election, conferring, mutual agreement. Therefore he verbalises them puts them into the perfect tense of the passive voice and then refers them to their subject by means of the linkword *a*: *munda*, village chief, if verbalized, means to elect somebody as village chief. Hence, *mundakin-a-e* means: he has been made village chief, he *is* village chief. *Dasi* means servant; hence *dasiakin-a-e*, he has become a servant, he is a servant. Nouns of this kind may, in their original forms, of course stand as subject or as direct and indirect object in Munda propositions, but never as predicates: munda hijakana, the village chief has arrived; ajatarem dasi re-auime, call my servant hither.

All this shows, how carefully the Mundas distinguish between essential and accidental prds, both in their way of thinking and of speaking

That they distinguish with equal care between either of these two concepts and that of presence or absence in a given place, and of existence or non-existence, is shown by the use of the words, *meŋa* and *baŋo*. That hair-splitting philosophers should hotly discuss, whether the distinction between essence and existence be a real or only a logical one, is not very surprising; but who would have expected such scrutinizing mental work as reveals itself here in the language of the much-despised Mundas of Chota Nagpur, who are classed among the most backward races! But such is the precision and perfection of the human mind in its elementary, spontaneous operations, and that is the same in all races, the lowest as well as the highest. The differentiation begins there, where the mental operations fall under the personal energy and guidance of the individual, when man, still subject to external influences of sorts, begins nevertheless to shape his own destinies. The Munda still follows the mind's spontaneous operations very closely in his speech, whereas we have, to some extent, given up that close imitation for the sake of gaining other advantages. We may now, I believe, accept the following statement as correct:

a primarily denotes being, in its vaguest and widest sense; conceived as intrs. prd. it means either to be, or to become, and is used as linkword to refer accidental prds. to their sbj. But the reason for this functional limitation does not lie in the nature of the concept denoted by it, but in the fact that the Mundas do always refer essential prds. to their sbj. by means of the linkword *tan*, whereas the reason for restricting *tan* to this particular function, is intrinsic, i.e., lies in the very nature of the concept denoted by *tan*. This use of *tan* sets *a* free for the exclusive function of referring accidental prds. to their sbj.

a, impersonal or neuter prn. It has neither dual nor plural, and is therefore equivalent to it, or to they, used of inan objects. It stands only as afx., and as such it performs the following functions: 1° It stands as repeated prn. sbj. in essential propositions after the linkword *tan*: nea samron *tan-a*, this is gold. 2° It is affixed to words denoting qualities, for the purpose of forming concrete nouns or pronouns: *puŋdi*, white, or, to make white, to whitewash; hence, *puŋdi-a*, something white, a white thing, a white one (of inan. os) or, white things, white ones (of inan. os). Confer the Or. interrogative adj. *endr*? what? *endr-a*? what thing? 3° It is affixed to certain trs. prds. for the purpose of forming concrete nouns. In the active voice it is preceded by an euphonic *e*: *her*, to sow, hence, *here-a*, smth. which one sows, i.e., seed-grains. In the passive voice the *e* falls away, hence, *hero-a*, something which can be sown with grain, i.e., fields. 4°

Affixed to *te* it yields the cpl. afx. *teq*, which is used to form instrumental nouns: *ol*, to write, hence, *ol-teq*, smth. wherewith to write i.e., a pen, a pencil or writing materials in general; *surun*, to shelter oneself, hence, *surun-teq*, smth. to shelter oneself against rain, sun shine, wind, i.e, an umbrella, a sunshade, a shelter, a shed. 5° Together with *re*, in, on, at, it yields the cpl. afx. *req* or the contracted form *rq*, which are used to form (1) partitive genitives of nouns denoting inan. os.: *daru-req* kotə, the branch of the tree, litly.: the branch, the one on the tree; *oṛq-req* dwar, the door of the house, i.e., the door, the one in the house. (2) some other genitives depending on nouns denoting in. objs., because these genitives do also connote spatial relations; in these the contracted form *rq* seems to be preferred: *samrom-rq* mudam, a ring of gold, litly.: a ring, the one in gold, because the ring is made in the gold; api *muka-rq* lija, a cloth of three yards. These genitives are indicative of the material of which smth. is made or the size or measure of smth. *Remark.* The personal pronouns have distinct dual and plural forms, and the pronoun of the first person has even two dual and two plural forms, the inclusive and the exclusive: *alaṇ*, we two, i.e., thou and I; *aliṇ*, we two, i.e, he or she and I; *abu*, we, i.e, you and I; *ale*, we, i.e, they and I. The other forms are, *ben*, you two, *pe*, you, *kiṇ*, the two, both of them, *ko*, they. The two last ones are used to form the dual and plural of nouns and pronouns: *hoṛo*, man; *hoṛo-kiṇ*, two men; *hoṛo-ko*, men; *ini*, that one; *in-kiṇ*, those two; *inku*, those ones. Since these personal pronominal forms are, by the Mundas, conceived as implying the possession of life, free motion and, to some extent at least, a certain degree of self-consciousness, they are, in their opinion, incompatible with words denoting beings devoid of these attributes. Hence they are not affixed to words denoting such beings, i.e. plants and inanimate objects, so that those words have neither a dual nor a plural: *daru* means a tree and trees, *diri*, a stone and stones. If it be desired to express plurality, numerals or other adjectives denoting it, are placed before them: *móṛe* daru, five trees, *puṛq* diri, many stones. N.B.— Heavenly bodies are conceived as living beings.

In the face of this profusion of personal pronominal forms it is certainly a grammatical curiosity, that the impersonal pronoun as well as all nouns and pronouns denoting inanimate objects should have no dual and plural. But it is, more than that, it is, in its way, a revelation of a world view, a philosophy: it shows that these aborigines consider animate or conscious life as the only thing worth closer attention and detailed description or exact nomenclature in their

linguistic apparatus. Hence, the division of all beings into animate or living beings and inanimate ones, plays such an important part in the grammar of their language.

a affixed to either of the repeated trs. or intrs. prds., is used to form adverbial phrases indicating that the action denoted by the prd. of the proposition is accompanied with the oft-repeated action signified by the adverbial phrase. These phrases are rendered into English by the participle of one of the prds. of the adverbial phrase, modified by: frequently, repeatedly, constantly, the whole time: *kuṛil-a kuṛil-ae* duraṇtana, he is singing, jumping the whole time; *tiṉgua tiṉgu-ae* senǫjana, he went away, stopping every now-and-again; *kočo-a kočo-ae* lelbaṛakeda, he looked about, bending down very often. The same phrases are also formed by affixing the instrumental *te* to the second of the repeated prds.: *kuṛil'kuṛil-tee* duraṇtana; *tiṉgutiṉgu-tee* senǫjana. In this construction the repeated action is conceived substantively, as though we said in English: with constant jumps, with oft-repeated stops, whereas in the first construction it is conceived verbally; for the afx. *a* used here is evidently the verbalizing *a*.

ą occurs as affix to nouns and pronouns denoting living beings, in the three following cases: 1º it is used to form possessive genitives of such nouns and pronouns, when they depend on nouns or pronouns denoting inanimate objects: *Paku-ą oṛą*, the house of Paku, *am-ą ločoṉą*, thy rice-field. (cfr. Sk. genitive in consonant declension, and Or. *enā paćas*, my husband.) 2º it is affixed to such nouns when they depend on prds. denoting mental affections such as *kīsi*, to be angry with, or the prds., *guna* and, *kasur*, to sin against, to offend: *Paku-ąko kīsiaitana*, they are angry with Paku; *Pormesor-ąbu* gunaakada, we have sinned against God. 3º it is affixed to such words when they depend on postpositions denoting either rest or motion in space: *Lego-ą* aćarre taiṉme, remain before Lego. It is certainly very peculiar that the Mundas never use this afx. with words denoting inan. os. depending on postpositions, so that they say: daru aćarre, before the tree, never, daru-ą aćarre. The only assignable reason for this distinction seems to lie in the fact, that inan. os. cannot of themselves change their position in space, so that the relation of something to them is sufficiently indicated by the postposition. Since liv. bgs. may constantly change their positions, the relation is no longer adequately expressed by the postposition alone; this *ą*, meaning, with regard to, is affixed to it: Lego-ą aćarre taiṉme, remain ahead with regard to Lego, wherever he may be. If this conjecture be correct, it is another illustration of

the precision with which Mundari renders thought in its minute implications.

Remark.—Here, as everywhere else, the check stands for a dropped consonant. If that be the consonant *d*, then this *ą* would be the same root as the Latin *ad*, which, both as preposition and as prefix, denotes the relation signified by the English, to, towards, with regard to. The functions performed by *ą* in the three cases just enumerated, seems to favour this surmise: In the third case it can be conceived only as meaning, with regard to. In the two first cases it denotes moral relations. Such relations are always mere transfers from space to the moral sphere. In the possessive genitives *ą* indicates the moral relation of an object to an owner. Paku-ą ora may, even in English, be rendered by, the house (belonging) to Paku. Similarly the prds. denoting mental affections are connected with prepositions synonymous with to: To be well disposed towards smb., to be angry against smb, to hope towards or in smb., *am-ą'e* asratana, we hope in thee, i.e., our hope is directed to thee.

ą, haą I. sbst., an opening, a break, a breach, v.g., in a dam, dyke or ridge. N.B. the expression *moḍ ą*, a mouthful, i.e., as much as one can take in by one opening of the mouth.

II. trs., to make or cause a break, a breach: kenṭede gamajada, ariko, bandako *ąjaḍleka*, it rains heavily enough to break the rice-field ridges and the tankdams.

ągą, haągą p. v., to be breached, to get broken or burst: ani *ąjana*, the ridge got breached.

ą (Sk. *astra*, arrow, root: *as*) I. sbst., bow. It is generally used in connection with *sar*, an arrow, so that *ąsar* denotes the complete bow with arrow. N. B.—The cpd. noun, *ą-sar-kapi*, bow, arrow, axe, is used to denote weapons, armour, in general: *ąsarkapi* menare ci! as though I had weapons! if I had arms!

II. trs, to make a bow of smth., to turn smth. into a bow, to call smth. bow: ne maḍbu *ąea*! let us make a bow out of this bamboo!

ąḅ (Sk. *ap.*, P. and U. *āb.*, water) trs. to wash someone's face or some part of his face: ne hon *ąbime*, wash this child's face. If it is predicated of some part of the face, it takes a double accusative: apeą honko meḍpe *ąḅkore*, kako kâṛâoa, if you wash the eyes of your children then they won't get sore.

ąḅ-en rflx. v., to wash one's own face: *ąbenjanako*, they are gone to wash their faces. If it be used of a particular part of the face only, then that part must be mentioned: meḍ *ąbenme*, wash thine eyes. The cpd. *meḍ-muáṛá*, face is often used together with *ąḅ* and *ąben*.

ą-p-ąḅ repr. v., to wash each other's face: hasutanre *apąḅ* lagatina, you should wash each other's face when one of you is sick.

ab-ǫ p. v., to get one's face washed : *abakanako* ci? Have they had their faces washed ?

a-n-aḫ vrb. n., (1) the act of washing. a wash, an ablution : misa *anaḫte* kae parcijana, ābruṛaitape, he has not become clean with one washing, wash his face once more properly.

(2) When any of the nouns, arising out of this insertion of *n*, stands as d. o. to its own active, rflx., repr. or passive tenseforms, it denotes intensity, thouroughness, copiousness, excessiveness or violence, according to the context and the meaning of the root. Hence it is to be rendered into English by phrases or propositions connoting these significations, v.g. : *anab ab*, to take a thorough wash ; *danal dal*, to give a sound thrashing ; *ranakaḫ rakaḫ*, to get up a steep ascent. In correlative sentences it may be preceded by *esan*, such : however, this is not necessary, and it is used only in very emphatic or excited statements ; the correlation appears from the context : *anabe abenjana*, gota bāṇḍareą daę cabitada, he took such a thorough wash that he used up all the water of the earthen vessel.

aḫ-teą sbst., means and occasion to wash : entare *aḫteąo* kā taĭkena.

aba ! (Mt. *aba*, father) I. sbst., is used as vocative of address to the speaker's father, grandfather, also to his father-in-law and his uncles-in-law; and if the speaker be a married woman, to the eldest brother-in-law ; it may also be used as a mark of respect and gratitude to non-related persons of standing. It is used as sbj. or d. o. only when sons or daughters, etc., speak among themselves of their father, etc, : *abae* hijutana, our father is coming.

II. trs., to call smb. father, grandfather, father-in-law, uncle-in-law. The Mundas frequently use this construction instead of saying so-and-so is my, thy, his, etc., father, etc. : *abaiaiiṇ*, I call him, father ; *abaiae*, he calls him father ; *abaiale*, we call him ; father.

* N. B. the idiom : *aba rikanteąkobu kiriṇ'ea*, let us before all buy such things as will make them (our children) call us father, with exultation. Mothers substitute the word *eaṇ*, which is the vocative of address for mother, and say : *eaṇ rikanteąkobu kiriṇlea*. A few words to explain the construction : *rikan* means to demean oneself, to behave, in an extraordinary manner. Where no adverb, denoting the particular manner, is used, there the context implies it sufficiently. In this context it is evidently, joy, exultation, and is therefore to be rendered by : with exultation, or exultingly. *Le* is the tense-affix denoting priority of one action over others, either because it precedes them in time or is uppermost in the mind, as in this idiom, and is therefore to be rendered by, above all, before all. *Teą*, as explained under a, means things wherewith to make or wherewith to cause ; hence, *rikanteąko* means things, which will cause them to exult. (Here it is to be noted that

this instrumental compound keeps its transitive function and therefore takes *ko*, them, as d. o. The whole compound, *rikantegko*, performs the function of an adverb, modifying the trs. prd. *aba*, to call (us) father. The whole idiom clearly illustrates the important part, which the tender affection for their children plays in the life of Mundari parents.

abād var. of *abādi*.

aba-dabaŏ I. abs n., a state of awe, of fear, of terror: *abadabaŏre* jetana bēsleka kā jogardarioa, in a state of awe it is impossible to speak normally about anything at all.

II. adj., awful, fearful, terrible, causing awe, fear, terror: *abadabaŏ* kaji alom kaja, honko botonoa, don't say awful things, the childden will get frightened.

III. trs., (II. *dabānā*) syn. of *abaubu*, to check, restrain, overawe by means of scoldings, threats or otherwise: masătar kīsjante honkoe *abadabaŏkedkoa*, the teacher getting angry, overawed the children. N. B. This jingle is used in Hasada, but much less than *aulhan* or *nanathan*.

IV. intrs.; the active form is frequently used instead of the passive *abadabaŏ*: *abadabaŏtanae* or *abadabaŏgtanae*, he is awe-stricken.

V. impersonal: it may, like most words denoting mental states, be also construed impersonally with inserted prsl. prn.: *abadabaŏjadlea*, we feel awe-stricken.

abadabaŏ-n rflx. v., to work oneself up into a state of awe, fear or terror cikan kaji aiumtem *abadabaŏnjana*? What hast thou heard that thou hast worked thyself up into a state of awe? *abadabaŏ-ŗ* p. v., to be or get overawed, filled or struck with fear or terror: miur inku talare terte goŭlenae, enteko *abadabaŏjana*, one of them died struck by lightning, then they got terror-stricken.

N. B.—*Abadabaŏtan*, the participle of the def. present, is used adverbially: *abadabaŏtanko* rikakja, they got him into a state of terror; *abadabaŏtane* rikaakana, he is in a state of terror.

abādi (Sad. *ābād*, P. *abād* or *abādi*, prosperity) I. sbst., landed property, the land in one's possession: alea *abādire* jetan birdaru banoa, on the land within our village boundaries there are no forest trees.

II. trs., to take possession of land, to settle on land one has taken possession of: Guluren Thomasteko Tamardisumreko *abādiakada*, Thomas of Gulu and those with him have taken possession of land in Tamar.

abādi-ŗ p. v., to be taken possession of, to get into the possession of smb to have definitively passed into the possession of smb.: Chota Nagpurre sonakan ote *abādiuterakana*, in Chota Nagpur the recorded lands have passed into the definite possession of those (in whose name they have been measured).

N. B. the idiom: *oŗado kādaŗ abādioa*, we do of course not apply the word *abādi*, to houses.

abą-ḍubą, abą-ubu, adą-dubą, udu-dubu I. sbst, used of the floundering of drowning men or animals, *abąḍubąre* hurin̆ denagao maranagea, during the floundering which precedes drowning even a small help is great.

II. trs, to make or cause to flounder helplessly in the water: kā giniakante samundare rearteko senkena, ente alpuae *abąḷubąkeḍkoa*, not being accustomed (to the sea) they went to bathe in the sea and then a wave made them flounder helplessly.

III. intrs. The active is also used intransitively and is then eqvlt. to the p. v.: *abąḍubątanako* or *abąḍubątanako*, they are floundering helplessly in the water.

abąḍubą-n rflx. v., has the same meaning as the intrs. and the p. forms: ḍebel kako sarire, kāredo laga lagate, kāredo akābakaŏteko *abąḍubą-na*, people begin to flounder, if they do not know to swim, or from fatigue, or because they lose their heads

IV. adv. The df. prst. *abąḍubątan* is used adverbially, especially with *rika*, *rikan* or *rikaṇ* affoundering, floundering'y, whilst floundering: *abąḍubątan* rikajaneĭ ḍumbuĭgoŭjana, having got affoundering, he got drowned.

abăga, abga Nag. I. adj., of grains, sorted, separated, free from admixture: karhaĭni baba oṛo hacapan̆ baba mesaakanue, kā *abăgagea*, when karhaini and hacapang paddy are mixed together, it is no more called *abăga* (sorted).

II. adv., (1) in a sorted condition, free from foreign grains. In this function it generally takes the afx. *ge* or *te*: apeą caŭli *abăgage* or *abăgate* au'pe! bring your rice sorted! (2) It is also used in a general sense and is then synonymous with *bugileka*, well, in a good friendly manner, properly: *abăgaiṇ* kajibujaŭlia, kue manatinajana, I explained matters to him in a friendly way, but he did not heed it; *abăgale* itujai taĭkena, etatee senǫjana, we were teaching him properly, but he went elsewhere; *abăga* jomtane taĭkena, bulakan hoṛoko eranakjeĭi hokakeda, he was eating quietly, when some drunken people scolded him, he stopped.

abăga-ǫ p. v., to be sorted: Hoṛokoą dasturleka soben birhi *abăgaoa* according to the Mundas' custom all foodgrains and pulses are being sorted. *a-n-abăga* vrb. n., the condition of being sorted: caŭlira *anabăgare* gonoą cetana sorted rice fetches a higher price.

abărum var. of *abărum*, which see.

aba-ubi sbst, syn. of *acaḍucuḍ*.

abą-ubu, variant of *abą-ḍubą*.

abeṇ (Sk. *āwān*, both of us.) emphatic prsl. prn. dual, he and thou or she and thou, you two. 1° It is used, both as d. and ind. o., whenever it is to be emphasised, and is then frequently strengthened still further by the afx. *ge* or *āo*, indeed, to be sure, as for, but; however its use does not dispense with the affixed or infixed short prs. pra. *beṇ*: *abengeko* hendeked-*beṇ*-a, it is indeed you

two they were blaming. 2⁰ It may be used as d. or ind. o. with prds. denoting mental states; in that case it must take the postposition *tare* or *tate*, and then the inserted pronominal o. *ben* is not used: honiakora *abentare* sukutana, instead of *suku-aben-tana*, my son likes you two. 3⁰ It must be used when it depends on postpositions denoting rest or motion: *abentate* kae sena, he will not go to you two. 4⁰ Idiomatically it must be used instead of *am*, thou, whenever married women are addressed. In these addresses it means he, i.e., thy husband and thou, even as *aliŋ*, used by married women speaking of themselves, instead of *iŋ*, I, means he, i.e., my husband and I. This idiom conveys the reminder, that a married woman is always and everywhere under the protection of her husband.

Several strongly idiomatic constructions occur with *aben* and other prsl. pras.:

1⁰ The possessive genitive, *abenaŋ* is used as intrs. prd. in the p. v. to denote the passage into the possession of the two persons or the woman addressed, so that *abena-gɔ* or *abena-ŋ* means to become the property of you two, to pass into the possession of you two: digiiredoben, ne loɔ̃ŋ *abenaoa*, if you two win the lawsuit this ricefield will become yours; ne piri nãdo *abenajana* ei? Has this field now become thine and his? If there be question of the possession of liv. bgs. than the demonstrative prn. *ni* must be affixed to the pos.g.: gel takaben halere ne uri *abenaŋ-ni-goae*, if you pay ten rupies, this bullock will be yours. If there be question of two or more liv. bgs. changing owner, the dual afx. *kiŋ* may be affixed to the pos.g. but it is often dropped, whereas the pl.afx., *ko* is hardly ever used: eia, ne kerakiŋ nãdo *abenakiŋjanakiŋ* or, *abenajanakiŋ*, have these two bullocks now become the property of you two? Samu gojore aɛ̃ŋ urimeromko *abenaoa*, if Samu dies, all his cattle will become yours.

2⁰ The pos. g. with the afx. *do*, *abenado*, is used to designate a known peculiarity, manner, way or hobby of the two persons or the married woman addressed: *abenado* janao nekagea, it has always been the hobby of you two to do or act like this; *abenado* tɔ̃rakangea, oh! your manner is known!

3⁰ The repetition *abenaabenaŋ*, used intransitively, means to pretend, to maintain that smth. belongs to you two: ne dirudo kae *abenaŋabenaŋea*, he dare not pretend that this tree belongs to you two.

4⁰ The repetition *abenaben*, used as trs. prd., means to have a conversation, with persons in which the pronoun *aben* occurs constantly; hence, enamatee *abenabenjada* means either, since a long while ago he (or) she is busy talking to those two or to that woman.

5⁰ If *re* be added to *abenaben*, it is eqvlt. to the English, you two amongst yourselves, between yourselves, i.e.,

without the interference of anybody else: ne kajido *abenabenre* bapaiŋka, let this matter be settled amongst you two.

6⁰ *abente abenge* may mean either (1) you two in particular: *abente abengeko* namtana, it is you two in particular they want; or (2) you two by yourselves alone without the help of anybody else: *abente abenge* ne kami ca' a hobaoataben.

The jingle-like repetition, *abentaben* yields two further idioms:

7⁰ *abentabenre*, used intransitively, is in reality a clause of time, used only of the past, and meaning: when you two were present together or when you two were engaged together in the same work: *abentabenre* kiriŋken uri njdo, this is the bullock, which was bought when you two were present together.

8⁰ *abentaben hared*, adverbial clause of time meaning since the time when you two were present together in a certain place or were associated together in the same work: *abentaben hared* Sarwadate kaiŋ senkena, I have never been to Sarwada since the time that you two were there together or went there together. N.B.—All the personal pronouns of the first and second person dual and plural are used in the same way. But those of the third person, *akiŋ* and *ako*, do not seem to be so used. A somewhat similar differentiation between the third person plural and the other personal forms has already been noticed in the first of these eight idioms. The reason of it is not obvious.

abrum var. of **abŭrum**, which see.

abu (Sinh. *api*, we, Sk. *awan*, both of us), inclusive plural of the emphatic personal pronoun, you and I, i.e., the speaker and the persons he addresses. 1⁰ It is used both as sbj. and as d. or ind. o., whenever it is to be emphasised and is then frequently strengthened still further by the afx. *ge* or *do*, indeed, to be sure, but, as for. However its use does not dispense with the usual personal pronominal affixes and infixes: *abugebu* dapiaia, surely you and I will get the better of him. 2⁰ It may be used in lead of the inserted d. and ind. prnl. objects. In that case it must take the postposition *tare* or *tate*: *abutareko* omĕa, to you and me surely they will give it; *om-abu-ako*, they will give it to us. 3⁰ It must be used as independent prnl. object, whenever it depends on postps. denoting rest or motion: enkanko *abu* talare kabu taĭnrikakoa, we won't allow people of that sort to live in our midst. 4⁰ Idiomatically it is used to denote or rather, imply familiarity, intimacy close relationship, community of interests; hence the way of rendering it into English depends to a great extent on the context and the circumstances in which it is used: aiŋdo *abuge*, ltly., I (am) you and I, may mean: I am a member of your family, of your party, of your gang, of your church, or, I am a friend, a comrade. A speaker addressing a friend

or a person, to whom he wants to show interest or good will, uses the pron. *abu* or *bu* instead of the personal prn. of the 2d person : ne loŋoŋa *eməlaŋbu* irca instead of *eməlaŋem* irca ? Thereby the sentence, when art thou going to reap this field ? becomes equiv. to : well friend, when, etc.

abaaba as intrs. prd, lit'ly, to say always *abu*, has the same connotation : ne kimindo aŋandiluluŋtaete *abuabakaŋajaŋae*, kae nina, this daughter-in-law considers herself as a member of the husband's family from the very day of her marriage. N.B. the following idiom peculiar to the inclusive form : *abu ei ako* ? lit'ly : is it us or they ? Men asking other men, or women asking other women about the sex of a newborn child use this idiom, is the child of our sex or of their's ? When the same question is addressed by men to women or by women to men, they say : *kabu ei maŋ*? Is it a boy or a girl ?

The 8 kinds of idioms explained under *abeŋ* are also used, mutatis mutandis, in connection with *abu*. eŋaneŋtope *abuabuŋaŋa*, for a long while already you are talking only to and about yourselves ; kakaiŋtabu gojore nea sobeŋa abuagoa, when our junior uncles dies, then all this will be ours ; *abute abuge* neabu puraŏea, we shall finish this by ourselves alone.

abu̱-cabu̱ jingle of *cabu̱* trs., to wash one's fingertips by dipping them once into the water : *abu̱cabu̱tam*.

abu̱cabu̱, abu̱cabu̱tan rika trs., syn of *sarapuŋa*, to bewilder smb., by giving him too much work : gomko aminaŋ hukumtee *abu̱cabu̱girikiŋña*.

abu̱cabu-u̱, *abu̱cabu̱tan rika-u̱* p. v., to be or get bewildered, confused with overwork : tisiŋgapuiŋ *abu̱cabu̱kaŋa*, these days I am bewildered with overwork.

abuŋa I sbst, ablution : aŋan liko-ŋandire *abuŋa-u̱* dastur eileka ? How does the rite of ablutions proceed at marriages ?

II. trs, to wash somebody's feet or hands or both hands and feet. The word denoting the person, whose hands or feet are washed, stands as d.o., hence a corresponding personal prnl. object must be inserted into the prd. : enteloko *abuŋkedlea*, then they washed our hands and feet ; kupulko *abuŋkope*, wash the guests' hands and feet. When only the hands or only the feet are being washed then the word *ti*, hands, or *kaŋa*, feet, is added, so that then *abuŋ* takes a double accusative ; jatijatikoŋ apanapan dastur meneŋ, mənatiŋ uluŋnente, Horoko *kupulko kaŋaŋko abuŋkoa*, Uraŋkodo tige, different peoples have different customs to show respect to their guests, the Mundas wash the guests' feet, the Oraons wash their hands.

abuŋ-en rflx. v., to wash one's own hands and feet : oŋare aŭrim bolore *abuŋenme*.

a-p-abuŋ repr. v., to wash each other's, hands and feet : aŋandikoŋandire kaŋako *apabuŋa*, mosaŋte kā hobaoa mendo paripari, at marriages they wash each other's feet, not at the same time but at different times, i.e., at different parts of the various ceremonies.

abuɳ-ǫ p. v, to get one's hands and feet washed by smb. else: *abuɳjanci* oṛareko bolojana, after the ablution had been performed on them, they entered the house.

Remark. Since the past tenseforms of the rflx. and the p. v. are frequently identical, the context and circumstances must decide how they are to be rendered into English.

a-n-abuɳ vrb. n., the act of the ablution, the ceremony of the ablution: misa *anabuɳte* kako hokakjŭa, horo parteḍko abuṇakjŭa, they did not stop after washing my feet once, each one of them performed the ablution.

abuɳteǫ instr. noun., a means and an occasion to the customary ablution.

abuɳḍa, abuɳenḍa sbst., washing water, for the customary ablutions.

*The ceremonial foot-washings are called, *kaṭa-abuɳ*. They have a religious as well as a merely social character. It must always be performed in front of the house. 1⁰ Religious. A Munda returning from abroad, where other castes or races are living, may not enter his house before his wife has washed his feet. This washing is considered as a kind of baptism, which removes and condones any impurities against his own caste or *kuli*, which he may have unwittingly or accidentally contracted among the strangers: eṭa jatikoate ruṛi imta, kuṛi bangaire, koṛa kuṇḍaṃsāe ḍoraca aṭ'rii ruṛajaked, en'e kuṛi kaṭae *abuɳta*, if at the moment of his return from among other castes the wife of a Munda be not at home, he must stay at the back of the house until she returns, then she performs the ceremony of the foot-washing. 2⁰ Social. This ablution is due as the most elementary mark of civility to any relative visiting the family. It occurs also in nearly every one of the numerous ceremonies, which precede marriage. The foot-washing is also sometimes offered to non-relatives as a mark of gratitude for some great service rendered to the family. It is annually offered to the village smith on the day of the so called *baṛaṭili*.

abŭrum, abrum I. intrs., to sit on eggs, to brood.

II. trs., (1) to hatch eggs. (2) to shelter under the wings: kuṛid apirbaṛaere engasim honkotae *abŭrumkoa*, when a kite flies about the hen shelters her young ones under her wings. (3) figuratively in the following idioms: 1⁰ to sit over a smouldering fire to warm oneself: setaete bursigem *abŭrumtana*, kamitam banoa ci? From the early morning thou art sitting, bending over the smouldering fire hast then thou no work? 2⁰ to protect: munḍa ne hatuṛ *abŭrumakaḍa*, the village-chief keeps the village safe (against all attempts of outsiders). 3⁰ sarcastically: honkoe *abŭrumakaḍkoa*, ili nū kae hijua, oh! that one! she is keeping her children under her wings, she won't come to drink rice-beer!

abŭrum-en rflx. v., to shelter oneself, to seek shelter under the wings: birsimbonko hatu engasimtaṛe kako

abŭrumena, the chickens of jungle fowl never seek shelter under the wings of tame hens. Idmly. it occurs with *bursi* keeping the same meaning as in the act. v.

abŭrum-ọ p. v., (1) to be hatched (2) to be or get under the wings, under the protection of: simhonko *abŭrumakanako* nạ̄lo, the chicks are just now sheltered under the wings. (3) idmly., of fields: loč̣oṇa liṭijana nạ̄lo ali *abŭrumoa*, the rice-fields have been pulverized (converted into a sheet of loose, fine earth by the plough), now the dampness will be (covered) protected (by this layer).

a-ɲ-abŭrum vrbn, the act of brooding, the brooding or hatching, the act of sheltering, the shelter: eṭạkoạ simhon aleạ sinạ *anabŭrumree* ugurenjana, a chicken of another house crept in under the shelter of our hen.

III. adj., hatching, that which is hatching, that which pertains to hatching: *abŭrum simko* kako sibila, hatching hens are not good to eat.

abŭrum-topa trs, to cover or hide completely under the wings: *abŭrumtopajaḍkoi*.

abŭrumtopa-n rflx. v., to hide oneself completely under the wings.

abŭrumtopa-ọ p. v., to be covered or hidden completely under the wings.

acaḍ-ucuḍ (cfr. *ucuḍ*, the hump of the zebu) I. sbst., heaps, mounds, hillocks: ne soben *acaḍucuḍ* barabaripe, level all these heaps!

II. adj., uneven, hillocky: Kandeorsạrạ disum *acaḍucuḍgea*, the country around Kandeor is full of hillocks; loč̣oṇa *acaḍucuḍgea*, the rice-field i uneven.

III trs, to throw earth in heaps unevenly: cilekitepe dulakada! *acaḍucuḍkedape*.

acaḍucuḍ-ọ p. v., to be thrown into heaps, to be thrown unevenly, to become uneven.

acaḍucuḍtan adv, unevenly, with ups and downs: *acaḍucuḍtan horaakana*, the way runs over uneven ground.

acăka (Or. *acāikā*; II. *acānak*) I. sbst., suddenness, unforeseenness, surprise: *acăkare*, in a case of surprise, in an unforeseen circumstance; laṛaire arkeḍleako, *acăkamente* kāredo kako ariaḍlea honaṇa, they defeated us in the fight, but for the suddenness of the attack they would not have got the better of us; *acăkareạ kaji*, a matter of surprise, a case of surprise

II. adj. In this as well as in its trs. functions it has certain idiomatic connotations, which a European would hardly expect: (1) one who comes to a village or house suddenly, i.e., unexpectedly, because he is not a *kupul*, relation, having a sort of right to hospitality, but a total stranger: *acăka* horo hijụre ḍara kae namtabea, if a total stranger come to a place he will not easily find quarters for the night. (2) one who is a stranger to a place, i.e., unacquainted with it, because he now comes for the first time: *acăka horoko* aĩñạ oṛạ kako namtabea, people who come for the first time (to our village) will not easily find my house.

III. trs, (1) to surprise smb., to come on smb. quite suddenly: kupulko *aĕ̄ikakiṇako*, kareaiṇa eupubaṛajada guests have come on me quite suddenly, I am searching about for food to give them. (2) to do smth. on a sudden impulse, to suddenly decide on doing smth.: baba iroiṇa *aĕ̄ikaḷa*.

aĕ̄ika-n rflx. v., to resolve oneself suddenly, to decide oneself suddenly to smth: kupuḷole *aĕ̄ikanjana*, we suddenly decided on going on a visit.

aĕ̄ikag p. v., (1) to be undertaken suddenly: kami *aĕ̄ikajure* kā pokstooa, if some work be undertaken on a sudden impulse, it will not be done properly. (2) to have some work quite suddenly thrust on oneself: kami *aĕ̄ikagre* kā sukua, one does not like to have a work thrown on oneself quite suddenly. (3) to have a new kind of work thrust on oneself, to be obliged to some work that is new: kamaire *aĕ̄ikajanre*, kā muṇḍibēseoa, if smb. is obliged to do some work that is new to him, he will not know properly how to set about it.

aĕ̄ikale adv., suddenly, on a sudden by surprise: *aĕ̄ikatee* goḡjana.

acali (Drav. *ak-ul*, pointed, piercing) an occasional transposition of consonants for *alaci*, I. sbst., the iron Point fixed at the end of the goading stick: okoṇido alaṛite *acaliïa*, some people make *acali* out of *alaci*, i.e., they say *acali* instead of *alaci*.

II. trs., to fix an iron point on a goading stick: daṇḍam *acalitadaci*? Hast thou provided the stick with an iron point?

acali-ḍaṇḍa sbst., a goading stick, a stick with an iron point.

acambīc, acambīci I. sbst, a misunderstanding about a mutual appointment to a meeting place because one understood the time of the meeting fixed for one given hour or day, whereas the other party understood another day or hour to have been fixed: *acambīete* kā bandobastjana, no arrangement was made on account of a misunderstanding about the time of meeting.

II. adj., erroneous, misleading, generally used with *kaji*: *acambīe* kāji jugaturuarepe, put the misleading statements right again; *acambīe* kajitele bedajana panēāṭ kā hobajana, we were deceived by a misleading statement (about the time of the panchayt), so there was no panchayt.

III. trs., to make erroneous or misleading statements about the time of an appointed meeting: kajiko *acambīcheda*, they stated the time ambiguously.

acambīci-n rflx. v., to deceive oneself unwittingly through an erroneous statement about the time of a meeting: Saṛḍoliṇa *acambīcinjana*, Sau and myself missed each other owing to a misunderstanding.

acambīc-ǫ, acambīci-ǫ p. v., to miss each other, to be caused or made to miss each other at an appointed meeting place owing to the misunderstanding about the time of the meeting; this is used in the same way as the rflx. v.

acaṇḍaṃ-ucundiṃ I. adj, waddling (seems not to be used of ducks): *acaṇḍaṃucundiṃ* horoko, people with a waddling walk.

II. intrs, to waddle.

III. trs, with *laṇḍi*, to move the bottom to and fro: laṇḍiko *acaṇḍaṃucundiṃjaḍa*.

acaṇḍaṃucundiṃ-en rflx v., to waddle.

acaṇḍaṃucundiṃ-o p. v., to become a waddler, to waddle.

acaṇḍaṃucundiṃlaṃlo adv., in a waddling way: *acaṇḍaṃucundiṃlaṃlo seṅojana*.

acaṅga, (Sid. *aciṅgi*) I. sbst., a kind of shelf, about 1½ to about 4 ft. broad, resting on 4 wooden posts standing in the ground, used to put things one wishes to keep free from white-ants. It is generally made either inside the house or in the cow-shed.

II. trs, to make a shelf, to call smth. a shelf: adiṃ *saṛebu acaṅgaa* ci *saṛere*? Shall we make the shelf in the store-room or in the other part of the house?

acaṅga-o p. v., marriage *acaṅgaakaṇa*, it is a big shelf that has been made.

III. *acaṅga*, with an adjective function forms the first part of cpl. nouns: *acaṅga-ḍaru*, wood for making shelves; *acaṅga-kaṭa*, shelf-posts.

acār (Sinh. *accāru*; perhaps akin to the Or. *carā*, fodder; P. *acar*) I. sbst., pickle made of peeled unripe fruits of kinds, mixed with mustard-oil, garlic, salt, spanish pepper, molasses or sugar, put into a well-closed bottle, where it is left to ferment for weeks or months: ulireṃ *acār*, mango pickles.

acār (H. *acchar*; Sinh. *akura*) sbst., a letter of the alphabet: moḍ *acāro* kae *paṛhaŏḍaṛia*, he can't read even a single letter.

acar (cfr. Or. *cār*, arrow) trs., to miss one's aim, to miss just by a hair's breadth, to very nearly hit: *enaṃaren cèṛedoiṃ acarkia*, I very nearly hit the bird I aimed at a while ago, lit.ly.: of a while ago. N. B. *Ṇo* is frequently affixed to it: *ne hon kera ṇṭuḷḷiṭi taïkena acarṇokiae*, a buffalo was butting at this boy, he very narrowly missed him. *acar-o* p. v., to be nearly hit, to be but narrowly missed: *cèṛeiṃ ṭoṭelia, acarlena*, I shot an arrow at a bird, he was very nearly hit.

acaracar adv., modifying *ṭo* or *ṭoṅo*, to only graze or to be only grazed: *acaracare ṭolena*, he was hit, but only grazed.

N. B. the idioms in which the idea of grazing or slightly touching, expressed by the repetition, is transferred to quite another sphere: *Enaṃa acaracar kajiṃ aiuṃḷa*, I heard but very little about that matter; lit.ly.: I heard only words grazing that matter; *acaracare kajikeda* or *kajiṭi acaracarkeda*, he said but very little about that matter; kaji *acaracarjaṇa* enamente jetae kako muṇḍikeda, that matter was only slightly touched (or alluded to), that's why nobody understood anything.

acāra, acra (Or. and H. *acrā*.) I. sbst., is the Nag. syn. of the Has.

mundiraaga, the broad-edge colouring or the colour ornament at the broad edge of a country-woven cloth. It consists of one or several red or brown parallel lines. If there be several such lines, one at least is much broader than the others. Both men and women's cloths generally have this ornament, which may be from one to 3 ft. broad: miad *acrare* timba acrabani mena; *acra* cakareme, make the colour ornament broad.

II. trs., *acĭra*, *acĭrabani*, to weave a cloth with a colour ornament at the broad end: ne sutam *acĭrăme*, weave this thread into a colour ornament at the broad end; ne, sutam botog mente, baransa *acĭrăme*, here is thread for a man's wearing cloth, make a colour ornament at both ends.

acăra-o p. v., to be provided with a colour ornament, to have a colour ornament: ama lija niralge *acĭraakana*.

acăra-bani sbst., a stripe or the stripes of a colour ornament at the broad end of a cloth, in contrd. to *pariabani*, coloured stripes running along the long side of women's cloths or *pecaŭribani*, coloured stripes running along the long side of men's cloths.

Acrašl-bonga another name for *Garasibonga*, which see.

acăra Has. (Or. *acchra*, shower) syn. of *leŏa* Nag. I. sbst., the late or rainy season sowing in contrd. to the early or summer sowing called *herjete*. This process is adopted in undulating or hilly tracts, where the rice-fields are laid out in terraces rising one above the other on the hill slopes. These fields depend entirely on the actual rainfall, because they cannot keep the water a long time. When the rains have set in, the field is ploughed once more whilst under water and then levelled by means of the *alargom*, a heavy narrow plank, on which the ploughman stands whilst it is being dragged to and fro by the bullocks. As a result of this operation, following immediately on the ploughing, the field is in the state of semiliquid mud. It is then left to settle for 3 days, after which the water is allowed to flow off, and in the remaining mud they sow paddy, which has been caused to sprout by having been kept quite wet for a few days. The rapid growth thus produced, prevents the paddy from rotting, and gives the seedlings a fair advance over the weeds, which are sure to spring up in the field. This process also saves the trouble and expense of transplantation, which is often absolutely necessary in the so-called *herjete*, the summer sowing. It is also occasionally used in low-lying first class fields, when the summer sowing was either neglected or impossible: *acăra* hobajana ei aŭrige? 2) *acĭra* is also used to designate a field already so sown until the seedlings have reached a certain height: urĭko *acĭrareko* bolojana, the cattle have entered into the wet-sown field.

II. adj., *acăŗa baba*, paddy sown in this particular way: *acăŗa baba* gelere herjeţe babalo kā jokaoa, wet-sown paddy-ears are shorter than those of the summer sown paddy.

III. trs., to sow sprouting paddy into a wet field: herjeţe kaiņa darij inte. soben loĕoņaiņa *acăŗakeda*.

IV. intrs.: *acaŗatanale*, we are busy with the wet-sowing.

acăŗa-ŗ p.v., to be sown in the way described: môŗea loĕoņtaleą *acăŗa-akana*.

a-n-acăŗa vrb. n., 1) the act of wet-sowing: esan *anacĭŗako* acăŗakeda, musiņie goţa sokoŗako cabakeda, they performed the wet-sowing in such a manner that they finished the whole dell in one day. 2) that which has been wet-sown: sida *anacĭŗako* besge haraj ana, taĕomreae atubaŗakeda, that which was sown first has grown well that which has been sown later, was here and there carried away by the water.

acăŗa-burduliaą, **acăŗa-burduluą** sbst., the larger kind of winged white-ants which leave their nests about July, in entrd. to *caŭli-burduliaą*, which are smaller, and to *heroburduliaą*, the largest kind of all, who fly out of their nests in June, at the end of the dry season: *acăŗaburduliaąko* heroburduliaąkoate hupuriņa.

acăŗa-canąu sbst., the wet-sowing month, generally July: *acĭŗacanąu* enage puraą kamidin, the month in which the wet-sowing takes place, is the most busy time.

acika used instead of *iei, riko* causative or permissive affixes: gupihonko kako eirgalkoa, aĭńą babako *jomacikakeąkoa*, the cattle grazing children do not watch them (the cattle) properly they have allowed them to graze off my paddy.

acim syn. of *acu*, to sneeze.

aciŋga var. of *acaŋga*.

ackan-capkan (*II. capkan*, a tuni-) a collective jingle, sbst., several tailor-made articles of dress: *ackancapkan* menaţaĕa.

acu trs, 1) to hire for wages. The word *kamĭ*, work, frequently precedes the prd. *acu*: kamim *acuiña* ei? The word denoting the wages takes the afx. *te*: eimintem *acukia*?—gel ţakate. 2) to persuade, to urge, to instigate smb. to smth. The act to which one is incited, is expressed by the indeterminate tense, followed sometimes by *mente*: munda haturenko Pakuą baba *irkumbŭrui acukeąkoa*, or *irkumbŭrumentee acukeąkoa*, the village chief urged the villagers to cut and steal the paddy of Paku. N. B. Instead of this construction the indirect speech form is frequently used: duranąeme menteko *acukia*, entee duranąina. 3) to excite a dog against smb.: setae *acukia*. The word denoting the person or animal against whom the dog is excited takes the affix *re*: setako kumbŭrukoree *acukeąkoa*. 4) Nouns of agency are formed by adding the prsl. pnl. forms *i* or *ni*, *kiąu* or *ko* to the participial forms of an appropriate tense; these compounds are generally to be rendered by English relative clauses: kamiko *ăcuni*, a labou

agent, kamiko *āeukeŋi*, the one whose business it was at that time to engage workmen, whereas, kamiko *aeukeŋi*, means the one, who did engage workmen (on that particular occasion). 5) These nouns of agency may be specified by prefixing to them a word denoting the action, to which the agent instigates: *pīp-āeuŋi*, *kumbūru-āeuŋi*; ale disumre olpaŋhaŏ etęjantāete *nalis-āeutanko* bolobaŋajana oŋo hatikutiko golmaljaḍlea. 6) The noun, instigation is generally to be rendered by some participial tenseform: Soma *kumbūruaeukenŋa* api candui jehellena. *acu-n* iflx. v., 1) to let oneself be engaged for hire, to engage oneself for hire, to bind oneself by contract: mod sirma menteŋa *acuna*. 2) to let oneself be coaxed, beguiled, betrayed, pushed into or to smth.: Ktwalekin ḍondo daŋgrako jānamentegeko *acuna*. 3) together with *khub*, well, it means to take to smth. whole-heartedly: Maŋgra salaï hoŋoge, deŋgam asilire khūbe *acuna*. 4) with *kami* it means to take to work, to begin to work: honkee eraŋjaḍkoa kami kako *acunre*. N. B. the idioms, in which words denoting inan. objects occur as grammatical sbjs. to *acun*; these are then personified, i.e., treated grammatically as though they were liv. bgs. and *acun* then means, to succeed, to thrive, to do or act properly, to perform the work expected from some such thing as an implement: holaḍ *acunae* ci kā?—kae *acuna*, mondogoḍgea, will the razor cut? —No, it will not cut, it is soft steel; ne ote begar sarate kae *acuna*. this ground will not produce without manure; ne baba ikir loĕoŋre bārii *acuna*, this kind of paddy will thrive only in quite low-lying rice-fields; ne loĕoŋa kalamdanire kae *acuna*, or, ne loĕoŋre kalamdani kae *acuna*, kalamdani rice will not succeed in this field. *a-p-acu* repr. v, 1) to engage or oblige each other to smth. by mutual contract: ne kajireŋa mŏre sirmamente dikulole *apacuakana*. 2) to cheer, encourage, incite each other to smth.: baran kūtrenko aĭiŋa loĕoŋ irkumbūrumenteko *apacuŋana*.

acu-ŋ p. v., to be or get engaged, to be or get bound by a contract: Asāmre cā-bagānkere kāmiko mo nŏre sirmamenteko *acuna*.

a-n-acu vrb. n., 1) the obligation or duty arising out of a contract: senoreŋa sahim o nlere *anacurem* tolea, if thou give the signature of going (to go) thou shalt be bound in (the ties of) the contract, i.e., by the obligation arising out of the contract; sahu cinaŋmente aminaŋ sudpe sam omaia?—kā gomke, *anacurgle*, why wilt thou give so much interest-money to the money-lender?—Well sir, through the tie (arising out) of the contract. 2) an order, command, injunction: dasiakanrem amaŋ gomkeŋa *inacu* manatiaŋme 3) those engaged the labourers engaged: niku aĭiŋa *anacuko*, these are those whom I engaged. 4) followed by *acu* it means to urge, to incite, to instigate so strongly or so incessantly that.: *anacuko* acukja misao ruru kae namkeda, they urged him on so incessantly that he never got a moment's rest.

Note the following attempt of a Munda at a grammatical explanation of the exact meaning or import of a word: alom senamente kajijanre, *anacure* kā hisaboa senome mente kajijanre, *anacure* hisaboa; enamente Pormesoṛa gelea *anacu* mente kaji kā baina, if it have been said, don't go! then that may not be counted among (the meanings of the word) *anacu*; but if it have been said, go! then that is counted in (or, under the meanings denoted by) *anacu*; therefore it will not do to say, the ten *anacu* (commandments) of God. In plain English: the word *anacu* may not be used for a prohibition, but only for a positive command; therefore it is wrong to translate, "the ten commandments of God into Mundari by *gelea anacu*.

acu-coiẹ trs., to start giving an order, to hint at smth. having to be done: *acucoiẹjilaẹe* nijana

acucoiẹ-a rflx. v., to obey at the first word or sign of an order, lit'y, to let oneself be engaged at the very beginning (of the order).

acucoiẹ-ọ p. v., to get the beginning of an order: *acucoiẹlenae* mendo kae pokŏtojana, he got only a hint, not a positive order.

acu-ṭaga trs., 1) to tire smb. out by the orders given to him: dasikoe *aculagakoa* 2) to make smb. tired of (repeatedly) giving (the same) orders, by not heeding them: *aculagakịale*.

aculag-a rflx. v., to get tired of undertaking always the same work: banda tolle *aculaganjana* iminreo kale tekŏdaṛiala.

a-p-aculaga, a-p-acula-p-aga repr. v., to reject to satiety a certain work on each other: *apaculapagajanakiṇ*.

aculaga-ọ p. v., 1) to get tired of the orders one receives. 2) to get tired of giving orders which are not executed.

acu-mangal trs., to give orders without authority: daroga jān haturee senjanre diguarkoe acuposŏṛakoa oṛo haturen horokoe *acumaṇgalkoa*, when the sub-inspector of police goes to some village he misuses his authority over the village watchmen and gives to the people of the village orders, which he has no right to give.

acumaṇgal-ọ p. v., to receive orders from one who has no right to give them, from one who is not one's superior or master.

acu-pocŏṛa Nag. **acu-posŏṛa** Hau. trs., to misuse one's authority over someone, to give to one's subordinate an order which exceeds one's power.

acupocŏṛa-ọ, acu-posŏṛa-ọ p. v., to receive from one's superior or master an order which exceeds his power.

acu-sapaŏ trs., to continue for a long time inciting some one to an action or giving him orders.

a-p-acusapaŏ repr. v., to continue for a long time rejecting on each other some work: *apacusapaŏjante* dinkịa haṛkeda.

acu-sapaŏ-ọ p. v., to be for a long time incited to action or ordered about by someone.

acu I. sbst., sneezing, the act of sneezing: sinagitạ sinagilrakaḷere *acu* uṛuaoa, if one look at the sun or rather up toward the sun, sneezing is produced.

II. intrs., 1) construed impersonally it means to feel the inclination to sneeze: *acu̱jai taĭkena*, kā urunajana. 2) the personal form is also used intrsly.: *acu̱tanae*, he sneezes.

III. trs., to sneeze on smb., to wet smb. with the spittle projected by sneezing: me̱dmuârâree *acu̱kina*.

a-p-acu̱ repr. v., to sneeze on each other: honko *apacu̱tana*.

a-n-acu̱ vrb. n., the act of sneezing once: misa *anacu̱tè* kae hokajana, bar apisae acu̱keda. 2) the manner of sneezing: *anacu̱i* acu̱keda, go̱ta ţola aĭumjana, he sneezed so violently that it was heard in the whole hamlet.

acu̱-ara̱, acu̱-ain̤ sbst., Centipeda orbicularis, Lour; Compositae,—the sneezing herb, a diffuse perennial weed of damp places. If a leaf or any part of this herb be crushed and then held to the nose and smelled, it causes sneezing; if snuffed, it brings on a violent fit of sneezing with an abundant flow of tears. It is snuffed in fevers and colds.

acur, nacur, poetical var. of *teba̱*, to reach, to arrive. See *nacur*.

acu̱tea̱ sbst., snuff or anything taken to cause sneezing.

ad̤, ăd̤, ar̤ (Or. *ara*, and) ejct., syn of *ora̱*, and, and then. It is sometimes followed by *ora̱*, which in this juxtaposition means either again or moreover: *ad̤ ora̱* neage, and moreover there is this. In narrations it is often followed by *ente* or *entedo*. Unlike *ora̱*, it is not used trsly. or intrsly. to denote repetition or continuation.

N. B. It has 4 noteworthy idiomatic uses: 1° In certain sarcastic or reproachful questions it introduces and assigns the reason of the sarcasm or the complaint: hela, gomke, ainado uri *adia̱* atiaidia jetan karea kam omaiatana? I say, master, am I but a bullock and can therefore of course go along the road grazing, (since) thou doest not give me any food for the way? In such sentences the interrogative *ei* may also be added to *ad̤*: ainado uri *ad̤eia̱* atiaidia?

2° When something is predicated of all the individuals of a genus or species the Mundas, instead of saying, v.g., *soben horoko*, all men, often say *horo ad̤ horo*. In this repetition of the specific or generic terms in its singular form, the *ad̤* connecting the two words, is equivalent to the English, one man as well as the other or one man as well as another: hela dada! birhoroko ciminaako kaţaakana?—*horo ad̤ horo* ciminaako kaţaakana? *uri ad̤ uri* oko uri môrea kaţaakana? All bullocks are alike in having only four legs.

3° In this idiom, in which the initial *a* is lengthened, a strong prohibition is expressed either (1) by an imperative form ordering the very thing to be done, which one so emphatically prohibits, or (2) by stating, that the person or persons addressed, are sure to do the very thing one so strongly prohibits. Such strong assertions are made by dropping the verbalizing *a* after the prd. and replacing it by *ge*, v.g., *aben inuage*, you two are sure to play, whereas *inua̱-a-ben*

means you two will play. In both constructions the subj. of the proposition must be an emphatic prn. of the second person singular, dual or plural *am, aben* or *ape*, which is followed by *āḍ*, meaning in this context, of course, forsooth, to be quite sure: tisiṇdo bubabu ireabaĕa, sentabben! *aben āḍ horare inuṇbaraĕben*! To-day we shall finish reaping the paddy, (so) go quickly, you two of course do play about along the road! or *abendo horare inuṇbaraye*, you two are of course sure to play about on the way thither. The real meaning conveyed by both forms is: now take care you two, not to play about on the way thither!

4° In this idiom too the initial *a* is lengthened. It is so elliptic, that it is difficult to give an explanation which, from our point of view, is really satisfactory.

A predicate in its simple or root-form, is followed by *āḍ* and then repeated in the desired tense form. These propositions take the form of a question, and therefore *āḍ* may or may not take the interrogative afx. *ei*. These questions are sometimes sarcastic, or they are meant to cut short or wave aside, in a curt manner, an objection raised: laḍ aujare horare alom jomea! If thou bring bread then don't eat it on the way!—hela gomke ciulao enka kaiṇ jomtana, but sir, I never do eat things like that;—*jom āḍeim jomea*, kajimenageṇ kajitana, or, *jom āḍem jomea*, kajimenageṇ kajitana, or, kajimenageṇ kajitana, *jom āḍeim jomea*, whether thou doest eat it or not, the matter is, I say, (don't eat on the way), or, I don't want to know whether thou doest eat it or not, as a matter of fact, I only say (don't eat it on the way).

aḍ trs. 1° to lose, to mislay. N.B. In this meaning it is not coextensive with the English, to lose; the Mundas use special terms for such phrases as, to lose a battle, *harṇ*; to lose a law-suit, *haraliṇ*; to lose one's health, *hasuṇ*, etc. To lose from one's girdle, wrapper or packet is generally expressed by *aḍgiri*, to lose by dropping; to mislay, by *doaḍ*: katutaiṇ banoa, *doaḍkedaiṇ* ciiṇ *aḍgiritada*? 2° to lead astray: miḍ horo hora uḍubnentele aeukiṇ, njdo *aḍkedlea*, we engaged a man to show us the way, but this fellow led us astray. 3° to forget a word, a name, a road, an incident: am gomke, nutumiṇ *aḍkeda*, mendo horoiṇ leluruniga, there now sir, I have forgotten the name, but I am sure to recognize the man. 4° Together with *sẽṛá*, it forms the idiomatic phrase *sẽṛá aḍ*, to lose one's presence of mind, to lose one's wits, to fall into an unaccountable error of judgment: kacherire Bisun *sẽṛá aḍkedle* ultatee ijurkeda. The same phrase is used to imply the confession of a moral guilt and the pleading an excuse: cikaṇmente Mindiniṇ baba irkumbŭrum denagakedkoṇ, borote ciṇā?—kā gomke, borotedo kā, *sẽṛáiṇ aḍkeda*, why didst thou help them to cut and steal the

paddy of Mindini, was it perhaps out of fear?—No sir, not out of fear, I was wrong there. 5° With *moca* it means to make a slip of the tongue, to make a mistake: *mocaiṇ aḍkeda*, whereas *moca aḍo* means to lose the faculty of speech.

aḍ-en rflx. v., means to lose oneself, to go astray, miss one's way; but the Mundas prefer to express these ideas in this case by the passive forms.

a-p-aḍ repr. v., to lose sight of each other, to get separated from each other: *pīṭreliṇ apaḍjana*, en hulumtaete kaiṇ lelruṛakja, Asāmteko arkiḍkjajꝺ, in the market-place we two lost sight of each other, from that day I never saw her again, probably they have carried her off to Assam.

apaḍ used as adj. with *kora* means a place or spot where many people lose their way, or, where people are liable to lose their way.

aḍo p. v., 1° to lose one's way, to go astray: birre alope *aḍoa*, don't lose your way in the forest. 2° to get lost: horo kāredo uṛi *aḍjanre*, Horoko nāmboṇgaia, ṭaka kāredo eṭa ej *aḍjanredoko* sāguna, when a human being or some head of cattle have got lost then the Mundas are in the habit of offering a search sacrifice, but when money or some other thing have been lost, they consult by means of lots.

N. B. the idioms *moca aḍo*, to lose the power of speech, and *meḍ aḍo*, to lose one's eyesight: alope kuliia, *mocae aḍjana*; *meḍiṇ aḍoṭana*; *mede aḍakana*; *mede aḍparcijana*.

a-n-aḍ vrb. n., the loss, the separation' lion *anaḍreṇ* duku kā mēṭaõoleka aṭākaroa, the grief caused by the loss of a child appears ineffaceable; uṛi *anaḍreṇko* nambooṇgatana. N. B. the collective noun *gonoṇ-anuḍ*, all the manners of loss or separation caused by death.

āda adj., I. awake, watchful: *āda* horo, a watchful man; *ādageṇ* taïkena, I was awake.

II. trs., to wake up, to awaken: honko *āḍakom*.

a-p-āda repr. v., to wake each other, i.e., to agree beforehand that who so gets up first, will call the other or others: jāege biriḍaĕarjanrebu *apāḍa*. *āḍa-ṇ* p. v (1) to awake, to wake up by oneself: sida simko ṛaree *āḍaleṇa*. (2) to be waked up by sumb else, to be called: gapa dasiko idanaidanareko *āḍaṇka*.

āḍaṇje; *āḍaṇleka*, adv, in such a way or manner as to be waked up: *āḍaṇgeko* kaklakeda, they shouted so loud that others got awake.

adā Nag. I. sbst., knowledge: en horoṇ monre jetanaṛa *adā* bano, there is no knowledge of anything in that man's mind.

II. The trs. function is obtained like that of *itu*, learning, viz., by affixing the possessive *an* to the noun: *adā-an*, provided with knowledge possessed of knowledge. That is the reason why neither *ituana* nor *adāana* has any past-tense affixes. Both are used only in the indet. ts., in the df. and indf. prst., in the pf. of the p.v. and in the corresponding imperfects. In the

other tenses, i.e., in the future and the past tenses, other words are used v. g., *sari* or *tōr*: kaiṇ *adāana* ; en tasaḍṛa nutunem *adāana ci*? N. B.—If the d. o. be a word denoting a liv. bg. then the possessive *an* is dropped and the prnl. o. is affixed directly to *adā*: en hoṛoko kaiṇ *adākoa*, I don't know those people. It is noteworthy that the Hos affix the df. tense-affix, *tan* directly to *adā*, also then when the d. o. is a word denoting an inan. o. and say, kaiṇ *adātana*, I don't know it. They therefore verbalize the sbst. itself.

adā-n rflx. v., to consider oneself as, to think oneself: ḍondogeaiṇ mente kae *adāntana*.

adā-ḷ p. v., to seem, to appear: enkage *adāoa*, it seems to be so. (?) to be intelligible, recognizable, legible: enkage olakana, paṛhaō kā *adāoṛ*, it is written in such a manner that it is illegible; enlekan hoṛoko nesare kako *adāoa*, there do not seem to be any such people hereabouts; *adāakana*, it is known, it is a known fact; ena kā *adāakana*, that is unknown.

adāge adv., certainly, truly.

adāan adj: *adāan* hoṛo or *tuan* hoṛo, a man who knows.

ada (Or. *aṇḍā*, to pervade, of salt and spices) I. sbst., the seasoning virtue of salt or other condiments: bulunaṛa *ada* kā aṭkarca: it does not taste as though it were seasoned with salt.

II. trs., Nag. syn. of *usur* Has., to season or spice with; the condiment used stands before the prd. without any afx: bulun *adaeme*, season it with salt; marcim *adaḷaci*?

ada-ḷ p. v., to be seasoned with condiments: uture bulun, golmarie, marci *adaoa*, curry-stews are seasoned with salt, pepper and spanish pepper.

adā-adā-ciguṛi inun sbst., a game of children. The members of one pārty sit in a circle at about 3. ft. from each other. Those of the attacking party turn around this circle and try to get inside without being touched on the legs whilst passing between two of the sitting adversaries. If one be so touched he is out of the game. If one enter untouched, all the others may also enter at once at the same spot and may no more be touched. After that they must try and get out in the same way. If any one succeed in getting out, the game is won. If one, in trying to get out, be touched, the game is lost and the camps change places.

During this game the attacking party

Adā-adā-cīguṛi-cīguṛi.
Paḥūdo maṛgaṛamuṛguṛu.

Know know, the long carrying poles, the long carrying poles, i.e., take care not to be touched by the extended arms.

The mustard flowers are naughty, i.e., those who sit down and have the same height as mustard flowers intend to catch you.

ada-aṛ intrs., to remain awake till dawn: moḍ nidaiṇ *ādaaṛtada*.

adābūd, adbūdu, hadābūd Has. syn. of *adaceṭa*.

adacoṭa I. adj., too short, too small, too little insufficient: *adacoṭa* sajaite eḷkan hoṛoko kako botoṇoa, bad men are not deterred by punishments which are too slight.

II. trs., to do too little, to give too little: mandiko *adacoṭakiṇa*, they gave him too little to eat; siuko *adacoṭakeda* they ploughed too little.

adacoṭa-n rflx. v., to be too few, to undertake a certain work in insufficient numbers: kamiko *adacoṭanjana*.

adacoṭa-ǫ p. v., to be insufficient, too little, too small, too short, not enough: aĩṅą cipire mandi *aḍacoṭajana*, there is too little cooked rice in my bowl; kami *adacoṭajana*, too little work has been done.

adacoṭage, *adacoṭatan* adv., insufficiently, too little: *adacoṭayee* cirgalkeda.

adăganṭia, **adgaṭia** sbst, Panicum repens, Linn.; Gramineae,—a perennial grass with stout spreading roots; it grows in sandy or marshy places and is common along river-beds.

adăge adv., certainly, truly: *adāgeǫ* kajitana, I am telling the truth; ama kaji *adāge* hoṛo kaji, what thou sayest is certainly a lie.

adă-goḍ intrs., to know (a fault), but be lenient or overlook it: saridoe saria, mendoe *adāgoḍtana*, he knows it but he overlooks it.

adaĩ (A. *aḍā*) I. sbst., payment in full: api hisite *adaĩ* kā hobaoa, ltly., with sixty (rupees) full payment will not be made, 60 Rs. are not yet a full payment.

II. trs., to pay in full, to extinguish a debt: ne kalomṛą malem *adaĩtada*? N. B. In the meaning: to pay in full to smb. it inserts a d. o. *adaĩkiale*, we paid him in full. The very same form is also used in the causative sense and means, we made him pay up in full.

a-p-adaĩ repr. v., to pay up each other: rîri-kari kā *apadaĩkare* kā boiua.

adaĩǫ p. v., to be paid in full, to be paid off: rîri *adaĩjana*.

III. adj., with *paĕsa* the cash which is required to pay off: tasildar *adaĩ* paĕsa rajaṭatee idijada, the tax collector takes the rent to the rajah.

adaĩl, **hadaĩl** (Sad) a term used in the play at marbles, to be out. See *guli inuṇ*.

adakapaṛa (H. *adh-kapārī*, half the forehead) I. sbst, a megrim: *adakapaṛa* enado tala molonṛą hasuge.

II. adj., liable to megrim: *adakapaṛa* hoṛoko.

III. intrs., construed both personally and impersonally: *adakapaṛatanae* or *adakapaṛajaia*, he has megrim.

adakapaṛaǫ p. v., to be afflicted with a megrim; *adakapaṛaakanae*.

adaka reḍ (*fide* Haines) sbst., Vallaris Heynei, Spreng.; Apocynaceae,—a climbing shrub with oblong acuminate leaves, fascicled white flowers ½″ diam., and oblong, terete seed-capsules 6″ by 1½″.

ādakaːa, **adakaːa** (Sk. *ādhekalar*, abundant very much) denotes a deviation from the right mean, either excess or defect with regard to quantity or time. I. With regard to quantity it means: too much and occurs 1) as adjective prd.: aĩṅą cipire mandi

adakaṛagca. 2) as trs. prd.: ne hon mandipe *adakaṛakiạ*, you gave too much rice to this child. N. B. With this meaning it may also be construed impersonally: to feel oneself as supernumerary, as one too many: *adakaṛajaiña*, senoaiṇ ci kaiña? II. With regard to time 1) it occurs in the adverbial phrase, *adakaṛare* and then may mean untimely, out of the right or the convenient time, out of season; also, too soon or too late: *adakaṛarem* hijulena, thou camest too soon, or, according to the circumstances, too late; dạ *adakaṛare* hokakeda, the rain stopped very inopportunely, i.e., when it was still needed or most needed; dasi *adakaṛarce* bagekedka, the servant left us at a very inopportune time, i.e., when he was still needed and no new servatns could be engaged. 2) trs, to do smth. out of the right time; the prd. denoting the untimely action must be understood from the context: Pandu haṛam hontekoṛa iskulre omdo omkịa mendo *adakaṛakịae*, old Pandu did indeed sent his son to school, but he withdrew him too soon, i.e., too soon to let him learn enough so as to gain a living by what he might have learnt, and too late to accustom him to field-work. N. B. the idiom used also in this same connection: *adakaṛarce hakakịa.*

ādakaṛa-n rflx. v., to do smth. out of the right time: siṇrepe *adakaṛanjana*, or, siṇpe *adakaṛanjana*, you did the ploughing out of the right time.

ādadakaṛa-ǫ p. v.: itanre *adakaṛajanre* adạḍūba, one who did not learn at the right time, is like a drowning man; c'pire mandi *adakaṛajana*, there is too much rice in the dish.

ādakaṛa, ādakaṛage adv., too much, excessively, untimely: barsiṇete kae jomkeda, enamente nāḍo *adakaṛagce* jomjada, he has not eaten for two days, therefore he now eats too much; *adakaṛae* kiriakana, he has become too fat; *adakaṛae* hokaakada, he has stopped too soon.

III. *ādakaṛa* may be affixed to other prds. to denote excess in quantity or inopportuneness in time: mandi *jomadakaṛaakadae*, he has eaten too much rice; *senadakaṛajadịm*, thou walkest too fast; *sīadakaṛakedape*, you have ploughed out of the right time.

adal (German *adel*, nobility) sbst., fame procured by vain expenses: inịa *adal* kā hobajana, he got no praise for his vain expenses. Seldom used without the addition of *baṛaŏ*.

adal baṛaŏ I. sbst., expenses made for mere show: jetan *adalbaṛaŏ* kā hobajana. N. B. *Baṛaŏ* may stand separately as prd. with *adal* as sbj. or d. o.: jetan *adal* kā *baṛaŏjana.*

II. adj., eager of vain show: *adalbaṛaŏ* hoṛoko nutummenteko goḡgiṛina, people greedy of vain show will ruin themselves in order to be spoken of; *adalbaṛaŏ* kristāngo, he is a Christian only for the name; *adallaṛaŏ kami*, a useless expense for mere show.

III. trs, to praise smb. for vain expenses: aṛandire paĩkiko acukeḍkoa, enaṛado soben haturenko kako *adalbaṛaŏkeḍkoa.*

adalbaṛaŏ-n rflx. v., to put oneself to expenses for the sake of mere show.

adalbaṛaŏ ọ p. v, to be praised for vain expenses: *puraọgee reaọgetana ad bajuṛiakoe namleḍkoa, cikatee adalbaṛaŏoa.*

adalbaṛaŏge adv, only for show, only for the name of the thing: *adalbaṛaŏge* paneāiṭree hijụlena.

adan, adaṇ Nag. (H. *ādhā*, half) adj., some: *adanko* sọọjana *adanko* taijana.

adana Nag. (A (pl) *adạni*, low people) syn. of *soọgaṛa* Has. I. adj., ordinary, common; *adana liṇa*, an ordinary cloth; *adana* kaji kam bujaŏẽa? Doest thou not understand (such) an ordinary thing? *adana* jọgar, the ordinary way of speaking 2) unaccustomed to, unacquainted with stranger: *adana* horoko ṭonaṛājre horako adea.

II. trs., to treat smb. as any ordinary man, i.e., as a stranger: ne horoko *adanakiṇa*, they took no notice of him. *adana-n* rflx. v., to do as if one did not know, to sham ignorance of: alom *adanana* ne kami, puraṣam lelakada. *adana-ọ* p. v., to be ignored, to be treated as a stranger, to find oneself in the condition of a stranger: ne horo *adanajana*, enamente ḍera kae namla. *adanate* adv., in the ordinary manner, without any particular means or difficulties: *adanate* nea kami cabajana.

adāṛa Has. (Sad. *adher*, thinned out by repeated washing) I. adj., threadbare: *adāṛa* liṇa. As prd.: ne liṇa *adāṛagea*, instead of this the df. prst, may be used: liṇa *adāṛatana*.

II. trs., to wear out, to wear a cloth till it is threadbare: ne hondo mọ̃ sirmare apia botọ̃ẽ *adāṛaakada*.

adāṛa-ọ p. v, to be worn out, to become threadbare: nelekan liṇa huṛia ọndụre *adāṛanogoa*, cloth of this kind will wear out pretty much in a few months. N. B. This word is to be carefully distinguished from the Nag. word, *hadraọ* or *hadragọ* to get into tatters.

adāṛage adv.: *adāṛage* leọtana, it looks threadbare.

ada-suda, adha-sudha (H. *ādhā*, half and *suda* or *sudha*, only) I. adj., half, about half, reduced to one half: puṛiạn horoko ruṛajana, *adasudageako*, the marketgoers are gone away, only about one half of them are still there. N. B. With *kaji* it may mean: only an incomplete account of smth. or incomplete instructions or orders: *adasuda kajile* namla.

II. trs., to say, hear, know, do only half; to hold back half, to hide half of the truth about sm'h.: kaji alom *adasudaẽa*, kajiạdo puratạn kajiĩme, don't hide half of the matter, state fully what has to be said; kaji alom *adasudalea*, don't tell us only half of the matter. N. B. When there is question of actions being performed only half, the word denoting the action stands as d. o. in its sbst. function: *maṇḍi jome adasudaakada*, he has eaten only half the cooked rice; itune *adasudaakada*, he made incomplete studies.

adasuda-n rflx. v., ltly. : (1) to reduce to one half the work or task one has undertaken : itune *adasudanjana*, he did only half of his schooling. (2) to reduce one's number to one half, to be only half of the original or of the expected number : sobenkope hijuakana ei ?—kā, *adasudanjanale*.

adasuda-ǫ p. v., to get reduced to half one's original or ordinary number : *adasudaakanako*.

adasuda, adasudage, adasudaŋ adv : Torpare purna hoyoko *adasudako goǫjana, adasuda* menǫkoa, about half of the old people of Torpa have died, half of them are still alive ; kanta-tem sariа ?—*adasudage*, dost thou know it (thy lesson) by heart ?—About half of it.

adā-urum syn. of *tarumum*, I. adj., with *hoyo* it means quick at seeing through others, and therefore it is eqvlt to the English, a character reader : *adāurum hoyoko* purasa begar kajikulite hoyokoko mundikoa.

II. trs., to gage or recognize some one's character from the knowledge one has acquired of his dispositions, even as *lelurum* means to recognize smb. by his bodily appearance (see *uuu*). aūrle *adāurumia*. (2) to sound some one, to try and find out somebody's character. (3) to tempt smb. by trials to know what he is worth : kisimrą dukute Pormesor bugin hoyoko *adāurumkoa*, God tries good people by sundry misfortunes.

adāurum-en rflx. v, to know oneself to know one's own mind or character : *adāurumenme*, âŏge jān kamire alom helaòna, (always) know thy own mind, thy own ability, don't undertake any kind of work inconsiderately.

adāu-p-urum repr. v, to gage or to take stock of each other's character : naminaą din modre-ben kārbārkena, nājaked kacibon *adāupurumtana*? You two have dealt with each other such a long time, don't you know each other's character as yet ?

adāurum-ǫ p. v., to be seen through by others, to have one's character recognized by others : hoyoko akoą kamiteko *adāurumoa* ; ni bugin hoyo mente musiaregee *adāurumlena*.

ad̤-bara trs., (1) to misplace things here and there, also, to confound things, mistaking the one for the other : ne naūi dasi jutako, lijąko *adbaraea*, this new servant gives the shoes and clothes of one person to the other. (2) to forget here and there a word or sentence, not to find the right word at the proper moment : Hoyo koji nāūōe *adbaraea*, when he speaks Mundari now, he does sometimes not find the right words ; seled kajiī *adbarajada*, he forgets here and there a word of what he has learnt by heart.

adbara-n rflx v, to stray in several directions, used of domestic animals, ltly., to lose oneself hither and thither : meromkotale *adbaranjana*.

adbara-ǫ p. v, (1) of things, to be misplaced again and again. (2) of words, to be left out here and there, to be partly forgotten.

ad̤-beda trs., to mislead purposely, to lead astray on purpose. nētarenko

mudaikotąreko turantana, cirgalkope! *adbedapeako* kāredo, the people of these parts side with the enemy, beware of them or else they will mislead you purposely.

adbūd adbādū, adābdā, adābūūd Nag. (H. *adbhut*) I. sbst., a crowd. It occurs generally, if not always, with *hoṛo* or *hoṛoko* and it may precede or follow it: *hoṛo-adbūd*, a crowd of men; here it performs the function of a compound noun with *hoṛo*. In *adbud hoṛą* which means the same, it performs the function of an adj., being eqvlt. to many: *hoṛoadbūdre* or *adbud hoṛore* or *adbūd hoṛokore* huriṇ kaji kā aĭumoa in a crowd of people words spoken in a low tone are not heard.

II trs., to collect, gather, catch, etc., heaps of, a great deal of, a whole lot of: sahane *adbudkeda*; haikoe *adbudkedkoa*.

adbūd-en rflx. v, to come together, to gather in a crowd: kupulko *adbudenjana*.

adbūd-ǫ p. v, to be gathered in great numbers, quantities: sīn *adbudakana* III. adv., with or without *tan*, plentifully, in crowds: *adbudtanko* hijulena.

adbud I. trs., (1) of speech, to mix up things, to state things unclearly, confusedly, to muddle things: kajii *adbudkeda*. (2) of persons, to confound smb., to confuse smb.: en okil jirajirate goakotaleąe *adbuduterkedkoa*, that pleader confused our witnesses completely by dint of cross-examination.

adbud-en rflx. v., to allow oneself to get confused, to trouble or confuse oneself: alom *adbudena*, uruṣōjekeate kajiime, don't allow thyself to get confused, reflect properly and then speak.

adbud-ǫ p. v, (1) to be confused by someone else: botomte honko *adbudoa*. (2) to get confused in mind, to get into a muddle during talk: jagurre *adbudlena*.

II. adj., (1) of talk, confused, muddled: *adbud* kaji kā bujaĕoa (2) of people, confused in mind, perturbed: *adbud* horoko rururikalekoāte kuliruṇa lagatiṇa, one must first allow a rest to people who are perturbed and then question them again.

adę, adi (H. *ādā*, dried ginger) sbst, (1) the ginger plant, Zingiber officinale, Rose.; Scitamineae,—a herb with slender leafy stems 3—4 feet high, cultivated for its aromatic roots (2) the fresh or undried ginger roots in entrd. to *sūṛ* (H. *sonth*) dried ginger roots. The root is used as a spice both in its dried and undried state. The fresh root is ground and mixed either with honey or with clarified butter and held over a fire till pasty, when it is made into pills, which are used as a remedy against cough, the dose being about four a day.

adę, adi (H. *adhyānā*, to halve) trs., to reduce, to diminish, to take away a part: ne mandi *adęṇǫtam*; ne tuṇkiṇ baba kaiṇ dupildariṇ, *adęaiṇme*.

adę-n rflx. v., of people, to diminish (by going away), to become less

numerous: ora pereko taikena, nādoko *adenjana*, the house was full of people, now they are fewer.

ade o, ade-go p. v, to be or get reduced in number or quantity: ne mandi *adegoka*.

a-n-ade vrb.n., reduction, diminution: *anadge adekeda*, kain bioa, she has taken away so much that I won't get my fill; misi *anadele* mod rabae nrunkeda, in a single reduction he took out a whole handful.

adeli (H. *adheli*) sbst., a silver coin worth half a rupee. These as well as the silver coins of 2 and 4 annas are not accepted by the Aborigines out of Ranchi; hence they often apply the word *adeli* promiscuously to these three coins.

adeli hisir sbst, a necklace of the above mentioned silver coins, much appreciated by the Aborigines.

ader trs, (1) to put, carry or take smth. into a house, stable or any kind of shelter. The name of the place takes the afx. *re*, never *te*: ne a sobena orare *adertape*, carry all these things into the house; tisin kako kimia, potom *aderkoreo* iliko nūtana, to-day they won't work, they are drinking the rice-beer which it is the custom to give after they have rolled the last bale of paddy into the store-room (2) to drive in cattle into the house or cow-shed: singi dumburjanre urikoko *aderkoa*, after sunset they always drive in the cattle. N B. Hence the phrase: *uri-ader-dipli*, a little after sunset. (3) to adopt, i.e., to receive smb. into one's family or sept: nikin tuar honkin, Samu *adertudkeya*, these two are orphans, Samu has adopted them. (4) to take a woman as one's wife without going through the customary ceremonies: injuente Rombareko baila, aelo Itiren dangrii *aderkia*, they had arranged a marriage for him in Romba, but he took an Iti girl to his house without going through the marriage rites. (5) In connexion with *umbul*, the shade of a deceased person it yields the phrase *umbul-ader*. When this is used abstly. it denotes the rite or ceremony by which the soul's of deceased members of the family are called back from the burning or burial place to the store-room of the house. When it is used trsly. it means to perform this rite. (6) In connexion with *darkhast* or *ujar*, *ujardarkhast*, it means to file a petition, a protest in court: ujurdarkhast kape *aderakada* ei? (7) It is extensively used as a formative element by being affixed to a number of trs. prds. In these compounds it is generally to be rendered into English by *in* or *into*: *go-ader*, to carry into; *har-ader*, to drive into; *tigi-ader*, to tread or trample into, to stamp in with one's feet. Sometimes this class of compounds must be rendered by two distinct prds. connected by *and*. In such cases *ader* is generally to be rendered by to put, to place, to fit into position, to lead: ne daru *rimadertape*, raise this beam and fit it into position; ne hon *tiaderime*, take this child by the hand and lead him into the house. N.B. (1) In the

English phrases, to usher smb. in, to show smb. into the house, the word *aduḷ* is not used in connexion with *ader*. The Mundas say *leḷader*, to see smb. into the house; *otoṇader*, to follow smb into the house. (2) It would be very unidiomatic and hardly correct to use *ader* as generic term in a number of cases for which the Mundas have specific terms, which must be acquired by heart; v.g., *tupu*, to dip or place smth into a liquid; *sṇ*, to feel for smth. by introducing one's hand into; *tusiṇ*, to fit something into.

ader-en rflx. v., (1) To try and squeeze oneself into a small space or hole: laturee *aderenjana* oṇo burihonkiṇe uruṇkedkiṇa, he squeezed himself into the bear's den and took the two cubs out. (2) to try and get oneself acknowledged by and received into a village community, a sept or some other more or less closed circle of men: en hoṇo nāḍe pancāite apeḥature *aderentana*, misa rēḍjanree kentedpea, now that man tries to get into your village by cunning, once he is properly established he will give you a lot of trouble. (3) to force oneself on a man as wife: *When a girl has been seduced by a young man and has given birth to a child, she may, if she has the required energy, force him to keep her by entering into his house with her baby slung on her back and a cooking pot on her head, and remain there. This generally succeeds, because the youth's family knows that, if she refers the case to the village panchayat he will be forced to take her to wife and pay a heavy fine: en kuṛi kale sukuaitana, mendo aggē *aderentana* cikaeale oṇo?

a-p-ader repr. v., Itly., to introduce each other, i.e., to force each other by mutual consent on the family as husband and wife without going through the usual marriage rites: Soma oṇo Biraṇa, doḷa mentante, oṇarekiṇa *apaderjana*, S. and B., come on saying to each other, forced themselves on the family as husband and wife without the usual marriage rites.

a-p-ader adj., adopted: *apader* hon, an adopted child; *apader* hoṇo, a man adopted into a sept or other class.

ader-ṇ p. v., (1) of things, to be put inside. (2) of cattle, to be driven in. (3) of persons, to be adopted into a family, sept or class: Asurko *ader-akeareo* janaōko dogḷaakana, the Asurs are always considered as of unequal standing, even though they be formally adopted. (4) to be taken as wife without the usual marriage rites.

a-n-ader vrb. n., (1) the carrying or putting in: *anaderee* ḷagraōjana, it got spoiled during the bringing in. (2) the driving in of cattle: ama cikan *anader*? uriko sobentareko niṭaṭatana; *anader dipḷi* syn. of *uri ader dipḷi*, a little after sunset. (3) the adoption: miuṛ *anaderreṇ* pancāiṭ hobajana. (4) the taking to wife without the customary marriage rites: eṭa kiḷiren kuṛi *anader* mente sajai banoa, there is no penalty inflicted on the taking a woman of another sept as wife without the usual marriage rites.

N. B. the idiom in which *ader* is used (1) trsly., meaning to offer a

present for which one expects some gift in return : puṭukuṉ̈koe *aderaḍ̈ea* she brought us puff-balls, hoping for a return gift. (2) as adj., given in expectation for a counter-present : nikv kiriŋ haikodo kā, *ader* haikoge.

ader-ruaŗ, ader-ruːa trs., (1) to put back into. (2) to drive the cattle in again. (3) to readmit into the sept or the caste smb. who had been outcasted. (4) in only one case it is used with the meaning of taking to wife without going through the usual marriage ceremonies : A young man may take a fancy to a girl staying in his village on a visit. He then waits till she returns to her own parents. Whilst on her way thither, the young man waits for her and, with her own consent, takes her to his house before she reaches her parents place, thereby showing that he takes her to wife without the usual marriage rites, this is called *aderruaŗ*.

adi sbst, var. of *ade*.

adi̱ Has. var. of the Nag. *adṛ*.

adiaŏ (Sad. *adhiāk*) I. adj., reduced to one half : muau poṭoŋ banoa, *adiaŏ* poṭom eskar meŋa, there is no full bale any more, there is only half a bale.

II. trs. 1) to do one half of some work : kamile *adiaŏkeda* ; poṭom jomle *adiaŏkeda*.

adiaŏ-n rflx. v., of a number of people, to go away, to return, so as to reduce the original number by one half : naminaŋ horoko kaiŋ namtana: *adiaŏnpe*.

adiaŏ-ǫ p. v., to be reduced to one half of the original number or quantity. eŋ *adiaŏjana*, half of the threshing is done ; honderate tisiŋ pīṭreko *adiaŏjana*, there are only half as many people in the market as there were the last time.

adiaŏge adv., by half, by one half : *adiaŏgeko* seŋojana ; *adiaŏgeko* jomkeda.

N. B. The df prst. is used also intrsly. and then means to diminish more and more : loŏoare da *adiaŏlana*.

adika (H. *adhik*) more.

adili var. of *adeli*.

***adiŋ** (Latin *aedes*, *house, temple) I. sbst., (1) the store-room, a place prepared in the hut or house by drawing a low mud wall across it so as to obtain about one third of the whole for the purpose of storing rice-bales, other grains, some utensils and valuables if there be any. The *adiŋ* is a kind of family sanctuary into which no outsider is allowed to enter because the souls of all the deceased members of the family are believed to reside there. Hence on the *bāporoḥ*, i.e., the flower feast which is celebrated in honour of the dead, the head of the family offers a special sacrifice to the ancestors in the *adiŋ*.

Well-to-do people make the *adiŋ* fireproof by means of a low terrace-like loam-roof resting on strong rollers over which light branches are placed close to each other before the fresh loam is laid on.

N. B. No special orientation or form is required for the *adiŋ*, in the house ; it may be to the east, west, south or north, even as no special orientation is required for the huts and houses.

II. trs., to make an *adiŋ*, to call smth. *adiŋ* : nesarebu *adiŋea*.

adiŋ-ŋ p. v., to be made into a store-room : okosare *adiŋoa* ?

* **adiŋ-boŋgako** syn. of *oŋ-boŋgako* sbst., the house spirits in entrd. to the *haluboŋgako*, the tutelary spirits, which, according to the Asur legend, Singbonga established in different parts of every village. The *adiŋboŋgako* are the object of the ancestor worship. The forms this worship has assumed among the Mundas are described fully in the articles under *bāporoḷ*, *buḍḍiṛ*, *sasandiri* and *goĕsiḍ*, where it is shown how it pervades their whole social organization, regulating especially their right of inheritance. The sacrificial formulas show, that the Mundas believe them to enjoy the company of Singbonga and the tutelary spirits he has appointed; for they are invited together with these spirits and Singbonga to participate in all the feasts and the sacrifices offered by the community in the course of the year. But whatever forms the ancestor worship may have assumed amongst different races and at different times, it is always a manifestation and a proof of that elementary and invincible belief in the immortality of the human soul, which demands a certain communication between the living and the dead. We find it among the most ancient surviving aborigines of the east, such as the Veddas, with whom the Mundas and their congeners were most likely still in immediate and living contact, and there is no doubt that it continued uninterruptedly from those earliest times. Although, as just stated, the spirits of the ancestors are believed to be in the company of Singbonga and the tutelary spirits, we find no trace of anything like a real deification in the Mundari forms of ancestor worship; they are in the *parom*, i.e. beyond the reach of our senses (see article on *boŋga*) but not above the nature (supra naturam) of the human spirit in anything like the christian sense of the term supernatural. They are supposed to remain spirits with merely human aspirations, feelings and affections, keeping even their characteristic individual inclinations, humours and defects, so much so that the living take these into consideration in the attentions they bestow on them; thus, v.g., they will place bits of tobacco on door-sills or under the roof of the *adiŋ* for individuals who had an overgreat weakness for tobacco during their lifetime.

adiŋ-duar sbst., the door leading to the store-room.

adiŋ-kundam sbst., that part of the *kundam*; i.e., the free space at the back of the house, which adjoins the *adiŋ*.

adiŋ nida a.v., after midnight, in the second part of the night, in the small hours of the night: oŋa baria haṭiŋjante, adiŋ danaŋakanleka, nidare *adiŋuda* danaŋakana, even as in a house divided into two parts, the store-room is to the back, so in the night, the (part called) *adiŋnida* is the later or second part of the night

aḍmaḍ adj., 1) unknown : njdo okoe?—iduuṛo oko *aḍmaḍ* hoṛo, who's that one?—I can't say, some unknown man. 2) absent-minded : njdo mermer *aḍmaḍ* hoṛo, jānagē kamitmre eṭaṣaree uṛuhaṭiṇbaṛaeī, this fellow is a very absent-minded man, whatever he may be working at, his thoughts are straying elsewhere. 3) dark : *aḍmaḍ* oṛa

aḍ-maḷaṛā lit'y, a lost coppersmith, I sbst., generally used as an insult in quarrels, probably because coppersmiths straying into the country among Mundā villages have so little chance of earning much by their work : honiṇ-kuri miad *aḍmaḷaṛāgree* gonjma : my daughter got married to a poor devil; an *aḍmaḷaṛā* hapaakanme! shut up, thou wretched beggar!

II. adj. : *aḍmaḷaṛā* hoṛo, a very poor man.

aḍmaḷaṛā-ō p. v., to lose or waste all, to become a poor devil : Samuṛ soḅena calaŏṭan taikena nāḍoe *aḍmaḷaṛājana*, formerly Samu was well off but now he has become a poor devil

adŏa trs., is used idmly. : 1) with *baba* as d. o., to parboil too little, or rather, to husk without having parboiled the paddy sufficiently, to treat the paddy as though one were preparing pearled rice, so that many grains break : ne baḅam *adŏakeda*, thou hast not parboiled this paddy sufficiently. 2) with *mandi*, cooked rice, as d. o, to boil rice, which has been parboiled before husking, too much, i.e., so as to cause the separate grains to lose their consistency and look like the half-dissolved pearled rice when cooked : ne kuri mānji kue ituuna, *adŏaēa*, this woman does not know how to cook, she boils the rice into a paste-like mass.

adŏa-ō p. v., beside serving as passive to the two idioms just explained, it is also used with the general meaning, to be prepared as pearled rice, to be husked in the way in which pearled rice is husked : tikisaṅgaṛkan baba ka *adŏaoa*.

adŏa acāṛa syn. of *adŏaḍe acaṛa* or *acāṛa*, trs. and intrs., to sow germinating paddy into semi-liquid mud.

adŏa-caṅli (*H. aṛwā cāwal*) sbst., pearly rice, i.e., rice husked without being previously parboiled. The Mundas do, as a rule, not eat rice husked in that way because their husking process would break a certain proportion of the grains into small pieces, and this would cause a double loss, first, in their rule winnowing process a certain number of these pieces would disappear from the winnowing shovel, and then, in the boiling, such pieces, being already dissolved, would flow off when the water is being poured off, thus causing losses which the poor Mundas can but ill afford. A third reason is given in the following example : *adŏacaṅli* kale jojoma pacaŏtaboa mente, ad ente kā jomkeḍlekage aṭākaroa, we don't eat pearled rice because it digests so fast, and then one feels as though one had not eaten. However pearled rice must be used for divination and in sacrifices in

which rice is offered. The reasons are indicated in the following examples: bōŋgare *adŏacaŭli* eskarge baŋua, tiki caŭli juŋaakana daŋ oŋ, only pearled rice will do for sacrifices because parboiled rice is touched (and therefore reserved to the exclusive use of the caste of the person who boiled it so that it may no more be offered to spirits either); deôŋâtaŋte *adŏacaŭlko* idiŋa, aŋ sagunreo tiki caŭli kā baŋua goĉakana daŋ oŋ, they take pearled rice-grains to the witch-finder, and in divination too parboiled rice won't do because it is already dead (on account of the parboiling).

adŏa-gonoŋ sbst, a beating caused by a sudden fit of anger or rage: haŋcmme kāredo *adŏagonoŋm* namegea, keep quiet or else thou art sure to get a sudden thrashing.

adŏa guna I. sbst. It is not easy to give a satisfactory explanation of this very peculiar idiom. It is used in cases where damage has been caused or smth. has been spoilt by the interference or action of a person who had no business to do what he did, who ought to have kept his fingers away from that work, therefore of an act entirely uncalled for. As *adŏacaŭli* denotes rice unaffected by anything which renders unfit for consumption by other castes or for sacrifices, so might the phrase *adŏaguna* be supposed to denote a fault unmitigated by any excuse, hence, an inexcusable fault. It certainly has this meaning in replies to reproachful questions, in which the culprit admits his fault without pleading any excuses. maraŋ ganta cilekatem paŋuŋla? How didst thou manage to pull down the big bell? —*adŏaguna*, entirely through my own fault, I confess I had no business to ring it; enado Boaŋa *adŏagunate* bagraŋjana, that has been spoiled entirely through Boang's fault (who had no business to meddle with it).

II. intrsly, in the phrase *adŏaguna nam* or *adŏaguna guna*, to spoil smth. when one had no business to meddle with it: *adŏ gunam gunakeda*, thou hast spoiled this without having had any business to meddle with it.

adŏa-ruŋuŋ trs, to prepare pearled rice, i.e, to husk without previously parboiling the paddy.

***adŏa-sutam** sbst, a fresh home-spun cotton thread, which has not as yet been soaked in water, a thread coming fresh from the spinning wheel, a virgin thread. No other than such virgin threads are ever used in any ceremonies; the charms too, which are hung to the neck or arm, must be tied with such threads: ranu janaŏ *adŏasutamteko* hakana, they put on charms only by means of virgin threads.

adŏate adv., occurs in the phrase *adŏate aeŋa*, which see under *adŏaaeŋa*.

adoât (H. *adawat*) sbst., enmity: *adoâtte* hosro goac pereked, he gave false evidence out of enmity. N. B. With *meng* it means to be at enmity with smb. It is construed as follows: The name of the person who is at enmity with, stands in the genitive case in *g*, whereas the name of the person or party he is at enmity with, takes the afx. *ŋa*: *Pakug Samuŋa adoât meng*,

ltly.: there exists enmity of Paku with Samu; Sarwadakoą *adoàt menę* Simbuakolǫ, the people of Sarwada are at enmity with those of Simbua.

II. adj., inimical, hostile, used both of persons and of words or acts: *adoàt horokolǫ* n'da nubą senbaṛa alomą; *adoàt* kaji uṛumalena, there fell words likely to produce enmity or calculated to produce enmity.

