Encyclopædia Mundarica

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Remark I. When the stops *k* and *c* are checked in the characteristic manner of the languages belonging to the Munda family, they lose every trace of the *k* and *c* sounds, and it is only in some particular positions or functions, that they re-appear in the corresponding soft voiced sounds *g* and *j*. With the checked stops *b* and *d* the case is different. They always retain a distinct trace of a *b* and a *d*, and this is then further checked into *b̤* and *d̤*. The Mundas, especially their women, are unable or averse to pronounce a fully voiced final *p* or *b*. In adopted words, ending in such stops, they add a vowel in harmony with the one preceding the stops, v.g., *tōp-ŏ*, *pīli*. All *b's* occurring at the end of a word, are checked, and so are those which occur before a consonant in the body of a word, except in such cases where a short vowel is often inserted or added.

II. When *m* and *b* occur together in the body of a word, then in a certain number of words the *m* may be dropped, v.g., *rembed̤* or *rebed̤*, *rambal* or *rabal*. In others the *b* may be dropped, v.g., *rumbăṛa* or *ramṛa*, *hembŏrom* or *hemrom*. If the *b* is dropped then the short or neutral vowel standing between it and the next consonant disappears also, at least generally. In some words either the *m* or the *b* may be dropped, so that the same word has 3 variants, v g., *kambi̤*, *kami̤* or *kabi̤*. In other words the two consonants are always heard together; v.g., *tembe̤*, *ahamba*, *timba*.

bā Ho (P. *be*, privative particle) var. of the negative particle *kā*, no.

bā Has. **baha** Nag. I. sbst., (1) blossom, flower: okooko daruree *bāole* jojoma. (2) the foetus in the womb: lāi̤reā *bāe* endaurunala, she procured abortion. N. B. The idiom *bā seuoa bītko kā handiṛioa*, ltly., the flower will disappear but the wall will not collapse, is used as intepretation of certain partially unfavourable marriage omens, and means: the first child will die, but the mother will remain alive.

II. intrs., (1) to blossom, to flower, to get into bloom. In the a. v., only the df. prst. is used in this meaning; in the other tenses the p. v. forms must be used: ne daru *bātana*; ne daru aŭri *bāoa*; ne daru *bāakana*. (2) to keep the flower feast: cia, hiju pīṭibu *bāča*?

III. trs., to stick a flower or anything else behind the ear, as Mundari boys and youths are accustomed to, or, in the hair-knot or anywhere in the hair, as Mundari girls do. Though the primary meaning of this term denotes the purpose of ornamenting with flowers it is also used to denote the sticking of anything in the hair for any other purposes: nakii *bāakada*.

bā-n rflx. v., to adorn oneself with flowers, to put flowers into one's hair or behind one's ear : entedo pahâṛ mar nāṇdo *bānpee* metakoa.

ba-p-ā repr. v., to adjust flowers on each other's ears or hair knot, to adorn each other with flowers : entedokiṇ *bapājaṇa*.

ba-p-ān ind. repr., to help each other in the sticking on of flowers.

bā-ǫ p. v., (1) to blossom, to flower. (2) of food-garins, syn. of *coloǫ*. N. B. the idiom : *mede bāakana*, ltly., his eye has blossomed, i.e., become white, spoiled ; syn. of *raja puṇḍi-akana*, the apple of his eye has become white, mede *poṛoakana* he is blind.

ba-n-ā vrb. n., (1) the manner of arranging flowers into one's hair. (2) the quantity of flowers put into one's hair : *banāe* bānjana, goṭa bǭe perǫ-keda.

ba ! apheresis of *aba* ! father ; kotemtana *ba* ?

bā ! bāŏ ! (Sinh. *pā*, to show) interjection used by children playing at hide-and-seek, when one who is seeking, sees one of those who are hiding.

bā, bą Ho var. of *bakǫ*.

bą adverbial afx. to trs. and intrs. prds., denoting swiftness, celerity ; hence syn. of *taḳ* or *dhaḳ* : *senbą*, to walk quickly, to go fast ; *olbą*, to write fast.

bą used sbstly. by little children instead of *jilu*, meăt ; *hai*, fish ; *kaṛăkom*, crab, and trsly. instead of *isin*, to roast : *bąutuṇ* noměaci ? instead of jiluutum joměaci ? titibu *baia* instead of simbu isinia.

bą-aṛăgu trs., syn. of *bakǫaṛăgu*, to take or pull down by means of a hook : en pabita *bąaṛăguaiṇme*.

bąaṛăgu-ų p. v., to be taken down by means of a hook; to be within the reach of a hook. The imprsl. form, *bąaṛăguua* means it can be taken down by means of a hook.

baba sbst., (1) Oryza sativa, Linn.; Gramineae, the rice-plant. (2) paddy or rice in the husk, whether it be still in the ears and standing on stalks or already cut and threshed out. Since the sbst. *caŭli*, when used of rice, is restricted to denote husked rice, the English word rice must be translated by *baba* in the expressions, to sow or cultivate rice, *baba her* ; to reap or cut rice, *baba ir* ; to thresh rice, *baba en* ; to bale rice, *baba poṭom* ; to store rice, *baba ader* ; to husk rice, *baba ruṛuṇ*. (3) the protuberances on some fruits as, e.g., jackfruits, called *baba* on account of their resemblance to paddy-grains.

*There exist a great number of varieties of rice. The following are those which are most frequently cultivated by the Mundas.

(1) Late varieties, sown or planted, preferably in the low fields (*ikir-loṭoṇ*) : (*a*) large-grained : *kalam-dani, jolpo, hakusaĕjaṇ, haŏapaṇ* (this last has glaucous leaves). (*b*) large and thick-grained : *aginsal* (tall plant). (*c*) thick-grained : *barhasal* (tall plant with long-bearded ears), *dhirrakanañ*. (*d*) ordinary-grained :

sursuria, dhusri, bhondarās, sonbudu, raŭlguli, sonaguli, dudharās, carkirās, neŏaĭr, kerarās, samundarbaba (tall plant), *rās.* (*e*) small-grained: *bhaṭaphul* (ears long-bearded), *parsādbhōg, bisunbhōg, ṭhakurparsād, gitunanhia.*

(2) Early varieties, sown or planted, preferably in the higher ridged fields (*badi* or *caŏṛalŏṛoṇ*): (*a*) large-grained: *jiṇgĭni* or *jeṇne* (the earliest ric·), *rāčsaṛi.* (*b*) thick-grained: *karhaĭni* (plant only 1½-2 ft. high), *konḍe* (tall plant), *katika.* (*c*) ordinary-grained: *raĭcuni, neta* (ears long-bearded). (*d*) small-grained: *kanaŭ.*

(3) Varieties never planted; sown preferably in the high unridged fields (*goṛa, piṛi*): earliest, *jereṇ*; early, *dāni, ruṭu*; rather late, *alsaṇga, karaṇga.*

N. B. Nearly all these names are of foreign origin.

The finer varieties, of which *adoa* is made: *bhaṭaphul, bisunbhōg, parsādbhōg, ṭhakurparsād, gitunanhia,* and especially the finest of all, *parsādbhōg,* are cultivated only for sale to the Hindus. The Mundas for their own use prefer the other varieties named above and especially the coarser ones, *alsaṇga, karaṇga* and those named under (1) (*a*)(*b*). Chemical analysis has proved that in this they are instinctively right, for it is just these coarser varieties, which are most nutritious. Practically *goṛababa* and *badibaba,* with the exception of *karhaïni,* are rarely put on the market; not so the varieties named under (1)*a*)*b*), because these always find ready buyers among the Mundas. Nevertheless these are not purposely cultivated for sale; it is only the surplus which goes to the market.

Baba sbst., name of one of the Munda septs. (See *kili*).

bāba! syn. of *naŏ*! I. a call to ploughing cattle, meaning: more to the left! or simply: to the left!
II. trs., to direct a bullock to walk more to the left: *bābaime.*

baba-birhi sbst., collective name for all food-grains.

baba-burduluḍ sbst., the middle-sized flying white-ant, in cntrd. to *caŭliburduluḍ,* the smaller kind, and *keroburduluḍ,* the larger kind. The *bababurduluḍ* is eaten by the Mundas.

bāba-caŭli collective noun, wealth in agricultural produce: *babacaŭli menaṭenko,* rich peasants.

baba-eṇga sbst., (1) the rice-plant in the field with root, stalk and ear. (2) any other plant yielding eatable grains. When there is question of other grains, the word *baba* may be replaced by the specific name. These cpds. occur always in the sacrificial formulas: *babaeṇga,* kodeeṇga heaṛi baṇo poaṛi baṇo! Let there be no damage and no blight on the rice plants and on the millet plants!

baba-ganga sbst., a green grasshopper, 1½″ long, of which the male is called *herjeṭe.* It never enters the house like the *upi* or *dratapiri.*

***baba hertuka** sbst., a marriage ceremony so called. When the bridal banquet is over, and the women too have had their meal, either before the men, at the same time or after them, and the *bidaili*, farewell beer, (in such places where, as in Hasada, it is the custom to give farewell beer), has been drunk by the guests, the bride enters the house to be again brought out for her leave-taking and departure.

First she sits down in the *sare* or outer room on the knees of a relative, generally the same who afterwards will carry her out, astride on the hip. If her father or mother be still alive it is generally on their lap she sits. Otherwise it is one of her uncles or aunts who performs this office, never her own brother or sister. There are places where the groom also enters the house and where both bride and groom have to sit down on the knees of the same relative. This one sits down on the floor with legs stretched out. The groom sits down on his lap, and the bride takes her place on the knees of the groom or, if the groom has remained outside, on the knees of the one who sits on the floor. All face the same way. If the house be a *dandaoṛa* with a two-sloped roof (Pl. XXXIII), they sit in front of the outer door, facing the courtyard from where they are visible. In a *catomoṛa*, a house with a four-sloped roof (Pl. XXXI and XXXII), they sit with their back to the door of the *adiṇa*, store-room, facing the courtyard though not visible from there. In some villages no account is taken of the door of the *adiṇa* and the ceremony is always visible from the courtyard.

As soon as they are thus seated, a winnowing basket containing seed paddy of some pale variety is presented to the bride by a female relative. From this, with joined hands, she scoops thrice a quantity of paddy throwing it over her head, where her mother or an other woman of the house receives it in the free end of her own cloth held out for the purpose. Sometimes no one stands behind to receive the paddy and it is allowed to fall on the floor, from where it is then gathered afterwards.

"It is", explained one of my informants, "as if the bride by this rite virtually said 'I, your daughter who am a seed of this house, am going away and before leaving I wish you figuratively other seed to replace me, many other children to take my place here'. This explanation seems quite natural and plausible.

According to another informant, however, the rite is merely superstitious and is performed with the intention to prevent the prosperity and wealth of the family from departing with the bride. The fact that the paddy is often thrown towards the door of the store-room gives additional weight to this interpretation.

After this ceremony the bride is carried out of the house on the hip of one of her old relations, who hands her over to the groom's party as described under *jima*. The bride-groom also, if he be inside the house, is likewise carried out by one of his new relations-in-law.

babai reduplication of *bai*, to make, to originate, to organize, I. It forms a kind of cpd. together with its d. o. which is best translated by, the art of, when it depends on words denoting to know: *načal-babai* kaiṇa ituana; *ginti-babai* kam lūrana.

II. trs., not used in the prst. and past ts. It occurs in infinitive clauses depending on words denoting necessity. It may then be rendered either by an infinitive clause or by such nouns as the fabrication, the erection, the making, etc.: iskuloṛa *babai* hobaoa; Horojagarte kitab *babai* lagatiṇa.

babai-ọ p. v., to be made, etc.: sida oṛa *babaioa*.

III. As afx. to other prds. (1) it denotes that the action is performed with great care, and is therefore eqvlt. to, very carefully, as well as possible, with one's whole strength: *olbabaikedako*. (2) it occurs also as syn. of *bagel*.

babainị noun of agency, the one who is in the habit of making. Together with a d. o. it forms cpds. in which it is generally translated by the Engl. afx. maker: *jutababainị*, a shoemaker; *ghaṛibabainị*, a watchmaker; *katubabainị*, a cutler.

babai! interjection used whilst showing a child smth. likely to frighten it.

baba-jaṇe sbst., the cultivated form of Paspalum scrobiculatum, Linn.; Gramineae,—an annual grass, the seed of which is used as food-grain, being prepared like rice, but it is more often added to the rice of which rice-beer is brewed.

baba-kukura sbst., a form of Setaria glauca, Beauv.; Gramineae—an erect annual grass with spiciform panicles, 2-3″ long, and bristles strongly barbed. It is not cultivated but occurs spontaneously among other crops; its grain is gathered and eaten, the water in which it has been cooked is often added to fermenting rice-beer. *Huṛiṇ kukura*, or *setakukura* is a small, prostrate, spreading form of the same, with short panicles.

baba-najom syn. of *pasăra* sbst., Oryza sativa, var. fatua, Prain; Gramineae,—a wild, late, fast-growing variety of the rice-plant, which smothers the cultivated rice-plants in the low fields. Its grains are deciduous. The grains are eaten.

baba-poṭom sbst., a paddy bale. The specimen (Pl. XXII, fig. 2) being 4 ft. in diameter and 2 ft. high, contains 10 maunds of paddy. The bales vary considerably in size containing from 16 down to 2 or even 1 maund. These more or less melon-shaped bales have an outer coat of firmly plaited straw rope arranged

so close and tightly that it is impossible to insert anything between the coils. On that account they can resist fire for a short time so that, if they be rolled quickly through the embers of a burning roof that has fallen in, the paddy itself is not damaged seriously.

The lower left-hand corner picture of Pl. XLIII shows two men busy tightening such a bale. The process of baling is as follows:

(1) Four double ropes of a length varying with the intended size of the bale, are spread out crossways on the ground so as to form 4 right angles. At their crossing they are tied together by a knot. These ropes are generally made of *bącom* grass. Only when that is not available they are made of twisted paddy straw. The straw ropes are about 1″ thick, the *bącom* ropes are somewhat thinner.

(2) After being thus held together in the centre by the knot, 4 of the 8 strands are spread out and thus from a regular star.

(3) One end of another long plaited straw rope intended to form the outer cover of the bale, is coiled into 3 coils around the centre where the *bącom* ropes are tied together so as to leave a free circular space of about 8″ around this knot.

(4) A layer of loose straw in the shape of sheaves and radiating from the centre to the extremity of the cross-ropes on the ground is placed over the free space and the 3 coils. This layer of straw, when compressed, is about 4″ thick.

(5) Five winnowing shovelfuls, about 50 pailas of paddy, are poured on that straw in the centre and well pressed down into the 8″ diameter free space between the 3 coils.

(6) An empty bamboo basket, having a capacity of about 1 maund and shaped like the one on Pl. XVI, fig. 4, is put upside down over this paddy. The layer of straw is carefully gathered round the basket, so as to make it come together on the top, where it is kept together by a stone placed on it.

(7) The plaited straw rope is coiled up round the straw and basket till about 4″ from the top.

(8) The basket is now carefully removed leaving a cavity into which paddy is poured by instalments. After each instalment a man inserts and plies the pointed stick called *gajŏṛa*. (Pl. XXII, 2, B) so as to make the paddy settle down as thoroughly as possible. This settling distends the inner straw wall and thus tightens the coils of outer straw rope to perfect tautness.

(9) When the intended amount of paddy is poured in, the extremity of the loose straw is brought over it and pressed down on it tightly, and the remaining plaited straw rope is coiled up around so as to cover it entirely.

(10) Then 4 of the 8 *bącom* ropes at right angles on the ground are tied up on the top of the bale, two men tugging at them to make them as

taut as possible. After that the 4 other *bạcom* ropes are treated similarly.

(11) Then one man, inserting both his hands between one pair of the tied ropes and the plaited straw coils, tugs at it to make it still more taut, whilst the other, inserting the *gojŏṛâ*, under the bale at the spot where the rope emerges from under it, lifts the bale repeatedly as with a lever. This produces a groove on the side of the bale below. Then he beats the bale as hard as he can, with the *gojŏṛâ*, upwards along the rope and so extends the groove right to the top. Working up in the same way on the opposite side, he produces a groove right round the bale. During this operation the man at the *bạcom* ropes holds and presses these down on the top of the bale with all his might to prevent them from getting slack. Then the man who plied the stick, comes to his assistance and both together tie the ropes firmly and finally. The same operation is then gone through for each of the remaining ropes, and the bale is ready.

Owing to the four grooves around the bale, this kind is called *upun hora poṭom*, a four grooved bale.

In cntrd. to this there is the *bar hora poṭom*, the two grooved bale, which they resort to when *bạcom* grass cannot be had. Instead of the thinner *bạcom* ropes they then use one single long twisted straw rope fully one inch thick, for the final tying of the bale. The process of baling is as follows :—

(1) Two such straw ropes are placed crossways on the ground and tied by a knot in the middle. Then the operations described above under (3), (4), (5), (6). (7), (8) are gone through. Before beginning the operation described under (9), a bundle of straw from 6 to 7 inches diameter is attached to one end of a very long straw rope (from 30 to 50 feet long, according to the intended size of the bale) and fully 1 inch thick. This bundle is placed on top of the paddy filling the bale, and then the inner layer of straw (forming the inner wall) is pressed over it. Then follows the coiling up of the plaited outer straw rope as described under (10). After this the 4 straw ropes lying crossways on the ground are tied together on the top of the bale. Then the bale is turned on one side and the long straw rope fixed in it as just described, is pulled tight along one of the 4 cross ropes. If there be only one man making the bale, he keeps this long rope taut with his foot by tying the free end around it. Then he starts beating that side of the bale along the rope so as to make a groove from top to bottom. The bale is then turned over again, the long rope brought along the cross rope on the opposite side, and held taut by the foot, whilst that side is beaten till a groove is made which now runs right round the bale. Then the loose end of the long rope is passed under this very rope there

where it comes out from the inside of the bale and is brought at right angles along the remaining two cross ropes and the bale is then beaten so as to produce two more grooves. Finally the long rope is made fast under the crossing which it forms on top where it comes out from the inside of the bale, and the four straw ropes, which had temporarily held the bale together, are removed.