III. *adoàt* alone is hardly used trsly. in the meaning of to cause or create enmity; instead of that they generally say *adoàtirika*.

adoàt-en rflx. v., to act or behave as enemies towards each other: cinaṭeben *adoàtenjana*?

adoàt-ǫ p. v., to be at enmity with. It is construed personally as follows: 1) It stands in the pf. ts. *adoàtakanaiṇ, adoàtakanam, adoàtakanae*, etc. The name of the person or party with whom one is at enmity takes the afx. *lǫ*: *nikiṇlǫm adoàtakanaci*? Art thou at enmity with these two? 2) The names of both persons or parties may stand in the nominative and be connected by *aḍ* or *oṛǫ*: Itiko oṛǫ Buruhatuko *adoàtakana*, the Iti people and the Buruhatu people are at enmity with each other.

adǫleka adv., ltly, like getting lost, hence intricately, confusingly, in a puzzling manner: entare *adǫleka* horaakana, ltly., it is intricately roaded, i.e., the roads cross and branch off in a puzzling manner; hen okilkiṇ *aḍuterǫlekakiṇ* jirabaṛahjúa, those two pleaders cross-examined me so as to confuse me completely.

adǫlekan adj., of roads and places v.g., forests, apt to mislead, to lead astray: *adǫlekan* horate alom aẽarkoa!

aḍra (Or. *aḍrā*, bending the body inwards as animals do under the threat of a blow) syn. of *omsaṇ*, intrs., (1) to throw and hold up the head as buffaloes do when about to charge or to run away: cirgalme, kęra *aḍraakada*, look out, the buffalo has thrown up his head, i.e., is about to charge. (2) in scoldings it is used figuratively of men who stand illy with their heads slightly raised: cinąm *aḍraakada*, kami banoatamci?

aḍra-n rflx., v., of the same, having the same meaning.

a-n-aḍra vrb n.: aĩnią kęra *anaḍrae aḍrakeda* eṭą kęrako borokeda, my buffalo threw up his head in such a threatening way that the other buffaloes got afraid.

aḍra adj., used with *landi*, bottom, protruding, with protruding buttocks under a retreating waist. It is used as a nickname: ama, *aḍra landi*! He thou with thy protruding backside! With the same meaning it is also used in the pf. t. of the p. v. ama landi *aḍraakana*.

adra-leẽa, adăra-leẽa (Sad. *adra lewa*) I. sbst., ungerminated paddy sown in semi-liquid mud.

II. intrs., to sow ungerminated paddy in semi-liquid mud: *adralecẽakedale*.

***aḍ-tasaḍ** sbst., ltly., the losing herb, syn. of *huriṇ candoa, tąsaḍcandoa, balu candoa*, is said by some to be the same as *arą nagbaĩl, huriṇ nagbaĩl, nagbaĩltasaḍ*, but this is denied by others. It is most likely a plant that exists

only in the imagination of the Mundas. They describe it either as a trailing grass with filiform stems not thicker than a hair or as a trailing weed with sagittate leaves. They ascribe to it the following imaginary properties: (1) If one steps over a spot where this plant grows, even without touching it, one is sure to lose one's way, however well one may know the country: *aḍtasaḍ* taromṭa horam adea, kam juṭiḍlereo, apan hatuṭareo, if thou happen to step over the losing herb, thou art sure to lose thy way, even though thou do not touch it, and even near thine own village. Hence when drunkards lose their way they excuse themselves afterwards by saying that they stepped over losing grass. (2) If in any kind of contest, v.g., a lawsuit or a cock-fight, one of the opponents hide some losing grass on his person, then the other party or his cock, will lose his wits in the contest and therefore shall be beaten: *aḍtasaḍlena* umbulkja, I threw a shadow over him with losing grass. This belief seems to have been taken from the Santals, and is not general. (3) If the root of this plant be ground and rubbed over one's body, one will become mad for a time. If a little of it be eaten it causes incurable madness; a stronger dose will be fatal. Some Mundas believe this, whereas others emphatically deny that there exists any herb with this property, and say that they are in the habit of using the root of both, the white and the red *nagbail* as a remedy against snake bites. The *nagbail* is Rauwolfia serpentina, Benth.; Apocynaceae.

aḍul I. abs. n., disregard for an order, disobedience: *aḍulṛa* sajūko namkeda. II. *aḍul, aṇḍul* trs., (1) with *hukum* and syn., to disobey an order. (2) with *salha* and syn., to disregard an advice. (3) with *bandobast* and syn, to resiliate from a contract, to break a contract.

a-p-aḍul repr. v., salākiṇa *apaḍuljana*, they did not stick to each other's advice.

aḍul-ǫ p. v., to be disregarded, rejected, broken: aṅṇa *salā* ciṇmente *aḍuljana*?

a-n-aḍul vrb. n., stubbornness: *anaḍule* a lulkiṇa miaḍ jaked aṇṇa kaji kae dōkeda, he was so stubborn that he did not agree to a single one of my proposals.

aḍuṛ, haḍuṛ, haṇḍuṛ. (Sk. *adh*, underneath; II. *adham*, inferior) trs., to lower, to let down, to take down: ke ǫ *aḍuṛuṅpe*, take down the tiles; en darna bugilekate *aḍuṛulape*, lower that beam with great care.

aḍuṛ-en, haḍuṛ-en, haṇḍuṛ-en rflx. v., to lower oneself, to descend by means of or along a rope, a bamboo, a ladder and the like: kûâre cilekatee *aḍuṛena*? —ne pagaree sabenre baiwa, how is he to descend into the well?—It will do if he keep hold of this rope.

aḍuṛ-ǫ p. v., to fall down, to tumble down, to collapse, used of walls; but in this meaning the stronger forms, *haḍuṛǫ, haṇḍuṛǫ* seem to be preferred.

aḍuṛu, haḍuṛu, haṇḍuṛu, var. of *aḍuṛ*, etc.

a-ṛ-aḍuṛu vrb. n., (i) the manner of taking down; *anaḍuṛuko* aḍuṛukeda miaḍ raṭi keeọ saṛămire kā saṛgjana, they took down the tiles so completely, that not even a single tile remained on the roof. (2) a descent, a slope down *anaḍuṛure* kerako mâṛite har lagatiṛa.

aḍuṛuteọ sbst., a contrivance for lowering, a crane: Kalikatare gaṛa genare meredṛa *aḍuṛuteọko* biḍtada.

aḍuṛunteọ sbst., a contrivance by means of which one may descend, hence a ladder, rope, bamboo and the like.

aḍuṛ Ho var. of *aḍuṛọ*. Also used by little children.

aḍa Nag. var. of *aṛa*.

aḍa-biur trs., with *lumaṛ* as d. o., sometimes means to throw branches as a kind of enclosure around a silk-worm ground. But generally this word is used as syn. of *aḍabaṛa*, to breed silk-worms here and there.

aḍaṛ-ḍubaṛ syn. of *abaṛubu*.

aḍagara, aṇḍagar Nag. (Sad. *aḍgārā*) sbst., a purulent swelling of the lymphatic gland in the bent of the groin. A simple swelling of that gland is *baṇḍasaka, baṛisaka, baṇḍasaka* or *baṛisaka*.

aḍagara-ọ p. v., to get a sore in the groin gland: miaḍ kaṭako laṛgraọreko *aḍagaraoa*.

N. B. On the Ranchi side this word is used to denote the mere swelling even when there is no sore, and in the Hasadə dialect it denotes a kind of pneumonia in which coughing and expectoration are very difficult.

aḍaï-baḍaï (H. *aṛāibaṛāi*) I. sbst, that kind of vanity which leads people to extravagant expenses to attract notice and praise: Maṛgrado ačə dhankurji *aḍaï baḍaïtege* buraõe bajaḍa. II. trs., to spend money for the show of it; to waste money on mere show: ṭakae *aḍaïbaḍaïkeda*.

aḍaï baḍaï-n rflx. v., to put oneself to expenses for mere show: aṛaudire *aḍaï baḍaïñjana*.

aḍaïbaḍaï-ọ p. v., to be spent for the sake of show: isu ṭaka *aḍaïbaḍaïjana*.

āḍaïbaḍaï adj, *āḍaïbaḍai* horo, a man who wastes money on mere show.

aḍaõ Nag. (Or. *andyā*, fierce, bearing no rival) syn. of *aṛeḍ* Has. which see.

aḍaõ var. of *aṛaõ*.

āḍaṭa I. sbst., a spell cast by praise, in entrd. to *najari*, a spell cast by the evil eye: najari meḍte hobaoa, *āḍaṭado* kajite, *najari* is cast by the eye but *āḍaṭa* is cast by words (of praise).

II. trs., to cast a spell by praise: haturenko kako lelakai uriko kiriṇaujaire oṛa tebakeate, sosojaṇ miaḍ baõarre gutukeate en uriṇ hoṭoreko hisire, horoko alokako *āḍaṭaike* mente, when people buy a bullock that has not been seen as yet they will, as soon as they reach home, pierce a hole through a *soso* seed and hang it to the neck of that bullock, in order that men may not cast a spell on it by their praises.

āḍaṭa-ọ p. v, to get under a spell cast by praise: hon kūbe kiriakana mente puṛaṣa alom kajia, *āḍaṭaakange*, don't say repeatedly that the child is very fat, (or else) he is sure to get under a spell.

aḍo var. of *aḍ, oṛọ*, and.

aḍu var. of *aṛu*, to make water.

aę Has., aĕ Nag. (Sinh, *eya*, he, *e* she) emph. prsl. prn. 3rd prs. s., he or she. (1) It is used as sbj. whenever it is to be emphasized and is then frequently strengthened still further by the afxs. *ge* or *do*, *aęge* being generally equivalent to he himself, she herself, and *aędo* to as for him (her), as a far as he (she) is concerned. Its use does not dispense with the corresponding affixed prnl. sbj. *e*: *aęge rękedkoa-e*; *aędo kae* hijua. N. B. It is hardly ever used as d. or ind. o. for the simple reason that the dmst. prns. *ni* or *ini* naturally take the place of *aę* when emphasis is desired for the d. or ind. o. (2) It may, however, be used with certain postpositions instead of the infixed d. and ind. o. *i* or *ai*: *aętareko* borotana instead of *boroaitanako* they are afraid of him. (3) It must be used whenever the prsl. prn. depends on a postp. denoting motion or rest, and then it takes the afx. *ę*: *aĕę* sanamanare, in his presence; *aĕę* tačomte, behind him. When it depends on postpositions denoting accompaniment this afx. falls away: *aę'ę* senmo, go with him.

The genitive forms *aĕę*, *agren*, *aĕtaren* are used as pos. adjs.:

aĕę, his or her, is used to qualify words denoting inan os.: *aĕę oręa*, *aĕę ločoę*.

agren, his or her, is used to qualify the words *kóra*, husband, *kuri*, wife, *hon*, child: *agren* kuri, his wife.

aętaren, his or her, is used to qualify words denoting servants and domesticated animals: *aętaren* dasi: *aętaren* urimeromko, his cattle.

N. B. (1) The adj. *agren* is, under the increasing influence of Sadani and Hindustani, getting more and more replaced by *aĕę*: *aĕę kóra*, her husband. The same remark holds good, but to a less extent, of *aętaren*. (2) The pos. afx. *te* is used with the compounds of *hon* and stands between *hon* and the specifying noun: *hon-te-kóra*, his or her son: *hon-te-kuri*, his or her daughter. This afx. maintains itself against *aĕę*.

The above pos. adjectives are transformed into pos. pronouns by the dmst. afxs. *ni*, *kię*, *ko* or *ni*, *nikię*, *niko* or *niku* when the pronouns denote liv. bgs. and by *gę*, when they denote inan. objects. This neuter pronoun has neither dl. nor pl. but the liv. bg. forms form their dl. and pl. in the ordinary way.

aĕanį, his (her), i.e., the one belonging to him (her).

aĕękię, *aĕanįkię*, the two belonging to him (her).

aĕęko, *aĕanįku*, those belonging to him (her).

aĕagę, his (her), the one or those (inan. o.) belonging to him (her).

agreni, his wife or her husband.

agrenko, his wife and children or her husband and children.

aętareni, the one (servant, or animal) belonging to him (her).

aętarenkię, the two (servants or animals) belonging to him (her).

aętarenko, those (servants or animals) belonging to him (her).

The afx. *leka* or *lekate* yields an adv., which may also be used intrsly.

aglekа I. adv., like him: *aglekate* sekeŋanme, hurry up like him (her).

II. intrs, to think, speak, act like him or her: *aglekakedako*, they did like him.

aglеka-n rflx. v., to behave like him. *aglekantanako.*

aglеka-g p. v., to be treated like him, to share his lot or fate, to become like him: aglekanredom *aglekaoam.*

The dmst. afx. *n* changes *aglеka* into an adj.

aglekan adj, resembling him in appearance, disposition, temper, character, qualifications, etc. Circumstances and context determine the exact English rendering: ne kami mente *aglekan* horokole jerurakana, for this work we stand in need of men like him.

The afx. *į, kiŋ, ko,* change this adj into pronominal nouns, which are generally to be rendered by English rel. clauses:

aglekanį, one who resembles him (her) in appearance or mental and moral qualities.

aglekankiŋ, two persons who resemble him (her) in appearance, etc.

aglekanko, people resembling him in appearance, etc.: *aglekanko* kāredo aleą disum jetačo kako bancaŏdaria, only men of his stamp can save our country.

The pos. adj. *ačę* also takes the afx. *lekan,* and then forms with it an adj. which must generally be translated by a rel. clause: *ačęlekan* uri alom kiriŋia, don't buy a bullock like the one he has.

This adj. may be transformed into pos. pronouns by affixing *į, kiŋ, ko* for liv. bgs. and *g* for inan. o.: cilekan urikiŋem namtana?—*ačęlekankiŋ*; cilekan lijaŋa anama?—*ačęlekang.*

N. B. the following idiomatic uses of *ag* and compounds:

1) agag intrs., ltly., to say repeatedly *ag*, i.e., to speak for a long time about him (her): cnaŋatem *agagjada.*

2) agte agge, he (she) by himself (herself) alone: goța loĕoŋ *agte aggee* ireabakeda. It also means he (she) in particular: *gete aggeŋ* namtana, I want him in particular.

intrs., to pretend that smth. belongs to him: en daru kaiŋ *ačęagea.*

4) *ača-gg* p. v., to become his, used of inan. o.: ne loĕoŋ nādo *ačęjana.*

ačęni-gg, used of liv. bgs. has the same meaning: hisi ţakate ne keŋa *ačęnigoŋ.*

5) *ačędo*, his way, manner, habit: *ačędo* jmaŏ enkagea.

aĕ! (Sk. *a*:! Sad. *ae*!) I. interjection of surprise. N. B. the idiom: okoĕą *ačęŋ* aĭumlą? ltly., whose *ae*! have I heard just now? i.e., whose cry of surprise did I hear just now?

II. trs., to manifest surprise, to show oneself surprised: cikantana? cinąmentem *ačęlą*?

aĕaŋ! vocative of address of *ezga*, mother.

aĕaŋ-apaŋ intrs., ltly., to cry o mother, o father!, to lament, occurs in the Asur legend: *aĕaŋtanako, vparlan ko.*

aĕaŋgā! or **aĕaŋnā!** litly., mother dear! generally plaintive call of little children after their mother. It is also used by grown up people as syn. of *agujā!* an expression of a somewhat painful surprise: ĉpĉre môrchisi takaiŋa tutijina.—*aĕaŋgā!* I have lost 100 rupees in the lac trade—What! so much!

aĕar Has. **aĕer** Nag. I. trs., used of all mammals except man, of birds and of one kind of fish, the *solchai*, to give birth to, to calve, to foal, to throw and synonyms. Direct prnl. objects must be inserted, viz., *i* for animals giving birth to only one young one at a time, *kiŋ* for those throwing a pair, and *ko* for those throwing more than two young ones: mod candure gāi *aĕaria*; solchai *erakadkoae*. When used of birds it denotes the breaking of the egg shell, and is therefore synonymous with *poa*: simko api pīṭireko *aĕerkoa*.

aĕar-o p. v., to be given birth to, to be thrown.

a-n-aĕar vrb. n., 1) the act of giving birth; the manner of giving birth: *gāĭanaĕarre* boro banoa there is no danger connected with the calving of a cow; en sim *anaĕare* aĕarkedkoa, goṭa kusliko peregiriṭada, that hen has hatched such a number of chicks, that they fill the whole fowl house. 2) the brood, the young ones born or thrown: niku soben ne simą *anaĕar*, all these are the chicks of this hen.

II. *āĕar* or *āĕer* adj., not sterile: *āĕar* uri, a cow which is not sterile.

N. B. The lengthening of the first vowel shows that this is the participle of the indeterminate tense.

aĕar Has, **aĭur** Nag. I. sbst. In the line girl's form when dancing, the first place to the right (when facing the line) is called *aĕar*, the precedence or the first place. It seems to be considered as a kind of privilege. Hence, as soon as a particular dance is finished, the girl who had occupied it, yields it up to her right-hand neighbour and occupies the last place at the other end of the line so that all of them get this place by turn. The act of thus yielding up that place, they express by the phrase, *aĕar aŋa*, to yield up the first or leading place.

II. trs., 1) to place, put or move smth. further on, ahead; to lead ahead, to drive ahead: ne kunṭa *aĕarĕme*; uriko *ĕĕarkom*. 2) to go on, to continue with some work: mar *aĕarĕme*, all right, go on reading, singing, continue your story, your account, etc.

aĕar-en rflx. v., to get or push oneself ahead, to move on, to advance by one's own exertions: nāloko *aĕarentana*, now they are pushing on; sobenkoąe *aĕarenjaŋa*, he got ahead of all the others.

a-p-aĕar recpr. v., (1) to go somewhere, the one earlier the other later: birkoṭe, piṭkoṭeko *apaĕara*. (2) generally with the auxiliary *leka*, to try, *apaĕarleka*, to try and get ahead of each other: nirlapare honko *apaĕarlekatana*, in a race children try to get ahead of each other.

aĕar-o p. v., to get ahead (independently of personal exertion), to be

pushed on, to be placed ahead, at the head of : *acarǫtanako*, they are getting on ; *aĕarakanako*, they are in front, they are ahead. The impersonal form of the in.t. ts. denotes possibility : *aĕarǫgea*, it certainly is possible to get on ; *kā aĕaroa*, it is impossible to advance.

a-n-aĕar vrb. n., the manner of advancing : ama ɔilekan *anaĕar* ! kaṭate sen kam heɔaikma ? What a (slow) manner of advancing is that of thine ! Art thou not accustomed to walk on foot ? *anaĕarre* perǫ sabutioa, tanaĕomre landiɨ kāredo liɨkalaba aṭkaroa, by the fact of being ahead or by the manner of advancing strength is demonstrated, in the lagging behind either laziness or weakness is made known.

III. As adverbial afx to intrs. prds. denoting motion, and to trs. prds. signifying to take, carry, push, drive and synonymes, it must generally be rendered into English by ahead or in front : *canḍaɲaĕar*, to walk ahead ; *niraĕar*, to run ahead ; *senaĕar*, to go in front ; *gaĕĕar*, to carry ahead ; *haraĕar*, to drive ahead ; *nduraĕar* to push ahead, etc. 2) Affixed to certain other prds., it means to continue, and then the first part of the compound is rendered into Engl. by a participle or by the infitive to ... : *paṛaŏaĕar*, to continue reading ; *duraɲaĕar*, to continue to sing ; *kahaniaĕar*, to go on with one's story.

N. B. *Kajiaĕar* means to foretell, and *kajiaĕarniɨ* means a prophet, whereas *aĕarkaji* means the word or words standing further on in the line, the next word, the following word, and *kaji aĕarniɨ*, ltly., means the one who is going to continue the conversation, the topic, the story just on the *tapis*.

IV. It occurs as prfx. in some compounds and is then eqvlt. to the Engl. prefixes, front or fore, standing in similar Engl. compounds : *aĕarkaṭa*, foreleg ; *aĕareari* jilu, the meat of the fore quarter or shoulder of an animal. N. B. In this function it is, however, much less used than the Engl. fore or front.

V. *Aĕar* as first part of compound postpostions is specified by the affixes *re*, *ta*, *tare*, *tale*, *taete* or *taale*. These compounds stand as independent words immediately behind the word they govern. Whenever that word denotes living beings it takes the afx. *a*.

aĕarre, of space, ahead of, in front of, before : *gomkeɲ aĕarre* alom sena.

aĕarta, somewhere ahead, straight on ; soje *aĕarta* senlere ṭaũkaoa.

aĕartare, in some place somewhere ahead ; en ṭuɲguri *aĕartareko* senderatana.

aĕarte, ahead of, to the front of, to a definite place in front, before : uɨkoɲ *aĕarte* nireme.

aĕartate, to a place somewhere ahead of or beyond : dola ! Kalikata *aĕartatebua* kami nanamte.

aĕartaete, *aĕartaate*, from a place somewhere ahead of or beyond : en Biruɽuko Hazaribāgh *aĕartaeteko* hijuakana, those Birhors have come from a place somewhere beyond Hazaribagh.

All these compounds may be used as intrs. prds. construed with inserted prnl. sbj.; those in *re* denote rest in, and those in *te* motion to a place: *ačarre-ka-a*; *ačarte-kiŋ-jana*.

By the addition of the demonstrative *n* they yield adjectives generally eqvlt. to Engl. relative clauses: *ačarren* horoko, the men who are ahead; *ačarten* dasi, the servant who is going ahead; *ačartaren* senderako, the hunters who are somewhere ahead.

If to these adjective forms the prns. *i*, *kiŋ*, *ko*, be added, we obtain pronominal nouns eqvlt. to Engl. relative clauses: *ačarreni*, the one who is ahead.

If the impersonal *a* be added to the adjective forms they yield adjectives qualifying nouns denoting inan. objects: *ačarrea* hatu, the village which lies ahead.

ačari ! Has. var. of *ahare* ! Nag.

ačarkore adv., somewhere ahead, somewhere in front

ačar-tačom adv. (1) It is generally used of time and then means: (a) at different times, periods, not at the same time: jōdo *ačartačom* jaromotaŋ, fruit ripen, some sooner some later (b) sooner or later, the future, i.e., the future contingencies, all that may happen in the days to come: *ačartačom* uru lagatiŋa, one must think of the future; *ačartačom* dukure sukure bagiamei? Art thou going to leave him in all the weal and woe of the future? This question is always addressed to the bride and groom on the day of the marriage to ascertain their mutual consent (c) before and after: mandi *ačartačom* kiŋa bintiŋa. (2) Of space, it means some ahead, some behind; some in front, some at the end: *ačartačom-reko* numon. N. B. The idiom *ačartačomte sen* means to walk one behind the other, to walk in file.

ačartačom-en rflx., v. ltly., to arrange themselves so as to come or go sooner or later (i.e., not at the same time), or so as to be some in front, some behind, or also so as to be or walk one behind the other.

ačartačom-o p. v., to be some sooner or later, some in front some behind.

ačde Ho syn. of *bil*, trs., to spread open, to open out a mat, a cloth, a sheet and the like; also, to spread out grain on a mat; in this meaning it is syn. of *tasi*: pati *ačdetam*.

ačde-o p. v., to be spread out: lija *ačdeakana*.

a-n-ačde vrb. n. (1) the act or manner of spreading: ama *anačde* tōrakana, thy way of spreading out things is known; *anačdee* ačdekeda soben patii cabakeda, he spread out such a number of mats that not a single one is left over. (2) the things that are spread out: okoča *anačde* neado? Whose things are spread out here?

ačra Has. syn. of *biciria* Nag. and Sad. sb-t., the name of a small fish about 6½″ long by about 2½″ to 3″ broad, which is found only in more or less deep water or in broad sheets of water. It is white with a black streak on its back. In songs it is called *sakam ačra* on account of its leaf-like shape, and *biciria ačra*.

* A characteristic little song represents these fishes as symbols or counterparts of the light-heartedness and light-headedness of little children who always look only at the bright side of life, notwithstanding the trials and dangers they meet: Heedless of the dangers they expose themselves to by leaving the safe brook or stream to venture out into the wide expanse of the sunlit rice-fields, these fishes only seem to think of play:

Cirpiṉkodo bijirbiaṉ—Aĕraiṉkodo bianboĕon. The darling *chirpis* glitter in their rapid play, the darling *aeras* move about in graceful curves. The unavoidable breaks in the rainy season, drying up the water in the rice-fields, reduce the light-hearted players to dire extremities:

Cirpiṉkodoko rāgetana—Aĕraiṉkodoko sāĕadĕtan, the darling *chirpis* are crying bitterly, the darling *aeras* are sighing. But as soon as a fresh shower of rain supplies some water again to the rice-fields, they give themselves up to play anew, forgetful of the past danger and heedless of the certain death that will soon overtake them when the rice-fields are finally being closed so as to keep in the water and let it slowly silter into the ground and evaporate till the ripening of the paddy:

Cirpiṉkodoko rasikatana—Aĕraiṉkodoko landatan, the darling *chirpis* are rejoicing, the darling *aeras* are laughing. The pos. afx. *iṉ* is here used as a term of endearment and may be rendered by darling. This mark of tender sympathy with approval of the playful little fishes, together with the fact that the song, by stopping here, does not want the singer and dancers to think of the sad death, so soon to be inflicted on the unsuspecting players, shows that the song is intended to inculcate the maxim: It is better to look at the bright side of life, rather than to keep worrying about its unavoidable ills.

aga I. sbst., 1) welding, the welding: ama *aga* kaiṉa sukutana, agaruartam, I don't like thy welding, weld it once more properly. 2) the piece of iron that is welded on: *aga* hulajana, the piece that was welded on has been torn off.

II. trs., to weld on a piece of iron, to lengthen by welding on a piece of iron: pahal *agalape.*

aga-ŋ p. v., to be welded on, to be lengthened by a piece being welded on: saborotaleṉ *agaakana.*

a-n-aga vrb. n., syn. of *aga* used sbstly., the welding.

aga !, agada ! agaḍa ! aguḍa ! akaḍa ! (Sk. *aka* pain, Germ. *ach!*) I. interjection denotative of pain.

II intrs, to shout or cry *aga! agada!*: einaṉ *agadaḷa?*

agam (Sk. II.) I. sbst., 1) the fathoming or sounding of rivers, tanks, the sea: samundarra *agam* hambala, the fathoming of the sea is difficult. 2) the exploration of a vast expanse of forest, of a desert and the like. 3) the act as well as the ability of seeing through men, of scrutinizing their character or dispositions. 1) foreknowledge, previous notice of smth.: pancāṭra *agam* kale

namakala, we have received no previous notice of a panchayt.

II. trs., 1) to explore, scrutinize, fathom, sound, find out the character or disposition of men: *agamime en hoṛo, akoṭare ci abuṭuree taraakana?* 2) syn of *ṭoṛaéar*, to know beforehand, to guess, to apprehend: *aṅrim tebaleren agam'eḍmea*, before thou hadst arrived I knew that thou wouldst come, also: when I heard thee coming, I suspected that it was thee. N. B. In the meaning of to apprehend, it may be construed impersly.: *ne ranu gosolere lāg'eka agamjgiña*, I apprehend that this medicine will smart when one rubs it in.

agam-en rflx. v., to examine oneself, to try and know one's own mind: *maraṇ kami aṅrim etaḍere agamenme.*

a-p-agam repr. v., to scrutinize each other, to try and get at each other's real mind: *kakiṇ bipiñasea, apagamtanakiṇ.*

agamo p. v., to be explored, fathomed; *bir agamakana*, enado lelmundiakana. N. B. *agamo* may be used as adj. prd. meaning fathomable, just like *agamoleka*; if the negative particle be prefixed to either, they mean unfathomable, inscrutable: *kī agamoyea*, or *kī agamolekagea.*

* **agamari** (Sad. *ghato*) I. sbst., a species of wading birds, about the size of geese, or, maybe, the common cranes, who fly southwards in long lines or files in November when the deep-blue sky of Chota Nagpur is at its best: *agamariko* jirpijalaṇtanko apirtana, enado jiliage pantintanko apirtana, the *agamaris* fly *jirpijalaṇ*, that means: they fly abreast in long lines. The use of the jingle shows that the flight of these birds has vividly struck the imagination of the Mundas who are ever ready to notice any pleasing feature anywhere. Their line of flight is far from being always the same, though it has always that pleasing regularity which thickles the Mundas' fancy: it is sometimes horizontal, sometimes vertical; sometimes it breaks up into angular, curved or even circular lines. They come in flocks of several scores uttering a harsh cry imitated by the Mundas by *kuraṇ-kuruṇ*. As soon as the children hear this cry they run together and start singing: "*Suḍpaga, ḍundipaga, jiriṇgoka, jiriṇgoka, jiriṇgoka!* or, *jorēṇgoka, jorēṇgoka, jorēṇgoka!* let the snapped rope, let the bits of rope lengthen out, lengthen out, lengthen out, or, be joined together, joined together, joined together! On hearing this, so the Mundas say, the *agamaris* form at once into a long line flying abreast. When then the children sing: *siḍpaga, ḍundipaga, sīḍoka, sīḍoka, sīḍoka!* let the snapt rope, the bits of rope snap, snap, snap! the *agamaris* break their formation and flock together.

When thereupon the children shout: *Buruboṇga, Ikirboṇga, kesāḍkom, kesāḍkom, kesāḍkom!* spirit of the mountain, spirit of the deep, stop them, stop them, stop them! the *agamaris* begin to turn in circles. And when at last the children sing: *Buruboṇga, Ikirboṇga, aṛākom, aṛākom, aṛākom!* spirit of the mountain, spirit of the

deep, let them free, let them free, let them free ! the birds fly off. The people believe that, when *Buruboŋga* and *Ikirboŋga* have stopped the *agamaris* they won't let them fly off before they have dropped at least one feather.

The following song is also often sung by the children when they see these birds, the same song is sung also on the dancing ground :

Nikudoredo, nikudoredo nagamariko cinā geonageona ?

Nikudoredo, nikudoredo daromḍako cinā lipalaria ?

Udubakope, udubakope jojobā jumbaraĕ, udubakope !

Cunḍulakope, cunḍulakope nulibā nambaraĕ, cunḍulakope !

Kako sukujan, kako sukujan jojobā jumbaraĕ, kako sukujan.

Kako napaĕjan, kako napaĕjan nulibā nambaraĕ, kako napaĕjan.

Behold ! behold them, girl ! are these not the agamaris flying in pleasing lines ?

Look at them ! look at them, darling ! are they not (like) kites flying against the rain ?

Show them, show them the dense flower-covered foliage of the tamarind trees ! show it to them !

Point out to them, point out to them the clumps of flowers of the mango trees ! point them out to them !

They did not like, they did not like the dense flower-covered foliage of the tamarind trees ! they did not like it.

They did not care for, they did not care for the clumps of flowers on the mango tree, they did not care for them, (since they fly away, or, if they appreciated them as we do, they would not now fly away).

The Munḍas' villages lie hidden under richly variegated clumps of tamarind and mango trees, strewn over the hilly and undulating country, which offer a birds-eye view of so many parks and are especially lovely when covered with their bunches of tiny little flowers. Hence the lines drawing the birds' attention to these, are equivalent to saying : show them, point out to them the beauty of our villages which ought to tempt them to remain with us. But from the lofty onward flight of the birds the poet infers the somewhat sad and disappointing answer.

This song and the merry little ditties addressed by children to these birds are given here in full, only to make us realize to some extent, that the Munḍas do, in spite of all their present hardships, still possess in a high degree the art of drawing the honey of a pure and childlike joy from all the pleasing features of the beautiful country which, not so long ago, they could still call their own and enjoy without much interference from aliens.

II. trs., to make a line of ornamental birds flying abreast, along the long side of a cloth : naŏa lija *agamariaŋge*, make me an ornament of a line of *agamaris* on my new cloth.

agamari-ŋ p. v., of cloth, to have a line of such birds along the long side *agamariakan* lija sonagol paṛia menoa ; tisiŋ gapa midhisi ṭaka gonoŋakana,a

cloth with a line of ornamental birds on the long side is called *sonagol paṛia* and costs 20 rupees nowadays.

agāmge adv., immensely, in great numbers, endlessly, without end: *agāmgee punjiakuna*, he is immensely rich; en gaṛare *agāmge haiṭkana*, there's no end of fish in that river; en rōgte *agāmgeko* gōjuna, no end of people died of that epidemy.

agan (*H. aghan*) I. sbst., the lunar month which generally falls about November and which the Mundas count from the new moon whereas the Hindus count it from the following full moon. This is the month in which the rice-fields are ready for the harvest and therefore the month of plenty.

II. trs., to offer a present of field or garden produce (vegetables and fruit) to smb. In this idiom the d. o. is inserted and not the ind. o. as we might expect: kaṇṭaṛale *agankedkoe. agan-o* p. v., to have an abundance of, to have plenty of fruit or vegetables: maha ulitele *agangiṛi'ena.*

N. B. the idiom: *kumandatele agangiṛiakana*, all or nearly all of us are suffering from coughs and colds, i.e., from small ailments.

a-n-agan vrbn., quantity, amount: maha kalamulite *anagaṇe* aganlena bar can lu jakeḷle jomkeda, last year we had such an amount of grafted mangoes that we ate of them for two whole months.

agāṛa-bagāṛa (H. and Or. *agṛambagram*; *H. agaṛbagaṛ*, promiscuous, composed of odds and ends) I sbst., (1) disorder, a disorderly state of things: naminaṇ *agāṛabagāṛare* cilekate nindanoa? (2) perturbation of mind: *agāṛabagāṛaree* kajijadaṛ kā mundioa, it is impossible to understand properly what somebody says in a perturbed state of mind.

II. trs, (1) to put out of order, to put into disorder: a'ñaṛ sob naṛ nere okoe *agāṛabagāṛakeda*? Who has put all my things into disorder here? (2) to cause confusion in some one else's mind, to make it impossible for smb. to make head or tail out of that which is said to him because the statement is confused, or to perturb smb. in mind with the sad or frightful things said to him: *agāṛabagāṛakiñae*, I could not make head or tail out of his confused statement or he upset my mind by what he said.

agāṛabagāṛa-n rflx. v., 1) not to remain in the position assigned to each, to break the ranks, to abandon the ordered position: aḍartanre a'ope *agāṛabagāṛana.* 2) to allow oneself to get perturbed in mind or in one's statements: alom *agāṛabagāṛana*, keep thy presence of mind.

agāṛabagāṛa-o p. v, 1) of things to get into disorder: oṛare sobeṇa *agāṛabagāṛaakana.* 2) to get perturbed in mind: haṭikuṭi boroteṇ *agāṛabagāṛajana*, I got perturbed in mind by all kinds of apprehensions.

agāṛabagāṛatan adv, 1) in a disorderly manner, condition: *agāṛabagāṛatanko* dōkeda. 2) confusedly: *agāṛabagāṛatanko* jagarkeda. 3) so as to confuse: *agāṛabagāṛatanko* rikakiṇ, they treated him so as to confuse him

agăṛam-bagăṛam, agṛam-bagṛam var. of *agăṛabagaṛa*; but for the adv. see *agṛambagṛam*.

agasti-daru (*H. agati, aghasti*) sbst., Sesbania grandiflora, Pers.; Papilionaceae,—a small soft-wooded tree, planted. The flowers as well as the young fruits are eaten in stew.

agia-janum syn. of *seṇgelsui, gharia*, sbst., 1⁰ Leonotis nepetifolia, R.Br.; Labiatae. This is called also *hatuseṇgelsui* because it grows in and near villages. It is a tall and stout annual herb, 4–6 ft. high, with several successive prickly whorls enclosing the stem and branches, and with rather long, orange flowers. The whorl, in flower or in seed, is pounded and fried in *koronj* oil; this is rubbed on itch, also on head sores of small children. When a mother's breasts swell and milk does no more pass through the nipples, the crushed root is rubbed on the breast. 2⁰ Lepidagathis Hamiltoniana, Wal.; Acanthaceae. This is perennial. It is a much smaller and procumbent herb, and on that account is also called *olesenṇgelsui*. It is also called *burusenṇgelsui* because it grows on hill-sides. Its whorls are used medicinally in the same way as those of the *halusenṇgelsui*. 3⁰ Leucas martinicensis, Br.; Labiatae. This is a stout annual herb 2-3 ft. high with globose axillary whorls; the flowers are small, white. It is called *hurin seṇgelsui*, though the bracts are but stiff, not spiny. It is not used medicinally.

*** agia om** (*H. aggya*, command) denotes one of the details in the usual marriage ceremonies: a *loṭa* with water resting on one leaf and covered with another, is presented, and this indicates that a goat is to be given to the guests which will be killed by them and eaten at the feast. This is done when the girl's family go to consult the omens or to settle or to receive the marriage price and on the day of the marriage feast. This particular practice is evidently taken over from Aryans. The presentation of the *loṭa* signifies the permission or order to kill the offered goat.

aginsāl (Sk. *agrahāyan shāli*, rice of the ninth month) sbst., a tall, late variety of the rice plant sown or planted in low-lying fields. Its grain is long and thick: *aginsāl* mandi, cooked aginsal rice.

agna! (Sk. *ang!* o Sir!) interjection, used to call smb.

ago! (Konkani, *āyō!* Sad. *aggo!*) interjection marking surprise.

agol-agol a jingle descriptive of the noise caused by a multitude of people all talking at the same time.

*** agom** I. sbst., the promise of a sacrifice for obtaining a favour. This promise is not absolute; if the favour is not obtained, the sacrifice is not offered. There are several outward signs of such promises: (1) When they promise to offer a goat for the recovery of a sick person,

they place an earthen vessel upside down on the ridge of the house roof. Instead of this they sometimes climb on the roof to make their promise. (2) When they promise to offer a bullock or a goat, they offer the promised animal some pearled rice to eat. (3) When they promise to offer a fowl, they either bite off one of the fowl's toes or pull out some of its feathers. N. B. In the phrase: the promise of a sacrifice to some bonga, the English to is rendered by *re*: *agomŗ* cina tara-mara bongakore caṭu hāru', the sign of a promised sacrifice to some bongas is the placing upside down an earthen vessel (on the roof).

II. adj, promised as a sacrifice: *agom* simko alope tergoḡkoa, do not stone to death fowls that have been promised as sacrifice.

III. trs., to promise in sacrifice, to make a promise to sacrifice (such or such an animal): senderare miaḍ maraṇ birjilu goḡjomkaiṇ mente miaḍ simiṇ *agomtukŗia*, I promised to sacrifice a fowl if in the hunt I succeed in killing some big game.

agom-ŗ p. v., to be promised in sacrifice: Burure ciminaṇ simko *agomakana*? How many fowls have been promised in sacrifice to Buru bonga?

a-n-agom vib. n., 1) the promise or rather the quantity of animals promised: deôŗâ simko *anagome* agom-keḍkoa goṭa oŗarenko cabajana, the witch-finder has promised such a number of sacrifices that all the fowls of the house were finished off. (2) the animals promised: aĩṇa *anagomko* gapako bonagaoa, the animals I promised will be sacrificed to-morrow.

agraŏ (*H. a-grahan*, non-acceptance, dissent, perhaps Sk. *āgrah*, persistence) I. sbst., unwillingness to do smth., reluctance to smth., refusal: *agraŏte* kamite kae senoṇjana, he did not go to work out of reluctance.

II. trs., to render or make indisposed to, averse to: ne horo tisiṇ-gapa ākiriṇkoge *agraŏkiṇ*, the (great number of) sellers have made this man reluctant to buy these days. N. B. The idiom with ind. o.: *agraŏaḍleae*, means either, he refused to sell to us or to buy from us.

III. intrs. imprsl., to feel reluctance, to be unwilling to: kami *agraŏjgia*. *agraŏ-n* rflx. v., (1) to be obstinate, stubborn, persistent in refusing: sundilekam *agraŏntana*, thou art as obstinate as a liquor seller (who never reduces his prices because he is sure that people will buy liquor anyhow). (2) to refuse particular work then and there for some particular reason: nere akiriṇe *agraŏntana*, hanre puraṇ napha namoa mente, he refuses to sell here because over there more profit is got. (3) to have a general aversion to work out of stubbornness, in entrd. to *landia*, to be lazy by nature; *agraŏntan* horo kamiraṇ

rĭkare kae mundion, one who refuses work out of a spirit of stubbornness, can not be made out from his way of working, i.e., when he does work he works hard, so that one would think him to be a steadily hard working man.

a-n-agraŏ vrb. n., the degree of reluctance or stubbornness manifested: *anagraŏe* agraŏjana, sinagiburare jetana kae kamilą, he showed such stubbornness that he did not do a stroke of work the whole day.

agṛam-bagṛam, agăṛam-bagăṛam var. of *agărabagara*; but the adv. is *agṛambagṛam* or *agṛambagṛamge* and means: (1) with *jagar* and syn., to talk incoherently, to report smth. unreliably for want of sufficient information: jā horo kunuli kae bujaŏj unlekae jagarre, kāredo eṭeakan jagar kae puraŏdaṛire, inį *agṛambagṛamgee* jagartana, if smb. talk as though he had not understood the question addressed to him, or if smb. be unable to complete what he began to say, then that man talks incoherently. (2) with *kami* and syn, to work fitfully, unsteadily, to begin a lot of works and finish none: *agṛambagṛame* kamilą enado hendenende kamiĭ eṭekeda, jānį mendo kae puraŏkeda.

agu var. of *au*, which see.

***agua** (*H. aguā*, guide; Sk., *agrāy*, pioneer, vanguard; Or. *agua*, match-maker) I. sbst., syn., of *dulam*, a match-maker, the go-between or messenger between two families who desire to arrange a marriage between the son of one and the daughter of the other family: *agudo* aŭrile namia, we have not yet got a match-maker.

II. trs., to appoint smb. as match-maker: ne harambu *aguaia*, let us appoint this old man as match-maker.

III. intrs, to act as match-maker on behalf of smb. The word denoting the person on whose behalf the match-maker acts, takes the postp. *ṇente*; ne daṇgṛamente apifaiṇ *aguakeda*. It may also remain without postp., but in that case the prd. *agua* inserts an ind. o.: ne daṇgṛa *aguaame*.

N.B. the saying: *aguaaguate* gucuko sobeniṇ uruṛugiritana, enre kapa hokajaiñ a, my beard is getting grey and falling out over all the matches I arrange year after year, and yet you do not stop asking me more of that work.

agua-n rflx. v., to take on oneself the office of match-maker or broker or go-between: inimente kaiṇ *aguana*; âĭsigâĭsi enado kiriṇa-kiriṇaṛa *aguan*, the word *âisigâisi* means to take upon oneself the office of go-between in buying and selling transactions.

agua-ŋ p. v., to be appointed or engaged as match-maker: inimentee *aguaakana*.

N.B. the imprsl. form *aguaakana* means: a match-maker has been appointed, i.e., the arrangements for a marriage have begun; ni mente jetaṣare kā *aguaakana*.

a-n-agua vrb. n., (1) the act of officiating as match-maker or go between: ṇimente aĭṅa *anagua* kā ṭaṅkajana, my efforts as match-maker for him were unsuccessfull (2) the manner in which the negotiations are managed by the match-maker: *anaguare* kaji bagraŏjana.

agu-cal, au-cal I. adj., imported, brought from elsewhere: *agucal* rōg. With *karca*, daily food, it means brought from home: *agucal* karca jomjomte birdisumre otee baitana, he prepares new fields in the jungle, living the while on food he brings from home.

II. trs., ltly., to bring and spread, to spread by bringing from some other place, hence to import, to introduce. It is chiefly used of infectious diseases and of seeds formerly unknown in the country or locality: Somra mariduku Kocaṇ-otee *aucallą*, Somra has brought the small-pox from Kochang; ne hita Bilaĭtāteko *agucalkeda*, they have imported this seed from Europe.

agucal-ǫ p. v., to be imported: ne rōgdo *agucalakana*.

aguca-n-al vrb. n., importation, introduction: *agucanalte* ale disumre rōgko saṇgiakana, it is by importation that diseases have become so numerous in our country.

agujā! interjection of wonder: ne meromre ciminuṇem omakada?—gelmôre ṭaka.—*agujā*! ainalekanjdo môre ṭakae sabia, how much did you give for that goat?—Fifteen rupees.—you don't say so? Whoever judges like me would not buy it for more than five.

agul-dagul, hagul-dagul var. of *dagul-dagul*, which see.

ahalaŏ (? II. *āhlā*, overflow, flood, delug) adj., soft, yielding to pressure, like the fleshy parts of the body or like earth that is soft with moisture: ote nere *ahalaŏgea*.

ahamba var. of *āmba*.

ahaṇ syn. of *āmbi*.

ahar var. of *ār*.

ahare! ahari! uhuri! Nag., **ačari!** Has. I. exclamation of wonder, of joy, of desire: *ahare*! ārpurre manoahoniṇ namana (folk-lore tale), O joy, I have got a human being for my meal. Also of painful surprise: *ahari*! ciminaṇ hasujaia! N. B. the phrase used when beginning to bale out the water from a small dammed up part of a brook or river, in order to catch the enclosed fish: *ahare*! *miḍ ṭuṇki dą, bar ṭuṇki haiko!* Here goes for one basket of water and two baskets of fish!

II. intrs., to express wonder or surprise: cikaṇatee *aharila*? Why did he express surprise?

ahau is the aspirated reduplication of *au* used in Nag instead of *āu*: sahan ahautem senaci? Art thou going to bring in firewood?

ahīnaŏ-ǫ, ahnaŏ-ǫ p. v., (1) used of meat it means to be slightly bad, to smell, to be unfit for consumption. (2) used of water it means to smell of decaying fish or frogs, to be unfit for drinking: en daṛirea da

alopea, *ahinaŏ ikana* tisingapa, do not drink the water of that spring, it is bad or stinks these days. (3) used of fields, especially rice-fields under preparation for sowing, it means that the stubble and grass which have been ploughed under, have already been decomposed: sĭlole sīakada aŭri *ahinaŏoa*.

* **ahir** (II. *ahīr*) syn. of *mahara*, I. sbst., cowherd. It is the name of a Hindu caste whose special business it is to graze and tend cattle. There are nowadays people of this caste in many villages of Chota Nagpur who often graze the cattle of the whole village. In return for their services they receive from the Mundas a wage in kind and the permission to milk the cows and prepare clarified butter which they sell for their own profit. This concession, though valuable in itself, is no loss to the Mundas because milk in any form is not an article of food for them.

II. trs., to engage smb. as cowherd: ne haṛambu *ahirtaia*, let us engage this old man as cowherd. N. B. Neither *ahir* nor its syn. *mahara* are ever used to mean: to graze cattle; that is always expressed by *gupi*.

ahir-en rflx. v., (1) to lose one's Munda caste and become an *ahir*: en hoṛo nāṛo *ahirenjana*, abutaree ahirakana, that man has now lost his caste, counting himself as an *ahir*, he is acting as cowherd in our village. (2) to engage oneself as cowherd (which may be done by people of the Munda race): Mundahonkoko *ahirena*, Mundas too may engage themselves as cowherds.

ahnaŏ var. of *ahinaŏ*.

aho ! interjection used in Tamar instead of *eho* ! *ehe* ! or *amha'e* ! It is used when addressing men of equal age or rank. It may never be used to women. *Aho* ! is also the usual shout of hunters whilst they beat. As soon as they have started any game they shout either, *hala! hala ! hala ! hala !* or *lelipe !* (look to him !) or *tera !* Some shout *ha'a ! hala !* instead of *a'ho !*

ahra (Sad. II.) sbst., a water reservoir obtained by a dam arranged on a sloping ground so as to collect and keep water oozing out from the ground on the higher parts of the same slope, in contrd. to *bunda*, a reservoir obtained by drawing a dam across a ravine with a running stream in it.

ai var. of *au*, to bring, used sometimes in Nag.

āĭ ? hāĭ ? I. intrg. interjection, what is it? what do you say? *āĭ ?* metaine, ask him: what do you say? *āĭ ?* kaina bujaŏjana, what did you say? I did not understand. Sometimes it is used instead of *aeea* ! all right !

II. sbst., an interrogative shout: inia *hāĭ* kaina aĭumla, I did not hear his question.

III. intrs., to say or call *āĭ*: *hāĭkedae*, he asked or called; *hāĭakĭape* ! call out to the two.

āi-ą, hāi-ą p. v.: apisa *hāijana* eareo kape aĭumkeda, three times *hāĭ* was called after you and nevertheless you did not hear.

ai cpd. infixed ind. o.: *a* to, plus *i* he or she, hence to, for, on behalf of him (her). It is inserted into trs. and intrs. prds. whenever that object is a word denoting a liv. bg.: mandi *omaime*, give cooked rice to him (her). It must be infixed even though that object be already expressed in the sentence by some noun or pm.: Samu jetana alom *omaia*, do not give anything to Samu.

ąi is a contraction used in the Has. dialect for the tense-form *adi* which itself stands for *akedi*. In this tense the afx. *ai* is cut into two, the *a* standing before the tense afx.: ladiną *om-a-ked-ia* is contracted into *omadia*. This contraction is still currently used in the Nag. dialect. In Has. the *d* is dropped, and, as a substitute for it, the *a* is checked into *ą*: ladiną *omąia*, I gave bread to him (her).

āĭ! āĭ! I. interjection used by children: ukuukuinuare kae namkire, ukuakantaete uruakoei, *āiāĭĭ* menea, when in the hide-and-seek game, the (seeker) has not found one, then that one comes from his hiding place and says to him: look at me, look at me!

II. sbst., the call *āĭ! āĭ! āiāĭĭną* aĭumlą.

III. intrs, to call āĭ! āĭ!; *āiāiakom*.

āiāĭ-n rflx. v., to call out *āĭ! āĭ!*: enaąāten *āiāintana* eareo kape namkjńa.

āĭāi-ą p. v.; misa *āiāilena* mendo kape lelna nkjı.

aĭdi var. of *adika*.

aĭgō! (Sad., Or. *ayō gō*, mother dear!) I. interjection expressive of pain.

II. sbst., the exclamation *aigō*: okoča *aĭgŏiną* aĭumlą?

III. intrs., to complain, to utter cries of pain: hasutani *aĭgōjada*.

aĭgōaĭgō-n rflx. v., to keep lamenting, moaning or groaning with pain: *aĭgōaĭgontanae*, eina hasująia? He keeps lamenting, what ails him?

aĭka, aĭkate (Sad. *aiko*, more; T. *aĭikkaĭi*, often) contraction of *adika*, adv., more than before, more and more: en horo hapenme mentema kajiaire *aĭkalee* jagara, if you tell that fellow to keep quiet he talks all the more.

ăil (? Germ. *Eile, eilen*, hurry, haste, to hurry) used of the bounds or jumps of fast animals and sometimes jokingly of men. I. sbst, the bound, the jump: saramsailkoą *ăĭlem* lelakada ei? Hast thou seen the bounds of the sambars and the bisons?

II. trs, to bound, to jump across: saram huaąe *ăilkeda*, the sambar jumped clean across the chasm; kumbŭrule kudaŏkja, sadomlekae *ăilkeda*, we chased a thief, he bounded like a horse; *ăilkjńae*, he jumped over me.

ăil-en rflx. v, ltly., to put oneself

across by a bound, to bound or jump across: saran huaṇe *āil-enjana.*

āil-ẹ p. v., to be crossed by a single jump or bound, to be such as can be crossed by a bound: kā *āil'oa,* it is impossible to bound over.

a-n-āil vrb. n., a bound or jump, the manner of bounding; esan *anāile* āilkeda, kā paromọlekan huaṇ paḍkene paromkeda, he took such a bound that he jumped clean over an abyss which seemed quite impassable.

āil-baṛa intrs., or *āilbaṛa-n* rflx. v., to jump about, to frolic about: meromhonko *ailbaṛantana.* This is also used of dancers.

āil-parom trs., or *āil'parom-en* rflx. v, to jump over, to bound across.

āilparom-ẹ p. v., (1) to be crossed over with a bound: ne huaṇ soben saraṇkote *āilparomjana,* miaḍ rapuḍrapuḍ enrege sanjujana, this chasm has been jumped over by all the sambars, only a broken down old one fell into it. (2) to be possible to jump across: kā *āulparomoa.*

aim Nag., sometimes used instead of *aĭum.*

ain (II. *āin*) I. sbst., a law or a custom having legal force: *ain-ainleko* peṛetada, okoate okoabu manatiṇa? lit'ly.: they have filled up everything with laws, beginning with which one, which one shall we obey? i.e., they have made such a number of laws that we do no longer get out of them all. N.B. the idiom: *enaṛẹ ain meṇẹ,* there is a law or custom regulating that matter.

II trs., to make a law, to establish or introduce a custom having force of law: nāḍo sarkār nelekatee *ainakada,* now the Government has established the following law; neabu *aintẹ,* let us make this a binding rule.

ain-en rflx. v., to oblige oneself to smth. under a penalty, to bind oneself to smth.: arkiṇ bagenterea menteṇ *ainenjana,* I took the pledge to give up brandy altogether; aleṇ hature okoṇ begar cutite daruṇ māṇa iṇibu ḍandeia mentele *ainenjana,* in our village we have obliged ourselves to exact a fine from anyone who cuts a tree without permission.

ain-ẹ p.v., to be established by law, to be a custom with legal force, to be obligatory: enkage *ainakana,* that's the law.

a-p-ain repr. v., syn. of *ain capuḷaŏ,* to reject on each other the responsibility of some fault: kuṛi bagenjana enamente nāḍo sumḷiarekiṇ *apaintana,* the wife has left her husband, that's why now the two fathers are throwing the responsibility on each other (the father of the wife pretending that it is the husband's fault, and the husband's father pretending that it is the wife's fault).

a-n-ain vrb. n., (1) the enactment, that which has been enacted: misa *anaindo* radilena eṭa somte *ainruṛaakana,* the law that had been enacted has been rejected but afterwards it was enacted again, (2) the nature,

severity or number of laws enacted: *anainko* aintada kā manatiṇgleka, they have enacted laws of such severity that it is impossible to observe them.

ain-kitaḫ sbst., the law book, the code: *ainkitaḫ* aledo kale paṛaŏ.laṛiĭa.

ainleka, ainsiri a lv., in accordance with the law, according to the law: *ainsirim* sajaĭoa, according to the law thou art liable to punishment, or, thou wilt be punished according to the law.

aiṇ emph. prsl. prn. 1st prs. s., I. (1) It is used both, as sbj. and as d. and ind. o., whenever these are to be emphasized, and is then frequently strengthened still further by the afx. *ge* or *do*: *aiṇge*, I myself, *aiṇdo*, as for me, as far as I am concerned. Its use does not dispense with the use of the corresponding afx. or infix *iṇ*: *aiṇiṇ* omaia, I myself gave it to him; *aiṇgedo* kako *kisiaiña*, surely they won't be angry with me. It may be used instead of the inserted ind. o.: *aiṇṭaṛe* kako omea, they won't give it to me, instead of kako *omaiña*. (2) It must be used whenever the prn. depends on postpositions denoting rest or motion: *aiṇṭaṛe* taĭnme, remain with me; *aiṇḍo* senme, go with me. (3) With postpositions denoting the position occupied by smth. or smb. with regard to the prs. denoted by *aiṇ*, the prn takes the afx. *g*. Before this *g* the *ṇ* changes into the so-called liquid' *n*, represented by *ñ*. The same change takes place before the enclytic *o*, too: *aiño*, I too; aĭñg sanamaṇre alom taĭna, don't remain in my presence.

II. The genitives *'aiñg*, *aiṇren*, *aiṇṭaṛen* are used as pos. adjs. *aĭñg* is used with words denoting inan. os.: *aĭñg* loĕoṇ, my rice-field. *aiṇren* according to the general rule regulating the uses of the different genitive forms, should be used with the words *koṛa*, husband, *kuṛi*, wife, *hon* child, *koṛahon*, son, *kuṛihon*, daughter. As a matter of fact however, (1) the pos. afx. *iṇ* is generally used with the words *hon*, *koṛahon*, *kuṛihon*: *honiṇ*, my child; *hon-iṇ-koṛa*, my son; *hon-iṇ-kuṛi*, my daughter. This idiomatic inversion and insertion is always used with the affix *iṇ* meaning my. (2) A Munda, when speaking of his wife will generally use the pl. form *kuṛiko* or *kuṛiku* which in this context and circumstance mean my wife.

aiṇṭaṛen is used with words denoting domestics, servants or domestic animals: *aiṇṭaṛen* dasiko, uṛiko, meromko. Under the influence of the rapidly increasing hinduization, the form *aĭñg* replaces these purely Mundari forms more and more, so that nowadays one frequently hears; *aĭñg* koṛa, my husband, less frequently but yet often: *aĭñg* kuṛi, my wife, often: *aĭñg honko*, my children, and generally: *aĭñg* dasi, *aĭñg* uṛi, merom, etc

III. These pos. adjs. are transformed into pos. prns. by the affixes *ɳi, kiɳ* or *ɳikiɳ* and *ko* or *ɳiko* or *ɳiku*, when the prns. are to denote liv. bgs., and by *gɑ*, when they are to denote inan. os.

aĭńa-ɳi mine, i.e., some liv. bg belonging to me.

aĭńa-gɑ mine, i.e., some inan.o., belonging to me.

aĭńaɳikiɳ or *aiɳakiɳ* two liv. bgs. belonging to me.

aĭńaɳiko, aińaɳiku or *aiɳgko* three or more liv. bgs. belonging to me.

aiɳreɳi my one (husband, wife or child).

aiɳrenkiɳ my two (children).

aiɳrenko my (children).

aiɳtɑreɳi my (servant or domestic animal).

aiɳtɑrenkiɳ my two (servants or domestic animals).

aiɳtɑrenko my ones (servants or domestic animals).

IV. *aiɳ-leka* (1) adv, like me, in the same way or manner as I.

(2) intrs, to act, think, speak, do, etc., as I act, think, etc.: tādarukte hakim hijuredo sobenko *aiɳlekaepe*, if the magistrate come to enquire, then all of you speak like me.

aiɳleka n rflx.v.,to behave thyself, yourselves or himself, themselves, even as I behave myself: Sobenare aiɳlekaupe, imitate me in all things. *aiɳleka-ɑ* p. v., to be treated like me, to fare like me, to share my fate, lot or treatment, success or failure: kamirepe helaŏnre aiɳlekage ente *aiɳlekaoɪpe* derai.

V. *aiɳlekan*: the demonstrative affix *n* changes the adv. *aiɳleka* into an adj. qualifying nouns denoting liv. bgs. and, according to circumstances and context, meaning: like me, resembling me either in appearance or disposition or temper or character or qualifications: *aiɳlekan horoko* rɑaukom.

The affixes *ɳi, kiɳ, ko*, transform this adj. into prns. which must generally be translated into Engl. by means of relative clauses.

aiɳlekaɳi, aiɳlekaɳkiɳ, aiɳlekaɳko one or a person resembling me in appearance or in mental or moral qualities, two like me, etc.

VI. The pos. adjs. *aiɳɑ, aĭńaga* may also take the epd. afx. *lekin* and thus yield pos. adjs.: *aĭńɑlekan* sadom, a horse like mine, a horse resembling my horse.

These adjs. may, by the affixes *ɳi kiɳ* and *ko* be transformed into epd. prns. generally eqvlt. to Engl. participial clauses.

aĭńɑlekaɳi one (liv. bg) resembling the one belonging to me, one like mine.

aĭńaglekaɳɑ things like mine.

N.B. the following idioms:

(1) *aiɳaiɳ* intrs, to speak much about oneself.

(2) *aiɳaiɳle* I by myself alone, without any assistance.

(3) *aiñagǫ* p.v., of inan. os., to become mine, to go over into my possession; *aïñgniǫ* intrs., of liv. bgs., to become mine.

(4) *aïñgdo* adj.noun, my way, my habit, my manner.

(5) *aïñgaïñg* trs., to pretend that smth. belongs to me.

(6) *aiǫle aiǫge* (1) I in particular, me in particular: *aiǫle aiǫgeko* namtana it is me in particular they want. (2) I by myself alone, unaided, like *aiǫaiǫle: aiǫle aiǫge* nea kami lagatiǫa, I must do this work by myself alone.

aïri sbst., Pedilanthus tithymaloides, Poit.; Euphorbiaceae,—Jews bush, a copiously milky-juiced shrub, with green, terete, somewhat fleshy stems and branches, alternate leaves except the floral ones, and a pink, five-lobed, irregular, slipper-shaped floral involucre. The fresh leaves are ground and applied to snake bites.

* **aisum** syn. of *umbul*, I. sbst., shadow, the overshadowing. The Mundas share the wide-spread belief that special virtue attaches to the shadow of persons. So, v.g., at cock-fights, a sport very much in favour with them, the owners of two cocks about to fight each other, will try in an unostentatious manner to move about in such a way as to throw their shadow over the cock of their antagonist. They believe that he who first succeeds in this, will thereby throw a sort of spell on that cock which deprives it of its wits or makes its courage come to fail. Similarly they believe that the *haluboŋgko* cause people to get sick, by overshadowing them: ni Ikirboŋgaa *aisumtee* hasuakana, this man has become sick by an overshadowing of *Ikirboŋga*.

Sickness may also be caused by the shadow of a villager touching or falling on one of these village spirits. This belief seems to rest on a different reason. The spirit is believed to be irritated by the touch of such a shadow, and therefore causes illness in order to force the delinquent to make reparation by a sacrifice. The village spirits, being the spirits of the Asur women, are not of the same caste as the Mundas, and consider themselves therefore as in some way defiled by a Munda's shadow, even as a brahmin considers himself defiled by the shadow of a pariah. This gains support from the fact that the *oŗaboŋgko*, the house spirits, who are of the Munda race, are neither offended by being overshadowed by Mundas, nor hurt Mundas by overshadowing them: oŗaboŋga kae *aisumkoa*, mendo Ikirboŋga, Buruboŋga emanko, house spirits do not hurt by overshadowing, but (only) *Ikirboŋga, Buruboŋga* and others of the same class. This, therefore is a specifically Hindu belief. Whether the wider belief in the virtue attaching to human shadows be also taken from the Hindus or was

already pre-existing, is not certain.

II. trs., (1) to overshadow and thus affect in either of the ways explained above: Buruboŋga *aisumkia*, *Buruboŋga* has made him sick, either by overshadowing him or by punishing him for having thrown his shadow on *Buruboŋga*. (2) to spread a news or rumour: ne kaji nāḍo sobentareko *aisumakuda*.

aisum-ŋ p. v., (1) to get overshadowed and thus afflicted, to become sick on account of an overshadowing: Ikirboŋgate *aisumlena*. (2) of news or rumours, to be spread about: en hal nāḍo sobeṇ pīṭre *aisumjina*.

aisumrika-n rflx. v., to get oneself overshadowed in the ways explained above, to expose oneself to the danger of getting overshadowed like that: mulitikin ḍari kāre boŋga menai ikirtare landakakla oŋo enre reŋanre, *aisumrikaŋre* boro menā, if one laugh loud near the village spring or near a pond in which a spirit dwells, exactly at noon, or if then any one bathe there he exposes himself to the danger of being overshadowed.

aĭte var. of *aikate*, more than before, more and more.

aĭuḫ (Germ. *Abend* evening, west, in Abendland) I. sbst., (1) evening. It occurs mainly in oblique cases and these forms stand as adverbs of time: *aĭuḫre*, in the evening, at evening: *aĭuḫsa*, towards evening. (2) the west: *aĭuḫsare*, somewhere to or in the west; *aĭuḫsate*, to the west.

II. In certain cpds, it stands first as specifying element just like the Engl. evening in similar cpds.: *aiuḫmaṇḍi*, evening meal, *aĭuḫḍinti*, evening prayers, *aĭuḫḍipli*, evening time. These cpds., imply a regular occurrence of the action denoted or connoted by the second part of the cpd. The Mundas have recourse to this formation also in cases where there is no such recurrence, and in those cases circumstances and context must decide the correct Engl. rendering: *aiuḫkoroko* menakoaci? Are the men who came yesterday evening, still here?

III. trs. (1) to destine for use in the evening to reserve for the evening: bar ṭeŏa tikinbu maṇḍiia, api ṭeŏabu *aiubea*. (2) to cause smb. to continue some work till the evening; that work is then expressed by the generic term *kami* or a specific term with the afx. *te*: *kamitee aĭuḫkedlea*.

IV. intrs., (1) same as *aiuḫ*, to be darkening, to get evening. (2) figuratively, to get late in life, to get old: hela, babu, apeloia juriea? apemente amatana, aiamente *aiuḫtana*, alas, my boy, how am I to put myself on a level with you young people (venture to share in your joys, exertions, etc.)? For you life begins, for me it is coming to a close.

aiuḫ-en rflx. v., to let oneself be overtaken by the evening: nea kamire alope *aĭubena*.

a-p-aĭuḫ repr. v., to cause each other to be overtaken by the evening:

jagartekiṇ *apiuḽjana.*

aĭuḽ-ę p. v., (1) to get evening, to become dark: *aĭuḽjana.* (2) to be overtaken by the dark or by the evening: sekeṛanabu kāredobu *aĭuḽoa.* N. B. The word denoting the action in which one is thus overtaken is frequently reduplicated: sensenteṇ *aĭuḽjana.*

a-n-aĭuḽ vrb. n., (1) the fact of being late: *anaĭuḽle* gomke kae sukuaḽlea, the master was displeased with us because we were overtaken by the dark. (2) the degree of lateness: *anaĭuḽle* aĭuḽjana, caputai horo kale nelkja, we were so late at evening or we were overtaken by such a darkness that we could not even make out a man who was so near that we might have touched him with the hand.

V. It is affixed to other prds. and then it means that the action denoted by them, continues till evening. If these prds. are trs, then the whole epd. becomes trs. and inserts a d. o.: *jagaraĭuḽkedlcae,* he talked to us till evening. If they be intrs., then the epd. is intrs.: bu'jaṇiĭ *gitiaĭuḽlą,* having got drunk he slept till evening.

aĭuḽ-aĭuḽ adv., evening after evening, every evening.

aĭubǫge adv., so as to be overtaken by the night: *aĭubǫgekiṇ* japagarjana

aĭuḽ parteḍ adv., syn. of *aĭuḽaĭuḽ,* every evening.

* **aĭuḽ-bā** sbst., Mirabilis Jalapa, Linn; Nyctagineae,—the Marvel of Peru, a tall garden herb with showy red or white flowers opening at nightfall. The Mundas believe that a piece of the root of this plant, hung on a mother's neck, accelerates the after-birth. The root is also ground and pushed into wounds of cattle to kill worms generated in them.

* **aĭuḽ-bā-nâṛi** sbst., Quamoclit pinnata, Boj.; Convolulaceae,—a slender annual climber sown in gardens, with linear dissected leaves and showy, pink-red flowers. These resemble somewhat those of the *aĭuḽbā,* hence the name; but it is not a night-flower. Though the plant was unknown to the Mundas only a few years ago, they begin already to use the leaves as potherb, which shows that they have always an eye to the practical use of plants.

aĭuḽ-dipli adv., in the evening, at even time.

aĭub enaṇ adv., not before the evening: *aĭuḽ enaṇbu* sena.

aĭub sumuṇ, aĭuḽ sunum, aĭuḽ sunumaṇ adv., (1) during the whole evening: birĭspaĭt *aĭuḽ sunumgele* kamikeda. (2) not more than the whole evening, with the implication that the particular work is not continued the next day: somar hulaṇ *aĭuḽ sunumaṇgele* calukeda.

aĭum (Sinh. *ehum,* a hearing) I. sbst, with *re,* in one's hearing, syn. of *luturre*: aĭńą *aĭumre* kajijana.

II. adj., with *kaji,* only hearsay, smth. that rests only on hearsay, enado *aĭum kaji,* enaṛą okoebu ituana? That's only hearsay, how are we

to know whether it be true ?

III. trs, (1) to hear smb. favourably, to give a favourable hearing, to grant somebody's request : *aĭumkeḍleae*, he granted our request. (2) with *kaji* as d. o, to be in the habit of obeying, to be obedient, to be disposed to listen to advice : nịdo kaji kae *aĭuara*, this fellow does not obey. Hence, *kaji aĭum horo*, or, *kaji aĭumnị*, an obedient man, a submissive man.

N.B. The Eng. phrases : to hear someone say or saying so and so, to hear some one come or coming, to hear some one cry or crying and the like may, in Mundari, be construed in three different ways. (1) The word denoting the action heard may stand in the participle of the definite present with the prnl. sbj affixed to it and followed by the appropriate tense form of *aĭum* : *jagartan-iɲ aĭumjaḍkoa*, I hear them talking. (2) The bare-root form of the word denoting the action heard may be substituted for the participle of the df. prst.: *jagar-iɲ aĭumjaḍkoa*, I hear them talking. (3) The word denoting the action heard may take *aĭum* in the appropriate tense-form as affix, in which case the prnl. sbj. is affixed either to this cpd. or to the word immediately preceding it : *enlekate-ɲ jagaraĭumkeḍkoa*, I heard them talk or speak like that.

IV. intrs., (1) to be able to hear. In this meaning it is synonymous with *luturte dari* : kae *aĭu nea*, kae *aĭum-daria*, *luturte* kae *daria*, he cannot hear. (2) to hear, to listen, to obey : *aĭumo* kae *aĭumĕa*, he won't listen, he won't obey.

aĭum-en rflx. v., to hear one's own voice : aminaɲ tọpṛọs ịre *aĭumeno* kā darioɲ, amidst the noise of so many guns one cannot hear one's own voice.

a-p-aĭum recpr. v., (1) to hear each other, to be within calling distance from each other : sapaṇginjọnate kaliɲ *apaĭum* darijana. (2) with *kaji* to be in the habit of obeying or listening to advice : kaji kae *apaĭuma* ; kaji *apaĭum* horo jāṇ kamiree soaba, eṇ kami kae ituuree, an obedient man will be accepted for any work even though he do not know that work. (3) with the afx. *re* : to be or to remain within hearing distance : sendera dịpịli *apaĭumre* kepeṣḍaṅko kuḷ.buṛire deṛagako opomdaṛia, when hunting, if those who wait for the game, stand within hearing distance of each other, they are able to help each other in case of any dangerous animal appearing.

N B. the idiomatic cpd. *nepe'apaĭum* ltly., to see and hear each other, i.e., to have regular communication, intercourse with each other : honiakọra Asāmteko arkiḍidikịa ; kaliɲ *nepelapaĭumtana* menṭeɲ uṛugi iskana, they have snatched away my son and taken him to Assam ; I am overwhelmed with grief b cause he and I can never either see or hear each other any more.

aĭum-ŋ pv, 1) to be heard: enkana ale disamre eiu'a kā *aĭumjana*. 2) to obtain a hearing, to obtain one's request, to be granted one's petition or prayer: amŋ ujur *aĭum-ŋjea*, thy prote-t is sure to be heard, to be considered; a'kaŋ darkhast kā *aĭumjana*, th ir petition was not granted. 3) to be audible or, with the negative *kā*, to be inaudible: Tanjoŋagara peŋjaare Sarwadare aĭuinoa, when the Tajna river is in flood, it can be heard from Sarwada. *a-n-aĭum* vrb. n., the hearing, the mere hearing, the mention: on nutumra *anaĭumo* kā sahatinoa even the bare mention of that name is unbearable; Pormesaŋ kaji *anaĭumre* eikan napha, aĭum tkaŋ kamite kam pu'aore? What use is here in the mere hearing of God's word if thou do not do what thou hast heard?

V. Quite a number of cpds. are formed by adding specifying prds. to *aĭum*. Most of these cpds. are strongly idiomatic. The formative infixes of the rflx and the repr. voice as well as that of the derived vrb. ns. appear in the second part of the cpd. Of those which present no special idiomatic difficulties only the a. v. forms are given:

aĭum-andāj, a'um-andanj trs, to find out by listening, either who smb is or what kind of a person he is: *aĭumandanjkom* oko horoko jagaridtana; *aĭumandajkope* eikanako namtana, listen to them to find out what they want.

aĭumandanj-ŋ p. v., to be made out by being listened to: *aĭumandājjanako*.

a'um-au trs, (1) to come from a distance hearing all the time: apea duria hatı atomāten *aĭumaulŋ*, from near the village I came on hearing your singing. (2) to go and fetch news, i.e., to go and listen and then come and report what one has heard: Ranciŋ hāle *aĭumaulŋ*? (3) to hear by tradition, to get smth. handed down by tradition: haŋamkoate ne kajile *aĭumanaukada*.

aĭuma-p-au repr. v, to approach each other hearing each other all the time: *aĭumapaujancikiŋ* napumjana, guiding themselves by the sounds of each other's voice, they met each other.

aĭumau-ŋ p. v., (1) to continue to be heard by smb who approaches. (2) to be reported by people who went to listen. (3) to be handed down by tradition

aĭuma-n-au vrb. n., (1) the continuing to hear whilst approaching: *aĭumnaukoko* napamjana, they found each other by approaching hearing each other all the time. (2) the hearing through reports brought by such as went to listen: sen lo kale enkena, *aĭunaaute'e* mundikeda. (3) tradition: nea haŋamkoete *aĭumanau'ele* itunkena.

aĭum-bai intrs. and trs., to listen well, attentively: inj sêŋâan hoŋo aĕa kaji *aĭumbaiime*, that is a wise man, listen carefully to his word.

aĭumbai-n rflx. v., to exert oneself to listen attentively: *aĭumbainpe*, aĭum aiopa baina! exert yourselves to listen attentively, don't sham attention!

aĭumba-p-ai repr. v., to listen attentively to each other.

aĭumbai-ọ p. v., to be listened to attentively : kaji *aĭumbaijana*.

aĭum-barbanḍu trs. and intrs., to hear only in part, to hear but incompletely : kajile *aĭumbarbanḍulọ*, enimne kale mundiketa.

aĭum-bara trs. and intrs., (1) to hear here and there. (2) to hear now and again. (3) to obey now and again.

aĭum cumbul trs., to hear accidentally without intention of listening for eavesdropping.

aĭum gaḍoḅ ltly., to smooth a hearing, i.e., to hear without resentment or reply smth disagreeable or harsh.

aĭum-ganḍe trs., to hear away, i.e., to misunderstand what had been said or ordered ; hence, in some circumstances and contexts it means to act in good faith.

aĭum goḍ trs. and intrs., ltly., to call-o. to catch a hearing, i.e., (1) to guide oneself by or act on a few words one has just caught. (2) syn. of *aĭumgoḅ*.

aĭum-hape trs. and intrs., (1) to listen in silence. (2) to listen without reply when it is difficult to do so : nekan kaji cilekate *aĭumhapeoa*? How is it possible to hear such things quietly ?

aĭum idi trs. and intrs., ltly., to take a hearing ahead or away, i.e., (1) to continue listening, to continue obeying ( ) to hear smth. and relate it to others.

N. B. Also *aĭumiridi* erako bẽsgeko taĭkena, aurura eretedara ôrâjana, the omens heard by us on the way thither were favourable, it is by the omens perceived by the bride's party when they were on the return visit that the proposed arrangement was spoiled.

aĭum jom trs. and intrs., ltly., to eat a hearing, i.e., to listen so as to profit by what is said

aĭum keḷe trs. and intrs., to listen with the firm determination to abide by what is advised or ordered.

aĭum kumbāru trs., ltly., to steal a hearing, i.e., to spy out, by trying to hear them, the plans and secrets of another party.

aĭum mundi trs. and intrs., to understand fully all that is being or has been said.

aĭum-nam trs. and intrs., ltly., to find a hearing, i.e., 1) to catch the sound of somebody's voice : hence, *aĭumnaprim*, to find each other or to succeed in meeting each other by hearing each other's calls or shouts. 2) to accidentally overhear what others say : hen lotmarea *aĭumnamkja*, I overheard him backbiting.

aĭumọleka, aĭumọlekate adv., audibly, in an audible manner, so as to be heard : *aĭumọ'ekate* kaklaĭme. The same adv. with the negative particle *kā*, means inaudibly : kā *aĭumọ'ekatekan* jigartana

aĭumọlekan adj., audible : kā *aĭumọlekan* jigar, inaudible talk.

aĭum-saba trs., ltly., to hear as dregs, i.e., to tire of listening to smth. one has heard over and again : en kānidole *aĭumsabọkeda*, etaga

kānialem, we are tired of hearing that story, relate another one to us.

aĭum-sala trs. and intrs., (1) to listen to one party without minding what others say. (2) to believe or to accept the advice or obey the orders of one party without minding what others may say to the contrary.

aĭum-sōje trs. and intrs., (1) syn. of *sōje monte aĭum*, to obey with good will, with unrestricted readiness. (2) to obey in good faith an order one has misunderstood: ultatera *aĭumsōjekeda*, I obeyed in good faith an order I misunderstood. Hence the adj. *aĭumsōje dasi*, a submissive servant. *aĭumsonōje* vrb. n., the readiness to obey, the good will: *aĭumsonōjete gomke dasiko sukuaḍkoa*, the master was pleased with the good will of the servants.

aĭum-sorlọ trs., lit'ly. to hear smth. thrown precipitately, i.e., not to understand properly because the speaker spoke too fast.

aĭum-suku trs., to hear with pleasure.

aĭum-sumar trs., syn. of *aĭumurum*.

aĭum-tarkaŏ trs., to hear well, properly, in spite of some difficulty, v. g., the distance: baŭte kakūlala, apisare enaṇe *aĭumtarkaŏkeda*, his elder brother shouted to him, he did not understand him until he had shouted thrice.

aĭum tuka trs., to take a hearing along with one before going away, i. e., to just listen still to smth. before going, to take a word or order unto the way.

N. B. Guṭure citĭrii *aĭumtukaakana*, dolabu dâṛaia, a partridge has been heard a moment ago in the scrub jungle, let us go to look for it.

aĭum-uku trs., syn. of *aĭumkumbâṛu*.

aĭum-urum trs., to recognize smb. from his voice, his way of speaking or stepping; to recognize an animal from its cry; to recognize smth. by the sound it produces.

aĭur I. sbst., (1) a radiated heat, so strong as to be disagreeable or scorching, in contrd. to *elaṇ* a generally pleasant, moderate radiation: elaṇlo puṛasa majaṛca, *aĭurdo* janaŏ kā sūkua, the word *elaṇ* denotes a radiation or warmth which is generally pleasant, whereas the heat denoted by *aĭur* is always disagreeable. It is not used of the radiation from the sun: senagelṛa elaṇ eskarge *aĭurko* mota. 2) a scorching by steam or by hot water. II trs., to scorch: senagel *aĭurkeḍkoa* kā sahatingleka.

III intrs., (1) impṛsl., to feel a scorching heat: *aĭurjgiña, aĭurkiña*. (2) prsl., to scorch: dasukulo *aĭura*, steam too scorches.

aĭuren rflx. v., to expose oneself to scorching.

a-p-aĭur repr. v.: upudurjapatekiṇ *apaĭurjana*, both got scorched by pushing each other close to the fire.

aĭur-ọ p. v., to be scorched: *aĭurjanre* sunumūr poṭagoa, if one get scorched the epiderm peels off.

a-n-aĭur vrb. n., (1) the scorching: *anaĭurṛa* ranu okoepe ituana? (2) the manner or intensity of a scorching;

anaĩure aĩurjana, goṭa hormoe ṭaragiṛiakma, he got such a scorching that his whole body has become quite hot.

aĩur Nag. var. of *aẽur* Has.

aja (H. *ājā*) I. sb t., vocative of address to paternal and maternal grandfathers and grand-uncles. It is considered more polite to address the grandfathers by *aba*. Among grandchildren and grand-nephews speaking of their grandfather or grand-uncle, *aja* is also used as sbj., or d. o.: *aja* hijụtana, our grand-uncle is coming.

II. intrs., with inserted ind. prn! o., to call smb. grandfather or grand-uncle, i.e., to have him as grandfather or grand-uncle: *ajatainą, ajatainą*, he is my grandfather

N.B. The cpd. *ajabapa* is seldom heard.

aja, aja ają (Sinh. *aha-aha* and Mt. *ājā*, to ask repeatedly) trs., to worry smb. with requests: tisiṇdo ale *ọṛgren* hon khūbe *ajagajgtana*.

aja! ajahae! aja-aja! ajačā! ajačātainą! ajągā! ajagātainą! ajanī! ajanātainą! I. exclamation of pain, N.B. The forms *ajačā* or *ajačātainą* are used in the presence of boys or men; the forms in *gi* are used in the presence of one's mother, or of men older than oneself; and the forms in *na* are used in the presence of women.

II. intrs., to utter these exclamations: enkage alom *ajagīča*, aminaṇdo kā hasua.

ajā ! variant of *ajačā*.

ajaḅ (A. *ajib*, wonderful) I. adj., (1) With *kaji* it forms a kind of interjection eqvlt. to the English: impossible! incomprehensible! Mangra gojjanam men, *ajaḅ* kajige! setąrena lelkja, senbagatane tukena bisge, Mangra diel, sayest thou, incredible! I saw him going about in good health this very morning. (2) With *kam* it means, a work that is well nigh impossible either on account of its intrinsic difficulty or on account of its amount: kupulọte kaiṇa sena, *ajaḅ* kami mena.

II. adv, (1) with *kaji*, to say incredible things, to talk nonsense, to give impossible orders: *ajabem* kajikeka. (2) with *kami*, to do no end of work: *ajaḅko* kamik na.

aja-baja, aja bajaṅ Nag. (Or. *arjhpajṛjh* a jingle from the H. *arajhnā*) syn. of *jaruṇapiụiṇ* Has. *arjaó* and, partly, *atlaṇbatlaṇ*, I. sbst., of twine, rope or thread, a tangle; the condition of being entangled: nekan *ajabajare* cileka mundi namoa? How is one to find the beginning of the thread in such a tangle?

II. adj, syn. of *ajabajaakan*, entangled: *ajabaja* sutam pitileate enaṇ mundi namoa, one can find the beginning of an entangled thread only after opening it out.

III. trs, (1) to entangle, to ravel thread: goṭa sutam nądom *ajabajatada*, kā raṛaqleka. (2) to entangle smb., to impede or catch by entangling: hapụ jalomreko *ajabajakja*.

jabjja-n, ajabajaṅ-n rflx. v., to

entangle oneself: hapąko jalomrekɔ *ajabajaŏąa*.

ajabaja-ǫ, ajibajiŏ-ǫ p. v., (1) of thread, etc., to get entangled, ravelled: sutam *ajabajiakaa*. (2) to get entangled in or by thread, etc: miąd hon dibeltame upalbāṛiree *ajabajagoǫjaa*, whilst swimming, a boy got entangled in the diffuse stems of a lotus plant and got drowned.

ajabaja, ajabajage, ajabajatan, ajabajaŏǫe, ajabajaŏtan adv, modifies *rika, rikan, rikaǫ*, with the meanings above.

***aja-baṛako** Nag. syn. of *tatajuǫguko* Has. sist, the near ancestors of the family: *ajabaṛakoǫ* anaarelea, we live on the holding acquired by our ancestors.

ają-bają Nag., **hają bują** Has. (Or. *gŋje-beŋje*, of stammering; in general, slovenly, bally) I. adj, with *kɔji* (1) faulty, grammatically incorrect language (2) confused, unintelligible on account of mental perturbation.

II. trs. and intrs., (1) to speak a language incorrectly: jag re *ająbająkedɔ*. (2) to confound or confuse snb. by threats or otherwise so as to make him talk incoherently: enenkate medikąitem *ająbająjąia*, thou art confusing him by keeping staring at him in that way.

ająbają-i rflx. v, to talk confusedly from fear or shame.

ająabają-ǫ p. v., to be confounded or confused in one's talk by others.

ająbająge adv., incorrectly, in a faulty way, imperfectly: Hopo kaji *ająbajągee* jagara.

ająbająte adv., with *kɔji* and synonymes, to talk confusedly owing to mental perturbation.

ajagaṛa (H. *ajagar*) adj., used, like *ajanta*, of animals only, large-sized: *ajagaṛa* merom It is applied to men only as a nickname.

ajagaṛa-ǫ p. v., to grow large-sized: amą kera *ajagaṛajina*.

ajal trs caus., to give to lick, to cause to lick by holding snth. so close that it can be reached with the tongue: lilirasii *ajalkedɔa*.

ajal-ea rflx. v, to lick: cibekatea omnia? kae *ajalentana*.

ajal-ǫ p. v, (1) to get something presented for licking it off: hon ciniį *ajalǫtaa*. (2) to be presented to be licked: ti *ajalǫtana*.

a-p-ajal recpr. v., to give something to lick to each other: honkin huramsukukin *apajaltana*.

a-n-ajal vrb. n., the amount offered to lick: ne hon huramsukuasi *anajalko* ajaŋkia, moere metoladjina, they made this child lick such an amount of honey that he became disgusted with its sweetness

ājān, anjān (H *ajān, anjān*) adj., unknown: *aŋān* ranuin onlį, bugijanae.

ājānte Has. *anjānte* Neg. adv., (1) without knowing a certain fact or state of things, unsuspectingly: honmekoya haanakanamentem hijuakana ei? — kā, gomke, *ājānte*, etą kajimente. (2) in Has. syn. of *aŏikɔ*.

***aja-nata** sbst., the relationship existing between a grandfather and

his grandson, or grand-uncles and their nephews. N. B. the idiom: iniło aĩńą *ajanata* meną, he is my grandfather (or my grand-uncle). Grandfathers or grand-uncles say: iniło aĩńą *jtinata* lliemą, he is my grandson (or grand-nephew).

ajanṭa, ajonṭa syn. of *ajaŭṛa*.

ajar, ajor, ajoro trs., to instil drop by drop, especially used of medicine for the eyes or the ears: luturre *ajarime*.

N. B. the idiom, used in quarrels: amą ili misao kainą *ajorakala*, I never got a single drop of reebeer from thee.

ajar-en, ajor-en, ajoro-n rflx. v, (1) to let a medicine be instilled into one's eyes or ears: medakanae, *ajorenmeatee* hijuakina, his eyes are inflamed, he came to get medicine instilled into them. (2) to remain purposely under a leak so as to let the water fall on oneself drop by drop: al m *ajoren^*.

ajar-ą, ajor-ą p.v., (1) to get a medicine instilled into one's eyes or ears (2) to be under a leak. (3) to ooze out drop by drop: sunum lentanre gâŕîate atamakamare *ajoroa*, when they press out oil, it oozes out drop by drop into the vessel put underneath to receive it.

a-n-ajor vrb n., the instillation: misa *anajorte* kae bugijana, barsãle ajorkja, he was not cured by a single instillation, we instilled (the medicine) twice.

ajar Nag. trs, with or without *nutum*, name, as do, to esteem, to praise, to magnify. hosṛo kaju misao kae kajila enamentea *ajarjaia* not even once did he tell a lie, that is why I have a high opinion of him; bẽgem esenlei amą nutumko *ajarea*, if thou conduct thyself properly people will praise thy name.

ajar-en rflx. v., to act in order to be esteemed or praised: *ajarentanae*, or nutumne *ajarentana*.

ajar-ą p v, to be esteemed, praised: bugija sesemmentee *ajarptana*.

a-n-ajar vrb.n., syn. of *manaraą*, esteem, praise, fame, glory: Pormesoṛą *anajar* hobaŋka! Glory be to God!

ajaŭṛi (Sad. *ajoa*) I.sbst, free time, leisure: apeą *ajaŭṛire* hijupe, come when you have free time: aleą *ajaŭṛire* hijupe, come when we have free time.

II adj, (1) of time, free: *ajaŭṛi* hulaą enabi kamia, (2) of men, free from work: *ajaŭṛi* horoko banąkua, (3) of baskets, vessels and the like, empty, ready to be used: *ajaŭṛi* tuąki menąri?

III. trs, (1) of vessels, baskets and the like, to empty out so as to have them ready for use: cimin tuąkiną *ajaŭṛiia*? (2) of persons, to free from work, to give free time: bar ghanṭaleka *ajaŭṛikiąme* (3) with words denoting some action, to diminish, so as to give some free time or respite: kamii *ajaŭṛikeḍkoa*; erana *ajaŭṛikeḍlea*.

ajaŭṛi-n rflx. v., to make time by freeing oneself from work: *ajaŭṛinkae*.

ajaŭṛi-ą p.v., (1) of vessels, to be

emptied. (2) of persons, (*a*) to be allowed some free time: mod̤ sânjko *ajaŭŗioa* (*b*) to get rid of some work by finishing it off: en kami aŭriŋ *ajaŭŗioa*.

a-n-ajaŭŗi vrb.n., the extent of emptying vessels, etc., the extent of freeing or ridding oneself of work: *anajaŭŗi* ajaŭŗikeda, soben kanciko, tuŋkiko samagea, he has made such a clearance that all kinds of baskets are empty now; *anajaŭŗi* ajaŭŗikeda, tisiŋgapa samagee dubakam, he has finished off his work so completely or so fast, that nowadays he sits idle.

ajgūt, ajgūtu (H. *ajgut*, surprising) I. adj., with *kaje* or *kami*, wonderful: *ajgut* kajim kajikeda.

II. trs, (1) to catch in great numbers: hai arge senkenale *ajgūtkad̤koa*, we went to bale for fish, we caught great numbers of them. (2) to scold very much, very severely: eramdole *ajgutkija* mendo kae sōjenjana, we scolded him very much but he did not correct himself. (3) to visit in great numbers; kupulko *ajgūtkad̤lea*.

ajgūt-en, ajgutu-n rflx. v., to come or go in large numbers: kupulko *ajgūtunjana* mand̤i kale puraŏdaŗiakoa.

ajgūt, ajgūtge adv., in great numbers, in great quantities, wonderfully: *ajgūtge* majagea, it is wonderfully tasty.

***aji** (Sinh. *āccī*; Mt. *ājī*) I syn of *jia*, feminine of *aja*, like which it is construed. In the case of grandmothers it is more polite to address them with *eaŋ*.

II. *aji* also means senior sister as ordinary term used in all cases, except the vocative of address for which *dai* or *nana* are used. Hence the English, she is my, thy, his, etc., senior sister, are rendered by: *daĭaiaŋ, daitgiaiŋ, nanaaŭiaiŋ, nanatgiaiŋ, daiaiiam*, etc.

N. B. *aji* with the pos. affixes, *ajiŋ, ajim, ajite*, my, thy, his (her), always denotes the senior sister in Has.; in Nag. they say *nanaiŋ, nanam, nanate*.

The cpd. *ajibuŗia*, is seldom heard.

ājiŋ (A. *wājib*, worthy, proper, just) adj., with *kaji*, truthful speech. *ājiŋājiŋ* adv., (1) with *kaji*, to speak truthfully, to tell the truth: *ājiŋājiŋ* kajime. (2) with *kami*, to act honestly: *ājiŋājiŋ* kamime.

***aji-hanar** I. sbst., the elder sister of one's husband or of one's wife; the vocative of address is *dai*: koŗado *ajihanarlŋ* nuputum oro jupat̤id̤, miad̤ pat̤ire dubtiagun, miad̤ hanakare lija dō, miad̤ eature lija tiki kā baioa, tire opomo kā baioa, a man and his senior sister-in-law may neither name nor touch each other, they may not sit nor stand together on the same mat, nor may they hang their clothes on the same peg, nor have their clothes steamed in the same earthen vessel, and, when they make over smth. to each other, they may not give it into or take it from each other's hand. The rules alluded to by an ordinary Munda in this example are part of the prophylactic measures with which the wisdom of

far-away times surrounded the family against the destructive inroads of the unbridled sexual passions. A full account of these is given under *aŋgir*.

II. intrs., with inserted ind. o., to call smb. one's senior sister-in-law: *ajihanaraiaiŋ, ajihanartaiaiŋ*, she is my senior sister-in-law.

ajom trs, (1) to feed smb. by putting the food into his mouth: geroako akoą honkoko ajomkotana. (2) figuratively, to put materials into a machine: ḍāiŗîre kaḍomko *ajomĕa*, they hold the cotton to the gin. (3) to add more cotton, hemp, fibres or straw to a rope or string in the making: bōŗŏ galaŋtanre busuko *ajomĕa*.

ajom-en rflx. v., to submit to being fed in this manner. N. B. the idiom: *ajomakanae* or *tiiajomakana*, he is keeping his finger in his mouth, he is sucking his finger.

a-p-ajom repr. v, to give each other to eat in that way: huŗiŋ honko puraṣako *apajoma*.

ajom-ọ p. v., to be fed as under (1), (2) and (3) of the act. v.

a-n-ajom vrb. n., the act of thus feeding or the manner of doing it: *anajom* kam ṭaŭkakeda, thou hast not done the feeding in the right way; misa *anajomte* miḍ ruba kąsome cabalą, she held as much as a whole fistful of cotton to the wheel at once.

ajonṭa var. of *ajanṭa*.

ajor, ajoro var. of *ajar*.

ajŭā ! var. of *ajăgā* ! *ajănā* !

ajuŗîa (A. *majhūlī*, laziness) I. sbst., undue fear of work leading to sham inability, to malingering: inią monre puraą *ajuŗîa* meną.

II. adj, with *hoŗo*, one who shams, a shammer: *ajuŗîa* hoŗoko eskarte daŗioą bar api hoŗoteko gŏĕa, it takes two or three shammers to carry the amount which can be carried by a single man.

III. intrs., (1) imprsl., to feel inclined to sham: *ajuŗîająa*. (2) prsl., to feel really indisposed for work on account of a kind of heaviness arising from the weather or from a slight bodily indisposition: aĭuḅrege bōŗŏ galaŋagaraŋĕpe, setądope *ajuŗîą*, plait a lot of straw rope to-night, to-morrow (in the raw mornings we now have) you will not be disposed to get up early and work.

ajuŗîa-n rflx. v., to sham inability for the time being: no hon *ajuŗîantana*, alope hebeia.

ajuŗîa-ọ p. v., to get into the habit of shamming: puragee *ajuŗîajana*.

ajuŗîage adv., with *aṭăkarkedae* or *aṭăkarkîa*, is syns. with *ajuŗîakîa*.

akăbaka, akăbakaŏ Nag. (H. *akbakānā*) I. intrs. imprsl., to experience a feeling of oppression, of suffocation: *akăbakaŏjąiña*.

II. trs. caus., (1) to cause a feeling of suffocation in smb.: saeaḍpe *akăbakaŏkîa*, or, *akăbakaŏkîape*, meḍmuārsą oṭataipe, you are suffocating him, take off that cloth from his face. (2) to dumbfound smb: alope *akăbakaŏia*.

akiba ka-n, akăbakaŏ-n rflx. v.

figuratively syn. of *cucuṛaŏ, ucuṛu-cumbuṛu, cuṛuḍcuṛuḍ*, to be impatiently looking forward to some coming event : Buru senoe *akŭbakaŏntana.*

akŭbaka-ǫ, akŭbakaŏ-ǫ p. v, (1) to get suffocated : naminam lija alope uĭuia, *akŭbakioae*, do not cover him up with so many clothes, he will have difficulty of breathing. (2) to get dumbfounded : *akŭbakaŏakanae. akŭbakalekɨ, akŭbakaŏ'ekɨ* adv, in a way or manner that causes soffocation or dumbfounding : neredo *akŭbakaŏleka* golmālakana, there is here a dumbfounding or unspeakable disorder.

akŭbakaǫleka, akŭbakaŏǫleka adv, with or without the afx *ge* or *te*(?) so as to get suffocated : *akŭbakaǫ'e-kagepe* rikakia, you have treated him in such a manner as to cause him difficulty of breathing. (?) so as to make smb. actually dumbfounded : *akŭbakaǫlekate* alom botomkoa.

N. B. The dmst. afx. *n* turns these two advs., into adjs. with the corresponding meanings. In both the adj. and the adv. forms the *a* in the syllable *ba* may be lengthened, *akŭbākaŏleka, akŭbākaŏlekan*, etc.

akaḷ-akaḷ, akaḷakaḷtan, akaḷlekan, akaḷakaḷlekan adj., pure white. It is generally used as adv. modifying the adj. *puṇḍi*, white, especially when this stands as prd.: *akɨḷakɨḷger, akaḷlekageo, akaḷlekɨ puṇḍia, akaḷakaḷtana, akaḷakaḷtan puṇḍia ; akaḷlekan* lija, a pure white cloth.

N. B. These forms are syns. with, and analogous to *taralleka* and *buruḍleka*. In songs the word *taral* stands still alone as poetic syn. of *puṇḍi*. Three other designations of whiteness are derived from names of plants *poĕroleka*, white like the *paro* tuber : *moronlekɨ*, as white as the *moron* fibre, *rutaleka*, as white as the *ruta* flower. These do not reduplicate, nor do they take the afx. *tan*. The 3 forms given above are adverbs modifying *puṇḍi*. The afx. *n* transforms them into adjs : *ruta'ekan* lija, a cloth as white as a *ruta* flower.

akad cpd. tense affix, performing two distinct functions in connexion with all trs and some intrs prds.

1° It forms the pf. ts. of all prds. then and there conceived as trs., i.e., as in actual relation to the terminus of the action denoted. Prnl objects stand between *akad* and the link-word *a*. Inl. prnl. objects are not preceded by *a*. When *iǫ* or *i* stand as inserted objects, the final *d* of *akad* is, in Has., elided and by way of compensation the *a* is then changed into *ǫ*. In that case the *ǫ* of *iǫ* changes into the so-called liquid sound *ñ*. Hence *nelakaiña* is eqvlt. to *nelakadiǫa* ; *nelakǫia* is eqvlt. to *nelakadia*. Before prnl. objects commencing with a consonant, the *d* is checked into *ḍ* : *nelakaḍmeaiǫ*.

The pf. ts. directly signifies that an action is completed, and it implies that its effects or the state brought about by it are continuing still. The Mundas adhere strictly to this in their way of speaking and this practice gives rise to certain

idiomatic expressions, in which the pf. is used, where we would rather expect prst. tense forms of *ituan* or synonyms: en hopoina *aelakgua*, I have seen that man and therefore know him; en hona kaina *senakana*, I never followed that road and therefore do not know it; en jo kaina *jonakila*, I have not eaten that fruit and therefore do not know how it tastes. In these cases the Mundas use the pf. forms in order to directly denote the effects or the results of an action having been performed or omitted.

The differences of function between the pf. ts and the static past may be stated as follows: The pf. ts. is a simple statement of an accomplished fact with the connotation that its effects are still continuing. It connotes nothing respecting the intention or the state of mind of the agent. The static past on the contrary connotes or rather primarily denotes the intention or the state of mind of the agent. The pf. ts. is a real tense form in the strict meaning of the word, whereas the static past is rather a modification of the predicate's meaning by the static affix *ta*. It is therefore a mood form rather than a tense form: duare *ñakada*, he has opened the door (and as a matter of fact left it open so that it is still ajar); duare *ñitada*, he put the door ajar with the intention that it should remain open.

2° It forms the cnt. prst. of trs. prds. and of all intrs prds. except those which distinctly denote rest in a place or stillness: silence. These form their cnt. prst. in *akua*. By intrs. prds are here understood not only such as are so from the very nature of their meaning such as *sea*, to walk, but also such as are, by the nature of their meaning trs., but are then and there, by a deliberate act of mental abstraction, conceived as intrs., i.e., as independent of their terminus. In Mundari this distinction finds an outward expression in the fact that, in the case of such abstractions, the prnl. objects are not inserted: honkoe *itujadkoa*, he is just now teaching the children; honkoe *itutana*, he is a teacher.

The cnt. prst. implies that an action already begun, must be continued through the present into the future without interruption, until certain circumstances or positive orders cause it to cease. The continuity here spoken of may apply either to numerically one and the same action or to numerically distinct acts of a homogeneous series. In the first case the continuity is physically uninterrupted: *gōakadgeaiñ*, I keep on carrying it, i.e., I have never put it down for a single moment. In the second case the continuity is only a moral one, inasmuch as it implies that each time an occasion presents itself for performing an act belonging to a certain series, that occasion shall not or may not be missed: en jati nāo akoa disumre bolotanko *gōōakadkogea*, those people still continue killing every one who enters

their country.

In the i. m. *ge* is generally affixed. The insertion of the prnl. objects and the consequent phonetic changes follow the rules given above for the perfect tense. However, in the elided form of the first prs. s. the ŋ of the inserted *iŋ* remains unchanged because it is followed by the affix: *lelakgiŋgeae*, he keeps looking at me; singular *senakadgea*, we keep on walking the whole day.

The cnt. prst. is much used in the imperative m. In it the affix *ge* is not used. In the imperative of the second prs. s. the *d* of *akad* is generally dropped before the prnl. afx. *me*, and then the *e* of *me* also falls away. Hence: *nirakadme* generally becomes *nirakam*, keep on running.

N.B. The peculiar fact of trs. ts. affixes ending in *d* and intrs. affixes in *n*, is not restricted to the pf. ts: it is common to all tenses so that Mundari has a double set of tense signs: *ked, akad, led, jad, tad*, rigorously restricted to trs. prds.; *ken, akan, len, jan, tan*, restricted to intrs. prds. and to the rflx., the repr. and the p. vs. of trs. prds. These voice forms express modes of thought in which the sbj. of the sentence is no longer considered as performer of an action necessarily tending to a terminus, but as being in a state in which he undergoes the effect of the action in question.

This is a very remarkable fact for more than one reason. In no organic language do prds. ever have any outward sign indicative of transitiveness or intransitiveness; and in Mundari, which does express these two qualities or rather modes of conceiving actions in such a clear and characteristic manner by the insertion of prnl. objects into trs. prds. we would naturally consider a further outward sign as perfectly superfluous.

That which we call transitiveness is an essential feature of all forms of real activity, i.e., of actions such as they take place in reality. Most actions which are really performed are as little conceivable without a terminus to which they tend as they are conceivable without an agent who performs them. Actual eating is as impossible and therefore as inconceivable without smth. which is being eaten as it is without some one who eats, or to express the same thing in grammatical terms: a real action must have both a sbj. and a d. o. The following prop. expresses the same truth in metaphysical terms: the nexus between a real action and its terminus is as essential as that between the action and its agent.

When the mind, which has the power of conceiving actions in many varying ways, conceives an action as real, then the distinct perception of these essential connections between it, its terminus and its agent, must form an integral part of that conception. Such a conception always constitutes,

a mental judgment, and the spoken counterpart of this is always a proposition. In these spoken counterparts we naturally try to reproduce as much as possible by some outward sign, all the essential features of the judgment itself. The nexus between action and agent is in all languages expressed by the juxtaposition of the word denoting the action (prd.) and the word denoting the agent (sbj.). In the older Aryan languages this contact has led to the coalescence of both words into a single cpd. word, whereas in Mundari the sbj. has preserved its form and, besides this, the liberty of preceding or following the prd., provided it remain in immediate contact with it: sena-*ia* or gapa-*ia* sena.

In Aryan languages the nexus between the trs. prd. and its terminus or d. o. finds its outward expression in the accusative case form of that word, which denotes the d. o., v. g., comedo pan-*em*. Mundari marks the nexus more emphatically by inserting into the very prd. form a prn. denoting the terminus or d. o.

It is therefore already *a priori* improbable that, in addition to this emphatic mode of marking the nexus, the Mundari mind should have had recourse to still another outer sign of it. Hence we may suppose that the final *d* of the tense affixes is not a formative element, having for its function the signification of that nexus, but that it is merely euphonic, resulting from a contact of two sounds which requires the softening down of one of them.

Besides, there are positive reasons supporting this view: (1) An analysis of the intrs. tense affixes seems to show conclusively that this *d* is merely euphonic. In *tan*, *jan*, *ken*, *len*, and *akan* we have clearly cpd. affixes, in which the first part is denotative of time. *Ta* and *ka* are but different forms of the same root denoting permanence in time and fixity in space. It is the denotation of permanence in time which lends itself obviously for the denotation of the prst. The Santals use *ka* both for the df. and for the ent. prst, whereas the Mundas use *ta* for the df. prst. and reserve *ka* for the ent. prst., in the affix *akan*. In both languages the weakening of *ka* into *ke* has been made use of to denote a change in time: *ka* denotes a present, *ke* a past duration or time.

Le is used to denote the priority of one action over another. In this form it yields the anterior future: lel-*le*-ain, I shall first see. In the past, *ken* being added to *le*- elides and is ground down to *n*: lel-*le*-*ken*, becomes lel-*len*. *Ja* is the indf. Mundari adj. and therefore lends itself readily to the expression of the vagueness attaching to the Mundari indf. past and prst. In all of them *n* is evidently but the limiting dmst. root, fixing the peculiar time-function, for which these roots are set apart in trs. and intrs. prds.

Now in the case of trs. prds. the consonants *m*, *k* and *i* come into immedi-

ate contact with *n* in nine cases out of eleven : lelke*n-me*-ae lelke*n-kin*-ae, lelko*n-'an*-ae. It is therefore very natural that the Mundas, whose whole language distinguishes itself by its pleasing euphony, should try to lighten these somewhat heavy contacts by changing *n* into the cacuminal *d*, which, while considerably lightening the contact, has so much similarity with the *n* that it might almost be called a sort of liquid *n*. Hence the forms : lelke*d*me*ae*, lelke*d*kin*ae*, lelke*d*'an*ae*, etc. The fact that so many Mundas lighten the forms still further when the inserted object commence with the vowel *i* by means of elision and their peculiar cheek, goes far to support this view, inasmuch as it shows their general tendency to euphonize their pronunciation as much as possible. (2) There are a few other considerations pointing in the same direction.

When the Munda is obliged to distinguish explicitly between the indf. and the df. prt. then he forms the df. past of trs. prls. by means of the affix *tan*. If there were some intrinsic, i.e., some functional reason, demanding that trs. affixes must end in *d*, he would be obliged to use *tad* and say, v. g., urikoin tol-*tad*-koa : I am now busy tying the cattle. But he feels conscious that this is already used as static form of the past tense and therefore he refuses to use it as df. prst. If, however, there be no intrinsic or formal reason demanding *d* as ending of trs. affixes, then there is nothing preventing him from using *tan* as df. prt. afx. and say urikoin tol-*tan*-ko-a. This would be distinct enough from the static past, tol-*tad* ko-a'in. But as a matter of fact he does not use it. As he cannot avoid the harsh contact between *n* and *k* by softening it into *d*, he has recourse to an anomaly rather than submit to the harshness of that contact : he places the inserted object before the tense affix and says : urikoin tol-*ko-tan*-a This is the only tense in which he does so. If we accept the assertion that he does so only to escape the euphonic difficulty then this anomaly finds a rational explanation.

akadanda I. adj, generally with *kaji* or *kumi*, wonderful, amazing, astounding ; *akadanda kumi* has been adopted to denote the biblical miracles.

II. trs., (1) to astound, to fill with wonder ; often takes the intensifying afx. *giri* : *akadandagirikedeae*, he filled us with utter amazement. (2) to disturb someone's mind so as to trouble him in his work, or make it impossible for him to continue his work then and there : mali kamireko *akadandakia*.

akadanda-a p. v., to be filled with amazement, to be at a loss in one's work on account of smth. heard or seen, or to be at a loss how to understand or interpret what has been said : amu kujiren *akadandaakana*, I am at a loss to understand what thou dost mean.

akadandare adv., syn. of *adakarare*,

out of time, out of season, too soon or too late.

akaḍa ! Nag. var. of *aga* !

akāl (H.) syn. of *rizga*, which see.

akal bača (P. and A. *aqil* plus *baghair*, without reason) adj. noun, an injudicious, foolish fellow : oko *ekal'bača* nekikeda ?

akalbača-n rflx. v., to act foolishly then and there, to make a fool of oneself : alom *akal'bačana* !

eka'lača-g p. v., to get into the habit of acting injudiciously, foolishly.

akallaèege adv., injudiciously, foolish'y.

akal-bakal (Or.) I sbst. restlessness and fretting of sick people : hasutan hoŋoe *akal'bakal* meṇa, enarente curum kae dar'tana.

II. intrs., imprsl., to experience restlessness in sickness : *akal'bakal-ŋia*.

akalbakal-g p. v., same meaning : *ekalbakalakanae*.

aka'bakalge, akalbakaltan adv., with *rikag*, same meaning.

akal bakal (Sk. *akal-vikal*) adv., rapidly, hastily, too fast : *akal-bakal'eu* jagartana, kā bujaŏgleka.

akam (Sk. *akām*, free from desires, fruitless) trs., (1) to neglect or to omit doing smth. one was expected to do : girjaṇa *akamlg*, I neglected going to church. (2) to prevent others from doing smth. : injdo siuĭ *akamked'eu*.

akam-en rflx. v., to act so as to prevent oneself from necessary or useful work : kupulotee senbarača, enkat e *akamentana*.

a-p-akam repr. v., to miss a business people had to transact with each other : gomke idutam okot,re taĭkena, enkige kamiliṇa *apa'am-jina*, the master was, I do not know where, (when I went to his place), and so we could not settle matters with each other.

akam-g p. v., (1) to be omitted, neglected : tisiŋagapa girja purage *akamoa*. (2) to be impeded without one's own fault : miaḍ uri gojore aledole *akamoa*, when a bullock dies, we are prevented from cultivating.

akamg'eka adv., so as to prevent one from doing a certain work : heredkami *akamgleka* aĭṇa kami iskulre meṇa, the work I have in the school is such as to make it impossible for me to do the necessary weeding.

a-n-akam vrb. n., (1) the neglect or the impossibility of work. (2) the degree or extent of that impossibility : siu *analame* akamkeda, da tebalen diplii aidbarajada, he neglected ploughing so long that now that the rains have come, he stares about (not knowing where to begin).

akan tense affix, intrs. or passive counterpart of *akad*. It forms : (1) the pf. ts. of intrs. prds : *sen-akan-ae*. (2) the pf. ts. of active prds. in the rflx. and p. v. : *topaṇ-akan-a*. (3) the cr. t. prst. of intrs. prds. denoting rest and stillness : *dub-akan-me, kapi-akan-me*.

N. B. The pf. participles of the p. v. are often used as adjs. : *leser-akan* katu. These adjs. are transformed into pnl. nouns by the

afxs. *i, kiṇ, ko* : *jidakan-i*, a living being; *nirakan-kiṇ*, the two fugitives; *nepelakan-ko*, the acquaintances.

akănăk adv., used only with the imperative m. or the f. ts., the time being always expressed, by all means: birispaĭthulaṇ *akĭnākiṇ* sena; pandra tarik *akĭnāk* hijume.

akan-ken tense affix used sometimes instead of the full plus pf. ts. form *aken taĭken* : *senakankenako* instead of *senakanko taĭkena*.

akar sbst., virgin forest: *akar* enado kā sidakan birge.

akăsakaŏ, aksakaŏ (Sad. *akṣakāek*; cf. H. *aṭkawānā*, prevention, stop, arrest) trs. caus., to make some work impossible for smb.: dạge acărae *akăsakaŏtaḍlea*, the rain made the sowing in mud quite impossible for us. *akăsakaŏ-ọ* p. v., syn. of *kesedọ*, to be stopped in one's work by some untoward occurrence: miaḍ keṛataleạ laṇgṛaakanae, sīle *akăsakaŏakana*. *akăsakaŏĭan* adv., with *rikṇọ*, same meaning.

akās-bān (H. *akās*, sky) sbst., a sky-rocket.

akaṭ-pakaṭ (jingling repetition of the Sk. and H. *akath*, unfit for mention; Mt., *akaṭo-vikaṭo*) syn. of *haṭikuṭi*, I. adj., with *kaji*, all kinds of gratuitous assertions; with *kami*, useless, unnecessary work: *akaṭpakaṭ* kamiĭ acukeḍlea.

II. trs., to make all kinds of gratuitous assertions, or, put all kinds of useless questions: kajiĭ *akaṭpakaṭkeda*; *akaṭpakaṭkeḍleae*.

akaṭpakaṭ-ọ p. v., with *kaji, jagar, kunuli*, to be gratuitous; with *kami*, to be useless.

III. adv., modifying the prds. *kaji* and syns., and *kami*.

akiḍ trs., to gather up grains, smaller fruits, sand or any little things with both or joined hands: ju am saṇga urhuṇḍiakom, akogeko akidŏa, go thou and dig out the sweet potatoes into heaps, the others will gather them up (into baskets, v. g).

N. B. the following idioms: (1) ili *akiḍ*, to prepare rice-beer, i.e., to mix parboiled rice with the necessary ingredients and then take it up with the hands and put it into an earthen vessel for fermentation: kupulkomente ilim *akiḍkeda* ei? —api caṭuiṇ *akidlakada*, didst thou make preparations for rice-beer for the guests?—I have prepared three pots. In Nag. *haĭur* is also used in this idiom instead of *akiḍ*.

(2) gitil aḍ cim *akidliña*? Am I sand and wilt thou gather me up? i.e., If thou beatest me to death canst thou recall me to life? enka alom cuṭina, sanjokom uĭṇgoĕjanre, gitil aḍ cile *akiḍmea*? Do not climb like that to the top of the tree or branches, if thou wert to fall and kill thyself, can we recall thee to life?

*(3) *jaŏa akiḍ*, to sow the maize plant for the *karam* feast. Some eight days before the feast, they fill a basket, *jaŏaḍali*, with sand and plant in it a maize seed. This is watered daily with a mixture of water and turmeric which causes the

young plant to be yellow instead of green. It is to this young plant that the name of *jaŏa* is applied. It is used in the sacrifice of the *karam* feast, and after the sacrifice young people adorn themselves with it. The word *akiḍ* is used in this expression because the sand is gathered in the basket by joined handfuls.

a-p-akiḍ repr. v, used idmly. of men with reference to sudden death : ili nūkeḍei gaṛagaṛitanpe gopoña, ji senọjanre gitil aḍ cipe *apakida* ? When you are drunk you fight noisily with each other, if one were killed would the others bring him back to life ?

akid-ọ p. v., (1) to be gathered up into recipients : kanoire *akidakan* caŭli okotạtele idiña ? (2) of rice, to be put in pots for fermentation : api mā sidare *akidakana*, gapa isinoa ei ? The rice-beer is fermenting for three days, will it be ready to-morrow ? (3) of men, to be recalled to life : gitil aḍ ei *akidoa* ? (4) of the maize plant for the *karam* feast, to be sown : apia jaŏa *akidjana*.

a-n-akiḍ vrb. n., (1) the filling in for fermentation, that which is put to ferment : no cạtureạ ili senọjan pīṭreạ *anakidge*, isinakana cimaḍ, the rice-beer in this pot is of last week's filling, it must be ready by this time (2) the gathering up with joined hands, the things so gathered as long as they remain in the same vessel : ne madukam honderrạ *anakidge*, basiọtana, cinạmente kape tasitada ? These mahua flowers, gathered the other day, are fermenting, why did you not spread them out to dry ?

akil (Drav. *ak-ul*, sharp, acute ; U. *aql*) I. abs. n., cleverness, shrewdness, learning : inia *akil* menạ ; *akiltae* tejeakana, his shrewdness is keen.

akil-en rflx. v., to show shrewdness, to make a special effort of mind : ne laṇāre okil kontede *akilentana*, in this suit the pleader shows unusual shrewdness.

akil-ọ p. v., to get clever by practice or learned by study : *akilakānae*.

a-n-akil vrb. n., the extent to which one is or becomes shrewd, clever or learned : *anakile* akiljina, iskulren soben honkoe lāḳeḍkoa, he has been so proficient that he is ahead of the whole school.

akilan adj, clever: *akilangeae*.

akilanị prnl. noun, a clever man.

akil dari trs., to be able to make smb. understand or realize a thing ; to be able to make smb. learned : moḍ ganta jakeḍle bujaŏlja, mendo kale *akildarigia*, we explained it to him for a whole hour, but could not make him understand.

akildari-ọ p.v., to be teachable, open to reason.

akil rika trs., to teach wisdom about smth, by a scolding or punishment : landianae, tisiadole *akilrikalja*, he is addicted to laziness, but we gave him a lesson to-day.

akiṃ emphatic prs. prn. 3rd. prs. dl.: the two, both, both of them. 1° It is used as sbj. and as d.o. whenever it is to be emphasized and is then frequently strengthened

still further by the afx. *ge* or *do*. Its use does not dispense with the corresponding prnl. afxs and infixes *kiṇ* or *a-king* : *akiṇge* eṭekeda-*kiṇ*, it is they two who have commenced ; *akiṇgee* nalisked-*kiṇ*-a it is them two he sued. 2⁰ It may be used as independent prnl. object instead of the inserted objects *kiṇ* or *a-kiṇ* when it depends on such postpositions as *a, mente, nagente,* which are, in meaning, akin to the so called datives of advantage and disadvantage. In that case the prnl. infixes are dropped : *akiṇgdo* kae kisioa, instead of : kae kisiakiṇa, he will not get angry with these two. 3⁰ It must be used whenever it depends on any other postps. : *akiṇlote* kako lapaiua ; *akiṇta'e* kaiṇ sena. 4⁰ Idmly., it is generally used instead of *ae*, she, when, speaking of married women and then means she and he, i.e., her husband, even as married women, speaking of themselves, will say *aliṇ*, he and I, instead of *aiṇ*, I. This idiom is destined to remind both the married woman and others, that she is always and everywhere under the care and protection of her husband : *akiṇdo* pītre kaiṇ lelakaḍkiṇa, kā cimaḍkiṇ hijuakana as for her, I have not seen her in the market : probably she has not come.

N. B. The following idiomatic constructions :

(1) *akiṇakiṇ* intrs., to say repeatedly : those two, i.e., to speak for a long while about two persons : enaṇatee *akiṇakiṇjada*.

(2) *akiṇakiṇre* those two between themselves.

(3) *akiṇakiṇte* those two by themselves.

(4) *akiṇagą* a thing belonging to those two.

(5) *akiṇagą* p. v., of inan. os. : to become possessed by those two.

(6) *akiṇąni* of liv. bgs., *akiṇąkiṇ*, *akiṇąko*, the one, those, who belong to those two.

(7) *akiṇąnigą* p.v., of liv. bgs. : to become the property of those two. With a dl. or pl. sbj., this prd. becomes *akiṇąkiṇą*, *akiṇąkoą* but *kiṇ* is often, and *ko* is generally dropped : ne urjkiṇ nāḍokiṇ *akiṇąkiṇjana* or *akiṇąjana*.

(8) *akiṇąḍo* the known habit of those two, it is their known habit : *akiṇąḍo* ṭōrakangea, the habit of those two is known ; *akiṇąḍo* janaŏ nekagea, it is known that those two always act like this.

(9) *akiṇąkiṇą* trs , to say repeatedly : it is the one of those two, i.e., to pretend that smth. belongs to those two : en daru kaiṇ *akiṇąakiṇąea*.

(10) *akiṇte akiṇge* those two in particular, those two unaided : *akiṇte akiṇge* nea kami lagatiṇa, those two must do this work by themselves alone ; *akiṇte akiṇgeko* namtana, they want those two in particular.

ąkir - Has. (Sk. *akrish*, to pull) var. of *arkiḍ*. N. B. The initial check disappears in the repr. v. *apakir* and in the vrb. n. *anakir*.

akiredo (A. *ākhir*, at the end,

finally) adv., eventually, in any case: *akiredope* ḍandeiŋgea, miaḍ kaji aĭu nlepe ! (I know that) you will eventually fine me, but listen first to one word.

ākiriŋ (from *kiriŋ*, to buy, with the prfx. *a*, to make buy) trs, to sell: miaḍ urjiŋ *akiriŋia*, I shall sell one bullock; miaḍ urị *akiriŋuŋme*, sell a bullock for me.

N. B. the idioms: (1) nutum *akiriŋ*, to spoil somebody's reputation: aĭńạ nutume *akiriŋtada*. (2) kaji *akiriŋ*, to spoil someone's reputation by misinterpreting his words: aĭńạ kajiĭ *akiriŋkeda*. (3) *akiriŋ* alone may also be used in the same sense.

akiriŋ-en rflx. v., to sell oneself: Asūmtee *akiriŋena*.

a-p-akiriŋ repr. v., to sell each other: ale hature khūb landakaji hobajana: daŋgradaŋgrikiŋ *apakiriŋjana*; arākaṭi sida daŋgrae calaŏkja, en kurilaŋ akiriŋia mente; moḍ pīṭ taĕomtedo daŋgriĭ calaŏkja, mar en koṛalaŋ akiriŋia mente hosṛokjate, a funny thing happened in our village: a youth and a girl sold each other; at first the coolie-catcher took away the youth, saying, come on, let us sell that girl; the following week he took away the girl with these lying words: come on let us sell that youth.

akiriŋ-ọ p. v., (1) to be sold, to be for sale, to come on the market: tisiŋgapa maga puṛage *akiriŋọtana*. (2) to be saleable, to be fit for sale: enkaŋạ kūgedaŋ *akiriŋọa*, pīṭre rakabọreo.

ạ-n-akiriŋ vrb. n., sale, the action of selling: misa *anakiriŋre* or *anakiriŋte*, miaḍ poṭomle cabạla, in one selling we sold off a whole bale of rice

akiriŋ-siḍ trs., to sell outright, in contrd. to *bandarte akiriŋ*, to mortgage: urị n *akiriŋsiḍkja* ci bandartem akiriŋkja ?

ako emphatic prsl. prn. 3rd. prs. pl., they, i.e., three or more. (1) It is used as independent prnl. subj. or d. and ind. o., whenever it is to be emphasized, and is then generally strengthened still further by the afxs. *ge* or *do*. Its use does not dispense with the corresponding prsl. afx. *ko* or with the infixes *ko* or *ako*: *akogeko* enkakeda, *akodo* kako hijua; *akogeŋ* omakoa. (2) It may be used with the postps. *nagente*, *mente*, *ạ*, *tạre*, meaning for, in favour of, against, instead of the inserted objects *ko* or *ako*: *akonagente* kale kamia, instead of kale kamiakoa; *akoạdo* kale kīsiakana, instead of kale kīsiakotana. (3) It must be used whenever the prn. of the 3rd. prs. pl. depends on postps. of rest, motion and others of which the meaning is not akin to the so-called datives of advantage or disadvantage: *akotạte* kabua; *akoḷọ* kabu sena; *akoạ* aĕartebua. (4) It lends itself, *mutatis mutandis*, to all the cpds. and idioms explained under *aben*, *abu*, *aḷ*, *aiŋ* and *akiŋ*.

akọ-bakọ (Or. *akbakī*) °I. sbst., stupidity: *akọbakọrạtee* enkalạ, he did it out of stupidity.

II. trs., to stupefy, to render stupid, half mad; ranute, kajiteo misa-

misako *akoḇakoḵoa*.

akoḇako-o, *akoḵako-oo* p. v., to become stupefied or half mad.

***akṛa** (Or. *akhṛa*, H. *akhāṛā*) I. sbst., syn. of *susuntaṛad*, *susunakṛa* : the dancing ground of the village, always in the village or on its outskirts. It is levelled and always kept clean for the dances of the unmarried youth of the village. All the usual dances are performed on this ground except one on the flower feast, one on the *mage* feast (see *lāpoṛoḵ* and *mageporoḵ*) and the *karamsusun* on the *karam* feast, which is not observed by all Mundas. No sacrifices are offered on the dancing ground, and, with the exception of a very few villages, no panchayts are held there. Beside this dancing ground there are two other spots set apart for play, (1) the *inuṛakṛa* Has. or *eṇḍakṛa* Nag, the playing ground, also situated in the village and reserved for the various games in use among the children ; (2) the *paiki itun piri*, Has. or *paiki sikaŏn piri*, Nag, the ground on which sword and stick dances are learnt and practised. This is always out of the village but not found in all of them because these dances have been taken from the Oraons and are not practised in all Mundari villages. The place on which a stick or sword dance is actually exhibited, is then and there called *paikiakṛa*. The spot set apart for cock-fights on market places is called *seṛaḍaḍ akṛa*.

II. intrs., (1) to use a spot as a dancing ground : nāḍo jojoṭareko *akṛajada*. (2) with the afx. *giri*, to wear a spot clean or bare of grass by constant use : kulahonko lata japaṛa miad piḍil tuĕaḍreko *akṛagiṛitada*, the tiger cubs have (by their play) worn an open spot near their den, quite clean of grass.

akṛa-o p. v., to be turned into a dancing ground, to serve as dancing ground : nāḍo jojoṭare *akṛaakana*.

a-n-akṛa vrb. n., the size of a particular dancing ground, or the number of dancing grounds in a village ; *anakṛako* akṛakeda, api upunia haturenko soabu, they have arranged such a big dancing ground that the dancers of 3 or 4 villages find room on it ; *anakṛako* akṛakeda, miad ṭolare baria-apia mena, they have prepared such a number of dancing grounds that there are as many as 2 or 3 in a single hamlet of the village.

III. In cpls. in which it occupies the first place, it performs an adj. function : *akṛadaru*, the tree near or on the dancing ground ; *akṛaudi*, the mango tree near the dancing ground.

* The existence of dancing grounds has, by a strange error of judgment, been adduced as evidence that sexual morality among the Mundas is very low. In reality it proves just the contrary. By setting apart in every village, a playing ground for their children and a dancing ground for their youths, the Mundas clearly evince that

healthy realism which takes human nature as it is. On the other hand they know full well how necessary it is to safeguard their sons and daughters against the real dangers to which dances are sure to give rise if indulged in without restraint. For this reason they apply to the dancing ground certain strict regulations, part of the whole system of preventive measures which have kept even to this day the millennial monogamy of their race in healthy vigour and to which alone their race owes its survival in spite of the many and enormous difficulties it has gone through. They impose these regulations with a tact which takes from them, to a great extent, the character of irksome restraint. This purpose they accomplish by making of these dances a public institution openly intended to benefit the community and to offer to the whole village a pleasing spectacle and an agreeable rest after the day's work.

The restraints they impose affect: (1) the situation of the dancing ground. It must be in an open place, inside the village or on its outskirts, easily accessible to all, to the spectators as well as to the dancers, in short, in a place where the elders can without difficulty keep a watchful eye on the behaviour of the young people. (2) the dancers themselves, inasmuch as married people are excluded from joining in the dance. (3) the time to which the dances are limited. They begin only after the evening meal so as to offer to the married relations, who come to look at the dances, the occasion for a welcome and agreeable diversion after the day's task is done. When the youths have sung and danced till close on midnight, their exuberant energies are spent and they feel tired enough to welcome a sound sleep. For at sunrise all must be up and doing with the rest of the village. (4) the nature of the songs to which they dance. In none of them do the Mundas tolerate any loose words or indecent allusions. If any such happened to be uttered, the elders would order the immediate breaking up of the gathering and on the morrow they would hold a panchayat to judge the culprits.

Lapses do occur among the unmarried youth, but they are rather few compared to what takes place elsewhere. At least, it cannot be said that the dancing ground is, even remotely, the cause or the occasion of such lapses.

aksar, akshar (H) sbst., a letter, a written sign of a sound. The Mundas themselves never invented any kind of writing, nor did they ever adopt any of the alphabets used by the Aryans around them. It was only after the opening of the country by the English (1830), that their indifference to reading and writing was little by little overcome by Christian missionaries who succeeded in persuading them to let their children frequent the

mission schools.

aku sometimes heard as var. for *ako*, though it be not demanded by the law of harmony of vowels.

akua (Sad. *okuāeĕ*; H. *ākhuā*) I. sbst., the eyes of a tuber: hitasarudo *akuagedaŋ* gonoŋotana, in seed tubers it are the eyes which make their price.

II. trs. caus., to cause to germinate (of grains), to cause to bud (of tubers): acărae baba *akualeate* herepe, sow in the semi-liquid mud after causing the paddy to germinate.

akua-ŋ p. v., Nag. syn. of *oṭeg-ŋ* Has. to germinate (of grains), to have eyes, to bud (of tubers), in cntrd. to *medŋ*, to get eyes (of tubers) and *omoŋ*, to shoot, to sprout, so as to appear above ground. N.B. Though *omoŋ* is sometimes used instead of *akuaŋ*, this latter can never be used with the meaning of *omoŋ*.

a-n-akua vrb. n., the number of eyes on tubers: aleaŋ aŋga *anakua* akuaakana, mimiaḍre miḍhisileka medakana.

akuḍu! **akuḍuhae**! Nag. var. of *akaḍa*! I. exclamation of pain. N. B. The affixes *kale, na, ga*, etc., are never added to it.

II. intrs., to cry *akuḍu*: cikanam *akuḍujada*? What ails thee?

akul-bakul (Sk. *ākul-vyākul*, confounded; Sad. *ākul*, confused; H. *akulāna*, to be agitated) cfr. *akul-bakal*, I. instrs. (1) imprsl., denotes the feeling experienced in a disordered stomach as of the movement of its contents hither and thither (not directly descriptive of the rumblings generally accompanying them): *akulbakuljgiña*, mandi kaiŋ pacaŏkeda. (2) prsl., with *lāḷ* as sbj., same meaning: lāḷre leṇḍaḍ taikore lāḷ *akulbākula*, when there is a worm in the stomach, then the stomach is or keeps in commotion.

akulbakul-ŋ p. v, in Nag. syn. of *akăbakaŏŋ*, to get confused, dumbfounded.

II. adv., with the afxs.. *ge* or *tan*, used of water in rapid motion or strong ebullition: nāi khuḅ peraakanre daŋ *akulbakulge* senoa; sengelre ladiakan daŋ *akulbakultan* puridŋotana enado khūḅ jorte puridŋotana. It is descriptive of the rapidity of the movements of the water, not imitative of the noise caused by that movement.

akura (H. *ānkṛā*) See Pl. XIV. 3. where it is erroneously called *haika*, sbst., the attaching arrangement which is used when the *kara* has 2 square holes in it as shown in Pl. XIV. 1. The catches at the end are passed through these square holes, and the hooks at the other end serve to attach the *kara* to the yoke. Instead of the catch, the *halka* has a large iron ring at the end; this ring fits on a kind of cylindrical knob, standing between 2 grooves on the *kara*. These knobs do service instead of the 2 squares holes. The other end of the *halka* is the same as in the *akura*.

akur-bakur var. of *akulbakul*.

akusi, aŋkusi (Sad. *akus*: II.

ankus) sbst., (1) the hook by means of which yoked cattle are attached to the plough. (See on Pl. XIII. the 2 hooks attached to the end of the *aṇkusi bačar*, and on complementary Pl. XXXIX. Fig. 1. the hook passing through the square hole at the end of the yoke). (2) the hook used to goad elephants: hati *akusiĭ* manatiṇatana. N. B. To this phrase the common sense of the Mundas adds the correction, that the elephant does not obey its driver's goad out of fear, since it is the stronger of the two, but because Singbonga has so ordered it. (3) occurs figuratively in the following idioms: (*a*) ne hon *akusi* kae manatiṇatana, this child does not obey its parents. (*b*) ne caṭu olakana, mendo *akusige* manatiṇatana, this waterpot is cracked, but it can still be used.

akusi-bačar, **aṇkusi-bačar** syn. of *juṭinaṇgiĭli*, sbst, the rope which the *akusi* is fastened and by means of which it is slung securely on to the yoke, as shown on Pl. XXXIX. Fig. 2.

Ąkuṭi-boṇga sbst, (1) name of a particular *boṇga* so called because he is believed to cause tetanus, in which sickness the body is stiff and bent like a bow, so that, when the patient is lying on his back, he touches his couch only with his head and his heels (*ą* means bow and *kuṭi* or *kuṭiḍ* means to bend into the shape of a bow. Hence the name ltly. means the bending or arching spirit). *Sikāricandi* is another name given to the same bonga, because he is the patron of the hunters. (2) the rite observed in sacrifices offered to this spirit.

*This rite is observed by very few Mundas. In many villages there is not a single observer to be found. The few who take to it are supposed to be already wizards or on the way to become wizards. This supposition, so I was told by the Munda who gave me the following details, is entirely unfounded. He added that though he had practised the rite for many years, he knew absolutely nothing of witchcraft.

In the sacrificial formula the bonga is addressed first as *Bel-Candi of Sutiambaĕ Korambaĕ* and then as *Ąkuṭiboṇga*. Sutiambae and Korambae are names of places where the Mundas dwelt before they came to their present abode. So at least they say. When a person wants to take to this rite he must fence off a small spot close to his house, but situated so that it receives the first rays of the rising sun and that it can nevertheless be seen from the front-door of the house, whatever way that door may face, whether North, South, East or West. There is no door to this fenced-off square, but on the east-side the fence is only about two feet high so that a high step must be taken to get into the square.

There is no kind of roof to this primitive temple. Inside, a small spot is cleaned and plastered over

with diluted cowdung. On this spot the devotee of *Akulibonga* places a new chatti upside down and leaves it there until he performs his first sacrifice. He is subject henceforth to the following taboos or restrictions with regard to food and drink: (1) he may nevermore eat either beef or pork; (2) he may neither eat food nor drink beer prepared by those of his countrymen, who eat beaf and pork; (3) he must abstain from eating certain flowers and blossoms much relished by the Mundas, until he has performed the monthly sacrifice prescribed for the period in which these blossoms and flowers appear. These are: *madukam* (Bassia latifolia, Roxb) *burju* (Bauhinia variegata Linn) *kutar* (Indigofera arborea, Roxb).

The prescribed sacrifices are of two kinds, yearly and monthly. The yearly sacrifices are: 1° a red goat to be offered in the month of Asar (June). 2° a red fowl and beer made of rice, not of any other grain, to be offered in Phagun (February). Once a month he must make a sacrifice consisting of the following offerings: 1° sweetmeats made of sugar and wheat flour and cooked in ghee (clarified butter). 2° the following separate articles: *gūr* (molasses), ghee, cow's milk, flowers of the *golanchi* tree (Plumeria acutifolia, Poir), leaves of the *bel* tree (Aegle Marmelos, Correa), incense and *sindur* (red lead). In case cow's milk cannot be procured it may be replaced by water in which molasses have been dissolved. Both the yearly and monthly sacrifices, must be offered either on a Sunday or a Monday. A small oil lamp must always be burning during the sacrifice.

On the day he sacrifices, the devotee must keep fasting until the sacrifice is over. In the morning of that day he goes to a bathing place with his hunting axe, his arrows and the new chatti, which has been kept upside down on the sacrificial spot in the enclosure. There he scrubs and cleans his axe and arrows to make them as bright as possible. After bathing he fills the chatti with water and proceeds to the enclosure. There he plasters the sacrificial spot with a mixture of cowdung and some of the water he has brought, then he goes to fetch the sacrificial offerings required, and brings on a hoe some live coals to burn the incense on. Turning East, he puts a daub of sindur on the centre of his bow and on the handle ring of his axe with the ring finger of his right hand. Then with a mixture of rice flour and water, he draws on the sacrificial spot a square, the angles or corners of which point due North, South, East, West. Into this he inscribes another square, the corners of which rest on the sides of the outer square so that its sides face due North, South, East, West, and he draws the two diagonals of this inner square.

Then at three of the corners of the outer square he arranges the following objects: to the East he places his bow, arrows and axe, to the South the hoe with the live coals, and to the West a lump of *gur*. All these objects stand just outside the outer square. At the intersection of the diagonals in the inner square he places some arwa rice. In the triangle formed by the eastern side of the inner square and the corresponding halves of the diagonals the sacrificial offerings are arranged as follows: about the centre of the triangle are the sweetmeats, near them, on the North side, stands the milk in a small earthen vessel, in the western angle are the *golanchi* flowers and in the southern angle the *bel* tree leaves. Near the base of the eastern triangle, about the middle of the northern half of it, there stands a little burning oil lamp. In the middle of the southern and the eastern triangles the sacrificer makes a *sindur* daub with the ring finger of his right hand. A similar daub is made outside the inner square, viz., in the triangle formed by the northern side of the inner and the northern angle of the outer triangle.

When all this is ready the sacrificer turns to the East and recites the following formula: Aben Sutiambaĕ-Korambaĕ Belcandi *Akuṭibonga* omamtan cedamtanaiṇa (here he names the different offerings). Babaenga kodeenga omruṛa, cedruracme, oṛa poṛe saratiṇbaratiṇeka. Uṛienga, meromenga miḍ gôṛa, bar gôṛa pereṇka posaṭoṇkako, guṭugaṛi guṭusaṛaleka. Senderatan, nirtanre ruḅjan diriṇ, harjan alaṇ, sārcuṭi kapicuṭite sutuan goṇgoraukom. Hundibākepesed, karkaṭatapaṛa rutabā sail saĕaḍbā sukuri saṇgagaṛa haseargaṛare rūsoḍ, dalsodoṇkako.

Translation: You Belchandi of Sutiambae-Korambae *Akuṭibonga!* I give and offer to thee (here follow the names of the various offerings). Do give and offer in return to me the rice stalk and the marwa stalk (i.e., foodgrains), let them gather and multiply to a houseful Let the cow mother and the goat mother (i.e., the cattle) generate and grow to one, two stablefuls, even like the herds of the small monkeys, like the herds of the baboons Being, by driving and following them closely, to the point of the arrow and to the edge of the hunting axe, the blunted horn and the worn out tongue (i.e., the oldest and therefore the biggest of the deer kind). Let the sambur, coloured like the flower of the *ruta* tree, and the wild pig, coloured like the *saĕad* flower (i.e., the younger ones among the wild pigs) be beaten and clubbed to death in the holes and trenches made by seekers after eatable tubers and yams on the spot where the hunters halt, at the jessamine-flowered white-ant mounds and at the *karkaṭa* trees.

This whole rite is an evident case of hinduization. Here the bonga does no more appear as a mere tutelary spirit, holding his office from the

supreme Singbonga, but as an independent god or godling. Hence the prayer to Singbonga that he may oblige the spirit to accept the sacrifice offered, a prayer which always precedes the genuine Munda sacrifice, is omitted. Here also the reverential address *aben* is substituted for the simple am, thou. The offerings are distinctly Hindu. In a word, the whole rite is a lapse from the original monotheism of the aboriginal Munda to the popular polytheism of the Hindu.

ala ! var. of *alo!* in the various functions of this word,

alą syn. of *ką*, used by little children instead of *uṛą*, vegetables.

ala trs., (1) to parch lightly over the fire, is used of coarser pulses, never of rice, for which *ata* is used: ililo punḍi ramṛako *alalere* kḥūḳko sūkua, if (a host) parches white urid lightly, as a kind of spice with rice-beer, then (the guests) are very pleased. (2) To dry thoroughly by exposure to the hot sun. This process is used with oil seeds after they have been washed, because they would get spoiled by exposure to the fire. Parboiled paddy is also dried thus before husking. N.B. the idiom: ne hon cia jeṭerepe *alatąia?* Have you laid this child into the blazing sun in order to shrivel it up altogether? This is used as a reproach to careless mothers, leaving their babies too much exposed to the burning sun.

ala-n rflx. v., to expose oneself to the blazing sun: pītītem hasulere ciamentem *alantana*? jâĕoam! If thou suffer from biliousness, why then dost thou expose thyself to the burning sun? Thou wilt get vertigo.

ala-ą p.v., to get parched over the fire or dried in the hot sun or shrivelled up by its heat: ne bādo otere *alagiṛiakana*.

a-n-ala vrb. n., (1) the act of parching or drying. (2) the manner of parching or drying: naĭą *anala* janaŏ oḍkagea, utu kā sibila, this (woman's) manner of parching (the pulses) is bad, the stew never tastes well. (3) the grain or pulses parched: nea aĭńą *anala*, jomḷkape cileka sibila, these pulses have been parched by me, try them to see whether they be tasty.

alaci var. of *acali*, sbst., the iron point fixed on a goad. N. B. (1) the idiom: *alaci* raŭiĭpe, get the farewell rice-beer ready. (2) the riddle: *seṭąele jiluĭ geḍĕa, tikiń enaṛe hokaĕa*, he is cutting flesh from the early morning and does not stop before noon. The answer is, the point of the goad.

ala-deraṛ var. of *aloderaṛ*.

ala-dula I. abs. n., peevishness: nią *aladula* janaŏ enkagea.

II. adj, peevish: *aladula* hoṛo; *aladula* hon.

III. trs, to harass by peevishness: huṛiṃlekae ruatana, beṭekane *aladulajaḍ'ea*.

IV. intrs., to be of a peevish disposition, to make too much of trifling ailments or miseries: abuą jī *aladulatana*.

aladula-n rflx. v., to behave oneself in a peevish manner: ne hon

hasutanre puraŋgee *aladulana*. Also used abstly. of actual peevishness: nelekan *aladulan* kā bēsea.

aladulage, aladulatan, aladulatanleka adv., peevishly.

alač (\. *a āish*, pollution, contamination, filth; H *alai*, lazy, careless) I., adj, careless, slovenly, lazy, dirty, unreliable: ŋido *alač* hoŗo, kami kaeą; am *alač* koŗa puraą dintąete kam abuŋjana. Also used as adj. noun: *alačko* hasutan hoŗo cilekateko jogaōdaŗia? How could careless people take care of a sick person?

II. trs., to treat or handle smth. carelessly: neam *alačakada*.

alač-n rflx. v., to behave oneself then and there in a careless, lazy, slovenly manner.

alač-ą p. v., to become careless, slovenly, dirty.

alačge adv., *alačgem* dōakada, thou hast put the things in a slovenly manner; *alačgee* kamia, he works lazily.

alač-balač (H. pain, trouble, misfortune) I. sbst., misfortune, misery, destitution; ne ţuar honą *alačbalač* cilekate ţunduua?

II. intrs., occurs only in the df. prst. of the a. v. with the meaning, to be very badly off In all the other tenses the p. v. forms are used: *alačbalačtanu*, is eqvlt. to *alačbalačakana*.

alačbalač-n rflx. v., to take a lot of trouble and pain over smth.: kamire alope *alačbalačna*, huriŋ dinrą karca menądaŋtapeą, mārimārite kamibotogogoa, do not take too much trouble over the work, you have got to eat for a few days and little by little you will increase your provisions.

alačbalačge, alačbalačtan adv., in great distress or wretchedness: en hon *alačbalačtane* senbaŗatana, engaaputetakiŋ goǧjana aḍ hagakupulko jetaeo kako bēsjaia.

alagal var. of *alogaŗ*.

alag-ḍiḍa, alag-ḍila, alaŋ-ḍila, aŋḍilān, aŋḍilaŋ Nag. (H *alau*; P. *ḍiḍa*, sight) I. abs. n., (1) carelessness. (2) indolence in walking: ne hoŗoą *alagḍiḍa* cileka hokaoa?

II. adj, with *hoŗo*, a careless man or a man who walks indolently.

III. trs., syn. of *hituŗujiŋguŗu*, Has, to tie so carelessly and loosely that it is sure not to keep: tola *alagḍiḍakeda*.

alagḍiḍa-n, alagḍila-n, alaŋḍila-n, aŋḍilān-en, aŋḍilaŋ-en rflx. v., (1) to do smth. carelessly. (2) to walk indolently.

alagḍiḍa-ą, etc., p. v., to be tied carelessly, loosely: tolre *alagḍiḍajana*.

alagḍiḍa, alagḍiḍage, alagḍiḍatan, etc., adv, syn. of *kājaruŗge* Has., (1) carelessly, with want of interest in things confided to one. (2) with *tol*, loosely. (3) with *sen*, indolently.

alag-ḍila var. of *alagḍiḍa*.

alahaŗ var. of *alohaŗ*.

alajal var. of *aloiaŗ*.

alanal var. of *alonaŗ*.

alaŋ Nag. (Lat. *lingua*) syn. of *lą* Has. I. sbst., (1) tongue: *alaŋ* hasuŋjaŋña. (2) the tip or point of

a ploughshare: pahalṛa *alaṇ* hulajana.

II. trs., to sharpen the tip of a ploughshare: baṛaĕ *alaṇṛikalime*.

N. B. It is not used trsly., like *le*, with the meaning of to show one's tongue. In Nag. they say, *alaṇ oḍoṇĕme*.

alaṇ-o p. v., (1) to have a tongue: soben jontuko *alaṇakana*. (2) of a ploughshare, to get sharpened: pahal *alaṇakana*.

a-n-alaṇ vrb.n., the unusual length of a tongue: Dikukoa murti taramra *analaṇko* alaṇakana, kuṛam jaked lirlor aṛāguakana, some idols of the Hindus have such long tongues that they hang down to the chest like a creeper.

alaṇ emph. prsl. prn. 1st. prs. incls. dl., thou and I. It follows the rules of the other emphatic prsl. prns., *aiṇ*, *aben*. *abu*, etc., given so far, and lends itself, *mutatis mutandis*, to the same idiomatic uses.

alaṇ-ḍila var. of *alagḍiḍa*.

alate! alati! alato! Nag. var. of *alote* II trs. which see.

ale emph. prsl. prn. 1st. prs. excl. pl., i.e., excluding the persons one is there and then speaking to, hence: they and I. It follows all the rules and lends itself to all the idioms explained under *aben*, *abu*, and the other emphat. prns. given so far. The only additions to be made are the following:

(1) *ale* is very often used as pos. adj. instead of *aleo*: *ale* hatu, *ale* disum, *ale* oṛa.

(2) It is used to convey certain connotations contrary to those conveyed by *abu*, namely a want of that feeling of confidence and familiarity which is caused by a community of interest, by family ties, by friendship, etc., *alealebaṛatan* kiminkoa ṭekāu banoa; *abuabueṭelere* enaṇgeko taĩna, there is no relying on daughters-in-law who, (when speaking to the members of their husband's family), generally use the word *ale*, they and I; not before they begin to use the word *abu*, you and I, are they sure to remain.

(3) The interrogative phrase *ale ei ape*? is used by men enquiring from women after the sex of a new-born child and by women enquiring from men: is the child one of us or one of you?

(4) *aletalere* adv., at the time when they and I were together in a certain place.

(5) *aletale haṛed* adv., since the time when they and I were together in a certain place; (*haṛed* is syns. with *jaked*, until).

alga, algaḍ (Sad. *algāek*, to raise; II. *algānā*, to separate) trs., (1) to loosen, disjoin, separate by causing a fissure in compact things, like rocks or walls; to just raise a little from the ground or their place, things difficult to move on account of their weight: ne daru miḍṭa saboṛŏte *algatape*, raise this beam a little at one end by means of a crowbar; ne sereṇ ganate *algaleate*, pacarlaṇ caṭaĕa let us split this rock by means of a wedge after having caused a fissure in it with

a blow of a sledge-hammer. (2) figuratively, to help in raising a load either from or on to one's head: kenṭediŋa lagajana, *algaŏaiŋme*, or *algaŏĕme*, I am awfully tired, help me to take the load from my head; neado don kaiŋa daria, *algaŏaiŋme*, or, *algaŏĕme*, I cannot take this up by myself, do assist me in putting it on my head.

alga-n, *a gaŏ-n* Has. *algaŏ-en* Nag rflx. v, when carrying a load on one's head, to give oneself a momentary relief by holding it for a short while at arms' length above the head: baba ṭuŋkire dupiltanree *algaŏntana*. N. B. the idiom, in which only *algan* is used, never *algaŏn*: to try and rid oneself of a habit: julu kae *algana*, he does not give up the habit of eating meat; aminaŋ alom nunūa, musiŋamusiŋ *algaŋme*, do not drink so much, abstain now and again for a day.

a-p-alga repr. v., idmly., to abstain from smth. both are in the habit of doing when in each other's company: pīṭrekiŋa napamjanre arki kakiŋa *apalga*, those two never fail to drink mahua brandy whenever they meet in the market.

algaŏ-o, *algĭŏ-o* p. v., to be loosened, slightly raised from the ground or cracked: ote lidir inta kilān *algaŏjana*, at the time of the earthquake the arch got cracked.

algaakan, *algajan*, *algaalga* adj, loose, cracked: *algaakan pacri*, a cracked wall.

alga, alga-alga, alga-malga, alga-palga (Sād. *alu*, light in weight) I. adj., (1) easy, simple, ordinary, common: ne hasu *algi* ranute kā bugioa. 2) with *horo*, an easy-going man, who has not the energy or the skill to manage anything properly, or energetically; a man of no account, a man of low standing: *alga* horoe aṭkarlja enamente inilo lapaĩi eṭekeda; *algi* horo rijiduar kae bolodaritana; *algamalga* cim aṭkarkjúa? Didst thou consider me of no account at all?

II. trs., to treat leniently, to let off easily, to let go easily: sipaĩko kumbūruko sabakaire kako *algaĩa*; sajaĩko *algalja*, miḍ ṭaka eskargeko ḍandelja.

alga-o, *algaalga-o*, *algamalga-o*, *algapalga-o* p. v., (1) to be treated leniently, too leniently: sajaĩi *algapalgajana*. (2) of the punishment, to be too slight: sajaĩ *algapalgajana*.

a-n-alga vib. n, the degree of leniency: *analgako* algakja nādo jetae kae boroakoa, they treated him so leniently that now no body fears them any more.

III. adv., with the affixes *re* or *te*, see under *algare* and *algate*.

alga-dulga, halga-dulga, algum-dalgum, halgum-dalgum, dalgum-dalgum I. adj., shaggy, dishevelled: dolaiŋa kāĩcimeam *algumdalgumgea*, come. I will cut thy hair, thou art shaggy.

II. trs. caus., to dishevel: hoëo *algadulgakeḍlea*.

algadulga-n, *algumdalgum-en*, etc, rflx. v, to let one's hair grow long and shaggy.

algadulga-ǫ, algumdalgum-ǫ, etc., p. v., (1) to become dishevelled, to become shaggy. (2) idmly., *algadulgaǫ*, to become dead tired : roka lagateko *algadulguoa* hasutedo kā, we do not apply the word *algaduluaǫ* to exhaustion caused by sickness, but to exhaustion caused by fatigue. N.B. *algumdalgumǫ* is not used in this sense.

algadulgage, algadulgatan, algumdalgumge, algumdalgumtan adv., (1) in a dishevelled condition, shaggily : *algumdalgumtane* ūbakana. (2) *algadulgage, algadulgatan*, so as to be quite exhausted : *algadulgatanko* calukeda; *algadulgatanko* tamkja, they beat him so as to make him quite exhausted.

alga-malga syn. of *alga, alga-alga*.

alga-palga syn. of *alga, alga-alga*.

algare adv., with *dō* and synonyms, to expose things in a place where they can easily spoil or get stolen : *algare* alope dōbaṛaēa ! cāiko rakabakana.

algate adv., easily, by ordinary means, with ordinary expenses : mukŭdima *algate* kā calaðoa, isu ṭakapaēsa senoa; *algate* moḍhisi ṭakae kamia, he can easily earn 20 rupees by work.

algu-dalgu var. of *dagulldagul*.

algum-dalgum var. of *algadulga*.

ali (Hālā, wet) I. sbst., moisture : ne otere *ali* banoa, jetaña kā omonoa

II. trs. caus., to make moist, to cause to get moisture, to irrigate : ne ote *alilepe*.

ali-ǫ p v., to get moist or damp, to be irrigated : kā *aliakana*. The pf. ts. *aliakan* is used as adj. : *aliakan* ote.

a-n-ali vrb. n., (1) the degree of moisture present : *anali* alijana, goṭa loĕoa mani herteaḷeka baĭakana, the moisture all over the low field has increased so much that it has become like a field fit for the sowing of mustard. (2) the irrigation : *anali* kape ṭaŭkakeda.

N.B. *ali* with *lāṯ*, expressed or understood, denotes that kind of indisposition or derangement of the stomach, wich manifests itself by a want of appetite and a feeling akin to biliousness, or biliousness itself; and with this meaning it is used as follows :

I. sbst. : *lāṯali*, want of appetite; biliousness.

II. adj. : *lāṯali* hoṛoko, people suffering from want of appetite.

III. trs. caus. : ne hon *lāṯpe alikja*, you have spoiled the stomach of this child.

IV. intrs., (1) imprsl. : *lāṯalijaĭña*, I feel bilious, I feel a want of appetite. (2) caus. : cikaṇa *lāṯālıgea* ? What things cause biliousness ?

lāṯali-n rflx. v., to cause oneself a loss of appetite : kanṭaṛajaṇa jomtee *lāṯalinjana*, he spoiled his stomach by eating (too many) jackfruit seeds.

laṯali-ǫ p. v., to suffer from a want of appetite, to have a slight attack of biliousness. N.B. the idiom used in scolding children who throw away eatables : ne hon *alijāna* or puraṇgee *alijana*, this child has spoiled his

appetite by eating too much.

lāl̤a-n-ali vrb. n., a loss of appetite, a slight attack of biliousness: *lāl̤a-nalii* alijana, singbuṛa jom kā aṅgaŏkja.

alin̤ emph. prsl. prn. 1st. prs. excl. dl., i.e., excluding the person or persons then and there addressed, hence, he and I or she and I. It fol'ows all the rules and lends itself to all the idioms explained under *aben*. The only addition to be made is the following. It is always used instead of *ain̤*, I, by married women so that the circumstances and the context must decide, whether, in a given sentence, it means, I or, he and I, she and I. This idiom is destined to remind, both the married woman using it, and those she speaks to, that she is always and everywhere under the authority and the protection of her husband.

alkatra (A.) sbst., coal-tar. This is much appreciated by the Mundas as a remedy against wounds of cattle, in which worms have been bred.

alo, -ala prohibitive particle, similar to the Latin *ne*. It is used not only to express prohibitions and refusals, but also requests for exemption and exhortations to abstain from smth.

I. Categorical prohibitions or refusals have two constructions: (I) If they are addressed to 2nd. persons s., dl., or pl., then the prnl. afxs. *m*, *ben*, *pe*, are affixed to *alo* and followed by the f. ts. form, or, more often, by the bare root of the prd. denoting the forbidden action: *alom* hijua, *alom* hiju. do thou not come. (2) If they are addressed to 3rd persons, the prohibited action is put in the subjunctive mood: *aloe* hijuṇa, let him not come. However this form is seldom heard. The Mundas prefer to say: *alokae* hijua, or, *alokae* hijuṇ. In this latter construction *alo* is verbalized in the subjunctive mood and followed by the forbidden action in the f. ts. or, more often, in the bare root form.

II. Prayers for exemption occur in connection with the 1st. prs. of the s. as well as of the excl. dl. and pl., and the 3rd. prs. s., dl. and pl. They are expressed by the same precative mood form: *aloiṇ* sajaĭoka, let me not be punished, please. Here too the Mundas prefer to verbalize *alo* and put it in the precative mood followed by the other prd. in the f. ts., with or more often, without the copula: *alokaiṇ* sajaĭoa, *alokaiṇ* sajaĭo.

III. Exhortations and invitations to abstain from or avoid smth. occur especially in connection with the 1st. prs. of the incls. dl. and pl., and with the 2nd. prs. s., dl. and pl.: *alolaṇ* eperaṇka, let us not quarrel with each other. Here again the Mundas prefer to verbalize *alo*: *alokalaṇ* eperaṇa, or more often, *alokalaṇ* eperaṇ.

IV. The prds. denoting the forbidden or deprecated action, are omitted whenever circumstances or context allow; and all the forms or modifications of *alo* explained above are then turned into independent prds., by the verbalizing afx *a*, which is

usually checked: *alomą*, do not! *alokaiña*, let me not be obliged or forced (to do or suffer smth. understood from the circumstances or context); *alokaĕą*, categorically: let him not dare; precatively: pray, let him not be obliged or forced.

N. B. Categorical prohibitions expressed by *aloka* are sometimes emphasized by repeating the subjunctive *ka* after of the copula: *alokaeaka*, let him not dare.

V. A new difficulty presents itself to the foreigner translating from European languages into Mundari, when categorical prohibitions, prayers for exemption or exhortations to refrain from smth, depend on so-called *verba dicendi vel sentiendi* and consequently stand in the indirect speech. Since Mundari has no indirect speech, the translator must transpose in his own mind the indirect into the direct speech, before he translates. This generally implies changes in the prns., occurring in the indirect speech: he forbad me to come, becomes in Mundari: saying, do thou not come he forbad me. The rule of construction may be expressed as follows:—

(1) Categorical prohibitions addressed to the 2nd. prs. s, dl. or pl. retain their original form, followed by *mente*, in whatever v., m., ts., number or prs. the *verbum dicendi* may stand. *Mente* in this construction, means lit'y., saying. It is the indet. participle of manner of *men*, to say: *alom* sena mentee kajiaiña, lit'y., saying do not go, he will tell me, i.e., he will tell me not to go; *alom* sena mentem manalena, thou hadst been forbidden to go; *aloben* sena mentee manakiṇka, let him forbid both of them to go; *alope* sena mente kae manakeḍlea, he has not forbidden us to go.

(2) Categorical prohibitions in the conjunctive m., addressed to 3rd prs. s., dl. or pl., retain their original form followed by *mente* whenever the *verbum dicendi* stands in a prs. distinct from the prs. or persons against whom the prohibition is made; in other words, when the prohibition is communicated to a prs. or persons distinct from the one or those against whom it is made: Samu *alokae* sena mentea kajiaḍmea, I told thee that Samu was not allowed to go; Samu *alokae* sena mentem kajiakaḍliṇa, thou hast told him and me that Samu was not allowed to go; Samutekiṇ *alokakiṇ* hijua mente kacipe kajiakaḍlea? Did you not tell us that Samu and his friend were not allowed to come?

(3) But whenever the *verbum dicendi* has for d. o. the same prs. or persons against whom the prohibition is directed, then the conjunctive m. of the 3rd. prs. s. dl. or pl., must be changed into the corresponding categorical imperative forms of the 2nd prs.: *aloben* sena mentem manakeḍliṇa, thou forbadest him and me to go; *alope* sena mente diulae kaiṇ kajiaḍkoa, I never told them not to go.

VI. *Alo* is used to introduce negative

final clauses, i.e., clauses expressing the intention of preventing or averting smth. In this function it is eqvlt. to the English lest, in order that ..... not, for the purpose of preventing. In English, clauses of this kind are frequently not negative but positive in form. Such is the case, v. g, whenever the verbs to prevent, to avoid, to escape, etc., are used. These have then frequently abs. ns. as d. os. : he ran away to escape punishment. In Mundari such abs. ns. either do not exist or they cannot be construed in this way. Hence in the case of such English props., the translator must first replace the abs. n. by a corresponding verbal form : he ran away to escape being punished. But even in this form the sentence cannot be translated ltly. into Mundari. The verb to avoid necessarily connotes a purpose. This implication, it is true, is indicated in a way, by the preposition to. But for the Munda's mind, such an indication is not sufficiently explicit in connection with final clauses. He exacts that the whole final clause be ruled by a real *verbum dicendi* which denotes the purpose explicitly. That word is *men*, which denotes both audible speech as well as an internal speaking to oneself, and does therefore according to circumstances, mean : to say to oneself, to suppose, to desire, to intend, to apprehend. In other words, it denotes subjective causes which impel rational beings to act. With the causative afx. *le* it means : because saying (to oneself or others), because desiring, etc. This form requires as its logical complement, (1) the statement of what is thus said, desired or intended, and, in Mundari this statement must be in the direct speech ; (2) the statement of the action by means of which that purpose is to be achieved. The English sentence, rearranged on these lines, becomes : I ran away because saying to myself : let me not be punished. This negative clause in the direct speech must, in Mundari, be introduced by the prohibitive particle *alo* in the optative mood as explained above : *alokaiɲ sajaiɲ menteɲ nirjana*. Hence we may formulate the following :

Rule I. Whenever the prs. denoted by the sbj. of the principal prop, intends by his action to avert smth. from himself, then the sbj. of the dependent final clause must stand in the 1st. prs. s., incls. dl. or incls. pl.

But an agent may, by his action, intend to protect some one else against some eventuality. Since in Mundari the agent must express his intention in the direct speech, i e., so as it stands at the moment in his mind, the prn. denoting the prs. or persons from whom he intends averting smth. must stand in the 3rd. prs. s., dl. or pl. *alokae* renageoa mente ṭakaiɲ omadmea, I gave thee money in order to save thee from poverty (ltly., saying : let him not suffer poverty, I gave thee money). This applies only to the internal

intention of the agent. If he expressed it in speech addressed to the prs. in question, he would of course use the 2nd prs.: *alokam* reageoa mente ţakaiŋ omaḍmea, I gave thee money telling thee it was to save thee from poverty. Hence:

Rule II. Whenever the prs. denoted by the sbj. of the principal prop., intends by his action to avert smth. from some one else, then the sbj. of the dependent final clause must stand in the 3rd prs. s., dl. or pl.

But owing to the existence in Mundari, of the excl. dl. and pl. forms, there occur cases which fall under neither of the above two rules. The excl. dl. *liŋ* means he and I or she and I. Now, if only on of the two persons thus denoted intends, by his sole action, to avert smth. from both of them, then the first rule cannot be applied, because then the word *mente* governing the final clause, cannot mean: saying to him and me, i.e., saying to each other; it means only saying to myself. Nor can the second rule be applied, because what that one prs. says is not: let those two be preserved, but in the direct speech it would stand thus: let him and me be preserved. The same holds good of the excl. pl. *le*, they and I. This necessitates the formulation of an additional rule:

Rule III. Whenever the prs. or persons denoted by the sbj. of the principal clause intends or intend by his or their action averting smth., not only from himself or themselves but also from one or more persons different from those addressed in the principal clause, then the sbj. of the dependent final clause must stand in the 1st. prs. excl. dl. or excl. pl.: horaro *alokaliŋ* regoa mente banduko idikeda, he took a gun with him that he and his companion be not robbed on the way; horaro *alokale* regoa mente taramarako ąsārkapiko idikeda, some of them took weapons with them that they and their companions be not robbed on the way.

N. B. the following idioms:

(1) *alo* ! *ala* ! is also used interjectionally as syn. of *aŭri*, wait a moment! wait a little! It generally takes one of the affixes denotative of familiarity, affection or respect, viz.: *a* or *ea* used to boys and men of one's own age or rank, also by wives to their husbands: *aloa* ! or *aločii* ! kaiŋ daṛitana, wait a bit, I cannot walk so fast; *hale* used to people of the same, rank or age; *ga* used to people of higher age or rank and to women, to show respect; *na* or *ge* used to girls, and by husbands to their wives.

(2) *alo mente, ala mente*, is eqvlt. to the English: if my conscience did not forbid it, but for my conscience: en horo dalkiaiŋ honaŋa, *alo mentege* kaińąjana, I would have thrashed that man, had not my conscience forbidden me.

(3) *alo, ala* is also used trsly. in

the imperative mood instead of the phrase *alo metaipe*: *aloipe, alaipe,* tell him not to do so, not to say so.

alo, ala (with or without one of the afxs. *a, na, ga, kale,* etc., and often followed by *deraŋ* or *jā*, in which case no afx. is added to *alo*), interjection denoting *sonjoko asraĕ,* a hope that what one does may perchance succeed, i.e, a slight hope of success. It is conceived as an exclamation of the inner mind, used in thought only, and consequently it never occurs in the spoken language except in what we would express in English by indirect speech. It then depends on *mente,* saying, on *menegge,* it is a question of, or on a prsl. form of the prd. *men,* to say, and these words then imply that the exclamation *alo* or *alo deraŋ, alo jā* is said to oneself: kae omea mente puraŋ horoko kajijada, *alo deraŋ* mentea asitana, many people say that he will not give, I ask it on the chance that he may after all give it; napha ṭōjadate ci neam bepārtana?—ṭōrdo kaiŋ ṭorjada, *alo miḍ paĕsalekajā* menegge, do you foresee profit in that trade?—No, I do not; it is a question of gaining perhaps a pice or two; *alana miḍ paĕsalekajā,* miḍ paĕsagge daŋbu dukuatana, I do this work (said one woman to another) in order to try and gain a pice or two, we cannot of course procure any little gain without trouble or exertion; omapeaiŋ mente kajidoe kajilaŋ, asiasitele rusajana, *ala deraŋ* gapa menea, gapao banoa, *ala deraŋ* meaŋ menea, meaŋo banoa, he said indeed that he would give it; we are downhearted because we have asked it so many times in vain. When we said to ourselves that we would perhaps receive it on the morrow, we did not get it on the morrow, and when we thought that we might perhaps receive it on the next day but one, we did not receive it on that day either; *aloe* hijuredo mente ili dōakana, beer has been reserved in case he should come; *alo deraŋiŋ* mentada, I said to myself: one never knows, it might succeed.

alo, ala syn. of *mendo,* conjunction, but: dalmentele moneakaḍ taĭkena, *alo* hagare enka kā beseŋ mente kaleŋjana, we wanted to thrash him but we did not because it is bad to thrash one's brother; tisiŋ ne horo sajaĭŋlekae gunaakada, *alo* sidasaŋ nekanaŋ eiulao kae gunalaŋ, enate kae sajaĭŋtana, to-day he has merited to be punished, but formerly he never was at fault like this, therefore they do not punish him; kā daritanredo ili kā ṭāraŏoa, *alo* Haŋam daĕatadamente namjana, no beer can be offered to drink when there is none, but through the favour of Singbonga, we have got some.

alogaï, alagaï interjection addressed to persons of higher rank, who are at a certain distance and meaning: wait, smth. has to be done first. In addresses to men and boys it is replaced by *alohaï, alahaï,* and in addresses to women or girls by *alonaï, alanaï*; ŋ daru maŋeme—

alogaï ! aũriṇ senkoṇ, cut down this tree—wait, let me go a little later; cimtaṇ haibu areṇ?—*alahaïle* pursatiṇka, when shall we go to bale out fish?—Wait, let us first get time for that; *alanaï*, cenamãe kajiḷa? Wait, tell me first what he said.

alohaï, alahaï see under *alogaï*.

alojaï ! alajaï ! syn. of *alo !* do not, in addresses to animals: *alojaï* sadom ! Do not, thou horse !

alonaï, alanaï see under *alogaï*.

alote ! aloti ! aloto ! alate ! alati ! alato ! interjection, syn. of *alo !* wait, in addresses to men or animals. It is frequently followed by *aũri* in the same meaning and is syns. with *aũrite, aũriti, aũrito*. When used to men, *te, ti, to* may take the afxs. of familiarity or respect *a, na, ga, hale*, etc.

alphi, alpi (II.) syn. of *soṇ*.

alpuṇ I. sbst., a wave or waves: *alpuṇ* aḍaụḍụkeḍkoa.

II. intrs., to rise into waves; hoẽote samundar *alpuṇtana*.

alpuṇ-ṇ p. v., to rise into waves: misamisa samundar buruleka *alpuṇoa*.

a-n-alpuṇ vrb. n., the size or violence of a wave: Badadisumre *analpuṇe* alpuṇkeda Ganga genaṇ taramara oṛae tulkeda, in Bengal such a wave rose on the Ganges that it lifted up several houses on the river side.

alpuṇ-rika trs., to cause to rise in waves: hoẽo samundar *alpuṇrikaẽa*.

alsaṇga sbst., a late variety of the kind of paddy sown on high grounds.

alu (II.) sbst., Solanum tuberosum Linn.; Solanaceae,—the potato plant and tuber. The Mundas eat not only the tuber but also the tender tips of the leaves. If planted in rich, light soil immediately after the rains, potatoes give a very abundant return, ready by the middle or end of December, provided they be regularly watered. Whereas the Oraons are to some extent taking to potato planting, the Mundas have hardly begun to do so, because they find the digging of a well for watering purposes too expensive. And yet potatoes would be a very great boon in famine years, as the crop is independent of the rains. It would be unfair to reproach the people with improvidence on this account; for the plant was unknown in Chota Nagpur until the Christian missionaries began to cultivate it a few decades ago. I have no doubt that they would take to it, if they could afford the expensive wells which are a necessary condition for an efficient cultivation.

II. intrs., to plant potatoes and get a good crop: khuḷko *aluakada*.

aḷụ (T, *iḷu*, infinitive, *iḷukka*, to draw water) trs., to take up water or any liquid in the hollow of one or both hands or in a very small vessel: *aḷụkeḍḷe* nũtam, drink from the hollow of thy hand; gomkeko surua *aḷụaḷụteko* nũia, the Europeans drink soup with a spoon. N. B. the following in which *aḷụ* is used of grains: pĩṭire baba jagatiko *aḷụtaḷẽa* paẽsa badĩlire, in the markets

the market-tax collectors are quick to take up handfuls of rice in lieu of money.

alu-gu p.v., to be thus taken up in the hollow of the hands or in very small vessels: neredo daṛ kā *alugoa*.

a-n-alu vrb. n., the amount thus taken: jagatiko *analuko* aluṛkeda, ṭunkiko talakeda, the tax collectors have taken out with their hands such quantities of rice that they emptied half the baskets (of the sellers).

alu-aṛa sbst., the tender tips of the potato plants when used as a potherb.

alu-balu, aluṛ-baluṛ syn. of *akoṛbakoṛ, balabalu, koṛkakoṛko*, a jinlge of *balu*. See *akoṛbakoṛ*.

aluī-daluī, haluī-daluī (Sad. *uluidului*) Syn. of *algadulgu, angumdalgum*, which see. N. B.—This is also used of the worn-out appearance caused by a severe illness, whereas *algadulgu* denotes only the exhaustion caused by overfatigue.

aluṛ-peṛe trs., to fill some vessel with liquid or with rice by the hollow of the hands.

aluṛ-uruṛ trs, (1) to take out liquids or rice by the hollow of the hands (2) idmly., of rivers, to throw sand on to their banks: bāri purage gitil *aluṛuruṛlala*.

aluṛuruṛ-u p.v., (1) to be baled out by the hollow of the hands. (2) of sand, to be deposited by the river.

am (Sk. *tvam*, thou) emph. prsl. prn. 2nd. prs. s., thou. It follows all the rules and lends itself to all the idioms explained under *aben*. The only special remarks to be made are the following: (1) It may not be used to married women; these must always be addressed by *aben*.

*(2) It is noteworthy that the Mundas have no kind of honorific addresses as in other Indian languages. All ages and ranks are addressed by the simple *am* thou.

This is a distinctive mark of those far-away times, when all men considered themselves as equals and submitted to each other only as far as the intrinsic rights and the safety of the family required (see the article on *aṛandi*, marriage). The same spirit of healthy democracy rules their whole social and political organization. Here too all is carefully calculated to preclude everything which might give to individuals over the natural rights of the family, any power which may be turned against its interests. Even when in the course of time, under the pressure of the great Aryan world around them, the Mundas consented to the establishment of a kind of kingship, they rigorously excluded their rajahs from any direct interference in the internal arrangements of their village communities and their district or mankipuṛi organization, as is shown in the articles describing these.

To render intercourse pleasant it is of course necessary to have some manifestation of affection, familiarity and respect between the members of an individual family and the members of a village community, which is but an enlarged family. This is effected by means of special affixes added to

the prns. of the 2nd. person s., dl. and pl. The use of these is strictly regulated by the kind and degree of the feelings supposed to exist between the individuals in actual conversation. Such affixes differ radically, both in their meaning and import from real honorific titles and addresses. The latter arose among those races, where overlordship and royal power disconnected itself gradually from the mere family interests of communities, and subordinated these more and more to its own claims. These claims rest almost entirely on might as distinct from and generally opposed to the natural family rights.

The only civil organization in the world, which has with some success resisted state claims as far as they are unjustifiable and opposed to family claims, is the Indian caste system, which is but an Aryan modification of the tribal organization of the aboriginal races of India, as I show conclusively, I trust, in the article on *jati*. Its worst abuses have arisen directly out of that overlord system which the Aryans brought along with them to India and which they grafted on to the old tribal organization.

*N.B. *Aben* is, as already stated, the obligatory address to married women and is also, but very rarely, used as respectful address to persons in authority. It is the only really honorific prn. This transfer by analogy shows the esteem in which the Mundas hold their married women as wives, housewives and mothers. Were there not so many other evidences of that respect, this fact alone would go far to refute the gratuitous assertions made by both ancient and modern Indian Aryans and repeated or believed by Europeans, describing the Mundas as having a particularly low standard of sexual morality. That any lascivious race should be so strictly monogamous as the Mundas are, and should accord to its married women that honoured position their women enjoy, is unthinkable and contrary to all historical evidence.

amą pos. adj., thy, used especially with words denoting inan. objects.

amagą pos. prn., thine, standing for nouns denoting inan. objects: nea *amaggge*, this is thine.

amanį, *amąkiŋ*, *amąko*, pos. prn., standing for words denoting liv. bgs., thine, thy two, those belonging to thee.

amo! ltly, thou too! is very frequently used as interjection expressive of either indignant or scornful surprise or downright contempt.

amren pos. adj., used with the words husband, wife, children, but now frequently replaced by *amą*.

amrenį, *amrenkiŋ*, *amrenko* pos. prn., standing for the words husband, wife, children, thine, the two belonging to thee, those belonging to thee.

amtąren pos. adj., used with words denoting servants, dependents, partisans or domestic animals: *amtąren* dasi, thy servant, *amtąren* horoko, the men who side with thee.

amṭgreṇ amṭgrenkiṇ amṭgrenkc pos. prn. standing for the word enumerated under *amṭgren*, thine, thy ones, i.e, the two belonging to thee, or those belonging to thee.

amād var., of *amās*, which see.

āma-dūma adj., adv. and intrs., used of the appearance of smb. just rising from sleep, and denoting both the dishevelled coiffure and the untidy or unarranged state of the dress: *āmadūmageam*, nakiṇme aḍ lijaṇ besleka uĭunme.

amal, amol, ambol (Sk. *āml* bile; II. *amal*, slight biliousness) I. sbst., (1) syn. of *lāṇ ali*, a slight attack of biliousness, in ctrd. to *ambolpīt*, the severe attack, accompanied by headache: *amalre* lāṇ hambal aṭkarjaḍkoa aḍ mandi kā reagejaḍkoa, in a slight attack of biliousness people feel a heaviness in the stomach and they have no appetite. (2) the acidulated vomit occurring in biliousness: *ambol* sasaṇgea sunumleka, pītīdo hendehariārgea, the vomit in a slight attack of biliousness is yellow like oil, that in a severe attack is dark-green.

II. trs. caus., to cause or provoke biliousness: saṇga *amboltia*, sweet potatoes have made him bilious.

III. intrs. imprsl., to feel bilious: *amboljaĭña*.

amal-ǫ, amol-ǫ, ambol-ǫ p. v., to get an attack of bile. N.B. (1) the scolding addressed to children leaving or throwing away part of their food: *purae amboljana ne hon!* (2) the expressions frequently used instead of the p. v.: *ambal* sabjaĭña (sabkiña, sabakaiña); *ambolin* sabotana (sablena, sabakana).

amal-pīt, ambol-pītī are construed like *amal*, and denote a severe attack of bile.

The remedies used by the Mundas against both the slight and severe attack of biliousness, viz., *binḍimbu* eaten raw or water in which either the pounded root of the *kutidaru* or the bark of the *koronjŏdaru* have been macerated, are drastic purges; hence they are never given to children. In their case these ingredients, boiled in oil, are rubbed on the head or over the whole body.

amās, amād (II. *amāwas*; Sad. *amāns*; Mt., Konkani, *amas*) I. sbst., used sometimes instead of the Mundari, *mulu canḍu*, new moon. It generally takes *dipli* as afx.: *amāslipli*, at new moon time.

amās-ǫ p. v., occurs in some tenses with affixes of time: *amāsǫre* at the next new moon; *amāsǫimtaṇ*, just at the time of the new moon; *amāsakanre*, when it was new moon.

āmba Has. **ahamba** Nag. (Sad.) syn. of *ataĭri, ataĭria, athaĭri, athaĭria, âŏ, âŏsa, âŏtâŏ*. I. sbst., the absence of necessity or need. In this function it occurs only with the afx. *re*: en kerado *ahambarec* kiriṇkia, he sold this buffalo without being in need of doing so: en dā ranulekako jomĕa, *ahambareoko* ojoma, they eat that tuber as a medicine, they eat it also as ordinary food, (ltly., without needing it as medicine).

I, adj., of instruments or utensils,

useless, because badly made: no hatear cikan kamire hijua?—*āmbagea.* (2) of men, (*a*) having no business to, or no concern with: rajakoa oṛare *ataŭṛi* hoṛoko kako bolorikakoa, they will not allow people to enter a king's house except on business. (*b*) inexperienced, unacquainted with: Ruguṛisuḍ guṭure aminaa garsul daru menā, senkoṛe *ataŭṛi* hoṛooe namea. (*c*) careless, negligent: *ahamba* dasi. (3) with *hon*, an illegitimate child whose father is unknown: *āmba* honā apu kae udubakana. N.B.—Synonyms of *āmba* are not used with this meaning.

amba-ǫ, ahamba-ǫ p. v., to get spoiled or lost through carelessness: *āmbaakana.*

āmbage, ahambage adv., (1) uselessly: *ahambageko* baiakada. (2) indiscreetly, without consideration for others; *ahambagee* jāgara. (3) heedlessly, foolishly: *ahambage* alom rikana. (4) by a guess: ituanamei?—itudo kaiā ituna, *ataŭṛigeā* kajitana, doest thou know that?—I do not know it for certain, I only conjecture it. (5) without special reason: *ataŭṛigee* hijuakana. (6) immoderately: *ataŭṛigee* jultada, he ate immoderately. (7) at random, without forethought or proof: enkanā *ataŭṛige* alom jagara. (8) carelessly, without paying much attention: *ataŭṛigeā* aĭumkeda. (9) carelessly, without heed: bulakanī *ataŭṛigee* senea.

ambălaŏ, amblaŏ, var. of *amlaŏ,* which see.

ambar-dumbar (akin to Sk. ḍimbh) I. adj., of babies over 5 or 6 months old, lively, sprightly. Also used jokingly of young people, full of life and fun: en *ambardumbar* hon amā honei? *ambardumbargeae.* Used also as adj. noun: *ambardumbarko* landabaṛača.

II. intrs., to be sprightly: *ambardumbartanako.* Is less used than the rflx. v.

ambardumbar-en rflx. v., to behave in a sprightly manner: hoṛmoreko molaakana, rinikaredoko *ambardumbarentana* (such) babies are chubby body and sprightly in their behaviour.

ambardumbar-ǫ p. v., to reach the age in which babies become sprightly: *ambardumbarǫtanae.*

ambardumbartan adv., with *rikan*: *ambardumbartane* rikantana.

ambaroḍ adj., with *kuṛi,* a widowed woman.

ambarob-ǫ p. v., mainly used in the pf. t. *Ambarobakanī* is syns. with *randiakanī,* a widow.

amblaŏ var. of *amlaŏ.*

ambol var. of *amal.*

ambarač, nambarač occurs in songs as poetic var. of *jumbarač,* dense foliage or dense clusters of flowers:

Udubakope jojobā *jumbarač,* udubakope!

Cunḍulakope nulibā *nambarač,* cunḍulakope!

ambăṛu ambṛu, ambŭṛu, amṛu (H. *amṛā*) sbst., Spondias mangifera, Willd.; Anacardiaceae,—the Indian Hog-plum, a tree, the fruit of which

is eaten. The bark, ground and mixed with water is rubbed on, in both articular and muscular rheumatism. A handful of the bark is pounded and infused in a pint of water; after straining, this is drunk against diarrhoea or dysentery either all in one draught, or half of it, the remainder being taken later. The flowers are eaten raw, with salt.

ambŏṛo-sambŏṛo I sbst., (1) hurry, haste: *ambŏṛosambŏṛoṛgte* puṛa cīj riṛiṇajina, a lot of things have been forgotten in the bustle (of the departure). (2) fussiness: *ambŏṛo-sambŏṛo* kā bosea.

II. adj., fussy, bustling: *ambŏṛosambŏṛo* hoṛoko adasudageko jagarbaṛača sekeṛage, fussy people speak in a hurry, making incomplete statements. Also used as adj. noun: *ambŏṛosambŏṛoko* kaji dunuâṛârikalekore bŏseoa, it is good to make fussy people repeat what they have said.

III. trs., to urge smb. in a fussy manner, to behave in a fussy manner towards smb.: *ambŏṛosambŏṛoked-leae.*

ambŏṛosambŏṛo-n rflx. v., to behave in a fussy manner on a given occasion.

ambŏṛosambŏṛo-g p. v., to get into the habit of being fussy.

ambrit, amrit, amṛit-kera, ambrit-kera (H. *amrit*, sweet, connected with *ambrosia*) sbst, Musa sapientum, Linn.; Scitamineæ,—the Banana, with soft fruit, in entrd. to *bondea-kera*, the plantain, with firm fruit. Native doctors often allow their patients to eat the banana but never the plantain.

ambrit-daru, amrit-daru syn. of *pabitadaru* sbst., Carica papaya, Linn.; Passifloreae,—the Papaya tree. *Pabita* is the usual name, the others being heard only occasionally.

ambrit-jŏ, amrit-jŏ syn. of *pabita*, sbst., the papaya fruit.

ami-dami, umi-dumi (Sad. *ami-dami*) I. sbst., the full or undisputed power, rule or control: saŏokoa *amidami*, the rule of the white people, of the English.

II. trs., or intrs., to rule with unrestricted power: rajako sidare disumko (or, disumreko) *amidamiṛg.*

amin var. of *aminŋ*.

amin, umin (H., Sad. *amin*) sbst., a surveyor, a land-measurer.

amin-en rflx. v., to undertake surveyor's work.

amin-g p. v., to become a surveyor.

amin, imin df. dmst. adj. of quantity, qualifying words denoting liv. bgs.: *amin* hoṛoko jamalena, so many people had gathered. See the note under *aminaŋ*.

aminaŋ, iminaŋ, iminuŋ imiuŋ df. dmst. adj. of quantity qualifying words denoting inan. os.: *aminaŋ* ṭaka kaiṇ daṛia, I cannot give so many rupees.

N. B. 1) In short replies to questions, the nouns qualified by *amin* or *aminaŋ* are often omitted so that these adjs. then stand alone. In this case they take the afx. *ge*, *do*, or *leka*, as the case may be. They never take any pnl. affixes: cia barsaĕ hoṛoko taĭkena?—*amindo* kā, were there two hundred men

present ?—No, not so many ; cia gel salaŋa ote menątamą ?—*aminaŋ-leka* hobaoa, hast thou ten khats of land ?—It will be about that much. (2) *Amin, aminaŋ* and their variants are also used as *correlatives* and then mean *as many...as, as much . as.* The sentences in which they are thus used, are strongly elliptic, the prd. of the first clause being omitted: ape *amin* hoŋo menąlea, we are as many as you are ; ale *amin* kamitankope kullere honaŋ nea kami sekeŋage cabaoa, if you send as many workmen as we, this work will be finished soon ; am *aminaŋ* kaiŋ haldaŋia, I cannot pay as much as thou ; Torpa *iminuŋ* Khunţi saŋgingea, Khunti is as far as Torpa.

aminaŋge ! iminaŋge ! iminuŋge ! imiuŋge ! sometimes without *ge*, interjections, enough ! no more ! stop !

aminaŋsa and variants, proportional adv., so many times.

aminaŋsaleka and variants, approximative adv., about so many times.

amiŋ, amin I. sbst., a spot in a forest, cleared of trees and, to some extent, of stones ; a clean level spot in fields : *amiŋreko* kolomĕa.

II. trs., to clear a spot of trees, brush-wood, brambles, grass, etc., to level and clear of grass : guţuko *amiŋĕpe*, clear away the brush-wood ; lumaŋaŋako *amiŋlą*, they cleared away the brush-wood from the breeding ground of the silk-worms.

N. B. the idioms in which *hočo*, the wind, is expressed or understood as sbj. : dąe *amiŋkeda*, the wind has driven away the rain ; hoĕo rimbile *amiŋkeda*, the wind has cleared away the clouds.

amiŋ-en rflx. v., occurs only in cpds. of which the first member may be construed in the rflx. v., v. g., *reaŋamiŋen*, to take a good bath.

amiŋ-ǫ p. v., to be cleared of trees etc., to be levelled and cleared of grass : kolom *amiŋakana*, guŋitape nądo.

a-n-amiŋ vrb. n., (1) the extent of clearing : aleą bir *anamiŋle* amiŋtada, sobensą sagăŋri hardaŋioa, we have cleared our forest so thoroughly that a cart with spokeless wheels can be driven anywhere. (2) the spot cleared : *anamiŋreko* kolomkeda, they made their threshing ground on a cleared spot.

III. As adv. afx. to certain prds. it is syns. with the afx. *parchi*, thoroughly, entirely, perfectly : *bugiamiŋ*, to restore completely ; *heŋeŋamiŋ*, to weed thoroughly ; *hočoamiŋ*, to shave clean, *laţabamiŋ*, to give a close crop.

amiuŋ var. of *aminaŋ*.

amlaŏ, amblaŏ, ambălaŏ (II. *amal*) trs., to acquire landlord's right over particular fields or whole villages : oko simāndo moţaïte, akoądo landphandte, okoądo ţakapaĕsatee *amlaŏkeda* ; ulgulān taĕomtedo sarkār aŋge disume *amlaŏlą*, after the mutiny the (English) Government itself took over the landlord's rights over the country.

N. B. the idioms : (1) ne paţi am eskar alom *amlaŏĕa*, oŋǫ giţi hoŋoko menąkoa, do not thou occupy the

whole mat, there are still other people who want to sleep. (2) abuą okildo baĭriko *amlaŏkĭa*, etąni nam lagatiąa, our opponents have bought over our pleader, we must get another one.

amlaŏ-ǫ, *amblălaŏ-ǫ*, *amblaŏ-ǫ* p. v., to come under a landlord : soąakana nądo, bhuĭñari ote orǫdo kā *amlaŏoa*, now the settlement is finished, bhuinari lands can no longer come under a landlord : bhuĭñari ote enado kā *amalaŏakanteą*.

a-n-amlaŏ vrb. n., (1) the acquisition of landlord's rights. (2) the extent of acquiring lanlord's rights : *anamlaŏe* amlaŏkeda, goṭa haturą loĕoąkoe cabatada, he has increased his landlord's rights to such an extent that now he has acquired all the rice-fields of the whole village.

amrit, var. of *ambrit*.

amṛu var. of *ambăṛu*.

amsi (H.) sbst, unripe mangœs dried in the sun to be preserved for later use.

amṭha Nag. (H.) I. sbst., juice of ripe mangœs condensed into a kind of cake about 1″ in thickness, by being exposed to the sun. A first layer of juice is poured on a mat and allowed to dry into a certain consistency ; over this successive layers are poured until the desired thickness is obtained. This preparation, dark in colour and of a thougher consistency than ordinary cheese, keeps pretty long and is used as a sort of condiment. The Mundas have adopted it from the Hindus.

II. trs., to make into *amṭha* : ne ulibu *amṭhaca*.

amṭha-ǫ p. v., (1) prsl., of mangos, to be made into *amṭha* : honderrą ulido *amṭhaakana*. (2) imprsl., of *amṭha*, to be made : ciminaą *amṭhaakana* ?

an (Sk. *an*, *man*, *van*) pos. afx., possessed of, equipped, armed or provided with. (1) It is affixed to nouns denoting the things one is possessed of : *meroman* horo, a man owning goats ; *kapĭan* horo a man armed with an axe. (2) It may be affixed to the bare root of trs. prds., and then yields forms eqvlt. to the pf. ts. of the a. v. : ainaią *namana*, as for me, I have got my share ; *ituanaią*, I know. (3) The epds. thus obtained may be turned into advs. of manner by the afx. *te* : *ituante*, knowingly, intentionally ; *kapianteko* hijųlena, they came armed with axes. (4) These advs. are turned into adjs. by the dmst. *n* : *ąsāranten* horo, a man armed with bow and arrows. These adjs. may be turned into nouns of agency by the afxs. *i*, *kią*, *ko* : ale *ąsārantenko bandukantenko* kale dariakoa, we armed with bows, we cannot prevail against those who are armed with guns.

anado (Sinh. *anit*, *anata*) conjunction, on the other hand, on the contrary : ratanako mentea senkena, *anadoko* durantana, I went because I believed they were weeping, but on the contrary, they are singing ; miḍ ṭakae omaiągea mentea kamikeda, *anado* gelbar gandae omaĭña,

I worked, thinking he would surely give one rupee and there now! he gave me (only) 12 annas.

ana-gona (H. *ānā-jānā*, to go and come) I. sbst., the preliminary, comings and goings for some business or contract, v. g., a marriage: *anagonate* ne canḍubu niria cika? Will we spend this whole month on the preliminaries?