One man can thus prepare a bale holding 10 maunds of paddy. But if the bale is intended to hold more, 2 men are required to turn it round.

The *upun hora poṭom* has therefore 8 grooves and 8 ribs whereas the *bar hora poṭom* has only 4 grooves and 4 ribs. Two opposite grooves are counted by the Mundas as only one *hora* because one is the prolongation of the other.

babar abbreviation of *babaria*, distributive nl., every two, each pair. This form is used (a) before words denoting measures of any kind such as *ṭeĕa* or *paĭla*, a grain measure, *gaŭdi*, a league, *ṭaka*, a rupee: *babar gaṇḍa* paĕsa omakom, give them two annas each. (b) before the higher numerals *hisi*, *saĕ* or *saŏ*, *hajar* or *kazar*. (c) before words usually occurring in enumerations of single men, cattle, families such as *hoṛo*, person, *bǭ*, head (of cattle), *arâṛâ*, yoke, *oṛą*, family: *babar hoṛo* momoḍ ṭeĕa caŭliṇ omaḍkoa, I gave one seer of rice to every two persons. (d) before the afxs. *sa*, *duaṇ*, *duâ*, timos.

babarduaṇ, **babarduâ** var. of *babarsa*.

babaria distributive nl., two each, every two, each pair: *babaria* meromkiṇ menąkiṇatako, they have each of them two goats.

babariate distributive adv., two by two, two abreast, two and two: *babariatcko* senka. N.B. (1) When the words *hoṛo*, *bǭ*, *oṛą*, *arâṛâ*, are used with the nls., then they take the affix *te*: babar *hoṛotcko* senka. (2) When the prd. itself is denotative of a particular arrangement, then the affix *te* falls away altogether: *babar* hoṛo pantikom, place or arrange them in ranks of two and two. But when *panti* is used as adv. modifying another prd., then it takes the affix *te*: *babar* hoṛo *pantite* canḍaṇĕpe. Instead of the reduplicated form the cardinal nl. may be used twice, followed each time by the words *hoṛo*, etc.: aĭńą loĕoṇ simente oṛą oṛą *bar araṛâ bar araṛâko* haridika, let every family take two yokes of oxen to my field to plough it.

babarci (H. *bawarci*) sbst., a cook.

babarsa, **babarduaṇ**, **babarduâ** adv., twice each: ruṛasirma *babarsa* kacāĭrite sen hobaoa banduklaĕsan nanamte, one has to go twice a year to the lawcourt to get one's gun license renewed; *babarsaiṇ* kajiaḍkoa.

babăta, **babta** I. sbst., itch, itching, itchiness, prickly heat: *babătaiṇ* aṭkarjada: *babăta* kā harobǫtana.
II. adj., causing itch: *babăta* pusuri, syn. of *kasua*, the itch

disease; en bandarą dą *babătagea*; enado eṛąge *babăta*.

III. intrs., (1) prsl., to itch, to be affected with itch: aińą ti *babătatana*. (2) imprsl., to experience an itching sensation: simoṛąre bololeate sobensą *babătakiṅa*, I felt an itching all over after I had entered the fowl-house; en jati tijum juṭiḍlire apiupun mā lābę *babăta*, if you touch caterpillars of that kind, the skin will itch for two or three days. In the following sentence note the peculiar belief of the Mundas: oko hoṛoko aińągąko jagartana, kaṭa *babătająiṅa*? (The soles of) my feet itch, someone must be speaking of me.

N.B. the idiomatic use of *babăta* in connection (1) with *dea*, back: dea ci *babătajaḍma*? amą dea ci *babătatana*? Doest thou want a thrashing? (2) with *hoṭǫ*, neck: hoṭǫ ci *babătajaḍma*? amą hoṭǫ ci *babătatana*? Doest thou want to be killed by human sacrificers? (3) with *lāḭ*, stomach: inkuą lāḭ *babătatana*, they are hungry: nimir agān namakaḍkoa, lāḭ *babătalekoreko* kamia, nowadays they have plenty of food, they will work when once they get hungry.

IV. trs. caus., to apply to someone a substance producing itch: itikajō-teko *babătakiṅa*, they made his skin itch by means of cowhage pods.

babăta-n rflx. v., to apply to oneself an itching substance: siṭia itikajō rękipee *babătana*.

babăta-ǫ p. v., (1) to get itch, to be caused to itch by the application of some itch-producing substance: bandareko ḍebelkena, sobenke *babătajana*. (2) of water, to be infected by smth. so as to cause itch: konągate ḍobarą dą *babătajana*, the water of the pool causes itch on account of the aloes leaves (that were soaked in it).

babătage adv., with *aṭkar*: *babătage* aṭkarjaińa, I feel an itching sensation.

bābeloṇ, beloṇ I. sbst., some fruits of the *loadaru* (Ficus glomerata) and *sibil âṛi* (Ficus Cunia) which are smaller, ripen earlier, have less seeds, and are more tasty than the other fruits on the same tree. In Nag. *bābeloṇ* is also used as syn. of *koĕa, kuĭnṇ*, the male flower of the jackfruit tree.

II. intrs., to bear the fruits just described.

babla, babur, fide Haines, (Sad. *babul*), sbst., Acacia arabica, Willd.; Mimosaceae,—a tree with long and straight spines, bipinnate leaves and yellow flowers in globose heads.

babu (Sad., Mt., Or.) sbst., (1) it is used as voc. of address to male children and boys up to the age of about 13 or 14 years, and to any man who is the speaker's junior by at least 2 or 3 years. (2) it is used to indicate the sex of babies, meaning: male, in cntrd. to *maĭ*, female: ne siṭia *babu* ci maĭ?—*babuge*. (3) it is used to denote any native gentleman: miaḍ *babu* hakimakana. (4) it is also used to designate the penis, just as *maĭ* may designate the vulva. Both words, when used

with this meaning, are construed as inan. os.

ba-bu jinglo of *bu*, I. sbst., holes here and there : *babukote* da paromtana ; kata *babura* ranum ituana oi ?

II. trs., syns. with *bubara*, to make holes here and there : dorabina loëona *babukeda*.

III. intrs., of holes, to appear here and there : dorabina turulerò *babūa* menteko kajia, they say that when a *dora* snake stings a person (with its tail), little holes will appear all over that person's body.

N. B. the idiom : kuda *baburee* arandi-tana, hatuhagakoe giurikajadbua, dubtingun kū ituntana, he marries his son when the jamunfruit (falling on the wet fields in June-July) make little holes everywhere, he makes us, his fellow-villagers, feel ashamed since we cannot take part in the feast (because at that time we have no more rice enough to present our contributions to it). This is a reproach to those who deviate from the general custom of marrying only after the harvest, when all are able to contribute some rice and thus have a claim to an invitation.

babu-go p. v., to be pierced with little holes all over : cikan rōgte katam *babujana* ?

babutan adv.; so as to cause numerous holes all over : dorabina turulere *babutan* gagaða.

babu-bala (Sad.) collective name for all kinds of native gentlemen : kacāirire cāirbaje *babubaiako* cutiotana.

babur var. of *babla*.

babure-baca a cpd. meaning youth, occurring in songs as poetic var. to *maĭrebiti*, maiden : *Baburebacam* rotodentana, *Maĭrebitim* supidentana,, Youth thou arrangest thy. hair in a topknot, Maiden thou arrangest thy hair in a chignon.

bā-buru ltly., flower feast and fair, I. a collective name for all feasts of the year.

II. intrs., to observe the yearly feasts: Dikuko akolekako *bāburua*, the Hindus observe feasts of their own.

bāburu-n rflx. v., to submit oneself to the observance of the annual feasts : sansarkoleka kalo *bāburuntana*, we do not observe the same feasts as the pagans.

bāburudipli adv., on the occasion of the yearly feasts, at the various times on which the yearly feasts are kept.

babu-teka trs. *Teka* is a var. of the permissive afx. *rika*; *babu* is here used in its trs. function, to call smb. sir ; hence the cpd. means ltly. to allow smb. to be addressed as sir, i.e., to live with smb. on terms of mutual respect. In current language it has come to mean : to forgive an offender : enkan kamiredo kaina *babutekama*, I will not let thee off without punishment.

babute-p-eka repr. v., to pardon each other, not to exact a punishment for an offence : enkan kamiredo ne haturenko kako *babutepeka*.

baca Nag. (Sad. ; Or. ; Sinh. *wassā*, a young bull, *wessā*, a heifer) syn. of *baluri* Has. I. sbst. (1) a young bull. (2) in songs it

occurs in the expression *baburebaca* and alone as var. to *babu*, boy, youth.

II. *bacaakan* participle of the p. v. *bacaẓ* is the only form used, either as adj. or as adv. of time with the afx. *re* or *te*: *bacaakangeae* ne uṛi, enamente aŭrile kuṭaia; *bacaakanre* (or *bacaakante*) kuṭalekore serom nanaoa daṇ, this bull is still young, that is why we have not castrated him as yet; when they are castrated whilst they are (too) young, they become narrow-necked.

bacabaṇḍu barăbaṇḍu, barbaṇḍu, darăbaṇḍu, darbaṇḍu, syn. of *darcora* (Sad *darbhaṇḍia* or *darcora*). It is used as afx. to prds. to denote in a general way a falling short of completion, or alone instead of those same cpds. (1) Affixed to prds. meaning to hit, hurt, wound in any way, it denotes that the action has fallen short of the fullest effect of such acts, i.e., killing; hence it means to nearly kill, to all but kill, to hit, strike, cut, wound, so as to nearly kill: enaṇ maĕnoiṇ *terbacabaṇḍuakẓia*, a while ago I hit a myna with a stone so as to nearly kill it. The Mundari eqvlt. to this Sad. expression is: huṛiṇleka kaiṇ tergoẹkẓia. (2) With other prds. it means to fall short of completion, not to finish or attain all that is or was intended; hence it means the greater part, most of, nearly all: kacăŗrire hakim ijărjaḍkore, okilko *olbarḍaṇḍuĭa*, when the magistrate examines people in court, the pleaders write down nearly everything (3) In some cases it denotes that the duration of the action falls short of the stipulated or expected time or period: dasiĭ *barăbaṇḍukeda*, he did not complete his term of service. (4) When it stands as independent prd. then the prds. to which it is otherwise affixed, may stand first with the afx. *mente*: en kahani *uḍuḥmenteṇ bacabaṇḍugea*, I am not quite sure that I can relate that story correctly, i.e., that I remember all the details well enough.

bacabaṇḍu-n, barăbaṇḍu-n, etc., rflx. v., may be used in the function, given under (3): dasidoe dasikeua, *bacabaṇḍunjanae*; the rflx. v., here implies that the reason for the non-completion of the stipulated time lies in the free determination of the subject; hence the form means: he refused to complete his full term of service, for some reason of his own. It may also be used alone instead of the cpds. of which there is question in the following note.

N. B. When *bacabaṇḍu*, etc., are affixed to some prd., which is always in the rflx v., v.g., *itun*, to learn, the *n* is detached and affixed to *bacabaṇḍu*, etc.: *itubacabaṇḍunjanako*, they have learnt nearly the whole of it.

bacabaṇḍu-ẓ barăbaṇḍu-ẓ, etc., p.v., occurs in the three functions: *terbacabaṇḍuakanae*, he is all but killed by the stone that hit him; *itubacabaṇḍuakanredo* itutaboa, if the greater part is already known, the teaching will soon be complete.

bacabaṇḍutan, barăbaṇḍutan, etc., adv., in the function given under (I) means so as to be nearly killed : kula *bacabaṇḍutane* maṛkia, he dealt such a cut to the tiger as to nearly kill it.

bacandāt, bacandata (Sad. from the H. *bacandatta*, betrothed) I. sbst., betrothal, i.e., the declaration before the priest that a couple promise marriage of their own free will. This term is used only by Christians : *bacandāt* hobajana, the betrothal has taken place.

II. trs., of the priest, to ask the couple whether they promise to marry each other of their own free will : *bacandātkeḍkiṛae. Kuli* is used in the same meaning.

bacandāt-ṛ'p.v., to be betrothed in the way described : *bacandātakanakiṛ*.

bā-caṇḍu sbst., the month or rather season, in which the sal tree blossoms and the flower feast is kept, i.e., the latter part of February and the first part of March. In this cpd. *caṇḍu* rather means a season than a month as it is independent from the phases of the moon.

bacăra (Sad. *bacra*) sbst., the Ascaride, Oxyurus vermicularis, a white, intestinal worm, about 3 inches long, found in man, fowl and cattle, especially in buffaloes, in entrd. to *leṇḍaḍ*, the maw-worm, Ascaris lumbricoides, a long flesh-coloured intestinal worm, for which the Mundas use the same word as for the ordinary earth-worm. Since the ascarides, when present, occur always in large numbers, *bacăra* stands nearly always in the plural. The symptoms indicating their presence are fetid breath and diarrhoea. The remedies used by the Mundas are : about 2 ounces of mustard-oil, or an extract of *karonjo* bark or of *muruḍ* seeds, or the seeds of the *kadru* creeper, crushed and mixed with water. Buffalo calves generally die of it if no remedy is given to them : abuṛ hende haraṛ lāṛre *bacărako* menaṛkoa.

II. trs., to infect with worms : kiṛiko *bacăraakaṛia* enate lāĩī dultana, ltly., they (the worms) have wormed the buffalo calf that is why it has diarrhoea.

bacaŏ var. of *bancaŏ*.

baci Nag. syn. of *osarhon* Has. sbst., a heifer.

baṛcom, baḍcom (Sad.) sbst., Ischaemum langustifolium, Hack. ; Gramineae,— a tufted, perennial grass of the jungles, 2-3 ft. high, extensively used to make twine. N. B. the following riddle of which the answer is *baṛcom* : aṭamaṭa birko talare boṛgahonko uḷko raṛaakada, in the middle of the dense jungles the sons of the spirits have untied their hair.

baṛcom-băcăr, baḍcom-băcăr sbst., twine made with the culms and leaves of *baṛcom*.

bacuṇḍaṛ, bacuṇḍuḷ, bucuṇḍaṛ Has. **bucuṇḍuḷ, bucuṇḍu** Nag. I.sbst., things which are tied together with too short a rope or other ligature : en *bacuṇḍaṛko* tolruṛaepe.

II. adj., tied with too short a rope ; the word is often repeated : *bacunḍaɳbacunḍaɳ* biâṛako maṛaɳ gucite tolruṛaeme.

III. intrs., to get untied, to get loose because tied with oo short a ligature : miaḍ biṛaiɳ tīɳlaɻ *bucunḍuɻjana*.

bacunḍaɳan, bacunḍaɳge, bacunḍaɳange, bacunḍaɳbacunḍaɳ, etc., adv., used with *tol*, to tie, with too short a rope or other ligature.

bacunḍuI variant of *bacunḍaɳ*.

bāḍ (Persian *bad*, ill-conditioned, not acceptable) I. sbst., a certain quantity of merchandise which, in certain cases, is given to the buyer, over and above the quantity bought, to make up for what may prove spoilt in the merchandise : ṭakapōntelin paṭaŏleda, pōnre bar ganḍa *bāḍeɳ* omąia, enamente lumaɳko kako salajana, we agreed on the price of one rupee per eighty silk-cocoons, as I gave eight cocoons into the bargain, he did not pick and choose the cocoons.

II. trs., v., of the seller, to give a certain quantity into the bargain, in order to make up for the possible bad condition of part of the merchandise, in which case no picking out is resorted to : pōnre bar ganḍain *bāḍaḍkoa* for each eighty (silk-cocoons) I gave them eight into the bargain. (2) of the buyer who picks out the good specimens from the stock : to discard in the picking out : miḍhisi kitabete apiako *bāḍlą* out of a stock of twenty books there are three which people refused to buy.

bāḍ-ą p.v., (1) to be given into the bargain. (2) to be discarded, refused by the buyers : bar ganḍadoko *bāḍjana* ; apia kitaḅ *bāḍjana*, or *bāḍsaṛąjana*.

baḍ, baḍte (A. *al-batta*, certainly) adv., doubtlessly : netąre cimini alom doea, *baḍ* koṛedǫgea, don't put that chimney there, it will doubtlessly be touched by someone (and fall off) ; miaḍleka cipibu kiriɳpaltutą, *baḍle* kupulko hijụbaṛagea, let us buy one or two extra brass plates, we are sure to get visitors now and then.

bā-dā I. sbst., a honey-comb of which the cells are still empty.
II. intrs., to make empty cells : nesąreko *bādāakaḍa*.

bādā-ą p.v., of the cells in a honey-comb, to be yet empty : nesąre *bādāakana*.

bada-bada, bada-bidi, bidi-bidi (Sad. *bid-bidana* ; H. *badābadī*, with emulation, with rivalship) I. sbst., a jingle destined to imitate the deadened sound of smth. falling on more or less soft earth or ground, somewhat like the English : thud, but with the additional connotation of a rapid repetition of that dull sound.
II. trs. caus., to cause things to fall on the ground in a series of soft, dull thuds : misa eneklate kudaraɻ soben jōko hoĕo *badabḍaḳeḍa*.

badabada-n, badabidi-n, bidibidi-n rflx. v., to run with a soft patter of the bare feet.

III. adv., with or without the affix *tan*: mar kūḅ rukuĭme *badabadatan* uĭugọka, all right, now shake (the fruit-tree) violently so that the fruit may fall down in a shower; honko *badabadatanko* niruṛuṇatana, the children come running out, their bare feet falling with a blunt dull softness on the ground.

bada-badi (H *bada-badi*, with emulation, quarrelsomely) a jingle of *badi*.