II. adj., with *kami*, same meaning.

III. intrs., to go and come making the preliminary arrangements, v.g., of a marriage: ne honale *anagonala* we made all the preliminary arrangements for the marriage of this son (or daughter).

N.B. the idiom: rimbil *anagona* bāriī *anagonajada*, ḍado kae gamajada, there are only clouds coming and going, but it does not rain.

anagona-o p.v.: ne canḍu *anagonaoa* cika? Will the preliminaries take place this month or not?

aṇa-maṇa (Or. *an, ā-man, ā*) all kinds, a variety of things: Bilaitrenko *aṇamaṇageko* jojoma, the Europeans are in the habit of eating all kinds of things (at one and the same meal).

anaṛado, enaṛado syn. of *enreo*.

anār-daru (H. *anār*) sbst., Punica granatum, Linn.; Myrtaceae,—the Pomegranate, a small tree rarely found outside European stations. On the Ranchi plateau the fruit is not worth the cultivation.

anaṛi, anuria, anuṛiâ (T. *an* privativum and *ariya*, to know; II. *anāṛī*) syn. of *tamuṭi*.

ana-ṭuṭi, âṛâ-ṭuṭi I. sbst., rate of exchange amounting to 1 anna in the rupee: *anaṭuṭi* kaiṇ sukuada, I did not agree to losing one anna for changing a rupee.

II. trs., to charge a rate of 1 anna in the rupee for change: *anaṭuṭikiale*.

anaṭuṭi-n rflx. v., to agree to pay one anna change in the rupee: kaiṇ *anaṭuṭina*.

anaṭuṭi-o p. v., (1) to be charged 1 anna in the rupee: *anaṭuṭijanale*. (2) of the rate, to be at 1 anna in the rupee: ṭuṭi tisiṇgapa cileka?—*anaṭuṭiakana* (or ṭuṭido ṭakare anaakana), what is the rate of exchange nowadays?—It is one anna in the rupee.

anḍa trs., (1) Nag. to stew any eatables till the water evaporates: jaṇko *anḍaea*, jiluko rasiña, poṭaīmko ladea, they make such a stew of the (small, chopped) bones, they prepare the meat with gravy and they bake the intestines and the liver. N. B. The Mundas eat even the bones when not too hard. (2) Has., to dry paddy for husking purposes over a fire in a taŏa (see Pl. XXIV. 10.), stirring it rapidly to prevent it from getting so hot and dry that it would break in the husking. This process is used only when there is no sunshine the whole day. It is this to and fro movement which is connoted in the following idioms: (1) abūrumtan simko jaromko *anḍaĕa*, brooding hens turn their eggs over and over. (2) landiī *anḍajada*, he waddles like a duck.

anḍa-n rflx v, to waddle: landi alom *anḍana*!

anda-gǫ p.v., (1) Nag., of any eatables, to be stewed. (2) Has., of paddy to be dried over the fire for husking purposes.

a-n-andą vrb. n., (1) the extent of stewing or drying: *anandąe* andąkeda roṇagojana, she stewed (the meat) so long that, the water evaporated and it got burnt. (2) the extent of waddling: *anandąe* andąkeda, soben horoko lāĩ̃ capuacapuako landakeda, he waddled so awfully that all people held their sides with laughter. (3) the quantity stewed or dried: *anandąe* andąkeda goṭa ṭunąkiĩ̃ perǫtada, she dried such an amount of paddy that she filled a whole basket.

andaḍ-dunduḍ, dandaḍ-dunduḍ (Sad. *andhar-dundhar*; Or. *and'a-dond'orna*, to move about disquietly, helplessly) I. sbst., hesitation, embarrassment: inią monre *andaḍ-dunduḍ* menągea.

II. trs. caus., to cause smb. to get confused: okil *andaḍdunduḍkia*.

III. intrs., to be of a hesitating, undecided disposition: *andaḍdunduḍtanae*.

andaḍdundud-en rflx. v., to get confused: dasi hanỵnal hukumairee *andaḍdundudnea*.

andaḍdundud-ǫ p. v., to get confused, to be at a loss: tāla horarea *andaḍdunduḍjana*.

andaḍdundud, andaḍdunduḍtan adv., (1) hesitatingly: cikanąm aḍkena *andaḍdunduḍtanem* kočobaratana? What hast thou lost, that thou goest stooping about hesitatingly? (2) in a staggering way, out of weakness or on account of drunkenness.

andadūd (Sad. *andundh*; Mt., confusion, disorder) var. of *andāḳul*.

andaga a term of approximation used of space, of time and of states or qualities. I. adj., occurs in some adverbial phrases: *andaga* hora, nearly half the way, about half-way; *andaga* nida, a little before midnight, about midnight.

II. trs. caus., (1) to put smb. into such circumstances that he misses the opportunity of doing what he had intended: pīṭte senǫpe *andagaḳiṅa*. (2) to put smb. in a fix, in a dilemma: kācteǫpe *andagaḳiṅa*, hecteǫpe *andagaḳiṅa*, ltly.: you put me in difficulty by (my) refusal and you put me in difficulty by (my) granting (what you ask), i.e., you put me into a fix, whether I refuse or grant your request.

andaga-n rflx v., to miss smth. by coming too late through one's own fault: setąre hijụmele kajiąia, aggee *andaganjana*, nāḍo tikin mandi kae namea.

andaga-ǫ p. v., (1) of space, to be about half-way between two places, (2) of time, (a) to get nearly through the first half of allotted time, to be about half through smth.: *andaganjanabu* nāḍo, now half our time is nearly up; *andagaǫtana*, it is about half time. (b) to happen or be timed impropitiously; to begin, or to come, or to go at the wrong moment, either too late or too soon; to have too little time for the work intended; to have too much time for one work but not enough over to do some other work;

seṇoteoiṇ *andagajana*, also by going I am out of the proper time, i.e., if I remain I lose my time here, having no work to do, and if I go I cannot reach in time (the expression implies this alternative); haṛamteoe *andagajana*, daṇgṛateoe *andagajana* lit'y., with regard to old age he is not properly timed, nor is he properly timed with regard to youth, i.e., he is neither old nor young. (3) of states, qualities, to fall short of being smth: saĕoḥteoe *andagajana*, Baṇgaliteoe *andagajana*, he is not properly a European and not properly a Bengali, he is a half-caste.

andagare adv., (1) about half-way, about half-time. In this sense it may be used as intrs. prd. inserting the prnl. sbj.: *andagarema*, thou art about half-way. (2) at the wrong time, i.e., (a) too late to finish the work undertaken, or too late to do still smth. else after this work is finished: *andagarebu* eṭ̣keda. (b) too late for one thing as well as for another: *andagaree* hijụlena, he came when it was too late to entertain him as a guest and too late for him to continue his journey.

andagate adv., for want of proper time: *andagatele* reṇgẹjana, we got hungry because we did not find or because we missed the proper time for taking our meal.

andaïka syn. of *phirtol-rel* (*fide* Haines) sbst., Combretum nanum, Ham.; Combretaceae, — an erect shrub, 1-2 ft. high, with racemes of small, white flowers, and pink or red, four-winged fruit, 1-1½" long.

andaj, andanj (P. *andāz*) I. sbst., (1) discretion, good sense, judgment: ne hoṛoạ monre jetan *andanj* banoa, (2) opinion, appreciation: aĭṅạ *andajre* neleka taĭkena; aĭṅạ *andanj* nelek·gea.

II. adj., with *kaji*, a guess, a mere opinion, a conjecture: ituanamei? — kāge, *andanj* kajige; III. trs., to weigh, to consider in one's mind, to try and understand rightly: inkuạ kaji *andajĕme* oikan matlaḅte enako kajitana. (2) to form an opinion about smb: akoạ kajitele *andajkeḍkoa*, niku gunaakada mente, mendo goako baṇkoa, from their words we judged them guilty but there are no witnesses.

andaj-en, *andanj-en* rflx. v., to judge oneself correctly, not to overestimate oneself: *andajenme*, namin maraṇ hoṛoleka alom aṭ̣karena, judge thyself correctly, do not make too much of thyself.

a-p-andaj, *a-p-andanj* repr. v., to appreciate or understand each other rightly: goṃke oṛọ dasi kakiṇ *apandajtana*.

andaj-ọ, *andanj-ọ* p. v., to be considered as: kumbūṛukedae mente ačạ kajitee *andajakana*, he is considered to be the thief, from his talk.

IV. adv. of time, about: *andaj* naŏ baje, about nine o'clock.

andajte, *andanjte* (1) adv., approximately: *andajteo* kaiṇ kajidaria, I cannot say it even approximatively. (2) on a mere guess on suspicion: ne hoṛo *andanjteko* tolkịa, they have arrested this man on suspicion.

V. It is affixed to other prds. with the general meaning of to find out smth. by practice: *jomandaj*, to find out how smth. tastes by eating it; *senandaj*, to find out whether one is able to walk, (v. g., after a sprain or wound) by trying to walk; *caluandaj*, to find out whether a hoe is all right, by trying to hoe; *siuandaj*, to find out whether the ground is in a condition to be ploughed by trying to plough, etc.

andăkūl, andkūl, andkuḷ Has. **andadūd** Nag. Has. (H. Sk. *andhkār*; perhaps Sk. *andhā*, darkness and *kul*, to accumulate) I. sbst., (1) the darkness caused by a sand-storm, or a storm with black clouds, or a storm accompanied by very heavy rain. (2) in the cpd. *hoṛoandăkul*, a crowd of people. (3) the deafening noise made by a number of drums and, may be, also other musical instruments: saṛiṛa *andăkulte* kā aĩumoa; nageṛadumaṛaṛa *andăkulte* kaiṛa duṛumdaṛijana.

II. adj., (1) with *nida*, a pitch-dark night; with *dudŭgar*, a darkening dust storm. (2) with *hoṛoko*, a crowd of people: *andăkul* hoṛokore honko nambaṛa isu hambala. (3) with *saṛi*, the deafening noise made by a number of drums: *andăkul* saṛi tala nida jakeḍ taĩkena.

III. trs. caus, (1) to cause darkness: nelekan dạ hijụjana, *andăkulkedae* sobensạ, there came such a rain that it caused darkness all over. (2) of a crowd, to cover a place: jatrahoṛoko goṭa piṛiko *andăkūlkeda*, the fair-goers have covered the whole high ground. (3) to fill with the deafening noise of drums: gāsiko ḍomko hundijana, goṭa hatuko *andăkūlkeda*, Gasis and Doms gathered and filled the whole village with a deafening noise.

andăkūl-en rflx. v., to gather in great crowds: jatrareko *andăkulenjana*.

andăkūl-ǫ p. v., (1) of a darkening storm, to be coming: *andăkūlǫjana*. (2) to be covered with a great crowd: goṭa piṛi hoṛokoto *andăkuljana* (3) to be filled with a deafening noise of drums: goṭa hatu bajaṛĩato *andăkulakana*.

andăkultan adv., (1) *andăkultange* hoĕotana, the storm raises a darkening cloud of dust. (2) *andăkultangeko* hundintana, they gather in great crowds. (3) *andăkultangeko* bajantana, they drum and sing in a deafening manner.

anda-manda, andu-mandu (Sad. *and-mand*) I. sbst., strong smell, good or bad: oṛaṛa *andamanda* oṭaṛagiṛiọka duar nitape, let the door be kept open in order that the smell that is filling the house, may be blown away by the wind.

II. adj.: *andamanda* soan, a strong smell.

III. trs. caus., to cause a place to get filled with a strong smell, to fill a place with a strong a smell: ilite oṛạpe *andamandakeda*.

andamanda-ǫ p.v.: raca soca haite *andamandaakana*, the courtyard is full of the stench of rotten fish.

andamandage, andamandatan, adv., modifying *soan,* to smell strongly.

anda-mandaŏ Has. var. of *andal-dundud,* but it is not used to denote an undecided, irresolute character, nor with the 2d adverbial meaning: unsteadily.

anda-manŏa (Sk. *andha* plus *man,* blind-minded) I. sbst., ignorance, want of instruction: *andamanŏate* nāj̃ūgū asulen hambala, jānajetaṇa itun lagatiṇa, in the circumstances of the present time it is difficult to gain a living without instruction, one must learn something or another.

II. adj., with *hoṛo,* a man without instruction.

III. trs. caus., to leave without instruction: apeṇ honkopo *andamanŏajaḍkoa.*

andamanŏa-n rflx. v., to refuse instruction, to remain wilfully ignorant: moṭaĭtepe *andamanŏantana.*

andamanŏa-ǫ p.v., used especially in the prf. t.: *andamanŏaakanae,* he is ignorant.

IV. adv., like an ignorant man, *andamanŏagem* rikantana.

andamanŏate syn. of *ḍondote,* adv., through ignorance: *andamanŏatee* enkakeda.

* **andaṛā** Has. **andaṛaha** Nag. (H. *andherā,* dark) is used only in scoldings. This may be considered as a sign that the Mundas learnt this word by the constant reproaches and abuse of the Hindus, who hardly speak to them without some show of contempt. I. sbst., stupidity, thoughtlessness: iniṇ *andaṛā* janaŏ enkagea. N.B. the following sentence: bīcārkoṇ *andaṛāge* kā sajaĭṇ hoṛoko sajaĭkeḍkoa, the judges in their blindness (lit'ly., the blindness of the judges) condemned innocent people. Here the Mundas stigmatize the amentable ignorance of their traditional rights. This ignorance led, for scores of years, to the application in Choṭa Nagpur of the Bengal land-tenure laws, and thus deprived them of the greater part of the lands they possessed in strict justice.

II. adj. noun: am *andaṛā* ci aiṇ *andaṛā*? Am I the stupid fellow or thou?

III. trs., to do smth. thoughtlessly: kajiĭ *andaṛākeda,* he said it thoughtlessly.

andaṛā-n rflx.v., to act or speak thoughtlessly: alom *andaṛāna.*

andaṛā-ǫ p.v., to be said or done thoughtlessly: kaji *andaṛājana.*

andaṛānge adv., thoughtlessly.

anḍa-sota sbst., a piece of bamboo about 2 ft. long, curved at one end, used to stir the stewing pot.

anḍeṛe-pandeṛe (H. *andherā,* darkness) I. adj., with *kaji,* random talk: *anḍeṛe-pandeṛe* kajite koji saṇgijana oṛǫ sabuti jetanaṛą banoa, in random talk, words were spoken without end but nothing is proved.

II. trs., to lead, take, drive hither and thither, at random; uṛikoe *anḍeṛepandeṛekeḍkoa;* kajiko *anḍeṛepandeṛekiṅa,* they told me a lot of confused things, so that I could not make head or tail out of it.

anḍeṛepandeṛe-n rflx.v., to move

about aimlessly: misa oṛaree lellena, misa bigaĩcare, misa loĉoare, enkage inj *anderepanderentan t.*

anderepandere-g p. v., to disappear, to get lost hither and thither: Dala hayama honko Leadire upun heroko taĩkena, sob nko *anderepanderenkena.*

III. adv, with or without the afx. *tan*: *anderepanderetanko* sengjana, they went away hither and thither aimlessly, nobody knows whither; *anderepanderetane* jeṛarkeda, he talked at random, without any sense or cohesion, so that nobody understood what he was driving at; ne guiure. horoko *anderepanderetanko* gitirkana, in this watching shed people are sleeping without order, one here, one there.

***andha caṇḍi** sbst, the blinding *caṇḍi*, one of the many transformations of Mahadeo Chandi, so called because he is supposed to blind birds to prevent them seeing the snares and traps of the professional bird-catchers, the Beadhas, who worship him far that purpose. The Mundas do not worship him.

***andha putam** sbst., a blinded decoy dove (see Pl. VI, fig. 3).

andisum (Sad. *andes*) sbst, a foreign country: *andisumtee* sengjana.

andōr, andoro (Or. *andor;* Sad. *andor*, uproar, noise of many voices).

1⁰ In Nag. it is restricted to denoting noise. I. sbst., an uproar, shouting: *andōre* kā aĩumoa.

II. trs., to deafen smb. with loud shouting: kaklateko *andorokiṅa.*

III. intrs, to shout uproariously: honko *andorolana.*

andorg, andoro-g p. v., to be deafened by the shouting.

andor gleka adv., in a deafening manner.

2⁰ In Has. the word is used as follows: I. sbst., any annoyance or worry.

II. trs, to annoy, to vex enkage alom *andorlee*

III. intrs imprsl., to feel vexed: *anderopaṛa.*

andor-g p. v., to be vexed, annoyed

ana-andor, ana-andoro verb. n., vexation, worry, annoyance: med sĩrmara *anandor* jalekate sātinoa, mendo barsirnakjiko, entee bageḳedkoa.

N.B. In this sense the word seems to be restricted to denote vexations between members of the same family.

***andu** (H. *āṇḍa*, a chain with which the feet of elephants are tied) I. sbst., (1) an ankle ring (see Pl.XXIX, fig. 5). It is an article the Mundas have taken from Sadans. These rings are cast of the same composition as the ordinary pots and vessels of the Hindus; they must be forced on the ankle, and if girls outgrow their ankle rings, these must be broken on their feet. On these rings as worn by women, there are no little bells as shown on Pl. XXIX. (2) *meromandu*, a split piece of wood clasping a foreleg of a goat under the knee. It can turn round and hits the other leg when the goat runs too fast. The two branches are joined with a wooden peg.

II. trs., (1) to adorn with ankle rings: *andutaipe.* (2) to fit a *meromandu* on a goat's leg: ne merom beṭekane jumbuṛia, *andutaipe.*

andu-n rflx. v., to get ankle rings fitted on one's feet.

andu-ɣ p. v., (1) to be adorned with ankle rings: juṛiĩ *anduakana,* she wears a pair of ankle rings on each foot. (2) to be fitted with a *meromandu*: merom *anduakana.*

andu-kaṭa sbst., the depression under the ankle into which the ankle ring fits: *andukaṭakore* da ḍiṇakana, the water does not come up to the ankle.

anḍul, anḍuli var. of *aḍul.*

anḍačakar (Sad. *haḍiāek,* to grieve; H. *haḍiyānā* to be alarmed, to tremble) syn. of *tuṇgur-muṇgur* I. sbst., (1) mental distress, anxiety about one's means of subsistence: hagako deṇgakjate iniṇ *anḍačakar* raṛɛjana, when his relatives helped him his anxiety was relieved. (2) extreme poverty, distress: *anḍačakarre* jāege caṇabaige sānaṇa, in extreme poverty one is ready to call anyone father and mother who is willing to help one, i.e., to treat them as though they were one's parents.

II. trs. caus., to cause smb. mental or physical distress or misery: Asāmtee nirjana, honburikoe *anḍačakarkeḍkoa,* he went to Assam, he reduced his wife and children to misery.

III. intrs. imprsl., to be distressed in mind, about one's livelihood. The rflx. and the p. v. have the same meaning: *anḍačakarjɣia, anḍačakarentanae, anḍačakarɣtanae.*

anḍačakartan adv., with *rikaɣ,* to be reduced to misery or distress: *anḍačakartanem* rikajanre, honko iskulreko asulɣka.

anḍagar var. of *aḍagara.*

anḍen I. sbst., jealousy of husband or wife manifested by reproaches of infidelity, without any proof or reason: kā baĩua, nelekan *anḍen* kaiṇ sahatiṇea,

II. trs., to show jealousy, to show oneself suspicious: samagem *anḍenjɣia,* thy suspicious against him (or her) are groundless.

a-p-anḍen repr. v., to suspect each other of conjugal infidelity: *apanḍente* eṛagekiṇ eperaṇatana.

anḍen-ɣ p. v., to be wrongly suspected of infidelity, by one's wife or one's husband.

a n-anḍen vrb. n., the act, the manner or the extent to which reproaches or suspicions of conjugal infidelity are manifested: *anandene* anḍenkja, goṭa haturen koṛakoṭare cabakja, he reproached her to such an extent, that he accused her of infidelity with every man in the whole village.

N. B.—The name of the person with whom one is suspected or reproached to have illicit intercourse takes the afx. *lɣ* or *tare, Samulɣ* or *Samutarec anḍenjɣia,* he reproaches his wife of adultery with Samu.

anḍia (H. *anḍwāī,* swollen testicles; Sad. *anṛā,* a bull) I. adj., syn. of *sanḍ* or *sanḍi,* male. It is used only in connection with *kaṛa;* children use it also of rats and

mice : *aṇḍia haṛa*, a bull.

*N.B.—In the consultation of the omens before marriage the sight of a bull is always considered an evil omen : kuṛi lelko seṇętanre *aṇḍia haṛa* leṇgasaṛe hųkarkere, koṛa gojoa, jomsaṛe kuṛi, if, when people go to consult the omens, a bull happens to low on the left side, the husband will die, if on the right, the wife.

aṇḍia-ą rflx. v., to prepare for a fight, to threaten a fight, is used indignantly or contemptuously of people showing fight.

a-p-aṇḍia repr. v., (1) of animals, to have sexual connexion ; of men, to commit fornication : *apaṇḍiajana-kiṇę*. (?) sbst., fornication : *apaṇḍiaṛą* sajaĩ ṭọjana, garmi duku namakaĩa, bẽjana, he got the punishment for his fornication, he caught syphilis, serves him right.

aṇḍia-ọ p. v., same meaning as rflx. v.

aṇḍiki syn. of *aḍra*.

aṇḍọ, aṇḍọ-maṇḍọ Has. a nickname applied by the speakers of the Hasada dialect to the Nag. dialect and its speakers because these say *aḍọ* instead of *oṛọ*. I. adj., with *hoṛoko*, those who speak the Naguri dialect. Also used as adj. noun : *aṇḍọko, aṇḍọmaṇḍọko*.

II. trs., to speak the Nag. dialect : *aṇḍọmaṇḍọkeḍleac*, he spoke the Nag. dialect to us.

aṇḍol-basol, aṇḍuṇ-basuṇ, asol-baṇḍol, asuṇ-baṇḍuṇ are used to describe carelessness, slovenliness, dirtiness in body, apparel, work, eating and drinking. They are, like similar jingles, used sbstly, adjly., trsly, intrsly., adverbially and in the rflx. and p.v.

aṇḍol-maṇḍol, aru baru, aṛu-baṛu, aũṇḍ-maũṇḍ Nag. **ãų pãų** Has. descriptive of a bustling activity connected with forgetfulness, carelessness, absent-mindedness ; used sbstly., adjly., trsly , intrsly., advly., and in the rflx. and p.v. : inią *aṇḍolmaṇḍol* janaõ enkagea ; okoren *aũṇḍmaũṇḍ* hoṛo njdo ? alom *aṇḍolmaṇḍolena* ; *ãųpãųtane* sikeda.

aṇḍọ-maṇḍọ var. of *aṇḍọ*.

aṇḍua-baṇḍua, aṇḍua-maṇḍua, aṇḍu-baṇḍu, aṇḍu-¬ aṇḍu, asua-baṇḍua, asua-basua, asu-baṇḍu, asu-basu. Nag. **aṇḍua-basua, aṇḍu-basu, aṛua-basua, aṛu-basu** Has. denote carelessness, slovenliness in apparel and work, but no dirtiness. All these variants are used sbstly., adjly., trsly., intrsly., adverbially. and in the rflx. and p.v.

aṇḍua-basua var. of *aṇḍuabaṇḍua*.

aṇḍua-maṇḍua var. of *aṇḍuabaṇḍua*.

aṇḍu-baṇḍu var. of *aṇḍuabaṇḍua*.

aṇḍu-basu var. of *aṇḍuabaṇḍua*.

aṇḍũku, aṇḍũku-duku (Sk *aṇḍ* ; Or. *aṇḍka*) sbst., a swelling of the male glands : *aṇḍũkuṛą* ranum saria ci ?

aṇḍũku-ų, aṇḍũkudukų-ų p. v., to be afflicted with a swelling of the male glands : *aṇḍũkudukuakanae*.

aṇḍu-maṇḍu var. of *aṇḍuabaṇḍua*.

aṇḍuṇ-basuṇ var. of *aṇḍolbasol*.

aṇę ! (Sinh. *anē* ! alas ! oh !) exclamation of displeasure.

aŋe daŋ ankatana ! aŋe deraŋ ankatana ! interjection always followed by a reproach, you see ! that is what happened ! The same interjection referring to the present becomes *eŋe daŋ ankatana !* mā ne bihorare miḍ hoṛo eskarge senṭanre ondokako haḷkja, *aŋe daŋ ankatana !* amdo janaŭ eskargem senbaŋ, last year the human sacrificers killed a man who passed alone through this jungle. Thou seest ! what happened ! nevertheless thou always roamest in the forest all by thyself.

anjan (H. Sk. *anjan, āṇjan,* a collyrium to blacken eyelashes) I. sbst., an eye wash.

II. trs., to use as an eye wash : en tasaḍḍo cikaṇako ranuĭa ?—*anjaneako,* what medicine do they prepare from this herb ?—They make an eye wash of it.

anjaṇleka adv., a very little, only a few drops, ltly., as little as one injects into the eyes : *anjaṇleka* lagaŏčme.

anjān var. of *ajāa*.

anjar-janjar (Sad.) I. adj., with *kaji* and syns., of rumours, unfounded, idle : ne birre kuka rakabakanako men, *anjarjanjar* kaji cimad, okoe lellja ? Also used as adj. noun : enkan *anjarjanjarte* hoṛoko bedajuna.

II. intrs. impsl., to feel perplexed about the truth of a rumour, cilekateŋ bicarĕa ? *anjarjanjarjaŭña.*

III. trs., to give an order in vague terms, to make a statement in vague words : hukume *anjarjanjarkeḍlea* ; kajiĭ *anjarjanjarkeḍlea,* he did not tell us clearly.

anjarjanjar-en rflx. v., syn of *cheŋge sen,* to go far apart when beating in a hunt : senderare sobenko *anjarjanjarenjana.*

anjarjanjar-ŋ p. v., not to be said or ordered clearly.

anjarjanjarte adv., in a vague manner.

anjarjanjarge, anjarjanjartan adv., sparsely, one here and there : birdisum *anjarjanjarge* hatnakana, there are very few villages in the jungle-covered country ; Cina hoṛoko Rancire *anjarjanjargeko* menaŋkoa, there are a few Chinamen scattered about Ranchi.

anjaṛač I. adj., plain, apparent easy : *anjaṛač* kamim namakada, thou hast got an easy work, i.e., a work easily understood and easily done.

II. trs., to expose, to leave smth. in an open place, where it is easily seen : ne potom ciape *anjaṛačkeda,* kumburuko namtage ? Why did you leave this paddy bale so exposed ? Thieves are sure to find it.

anjaṛač-ŋ p.v., to be exposed : netare *anjaṛačjana.*

anjaṛačre adv., in an exposed position : en cêre *anjaṛačree* tukaakada.

anjaṛače adv., easily, without difficulty : en hera *anjaṛače* namoa.

anjate (Sk. *anjasa,* quickly) adv., (1) syn. of *aekkate* at once : *anjate* senome. (2) briskly, swiftly : *anjate* senme.

anjeḍ trs., to exhaust the liquid in a recipient or on a surface : kûâ *anjeḍtape* parciŋka.

N. B. the idiom : *toa anjeḍkeni,* ltly., the one who exhausted the

mother's milk, i.e., the last child of a family.

anjed-en rflx. v., with *liste*, to be unable to speak for hunger; *anjedgerig* has the same meaning.

a-p-anjed repr. v., (1) to make the water flow off from each other's rice-fields: eperonjumakin entekipistenidadipli otekin *apanjdjaa*. (2) adj., with *ote* or *lotan*, a piece of land or a field which does not keep water during the whole year, but dries up: nerepe herjetaen?—kāgedo, nendam *apanjed ote*.

anjel-g p. v., to dry up, to get exhausted: jargidip'i canabasa lotan *anjedgre* ringroa, when towards the end of the rainy season the rice-fields dry up, then there will be famine.

an-anjed vrb. n., (1) the extent of exhausting: *ananjeda* anjedkedi, gayare muiko tundaparantama, there has been such a drought that the ants creep across the river bed. (2) a place or field from which the water has been drained off deliberately for sowing purposes or which dries up by itself. In this latter sense it is syn. of *apanjed ote*: *ananjedre tate baibiko herča*, they sow soaked paddy into fields from which the water has been drained off.

anjed-naan I. adj., with *kaa* or *tich* that has been getting an evaporating sheet of water.

II. tr., with *jet* or *sij*, to deprive the fields of water by evaporation: jete *anjednaaken*.

anjednaag p. v., of fields, to get reduced to very little water by the heat: jetete haiko *anjednaaktaa*.

anjili (cf. Sid., H. *anjali*) I. s.f.t. a double handful, as much as can be held in both hands open and joined in front, to *anji*, one handful: tjunjan *anjili* ekeli ga nad *anjili* ga kaa jaamaiko.

II. tr., (1) to receive liquid or grain in both hands open and joined: *anjilikeli* dą nūnaa; baiba *anjilikeli* ga. (2) to give a double handful: *a-g-anjilikeen*, he gave a double handful to each one. N. B. *bi-kanji anjili* means to take as much grain as will fit into both hands and remain also on both forearms joined up to the elbow.

anjili-n rflx. v., to drink from both hands thus joined.

a-p-anjili repr. v., to give to each other, i.e., to exchange in double handfuls different kinds of grain: eanlioge nambua mipisakin *apanjilipaaa*.

anjili-g p. v., of grains and liquids to be taken up in both hands open.

a-n-anjili vrb. n., (1) the quantity in which grain is taken up in both hands open: *ananjilin* anjilikeljkoa, sobon nalako sukuj no, he gave such double handfuls that all the [illegible] (2) adj., [illegible] in both hands open: [illegible] tabon kaiba [illegible], it was terrible to [illegible] of the one double handful of [illegible] which [illegible]

anjili-an tr., to bring in double handfuls.

anjili-idi tr., to take away in

double handfuls.

anjili-pasăra trs., to give a double handful or a single handful: arandi dipli huṛiṇamaraṇa *anjḷipasărako* deṇagakeda: at the marriage feast all, rich and poor, helped by giving each some rice, ltly., a double or a single handful.

anka, ankate adv., in that manner, in that way; *ankate* kako kajiĭa, nobody speaks like that; *ankado* kako sabĕa, that is not the way to hold it.

anra (Or. *andrā* male) syn. of *biar*, adj. and a lj. noun, of a tame or wild buffalo, young but full-grown and as yet uncastrated: miaḍ *anrale* kiriṇakaia.

anra-ǫ p. v., (1) to reach the age of full strength, to be fully developed and not yet castrated. (2) figuratively, in reproaches, syn. of *andiaǫ, diriṇǫ*, of men, to show fight.

ansa, ansaŏ (Sad. *ansai, ansānā*) syn. of *asadi*, s.st., (1) bodily feeling of satiety, surfeit, disgust. (2) mental state of weariness, repugnance; janaŏ eraṇoṛa *ansatee* nirjana, she ran away out of despair at being constantly scolded.

For the imprsl. and prsl. constructions see *asadi*.

an sirma, han sirma adv., (1) syn. of *mosaḍsirma*, the last year but one. (2) several years ago.

anta ! hanta ! Nag. (? any connexion with the T. *anatu* plus *a*, is it not so?) interjection, (1) syn. of *ke !* indeed ! you do not mean to say so ! (2) syn. of *kaci*, is not it ? indeed ! (3) syn. of *he ci kā* ? Is it not so ? When it does not precede immediately a proper noun, it may take one of the affixes *ea, na, ga, hale*, etc.

***antar** (Sk. *antar*, distance; Or. *atri*) I. sbst. The Mundas do not plough in straight lines from end to end, turning the plough at the end of the first furrow so that the second comes to lie immediately against the first, and the third against the second and so on, so that the whole field is cut up into straight adjacent furrows running from end to end, as is done in Europe. They divide, by conjecture, the whole field into sections, each of which they intend finishing in one stroke by turning round the whole of it in constantly diminishing elliptic lines until the bullocks can no longer find the required space for completing a new ellyptic inner furrow. Such a section they call *moḍ antar*. The second section is averaged so that it includes the unploughed part of the first section, and the third, so as to include the unploughed part of the the second, and so on. When the unploughed part of the first section is ploughed up with the turning of the second *antar*, then they say that the first *antar lōmjana*, is completely ploughed. The whole process is described as follows by a Munda: Nekageko sīĭa: sida moĭaḍ antaroa; en *antardo* sīhuṛiṇjanci, uṛiko biuren kako ituĭa, ente oṛǫ miaḍko antarĕa, sidauterṛa lōmjanci oṛǫgeko antarĕa, en taĕomṛa lōmjante oṛǫko antarĕa; enlekate janaŏ baria

antarreko harbiurjaḍkoa, enetęre eskar miaḍ *antarre*, aḍ misamisa ṭunḍure.

II. trs., to plough in sections as described. Since the clod-crushing, *atargom*, and the levelling, *kara*, is done in sections, it means also to crush the clods of a field in sections or to level a field in sections.

antar-ę p. v., to be thus divided into sections for the purpose of ploughing levelling or clod-crushing.

a-n-antar vrb. n., (1) the action of ploughing so much in one section: misa *anantarte* ne loĉoṇ kā siua, this field cannot be ploughed as a single section. (2) the size of the sections ploughed: *anantare* antarkeda, meḍ gaṇṭare enaṇ lōmjana, he made such large sections, that the first could not be ploughed in an hour.

antarantarte adv., by sections: misa anantarte kā siua ne loĉoṇ, *antarantarte* siụ hobaoa.

N.B. the following idioms: (1) of rain: *dą antarbaṛakeda*, or, *antarantare gamakeda* or *antarantar gama laikena*, it rained here and there with rainless spaces between, several rain clouds ran parallel. (2) of speech: (*a*) adj., *antar kaji enado*, that is round about talk, that is beating about the bush. (*b*) trs.: *kajiĭ antarjada*, he is beating about the bush; *kaji alom antarĕa*, *kajibŏ̄me*, do not beat about the bush, come to the point; *okotem antarkeḍlea? alom antarbaṛaĕa*, whither hast thou taken us beating about the bush? Do not talk in a round about way any longer. (*c*) p. v.: *kaji antarjana, okoṇḍo bujaŏjana, okoṇḍo kā*, there was a lot of round about talk, some understood, some did not. (*d*) repr. v., *kajikiṇ apantarjana*, they tried to mislead each other by beating about the bush. (*e*) adv.: *antarantar, antarantarge, antarantarte alom kajĭa*, do not beat about the bush.

anthān, nanathān (Sad; cfr. Or. *anathan*, extremely, *anth*, marvel) trs., to render speechless with fear: khūb egertee *anthānkja*.

anthān-ę, *nanathān-ę* p. v., to be terror-stricken: ṭonaṇare kula bagṛaŏlį horo namkįteko *anthānjana*, when they found in the forest the man killed by the tiger, they were speechless with terror.

anthān-eger trs., to terrify with a scolding.

anṭe trs., to satiate, to give smb. his fill of food or drink: kacipe *inṭekja*? nāge manḍiĭ jomkeda oro kanṭaṛae jomtana.

anṭe-n reflx. v., to eat one's fill: jomdoe jomkeda, kae *anṭenjana*; he has had a meal, but did not eat his fill.

anṭe-ę p. v., to be satiated: aminaṇ manḍireo kam *anṭeṭana*!

anū I. sbst, ltly., the act of giving to drink, is used idmly. to denote (1) the tempering of steel. (2) the process of gilding, copper or silver plating: mereḍ, samrom, piṡalrą *anū* ḍumbuja kajige, the tempering of steel, the plating with copper or gold is a matter of plunging into

liquids.

II. trs., (1) to give to drink by holding a cup of any kind to the month of smb.: en hon ruatana, daᵹ *anūakaᵹltaime*, that child has fever, give it to drink very frequently. (2) to temper steel or iron: meroḍ *anūime*! (3) to plate with gold silver, copper, etc.: ne pital samṛomdaᵹte (or samṛomte) *anūime*.

anū-n, anūrika-n iflx. v., to drink what is held to one's lips: en hondo kae *anuna*.

a-p-anu repr. v., to offer to each other to drink in the manner described: hasure *apanū* lagatiŋa.

anū-ɣ p. v., (1) to be given a drink in the way described: ranui *anūɣtana*. (2) to be tempered: holaᵹtaiŋ *anuakanaci*? (3) to be gilded, etc.: ne rupa anū bāri *anuakana* this is only silver plated.

N. B. the idioms: (1) rupa *anūnaci*? Is it possible to silver plate? (2) pitalre samṛom *anuakana*, instead of pital samṛomte *anūakana*.

a-n-anū vib. n., (1) the extent to which (*a*) drink is given, (*b*) iron tempered, (*c*) metal plated: ne holaᵹ *ananūi* anūkeda moᵹ pāesaraᵹ buluŋe cabegiṛitada, he tempered this razor in such a manner that he used up one piece worth of salt over it. (2) the liquid given to drink: misa *ananaloe* peggiṛitada, ooo mi a anūruṇa'p, he has spat out what he was given first, give him to drink again.

anuṛia, anuṛîâ, anaṛi syn. of *ṭamuṛi*.

anûṛî (T. *an-uᵭ*) I. sbst, a wooden or iron peg, put into the two holes at the outer ends of an axle, to keep the cart wheels in position: caka *anûṛite* kesedoa.

II. trs., to make an *anûṛî*.

anûṛî-ᵹ p. v., to do for an *anûṛi*, to be shaped into an *anûṛî*.

anûṛî-meroḍ sbst., the iron peg used as *anûṛî*.

anûṛî-unḍu sbst., the hole into which the *anûṛî* is fitted.

aŋ I. never used sbstly. Our sbst. *dawn* or *daybreak*, is always rendered by participial forms, v g., *aŋᵹdipli*, lltly., at dawning time; *aŋᵹtaine, aŋᵹtan'ᵹge* or *aŋᵹtanimtaᵹ*, at the moment of dawning, just at daybreak.

II. intrs., 1) to dawn: *aŋᵹtana*: *aŋᵹa*. 2) to continue an action till dawn. This meaning has two constructions: 1° If the action be continued uninterruptedly by the same agents, then the word denoting it, takes the afx. *le*, and *aŋᵹ* is strengthened by the auxiliary afx. *parei*: susuntekᵹ *aŋᵹpareiᵹ*, they danced uninterruptedly till daybreak; misa gitiṭeŋ *aŋᵹpareia*, when I do once go to sleep, I sleep without awaking till daybreak. 2° If the action be now and again interrupted by the same agents or if different agents succeed each other in the uninterrupted action, then *aŋᵹ*, without *parei*, is simply affixed to the word denoting the action: *senaŋᵹlaiŋᵹ*, I walked till daybreak (this does not exclude stoppages for rest, etc.): *susunaŋᵹlaᵹko*, the dance lasted till

dawn (though the dancers were not always the same). If the word denoting the action is readily understood from the circumstances, it is often omitted: karamiṇa biḍla, kako *aṇkeda*, I put up the karam tree, i.e., I kept the Karam feast (an obligatory part of which is a dance); they did not dance till daybreak. 3) with an inserted ind. o., to be overtaken by the dawn: Namkom pirire simko raggiña, Huṭarre *aṇgiña*, Rapa pirire singi turguña, I was overtaken by the first cock-crow at the Namkom high ground, by dawn at Huṭar and by sunrise at the Rapa high ground.

N. B. the idiom: kae *aṇka*, he will not live till daybreak.

aṇ-en rflx. v, to wait till dawn: kako *aṇena*, sida simko rarko senoa.

aṇ-o p. v., (1) impers., to dawn: *aṇoiana*. (2) prsl., to be overtaken by the dawn: sek ṇanabu, *aṇoibu* kārelo, this is syns. with the 3rd intrs construction in which an ind. o is inserted. (3) to be overtaken by dawn during a certain action that has lasted the whole night or a great part of the night. In this meaning the word denoting that action, is reduplicated and takes the afx. *te*. These phrases are syns. with those explained in the 1st. part of the 2nd. intrs. construction: *sensenteṇ aṇlena*, I kept on walking till I was overtaken by dawn.

aṇ-coṭe intrs., to begin to dawn construed like *aṇ*.

aṇḍilāṇ, aṇḍilaṇ (Sad. *anḍilua*) syn. of *alaṇḍiḍa*.

aṇga (Sad; Or.) I. sbst., any kind of coat, banian or shirt.

II. trs, (1) to make a coat of: ne lija *aṇgaoe*.

III. intrs., to put on a coat: *aṇgakedae*.

anga-n rflx. v., to dress in a coat, to wear a coat.

aṇga-ṇ p. v., same meaning.

a-a-aṇga vrbn., the number of coats worn: *aaaṇgae* aṇgakeda barapi atalinia hoynore tusumkana he wears two or three coats one over the other.

aṇga I. sbst., half a load. Munda men carry loads on their shoulders by means of a carrying stick called *mardiṛi*; to either end of this there is attached a *sikuar* (Pl. XVI, fig. 2), a kind of net generally made of chomp fibre. When opened out on the ground for the purpose of putting the load into it, this net makes the figure shown above B. The total load a man carries is divided into two halves as nearly equal as possible so that they may balance properly. That which is put into one *sikuar* is called *aṇgi*; hence it means, half of the load carried by a man: *aṇga* kā tarabariga.

II. trs, to put the half loads into the carrying nets: ne sobena apanapanra *aṇgaiba*, arrange all this both of you into loads for yourselves; miḍ aṇgara eskar mena, hantare dini *aṇgatam*, there is enough only for one net, put a stone as a balance into the other net.

aṇga-ṇ p.v., of the half loads to be

put into the carrying nets: barabarigo kā *aṇgaakana.*

a-n-aṇga vrb. n., (1) the manner of arranging such a load. (2) the amount put on: esan *anaṇgae* aṇgakeda, marâṛâ ṭôğgiṛijana, he arranged such a heavy load that the carrying stick snapped into two pieces.

āṇga-ḍāṇga adj., far away and lonely: Kutmuḍ soben pīṭimente *āṇga-ḍāṇgagea,* the village of Kutmud is far away from any market. It is also used as adj. noun: *āṇga-ḍāṇgare* daru haḍtanko taĩkena, kula tebąkeḍkoa, they were sawing trees in a far-away lonely place, a tiger came on them.

āṇga-ḍāṇga-n rflx. v., to go and live in a far-away, lonely place: alope *āṇgaḍāṇgana.*

āṇgaḍāṇga-ǫ p.v., to be or live in such a place: Rebeḍren honko iskulmenteko *āṇgaḍāṇgaakana,* the children of the village of Rebed live far away from any school.

āṇgaḍāṇgage adv., lonely, far apart: *āṇgaḍāṇgage* bir bitar hoṛoko oṛāakada, the people living in the forest have made their houses far apart.

aṇgal, aṇgalaŏ Has. (Sad. *algaek,* to lift slightly at one end) trs., to raise a heavy object slightly at one end: sabŏrote en diri *aṇgaltape.* It is often affixed to *ṭaṛi* to raise by means of a lever: marto! daru nesąrebu *ṭaṛiaṇgaltą.*

aṇgal-ǫ p.v., to be raised slightly at one end. It also denotes the possibility of thus raising: namin maraṇ serenḍo kā aṇgaloa.

a-n-aṇgal vrb. n., (1) The action of raising at one end: ne daru *anaṇgalre* sabŏṛo liṛujana, in the act of raising this tree the crowbar got crooked. (2) The extent of raising: *anaṇgale* aṇgalkeda diri biterte kaṭeako paromdaṛia, he has raised the stone so much that the rats can pass under it.

aṇgaŏ (Sad *aṇgawanen,* to solicit; Or *aṇghna,* to desire) syn. of *sanaṇ* I. abs. n., inclination, desire: pīṭ senṛą *aṇgaŏ* banoa.

II. intrs. imprsl. to desire, to long for: *aṇg·ŏjaṅña, aṇgaŏkiṅña, aṇgaŏḷa· aṇgaŏṇi* noun of agency, the one who desires: ili nūmente misako ragoa, jomdâṛê mente barsa, iminuṇarege *aṇgaŏṇi* hijua, *kā aṇgaŏṇi* kā, people are are invited once to come and drink beer and twice to come and partake of the sacrificial meat that is enough to make those come who care to, and keep away those who do not like to come.

***aṇgar** Nag. (II. *aṇgauriya,* a ploughman?) syn. of *seo* Nag. I. trs. and intrs. This term, its synonyms and contraries as well as certain words and phrases generally connected with them, refer partly to the correct slant of the ploughshare to the bottom line of the plough, and partly to the correct slant of the ploughshaft to the ground line. It is very difficult for a foreigner to use this whole complex of words correctly, and sometimes even to understand them without the following preliminary explanations:

In an adze (Pl. XXXIX, fig. 5),

a *kurpi* (same Pl. fig. 7), and a hoe (Pl. XIII, fig. 7), the angle at which their blade stands to the handle, is determined by the depth they are intended to reach when cutting or hoeing. The average angle required in each, is known by experience and arranged accordingly by the makers. Any appreciable deviation from this angle renders them more or less unfit for the purpose.

The same holds good of the plough with this difference, that here there are two distinct angles to be attended to, viz., the obtuse angle at which the share is inserted into the plough and the acute angle formed by the ploughshaft and the ground line. Each of these angles must have an average, determined by the depth of the furrow. Any appreciable deviation from these averages will affect the depth of the furrow. It will either be too deep for the cattle to draw the plough easily, or not deep enough to benefit the seed.

The Mundas use a number of terms denoting the deviations from the correct averages. Some of these apply only to the angle between the plough and its share, others only to the angle between the shaft and the ground line. To increase the difficulty, the Naguri dialect has one set of terms, and the Hasada dialect has another, and the Keramundas around Ranchi have a third one.

The whole plough ready for work is shown on Pl. XIII, fig. 1; A shows only the plough, *naṙal*, B shows a section through it, C a section through the opening into which the share is inserted; fig. 2 shows the share itself, which, when inserted, must protrude beyond the plough, as shown in fig. 1. If the share were inserted so that its protruding part would form no angle with the bottom line of the *naṙal*, it would not cut into the ground at all. It must be inserted pointing downwards so as to form the correct angle with the bottom line. If this slant be very slight, the angle will be very obtuse, and the angle decreases in proportion as the slant gets more and more pronounced.

But the sharper this slant or the smaller the angle, the deeper does the plough cut, and the less the slant, or the greater the angle, the less deep will be the furrow made by the plough with the consequences stated above. There is only one correct slant and only one correct angle. If this average be deviated from by making the angle too obtuse so that the furrow is not deep enough, both the Nag. and the Has. dialects denote this defect by the word *hōmon*, (in Nag. also *seo*). Hence this term means, to put the share at such a slant that it does not cut deep enough, to give the share too little slant: *pālem hōmon-keda*; in the p. v.: *pāl hōmonakana*, the share has too little slant. The contrary of this term is *daraṙ*, to give the share such a sharp slant that it cuts too deep: *pālem daraṙkeda*;

in the p. v. : *pāl ḍaraĕakana*, the share is slanting too much. *Hōmon* and its contrary, *ḍaraĕ*, are not applied to the effect they connote, i.e , they are not used to denote superficial ploughing or a ploughing that is too deep. They remain restricted to denote the slant of the share to the bottom line of the plough or the slant of an adze, a kurpi, a hoe, to their handle, or the slant of a plane steel to the bottom line of the plane. In Nag. *hōmon* has the same meaning as in Has, but *sco*, *scogar* and (around Torpa) *aṇgar* are also used. Instead of *ḍaraĕ* they say *aŏgar* in Nag. The Kera-Mundas use *aŏgar* instead of *ḍaraĕ*, and *sco* instead of *homon*.

Either of these two words, *homon* and *ḍaraĕ*, or their synonyms, may be used as a corrective to the other and then they no longer denote a defect, but a perfection. The circumstances or the context must show when this is the case. Under such circumstances *homon* simply means to diminish the slant of the share, and *ḍaraĕ* means to increase that slant. If, v g., a master remarks that his inexperienced new servant is overtaxing the strength of the cattle by ploughing too deep, he will tell him : pālem *ḍaraĕakada*, *hōmontam*, thou hast put the share at too sharp a slant, diminish the slant. Here *ḍaraĕ* denotes a defect whereas *hōmon* denotes a perfection. If a little later he wants to know whether his order has been obeyed, he asks ; *hōmonkedam* ? Hast thou diminished the slant of the share ? And then the servant answers ; *homonkedaiṇ*. I have diminished it. Under other, ordinary circumstances *hōmonkedam* means, thou hast given too little slant to the share. The same remark applies to *ḍaraĕ*.

But the correct slant of the share with regard to the plough does not, by itself alone, guarantee that the furrow will have the required depth. For this it is necessary that the acute angle formed by the ground line and the plough shaft should also have the required average. If this angle be too great the ploughshare does not enter deep enough, and so the ploughing will be superficial ; if it be too acute, the share enters too deep, and so the cattle will be overtaxed. The shaft is indeed always fitted into the plough at the correct angle. But its angle with the ground line, varies according to the way in which it is attached to the yoke. In Pl.XIII, fig. 1, D shows the shaft, called *esanḍi*, in Has. and *kuḍi* in Nag. Pl. XXXIX, fig. 3, shows the mode of attaching it to the yoke. In this figure it is purposely shown as hanging loose under the yoke in order to explain the mode of attachment more clearly. If the yoke were always at the same height from the ground, the spot at which it should be attached to the yoke, might be marked so as to form always the correct average angle with the ground line. But the height of the yoke is determined by the size of the cattle, and as this varies, the ploughman must himself,

by conjecture, determine, at which point the shaft must be fixed to obtain the required angle. This angle varies as the shaft is raised or lowered. He thus runs the risk of missing the correct angle by attaching the shaft either too high or too low. It is to these two errors that the Hasida dialect applies one set of terms and the Naguri dialect another.

The defect of attaching the shaft too close to the upper end, is, in Has., denoted by the verbalized word *cuṭi* (which means the upper end) with or without the noun *tonol*, a knot: *cuṭikedam* or *tonolem cuṭikeda*; in the p. v.: esandi *cuṭa-kana* or *tonol cuṭsakana*, the shaft is attached too high up. The contrary defect, viz., that of attaching the shaft too far away from its upper end they denote by *esandi hakat*: *esandim hakakedi*; or by *tonol suba*, to make the knot too low: *tonolem subakeda*; in the p. v.: *esandi hakaakara* or *tonol subaakana*, the shaft is attached too low down. These terms too may be used as correctives to each other, and then they do no longer denote a defect, but a perfection: *esandim hakakeda, cuṭingtam*, thou hast tied the shaft too low down, tie it a little higher up; *tonolem cuṭikeda, subangtam*, thou hast tied the shaft too high up, tie it a little lower down. These terms are used in all cases where there is question of attaching a shaft to a yoke when the shaft stands at a slant as, v.g., in the *atargom*, the clod crusher, and the *kara*, the leveller. To denote the effect of *cuṭi* or *tonol cuṭi*, the Has dialect uses the phrase *purage guó*, lit'y., to wound or to cut too deeply, to plough too deep. The effect of *haka, subage tol* or *tonol subi*, is denoted by *hurinage guó*, to plough superficially.

The Nag words *aṇgar, sco, scogar*, corresponding to the Has. words *haka, subage tol, tonol subi* are not restricted to the tying itself, but are used also of its effect, and therefore they have three different meanings: (1) of the tying, to tie the shaft too low down. The same may be expressed by the phrase *aṇgarge phandaŏ*, to tie the shaft too low down. In this sense it is syn. of the Has. *haka, subage tol, tonol suba*. (2) as corrective to *aŏgar*, to tie the shaft lower down. In this sense it is syn. of the Has. *haka*, etc., used as correctives: purage khupaŏotana, *aṇgarnotam*. (3) of the effect on the ploughing, to plough superficially, not deep enough. In this third meaning it is syn. of the Has. *hurinage guó*: angargeko phandaŏkeda kāredo bosge kako otatana, cnamenteko *aṇgarca*, they plough superficially, either because they have tied the shaft too low down, or because they do not press down the plough sufficiently.

II. adj.: neta *aṇgargea*, aŏgartam, here the ploughing is superficial, tie the shaft higher up.

aṇgar-o p. v., (1) of the tying, to be tied too low down. (2) as corrective to *aŏgar*, to be tied lower

down. (3) of the effect on the ploughing, to be ploughed superficially.

aṇgarge adv., (1) with *tol* or *phandaŏ*, to tie too low down. (2) with *tol* or *phandlaŏ*, as corrective to *aŏgar* to tie lower down. (3) with *siṇ*, to plough superficially.

aṇgara (?Or. *aṇa*, ardour at work, diligence) trs., to anticipate the whole or part of the work of the next day, week or some set period of time, with the intention of freeing oneself for some other work or task or of making sure against possible accidents which might prevent one from doing that work then. It may be used alone, but it is generally affixed to the word denoting the anticipated work: gapa pīṭitelaṇamente, dolaṇ, nāḍo sahan *dupilaṇgaratelaṇa*, since we must go to the market to-morrow, let us two go now to bring in the firewood required; somarhulaṇ porob lagaŏoa, etwarhulaṇ *hijuaṇgarape*, the feast takes place on Monday, come in anticipation of it on Sunday; ḍunḍa pālle kiduḅtana, ḍunḍa pālle *aṇgaratana* (Asur legend), with the short ploughshares we make, we gain our day's food, with the short ploughshares we make we also provide for the next day's food, i.e., our work is so lucrative that we cannot get into need, since one day's work suffices to get us food both for that day and for the next. With this boast they insulted Singbonga's messengers and refused to obey his orders. Near Khunti there is a village called Aṇgrabaṛi. The Mundas explain this name as follows: Under a banian tree near that village a tiger killed a man in the evening and ate him up only the next day.

aṇgar-uṇgur (Sad. *cuṇgur-muṇgur*; Or. *aṇgal-aṇgal*, agape) I. abs. n., excitement: jāṇa aḍtare *aṇgaruṇgurge* namaia, when he loses smth. excitement gets hold of him; *aṇgaruṇgurre* kaṭa subaṛa soṭao kā lelnamoa.

II. adj., with *horo*, and adj. noun one who gets easily excited.

III. trs. caus., to make smb. excited: inia kidam ukubāk eḍtele *aṇgaruṇgurkia*, we made him excited by quickly hiding this pen.

IV. intrs., syn. of *ariḍ-tariḍ*, *tariḍ-mariḍ*, to look about excitedly.

aṇgaruṇgur-en rflx. v., same meaning: miaḍ tuĭu oṛao bolokena, daliaiṇ mente soṭa dāṛātanreṇ *aṇgaruṇgurenjana*, enloge tuĭu nīrjana.

aṇgaruṇgurtan adv, excitedly.

aṇgen var. of *nagen*, occurs rather seldom: okoṇido nagene *aṇgeṇa*, some people turn *nagen* into *aṇgen*.

aṇgi I. sbst., a stain produced on a cloth by dye coming off either from another cloth or from a part of the same cloth: ne *aṇgi* sabunte capigiṛitam.

II. adj., with *liṇ*, a dye stained cloth.

III. trs. caus, to cause a cloth to get stained: dhobi aĭńa sonoḳoe *aṇgibaṛalaṇ*.

aṇgi-ṇ p. v., to be soiled or spoiled

with dye-stains: bēsge kā raṅgaakana araṇ sutam, raṅga oṭaṇoṭana, tikileḍei eṭa liṇa *aṅgijana*, the red thread is badly dyed, the dye comes off; when it had been steamed (with other clothes) all got stained.

a-n-aṅgi vrb. n., (1) the extent to which smth. has been stained: *anaṅgi* aṅgijana, goṭa liṇa baṅgaḍbuaguḍeabajana. (2) the stains caused: misa *anaṅgido* capigiṛilena, oṛo misa aṅgiakana.

aṅgiḍ-paṅgiḍ Nag. var. of *aṅgiḍtaṅgiḍ*.

aṅgiḍ-taṅgid Has. I. abs. n, a fit of suffocation: bara baje *aṅgiḍtaṅgid* eṭeḷia, nājakeḍ menaṇgea, he had fits of suffocation at 12 o'clock and they still continue.

II. intrs. imprsl., to feel like suffocating: *aṅgiḍtaṅgiḍḷia*.

III. trs. caus., to cause a fit of suffocation: Ikirboṅga ne hoṛoe *aṅgiḍtaṅgiḍkia*.

aṅgiḍtaṅgid-o, aṅgiḍtaṅgiḍtan rikao p. v., to get a fit of suffocation: hon *aṅgiḍtaṅgiḍtane rikaakana*.

aṅgir Nag. This word always denotes either an act of lechery or adultery or a state of concubinage. I. adj., 1° with *koṛa*, (1) lecherous, (2) adulterous, (3) living in unlawful union, in concubinage, i.e., having taken a wife without observing the customary marriage rites and ceremonies: naïdo mermer *aṅgir* koṛa, this one is a very lecherous fellow; *aṅgir* koṛako! You filthy fellows! (a reproach thrown by girls at boys molesting them with indecent talk or solicitations). Context and circumstances determine the actual meaning in a given sentence. 2°with *kuṛi*, (1) a girl disposed to commit or having committed lechery. (2) a wife similarly disposed. (3) a concubine, a woman taken to wife without the customary marriage rites: *aṅgir* kuṛire bisūas banoa: there is no trusting a lecherous or an adulterous woman or a concubine. 3° with *kami*, (1) a single act, the disposition to, or the habit of committing lechery or adultery. N. B. This phrase is not used of the state of concubinage. That is signified by *anaṅgir*. *Aṅgir kami* may also be used trsly. and then means to commit lechery or adultery: barsa *aṅgire kamiḷa*.

II trs., to take a wife without going through the marriage rites, to take a concubine: kuṛi *aṅgirjaire* maraṇ pāp hobaoa, a great sin is committed if smb. take a concubine; alom *aṅgira*, do not take a concubine. Instead of the trs. *aṅgir* one of the following phrases may be used of men: *aṅgiroṭe* or *aṅgirente idi, ader, ḍuku*.

aṅgir-en rflx. v., syn. of *aṅgiroṭe sen, bolo, ḍukun, ḍukuṇte sen*, of women, to go and become a concubine.

a-p-aṅgir, a-p-aṅgiren, a-p-aṅgiro repr. forms, to elope together and live in concubinage: Asāmtekiṇ *apaṅgirjana*. *Nipir*, to run away together, and *ḍupuku, ḍupuḳun, ḍupuḳuṇ*, have the same meaning.

aṅgir-o p.v., has the same meaning as the rflx. v., Muṇḍakûṭren honmisiko ciulao kako *aṅgirakana*, the

young women of the Mundakhunt have never become concubines.

a-n-aṇgir vrb. n., the state of living in concubinage, concubinage: ama aṛandi cimtaṇ hobaoa?—*anaṇgirle* bagṛaŏjaṇ, eṭa oṛaree bolojaṇ.

* The Munda race is not satisfied with constantly reminding its members of the sanctity of marriage, in the eloquent language of impressive symbols and ceremonies; it also insists, by means of extremely severe sanctions, on the observance of all the customs by which it has surrounded that sanctity as with a dense and thorny hedge. These sanctions are of three different kinds, (1) privation of all the advantages offered to the individual by the family and the community, exclusion from the sept and race, a merciless outcasting and irreparable expulsion; (2) fines which, for the vast majority of families, are very heavy; (3) a kind of pilloring which, though tacit, hands over the delinquents very efficaciously to public contempt. This kind of punishment is much more severe in a society of the Munda type than it would be in Europe. The following is an exhaustive list of the punishments inflicted for sexual immorality, conjugal infidelity and non-observance of the marriage rites:

I. If unmarried young people belonging to the same *kili* (sept) be guilty of sexual intercourse or elopement, a great panchayat is convoked to which the elders of a certain number of the surrounding villages are invited. These must of necessity include not only villages belonging to the sept of the delinquents, but also representatives of other septs. Then a heavy fine is imposed on the parents of the guilty couple, at least if they countenance the culprits or dare to intercede for them. The members of their own *kili* may not profit by this fine. It must be handed over to those members of other septs who have assisted at the panchayat, otherwise the liableness of the whole sept to be punished by Singbonga would not be destroyed (kiliṇ gura kā gaṭaŏoa). If the delinquents be still in the village, they are brought before the panchayat, where they are severely reproached with having disgraced the whole sept, and then they are publicly expelled from the village, ashes mixed with water are thrown at them and a proclamation states that henceforward nobody may either call or acknowledge them any more as brother and sister, that they shall never be allowed to return to the village, that they have forfeited all claims to a share of any landed or movable property in the community and they are given over to eternal oblivion by the prohibition to all henceforth not to speak of them or even mention their names. This ceremony dates from the time when the Mundas burnt their dead, ashes being the sign of death. The ashes thrown at the departing culprits are meant to signify that they are henceforward

considered as dead to the community. As a testimonial of the expulsion an upright stone slab is erected on the boundaries of the village.

Such was the punishment of this transgression until very recently. But this expulsion is not countenanced by the law of the English Government and nowadays the panchayat is powerless to enforce it. As a matter of fact in the generality of cases the delinquents ran away to the Assam tea plantations. But some do not run away and the panchayats seem at a loss how to act against them. There are two cases on record in which the parents of the culprits refused to drive them from their house and the panchayat threatened to dig up and to throw out of the village boundaries the last burial stone of the family. In one case (Bamni) the parents gave in under this threat; in the second case (Moagaon) the burial stone was actually dug up and thrown away. Here evidently the panchayat exceeded its traditional rights, going so far as to punish the dead for the fault of the living. This shows how disconcerted the panches find themselves in face of the new state of things. One measure at least has now been generally adopted: if the culprits remain in the village they are never allowed to erect any burial stone within the boundaries, not even to the memory of their parents, and no burial stone may be erected for themselves. To prevent this the panchayat will go so far as to threaten death, as happened in the village of Janumpiri.

II. If two young people of different septs elope, their parents are fined by their respective village panchayats, and the delinquents are declared to be bad people. The reason for fining the parents is their want of proper control over their children.

III. If two young people of different septs are convicted of sexual intercourse, the parents and relatives of the girl have, strictly speaking, the right to kill the offending young man if they catch him in the act, and if they do so, his parents have no right to retaliate. If the young man be not caught in the act, but convicted on the girl's pregnancy becoming manifest the girl's parents have the village panchayat convoked. This council then inflicts a severe fine on his parents, and if the girl's parents desire it, order him to take the girl to wife. In this case a kind of marriage is performed after the birth of the child. This is done eight days after the birth, on the *cati* ceremony taking place. However this is neither called *apandi*, marriage,' nor is it ever fully recognised as such, so that their fault continues to be punished by this kind of life-long stain attaching to it. It is noteworthy that these severe measures do not yet exhaust the punishment: a fine is also inflicted on the parents of the girl

on account of their want of proper control over their daughter.

IV. If a married woman is convicted of adultery, the husband has the right of killing both her and her partner in guilt. This right is publicly declared and signified on the marriage day by the ceremony called *da maŋ*, the cutting of the water. Whether he kill the faithless wife or simply expel her, her parents have no right to retaliate. If he simply expel her, the delinquent must refund to him the marriage price paid for her and all the expenses he incurred over the marriage.

V. If a married man keep a concubine against the will of his lawful wife, he is considered wicked. If he treats his wife less well on account of that concubine, the panchayat, on the complaint of the lawful wife, fines him. The concubine can acquire no rights of any kind in the house, and if she bear any children, these have no claim to any share in the father's property. The day he dies, she and her children are expelled from the house.

VI. If a husband abandon or expel his legitimate wife without any serious fault of hers, he is considered bad, he may not reclaim either the marriage price or any part of the marriage expenses and, if the abandoned wife or her parents appeal to the council he is obliged to pay her sustenance.

VII. It is considered legitimate for a man who has no male issue from his wife, to take a second wife if the legitimate wife agree to this. If she agrees, the children of this second wife are considered legitimate heirs to their father's property. The custom requires that the husband also should ask his relatives' consent for this second union, just as was done for his first marriage, the consent, however, of the relatives is not necessary for this second union. Custom sanctions this as legitimate even against the will of the relatives, provided he obtain the consent of his own wife. The reason of this restriction lies in the fact that the relatives' opposition to the second union may arise out of the selfish desire of obtaining the man's property if he die without male issue.

This different treatment of the claims of the relatives is very noteworthy indeed: for it shows how carefully the decisions which we find laid down in the customs of this simple, ancient race are balanced and how thoughtfully they distinguish between claims based on simple practical reason and such as arise out of ill-regulated passions. In the article on *ayandi* (marriage) it is shown that if, in the case of the first marriage, the racial custom overrule the claims of the individual, it does so only because it is intrinsically reasonable that the individual should curb his personal desire or passion into conformity with the claims of that social order which is ultimately the most efficacious

protection for the best interests of the individual himself, and not because it believes in any kind of *a priori* absolute right of the community or state to ruthlessly overrule all the claims of the individual or the family. In this it is in open and conscious opposition to the belief in the so-called state omnipotence based on the dreamy Hegelian philosophy, as well as to that fanatical communism, which destroys all individual rights under the absurd pretext of saving them. It is just because it believes in the inalienable natural rights of the individual as well as in those of the family and the community, that in the case of the second marriage mentioned above, the Munda race decides against the relatives, since these might, under the influence of mere greed, be tempted to interfere with one of those inalienable rights of the individual. In fact the better one understands these racial customs, the more one feels obliged to admire the race's unfeigned readiness to acknowledge all natural rights, the instinctive sense of justice, with which it arbitrates between their conflicting claims and the inexorable firmness with which it insists on submission to its decisions. It is true that the views it holds on the number and kind of rights of the individual, the family, the community or the state respectively, differ in some essential points from those held by modern Europe and that the way they apply them is at times in direct opposition to the practice of Europeans. It is equally true that this does not, by itself alone, imply anything against the Mundas' ways and views. For modern Europe is not the standard of right and wrong, nor does its self-sufficient belief in its own moral superiority add anything to its merits or detract anything from its demerits.

If the above code of the Mundas be judged by the standards now prevailing in Europe on the subject of sexual morality, then it will be condemned in most of its regulations. Some of them will appear as far too rigourous or even as barbarous, whereas others will be considered as beyond the competence of social executive justice, and number III will be rejected on both these scores. For, which modern state would dream of interfering with free prematrimonial sexual intercourse or even with organized prostitution? They all consider it as self-evident that the state has no business to interfere with the individual's liberty in such matters. Where such views prevail it is plain that the infliction of death on a young man caught in the act, will be considered as unmitigated barbarism, all the more so, because the question regarding the consent of the girl, is neither asked nor taken into consideration at all.

The Mundas consider it as equally evident, that the youth

should be deterred by all means from licentiousness, and they look upon this particular sanction as an efficacious deterrent, the good effects of which are not too dearly paid for by the death of one who defies a wise law out of mere unbridled passion. The fact of entrusting the relatives of the girl with the execution of the sanction finds an obvious explanation in the other fact that, at the time these laws were enacted, a state organization, to which the execution of legal sanctions might be entrusted, had not yet been evolved.

Regarding the extent to which individual liberty has to be respected by society, the Mundas hold views, directly opposed to those of modern Europe. According to them, liberty is not unbridled license. If both reason and experience show clearly that certain practices of individuals, however freely indulged in, will by their very nature inflict serious wounds on the social organism, and thus injure in their best interests, the family and the community as well as the individuals themselves, then social justice has not only a right but also a clear duty to interfere and efficaciously protect society against the immoral excesses of unprincipled individuals. They do not even think of holding theoretical enquiries as to whether unchecked sexual licence be one of these dangerous practices. You might as well ask, whether it be allowable for and individual to amuse himself with a display of fireworks in a village where every hut and shed is thatched with straw and around which the year's harvest has just been stacked. If it be answered that there is no parity between the two cases because in the latter the individual endangers the property of his fellow men, the Mundas answer, if not in words, unmistakably by deeds: "We consider the loss of our huts and a year's harvest as a much lesser evil than the loss of public morality". The first can be made good in a short time, but so far no kind of society has long survived the loss of its public morality.

On the question of sexual morality the Mundas and modern Europe, hold views so far appart, that they can no longer understand each other and it would be futile for either party to try and convince the other of the error of its ways, because they disagree on first principles. But whatever be the intrinsic value of the principles on which either of the two codes is based, there remains the argument from results. It is by these that all laws may and must be judged in the last instance. What then is their decision?

During the few last decenniums we read in our daily press, in our periodical literature, in special works written on the matter, most earnest warnings to the white races both in Europe and America, against the worst of all social vices, *racial suicide*; and parliaments have begun

to discuss, whether premiums to families with more than three or four children, and special taxes imposed on individuals, who shirk the burden and the duties of marriage, ought not to be adopted against this crime. Nobody dares to deny any longer that this unnatural state of things is the direct result of sexual immorality in general and of the abuse or more correctly, the desecration of marriage, because the fact has become too evident. And yet, in spite of all these warnings, in spite of all the remedial measures proposed and in spite of all the historical evidences in support of these warnings, the evil is ever on the increase. Why ? Simply because the modern state has no longer either the practical wisdom or the moral courage, to return to that natural wisdom of primitive humanity, which the Munda race has never abandoned. Who is right in this matter ? To this question results unhesitatingly answer : the Mundas ! And reason dare not say the contrary. If the Munda race is doomed to die out, it is not on account of its own sexual immorality, but on account of grave injustices committed against it by other races. This death is far less disgraceful than that brought on a race by its own vices, as has been the case with the Greeks and the Romans whom we Europeans admire so fondly.

Here it might be objected by those, who are acquainted with the little that is reported about the Mundas in ancient Indian and in modern ethnographic literature : If the Munda race be really so carefully watching over the public morality, then how comes it that the ancient Aryans condemn them wholesale as irreligious and grossly immoral, and that in recent years the reproach of sexual immorality has been cast on the unmarried youth of the race ? And why does it tolerate the *Hage* feast which is a real saturnalia ? The ancient Indian literature celebrates the wars of extermination led by the Indian Aryans against the Kolarians and other Aborigines, and it is useless to discuss the value of war stories, especially such as are given in general and exaggerated terms. As to the remarks of a few modern amateurs, they are more than counterbalanced by the following passage of Col. Dalton (*Ethnography of Bengal*, chapter on the Mag-feast) who had very good opportunities of observing the Aborigines closely :

'The Ho population of the villages around Chaibasa are at other seasons quiet and reserved in manners, and in their demeanour towards women gentle and decorous ; even in the flirtations I have spoken of, they never transcend the bounds of decency. The girls, though full of spirit and somewhat saucy have innate notions of propriety that make them modest in demeanour, though devoid of all prudery ; and of the obscene abuse so frequently

heard from the lips of common women in Bengal, they appear to have no knowledge. They are delicately sensitive under harsh language of any kind, and never use it to others, and since their adoption of clothing, they are careful to drape themselves decently as well as gracefully". He adds : "But they throw all this aside during the *Mage* feast". His description of these saturnalia is somewhat exaggerated. Among the Munda branch of the race they are more moderate than among the Hos (see article on *Mage porob*). If this feast were restricted to the Munda race, the reproach would be much more serious. But since it is met with in a number of races the world over, in similar or even worse forms, its occurrence among the Mundas only shows that the mystery of evil affects them as well as it does other races. If in spite of this they have deserved such praise as Dalton bestows on them, then it is evident that the sanctions here under discussion, have really attained the purpose for which they were instituted.

But there is a more direct answer to this reproach against the feast. The Mundas have taken special precautions against its worst effects. The chief aim of the whole legislation as we find it expressed in the customs of the race is the preservation of the rights and the health of the family. The law of exogamy is solely dictated by reasons of health, and the first of the sanctions enumerated above shows how inexorably the race insists on its being obeyed. But they consider the highest degree of moral purity in deeds as well as in words between close relations as equally essential to that health. This is clearly and fully borne out by a special set of laws down to the minutest details, regulating the whole behaviour of relatives to each other. In order to understand their enactment and appreciate their full value, we must keep in mind their whole mode of living, which brings about circumstances that are not without serious dangers to morality. Nowadays the Mundas have not got the means of erecting spacious huts or houses, and it is doubtful whether they ever enjoyed those means for any length of time, driven as they were from place to place by foreign invaders. What they can afford to do in that direction is limited mainly to offering a barely sufficient shelter for the night to the members of the family, to their cattle and poultry against wild beasts and against rain, and to providing a dry corner for their scanty stock of grain. Only the richest families have huts with more than three distinct compartments. Separate stables too are not owned by the majority. For, if they are to offer real protection against tigers or the more daring leopards, they must be well closed with a solid mud wall or strongly stockaded. No doubt they might and certainly would do more

for their housing if the climate obliged them to it. If we bear in mind that, especially in the beginning, the best protection of the family lay in the number of its able-bodied members, we understand the still existing tendency to remain together under the same paternal roof and direction as long as possible. This, coupled with the custom of early marriage, brings it about that two or three married brothers live with their parents in huts which do not afford a separate compartment for each married couple. Needless to say that such a state of things is not without serious danger to morality. To neutralize this danger is a feat of real practical wisdom. That feat the Munda race has accomplished by the following set of prophylactic measures and rules:

I. All children having attained the age of reason and approaching the age of puberty must sleep in the two common dormitories of the village. That of the girls is always under the guardianship of a widow. It is sufficient to state here that in the race's intention these dormitories serve the purpose of moral safeguards. Its advantages and disadvantages will be discussed in the article under *gitiora*.

II. Senior brothers may never touch, in any way whatsoever, the wives of any of their junior brothers, not even for the purpose of simply handing money, implements or anything however necessary to them. Junior wives are of course under the same prohibitions with regard to their senior brothers-in-law. It happens not unfrequently that one of the junior wives, ordered by the mother-in-law to go and make the weekly market purchases, must, in the absence of the father of the family, ask her senior brother-in-law for the necessary money. He then may on no account hand the money over to her, but he must put it on the ground or on some object close by and then she comes and picks it up from there.

III. Every married man must observe the same rule with regard to his wife's senior sisters and they with regard to him.

IV. All persons thus forbidden mutual touch are, with equal severity, forbidden to lie, sit or stand on the mats respectively used by them for resting or sleeping purposes. Every daughter-in-law has her own mat which is in a most effective way sacred to her. Nobody in the house and no guest may touch it except of course her own husband, her parents-in-law and the little children of the house. In every household the mats belonging to the different married couples are known by every one, so that every one knows which mat he or she may touch and which not. In the huts of all families of moderate means there is a kind of bed (*parkom*) and one or several stools (*gandu* or *manci*) as shown on Pl. XXI. These are always offered to guests to sit down on. They are also indiscriminately

used by members of the family to sit on. In parts of the Munda country the use of such a stool or bed becomes taboo for ever to junior sisters-in-law if a senior brother-in-law happen to use them once.

V. Persons forbidden mutual touch, are with the same severity, forbidden to touch each other's clothes on any account, not even for the purpose of simply picking them up if they happen to lie about.

VI. Persons under these rules are not allowed on any account to rearrange their waist cloths, be it ever so little, within each other's sight. If from any cause whatever there arise a need of doing so they must retire from each other's presence and sight.

VII. Women are not allowed to dishevel, rearrange or comb their hair in the presence and sight of any member of the family with regard to whom they are under the above prohibitions.

VIII. Persons under these prohibitions may not use each other's combs. However the senior sisters of a man's wife are exempt from this last prohibition.

IX. Persons under these prohibitions may never drink from the same cup, nor eat from the same dish.

X. A man may not sleep on the same mat with the senior brothers of his own wife, nor may he rearrange his waist cloth in their presence nor they in his presence.

XI. All the people under the above rules are absolutely forbidden to utter lewd words, indecent or even but ambiguous jokes within each other's hearing or to allow themselves any kind of familiarities, such as teasing, plaisanteries or nicknames.

Therefore they must keep away from the objectionable parts of the Mage feast in order that they may not even come into the occasion to fail against this rule.

Here then the race's healthy instinct has rigorously barred out the dangers of the disgraceful and humiliating saturnalia from the innermost sanctuary of the family.

Occasion not only makes thieves, it also makes sinners of other kinds and especially delinquents against morality. That is why the always eminently practical wisdom of the Munda race has arranged the bastions of its prophylactic customs in such a manner as to exclude occasions, and at the same time act as a constant reminder. The reproach of prudery will of course be made against most of these rules, especially by those for whom a certain amount of that kind of prudery would fit very well.

It is difficult for us Europeans to understand the rigour with which these and other rules about mere externalities are obeyed, as well as the apparently superstitious dread and horror with which their transgression is regarded, as though they were most heinous crimes in themselves. So far as I could see, no

particular means are used to obtain these effects. And yet they exist everywhere and are so deeply ingrained as to have become almost a natural instinct. A couple of examples will show this: During the sixteen years I lived among the Aborigines, I heard only of one single case of a youth and a girl of the same *kili* (sept) being found guilty of sexual intercourse and punished as stated in the first of the sanctions mentioned above. Their families had, for several decades been nominal christians in two different missions and had shortly before the misconduct abandoned christianity altogether. The German Evangelical missionaries were the first to enter the Munda country in 1845 and since they very naturally and rightly assisted the Aborigines against the oppressing alien intruders, with advice and intercession, they gradually gained many thousands of adherents. They insisted with more energy than wisdom on substituting the fashion of shaking hands for the Mundari manner of saluting, and on several other European customs which have really nothing to do with Christianity. Later on in the Anglican and Catholic chapels too mats, forming part of the chapel furniture, were spread for those who assisted at divine service. Neither Lutheran, nor Anglican, nor Catholic missionaries seem ever to have suspected how unreasonably and how painfully they shocked the feelings of their flocks by these two practices, and they complained that it was so difficult to get the women to attend Sunday service. Meanwhile the pagan part of the population expressed their horror at the transgression of most sacred obligations thus imposed by Christian missionaries. "Since this new religion, they would say, has come into our country these Christians commit sins, which were never heard of in former times". And, as was to be expected, they considered all the evils of the time as punishments for the sins of the Christians. This and other facts show how regrettable it is that modern European missionaries find it so difficult to rid themselves of the rather arrogant conviction that everything European is and must be much better than everything else in the world, which makes them condemn *a limine* as pagan and therefore as bad, customs they neither know nor care to enquire into.

One more example to show how these ancient racial prohibitions become as it were natural instincts: Once on a journey from the Chakradharpur railway station up to the Chota Nagpur plateau I stopped at noon in the forest under a fine old tree and shared my mid-day meal with my groom and my carrier. It consisted in what I had bought at the railway station, fresh bread, a great delicacy for me, and a Bologna sausage, a still greater delicacy for my two guests, for the Mundas are great fanciers of pork.

Towards the end of our meal I asked in the course of conversation whether they knew what kind of meat they were eating. As they answered unhesitatingly that it was pork, I told them that it was generally said that horseflesh was mixed with it. I never thought for the moment that my groom belonged to a sept forbidden to eat horseflesh because the horse was their sept totem. Immediately the poor fellow turned ash-grey and, with an anxious look at me, asked : Sir is that really true ? As soon as I had said that I thought so, he ran aside and vomited his whole meal. He was neither unwell nor had he eaten too much at all. The sole fact of his getting aware that he had eaten, unsuspectingly, the forbidden totem flesh, produced in him that violent nausea.

When in this and other articles I deliberately maintain, that the principles which rule the moral and economic life of the Mundas, are superior in solid practical wisdom to those which rule the moral and economic life of modern Europe, I only mean to say, that mere intellectual progress is neither proof of, nor guarantee for a corresponding moral progress, even as mere mechanical skill with the superabundance of its products is, by itself alone, no proof of economic wisdom and equity, nor a guarantee for social concord and happiness. It is self-evident that the complicated life of modern Europe raises a number of problems which are not even suspected by a simple agricultural people like the Mundas. But it is equally evident, that mere intellectual and material progress neither necessitates nor justifies the throwing aside of those moral restraints without which, as a matter of fact, neither the family nor the state nor the race can remain long in moral health and vigour.

It would of course be absurd to pretend that the youth of the Munda race is free from the dangers and lapses, which are the common lot of all youth between the years of puberty and marriage. But the Mundas enjoy the advantage of having that dangerous period shortened by an early marriage, and of being deterred from the worst excesses by the rigour of the above sanctions. If, in the last sixty years or so, there has been a relaxation in public morality, then that is much less the fault of the Mundas than of those who have, in all kinds of ways, provoked them to every form of vice for the sake of filthy lucre, at a time, when the whole social organization of the race was weakened and, to a great extent, destroyed by outward interferences over which the Mundas themselves had no control whatsoever. (See the articles under *arkaṭi*, *aṛandi*, *bhuĭñari*, *caŭkidār*, *diku* and others).

aṇgoḷ (H. *aṇgṛānā*) syn. of *cāḷ*, I. abs. n., the inclination to yawn, yawning : *aṇgoḷ* enado mocare atkaṛotan cāḅṛa sanan, the word *aṇgoḷ* denotes that desire of yawning

which is felt in the mouth; *aṇgoḷ* (or cāḷ) uruṇṛtana, the desire of yawning arises.

II. intrs., (1) imprsl., to feel an inclination to yawn: *aṇgoḷḷiña.* (2) prsl., to actually yawn: *aṇgoḷkedae.*

aṇgob-ṛ p. v., in the neutral form, *aṇgoboa,* one feels inclined to yawn: lagacabajanre *aṇgoboa.*

aṇgoṟ-saṇgoṟ I. abs. n., a fit of gluttony: *aṇgoṟsaṇgoṟge* namaĭtana, he is attacked by a fit of gluttony.

II. adj., gluttonous, feeding greedily: *aṇgoṟsaṇgoṟ* horo.

III. trs., to eat greedily, to devour: mandiko *aṇgoṟsaṇgoṟkeda.*

aṇgoṟsaṇgoṟ-n rllx. v., to have a fit of gluttony.

aṇgoṟsaṇgoṟ-ṛ p. v., (1) to be eaten up greedily: saṇga *aṇgoṟsaṇgoṟjana,* okoni ḍonjana okonido kae ḍonjana. (2) to become a glutton: Maṇgra *aṇgoṟsaṇgoṟjana.*

aṇgoṟsaṇgoṟtan adv., with *jom,* to eat greedily.

aṇgoḷa, Nag. **caṇg ḷa** Has. and Nag. (Or. *aṇglo, aṇglo-le,* stupidly staring) syn. of *loloa* Nag., *laloa* Has. denotes the slovenly habit of keeping one's mouth half open.

I. adj., *aṇgoḷa* horo, a man with that habit.

II. intrs., used only in the pf. ts.: *aṇgolaakadae* he is in the habit of keeping his mouth half open.

aṇgola-ṛ p. v., not used of the habit but of an occasional gaping for some reason or another: hola aleṇ kajitee *aṇgoḷaṛjaṇa; aṇgolaṛtanam,* kam bujaŏjana?

aṇgoḷage adv., with *cāḷ: aṇgoḷagee* cābakada.

N.B. *Cāḷ* must be used whenever there is question of opening one's mouth for a purpose. Of the above synonyms, only *caṇgoḷa* is used to denote a waterpot with a wide mouth: *caṇgoḷa* catu.

aṇgolatiṇ I. sbst., idle pursuits, useless occupations: enkan *aṇgolatiṇ* bagetam.

II. trs., to neglect one's proper work over idle pursuits: the things or occupations over which one neglects one's work stand as d. o.: landia horoko oṛo cačla horoko turuko pīṭiko puragcko *aṇgolatiṇtana,* lazy people and lovers of pleasure neglect their work very much to run to fairs and markets; ni nimmuṇ ote menṛate taka paĭsae *aṇgolatiṇtana,* although this one has so many fields, he neglects them to earn money (in other ways); sim tole *aṇgolatiṇtana,* he neglects his work over cock-fights; tolsime *aṇgolatiṇtana,* he neglects his work by looking only after his fighting-cocks.

aṇgolatiṇ-en rllx. v., same meaning.

aṇgor Nag., **hasaṇgar** Has. (Sk. II. *aṇgāra*). I. sbst., live coals: *aṇgor* auime.

II. adj., with *seṇgel,* a fire of live coals.

III. trs., to make a fire of live coals, i.e., to kindle the fire so that all the wood be turned into live coal: seṇgel *aṇgorēpe.*

aṇgor-ṛ p. v., to be turned into live coal, said of wood: soben sahan *aṇgorjana.*

aṇgosa intrs., (1) of the larger domestic animals, to lift the head and stretch the neck either to reach smth. or to look at smth.: aĭñ̇a sudom *aṇgosakeḍte* maḍsakame atiṇtana. (2) Of men, in joke or as a reproach, the rflx. form being more often used in this sense.

aṇgosa-n rflx. v., same meaning: cikanam *aṇgosabaṛantana*? Why art thou looking about with outstretched neck?

aṇgosa-au trs., to come on staring with outstretched neck towards smb.; takes an inserted d. o.: khūbiṇ borokeda, baria keṛakiṇ saṇginatekiṇ *aṇgosaaukiṅa*.

aṇgosa-idi trs., to run away with outstretched neck.

aṇgosaidi-n rflx. v., same meaning.

aṇgur-nâṛi (H. *aṇgūr*, grape) sbst., the vine, Vitis vinifera, Linn.; Ampelideae. It is not cultivated by the Mundas.

aṇgurea (H.) sbst., vineyard.

aṇguṛ-daṇguṛ var. of *haṇguṛ-daṇguṛ* which see.

aṇka (Sk. *ank*, a mark; H. *ank*, a letter of the alphabet) I. sbst., a mark made on smth.: neado cikan *aṇka?* What does this mark signify?

II. trs., to put a mark on smth., v. g., to put one's thumb mark: ne kagajko *aṇkabaṛakeda*; *aṇkatam*, put thy thumb mark.

aṇka-ǫ p. v., to be marked: purage kagaj kāṛedo ote *aṇkaoa*.

aṇka-baṇka, haṇka-baṇka, aṇkuṛ-baṇkuṛ, haṇkuṛ-baṇkuṛ, eṇko-beṇko, heṇko-beṇko, eṇkoṛ-beṇkoṛ, heṇkoṛ-beṇkoṛ (H. *crooked*). These jingles are descriptive of the meanderings of rivers, the windings of roads, the serpentine movements of snakes and the wriggling of worms. They are used trsly., intrsly., in the rflx. and p. v., as adjs. and advs.: dǫ̇ garae *aṇkabaṇkakeda*, the water has made the river meander; horako *aṇkabaṇkiked*a, they made the road winding; biṇ *aṇkabaṇkajada*, or, *aṇkabaṇkantana*, the snake moves in serpentine lines; hora *aṇkabaṇkaakana*; *aṇkabaṇkatan sen* or *nir*, to walk or run in such a manner; duṛare *aṇkabaṇkage* mandaakana, there are serpentine traces in the dust. N. B. the cpds. *senaṇkabaṇka*, *niraṇkabaṇka* to walk, move or run in such a manner.

aṇka-duar (Sk. and H. *angnā*, the enclosed space adjoining a house) syn. of *racaduar*, *bakṛiduar* sbst., the door or gate of a garden or of the enclosed space in front of a house.

aṇkaṛi (Mt. *āṅkaṛī*, a forked stick; H. *āṇkṛā*, a hook) I. sbst., an iron or bamboo hook with a long handle used to gather the straw on the threshing floor: see Pl. XII, 10.

II. trs., (1) to make smth. into such a hook, to use smth. as such a hook: ne madiṇ *aṇkaṛiĭa*. (2) to gather the straw by means of such a hook: busuko *aṇkaṛiĭpe*.

aṇkaṛi-ǫ p. v., (1) to be turned into a straw-hook. (2) to be gathered by means of a straw-hook.

aṇkaṛiǫleka adv., fit to be used

as a straw-hook, ne ḍmaḍḍo latarsa *aṇkariṛleka* liṛuakana.

aṇkir, aṇkira Has. syn. of *antara* Nag. I. sbst., (1) permission to pass the night in a house or shed: akotare ḍera mente *aṇkira* kaiṇ namla. (2) permission to settle in a village: Buruma hature *aṇkira* namoreo eṭa jatiko taiṇmenteko boroča, boṇga kae sukuakoa, hatirkatekoae kāredoo jomuterkoa, even after having received leave, people of other castes fear to settle in Buruma, a certain spirit does not like them and harms them continually or even causes their death.

II. trs., with inserted d. or ind. o., (1) to offer smb. a sleeping place for the night in one's house: Asāmatae ruṛanjana, hature jetač kako *aṇkiraitana*. N.B. the following sentence: Samu kuṛii aderkia mendo eṇgate kae *aṇkiraiae* senoruṛajma, Samu brought a girl into his house to keep her, but his mother would not accept her as daughter-in-law (lit., gave her no leave to remain overnight), so she went away. (2) to allow smb. to stay or settle in a house or village: kale *aṇkiraia*. (3) to let a place be used to stay in: oari kae *aṇkiraḍkoa*.

a-p-aṇkir, a-p-aṇkira repr. v., to offer shelter to each other as occasion arises: jāč jetača ora lōjanre *apaṇkira* lagatiṇa, if somebody's house got burnt down all must be ready to offer shelter for the night.

aṇkir-ǫ, aṇkira-ǫ p. v., (1) to be allowed to stay or settle: horoko kako *aṇkirajana*. (2) of a place, to be put at smb.'s disposal for the night: oari kā *aṇkirakana*.

aṇkoar-daru Has. **aṇkol-daru** Nag. (Beng. *aṇkura, aṇkula*) sbst., Alangium Lamarkii, Thwaites; Cornaceae,—a small thorny tree, reaching to a height of from 20 to 25 ft., often only a shrub. In cases of a swollen stomach (dyspepsy) the root is used as purgative in the following way: for a single stool, a piece as long as a finger joint is pounded and drunk with water; if it is intended to give two stools the piece given has the length of two finger joints. If the root is thicker than a finger, the length of the piece used, is reduced proportionately. The patient either has a purge or vomits what he has on the stomach. In gout or articular rheumatism (*phula laṇgan*) the *aṇkol* root is pounded, mixed with water and drunk once in the morning and once at night; the amount of pounded root is about half a tea-spoonful for a dose. At the same time the pounded root is also rubbed on the swollen parts. The *aṇkol* root, if taken in too great quantities, is poisonous and may be fatal. The fruit is eaten.

aṇkol var. of *aṇkoar*.

aṇkuṛ-baṇkuṛ var. of *aṇkubaṇku*.

aṇkusi (Sad. *akus*; H. *aṇksi*, a hook) sbst., the hook slipped into the *samais* of the yoke. Some of these hooks have a second or even a third ring. See Pl. XIII, 4; Pl. XXXIX.

aṇkusi-bačar sbst., the rope

attached to the *aṇkusi* .Pl. XXXIX, fig. 1 shows the manner in which it is passed under the neck of the cattle and then fastened to the *samni* pegs.

aṇ-marsal syn. of *aṇpiaṛapočoṛo.*

aṇ-nam-ǫ p. v., to be overtaken by the dawn against expectation kumbăṛuko ločoṇreko *aṇnamjana;* kula haturee *aṇnamjana.*

N. B. The use of *aṇnam* as adj. in a song: *Aṇnam* reṇgę ci gitiṇam gonoę̆ ciminciminbu hiatiṇa? How much shall we worry about the hunger which overtakes at dawn or the death which may overtake us when we go to sleep?

* This song with a few others of the same import have offered a handle to the ancient Aryans for reproaching the Mundas with being a thoughtless, materialistic people caring for naught but the present sensual pleasures. A fair amount of self-complacency and contempt for others find it easy to put that construction on such lines. And the ancient Aryans had enough of both of these articles. But one may take them also simply as they stand, and then they are nothing but that commonsense philosophy of life which is expressed by our scriptural text: *Enough for the day is the evil thereof.* Why worry beforehand about the unavoidable accidents of life? Rather take the day as it comes with the duties it imposes and the joys it brings! That this is what the Mundas really mean by them, is sufficiently evident from the fact that they submit so readily to the exactions of their high code of moral purity and social equity, and from that imperturbable light-heartedness, which enables them to draw from their really hard and poor lives the pure joys of a healthy family life and the merriment offered by their always innocent songs and their unobjectionable dances.

aṇǫ-dinaki adv., daily, every day.

aṇǫ-dipli adv., at dawn, at daybreak.

aṇǫ-ipil syn. of *burkaipil,* sbst., the morning star, i. e., Mars, Saturn, Jupiter and Venus when they happen to rise a little before dawn.

aṇǫ-mā adv., daily.

aṇǫ-mutiḍ adv., daily.

aṇǫte, aṇǫte-mă adv., daily.

aṇ-piaṛa-počoṛo, aṇ-piaṛa-počṛo (cfr. *počṛoleka,* very white) I. sbst., full daylight just before the sun rises: *aṇpiaṛapočoṛoreko* senǫjana. II. adj., with *dipli* same meaning. III. intrs. imprsl., to be overtaken by full daylight: Ṭupudanare *aṇpiaṛapočoṛoaḍlea.*

aṇpiaṛapočoṛo-n rflx. v., to continue some work or remain in some place until full daylight has set in; parkomree *aṇpiaṛapočoṛonjana.*

aṇpiaṛapočoṛo-ǫ p. v., to have become full daylight: *aṇpiaṛapočoṛoakana.*

aṇ-soṭe-ǫ p. v., syn. of *aṇpiaṛapočoṛo,* occurs mainly in the past tenses.

aṇtan-turtanleka adv., with *leḷǫ* and *siṇgarǫ,* to be adorned with gold and silver or with tinsel: *aṇtan-turtanlekae* siṇgarakana.

ą̃-ǫ̃, ką̃-kǫ̃ sbst., retchings. It is used also intrsly., in the act., the rflx. and the p. v., to retch; also *ą̃ǫ̃tan rikaǫ*.

aŏa, haŏa (Konkani *hāwo*; Mt. and H. *āwā*) sbst., a ki'n for baking roofing tiles or pottery: neado miḍ *aŏa* kā hobaoa, these tiles or pots will not suffice to make up one kiln.

aŏgar Nag. and Kera, syn. of *daraŏ* Has.; contrary of *hōmon* Has. Nag., *seo* Nag. and Kera, *scogar* Nag, and *aṇgar* which is used only around Torpa. Construed like *aṇgar*.

aŏsan trs., to bring smb. to convalescence in a serious illness; to bring about an improvement: am omą̄i ranu *aŏsankįa*.

aŏsan-en rflx. v., to get better by doctoring oneself: buidią ranutedo kā, aĕą ranutegee *aŏsanentana* (2) to feign to get better: haspataltebu idiĭa mentebu kajijaḍeii *aŏsanentana*, he feigns to be getting better because we were saying that we would take him to the hospital.

aŏsan-ŏ p. v., to be convalescent, to get better: *aŏsanǫlekaiṇ* aṭkarjąia, I am under the impression that he is going to improve; *aŏsannǫakanae* tisiṇge, he is pretty much better to-day.

a-n-aŏsan vrb. n., the convalescence, the improvement: *anaŏsan* diplįreo bēsge jogaŏipe, boro kā cuṭaŏakana, care well for him also during his convalescence, the danger has not disappeared.

ap abbreviation of *api*, *three*, occurs only in connection with *pati*, a grain measure. In buying or selling rice they count thus: moḍ pati, bar pati, *ap pati*, dûṛi; then they start again thus: dûṛi moḍ pati, dûṛi bar pati, dûṛi *ap pati*, bar dûṛi; bar dûṛi moḍ pati, bar dûṛi bar pati, bar dûṛi *ap pati*, api dûṛi etc., up to môṛe dûṛi, i.e., 20 *patis* which make half a maund.

apabaḍi, apabaṛi, apabaṛi, apaṭi Nag. (Sad. *apabaṛi*) I. sbst., a wager, a bargain, an auction: ne uṛi *apabaḍiteṇ* aulja, I bought this bullock in an auction or after bartering for it; Samu aĭńą uṛimente *apabaḍite* gel ṭakae omkeda, sidado iril ṭakae gonoṇlena uṛi, Samu pail 10 rupees for my bullock, at first the bullock had been priced 8 rupees but because there were others bidding against him, he raised his bid to 10 rupees. II. trs. caus., to set people bidding against each other or betting with each other: *apabaḍikiṇape*.

apabaḍi-n rflx. v., to wager, to bargain, to bid against each other.

apabaṛi Has. I. sbst., the omission of some work because either party supposes that the other will or should do it: *apabaṛite* kakiṇ hijṇlena.

II. trs., and *apabaṛi-n* rflx. v., or *apabari-ǫ* p. v., to omit smth. because one thinks that the other person or party is going to do it: Sarwadaren oṛǫ Khunṭiren gomkekiṇaṭare kaji kullena, jāejāe hijṇben

mente, jetaẽo kakiṇ hijuḷena, *apabaṛinjanakiṇjiṇ*.

apan (II. *apnā*) I. adj., one's own: *apan* oṛatekiṇjana, they went to their own house; *apan* kajite kajiĩme, alom dikuṇiaṅa, say it in thy own language, do not speak Hindi to me.

II. trs., (1) to consider as one's own, to claim, to take possession of: en daruĩ *apanjada*. (2) to gain over to one's own side or party: ṭakate nãdoe *apankeḍkoa*.

apan-en rflx. v., to be friendly with, to treat as friend, as belonging to one's own family, party, gang, etc. The word denoting the person with whom one entertains those relations, takes the afx. *ḷo* or *ṭare*: Turkuko jeta jatiḷo kako *apanena*; birsimko horoḷo kako *apanena*, jaromte aulereo kã, jungle fowls never get domesticated, not even then when they are hatched at home.

apan-o p. v., (1) to be claimed, taken possession of. (2) to be gained over. (3) to become friendly with: aleạ setahon pusiṭaree *apanoṭana*.

a-n-apan vrb. n., the manner or extent to which smb. has gained over others to his side or party: *anapane* apankeḍkoa, nalisre sobenko aẹsạreko kajitana.

apan-apan (II. *apnā*) I. adj., each his own: *apanapan* oṛatekojana, they went each to his own house; jatijatiḳoạ *apanapan* colon menạ, every race has its own customs.

II. trs., (1) to disperse, to drive in different directions: sipaiko *apan-apankeḍkoạ*. (2) fig., to separate, to divide into conflicting parties; to cause dissensions: nakan hosro kajitee *apanapantaḍkoa*. (3) to cause the married sons of a family, livig in the joint possession and administration of the parental property, to give this up and, after division of the property, work each for himself: *apinapantaḍkiṇako* kuṛiko epeger-epegertege. The same idea is expressed by *biṇga* and *biṇga-apan*.

apanapan-en rflx. v., (1) to disperse themselves. (2) to divide themselves into hostile parties. (3) to devide the parental property amongst themselves and start separate households.

apanapan-o p. v., (1) to be dispersed. (2) to be divided into hostile parties. (3) to live apart after having abandoned the joint property system: *apanapanakanako*.

apan-au, trs., to take for oneself, to take and keep for oneself smth. belonging to another: aĩñạ kuḍlam moḍ canḍuṭaetee *apanauakuda*.

apaṇ (T. *apan*, father) occurs in the Asur legend in the sentence: *ačaṇṭanako apaṇṭanako*, they are lamenting, ltly., they are crying: O mother, O father! Some people, when relating the legend, say, *haĕ aĕaṇjada apaṇjada* or *aĕaṇentana apaṇentana*. It occurs also (1) in songs as complement to *eaṇ*, with or without the initial *n*, so frequently used in poetry. (2) in the name of that variety of rice which is called *haĕapaṇ*.

ap-api distributive nl., three each.

This abbreviated form must be used (1) before the higher nls. *hisi, saŏ, hajar.* (2) before words denoting measures of any kind: mimiḍ hoṛo *apapi* ṭakae omaḍkoa, he gave three rupees to each. (3) before the words *araṛâ*, yoke, *bō*, head, *hoṛo*, person, *oṛa*, family, when they are used in enumerations: *apapi* hoṛo babar ṭeŏa caŭli omakom, give two seers of rice to every set of three persons. N. B. (*a*) The adverbial phrases *apapi hoṛote, apapi oṛate*, etc., are syns. with *apapiate* but they drop the afx. *te* when they modify a prd. denotative of a particular arrangement or order: *apapi hoṛo* pantinpe; *apapi hoṛo* pantite senpe, walk in rows of three. (*b*) Instead of *apapi hoṛo, apapi oṛa*, etc., one may say *api hoṛo api hoṛo, api oṛa api oṛa*, etc, : *api hoṛo api hoṛo* babar ṭeŏa caŭli omakom. (4) before the afxs. *sa, duaṛ, duâ* times.

ap-apia full distributive nl., three each. It must be used in all cases not enumerated under *apapi*: cimin uṛiko menaḳoatakiṇ ?—*apapiage*, how many bullocks has each of the two got ?—They have three each.

apapiate distributive adv., three by three, in groups of three: *apapiateko* hijuka.

ap-apiduaṇ, ap-apiduâ, ap-apisa I. distributive adv., each three times: *apapisa* nirbiurenpe, run over the circular track each three times.

II. trs., to say, do, give, smth. three times to each: manḍiiṇ *apisaḳedkoa*, nāḍoko bījana.

apapisa-n, etc., rflx. v., same meaning: *apapisaupe.*

apăraḅ var. of *apăroḅ.*

aparaṛâ-dipli, aparaṛâ-siṇgi, aparâṛâ-siṇgi ltly., at yoking time, about 7 or 8 o'clock in the morning. The people rise at dawn, when the cattle are driven out to graze till about 8 a.m.

apăroḅ, apăraḅ (II. *par*) I. sbst., (1) wings. (2) the slanting sides of a plough (see Pl. XIII, fig. 1, A). II. trs., to shape the sides of a plough: maraṇge *apărobeme.*

apărob-en rflx. v., to put on wings: occurs in the following sentence of a story: miaḍ haram haṭatee *apărobenjana* aḍ kuritanj kuḍkiei milmiltane apirjana, taŏomtekiṇ uĭuguĭjma, once an old man made wings for himself of winnowing baskets and, taking his wife on his back, flew straight up in the air, but afterwards both fell down and were killed.

apărob-ọ p.v., to get wings: nindireṇga kae *apărobakana*, the white-ant queen has no wings.

apaṛ Nag. **apaṛa** Has. (Sinh. *apa*, water, and *ari*, to let go) trs., to let the water flow out from a rice-field by making a small opening in one of the ridges: adraleŏa herkedate barapi mā taŏomte kako *apaṛiere* hita soŏaoa, if, after having sown pady in liquid mud, they do not let off the water after 2 or 3 days the seeds will rot; oṭọ baba herlere gapatere *apaṛa* lagatiṇa, it is necessary to let the water flow off the day after sowing sprouting

paddy; hupuṛiṇa baba dạ biterọre soẹaoa, *apaṛa* lagatiṇa, if the paddy seedlings get under water they rot, it is necessary to let off the water. *ạ-p-apaṛ, apapaṛạ* repr. v., to let off the water from each other's rice-fields.

apaṛ-ọ, apaṛa-ọ p.v., of the rice-field ridges, to be opened out into a waterway; of the water standing in rice-fields, to be let off: bạdireọm apaṛtadạci?—hege sobensạ *apaṛaạkana* nạ̃do, hast thou also made an opening in the ridges of the higher terraced rice-fields?—Yes, now the water is flowing off everywhere.

N.B. The p.v. of *apaṛa* is not used of breaks caused by an excess of water against the will of the owner; for that they use the p.v. of *ọ, họ*, to breach.

apăṛa trs., to empty a place in order to do some work in it or to put other things into it: ne koṭri *apăṛatape* poceracabu; naða gomke mente miạd koṭrile *apăṛatana.*

apăṛa-n rflx. v., to change one's clothes: *apăṛanpe* mar!

apăṛa-ọ p.v., to be emptied in order to make room for smth. else.

apăṛana-siṇgi, apăṛana-dipli var. of *aparaṛâsiṇgi.*

apaṛ-aṛgu trs., to bring down the water from a higher field to a lower one through several others by making successive openings in the ridges of the intermediate fields: pokṛaṛa dạiṇ *apaṛaṛguṭạda* ẹnkạtege baba, banẹaðjana.

apaṛaṛgu-ụ p.v., of water, to be brought down in the way just described.

apaṛomko, haapaṛomko, oṛạ-apaṛomko oṛạ-haapaṛomko syn. of *oṛạbonṇgaḳo*, sbst., the shades of the ancestors.

apaṭi var. of *apabaḍi.*

ape (H. *ãp*, honorific address) emphatic prsl. prn. 2nd. prs. pl., you. (1) It is used both, as independent sbj. and as d. and ind. o., whenever it is emphasized and is then frequently strengthened by the afx. *ge* or *do*. Its use does not dispense with the sbj. afx. *pe*, or the d. and ind o. infix *pe* or *ape*: *apedo* kako kisapetana, it is not with you that they are angry. (2) It may be used instead of the infixed d. or ind. o. with such postps. as *ạ, mente, ạagente* which in meaning are akin to the so-called datives of advantage or disadvantage: *apemente* sukutele kamia, instead of sukutele *kami-ape-a*, we will gladly work for you. (3) It must be used whenever it depends on any other postps.: *apelọle* sena, we shall go with you. (4) It lends itself to all the idioms explained under *abu.*

ape-apen rflx. v., used to connote not merely the contradictory of all that is connoted by *abu*, we, i. e., a mere distinction of interests, as is connoted by *ale*, but the contrary, i. e., opposition, enmity. Hence it may be rendered by: to get into disagreement, to become enemies to each other: sida miḍmōtko taĩkena, nạ̃doko *apeapentana.*

apị abbreviated cardinal nl.,

three. (1) It must be used (a) in the multiples of three by twenty, hundred, thousand, etc., *apihisi*, 60, *apisaĕ*, 300, *apihajar*, 3,000, etc. (b) in the formation of the approximative cpd. *apiupun*, three or four. (c) before afxs. denoting multiplication: *apisa*, *apiduaṇ*, three times. (d) before words denoting any kind of measures: *api* sirmaren hon, a child three years old; *api* ṭakateṇ kirialaṇ, I bought it for 3 Rs. (2) It is used in enumerations before the words *hoṛo*, persons, *oṛa*, families, *bō*, heads of cattle, *araṛâ*, yokes of cattle. These nouns always remain in the s. and, together with the nl., they may stand either before or after the words they specify: *api* hoṛo Muṇḍako, upun hoṛo Uraṇko hijulena; uṛiko *api* araṛâ menaṇkoataĕṇ, he has three yokes of oxen.

apia cardinal nl., three. It must be used in all cases not enumerated under *api*: cimin araṛâ uṛiko menaṇkoatamaṇ ?—*apiage*.

apialeka approximative nl., about three: en hature cimin oṛa Uraṇko menaṇkoa ?—*apialeka*.

apiareni prnl. noun, of liv. bgs., the third one.

apiateṇ prnl. noun, of inan. os., the third one.

apiduaṇ, apiduă proportional adv., three times.

api-ḍāṇ adv. and *apiḍāṇ* p. v., see under the p. v. of *ḍāṇ*.

api-hisi cardinal nl., three score, sixty.

api-hajar cardinal nl., three thousand.

api-kuli I. sbst., a leaf cup made of three leaves pinned together so as to be triangular in shape.

*Such cups are required in sacrificial rites, in which the number three plays an important part. It is not only the number three, but uneven numbers in general which play a part in sacrificial rites and in divination: Thus, in sacrifices either three or five little heaps of rice are put on the ground and on each some of the blood of the sacrificed animal is allowed to drip. When they go to consult the omens before a marriage, they go in groups of 3, 5, 7 or 9. To most enquiries about the reason of this, one gets the usual answer that the ancestors have always done so. One however gave the following reason: Singbonga has made all things in pairs, so that an uneven number implies an imperfection. Hence in sacrifices and divinations, in all of which men want or ask something from Singbonga, they use these numbers as an acknowledgment of a need, an imperfection, and a symbol that now they apply to Singbonga that he may set things aright by supplying what is needed. This completion by Singbonga of uneven into even numbers, is therefore equivalent to asking Singbonga to make whole or healthy what is ill, to remedy what is amiss in any way, to grant the help which one expects from him in any particular need.

II. adj., three-cornered, triangular: kalgi cimin maraṇge taĭkena, *apikuli* ci upunkuli ?

III trs., to make smth. triangular in shape: puṛuko *apikuliṫme.*

apikuli-ǫ. p. v., to be made or to become triangular or three-cornered: ne puṛu *apikuliakana.*

apikulige adv., triangularly: *apikulige* olakana, it has been drawn into a triangle.

apim (H) sbst., opium. Among the Mundas the use of this drug is restricted to medicinal purposes: they take it dissolved in water in cases of diarrhoea, and they rub it on the brows of children who suffer from conjunctivitis of the eyes.

apir (H. *par*, wing) I. abs. n., the flight, the particular mode or manner of flying: didikoa *apirem* lelakada ci? Hast thou observed the flight of the vultures? miḍ juṛi apărob tolte ḍuḷuḳoa *apir* kā hokaoa, the flight of the dragon-flies is not stopped by their getting one pair of their wings knotted together.

II. adj., occurs in the idioms *apir meḍ, apir haiko.*

III. trs. caus., 1) of the parent birds, to cause the young to fly: maĕno honkoe *apirkeḍkoa*, the myna made her young ones take to wing. (2) to frighten a bird into flying away: en cêṛe alope *apiria.* (3) with *meḍ* as d.o., to be always looking about at everything: mede *apirjada.*

IV. intrs., to fly, of birds, insects and certain fishes: cêṛêko *apira.*

apir-en rflx. v., (1) same meaning. (2) with *meḍ*, same meaning as *appirmeden.*

apir-ǫ p.v., syn. of *oṭaṇǫ*, to be blown away by the wind: sakamko *apirǫtana.*

a-n-apir vrb. n., the manner or way of flying: soben oṛeko *anapirteko* nelurumoa, all birds are recognizable from their manner of flying.

anapir-ǫ p. v., to be fledged completely so as to take to wing: cêṛêhonko tabenīlakanate bar pīṭleka taĕomteko *anapiroa*, young birds take to the wing about a fortnight after their feathers have grown out of their sheaths.

apir haiko sbst., flying fishes: aĕrako, araḷko, puṭuko, bendeako daḷ dallere puraḷ saraginteko kuṛildaria, enamente *apir haiko* menoa, these four kinds of fishes can jump very far (on the surface of the water), that's why they are called flying fishes. The words, *apir*, intrs., *apiren* and *anapir* are applied to those fishes.

apir-jahaj sbst., an airship.

apir-kadiṛi I. trs., to fly into a fire or flame: birsim seragele *apirkadiṛiḷa.*

II. intrs., with *re*: pampaladko puraḷsa diareko *apirkadiṛia.*

apirka-n-adiṛi vrb. n., the act of flying into the fire: *apirkanadiṛite* puraḷ sonsoroḍko goḍjana.

apir-kal sbst., a flying machine.

apir-meḍ ltly., a flying eye, is used of restlessly inquisitive people who see everything, first as a qualifying phrase: amaḷ *apir meḍ* sobenae leljada, thy restless roving eye sees everything; secondly as a cpl.

noun serving either as a reproach or a nickname: ama, *apirmeḍ*. He, thou fellow, with thy roving eyes; he, thou inattentive fellow!

apirmed-en or *meḍ apir-en* rflx. v., to be restlessly looking about.

apirmed-ǫ p.v., to get into the habit of letting one's eyes rove about everywhere.

apir-uṛuŋ I. trs. caus., of parent-birds, to cause their fledgelings to leave the nest and take to wing: tisiŋ cagakiŋ honkokiŋ *apiruṛuŋkeḍkoa*, to-day the parent-birds caused their young ones to leave the nest and take to wing.

II. intrs., to fly out; dudmulko *apiruṛuŋjana*.

anapir-ǫ is used as p.v. to the trs. *apiruṛuŋ*.

apisa I. proportional nl. adv., three times.

II. trs., to say or do smth. three times: *apisakedale* we did it three times; tisiŋ oṛǫ misale eraŋkja, cnalǫtele *apisakja*, we scolded him again to-day, with that we have now (scolded) him three times.

apisa-n rflx. v., to allow oneself a thing for the third time, to dare smth. for the third time: mododirgee hijua, nealǫgee *apisanjana*, he comes persistently, this is now already the third time.

apisa-ǫ p. v., (1) to be treated thrice in such or such a manner: nāḍoiŋ *apisajana*, oṛǫdo kaiŋ sātiŋa. (2) to have the right of taking one's turn three times in a game: Samu barsaakana, Sukudoe *apisaakana*, Samu may take two turns, but Suku may take three turns.

api-sač, api-šaď cardinal nl., three hundred.

api-upun or **api-upuŋia**, according to the rules given above under *api*, approximative nl., three or four, about three or four: *apiupun* hoṛo kulkom!

api-upunduâ, api-upunduaŋ, api-upunsa I. proportional nl., three or four times.

II. intrs., to do or say smth. three or four times: *apiupunsakedae*.

api-upunsaleka I. approximative adv., about three or four times.

II. intrs., to try three or four times: *apiupunsalekakedae*.

apobitar (H. *apobitr*) trs., to desecrate.

apǒroḫ var. of *apărab*.

ap-pati trs., to give to or take from smb. 3 *patis* (3 lb. measures) of grain: biidipliko *appatikjńa*, haṭiaŋruardipliko upunpatikjńa, at the time they gathered paddy, for the grain bank they took 3 *patis* from me, when they divided it with the profits they gave me back 1 *patis*.

apsan, apsan-duku (Sad. II. *apasmās*) sbst., epilepsy.

N. B. The idiom *apsan ṭogǫ; ṭogǫ* is the p. v. of *ṭǫ*, to hit, so that this expression ltly. means to be epilepsy-struck, i.e., to be subject to epileptic fits: nelekan kamire kae soaba, *apsane ṭoakana*.

apu sbst., father. The voc. of address is *aba* which must be used instead of *apu* in the idiomatic phrases, *abaiaiŋ, abaiam, abaiae*, etc.,

he is my father, he is thy father, he is his or her father, etc. This is one of the few words which even now always take the prsl. prns. as pos. affixes, *apu-iŋ*, my father, *apu-m*, thy father, *apu-te*, his or her father. The correct rendering of the English pls. our father, your father, their father, requires great attention, because there the requisite dl. and pl. affixes are superadded to the s. ones, and the excl. and incl. forms complicate matters still further: Already in the 3rd prs. s. the prn. *e*, he or she, when it becomes poss. affix, is introduced by the consonant *t*. The same *te* is affixed to nouns denoting family relations. To other nouns the form *tae* is affixed as pos. afx. This belongs to the series, *taiŋ*, *tam*, *tae*, *talaŋ*, *taliŋ*, *taben*, *takiŋ*, *tabu*, *tale*, *tape*, *tako*, my, thy, his or her, thy and his or her, that which belongs to me and him, etc. It is from this series that the dl. and pl. affixes are taken which must be added to the s. affixes *iŋ*, my, *m* or *me*, thy, and *te*, his or her. In the incl. dl. and pl. *iŋ* is generally left out and *aba* is used instead of *apu*:

abatalaŋ or *aputalaŋ* my and thy father.

apuiŋtaliŋ, my and his or her father, ltly., my father, his and mine.

apumtaben, the father of you two.

aputetakiŋ the father of the two, or of both of them.

abatabu or *aputabu*, our father, yours and mine.

apuiŋtale, our father, i.e., mine and theirs.

apumtape, your father.

aputetako, their father.

Structurally these poss. cpds. are treated as simple nouns so that they may take declensional affixes and other postps.: *apuiŋa* ora, my father's house; *apumtapeɣ* lija, the cloth of your father; *aputetgria*, he is with his father or at his father's place.

* Among the Mundas the father has not only the ordinary social and economic rights and duties as head of the family, he is also its religious chief and, as such, he must himself offer all those sacrifices which may be necessary to propitiate particular *boŋgas*, tutelary or other inferior spirits, to prevent or avert sickness from his family and his cattle, and in cases of suspected sorcery he must urge the *pâṛa* or *pahâṛ*, village sacrificer, to take the usual measures for finding out the witch or wizard.

The Mundas are firm believers in the survival, after death, of the *umbul* or *jī*, the shade or spirit. Moreover they hold that death does not even snap the family ties. The spirits of the deceased remain in the *adiŋ*, the store-room of the house, continue their interest in the family and show it as *oraboŋgako*, guardian spirits of the house. As such they claim a certain worship, i.e., honour and sacrifices. The now prevailing religious system has delegated to the pahan the ancestor

worship, together with the general religious interests of the village community. The pahan must always be a direct descendant of the eldest son of the founder of the village, and therefore the real head of the whole village community. For in the genuine Mundari village all men are descendants of the village founder and therefore related to each other. The pahan officiates as head of the village family in the eight yearly religious feasts. However in four of these the head of each particular family must offer sacrifices to the deceased members in the *adiṛ* of his house. In the flower feast, *bāparoḷ* consecrated to the memory of the dead, the father's sacrifice takes precedence over that of the pahan and must be performed even in the villages where for some reason or other the services of the pahan are dispensed with. This fact as well as the kind of offerings made would seem to show that ancestor worship existed at a period of time prior to that in which the now prevailing religious rites were introduced.

The character of the four feasts demanding the personal ministrations of the father of each particular family, seems also, in its way, to point to the high antiquity of this cult. These feasts are (1) the *bāparoḷ* or commemoration of the dead; (2) the *phagun* or sacrifice for obtaining a successful hunt, i.e., a rich bag of game and preservation from the dangers of the chase; (3) the *hircigiri* or the purificatory rite preceding the first sowing; (4) the *jomnaŏa* or the sharing of the first fruits of the new harvest with the spirits of the deceased family members. Thus then, through his religious functions, the father forms, as it were, the link between the living and the deceased members of a Munda family. By one set of sacrifices he protects the living against the dangers and ills threatening the bodily life, and by the other kind of rites and sacrifices he gives to the spirits of the deceased members that worship which they require and demand, and so moves them to act always as good guardian spirits over the living.

It is therefore quite natural that the Mundas should exact the greatest respect from children of all ages for their father. According to one of those customs which the race knows to inculcate so deeply, children are not only forbidden every kind of disrespect in word or action in his presence but also every form of jokes and liberties savouring of over-familiarity. It is a pleasing feature of the Mundas' family life that grandparents and grandchildren indulge freely in mutual friendly teasing, in good-natured jokes against each other and even in the use of nicknames. But all this ceases as soon as the father of the children is present. Nor may guests, grandparents or any members of the family allow them-

selves any liberties with the father in the presence of his children, likely to diminish in any way the children's respect for him.

apu-honjar sbst., father-in-law; the voc. of address is *abą*.

apuą (*fide* Prain) sbst., Holostemma Rheedei, Wall.; Asclepiadaceae,—an extensive glabrous twiner, with opposite, membranous, cordate leaves, and large, purple and white flowers in axillary, few-flowered cymes.

ār Has. **ahār** Nag. (Sk. H. *āhār*) I. sbst., food: *ār* kale namakada.

II. adj., with *cij*, articles of food: cunatamaku, pānkasaïli neado *ār* cijdo kā, lime and tobacco, pan and betelnut are no articles of food.

III. trs. caus., to satisfy someone's hunger: moḍ cipi manḍite *ār* kale daṛiąia we could not still his hunger with a whole bowlful of cooked rice.

IV. trs., to make a meal of smth., to have smth. for one's meal: jetaną kale namana, tisiądo saągagele *ārkeda*.

ār-en rflx. v., to satisfy one's hunger with smth.: the food taken stands in the instrumental case with *te*: manḍi banoa, kanṭaṛatebu *ārena*.

ār-ǫ p. v., to have one's necessary amount of food, to have one's fill: naminaą manḍire kae *ārjana*.

ar (II. *aur*) conjunction, syn. of *oṛǫ*, and.

ara (H., Sad.) sbst., a pit-saw.

ara, hara (Sinh. *ara* or *hara*, rock, mountain) occurs only in the collective noun *buruara, buruhara*, used to designate both forest-covered hills and hills cleared of forests.

ara occurs in the cpds. *honara*, son-in-law; *misiara*, brother-in-law; *geṛeara*, nephew-in-law; *jaiara*, husband of a granddaughter. All these cpds., like other words denoting relationship, may be used as trs. prds., meaning: to call smb. son-in-law, etc. (see *aba*).

arą is one of the three generic terms the Mundas use to designate not only one particular colour, but distinct sets of colours. *Puṇḍi*, denotes all the shades from light grey to perfect white. *Hende* denotes all the hues of green and blue to the deepest black. *Arą* denotes all that is neither *puṇḍi* nor *hende*, hence the various kinds of brown and of red as well as the deeper hues of yellow.

For bright yellow they have no proper term but use the word *sasarą*, turmeric.

When they want to specify a colour, they name some known flower plant or other object, affix *leka* to it and add *arą*: *samṛomleka araągea*, it is red like gold. Frequently however they use the names of particular flowers, plants or objects simply as adjectives without *leka* and then omit the generic designations *arą, puṇḍi, hende* altogether. Since the Mundas are neither colour-blind nor indifferent to colours, but on the contrary, very fond of them, it may well surprise us that

they have coined no particular terms at least for such strikingly different colours as green, yellow and blue. Such circumscriptions and phrases as they do use when they want to specify some particular shade of colour, are given in the place they occupy in the alphabetical order.

II. trs., to dye smth. red, to paint red: sutamko *arạkeda*.

III. trs. caus., to cause someone's eyes to get bloodshot: arkite medko *arạkia*, they made him drink so much liquor that his eyes got bloodshot.

arạ-n rflx. v., to paint part of one's body red or cause its redness by some other means: sindurite goṭa tiĩ *arạnjana*; itikiditikidte mede *arạnjana*, by constant rubbing he caused his eyes to get bloodshot.

a-p-arạ repr. v., to apply red paint to each other: sindurite molonkiṇ *aparạjana*.

ara-gọ p. v., (1) to be painted yellow, brown or red. (2) to become yellow, brown or red, used, v. g., instead of *gadarọ* of jackfruit, which becomes brown a few days before ripening.

a-n-arạ vrb. n., the intensity of the colour: ne ranga *anarạ* arạjana, haimačomdo parkare taĩnka, this dyed thread has become so red, that fish blood may keep itself at a distance, i.e., redder than the blood of fishes.

arạ, arạge adv., with *meḍ* or *meḍbara* used intrsly., to have the eyes bloodshot: it often connotes violent anger or a drunken fit: *arạgee* meḍbarạjada, his eyes are bloodshot from anger; arki bulre purạ horokot *arạgeko* medea, many people's eyes get bloodshot in a fit of drunkenness.

arạ-bā sbst., 1° Allamanda cathartica, Linn.; Apocynaceae,—an exotic, climbing shrub with showy yellow flowers, found only in stations of English residents. 2° In Has. syn. of *nagbail* Nag., Rauwolfia serpentina, Benth; Apocynaceae,—a small shrub with red or white flowers, the root of which is used as a remedy for snake bites. The white-flowered plant is called, *pundi arạbā*. The leaves are ternately whorled and the fruit consists of two connate drupe-like carpels.

arạ-benḍe syn of *saramcaḍḍomguṛuḷu* sbst, a cultivated millet, a form of Panicum miliare, Lamk.; Gramineae.

arạ-candoa see *aḍḍasad*.

arạĩlhai sbst, an *aĩra*-like fish 6-8″ long and 3″ thick, which lives in rivers or streams with stony beds, never in such as have muddy beds, nor in rice-fields.

arạ kâčaḍ Has. **arạ kâeḍ** Nag. sbst., Abrus precatorius, Linn.; Papilionaceae,—a common, slender twiner with black-spotted red seeds. These are used for necklaces. They are exceedingly hard, and this is probably the reason why they are not more in request for this purpose.

arạ kubi sbst., Brassica oleracea, Linn.; var. bullata rubra, Cruciferae,—the Red Cabbage, up to date not yet cultivated by the Mundas.

arạ leperarạ syn. of *nagurị*

leperaṛ, gandari leperaṛ sbst, the red-leaved form of Amarantus gangeticus, Linn ; Amarantaceae, —a cultivated potherb.

arṛ mata syn. of *jur (fide* Haines) sbst., Carallia lucida, Roxb. ; Rhizophoreae, — a small evergreen tree with shining, opposite, elliptic leaves and small, axillary, sessile flowers.

arṛ rambăra, arṛ ramṛa sbst., Phaseolus radiatus, var. aurea, Prain ; Papilionaceae, — a kind of *ramṛa* with reddish seeds, and terminal, horizontal pods. It is a suberect herb, cultivated.

arṛ roâṛ Nag. **arṛ roâṛa** Has. sbst., Cuscuta reflexa, Roxb. ; Convolvulaceae,—a leafless, twining, yellow, fleshy parasite, very common on the *huhuṛidaru*, Vitex Negundo.

arṛ salgam sbst., Beta rubra, Linn. ; Chenopodiaceae,—the Red Beet. It is not cultivated by the Mundas, but they stew the leaves if they can get them.

araăa-maraăa collective noun, father-in-law and son-in-law : *araăamaraăare* eperaṛ hobajana, there was a quarrel between father-in-law and son-in-law. (2) the relationship between these two. In this sense it is used intrsly. as in the following idiom : *araăamaraăa-akiṛ*, those two are related to each other as father-in-law and son-in-law.

aragan adj., reddish, brown.

araṛiri-ṛ p. v., to become quite yellow, brown or red : paeri *arṛ-giriakana*, cimin sirmatae kā poceraakana ? hoŏodudugarre sirma *arṛgiriioa* aḍ rimbil girgirtan saria, in a duststorm the sky becomes quite reddish-brown and the thunder roars.

arai Nag. (H. *arāī*) syn. of *alaci* or *acali* Has. I. sbst., the iron point of a goad.

II. trs. syn. of *tuṇḍa* Has. to prick with a goad.

arai-janum syn. of *kundurṇjanum* sbst., Mimosa rubricaulis, Lamk. ; Mimoseae,—a straggling, prickly shrub, 4-6 ft. high, with 2 pinnately compound leaves and small flowers in pink, globose heads.

arṛ-jarṛ syn. of *laṛghaja* a jingle having the same meaning as *arṛ*, red.

arăkaṭi, arkaṭi, arkaṭia (Sad. H. *ārkatyā*, a commission agent) sbst., an emissary of the labour agents recruiting coolies for tea gardens. The Mundas call these omissaries also *hoṛo ākiriṇko*, men-sellers. Barring a few *Baraĕs* (blacksmiths), the majority of them are *Gāsis* (musicians) and *Peṛāĕs* (weavers), some of whom are to be found in nearly every Mundari village. They speak Mundari as well as Sadani. They are landless, and since their trades do nowadays offer them but very scanty means, they are generally in great temptation to take to all kinds of shifty practices, which put them more or less on a level with the so-called criminal tribes of India. Their residence in the village enables them to know all the private and public affairs of the community. Since the village

chowkidars, i.e., the lowest grade in the British Indian police, are, in Chota Nagpur recruited from the same classes, the chowkidar and the arkati are often not merely caste-brethren but also close relations. This fact screens the malpractices of the latter very efficaciously against the intervention of the police. Europeans not personally acquainted with the circumstances of the far away Mundari villages and their backward and cowed down inhabitants, can hardly realize how easy it is, to either keep the higher police officers in ignorance of these practices or to paralyzse their efforts through want of evidence when they try to punish cases brought to their notice.

To safeguard the liberty of emigrant labourers, a law had been enacted, which ordered every emigrant recruited by arkatis, to be placed before an English Magistrate, previous to his leaving the country. There he was asked whether he knew that he was on his way to the Assam tea gardens, and whether he went there of his own free will. In Assam a similar examination took place before they put their thumb-mark to the contract by which they obliged themselves to work in a particular garden for a period of 5 years. But this very law was, by the shrewd malice of the arkatis, turned against their victims on account of the incredible gullibility of the latter. These repeated official examinations, coupled with the fact, that all those who attempted to run away in order to get home again, were infallibly caught and then, for a third time, placed before a magistrate, who, this time condemned them to jail for breach of contract, gave an official appearance to the whole business in the eyes of the Mundas. The constant assertions of the arkatis, that the Assam tea gardens were a Government concern and they themselves were Government officials, clinched the matter. Did they not wear high pugrees and chaprasses (large oval badges) like the court peons, called chaprassis? Great were the powers of the chaprassi: he came to the villages backed by a policeman, to attach crops and cattle in execution of court decrees, he brought the summons to appear in court, and any one who dared to disobey a summons of his, was inevitably led off as a prisoner by the irresistible policeman. In a word, the chaprassi was a terror only a little inferior to the almighty daroga (the native subinspector of police). I had heard myself this belief expressed before I was long in the country, and I had laughed at it, never suspecting, how deeply it was rooted and how dangerous it was, until I witnessed the first famine in Chota Nagpur. Since the people appeared unwilling to take famine loans from the Government officials, the Government offered money to the missionaries, asking them to give it to the people as loans. I had received

alms enough to help my converts, and therefore I sent round some catechists to inform the pagans that they could get Government loans through me. To my utter surprise not a single man wanted to accept any, "because, they said, if we accept that money, Government will later on force us to go and work in the tea gardens for that advance". On my asking whether they would accept it if I gave it out in my own name, they at once answered that they would gladly do so if they were allowed to repay it also to me without coming into contact with any official. Then they all took the loans and repaid them at the appointed time. In order to show how difficult it is for the British Government to suppress and prevent crying abuses in a country like India, I subjoin some of the chief malpractices resorted to by the arkatis. The amount advanced at that time by the labour agencies for a single emigrant labourer, averaged about 80 rupees. This amount destined chiefly for the family of the emigrant, was usually appropriated by the arkatis. These therefore disposed of ample means for tempting numberless non-Mundas and even Mundas throughout the country into complicity with themselves. In a country, where until 1900, seven pice or at most 2 annas were the highest daily wage for men and 5 pice for women, and where 5 rupees were considered an ample monthly pay, the need of many and the greed of a still larger number could not resist the offers, which arkatis were able to make to such as would be willing to assist them in their evil and often horrible practices. Here I must first mention another regulation made by Government to protect the emigrants' liberty against the frauds of the arkatis. There are in Ranchi and other centres dépôts, i.e., large sheds in which intending emigrants are kept at the expense of the labour agencies until a sufficient number are got together to make up a transport. These dépôts are subject to Government inspection, and moreover, any family, suspecting that one of its members has been decoyed by unfair means to such a dépôt, always gets from the Government a search warrant on application. This warrant gives them free access to the dépôt in order that they may find out the person they look for and persuade him to return home with them. What more could Government possibly do? But this measure too has proved practically useless for the following reasons: (1) One of the chief duties of appropriate accomplices is to receive and keep in their huts in out-of-the-way places troublesome recruits and prepare them for reception into the public dépôts and presentation to the magistrates. Such houses or huts are called *corta ḍipu*, secret dépôts. In a couple of cases coming to my knowledge, it took 2 weeks to reach the desired result; but as a rule

a much shorter time sufficed to drill the victims into absolute readiness to declare before the magistrate anything that was desired of them. (2) The subalterns in charge of the public dépôts are the so-called *dipu babu*, generally an English-speaking Hindu having had some schooling, and one or several *dipu caprasis*, recruited from that class of Hindus or Mohammedans, who are always ready to do anything and everything for the sake of money. These subalterns have a personal interest in getting the largest possible number of inmates and keeping their dépôts free from the suspicion of harbouring emigrants recruited by fraud or force. Therefore they are hand-in-glove with the arkatis themselves. These have eyes and ears and spies all over the country, and as soon as the relatives of a decoyed person or a missionary starts an inquiry, the fact is known in the dépôt before the inquirers arrive. And since all doutful recruits are made over to the dépôt under false names the agencies can show from their registers that nobody bearing the name of the person now searched for, has ever been in their dépôt. In two of the many cases in which I myself obtained search warrants for relatives of decoyed persons, I later on obtained absolutely irrefragable evidence, that the persons looked for had with the knowledge of the European agent and his subalterns, been taken to the dépôt of another agent, just a few minutes before the search began. There may have been successful searches, but I never heard of any. As a rule, persons having once got into a *corta dipu* or the ordinary dépôts, disappeared as effectively as a pin in a haystack. (3) The lower grades of the police are Hindus or Mohammedans, having no sympathies with the Aborigines, and the cash at the disposal of the coolie recruiters, sufficed always to close their eyes and ears to everything. And where they see nothing, the Superintendent of police, the only English police officer in the vast Ranchi division, has very little chance of hearing, and none whatever of proving anything. All these causes working together raised a screen, behind which the arkatis could safely dare everything they thought necessary to get together the average of 36,000 men and women in the prime of life, which the tea interest demanded yearly from Chota Nagpur in the last decade of the 19th century.

In the economic life of the Mundas, weekly markets play a much greater part than they do in that of other Indians or Europeans, because aboriginal villages have no shops of any kind, so that everything needed in the household must be got from the nearest local markets. The distance between these varies from 6 or 7 to at most 15 or 16 miles. In or quite close to most of them there is a licensed liquor shop. Each market has a fixed day in the week so that

nearly every village has an opportunity of visiting two or three different markets in a week. The crowds gathering in these are quite out of proportion to the business transacted in them. Most of this is done by the married women. The elder men come to take their drop at the liquor shop and to discuss the politics of the district; matrons ventilate all the family matters and the unmarried youth in their gaudiest attire come to see and be seen and do such scanty flirtation as their rather severe customs will allow. On account of the reigning exogamy everyone has some relative in nearly everyone of the surrounding villages, so that the market is the best occasion for seeing relations and hearing all about them, and young people of both sexes are invited to come and stay with uncles and aunts till the market day in the next place, when they can return home again with their own people. This custom has proved fatal to many a family. For the markets have become the chief hunting grounds of the arkatis and their accomplices. Young people deluded by some coloured cloth, a trinket, glowing descriptions of the glorious life in Assam, are kept in liquor and follow the seducers either to a *corta dipa* or straight off to the public dépôt. At home suspicion arises only when they do not turn up on the next market day, and then it is always too late. For the dépôt has as many means to stifle the belated repentance arising very often in the hearts of the thoughtless young people when they wake up sober in it, as it has to land them infallibly into the tea gardens. However the majority of those recruited off the market-places, are, as far as I could ascertain, mostly people who, for various reasons were not unwilling to leave their homes and try their luck elsewhere. If the arkatis' operations were restricted to such cases they could hardly be blamed. But that would not give them the numbers the tea gardens require, and therefore they must remain at work always and everywhere by methods which nobody can excuse :

New marriages are carefully observed, and as soon as the wife shows serious signs of dissatisfaction, the tempting arkati offers her liberation from the unbearable mother-in-law and promises her a husband more to her taste in Assam, where there are so few mothers-in-law. Trifling quarrels are fanned and fresh ones started if possible.

Girls having to wait longer for an admirer than they care to, are assured that Assam is teeming with youths anxious to marry any Munda girl coming to the tea gardens.

For such as are unwilling to take the risk of going so far away without having previously found a husband, a suitable young man is soon brought, who offers to elope with them. There are arkatis and accomplices of theirs, who elope with one married or unmarried

young woman after another, and who always happen to have forgotten something or other just a minute before the train in which they had taken their places with their victim, leaves for Assam. It is altogether out of question for a Munda girl to find her way out of a railway station, and besides, the arkati who always pilots such transports, and who knows very well what is up, does the needful to help the befooled victim into resignation.

Others get friendly with unmarried youths, whom they corrupt, exciting their passions and promising them satisfaction in such or such a village. Instead of the promised girl the young fool finds some men, who accuse and treat him at once as a culprit, threaten him with public accusation before a panchayt and the customary fines. His situation is indeed inextricable. Then his pretending friend suggests to him that the only and the best way out of it, is to start with him to Assam. This friend too a minute before the train starts, finds that he has forgotten something.

Girls whom arkatis succeed in coaxing away from home, are treated in a similar way: it is made clear to them, that, since they were seen in the company of strangers after sunset, and had eaten with non-Mundas and perhaps passed the night in their huts, they were outcasted and had no chance of being received back into their family; the only thing to do now, is to go to Assam.

Summer is hard for those whose scanty harvest is eaten up already in April and winter is hard for those who cannot afford to buy a thick cloth or a blanket. This led to a practice which at first, was, for a time, very successful. To those who complained of their need, some well clad stranger, sometimes an acquaintance, would explain how easy it was to get a blanket and a few rupees out of the *sahebs* at Ranchi. One had only to go and promise them to work in Assam and then one would get a blanket and some 5 or 6 rupees. Had he himself not got this very blanket from them a year ago. "Only take care you don't tell them your true name nor that of your village, then nobody will ever find you out." In reality nobody ever escaped. Of that the good man who gave the advice always took care himself. "Serves them right" is the ready reply in such cases. Of course it does, to some extent at least, though the hardship inflicted on their families is far in excess of the fault committed. I could give 20 examples to prove this assertion. I shall give only one: Duga of Sarwada, father of 4 small children, and an unmarried cousin of his were beguiled into securing a blanket in this way from an agency. Shortly afterwards both were forcibly taken to Assam (before there was a mission in Sarwada). Being very home-sick, they fled from the garden. At the great river, Duga not daring to swim, as

his companion did, was caught back, imprisoned for a term and then no more was heard of him in his native village. When I came there, his widow, as she was called, had already lost her only son and was slaving on to keep herself and her three daughters alive. She had become very old, had got her daughters married when one day an old, worn-out man came to my house with the old lady, beaming with joy, telling me that her Duga had come back, the man before me here, and that he wanted me to write a letter to the tea garden baboo, to send his money to my address. Now that he had become unfit for further work, the baboo saw no use in forcing him to sign a new contract for 5 years, and since he was still alive, he allowed him to go home. He gave him one good advice; it was this: there were bad people along the railroad who were likely to rob him of his savings. It was more prudent to leave them with him: he would send them on to him by money order. What he had over after so many years' work amounted to well over one hundred rupees. Not only did Duga never get the money order, I never got even a word of reply to my letters. "*Bedakiñae*, he cheated me," was the resigned, last word of poor old Duga in this whole matter. So many years of great sufferings, all for having tried to cheat the agency out of a blanket! But what are we to say to the unspeakably criminal appeals to the most dangerous passions of an unwary youth, appeals the more heinous since to rob them with more impunity of their liberty they first deprive them of their right to sympathy by corrupting them?

That the criminals, who make a living out of such practices, should not shrink back from any acts of violence where it can be practised safely need hardly be said; and in the last decades of the 19th century it could be practised very safely anywhere, except in the vicinity of a meddlesome missionary. The children of widows were especially liable to be carried off, because widows have hardly any means at their disposal to defend themselves. The odiousness of these abductions of so many thousands of men and women just at the age which fits them best for hard work, lies in general less in the hardships inflicted on these, than in the miseries brought on abandoned children, parents and grandparents in a country where about one half of the population are constantly living in a state of poverty verging on starvation. One day as I was riding on the Ranchi-Chaibasa road, some 20 miles south of Ranchi, I came upon an old couple, both bent down with age, who dragged themselves along painfully. I asked them why at their age, they undertook the Ranchi journey. They answered that their only surviving grand-

child had been carried off by arkatis, and they went to try and find him back. "If we do not get him back," they added, "we must die of hunger because we can no more work". Another time a blind old pagan had himself brought to my bungalow. Throwing himself on the ground and weeping bitterly, he said, that for the last two days his only unmarried sons, his only support, had not come home to give him to eat, and now he was told that they had both been taken away to Assam. "If you do not get them back for me I must die of hunger". Since he could give absolutely no clue, I told him I would try my best, but that it would be difficult to find them soon. Then he fell into a kind of rage and cried. "I have reared them from their childhood, and now that I am blind and have nothing more, they let me die of hunger! A curse on them!" One day during my dinner two young men came running and said. "Father, the same two arkatis who a few months ago took Hindu of Matigara to Assam, are now in his house and want to take his wife also". Leaving my dinner I galloped off. In Indipiri the village next to Matigara, one of my catechists stopped me and said: Hindu's wife is in that house there with the arkatis. Riding to the door of that *varta dipu* I ordered the arkatis out and asked them why they had brought Hindu's wife into this weaver's house? "This man," they said, "can read and write, and we brought her here to write down the address of her husband, who is now called so and so in Assam, in order that she may write to him." "Why did you change his name?" I asked. "Well, sir, the dépot babus do that". I then told Hindus wife that she had better come along with me to her parents' house for that day. (She was the eldest daughter of the very Durga of Sarwada whose eyes I retained above). Then she said: "Father, tell the arkatis to give me back the money they have taken from me." "What!" I cried; "Yes," she said, "they have taken all the money I had in the house". "Why did you two wretches do that?" "Sir," stammered one of them, "for our trouble we get no pay from the dépot." And he handed me the three rupees. As I was about to return to Sarwada, my catechist told me: "Father, ask this man here whether he goes willingly to Assam". The man pointed out was about 36 years old and carried a three years old weeping girl on his arm. He had been brought forcibly from the Chittagong district and was of course unwilling to go back to Assam from where, under the pretext of acting as sardar, he had run away. I told them that this man too was now to go with me to Sarwada, and that I would arrange matters with the agency. Then the man said: "Sir tell them to give me back also the 5 rupees they have taken

from me". The two scoundrels returned the money, confessing that they had taken it. On my asking them why they had forced the man to take that child with him, they answered it was only to prevent him from running away. I had not been long in Sarwada with my two trophies, when the wife of the released man arrived, carrying a baby in one arm and a child about 2 years old in the other, and having a little girl of about 8 or 9 years along with her. She had been on her way from the early morning, had done a distance of over 20 miles without food, to reach Sarwada and to ask me to help her in the search after her husband. Great was her joy on finding him and her daughter already there. What I have myself seen, experienced and credibly heard, may be summed up in the following statement: Heart-rending tragedies which can rack every one of the most sacred feelings of a human family, were for long years, enacted so to say, constantly in all villages and all dépôts. We are very apt to make little of the feelings of backward races, as though they were incapable of keen feelings and therefore could not suffer much in that line. But they suffer all that they are capable of suffering, and that is a great deal. The most refined European lady or princess can suffer no more. And, so far as the natural conjugal and family feelings are concerned, these are as strong and as keen as they can be among the best Europeans.

By 1897 I had gained a clear insight into every kind and form of abuses connected with the prevailing labour-recruiting system and I had collected facts enough in support of all the statements I advanced. Then I addressed a memorandum on the matter to Sir J. Woodburn, then Lieutenant Governor of Bengal. He at once took very energetic action, in which he was whole-heartedly supported by Mr. H. C. Streatfeild, I.C.S., then Deputy Commissioner of Ranchi; and a new law was enacted by the Government of India, which put a stop to the most crying abuses. The result was, that in the next year the number of emigrants from Chota Nagpur dropped from over 36,000 to between five and six thousand, the most striking proof of the truth of the statement I had advanced in my memorandum, that the majority of the coolies were got by fraud and violence. Since the new legislation also materially improved the situation for the labourers in the tea gardens, and guaranteed their liberty to return home after they had served the 5 years of the contract, the numbers soon rose again, because under these conditions the people realised the benefit of lucrative labour outside their country. It would, however, be erroneous to believe that all abuses were extirpated. For

that which created and fostered them, viz, modern commercialism, has become so powerful that it regularly thwarts the best intentions of individual officers and that no legal measures can paralyse its baneful effects any longer. The only thing this heartless monster sees and appreciates in man is *labour*, and the only thing it prices in labour is its cheapness. The Mundas, those hard-working tillers of a not over-fertile country, were the best labour for tea gardens, and they had the misfortune of being at the same time the cheapest labour in the market. No power in the world is any longer able to rescue such a prey from the clutches of commercialism. It is absurd to say, as is so often done, especially in India, that this is restricted to English colonies. This most poisonous result of the matarialistic modern civilization affects all European and American governments and their dependencies. It is perfectly true that *it has civilized off*, as the Americans put it, more than one tribe and race of Aborigines in various parts of the world. But it is equally true that the Indian Aryans are the last people in the world, who have a right to throw stones at their white brethren for this. Their general treatment of the subjected aboriginal races has always been most shocking both for its relentless persecutions and for its cruel contempt. The wrongs inflicted on the Mundas by modern commercialism are as nothing compared to those inflicted through so many centuries by Aryan Indians. But for the readiness of a number of kind-hearted English officers, to redress grievances of the Aborigines when they were pointed out to them, the Mundas would already now be reduced to a handful of mere helots under the whip of that class of Hindus, who were brought into Chota Nagpur by hinduized rajahs or came in the wake of effective British occupation.

It is but fair to add that very nearly all the malpractices complained of have now ceased in the territories under direct British administration. Only bona fide free emigration is now allowed on the plantations. Since, however, there are still emigrants going under a false name (as though something had to be hidden) it has been proposed that a law be enacted, that no emigrants be admitted on plantations who do not bring with them an identity card. The Tea-labour Association have fully realized that the suppression of all abuses are to their own interest. As shown in the article under *mălis*, a very large proportion of Aborigines have no longer fields enough left to gain a living from, and since, up to date there is not as yet sufficient occasion for day labour in Chota Nagpur itself to give them a living, it is evident that large numbers are forced to emigrate. It is but natural that missionaries should interest

themselves in the fate of their emigrating converts. It will, therefore, be to the advantage of these and in the interest of the Tea-labour Association to continue accepting the reasonable suggestions which missionaries feel obliged to make for the welfare of their converts.

aranḍa Siripati, var. of *aranja*.

aranja Nag. (Or. *aruja*, self-willed, brooking no rival) syn. of *maru, mattia*, adj., of reptiles and fishes, full-grown: miaḍ *aranja* biṇa goḍja. Also used as adj noun: *aranjako* baṇkua.

aranja-ṇ to become full-grown: ne biṇa *aranjaṇkua*.

araṇṭă (from the English) I. sbst., a warrant: *araṇṭă* hijulena.

II. adj., *araṇṭă* kagaj, *araṇṭă* hukum.

III. trs., to issue a warrant against smb.: neren muṇḍako *araṇṭăḍja*.

araṇṭi-ṇ p.v., to be under warrant: paḷăy *araṇṭaṭakua*.

araŏ Nag. syn. of *joŋaraṭiṇ, joḷaraṭiṇ*. Has trs., to tie the special knot by means of which the *sikuar* (carrying net) is attached to the *maraṛă* (carrying pole) (Pl. XVI, fig. 1 and 2): sikuar jaliṇge *araŏ-kere* hirgâṛâca, if the carrying net be tied too long, then (the load) will hit the ground.

araŏ-ṇ p.v., to be knotted to the carrying pole: sikuar *araŏṭakua*.

a-n-araṇŏ vrb. n., the manner of tying this knot: anṇa *anaraṇ* ḍuŋea.

araṇ-purta adj., of fowls, speckled white and red.

araṛâ, arâṛâ (Or. *ĕr*, two; T. *ĕr*, a pair of oxen; H. *hal*, a plough). I. sbst., (1) a yoke: *araṛâre* sagăi toleme; Muṇḍaḷonko apanapan *araṛâ* akogeko baijoṇa, Muṇḍas make their own yokes themselves. (2) figuratively, a pair of any kind of ploughing cattle. In this meaning it stands as enumerative apposition to the words *uṛi* bullock, *guṛḍi*, heifer, i.e., a cow used for ploughing purposes, *kaṛa* or *keṛa*, a buffalo. It may precede or follow these words. After *moḍ araṛâ* the words stand in the dl., after the other nbs. they stand in the pl.: *moḍ araṛâ* kepakina, *apa araṛâ* uṛiko or kepakina *moḍ araṛi*, uṛiko *apa araṛâ* moṇgkoaṭaŏa. (3) a man with his ploughing team. N.B. In this meaning it takes the short form *miḍ* one, and not *miaḍ*, which is used with the word when it denotes the wooden yoke: *miḍ araṛâ* omaiṇame, let me have (as help or again t payment) one man with a ploughing team (to help me); *miaḍ araṛâ* omaiṇame, give me a wooden yoke; *miḍ araṛâ* deṇgaiṇame, assist me with a ploughing team; *miḍ araṛâ* akiriṇaiṇame, let me have a ploughing team for a wage. This is a syn. of *paṛi akiriṇ*, to plough for wages. (1) It occurs also with *keṛa* and *uṛi*, a team of buffaloes or a team of bullocks: ne goṛa *keṛaraṛâte* kā tikina, *uṛiraṛâtedo* kā cabaoa, this field can be ploughed with a team of buffaloes before it gets noon (in less than a forenoon) whereas with a team of bullocks it can not be finished in one forenoon.

II trs., to yoke: urjain aũrin *araṛâkiṇa*.

a-praraṛâ indirect repr. v., to yoke together: nũdo miad̩ keṛa oṛo, mid urji *aparaṛâṛaṛkiṇa*

N. B. the following idiom: When two villages, not far from each other, occupy with regard to a third one a position resembling that of two yoked bullocks to the ploughman, then the Munda says that from this third village the two others are yoked together: Sarandeṛe ințiko toke oṛoṛe *aparaṛâṛaṛkiṇa*.

araṛâ-ę p.v., to get yoked: *araṛâakaṇ ę i*

a-praraṛâ vrbl n., the way or manner of yoking: inia *aparaṛâ* kiṇa ukuada.

*Pl. XIII, fig. 3 is an exact copy of a yoke made by a Munda servant. It is about 5 ft. 2 in. long, 8½ in. high and 2 in. thick (Dyan over eight the yoke is upside down in the picture). The two upright pieces, called *ṇaṛa* or *saṛi*, about 11 in. long, have a square hole cut behind through the lower end into which the *ara* hook, called *aṛkaṇ* is slipped. At the opposite end of this hook there is a ring through which a double rope passes. (See fig. 1 and 2 of the complementary plate to Pl. XIII) This rope, called *aṛkaṇ-bhaar*, is passed loosely under the neck of the bullock and then attached to the outer end of the yoke and once more to the extremity of the *simai* which protrudes on the upper side of the yoke as shown in fig. 2, and thus it prevents the yoke from slipping off the neck of the bullock. Fig. 3 of the same complementary plate shows how the yoke is attached to the plough or the *kuṛiṛi* and the *aṛkaṇ-ṛhaṛi* by means of the *aṛaṛi* and the *aṛkaṇ-aṛaṛa*. The *aṛkaṇ-aṛaṛa* is destined to prevent the *aṛkaṇ* from slipping off the pole or shaft and fig. 4 shows clearly how it does so. The *simai*, shaft, is reserved upon each yoke but hangs loosely from it as shown in fig. 3 without having any thing special for the purpose of making the mode of attachment come out more clearly.

araṛâko, araṛâ-ṛiṛiko sb. f., the three star in Orion's belt. They are sufficiently well known to be used in the computation of time: *araṛâko* ruiko dandaṛi le oṛoṛjaṛe; *araṛâ* aṛaṛi-ṛoṛoṛ ṛiṛiko.

araṛi Nag. sm. of *kuṛi* Has. sb. f., gill of fishes. In some parts it is used also to denote either the hollow in the human ear or the depression behind the lower end of the ear formed by the meeting of the jaw bone with the neck.

aṛaṛiaṛ v., to be provided with gills used generally in the pl. tense, hakuko *a-raṛiaṛkiṇa*.

araṛâ var. of *aṛaṛa*.

arda Has. (H. *ardi*, coarsely ground meal) syn. of *pitu* Nag.; the syns. *kuṛi* and *kuṛa* are used only of quadrupeds I adj., an unsuccessfully castrated male bird or quadruped: *ardi* sandi (understood, *sisi*), cock; *arda* merom; *arda* uri; etc. Also used as adj.

noun : ŋjdo *ardage.*

II. trs., to castrate unsuccessfully : alope *ardaia.*

arda-ǫ p. v., to be castrated imperfectly.

ardaarda adv., occurs together with *gača,* which means to make a real capon of a cock, hence *ardaarda gača* means to miss the operation, and is thus syn. of *arda.* To understand the connection of the Mundari *arda* with the H. *ardāwā* it must be remembered that the Hindus, to prevent the spilling of the cattle-kind's blood, perform castration by crushing the testicles; hence a coarse or imperfect grinding of them produces imperfect castration.

arda (Or. *ardā* the natural span of life; Sk. *amudayi*) sbst. (1) the natural span of life : ainągą *arda* puraŏtana. (2) the duration of an agreement : ne bandobastrą *arda* ē sirmage, the term of this agreement is seven years.

arda-puraŏ-ǫ p. v., to get very old : ŋjdo nądo *ardapuraŏjana,* gojoae, this man's time is at an end now, he will die.

ardās syn. of *asraë* but used only in jokes, reproaches or scoldings : aĭńą *ardās* bagetape, do not count on me.

II. intrs., to hope, to rely on, to put one's trust in smb. : ainą bagetapere cundilekape gojoa.—giujaḍma cika ? amagą cile *ardāstana* ? If I leave you you will die like musk-rats, i.e., as roaming beggars. —Art thou not ashamed ? Do we then put our trust in thee ?

are cardinal nl. abbreviated from *area,* nine. It is used according to the same rules as *api.*

arę trs., in general, to bale out water. The purpose for which this is done may be expressed or understood from the context or the circumstances. It determines the various shades of meaning and, in one case, also the construction : (1) to empty by baling out all the water in some reservoir : ḍarile *arękeda* honder, dą cilekate soana ? We emptied out the village spring a few days ago, how could the water be smelling ? (2) to bale out water (much or little) for a purpose, generally expressed by *mente* : peaju paṭaŏ mentea *arękada,* I am baling out water for watering the onions. (3) To bale out most of the water, or all, of a pond, of an enclosure made in one part of a water-course or any reservoir, for the sake of catching the fish that are in it : in this case it occurs generally with *hai* as d. o. : hai *arętekojana,* they are gone to bale for fish. If this particular purpose is apparent from the circumstances or the context, the word *hai* may be omitted. (4) To throw water or semi-liquid mud at smb. with one or both hands : ḍebeltanko *arękaia.*

arę-n rflx. v., to throw water over oneself with both hands in order to cool or wash one's body : *arękaią* nere.

a-p-arę repr. v., to throw water on each other with one or both hands : ḍebeltan honko *aparęinuątana.*

are-gǫ p. v., (1) to be baled out.

(2) to be emptied out by baling : ḍari *arę̆kāna*. (3) of fish, to be caught by the water having been baled out : sirmaruay irǫ̆dipli pura haiko *aregoa*. (1) the 3rd prs. s. denotes the possibility of emptying by baling : katateo *aregoa* ; ne landa kā *aregoa* ; neren haiko kako *aregoa*. *a-n-arę̆* vrb. n, (1) the extent of baling out : isa *anarę̆le* arę̆keda, marana banda anjeduterjana, we baled so energetically that we dried up a big bund. (2) the spot or part of a water course in which one bales for fish : holara *anarę̆* tisiale anjeḍkeda, today we emptied out the water from the place where we began to bal yesterday. (3) the fish caught in one baling out : niku hola *anarę̆ko* Note that here *anarę̆* is used as adj noun.

N.B. The idiom : *arę̆ canal ḍą ei kaji canal kaji* ! is a kind of exclamation used to express displeasure and disapproval of backbiting. It means ltly., water-throwing at smb. o word-throwing at smb., i.e., is thi then mere water-throwing or is it (damaging) word-throwing ? Which is eqvlt. to : mere water-throwing at smb. is a trifle, to spread evil reports about smb. is always a serious matter.

*The Mundas believe that *Nageera*, the tutelary spirit of ponds and pools, causes skin-diseases by throwing water at people with whom she is displeased for some reason or another. Hence the phrase *Naga arę̆tgia*, ltly., the *Nageera* threw water at him, means : he has got a skin-disease.

area cardinal nl., nine.

arealeka approximative nl., about nine : *arealeka* horoko hijuakana.

arearea ordinal nl. adj, of inan. os., the ninth.

arearen ordinal nl. adj, of liv. gs., the ninth : *arearen* horo.

areareni ordinal nl. prn., of liv. bgs. the ninth one.

arearea ordinal nl. prn., of inan. os., the ninth one.

areareą, areduâ proportional nl. adv, nine times.

arę giri I. alj., with *hai*, fish which happens to be thrown away with the water when one bales out water for catching fish : *argiri* haiko einamente kape halanjadkoa ? II. trs., to throw away fish together with the water one is baling out for the purpose of catching them : puragem *argiri jadkoa*.

argiri-o p. v., of fish, to be thus thrown away.

arę-kaḍkuḍ I. sbst., the state of semi-suffocation produced by having water thrown on one's face in quick succession : *arę̆kaḍkuḍre* sačaḍ kā namoa.

II. trs., to molest smb. in that manner.

arę̆kaḍkuḍ-o p. v., to be thus molested.

arelele ! arelelelele ! (Or. *are !* and the root of *liliyānā*, to set a dog against smb. ; *are !* is the II. exclamation of surprise) the shout used to set a dog against men or animals.

arę-perę I. adj., with *ḍą*, water which has been introduced in a

vessel by baling it into it: nea burą dą ci *arępere* dą?

II. trs., to fill a vessel by baling water into it: catu *arępereţam*, *arępere-gę* p. v., to be filled in that manner: dąrire dą hurinagea, kă buraoa--catu *arępereğoa* ci?

arę-pusŭri sbst., rash or eruptions supposed to the caused by *Nagcera*: *arępusŭriră* ranu sasaną gosogge, the rubbing with turmeric is a remedy against rash.

are=a proportional nl. adv., used more frequently than *areduaną*, *aredua*, nine times

aresaleka approximative nl., about nine times.

argaĕ syn. of *colea*, I. sbst., (1) mirthfulness, fun, drollery, humbuggery, used of the disposition or character: inią *argaĕ* misamisa urumaoa, his mirthfulness shows itself occasionally. (2) a joke a funny saying, a humbug, a funny action: en kaji *argaĕre* eskar kajioa, that word is used only in jokes.

II. adj., funny, jocose: taramara *argaĕ* hoyoko ultateko jagara: jumchi, nomese, enkage, some funny people upset their words, saying *jumchi* for *hijume*, *nomese* for *senome*; *argaĕ* kaji, a witty saying, a joke, a pun; *argaĕ* kami, a funny action. Also used as adj. noun: miaą *argaĕgle* hijylena, horahora laudaauĭ rikakedlea.

III. trs., (1) to put fun into one's words or acts: kajiĭ *argaĕla*, he cracked a joke; sene *argaĕjala*, he walks in such a way as to make people laugh. (2) to amuse others by one's jokes: *argaĕkedlene*.

IV. intrs., to crack jokes, to play tricks, to act in a funny way: *argaĕtanae*, *argaĕkenie*.

argaĕ-n rflx. v., to behave in a jocose manner either in words or deeds.

a-p-argaĕ repr. v., to joke together, to crack jokes at each other's expense.

argaĕ-ę p. v., (1) to become jocose: betekane *argaĕjana*. (2) with *kami* or *kaji* as sbj., to be said or done in jest.

a-n-argaĕ vrb. n., (1) the manner or extent of joking: senhoratanre *anargaĕe* argaĕkedlea, geta here landabaratanlole sentundula, whilst we were travelling together he entertained us with jokes to such an extent, that we reached the end of our journey under constant laughter. (2) the act of joking: nekan *anargaĕ* ainado kaina sartcoa, I for one will not believe such humbug.

argaĕge adv., in a funny way: *argaĕgee* kajitana, kamitana.

argaĕte adv., for the fun, as a joke, out of mirthfulness: inku *argaĕte* enkageko jagarea.

ari (II.) sbst., a hand-saw. N.B. This is an article which up to quite recently was hardly to be found in any Mundari village.

ari used only in the pl. I. sbst., lac in which the insects have died because the twigs have dried up: it is distinguished into *balę ariko*, young or tender *ari* and *haram ariko*, old *ari*. Both are called *purăna ariko* when they have been

kept for more than a year: *balę ariko* epilekore mañom huriṇage [illegible] purago uruṇaon, when one has *balę ariko*, a little blood goes out but much pure lac is got.

II. adj., with *ęyęko*, same meaning: *ariko ęyęko* sobon mañom rōrojamakkon in crude lac the insects are dried up together with the lac they have made.

III. trs., to put the crude lac to dry: eimi ęrękope *ariladkoa*?

ariaṇ p. v., of crude lac to be put to dry.

ariau I. adj., too little salted: bulunalo bulunaakana, *ariangea*. Also used as a adj. noun: *arnando* kale sukua, ale pura bulunale lagaŏča.

II. trs., to salt too little, to put too little salt. This has two different constructions: if *bulun* stands as d. o. then the word denoting the food takes the afx. *re*, uture bulunape *ariaukeda*. If the name of the food stands as d. o. then *bulau* falls away, utupe *ariaukeda*.

ariau-ṇ p. v., to be salted too little: utu *ariaujana*; uture bulun *ariaujana*.

ariange adv., with *bulun*, to salt insufficiently: Bilaït horoko uture bulun luṇiṇageko lagaŏča, ena ale nagente *ariange* bulunaakana.

ari ari intrs. imprsl., to feel despondent, discouraged on account of repeated failures, in the presence of apparently unsurmountable difficulties: ne kamia *riarijgiña*, I am quite dejected about this work and tired of it.

ariari-ṇ p. v., (1) to become downcast, discouraged: ne hon laja ŏbujaotena *ariariaaa*, I have lost all hope of ever bringing this child to reason. (2) impersonally, it makes one dejected: *ariaraa*.

ariaritan adv., (1) with *rika*, to dejected, to discourage: ne ularua *ariaritan* rikajgiña, this fever with (constant) vomiting discourages me. (2) with *rikaṇ*, to get discouraged.

arid (Sk. *aṛ*, to look, to see) I. intrs., (1) to open one's eyes: betekane ruaakana, ralireme kao *aridea*. (2) to open one's eyes wide: *aridome* ranuin lagaŏča. (3) to look at, to stare at: alomal gomke *aridtana*, don't, the master is looking.

II. trs., to open someone's eye and keep it open by lifting his eyelid: *aridume*, ranuin lagaŏča.

arid-ea rflx. v., to look at part of one's own body: gaŏe *aridealana*, he is looking at his wound.

a-p-arid repr. v., (1) to throw a rapid glance at each other (2) to wink at each other: okilko *aparidjana*, ente okoca taka tukena inia digrijana, the pleaders winked at each other and then a decree was given in favour of the client who had money. (2) with *maṇa*, to stare at each other with great surprise: daparomlogo maranageka *aparidjana*.

N. B. This is also used subtly.: *miḍ aparidŏeka* saparijana is the same as, misa *aparidŏeka* saparijana, by a single glance at each

other they knew each other.

arid-e p. v., denotes the possibility of opening one's eyes: meḍmûârâ mûakane taïkena kâ *aridḷeka*, his face was swollen to such an extent that it was impossible for him to open his eyes.

a-n-arid vrb.n., (1) the manner of looking, the look: amą *anarid* eḍkagea enamenteko nirtana, thy look is bad, i.e., forebodes no good for them, that is why they run away. (2) *miḍ anarid*, (*a*) just one moment: kula leldoina lellja mendo *moḍ anaridregee* danawajana, I did see the tiger, but in one instant it disappeared (behind the bushes). (b) a good steady look or a hard look: *moḍ anaridtegee* aridakaia.

arid-marid, arid-tarid, tarid-marid syn. of *angarungur*.

ari-hon, hon-ari sbst., a small hand-saw.

ar.ka (Greek *ergon*, Eng. *Work*, Dutch *werk*, Germ. *wirken*,? T. *irukattam*, let it be) var. of *irika*, *rika*, *iri*, *acika*, *icika*, *cika*, *ici*, *ateka*, *teka*, *atika*, causative or permissive afx. to prds. These variants are all used everywhere but *irika* and *iri* are more commonly used. As independent prds. only *rika* and *cika*, to do, to act, are used.

aril (Or. *ālī*; H. *olā*) I. sbst., (1) the phenomenon of hail: niminuą *arilte* cilekatem bancaŏjana ? How didst thou remain safe in such a hail ? (2) the hailstones: *aril* simjarom impiruą taïkena. N. B. Hailstorm is rendered by *hoŏoaril*.

II. intrs., to hail; it takes the prsl. prnl. afx. *e* as sbj. like all natural phenomena: misamisa mopoṭogee *arilĕa* urimeromko tergoḍleka, sometimes there fall such big hailstones that they kill bullocks and goats; *ariljadae*.

III. trs., to hail on smb.: *arilkeḍleae*.

a-n-aril vrb. n. (1) the manner or the violence of the hail: *anarile* arilkeḍlea rabaṇtele keṭeseroṭan taïkena, it hailed on us in such a way that we were quite stiff with cold (2) the phenomenon: musiną *anarilte* goṭa bireą sakam ceeącabajana, in a single hailstorm all the leaves of the forest were torn to shreds.

aril-arą, aril-bā, aril-jō, syn. of *kâraarą*, *rimilarą*, (Sad. *bhaduli sāg*) sb-t., an Olax of which the species has not been identified. It is an unarmed shrub of the jungles, 6-7 ft. high with woody branches and twigs, and orange berries in axillary clusters of three together. This description shows that it must be Olax acuminata, Wall.; Olacineae, rather than Olax nana, Wall. which is an undershrub and has solitary flowers. The last one of the names, *rimilarą*, is more generally given to Olax scandens, Roxb., an extensive, prickly climber. The young leaves of this, as well as those of the unarmed shrub, are used as a potherb.

aril-da sbst. (1) a storm in which there is hail and rain: *arildąe* gamala. (2) melted hailstones. The Mundas, or at least some of them, believe that the water got by melting hailstones has a special virtue and they use it as an eye medicine.

arilili ! var of *arelele* !

aril-rimbil sbst., a hail cloud : *arilrimbile* uṛuakeda, a hail cloud has formed.

aril-ṭoke, adj., used of mangos which have a blighted spot where they were struck by hail, and which have ripened before the time : *aril-toke* uliko uṇuma. *Arilloke*, lily, hit by a hailstone, is used in Has. In Nag they say *kahupada*, kicked by the keel (bird). Also used as adj. noun : *arilloke* jomtana.

arilloke-ǫ, p. v. of mangos : to ripen before the time, having been blighted by hail : ulipe jomtana, jaromakana ci ? kage, *arilloke-kana*.

arisa (H.) syn. of *metai* or *metai-laḍ* I. sbst., a kind of sweetmeat made by Hindus from rice-flour and molasses and sold by them in the markets.

II. trs., to make into sweetmeat : cikaṇako *arisakeda* ?

arjŏ (Sk. *arj*, to obtain ; H. *arjānā* ; Sad *arjai*, field produce ; Or. *arja'ibā*, to earn) trs., to get a good harvest : niula khuḷpe *arjaŏakada*.

arjaŏ-ǫ p. v., of the harvest, to be abundant, used especially in the pf. ts. : baba *arjaŏakana*.

arji (A. *arzi*) I. sbst., (1) an observation, a counter-remark, a point of law : eṭaeṭa *arji* paṛge seṇojana, all other counter-remarks were in vain. (2) a prayer, a petition, a supplication : aṁaga *arji* aĩumǫka.

II. intrs., to urge in reply : okile *arjiḷa* mendo kā gunoṇjana, the pleader replied but it was not taken into consideration.

III. trs., to ask for smth. more than that which is offered : bar ṭakaiṇa *arjikeda* mendo samage.

arji-ǫ p. v., (1) to be observed or remarked in reply. (2) to be asked in excess of what is offered.

arj-binti I. sbst., an instant request, an urgent prayer : aṁaga *arjibinti* aloka radioa !

II. trs., to make an instant request ; e maṇkaiṇa mente *arjibintitaine tarkena*, he begged most urgently to be pardoned.

* **arjo** Kor. **arjom**, I. sbst. One kind of ear-pendant which the Mundas have adopted from the Hindus, requires, in the ear-lobe, a hole large enough to pass a finger or even a thumb through it. To obtain that result, they proceed as follows : when the lobe is pierced they insert into it a small bamboo needle so as to protrude a little on either side. A few days later they insert a second, then a third, a fourth, etc., after a couple of days' interval, until the distention caused by this increasing bundle of needles has acquired the desired size or very nearly so. Then it is replaced by a roll of very thinly split bamboo, which, by its natural tension, keeps the opening for some time at the desired size. This roll is painted a bright red, so as to be already a kind of ornament by itself. After some time it is removed and replaced by the Hindu pendant, called *taṛáki* by the Mundas. All these inserted

needles or bamboo rolls are called *arjom, arjo,* wideners.

II. trs., (1) to widen by constant wearing out, used of axle-holes or any ring-like contrivance into which some axle-like contrivance fits more or less closely : harharte sagāṛiko *arjomkeda,* they have widened the axle-holes by constant driving.

(2) to widen the hole in the ear-lobe into which pendants are inserted : lutur *arjomeme,* widen the hole in the lobe of thy ear.

III. intrs., to get widened by constant wear : sagāṛi *arjomtana,* the axle-holes of the cart are wearing out.

arjom-en rflx. v., to get the holes in one's ear-lobes widened by the process described above : luture *arjomentana,* she lets her ear-lobe holes be widened.

arjom-o p. v., to be widened by constant wear : sagāṛi, or sagāṛiundu pura *arjomakana,* the axle-hole is too much worn out ; nāḍo luturtam *arjomakana,* now the hole in thy ear-lobe has the required width.

a-n-arjom vrb. n., the manner of widening, the extent to which it is carried on : lutur *anarjome* arjomkeda, hirauterjana, she distended the holes in her ear-lobes to such an extent, that the lobes split outright.

arkasia sbst., a sawyer : moḍhisi *arkasiako* acuakana.

arkaṭi arkaṭia var. of *arākaṭi.*

***arki** (Sinh. and T. *arakku,* spirits, from *arakka,* to grind ; Sad. *arkī* ; U. *arq* ; Or. *arkhi*) sbst., mahua brandy: *arkiko* duljda, or *arkiko* cuajada, they distil mahua brandy. This is distilled from the blossom of the *mandukamdaru,* Bassia latifolia, Willd.; Sapotaceae. The distillation is generally done by Mahomedans, under Government inspection, and the sale of the liquor is subject to a pretty heavy tax, heavy enough to yield a good yearly revenue, but not heavy enough to efficiously combat drunkenness. Distilleries and liquor shops are spread over the whole country, at intervals averaging about 10 miles or less. Especially on market-days the liquor is carried into the remotest hamlets of the country. Although the law prescribes that liquor shops may not be on the market-place itself, they are so close that these frequently become the scenes of revolting drunkenness on market-days. A certain number of men go to the market only to get intoxicated. A moderate acquaintance with the country and the people suffices to show the moral and physical ravages caused by these liquor shops. When the Mundas get drunk on their home-brewed rice-beer, they abandon themselves to a kind of good-humoured mirth. But drunkenness from mahua brandy renders them quarrelsome and offensive. I have been told by Mundas that they themselves have remarked that people living in the vicinity of liquor shops get emaciated, or, dried up, as they put it, if they drink that stuff habitually. It is doubtful whether the Mundas knew the process of

distillation before the unlimited influx of Hindus and Mahomedans into their country. They themselves say that they did not know it. However now they have learnt it. Earthen vessels, well covered with loam, replace the copper vessels, and long bamboo tubes wrapped in wet rags serve as condensers, fortunately private distillation is forbiden and a severe control is exercised, so the harm done by it is reduced to a minimum.

Intoxicants are a dangerous temptation to all races. The supply of food-grains out of which the aboriginal races used to brew their beers, was as a rule so limited, that it allowed over-indulgence only during a very short time immediately after the harvest, and that only there where agriculture was advanced far enough to allow a regular harvest at all. They had therefore but little occasion to observe the disastrous effects of the long-continued habit of drunkenness on distilled liquors, because of these they had no knowledge. When therefore the obnoxious cheap brandies came on them with the suddenness of a flood, they had no longer any time to work out any prophylactic measures against this vice, as they had done so successfully against social injustices and against sexual immorality. It is an incontestable fact, that low-minded and unscrupulous European merchants have hastened on the extinction of not a few newly-discovered tribes and races by offering them unlimited quantities of cheap brandies in exchange for frequently very valuable wares. This has been especially the case where the immorality of the same class of Europeans destroyed the high moral purity which had, till then, prevailed among those unwary people. Thus the valuable ethnological and philological information, the close study of those Aborigines would have given us, has been irretrievably lost.

It is certainly greatly to the credit of the Aborigines of Chota Nagpur that they answered so generously to the temperance campaign organized with the establishment of the Catholic Co-operative Credit Society of Chota Nagpur. Thereby they proved, that they still retain much of that healthy social wisdom which has created those economic, social and moral customs, to which alone they owe their survival in spite of the constant hardships and persecutions from others.

arki-bați sbst., syn. of *hāṛi* and *hāṛiang*, a licensed grog-shop.

arkiḍ tr., (1) to snatch away, used of birds and beasts of prey: kaṛaṅkō ai tundlo sinkeh *arkiḍ-kōa*. (2) to decoy, to deceive away: arakaṭiko hemaṛkorako *arkiḍ-kīa* (3) of horses, to bolt with a rider: heka gomke aṇa sadom kaeraga, honder eṭaren gomk e *arkiḍkīa*.

arkiḍrin rflx. v., to allow oneself to be carried away by smb. so as to avoid the suspicion of consent.

a-p-arkid repr. v., to elope with each other. At first sight this appears to be incompatible with the meaning of *arkid*, but if we consider what really happens in an elopement, namely, the substracting each other from the guardianship of the parents, it becomes not only intelligible but appears as very appropriate: Asāmtekiŋa *aparkidjana*.

arkid-o p. v., to be snatched away to be decoyed away: simhon *arkidjana*; aŋtaŋenko cirgalakanamente, en kuŋihon kae *arkuloa*, it is impossible to decoy that girl away because her people are on the look out.

a-n-arkid vrb. n., (1) the manner of carrying off or of decoying away: runda'aleŋ sim *anarkide* arkidkja, setako kako tebaŋdaŋiaia, the wild cat has carried off our hen with such rapidity that the dogs could not catch her. (2) the carrying off or decoying away: dinaki *anarkidte* simhonkotaleko cabajana, the daily snatching away (by kites) has finished off all our chickens.

armaraŏ, narnaraŏ, darmaraŏ, darmaruaŏ, darmiraŏ, daraŏkmaraŏ, darkmaraŏ, cfr. *tirmiraŏo*, to be stunned, (II. apocopated *darmiāŋ*, in the midst of, and *maran*, death) 1. sbst., agony, unconsciousness, a swoon: taramarako begar *armaraŏteko* cabaoa sōjege, some people die straight off without agony.

II. adj., unconscious: *armaraŏ* horo'ko daŋko anukoa, people in a swoon they give water to drink. Also used as adj. noun: *armaračko* daŋ anu lagatiŋa.

III. trs., to render unconscious: kulaĕ hudumatea *armaraŏlja*, with a stroke I deprived the hare of consciousness; haspatalre *armaraŏkedkoateko* haŋkoa, in hospitals they operate on people after having rendered them unconscious.

armaraŏ-n, *armaraŏrika-n* rflx. v., to let oneself be rendered unconscious: haspatalre ranutem *armaraŏna* ei?

armaraŏ-o p. v., to agonize to be rendered or become unconscious, to swoon to be in a swoon: eilekageae? —*armaraŏoŋana*, how is he?—Agonizing; sadomatee uĭŋakanae *armaraŏoŋana*, he fell from his horse, he is in a swoon; ranute, hasute daŋnate uĭŋuteko *armaraŏoa*, people become unconscious by means of a drug, by sickness or by falling from a tree.

***armu harmu** sbst., the Scaled Ant-eater, Manis pentadactyla. N.B. The following strange saying of the Mundas: *armu* singiloŋiŋ kimincahonjareŋ, enamente siŋagi kae lela oro siŋagitare kae lelrikana, the scaled ant-eater and the sun are related by marriage, that is why it never looks at the sun and why it does not show itself when the sun is up; siŋagi asurjante *armuĭ* atiŋa, when the sun is down the scaled ant-eater goes in quest of food.

armu-daru Nag. **armu-doka** Has. sbst., Garuga pinnata, Roxb; Burseraceae,—a forest tree up to 40 feet high. Like *dokadaru*, it has pinnate leaves, is leafless during

the whole dry season, and flowers while leafless, hence the name in Hasada. This tree is little known in Naguri. The Santals call it *kandwer* while they call *arua* the *kandeordaru* of the Mundas.

arna, **arna kera** (Or. H. a wild buffalo) sbst, a young buffalo which has just finished teething: ŋido *arna kera*, daṭa irilea omonakana, matiakmae ad puragee lapayaĩa, this one is what we call an *arna kera*, it has got (grown) its 8 teeth, it is fully developed and it fights very much.

ārom Has. **hārom** Nag. **orām** Has. a contribution or collection in cash or in kind; construed like *bāi*. In connection with *māl* it refers to the collection of taxes.

aroŋka, **aroŋka bir** sbst., a dense forest or the dense part of a forest: saṛam *aroŋkatee* nirjana, the sambur has run to the dense part of the forest.

aroŋka-ŋ pv., to become dense: hantare bir *aroŋkagiriakana*.

arpa (Sad) sbst, a loose bundle of reaped paddy or other grain stalks, about an armful, gathered and placed on the field, ready for being tied into sheaves: iroḍipli baba, guṛūlu, emaŋa mimiḍ hambuḷko doakaḍtea enageko *ārpa*, when at the time of reaping paddy, gunduli and the like, they place on the ground heaps of one armful each, we call these heaps *arpas*.

II. trs, to lay loose armfuls of reaped paddy, etc., on the ground: baba iroṭanreko *arpaidiĩa*.

ārpūr (H. *bharpur*, by apheresis) I. sbst., abundance of food or drink: *ārpūree* manoahoniŋ namana, for an abundant meal I have found a human being (said the tiger at the foot of the tree on which *Lita kora* had climbed, in the story of *Lita Kora*)

II. trs., (1) to prepare food in abundance, more than enough to satisfy all guests: mandile *ārpurkeda*. (2) to satisfy guests with abundant food or drink; it may take a double accusative or the word denoting the food or drink may take the afx. *te*: mandile *ārpurkeḍkoa*; ilitele *ārpurkeḍkoa*.

ārpur-en rflx. v, lit'y, to provide oneself with food or drink in excess of one's need, i.e., to eat or drink a little too much. ilite *arpurenjanei* mandia kajana.

ārpur-ŋ pv., (1) of food or drink, to be prepared abundantly: ili *ārpurakuai*. (2) of people, to be provided abundantly: naminaŋ mandite kaeiko *ārpuroa*?

ārpurge adv., abundantly, more than enough: *ārpurgeko* nūkeda.

arsal, **askal** trs, to search with the aid of a light, to move a light hither and thither for the purpose of looking for smth.: ambḍipli uli *arsaltele* senkena; ḍibri, gucaŋ kāredo poroteko *arsalea*; hola cêrekolo *arsalkeḍkoa*.

arsal-en rflx. v., to throw light on some part of one's own body: kaṭam *arsalentana*, janumakanamei?

a-p-arsal repr. v., to look for each other with a light, to throw light

on each other: nubaṛekiṇ daparomjana, kakiṇ nepelurumjancikiṇ *aparsalkena.*

arsal-ṛ p. v., to be looked for with a light: ulipe namkeda?—kāgedo.—*arsalṛka.*

a-n-arsal vrb. n., the way of looking for smth. with a light: aĭńa *anarsal* ṭōrakana, okoaiṇ *arsalĕa* enageṇ namegea.

arsaṭeṛ instrumental noun, any kind of light used to search.

artaṇ I. sbst., the reflected light of the sun or moon, in entrd. to *umbul* denoting the image of the sun or moon: nepelumbulte *artaṇ* aĭńa medree mulikeda, with a looking glass he directed the reflected light of the sun into my eyes.

II. trs., to light up by reflected light: ponami candu aŭriĭ turṛre rimbilkoe *artaṇsilaĕa*, the full moon lights up the clouds before it rises.

a-p-artaṇ repr. v., to throw the reflected light in each other's eyes.

artaṇ-ṛ p.v., (1) to be lit up by the reflected light of the sun or moon: sinagi aŭriĭ turṛre oṛo ḍumbuĭjmate rimbilko araṛe *artaṇoa.* (2) idmly., of standing paddy, to have the colour of ripe paddy without being really ripe: alea baba artaṇdo *artaṇakana*, jarom aŭri jaromoa, our paddy has indeed the colour of ripe paddy but it is not yet ripe.

a-n-artaṇ vrb. n., the manner or the intensity of reflected light: *anartaṇe* artaṇkeda goṭa rimbil maĕomlekajana, there was such an intense reflection that all the clouds becam as red as blood.

aru Nag.* (Or. and Sad. *arā*; H. *ālū*) syn. of *saṇga* Has. sbst. Whereas the Hasada Mundas call all yams *saṇga*, the Naguri dialect uses *aru* for all the cultivated and some wild yams. The following are cultivated and therefore fall under the term, *haṭuaru*:

1⁰ *jōaru*, Dioscorea bulbifera, var. crispata, Prain; Dioscoreaceae.

2⁰ *ubkaaru*, Dioscorea fasciculata, Roxb.

3⁰ *ḍudhiaaru*, Dioscorea alata, Linn.

4⁰ *haṭikaṭaaru*, Dioscorea alata, Linn., var. globosa, Prain.

5⁰ *koṭokaaru, soṭaaru*, Dioscorea alata, Linn., var. rubella, Prain.

Of the wild species, *tonsaru*, some are large-sized and therefore called *maraṇ aru*:

1⁰ *maraṇ aru*, Dioscorea Hamiltoni, Hook f.

2⁰ *kukuisaṇga*, Dioscorea anguina, Roxb.

Others are called *huṛuṇ aru*, small sized yams:

1⁰ *ituladsaṇga*, Dioscorea pentaphylla, Linn.

2⁰ *baĕaṇsaṇga*, Dioscorea pentaphylla, Linn., var. Linnei.

3⁰ *jaṭaṇsaṇga*, Dioscorea pentaphylla, Linn., var. Rumphii.

All the other wild species are called *saṇga* even in Nag. One of them is however called *haraṇḍṛ*, both in Nag. and Has. All Dioscoreae are large climbers and the tubers of all are eaten, though some of them require much preparation before they become edible.

aru-bakru (Sad. *aro-bakāri*) I. sbst., a discussion carried on directly between two confronted persons or parties for the purpose of arriving at a mutual agreement on some point, in cntrd. to *gutu*, a similar discussion, in which the two parties sit apart from each other and send their respective decisions to each other by means of a go-between: *arubakrure* apia uṛipe gokeda, in the settling discussion you took it upon yourselves to give three bullocks; guṭure kā goẹjana kaji *arubakrure* bapaioajā, in the discussion carried on by means of a go-between the matter could not be settled, perhaps an agreement will be reached in the direct discussion between the parties. II. trs. caus., to bring two parties together for discussing a matter directly with each other: goakoa kajite sabuti kā namjana, en bicarrikatankinage paneko *arubakrukedkiṇa*, the matter could not be proved by the testimony of the witnesses, the panches brought together, for direct discussion with each other, the two parties who wanted the matter to be decided.

arubakru-u p. v., to be confronted together for a discussion: *arubakrulenakiṇa*, enre enaṇ sabuti namjana, no proof was found until they had been confronted.

aru-baru, aṛu-baṛu Nag. syn. of *andolbandol*.

āṛa (II. *āṛ* in the meaning of curtain, screen) I. sbst., a screen of cloth or leaves against the wind: *hoṭoāṛa*, wind screen.

II. trs., (1) to keep off the wind by means of a screen made of cloth or leaves: hoṭo *āṛatape*. (2) to put up a screen against the curiosity (the eyes of passers-by): horokoa med *āṛatape*.

āṛa-n rflx. v., to screen oneself thus against the wind or to screen oneself from sight: hoṭo *āṛanpe*, puraẹpo huruṭhuruṭotana.

āṛa-u p. v., to be screened thus: hoṭole *āṛaakana*.

N. B. It is used figuratively in the following idioms: (1) kamire aṅṅagatee *āṛaakana*, ltly., in work he is screened by me, i.e., I screen him from heavy work by working all the more myself. (2) *reṇgāṛage* hesaloakole jombaṛatana, mendo neakote okoe āroa? To screen ourselves against hunger, i.e., to beguile our hunger, we eat fruits of the wild fig kind, but who can live on such things?

aṛa (Sad; II. *āṛ* in the meaning of stop, hindrance) sbst. a box-like contrivance arranged on a block-wheel cart by means of palmleaf or bamboo mats for the purpose of retaining loose things which would otherwise fall off: sagāṛire *aṛa* toltape!

***aṛa** (II. *āṛ* in the meaning of stop, hindrance) occurs in connection with the words *duna, kulaṭ* and *lumam*:

1⁰ *dunaaṛa* sbst., ltly., a rosin-hindrance, (1) an horizontal incision made either right round or only partly round the stem of a sal tree (Shorea robusta) for the purpose of stopping the free passage of the

resinous sap and thus provoke exudation of resin: *dunaṛa nekageko baïïa.* (2) the collection of sal rosin: *dunaṛare ne kalom paṛa paĕsa kā nanjana, not much money has been made this year by the collection of sal rosin.*

aṛa trs, with *duna* as d. o., (1) to make such incisions. (2) to collect rosin: Hasadare dunako *aṛaĕa*, in the Hasada country they collect sal rosin, (a practice unknown in the Naguri country).

oṛa-ǫ p. v., with *duna* as sbj., of rosin, to be collected in that way; of such incisions, to be made: *duna oṛaǫ'ana.*

*2° *kulaĕaṛa* sbst, (ltly., a hare-stop, a hindrance for hare-). Hares, when chased, always try to keep to clear ground in their flight and avoid jumping obstacles. The Mundas take advantage of this fact to drive them into their nets. Starting from two points very widely apart, they place leafy branches in straight or zig-zag lines converging to the place where the net is hanging, fastened between two poles and where hunters lie in wait. This particular arrangement is called *kulaĕaṛa*: *kulaĕaṛa* baïïpe, arrange the branches for a hare hunt.

aṛa trs., with *kulaĕ* as d. o, to hunt hare; ne piṛire maha *kulaĕkole aṛakeḍkoa.*

aṛa-ǫ p. v., with *kulaĕ* as sbj, to be hunted down, in that way: nere *kulaĕko aṛaǫ'ena.*

*3° *lumamaṛa, lumaṇaṛa* sbst., ltly., a silk-worm hedge or enclosure. Formerly, when the Mundas intended breeding silk-worms on a certain spot in the forest, they would cut all the brushwood and arrange it right round the spot by way of an enclosure. Such a place would be called *lumamaṛa*, the enclosure of a breeding ground for silk-worms, and the same phrase, used trsly., meant, to prepare a breeding ground for silk-worms. In the few places where this practice is still in vogue, (Nag), they say, v. g., *lumaṇkole aḍahiurkeḍkoa*, we have closed in the breeding ground of the silk-worms. But though the enclosure is now no longer used in most parts, the phrase remains and is applied to (1) the breeding ground of silk-worms; *lumamaṛaṭa* aminaepe. (2) the breeding of silk-worms: *lumamaṛaṭe* pura paĕsa manoa.

aṛa trs., with *lumam, lumaṇ* as d. o., to breed silk-worms; *lumam* may stand in the sg. or in the pl.: lumamko *aṛaṭana* or lumamkoe *aṛaṭana.* The prnl. d. o. may or may not be inserted: lumamkoe *aṛajaḍkoa.*

aṛa-ǫ p. v., with *lumam* as sbj., to be bred: nere lumanko *aṛaǫtana.*

*N. B. (1) The following very strange superstition. The Mundas believe that the silk-worms would be harmed if one of the following words were pronounced on the breeding ground: *mandi*, cooked rice, *kaũ*, a crow, *caṭu*, an earthen water-pot, *tumbuli*, a wasp, *oborcêrê*, the Indian cuckoo, *sakamnaũa*, a mantis. Hence, when speaking on the breeding ground, they substitute the

following words: *pulki* for *mauḍi maĩla* for *kaŭ*, *haṇḍupa* for *caṭu horla* for *tumbuli*, *maĩkhā* for *obor-cêré*, *kaṇkaṭa* for *sakamnaŭa*.