I. sbst., importuning, obstinate asking for smth.: ne hoṛo nekan *badabadi* ciulao kae bageĕa.

II. adj., importuning, obstinate in asking for smth.: *badabadi* hoṛokoloọ jāṇọge kū bapaitaba, nothing can be quickly settled with importuning, obstinate people.

III. trs. and intrs., to importune: *badabadikeḍleae*; ne hon *badabadilanae*.

bada-bidi var. of *badabada*.

Bada-disum, Bagăda-disum, Bagda-disum sbst., Bengal.

badăkaŏ, badkaŏ, bidiḳaŏ, bidkaŏ, biṛĭkaŏ, biṛkaŏ. (Sad. *badkaek*, to stampede, trs.) I. sbst., a stampede: uṛịkoạ *badăkaŏ* lelkedate gūpihonko boroteko nirjana.

II. trs., to scare a crowd or a flock and make it fly in all directions: kula rumbulkeḍte uṛịkoe *badăkaŏkeḍkoa*, a tiger by its growling stampeded the bullocks.

badăkaŏ-n, bidĭkaŏ-n, etc., rflx. v., used only in the plural; to stampede, (intrs.): pīṭpiṛire hulsalere hoṛọko *badăkaŏna*, if one excites one's horse on the marketplace, people will disperse in panic.

badăkaŏ-ọ, bidĭkaŏ-ọ, etc., p. v., same meaning as the rflx. v.

badăla, badălI, badăla-badăli, badălare, badălire, s ee *badla, badli*, etc.

badănām var. of *badnām*.

badăṛaŏ, bodŏṛaŏ, basăṛaŏ, bosŏṛaŏ (Sad. *badraek*, to loosen and let fall; Sinh. *bandi* and *ari*, ltly., to turn away a knot) trs., to loosen or tear asunder the knot or string that binds things together: kitabe *badăṛaŏkeda*, he has loosened the binding of the book.

badăṛaŏ-ọ, bodŏṛaŏ-ọ, etc., p. v., to be loosened by the breaking or loosening of the knot which fastens things together: sahanko, biṛako, kitaḅko, busụko *badăṛaŏoa*, books and bundles of firewood, of seedlings or of straw, are things that can be loosened by undoing the knot.

baḍ-baḍ, baḍ-dukua, baḍ-sande with or without the affix *te*, and also *baḍte*,, which is not used in this meaning without the affix *te*, adv., with great difficulty: *baḍbaḍ* miaḍ ṭakae omlą, he gave one rupee with great difficulty, i.e., on account of his poverty it was very difficult for him to give that rupee, or it was with great difficulty that he was induced to give a rupee; *baḍtele* rāaulịa, we called and brought him

with great difficulty; tisiṇ aiṇ *baḍsande* netaṇiṇ tebāakada, to-day I had much difficulty in reaching here.

baḍ-boḍ, baḍ-buḍ (Mt. talking nonsense or without purpose) I. sbst., a stammer, a stuttering, a a defective articulation, a difficulty in speaking: iniaṇ *baḍbuḍ* cilekate hokaoa? enaraṇ cikan ranuko lagatiṇa?

II. adj., speaking with difficulty, speaking haltingly, stammering, stuttering: *baḍ-buḍ* horo; *baḍ-buḍ* kaji. Also used as adj. noun, a stammerer, one who habitually speaks with difficulty: miaḍ *baḍ-buḍle* goataia, hakim kaji kae bujaŏdarijana, we brought a stammerer as witness, the judge was unable to understand him.

III. trs., to speak haltingly, falteringly or with difficulty, to stammer, to stutter: jagare *baḍ-buḍjada*; *baḍ-buḍjadae*: miḍ gantalekae *baḍbuḍkiṅa*, he stammered at me for about one hour.

baḍ-bud-en, ıflx. v., to feign a difficulty in speech.

baḍ-buḍtan, adv., (speaking) with difficulty, haltingly, stammeringly, falteringly: êkesêkeakanre *baḍ-buḍtanko* kajiia; pāpjanaiṇ mente *baḍbuḍtane* udubaḍlea.

baḍcom, and **baḍcom-baĕar** var. of *baḍcom*, *baḍcombaĕar*.

baḍ-dukus, baḍ-dukuate, var. of *baḍbaḍ*.

baḍḍa-beḍḍetan, adv., used with *maṇ*, to cut with an axe, imitative of the sound of a number of heads of goats or sheep falling down and their corpses plumping down, while they are cut down each with a single, noiseless stroke of the axe.

baḍḍa-buḍḍu, (Sad. *bāṭ-būṭ*; *baṭ-buṭaek*) syn. of *bakaḍbukuḍ*, trs., to pierce repeatedly a soft substance which can in no way be considered as a kind of bundle. If it could in some way be considered as a kind of bundle, *poṭomakanlekan ciz*, v. g., a jackfruit, the belly, a bag full of grain, the contents would ooze out through the hole with an appreciable sound, and then the jingle *baḍsabuḍ-su*, imitative of this sound, would be used: saram sārteko *baḍḍabuḍḍukiṇa*, they pierced the sambar with numerous arrows.

baḍḍabuḍḍu-n rflx. v., (1) to plod in mud in which one sinks down at least up to the ankles: loĕoṇree *baḍḍabuḍḍuntana*. (2) It may be used also of jugglers who pierce (or make believe that they pierce) their own flesh, v. g., with needles or the like.

baḍḍabuḍḍu-ṇ p. v., takes as sbj. either the substance which is pierced repeatedly, or the object which pierces: nagapinijanumteko *baḍḍa-buḍḍujana*; netaṇa losoḍ soṭate *baḍḍabuḍḍujana*.

baḍḍabuḍḍutan adv., sinking or piercing repeatedly into a soft substance; loĕoṇ *baḍḍabuḍḍutane* paromlą; saram *baḍḍabuḍḍutanko* tuiṇkiṇa.

baḍḍaṇ-buḍḍuṇ, buḍḍuṇ-buḍḍuṇ, frequentative of *buḍḍuṇ*, trs., to

have again and again snot hanging from the nose, sniffing it up continually: sululĭ *baḍḍaṛbuḍḍuṛakaḍtea*. *baḍḍaṛbuḍḍuṛ-en* rflx. v., is used idmly. of worms which again and again peep out or push out part of their body from, v. g., cowdung.

baḍḍaṛbuḍḍuṛ-o p. v., (1) of snot: to be alternately hanging from the nose and sniffed up again. (2) idmly. used in the same meaning as the rflx. v.

***badha** Nag. (Sad. *badhi*; Cfr. H. *bādhit*, obstructed, impeded) I. adj., of bad omen, unlucky, in the sense of causing or bringing bad luck to others.

II. sbst., the exterior sign by which it appears that one will bring bad luck to others. The word itself as well as the superstitions designated by it, have been borrowed from the Sadans. It is used for men, horses, buffaloes and goats. The signs by which it is seen that a man will bring ill-luck, are revealed by chiromancy. Those which reveal that a buffalo, bullock or a goat will bring bad luck to the buyer (not to the man in whose house the animal is born) affect the colour, the turning of the hair or the form of the horns. For instance, a horse or pony with three legs only of the same colour, a bullock with a turning of the hair on the spot where it will be touched by the goad, she-buffaloes and she-goats with horns pointing forwards, are unlucky: the latter in the sense that their young will not live. A bullock with a turning of the hair on the neck will be eaten by a tiger. A pony with a white star on its forehead that can be covered by the thumb, will cause the male children of its owner to die in infancy, if he has any male child; if he has none, that pony will on the contrary procure him one, but in that case the owner will have to make a gift of that pony to any one as soon as the child is born. White buffaloes and those with a white throat, are *badha* even to the owner in whose house they were born: if they are yoked with one of another colour, they will die themselves or cause the death of those with which they are yoked: *juṛiĭ jomia karedo aggee jomoa*. Other signs of ill-luck are called *dokha*.

badha-o p. v., used only in the pf. tense, to have become, to be of bad omen: ne sadom *badhaakana*, this pony will bring bad luck to whomsoever buys it.

***badi** sbst., a rice field of the fourth or fifth class, the highest kind of the fields terraced one above the other on the slopes of valleys. The five classes of rice fields are: (1) *ṭeṛaloĕoṛ* or *jirkiloĕoṛ*; (2) *ikirloĕoṛ*, *ikirote* or *jiḍ ote*; (3) *caŏṛa*; (4) *badi*, *badiloĕoṛ* or *badiote*; (5) *cuṭibadi*. On account of their situation, the rainwater collected in the two classes of *badi*, disappears soon by filtration, so that they dry up and produce little or nothing if they are not refilled by regular showers of rain,

or kept under water by having running water drained into them, a process which can but rarely be used. These fields depend therefore so to say exclusively on a regular supply of rain for their productivity. A drought of a few weeks occurring at certain periods of the growth, v. g., when the grains should form after the flowering, suffices to destroy the whole harvest. Hence they are the less valuable among the rice fields and pay a lower rent than the first and second class fields which are more properly called *loẽoŋ*.

II. trs., to call a field *badi*; to make or prepare a *badi* field.

badi-ŋ p. v., to be convertible into a *badi* field: netaŋre miḍ kutuĭul *badioa*, here is possible to make a *badi* field as broad as one turn in the ploughing, i.e., maybe some 20 yards broad.

badi (Or. *badi*, obstinate; Sad. *haṭhek*, to sulk, and *baid*, obstinate) intrs., sometimes used instead of *haṭi*, or *haṭibadi*, to sulk in order to obtain smth. In the same meaning it is used as variant of *haṭi* in sacrificial formulas: Alope *haṭia!* alope *badia!* an adjuration to spirits, not to cause sickness or other misfortune in order to obtain a sacrifice.

badi sbst., the heddles of a weaver's loom which alternately raise or depress the thread of the warp.

badi (H. *bandh*; Mt. *badi*, leather string; Sad. *badhi*) I. sbst., a string or twine tied around smth. so that the rings fit closely one against the other. This sbst. is used especially in conjunction with *ḍulki*, *nagra*, *dumaŋ*, and with *lumam*: (1) *ḍulkibadi* is sometimes used instead of *ḍoal*, the strips of leather used to span the dulki-drum. (2) *dumaŋbadi*, the strips of leather used to span the dumang-drum; the strips which run in the length are properly called *doal*, but also sometimes *badi*; the transversal strips which turn around the drum are called *cirubadi*. See Pl. XXVII. (3) *nagrabadi* is the term always used to designate the leather strips spanning the nagra-drum, though one would rather expect them to be called *doal*. (4) *lumambadi* is a strip of silk-cocoon that has been cut at the thickness one wants, and is used to tie arrow-heads to the arrow, battle-axe heads to the handle, etc.: lumam borire sutam namoa, hadire *badi* namoa, by unwinding a silk-cocoon one gets cocoon thread, by cutting it one gets cocoon strips.

II. trs., to tie a string or twine around smth. so that the rings formed by the string or twine are fitting closely one against the other: japapaŋ-japapaŋ baĕarem toleredo enage *badi*.

badi-n rflx. v., to tie a string in juxtaposed rings around a limb of one's own body: en sutam tire alom *badina*, do not turn that string in juxtaposed rings around thy finger.

badi-ŋ p. v., to be tied in juxtaposed rings, to be tied with a string put in juxtaposed rings: sutam *badiakana*; aĕaŋ ti sutamte *badiakana*.

ba-p-adi repr. v., is used of two persons who at the same time tie in juxtaposed rings, v. g., each other's finger or leg, or, who do that successively : tįkiną *bapadijana.*

ba-n-adi vrb. n., a ligature tied in juxtaposed rings, the tying, the way of tying in juxtaposed rings : aĭńą *banadi* kū raṛataboa ; amą *banadi* isu niralgea.

bāditeą sbst., smth. to tie with in juxtaposed rings.

bādi-bačar sbst., a string wound in juxtaposed rings around smth. cylindrical. This opd. occurs in sacrificial formulas as reverential address to Singbonga : tuṛisutamte, *badibaĕarte* borrakaḅ borarguntanam, (instead of *tuṛisutamte, badibaĕarte,* the variant *nilima sutamte, badimà baĕarte* is used in Hasada), Thou risest and descendest on a blue rope (blue, consequently invisible in the blue skies), a rope that becomes shorter or longer according to thy rising or descending (*bor*) because it winds or unwinds (*badibačar*).

badicaną daru sbst., a jungle bush so called. A mixture of ground *ramuruḍą* and the ground bark of roots of *badicaą* and *aṭilsiṛą*, is rubbed on in body-ache, and is also applied to dog bites.

badigi. (Or. *baggē, baggī*, plentiful) intrs., (1) to have at hand more fruits or potherbs, mushrooms, puffballs, etc., than one can consume. (2) of the same, to be available in greater quantity than can be consumed : uli tisiṇgapa *badĭgitana ;* ulitele *badĭgitana.*

badili var. of *badli.*

badi-ločoą, badi-ote sbst., a rice field of the fourth class. See *badi.*

badkaŏ variant of *badăkaŏ.*

badla, badli, badăla, badĭli (H. Sad.) I. sbst., (1) exchange. (2) a substitute, a locum-tenens : ṇido, Gomke, Samuą *badli*, this one, Sir, is the substitute of Samu.

II. trs., to replace smb. or smth. by smb. or smth. else, to substitute : caṭuraą dą *badlaĕme,* change, renew the water in the waterpot.

badla-n, badli-n, bădăla-n, badĭli-n rflx. , (1) to take the place of another, to do the work of another, to do the work that is proper to another : Samuą *badlire* Boaą *badlantana,* Boang takes the place of Samu, or works instead of Samu; baṛhī mistriree *badlantana,* he changes himself into a carpenter; Ikirboṇga eṭą boṇgakoree *badlana,* the Ikirbonga acts as if he were another spirit, harms people in a way proper to other spirits. (2) to put on other clothes : ṭupiĭ *badlanjana,* he has put on another topee.

badla-ǫ, badli-ǫ p. v., to be changed, to be put elsewhere, to be replaced by a successor : Khunṭiren hakim *badlajana.*

ba-p-adla, ba-p-adli repr. v., to interchange men or things : māṇḍikiṇakiṇa *bapadlajana,* those two interchanged their cooks; lijąkiṇa *bapadlajana.*

ba-n-adla, ba-n-adli vrb. n., the transfer, the changing or interchanging, the giving one thing for

another: dą *banadlarę* caṭu rapuḍjana, while the water was being renewed the pot broke; honder keṛa *banadlare* haṛam auḷja ci guṇḍi?

III. *badla* as afx. to other prds. means instead of: aputee craṇkḭńa, hontekoṛaiṇ *eraṇbadlakḭa*, his father scolded me, and I scolded him instead (of scolding his father).

IV. *badla* occurs also in the jingle *udălabadăla*.

badlare, badlire, badălare, badĭlire adv., in place of, instead of, in exchange for, as substitute of: Samuą *badlare* Boaṇ kamitana.

badla-badli, badăla-badĭli a jingle of *badla* which connotes repetition. It is used in the active, passive and rflx. voices. Used sbstly. it corresponds to *banadla*, but connotes repetition: keṛako araṛâ *badlabadlite* taranko bagṛaŏoa, the necks of buffaloes get spoiled by the use of variously shaped yokes; gomkekoą *badlabadlite* en kami kū calaŏjana, a new man having repeatedly been put in charge, that work did not come to a successful issue.

badnām (P. H.) **badănām, bodŏnām** I. sbst., a bad name or character, disrepute: amą *badănām* seṇjana, the knowledge of thy fault has spread.

II. adj., with *kaji*, defamatory talk: nekan *badnām* kaji alope kajiĭa.

III. trs., to give one a bad name, to speak ill of some one: alope *badnāmiṅa*.

badnām-en rflx. v., to act so as to lose one's reputation: alom *bodŏnāmena*.

-*ę* p. v., to get a bad name, to be defamed: cilekatee *bodŏnāmjana*?

baḍba-buḍbu var. of *bhaḍsabhuḍbu*.

baḍ-sande adv., with great difficulty. See *baḍbaḍ*.

baḍte adv., (1) syn. of *baḍ*, doubtlessly. (2) syn. of *baḍbaḍ*, with great difficulty.

baḍṭuṇ-baḍṭuṇ, baḍṭuṇ-baḍṭuṇaderen, and **baḍṭuṇ-baḍṭuṇ-uṛuṇęn** variants of *baṭṵbaṭṵ, baṭṵbaṭṵaderen, baṭṵbaṭṵuṛuṇęn*, which see.

baḍṭuṇ-uṛuṇęn rflx. v., syn. of *tuduṛuṇęn*, used of fish: to creep out straight and without wriggling from the mud: anjedakan ḍobaren sûṛḭhaiko oṛę balehaiko jeṭetanre losodāteko *baḍṭuṇuṛuṇęna*.

bada sbst., the Sasin or Indian Antelope, Antilope cervicapra: *badu* piṛikoree taĭna, daru subare ciulao kae taĭna, soben jontukoate sekeṛagee nirdaṛia; inĭą diriṇ sōjege rakabakana mendo ḍeraakana, the sasin lives on open, high ground, is never found under cover, and can run faster than any other animal; its (divergent) horns point upwards but are spirally twisted along a straight axis.

badŭṛaṇ, badŭṛu, bidŭṛaṇ, bidŭṛu, (H. *bi* and *duhrānā*, to unfold; Sad. *duhrek, duhrnek*) I. sbst., (1) the slipping off of coils of twine, rope or bamboo slice. It seems not to be used but with the affix *rąte*, on account of: *badŭṛaṇrąte* ṭuṇki jetan kamire kā jogaŏǫtana. (2) metaphorically, the breaking of a contract or agreement: dasią *badŭṛaṇrąte* kamį kā

calaŏṇtana nāḍo, the work suffers from the breaking of his contract by the servant; dasi kamirą *baḍŭṛaṇṛṇté* kamĭĭ paŏjana, on account of his having broken his contract of service, he is without work.