These substitutes have no meaning of their own in Mundari. It would be interesting to find whether these words have been taken from some known language, and what they do mean there. For that might imply that it comes from a country where silk-worm breeding was unknown, and that the Mundas believe that on that very account the silk-worms do not understand it. This again might imply that the insects, birds and animals of a given country do understand the language spoken by the men of that country. *Kaṇkaṭa* is derived from the Sad. *kāṅkaṭa* and *haṇḍupa* means a gaper. (2) the saying: *gaṛa ci aṛa*, abbreviated from: *gaṛa tol ci lumam aṛa*. To dam up a river or to breed silk-worms are entreprises in which one is never sure of success. Hence the phrase is used of entreprises in which success is doubtful: it is like drawing an embankment across a river or like breeding silk-worms. Instead of this, they also use the phrase, *goṛa ci aṛa*, it is like sowing paddy on a high ground, or like breeding silk-worms.

aṛa I. sbst., the generic term for any eatable leaves of either cultivated vegetables or of self-sown plants, used by the Mundas as potherbs. The term is generally added to the specific name of plants to indicate that they are used as potherbs. It is however added also to a few plants, which, within the memory of man, have never been so used. This fact does, in a way, suggest that they too were, in former times, eaten by the Mundas, though, by itself alone, it does not allow us to draw that conclusion: *leaaṛg* cimtaṇ ko sidea? Lalgre; *luppaṛgko* sidea? kakoŭ; enadaṇ ranu lagatina, do they pluck the *luppaṛg* to use it as potherbs? - They do not; those leaves are (only) used as medicine.

II. intrs., to cultivate vegetables: niku bakĩyire khūḷko *aṛaakuḍa*. *aṛa ap* p.v., (1) to be cultivated as vegetables: neado kā *aṛagoa*, agtege omonoa. (2) of self-sown potherbs, to be plentiful: ne sirma soben birkore khūb *aṛaakina*.

N B. *Aṛa* occurs also as syn. of *sakam*, leaves, (1) as sbst.: neara *aṛgko* jomĕa ci ka? Do they use the leaves of this as potherb? (2) in the adverbial form *aṛgte*: nea *aṛgteko* jomĕa ci dāte? Do they eat the leaves of this or the tubers?

* The Mundas have no real horticulture. Many of their huts have indeed a small hedged-in plot, a *bakri*, at the back, but the little cultivation that takes place there does not deserve the name of horticulture. Although all European vegetables grow at least as well in Chota Nagpur as in Europe during the winter months if properly watered, the Mundas have, up to date, not yet taken to their cultivation, because their poverty does,

as a rule, not allow them to sink the necessary wells nor to provide effective hedges to protect the vegetables against fowl and especially against goats. The chase, even in those parts where there is some forest left, yields no longer anything worth mentioning. The annual general hunts are kept up only because they are surrounded with the halo of a primitive custom and because it offers some satisfaction to the hunting passion which has not yet died out in the race. Nor can they afford to slaughter cattle, goats, pigs and sheep to provide anything like a regular meat diet. The only meat they get, is that of decrepid old buffaloes and bullocks dying of exhaustion or disease, and the flesh of the fowls, goats or pigs they are obliged to sacrifice either by ancient customs or by the order of the *deôṛa*, the professional witch finder. They dig no tanks, like the Hindus, and rivers, rich in fish, are few and far between. True, they are passionately fond of fish, and their dexterity in knitting nets and making fish traps of all descriptions, seems to show, that at some former time they must have lived in places where fish abounded. But the limited quantities of small fry they draw from the streamlets of their hilly country and from their flooded rice-fields cannot be reckoned among their stample food; they are hardly sufficient to offer an occasional addition to their scanty daily meals. The worst of all is that there are very few Mundas now adays, having enough of good rice-fields left, to supply them with a decent meal of cooked rice for every day of the year. A large proportion of families cannot even reap enough on their wretched patches, to give every member a meal of rice for two months.

On what then do these poor people subsist? That was the question I very often asked myself, when I had got a clear insight into their real state of destitution. This made me conceive the plan of getting together a complete list of all the wild plants of which they eat the leaves or flowers or roots and tubers. I have already stated that Rev. Fr. Cardon, during one of the late famines, had made a list of some 80 such plants. Rev. Fr. Van Emelen has not only completed that list, but also added to nearly all the names the botanical terms, so that any ethnologist, intending to follow up this matter, may now compare the plants eaten by the Mundas, with those consumed by other aboriginal races, and also compare the names given to them by the Mundas, with those used by other races. Very probably such a comparison will be of advantage to comparative philology as well as to ethnology in general. Furthermore, the list throws a new light on the means of subsistence, primitive man found in the abundance of food offered to him by nature

before he took to agriculture. Perhaps some chemist will some day find the matter interesting enough, to examine all these leaves, flowers, roots and tubers, to determine exactly their value as food stuffs. Finally the list puts into a very clear light the part women played more and more as food suppliers in times and places, where the regular yield of the chase went on decreasing. Even nowadays little girls between the age of 6 and 8 years know more about eatable plants than most grown-up men in Chota Nagpur.

Short descriptions of the plants contained in the following list are given under the name of each plant as it occurs in the alphabetical order.

I. Wild tubers, corms and roots used as vegetables:

1. *baĕaṛsaṛga, huṛuṛ aru,* Dioscorea pentaphylla, Linn. var. Linnaei; Dioscoreaceae.

2. *beḍa(beṛa)saṛga, husuṛgiḍ,* Hibiscus cancellatus, Roxb.; Malvaceae.

3. *bunḍusasaṛ,* Curcuma aromatica, Salisb; Scitamineae.

4. *burusaṛga,* Dioscorea sp.

5. *ceṛgoroḍsaṛga, birkunduru, kaṛakalaĕar,* Zehneria umbellata, Thw.; Cucurbitaceae.

6. *duḍi(duṛi)saṛga,* Dioscorea nummularia, var. belophylla, Voigt. (sp.), Dioscoreaceae.

7. *ḍeresaṛga,* Dioscorea sp.

8. *ḍibuasaṛga, kunḍamsaṛga,* Ceropegia hirsuta, W. and A.; Asclepiadaceae.

9. *edelsaṛga,* (root of young *edel daru*) Bombax malabaricum, DC., Malvaceae.

10. *hadi, birhada, hoṛgajorena,* Plesmonium margaritiferum, Schott.; Aroideae.

11. *haṛaḍbṛ̃,* Dioscorea bulbifera, Linn. var. pulchella; Dioscoreaceae.

12. *hecen, hocen, hocon,* Momordica dioica, Roxb.]; Cucurbitaceae.

13. *ituladsaṛga, hasear (hasaraḍ) saṛga, huṛiṛ aru,* Dioscorea pentaphylla, Linn.; Dioscoreaceae.

14. *jaṭaṛsaṛga, huṛuṛ aru,* Dioscorea pentaphylla, Linn.; var. Rumphii, Dioscoreaceae.

15. *kĕ̄saṛga, kĕ̄aḍsaṛga,* Curcuma Amada, Roxb.; Scitamineae.

16. *kila, otekila* (core of rootstock) Phoenix acaulis, Ham; Palmeae.

17. *kolokaaru, solaaru, tirilsaṛga,* Dioscorea alata, Linn.; var. rubella, Dioscoreaceae.

18. *kucusaru,* Colocasia [antiquorum,] var. nymphaeifolia, Endl.; Aroideae.

19. *kukuisaṛga, maraṛ aru,* Dioscorea anguina, Roxb.; Dioscoreaceae.

20. *kulusaṛga,* Dioscorea daemona, Roxb.; Dioscoreaceae.

21. *kulusaṛga,* Dioscorea aculeata, Linn.; Dioscoreaceae.

22. *maraṛ aru,* Dioscorea Hamiltoni, Hook f.; Dioscoreaceae.

23. *maraṛ kesari,* Scirpus grossus, Linn. f.; Cyperaceae.

24. *otoṛsaṛga, onoloṛ saṛga,* Dioscorea nummularia, Lamk.; Dioscoreaceae.

25. *rambṛasaṛga, birrambṛa, ṭonaṛ-*

barai, birbuḍi, Vigna vexillata, Benth ; Papilionaceae.

26. *saleasaṇga,* Dioscorea alata, Linn. ; var. purpurea, Dioscoreaceae.

N.B. The following are always cultivated.

1. *ade,* Zingiber officinale, Rosc. ; Scitamineae.

2. *alu,* Solanum tuberosum, Linn.; Solanaceae.

3. *dā(daha)kubi,* Brassica caulorapa, Cruciferae.

4. *dā(daha)kubi,* Brassica sp. (the Rutabaga).

5. *dudhiaaru, jāṭsaṇga, joroĕsaṇga,* Dioscorea alata, Linn., Dioscoreaceae.

6. *katikaṭaaru,* Dioscorea alata, Linn.; var. globosa, Dioscoreaceae.

7. *jāaru,* Dioscorea bulbifera, Linn.; var. crispata, Dioscoreaceae.

8. *obosaṇga, golasaṇga, saṇga,* Ipomaea Batatas, Lamk.; Convolvulaceae.

9. *ōl, hada,* Amorphophallus campanulatus, Blume ; Aroideae.

10. *peaju,* Allium cepa, Linn.; Liliaceae.

11. *picki,* a form of Colocasia antiquorum, Scott.; Aroideae.

12. *rasûṛi,* Allium sativum, Linn.; Liliaceae.

13. *raṭaṇḍaaru,* Dioscorea sp.

14. *saṇgaedel, edelsaṇga, ranuedel,* Manihot utilissima, Pohl.; Euphorbiaceae.

15. *sasaṇ,* Curcuma longa, Linn.; Scitamineae.

16. *saru,* (a) Alocasia indica, Schott.; Aroideae. (b) Alocasia acuminata, Schott. (c) Alocasia macrorrhiza, Schott. (d) Alocasia cucullata, Schott.

20. *ubkaaru,* Dioscorea fasciculata, Roxb.; Dioscoreaceae.

II. Wild plants used as potherbs :

1. *baraṇguara.*

2. *batula,* Argemone mexicana, Linn.; Papaveraceae.

3. *bhatuaṛą,* Chenopodium album, Linn ; Chenopodiaceae.

4. *bilaiaṛą.*

5. *birhada, hada, boṇgajorena* (petioles) Plesmonium margaritiferum, Schott.; Aroideae.

6. *birkunduru, ceṇgorodsaṇga, karakaṭačar,* Zehneria umbellata, Thw.; Cucurbitaceae.

7. *bororaṛą, masuriatasaḍ, loĕoṇmasuria, pirimasuria,* Smithia geminiflora, Roth.; var. conferta, Bak ; Papilionaceae.

8. *budhimukûri,* Vitis auriculata, Roxb ; Ampelideae.

9. *burumaḍ* or *birmaḍ,* (shoots) Dendrocalamus strictus, Nees.; Granineae.

10 *cakonda* (*cakonra, cakonta*) *aṛą,* A. *huriṇ* : (a) Cassia tora, Linn ; Caesalpinieae. (b) Cassia obtusifolia, Linn. B. *maraṇ* (a) Cassia occidentalis, Linn. (b) Cassia Sophera, Linn.

14. *carmaniaṛą,* Cleome monophylla, Linn.; Capparideae.

15. *catomaṛą,* (a) Marsilea minuta, Linn. Marsileaceae. (b) Marsilea quadrifolia, Linn.

17. *cauliaṛą, lupuaṛą, toroĕaṛą,* Aerua lanata, Juss.; Amarantaceae.

18. *ciāriaṛą, huriṇ ḍemḍem,* Sagittaria sagittifolia, Linn.; Alismaceae.

19. *cokeaṛą,* Hydrocotyle asiatica,

Linn.; Umbelliferae.

20. *cuṭuaṛa, jaṭâṛiaṛa, cuṭulutur, hurli*, Ipomaea criocarpa, Br.; Convolvulaceae.

21. *ḍelaaṛa, ḍelkaaṛa*, Melochia corchorifolia, Linn.; Sterculiaceae.

22. *ḍemḍeṛa* Monochoria vaginalis, Presl.; Xrideae.

23. *gaṛaṇḍi, gaṛuṇḍiaṛa*, Alternanthera sessilis, Br.; Amarantaceae.

24. *gaṛaaṛa, gaḍaaṛa, naṛiṛa*, Polygonum barbatum, Linn; Polygonaceae.

25. *gutiaṛa*, Leucas mollissima, Wall; Labiatae.

26. *gomaaṛā*, Leucas aspera, Spreng.; Labiatae.

27. *haṛlaṛa, hiraaṛa*, Ipomea hypocrateriformis, Choisy; Convolvulaceae.

28. *hatalaṛita*, Corchorus capsularis, Linn; Tiliaceae.

29. *hecen, hocen, hocon*, Momordica dioica, Roxb; Cucurbitaceae.

30. *jambuṛaṛa*, (may prove to be the same as *tonaṛuṭuaṛa*).

31. *jaṇumleperaṛa*, Amarantus spinosus, Linn; Amarantaceae.

32. *jaṛapuṭus, meromed, kaabuṭuki, jhajinâṛi, kanasaṛaga*, Mukia scabrella, Arn.; Cucurbitaceae.

33. *karmiaṛa*, Ipomaea reptans, Poir; Convolvulaceae.

34. *kaḍaaṛa*, Justicia quinquangularis, Koen.; Acanthaceae.

35. *kaeṛaṛa*, (a) Boerhavia repens, Linn., var. procumbens, Nyctaginaceae. (b) the same, var. diffusa.

37. *kulaëṛa, kulaëbasu, kulaëbuskid, piṛiṭuṭŭni*, Emilia sonchifolia, DC.; Compositae.

38. *kuṭhmaaṛa, puru, purutasad, kaṛlaniḍadmuṛitasad*, Sphaeranthus indicus, Linn; Compositae.

39. *leperaṛa*, (a) Amarantus Blitum, Linn., var. oleracea, Amarantaceae. (b) Amarantus gangeticus, Linn., var. tristis. (c) Amarantus mangostanus, Linn.

42. *losaṛa*, Limnophila gratioloides, Br.; Scrophulariaceae.

43. *maṛaṛa*, Cyanotis cristata, Schult; Commelinaceae.

44. *paḍakamaṛa, loṛa, gāṛaṛa, nuṇumeḍaṛa, eraḍuṭa, eruṣakaṛi, piṛimaḍukam, oṭkaṭaṛa*, Scoparia dulcis, Linn.; Scrophulariaceae.

45. *maṛgkaṭaaṛa, piṛimaṛaṇḍaṛa*, Mollugo stricta, Linn; Ficoideae.

46. *maṛaṭa ceṛmaṇi*, Cleome viscosa, Linn.; Capparideae.

47. *maṛeaṛa* Vinca pusilla, Murr; Apocynaceae.

48. *meromaṛaṛa*, Leucas Clarkei, Hook; Labiatae.

49. *muculaaṛa*, Limnophila conferta, Benth; Scrophulariaceae.

50. *muṛaṛa*, Polygonum plebejum, R. Br.; Polygoneae.

51. *naḳiṛa, naṭṭuaṛa, gomanaki* Leucas Cephalotes, Spreng; Labiatae.

52. *oṛeaṛa*,? Barleria cristata, Linn; Acanthaceae.

53. *piṛiṛjaaṛa, pusikaṭaaṛa, pusiganjuaṛa, piṛiṭomaṛa, kusukiaṛa*, Oxalis corniculata, Linn.; Geraniaceae.

54. *piṛimasuriaṛa*, (a) Melilotus alba, Lamk; Papilionaceae. (b) Cassia absus, Linn.; Caesalpinieae.

56. *piṛipeajuaṛa*, Asphodelus tenui-

folius. Cav.; Liliaceae.

57. *putamaṛą*, Gnaphalium indicum, Linn.; Compositae.

58. *saraṇapataṇaṛą*, *laritaaṛą*, *hasaaṛą*, Dicliptera mieranthes, Nees; Acanthaceae.

59. *simkaṭaaṛą*, *simkantuaṛą*, Aneilema spiratum, R. Br; Commelinaceae.

60. *siṛgiṭiaṛą*, Celosia argentea, Linn.; Amarantaceae.

61. *sitirkaḍ*, *circeti*, Achyranthes aspera, Linn.; Amarantaceae.

62. *sugaaṛą*.

63. *sugaṭoraṛą*.

64. *sukuripoṭa*, Polygonum glabrum, Willd.; Polygonaceae.

65. *toaaṛą*, Vernonia cinerea, Less.; Compositae.

66. *tonaṇamungaaṛą*, Crotalaria neglecta, Lamk.; var. neglecta, Papilion.

67. *tonaṇrahaṛi*, *boroṛ horą*, *birhoṛą*, Atylosia scarabaeoides, Benth.; Papilionaceae.

68. *ṭonaṇunḍupuaṛą*, Cyanotis tuberosa, Schul.; Commelinaceae.

69. *tonaṇuṭuaṛą* or *bāĭsijamburuṇāṛi*, Rivea ornata, Choisy; Convolvulaceae.

70. *unḍupuaṛą*, Commelina benghalensis, Linn.; Commelinaceae.

71. *uṛiḷaṭaṇaṛą* or *golgolaṛą*, Portulaca oleracea, Linn.; Portulacaceae.

III. Plants cultivated for other purposes, used as potherbs:

1. *aĭuḷbānāṛi*, Quamoclit pinnata, Bej; Convolvulaceae.

2. *alu*, Solanum tuberosum, Linn.; Solanaceae.

3. *budi*, Vigna Catjang, Endl.; Papilionaceae.

4. *buṭ*, or *moroĕjaṇ*, Cicer arietinum. Linn.; Papilionaceae.

5. *ciniabadam*, Arachis hypogea, Linn.; Papilionaceae.

6 *ḍaṇbudi* or *ḍāṇrambra*, Vigna Catjang, Endl.; var. sinensis, Prain; Papilionaceae.

7. *kaṭumaḍ* (shoots), Bambusa vulgaris, Shrad.; Gramineae.

8. *jeṇgaipilaṛą*, *jojoaṛą*, *teleṇgaipilaṛą*, Hibiscus sabdariffa, Linn.; Malvaceae.

9. *kakăru*, Cucurbita Pepo, DC.; Cucurbitaceae.

10. *kalaṛe*, *baṭura*, Pisum arvense, Linn.; Papilionaceae.

11. *karla*, *karaĭli*, Momordica Charantia, Linn.; Cucurbitaceae.

12. *kesāri*, *kansāri*, Lathyrus sativus, Linn.; Papilionaceae.

13. *kunduru*, Cephalandra indica, Naud.; Cucurbitaceae.

14. *larita*, Corchorus olitorius, Linn.; Tiliaceae.

15. *mani*, Brassica Napus, Linn.; var. dichotoma, Cruciferae.

16. *marci*, (*a*) Capsicum annuum, Linn.; Solanaceae. (*b*) Capsicum frutescens, Linn.

18. *masuri*, *mosari*, *mosori*, *musari*, Lens esculenta, Moench.; Papilionaceae.

19. *maṭar*, Pisum sativum, Linn.; Papilionaceae.

20. *moroč*, *moraĭ*, *muraĭ*, *muroč*, Raphanus sativus, Linn.; Cruciferae.

21. *peaju*, Allium Cepa, Linn.; Liliaceae.

22. *picki* (petioles), Colocasia antiquorum, Schott.; Aroideae.

23. *piṛamani*, Brassica campestris, Linn.; var. sarson, Cruciferae.

24. *raĭ*, Brassica juncea, Hook f. and Thoms; Cruciferae.

25. *rambṛa*, *ramṛa*, Phaseolus Mungo, Linn.; Papilionaceae.

26. *rasúṛi*. Allium sativum, Linn.; Liliaceae.

27. *saṇga*, *oborsaṇga*, *golasaṇga*, Ipomaea Batatas, Lamk.; Convolvulaceae.

28. *saru*, (*a*) Alocasia indica, Schott.; Aroideae. (*b*) Alocasia acuminata, Schott. (*c*) Alocasia macrorrhiza, Schott. (*d*) Alocasia cucullata, Schott.

IV. Cultivated as potherbs:

1. *asaṛaarṛ*, Trigonella Foenum-graecum, Linn.; Papilionaceae.

2. *cancur*, Lepidium sativum, Linn.; Cruciferae.

3. *dailaṛṛ*, Portulaca oleracea, Linn.; Portulacaceae.

4. *dhania*, Coriandrum sativum, Linn.; Umbelliferae.

5. *ḍaliaṛṛ*, *kokoṛecobā*, *simḍalibā*, Celosia cristata, Linn.; Amarantaceae.

6. *kubiaṛṛ*, (*a*) Brassica oleracea, Linn.; var. bullata, Cruciferae. (*b*) id. var. caulorapa.

8. *naguriipilaṛṛ*, Hibiscus radiatus, Willd.; Malvaceae.

9. *nagurileperaṛṛ*, *gandharileperaṛṛ*, *aṛṛ leperaṛṛ*, Amarantus gangeticus, Linn.; Amarantaceae.

10. *palaṇkaaṛṛ*, Spinacea oleracea, Linn.; Chenopodiaceae.

11. *pudenaaṛṛ*, (*a*) Mentha sativa, Willd.; Labiatae. (*b*) Calamintha umbrosa, Benth.; Labiatae.

13. *soa*, Peucedanum Sowa, Kurz.; Umbelliferae.

11. *uṭu* (*uṭu*, *ûṭu*) *aṛṛ*, (*a*) Basella rubra, Linn.; Chenopodiaceae. (*b*) Basella alba, Linn.

V. Trees and shrubs of which the young leaves are used as potherbs: 1. *arilaṛṛ*, *rimilaṛṛ*, *kāṛaaṛa*, *arilbā*, *arilja*, Olax sp., probably Olax acuminata, Wall.; Olacineae.

2. *baru*, Schleichera trijuga, Willd.; Sapindaceae.

3. *ḍaḍri*, Gardenia turgida, Roxb.; Rubiaceae.

4. *hesṛ* (buds), Ficus religiosa, Linn.; Urticaceae.

5. *jojo*, dried leaves Tamarindus indica, Linn.; Caesalpinieae.

6. *kaṭaiaṛṛ*, *seraliaṛṛ*, *sirliaṛṛ*, *kantaaṛṛ*, Vangueria spinosa, Roxb., var. mollis; Rubiaceae.

7. *kujuri*, Celastrus paniculata, Willd.; Celastrineae.

8. *kuṭi*, Croton oblongifolius, Roxb.; Euphorbiaceae.

9. *maṭaaṛṛ*, Antidesma diandrum, Roth.; Euphorbiaceae.

10. *munga* Moringa pterygosperma, Gaertn.; Moringeae.

11. *puṭukal* (buds), Ficus infectoria, Roxb.; Urticaceae.

12. *rimilaṛṛ*, *rimilbiri*, *rimiljō*, Olax scandens, Roxb.; Olacineae.

13. *siṇaṛṛ*, Bauhinia purpurea, Linn; Caesalpinieae.

14. *tabenaṛṛ*, Desmonium pulchellum, Benth.; Papilionaceae.

15. *tūtu*, *tûtu* (*a*) Morus indica, Linn.; Urticaceae. (*b*) Morus laevigata, Wall.

VI. Eaten raw:

1. *gŭrḍanḍa, gūrkosear* (stems), Saccharum officinarum, Linn.; Gramineae.

2. *heṭeṭgaṛą, piṛieṭeke*, Crepis, acaulis, Hook f.; Compositae.

3. *joṛo* (powdered leaves), Tamarindus indica, Linn.; Caesalpinieae.

4. *kode* (whole young plants) Eleusine Coracana, Gaertn.; Gramineae.

5. *koṭŏ'earą, koṭŏ'eipilaṛą*, Hibiscus cannabinus, Linn.; Malvaceae.

6. *kubiaṛą*, Brassica oleracea, Linn.; Cruciferae, and varieties.

7. *losoḭbā*, Limnophila Roxburghii, G. Don; Scrophularineae.

8. *madukamaṛą, cinibuṭa, cinisakam, piṛimadukam, koaṛą, otekanṭaṛa, merommedaṛą, gūṛuaṛą*, Scoparia dulcis, Linn.; Scrophularineae.

9. *piṛiojoaṛą, jojoaṛą, piṛicatoṃaṛą, husŭkiaṛą, pusikaṭaṅṛą, pusiganjuaṛą*, Oxalis corniculata, Linn.; Geraniaceae.

10. *pundi ramṛa* Vigna Catjang, Endl; Papilionaceae.

VII. Flowers used as vegetables:

1. *agaṭti*, Sesbania grandiflora, Pers.; Papilionaceae.

2. *buṛŭju*, Bauhinia variegata, Linn.; Caesalpinieae.

3. *dâili*, Feronia elephantum, Correa; Rutaceae.

4. *ḍahu*, Artocarpus Lakoocha, Roxb; Urticaceae.

5. *golanchi*, Plumeria acutifolia, Poir; Apocynaceae.

6. *guruṇḍa, gumda, palaṇḍu, tiṛatoviṛą*, Combretum decandrum, Roxb.; Combretaceae.

7. *kari*, Cassia fistula, Linn.; Caesalpinieae.

8. *kuṭar*, Indigofera arborea, Roxb.; Papilionaceae.

9. *jiṛi*, Crotalaria juncea, Linn.; Papilionaceae.

10. *kakŭru*, Cucurbita Pepo, DC.; Cucurbitaceae.

11. *koṛą*, Agave Cantula, Roxb.; Amaryllidaceae.

12. *koṛgaḍ*, Marsdenia tenacissima, W. and A.; Asclepiadaceae.

13. *laba*, Bauhinia retusa, Ham.; Caesalpinieae.

14. *madukam* (also eaten raw), Bassia latifolia, Roxb.; Sapotaceae.

15. *miruba, lildaru*, Sesbania aegyptiaca, Pers., var. bicolor, W. and A.; Papilionaceae.

16. *munga*, Moringa pterygosperma, Gaertn.; Moringeae.

17. *raidaru*, Dillenia pentagyna, Roxb.; Dilleniaceae.

18. *siṛaṛą*, Bauhinia purpurea, Linn.; Caesalpinieae.

19. *toabā*, Holarrhena antidysenterica, Wall; Apocynaceae.

20. the fleshy calyx of *jeṛgaipilaṛą*, Hibiscus sabdariffa, Linn.; Malvaceae.

21. the fleshy calyx together with the fruit of *korkoṭadaru*, Dillenia indica, Linn.; Dilleniaceae.

22. the calyx tube of *kuṭkŏčanâṛi, kŏčaḍnâṛi*, Calonyction muricatum, Don; Convolvulaceae.

23. the fleshy partitions of the seed capsule of *edeldaru*, Bombax malabaricum, DC., Malvaceae, which moreover, as well as the fleshy calyx of the flowers of the same tree, are eaten raw by children.

24. the flowers of *ambru, ambur,*

aṁbŏṛu, aṁṛu, Spondias mangifera, Willd.; Anacardiaceae, are eaten raw with salt.

25. the male flowers of *kaṇṭaṛadaru*, (eaten raw by children), Artocarpus integrifolia, Linn. f.; Urticaceae.

aṛą (Sinh. *ari*, to let go, to abandon) trs, (1) with a d. o. denoting human beings, to loosen one's hold on smb., to let go, to set free, to dismiss from jail: en hon alom sabakąia, *aṛątaime*, do not lead that child by the hand, let it go by itself; jehellenae, sabuti kā namjanteko *aṛąkąia*. (2) with a d. o. denoting cattle, to unyoke: aŭrihāēl alom *aṛąkiṇą*! (3) with a d. o. denoting any animals or birds, to let run, to let fly, to set free: en cēṛē *aṛątaime*. (4) with a d. o. denoting inan. os. (*a*) to let go, to let go one's hold of: brĕaṇe *aṛąkeda*; (*b*) to shoot an arrow, to fire a gun: banduke *aṛąkeda*. (5) figuratively, (*a*) to pardon: *aṛąiṇąme* neskando. (*b*) to lower one's price: miḍ ganda *aṛątaiṇąme*, give it to me for one anna less.

aṛą-n rflx. v., (1) to free oneself from fetters, to extricate oneself: miaḍ ceĕn biĕnale lelkja, jālekatem tolireo, gharikaḍree *aṛąna*, we saw a juggler whom you might tie in any way, but he extricated himself in no time. (2) to withdraw from the dance, of women: daṇagrik ālo gatikena, lagajanciĭ *aṛąnjana* buḍi, the old woman joined the girls in the dance, getting tired she withdrew. (3) to let go one's hold on smth.: kotore sabakaṇe taĭkena, *aṛąnjanciĭ* uĭujana, he was holding on to a branch, letting go his hold, he fell from the tree.

a-p-aṛą repr. v., to give up the hold two people have of each other: opotainuṇtankiṇa taĭkena, amą teneba imtunkiṇa *aparąjana*, they were playing at wrestling, as soon as thou didst arrive they let each other go.

aṛa-gą p.v., to be let free, to be dismissed from jail, to be unyoked, to be let loose, to be pardoned.

a-n-aṛą vrb. n., (1) the act of letting go, of setting free, of unyoking, of pardoning. (2) the (time of) letting out the goats to graze, i.e., about 4 P.M.: *merom aniṇą* siṇagiṇa tebą'ą.

N. B. the idioms in which the words *aĕar, duraṇ* and *gouli* stand as d.o. to *aṛą*:

*1⁰ In dances it is customary that at the end of any particular dance the leading girl in the line, i.e., the one to the left side, yields up her place and goes to the last place, i.e., to the right side or end of the line of dancers, so that each girl gets the leading place, the *aĕar*, during one dance. This retiring from the leading place is called, *aĕar aṛą* or *aĕar aṛąn*: ne kuri janaŏ aĕar kae *aṛąĕa*, this girl never gives up the first place.

* 2⁰ When boys and girls of several villages join in a common dance, the girls of all the villages dance together throughout, whereas the boys of the different villages join successively in the dance, each set for three turns or dances, generally

a *jadur*, a *karam* and a *gena*. It is this giving up the dance to the boys of another village after the third dance, which is called *duraṇ aṛạ*, ltly., to give up the singing, because in the dances it is the boys who take the lead in the songs.

*3⁰ There are two different ploughing contracts in use among the Mundas: (1) those who have no ploughing cattle, are allowed to plough their own land for one day with the cattle of another man, if they first plough the owner's land for two days. (2) Those who have but one bullock or buffalo, get the loan of a second bullock or buffalo from a neighbour, and may then plough their own land for two days provided they plough the land of the neighbour for one day. It is this yielding up of either a yoke of oxen (or buffaloes) or a single bullock or buffalo to another for ploughing his fields for one or two days which is denoted by the phrase, *goali aṛạ*. It may be used with or without ind., o. *goali aṛạăta* or *goali aṛạĕa*.

The same phrase is also used with the meaning, to give others also an opportunity of joining in a conversation or of putting in a word now and again: miaḍ baṭabaṭa buṛialọ pīṭiatele hijụlena, anịdo goali kae *aṛạĕa*.

aṛaburạ (Sad. *harbaṛāeḳ*; II. *haṛbaṛānā*, to be confused, to hurry) P. sbst., the stress of work, the excitement or hurry produced by stress of work: *aṛaburaṛạte* okoṭạle calukeda okoṭạle bagekeda.

II. trs. caus., to overwhelm with work: alope *aṛaburaṭa*, asătirtee kamika.

III. trs. to do smth. excitedly, with the excitement arising from stress of work: kamile *aṛaburakeda*.

IV. intrs. imprsl., to feel confused or excited by stress of work: okoāte okoaiṇ kamia? *aṛaburajạiña*.

aṛaburạ-n rflx. v., to get excited over the stress of work: alom *aṛaburạna*!

aṛaburạ-ọ, *aṛaburaḍ-ọ* p.v., to have so much work that one does not know where to turn to, to be overwhelmed with work: okoạiṇ kamisidạ *aṛaburajanaiṇ*, I am so overburdened with work that I do not know with what I should begin.

aṛaburạ, *aṛaburạtan* adv., *aṛaburạ* kamito nea soben bagraŏjana, all this was spoiled because they worked too hurriedly.

aṛa-caṛa I. sbst., a time of remissness in watchfulness; *aṛacaṛa* kae namkeda enamente nir kae daṛijana.

II. trs., to leave smth. unguarded for a moment: kumbūru hoṛo tolakanre, sipaïko kako *aṛacaṛaia*.

aṛacaṛa-n rflx. v., same meaning but used only with an adverbial modification of place: ne hon aputeṭạ kae *aṛacaṛana*, this child does not lose sight of his father for a single moment; barud dōakanṭạ sipaïko kako *aṛacaṛana*, soldiers will never relax their attention for a moment near a powder magazine.

aṛacaṛa-ọ p. v., to be left unguarded for a moment: misao kae *aṛacaṛajana*.

aṛą-ḍil I. sbst., want of exercise, want of work: nekan *aṛąḍilte* urįko boṛearoa, by this want of exercise the bullocks lose their fitness for work.

II. adj., a man or animal kept without work or exercise: *aṛąḍil* sadom kiridoe kirioa, mendo dęk̦otire sek̦eṛagee lagaoa.

III. trs., to keep without work or exercise: sadom̦alom *aṛąḍilia.*

aṛąḍil-en rflx. v., used idmly. of sick persons, not to take care of themselves, to neglect the prescriptions: hasutan hoṛo ranujiâṛâ susarbasar sobena bęsge hobaǫtana, mendo aęgee *aṛąḍilentana,* cikačale oṛǫ? We have got all the remedies for the sick man, and he is well looked after, but he neglects the prescriptions, what can we do?

aṛąḍil-ǫ p. v., to be kept without work or exercise: ne urį turi canḍuṭaętee *aṛąḍilakana.*

aṛadu var. of *aḍuṛu.*

aṛą-giṛi trs., to set ploughing cattle free from work for a long time. (2) to give up or to lose one's authority over smb.: ne hon enagaapukin *aṛągiṛitąia.* In this meaning it is a syn. of *sājal.*

aṛągiṛi-n rflx. v., to withdraw oneself from all authority: ne hon *aṛągiṛinjana,* jetaču kajire kae sesena.

aṛągiṛi-ǫ p. v., to be beyond control, to care for no authority.

aṛą-goḍ trs., to let go, to set free without caring what happens afterwards, i.e., in circumstances in which further care is necessary: babasąte urįmeromko alom *aṛągoḍkoa,* do not let cattle and goats without supervision near paddy fields; kûâḍâṛaṛą bačar alom *aṛągoḍča.*

aṛągo-p-oḍ repr. v., each to give up the hold one has of the other: tîtîre sapaḷkǫte raṛaeaakankin taïkena, taeomte *aṛągopoḍjancikiṛą* târsandanjana, catching hold of each other's hands they were pulling in opposite directions, then suddenly letting go their hold, both fell on their backs.

aṛągoḍ-ǫ p. v., to be left without further supervision, to be let go without care of the consequences.

aṛăgom var. of *aṛgom, aṭaṛgom.*

aṛăgu aṛgu (T. *ilakka,* to let down) I. trs., (1) to lower, to take down, to let down; tite tebagǫleka *aṛăgutam.* (2) figuratively, to lower one's price: moḍ bar ṭakam *aṛągulere* honaṇa, if thou wilt to lower thy price by one or two rupees? *aṛăgu-n* rflx. v., to let oneself down by means of some contrivance, to come down, to descend: pagate *aṛăgunme;* buruateko *aṛăguntana.* N. B. The idiomatic saying always used in the *caṭi* ceremony to congratulate the mother on her safe delivery: *roṛo darure dęakan taïkeni bugilekatee aṛăgujana,* the one who had climbed a dead tree has safely come down. A dangerous task, this, because dry or dead branches break so easily when one treads on them. (Could this be in any way connected with the German, *niederkommen,* to be delivered of a child?)

a-p-aṛăgu repr. v., to help each other down a difficult descent: huaṇ-rekiṇ *apaṛăgujana*, they helped each other down the steep.

aṛăgu-ṇ p. v., to be lowered, taken down, let down: keeṇ aŭri *aṛăguca-baoa*. (2) of prices, to be lowered; to become less: iṛṇlipli caŭliṛṇ gonoṇ *aṛăgnua*.

a-n-aṛăgu vrb. n., (1) the act of lowering, musiṇ *anaṛăgute* keeṇ kā cabajana, one day's removing did not suffice to get down all the tiles. (2) the manner of taking down; the quantity or extent to which things are taken down: kaṇṭaṛako *anaṛăguko* aṛăgukeda, kale jomcabadaṛijanu. (3) the things taken down: neado tisiṇ *anaṛăgu* ei hola *anaṛăgu*? (4) a slope, a descent: *horuanaṛăguṭaṇ* taṇgilem.

anaṛăgu-ranakaḷ cpd. vrb. n., ups and downs, undulating country, or part of such country: aletaṇ *anaṛăguranakaḷ* beṭekan menaṇ. N. B. Both this cpd. and *anaṛăgu* are used in the p. v.: entaṛe *anaṛă-guakana*; burudisumre hora janaŏ *anaṛăguranakaboa*, in hilly countries roads go always up and down.

II. *Aṛăgu* is affixed to other prds. with an adverbial function and is then generally to be rendered by down, right down: *baṭiaṛăgu*, to roll down; *huraṇaṛăgu*, to throw down; *ŏmaṛăgu*, to hand down.

aṛăgunteṇ instrumental noun, any appliance used for descending, v. g., a ladder, a bamboo, a rope.

aṛala (Sad.) I. sbst., a kind of fever in cattle: *aṛaĭa* namakaṇre uṛi goṭa horinoe loboa, lobo hokaikanreo barsiṇapimā kaṭae laṇgṛaoi, if a bullock gets the *aṛaĭa* fever, its whole body gets hot, and even after the fever has ceased, it will remain lame for 2 or 3 days.

II. intrs., to get *aṛaĭa* fever, is used either in the dft. prst. of the a. v.: *aṛaĭatanae*, or in the p. v.: *aṛaĭa-ṛtanae*; *aṛaĭaakanae*.

N.B. The peculiar test the Mundas use to see whether a bullock with the symptoms described above, is suffering really from this fever, or from a snake-bite: miad uṛi goṭa horinoe loboikanre, binaṇ horoko horinoṛa ūḷko tuḍlekaēa, rabalte tuloredo binaṇ hunkjako menea, rabalte kā tudore, *araĭatanaeko* menea, when a bullock gets hot over his whole body then people who know how to sweep away snake poison, try to pull out some of the bullock's hair, if it come out easily, they say that a snake has bitten it, if it do not come out easily, they say that it has fever.

aṛaĭ-baṛaĭ var. of *aḍaĭbaḍaĭ*.

aṛala-daṛala, aṛaĭ-daṛaĭ I. sbst., weakness, feebleness, of men and animals: *aṛaĭdaṛaĭṛgte* nekan kamiko kae daria.

II. adj., (1) weak. Also used as adj. noun: *aṛăĭdaṛaĭkoṭe* palṭankami kā calaŏoa. (2) idmly. of beams, not strong enough.

III. intrs., (1) imprsl., to feel weak: *aṛaĭdaṛaĭṛgĭña*. (2) prsnl., to be weak: *aṛaĭdaṛaĭtaniṇ*.

aṛaĭdaṛuĭ-ǫ p. v, to become weak. *aṛaĭdaṛai aṛaĭdaṛaĭge aṛaĭdaṛaĭtan*, adv. : *aṛaĭdaṛaĭtan* aṭkarjaṇña.

aṛăjaŏ var. of *aṛjaŏ*.

aṛĭkaṭa, aṛkaṭa (Sad. *arkaṭha*) (1) sbst., a rafter.

II. adj., instead of *aṛĭkaṭa'ekan*, suitable for a rafter: *aṛĭkaṭa* darule nambaṛaṭana.

III. trs., to make rafters of: ne darupe *aṛkaṭaĭĕa* c'pe jaṇagiĭa? Will you use this tree as a rafter or as a ridge-pole? (2) to put on rafters; oṛą ciminaṇape *aṛĭkaṭaakada?* How many rafters have you put on your house?

aṛkaṭa-ǫ p. v, to be made into a rafter: honder namlen daru *aṛkaṭa-akana*

N B. Idmly. and also in songs, *aṛĭkoṭa* is used to denote the ribs of men: ne dasi ne oṛare *aṛăkaṭa* bāṛi au'ą, nądoe puluṇapuluṇotana, this servant brought only his ribs to this house, now he is getting quite plump; Hasareą *aṛkaṭa*, hasareą seneor, kaiṇa taĭna, Ne hasaoṛare kaiṇa taĭna! (My) ribs are made of clay, (my) muscles are of clay, I shall not remain. In this house of clay I shall not remain (Song).

* In the framework of a Mundari hut, the rafters as well as every other piece of wood, is round, such as it comes from the forest, or is, at most, superficially shaped by means of an adze. (Pl. XXXIX, 5.) This as well as a primitive chisel, are the only carpenter's implements known to the Mundas until quite recently. They are found in each house, since every Munda is his own carpenter. At its thicker end the rafter has a square hole chiselled through it, so as to allow a wooden peg, about an inch in diameter, to pass through and protrude about 1″ or 5″ underneath. This peg forms a kind of hook with the rafter by means of which the latter hangs to the ridge-pole. In the inner angle formed by this peg and the rafter, the latter is scooped out a little so as to sit properly on the round ridge-pole. The transverse laths, generally round bamboos of the thinner kind, or split bamboos of the larger kind, are tied to the rafters by means of *ruṛuṇ* fibres, which are very strong and lasting. The art of making iron nails has never been practised by the *Baṛaĕs*, the Mundari smiths.

aṛandi (may be the causitive *a* and the H. *randi*, woman: the providing another or oneself with a wife) I. sbst., marriage. This word has a much wider meaning than the Engl, marriage: it denotes not only the marriage rite itself, but also all the ceremonies of it and all the preliminary arrangements and ceremonies, which generally are spread over whole months or years. Hence it connotes many more actors than the bride and groom, viz., all those who have a word to say in the choice of a bride and those who act a part in the ceremonies. This fact influences the *de facto* meanings of the rflx., and the repr. v., *aṛandin* and *aṛaṇdi*, and the nouns of agency *aṛandikiṇ* and *aṛandiko*.

II. trs., (1) to arrange and perform the marriage of a young man, in cntrd. to *goṇ*, to give a girl in marriage: aũrile *aṛandiia*. (2) to take to wife, to marry a woman. N. B. This meaning seems to have only recently got into use, perhaps because people heard it used generally by missionaries not perfectly acquainted with the language. The Mundas generally say, *kuṛi dō*, to establish as wife (in one's house), or *kuṛi au*, to bring a wife, to fetch a wife. These 3 words must be carefully distinguished from *kuṛi ader*. *Ader* is used for the Engl., to drive in cattle, hence the phrase *kuṛi ader* implies a certain amount of contempt: it means, to take a concubine, to take a woman without going through the usual preliminary ceremonies and marriage rites. Unions of this kind are considered altogether illegitimate: Munḍa kuṛi ci Uraṇ kuṛim *aṛandilĩa?* Hast thou married a Munda girl or an Oraon? (3) among Christians it has come to mean, to perform the christian marriage rite in the church, to bless a marriage: Torparen padrigomke *aṛandikeḍ'iṇa*.

aṛandi-n rflx. v., eqvlt. to *aṛandi rikan*, to let oneself get married in the legitimate manner, to submit to the usual preliminary ceremonies and marriage rite: *aṛandinakiṇ* ci kā?

a-p-aṛandi repr. v., (1) to get married in the usual way: *apaṛandiakanakiṇ*, they are married legitimately. (2) of families, clans or races, to intermarry: mod kilircnko kako *apaṛandia*, members of the same sept do not intermarry; Uraṇko oṛo Munḍahonko kako *apaṛandia*.

aṛandi-o p. v., to get married legitimately: kakiṇ *aṛandiakana*, enkage kuṛiĩ aderakaia, they are not married legitimately, he is keeping her as a concubine.

a-n-aṛandi vrb. n., (1) the act of getting married: misa *anaṛandiie* iniạ jūgŭ senọjana, he got married only once in his whole lifetime. (2) the number of marriages performed: padrigomke *anaṛandiĩ* aṛandikeḍkoa, musiṇarege api hisi juṛiĩ aṛandikeḍkoa, the priest blessed a great number of marriages, in one single day he married sixty couples. *aṛandīniạ*, *aṛandiọniạ* noun of agency, the man or woman who gets married; *āṛandiniạ*, the minister who blesses a marriage.

aṛandikiṇ the bride and groom, the marrying couple.

aṛandiko all those who take an active part in a marriage and its usual ceremonies, also particularly, all those who take part in the bridegroom's marriage procession: *aṛandiko* aũriko uruṇoa, the bridegroom's procession has not yet started.

aṛandiakaṇọ, *aṛandiakanteọ* sbst. ltly., that which belongs to the state of having got married, the conjugal act, the consummation of marriage.

N. B. *Aṛandi* means blessing in the following cpds: *oṛọaṛandi*,

kûdaṛandi, uliaṛandi. By these the Mundas denote the *pratishṭa* ceremony performed for Hindus or hinduized Mundas by a Brahmin, who thereby blesses a newly built house, a newly dug well or a recently planted grove of mango trees.

* The monogamy of the Mundas and other aboriginal races is one of the most interesting ethnological facts: Up to the appearance of Edward Westermarck's *History of Human Marriage* in 1891, universal evolutionists accepted it as a scientifically established fact, that monogany was one of the highest and therefore last stages in human evolution. Since a closer observation of the surviving aboriginal races has shown these to be strict monogamists, the former scientifically established fact had to be remodelled so as to accommodate itself to the newly discovered historical fact. And so it came to pass, that those who formerly wanted us to believe that monogamy was evolved out of polygamy and this out of promiscuity, now say, that monogamy was of course the natural state of primitive man because the anthropoid apes are monogamous. This new theory is as simple and as plausible as that which it is destined to supersede: In Westermarck's first chapter marriage is defined as a more or less durable connection between male and female beyond the mere act of propagation till after the birth of the offspring. Then we are told that traces of this are found among the Chelonia, that with birds it is almost a universal institution, whilst among Mammalia it is restricted to certain species, that however we find it, as a rule, among monkeys, especially among the anthropomorphous apes and among the races of man. This leads to the question: Is it therefore probable that marriage was transmitted to man from some ape-like progenitor and that there never was a time in which it did not occur in the human race? Since the author admits that the answer to this question presupposes a knowledge of the cause to which marriage owes its origin, the unavoidable inquiry leads to the following conclusion: Sexual impulse alone cannot be that cause, since, among animals it is everywhere restricted to a certain season, and cannot therefore force the males and females to remain together so long. Therefore it must be an instinct, developed through the powerful influence of natural selection (the usual *deus ex machina* which jumps every chasm). Then we are told that parental affection and the instinct which causes male and female to form somewhat durable connections, are the useful mental dispositions which, in all probability, have been acquired through the survival of the fittest.

So much for the foundation on which the rest of the theory may now be built. The only thing that can be said to such a reasoning are

a few questions: Where are the proofs of these assertions? What is really meant by these useful *mental* elements? Why have these supposed causes so entirely failed in their effect on the vast majority of the Mammalia?

The second chapter disposes of a difficulty: How has the sexual impulse, which among animals is restricted to certain seasons, become constant in man? Answer: Birth statistics show that most babies are born even nowadays, at times in which food is most abundant. This is a trace of the former periodicity of the sexual instinct among primitive man. From this much, or this little it is concluded that "the periodicity in the sexual impulse in our first half human and entirely human ancestors, as well as that trace of it, which remains even now among civilized men has been inherited from some ape-like ancestors. The present continuity in sexual impulse of man is attributed to man's greater independence from surrounding nature, brought about by the abundance of food his higher civilization offered him. This is confirmed by a similar continuity in elephants and other animals having always abundance of food.

In the third chapter he disposes of the theory that gregariousness was prevailing among Primitive man, and maintains that the family and not the tribe, was the initial factor of society. To Darwin's statement, that "judging from the majority of the Quadrumana it is probable that the early ape-like progenitors of man were likewise social," he replies: : "But it may be doubted whether Darwin would have drawn this inference, if he had taken into consideration, that none of the monkeys, most nearly allied to man, can be called social animals." The monogamy of the anthropomorphous apes is attributed to the following causes: the great quantity of food required by the individuals, the paucity of offspring and the long duration of childhood, all of which demand the father's protection in addition to the mother's care. With this the frame or skeleton of the new theory is ready and allows the author to conclude that " human marriage appears then to be an inheritance from some ape-like ancestor."

To those for whom it is an infallible dogma, that not only the human body but also his intellect and free will are evolved from some ape-like ancestor, this argumentation is of course quite satisfactory, and even if, in the course of time, some flaw were discovered in it, it would only have to be reaccommodated once more, since according to them the only purpose of ethnology is the accommodation of ethnological facts to this dogma. But those who have not the gift of that faith, find in it assumptions, they should like to see demonstrated, and intellectual difficulties they should like to get solved. When they hear

of *half* human and *entirely* human ancestors, they suppose that the entirely human ancestor is already endowed with reason and free will, i.e., a man, such as we know him. But they should like to be told clearly what is meant by a *half* human ancestor. The term might denote an animal body is already so far developed as to resemble our own in all essential features, such as erect walk, with real human feet, etc., but devoid as yet of reason and free will. If so they would consider such beings as mere animals with no claim to humanity, because deprived of the essential characteristics of man. Or is the term meant to denote a being with a human body but endowed only with part of the power of perceiving relations? Then they declare themselves absolutely unable to understand such an expression. It remains an unthinkable thought, a contradiction in terms.

Then again, the *evolution*, of rational man, such as we know him, presupposes that that process takes place exclusively under the working of the laws ruling the material, the vegetative and the animal processes. It therefore implies the evolution along these lines or under these laws, of the faculty of sensation to that of abstract thought and free volition, and therefore the evolution of mere sensations into abstract thought. What they want to see above and before everything else is a clear exposition of the manner in which such a process takes place. Both the merit and the pride of the evolutionary theory in its own sphere consists precisely in the clear exposition of the manner in which bodily organs advance from lower to higher forms and of the gradual transformations of lower into higher species. Why stop these brilliant object lessons so abruptly just before that transformation which interests mankind infinitely more than all the others, and replace them there by mere assertions which can neither be controlled nor even understood such as, e.g., the phrases that "mind is but a function of the brain" or "consciousness is the other side of physiological reactions taking place in the brain".

The real reason of all this vagueness and floundering lies in the fact that questions regarding the inner nature of the intellect and free will, lie beyond the reach of the so-called natural sciences and can be settled only by an introspective appeal to consciousness.

Consciousness tells us that our sensations, i.e, all the modes of knowledge which we acquire through those bodily organs we have in common with the lower animals, are indissolubly connected with space and time, because they invariably present themselves as qualities of something extended: The eye sees only coloured things of some shape or another, we hear things sounding for a shorter or

longer duration and all our bodily feelings present themselves to consciousness as affecting some part o our body. The same remains the case, when our imagination repeats or recalls actual sensations.

But at the side of the sensations, consciousness presents us with equal distinctness a whole range of other modes of knowledge, abstract concepts, perceptions of relations in judgments and inferences, as entirely free from the conditions of time and space. Already the concepts we form about our very sensations, such as whiteness, present themselves as detached from the objects with which they always appear united in our sensations; hence the name, abstract nouns, because extension, shape and duration are *torn away* from them. Whiteness such as consciousness exhibits it to us, has no longer any particular shape nor can it exist anywhere in the world except in consciousness. The whole of our life, inasmuch as it is human, consists in an uninterrupted series of perceptions of relations, and all our sciences are nothing else but the result of such perceptions. But the perception of even the simplest relation is so entirely different from anything the sensations present to us, that it refuses the application to itself of any attributes or predicates applied to sensations or things represented by sensations. The same holds good of our judgments and inferences: we are conscious that they have neither shape nor colour nor sound nor any of the qualities the senses reveal to us. Consciousness tells us emphatically: I see them only as either clear or doubtful or true or false. Again, virtues, such as honesty, modesty, justice, kindness and their contraries are so many forms of knowledge exhibited to us by consciousness as being as real as the extended objects presented by sensations, and yet so different from them that we feel it an absurdity to attribute to them any of the qualities of those things. What is more striking still, is the fact that even the attributes of truth and falsehood, doubt and certainty do no longer hold good of these. Consciousness tells us emphatically: I see these only as deserving of praise or blame, of reward or punishment, in a word, as *morally good* or *morally bad*. Though many sharp minds have, at all periods of history, tried to disparage this decision of consciousness, mankind continues undisturbed to judge all human acts exclusively by these standards.

All our attempts to conceive these modes of knowledge as mere evolutions from sensations, by the sole laws ruling our organs of sensation and feeling, are foredoomed to absolute failure; for that implies that at some stage of the process modes of knowledge essentially connected with space, suddenly become, without any assignable cause, independent of space and assume quali-

ties quite incompatible with these we are conscious of in sensations. Here again our consciousness declares categorically that this is as unthinkable, as impossible as the attempt of representing to ourselves space without extension or a blue virtue or a triangular reasoning. But that, which is thus intrinsically inconceivable, cannot become conceivable by the mere action of any length of time. It is therefore futile, to postulate any number of millions or even myriads of years as a necessary prerequisite for the physical evolution of sense perceptions into abstract thought without the intervention of a cause distinct from the organs of sensation. Hence we are obliged to admit in our nature a faculty quite distinct from that of sensation and bodily feelings, or to give the lie to the testimony of our consciousness, and thereby throw overboard the validity and value of all our knowledge. This latter alternative is an absurdity which the bulk of mankind has always waved aside with an impatient contempt, and it will continue to do so in spite of all the frantic and often clever attempts, to give a semblance of reason to universal scepticism or to theories necessarily leading to it. It will always recognize in every human being a spiritual and moral agent, between whom and the irrational animal there yawns an impassable abyss. And the same abyss exists between human monogamy and that of the apes, whatever this may be. For the nature of monogamy is determined entirely by the motives from which a pair restrict the exercise of their generative powers to each other. But the causes, impelling anthropomorphous apes to such an apparent monogamy, as they are, by a few recent observers, said to practise, differ in their very essence from those which guide the Aborigines. The latter are monogamous, i. e., united by a lifelong bond from moral motives, recognized as such by their reason, and submitted to not from mere physical necessities, but from their own free choice. The apes on the contrary, are admittedly, forced to their temporary form of monogamy, by mere physical necessities, and even of these they are not reflexively conscious. Their whole action is in this, like in all their other vital functions, purely instinctive. Hence Westermarck's *History of Human Marriage* fails to prove that human monogamy is a mere inheritance from some ape-like ancestor of man. It would fail to do so even if it were demonstrated that the human body is a mere natural evolution of some lower simian or other species.

But the stupendous amount of intelligent work spent on the book, is not therefore the less valuable. Unimpassioned reason points out monogamy as the ideal state for man. It is therefore both interesting and instructive to see this

teaching of reason endorsed also by the biological demands of the body.

We missionaries have been both suspected and openly reproached with exaggerating, when we complained of the deplorable effects brought about by the bad example given to Aborigines in so many parts of the world by certain classes of Europeans. We have therefore reason to thank Westermarck for admitting so frankly that wherever these simple people have lapsed into a low state of sexual morality, this is due to the examples of those Europeans.

Together with Darwin, the evolutionists of the 19th century took great pains to prove, that primitive man must have lived in a state of promiscuity which shocks the feelings of every normally constituted man endowed with proper self-esteem. The readiness with which their shallow arguments were accepted by so many is certainly not to the credit of modern Europe. It is a real treat to follow Westermarck in the lengthy but able argumentation, by means of which he so thoroughly disposes of that gruesome fiction.

His statement that polygamy arose out of the progress of higher civilization, amounts to the admission, that a high standard of purely intellectual and merely material cultur[illegible] by themselves not only ne[illegible] [illegible] are compatible wi[illegible], to some [illegible] conducive to a deplorable state of immorality, which, as history teaches, has been answerable already for the extinction of more than one of the most civilized races of the world. That on the other hand, a high state of morality is compatible with a comparatively low stage of intellectual and material civilization, is clearly shown by the laws and customs regulating the marriage of the Mundas. But before giving these, I draw attention to a fact which is calculated to place them in a clearer light. The always interesting census reports published by the Indian Government, and the painstaking publications of Col. Dalton, W. Brook and other members of the Indian Civil Service, give detailed particulars about a great number of so called castes, whom their physique, and their social organization and customs point out clearly as non-Aryan, a term, which in India is equivalent to pre-Aryan, which means either Munda or Dravidian. They are spread over the whole of northern and central India in small groups from a few hundreds to many thousands. All of them are more or less hinduized and most of them call themselves Hindus, although many of them be not as yet initiated into any particular Hindu sect. Of these a certain number are still monogamists. Most of those who, under the influence of Hindu doctrine and example, practise polygamy do openly profess an esteem for monogamy and accord a special respect to the first wife.

Among the Mirzapur Kols she even performs the domestic ancestor worship; among the Bhuyas she represents the women of the family in social representations, and among most she gets extra jewelry. Westermarck in his *History of Human Marriage*, p. 508, states that all this appears to indicate a transition from monogamy to polygamous habits, and not vice versa, as is often suggested.

Finally, among the impressions produced by the sum total of all that Westermarck says about human marriage as distinct from what he calls animal marriage, the strongest, and the one which stands out most prominently is this, that, among the constant and enormous changes he describes, there can be absolutely no question of anything like evolution.

Natural evolution, so far as it is proved to exist in the world of plants and animals, always exhibits a very slow, gradual progress from lower to higher forms of particular organs and from lower to higher species of organized life, brought about by the influence of natural laws, which, on the one hand gradually perfect forms showing greater fitness to survival in the struggle for existence, and, on the other hand, eliminate forms less fit for survival in that struggle. It is this process which is summarily described by the phrases, natural selection, and the survival of the fittest. A few instances taken from the book, suffice to show, that, in the history of human marriage, there can be no question of such a process.

I. In Chapter XXIII where he speaks of the duration of marriage as defined by him, he tells us, that the duration of marriage varies considerably among the different kinds, that, according to Brehm, most birds pair for life, whereas among the Mammalia, the same pair hardly ever remain together beyond one year. This short statement, applying to all birds and all Mammalia, except perhaps the anthropomorphous apes (as he puts it) holds good through all the millenniums these animals have been under human observation. Here then, all that scientific observation offers us, is that constancy and apparently rigid immutability, which we naturally expect from animals whose sexual life is regulated by mere instinct. And what does that same science, according to Westermarck, report about human marriage during the same, or rather, a much shorter period? He sums it up into the following sentence which I translate from the German edition of 1893: "In human marriage we observe all degrees of duration, from unions which, though legally recognized as marriage, do not last long enough to deserve that name, to others which can only be dissolved by the death of one of the partners." And, on p. 537, after stating that the reformation and the French revolution have freed Europe from

the dogma of the indissolubility of marriage by legally allowing divorce under certain conditions, he adds that we may not conclude that in future divorce may not become more frequent than it is at present in European countries. He confesses, that the aversion to marriage is on the increase, and that, according to Oettingen, statistics show that a mere desire of change is frequently the only cause of divorces and remarriages of divorced persons.

This amounts to stating, that the difference between men and animals in this matter, could not possibly be greater, in a word, that it is essential. Hence we must conclude that the causes at work among men differ also essentially from those at work among the other animals, and that therefore human marriage differs essentially from the so-called animal marriage. This is clear evidence of a complete break in the supposed evolution of human out of animal marriage.

II. The author takes great pains to enumerate all the merely natural causes or incitements favouring the lapse from monogamy into polygamy. But these causes are by no means sure to lead to polygamy. Whereas in some races they do produce that effect, they fail to do so in others. This difference of results is seen even among members of the same race, living close to each other under similar circumstances. The same holds good of the causes assigned for other changes in human marriage. Then again their effect is different at different periods of history. Nowhere do the many and constant changes in human marriage show anything like steady, regular curves either upwards or downwards, which would result from the exclusive work of the merely natural causes at work in the vegetable and animal kingdoms. Here we are face to face with causes which are quite incalculable, because they arise directly out of the intellect and the free will of man.

III. The outstanding feature and the greatest merit of Westermarck's book is its successful attack on the then prevailing opinion, that monogamy arose out of polygamy and this out of promiscuity. And he brings proofs that the original monogamy was connected with a high standard of morality, in other words, that it was a monogamy resting on moral grounds. His investigations into the natural causes of all the changes in human marriage leads him to state that a progress in civilization tends to favour polygamy, whereas a still higher stage of civilization tends to lead again to monogamy as the ultimate end. The book concludes with the following passage (translated from the German edition): "The history of human marriage is the history of a union in which women have gradually gained the victory over the passions, the prejudices and the selfishness of men."

Here no trace is left of that

which is meant by natural evolution. An evolution from a perfect monogamy to a problematic monogamy reached by aberrations with no historical continuity in either the lapses or the reascents in different parts of the globe, is a term without any meaning. Besides, the introduction of civilization as a deciding factor into the whole process, amounts to the introduction of entirely new causes, met nowhere in the vegetable and animal kingdoms in which alone natural evolution is proved to exist. It would be more correct to say: The history of human marriage is the history of a union in which the natural causes, whilst tending to certain definite effects, are always liable to be overruled by that incalculable factor which human intelligence and free will has introduced into absolutely all the departments of human history.

Unbiassed reason continues offering the following solution of this whole problem: The sexual impulse, destined to secure the continuance of the race, is the same in man and in the lower animals. In the latter, a wise Creator guides that impulse by means of unerring instincts which preserves them from sexual aberrations running counter to the very purpose of that impulse and endangering the continuance of the species. On man the same Creator has bestowed his highest gifts reason and free will, and to these faculties he confided the direction of the impulses necessary to the preservation of both the individual and the race. To have subjected them also in man to the guidance of mere impulses, would have been destructive of liberty and incompatible with the dignity of man's spiritual nature. This dignity requires, that man be the sole master of his own destinies, holding in his own hands the power of securing to himself the highest rewards or inflicting on himself the severest sanctions. Individuals as well as whole races who, by a perverse abuse of their own reason and a despicable weakness of will, attempt to tear away these impulses from their sole purpose, in order to transform them into means of mere sensual pleasures, poison the very fountains of life. Both biology and history show, that such are always automatically swept away from the surface of the earth as so much human refuse, because they have themselves yielded up their right to further existence. They have degraded themselves into helpless slaves of impulses which, by their very nature, they were destined to rule. This process is not the less certain because it is often so slow.

Although this theory is under the severest anathema of universal evolutionism now called monism, it remains up to date the only one which offers a satisfactory explanation of the otherwise insoluble problems of human biology and general history.

In the rules or laws I now subjoin, the Mundas have preserved a social creation of prehistoric times, full of moral beauty and evincing in their essential features and their minute details a deep social wisdom. I give them as I heard them from the Mundas themselves. The Mundari texts have been written by an intelligent Munda, Rufus Horo, of Mundhu, who learned reading and writing in our Mission school. The request to write them down was addressed to him in a letter I wrote after I had been repatriated during the war.

In order to understand them fully and appreciate them correctly, we must bear in mind, that these regulations were made in those far-away times, in which there was no trace as yet of a state organization, standing outside of, and above the family organization, which could have efficiently protected individual rights and settled interfamilial and intertribal disputes. The family was the only institution able to offer to the individual all that help and protection he stands so absolutely in need of, and which consequently enjoyed all those rights over the individual, without which an efficacious protection would be impossible. By the word *family* I here mean that particular organization, which the Mundas have preserved up to the present day in a few typical, unbroken Kuntkatti villages that have survived the wholesale destruction. In such villages all the men are descendants of the original founder of the village, so that all of them are close blood-relations. These men together with their wives and children constitute the *village family* or *community*. The term *individual family*, denotes the usual monogamous couple with their legitimate children. Illegitimate children can never participate in the rights enjoyed by the members of either the individual or the village family.

The source of the family's authority over the individual lies in our very nature which inspires the individual with a vivid consciousness of his absolute dependence on the family (especially in pre-state times) and at the same time fills him with affections, the strength and tenderness of which mitigate considerably that which is unpalatable in the sense of dependence. It is this which makes the family authority not only prior in time but also prior to, in right or nature, and stronger than any state authority, so that any encroachment of the latter on the ground of the former always amounts to a violation of human nature, detrimental and sometimes disastrous to social happiness. It is but natural that the family should instinctively have sought to defend its authority especially against the stronger individual instincts, such as come into play in the marriage question, which, if left uncurbed, would so easily lead to selfish revolt against that authority and thence

to the destruction of all well-ordered family life itself.

Here are the main precepts regulating the Mundari marriages :

I. *Kā urumakan, kā lepelakan horoḷo aṛandi colon banoa. Jatire aṛandi hobaḷ lagatiṇa.* There can be no question of marriage with a person whose character one does not know and with whom one is not acquainted. Marriage must take place within the race. (Hence non-Mundas are excluded).

The restriction of marriage connexion to the Munda race did not imply any contempt of other races. It was simply an absolute social necessity in a time in which the sole guarantees for a normal, secure and happy family life were those arising out of the interests and natural ties based on blood-relationship and a carefully ordered marriage relationship.

II. *Moḍ kilire aṛandi kā baiua. Nāṛe hagako ci kuṭumreo kā.* Marriage will not do between members of the same sept, nor between near relatives and persons closely related by marriage.

Whatever aprioristic ethnology may conjecture about the originating causes of totemism, the Mundas say expressly that their forefathers introduced the division of their own race into totemistic *kilis* (septs), in order to prevent marriage between blood relations, and they name the place where it was made and the leader who made it. Whether in these two statements they be historically mistaken or not, is of no importance. The fact of their making the statements shows that they themselves clearly realize the social wisdom of exogamous marriage, and that they take it for granted that that very wisdom was the reason] determining their ancestors to proclaim that law. That they certainly understand the advantages of constantly bringing new blood into every marriage, and are aware of the danger of intensifying diseases transferable by generation, which have somehow found their way into the organism of both husband and wife, they show clearly enough by the additional law, forbidding unions between persons into whose blood germs of the same disease may have been introduced by common descent from persons closely related by marriage. Of course they could not possibly have had a knowledge of the evidences which medical science brings forward nowadays to show the wisdom of these regulations. But this does not justify us to conclude, that the ancient Mundas made them out of some or several of those foolish and barbarous superstitions which are so readily attributed to primitive man. . It is only reasonable to admit, that previous experiences had been correctly noted and interpreted by the race and turned to practical account by it in these wise regulations.

III. *Baria kuṛikiṇ dō kā baiua,*

It will not do to keep two wives.

It is a remarkable fact, that the Mundas, a numerically so insignificant minority, should have stuck to monogamy, when the teeming millions of Hindus and Mahomedans surrounding them on all sides, lapsed into polygamy notwithstanding their higher mental and material culture. This fact appears all the more remarkable when we consider that, although Hindu religious teachers (*gosains*) from whom they accepted some religious practices here and there, told them that polygamy was allowed, the Mundas preferred to abide by the traditions of their own ancestors, who held that it was not allowed (*kā baiua*, as they express it). Concerning the few cases of a Munda keeping more than one wife, I have been assured by an old Munda, well versed in the traditions of his race, that they are exclusively due to the influence of that alien teaching. As a matter of fact, these very cases place the monogamy of the race in the clearest possible light, for, that practice not only never found favour with the race but remains up to date a matter of universal reprobation and contempt. If here and there a Munda dares this public condemnation, the name *kuṛi*,' wife, is denied to the woman he thus keeps. She is simply called *rakkni*, kept woman, and her offspring are called *dogla*, illegitimate, half-caste. Such a woman's position is as precarious and unstable as her morality and self-respect. Not only is she quite sure to be turned out of the house without any cash and without a claim to anything the day, the man who kept her, dies, but that very man may, during his lifetime, send her adrift and she then can have no recourse to any panchayat to support the claims she may choose to make. Her children have no claim to any share in their father's property. It is however considered right that a man may take a second wife for the purpose of obtaining male issue when he has no more reasonable hope of getting a son from his first wife. But for this he requires the permission of the first wife. To emphasize this right of hers and to safeguard her position as mistress in the house, the second wife too must ask her permission to enter the house. On the day of her arrival at her new home she finds the house-door closed. She must knock and beg for admission from the first wife, who stands behind the closed door and who opens only after she has received the prescribed statisfactory answers to the customary questions addressed to the new-comer. Marriage ceremonies which play such an important part in Mundari life, do not take place on this occasion, no doubt for the purpose of signifying that the taking of a second wife is only a concession to the direst need a Munda can get into. Since his daughters must leave his house and

his sept, a son is to him the only support in his old age. But he is even more than this. From him he expects also a resting place, honour and the necessary worship for his spirit after his bodily death. See *apu, lā-poroḷ, ader* (*umbul*).

IV. *Hoṛokoṇ aṛandimatlaḷ, baria parkaparka oṛgrenko miaḍ oṛgrenkoleka baiṇka, enado dupularkako adko depeṇgaka. Enamente baraṇsṇ supukutanre enaṇ dūtamako. Koṛahon kuṛihon supukutanreo, oṛgrenko kako supukutanredo, aṛandi kā hobaṇ lagatiṇa colonlekatedo.* The aim of the Mundas' marriage is to make the members of two quite distinct and different families like members of one and the same family, that is, that they should love and help each other. Therefore it is only after (the family members) on both sides are satisfied with each other, that they arrange for a marriage messenger, (i.e., a trusty person who presides over and settles all the formalities which must be gone through before a marriage is ultimately contracted). Even if the youth and the maiden were to be satisfied with each other, the marriage would according to custom, not take place if the members of the families were not satisfied with each other.

It is especially this regulation which Europeans are prone to find fault with or even to condemn as entirely wrong. But what leads us to do so, is much less our reason than our somewhat sentimental and exaggerated notions about the rights of the individual. To any one who would without further examination condemn this law as intrinsically wrong, I would unhesitatingly reply: If it were intrinsically wrong, i.e., a real violation of the individual's right, the ancient Mundas would not have made it, because their respect for all the real claims of nature is a distinctly outstanding feature of all their social institutions and customs. To give such a reply would indeed be less rash than to condemn the law in question here without serious examination of the reasons in its favour. If the the law said that the feelings and inclinations of the marriage candidates need not be considered at all, then it would amount to a real violation of nature. But this it does not say at all. On the contrary the Mundas ask the young people first whether they agree to a proposed marriage, and if either of them be positively against it, it will not take place. The law only states that the marriage candidates must also respect the feelings and likings of their respective families. Hence the real question at issue is, whether the families have a right to urge their own claims to the extent of eventually overruling the wishes of the marriage canddates. If the mere existence of a liking for each other were in itself a safeguard against illusion and inconstancy, we might concede that the

families had no right to impede the desired union. But who would dare to maintain that? How many so-called first loves are merely fickle, transient whims or blind passions, having in them nothing of real love, which is always constant. Why should such doubtful sentiments prevail against the very serious reasons, which the family may have to urge against the unions demanded by them? This consideration gains additional strength in the case of early marriage, such as the Mundas not only allow but favour, not to say impose. It is undeniably to the advantage of the marriage candidates themselves, that the family bring home to them, as impressively as possible, both the necessity and the wisdom of watching carefully over their feelings and passions lest these betray them into desiring ill-advised unions, which they themselves would soon regret. The law in question does this admirably by making it clear to them that they must, from the outset, curb their feelings into harmony with the reasonable claims of their families.

The reasonableness of the family's claims in this matter will appear to us as self-evident if we consider them in the light of the times in which they were made, and of the social *milieu* to which they were adapted. If we return in mind to those pre-state times and picture to ourselves the conditions in which primitive man lived, in small groups, held together solely by the ties of close relationship, we can readily imagine the family as addressing to marriage candidates the following considerations: "You are old enough now to realize that you survived the imbecility of infancy and the dangers of childhood solely on account of my good will and my strength. Since you now have reached that maturity of body and mind which enables you to found a new family yourselves, I do not feel justified to debar you from the realization of a desire arising out of your very nature. But you must remember that, especially in the first year of your married life, you depend on my help and my strength as much, and some times more, than you did in your infancy and childhood. Hence your marriage does not diminish my cares but rather increases them. It is therefore your bounden duty to act so that your marriage may not decrease but increase my own strength. This additional strength I can derive only from the good will of my own relatives here in the village and from the good will of the family from which you are going to choose your partner. Therefore my interests as well as your own oblige you to limit your choice to such families as are willing to live in harmony with me and in practical readiness to assist you and me in eventual difficulties and conflicts with outsiders. Your present want of general experience makes it impos-

sible for you to find out such suitable families. Therefore you must leave to me the right of pointing out to you such as I consider suitable, whereas you limit yourself to accepting or refusing my proposals."

How much they are in earnest about the obligations and duties arising out of the relationship by marriage, is shown by the following proverb: *Ḍaḍreo ḍuḍreo, kâṛâreo, kosereo, kuṭum hila kā lagatiṇa*, it is wrong to despise a relative by marriage, even if he be stunted or if he be blind of one eye or squint-eyed."

Though it be difficult to find a weak point in such a reasoning, it is quite conceivable, nay probable, that youthful presumption and ill-or unbridled passions have led individuals of all times here and there to disregard these claims of the family. But the subsequent difficulties such individuals were sure to fall into on account of their social isolation have, as a matter of fact, always acted as a most efficacious advice to submit to them and accept them as the only possible solution in the circumstances. And so we may consider the law as a social necessity, sanctioned by the acceptance of the marriageable youth of the race.

When one sees the ever increasing moral devastations inflicted on the most civilized races of the world by their almost unlimited concessions to individual claims and passions in this matter, the only doubt that remains with regard to it, is best expressed by the question: Would it not be of infinite advantage to these most civilized races, to return to the wisdom of the ancient Mundas in this matter?

V. The Mundas take it for granted that all young people must marry as soon as mind and body have reached that maturity which enables them to bear the responsibilities and fulfil all the duties the married state implies. Up to recent times, still remembered by old people, they exacted what might be called a marriage examination: Youths were not allowed to marry until they could, without assistance from others, make a complete plough, whereas girls could not be given into marriage before they could plait palmleaf mats and spin cotton. Both these tests are in themselves so easy that they must be considered less as a time-bar for marriage than as the first in that long series of ceremonial instructions, destined to impress on the mind of marriage candidates all the duties they must be ready to fulfil in their new state. We might feel surprised why cooking and weaving are not among the tests for marriageable girls. What the Mundas require in the way of the culinary art is so little and so elementary, that every Munda, man or woman, is able to cook the ordinary meal. As to weaving, that is done by a low special caste and therefore forbidden to the Mundas.

Bachelors and spinsters are practically unknown among the Mundas. As a rule young men marry between the ages of 15 and 20 and girls between about 13 and 16, so that nearly all Mundari women of 17 or at most 18 are married women and all men of 21 or at latest 22 are married men. After their marriage people are supposed no more to take part in the usual dances. Domestic cares and his imperious majesty the baby, are effective remedies against excessive youthful exuberance, whereas the conjugal and parental happiness are an ample compensation for the more boisterous and giddy amusements of the as yet irresponsible, unmarried youth.

Even if the life of the early-married Mundas were as hard and dreary as it appears to a superficial European observer, that dreariness would be a small price paid for the evidence and invaluable moral advantages, which arise out of the practice of universal and early marriage, both for the individual and for the whole race. But a real insight into their domestic life shows, that it is for them a constant source from which they derive a full measure of pure and healthy happiness. A Munda's wife enjoys far greater liberty than any other class of women in India. She is the real mistress of the house and has special rights which her husband never dreams of curtailing. She has a voice in all family matters, and the relations between husband and wife are, as Hayes and Dalton call them, always *intimate and sincere*, and cases of infidelity, that poison so deadly to conjugal happiness, are, as the same writers also remark, *exceedingly rare*. Love of children always bears in it its own reward. The fond love of Mundari parents as well as grandparents for the children of the house is very striking indeed. The names of the prettiest flowers, insects and birds are used by mothers as pet-names for their babies, and it is a real treat to hear and see the dialogues held by parents and grandparents with the little ones just able to speak.

There can be no reasonsable doubt that this ideal state of married life derived its millennial stability to a great extent from the essential features of the organization regulating the Mundari family, village, *pati* and intertribal relations. These features may be considered as a natural protection which primitive races evolved under the guidance of unsophisticated reason, even as other organisms evolve protections out of their own particular natures. We might therefore say *a priori*: If the race be suddenly thrown into circumstances which destroy these protections before it has time to develop them further so as to adapt them to those circumstances, then that which they protected, (in this case, monogamistic marriage with a particular type of family and

village organization) runs a serious risk of being either severely damaged or destroyed altogether. Such circumstances arose, when in the first half of the nineteenth century, the effective British occupation opened Chota Nagpur to the unlimited influx of Hindus and Mahomedans. The hinduizing maharajas of the country had already seriously shaken the *pati* and village organization by forcing Hindus of various kinds on the villages as collectors of rent, who soon deposed the mankis and arrogated to themselves certain rights of the village-chiefs. However the main features of the village as authoritative regulator of all family matters, had to a great extent remained intact. But the British occupation did what all modern states do as a matter of course. It imposed itself as the very source of all authority and as the highest tribunal to which any individual might appeal in any and every question, and from whose decision there was no longer any appeal. This amounted in reality to the destruction of the whole social fabric of the Mundas. Mankis had already disappeared from the greater part of the country. Now the village-chiefs (munda and pahan) and the village panchayat, the two only authorities who knew the laws and customs of the race and who possessed the power to keep them intact by means of efficacious sanctions, were divested of all real authority, and henceforth any individual might appeal against them to the chowkidar, the daroga and the munsif, none of whom knew, and what was worse, seemed to care to learn much about the internal affairs of the Mundas. And the few unsuspecting European officers were wondering why the Mundas were so dissatisfied!

The destructive consequences of this radical change were neither known to nor suspected, much less intended by the Government, nor did the Mundas themselves become conscious of them immediately. But all the same they began to act almost immediately. The land-grabbing intruders and money-landers kept the heads of the village as well as of the individual families in constant consternation by their unceasing law suits, and thus deprived the villages of thier accustomed peace. At the same time, the same individuals, armed with court-decrees and supported by the new police, ejected leading families from their lands and from the village, replaced them by Sadans and Oraons, thus breaking up the unity and homogeneity of the village and destroying the most essential safeguards of the community as well as of the individual families. Soon too swarms of emissaries of the recruiting agents (see article on *Arkatis*) went to every market and to every village of the land to solicit, by means of exaggerated promises, coloured cloths, blankets, liquor and money, married and unmarried young people to throw aside all those restraints, with which

the race had protected its youth in the most dangerous period of its development, as well as all those with which it had hedged in and preserved the sanctity of marriage. Finally the strong sense of dependence on the family was also weakened considerably by the rapidly increasing occasions offered to all individuals of finding a livelihood away from the village on railways, roads, coal mines and other public and private works. In a word the family was exposed to all the dangers of modern industrialism, without having had any time to adapt itself to this new state of things. It was a veritable hurricane which passed over the country and swept away the very foundations of the long standing social system of the race. It is true that the Government, after several tentative acts, has at last succeeded to quiet to a great extent the burning land-questions and to guarantee to the Mundas the little that remains of their original rights, by the settlement and by the Chota Nagpur Landlord and Tenant Procedure Act of 1905. And when about 1897 I exposed in a memorandum to Sir J. Woodburn, then Lieutenant Governor of Bengal, the disastrous consequences of the malpractices of the *arkatis*, an act was passed, which put a stop to the most crying abuses. But the primitive organization of the village could no more be restored, and even in the the small Khuntkatti area the village authorities remain deprived of that former power and jurisdiction which had always proved such a strong safeguard. It is therefore impossible to say at present what the ultimate effects of the radical change may be on Mundari marriage and the Mundari family, because several of the disintegrating causes remain still at work. Up to date exogamous monogamy within the Munda race remains in full vigour. But the terrible temptations to which the youth of the country has, for long years remained exposed, has caused a regrettable relaxation in the morality of the unmarried part of that youth and, in the married part, an increase of conjugal infidelity and of the number of broken marriages. The moral decay of which these things are the outward signs, is greatly increased by the facility of finding mates either in Assam or even in Chota Nagpur, where the previous severe sanctions exercised by the village authorities need no longer be dreaded. Under the influence of the now increasing process of hinduization, there arose also a tendency to reduce the age-limit for marriage, to disregard to a greater extent the wishes of the marriage candidates and to accentuate the mere business part of the settlement between the parents of the bride and groom.

Marriage Ceremonies.

It is generally supposed that when an existing mode of contracting marriage is abandoned for a new

one, then the previous one is kept up only as a mere ceremonial remembrance of the former one. Thus v. g., the sham fight existing as a mere ceremony among certain tribes is supposed to show that that tribe formerly practised real wife-robbing. There is no doubt some truth in this, but it cannot be accepted as an explanation for all marriage customs, ceremonies or rites.

Some of them are by their very nature, intended from the beginning for the purpose of inculcating the more impressively certain principles and precepts considered as primary duties imposed or rights acquired by the marriage contract.

In India tribes of every conceivable degree of civilization from the lowest to the highest are living side by side. Through thousands of years they have been clinging with an almost incomprehensible tenacity to their tribal customs and traditions. But Hinduism, that unique social creation of the world, is gradually but irresistibly absorbing, coordinating and subordinating them all into that mysterious social system which seems to have room for everything Indian, however contradictory it may appear, and exclude only that which is not Indian. Tribes coming for the first time, however, little, under its influence, feel themselves rising in the social ladder, and it is therefore natural that in spite of their tenacious clinging to their own traditions and customs, they should try to adopt such Hindu rites as do not stand in open contradiction to those traditions and customs. This is especially apparent in Chota Nagpur where the Sadans, so distinctly Aryan in race and Hindu in religion, have for centuries lived in the midst of the Aborigines. Thus, several of the marriage ceremonies now in vogue, have only Hindi names and are unmistakably of Hindu origin. I subjoin a complete list of all the ceremonies used by Mundas. Some of them are not as yet accepted by all the Mundas in every part of the country. A number of these ceremonies are in use among the Sadans, the Oraons, the Kharias and among the various low-castes and even among the outcastes of Aryan origin. A number of these ceremonies are also in vogue among the many more or less hinduized remnants of Aborigines, living in groups of from a few hundreds to many thousands all over central and northern India, as shown in Dalton's *Descriptive Ethnology of Bengal* and the works of W. Crooke and of other members of the Indian Civil Service.

I. Practices and ceremonies preliminary to the real marriage rites: (1) *Dutam-davari*, the appointment of a messenger or a go-between and master of ceremonies. (2) *Cêrê-uri*, the consultation of the omens by the relatives of the intended bride. This comprises a first official foot-washing, *kuta-aluŋ*, and the ceremony called *dg-arăgu*. (3) *Sota-*

ruar, the consultation of the omens by the family of the intended bridegroom. (4) *Bala or kuṭumati*. This includes the *bala-haparuḳ*, the *gonoṇtaka-idi* and the *loyon-tol*.

II. The real marriage rites and ceremonies (*arandi*). They are the following: (1) *Kuârbar-arăgu*. (2) *Manḍoa-dul*. (3) *Kârăsa-galaṇ*. (4) *Uli-arandi*. (5) *Mergarai* or *daparom*. (6) *Sumdia-hipirci-haparuḳ*. (7) *Bor-agea*. (8) *Sasaṇ-goṣ*. (9) *Jaṇga-dṇ*. (10) *Siri-ḍari-rakab*. (11) *Dṇ-au*. 12) *Cauli-heper*. (13) *Sumdi-bhĉṭ*. (14) *Cuman* (15) *Baba-hertuka* (16) *Jima*. (17) *Gati-bage*. (18) *Loṭa-uku-inuṇ*.

Some of these are long and contain sub-ceremonies. All of them are described under the above names where these occur in the alphabetical order. That not all of them are of Munda origin, and that they have only gradually come into vogue is evident.

The following pretends to be an account of the manner in which the Mundas performed their marriages originally:

Daṇgraḍaṇgrikiṇ pīṭpiṛire kāre burupiṛi kāre susunkaramrekiṇ nepela. Akiṇ gati oṛo eṇgaapuko sobenko supukujanci, moiaḍ dinko neṇḍaĕa. Daṇgraḍaṇgrikiṇdo mipiaḍ hisir gaṛagolaincibā kāredo toalăṛa sutamrekiṇ gutuña. Ente en neṇḍaakan din kāredo mageburu ci bāburute sobenko buru lellekateko sena. Burukolelkeḍci, koṛahon aĕa bāṛa hisir kuṛihone hisiria, oṛo kuṛihon aĕa bāṛa hisir koṛahono hisiria. Entedo sobenko misate oṛateko hijua. Oṛare inkiṇko aṛandikiṇa. Koṛakuṛikiṇa hongaṇḍa japareṇ gaṇḍa maĕom uruṇoṛlekako haḍkiṇa. Koṛahon aĕa maĕom otere apisa ṭipaḳeḍci, kuṛihoṇa molonaree jodaduṛuña: aĭńa maĕomteiṇ ṭikaḍmea, tisiṇate am aĭńaṇi oṛo aĭńa maĕom aṇa maĕomge. Kuṛihonoge enkaĕgea.

Dinḍinṇte hoṛoko miaḍ kisimṛa aṛa raṇko namkeda. Ente akore miaḍ sêṛâan hoṛo parmaĕaḍkoae ci bugileka rasikate jomnū imtaṇ abudo ne koṛakuṛihonkiṇdo dukubu omakiṇtana. Sukusamaĕ rasikasamaĕre duku sātiṇ kā bēsĕa. Enamente ne raṇ inkiṇ ṭikaṇka, neaodaṇ maĕomleka araṇgea. Ente enimtuṇateko ṭikaṣindurina.

Enlekate kuṛihoṇ aṛandire ṣnoṇ kako omjaḍ taĭkena, enkaṭegeko dopōtan taĭkena. Oṛo kuṛihon huriṇ din jaked eṇgateteko oṛaree taĭntan taĭkena, koṛahondo barabari hijuṣenṇtane taĭkena. Koṛahon kā sukukire, eṭa kuṛi aujaie taĭkena oṛo sida kuṛi bageṇtane taĭkena.

Musiṇ enkate miaḍ kuṛi bageṇjana. Entedo en kuṛiṇ hagabareko biriḍjana oṛo koṛahonko bicarkja. Poncŏbicārre koṛahon harătiṇjana oṛo poncŏbicārreṇ sajaiĭ gṇkeda. Iduuṛo ṭakae omkeda ci urjĭ harkja. En hulaṇṭaete Munḍahonkore kuṛihoṇ gonoṇ uṛikoko harkoa. Sidado moḍ lapeḍ manḍi, moḍ puṛu saba, moḍ ḍeṛê sasaṇ, moḍ kia sinduri, moḍ damârâ capusunum taĭkena.

A youth and a maiden would

see each other (learn to know each other) on the marketplace or at a fair or at a dance. When their friends, parents and all would be mutually pleased with each other, they would fix a day (for the marriage). The youth and the maiden would each make a necklace by arranging either *garagolamei* flowers or *toa* flowers on a string. Then on that fixed day or at the *may* fair or the flower fair they would, like all the others go to see the fair. After having seen the fair the youth would hang his necklace on the maiden's neck and she would hang hers on the youth's neck. And then all would come home together, and at home they married the couple: Into the finger next to the little finger they would make an incision just sufficient to make blood flow. Then the youth, letting fall three drops of his own blood on the ground, smeared it (his blood) downwards on the maiden's forehead, saying: "I mark thee with my blood, from this day onward thou art my own and my blood is thy blood." Then the maiden would do just the same (to the youth).

In the course of time men discovered a kind of red colour. Then one wise man among them instructed them like this: whilst we are eating well and joyfully together we cause pain to these youth and maiden. It is not right that one should suffer pain at the time of happiness and rejoicing. Therefore let these two mark each other with this colour; for this too, is red like blood. And from that time they used red lead to mark each other.

In that way no price was paid for the maiden at marriage. They remained with each other like that. And the maiden used to remain always some days in her parents' house and the young man would go and come there. If the young man were not pleased with her he would take another wife and the first one would thus remain abandoned.

One day a woman was thus abandoned. Then her relatives stood up and had that young man judged. In the judgment of the panches the young man was convicted and had to undergo the decision of the counsel. It is not certain whether he had to pay rupees or whether he had to give a bullock. From that day onwards the Mundas give bullocks as price for a bride.

At the beginning it (the price) was a mouthful of cooked rice, a leaf-cupful of stale beer, a piece of turmeric, a small wooden pyxful of red lead, a small earthen vessel full of oil for anointing.

The main burden of this story is the fact that in the beginning the groom and bride had a real right of choice, whereas the parents and relatives exercised only a kind of veto-right, and that the passions of the young husbands endangered the stability of marriage to such an

extent that the community was soon obliged to interfere. This testimony to the healthy conscience of the race is valuable. The substitution of red lead for real blood has a historical foundation, whereas the suggestion, that the marriage price was introduced only as a preventive against the breach of marriage is a fiction. The whole story is merely one of the many which the Mundas so readily invent to explain all kinds of historical facts. They explain the origin of their many septs by similar stories which are evidently mere fictions. Even the appearance of the first Europeans in Chota Nagpur gave rise at once to a story which describes how a couple of Mundas were some day, against their will, carried over the seas to Europe, how there they became white on account of the cold, and how, now at last, some of them found their way back to their original home.

The absence of puberty ceremonies among the Mundas is a noteworthy fact. Equally noteworthy is the fact, that there does not exist among them any of the beliefs or superstitions found among several other aboriginal races, forbidding marital intercourse during the pregnancy and even during the nursing period of the mother. Close enquiries have elicited the unvarying answer that the intercourse continues during pregnancy until, according to their opinion, it seems hurtful to the fœtus, and that it is generally resumed some three weeks after the birth of a child, except for special reasons now and then. Delivery is generally very easy and causes so little inconvenience, that christian mothers frequently bring their new-born babes themselves for baptism two or three days after their delivery.

Finally another point worthy of notice is the fact, that the consummation of marriage never takes place before all the marriage rites and festivities are finished and the marriage guests are all dismissed with due presents. The festivities last always two days, one at the house of the bride, the second in the village of the groom, and the third day the guests are dismissed. On the evening of that day the inmates of the groom's house go and sleep elsewhere, leaving the whole house to the newly married couple for the consummation of marriage.

aṛandi-bā, syn. of *heṛeā, luppā*, sbst., Adhatoda vasica, Nees.; Acanthaceæ,—a shrub 4-8 ft. high, with large, entire, opposite leaves and dense, terminal spikes of large, white-lipped flowers. Found in hedges.

aṛandi-koṛandi a jingle-like cpd. I. sbst., the actual marriage ceremonies and festivities as well as all the preliminaries.

II. intrs., to be occupied with marriage matters, preliminaries and marriage festivities. The tense affixes and the copula with the prnl. sbj. afx. may be affixed either to both parts of the cpd. or be relegated to the

second part : *aṛanditanako, koṛandi-tanako ; aṛandikoṛanditanale,* enate kale send.ria tisiŋgapa. N. B. In songs *koṛandi* is the poetical variant to *aṛandi.*

aṛandi-supuku sbst., the mutual free consent to a proposed marriage pronounced by the bride and bride-groom. This consent is asked and repeated several times in the course of the marriage ceremonies. This is done for a last time in the so-called *aṛandisupukuŋa ṭuṇḍukaji,* the last asking of their mutual consent. At the end of the day's feast in the bride's house, just before the groom takes her to his own village, though the marriage is then considered as settled and valid, somebody, for the last time, asks this consent, saying to each in turn : aʼārtaʼoṇ dukusukure bageiam·ci kam bageka ? Sooner or later in sorrow or joy, wilt thou abandon him (her) or not ? To this both answer : *kā* ! No ! Hence if later the wife, v.g. speaks of running away from her husband, people will tell her : aʼārta oṇ dukure sukure kaliŋ bapageaṃente *aṛandisupuku* taŋkena ci kā ? ente nāḍo cilekate bageṇaiŋem menjada ? Was not your last mutual consent like this : sooner or later in sorrow and joy we will not abandon each other ? How then canst thou now speak of leaving (thy husband) ?

aṛaŋ trs., (1) to make an outlet in a tank or bund. (2) figuratively, to point a gun : puraʼa nere tōpōko aṛaŋjada, okosaṭeko *aṛaŋ jada* ? Here they are often firing a gun, in what direction does the muzzle point ?

aṛaŋ-en rflx. v., used jokingly of the mad rush of some animal, v.g., a young but fullgrown buffalo : arna keṛa okosatee *aṛaŋenjana* ?

aṛaŋ-a p. v., (1) of outlets for tanks and bunds, to be made. (2) of the muzzle of a gun, to be pointed in this or that direction.

a-n-aṛaŋ vrb. n., the manner of arranging an outlet, the way of pointing guns : *anaṛaŋ* kape ṭaṅkakeda, puraṛape subukeda, you have not arranged the outlet properly, you made it too close to the embankment ; topōko *anaraŋko* aṛaŋkeda, soben tōpōko miḍsaṭeko oṭoŋaŋkeda, they placed the guns in such a manner that all pointed the same direction

aṛaŋgaṟ sbst., a place near by in a vertical direction, i.e., not high up or not low down : *aṛaŋgaṟe* cêṭ·ê : tukaakeda, a bird has made its nest not high up (in the tree) ; kūāra ḍa *aṛaŋgaṟe* meṇa, the water of the well is not low down, i.e., the water has risen pretty high in the well.