II. trs., (1) to slip off coils of twine, rope or bamboo slice: ṭoṇḍom kā raṛaṇredo *baḍuṛaṇṛepe*, if you cannot loosen the knot, simply slip off the coils of rope. (2) metaphorically, to break an agreement or contract: dasiĭ dasikena mendoe *baḍuṛaṇṛkeda* (or, baḍuṛaṇṛenjana), he served for a few days but broke off the engagement; kuṛiĭ *baḍuṛaṇṛkĭa* he has sent away, or has abandoned his wife.

baḍŭṛaṇṛ-en, *baḍŭṛu-n* rflx. v., to free oneself from a contract or agreement: kuṛi *baḍuṛaṇṛenjana* (or baginjana).

baḍŭṛaṇṛ-ṇ, *baḍŭṛu-ṳ* p.v., (1) to be slipped off: aĭńą catar *baḍaṛaṇṛaŏkana*, the cloth of my umbrella is loose at the borders; perēakan ṭuṇki kaṇḍomre saḳkeate ṭiṇḍimlere *baḍuṛaṇṛoa*, if holding it by the rim one lifts up a full basket, the rim (the upper coils of bamboo slice) will come off. (2) of an agreement to be broken off: ne daṇgṛamente Naguṛi disuṁre kupulakan taĭkena, mendo *baḍuṛaṇṛjana*, the preliminary visits for the marriage of this boy had taken place somewhere in the Naguri country, but the intended marriage has been given up.

baḍuṛi trs., to roll a string, rope or cloth round smth. in more or less juxtaposed or partly superposed coils. This is a more general term than *baḍi*: baĕar kucakeatee *baḍuṛikeda* having flattened lengthwise a few coils of the rope he wound up the rest over these; poṭom bōṛteko *baḍuṛiĭa* (or badiĭa), they surround the rice-bale with juxtaposed coils of straw rope.

baḍuṛi-n rflx. v., to wind coils of rope or cloth around one's own body or some member of it: beḍ bōṛeko *baḍuṛina*.

ba-p-aḍuṛi repr. v., to wind coils of rope or cloth round some part of each other's body: beḍkiṇ *bapaḍuṛijana*.

baḍuṛi-ṛ p. v., to be wound round smth: beḍ bŏṛe *baḍuṛioa*.

ba-n-aḍuṛi vrb. n., the act or manner of winding coils of rope or cloth round smth.: *banaḍuṛiĭ* baḍuṛikeda bŏṛe paṭukaḍgiṛikeda, he wound the cloth round the head in such a manner that the turban is extraordinarily thick.

baḍŭṛu var. of *baḍŭṛaṇṛ*.

baḍa var. of *baṛa* (syn. of *guṇṛgu*), which see. Also of *baṛa*, to pick up and gather stray grains; also in the cpds. of this prd.

baḍa-buḍu var. of *baṛaburu*.

baḍą-buḍų var. of *baṛąburų*.

baḍaĕ and **baḍaĕ-uḍ** vars. of *baṛaĕ* and *baṛaĕuḍ*.

baḍa-kuḍa, **baṛakuṛa** syn. of *baṛabuti*.

baḍegoṛ Nag. syn. of *boḍhelekan*, adj., very large, huge: miaḍ *baḍegoṛ* biṇle namtąia, we found or met a huge snake.

baḍi var. of *baṛi* (syn. of *guṇṛgu*), which see.

bae (Sad. *bāe*, frenzy, madness; Or. *bal-bāy*) syn. of *bambar*, I. sbst., ravings, delirium caused by fever.
II. intrs. imprsl., to rave, to be delirious: *baejąia*.
bae-ą p.v., to rave, to be delirious: bokom bugiątana ci?—kā, gomke, ruado banąjana, mendo barsinaete bae saḅkịa.—nūoe *baeątana* ci?—nāḍoe hapeakana, enanąnąroe *baelena*, is thy younger brother getting well?—No, Sir, as for the fever, that has disappeared, but delirium has set in since two days.—Is he delirious also at this moment?—Just now he is quiet, a short while ago he was still raving.
N.B. the idiomatic constructions with *saḅ* or *nam*, to catch, often used instead of the p. forms: (1) the a.v. form in which *bae* stands as sbj. *bae* saḅjąia or *bae* namjąia, eqvlt. to *baeątanae*, he is getting delirious. (2) the p. v. form in which the sufferer stands as sbj. *Baee* saḅątana or *baee* namątana, he is getting delirious; en hasure *baeko ba-n-ae* vrb. n., the manner or amount of raving; *banaee* baejana goṭa nidae raṛamraṛamkeda, he raved in such a way that he chattered annoyingly the whole night.

baě (Sad.; Or. *bāy*) sbst., the monthly wages paid in rice to a *baedasi*.

bāě, bapị, bapụ, bāča, bapĩa, bapūa used by children instead of *banoa*, there is not.

baea a nickname derived from *bae*, delirium, and applied to people whose mild madness appears only in their nonsensical talk: *baeа-haṛam*, the childish old man.

bačа-bačа, (Tam. *wara-wara*, slowly) I. sbst., great slowness in action: *bačabačategе* iminąn kamirem aĭuḅjana, it is through great slowness that thou hast been overtaken by the night over so small a work.
II. adj., very slow: *bačabača* hoṛo nịdo; *bačabača* kuṛiko dąḍunḍuregeko aĭubea, piṛirą jetaną kako kamia, slow women reach the night in the occupation of preparing the meals, they never work in the fields.
bačabačako adj. noun, used idmly. for any kind of small insects which creep slowly, or might creep slowly on people's body: simoṛąren bololena, *bačabačako* ṭunḍanąkąińa (or namakąińa).
III. trs., (1) used idmly. of the same small insects: to creep slowly about on one's body: simsikuko *bačabačakịńa*. (2) occurs in the idiom: nekanąko cim *bačabačatana*? Doest thou take into account such sayings? Doest thou consider such small things as very annoying? Doest thou change thy mind because they speak like that?
bačabača-n rflx. v., to be slow in action (purposely): alom *bačabačana*, sekeṛage kamime, do not linger over thy work, work fast.
bačabača-ą, p. v., to get into the habit of working slowly, to be a slow worker by nature: ne kuṛi

bačabačajana, enamente manḍi janaŏ beṛaǫtana.

bačabačaŋ, *bačabačatan*, adv., very slowly: *bačabačatane* hijǫtana.

bačaŋ adj., used in connection with *saŋga*, tuber, much thinner than usual: nearą saŋga *bačaŋgea*. Also used idmly. with *lāǰ*: *bačaŋ* lāǰ poṭa baŋǫleka leloǫtana, a thin belly looks as if it had no bowels: inią lāǰ *bačaŋgea*, or *bačaŋjana*, he is thin-bellied. See the cpd.. *bačaŋ-lāǰ*.

bačaŋ-ǫ p.v., to grow into tubers much thinner than the usual size: bakṛireą saŋga niulaŋ soben *bačaŋjana*, this year all the yams in the garden have grown into very thin tubers.

bačaŋ-bačaŋ used as adj. and adv. of several or numerous tubers which have grown thinner than usual: bakṛireą saŋga niulaŋ soben *bačaŋbačaŋjana* or *bačaŋbačaŋge* dãakąna.

bačaŋ-lāǰ adj., used also as adj. noun: one whose belly is always quite thin, flat, as if he had no bowels: miaḍ *bačaŋlāǰ* keṛale anakąia, sen kūbe sekeṛaea mendo sagĭṛi ṭekaḍjankore puraą ĩe om kae daṛia, we have acquired a thin-bellied buffalo, it walks very fast, but when the cart has stuck somewhere it is unable to give a strong pull; ni okotąren *bačaŋlāǰ*? *bačaŋlāĭ-ǫ* p.v., to grow into a thin-bellied man or animal: Samudoe *bačaŋlāǰjana*, as for Samu, he has a thin belly.

bačaŋ-saŋga sbst., Dioscorea pentaphylla, Linn., var. Linnaei; Dioscoreaceae,—a wild creeper with an edible yam, 1-2ft. long, 2-3″ diam., white and soft.

bačar I. sbst., (1) twine, in contrd. to *paga*, rope, *sutam*, thread or string, and *bōṛ*, straw rope. (2) a strip of fibrous bark, wood or root which is or can be used to tie things with: bata ruṛuŋ-, muruḍ-, sōraĕbaĕ-arte kāredo bącomḍulateko tolea, laths are tied to the rafters by means of strips of *ruṛuŋ* bark, of *muruḍ* root or *sōraĕ* bark or by means of *bącom* twine. (3) the free fibres extracted from a fibrous plant, ready for rope-making: *jĩṛĩbačar* uḽleka naną, the fibres of hemp are as thin as hair. N.B. The fibres of *moron* are called *sutam*, not *bačar*.

N.B. The idioms: (1) Ne oṛąre *bačarko* puraąsako bolotana, sāṛako tepeḍbēstape, snakes enter this house very often, plaster up very well all the cracks in the wall. (2) Kaṭaraą *bačar* hotǫrem rakabenjana, thou hast raised and put round thy neck the rope that tied thy feet, i.e., through thy own fault thou hast fallen from Charybdis into Scylla. See *bačarcabaǫ*, *bačarlāiǫ*.

II. trs., (1) to make a rope of smth., to twist smth. into a rope: ne bącom *bačarcme*, make twine of this *bącom* grass. (2) to tie a rope to smth. or some liv. bg., to tie at one end of a rope for some particular purpose: sadomiŋ *bačaria* ci?—aloma! kae nira, shall I ti

the horse to one end of a rope?—No, don't, it will not run away. Ambiguity between this and the preceding function would occur only when the d.o. is smth. of which ropes are made, v.g., bącom *bačareme*, may mean: make a rope out of this *bącom* grass, or tie a rope to this bundle of *bącom* grass. But circumstances will easily remove the possible ambiguity. (3) to take off the fibrous skin or bark from certain plants, or also, to slice off strips of fibrous rind or bark from certain plants, v.g., the roots of the *murud* tree: ruṛuną̃ina *bačarẽa* cina janẽa? Am I to make strips of fibrous bark from this *ruṛuą̃* creeper, or am I to split the creeper together with its bark into strips? N.B. 1° The Mundas loosen the fibrous skin from the hemp, by putting the plant into the water for some 3 weeks. Hence *bačar* with *jîṛî* as d. o. may mean to twist hemp into twine or ropes, or to separate the fibrous skin from the hemp stalks in the way just mentioned. 2° *Bačar* is not used trsly. with *moron*; in its stead they use *sutam*: moron sutameme, remove the fibre from the *moron*. (4) to tie at the end of a rope, to hold or lead with a rope. This is also the meaning of *bačar* in such cpds. as *bačaruṛuą̃*, *bačarrakaḫ*, *bačaraṛăgu*, *deabačar*, *jiliąbačar*. N. B. The idiom: mûre jetae kae (or kako) *bačarleḍma*, nobody led thee with a cord through thy nose i.e., thou wert free, nobody has forced thee.

bačaṛ-ǫ p. v., (1) to be made into a cord, to be used for rope-making: bącom *bačaroa*. (2) to be fastened at the end of a rope: ne uri samagee *bačarakana*, this bullock has a rope hanging uselessly from its neck (it is not tied to any post). N. B. The p. v. is not used in the meaning of to be reduced to fibrous strips, for this *poṭagǫ*, *uriǫ*, *bačarpoṭagǫ*, *bačaruriǫ* are used. (3) to become, grow or be fibrous: ruṛuną̃nâṛî *bačarakana*, has the same meaning as: ruṛuną̃nâṛi *bačarana*, the *ruṛuą̃* creeper is a fibrous plant.

ba-n-ačar vrb. n., (1) used for the amount of rope-making: *banačare* baẽarkeda moḍ bărom bącome cabakeda, he twisted such an amount of twine that he used up a whole load of *bącom* grass. (2) used for the amount of slicing fibrous plants into strips: *banačare* bačarkeda ruṛuą̃ goṭa saṛmi purăoa, he sliced into strips such an amount of the bark of the *ruṛuą̃* creeper that there will be enough for the whole roof. (3) used for the amount of extracting or preparing fibres: *banačarko* baẽarkeda, hoṛo parteḍ apapia pagaraą̃ jîṛîko hunḍikeda, they flayed hemp to such an amount that each of them has enough fibre to make three ropes. (4) used for the act or manner of tying at the end of a rope: *kumbuṛubanačarle* baẽarmea, we will bind thee as one binds a thief: amą̃ *banačar* kã ṭaũkagea, rokagee pococa, thy way of tying is no good, he will at once slip out of the rope.

N. B. *Bačar* takes a certain number of prds. denoting motion, as affixes, and then it means, by means of a rope, with a rope: *bačarader*, to lead, pull or drag in by means of a rope; *bačaraṛăgu*, to lower or pull down by means of a rope; *bačarrakaḫ*, to pull up by means of a rope; *bačaruṛuṇ*, to lead, bring or pull out by means of a rope.

bačarader trs., to lead inside by means of a rope.

bačar-an adj., fibrous, of which twine can be made: *bačaran* daru *bačaran* nâṛî; bitaboroṛo *bačarana*.

bačar-aṛăgu trs., to let down by means of a rope.

bačar-bandọ Nag. syn. of *barirunḍa* Has. sbst., the largest species of wild cat.

bačar-biṇ sbst., a slender, green snake not more than 30″ long, which lives on trees like the *sarunada* and the *ḍaĭrḍega*, which are also green, but is different from them. No specimen could be procured: it may prove to be Tropidonotus plumbicolor Cantor., the green ground snake.

bačar-cabaǫ syn., of *bačarlāĭǫ*.

bačar-ḍhuḷa, bačar-ḍula, ḍhula-bačar, ḍula-bačar sbst., a ball of twine.

bačar-lāĭǫ p. v., occurs in the idom: renageten *bačarlāĭcabajana*, I am so hungry that I feel my stomach reduced to the thinness of a rope.

bačar-nâṛî sbst., syn. of *bačaran nâṛî*, a fibrous climber.

bačar-poṭạ trs., to flay fibrous plants or take off strips of fibrous bark: ruṛuṇ *bacarpoṭạtam*.
bačarpoṭagǫ p. v., of fibrous bark, to be stripped off the plant: soben îṛî *bačarpoṭāakana*.

bačar-rakab trs., to lift or draw up by means of a rope.

ba čar-uri syn. of *bačarpoṭạ*.

bačaruṛuṇ trs., to pull or draw out by means of a rope.

bačda, bočda Ho (H. *badhiyā*, any castrated animal: Sad. *badhia*) I. adj., with *merom*, a castrated he-goat: Somatekoṭạ miaḍ *bačda* menạia, in the house of Soma there is a castrated he-goat.
II. trs., to castrate any animal.
bačda-ǫ p. v., to be castrated.

***bač-dasi** I. sbst., (1) a servant who over and above his own fare receives monthly a fixed amount of rice for the sustenance of wife and children or of parents in case the servant is not married. This kind of contract is borrowed from the Sadans and met with only in the Naguri country. In Hasada no married men are ever taken as servants. (2) the condition of such a servant *bačdasiṛạ* bondobast cileḳạ̀? What are the usual conditions of a contract for a *bačdasi*?
II. trs., (1) to take into *bačdasi* service. (2) to give into *bacdasi* service (of the parents in case the servant is unmarried) *bačdasikịako*.
bačdasi-n rflx. v., to hire oneself out as a *bačdasi*.
bačdasi-ǫ p. v., to be given or taken into *bačdasi* service.

bačmān (P. and H. same meaning; Sad. ungrateful, faithless) I. abs. n., dishonesty: *bačmāntee* enkalą; ne hoṛore jetan *bačmān* banoa.

II. adj., dishonest: *bačmān* kaji, a speech which shows dishonesty; *bačmān* kami, a dishonest action; *bačmān* hoṛo, a dishonest man, one who refuses to pay his debts. Also used as adj. noun instead of *bačmān hoṛo*.

III. trs., to act dishonestly towards someone: *bačmānkeḍlee*, he has refused to pay what he owes us.

bačmān-en rflx. v., to act or speak dishonestly, to refuse to pay one's debt.

bačmān-ǫ p. v., to become dishonest, to get into the habit of dishonesty.

IV. adv., with or without the affix *ge*, dishonestly: *bačmāne* kamikeda; *bačmāngee* haṭinkeda.

* **bačna** (A. *baiānā*; Mt. *bayān*; Sad. *biānā*) I. sbst., earnest-money given to clinch a sale-contract. The thing sold remains with the seller, and the date on which the price has to be paid is settled. If the contract is broken by one of the two parties, there will always be a panchayt to settle the amount of fine to be imposed on the one who has broken the contract. In any case a fine of R. 1-4-0 is exacted for the benefit of the panches. If on the fixed date the buyer fails to pay the price, he looses his earnest-money and the seller may sell to someone else. If he can not get from the new buyer the same price as was settled with the first, this one will be fined to make up the loss. If he realizes a better price, so much the better for him. If the seller breaks the contract by selling to someone else, the surplus gain together with the amount of the earnest-money and, may be, smth. more will have to be paid to the first contracting party.

All this applies also to the case in which the contract for the sale of a buffalo, bullock or cow has been clinched not by the payment of earnest-money but by the owner giving and the buyer accepting a tuft of *dubila*, couch-grass, when afterwards one of the two breaks the contract.

There is no settled amount for the earnest-money.

N. B. Earnest-money, part of wages paid as soon as a labour contract is signed, is not called *bačna* but *dadni* or *dadĭni*.

II. adj., appertaining to earnest-money: *bačna* ṭaka, *bačna* paĕsa, earnest-money given to clinch a sale-contract.

III. trs., to give earnest-money to some one in order to clinch a sale-contract: *bačnakiale*.

ba-p-ačna repr. v., to be in the habit of clinching a sale by giving earnest-money: ale janaŏ begar *bapačnatele* opomtana, we, for our part, always sell to each other without earnest-money: ciulao kale *bapačna*, we never give earnest-money to each other in order to clinch our sale-contracts

baĕna-ǫ p. v., (1) to be given as earnest-money for a sale: uṛi mente dasturleka iril ganḍa kāre miḍ ṭaka *baĕnaoa*. (2) to be bound by the reception of earnest-money for a sale: aledo kale omdaṛiama, sobenkole *baĕnaakana*, we cannot sell to thee, we have all received earnest-money from other buyers.

baer Nag. and Ho var. of *baĕar*.

baĕrao var. of *bhaĕrao*.

baĕro Kera var. of *baĕar*.

baetāl (H. Sad. *baital*) adj., stupid and wicked, stupidly malevolent. Also used as adj. noun.

baetāl-ǫ p. v., is used only in the past. ts. to describe the habit: ne hoṛo *baetāljana*, this man has become a stupid scoundrel.

Bagăda-disum, Bagda-disum, var. of *Badadisum*.

bagaĭca (P. *baghcā, baghīcā*, orchard; Sad.) I. sbst., a grove (generally a mango-grove) which is not close to the houses. Such groves of varying dimensions, in which the mangotrees are planted in more or less regular order, are to be found within the boundaries of nearly all those villages in which Hindu or Mussulman intruders have succeeded in ousting the Mundas of their original proprietory rights. In villages in which this has not been the case, regular mango-groves are not common. The Mundas were generally satisfied with planting mango and other fruit trees, such as jack and tamarind trees, close to their houses, so that every village, unless it be of very recent origin, is snuggly hidden in a picturesque grove of stately trees. But it is not this which is called *bagaĭca*.

II. trs., to plant a *bagaĭca*: ne piṛire uli oṛǫ kanṭaṛabu *bagaĭcaĕa*, on this high ground we will plant a mango and jack grove.

bagaĭca-ǫ p. v., to be made, planted, into a grove: ale hature apiṭą *bagaĭcaakana*, in our village groves have been planted in three different places.

bagajoga var. of *bhagajoga*.

bagān (P. A. *bāgh*; Sad.) I. sbst., (1) a garden. The term is restricted to the regular gardens laid out by Europeans near their houses and to the tea or coffee plantations. Gardening or horticulture properly so called, is not practised by the Mundas. There is scarcely any kind of European vegetables which does not succeed better in Chota Nagpur during the cold season (October-March) than in Europe itself, if cared for and properly watered. When urged to try gardening themselves they generally decline to do so for the following two reasons: "we cannot afford to dig the wells required for the constant irrigation, nor can we make hedges which would keep our goats and fowls out of the gardens." They are satisfied with a small plot of ground at the back of their huts, hedged in somehow, in which they plant a very few kinds of country vegetables requiring no particular care and no irrigation. This they call *bakṛi*. Of late and little by little, under the influence

of the missionaries they have begun to make wells and gardens for the cultivation of cabbages, rutabagas, onions and tobacco. These gardens too are called *bagān*. (2) *bagān* is still used, as of old, for a property surrounded by hedges even though there are buildings on that ground, and may be no regular garden. In this meaning it is little by little superseded by the word *hata*.

II. trs., to lay out a garden: Cenḍaguṭuren Patras Baṇḍo kûâ urkeate piṛirce *bagānakada*, Patras Bando of Chendagutu having dug a well has laid out a garden on the high ground (outside the village).

bagān-ǫ p.v., to be laid out into a garden: musiṇąḍin nere bagānoa, one day or another a garden will be made on this spot.

bagaŏ Has. syn. of *hisa, lagi* Nag. I. sbst., the action of killing an animal and selling its meat, or of breaking a jackfruit to pieces and selling it in retail: *bagaŏrąte* pīṭreṇą heṛajana, I remained late in the market because, v.g., I killed a goat and sold its meat.

II. adj., of meat or jackfruit sold as described: *bagaŏ* jilu, *bagaŏ* kanṭaṛa.

III. trs. (1) to kill an animal and sell its meat. (2) to break in pieces and sell in retail ripe jackfruit.

bagaŏ-ǫ p.v., of animals to be killed and to be sold in retail; of ripe jackfruit, to be broken into pieces and sold in retail: tisiṇą pīṭire miḍhisi meromko *bagaŏjana*.

ba-n-agaŏ vrb. n., is used of the number of animals or jackfruit sold by *bagaŏ*: upun sirma hobajana, meromate ūr puṛą gonoṇlena, en dipĭli *banagaŏko* bagaŏkeḍkoa okooko pīṭre upunmôṛehisiko goḭkeḍkoa oṛǫ jilu paĕsasakamjana, four years ago the skin of a goat fetched a higher price than a live goat; at that time on some market days they killed up to a hundred of them and a leafful of meat cost one pice.

bagaria syn. of *gaĭsiraĕ, hāuasiraĕ, hāuacêṛé* Has. and of *ḍhelacaci, dhâŏâcaci* Nag. (H. *bageri*; Sad. *bagreca*) sbst., an ortolan, Anthus Hodgsonii.

bagăṛa and *bagăṛaŏ* vars. of *bagṛa* and *bagṛaŏ*.

bagata var. of *bhagata*.

***Bagaūti** sbst., name of a spirit. Like Chandi it is a real puzzle to the incipient inquirer. If he ask what kind of sacrifices are offered to him and what favours are expected in return for them, he gets replies, which show that the name is certainly not denotative of any single clearly conceived spirit with a definite function. It is one of those phantoms with ever changing names, shapes and functions, which elude any precise definition or description. These fantastic creations arise on the hazy border regions between the poetic products of popular imagination and of different conflicting religious systems. Each of these factors, trying to force them into harmony with itself, produce theories

or beliefs, not only widely differing from, but also partly contradictory to each other. Hence the task of the inquirer is restricted to showing the part each of these factors has played in their production.

Leaving aside the question whether the word has any connection with the Sanskrit name of the deity *Magauti*, we may, for the present purpose, confine ourselves to the fact that the Mundas themselves connect it with the Hindi word *bagh*, tiger, and that this animal plays a prominent part in all the various significations of the compound. As a concrete noun it denotes two quite distinct spirits, namely, (1) the ghost of a human person who has been actually killed by a man-eating tiger; (2) an evil spirit (one of those belonging to the sorcery-system) who threatens to get a young husband or wife killed by a tiger. The reason for this threat lies in their having married in wilful or even inadvertent disregard of a marriage omen portending this kind of death.

To the question, which factors have concurred to form the first of these two meanings, the following considerations seem to offer the natural answer: The man-eating tiger, with its stealthy approach, its lightning-like bound on the unwary victim and the deadly stroke of its claws, naturally looms very large in the imagination of a forest-dwelling and forest-clearing race like the Mundas. In their songs and their stories it appears as the dreaded one, in most of their sacrifices they implore protection against the bound of the tiger and the fang of the snake. Though the latter claims more victims it is considered less terrible than the tiger, because it leaves to those it kills, the customary funeral rites, which allow their spirit to dwell under the ancestral roof with all the ancestors, and receive the worship of the surviving relatives, all of which constitutes the Mundas' happiness in the next world. But who would dare to follow a tiger and gather what it has left of its victim, to burry or burn it and recall the spirit to the *adiṛ*! The tiger snatches a person from the community of the living and cuts away his spirit from the communion of the dead. What becomes of such spirits and what compensation do they get for the company and the worship they have lost? To this anxious question the popular imagination gives the following answer:

The spirit of a person devoured by a tiger, roams about in the forest in or near which he was killed, in the shape of a dwarf with a dense crop of hair so long that it trails on the ground behind him. At night he keeps muttering words, like one in a trance. He has become the herdsman of all the birds and beasts of that forest (a very honourable occupation) and the tigers especially owe him strict obedience. These ghosts or goblins are a creation of

the popular imagination combined with the racial view of the state of human souls after the death of the body. Many Mundas maintain that no worship is being paid to them by men. This *Bagauli* is the same as *Jotomaharu, Birrenkoṇ gupini, Kulagupini, Birbonga, Birsabonga, Magiabonga, Bircandi.*

But the religious instinct does not leave them permanently in this state. The first step to a separate worship is curious enough. As herdsman, he has of course the duty of protecting those under his care. Hence some Mundas, when they go out for a great hunt, offer a so-called *nambonga* (an impetratory sacrifice) to some recognized *bonga* in order that he may offer tobacco to Bagauti and [keep him engaged in conversation as long as the hunt lasts, because otherwise he would not allow any of his flock to be killed.

Hunters of the Naguri country give him a worship resembling that which Hasada hunters give to *Akuliboṇga* for a successful hunt, without feeling concerned about the contradiction this implies.

Others infer from his office as herdsman of the birds and beasts of the forest, that he has somehow something to say to the marriage omens. Hence when the omens have several times turned out unfavourable, so that all the proposed marriages for a particular young man had to be abandoned, then a witch-finder is called in, to obtain the sending of favourable omens. The whole rite takes place in front of the young man's house, and consists of three sacrifices: a white fowl is offered to Singbonga, a speckled one to Chandi and a black one, plus a pot of rice-beer to Bagauti. In the first sacrifice the following formula is used: "Sirmare Siṇbonga! ne manoa-honaṇ re kā baiṇtana. Am sirmare Siṇbonga, ne sim nādole omamtana, ne koṛaṇ ere baiṇka. Singbonga in heaven, the omens for this child of man do not come right. To thee Singbonga in heaven, we now offer this fowl, in order that the omens may come right for this youth." In the sacrifice to Chandi the formula runs as follows: "Candibonga! ne koṛahonaṇ nagente am horam kesedjada. Neiṇ omamtana! Am Candibonga, maĕomamtan kirumamtanaiṇ ne koṛahonaṇ senhora, sengande aṛāĕme! Chandibonga, thou art barring the way of this youth. I give this to thee! In thy honour I shed blood, I pour out sacrificial blood. Free the way, the road for this youth!" In the sacrifice to Bagauti the formula runs as follows: "Ne modṇ ili, ne tapan kosōṛāiṇ omamtana, pitalma puṛu, raṇgama caṛite, jura hāth, sona hāth rupa hāthkeate omamtanaiṇ. Nege saha sateaṇka ne kajige! Here now I offer to thee one (pot of) rice-beer, of fermented rice-pulp. I offer it to thee in a brass leafcup, stitched with pins of tin, with folded hands, with hands of gold (i.e., as pure as gold), with hands as shining as

silver. Now let thy help be granted in this matter!"

After the sacrifices the youth goes to bathe, having first taken off all his ornaments. When he returns from the bath, they sprinkle him by means of a twig of the *tulsi* plant (Ocimum sanctum, Willd.; Labiatae) and a tuft of *dublatasad* (Cynodon dactylon, Pers.; Gramineae) with rice-beer in which some of the fermented rice-pulp has been mixed, and they give him to eat of the sacrificial offerings.

Here then the mere ghost or goblin created by the popular imagination is raised to the status of one of those bongas or godlings who extort worship from men by harrasing them in some way or another.

What agency, which factor has brought about this transformation? It is not the monotheistic system based on the Asur legend, since the pahan, the official minister of this system, has nothing to do with the rite just described. The fact that the witch-finder is called in, shows that the transformation has been made by the system of which he is the official minister. This system rests on the world view which holds that evil is not a mere deficiency arising out of the limitation of being, but that it is referable to an eternal living principle, distinct from and hostile to the equally eternal principle of good, and that it is independent of this to such an extent that it cannot be definitively vanquished by the principle of good. In this view it is supposed that wicked men, wizards and witches, can inflict on their fellow-men any evil they choose to, through the agency of evil spirits, over whom they acquire power by means of their occult arts. It is further believed that these evils can be neutralized only by propitiatory sacrifices to the bad spirits, or by magic spells so powerfull that the evil spirits cannot resist them. It is very remarkable, that this faith, though resting on the eternal antagonism between good and evil, is not a militant religion like Christianity or Islam. The pahan and the soka or witch-finder are not opponents; they do not interfere with each other, but they supplement each other's ministrations. In the present as well as in most rites, the witch-finder advises his clients to seek assistance from both principles. Here he himself asks for the assistance of Singbonga in terms harmonizing with that essential goodness, which the original monotheism attributes to him. Neither he nor his clients feel conscious of the fact, that an appeal for help to the irreconcilable enemy of Singbonga implies an insult to the majesty of the maker of the world and the giver of all good things. They seem to feel themselves as standing helpless between the antagonizing principles and as having no other course left but that of asking help from both in a manner accommodating itself to the nature

of either. Hence the difference between the first and the second formula. The first is the confident cry for help of a child in trouble implying the belief that the mere statement of his trouble suffices to move his father to help. The second starts with a kind of cringing acknowledgment of the powers of the dreaded Chandi. "It is thou who art barring the way". The third formula is a similar kind of acknowledgment of Bagauti, and thus it classifies him with the numerous forms through which the principle of evil manifests itself.

In the following rite the evolution into an independent bonga is completed. When those who observe marriage omens, meet a whirlwind on their way, it portends that, if the intended marriage were to take place, either the husband or the wife would be devoured by a tiger. However this omen can, according to the witch-finder, be neutralized by a sacrifice to Bagauti. Some say that for this purpose 3 sacrifices should be offered, the first to Singbonga the second to Chandi and the third to Bagauti; but they admit also that the essential one is that to Bagauti. Here as in the above triple sacrifice, a white fowl is offered to Singbonga, a red one to Chandi and a black one to Bagauti. The favour asked is expressed in the following words: "*Nikiŋa gara kaṭaŏŋka! birre kandarre-nikiŋ kulamiṇḍi borobotoŋ rosoḍpodoḍ baŋka!* Let the punishment (portended) against these two be averted. May they not be frightened or threatened by tiger or bear, nor hear them rustle the dry leaves."

The outward features of this rite show that it rests certainly on the magic system described above. A pole with a red flag under a white one is put up near the place of the sacrifice. The ground itself must mimic a forest by having branches stuck all about. Then the witch-finder makes three effigies of clay; two represent the newly-married couple, whilst the third represents a tiger, and is therefore striped red and white by means of burnt clay and rice-flour. A circle is drawn on the ground with rice-flour, having two diameters at right angles. On the edge of this circle two stools are placed side by side, covered with a single cloth. On these the husband and wife sit so as to have their feet within two of the adjoining compartments formed in the circle by the diameters. All this is Hinduism pure and simple.

Another feature, quite foreign to the Mundas' original theory about marriage omens, is connected with this rite. The witch-finders maintain that there may be adverse omens not perceived by the searching party, these too are sure to have their evil effect, though their oversight be no fault of the searching party. In that case one or both of the newly married couple will soon be troubled by sudden fears during their sleep or even when awake.

Then they must apply to the witch-finder who, by examining the rice-grains, finds out the meaning and cause of these fears, and orders the sacrifice which is necessary to neutralize such omens.

Not only the outward forms of this rite, but also the presuppositions on which it rests, are quite foreign to the Mundas' original theory about marriage omens. According to that theory it is Singbonga, who sends the omens out of kindness as signs of his approval or disapproval of an intended marriage. Hence when the omen is adverse, the marriage ought not to take place.

The first of these presuppositions maintains that Bagauti as herdsman of the forest, is not a mere instrument, obliged to obey Singbonga's orders but it positively asserts that he has the power of sending unfavourable omens on his own account, i.e., that he may act independently of Singbonga, and that therefore he may and must be influenced by a sacrifice, to send favourable omens. This is actually done in the rite performed before marriage as described above, in which favourable omens are asked for from Singbonga, Chandi and Bagauti.

The rite described next, goes a great deal further. It presupposes that Bagauti has the power of neutralizing the effects of an evil omen that has been disregarded. Hence it ascribes to him the power of simply setting aside a decision of Singbonga. This is an implicit denial of Singbonga's absolute sovereignty, and consequently of the original monotheism of the Mundas. But they do not seem ever to become clearly conscious of all these contradictions ; for they continue professing a belief in Singbonga's omnipotence and absolute sovereignty in all circumstances in which that belief is the main point at issue. In addition to mere natural thoughtlessness certain passions play an important part in the formation of these illogical compromises. There is first the dread of the consequences of the evil omen, which disposes them to accept readily the witch-finder's methods and means of escaping from them. Then in many cases the only obstacle to a desirable and advantageous marriage is the unfavourable omen. Then selfishness disposes them to accept eagerly the magical means of securing the advantages of the intended marriage without incurring the portended evils.

In the current popular version of the Asur legend the name of Bagauti does not occur, nor is it mentioned in the sacrifices offered by the pahan, nor in the invitations addressed to all the tutelary spirits at the *mage* feast. This taken together with all that has been said above, shows that Bagauti as a spirit claiming sacrifices, is a creation of the witch-finders and soothsayers. It need not therefore surprise us when we find his name introduced into that version of the Asur legend, which witch-finders chant in some of

their exercising rites described under the word *sosotapa*. There we meet the following sentence : hundibun-umre uĩụjani bagaũtijana, anyone falling on a white-ant hill near a jessamine shrub became a Bagauti.

Since then this mere ghost of a person killed by a tiger, has, through gradual transformations, come to be on a par with Chandi, Ikirbonga and others, it is but natural that he should share their fate also in other respects.

Those Mundas who spin out long theories about the spirits at the beck of wizards and witches, maintain that all the spirit names used in this connection, denote only various forms of mischief performed by one and the same evil spirit, either at the bidding of sorcerers or on their own account. Some say that this spirit is Chandi, others say that it is Ikirbonga, others again maintain that it is Mahadeo. According to these theorizers the name Bagauti denotes any spirit who threatens newly married people to inflict on one of them death by a tiger, as a punishment for having advertently or inadvertently neglected an omen portending such a fate. Hence, when the word *bagaũti* is used predicatively in the p. v., it means, to be under threat of death by a tiger on account of a neglected marriage omen portending that particular form of death for one of the married couple. It is believed that sorcerers have the power of inflicting death by a tiger on any people they choose, married or unmarried, independently of omens. In that case the verbalization of the impending threat is no longer expressed by *bagaũtiọ* but by the word *ranudaọ* or *ranudagọ*.