II. adj., which is not low down, or which is not high up : *aṛaŋgaṟ* kotoko maṛepe, cut away the lower branches of the tree.

III. trs., to place or arrange smth. not low down, or not high up, so as to be easily reached with a pole or a projectile thrown by hand : cêṭê tukae *aṛaŋgaṟkeda.*

aṛaṇgaṭ̆-n repr. v., to climb not very high up or not very low down: alom cuṭina *aṛaṇgaṭ̆nme*, do not climb to the crown of the tree, remain pretty low down.

aṛaṇgaṭ̆-a̱ p. v., not to be very high up nor very low down, to be within easy reach: kûâre da̱ *aṛaṇgaṭ̆akana*.

aṛaṇgaṭ̆ge adv.: cêṛê *aṛaṇgaṭ̆gee* dubakana, the bird is perched pretty low.

N. B. The Mundas seem to estimate heights, especially of trees, from the point of view of the bird hunter and the searcher of edible fruits. Hence their three special terms for signifying heights:

(1) *jopoḍre*, so close to the ground i.e., so low as to be reachable by the hand, within easy reach of hands.

(2) *aṛaṇgaṭ̆re*, not high up, within easy reach of an ordinary pole or perch, or of a stone or stick or other projectile thrown by hand.

(3) *sorogore* high up at any height beyond that indicated by *aṛaṇgaṭ̆re*. If it be desired to explicitly designate the crown of a tree, they say *cuṭimuḷre*.

A similar estimation is used of depths, but *jopoḍ* is replaced by another word.

(1) *cetanre*, ltly., above, so high as to come close to the ground line, kûâre da̱ *cetanre* mena̱.

(2) *aṛaṇgaṭ̆re*, not very low down, i.e., a distance below the ground line, about the same as that signified by *aṛaṇgaṭ̆re* when used of height above the ground.

(3) *sorogore*, deep or very deep down, any depth beyond that signified by *aṛaṇgaṭ̆re*.

aṛaṇgaŏ, aṛaṇgaŏn sbst., fearlessness shown in the manner of going about: inia̱ *aṛaṇgaŏ* janaŏ enkagea.

aṛaṇgaŏ-n rflx. v., to go about ostentatiously without fear: kula mena̱ia, onḍokako mena̱koa mente aiumkeḍtoe *aṛaṇgaŏna*, even when he hears that a tiger is about or that human sacrificers are on the look out, he goes about with ostentatious fearlessness.

N.B. Instead of *a-n-aṛaṇgaŏ* the simple form *aṛaṇgaŏ*, *aṛaṇgaŏn* is used: *aṛaṇgaŏe* aṛaṇgaŏnjana a̱ṇgadā̱ṇgakore taĭbaṛakena, he went about so fearlessly that he even remained in lonely, dangerous places.

aṛaṇka var. *aṛoṇka*.

aṛaŏ, aḍaŏ Nag. intrs., to remain still or perfectly quiet. (1) used of cattle lying down: uri̱ buruṃjancĭi *aḍaŏcena̱tada*, syns. with *hapegiṛijana*, the bullock lay down and remained perfectly quiet. (2) of men who do not get excited as would be expected: jāaminaṃ hajijanreo kae *aṛaŏjana*.

aṛa̱-sakam I. sbst., the ordinary vegetable food of the Mundas, i.e, eatable plants and eatable leaves of trees and other plants of which only the leaves are eaten, in entrd. to *sāṇ-sakam*, firewood and such leaves as are used to make cups and dishes. II. intrs., to look for vegetable food; to gather potherbs: *aṛa̱-sakamkenale*.

aṛa-sakamnị sbst., a married woman or a grown up girl not only able to recognize potherbs but also to prepare them. Little girls who gather potherbs, are not called *aṛasakamnị* until they are also able to prepare them. This term seems to date from the time when rice was not the staple food of the Mundas.

aṛasakamko pl, people looking for vegetable food in forests: ne bir *aṛasakamko* peregiṛiakada enamente rêṛêge aṭăkaroa, this forest is full of searchers after vegetable food, therefore one feels at ease in it (not lonely).

āṛa-sāṛa (II. *āṛ* plus *sarnā*, both of which mean, screen) I. sbst, favourable influence or protection arising out of connection with people of authority and influence: alea *āṛasāṛalee* bancaŏjana.

II. trs., to throw in the weight of one's authority in favour of smb. so as to save him entirely or at least partly from an otherwise impending punishment or damage, in entrd. to *hardụ*, to save smb. or some animal by driving off an attacking man or beast: *āṛasāṛakịale*.

aṛasāṛa-ọ p. v., to be protected by the authority of one or several others; to have the authority of others thrown in on one's own behalf: aleatee *āṛasāṛajana*.

āṛa-sāṛa adj., of approximately the same age: inio ale *āṛasāṛage*, he too is about the same age as we.

en-āṛasāṛage adv., about that time, i.e., a little sooner or a little later: porọdo kaiṇ tebạla, *enāṛasāṛageṇ* senkena.

āṛasāṛa-ọ p. v., to be approximately of the same age: alelọe *āṛasāṛaakana*.

āṛasāṛa-n rflx. v., to appear to be of the same age, is used jestingly: jonomredo puraṇọgee huṛiaa, lelredo alelọgee *āṛasāṛantana*, in age he is pretty much younger, but looking at him he appears to be about our age.

aṛa-siḍnị prnl. noun which occurs only in the sentence: *aṛasiḍnị namipe*, appoint smb. to kill (the goat I now offer for the festive meal). It is used by the father of the bride at the ceremony of *logon tol* when the marriage price is paid and the day for the marriage is settled. N. B. *Siḍ* with *aṛa* as d. o., means to pluck eatable leaves.

aṛate adv., (1) of growing grain crops, in the blade, in entrd. to in the halm: baba *aṛate* bāri niṛal taĭkena, ḍembotan geletanre kā ṭaŭkajana, the paddy crop was nice only in the blade, in the halm and ear it did not succeed properly. (2) of eatable plants, as leaves, in the form of leaves, in entrd. to *dāte*, as tubers, in the form of tubers: ne kubi *aṛateko* joma ci dāte?—bara-ṇate, do they eat the leaves of this kind of cabbage or the tuber?—They eat both.

aṛatia trs. or intrs., of buffaloes and fighting cocks, to turn round an opponent with head erect, for the purpose of attacking him, in entrd. to *aṛgosa*, to throw up one's head, which does not connote an immediate

attack and may be done even out of fear: Somatakoą rocite aĭńą sim idilire, janaŏ akoą sime *aṛaliṇa* (or *aṛatiṇia*).

aṛaliṇ-en rflx. v., same meaning.

a aŭ, generally used in the rflx. form *aṛaŭn* I. sbst., the habit of loitering of losing or wasting one's time: inią *aṛaŭn* oṛọdo kā sahatiṇoa. II. adj., *aṛaŭn* hoṛoko, people who are in the habit of wasting their time.

III. intrs., to loiter, to waste one's time: ciṇąmentem *aṛaŭnjana*? naminaṇ kami kādaṇ taĭkena.

a-n-aṛaŭ vrb. n., the act of loitering, the degree or extent of that habit ne hon *anaṛaŭĭ* aṛaŭnjana moḍ kuṛa sakam nagene moḍsānjtada, this little girl loitered so much that she took half a day to collect one handful of leaves.

aṛaŭte, aṛaŭtege adv., in a loitering manner, on account of loitering: *aṛaŭtege* aminaṇe heṛanjana.

aṛą-uṛụ I. sbst., doubt, hesitation, perplexity,: nekan *aṛąuṛụre* miado kā sukua, in such a perplexity one finds no pleasure in anything.

II. t.s. caus., with or without *riĭka*, to cause smb. to doubt, to render smb. perplexed: nādope *aṛąuṛụkiṇa* or *aṛąuṛụrikakiṇa*.

III. intrs. (1) imprsl., to doubt, to hesitate, *aṛąuṛụjąia*. (2) prsl., same meaning: *aṛąuṛụtanae*, he doubts; *aṛąuṛụjanąe*, he began to doubt.

aṛąuṛụ-n rflx. v., (1) to give oneself up to groundless doubts, to hesitate without serious reason, (connotes an undecided character): alom *aṛąuṛụna* (2) sbstly.: amą *aṛąuṛụn* ciulao kā hokaoa.

aṛąuṛu-ụ, aṛąuṛu-gọ p. v., to become doubtful, perplexed: abutąreko goana ciko kā aŭri ṭōroa, *aṛąuṛuakanako*, it is not as yet known whether they will give evidence for us, they are still hesitating.

aṛąuṛụge, aṛąuṛụtan adv., especially with *kaji*, to speak in doubt, hesitatingly, perplexedly.

aṛąuṛụ-kaji sbst., (1) a doubtful statement. (2) a doubtful matter, an uncertain business, a matter still requiring examination or reflexion.

aṛâ var. of *araṛá*.

aṛeḍ I. intrs., of cattle and fighting cocks, to lower the head ready to attack: miaḍnį *aṛeḍjaḍtee* niraujada, eṭanį tiṇguakantee ataṇjada, one of the two comes rushing on with head lowered, whereas the other stands ready to receive the attack.

II. trs., (1) to threaten with such an attack: miaḍ keṛa *aṛeḍkiṇa*. (2) to place fighting cocks facing each other to provoke them to fight: *aṛeḍkiṇape*, moneakiṇa ei kā, place them against each other to see whether they are disposed to fight.

aṛeḍ-en rflx. v., to assume the threatening attitude just described.

a-n-aṛeḍ vrb. n., (1) the attitude described above. (2) the act of putting fighting cocks against each other: misa *anaṛeḍte* kacipe mundikiṇa? Will not you see at once whether they are willing to fight, if you put them against each other.

aṛẹ-gaṛẹ Nag. **aṛị-ṛgaṛị** Nag. Has. I. sbst., (1) negligence, carelessness,

remissness: en dasire jetan *arẹgarẹ* banoa. (2) undue leniency: landia honkomente aintare jetan *arigiri* banoa.

II. adj.: *arigiri* eagaapukinae namakadkinaa, jetan sajaĭ kae pokŏtootana, he has careless parents, he never receives any serious punishment.

III. trs., (1) to be careless, negligent: ne kami alope *arigiria*, cabatabọka. (2) to be unduly indulgent towards smb.: hagarapọko alope *arigarikoa*, kāredo disum bagraŏoa, do not be lenient to those who take a wife within the sept or else the country (the race) will get spoiled.

arẹgarẹ-n, *arigari-n* rflx. v., to show oneself negligent in some work: ne kamiĭ *arigarintana*. (2) to show oneself unduly lenient towards a fault: nekankomente kaina *arigarina*.

arẹgarẹ-ọ, *arigari-ọ* p v., to be treated leniently or too leniently: nekan guna eiamente *arigarioa*, or nekan gunamente eiamenteko *arigarioa*? Why should lenience be shown in the case of such a fault?

IV. adv., with or without the afxs. *ge* or *tan*: *arẹgarẹ* kami aloma, do not work negligently; *arẹgarẹtane* kamitana.

arẹla sbst., (1) a young, pugnacious buffalo: mundakoa *arẹla* alea kerakoe bidikaŏkedkoa, the young, pugnacious buffalo of the village chief put our buffaloes to flight. (2) strong young men, easily showing flight: ekoren *arẹlako* nikudo?

arẹla-ọ p. v., (1) of buffaloes, to reach full strength, which implies readiness to fight: apea kera *arẹlaakana*. (2) of men, in the df. prst., to show fight: njdo *arẹlaọtana*.

argo, argo-da I. sbst., the flood of yellow, dirty water caused by the first heavy showers of the rainy season. This flood, carrying a lot of accumulated filth and, in hilly, wooded tracts, leaves and branches of such plants as *pirasu* and *potọ* containing poisons deadly to fish, often kill or benumb fish in large numbers: senojan *argore* purage haiko goẹjana, in the first floods of last rainy season many fishes were killed.

II. adj., with *haiko*, fish killed by such floods.

III. trs., with *da* as sbj., to kill fish: neskana da pura haiko *argokodkot*.

argo-ọ p.v., of fish, to be killed in that way; aleta unda dipili haiko khūbko *argojana*.

a-n-argo vrb. n., the quantity of fish killed by such floods: *anargoko* argojana, soben dobare haiko tipiulakana, there was such a quantity of fish killed by the first flood, that all pools are full of floating fish (dead or benumbed).

argo-giriọ p. v., of rice-beer kept a long time, to become exceedingly intoxicant: *argogiriakan* ilite horoko purasa turuibageloa, people often get so drunk from old rice-beer that they fall down on the spot.

argom, arŭgom var. of *alargom*.

aṛgu var. of *aṛăgu*.

aṛi (Sad. *aer*; Or. *āṛī*) I. sbst., (1) any kind of dam, especially the small ridges thrown up around rice-fields to hold the rain water: *ločoṇaṛi* haajana. (2) a rice-field; in this meaning it often stands in apposition to *ločoṇ* or *badi*: reaggtanako, moḍbar *aṛi* ločoṇa menaṭakoa. N.B.—the idiom: jomnūre ne hoṛo jetan *aṛi* kae dodōa, this man disregards all rules of caste in matters of food and drink.

II. trs., to make a ridge, to throw up earth into a ridge: haakantaṛe *binḍaaṛitada*, at the place where the ridge was breached we threw up a small curved ridge. (2) to fix as lowest price; the word denoting this lowest price, takes the afx. *re*: ne uria gonoa gel ṭakareko *aṛitada*; uria gonoaia kulikena, gel ṭakareko *aṛitaĭña*.

aṛi-ę p. v., (1) to be made into a ridge, to be surrounded by a ridge: *aṛiakan* talare peaju roaoa, onions are planted in a plot that is surrounded by a ridge. (2) to be fixed as lowest price: gonoa gelmoḍ ṭakare *aṛiakana*.

a-n-aṛi vrb. n., the height or extent of the ridge made: *anaṛiko* aṛiakada, misa jakeḍ da kā pariṛijana, they threw up the earth into such a high ridge that the water never once flowed over it.

aṛi-biur, to surround with a ridge.

aṛi-kŭseḍ, to close in with a ridge.

aṛi-kunḍi collective noun, all kinds of fields in which ridges are made.

aṛi-gaṛi var. of *aṛęgaṛę*.

aṛisa I. sbst., syn. of *landia*, laziness, but not quite as strong: inia *aṛisa* janaŏ enkagea.

II. adj., with *hoṛo*, a somewhat lazy man.

III. intrs. imprsl., to feel somewhat lazy: *aṛisajgiña*.

aṛisa-n rflx. v., to behave in a somewhat lazy manner.

aṛisa-ę p.v., to be somewhat lazy: tisinagapae *aṛisaęlana*.

aṛjaŏ, aṛăjaŏ (H. *araĭhnā*; Sad. *arjek*; Or. *aṛĭha'ānā*) syn. of *ajabaja*, *bajaŏ*, *haṛę*, *jaruĭnapaṭuĭn* and partly *aṭlanbaṭlan*, but used especially of thread that has been arranged on a loom. It is construed sbstly., adjectively, trsly., and in the rflx. and p. v., like *ajabaja* but unlike this it is not used as adv. and it forms a vrb. n.: *aṛjaŏ* sutam cilekate tenaoa kā sotęlere? How can tangled thread be woven unless it be first rearranged properly on the loom?

a-n-aṛjaŏ vrb. n. (1) the manner or degree of entanglement: *anaṛjaŏko* aṛjaŏkeda nea sotę mente isu hambala. (2) the spot at or in which smb. or some animal got entangled: hapu kale sabdariaĭa, *anaṛjaŏtare* jalom siḍjana.

aṛkaṭi var. of *arkăṭi*.

aṛu, aḍu trs., to urinate, to make water.

anaṛu vrb. n., the amount urinated.

aṛua-basua, aṛu-basu, , syn. of *anḍolbasol*.

aṛu-baṛu, aru-baru Nag. syn. *anḍolbanḍol*.

asadi (Lat, *satis*; Dutch *zat zadigen*; II. *a* privativum and *swād*, Irelish; Sad. *ansai jaek*) I. sbst., the bodily feeling of repugnance, surfeit, satiety, nausea, disgust; the mental state of irksomeness, weariness, disgust: tamāku puraṇogeṛ jomlą, enaṛą *asadi* goṭa sānj taĭkena, I chewed rather much tobacco, the surfeit of it remained for half a day.

II. adj., with, *moca*, mouth, *mon*, mind, *jī*, soul, *koro*, man, surfeited, disgusted, wearied: ṇido jati lilaji horoge, *asadi* mocatee jomtangea, he is a confirmed glutton, he eats on even when he is surfeited.

III. trs. caus., syn. of *asadiiri*, with *haĕa*, *moca*, *mon*, *jī*, *koro* as d. o., to surfeit, disgust, weary: ne buṛiado jojoutu omomtee *asadikiṅa*, this old woman has disgusted me with the tamarind stew she always gives.

IV. intrs. imprsl., to feel surfeited, disgusted wearied with smth. In the indet. and the f. ts. the inserted prn. is generally preceded by *a* in the other tenses this *a* falls away. The object or action against which repugnance or disgust is felt, stands in the bare root form: *asadiamea*, or *asadimea*; ne kami *asadijaḍ'ea*; neka âŏâŏge senbaṛa *asadiuterkiṅa*; arki nū moncakadiṛą taĭkena, baṭiiṛą senkena, do arkiṛą soantege *asadikiṅa*, I intended drinking mahua brandy and went to the shop, but on account of its disgusting smell I could not drink it.

asadi-n rflx. v., to cause one's own disgust: jetaṇą kā sukuaia enategee *asadintana*, he is never pleased, that is how he makes himself miserable; ne kamitee *asadinjana*, he has caused his own disgust with this work by doing it too often; *kīse* (or *kistee*) *asadinjana*, he has given way to anger so much that he is himself tired of it; *landae* (or *landatee*) *asadinjana*, he has laughed so much that he has enough of it, he has laughed to his heart's content.

a-p-asadi repr. v., to be disgusted with each other, to be tired of each other's company or conduct. It may be used prsly. with a passive termination or imprsly.: huṛiṛą dinreko *apasadioa*, huṛiṛą dinre *apasadikoa*.

asadi-g p. v., (1) prsl, same meaning as intrs. The affix *te* is generally added to bare root-forms denoting actions: *asadioam*, thou will be disgusted; saru jojomteko *asadigtana*, they are getting tired of (always) eating taro. (2) imprsl., with the object causing disgust in the root-form, one gets disgusted with, such or such an object or action causes disgust, is irksome: manḍi jōm ciulao kā *asadioa*.

a-n-asadi vrb. n., the extent of disgust: *anasadii* asadijana moḍ pīṭleka kā haĕaruṛakja, he got so disgusted that for a whole week he did no more desire it.

V. *Asadi* as affix denotes that the prd. to which it is affixed, is continued until the agent himself has enough of it. When the terminus of the action is distinct from the

agent, then the whole cpd. stands in the a. v.: mar, *eraŋasaditaŋpe*, all right, abuse me to your heart's content. When the agent himself is also the terminus, in other words, when the first prd. is intrs., then the cpd. stands in the p. v.: *susunasadijanĉiko* duŗumjana, after they had danced to their hearts' content they went to sleep.

asadi-bain rflx. v., to feign disgust.

asadi-iri, asadi-rika, and other causative forms, trs, of prsl. agents, to cause smb. to get disgusted: purana masŭtar janaŏ tatamte honko iskul *asadirikakeḍkɔa*, the former master had made the children reluctant to go to school by constantly beating them.

asadiǫ'eka adv., unto satiety, so as to get disgusted: *asadiǫlekako* inuŋkena. This is turned into an adj. by affixing the dmst. *n*, and this in its turn becomes a noun by taking the additional affix *ą*: *asaditaḅǫlekan* jomeą, food of which one gets soon tired; *asaditaḅǫlekaną*, things or occupations of which one gets soon tired.

asaš var. of *asra*, *asraš*.

asaĭ, asaĭa I. sbst., always in the pl. and construed as lv. bgs., the eggs of the green-bottle: urią ṭupunḍare *asaĭako* menąkoa, there are green-bottle eggs in the bullock's wound made by the goad.

II. adj., infected with green-bottle eggs: *asaĭa* jilu, *asaĭ* jilu; *asaĭ gaŏre* cikan ramu lagatiŋa? What is the remedy for a sore in which a green-bottle has laid its eggs?

III. trs., of the green-bottle, to lay its eggs on smth. or smb.: jiluko *asaĭakeda*; *asaĭkiąko*, the green-bottles have laid their eggs in his sore. This word is considered impolite when used in connection with men. The polite phrase is: *gaŏreko duḵkia*, they sat down on his sore. The one to whom this happens is treated as socially unclean.

asaĭ-ǫ. asaĭa-ǫ p. v., to get infected by eggs of the green-bottle: jilu *asaĭakana*; urią ṭupunḍa *asaĭakana*, urį ṭupunḍaree *asaĭakana*.

asaĭ-roko sbst., the green-bottle, Lucilia caesar, an oviparous fly with metallic green abdomen.

asal, asăli, asol (II. *asl*; Sad *asal*) syn. of *sarti* which is the true Mundari, I. adj., (1) genuine, unadulterated, of race, etc.: ne ṭaka *asăli* ci nakăli? (2) metaphorically, the right sort of, the right thing (to do) the true or correct (word). Its use with *katu, kaji* and *kami* should be specially noted:

asal katu, (1) the village of one's ancestors, in entrd. to the village one happens to be born or live in: amą hatudo okoą?—*asal katu* Simbua, Sarwadareą raĭtiakana. In the khuntkatti area it means, the village of which one is a *kuṭkaṭidār*. (2) the first village in which a certain sept is known to have settled, in entrd. to the offshoots of that first village: Oṛea kiliŗą *asal* hatudo Paṛasu, taĕomte Muruḍ, Buruma, Ḍĕkela, Guṭigaṛareko hatukeda.

asal kaji, (1) a true word, in entrd. to a lie. (2) the proper thing to say,

the right answer to give in a certain circumstance: *asal* kajige, that is the right answer. (3) the correct word: nekage kajiime, gomke, nea *asal* kajige, say it like this sir, this is the correct word.

asal kami (1) a work done properly: iniṇ kami janaŏ *asalgea*. (2) the proper work of some caste or tribe: Munjakoṇ *asal* kamido keti.

II. trs., to act or speak in the proper way, according to the meanings given: kaji *asalëme*, speak correctly, tell the truth; kami *asalëme*, work properly.

asal, asalge, asalasal, asalasalge adv., truly, correctly, properly.

asalre adv., in truth, in reality, as a matter of fact: *asalre* urj kiriṇiṇ hijuakana.

asandu-daru Has. syn. of *kombir, kumbir, kimbakom* Nag. (II. *khumbi*) sbst, Careya arborea Roxb.; Myrtaceae,—a tree 30 to 60 ft. high, with large leaves, large, showy flowers, and large, globose, fibrous, uneatable fruits. The root, the bark and the leaves are used to kill fish, at least during the hot weather. *Palitabačar*, a coarse cordage made with the bark of *asandu* as well as of *oteasandu*, was formerly used as a slow match by matchlock men. Half a yard of it, not thicker than the twine of which native beds are made, would keep burning for a whole day. But the fibre is useless for ordinary ropes. A tender twig of *asandu* and one of *maraṇ ațikir* are ground and soaked in water. This is then mixed with *karaini* rice flour and baked on one side only. It is eaten during seven days in the morning against *garmidubu*, syphilis.

asaṇ-asaṇ, esen-esen (II. *a* priv. and *sāns*, breath) syn. of *cegencegen* I. sbst., uncomfortable feeling of fulness, generally accompanied by a difficulty in breathing: *asaṇasaṇ* menagea; *asaṇasaṇge* or *asaṇasaṇrgle* jetaṇa kā sukujaia.

II. intrs. impsl, to experience that feeling: *asaṇasaṇaia*.

asaṇasaṇ-ea iflx. v., to cause that feeling in oneself: golasangatee *asaṇasaṇenjana*.

asaṇasaṇ-o p. v., same meaning as intrs. but construed prsly.: *asaṇasaṇolanae*.

asaṇasaṇge asaṇasaṇlan, asaṇleka adv., having that feeling.

asaṇasaṇoge adv., with *jom, rikan*, so as to get that feeling.

asaṇka adv., in anxious expectation of the end, v. g., of a sleepless night or of some work: medkārātaṇi *asaṇkagee* aṇkeda, the one suffering from conjunctivitis of the eyes lay awake waiting for the dawn; *asaṇkageṇ* kamitana, maṇtanaiṇ mente, I am working on, anxiously waiting for the end of the work, because I have fever.

ḍ-sār sbst. Although the word *ḍ* means a bow in general and *sār* means an arrow, the cpd. word *ḍsār* is generally used to designate the bow. The Mundas use two kinds of bows, one for shooting arrows, called *ḍsār* (Pl. I, I.) and one for shooting pellets, called

guntoɣsār (Pl. I, 2,) or *gulaïl*. The word *ɣsār* occurs also in the cpd. *pitiḍ-ɣsār*, the cotton carding bow.

I. Material out of which bows and arrows are made.—Nowadays ninety nine per cent of bows are made of bamboo. The Mundas say that formerly they made all their bows as well as their carrying poles from the wood of a large tree called *ɣsiṛ*, ltly., bow-tree, which has practically disappeared, being met only here and there as a shrub.

The string of the arrow-bow, called *haṭŏal* is always made out of a fine strip of bamboo, never of any kind of fibres or animal tendons, because these do not last long, whereas a bamboo-string lasts about 3 years. The bamboo out of which it is cut, must be about one year old, but still somewhat immature. The strings which keep the *haṭŏal* attached to either end of the bow, are made either of sinews or tendons of bullocks and buffaloes, or out of fibres of *ruruṛ* (Bauhinia Vahlii, W. and A.) or of *koṭŏleaṛa* (Hibiscus cannabinus Linn.) or of *jîrî* (Crotolaria juncea, Linn.).

The pellet-bow has a double string for the purpose of holding the pellet-cushion (called *guliorg* (Pl. I, a). Since these strings require a greater flexibility, they are made, either of one of the 3 kinds of fibre just mentioned or of animal tendons. Those parts of the double string, which are fastened to the bow at either end, are protected against wear and tear by some fibre twisted around them as shown on Pl. I, C.

The arrows are either hammer-headed for shooting birds or pointed and barbed for shooting fish and other game. The hammer-heads are either made of iron or bamboo. Those made of bamboo are so shaped that the hard bamboo knot strikes the bird. These arrows are called *ṭoṭe*, *ṭuṭi* or *ṭuṭhi*, (Pl. II, 2). Sometimes two prongs are left above the knot, hard and sharp enough to penetrate the body of a bird, (Pl. II, 1). Such arrows are called *cigiṭuṭi*. The average length of either of these heads, from shaft to top is 3″. The iron-headed bird arrows are called *ṭorhi* and *kundriṭorhi* (Pl. II, 3 and 4).

The head of the *ṭorhi* measures about 3″ in length but is only about ¼″ broad, whereas the head of the *kundriṭorhi* is about ¾″ long and ½″ broad. Number 5 of Pl. I, called *thopa*, is used both against birds and fish. Sometimes it has 4 barbed prongs, sometimes only two. These prongs measure generally about 3″. Number 6 of Pl. II, called *suti* or *gutusār*, measuring about 3½″ from shaft to tip, is used only against fish. Numbers 7, 8, and 9 of Pl. II are used against big game. Number 7 measures about 3″ from shaft to point, whereas numbers 8 and 9 measure about 5″. They are simply called *sār*. Slightly larger sizes are also used by Mundas. The Korwas' arrows are generally 1″ or 2″ longer.

All iron arrow-heads, whether hammer-, prong or lance-shaped, are made and tempered by the ordinary village smiths from iron ore found nearly all over Chota Nagpur. The arrow-shafts, called *mail* or *mahil*, are generally made of a reed-like grass grown for the purpose (Saccharum arundinaceum, Retz.). Sometimes bamboo twigs, straightened over the fire, are used as shafts. The average length of the shafts is 1′ 9″, their diameter varies from $\frac{1}{6}$″ to $\frac{1}{10}$″ and the weight of reed shafts is about ½ oz.

The coarse cloth serving as *guṭi-orṇ*, made of cotton-thread, is woven not by the village weaver but by the Mundas themselves, a fact worth attention.

The pellets are generally made of sun-dried clay and are of the size shown in B, 2, of Pl. I. Stones of a roundish shape and appropriate size are also used when available.

II. Shape and mode of construction of the various parts.—The bow itself has its maximum breadth in the centre. In the Mundas' bow it averages from 1⅜″ to 1⅝″ narrowing down to ½″ or ⅜″ at the extremities. The thickness remains the same throughout the whole length of the bow. It averages from ⅝″ to ⅞″. In the Korwas' bow the thickness is about ⅞″ and the breadth about 2″ narrowing down to about ¾″ or ⅝″. About 1½″ from either extremity of the bow, a knob is left to retain the bow-string (Pl. I, A). This knob is about 1″ at its broadest and is rounded down in a pretty sharp curve to ½″. The angle thus formed by the broad end of the knob with the end or tip of the bow is called *kiḍi* or *joa*.

The thin slice of immature bamboo, used as bow-string, has a thickness of only $\frac{1}{16}$″ and a breadth of ½″. At either end of the bow-string, for a length of about 1½″, the thickness rises to $\frac{1}{10}$″ or ⅛″, the breadth remaining the same as that of the whole *hatōal* (Pl. I, B). In the middle of this end-piece or knob, an incision, sloping outwards, is made for the purpose of holding the fibre-string or tendon, which attaches the *hatōal* to the bow. A second and similar incision or notch, also called *kiḍi*, is formed where this end-knob is thinned down to the thickness of the bow-string itself. The string or tendon attaching the *hatōal* to the bow, is called *ûṛiābaṭar* or simply *ûṛiā*. The mode in which this attachment is made, is shown by C on Pl. I.

The Mundas' bow when strung but not yet drawn for shooting, measures from 4′ 6″ to 4′ 10″ from tip to tip. The distance from the centre of the bow-string to the centre of the bow-curve is about 6″. If it be more or less the bow does not work properly. The expression *ǧsār dā* means to adjust a bow-string at the correct distance from the centre of the bow-curve, or, to adjust the string so that it be 6″ from the centre of the bow-curve.

The pellet-bow is slightly smaller than the arrow-bow, being only about 4′ 2″ from tip to tip. The breadth in the centre is about 1⅛″ narrowing down to ¼″ at either end. The thickness from the handle to the top is about $\frac{5}{16}$″ only, in order to give greater flexibility to that part

The pellet-cushion, *guliorą*, measures 1″ by 1¼″.

The small bit of wood keeping the two strings apart, is about 2½″ long. A semi-circular piece of wood, called *kiṛuba*, is attached to the inside of the bow, about two-thirds of the distance from the lower end to the centre of the bow, by way of a handle giving a firm grip on the bow.

The extremities or tips of this bow are shaped as shown on Pl I, A, with a groove or notch to retain the double bow-string.

The following peculiarities in the construction of the arrows are noteworthy:

(1) Arrow-heads used against fish fit very loosely in their shafts. A long string is securely fastened to them and then wound round the middle of the shaft. When the fish is shot, the loose shaft detaches itself from the iron, the twine unrolls as the shaft tends to the surface of the water and thus allows the shaft to float freely after the wounded fish, so as to show its whereabouts.

(2) All the lance-shaped arrows are barbed and sharpened their whole length on either side. The barbs are called *sārkani* and the tail end fitting into the shaft is called *sār-ḍanḍom*.

(3) They have two grooves on one side, called *ḍąhora*. Fig 10 on Pl. I., is a section showing how these grooves are made. They are intended to facilitate the flow of the blood from the wound and thus make the tracking of the wounded game more easy.

(4) That part of the shaft, which holds the arrow-tail is strengthened by cotton twine wound closely around it as shown in fig 1, Pl. III. To protect this twine against wear and dampness, they besmear it with the milky and very sticky juice of the *baridaru* (Ficus indica, Linn.). For the same purpose they also use a thin ribbon of sliced cocoon of silk-worms called *kuḍi*.

(5) Each arrow is feathered with two feathers secured at both ends to the shaft, and slightly twisted so as to give them a spiral shape, (Pl. III, 2). The figures 3 and 3′ on Pl. III, show how the end of the shaft is shaped in order to sit well on the bow-string. These notches are called *kiḷī* or *kerle'ę*.

N. B.—In the *kaṭŏul* or bow-string the outer, smooth and very hard side of the bamboo strip faces towards the bow, so that in shooting the *kiḷī* fits on this smooth and hard part.

III. Carrying power of the arrows.—The distance a Munda can send his arrows averages from 80 to 85 yards. At this distance the arrow will still pierce the skin

and bury itself in the flesh of the game. A Munda's arrow of type 8 or 9, shot from a distance of about 15 yards, will go clean through a sambur or a nylgau, the largest kind of deer met with in India. A Korwa's arrow will do the same when shot from a distance of about 25 or 30 yards. It happens not unfrequently that big game is killed with a single arrow. N. B. Korwas tip their arrows with a thin disk of bone of about 1″ in diameter, in order, as they say, that it may strike the harder.

No Chota-Nagpur Aborigines ever poison their arrows. They do not know how the poisoning is done.

IV.—Religious rites and superstitions connected with the use of bows and arrows.—At the sacrifice offered by the pahan for a successful hunt at the hunting-feast called *phagunporob*, all bows and arrows are collected into a heap and the blood of the black fowl offered then, is sprinkled over them.

The hunters smear their arrows with red lead called *sindur*.

During the whole time the great hunt of the *phagun* lasts, no Munda will ever aim an arrow at a jackal, because they believe that that would bring bad luck.

a.ăraă var. of *asra, asraă*.

asărao, asrao (Sad. *asrack*, aphæresis of the H. *pasārnā*) 1° in Nag and Has. trs., to beat out, to extend by hammering: tenterako cipiko *asraŏéa*, the brassers beat out brass rice bowls by hammering.

asiraă-o pv., to be extended by hammering.

a-n-a ăraŏ vrb., n., m'aḷ duba *anasraŏko* asaaŏkeda tiṛa la uterjana, they extended a small drinking vessel so that it became a regular brass plate.

2° in Nag only, trs., (1) to open more, to unbend partly a piece of iron which is curved too much. (2) to untwist twine or rope.

asiraa-o pv., is, in addition to the above meanings, also used (1) to denote a more or less abnormal swelling or extension of the belly: *kiṛiṇ̃ aguṇu bhetarate ḷutae asaaŏjana*, his belly is unusually extended on account of the loose, slovenly way in which he wears his cloth. (2) of the swelling of the leaf-buds of the *patăkaḍaru*, Ficus infectoria, Roxb.; Urticeae: *puṭuṛ iṛa ṇani asraaŏa*.

a.sār-kapi cpd. noun lit'y., bow, arrow, and hunting axe, weapons in general

asaṛ, asaṛ-canḍu (H. *asaṛh*, the third Hindu month) sb.t., a lunar month beginning for the Mundas with the new moon and generally corresponding to June.

asaṛa aṛa sb.st., Trigonella Foenum-Graecum, Linn.; Papilionaceae, —an erect herb, cultivated as an annual crop.

a.aṛa-ka.kom sb.st., a pale coloured kind of crabs appearing in the month of *asaṛ*: *asiṛakaṛkomko asiṛeandureko uruṇoa*.

ase weak form of *asi*.

asi I. sbst., the asking, the mere asking : pŭsate namoa, *asitedo* kā. II. adj., that which is got for the mere asking : *asi* rambŭṛa, pulse got for the asking. N. B. It occurs especially in the following idioms : (1) *asi rambŭṛaleka modeokoggeae*, he is as small as the pulse one gets for the asking, i.e., he is very small. (2) *asi uriṛa ḍuṭa kā lel lagatiṇa*, lit'y., one ought not to look at the teeth of a bullock one gets for the asking. This refers especially to the bullocks offered as bride price. Their teeth may not be examined. It is also used of presents in general, meaning that one ought not to examine presents critically. (3) The phrases *asi mandi* and *asi ṭenḍa* are used trsly. in the following sacrificial formula : Ne hoṛo, ne manŏa ḍiltukaime, *asimandi asiṭenḍakae*, relieve this man, this human being, so that he may again ask for cooked rice and rice-water.

III. trs., to ask smb. for smth. either as a gift or a loan or a help ; the word denoting the person from whom smth. is asked, stands as d.o. : Samu paŭsale *asikia* mendo kae omaḍlea ; môṛe ṭaka *asilipe*, gapakotele omruṛaaia.

a-p-asi repr. v., to ask from each other either the same things or different things, at the same time or at different times : ale hature hakekuḍlaĭn jaŭaŏle *apasitana*, in our village we are in the habit of asking each other for the loan of axes, hoes and the like ; sunum oṛo bulumakia *apasitana*, they are asking each other, the one for oil the other for salt.

asi-ṛ p.v., to be asked : uri *asiṛtana* ; môṛe ṭakaia *asijana*.

N. B. (1) The passive form may also denote the propriety, the becomingness of asking : gatikia hisir emanakia apasiia, kāredo enkana kā *asioa*, friends may ask each other for their necklaces and the like, in other cases such things may not be asked for. (2) The idiom *ne kuṛihon asiakana*, lit'y., this girl is asked for, implies that all the marriage preliminaries are already settled, in contrd. to *ne kuṛihon kajiakana*, this girl is promised in marriage, but the marriage price is not paid as yet.

a-n-asi vrb. n., (1) the act of asking : misa *anasite* (or misa *anasire*) môṛe ṭakale namakada. (2) the things asked for : holara *anasile* jomeabakeda, we have eaten up all that was asked and got yesterday.

asiḍ (cfr. *siḍ*, to snap a thread and the like) trs., to release or let off an arrow, to pull the trigger of a gun, to fire off a gun, to release the catch of a trap : jokakeate *asiḍĕme* etelkeate do kā, release thy arrow (or fire thy gun) after having aimed and not after having simply raised it : kaṭea ratame *asiḍkeda*, the rat has caused the trap to close.

asiḍ-ṛ p. v., (1) to go off, to be let off, to be fired, to close (of traps) : ratam aṭtege *asiḍjana*. (2) to die : Naĭn haṛam *asiḍakana*.

a-n-asiḍ vrb. n., (1) the firing of a gun or the release of an arrow :

miḍ anasiḍle môṛe cêṛêkoe ṭokeḍkoa, he killed 5 birds with a single shot. (2) the trigger of a gun, the catch of a trap: bandukraṇ *anasiḍ* alom sabbaṛaĕa, boro mena; ratamraṇ *anasiḍ* bagraĕakana.

asiḍ Has. **esi** Nag. (weak form) **si** Nag. (abbreviation), restrictive afx., added either to prnl. sbjs. or to advs. modifying the prd. of the prop. The construction is rather complicated because the exact meaning of *asiḍ* depends on the time in which the action takes place.

I. asiḍ affixed to prnl. sbjs.: (1) In the case of a future action, *asiḍ* implies a desire of the speaker, that it be performed or suffered by the sbj and no other: *amasiḍ* hijume, do thou come thyself and no other; *anasiḍ* kajime, inį alokae kajiṇ, do thou speak thyself, let him not speak; *aiṇasiḍ* kajiṇ, me hon aṛataipe, let me alone be punished, let this boy go free. (2) In the case of a past action *asiḍ* implies a regret of the speaker that it was not performed by the sbj. but by others. It is therefore eqvlt. to an optative clause in *te* followed by *honaiṇ*: honkiṇa hijujana, eṛagekiṇa lagajana *anasiḍ* hijujan, two children came, they got very tired, it would have been better if thou hadst come thyself.

II. asiḍ affixed to advs.: (1) In the case of a future action *asiḍ* implies a desire that the action be performed at the time or in the place or the manner denoted by that adv., and not at a later time, or in another place or manner: tisiṇ aḍ hola kaeąjana, *gąpasiḍe* hijua, he refused to come yesterday and to-day, let him come to-morrow and not later, or, let him be sure to come to-morrow; ne kaji ale *haturesiḍ* bicaroa, this matter must be decided in our village and not elsewhere. (2) In the case of a past action the meaning changes as above under (2): bar hoṛo koṛahonkiṇ tamdokiṇ taikena, gųųidaakanakin, *calągasiḍeṇ* gogąa, I had two sons, both have died, in these circumstances it would have been better for me to have died myself.

N. B. The prds. of these props. generally drop the link-word *a* but not the imperative prnl. affixes *ae*, *bae*, *pe*.

asiḍ gųi inten. i. of the preceding the same freedom, but is never used with the meaning, *wish to, will*; *asiḍ-asiḍ* adv., to pant like one out of breath by, e.g., running, laughing, coughing; to be unable to speak from rage.

asiḍgiṛa pv., same meaning: landatee *asiḍgiṛidena*; kytee *asiḍgiṛijina*; khistee *asiḍgiṛiakana*.

asin, asin-caṛḍų (H. *āshwin*) a lunar month beginning for the Mundas with the new moon and corresponding generally to September.

ąsiṇ, ąsiṇ-daru syn. of *beṇgaaru* sbst., Hly., bow tree, (since *siṇ* means tree, *gendre* is a redundancy) Grewia tiliaefolia Vahl.; Tiliaceae,—a large tree the wood of which is particularly tough, and therefore used to make bows and

carrying poles. It has practically disappeared nowadays, being met here and there only as a shrub. Whereas, according to the Mundas, a carrying pole made of this wood, used to last from 12 to 15 years, those made now, chiefly of sal wood, last at most 3 years.

asīs (H.*avīs*) I. sbst., a favour, a great gift, a blessing. It has been adopted by the Christian missions to denote (1) the act of blessing. (2) a supernatural favour. II. trs., to bless, to bestow a favour. In the christian sense: (1) to bless, i.e., to perform the ritual act of blessing; ne bintihisir *asīsaiąme*, bless this rosary for me.(2) of God, to bestow divine blessings: bubul horoko Pormesor kae *asīskoa*. N. B, (1) The phrase, to bless oneself, v.g., with holy water, is, by the Christians themselves, always expressed by *krusen*, to make the sign of the cross over oneself. (2) The Mundas never understand *asīs* in the meaning of to glorify for benefits received.

asīs-ǫ p.v., of persons, of devotional objects, to be blessed: *asīsakan* bintihisir.

assal, var. of *arsal*, but not used in the repr. v. like *arsal*.

askal (Sad. *askal*) sbst., Gallo-perdrix lunulatus, the Painted Spur-fowl.

askati, askaṭi, asăkati, asăkaṭi (H. *ashakti*; Sad., by metathesis, *askatī*,• laziness, nonchalance) I. sbst., disinclination for long work: *askati* namkia, he has got a fit of disinclination to long work.

II. adj., with *hoṛo*, a man who does not like to work long: *askati* hoṛoko kanire heṛan kā sukuakoa.

III. intrs., (1) imprsl., to feel disinclined for long work: *askatijgia*. (2) prsl., in the df., pr.t. not to like long work: *askatitanae*.

IV. trs., to weary smb. with protracted work: en mas'ar iskulhonkoe *askatijadkoa*.

askati-n, rflx v., to behave as though one found the work too long: alope *askatiaa* sugamsugam kimipe.

askati-ǫ p.v., to weary of long work: siṇ *askatiǫre* baba cikkate hobaoa? If one gets weary of ploughing how will paddy give a good crop?

askaṭi var. of *askati*.

asnān (Skr, and H. *snān*, to bathe). This has been adopted by the Christian missions to denote baptism. I. sbst., baptism.

II. trs., to baptize.

asnān-en, asnānǐrikan, rflx. v., to get oneself baptized.

asnān-ǫ p. v., to be baptized.

aṣ̌ba i (H. *sawār*; Sinh. *asarnā*) sbst., a horseman; *asŏ̌iriko*, horsemen, cavalry.

asol var. of *asal*.

asol-baṇḍol var. of *aṇḍalbasol*.

asra, asăra, asrač, asĭrač, asač, (H. Sad. *āshā, āsrā*) I. sbst, hope, expectation: *asra* bandatae; ne sokoṛare puṛa kā sutaa, gamadara *asaĕge*, not much water wells up in this drill, we rely on the rain (for our crop).

II. adj., with *kaji*, a thought or word or circumstance which allows hope: *asra* kajido lelǫtana, there is some

reason for hope; *asrañ* kaji'e aĭumla, we have heard an encouraging word.

N.B. Adjectives corresponding to the English, hopeful, hopeless do not exist in Mundari. They are rendered (1) by the noun *asra* with *meṇa*, *baṇa* or *lela*, to appear: *asrañ* meṇatalea, we have hope, we are hopeful; enara *asra* banoa, that is a hopeless case. *Asra lelea* means, there appears to be some hope, there is a probability. In this construction the object expected or hoped for, stands in the genitive with *ra* or *reṇ* whether it be a noun, a participle or a participial clause. aima nalis jtaŏra jetan *asra* kā lelea, there is not the slightest hope of thy winning thy lawsuit; kenṭede hasuakana mando bugiora *asrañ* lelea. (2) by the df. prst.: *asrañtanale*; kale *asrañtana*

III trs., to expect smth from smb, to hope to get smth from smb. (1) It may take a double d. o.: tisia mandile *asraj ḍuea*. (2) It may take a simple d. o.: Soma kaia *asrañ gea*. (3) It may be constructed with *tare*, *ta* or *a*: amale *asractana*, amtale *asrañtana*; amtarele *asractana*; aĭña alom *asrañ*, jom daria serikaĕme, do not expect anything from me, do thyself whatever thou art able to do. (4) It may also take an inserted ind. pinl. o.: kaia *asrañamtana*.

N.B. When that which is expected from smb. is, in English, expressed by an infinitive clause, vg., we did not expect thee to come, that clause must, in Mundari, be transposed into the direct speech: *tisiṇem hijua mente kale asrañeḍuea*.

asra-n, *asrañ-n* iflx. v, to rely on oneself: Soma kaia *asrañgia*, aĭño kaia *asrañtana*, I do not put my hope in Soma nor do I put it in myself.

asra-p, *asrañ-p* p. v., to have hope, to be hopeful; may take an ind. o. with *a*, *tare* or *ta*: kaia *asraptana*, I have no hope; amagea *asraptana*, amtarea *asrañptana*, I have hope in thee; kā *asraroa*, there is no hope.

a-p-asra, *a-p-asrañ* repr. v., to rely on each other: *apasrañtanreko* bedaoa, if they rely on each other they will be deceived.

apasrañko noun of agency, ltly, those who rely on each other, i e, friends.

N.B. Idmly, *asra* or *asrañ* preceded by an infinitive clause is frequently used as equit to such English clauses as: now there remains nothing to do but to —; there is nothing left but —; the only thing that remains now is to —; the only thing it is good for now is —; the only use for it now is —: soben otee bundarealakeda, nāḍo hatunte *arge asrae*; soben rakamra ranujiāŷā'e omkja, kae bugiqtana, nāḍo *gojoge asrae*; daruko hutigirikeda, *tiṇge asra*; ne baba gunajana, *jomge asrañ*.

asrañ-apasrañ repr. v, to be friends, ltly., to rely habitually on each other: *asrañapasrañtanako*.

asraŏ var. of *asărăŏ*.

astĭr (II. *astīr*) I. abs. n., calmness, sedateness: nire jtan *astĭr* banoa, jānare uputuna, there is no

calmness in this one, he behaves excitedly in all he does.

II. adj., calm, quiet, sedate: *astīr hoṛo*; ne hon *astīrgeae*.

III. trs., to calm smb. down, to soothe somebody's anger or temper, to drive slowly: uṛikiṇ *astīrkiṇme*, drive the bullocks slowly.

astīr-en rflx. v., to calm oneself, to keep calm: *astīrenme*.

astīr-ǫ p. v., (1) to become calm, quiet: meḍmûâṛa nelkeḍte nāgee *astīroa* mente bor-atania taïkena, judging from his countenance I hoped that he would calm down presently. (2) Of illness, pain, to grow less, to improve, to get better: hasutani tisiṇdo moḍeokoṍe *astīrakana*; rua *astīrakana*.

astīrte adv., calmly, quietly, slowly: *astīrte* senme.

asu var. of *isu*, very, much; seems, like *isum*, to be used mainly in jokes.

asua-basua, asu-basu syn. of *andol-basol*.

asul trs., (1) to keep, i.e., to supply with food and other necessaries of life human persons or domesticated or captured animals; hence it means in a general way, to nourish, nurse, feed, bring up, care for: en gomke kulahone *asuljgia*. (2) with *ūḷ* as d. o., to let one's hair grow definitively, used mostly of girls: kuṛihonkoa jati ūḷ *asulkeate* hisabotana, oṛo koṛahonkoa jati aṛandijanate hisabotana, the subjection of girls to the caste observances begins from the time they let their hair grow, that of the boys from the time of their marriage. N.B. *ūḷ kuraṛikan*, to let one's hair grow, is used of men. (3) with *meḍ* as d. o., to enjoy a pleasant sight, to recreate one's eyes by looking at smth. beautiful, to go sight-seeing: dehale! cikan cêṛêpe goṇakaṇia, mediṇ *asullea*, come let me have a look at the bird you have killed, let me enjoy the sight; nāḍo meḍ tisiṇ naminaṇem *asulkeda*, enate amaṇ lāṅjāṇ biua? Now thou hast been sight-seeing the whole day, wilt thou get thy belly full from that?

asul-en rflx. v., to gain a livelihood by, to support oneself by means of, to feed on: peṛcakanteo kôôtem *asulentana*, kaci giujaḍmea? Art thou not ashamed to live by begging though thou art so strong?

asulente, final participial clause, for the purpose of gaining a livelihood, for a living: *asulente* cikanam kamitana?

asulenteṇ instrumental noun (1) food, sustenance: Hoṛokoa *asulenteṇ* mandige. (2) that by means of which one gains one's livelihood: Hoṛokoa ranggṛabaṇ sahukoa *asulentegge*, the money-lenders thrive on the poverty of the Mundas.

asulenten (uṛiko), *asulentenko*, the ploughing cattle by means of which one gains one's livelihood: *asulentenko* ciminaṇ menakoatamaṇ? —asulente menakinaṇataiaṇ bar bō.

a-ṛ-asul recipr. v., (1) to support each other, to keep a common household, to work in common for mutual

support : aṛandiakanakiŋ, *apasulkakiŋ*, (2) vrb. n., the circumstances, the conditions, in which a household is living : abeŋa *apasul* bugingeaci ? *apasulkiŋ*, *apasulko* noun of agency, members of the same household.

asul-ǫ p. v., (1) to be kept, in the sense explained above : ne iskulre barhisi honko *asulǫtana*, there are forty boarders in this school. (2) of girls' hair, to be allowed to grow definitively : *asulakana* ūŋtae, she lets her hair grow, she is subject to the rules of caste. N. B. *Asuloa* or *kā asuloa*, it is possible or impossible to gain a livelihood, is less used than the indet. form *āsula* or *kā āsula* : tisiŋgapa senderate kādaŋ *āsula*.

asulǫteǫ same meaning as *asulenteǫ*

a-n-asul vrb. n., the circumstances, easy or otherwise, in which one lives ; aniŋ *anasul* bugisǫeaci ?

asul (A. *wasl*, money paid) syn. of *ka'ruǫ*, trs., to pay off a debt.

asul-ǫ p. v., of money, to be paid back.

a-n-asul vrb n., (1) the manner or the rapidity with which one pays back : *anasule* asulkeda, moḍ sirma taĕomte moḍ paĕsa raṭi ṛiṛi kā sarǫjana, he paid back so promptly that after one year he had no more a single piece of debt. (2) the money paid back : ne ṭaka Somaŋ *anasul*, or nea Somaŋ *anasul* ṭakage, these are the rupees paid back by Soma.

asul-banḍul syn. of *andolbasol*.

asul-basul jingle syns. with *asul*, to pay back.

asul-daŋgia trs., to bring up a boy from childhood to youth.

asuldaŋgia-ǫ p. v., of a boy, to be brought up from childhood to youth.

asul-daŋgul trs., to bring up a girl from childhood to marriageable age.

asuldaŋgri-ǫ p. v., of a girl, to be brought up from childhood to marriageable age.

asul-hara trs., to rear, to bring up from childhood to adult age : baleaten *asulharakia*.

asulhara-ǫ p. v., to be reared from childhood to adult age.

asul-mata syn. of *asulhara*.

asul-nam I. adj., (1) with *hon*, an adopted child. (2) with *ote*, the surplus of land inherited by the son who, after division of the property, supports the parents until they die : nea *asulnam* ote, hanaṭiŋ otebo kā, this is land I got for keeping my parents, it is not land I got as my share in the division.

II. trs, to adopt an orphan : ne honle *asulnamakgia*.

asulnam-ǫ p. v., to be adopted.

asul-tumbiḍ, asul-ṭunḍu syn. of *caputumbiḍ*. I. adj., with *ote*, syn. of *asulnam ote*.

II. trs., to support one's parents until they die. The son who does this gets the share of land which the parents had reserved for their own use : okoe enǫaapukiŋe asultumbiḍkiŋa, inigo inkiŋa hisaóote auutereа. •

asum-banḍum syn. of *andolbasol*.

asuŋ-paruŋ, jom asuŋ-paruŋ Has. I. sbst., haste in eating :

jomasuṇparuṇṛate sibila ci kā sibila mente kae mundikeda.

II. adj., who eats hastily: Loc n *asuṇparuṇ* horo.

III. intrs., to be in the habit of eating hastily.

asuṇparuṇ-en rflx. v., to hurry there and then in eating: alom *asuṇparuṇena.*

asuṇparuṇ-ǫ p. v., to acquire the habit of eating hastily.

asur rarely used var. of *hasur.*

***Asur, Asur Munḍa** sbst., an Asur. The Asurs are a rapidly disappearing branch of some aboriginal race, represented now only by small groups of a few families spread through the hills and forests of Sarguja, Jashpur, the Daltonganj district and here and there in the Ranchi district. Those living on a so-called *pāt* (height) in the Barway did still, in 1905, when I met them, speak a Mundari dialect deviating less from the ordinary Mundari than that of the Korwas. That this whole tract was formerly occupied by Mundas, is shown by the names of the villages as well as by the burial stones met everywhere. But they were, like in some other parts of the Ranchi district, crowded out by the Oraons, and the few isolated groups of Mundas, found still here and there, have now given up their own language to such an extent that after 1900 hardly a single couple of old people could be found who still knew Mundari, whereas the Birway Asurs, like the Korwas, adhered still partly at least, to their Mundari dialects. They are, however, in every respect far behind the Mundas, standing, it appears, closer to the Birhors in their primitive civilization than to the Mundas. Like these, they are subdivided into *Thania Asurs*, i.e., such as are settled in small villages, and *Sōeka* or *Uṭhlu Asurs*, i.e., such as retain the nomadic mode of life. The settled Asurs of the Ranchi district resent it when the Mundas call them *Asur Baraēko*, Asur blacksmiths; they want to be called *Asur Munḍako.* Some of those who live on the Barway *pāts* practise iron smelting, but do not act as blacksmiths, probably because they consider that as against their caste. About their social and religious customs hardly anything very definite is known as yet. Sarat Chandra Roy, author of *The Mundas and Their Country*, and Secretary for Anthropology and Folk-lore to the Bihar and Orissa Research Society, is the first who succeeded in eliciting from them information about their totemistic observances. See Vol. III, Part IV, page 567 (December Number of 1917). What he describes there, is in one respect at least, very different from the present practice of the Mundas in this matter. It may be summed up as follows:

In an introductory paragraph he divides the Asurs into 3 classes, the *Thania* or settled, the *Sōeka* or nomadic and the *Birjia Asurs*, the latter being subdivided into

Sindūrāhā Birjias (such as use *Sindur* at their marriages), *Telia Birjias* (such as use only oil), *Dudh Birjias* (such as do not eat beef) and *Rāṛh Birjias* (such as eat beef). In a foot-note he writes: "The Birjias are, however, to all intents and purposes, a separate tribe." But most of his information has been got from these Birjias.

I. He gives the names of 22 birds, 2 snakes, 1 fish and 9 animals as totem names. (Nearly all of these are Mundari words, and are also sept names among the Mundas). The flesh of these is taboo to the respective septs, and intermarriage between members of the same sept is forbidden. However it is allowed among members belonging to different subdivisions of the same sept (even as it is among the Mundas).

II. Among some the sept totem is changed after 3 or 4 generations, and with it the *mūa* or ancestor spirit is also changed, and consequently the marriage bar with other members of that family is also removed.

III. In addition to the sept totem the Birjia Asurs have an individual totem the origin of which they explain as follows: The spirit of some relative or neighbour, living or deceased, overshadows a child at its birth, thus giving the child his own totem. The name of the overshadowing spirit is revealed by the *mati*, witch-finder, at the name-giving ceremony. In addition to the flesh of his sept totem and his personal totem, the flesh of the individual totem of his parents, children and wife is taboo for such an individual.

IV. The Birjia regards his totem as his kin. Hence whenever he meets an individual of that species, he is obliged to salute it with an obeisance; if he finds a dead individual of the species, he is obliged to weep over it, bury or cremate it and leave the spot with an obeisance.

For women the flesh of their father's totem is taboo, but not that of their husbands.

V. Some Birjias have no individual totems. Others have forgotten the name of their sept totem. But in spite of that they pretend that intermarriage between members of that sept is forbidden. In such a state of things such marriages are likely to occur. Hence, when the wife gets frequently ill after the marriage, that is considered as a sign that both husband and wife belong to the same sept, and therefore divorce becomes obligatory. For this separation they still have the Mundari term, *sakmcari*, the tearing of the leaf.

VI. Others while still considering the flesh of the sept totem as taboo, allow the intermarriage between members of the same sept.

From these totemistic heresies, (if I may so call them,) the author concludes that totemism is fast decaying among the Birjias and

other tribes in these parts. It is evident, that in a tribe so rapidly decreasing, the difficulty of finding wives of other septs, makes it impossible to observe a rigid exogamous law.

The author states that, when one of the men began giving information about the change of the sept totem after 3 or 4 generations, he was stopped by another man, and that after that, no further information could be obtained.

The Rev. Father Paul Dejaegher S. J. who, in 1923, kindly consented to try further inquiries, complains also of the difficulty of eliciting information about their customs from these shy Aborigines. His inquiries were made in the Barway, a tract in which the Asurs are surrounded by Oraons and Sadans and long out of touch with the Mundas. He secured answers to some of the questions proposed by me, but it is regrettable that to several of the more decisive ones no answers could be got. The results may be summed up as follows :

I. Origin.—There exists no longer any trace of a belief in the former connexion between the Asurs and the Mundas (which is so strongly asserted by those who live among the Mundas). Most of them denied such a connexion whereas some simply said they did not know. About the *Barats* they simply denied having heard about them.

II. Social customs.—(1) Septs exist, and the sept names correspond more with those in use among the Mundas than those used by the Oraons. (2) Marriage is exogamous monogamy, and they are not allowed to dismiss their wives. (3) Marriages are arranged by the parents. (4) Omens are consulted and their decision is respected. (5) The real marriage feast is preceded by ceremonies for which they have now only Sadani names, *manjabara, panbarti banhjori*. (6) The bride is paid for and the price does not exceed 3 rupees. But the marriage dinner, to which they must invite many more guests than, v.g., the Oraons do, is so expensive that it often proves a ruin. A promise to give the dinner later on is accepted. Those who then feel unable to keep this promise, do nowadays often run away to the tea plantations of Bhutan.

III. Birth rites.—(1) The navel-string is cut with a knife, not with an arrow head.

(2) About the existence of special *cati* ceremonies nothing was elicited.

(3) Eight days after the birth the name-giving takes place by the general practice, described elsewhere, of dropping rice grains into a vessel with water. The person after whom the child is named is called *gonon* instead of the Mundari *saki*.

(4) On the same day some of the baby's hair is cut and thrown away anywhere, not into a stream. Hence they do not believe that the

baby's hair meets in the sea the hair of its future mate.

(5) Only when previous children have died do they resort to the practice of putting the baby on a dunghill, *gandur*, from which it is picked up by a relative who, pretending to have found it, offers it to the mother and asks, whether she will keep it. Boys thus treated are called, *gandur*, and girls *ganduri*.

IV. Disposal of the dead.—(1) Cremation is rare and only resorted to in case of old people. (2) All the clothes belonging to the deceased are buried with him and those who can afford it, wrap the corpse into a new cloth. (3) Besides some rice being put into the grave, one rice is put into the mouth of the deceased. (4) They always bury their dead with the feet to the south. (5) They must bathe when returning from a burial. (6) The *kaman* or dinner in honour of the deceased takes place in the usual way, 8 days or a fortnight after the death. If at that time there is no rice, it is postponed till it can be procured. (7) They observe the ceremony of recalling the shade of the deceased, and for this they still have the Mundari word, *umbul ader*, though the Sadani word, *chaî bhitrack* is also used. On this point Fr. Dejaegher writes as follows: "It is done, not on the burial day but on the *kaman* day in a place between the cemetry and the house. They make a small *macan* which they cover with *kher* (thatching grass). Then they bring a bit of cloth which belonged to the dead person, and with it they put fire to the whole. One told me: Then they say to the dead person's soul: 'now run away! thy house is on fire. Go to the cemetry and never return to thy old home!'"

I could not ascertain whether this version is correct. Anyhow it differs substantially from the version I read in S. Ch. Roy's book about the Mundas. Should it prove correct, it would show that the Asurs are simply aping part of this ceremony whilst they miss the main point in it, namely the desire to have the spirits of their ancestors remaining with them always. Even the constantly roaming Birhors have, according to Sarat Chandra Roy, a special *hurku* (covered basket) in which the shades of their ancestors are believed to reside, and when they move from one place to another, this basket is carried in front of them.

V. Religious beliefs and practices.—1° Ancestor worship. The following practices are signs of its existence: (1) The practice of dropping some grains of rice on the ground for the deceased. Some said that this is done always whereas others said it was done only on some feasts. (2) The practice of *umbul ader*. (3) The keeping of the flower feast which they now call *sarhul*, like the Oraons.

2° The worship of *Singbonga*.

Occasionally they offer a white fowl to him. The practice of a daily salute to the rising sun is unknown to them.

3° Worship of other spirits. To *Bar Pahari* (the *Maburu* or *Maran Buru* of the Mundas) they offer a red fowl; to *Khunt*, they offer a black fowl. *Darha* and some others are also worshipped.

4° Feasts. They now observe the usual feasts of Chota Nagpur such as *Phagun*, *Sarhul*, *Nawa* (*Jomnaŏa*), *Kajileta*, *Sohrai*, *Deotain* (about Christmas).

5° Sacrifices. (1) Generally fowls are offered. Their poverty seldom allows them to offer a goat. All are unanimous in saying that they never offer pigs. (This is a deviation from the general practice of all Aborigines and a sign of incipient hinduization).

(2) The rite is the one used all over. But it seems that they put down only one little heap of *arwa* rice.

(3) Sacrificers. Only at the feasts the *baiga* offers on behalf of the community. On other occasions it is the head of the family who sacrifices. He does so also on the feasts of *Nawa* and *Phagun*. (Whether he does so also on *Sarhul* has not been ascertained. If not, this would be another proof that the Asurs miss the main point of that feast).

(4) The sacrificer gets the head and the liver of the sacrificial animal. Regarding the practice of promising sacrifices and putting or hanging up certain things as signs of such promises, he writes: "I could find no trace of them."

(5) Women are, according to some, never allowed to eat of the sacrificial meat whereas, according to others, they are allowed to do so.

(6) Belief in witchcraft exists together with the usual practice of applying to the *soka* for finding out witches.

All the above details are met with among the other Aborigines and, to a great extent, even among the Sadans of Chota Nagpur. The same would probably hold good of such other details as could not be made out. The only thing really their own is individual totemism. This is such a radical deviation from the forms of totemism prevailing among the Mundas and the Dravidians, that it might suggest their descent from a different race. There are certain evidences to the effect, that parts of India were occupied by an aboriginal population before the arrival of the Mundas and the Dravidians. Whether these were related to the Veddas of Ceylon or some other tribal dark race, is at present beyond research and will probably remain so forever. It may be that among these individual totemism existed, and that the Asurs, being descendants of theirs, have preserved it. The forest-clad hills of the present Ranchi district and of the adjoining tributary states offered a comparatively safe retreat to all the remnants of aboriginal

tribes fleeing before any invaders. That is why this whole country has gradually become the great living anthropological museum, which Colonel Dalton's *Ethnology of Bengal* describes to us. The Asurs are not the only racial fragment met there, whose exact connexions cannot be pointed out with anything like certainty. This supposition would justify Sarat Chandra Roy's remark, that the Birjia Asurs are, to all intents and purposes, a separate tribe.

But against this view stand the physiological similarities with the Munda race, the language and all those social and religious resemblances enumerated above; whereas the strongest point in its favour is after all only negative argument, namely the assumption, that the existence of individual totemism among them could hardly be explained, if they did belong to the Munda race. For, in the case of a common descent we should have to make one of the following suppositions: Either (1) individual totemism was once prevalent among the Munda races and has gradually been abandoned by all its tribes and clans except by the Asurs. But this is hardly possible. For if the reasons leading to this abandonment were cogent enough to determine all the other members of the race, they would certainly have had the same effect on the Asurs, unless we suppose that these lived for a considerable time in some kind of physical isolation from their congeners and under circumstances very different from theirs. But no plausible grounds for such a supposition can be assigned.

Or (2) the Asurs have, in course of time, invented and adopted individual totemism in opposition, so to say, to all the other members of the race. That they should have taken such a step in normal circumstances for mere theoretical reasons, is more than highly improbable, it is hardly thinkable.

On the other hand it is very conceivable, that one or several couples should have been forcibly put into most difficult circumstances by the social ostracism, which is practised with such extreme rigour by the race, especially against violators of the laws forbidding sexual connexions between close relatives. A couple thus outcasted would, in former times, be exposed to the severest forms of the struggle for existence: severed entirely from any assistance by their own kit and kin, and equally shunned by all the other members of the race, they would be condemned to almost insuperable difficulties. The instinctive will to live might enable them to develop into a small separate group, increasing gradually even into a small tribe in those times when they could eke out their existence on the herbs and roots offered by nature, and on the chase of birds and smaller animals, requiring no particular weapons. It is even conceivable, that they should

gradually have practised some special work, the knowledge of which they had taken with them into their banishment, and thereby entered again into some trade relations with their congeners or other tribes. Some of the present day Asurs still practise iron-smelting, which was so widely spread among the Mundas in very early times. But the immense difficulties of arranging marriages somehow in agreement with their inherited notions on this matter, must have forced them to rearrange all the rules of the then prevalent forms of totemism, and make them recur to expedients, their congeners would never dream to consent to. One of these might have been the individual totemism described by Sarat Chandra Roy. This supposition would also explain the other forms of totemism in use amongst them, which are of such a character, that it is difficult to say whether it is in its initial stage of evolution or in the last stages of decay. To sum up: The Asurs seem to be one of the cut off branches of the Munda race, carrying on a struggle for life that is foredoomed to failure and must needs lead to the extinction, which is now imminent for them.

***Asurako, Asurko** (Sk. *asur* a demon) sbst., a legendary race of overbearing iron smelters and iron workers, destroyed by Singbonga, the Sungod, because they refused to obey him, when he, through his messengers, asked them to limit the violence of their furnaces so as no longer to molest men and beasts by the drought these furnaces were causing. It is to this race that the Mundas attribute all that is found in Chota Nagpur in the shape of ancient ruins graveyards, stone and brass implements and ornaments of any kind or period whatsoever.

***Asur-kahani, Asurkoa kahani** is the legend which relates the causes leading to the destruction of the Asurs and the manner in which it was effected by Singbonga who adopted the appearance of an itch covered youth called *Kasrakoṛa* or *Torokoṛa*. Hence the legend is also called *Kasrakoṛaṛ kahani* or *Torokoṛaṛ kahani*.

This legend is the unwritten traditional document on which the present system of religious feasts and rites observed by the Mundas is based. It may be summed up as follows:

The furnaces and smithy fires of the Asurs, blazing day and night, caused a disastrous drought on earth and even inconvenienced Singbonga up in heaven. Being appealed to by the distressed animals, he sent three pairs of bird-messengers, to order the Asurs to limit their work either to the day-time or to the night-time. But they spurned the order and ill-treated and disfigured the messengers so as to expose them to the danger of being outcasted by their fellow-birds. This however Singbonga prevented by making all their caste-mates alike in

appearance to them. Then he himself came to the earth as a hunter flying a golden hawk, took by the topknot of his hair an itch-covered youth whom he met hoeing in the field, shook him out of his skin and donned that skin himself. In this appearance he went to the Asur settlement. But the Asur women drove him away with contempt. *Lutkum Haram* and *Lutkam Buria*, a childless old couple of Mundas, living in a hamlet adjoining the Asur settlement, engaged him to keep fowls and pigs from the parboiled paddy spread out on a mat to dry whilst they went to their daily work. One day having asked and got some eggs from his employers, he went to ask Asur boys to play marbles with him. They mischievously accepted the challenge sure to break the eggs with their iron marbles. But the contrary took place. Out of spite they reported him to Lutkum Haram and and Lutkum Buria that he had abandoned the paddy to the fowls and pigs and had played marbles with them. But in the meantime Singbonga, having picked up the few grains left over and put some of them on the mat and some of them in the husking hole and some in a basket, thereby miraculously filled all with rice. Lutkum Haram and Lutkum Buria seeing this and fearing he might have stolen the rice from elsewhere, reprimanded him. But he told them not to apprehend anything since it was Singbonga himself who had given this abundance to them. The same wonders happened a second time when he smashed the Asur boys' iron marbles with balls made of cooked rice husks. Shortly after this the Asurs' iron ore gave out, and as they had seen the wonders he had wrought, they applied to him to find out by divination what kind of sacrifice was necessary to obtain ore again. He ordered a white cock to be sacrificed, and ore was found again. The next time the ore ran short he ordered a white he-goat to be sacrificed and the third time a white sheep. But the ore would no more last. So the fourth time he ordered a human sacrifice. From this the Asurs shrunk back, unwilling to give one of their own race. Then he told them to go to the Doisa country to ask for a sacrifice. But as there too they were ignominiously expelled, he offered to allow himself to be burnt to death in one of their furnaces as sacrifice. To this Lutkum Haram and Lutkum Buria objected. But he overcame their opposition by assuring them that in future sacrifices would always be offered to them by the Mundari *pahâys* (sacrificers) in all their groves at the flower feast, the *mage* feast and the *desauli* feast. Then he prescribed the ritual details for the sacrifice. A new furnace had to be built, new bellows had to be made out of the skin of a white he-goat; new bellow-pipes had to be used; two virgin maidens

remaining fasting had to tread the bellows for three days whilst he was buried in the burning furnace, and then, to extinguish the fires, they had to bring water in new earthen vessels, resting on head cushions made of new white cotton thread. When all this was done, the furnace was opened and behold, the itch-covered youth arose in surpassing beauty, loaded with treasures of gold and precious stones. The greedy Asurs asked where he had found these. In the furnace, he answered. And on the question, whether they too would find such treasures, he said that they, being so many, would find so much more if they observed all the rites. So all the men and youths and boys of the Asurs entered furnaces, their women treading the bellows. When, after three days the women found only charred bones in the furnaces, they reproached Singbonga bitterly with having deceived them so cruelly. He then told them that nothing of all this would have happened had they obeyed the orders given through his messengers. They promised that now at least they were ready to obey him, but how were they to subsist in future now that they were deprived of all support. He replied that if they were obedient, Munderi *pāhāṛs* would offer them sacrifices. And as he rose to heaven, and the Asur women clung to the seams of his garments he with a mighty jerk, shook them off and they were thus spread over the Munda country. Those falling on hills became *Burubongas*, those falling on a high mountain became *Marang Burubongas*, those falling into deep waters became *Ikirbongas*, those falling on high fields or near the end of ravines became *Nagebongas*, those falling on a wooded spot became *Desaŭlibongas*, those falling on a wooded spot near a spring became *Condorbongas*, those falling on the open field or on high ground became *Candibongas*.

Up to date it is hardly possible to offer a plausible conjecture regarding the time and place in which this legend arose. The Mundas themselves can throw absolutely no light on the subject. They are not even uniformly certain whether *Lutkum Haram* and *Lutkum Buria* were in any way connected with the origin of the Munda race. The manner in which these two Mundas are introduced seems to show that the calamity here related, fell on a race with which they had some intercourse. This intercourse seems to have been of the kind which Korwas and Birhors, still have with settled Aborigines and Hindus, limiting itself to the sale of certain jungle products in villages lying near their forest homes. For Lutkum Haram and Lutkum Buria are stated to have been engaged in the preparation of charcoal which the Asurs required. The legend does not allow to infer either any racial connexion nor any political interdependence between the

Mundas and Asurs, although it shows the latter as higher in economic culture. The ritual details prescribed are all of them proper to the cult of Singbonga, and it is pretty evident that the whole legend is destined to show the victory of the sun-cult over a religious system previously prevalent. The Mundas themselves are exhibited as natural protégés of Singbonga and as keeping out of the conflict themselves. It is difficult to think that the legend is a Mundari creation. Until reasons to the contrary are found, I incline to attribute it to those Aryan missionaries, who, in very remote times tried to convert the Aborigines to their religious views, and who presented their rites and doctrines in a form harmonizing as far as possible with the monotheism they found among them.

The legend is known practically to every Munda and the people relate it in the current language more or less in the form given in my *Mundari Grammar*.

However a special efficacy is attributed to its recitation by exorcists or witch-finders and soothsayers on certain occasions. (See the article under *soso-tapa*). When it is thus used for ritual purposes to expel or keep away malignant spirits, its style changes altogether, and its recitation turns into a sort of plain-chant, the notes of which are given in the collection of Mundari melodies. (See the article on Mundari music under *dura*).

This ritual form of the legend presents the following characteristic :

In a general way it is held in the style of Mundari songs.

But it has peculiarities of its own :

1°. The initial interjection *mara* ! used in current language as an invitation and encouragement, and the enclytics *ja* and *do* are used with a profusion demanded neither by the exigences of the poetic style, nor by the sense of the sentences which they overburden apparently uselessly. May be it is intended to harmonize with the dreary chant and to draw out the recitation so as to last from the evening through the night to the small hours or the dawn of the next day.

Marajae sengjana, *marajae* biridjana.

Gitil-*ja* sur-*do* cauli-*ja* genger-*do*, gutura-*ja* seta-*do*, banda-*ja* besra-*do*, manal-*ja* uru-*do*, siu-*ja* hara-*do*, duri-*ja* gai-*do*, berel-*ja* da-*do*, berel-*ja* tasad-*do* kako jomtana, kako nutana.

2°. In ordinary poetry an idea or word-picture is presented in the first line of a stanza and then mirrored back, so to say, in synonyms by the second or third line of the same stanza. This is not without a certain charm. But in the *Asur kahani* synonymes are heaped on synonymes in the same sentences, sometimes as many as three or four

together, so that it is difficult, for us at least, to see what purpose can be served by such a profusion. Did the Aborigines in those days perchance experience a sort of childish pleasure in it?

Haeaŋtanakiŋ, haeapaŋtanakiŋ, geraŋtangeakiŋ, rumbultangeakiŋ. Note how here the third and the fourth syn. insert the enclytic *ge* by way of a change.

3° In the current language the prnl. affix *bu*, you and I, is occasionally used to colour one's language with an insinuating friendliness or familiarity. (See the note under *abu* or *bu*). This use is restricted to trs. and intrs. prds. In the legend *tabu* instead of *abu* is used most profusely not only as affix to trs. and intrs. prds. but also to other words in the sentence, apparently for the same purpose. Thus the messengers communicating Singbonga's request to the Asurs say: Baŋge-*tabuą*...miḍsānj-*tabudo* diribicackako, miḍsānj-*tabudo* ṭondaŋkuilackako, miḍsānj-*tabudo* sipuḍkako-*tabuą*.

4° In current language certain ideas are expressed by juxtaposing two or even three words, none of which denotes those ideas by itself alone, v.g., *a-sār-kapi* means weapons, *ote-sahan* means wealth. These juxtapositions are, grammatically treated as single words; v.g., when they are qualified by a pos. adj., this stands either before the cpd. or is affixed to the last part of it. In the legend such cpds. are decomposed and each part takes the pos. affixes so that the sentences become very heavy and involved. *Hongârâ* means the members of a household. The Asur women turn away the *kasrakora* with the apostrophes: Haeregore! Okoeja dômea! Honko-*taledo*, garâko-*taledo*, kasrakotaledo torokotaledo, calkotaleam calakotaleam! Here the two words *kasra* and *toro*, denoting each a particular skin disease, are used to convey the the idea denoted by the English phrase: infectious skin diseases, so that the sense of the whole is: who could think of employing thee! thou wouldst infect our whole house with thy skin diseases! However the explanation of the affixes *taledo*, *taleam* after *kasra*, *toro*, *cal* and *cala* falls under the following head.

5° Nowadays Mundas take more and more to prefixing the pos. forms *aiñą*, *amą̄*, etc., my, thy, etc., to the object possessed. These forms are the genitives of the prns. *aiŋ*, *am*, etc. The reason of this change is due no doubt to the necessity the men especially are under of speaking Sadani or Hindi, and to the general spread of these two languages where the pos. adjs. always precede the word denoting the object possessed. The expression *aleą honko* is a literal translation from Hindi, an imitation going against the spirit of the Mundari language, which affixes the possessives. The old practice maintains itself still strongly in connexion with words denoting close relatives.

Honkotale or *honkotaleq* is still more used than *aleq honko*. Women naturally stick more to the genius of their own language than men because they are not forced to so much intercourse with aliens. The sentence: thou wilt infect our children is still rendered less. frequently by: *aleq honko calkoam* than by the genuine Mundari: *honkotaleq calkoam*. Instead of this form in which the pos. is affixed to *honko* women still often use the form *honko calkoamtaleq* where the pos. is affixed to the trs. prd. This third form is indoubtedly older than the second. Note the particulars of the construction:

Honko (d. o.) *cal* (prd.) *ko* (inserted prnl. object) *a* (copula) *m* (prnl. sbj.) *taleq* (pos.). In the Asur legend this very sentence stands thus:

Honko (d. o) *cal* (prd.) *ko* (inserted prnl. object) *tale* (pos. afx.) *a* (copula) *m* (prnl. sbj.) Here then the pos. affix is connected immediately with the inserted prnl. object and together with this it forms a cpd. *infix* instead of being an *affix*. This very remarkable inversion is neither a poetical licence nor any arbitrariness. It has its reason in the genius of the language and points to a time in which that genius had not yet yielded much to alien influences.

It has been stated elsewhere, that the Mundari language in the structure of its words and especially of its props. and sentences imitates the actual processes of thought more closely than the Aryan languages do. This is illustrated strikingly by the fact that the Munda must place the sbj. and object of his prop. into immediate contact with the trs. or intrs. prd. because the mind cannot but conceive these three as one single concept: an act without an agent being for him an impossibility just as well as transitive action without a terminus is a practical nonentity. Hence when the sbj. and the object are already expressed by separate nouns in the prop. the Munda *must repeat* them in the shape of prsl. prns. and connect them immediately with the prd. To avoid ambiguity, he inserts the objects and either prefixes or affixes the sbjs. When the d. o. is, as in this sentence, qualified by a pos. afx., *honkotaleq*, then, according to this law, its representative *ko*, infixed into the prd. ought, strictly speaking, to take also the pos. affix. However, this is no more done in current language. But in the Asur legend it is the rule: the pos. afx. does not stand at the end of the prd. but there where it stands in the mind-picture (judgment), i.e., in immediate contact with the word *ko* which it qualifies.

The complete prd. here is the cpd. *kasra-cal*, to transfer itch, to infect with itch, and *toro-cala* is the syn. required by the poetic style. According to the rule given under 1° this cpd. and its syn. are decomposed, and therefore the cpd. infix

just explained *kotale*, is infixed also into the first part of the cpd. Hence the form which to us appears so childishly cumbrous and so obscure, *honkotaleą kasrakotaleam torokotaleam calkotaleam calakotaleam* stands for: *honkotaleą kasracalkoam, torocalakoam* or *honko kasracalkoamtaleą, torocalakoamtaleą*. All these peculiarities justify the inference that the legend was composed at a time when the language was less affected by alien influences than it is now. This seems to be in open contradiction to the conjecture advanced above that the legend may be the creation of Aryan missionaries trying to introduce among the Aborigines their own sun-cult. How could the Aryans have entered so thoroughly into the genius of a language so entirely different from their own? But we know from ancient Indian literature that Aryans, Mundas (Kolarians) and Dravidians seem to have for a time lived in friendly intercourse with each other, and that there was a co-penetration of their respective cultures, that in fact the Kolarian element eventually produced Budhism. Hence a number of Aborigines must have been well versed in Aryan religious doctrines, and these are the missionaries I mean. It is quite thinkable that they should have tried to communicate to their own race-fellows the sun-cult ideas they had imbibed from the Aryans and thus have succeeded in overthrowing the previous religious system, whatever that may have been.

In whatever form primitive man presents himself to us, whether in the traces he has left in the geological strata of our earth, or in those surviving races which must be regarded as the oldest actually surviving specimens of humanity, he offers us clear evidences that he was already in possession of the power of perceiving relations, of judging and of reasoning, in other words, that he was in possession of all those faculties, which form the essential characteristics of the human mind and which are the source of man's superiority over all other animals. As language builder he shows himself capable of exercising the highest forms of pure thought, and as organizer of family, communal and tribal regulations he has revealed himself as a moral agent, distinctly conscious of all ethical principles.

It is clear that by its very nature, the mind forces any being endowed with it, to follow the inner necessities or laws of the mind just as naturally and necessarily as he follows instinctively the inner laws of his bodily organism. But one of these laws, expressed in the principle of causality, could not but lead primitive man, as soon as he was in possession of mind, to admit an intelligent first cause of the universe as one of the first conclusions drawn from the consideration of that uni-

And as a matter of fact, all

the oldest surviving races, about whom we have any really reliable information, though they be so much more backward in material and intellectual civilization than the more recent ones, consider this first cause not only as intelligent but also as essentially good, as the *Father* of his creatures and particularly of man. At a time, in which social life was in its infancy, in which individual families lived together in smaller or larger groups, more or less forced and held together by the sole advantages derived from near relationship, the father was the provider of all good things and the natural protector against all outside evils. Hence the transference of the concept of fatherhood to an intelligent and essentially good author of the universe, was both obvious and natural. This view finds a remarkable confirmation in the following fact: although in the prevailing religious system based on the Asur legend, God is for at least a thousand years already called *Sing-bonga*, spirit of light, and in sacrificial formulas *sirmare Singbonga rapa*, spirit of light, king of heaven, the Mundas do even now frequently call him simply *Haram*, our first ancestor, the father from whom we are all descended. This is done especially on occasions on which special reference is made to him as the provider of all good things.

Later on when forms of society arose in which overlords or kings had to make over part of their multifarious and great powers to delegates it became natural to transfer the concept representing this state of things to the first cause and to picture him as the supreme ruler of the universe who committed part of its management to subsidiary spirits. The first stage of monotheism might be called the patriarchal and the second the monarchical stage.

In the first case real hardships and evils were from the very nature of things, few and comparatively slight and than we may feel inclined to admit, and the hardships which were connected with the care for the necessary food, were by far not as harsh as they appear to us; for the thousand and one needs man has gradually created for himself, were not felt at all because they were unknown, whereas the unimpaired nerves of primitive man were perfectly equal to those which were really felt. Besides the free life in constant and intimate contact with nature, whether on the hunting ground or in the search after vegetable food is full of the strongest attractions. The most favourable offers could not prevail on the Veddas of Ceylon to exchange their roaming life for a settled one and the Birhors of Chota Nagpur who speak Mundari and to all appearances belong to the Munda race, have up to date preferred what we would call the *hardships* of a roaming life through the Chota Nagpur forests to what they would call

the *intolerable monotony* and the *drudging slavery* of the settled cultivators in the Chota Nagpur villages. The few of them who try the village, do as often as not, give it up again as an insufficient compensation for what they have lost.

In the second stage of social development larger numbers of men with diverging and often conflicting interests were forced together in increasing numbers on constantly decreasing areas. Here new and more and more serious evils arose, partly out of the new circumstances and partly owing to the more intense activity of the human passions. Gradually some of these assumed the form of *necessary evils* from which, do what they might, men could no longer escape. This state of things was calculated to raise in the mind the question of the origin of evil, and as a matter of fact, it soon became one of the most burning questions of human life. At a very early time in history the answer given was to the effect that beside the originator and ruler of the universe, the principle of light and goodness, there must exist a second principle of darkness and evil, opposed and inimical to the first.

It is this second stage of monotheism which lends itself so readily to degeneration into polytheism. This development took place along two different lines: (1) The subsidiary or tutelary spirits appointed by the supreme ruler or monarch, gradually evolved into independent gods and godlings, because the frequent recourse to them against all evils, brought them more and more into prominence, whereas the supreme ruler himself, who would harm nobody and needed no conciliation, gradually faded into partial or even more or less complete oblivion. (2) The irresistible and imperious impulse to find remedies and protection against the numerous evils, led some to a system of directly propitiating the principle of evil itself which they pictured to themselves and personified under various names and forms. The same impulse led others to a system which aimed at the acquisition of powers strong enough to force the evil agencies into submission to or compliance with the wishes of those who possessed them. These powers might be attained either by recourse to the good tutelary spirits appointed by the sovereign ruler of the universe, or by certain practices, which came somehow to be believed in as efficacious for that purpose. Thus there arose that distinct religious system in which so-called conjurors, witch-finders, healers, etc., exercise their own acquired powers against the occult powers of evil spirits and of men in league with those spirits, such as wizards and witches.

That this has been the real evolution which took place in religion is shown both by the demands of reason as well as by the historically

best ascertained facts. The theory which puts witchcraft in whatever form as the first manifestation of religion, and monotheism as a later and higher stage, finds no support in history and rests ultimately on the assumption that mind, as a mere function of the brain, has been gradually evolved from lower organisms together with the brain, and that, consequently what in religion appears as more crude and less rational, must necessarily precede in time what is more rational and less crude. The only argument for this view is made up by all those evidences which are adduced to show that the human body is the result of a long series of evolutions from lower organisms. Even if that were proved as conclusively as it is confidently claimed to be, it would not even touch the question at issue, which stands thus: Is mind nothing more than a mere function of the brain? Are the physiological actions and reactions taking place in the brain-matter, the sole efficient and sufficient cause of real thought, viz., of the perception of relations, of judgments and of inferences?

Even if it could be shown that every one of these three purely mental activities (as contradistinguished from mere sense-perceptions) has a necessary physiological counterpart in the brain, this would not yet show that those counterparts are also the real efficient and sufficient causes of the correspondent thoughts. To conclude that they are and must be so, would be just as logical as to conclude that Beethoven's musical genius was nothing more than the function or effect of the sum total of the sound-waves produced by the instruments in action at a Beethoven concert. The very existence of the supposed physiological correlates to pure thought cannot be established. Experimental psychology so confidently expected by its initiators and its ablest exponents to establish the fact of the existence of the purely physiological phenomena and to show the *mental side* (whatever may be meant by this phrase) of the same phenomena, does, even in its present stage, admit that there are forms of thought to which no physiological correlate can be shown. Hence the main source of evidence as well as the highest and last court of appeal in questions concerning the nature of the mind, is and remains the testimony of our consciousness. He who rejects that wholly or even only partially, rejects at the same time the right of ethnology and of every other science to our serious attention. And what is the verdict of consciousness in this matter?

Whatever view we may hold about the origin of man, the nature of mind and the objective value of its knowledge, the mind presents itself to our consciousness as something simple, unresolvable into material parts and therefore incapable

of evolution in its essential powers or faculties. In other words, one mental faculty implies all the others. We cannot conceive mind as endowed with the faculty of perceiving relations without the faculty of judging and reasoning because these two are in the last instance nothing else than a perception of relations. These three faculties, or these three aspects of one and the same faculty involve the admission of the principles of contradiction and causality and from this follow the inner necessity of admitting, as a spontaneous and therefore first conclusion, an intelligent or personal first cause of the universe. Wherever therefore we find any real traces of mind, our consciousness declares emphatically that the mind which left these traces was in its essential features as it is in ourselves, in other words: mind is essentially the same in the lowest as in the highest types of humanity.

Whatever objections against this sweeping assertion are or may be drawn from the crudeness, the stupidity and the horrors of fetishism and other religious aberrations, do not impair its truth, because this crudeness finds another rational and sufficient explanation in the extent of deterioration, degeneration and moral degradation to which individuals as well as tribes and whole races are undeniably exposed.

The Asur legend might be considered as an attempt to justify the transition of the Munda race from the patriarchal to the monarchical stage of monotheism. That the system which teaches the existence of evil powers in witchcraft and the power of its priests to counteract the evil, is a later introduction, is implied as well as distinctly stated in the Baranda legends, where it is also expressly stated that the Mundas feel the introduction of this system to be regrettable. It has indeed led to the most hideous feature in their social life, the suspicious dread of witches, the cruel way of disposing of a supposed witch and the hardship inflicted on her whole family.

asuṛ, asuṛŭ little used var.. of *hasuṛ, hasuṛŭ*.

ata trs., to roast without adding grease or oil; this process is used for roasting grains, especially pulses, flying white-ants and the fruit of the *dâĭti* tree: burduluḍko kecẹ-reko *atakoa*, they roast flying white-ants on a potsherd; dâĭti daruṛa bā oṛẹ jōko *ataĕa*.
ata-ẹ p.v., to be thus roasted.

ata Has. syn. of *mûṛi* Nag. sbst., puffed rice.

* The preparation of this is as follows: the rice is first soaked in water so as to swell up, then it is mixed with sand and roasted in an earthen vessel. The heat causes it to swell still more so that it loses the appearance of rice grains altogether. The Mundas distinguish two kinds: *caŭliata*,

puffed rice prepared by themselves at home, and *teliata*, puffed rice prepared by the Telis. This latter kind is a purer white and the grains are larger: *caŭliata* retgretgtan tagočoa, *teliatado* saŭmsaŭntana, the home-made puffed rice cracks under the teeth whereas that prepared by the Telis nearly melts in the mouth. *atage* adv., with a taste or smell of puffed rice: cikaną *atage* soantana? *atage* ḍikārlere, seta lāį dūla, jojoge ḍikārlere amol menę mente munḍioa, when the rising of the stomach tastes like puffed rice, then one gets diarrhoea next morning, but when it tastes sour, it is a sign that one has an attack of bile.

ata-goẓ trs., to kill by excessive heat: jeṭe guṛūluĭ *atagoẓkeda*, the (excessive) heat of the sun has killed the gundli seeds that have been sown. (2) to kill vermin by exposing them to the blazing sun: majiko aḍ sikukoiną *atagoẓkeḍkoa*. *atagoẓ-ę*, *atagoj-ę* p.v, to die from exposure to the blazing sun.

atan (H. *aṭaknā*, *aṭkānā*?) trs., (1) to hold out one or both hands or a cloth, a sheet or anything else so as to receive or catch smth. falling or flowing: lija *atanëme*, caŭlina omamea; dalmeaina!—mar! doëaina *atanëa*, I shall beat thee with my stick!—All right, I shall present my back to receive the strokes. (2) of horned animals, to stand with head lowered so as to be ready to receive an attack, in contrd. to *areḍ* which means to lower the head ready to attack. N. B. The animal or person against whom this attitude is assumed, is denoted by an inserted d. o.: terlireo kera *atanëa*, a buffalo will thus lower his head, also when one throws a stone at him; ama kera *atanḳiña*. (3) to receive, catch or collect smth., in or on a recipient which is held or spread out: candaiḍą *atanëme*, collect the water which drops from the eaves. (4) to construct a roof or straw stack with too little a slant so that the rain-water does not flow off readily: busuko *atanëkam* dōlere or busumacam *atanëlere*, bagraḍoa, if you store the straw in a stack too flat on the top, it will spoil.