To sum up : the word *Bagaũti* may denote (1) the ghost of a person killed by a tiger. (2) the same ghost as herdsman of the beasts and birds of the forest with a special claim to the obedience of tigers. This post, though considered as honourable and a kind of compensation for what he has lost on account of his tragic death, does not entitle him to any kind of worship from men. (3) the same herdsman conceived as exercising a certain ill-defined influence over marriage omens, which entitles him to a share in such rites as are performed before some marriages for the purpose of obtaining favourable omens. (4) the same herdsman conceived as possessing a more or less independent power of neutralizing the effect of marriage omens portending death by a tiger. (5) any spirit who assumes the function of threatening married people with death by a tiger because they disregarded an omen portending this kind of death.

All this illustrates in a striking manner the facility with which new gods and godlings arise on the fertile ground of popular imagination and indiscriminate credulity, acted on by the passions of fear and selfishness. This happens especially in the atmosphere of haze and doubt lying over the borderland in which different

and even contradictory religious systems meet and try to compenetrate each other. It illustrates the gradual lapse from the original monotheism into polytheism.

bagaũti abs. n., the condition of a newly-married husband or wife, who is under threat of being killed by a tiger for neglecting the omens portending such a fate: *bagaũti* kaṭaŏmente cileka bonga lagatina mente caũlijanare namoa, consultation through the husked rice-grains reveals the kind of sacrifice required to put a stop to this condition.

bagaũti-n rflx. v., to act in the modality of Bagauti, i.e., to threaten with death by a tiger a newly married husband or wife who disregarded a marriage omen portending such a fate: Mahadeo Candi, jetaĕo kako aculiree *bagaũtina*, Mahadeo Chandi acts as Bagauti even without being engaged by anybody to do so.

bagaũti-g p. v., of a young husband or wife, to be under threat of death by a tiger for the reasons given above: naŏa aṛandiakan hoṛoko *bagaũtioa*, eṭąkodo ranudagoa, it is to newly-married people that the term *bagaũtiǫ* is is applied, to others fated to be killed by a tiger, they apply the term *ranudagǫ*.

Bagda-disum, Bagăda-disum, var. of *Badadisum*.

bage, bagi (Tam. *pōka*, to go away; H. *bhāgnā*, to run away, Gr. *pheugō*, Lat. *fugere*) I. trs, to abandon, to leave, to relinquish, to go away from a place: en cḏkan sangiko *bagekom*; hoṛorjapąreą birkore boṭekan kulaoa mente en hatule *bageakada*, we went away from that village, because there are a lot of tigers in the surrounding forests.

bage-n, bagi-n rflx. v., (1) to dissociate oneself from, to break off all connections with. (2) to leave an association or a congregation one had entered, to apostatize: ringadipli girjare bololenko nũloko *bagentana*. (3) to break the marriage tie: kimintakoą nirakaḍtegeae *bagena* cimaḍ, their daughter-in-law keeps running away, she will most probably break the marriage tie.

ba-p-age, ba-p-agi repr. v., to abandon each other, not to remain together, not to stand by each other in a difficulty or danger, tisina kula namoreąalokabu *bapagea*, let us stand by each other if to-day we come across a tiger.

ba-p-agen, ba-p-agin repr. of *bagen*, to break the marriage tie, to break a marriage, to divorce: haṛamburiako moṭaĩteko aṛandikeḍkina, enato nãdokina *bapagentana*, their parents had forced the two to marry, that's why they now break the marriage.

bage-g, bagi-g p. v., to be abandoned, to be deserted: entąre agamge birakana, hora huṛinąlekateo *bageǫre* aḍtahoa, in those parts there is still virgin forest, if one deviate even but a little from the road, one gets easily lost. *Bageakan*, prf. participle, used adjectively may, according to circumstances or context, mean deserted, unoccupied, forsaken, uninhabited: *bageakan* hatu a deserted village.

ba-n-age, ba-n-agi vrb. n., (I) the abandoning, the interruption: nekan *banagete* kami ciloka calaðoa? With so many interruptions how can the work be done? (2) The time of leaving, of abandoning: inia *banage* barsia hobajana, it is two days since he left; paṭað *banagere* soben aṛa gosogiṛijana, during the time they stopped watering all the vegetables withered. II. As adverbial affix to other prds. it forms cpds. which are so characteristically idiomatic that they cannot be translated ltly. into English. These cpds. are of two kinds: (1) those in which *bage* keeps the meaning of a local separation, i.e., of abandoning, of going away or leaving a place, person or object. These may be rendered by a coordinate cpd sentence in which the eqvlts. of the Mundari cpl. are connected by the conjunction and: kumbāṛukini ne lijāe *hudumabagekeda*, the thief threw away this cloth and left it there. Or either of the component parts may also be rendered by a participial clause: gopọ enetẹlọ Soma sangikotae *nirbageʼaḍkoa*, as soon as the fight began Soma ran away abandoning his companions or Soma, running away, abandoned his companions. N.B. Although the cpd., as grammatical unit, be transitive, the intransitive member of it may take a locative case as modification or specification: eḍkan kuṛiĩ taĩkena: honko Asāmtee *nirbagekeḍkoa*, she was a bad woman: she has abandoned her children and run away to Assam or, she ran away to Assam, having abandoned her children. (2) those cpds. in which *bage* means (*a*) to leave an action purposely undone entirely, in a certain part, or place or circumstance. Such cpds. must generally be rendered by, *to leave* and a passive participle with the prefix *un*: sansirko loṅoṇcanabare moḍ bar biṛiko *irbageẽa*, pagans are in the habit of leaving a couple of sheaves uncut when, in reaping, they come to the end of a rice field. N.B. In imperative clauses of this kind *bage* is eqvlt. to the prohibitive particle *alo!* and may therefore be translated by don't! or do not! daru japare *sibagetam*. (*b*) to leave some part of an action undone, out of forgetfulness or through an oversight. In that case it is best rendered by to omit or to forget, to leave out: ne upuṛia kajikoe *olbagekeda* (or olre *bagekeda*), he has left out these four words in his copy, i.e., when writing, or he omitted or forgot to write these four words. N.B. Not *bage*, but *derẹ* is used as the contrary of *puraŏ, caba*, to indicate that an action is interrupted and abandoned before it is complete. (*c*) to leave a work completed in its essentials, without those accessories which are required to make it fit for actual use: kaṭuĩ *baibagelẹ* he made a knife but did not sharpen it; oṛẹe *baibageʼẹ*, he built a house but did not make it ready for use.

bage-caũli var. of *bagicaũli*.

bagel, bagal adverbial affix to prds. once and suddenly: *liliḵbagel*, to give a shock, to frighten suddenly;

lokoṛbagel, to give a pang, to cause sudden grief; *ṭābagel*, to give a sudden stroke of the axe; *gēiṛbagel*, to fall with a thud; *ṭuruibagel*, to kill suddenly, with one stroke; *hiṛiṛpibagelo*, to be blinded by a sudden flash, v.g., of lightning.

***baghaia, baghia** Nag. **magaia, magea**, Has. (Sad.) sbst., the supposed shade of a person killed by a tiger. According to a belief common to the Sadans as well as to all the Aborigines of Chota Nagpur, this goblin haunts the surrounding of the place, where he was killed. On account of his mode of dying the tigers become subject to him and are obliged to feed him. He is not entitled to sacrifices from men. They are said to go about the forests at night muttering as though they were speaking to themselves: *baghiuko* nida dipili birreko rugumrugumea. They are also believed to warn men against tigers during the day by shouting out: *gutura!* when a tiger roams about. This cry to dogs, when it is heard in the jungles is understood to apply to tigers and to be uttered by a *baghia*.

The following rather strange practice is resorted to by the Sadans and the Aborigines, when a person happens to be killed by a tiger. They try to find a man, who will act as substitute for *baghiaboṇga* and then be expelled from the village and surroundings. He must first fast for three days, then he is chained, and sorcerers, to the accompaniment of music, recite mantras over him till he gets into a trance, which is considered as a proof that *baghiaboṇga* has entered into him. Then he is taken or driven far away. Some say that there a pig or a goat is presented to him and that he then throws himself on it like a tiger, to devour it. Whilst he is occupied stilling his hunger on the raw flesh, a fowl, a lamb or a goat is sacrificed and the blood of the victim is sprinkled on him, till the trance passes. Then the *baghiaboṇga* is supposed to have left him. On his return home he gets either about 5 rupees or a cow or a bullock for his trouble. Other people say that they never saw the substitute devouring a live pig or goat.

It sometimes happens that some cow or bullock, grazing in a jungle, gets the hair at the end of its tail twisted round the stem of some sapling, so that it cannot free itself any more. Then the cowherd cuts the sapling and undoes it. It is said by some, that it is *baghiaboṇga*, who holds the animal fast, and that it cannot be released except by going through the rite described above.

baghaĭa-o, baghia-o p. v., to become a *baghaĭaboṇga*: kula jomkedi *baghiaoa*, the one who has been eaten by a tiger becomes a *baghaĭa*.

bāgh-dhanu Nag. **bāgo-dhanu** Has. I. sbst., a tiger-trap consisting of

a very strong bow with a poisoned arrow.

II. trs., to entrap in a *bāghdhanu*: apia kulakole *bāghdhanukeḍkoa*.

bāghdhanu-ɣ, *bāgodhanu-ɣ* p. v., to get entrapped in a *bāghdhanu*.

baghia, baghia-bonga var. of *Baghaĭa*.

baghia, baghia-rutu, syn. of *epenḍoŋ*, *turi* Nag. *epelom* Has. *epeṇḍom, oponom*, sbst., Peucedanum nagpurense, Prain; Umbelliferae,—a tall herb, 5-7 feet high. The stems are used to make flutes. See *buruepeṇḍom*.

baghia-bā syn. of *ṭonaŋmani* Nag. *nagebā* Has. sbst., Laggera flava, DC.; Compositae,—a very slender jungle herb, ½-2 feet high, with yellow flower heads.

baghia-mahil syn. of *poro, ṭonaŋmaga* sbst., Vicoa auriculata, Cass.; Compositae,—a slender, rigid, tall, annual herb of the jungles, with stem-clasping, lanceolate leaves and yellow flower heads. Children make arrow shafts with the stems, hence the name of *mahil*.

baghia-rutu sbst., (1) the plant described under *baghia*. (2) a flute made with the stem of the same plant.

bagi var. of *bage*.

bāgi is the mundarized Engl. buggy, applied by the Mundas to any two or four-wheeled conveyance pulled by horses, and even to bicycles.

bagica sometimes used instead of *bagaĭoa*.

bagi-cakli, bage-cakli sbst., litly., abandoned rice, rice that is thrown aside because dirty or spoiled.

bagina var. of *bhagina*.

bā-giri sbst., sometimes, but rarely used instead of *giṛibā*, (in songs *giṛitoroɣ*) name of the dance in the afternoon of the flower feast, ltly., the throwing off of the flowers. See *bāpuroɣ*.

bāgi-sadom sbst., a horse used for driving only.

bā-gitil sbst., syn. of *halatuka*, the placenta, the afterbirth.

bagŏa, coke-bagŏa var. of *bhagŏa*.

bagŏān var. of *bhagŏān*.

Bāgɣ-candi syn. of *Kulaɣ-candi*, *Kuĭlakacin*, is said by some to be also syn. of *Bagaĭti*, I. sbst., a *candi* or spirit who takes the form of a tiger in order to frighten people either on his own account, or instead, i.e., at the bidding of one of his special devotees; he also grants to these the power of themselves taking the shape of a tiger.

II. *bāgocandi-n* rflx. v., of a spirit, to take the modality of a *Bāgɣcandi*: maraŋ candige *bāgocandina* it is the great Chandi who acts as *Bāgɣcandi*.

bāgŏ-dhanu var. of *bāghdhanu*.

Bagŏta var. of *Bhogŏta*.

bagṛa (Sad.) 1. adj., used of grains, seeds, pulses, of which different varieties have been mixed in large or nearly equal proportions: *bagṛa* baba, *bagṛa* rambăra, *bagṛa* kubijaŋ.

II. sbst., the condition of being mixed largely in different varieties: ṭeḍado maraŋgea, mendo *bagṛaɣte*

kaiṇa sukuatana, the grain measure (which thou usest in selling) is large-sized, but I do not like thy grains because they are a mixture of different varieties.

III. trs., to mix grains, seeds or pulses of different varieties in a large proportion, nearly in equal proportions. For a mixture in lesser proportion *boja* is used.

bagṛa-ǫ p. v., to be mixed, used of grains, seeds or pulses and also sometimes (instead of *āoglaǫ*) of men or animals of mixed blood : baba *bagṛajana.*

ba-n-agṛa vrb. n., used only of the amount of grains, seeds or pulses, which have been mixed in large proportions of different varieties : *banagṛako* bagṛakeda, hereteą miado kā baiua, they have mixed the varieties to such an amount that there is nothing that can be used for sowing.

bagṛaŏ (Or. *bagṛa'ānā* ; Sad. *bigṛaek*) I. adj., with *kaji*, an untrue statement which provokes the breaking of an agreement; an untrue saying which excites the hearer's anger against some third person : *bagṛaŏ* kaji l obajana.

II. trs., (1) to spoil, to damage, to render useless : when it refers to a part or a member of some liv. bg., then it generally takes a double accusative, pos. adjs. being but seldom used : Hoṛoko cêṛêko saḵkore aparoḵko *bagṛaŏkoa*, when the Muṇḍas catch birds, they spoil their wings (they pull out the long feathers of their wings), ltly., they damage them the wings. (2) with *kaji* as d. o., to mismanage, to spoil a business, a matter, an affair : niṇgedo kabu ṭaharaŏia ! ḍonḍote goṭa kaj'i *bagṛaŏĕgea.* (3) to spoil the temper of, to vex, to scold, to make angry : niliko alope *bagṛaŏkoako* tūṛua, do not excite the bees, they will sting. (4) of a tiger, to eat smb. partly : kula *bagṛaŏkḭa* (or *kecaḵḭa*).

bagṛaŏ-n rflx. v., to get angry, to make oneself angry : sobeną tisiṇa kape calucabakereṇ *bagṛaŏna.*

bagṛaŏ-ǫ p. v., to get spoiled, damaged, useless ; to have a limb broken or dislocated or otherwise damaged so as to be useless : hola uṛiṭaiṇ kaṭae *bagṛaŏjana,* yesterday my bullock broke a leg. Note here the double nominative : my bullock was spoiled a leg ; ne hon meḍ mede *bagṛaŏjana,* this child is blind of one eye, ltly., is spoilt one eye.

The p. v. form, especially with the affix *taḵ*, quickly, denotes the liability of meat, eggs, fruit and eatables in general, to turn stale or to rot soon. Hence it is eqvlt. to the English not to keep long, not to last, not to remain fresh or good : tamras, kadal, pabita, emaną *bagṛaŏtaboa*, guavas, bananas, papaws and the like do not keep long.

Note the idoms : (1) *disum bagṛaŏjana,* the country has become lawless. (2) *bir bagṛaŏjana,* there are no jungles left, or the jungle has become infested by tigers. (3) *pabitadaru bagṛaŏjana,* the papaw tree is not the fruit-bearing

tree we thought it to be, it is now evident that it is a male tree which is useless.

ba-p-agṛaŏ repr. v., (1) trs., to take in hand each a different object and spoil those two objects by hitting them against one another: kalam oṛo sisakiṇa *bapagṛaŏkeda* they spoiled one the pencil and the other the pen-holder by hitting them against each other.

(2) intrs., (*a*) to spoil each other's thing, the same thing of each other: kipīste loĕoṇakiṇa *bapagṛaŏjana*. (*b*) to get at variance with each other: ḍasiagomkeakiṇa *bapagṛaŏjana*, the master and servant are at variance with each other.

bap-agṛaŏn repr. rflx. v.; to get at variance with each other: kupulkoḷole *bapagṛaŏnjana*, we are at loggerheads with some of our relations.

ba-n-agṛaŏ vrb. n., the spoiling, the damaging: nea iniṇ *banagṛaŏge*, it is he who spoiled this.

bagṛaŏdo in negative sentences, and *bagṛaŏge* in affirmative sentences, adv., used with *koji*, to speak untruly and so as to spoil an agreement, or untruly and so as to excite anger against a third party: *bagṛaŏgeko* kajikeda; *bagṛaŏdo* kaiṇ kajikeda.

bagṛi-bā sbst., a climber with a large white flower: hora hundibā, ḍarre *bagṛibā*, along the way stand the jessamine and the *bagṛi* flower. The specimen sent by Rev. Fr. Cardon under the name of *bagṛibā* proved to be Zizyphus Oenoplia, Mill; Rhamnaceae,—a straggling, armed shrub, with small flowers, bearing a small edible plum, and gregarious in jungly tracts. Its usual names are: *janumbili*, *jomejanum*, *janumjarom*, *birjanum*.

bagul var. of *bagel*.

Baguti var. of *Bhogota*.

baha Nag. var. of **bāl** Has. flower.

baha-jono sbst., Andropogon serratus, Thunb.; Gramineae,—a tall, erect, perennial grass, cultivated as a broom-grass.

baha-kubi sbst., the cauliflower.

bahal Nag. **bāl** Has. (P. *bahāl*, happy, prosperous; Sad; Or) syn. of *rāsabāsa*, I. adj., happy, flourishing, prosperous. The jingle *cālbāl* has the same meaning: Samu tisiṇagapae *bālgea*.

II. trs., to ease, to comfort.

bahal-en, *bāl-en* rflx. v., to comfort oneself, to seek comfort: oṛareko epeṇaṇtana jī *bālenmente* kupulǫtee senakana, they are quarrelling at home, he went to visit his relatives in order to be comforted.

ba-p-ahal, *ba-p-āl* repr. v., to comfort, cheer each other: naminṇa dukure bugin jagartekiṇa *bapāllana*.

bahal-ǫ, *bāl-ǫ* p. v., to be comforted, cheered.

bahalān, *bālān* adj., same as *bahal*: aĭńǫ jī *bālāngea* my soul is happy.

N. B.—Instead of *bahal*, *bahalān*, the cpd. adjs. *jībahal* and *jībahalān* are much used. The last syllable may also be short: *bahalan*, *bālan*.

bā-halaṇa syn. of *bāsala*, sbst., the making of coloured flowers near the hem of cloth by native weavers:

jọbaba, ōrsoe oṛọ teṇanala sobeniṇ ṇamkeda, menlo *bākalaṇṛọ* gonoṇ aŭriṇ ṇamea, I have received the price for the sizing and brushing of the thread (price paid in paddy), for the putting in required lengths and for the weaving ; but I have not yet been paid for the bordering with flowers. *N. B.* This cpd., is not used trsly. He has male coloured flowers along the hem, is said like this : lija (or lijare) bāe halaṇtada.

bā-halaṇ-ọ p.v., is used either as cpd. or disjunctively : lija *bāhalaṇakana* or lijare bā *halaṇakana* ; *bāhalaṇakan* lija kiriṇeme, buy a cloth with coloured flowers along the border.

bahalaŏ Nag. **bālaŏ** Has. (H. *bahlānā*) trs., to ease, to comfort, to cheer : huṛiṇjītanae, jī *bahalaŏime*, he is downcast, cheer him up.

bahalaŏ-n, bālaŏn rflx. v., to seek comfort, to comfort oneself.

ba-p-ahalaŏ repr. v., to comfort, cheer each other.

bahalaŏ-ọ p. v., to be comforted, cheered : nea kajite aĭńa jī *bahalaŏjana*.

bahali Nag. **bāli** Has. (Sad. *bahāli* karek, to reinstate ; P.) syn. of *acu*, trs., to engage a servant, a workman : miḍ hoṛo naŏa māṇḍiniḷle *bahalikịa*.

bahali-n, bāli-n rflx. v., to engage oneself as servant or workman : hasa dul kamiree *bahalinjana*, he has engaged himself as a navvy : Siṇdisumre kamimentee *bahalinjana*, he has accepted an engagement to go and work in Singbhum.

bahali-ọ bāli-ọ p.v., to get employment, to get engaged for service.

ba-n-ahali, ba-n-āli vrb. n., (1) the result of the action, i.e., the men one has engaged : niku sobenko aĭńa *banāliko*, hanịdo apuĭṇ acukịa, all these have been engaged by me, yonder one has been engaged by my father. (2) the great number of people engaged : *banāliĭ* bālikoḍkoa kami kako ḍoṇọtana, he engaged such a number of workmen that there is not work enough for all.

bahana var. of *bāna*.

bahanḍa var. of *hānḍa*, a small-sized waterpot.

bahar (Sk. *bāhe* ; H. *bāhar* ; Sad. *bahāhaek*) I. adj., (1) outer, which is on the outer surface : *bahar* duar, an outer door : ne baṇgalaṛạ *bahar* iṭa kūḅ keṭēa, the outer bricks of the walls of this bungalow are very hard. (2) of men, who are outside, do not belong to a certain class, caste, association or sect : pancāiṭre abuạ kiliĭte *bahar* hoṛoko ciminaṇ menạkoa ?

II. trs. (1) very rarely used with names of objects : to put outside the house, to place outside the house : parkomko majiakada, *bahartam* situṇa : there are bugs in the string-bed, put it outside in the sun, (2) sometimes used for men as a syn. of *haruṛuṇ* : to oust, to expel from any kind of brotherhood : jatiĭteko *baharkịa*, they outcasted him ; jomnūreko *baharkịa*, they do not permit him to eat or drink with them ; Girjaeteko *baharkịa*, they excommunicated him.

bahar-en rflx. v., very rarely used: (1) to withdraw oneself from the consortium of others: hatu haga-koñtee *baharentana*, mukudimare dikukolōe jamantana, he separates himself from his co-villagers, in the lawsuit he sides with the zemindars. (2) to cause oneself to be expelled: jatiĭte *baharenjana*.

ba-p-ahar repr. v., very rarely used: to be in the habit of expelling: nekan gunareo hatuate kale *bapahara*, even in the case of this kind of fault we do not expel each other from the village.

bahar-ǫ p.v., (1) scarcely used in the meaning of to be placed outside the house. (2) sometimes used in the meaning of to be expelled: kiliĭte *baharakana*.

Note the idiom: *baharkǫaiñ*! May I step aside, go out for a moment? (for a call of nature). This is sometimes heard instead of *pirkasakǫuĭñ*, *pirisakǫaĭñ*, *racasakǫaĭñ*.

baharre adv., sometimes used instead of *racare*, outside the house.

baharte adv., (1) rarely used as syn. of *racasa*, to the outside of the house, to the courtyard, out of the house: parkom *bahartеko* idikeda. (2) sometimes used instead of *parkasa*, *racasa*, *pirisa*, for a call of nature: *bahartee* senakana. In the last meaning it is likewise used with inserted prnl. sbj., *bahartia*, instead of *parkasatia*, etc.

N.B. *Bahar*, *baharre*, *baharte* are words of recent introduction into the language. The present generation remembers the time when they were quite unknown. Even now they are little used by Mundas among themselves.

baharom var. of *bārom*.

bahāḍa var. of *bāṇḍa*, a small-sized waterpot.

bahi (II.) syn. of *bosta*, sbst., an exercise book, a copy book, a register.

bahi-bosta collective noun for the exercise books, copy books and registers of all kinds.

bahiṅgi Nag. syn. of *maraṛâ* I. sbst., a carrying pole.
II. trs., to make into a carrying pole: ne madia *bahiṅgiĭa*.

bai! (Mt. *bāĭ*, term of address to elderly females; Cfr. Mundari *buĭ*) (1) vocative of address used by girls amongst themselves and women to each other. This is never the first word of a sentence; the preceding word generally takes the affix *na*: *he baĭ*! or *kena baĭ*! Yes, girl; *amna baĭ*! Thou, girl; *cina baĭ*! I say, girl; *aĭrina baĭ*! mosatelana, wait a bit, girl, we two will go together. It may be considered as an affix corresponding to the affix *hale* which is used by men of equal rank amongst themselves. (2) In Has. *baĭ* is also used in the same way as *buĭ* and *kuĭ*, i.e., as familiar vocative of address to girls.

bai (Tam. *paygā*, to make, to produce; Germ. *bauen*, to build; Greek *poieō*, I do.) The *i* in *bai* is always short before checked vowels and is often pronounced

short before ordinary vowels. I. trs., (1) to make, to fabricate smth. (2) to build, to erect (there are no specific eqvlts., to these English verbs): oṛa *bai*; kumba *bai*. (3) to arrange, to settle, in the widest sense: hisaḅ *baiṁe* settle or make up the reckoning, or the account; kajiko *baikeda*? Have they settled the difference (between the contending parties)? nealiṛa kapajitana, *baialiṛpe*, this is the matter of the contest between him and me, settle it for us; panchaiṭrele duḅkena, kale *baidariaḍkiṛa*, we had a panchayat about this difference, we could not settle it for them, we could not bring them to an agreement. (4) to carry smth. to a successful issue, to see smth. through, toget over or out of a difficulty: hambal kaji neado, okoe *baiabua*? (5) with *kaji* as d. o. it is often syns. with *bāna*, to invent a false pretext: kajiĭ *baitana*. (6) to fatten: keṛako khūḅpe *baiakaḍkoa*.

It occurs with various significations in a number of idiomatic phrases: (1) *bai* with *ere*, omen, as d. o. is syns. with *ere bairuaṛ*, to neutralize an unfavourable omen by means of a sacrifice.

(2) with infinitives emphasized by *ge* as d.o. it means to think of nothing else than, to think only of, to do nothing but: jomgee *baitana*; durangee *baitana*; eperangee *baitanu*.

(3) with the name of some evil spirit at the beck of sorcerers it denotes such secret rites or sacrifices as are practised by sorcerers and soothsayers: *Akuṭiĭ baitana*, he practises the rites and sacrifices to Akuti bonga; *Bagaūti kako baitana*, nobody is a regular devotee of Bagauti. N.B. In this connection *bai* may also take an ind. o. either inserted or expressed by *mente*: Bagaūti kako *baimitana* or Bagaūti *mente* kako baitana.

(4) *bai eskar* or *bai sekar*, followed by an appropriate ts. form of *bai* is a restrictive phrase, meaning that the person denoted by the sbj. of the prop. only made, but never actually used the thing denoted by the d. o: Lievensgomke ne bangala *bai eskare baikeda*, Father Lievens only built this bungalow, but he never lived in it. N. B. The same restriction may be expressed by *baiked* (or *baiken*) parkage, Lievens gomke ne bangala *baiken parkage*.

(5) *bai* as adverbial afx. to prds. is eqvlt. to the English alvs., well, carefully, one by one, or the phrase: without leaving or omitting a single one: *aĭumbai*, to listen attentively, carefully; *lelbai*, to scrutinize, to look carefully; *biurbai*, to turn over carefully, to examine on all sides; *halaṛbai*, to pick up carefully without leaving a single one.

(6) The same meaning is transferred to the sphere of the subjective feeling of satisfaction in the following idiom: the active or passive past tense form of *bai* is added to the corresponding participial forms of

other prds. to denote either the natural satisfaction inherent in certain actions, or the satisfaction experienced at the successful completion of the action signified by those prds.: *jomkeḍ baikedae*: he had a good meal; *tolkeḍ baikedae* he has tied it satisfactorily; *poṭomjan baijana*, the paddy is happily baled.

(7) The following is so strongly idiomatic and elliptic that it is hardly possible to explain it briefly and clearly in the ordinary grammatical terms: *bai* with the connotation of personal satisfaction, as in the idiom under (6), is added to *men* emphasized by *ge*, supposing forsooth, so that *menge bai* ltly. means: supposing forsooth with self-satisfaction. This participial clause is preceded by the obj. of a prop. the prd. of which is understood and must be gathered from the context and circumstances of the main prop. The strongly elliptic prop. thus obtained, is then followed by the principal prop. which points out, both, the conclusion drawn from the presupposed reason, and the error committed that invalidates the conclusion. An example will make this clearer: Smb. is loading a cart under the supposition that it is to be drawn by buffaloes, who are so much stronger than bullocks. But this very supposition, correct in itself, misleads him so far as to load on it more than even buffaloes can drag, and thus falsifies the calculation he had based on that supposition. All this the Mundas squeeze into the following sentence: *Keṛa menge bai, naminaṛem bojaĭtaḍkiṛa, kakiṛ daṛiatana* ltly.: supposing forsooth with self-satisfaction, that a buffalo (understood: will draw this cart) thou hast loaded both of them (i.e, the pair of buffaloes) so heavily, that they cannot draw it; thou, having buffaloes in thy self-satisfied mind, hast loaded so much on the cart that even a pair of buffaloes cannot drag it.

Note here the use of the singular form, *keṛa*, with the implied sarcasm: the word buffalo misled thee, and so, satisfied with thine own smartness, into thinking that buffaloes are up to any load, thou hast loaded too much on the cart. N.B. Instead of the phrase *menge bai* the phrases *menge suku* or *menge bugi* may also be used with the same meaning.

(8) *bai* with *koṛoko*, *katu* for *katurenko* and *disum* for *disumrenko* as d. o., means to try and gain the good will of one's fellow-men by a fair and friendly behaviour, or of one's subjects by a just and kind administration: In this meaning it occurs in the proverb: *katu baitare ilimandi, disum baitare ṭakasika*, if (the village chief) try to gain the good will of the villagers by his justice and kindness, he shall be offered beer and cooked rice, i.e, he is sure to be a welcome guest in all houses, if the king try to gain the good will of his subjects by a just and kind administration, he is sure to get much money (by getting in

his taxes without any trouble). The same idea is expressed in the following lines of a song :

Hatu baṛem *baitare*, munḍa,
Amą ilimanḍiia, munḍa !
Disum baṛem *baitare*, raja,
Amą ṭakasikaĕa, raja !

If thou, O village chief, only try to gain the good will of the villages, there shall be beer and food for thee, O village chief ! If thou, O king, only try to gain the good will of thy subjects, there shall be good revenues for thee, O king !

bai-n rflx. v., to feign, to pretend to, to demean oneself as, to play the part of, to give oneself out as : hasuĭ *baintana*; laṅgṛae *baina*; han saṅgin hature maraṅ boṛoe *baintana*.

ba-p-ai rcpr. v. This form is used (1) as an active trs. prd. and as such it forms its own rflx. and p. v. : to reconcile with each other persons or parties at variance : isu dingekiṅ eperaṅlena, nāḍoiṅ *bapaikeḍkiṅa*.

(2) it is used imprsly. in the forms, *bapaia* and *bapaitana* with the same meaning as *baiua* and *baĭǫtana*, it is possible to, it is allowed, it will do : sulre simjilu kā *bapaia*; kaṭaṭi hulajanre, jālekate bairuaṛ *bapaia*, hoṭǫ oḍjanredo, bairuaṛ kā *bapaia*.

ba-p-ain rflx. v., to reconcile themselves with each other, to arrange smth. amicably with each other : *bapainaĭaṅ* mar! nalīste ṭaka samage karcaea.

ba-p-aĭ-ǫ p. v., to get reconciled with each other : oṛǫdo kako dapala, *bapaijanako* daṅa.

ba-p-ainį noun of agency, a mediator, a go-between, an umpire.

baĭ-ǫ, *baĭ-u* p. v., (1) used in the 6 meanings given above under the a. v., hence, to be made, to be built, to be settled, to be brought to a successful issue, to be invented as a false pretext, to be fattened. N. B. the pf. *buiakan* often means to be a made man, i.e., to have acquired a satisfactory amount of wealth, to be well off : ne haturen horoko khūḥko *baiakana*.

(2) *baĭoa* or *baĭua*, the imprsl. form of the indet. ts., is the ordinary eqvlt. of the English all right ! it is well ! it will do ! With *kā* it means, it won't do ! it is no use, no good ! N. B. From this comes the idiomatic term, *kā-baĭuteą*, things that do not serve any purpose, refuse, rubbish, and, *baĭuteą*, useful or, serviceable things : *baĭuteą* dōruaṛĕpe, *kā-baĭuteą* giṛitape.

ba-n-ai vrb. n, (1) the art of making : baṛhi mistrią *banai* lelitunpe, learn the art of carpentry by looking on. (2) the result of any of the actions denoted by *bai*; hence, nea Samuą *banaige* may mean : this is the thing made by, or the house built by, or the settlement brought about by, or the successful issue achieved by Samu.

babai rdpl. of *bai* trs., to be in the habit of making, building, settling, etc.

babainį noun of agency, a maker, an artisan : added to words denoting objects fabricated, it yields nouns of agency of different trades, arts, professions : *ghaṛibabainį*, a watch-maker;

jutababainį, a shoemaker ; *katubabainį*, a cutler, etc.

bai-ačar trs., (1) to make beforehand. (2) to neutralize by a sacrifice an evil omen before the marriage takes place.

baiačar-ǫ p.v., (1) to be made beforehand : iskuloṛą *baiačarǫka*, let the school be built first. (2) to be neutralized before the marriage : ṭoĕarą ere *baiačardaṛioa*.

bai-bage trs., to leave off working at smth. before it is quite ready for use : katuĭ *baibagelą*, he made the knife but did not sharpen it.

bai-baite adv., carefully, completely so as not to leave or omit a single one : kecǫ *baibaite* aduṛuĭpe is eqvlt. to *aduṛubaiĭpe*.

bai-baṛa trs., to make here and there, to erect or build here and there or all about, all over : oṛąko *baibaṛakeda*.

baibi (Sad. *aibi-baibi*, all sorts of people or things) syn. of *ahamba*, adj., of men and animals, any at all, ordinary, without specification, without the qualification required ; kaluṭiną namtana, *baĭbi* sim alom auia, I want a full grown young hen, do not bring any ordinary hen.

baĭbiko adj. n., any at all, any random persons or animals ; *baĭbiko* alom omakoa !

bai-biur trs., to arrange smth. around smth. else : en ṭâŏre duḅteąko *baibiurkeda*, they arranged seats around that place.

baid, baidi, buĭdi (Sk. *vaidya*, H. *baid*). sbst., a medicine-man : *buĭdi* iṇido ranu jiâṛân hoṛo, a medicine-man is one who gives medicines in doses.

baĭd-en, baĭdi-n, buĭdi-n rflx. v., to learn the art of medicine.

baĭd-ǫ, baĭdi-ǫ, buĭdi-ǫ p. v., same meaning as rflx. v. N. B. the idiom ; *baĭdiǫtijana* he has gone to give medicine to a sick person.

baid-era, buid-era sbst., a native medicine-woman.

* **baidi** occurs in the idiom *de baĭdi* ! as var. or eqvlt. of *delaą sabtĭa* ! come, let us shake hands in proof of the truth of what I say. The shaking of hands preceded by this phrase is eqvlt. to an oath, and is often followed by some imprecation. The very same custom exists still now in parts of Germany.

bāiḍ, bāiḍi (Nag). **bāiṛ, bāiṛi, bāṛi** Has. I. sbst., a flood : gaṛale paromtanre *bāṛi* hijụlena, whilst we were crossing the river the flood came on.