N. B. The idioms: (1) *tigeko ātanąa*, they think of nothing else but asking money: okilmoktārkotąm senore, *tigeko ātanąa*, if you go to pleaders they will ask for money. (2) eṭąnią keramacom alom *ātanąa*, do not take sides in a quarrel, a fight or a lawsuit which is no concern of thine.

atan-en rflx. v., only of horned animals, to assume the attitude described above: kera *atanëentana*.

a-p atan repr. v., of horned animals, to assume against each other the attitude described: ente mindikina *apatanjana*.

atan-ę p. v., (1) to be held or spread out in order to receive: tī *atanëena*, do jetana kaina namla, my hand was spread out, but I received nothing. (2) to be received in smth. held or spread out: okooko lijąko dą *atanëleka* tenuiakana, some kinds

of cloth are woven so tight that they can hold water. (3) of roofs and straw stacks, to be made with too little slant: saṛima puraḷ *ataṇjana.*

a-n-ataṇ vrb. n., (1) the holding or spreading out, the manner in which or the extent to which it is done: isan *anataṇle* ataṇbiurkja, kae puraŏdaṛiaḍlea, we surrounded him in such numbers with hands held out, that he had not enough to give to all of us. (2) that which is received into hands or other recipients held out: ena hola *anataṇ* daḷ, that is the water collected yesterday.

ataṇ-daḷ sbst., collected rain-water.

ataṇe-daḷ sbst., water that can be received into the outstretched, hands.

atar trs., to set on fire, to burn, used of light things which burn easily and of such houses only as have a straw roof: sareakan busuko, jaṭako emanaḷ hunḍikeḍei *atartape.* N. B. With an inserted d. o. it means, to set fire to the house, nest or place, liv. bgs. are in at the time: *atarkeḍleako.*

atar-en rflx. v., especially used with *ūḥ*, hair and *lijaḷ*, clothes: hanaḥgonoḷre seṇgeltaṛee uĭṇjanci ūbe *atarenjana*; lijaḷ alom *ataṛena.*

a-p-atar repr. v., to set fire to each other's houses or other things: oṛakiṇ *apatarjana.*

atar-ḷ p. v., to be set on fire, to be burnt down: Samuaḷ busumaca ṭerte *atarlena*, Samu's straw stack was set on fire by lightning. (2) to be made of such material as is easily set on fire: kecḷoṛaḷ kā *atarḷekagea*, lōdo lōdaṛioa, mendo kā *ataroa.*

a-na-tar vrb. n., arson, the setting on fire: *oṛḷanatarmenteko* jeheloa; amaḷ lijaḷ *anatartoroḷte* (or *atartoroḷte*) hendegiṛiakana, thy cloth is quite black from the ashes of the things which were set on fire.

ataraḍ, atiriḍ sbst., any arrangement made for hens, ducks, pigeons, etc., to lay their eggs into. The Mundas generally hang an old basket or earthen vessel under the roof of their huts for that purpose.

atarj, atarṇj sbst., an habitual incendiary.

atar-lōm, atar-poṭom trs., with an inserted d. o.: to set fire to a hut or nest or place in which liv. bgs. are at the time: *atarpoṭomkeḍleako.*

atar-sunum (A. *atr*) sbst., perfumed oil.

atartarj occasional var. of the noun of agency *atartadj*, the one who did set fire to.

ataṛāgom, ataṛgom, aṛāgom I. sbst., an agricultural implement used partly for the same purposes as the European harrow, but very different in shape and construction because it is so rudimentary, (Pl. XIV, 2 and 3). It is a rough piece of wood about 5 ft. long, 3½ in. high and 2½ in. thick. Two square holes are chiselled through it pretty close to each other more or less in the middle. Into these the forked ends of a shaft, about 7 ft. long are inserted and fixed. This shaft is called

ataṛgomḍanḍa. To it the oxen are yoked. All attachments are the same as those of the plough.

The *ataṛgom* is used for three distinct purposes: (1) It is used as clod-crusher and leveller when the ground has been ploughed for sowing. Just before or immediately after sowing it is passed over the field to crush the clods, level the ground and bury the seeds. (2) Fields into which paddy has been sown and not transplanted, must, after some time be ploughed up in order to destroy the weeds which have sprung up with the young rice plants. This is done when the rice seedlings are about 1½ or 2 in. high. Immediately after this ploughing the *ataṛgom* is passed over the field to level it again and bury the weeds which are thereby killed whereas the rice plants thrive all the better for it. (3) Fields into which rice is about to be transplanted, are reploughed, when they are under water. Immediately after this ploughing, which is also intended to uproot the weeds of the field, the *ataṛgom* is passed over it to bury and destroy the uprooted weeds and to level the muddy field in immediate preparation for the planting. During this last operation the *ataṛgom* is weighted down either by means of a heavy stone put on the fork of the *ḍanḍa* or by a man standing on it.

II. trs., (1) to crush clods. (2) to cover up seeds that have been just sown. (3) to level a wet field just before sowing germinating rice into it: misamisa herkedateko sītopaẽa enteko *ataṛgomẽa*, sommente, misamisa sīked taẽomteko herẽa entedoko *ataṛgomtopaẽa*, sometimes they plough the field so as to bury the seeds and then they drag the clod-crusher over the field to level it, sometimes they sow after having ploughed and then they pass over it with the clod-crusher to bury the seeds and to level the ground.

ataṛiqom-ɑ p. v., of clods, to be crushed; of fields, to be levelled; of seeds, to be buried.

**N. B.* the idiom, *ataṛgomtape* or *ataṛgom tel lagatiṇa*! This is one of the several forms in use by which a member of a company is invited to propose the toast of the occasion on which beer is offered. (See the article under *joar*). When, v. g., a native doctor has cured some., the family invite him with a number of friends of theirs for a drink. When all are gathered someone calls out: mar nāḍo *aṛăgom* toltape or, mar nāḍo *aṛăgom* tol lagatiṇa, ltly., now then tie the clod-crusher, which means in this case: now then let us toast the doctor. The idea seems to be this: even as the passing of the clod-crusher is the last of the many laborious acts which a successful sowing requires, so now the only duty remaining after the many difficulties and troubles the sickness has caused, is to offer the well-merited thanks to him who cured the patient by his medicines. Then a good speaker stands up and proposes the

toast required by the circumstance.

ataṛăgom-ḍanḍa sbst., the shaft of the clod-crusher described above, Pl. XIV. 3.

ataṛăgom-lōm, ataṛăgomte lōm trs., to pass with the clod-crusher over a so-called *antar*, i. e., a part of the field already ploughed.

ataṛăgom-topa trs., to cover up the newly-sown seeds by means of the clod-crusher.

ata-taben I. sbst., collective name for all such preparations of rice as are sold in markets for immediate consumption.

II. trs., (1) to prepare rice in one of the ways which do not render it unfit for consumption by other castes. (2) to spend on buying such preparations: kanḍi babale *atatabenkeda*, iril ganḍale laḍmeṭaĭkeda, we spent the money realized from the sale of half a maund of rice on such preparations and eight annas on sweetmeats.

ata-talsa sbst., collective name for various pulses either fried or ground into meal for immediate consumption without any further preparation.

II. trs., to prepare in the way described: gel ṭeŏa horę taĭkena, *atatalsale* esbalą, we had ten seers of *horę*, we made the whole lot into *atatalsa*. **N. B.* The trs., form *atatalsa* also denotes the following superstitious practice: When little children suffer from some lingering disease which defies remedies, some woman takes the child in her lap and, whilst she is roasting some grain, v.g., rice, she says: ne hon punirōg namakąiabu *atatalsaia*, this child has a lingering sickness, we are going to fry and powder it into meal. During the process of roasting she keeps repeating the name of the child, v.g. Mangri adding each time that she is frying her, Mangri kuṛiiną atatalsająia. When the grain is getting ready she says: isinątanae tuku namepebu ruṛuną̆ia, she is getting roasted, bring the husking pole, we are going to crush her into meal. Then she sits near the husking place with her feet resting on the wood into which the husking hole is made and, whilst one of the women pounds the fried grain, both she and the one who holds the child in her lap, keep saying: we are pounding Mangri into meal and we are going to eat her. Finally they eat the *talsa* thus prepared whilst they say repeatedly we are eating Mangri. All this is done for the purpose of cheating the *boṇga* causing the sickness, into the belief that now Mangri is really dead, and they hope that then he will no longer trouble the child.

ata-uḍ syn., of *hoʼoṇuḍ* sbst, an edible mushroom of the jungles as white as *ata* all over, from 2 to 3″ high and 3 to 4″ broad, with a short tapering root thicker than the stem.

ataŭṛi, athaŭṛi, ataŭṛia, athaŭṛia (Sad. *athauri*, lazy; *aūhārī*, vain, frivolous, haphazard) syn. of *ahamba, āmba* and *ăŏ, âŏsa, âŏtăŏ*. See *āmba*.

ate, a strong form of *ete*, postp., of space, from; of time, since. It

denotes greater distances or longer periods of time than the form *ete* : *Bilaŭtateko* hijuakana ; miḍ *baleateⁿ* asulharakja. *Ate*, hardly ever *ete*, is affixed to participial clauses to denote that the state spoken of in the principal prop , has continued uninterruptedly ever since the event stated in the participial clause took place; these participial clauses are generally preceded by *miḍ* or *moḍ*, used adverbially : *moḍ hijglenate* misao kae nirjanu ; ne ora *miḍ baŭakanate* jetaŭare kā bigraŏakana.

ate !, etc ! iti ! a familiar interjection frequently preceding a vocative of address, I say ! you there ! he, you ! he, thou ! These forms may take the affixes, *a, hale, ga, ka, na, nabai*. (See *ala*).

atę ! atį ! etę ! itį ! with or without the affixes just enumerated under *ate*, listen ! hark ! smell ! When the speaker desires to draw attention to a particular scent or smell, the four forms are used indifferently. *Atę* or *etę* are used to draw atention to a sound produced by some inan. o., v. g , a rolling stone, thunder, etc. When the objects producing a sound are plainly several, *atę* and *etę* become *atęko* and *etęko*. *Atį* or *itį* are used to draw attention to the call of a man or the cry of an animal. When the people calling or the animals crying are two or several in number, *atį* or *itį* become *atikiⁿ* or *itikiⁿ* and *atiko* or *itiko* : *atiko* ! okoetako kaklaakada ? All four, *atę, atį, etę, itį*, are used indifferently to call attention to other noises produced by men or animals, v.g., a particular step, the rustling caused by game passing over dry leaves in the forest, etc. All of them are plainly hunters' interjections.

ateka, atika, teka vars. of *arika*.

ateko ! eteko ! interj., listen to these things, v. g , the reports of these guns.

aten (cfr. the interj. *ate*) syn. of *aiun*, to hark, to hear, to listen, occurs now only in songs and sacrificial formulas :

Okorema lipi ? sirmarema ?
Kajitege lipiⁿ aĭummea.
Okorema lipi ? sirmarema ?
Bakàŭtege lipiⁿ *ateume*.

Where art thou O lark ? Art thou in the skies ? I hear thee from thy (words) song. Where art thou O lark ? Art thou in the skies ? I recognize thee by thy song. I hear thy pleasant song O lark but thou art always soaring so high or hiding so well that I cannot see thee with my eyes.

athaŭrį athaŭria var. of *ataŭri*.

atį ! var. of *atę* !

atika var. of *arika*.

atįko ! itįko ! interj., listen to those cries or calls, in cntrd. to *atęko* !

atiⁿ I. intrs., (1) of cattle, to graze ; of any animals and birds, to seek and find their food anywhere on the ground or on trees, either insects, grains or fallen fruits : urjmèromko loĉonareko *atiⁿtana ;* duḍmulko loĉonareko *atiⁿtana* ; en daruturamre miaḍ turu *atiⁿtana*, a squirrel

is looking for food in that tree where a branch separates from the trunk; bagānre *atiṇtan* cokeko menaṇkoa. (2) of sores or skin diseases, to spread, to eat further: daṇgaŏ eṭegoṭana, *atiṇĕa* deraṇ, a carbuncle is beginning, it is sure to spread further; ranu kae lagaŏjada enamente kasragaŏ aminaṇ *atiṇiada*.

II. trs. (1) with *sim*, *merom*, or other animals as d. o., to make a fowl or goat, etc., eat some pearled rice before they are sacrificed.

*No animal may be sacrificed without having eaten some of this rice which is sacrificed together with it. If it were not to eat willingly, the rice would have to be forced down its throat, and this refusal on the part of the sacrificial animal would be considered as a bad omen. Therefore sacrificial animals get no food on the eve of the sacrifice. Sacrificial fowls are that day kept under a large-meshed bamboo basket to prevent them from picking up food and thus force them to eat greedily at the sacrifice.

On another occasion too, namely, on the day they promise a sacrifice to obtain a favour (see *agom*) they make the promised animal eat some pearled rice in token of the promise: roka boṇgaire sim misa eskargeko *atiṇia*, agomjaḍ simdo barsa, agomtan hulaṇ aḍ boṇgatan hulaṇ, a fowl sacrificed without being previously promised is made to eat sacrificial pearled rice only once, one which has been promised in sacrifice is made to eat it twice, once on the day of the promise and once on the day of the sacrifice.

(2) with as d. o., the *joṛa*, rope with which a goat is tied, to promise a goat as sacrifice. The man who makes this promise for the recovery of a sick person, passes the rope several times over that person and pronounces the following formula, which may have some slight variations, but keeps the same sense: ne oṛare phalna hoṛo (name of the sick person) jaratan-jamkomtana. Ente caŭlijaṇre aṃ phalna boṇgam (name of the spirit supposed to have caused the sickness) hiḍnam-doṛenamjana. Nāḍole ṭōrkeda: amge ḍaṇḍetan-ḍuṇḍitana, haṭitan-baditana. Mendo rokage kalo omdaṛiama. Nimin dinkore (indicates the exact time) riṛike-kaṛikeate, pâĭcake-udurakeate jūlekatelo omamegea. Ne gaṛi hasutaṇi rabaloka. In this house NN. is sick and ailing. Then in the consultation by means of the rice-grains, thou, NN. hast been found out as the author (of the illness). Now we know that it is thee who art not satisfied and keeps harassing him. But just at this moment we are unable to give thee (the sacrifice thou wantest). On such and such a day, having taken a loan or bought on credit, we will most certainly offer it to thee. Just now let this patient be relieved.

The same words, more or less are also used when a fowl is promised, and in the practice called *caŭlijaṇ suiḍ* or *caŭlijaṇ horsoḍ*.

(3) Mundari-speaking Oraons use

atiŋ instead of *'gupi*, trs., to graze cattle: meromko *atiŋkom*.

atiŋ-g p.v., (1) of the spreading of skin diseases: puraŋgo *atiŋgana*, it is spreading very much. (2) of sacrificial animals: boŋga sim aŭriĭ *atiŋgre* kuneiteko dapulia, kae jomlere kā baiua mente, before a fowl is given the pearled sacrificial rice, they keep it under a basket, because it would not do if it refused to eat; en simdo kaiŋ akiriŋja, *atiŋakanae* daŋ, I will not sell that fowl because it is promised in sacrifice; joŋa *atiŋakana*, a goat has been promised in sacrifice.

a-n-atiŋ vrb. n., (1) the grazing: gusitijuko menŋkoa tasaŋre, mŋkoa *anatiŋ* bagraŏjana, there are hairy caterpillars in the grass, the grazing of the cattle is spoiled. (2) the spreading of skin diseases: dagaŏra *anatiŋ* keseŋdarioa ei? (3) The feeding with sacrificial pearled rice: boŋga imtaŋ simko *anatiŋ* hobaoa. (4) the extent to which animals are promised in sacrifice: simko *anatiŋe* atiŋkeŋkoa oŋare eŋga simko bāri atiŋsareakana, he has promised so many cocks in sacrifice that only the hens remain over.

atiŋakan sim, atiŋi sim sbst. a fowl that has been promised in sacrifice.

atiŋ-gusam intrs., to remain out on the grazing ground the whole night, not to return to the stable from the grazing ground: meromko kako ruaŋakana, okotere *atiŋgusamko* seŋojana?

atiŋgir Nag. syn. of *arkuŋ* Has. trs., to snatch away, to carry off: arākaṭiko ne kalom puraŋ horoko Asāmteko *atiŋgirkeŋkoa*; sadom *atiŋgirkja* the horse has bolted with him.

atiri sbst., a cover of an earthen waterpot, i e, a small earthen plate shaped so as to be pretty deep, and to sit well on the mouth of the vessel. Its outer rim is pretty thick and rounded off lip-like to give it the required strength. This has given rise to the reproach, *aturilekom* kaeakana, thou hast got lips like a chatti cover. (See Pl. XXIV. 13).

atiriŋ Nag. var. of *atarauŋ* Has

ātma (Sk.; H.; Sad.) sbst, spirit, used by the Christian missionaries to denote the spirit in contrl. to the body. It is doubtful whether this term was used by the Mundas before the arrival of the missionaries about the middle of the nineteenth century. That which, according to the Mundas, survives the body after death, is called *ji* during life, and *umbul* after death. When the *umbul* has been recalled to the *aliŋ* of the house it is called *orgborŋa*, a house-spirit.

ātma-g p v, in the prf. ts. only, to be endowed with a spiritual soul: jontuko kako *ātmatakanae*.

ātma bangteni sbst., an irrational animal.

ātma mengteni, ātmateni sbst., one endowed with a spiritual soul.

atŏal, hatŏal sbst, the thin strip of bamboo used as bow-string for the arrow bow, described under *gsur* (See Pl. I, B and C).

atom I. sbst., edge, border, rim, limit, boundary, end of a line of people ranged abreast. It is mostly used with locative afxs. so that it performs the function of a cpd. postp. of space: *atomre*, at, on, along the edge, border, etc., *atomte*, to the edge, etc.; *atomsą*, towards the edge, etc.; *atomete*, *atomate*, from the edge, etc.: en dą *atomre* hajam purąge meną, there are a lot of *hajam* plants along the border of that sheet of water.

II. trs., (1) to remove, to put aside, to put near the edge, etc.: paṭiṛą baba kolomate *atomtam*, remove the mat with paddy from the threshing floor and put it just outside; en hon *atomime*, put that child out of the way. (2) to expel some one from the sept or caste: Soma perâčkoą mandi jomkedate jatiateko *atomkią*.

atom-en rflx. v, to move aside, to remain aside, to remain out of the way: *atomenme*, out of the way, thou there.

a-p-atom repr. v., to shove each other aside: goṭa horare *apatomjanako* honkodo, kainą sukuadkoa.

atom-ą p v., (1) to be removed, etc., to be expelled from the caste: ne kunṭa netąre bidlere purąei *atomoa*? Will this pole be too close to the edge if we place it here? (2) to be removable: ne huṭuḍ aṛiate kā dąrą *atomoa*, it is impossible to remove this boulder from the field to to the edge of it.

atomatom, *atomatomre*, *atomatomte* adv., along the edge, etc., at the edge, to the edge, etc.: *atomatom* taĭnpe, remain on the edge.

atom-bacomte ! adverbial jingle, out of the way!

atomteą prnl. n., the things which are on or along the edge, etc.: *atomteą* soben mącabaĕpe. (2) instrumental noun, any instrument or contrivance to remove smth.: anąkoari enado busų *atomteą*.

atu I. trs., of running water, rivers, floods, to wash away, to carry away: ikir loĕonąrą babae *atukeda*, (the flood) has carried away the paddy of the low rice field; gaṛa pereakanre honder miḍ horoe *atukią*, the other day the river carried away a man when it was flooded.

II. trs. caus., to throw smth. into a river with the intention of having it carried away by the water. However in this meaning it generally takes the afx. *giri*: ain mąkeḍ sarjombuṭa hisinąga horoko *atugirikeda*; karamko *atukeda*, they threw the *karam* tree into the river.

atu-n rflx. v., to throw oneself into a flooded river either with the intention of allowing oneself to be carried off some distance, or of drowning: gaṛa pereakanre kāredo kako *atuna*, they throw themselves into the river with the intentions just mentioned only when the river is flooded. N.B. In the latter sense *giṛin* or *goęn* are generally affixed: *atugirinaiąe* men, he says that he intends drowning himself.

atu-ą p.v., (1) to be carried away, etc., by the flood: en lōrredo roaleḍą *atucabaakana*, whatever they had planted in that ravine has been

washed away. (2) to be liable to be washed or carried away by the flood. N.B. The same idea may be expressed by means of an imprsl. construction in the indet. ts. of the a.v.: bāriḍare kāre kā *ātua*.

a-n-atu vrb. n., (1) the carrying off by the floods; ḍoṇgaitko *anature* puraṇ sahanko namaṇagaraĉa, enado *anatusahan*, the ferry-men always lay in a great stock of firewood during the floods, this is called drift-wood. (2) the drowning fatalities taking place in floods: hela *anature* gelbaria uṛiko seṇojana.

atu-ḍą sbst., a flood, syn. of *bāṛiḍą* Has. *bāṭiḍḍą*, *bāṛiḍiḍą* Nag.

atu-giṛi trs., to throw away into the flood.

atugiṛi-n rflx. v., to drown oneself in a flooded river.

atugiṛi-ą p.v., to be thrown away into a flooded river.

atu-goǰ trs. to kill by throwing into a flooded river.

atugoǰ-n rflx. v., to drown oneself in a flooded river.

atugoĉą, *atugoǰą* p.v., to perish in a flooded river.

atu-inuṇ, **atun-inuṇ** intrs., to play at letting oneself be carried some distance in a flood.

atuka, **tuka** an auxiliary afx. to prds., syn. of the afx. *bage*, to go away after doing the action denoted by the word to which *atuka* or *tuka* is affixed. The past ts., *atukakeda* or *atukaṭada* is generally contracted into *atukada*: entedo liṭa aeą haṭiṇ oṛą soben uiṇṇkan janako miaḍ bunumunḍuree *tubidaṭukada*.

atur trs., to winnow by letting grains fall slowly from one's raised and joined hands or from a winnowing or other basket, so as to expose them to the action of the wind: babako, guṛūluko, rambaṛako emaṇako *aturia*. (2) with *puṛą*, to attach v.g., a loin cloth, the ropes of a carrying pole, etc, so that it hangs too low down: sikaar puṛą alom *aturĉa* (3) figuratively with *kaṭa* as d.o., to divulge, to spread a news, rumour: ne kaṭa alom *aturĉa*.

atur-en rflx. v., to arrange a loin-cloth so that it hangs too low down: dhuti puraṇee *aturenjana*.

atur-ą p.v., (1) to be winnowed. (2) to be attached so as to hang too low down. (3) to be divulged. (4) imprsly, in the indet. ts., it is possible to winnow: hoĉo banoṇte kā *aturoa*.

a-n-atur vrb. n., (1) the act of winnowing. (2) the amount winnowed: neado holaṛą *anaturąe*, this is the amount winnowed yesterday. (3) the manner of tying too low. (4) the extent of divulging *anature* aturkeda, ṭolapaṛa sobenko anunkeda, he spread the news to such an extent, that in every hamlet they heard it.

atu-sekolaḍ syn. of *aṭuṛuṇ* I. vrb. n., the being washed ashore: *atusekolaḍtee* banaṓjana.

II. trs., to wash ashore: miaḍ silib garakunucaĉree *atusekoladṭuia*, the flood washed a deer ashore at the turning of the river.

atusekolad-ą p.v., to be washed ashore.

atu-uruṇ ṇ syn. of *atusekolaḍ.*

aṭa I. sbst., collective noun for all the parts of the apparatus required for catching birds by means of bird-lime, i.e., the following things: (1) a hollow piece of bamboo between 12 and 16 inches long, in which the knot is left at one end by way of a bottom. This is well oiled inside. It is called *tuṇ ṇgi.* (2) the brid-lime put at the bottom of this tube, and called *lasa.* (3) thin sticks of split bamboo, not thicker than an ordinary match. They are put into this tube so that their lower ends stand well in the bird-lime whereas the upper ends protrude somewhat beyond the tube. They are called *carị.* The whole is also called *aṭaṭuṇ ṇgi* : *aṭa* auĭme, bring the things for catching birds by means of lime: *aṭa* lasaĕme, put bird-lime into the *tuṇ ṇgi.*

II. trs., to catch by means of bird-lime : ne cêre dupuḅrele *aṭakịa,* we limed this bird in the place where it usually perches. (2) to place or fix limed bamboo sticks: mandukam dararen ṇ *aṭaakada.* (3) figuratively, to cause snb. to remain by giving him beer to drink : ilireko *aṭakịa.*

aṭa-n rflx. v., to stick to one's beer, to get belated because one sticks to one's beer: alelọ, kao ruaṛakana, ilirec *aṭantana.*

aṭa-ọ p.v.) (1) to be caught by means of bird-lime (2) to be besmeared with bird-lime. (3) to be or get belated over rice-beer.

aṭa Nag. (H. *āṭa*) sbst., the coarser unsifted kind of meal in contrd. to *maĭda,* the finer, sifted flour. The Mundari word is *holoṇ ṇ.* The Mundas distinguish *gohomholoṇ ṇ* wheat meal, *caŭlihoḷoṇ ṇ,* rice meal, *kodeholoṇ ṇ* millet meal. They prepare meal either by crushing the grains with the husking pole or by grinding them by means of a handmill (*janta,* Pl. XVIII, 6) or on the *riḍḍiri* by means of the *guṛụgudiri* (Pl. XVIII, 4 and 5).

aṭa (Sad ; Or. *aṭṭā*) sbst., a place to lie or sit in wait for game. The Mundas use 3 kinds: (1) a hole dug into the ground in which the hunter may sit or stand, surrounded by leafed branches around the outer edge so as to screen his head from view when he looks out. (2) a very low, leafy shed or cover under which he lies or sits. (3) a small platform arranged up in the branches of a tree, surrounded by fresh, leafed branches, so as to screen the hunter from view.

aṭa duḅ intrs., to sit or lie in wait for game: *aṭa duḅṭiña ; aṭae dubakana.*

aṭa Nag. (H., Sad. *âṭa*) syn. of *guli* Has. sbst , a playing marble.

aṭa-inuṇ ṇ I, sbst., the game or play with marbles. For the description of this game see *guliinuṇ ṇ.*

II. intrs., to play with marbles.

aṭa-carị sbst., the thin bamboo sticks used to catch birds by means of lime: ne cêre gipiṭire *aṭacariṭele* sobọkịa, we caught this bird by

touching it will limed bamboo sticks in its roosting place.

aṭa-cirgal trs. caus., to cause a bird to become wary of limed sticks.

aṭacirgal-o p.v., of a bird, to be on its guard against bird-lime.

aṭăkao (II. *aṭkāmā*; Sad. *aṭkack*) I. sbst., the cessation, the prevention; or impeding by smb.: dara *aṭăkăo'e* hero tačomjana, the sowing got delayed by want of rain; inia *aṭăkaŏ'e* kaia hijulena, I did not come because he prevented me.

II. trs, to prevent, to stop, to impede: senome, okoe *aṭăkaŏmea*?

aṭăkaŏ-n rflx. v., to give up one's intention: apea kajite kaia *atăkaŏna*, okoaia moneakada enagea ikaegea.

aṭăkaŏ-o p. v., to cease, to be stopped or prevented: uriko goejana enamente siu *aṭăkaŏakana*, the ploughing is stopped because the bullocks died; date kamibu *aṭăkaŏakana*, we are prevented from working through excess (or want) of rain; inia saŏad dobajeleka *aṭăkaŏjana*, his breathing stopped, i.e., he died at about two o'clock.

N.B. the idiom: *saŏad aṭăkaŏge* (or *atăkaŏnge*) nir, to run so as to get out of breath.

aṭal (II. *atā'ā*, a heap) I. sbst., (1) layers that are superposed, or, rows arranged side by side or one behind the other: mid *aṭal* sara, mid *aṭal* hasa oro mid *atal* gitil ena suidbaraŏ'e, put down one layer of manure, one of earth and one of sand and then mix all that; ciminanape roakada?—bar *aṭa'ge*, how much have you planted?—Two rows. (2) the clefts between rocks, the empty spaces between layers: *aṭalre* saborote sobolem, introduce the crowbar between to layers. (3) In the cpds. *horoatal*, *daruatal*, *diriaṭal*, *aṭal* means, a great number (of men, trees, stones): *horoatalre* dăai horo kae namea; *diriatalre* hore kabu herĕa, halaŋgiribaŋaleabu.

N.B. the idiom: *diriat dreako*, the spirits dwelling in the clefts of rocks.

II. adj., arranged in a definite number of layers or rows; with a double row of, with a second cloth or coat over the first: *atal* puru, a leaf cup made of two superposed leaves; lekaram susunko api *atalgeako*, the line of *tekaram* dancers winds round and round three times.

III. trs., (1) to superpose in layers; used only when there is question of a definite number of layers. When no number is expressed, it means, to add a second layer, or in case of cloths, a second cloth, a second sheet, a lining: eatom *ataleme*; sono *ataleme*; heseljere lagaŏkedate kagaj apia *atalome*, paste three layers of paper over each other by means of *hesel* glue. (2) to close a hole in a basket by placing a leaf over it: sakam tunkire *atalome* or tunki sakamte *aṭalĕme*. (3) to arrange in a definite number of rows: honko kilāsre *upunaṭalkeea*.

atal-en rflx v., to arrange oneself in a definite number of rows: mar! momore horote more *aṭalenpe*, all

right now, arrange yourselves in five rows of five in each row. (2) of cloths, to put on a second cloth over the first: soṇo *aṭalenme*, lijąe *aṭalenjana* (or *ŭŭuaṭalenjana*).

aṭal-o p. v., (1) to be arranged in a definite number of superposed layers: catom *aṭalakana*. (2) to be arranged in a definite number of rows: honkoḷ api *aṭalakana*. (3) with *ḍaṭa* as sbj., it denotes that one or several teeth stand outside the normal row of teeth, so that they are superposed on it; inią ḍaṭa *aṭalakana*. (4) with *ṭuṇki* as sbj., it denotes that a hole in a basket has been closed by means of a leaf placed over it: ṭuṇki *aṭalakana* ci?

a-n-aṭal vrb. n., (1) the arrangement in layers or in rows: honkoą *anaṭal* bagṛaŏjana, the ranks of the boys got into disorder. (2) the number of the rows: lēkaramko *anaṭalko* aṭaljana, talarenko uṛuṇo kako itujada, the *lekaram* dancers have formed their line in so many spirally concentric rows that those near the centre cannot even get out. (3) the superimposition of leaves over a hole in a basket: ṭuṇkirą *anaṭal* bagṛaŏakana.

aṭal, aṭalge adv., used of a definite number of layers or rows: piṛi husiṛ gomkekoą bagānre *baraṭalge* bāakana, in the gardens of Europeans the balsam flower is double, has a double row of petals; *aṭale* sonoakana, *aṭalgee* sonoakana, he has two coats on, one above the other.

aṭalaṭal, aṭalaṭalge adj. and adv., of an indeterminate number of layers or rows, hence it means, many layers or rows, gulāb *aṭalaṭalge* bāakana, roses have many whorls of petals; ne diri *aṭalaṭalge* meną, this stone is composed of many layers, i.e., it is schistous; ne piṛire diri *aṭal-aṭalgea*, there are plenty of stones in this field. N.B. the idioms: *aṭalaṭalgee* sêṛâakana, or nią sêṛâ *aṭalaṭal* meną, this is a very clever person; ne hon *aṭalaṭale* humugoa, or, ne honą hormore *aṭalaṭal* humu meną, this child is awfully dirty.

aṭăląṇ-baṭăląṇ var. of *haṭălaṇ-baṭălaṇ*, which see.

aṭalbā sbst., Tabernaemontana coronaria, R.Br.; Apocynaceae,—a garden bush, 6 to 8 feet high with scented, double, white flowers. The various forms of Jasminum sambac, Ait., Oleaceae, are also called *aṭalbā* or *nâṛiaṭalbā*.

aṭa-maṭa adj., of forests, dense, impenetrable. In a riddle it occurs with the pl., afx. *ko*: *aṭako maṭako* birko talare, in the midst of very dense forests.

aṭaṇgi Has. (II. *uṭhaṇgi*, a prop, a support) syn. of *anaṭeḍ, kuṭi, uṭuṇgi*, sbst., a piece of wood or a flat stone, put under a beam or a rafter to raise it a little.

II. trs., to use as *aṭaṇgi*: ne diri *aṭaṇgi* baiua. (2) to raise a little by means of an *aṭaṇgi*: apia aṛkaṭale *aṭaṇgilą*.

aṭapar (II. *aṭhwārā*) I. adj., (1) that which happens weekly: *aṭapar* gonoṭe horoko etaṇgiṛijana, on account of the deaths which occurred weekly (during an epidemy) the

population has been much reduced. (2) a person who does smth. weekly, or who comes and goes every week: pīṭpiṛire *aṭapar* bâṛîako janaŏ mimiḍṭareko dūba, the merchants who come every week, always occupy the same place in the market.

II. trs., to do smth. every week: jilu jomle *aṭaparkeda*. This construction is liable to strongly idiomatic inversion: *aṭapar*, instead of being used trsly., may stand as adv., and then the action performed weekly is used trsly.: hature jiluko *aṭaparkeda* or hature *aṭaparko jilu-keda*, every week in the village, they offered meat for sale or as wages for assistance given in work.

aṭapar-en rflx. v., to do smth. every week. Here too the inversion just mentioned is used: Duṛūri puṭle *aṭaparena* or Duṛūriro *aṭapiṛle pīṭena*, we go every week to the market in Duduri.

aṭapar-ọ p.v., to be done every week to happen every week: pīṭre caŭli an *aṭaparoa*, rice is brought every week to the market; niula jilu jom *aṭaparjana*.

III. adv., every week, weekly: pīṭte *aṭapare* sentana.

aṭa-ṭuṇgi sbst., the bamboo tube in which the sticks of limed bamboo are kept for catching birds.

aṭaŭri II. *aṭhwāṛā*; Sad. *aṭhwāri*; Sinh. *hat*, seven *wara*, day) syn. of *moḍpīṭ*, sbst., a week: Ranciro *aṭaŭrire* barsako pīṭŏa, in Ranchi they hold market twice in the week.

II. adj, weekly, that which is done once every week: dʼaat, diguārkoa *aṭaŭri* hajiri menạ.

III. trs., to make smth. last a whole week, to spend a whole week on some work: ne kamile *aṭaŭrikeda* or *moḍaṭaŭrikeda*, we have worked a whole week at this

IV. trs. caus., to cause smb to remain a whole week, to detain a whole week: kupulọ'en senkena, enreko *moḍaṭaŭrikọña*

aṭaŭri-n rflx. v, to remain a whole week, Ram iro alom *aṭaŭrina*.

aṭaŭri-ọ p. v., (1) to last a whole week: laba ir *baraṭaŭrioa* cika? Will the reaping of the paddy take two weeks or not? (2) to take place or to be done after a week: horoko (Andaman) taputo seng *baraṭaŭrioa* ei sidiea? Will the departure of the people for the Andaman islands take place after two weeks or sooner?

aṭaŭṭu used of the unevenness of anything spread out, as a mat, a roof, etc., in the same manner as *aṛaḍuenḍ* is used of uneven earth.

aṭâṛî abs. n, meddlesomeness: amạ *aṭâṛî* amṭarege tanka.

II. adj, meddlesome, meddling: *aṭâṛî* horo.

III. intrs. impsl., to feel inclined to meddle with: *aṭâṛîjạ*.

aṭâṛî-n rflx. v., to meddle: njdo kao *aṭâṛîna*.

aṭâṛî-ọ p. v., same meaning: mastaṛạ kamiree *aṭâṛîọbna*.

a-n-aṭâṛî vbl. n., the extent of meddling: *anaṭâṛîn* aṭâṛintana, to be en

kamiree aĕaraĕarentana, his meddlesomeness goes so far that in every work he puts himself forward.

aṭeḍ (Or. *aṭṭnā*, to spread on the ground smth. rolled or folded up or in a mass) trs., to spread out on the ground a mat, a cloth, a layer of straw, of wood or of earth: paṭi banǫre lija *aṭeḍkeate* giṭi lagatiṇa; oṛare diriko *aṭeḍkeda*, they paved the house with stones. (2) to raise on a cushion, v.g., of wood: netǫreǫ arkaṭa sobenle *aṭeḍkeda*. N.B. the idioms: (1) arkaṭa *aṭeḍgiṛi*, to place rafters close to each other on the roof. (2) rataṇda *aṭeḍkedae*, ltly., it has spread out ice water, i.e., the ground is covered with a sheet of snow. (3) hijuṇkako mar, deaiṇ *aṭedakoa*, all right, let them come, I will present my back for their blows, said ironically in reply to a threat of a beating. (1) perǫ *aṭeḍ*, to display one's strength in the service of others, in cntrd. to *perǫ uku*, ltly., to hide one's strength, i.e., to be lazy: perǫ *aṭeḍlere* sobentǫre āsula, perǫ ukulere apasulrǫ mundi kā namoa, if one be diligent in service, one finds a living everywhere, if one be lazy, it is difficult to see how one can find a living anywhere.

aṭed-en rflx. v, to stretch oneself out full length on the ground: rēlgaṛi hijų horarem *aṭedentana*, kaeim gulioa? Thou stretchest thyself out on the railroad, thou art sure to be run ovtr.

aṭed-ǫ p. v., (1) to be spread out, to be put in a layer. (2) to be raised on a cushion. (3) of roofing tiles, to be placed so as to turn the hollow side up, in cntrd. to *harubǫ*, to be placed so as to turn the rounded-off side upwards: saṛmire latarrǫ kecǫ *aṭedakana*, cetanrǫ harubakana.

a-n-aṭeḍ vrb. n., anything spread out to lie upon or to put things on, a layer, a platform, a ceiling, the crosspieces of bamboo or wood which form the bottom of bullock carts: otere alomǫ, *anaṭeḍre* giṭiṭam, do not lie on the bare ground, go to sleep on smth. spread out for the purpose; *anaṭeḍ* kam ṭaũkakeda, nekagedo loĕoṇ kā somoa, thou hast not spread the earth properly, like this the rice-field will not get level.

Aṭeḍ-Soĕ sbst., name of a subdivision of the Soĕ sept. (See *kili*).

aṭĕlaṇ-baṭĕlaṇ var. of *haṭălaṇbaṭălaṇ*, which see.

aṭhu, aṭu Nag. (H. *āṭhi*; Sad. *âṭhu*; Or. *aṭhu*) syn. of *paṭa* Has. sbst., a mango seed, i.e., the endocarp of a mango in cntrd. to *kuhu* Nag. or *kubu* Has. the kernel inside the endocarp; ne uli khūb sibila, *aṭuṇ* roaĕa.

aṭi (H. *anṭi*; Sad. *aṭiya*) syn. of *muṭi*, I. sbst., a sheaf of *saũṛi*, thatch grass.

II. trs., to tie thatch grass into sheaves: saũṛi ciminuṇpe *aṭikeda*? How thick did you make the sheaves?

aṭi-ǫ p. v., of thatch grass, to be tied into sheaves: maparaṇge *aṭioa* ci hupuriṇge?

a-n-aṭi vrb. n., (1) the manner of sheaving: *anaṭi* aṭiipe, miado huriṇmaraṇ aloka lelo a, nale all th

sheaves evenly thick ; amą *anaṭi* kaiṇ sukutana, I do not like thy way of sheaving. (2) the action : *anaṭi* kā ṭaũkajana, the sheaves were not made properly. (3) the result : neą okoĉą *aneṭi* ? These sheaves by whom were they made ?

***aṭia** (H. *āṇṭi* ; Sad. *aṭiya*) I. sbst, a large sheaf of rice or *guṛuiṇ*, larger than a *kereḍ*, taken in the Naguri country by the village blacksmith, from the field, after it has been reaped by the proprietor. This is not included in the yearly wages, which amount generally to 40 measures of paddy. In certain villages he is allowed to take as large a sheaf as he can bind with a rope reaching from his toes to the top of his head. Instead of this, in the Hasada country, he makes the tour of the threshing floors, where each family gives him an amount of threshed grains according to the owner's generosity : barabo guṛulure miaḍ *aṭia*, gorare miaḍ, oṛo loĉoṇbabare miaḍ *aṭiako* names, the village blacksmiths get one large sheaf of the millet, one of the early rice and one of the late rice.

II. trs, to tie in larger sheaves : baba alope keredea, *aṭiaépe*.

aṭia-ǫ p. v., to be tied in larger sheaves : baba ciminuṇ *aṭiaakana* ? How much larger (than ordinarily) are the sheaves of paddy ?

e-n-aṭia vrb. n, the extent to which larger sheaves are made : *anaṭiako* aṭiaakada, miḍṭą jaked kereḍ banoa, they have made so many large sheaves that there is nowhere one of the ordinary size.

aṭiaõ Has. I. sbst., the layer of unopened sheaves of thatch they place first on their roofs : en *aṭiaõ* cetanre eṭą saũṛi nitirtape, over the thatch which has been put in tied sheaves arrange another even layer of opened-out thatch grass.

II trs., to cover a house with a layer of tied thatch sheaves : oṛo *aṭiaõtape*.

aṭiaõ-ǫ p. v., to be covered with tied thatch sheaves.

aṭikir sbst., name given to three large, prickly climbers. Of these two are called *maraṇ aṭikir* on account of the large size of their leaves, namely, the red one, *argeą* and the white one, *pandiieą*. The third is called *huṛiṇ aṭikir* on account of its minute leaves.

1º *huriṇ aṭikir* Nag. syn. of *tursuluṇgu* Has. Asparagus racemosus, Roxb. ; Liliaceae,—a tall climber with minute leaves and tufts of needle-like cladodes. This needle-like form is described in Mundari by the jingle *tirsibirsi*, and the plant itself, under the name of *tirsibirsi*, is used in the ceremony of *umbul aḍer* and other rites. It has a number of small side-tubers, which form one of the ingredients of the so-called *iḍiranu* used in the fermentation of rice-beer. They are also used medicinally. Against dysentry, a small handful of *huṛiṇ aṭikir* tubers and two or three *caulsaṇgas* are ground and mixed with a small

leafcupful of water. One third of this is drunk three times a day. Against belly ache and *phula laṇgan*, rheumatical swelling, tubers of *kuṛiṇ aṭikir* are powdered and made into pills. Half a teaspoonful of these are taken morning and evening.

2⁰ *aṛa maraṇ aṭikir*, Smilax prolifera Roxb.; Liliaceae;—a large, prickly climber with petioles auricled below the middle and 7 to 20 umbels on the same peduncle. The prickles and also parts of the stem are reddish brown. The root ground with old molasses or with coagulated cow's milk, is mixed with water and drunk as a remedy against blood-mixed stools in dysentery and against *aṛa daŭd*, a urinary complaint, in which the urine is dark and reddish. Before taking this medicine in the morning, they generally drink water in which dried mahua flowers have been soaked during the night.

3⁰ *puṇḍi maraṇ aṭikir*, Smilax macrophylla, Roxb.; Liliaceae,—a large prickly climber, with pale green stems, large oval leaves, 9″ long by 7″ broad, and small flowers in 2 or 3 umbels on the same peduncle. The root enters as ingredient into the *iliranu*. It is also used against bloodless dysentery and *puṇḍi daŭd*, prepared in the same way as the root of the red *aṭikir*. A tender twig of this climber and one of *usanḍuḍaru* are ground, soaked in water, mixed with *karaĭni* rice flour and baked on one side only. This is eaten during 7 days in the morning against *garmiḍuku*, syphilis.

aṭil (weak form of *aṭal*) I sbst., (1) a round piece of iron serving as a measure to the blacksmith when he forms the handle ring of axes hoes, adzes, etc. (2) a piece of iron which has been thickened by having a second piece welded to it: kuḍlamra *aṭil* seorajana, the piece welded to the hoe has got separated at the edge.

II. adj., which has a superposed piece welded to it: *aṭil* kuḍlam, *aṭil* hake.

III. trs., (1) to strengthen by welding a second piece of iron on the top of a first one, in cntrd., to *jered* or *koṭe*, to lengthen by welding on an additional piece. (2) to stop a hole in a basket by putting a leaf over it.

aṭil-e p. v., to be strengthened in the way just described; of holes in baskets, to be covered up by a leaf.

a-naṭil vrb. n., (1) the manner of welding two superposed pieces to each other: *anaṭile* aṭilkeda, miḍ garikaḍre apia kuḍlame aṭilpuraŏkeda, he welded so fast that in a very short time he finished the welding of three hoes. (2) the thickness of the piece superposed: *anaṭilkiṇ* aṭilkeda, miaḍre apia pālkiṇ daljamakeda, they made the welding in such a manner that they beat three ploughshares into one. (3) the weld: *anaṭilre* bagṛaŏjana, the weld got loose.

aṭil-moloṇ sbst., a nickname given to people whose forehead is depressed near the temples.

aṭil-siṇ (Sad. *aṭil gach*) sbst., Murraya exotica, Linn., var. Sumatrana; Rutaceae,—a small tree about 25 ft. high, with pinnate leaves and fragrant, white flowers 1″ diam. The ground bark of the tree is used as a drink in snake bites and rubbed on the bitten limb. The ground bark of the root is eaten and rubbed on in body ache. The same, with the ground bark of the root of the *badicaṇ* tree and with pounded *ranuruḍa* (Bulbostylis barbatus, Kth.), is applied to dog bites and is also rubbed on in body ache. The powdered leaf is used as an application to fresh cuts, and a decoction of the leaves is drunk in dropsy.

aṭkar, aṭăkar (H. *aṭkal*, guess; Or., surmise, conjecture). This is a generic term denoting merely the fact of experiencing some bodily feeling or some mental affection or perception without connoting in any way its specific nature. Hence it always requires an explicit specification of some sense or mental perception as a complement. To use the word correctly the non-Mundari student must keep in mind the following: (1) Although *aṭkar* is frequently to be rendered by the English verb, to feel, it is not to be used as eqvlt. to that verb in such phrases as: to feel cold, to feel hot, to feel hungry, thirsty, sorry, gloomy, etc., because the Mundas possess an exhaustive list of words exactly rendering there specific bodily and mental states and modifications such as *lasadaṛjiña*, I feel disgusted, *rabaṇjaiña*, I feel cold, etc. Hence (2) the function of *aṭkar* is naturally limited to the denotation of more or less indefinite bodily and mental states and affections which are specified by being compared to definite ones. From this it follows that (3) *aṭkar* does not coalesce into a cpd. word with its specifications. For these specifications are as a rule props. of one or several words which are turned into participial clauses by the substitution of *leka* to the copula *a* and the prnl. sbj., v.g., *ruaṭan-a-ṭaṇ*, I have fever, *ruaṭan-leka aṭkarjiña*, I feel like having fever, i.e., feverish.

N. B. Although these specifying participial clauses keep their inserted prnl. objects, as well as all their adjuncts of any kind, prds. construed imprsly., such as *rabaṇjiña*: I feel cold, generally drop their whole tense-affix together with the inserted prn: *rabaṇleka aṭkarjiña*, seldom *rabaṇjiñleka aṭkarjiña*.

After these necessary preliminaries the various meanings of *aṭkar* may be stated as follows:

I. *Imprsl. construction.* 1° In connection with bodily feelings and sense perceptions it is eqvlt. to such English phrases as to have or to experience a feeling or sensation of, to feel as if, to feel, v.g., feverish: tumbuli turṭaiña, a wasp as stung me. Hence, tumbuli, turṭaiñleka

aṭkarkiṅña, I felt as though a wasp had stung me.

2⁰ In connection with mental judgments or affections of any kind its rendering into English varies much according to the circumstances and contexts: (1) In affirmative sentences it is generally to be rendered by such phrases as: to be under the impression of, to be of the opinion, to incline to think, to have an idea, to have a faint recollection: en dipli Soma meromtaiṇ kumbŭṛukiḷeka *aṭkarliṅña,* taĕomtedo eṭaṇi sabŭtijana, at that time I was under the impression that Soma had stolen my goat, but afterwards another man was convicted (of the theft). Sometimes it is to be rendered by: to apprehend, to fear lest: sida kā sātiṇoleka *aṭkarliṅña,* heĕajanredo kūḇ sukukiṅña. (2) In negative specifying clauses it is eqvlt. to such phrases as: to have no recollection of, not to be aware of: en hoṛo ciulao kaiṇ lelakaḷileka *aṭkarjaiṅña.* Sometimes it may be rendered by: to feel no longer any traces or consequences of: gojoleka hasulenteo nāḍo kā hasulenleka *aṭkarjaiṅña.*

II. *Prsl. construction.* trs., (1) to notice smb. or smth., to be aware of someone's presence: uture jetan sibil kaiṇ *aṭkariṇ;* nete cimtaṇko paromjana kaiṇ *aṭkarkeḍkoa,* I did not notice them when they passed this way. (2) to estimate correctly, to gauge someone's character: kam *aṭkarkiṅña,* thou hast mistaken me, i.e, thou doest not suspect what revenge I am going to take, is a phrase used in quarrels in reply to an insult. (3) to opine, to conjecture, to fancy: en ranute ne hoṛo bugiṇleka kaiṇ *aṭkarjada,* I do not think that this man is going to be cured by that medicine; ne hoṛo aĕa jagarte kumbŭṛulekaiṇ *aṭkarkia,* judging by his talk I took this man for a thief.

aṭkar-en rflx. v., to imagine oneself to be, to imagine that one does or manages this or that. The necessary specification may be expressed (1) by a participial clause with the afx. *leka*: ne goṭa kaji aĕge calaŏjaḍlekae *aṭkarentana.* (2) by a noun, prn., or prnl. adj. with *leka,* which however may also be dropped: maraṇ hoṛolekae *aṭkarentana;* cikaniṃ *aṭkarentana,* nekajaḍleam? (3) by an adj. with the afx *ge*: ḍonḍo hoṛoko puṛasa sêṛângeko *aṭkarena.*

a-p-aṭkar repr. v., (1) to get aware of each other's presence: nubare kakiṇ *apaṭkarjana.* (2) to gauge each other, to recognize each other's character, caste or trade, etc.: misa apariḍtekiṇ *apaṭkarjana.*

aṭkar-ŋ p. v., (1) to be noticed, to be remarked: kaiṇ *aṭkarlena.* (2) to be considered as: ne hoṛo aĕa jagarte kumbŭṛulekae *aṭkarjana.* (3) to be noticed as present, to appear to exist: enkanko kako *aṭkaroa* nesaṛedo. (4) imprsly., to be perceptible, to produce the impression of, to cause a sensation as if. It is also eqvlt. to the imprsl.

active forms: one feels like, one feels as though, one gets a sensation or an impression of. The specifications are made as under *aṭkaren*: enado cileka *aṭkaroa*? N. B. When this or a similar question is asked about some particular sense, v.g., the taste, then *aṭkar* must be translated by the appropriate English verb corresponding to the particular sense in question. (2) Note the expression: *judage aṭkaroa*, ltly., it makes a different impression, i.e., an impression different from anything one is accustomed to.

aṭkarŋge adv., perceptibly: kā *aṭkarŋgee* buluŋkeda, he has put so little salt in it that it cannot be tasted.

aṭkar-ici, aṭkar-iri, aṭkar-rika and the other causative forms, trs., ltly., to cause to realize, i.e., to punish severely: *aṭkaririmeale*.

aṭkarici-n, etc, rflx. v, to make people aware of one's presence; to show oneself as one is; to let appear what is at the bottom of one's mind.

aṭkari-p-ici, etc., repr. v., to punish each other severely, v. g, in a fight.

aṭkarici-ŋ, p. v., to get severely punished.

aṭkar-kaji sbst., an impression, an opinion: aĭumkajim udubaletana ci *aṭkarkaji*?

aṭkarŋleka, aṭkarŋlekage, aṭkarŋlekate adv., syn. of *aṭkarŋge*, perceptibly: kulako kā *aṭkarŋlekageko* jaṇana, tigers stalk (their prey) imperceptibly, without making them aware of their approach.

aṭkarŋlekan adj., perceptible: *aṭkarŋlekan* sari; hoĕo *aṭkarŋlekagea*.

aṭkar-urum, syn., of *tŏrurum*, trs., to remember the impression smth. made; to be clear or conscious about smth.; to realize, to understand, to imagine the feelings of others from one's own experience: eiulao kā hasuleŋi ruatankoŋ duku kae *aṭkarurumea*, one who has never been sick can have no idea of the sufferings of those afflicted with fever.

aṭkaru-p-urum, syn, of *tŏrupurum*, repr. v., to realize each other's good will, to come to an understanding: sida bairiakankiŋ taikena nādokiŋ *aṭkarupurumjana*.

aṭkarurum-ŋ, syn. of *torurumŋ* p. v., to be realized as, to be understood to be such or such: aĕŋ kajite kumbāŋu *aṭkarurumŋlana*, from his way of speaking it is clear that he is the thief.

aṭkora Nag. (Sad.) syn. of *haṭiŋ* Has. sbst., the stomach of birds, in cntrd. to *uku*, the crop of birds.

aṭkora-ŋ p. v., in the prf. ts, *aṭkoraakana*, to have a stomach: soben cĕpĕko *aṭkoraakana* mendo sobenko kājāko ukuakana, all birds have a stomach, but it may be that not all of them have a crop.

aṭlaŋ-baṭlaŋ var., of *haṭăraŋbaṭălaŋ*, which see.

atoatiŋ I. adj., of food grains, old and quite dry.

II. trs. caus., to let grains become old and quite dry: ne babape *aṭoatiṇṇĕa* ci rokagepe joměa ?

aṭoatiṇ-g p.v., to become or be old and quite dry: *aṭoatiṇṇakan* caŭli roka ruṛuṇṇakan caŭliate puraṇgge gonoṇṇakana, old and quite dry rice is pretty much dearer than rice only just husked.

aṭoatiṇṇgge adv., so as to become or have become old and quite dry: ne baba *aṭoatiṇṇgge* dōakana.

aṭu var. of *aṭhu*.

aṭu used only by little children, var. of *caṭu*.

aṭu-paṭu syn. of *aṛṇbaṛu*.

aŭ ! interjection expressive of surprise at a mistake just made in speaking or at a sudden failure of memory or at some quite unforeseen happening; it is generally to be rendered by, there now! *aŭ! riṛiṇkedaiṇ; aŭ! ŭĭuggtana.*

au contraction of *agu* is used both as independent prd. and as auxiliary afx. to other prds.

1° *As independent prd.* trs., (1) to bring, to bring with oneself: suḍpaĕsam *auakada* ci? cikan kajim *auakada?* (2) to fetch, to go and bring: sahan *auĭme.* (3) to take from smb.: môre ţakako *aukĭa.* (4) to take possession of, to acquire; implies a wrongful acquisition: ne hoṛo mukadipli aĭńą otee *aukeda.* (5) to keep, not to throw away: peţe babako giṛiĭa, janbabadoko *auĭa,* they throw away the empty ears but they keep those that have grains. (6) to use one word for another: beṛa mente mosamosa kajiko *auĭa,* sometimes they use the word *beṛa* (for *baṛa*). (7) to buy: birdisumre miaḍ hatuĭ *auakĭda,* he has bought a plot on which he intends to found a village in the forest-covered tract. (8) with *kuṛi* as d. o., to take a wife, to marry: cia, kuṛiĭ *awakĭia?* aŭriĭ *auia.*

au-n; *au-en* rflx. v., to approach, to come nearer: nesąte huṛiṇaleka *aunpe*; amo! samagem *auentana,* there now, thou too comest empty-handed, i.e., without bringing what was expected.

a-p-au repr. v., (I) ltly., to bring each other, i.e., to come together: kupulko horare napamjanciko *apaujana.* (2) to bring for each other, to buy and bring for each other: en gatikiṇ jāţąte pīţţekiṇ senọre jāṇągekiṇ *apauĭa.* (3) in a youth's village *apau* is used of him and his bride with the meaning of to marry, because he really brings her to his own house, whereas in the bride's village people use *ipidi* instead of *apau* with the same meaning, because the bride is taken away. The repr. v. is used to imply the mutual consent: honderdo Gandaŭliren naŏa kupulko nereṇ namţaḍkoa?—hege, nāḍokiṇ *apaujana,* did I not, some time ago, meet here your intended new relations of Gandauli?—Yes, now the young people have got married. (4) to impose a fine in a village panchayt. Since in such panchayts judgment is passed on members of the village family, the repr. voice is used to denote this

mutual belonging to each other, and therefore the phrase ltly. means, to take from each other : nekan gunare, ciminaṇbu *apaua* ? What fine shall we exact for faults of this kind ?

au-ɣ p.v., used in the 8 meanings given under the a.v. : pīṭre moḍ ṭakaraṇ jilu *auɣkɪ*, let one rupee's worth of meat be bought in the market ; nea aiñaṇ saṁha : kuri *auɣka*, this is my advice, let a wife be brought for him, i.e., let him marry.

a-n-au vrb.n., (1) the manner or extent of bringing, buying, etc. : pīṭre sahan *anauko* aukeda miḍ dupil jakeḍ kā sareṇjanā, they bought such a quantity of wood in the market that not even a single load (as much as a woman carries on her head) was left over. (2) the things brought, bought, etc.: neado holaraṇ *anauge*, this is what was brought yesterday ; ajabaṛakoṇ *anaureled*, aledo jetaṭare kale kiriṇauakada, we live in the village which our near ancestors have acquired, we ourselves never bought a village anywhere.

2° *As afx.* It is used to form two different kinds of cpds. : (1) those in which *au* means simply to bring, (2) those in which it means to fetch, i.e., to go and bring. To understand these strongly idiomatic cpds. from the Mundas' point of view, we must bear in mind that the act of simply bringing connotes only one motion, viz., that from a given distant point towards the speaker, whereas the act of fetching connotes a two-fold motion, viz., a going away from the speaker for a specified purpose, and a returning to him.

(1) Cpds. in which *au* directly means to bring, and therefore connotes motion from a given point towards the speaker. In these cpds. the first part denotes (a) the manner in which this motion takes place : *nir-au*, to come running this way. Not unfrequently cpds. of this kind also connote that the action denoted by the first part of the cpd. was carried on uninterruptedly the whole time the motion lasted : *duraṇ-au*, to come along singing, to come singing all the way. (b) the sense which perceives the motion, in other words, the way or manner in which the motion is perceived : *nel-au*, to see someone coming ; *soan-au*, to perceive the approach by the smell wafted this way on the breeze (especially used of certain game).

The connotation of motion towards the speaker, attached to *au*, may be transferred to time. In that case it means that the action denoted by the first part of the cpd. has been going on from a more or less remote past up to the present moment with physical or moral continuity : neado naṇrenkoṭaṇte *aiumaṇjana*, this is a very old tradition ; moḍ munuate Horoko nelekateko *kahaniauia*, stories of this kind remount to the origins of the Munda race ; ulidaruṭaṇte *soaṇaukeḍ!ea*, we perceived the smell all along from the mango tree up till here.

(2) Cpds. in which *au* means to fetch, to go and bring. In these the

first part of the cpd. points out the purpose for which the speaker leaves a place or company with the intention of coming back immediately as soon as that purpose is accomplished, whereas *au* denotes the double motion to and fro. To the Mundas' mind the first part of the cpd. is a vrb. n., and therefore he finds it most natural to affix *au*, to fetch, and say: *nūaukǫaiɲ*, ltly., may I fetch a drink, i.e., may I go to drink? mandile *jomauĭa*, ltly., we shall fetch a feed, i.e., we shall go to eat and then come back.

N. B. In the rflx. and p. v. of these cpds. the first part remains unchanged, the v., m. and ts. affixes being added to *au* only. The rflx. v. sometimes connotes a certain amount of difficulty and disagreeableness accompanying the action denoted by the first part of the cpd.: *laɲgṛaauntanae*, he drags himself hither limping; ne gel sirmae *hasuauntana*, he has been constantly unwell during the ten last years. The p. v. also denotes possibility: paromdisumate *lelauua* ci? Is it possible to go and see what is happening beyond the grave and then return to tell it here?

au-ader Nag. syn. of *aunam* Has., which see.

auan adj., bought, brought, of which one has taken possession, (the wife) one has taken: *auan* merom, the goat one has bought; *auan* kuṛi, syn. of *dōan* kuṛi the wife one has taken. This adj. is also used prdly.: kuriĭ *auana*, he has taken a wife; merome *auana*, he has acquired a goat. It may be used as noun of agency: oteko auanṛate nāḍoko bēseakana, kā *auankodo* huṛiaɲǫgeko karcaakana, because they acquired fields they are now well-to-do, but those who did not acquire any have not much to eat. N. B. (1) *auan boŋga* is a spirit one brought from elsewhere, or invited, or adopted, not a hereditary one: *auan boŋgae* enkaḷa, Acraĕl boŋga cimaḍ, that is the doing of a spirit who followed you from your own village to this place, most likely the Achrael bonga.

*(2) The idiomatic phrases: *enkageɲ auana*, *enkagem auana*, etc., mean: it is my fate, it is thy fate, etc., ltly.: thus, i.e., to this kind of happenings, am I handed on to existence. The phrases imply, belief in a predestined course of life for every human individual, hence, in a kind of fatalism. It is difficult to say whether or how far this belief existed among the Mundas before they came into contact with the ancient Aryans. The idiomatic form in which it is expressed, would seem to lend colour to the supposition that it is a pre-Aryan belief. But this is certainly not a conclusive argument. If the Mundas took over the ordinary Hindu fatalism, it is natural enough that they should have vested it in a purely Mundari form. As a matter of fact their present belief on the subject contains no trace of the Hindu notion that the fate of individuals is in

any way connected with constellations and that it can be read out of them. They attribute the predestination of each one's fate directly to Singbonga himself. This belief is nowadays expressed also by two phrases, synonymous with the one given above, which savour strongly of Hinduism: *enkage olakanataiñ*, so it is written for me; or, *likhare enkage aiñ meṇa*, so it is for me in the writing. They say, that at the birth of each human being Singbonga writes the destiny of the new-born individual. This form of expressing the belief is of course taken from the Hindus. The word *ol* denotes directly only a mark, a scratch, and, since they never either invented nor even adopted any kind of writing, it is plain that the present secondary meaning, to write, was attached to the word only after they had learnt that meaning from the Hindus.

The fact of this direct attribution to Singbonga is very noteworthy because it shows that in their minds Singbonga is not only the creator of the world, but also the sole director and ordainer of all that concerns man.

Hence the despondent complaint of a Munda over his constant bad luck: baba rîṛîṇ soṇakena, jetaĕo kako halruṛaṇiña; beparkenaiṇ, misao kaiṇ uruṇkeda; ketikenaiṇ, misao baba kā hobajaṇ, *enkage cimaiṇ auaṇa*, I have dealt out paddy as loans, nobody ever paid it back to me; I have traded, I never got anything out of it; I have cultivated, I never got a good crop: I supose it has all been predestined for me like that.

auaṇauange adv., according to one's fate, as predestined: soben kumire napha ei nuksange, *auaṇauange*, in all one does there is either advantage or loss, according to each one's fate.

au-aṇgara I. adj, brought on the eve for use on the next day: *au-aṇgara* sahan ti-in akirinoka.
II. trs., to bring smth. which is to be used on the following day: gapa seṭa manditeā da tisiṇge *auaṇgaratam*.

āṳ-āṳ I. sbst., imitation of the cry of the wild cat or of supposed mad, old jackals: *āṳāṳ* aiumṭana.
II. adj., with *sari* or *ṛṇ*, the same cry.
III. intrs., to cry like a wild cat or like a mad old jackal (*karenca*): okoe *āṳāṳjada*, karenca ei runda?
āṳāṳtan adv.: runda *āṳāṳtane* ṛaṭana.

au-daŏra, au-dara syn. of *auŏrsa*, *auŏra* I. vrb. n., that which was brought on the same occasion: no karkaḍ holaṛa *audaŏra* tana, these are the tooth-brushes we brought along yesterday (on the occasion of our going to the forest).
II. adj., which was brought on the same occasion: hola *audara* karkaḍ neage.
III. trs., to bring at the same time, to bring on the same occasion: sadome *audaraliña*.

audaŏra-ǫ, audara-ǫ p. v., to be brought along on the same occasion.

au-daŏraḏ syn. of *autorsaḏ* trs., to bring closer this way: marsal *audaŏrademe.*

audaŏrad-en rflx. v., (1) to come closer this way: *audaŏradenpe.* (2) with an inan. ind. o., to place smth. closer to oneself: marsal *audaŏradenme.*

audaŏrad-ǫ p. v., to be brought closer.

N.B. In this cpd. the adv. *daŏraḏ* closer this way, occurs in its full original form. It is therefore natural that it should also keep its original meaning. But it is by no means obvious, why the dropping of the final *d* in the cpd. *audaŏra* or *audara*, should have given to these cpds. the connotation explained above.

au-dapa I. sbst., the act of bringing smb. by force, of compelling smb. to come along: apeą *audapateą* hijųlena.

II. adj., forced or compelled to come: holaren *audapa* hoŗo setąree nirjana.

III. trs., to bring by force, to compel to come along: api hoŗo kupulko pīţiateą *audapakeḏkoa.*

audapa-ǫ p. v., to be brought by force, to be compelled to come along.

au-duku trs., to bring at the cost of much fatigue, trouble, difficulty: sān isu sąginrele hunḍitada, jālekatele *audukuĭa,* we gathered firewood in a place far away from here, with much fatigue we will manage to bring it in.

audukų-ų p. v., to be brought with much fatigue or trouble.

au-gucal (Sad. *ghucaek,* to achieve, to overcome) syn. of *auuter,* used only by the Mundari-speaking Oraons.

auja syn. of *audaŏra,* occurs only in the f. ts. of the a. v. and in the imp. m. both in its simple and its optative forms.

I. In the f. ts. the final *a* of *auja* is checked into *ą* when the d. o. is an inan. o., sānią *aujaą,* I will bring wood along with me on the same occasion. This is due to the amalgamation of the copula *a* with the final *a* of *ja.* For when the d. o. is a liv. bg., the insertion of a prnl. o. causes the copula to reappear and the check falls away: sadomią *aujaia,* meromkoe *aujakoa.*

II. In the s. of the simple imp. m. the final *me* is abbreviated into *m* when no prnl., o. is inserted and after the prnl. o. *ko*: sān *aujam,* merom *aujaime*; meromko *aujakom.*

III. In the optative forms of the imp. m. *aujakaią, aujakae, aujakalaą, aujakalią, aujakakią, aujakabu, aujakale, aujakako,* prnl. os. are also inserted: ciniĭ *aujaka,* let him bring sugar along with him; uŗikoe *aujakoka*? Is he to bring the cattle along with him?

aŭlaŏ I. sbst., the spreading of a frightening news: ne *aŭlaŏ* cilekate hokaoa?

II. adj., with *kaji,* frightening news or reports: *aŭlaŏ* kaji alope aĭumĕa, do not listen to distressing news.

III. trs., to spread frightening news or reports, to distress people by such news : jojom Turkuko hijutana mente honkoe *aŭlaŏkedkoa*, he frightened the children by telling them that Turks who are cannibals were coming.

aŭlaŏ-n rflx. v., to take fright at a news one hears : horokajite, setabutee *aŭlaŏntana*, he is a nervous coward, lit'y., he takes fright when he hears a man speak or a dog bark.

a-p-aŭlaŏ repr. v., to frighten each other with such news : horokajite setabute alope *apaŭlaŏa*, do not frighten each other by groundless reports.

aŭlaŏ-g p. v., of a distressing news, to be spread : kula rakabakana mente *aŭlaŏjana*, the news was spread that a tiger had appeared in the vicinity.

g-n-aŭlaŏ vrb. n., the extent to which distressing news is spread : *anaŭlaŏko* aŭlaŏkeda, goṭa hatu horoko lāṛduljana, they spread such awful reports that all the people in the village got diarrhoea.

aulmaul, ulmāl, ulamali syn. of *ulgulān* I. sbst., (1) disturbance, rebellion, rising in a country, among a population. (2) distress, disturbance in mind, craziness.

II. adj., (1) with *kaji*, rumours of a disturbance : *aulmaul* kaji aĭumbaṛaoṭana. (2) with *jī*, a disturbed or crazy mind.

III. trs., to rebel, to cause a rebellion in the country : Birsabagŏānko disumko *aulmaulkeda*, the adherents of Birsa caused a rising in the country. (2) to disturb some one's mind, to make smb. crazy jīko *aulmaulkia*.

aulmaul-en rflx. v., to allow oneself to get so disturbed over smth. as to lose one's head : cikan kajipe aĭumkeda aminaṛape *aulmaulentana*?

aulmaul-g p. v., to be in a state of rebellion, to be disturbed in mind.

au-nam Has. syn of *auader* Nag. I. adj., used instead of *aui amakan* with *boṛga* and *horo* as explained under *aunam boṛga* and *aunam horo*.

II. trs., to introduce, to accept in the circumstances described under *aunam boṛga* and *aunam horo*.

aunam-g p. v., to be introduced, accepted in the same circumstances.

aunam boṛga some particular *boṛga* whom a particular individual may, for reasons of his own, choose to worship in future, according to the rites proper to that worship. This term differs therefore in meaning from the term *aui aunam boṛga*.

* **aunam horo** a man who has been invited by the khuntkattidars of a village to come and settle among them and enjoy the civil rights of a khuntkattidar, in contrd. to *dōnam horo*, a man who has himself asked and obtained leave from the khuntkattidars of a village to settle among them with the civil rights of a khuntkattidar. Both the *aunam* and the *dōnam horo*, though their *kili* (sept) differ from that of the adopting village, must henceforth abstain from marriage with members of the village sept, and must obey the local pahan in all religious matters.

They participate in the sacrifices offered by him to the local tutelary spirits, but they are excluded from the particular sacrifices offered to the village ancestors. The descendants of such adopted settlers may ask and obtain leave from the village to place a *sasandiri* (burial slab) over the grave of the persons thus adopted as a mark and evidence of their khuntkatti rights. For this permission they are obliged to give a great dinner to the whole village. A second dinner is to be given by them for the assistance offered at the actual bringing in and placing of the *sasandiri*, just as it is done by the original Khuntkattidars for such a service. If the fact of the adoption happen to practically fall into oblivion, the descendants silently pass into the sept of the adopting village. But this is difficult on account of their exclusion from the sacrifices to the ancestors.

This practice is now restricted to the Mankipati area, in which the ancient communal system still survives in its main outlines. Adoptions of the kind are a free gift which can be made only with the unanimous consent of the whole village family. It can neither be bought nor even offered for money.

In the rest of the Mundari country, called Bhuinharipati, a practice has gradually evolved of adopting people of reputed members of the Kolarian race into a particular sept This is called *kilire ader* or *jatire ader*. When, v. g., Asurs or Mahali Mundas ask to be adopted into a particular sept, the heads (*raja* and *dewans*) of that sept together with those of the other septs established in the neighbourhood, hold a panchayt and decide whether the request is to be granted or rejected and fix the sum, if any, to be paid for that favour. After this sum has been paid and the panches have partaken of the banquet provided by the petitioners, these are considered, at least by the septs there represented, as belonging to the Munda tribe and to the sept of their adoption, so that Mundas of another sept, at least of those other septs which were represented by their panches at the panchayt and banquet, may henceforth intermarry with them without incurring any penalties at the hands of the panchayt. But many Mundas, even of those whose sept was represented, continue to consider such people still as *doglas* and will not readily intermarry with them or eat food cooked or touched by them. In the course of time the adoption is likely to lapse into oblivion and then the difficulties will disappear by themselves.

In 1922 the Asur hamlet of Noatola, near Murumkel, comprising some eight or ten families, has been thus adopted into the Barla sept. But it was in vain that these Asurs spent some Rs. 300 over the adoption. The ordinary members of the neighbouring septs, in spite of their own panches, consider their adoption

as null and void under the unforeseen pretext that at the banquet only the heads of the septs were present and their wives did not partake of the meal. Any Munda intermarrying or eating with them would, it is true, be free from any penalty on the part of the panchayt of his sept, but would be treated as an outcast by his fellows.

aunḍ-maunḍ var. of *aṇḍolmaṇḍol*.

aŭŋ trs, (1) to call smb. *aŭŋani*, i.e., a wizard or more generally a witch who has changed her residence and has brought her evil spirit along with her: samageko *aŭŋgiña*, they accuse me falsely of being such a witch. (2) to spoil someone's reputation in general, to give someone a bad name. In this widened meaning the matter on which the accusation falls must be added with the afx. *re*; kumbŭpuree *aŭŋgiña*.

aŭŋ-o p.v. (1) to be accused of being such a witch. (2) to have one's reputation spoiled: kumbŭpuree *aŭŋakana*.

aŭŋan a.lj., who is such a witch: *aŭŋan kuri*; en kuri *aŭŋana*.

aŭŋani sbst., a person who was already a witch in another place and has now come to her present abode together with her evil spirit (*najomboŋga*).

aŭŋ-boŋga sbst., an evil spirit who has followed the person having (reputed) command over him, to that person's new residence.

N.B. Many people do not distinguish between *najomboŋga* and *aŭŋboŋga*.

aŭ-paŭ var. of *aṇḍolmaṇḍol*.

aŭri is one of those Mundari words which puzzle the foreign student, and the correct use of which presents some difficulties.

I. interjection, not as yet! wait a bit! after a while! It is often preceded or followed by some other interjection; *aŭri hee*! Ho! wait a bit! *aloma, aŭri*! or *aŭri aloma*! Don't as yet! It also frequently takes the afx. *ge*.

II. adj., not yet ready: *aŭri* maṇḍi cilekate jomoa? How can one eat rice that is not sufficiently cooked? *aŭri* honko kako japârâoa, children who are not yet sufficiently grown cannot be of any assistance; kubi *aŭria*, the cabbages are still too small.

III. trs. or intrs, (1) persl. to delay to put off smth. ne piṭibu băcaci?—*aŭriabu*, shall we keep the flower feast this week?—Let us put it off; onadole *aŭria*, we will put that off. (2) imprsl., not to be ready as yet, to postpone because one is not yet ready: babatako jaromakana, enreo iŋdo *aŭriloa*, their paddy is ripe, but they are not yet ready to reap it. N.B. the idiom: *honko aŭrikoa*, the children are not yet ready, i.e., not yet grown enough to work.

IV. adv. of time, not as yet, later on, not now. It is always followed by the f. ts.: ne bim *aŭria* urina, this snake has not yet shed its

When it is desired to state that an action was not yet performed or that smth. was not yet completed at some moment in the past, or

that it will not yet be completed at some fixed future moment, then some word or phrase denotative of the past or future must precede the word *aŭri* with its annexed prd. in the f.ts.: *en dipĭli* ne disumre oteko *aŭriko mukaŭa*, at that time the survey had not yet taken place in this country: *modhisi sirma taŭomteo aŭriko halcabaŭa*, even after 20 years they will not yet have paid off that debt. N.B. Instead of these, syns. constructions may be used in which *aŭri* does not occur: en dipĭlire ne disumre oteko kă mukaakan taĭkena; moḍhisi sirma taĕomteo kako halcabaĕa.

aŭri-aŭri intrs., to always say: *aŭri, aŭri*, not yet, not yet, i e., to delay or defer for a long time: landia hoṛoko janaŏko *aŭriaŭriŭa*.

aŭrijaĕ! aŭriti! Has. aŭrito! Nag. interjections. *Aŭrijaĕ* is used without any afxs. whereas *aŭriti* and *aŭrito* may take the afxs. *a, ka, hale, ga, na, ge*. These cpd. interjections are syns. with *aloti aŭri! aloto aŭri! alajaĕ aŭri!* N.B. *aŭrijaĕ! alajaĕ aŭri!* are used only as a menace: *aŭrijaĕ!* ain senkoa, just wait a bit till I go and thou wilt see.

au-siḍ syn. of *kiriṇsid*. I. adj., with *ote*, used instead of the prf. of the p. v., land which has been bought definitively.

II. trs., to buy definitively: ne ote bandarĕem aukeda eim *ausiḍtada*? Hast thou taken this field in mortgage or hast thou bought it definitively.

ausid-ę p. v., to be bought definitively: ausiḍdo kă *ausidakana*.

au-tora syn. of *audaŏra*.

au-torsa syn. of *audaŏraḍ*.

au-tuka trs., to bring smth. and go away: marsal *autukaĕme*.

ââ I. sbst., imitative of the grunting of buffaloes: *ââ* aĭumǫtana.

II. adj., with *saṛi* or *rą*, the same grunting.

III. intrs., of buffaloes, to grunt: enaṇatee *ââjada*.

ââ-n rflx. v., same meaning.

ââââtan adv., with *rą*, to grunt as buffaloes.

âc, âce I. sbst., (1) the heat emitted by a fire: seṇgelrą *âcte* dą basaṇoa. (2) ardour in work: ne hoṛo jetan kamire *âc* kae oměa, this man shows no ardour at any work.

II. trs., (1) to make a strong fire: seṇgel *âcĕme*. (2) of a fire, to heat smth.: seṇgel dąe *âcejada*. (3) to do a work with ardour: siṇ kae *âcekeda*.

III. intrs., to emit much heat: nă̈do seṇgel *âctana*.

âc-ę, âce-ę p.v, to be heated over a strong fire.

a-n-âc, a-n-âce vrb. n., the manner or degree of heating: *anâc* âcjana goṭa caṭuṛą dą hadahadatan purigiṛitana, the heating is so strong that the whole pot boils throwing out drops of water.

âcge, âcege adv., with *tiṇ*, so as to emit a great heat: sahan *âcege* tiṇakana.

âę I. sbst., imitative of a short kind of grunt uttered by buffaloes.

II. adj., with *saṛi* or *rą*, the same grunt.

III. intrs., of buffaloes, to utter a short grunt: keṛa barsae *âękeda*.

âę-n rflx. v., same meaning.

âęłan adv., with *rą*, same meaning.

âĕa-bâĕa (Sad., Or. *ayābayā*, perplexed, at one's wits' end) I. sbst., (1) perplexity, helplessness, especially about one's livelihood: inią *âĕabâĕa* kā hokaǫre Asāmtee nira. (2) expenditure that cannot be accounted for: pīṭre aĭńą gel ṭaka *âĕabâĕate* senǫjana.

II. trs., to spend without keeping an account, or to misspend so that an account becomes impossible: caŭli kiriąhunḍitanre moḍhisi ṭakako *âĕabâĕakeda*.

III. intrs. imprsl., to be in perplexity about one's living: inią soben ote bandarakanamente *âĕabâĕajaia*.

âĕabâĕa-n rflx. v., to distress oneself with thoughts over one's difficulties of maintenance.

âĕabâea-ǫ p.v., (1) to be perplexed: koṛa goǫjanei kuṛi *âĕabâĕajana*. (2) to be spent in an unaccountable way: ulampalam hoṛo ṭakam omlire, ṭaka *âĕabâĕaoa*, if thou entrust money to an improvident man it will be spent and thou wilt never get a proper account of it.

âĕabâĕatan adv., (1) with *rikan* or *rikaǫ*, to distress oneself with thoughts over one's difficulties of subsistence: *âĕabâĕatane* rikantana, or rikaakana. (2) with *rika* or *rikaǫ*, to spend unaccountably, to be spent unaccountably: aĭńą ṭaka *âĕabâĕatane* rikakeda; ṭaka *âĕabâĕatan* rikaakana.

â-ê var. of *hâhê* (all vowels checked).

âĭs, âĭsi sbst., meat in general: cikan *âĭspe* namakada?

âĭs âĭs, âĭsi-âĭsi Nag. **ês-ês, êse-êse** Has. trs., to tire smb. out, to exhaust with work: *âĭsiâĭsikeḍleae*.

âĭsiâĭsi-n rflx. v., alope *âĭsiâĭsina*, do not tire yourselves out.

âĭsâĭs-ǫ, âĭsiâĭsi-ǫ p. v., to get exhausted, to be tired out.

âĭsar-pâĭsar, âĭsar-na-p â ĭ s a r (Sad.) without telling why, without giving any reason: seems to occur only in the phrase, *âĭsarpâĭsar baǫgaia*, he never comes here and gives no reason for it.

* **âĭs-biṭel** I. sbst., (1) the ceremony of eating meat for the first time after the death of a relative: *âĭsbiṭel* aŭri holaoa. (2) the ceremony of giving the first meat to a recovering patient. This meat is prepared by the native doctor himself and given with his own hands to the patient.

II. trs., to give meat for the first time to a recovering patient: baĭdi tisiae *âĭsbiṭelkia*.

âĭsbiṭelen rflx. v., to eat meat for the first time after the death of a relative. Eight days after the death the relatives shave their heads and after that they are allowed to eat meat again. But in the last quarter of the moon the shaving takes place on the last day of the month. However in that case they will all the same wait for the *âĭsliṭel* ceremony till 8 days after the death:

hoĕogiṛin hulaṇ sansarko *âĩsbiṭel-ena*, pagans, after a case of death in the family, eat their first meat on the day on which they shave clean.

âĩsbiṭel-ę p. v., to receive the first meat from the doctor, in convalescence.

âĩsi-gâĩsi Nag. jingle of *gâĩsi* and construed like it, but without repr. v., and vrb., n.

âĩṭal adj., with *poṭom*, syn. of *bandi*, a very large rice bale containing 12 maunds (960 lbs.) or more, in cntrd. to *poṭom*, an ordinary rice bale, *ṭipsi*, *ṭiḳsi*, a bale containing about 2-2½ maunds, and *cipuḍ*, containing only a few pounds reserved for seed. Also used as adj. noun.

âĩṭalge adv., with *poṭom* to pack paddy into large bales: *âĩṭalgeko* poṭomakada.

âĩṭaŏ, âĩṭhaŏ Nag. (Or. *aĩṭha'ānā*, itself from the II. *aĩṭhnā*) trs., (1) syn. of *penṭor*, to twist: lutur *âĩṭaŏime*, twist his ear. (2) syn. of *uin*, *uiṇ*, to twist thread into a string or rope.

âĩṭaŏ-n rflx. v., to twist oneself about: maĕaṇae *âĩṭaŏbaṛanjana*, he twisted his waist about.

a-p-âĩṭaŏ repr. v., to twist each other's ears or other parts of the body: sapaḷleneikiṇ *apâĩṭaŏkena*, miaḍni tīī loṭoḳjana, catching hold of each other, they twisted each other about, one of them got his hand sprained.

âĩṭaŏ-ę p. v., to be twisted: taramara siliḳkoṇ diriṇ *âĩṭaŏakana*.

a-n-âĩṭaŏ vrb. n., (1) the act of twisting. (2) the degree or violence in twisting: Akuṭiboṇga miaḍ hoṛo *anâĩṭaŏe* âĩṭaŏkja deasaṛee meḍjana, Akuti bonga gave one man such a twisting that his eyes looked backwards, i.e., his face was turned entirely backwards.

âĩṭaŏ-dirin, diriṇ-âĩṭaŏ adj., with *siliḳ*, a deer with twisted horns.

âĩṭi (Sk. *uti*, *vyadti*, weaving; Sad. *aĩṭhi*, weaver) syn. of *peṛdĕ*, sbst., a weaver.

âŏ, âŏsa, âŏ-tâŏ, syn. of *añamba*, *āmba*, but not used with *hon* to mean an illigitimate child.

âŏsa var. of âŏ.

âŏsar (Sk. *avasar*, space) syn. of *ajaŭṛi*, but only to denote space, place or room free to be disposed of, whereas *ajaŭṛi* is also used of time or leisure in an analogous way. I. sbst, free room: neṛedo taĕaḍ banoa, okore *âŏsar* meṇa entebua.

II. adj., being wholly or partly empty: ne bakăsa *âŏsargea*.

III. trs., to make room for, to clear or empty partly in order to make room for: bakăsa *âŏsarṭam* nea dōteṇa.

âŏsar-en rflx. v., (1) to procure elbow-room to oneself: *âŏsarenmente* poṭomko uruṇabaṛa lagatiṇa. (2) to leave a crowded place in order to give more room to those who remain: *âŏsarenpe*, let some of you withdraw to make room.

âŏsar-ę p. v., (1) to have elbow room, to have room enough: oṛa maraṇakedate nāḍole *âŏsarakana*. N. B. the idiom: *oṛatele âŏsarakana*, we have room enough in the

house, ltly., we are at ease with regard to house room.

a-n-âŏsar vrb. n., the extent to which one makes room: nikuą oṛą *anâŏsar* âŏsarakana, moḍ bala hoṛoko sukuteko sŏaba, the house of these people has been enlarged to such an extent that all the guests of a marriage feast can easily find room in it.

âŏsarâŏsarge adv., so as to leave some free space, some moving room: *âŏsarâŏsarge* gitipe.

âŏ-tâŏ var. of *âŏ*, is less used than *âŏ*.

âô-âô, kâô-kâô imitative of the sound of the larger kind of cymbals. This, like similar imitative sounds is used as sbst., adj., trs., intrs., passive and, with the afx. *tan* as adv.

âṛâ (H. *ānā*) I. sbst., one anna, the 16th part of a rupee, is used instead of *ana* in some parts, especially in the Siripati: miḍ *âṛâe* omaĭña.

II. trs, following the name of some measure with the afx. *re*, to fix the price for that measure at one anna: paĭlare, mukare, serrele *âṛâkeda. âṛâge, âṛââṛâ* adv., at one anna per piece: *âṛâgele* gonoąakada. In Has. the same meaning is expressed by affixing the name of the measure to *âṛâ*: *âṛâpaĭla, âṛâser, âṛâmukale* gonoąakada, we sell at one anna per paila, per seer, per yard. These opds. used trsly. mean, to ask one anna per measure from smb.: *âṛâpaĭlakeḍleake*, they asked us one anna per paila.

âṛâ-pôṛâ sbst., (1) a few small coins: *âṛâpóṛâe* omaĭña. (2) some little profit: tisiąą beparre jān *âṛâpóṛâm* namlą ci?

II. trs., to give smb. a few small coins, to realize some little profit: tisiąą beparre jetanao kaiąą *âṛâpóṛâlą*.

III. intrs., to try and make some small profit: ākiriąako janaŏko *âṛâpóṛâĕa*.

âṛâpŏṛâ-n rflx. v., to take for oneself a few small coins: paĕsa haṭiąjana, aiąḍoiąą *âṛâpŏṛânjana*, aą purągee namakada, we divided the money, I took a few small coins for myself, he got the most.

âṛâpóṛâ-ą p. v., to get a few pice as share, to get some little profit.

âṛâ-ṭuṭi var. of *anaṭuṭi*.

âṛ̨̂ Has. syn. of *ṭaṭą* Nag. 1° trs., (1) to pour out a liquid: ili cipire *âṛ̨âiąąme*. (2) to pour off a liquid from the grains or other solids on which it stands; the word denoting the solids stands as d. o.: mandi *âṛ̨̂am*, pour off the water from the boiled rice; baba *âṛ̨̂am*, pour off from the paddy seeds the water in which they were soaked to make them sprout. N.B. Though the phrase, *ili âṛ̨̂* directly and primarily means, to pour out rice-beer, it is generally used idmly. to denote a particular process of preparing the beer. When the rice is fermented a light greenish liquid stands on it. This is very strong alcohol. As a rule the Mundas add a good quantity of water to this and then mix it with the pulp, which then

squeezed out with the hands. The result of this is a light grey, thickish liquid, which is sifted through straw or a special bamboo strainer, and is then ready for use. It is the ordinary *ili*. But if it be desired to have a strong, clean liquor, the greenish liquid described above is carefully poured off. It is this process which is denoted by the idiom *ili aṛṣ̱*, and the drink thus obtained is called *âṛṣ̱ili*, in cntrd. to *cipaili*, squeezed out beer (ordinary beer).

a-p-âṛṣ̱ repr. v., to pour out for each other : caṭuṛa dą *apâṛṣ̱jancikiṅ* anjilitekiṅ nūkeda, having poured out the water of the waterpot for each other, they drank out of their hands.

apâṛṣ̱ sbst., the spout of some vessel : kitiliṛą *upâṛṣ̱* côreḍjana, the spout of the kettle has come off.

apâṛṣ̱te adv., of posts, perches and the like, placed so as to slant towards each other and thus support each other ; aṛkaṭako *apâṛṣ̱le* dōakana.

âṛê-gǫ p. v., (1) of liquids, to be poured out : ili *âṛêakana*, the beer is poured out already. (2) of solids, to be separated from the liquid standing on them, by pouring it off : baba *âṛêakana*, the water is poured off from the soaked paddy. N.B. Ili *âṛêgǫtana*, may mean simply the rice-beer is poured out of a vessel or is poured off the pulp.

a-n-âṛṣ̱ vrb. n., the act or the manner of pouring : amą *anăṛṣ̱* kaiṅ sukutana, hiriĩamją̃, I do not like thy way of pouring, thou art likely to spill the liquid. N. B. *Anâṛṣ̱* ili is syns. with *âṛṣ̱ili*.

âṛṣ̱ge adv., syn. of *lokonḍe* slantingly : *âṛṣ̱gem* dōtada.

2⁰ In connection with *siṅgi*, I. adj., the oblique sun of winter which does not cross the zenith and of which the rays fall obliquely on the earth : siṅgi cimin canḍų *âṛṣ̱gee* taĩna? For how many months does the sun remain in an oblique position ?

II. intrs., of the sun, to be in its winter position : siṅgi tisiṅagapa *âṛṣ̱tana*.

âṛṣ̱-n rflx. v., of the sun, to take its winter position : mâṛimâṛite nądo siṅgi *âṛṣ̱njana*.

âṛê-gǫ p. v., of the sun, to become oblique, not to pass the zenith : tisiṅagapa siṅgi *âṛêakana*.

N.B. (1) *Gaṇḍe* and *goṛǫ* in connection with *siṅgi*, are used in the meaning of *âṛṣ̱* as well as in that of *hâṛṣ̱*. (2) The primary meaning of *âṛṣ̱* denotes a slanting position of anything, and if used with this meaning, it will always be understood. But in the current language it is practically restricted to the derived meanings explained above.

âṛṣ̱-siṅgi I. sbst., the winter season, in cntrd. to *hâṛṣ̱siṅgi*, the early afternoon, at about 2 o'clock, when the sun is in a slanting position : *âṛṣ̱siṅgi* aŭri tebagoa, we are not yet in winter.

II. adj., with *din* or *sā*, same meaning.

III. adv., also with the afx. *re*,

during winter, in winter : *âṛḛsiṉgi* puraṉ jeṭe kā taĭna.

âṛi sbst., the frut of the *âṛidaru*. N.B. the following riddle : *bânḍa manḍi keteḍketeḍ* ? A small water pot full of cooked rice with a little water ? The answer is *âṛi*, because this small fig is round and full of seeds with little juice.

âṛi, âṛi-daru syn. of *poḍodaru, hoṛopoḍo, poṛadaru* (H. *poṛho*) sbst, Ficus Cunia, Wall.; Urticaceae,—a low fig tree conspicuous for its long, drooping leafless, fruit-bearing branches clustered around the trunk or near the roots. The Mundas distinguish two varieties : *sibil âṛi*, the tasty fig, and *bambuḍ âṛi*, which is not palatable; both are eaten by them. The wood of this tree is worthless, but the tree itself is valued as a lac tree. They believe that the fruit, hung from the neck, cures sore eyes.

***âs, âse** I. sbst., the right to play on, the belonging to the attacking side of a game : iniṉ *âs* ṭunḍujana, syns. with *goḭjanae*, he is out of the game; sida okoetekoṉ *âs* hobaoa ? Which side has the right to play first, i.e., which side is going to attack ? dehale Birsa, ainḍoko kūkeseḍkiṅa am apisaakana, miḍ, *âs* haṭiṉainme, I say Birsa, they have put me out of the game of tops by anticipating me in saying : *ku* ! thou hast the right to hit three times, give me one of thy turns.

II. trs. or intrs., to play so as to give the opponents a turn in the game : misao kale *âseaḍkoa*, we never once gave them a turn in the game.

âs-en rflx. v., to play so as to acquire the right to play once or several times in the next turn : bar *âsenjanae*.

a-p-âs, a-p-âse recpr. v., to play so on either side that the opposing party get their turn of attacking : kā *apâsre* inuṉ puraṉ kā rasikaṉ, enamente sekeraṉ dastur dōakana, if both parties do not give each other a turn of attacking there is not much pleasure in the game, this is why the custom of *seke* has been introduced.

âs-ǫ, âse-ǫ p. v., to be on the attacking side, to have the right of playing so many times : aledo ciulao kale *âseǫtanaṉ*, we never get a turn in the game.

âṭ, âṭe I sbst., strenuous activity, the application of one's whole energy : *âṭeraṭe* naminaṉ honkoe asulakaḍkoa.

II. adj., with *hoṛo* and *kami*, strenuous : *âṭe* hoṛoko jīo kako jīaṉ, strenuous people do not think about their health, lit'ly., do not consider life as life.

III. trs., to insist very strongly with smb. : ne kamimenteko *âṭekiṅa*.

IV. intrs., syn. of *peṛḛ uruṉ*, to work with all one's vigour, to make a great effort : *âṭelere* upun hoṛotele daṛia, if we four try our best we shall manage that piece of work.

âṭe-n rflx. v., to use one's whole strength, to try one's level best :

hambal kamire kā *âṭenre* cileka kamicabataboa?

a-p-âṭ, a-p-âṭe repr. v., syn. of *jorte apacu*, to urge each other very much to do smth.

a-n-âṭ, a-n-âṭe vrb. n., the amount of energy displayed, the extent of insistence or rigour with which an order is given: *anâṭe* âṭkeda, musiagre bar caũkae purakeda, he worked with such energy that he dug and carried away in one day two squares of a hundred cubic ft. (2) the action of working strenuously or of giving an insistent or harsh order: pareige hukumaime, *anâtte* kae manatiṇa, give him thy orders quietly, he will not obey orders given harshly: misa *ànâṭte* kae lolòjana, oro misa âṭelipe, he has not been stirred up with one strong order, you must insist once more strongly.

âṭege, âṭge adv., strenuously, insistingly: *âṭgee* kamikeda.

âû, âû-âû (both vowels long and separated by a short stop) imitative of the singsong of professional palkee-bearers; it is used, sbstly., adjectively, intrstly. and adverbially: cikaṇiko gọ̀ṭàiá, sukupàliakoạ *âûâû* saṛi aĩumọtana? sukupaliako hoṛo gọtanreko *âûĩa*.

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