II. intrs., of rivers and of the water in the rice-fields to be in flood, to go down in flood, to have a strong current : tisiną beṭekane *bāṛikeda*, to-day the river is in high flood ; loĕoą *bāṛitana*, the rice-field water is in flood. (Instead of standing still within the field ridges, it got higher than these, and is now moving down in a strong current. When this happens, the growing paddy is often bent down, broken and even sometimes uprooted and carried away). N. B. Figuratively it is used of sickness and misfortunes, both trsly. and intrsly. : niku dukuĭ *bāṛikeḍkoa*, sickness has come like a flood on these

people, i e., many of them have died ; ne oṛạre duku *bāṛitana*, most of the people of this house are sick.

bāiḍ-ọ, *bāiḍī-ọ*, etc., p v., of rivers, to get into flood ; of rice-fields, to get so full of water that it starts going down in flood : naminaṇ jargite loĕoṇ *bāṛioa*.

ba-n-āiḍ, *ba-n-āiḍi*, etc, vrb. n., the time as well as the violence of the flood : honder *banāṛire* aleạ babɨ laṭumjana, our paddy was bent and broken by the late flood ; gaṛɨ *banāṛi* bāṛijana, ḍoṇga calaŏ kako daṛijana, the flood was so strong that they could not use the ferry-boat.

bāiḍ-dạ, **bāiḍi-dạ**, etc., sbst., the water of the flood, hence also simply, the flood.

* Note the proverb : *bāṛīdạ* alom oṭoṇa, ḍaṛidạ leleme, ltly., do not follow the flood, but keep an eye on the spring-water, i e., do not look for high wages, which will not last, rather look for a lasting position with lower wages.

bāiḍ-laṭum, **bāiḍi-laṭum**, etc., of a strong current of water, to bend and bruise or break the stems of paddy and other plants : babae *bāṛilaṭumkeda*.

bai-endạ Nag. **bai-giṛi** Has. trs, to make smth. so that it lasts for very long time or always, to make definitively : Sarwadare baṇgalako *baigiṛitada*.

baiendu-gọ, *baigiṛi-ọ* p. v., to be made so as to last for ever.

bai-giṛi Has. syn. of *baiendạ*.

baikeṇi noun of agency, the one who made smth., the maker, the creator : otediṣuṃ *baikeṇi*, the creator of the world.

baĭla (H. ; Sad.) syn. of *baṇji*, *laṇi*, I. adj., used of sterile women and she-animals, sometimes also of impotent men. Also used as adj. noun : miaḍ *baĭlule* kiriṇakaṇi.

II. trs, to render sterile : en kuṛi ranuteko *baĭlukịa*.

baĭla-n rflx. v., to render oneself sterile by means of drugs.

baĭla-ọ p. v., (1) of women and she-animals, to become sterile, to be rendered sterile. (2) of a field, to become sterile, i.e., not to produce a decent crop after it has been properly cultivated and the rainfall has been sufficient. This figurative meaning occurs only in the proverb : kamigo kaji tana, hoṛo *baĭlaoa* mendo ote kā *baĭlaoa*, it is a proverb that it is the work that counts, it is a question of work, a woman may become sterile, but not a field.

ba-n-aĭla vrb. n., the state of sterility, used chiefly to denote the extent to which it sometimes takes place among cows : *banaṭlako* baĭlajana, ne haturen gaĭko sirmaruaṛ miado kako uĭūana, sterility has prevailed to such an extent, that in this village not a single cow has calved this whole year.

baĭpāri, **baĭpari** I. sbst., itinerant merchants of foreign nationality, in contrd. to settled Hindu or Mohammedan merchants and trading aborigines.

II. adj., (1) with *hoṛo*, an alien itinerant merchant. (2) with *kami*, the trade of such a merchant.

bāir Nag. var. of *bāri* Has.

baĭrak (P. *bairak*, banner; Or. *bairākhi*), sbst., the distinctive village flags used by the Oraons. The Mundas have no such village flags.

bai-rakaḷ trs., to make higher: ne pucri oṛo moḍ mukaleka *bairaka-bepe*.

bāĭri Nag. var. of *bāri* Has.

baĭri, buĭri (H.; Sad) I. abs. n., enmity, hostility: māle laṛaĭkenrą *baĭri* menągea, the hostility provoked by our lawsuit of last year continues still now.

II. adj., *baĭri* hoṛo, an enemy. Used also as adj noun: *baĭri* tani, he is an enemy.

*Note the proverb: *Omān baĭri ci honān baĭri*, ltly., enmity to one having given or enmity to one having children, i.e., it is equally hard to experience enmity from (to be scolded by) those to whom one has given smth. or lent money, and from one's own children.

III. trs., to treat smb. with hostility, to act as his enemy, to make an enemy of smb.: *baĭrikiṇako*.

baĭri-n rflx. v., to make oneself the enemy of, to provoke hostility: iṇido sobenkoąe *baĭrintana*.

ba-p-aĭri repr. v., to be at enmity with each other: *bapaĭritanakiṇ*.

ba-p-aĭriǫ p. v. of the repr. form: *bapaĭriakanakiṇ*, they are at enmity.

baĭri-ǫ p. v., to become hostile to: aiṅąko (or ainlǫko) *baĭriǫtana*.

ba-n-aĭri vrb. n., (1) the state of hostility: inkiną *banaĭri* menaakangea. (2) the degree or intensity of hostility: *banaĭriko* baĭrijąiṅa, jetae ainlǫ kako cunatamākutana, their hostility has reached such a pitch that none of them will even chew tobacco with me, i.e., that they refuse me the ordinary marks of civility.

baĭri-jaṛaō trs., to take revenge on smb.: apuinlǫko lapaṛaĭjana, enarąko *baĭrijaṛaōjąiṅa* (or, *baĭriko jaṛaōjąiṅa*), they revenge themselves on me for the lawsuit they had with my father. N. B. In the repr. and the p. v., *baĭri* and *jaṛaō* are always disconnected: *baĭrikiṇ japaraōlana*.

bai-ruaṛ Nag., **bai-ruṛa** Has. I. adj., (1) with *hoṛo*, one who mends. (2) with a word denoting an object, which has been repaired. In this meaning it is syns. with *bairuaṛakan*: aiṅą *bairuaṛ* naĕal aūri ṭaūkaoa, my plough which has been repaired is not yet all right.

II. trs., (1) to make again, to rearrange, to repair, to mend: naĕal *bairuaṛeme*. (2) to make up with smb.: tisinądobu kīsirikakja, gapabu *bairuaṛia*. (3) to neutralize an omen: karenca rąkere, en ere kako *bairuaṛdaṛia*, if an old jackal have been heard crying, that is an omen which they cannot neutralize.

bairuaṛ-en, bairuṛa-n rflx. v., to calm one's anger, to cool down again: gapae *bairuṛana*.

ba-p-airuaṛ, ba-p-airuṛa repr. v., to get reconciled again with each other : *bapairu iṛakanakiṛ.*

bairuaṛ-ǫ, bairuṛa-ǫ p. v., (1) to be repaired. (2) to be calmed down. (3) to be neutralized.

bal-ruṛa, var. of *bairuaṛ.*

bāiṛ, bāiṛi, vars. of *bāiḍ.*

baisak-canḍu, (H. *baisākh* ; Sk. *baishāk*) sbst., the lunar month which for the Mundas, as they count it from the new moon, generally corresponds with April, whereas for the Hindus the same month begins with the following full moon.

baisaŏ trs., (1) syn. of *bandar*, to mortgage : otele *baisaŏkeda*, we have mortgaged our lands. (2) syn. of *saḫḍuḫ*, to catch someone and submit him to judgment : kumbāṛuko *baisaŏkiṛ*, they brought the thief before the panchayat. (3) to put smth. in its right position, resting it on its bottom : poṭom nesaṛe *baisaŏtape.* (4) in jokes, to cause to remain : *baisaŏkiaho*, they did not let him go.

baisaŏ-n rflx. v., to remain idle : kaṭa gaŏjanci api pīṭe *baisaŏnjana.*

baisaŏ-ǫ p. v., (1) to be mortgaged. (2) to be brought before the panchayat.

ba-n-aisaŏ vrb. n., used of the amount of mortgage : *banaisaŏko* baisaŏkeda miaḍ cuṭibadi jakeḍ kako sareana, they mortgaged their lands to such an extent that they did not keep even a single one of the highest terraced rice-fields.

baisaŏgiṛi-n rflx. v., to remain sitting idle : sengel japaṛee *baisaŏgiṛinjana.*

balsi-urui Nag. syn. of *landiarua*, or *bānarua* Ha:. sbst., a pretexted fever, which is non-existent or very slight. Cfr. *baisaŏn*, to sit down : baba irem sena ci?—kainā̃iṛ uruitana. —*baisiurui* namjadma! Won't thou go to cut rice?—No, I won't, I have got fever—That's only a fancy or a pretext!

baitara a plant so called. See *katukirica.*

baiṭre! baiṭrebaiṭ! bāṭre! (H. *bāpre! bāprebāp!*) interjection of grief, surprise.

baiua, baiuteaṛ and **kā-baiuteaṛ**. See p. v. of *bai*, to make.

baja, baja-bačar (Or. *bajjā*, straw used in rope-making) as opposed to *bōr*, is that rope inside the paddy-bale, which is tied round the straw wall or sheet which immediately surrounds the boiled paddy. The outer coil, which is a straw rope, generally plaited, sometimes twisted, is called *bōr*. The *baja* is about one finger thick, it makes only one turn around the straw wall to keep it in place during the process of filling. It is raised higher and higher in proportion as the quantity of paddy in the bale increases and is ultimately slipped off altogether : hela, aba, *bajaṛa* ṭonom raṛajana, I say, father, the knot of the *baja* rope has got loose; *baja* huṛiṛjanre poṭom dôṛôdôṛôoa, maraṛjanredo poṭom leḫṭeroa, if the *baja* ring is made too narrow the bale will be too

high, if it is made too broad the bale will be too low, too flat.

II. intrs., to put on a *baja* rope: *bajaeme*; moḍbar salare mukuṛikore *baja* lagatiŋa, môṛeturŭi salare maĕaŋkore, gel salalekare hoṭokore *baja* lagatiŋa, gelturŭileka salare moloŋkore, if you make a bale of 1 or 2 maunds you must put a *baja* measuring up to the knee, i.e., passing the middle of the rope under the toes both ends must reach the knee; for 5-6 maunds the rope ends must come up to the loins, for about 10 maunds the rope must measure up to the neck, and for about 16 maunds the rope ends must come up to the brow.

baja-ǫ p. v., (1) to be used as a *bajabaĕar*. (2) to be encircled by a *bajabaĕar*.

ba-n-aja vrb. n., (1) the manner of putting that leading rope: *banajae* bajakeda ṭibṣi puraǫe leḥṭerjana, he put the leading rope in such a way that the small rice-bale is much too flat. (2) the result of that action, i.e., the straw wall surrounded by a leading rope: amaǫ *banajaiŋ* raṛatada, I have undone thy arrangement of the leading rope.

baja (Sad. H. *bājā*) sbst., any musical instrument which being of foreign origin has no special name in Mundari, v. g., an harmonium, a mouth-organ. *Rutu*, *banam*, etc., are never called *baja*: *baja* saṛŭime, play the harmonium; *baja* baiaŭme, make him some kind of foreign musical instrument.

baja, daru-baja I. sbst., crossing of fibres, fibres in various directions, in wood: ne daruko laḷere sobeŋre *baja* namoa, if you pare these trees with an adze you will find cross-fibres in all of them.

II. adj., of wood having the thread in different directions: ne daru laǫ kŭ ituna *bajaǫea*.

baja-ǫ p. v., to become cross-fibred: daru haratanre penṭorjanre *bajaoa*, if a tree remains twisted while growing, the wood will become cross-fibred.

ba-n-aja vrb. n., the amount of fibre crossing in wood: ne sakeraǫ daruko *banaja* bajajana miado bēs kā lagoa: the trees of this wood have become so cross-fibred that not one of them can be pared properly.

baja, sikŭār-baja I sbst., the lower, net-like part of a carrier's rope, i.e., the part on which the load rests. See Pl. XVI, 2.

II. trs., to make into a *sikŭārbaja*.

baja-ǫ, sikŭārbaja-ǫ p. v., to be fitted with a *sikŭārbaja*: ne sikŭār bǫcomte *bajaakana*, ruṛuŋbaĕarte cuṭaakana, this carrier's rope is fitted with a seat of *bǫcom* twine, and with long ends made of *ruṛuŋ* twine.

bajaḍāŋ, majaḍāŋ trs., to carry on a pole between two men.

bajaḍāŋ-ǫ, majaḍāŋ-ǫ p. v., to be carried on a pole between two men Cfr. *ḍāŋron*.

***bā-jaṭar** Has. **bā-jaer** Nag. name of a sal tree in which *Lutkumkaṛam* and *Lutkumburia* (of the Asur legend) are supposed to reside. This tree

is so called in cntrd. to the *jilujačar* and the *daṇḍrajačar*.

Each village has two *jačar* trees: the *bājačar* or flower *jačar* and the *jilujačar*, or game *jačar*. When for several years in succession the two great yearly hunts have been unsuccessful, the young men of the village elect a third tree as a substitute for the *jilujačar* and call it *daṇḍra jačr*, the youth's *jačar*.

If any of these two or three *jačar* trees collapses from old age or is blown down by a storm, nobody is allowed to take of the wood before the pahanr has offered a fowl to *Lutkumhaṛam* and *Lutkumburia*. If only a branch fall, and one of the villagers wants to take it away, he must first give a fowl to the pahanr, who is obliged to offer it to *Lutkumhaṛam* and *Lutkumburia*. This sacrifice may take place on any spot within the village boundaries.

The *bājačar* is the original and most important of these so-called *jačars*. There must be a large flat stone near the trunk, if available at all. It plays an important part in the flower feast in all those villages in which the ministrations of the pahanr are accepted for that feast. (1) On the eve of the flower feast the pahanr must go to this tree with all those youths of the village who have remained *ḍinḍa*, virgins. Any one known to have had sexual intercourse, is strictly excluded on this occasion. There they place the two waterpots filled at the village spring, from which the pahanr is to augur for rain in the coming year, and then they prepare the place for the next day's sacrifice. (See *bāparoḷ*).

(2) On the feast day itself the sacrifices of the feast are offered by the pahanr under this tree, and the flowers which the pahanr sticks on each house, must be taken from this tree if they can be reached at all.

(3) The grinding stone with its roller, used for sacrificial purposes remains the whole year under this tree. The winnowing shovel and the sacrificial knife remains there too, leaning against the tree trunk. The Mundas maintain that formerly nobody dared to touch these sacred things; but after the entrance of Hindus and Christianity into the country, they began to get stolen. Therefore nowadays the pahanr takes them away to his house.

(4) The flower feast is the only day in the year on which sacrifices are offered under this tree.

bājaer Nag. var. of *bājačar* Has.

baja-hisir-tasaḍ sbst., Cheilanthes farinosa, Kaulf; Polypodiaceae, —a small silver-fern with reddish stems. These together with culms of *birni* grass are plaited into necklaces, which are called *bajahisir*.

bajan var. of *bhajan*.

bajaŏ, bajhaŏ (H. *bajhānā*, to entangle, to entrap; Sad. *bajhaek*) syn. of *ajabaja, aṛjaŏ, jaruĭṛapaṭuĭṛ, haṛa*, trs., to entangle: sutamem *bajaŏkeda*.

bajaŏ-n rflx. v., to get entangled in smth. by one's own fault: nâṛikore alom *bajaŏna*, pailpailte seneme, do not get entangled in creepers, walk where there is an open passage.
bajaŏ-ǫ p.v., (1) to get entangled (in itself): sutam *bajaŏakanx*. (2) to get entangled in smth: nâṛîre *bajaŏjanteą* uĭųjana, getting entangled in the climber I fell off. Note the idiom: kamiteą *bajaŏjana* hijų kaią daṛijana, I was prevented from coming by the amount of work I had to do.
ba-n-ajaŏ vrb. n., the extent of entanglement: *banajaŏe* bajaŏkeda sutam miḍ ganṭareo kã raṛaoa, he has entangled the thread in such a way that we won't be able to disentangle it even in a whole hour.
bajaŏbajaŏle adv., in a continuous tangle: kujurinâṛì daru barabari *bajaŏbajaŏle* senoa, the *kujuri* will climb in a tangle up to the top of a tree.

bajaŏ, lai-bajaŏ I. sbst., the sowing of dissensions between two parties by backbiting on both sides: en hoṛoą *bajaŏle* hagearɛko gopoŏ̈tana, it is through the backbitings of that man that the members of that family are fighting with each other.
II. trs., to sow dissensions between two parties by backbiting on both sides: Patras ukuta jagarte Soma oṛǫ Bukae *bajaŏkeḍkiną*.
bajaŏ-ǫ, *laibajaŏ-ǫ* p.v., of two people: to be made to quarrel by someone's backbiting on both sides: Patrasą kajite Soma Bukalǫkiną *laibajaŏjana*.

ba-p-ajaŏ is used adjly. for the habit of sowing dissensions by backbiting on both sides: *bapajaŏ* hoṛokoą kaji alom ãĭuma, do not listen to people who have the habit of sowing dissensions.
ba-n-ajaŏ, *laiba-n-ajaŏ* vrb. n., the amount of dissension which arises from the backbitings of a certain man in a certain case: *banajaŏe* bajaŏkeḍkoa, hageareko gopoŏ̈tana, by his backbitings he sowed such an amount of dissension between the members of that family that they come to blows.

bajhaŏ var. of *bajaŏ*.

baji (Sad.; P. *bazi*, a stake at play) sbst., a wager: *bajire* moḍ ṭakainą hartinajana, I lost one rupee in a wager.

baji (Perhaps P. *baji* play, sport) trs. caus., to make roll down a slope sideways.
baji-ǫ p. v., (1) to be rolled down a slope sideways. (2) to roll down a slope sideways.
baji-n rflx. v., to let oneself roll down a slope sideways: honko inunteko *bajina*.
ba-n-aji vrb. n., (1) the act of letting oneself roll down a slope: misa *banajile* beṛa tebãuterjana, with one rolling down the bottom of the valley was reached. (2) the quantity of things rolled down: enkan *banajile* bajikeda burujanarrą soben diriko cabagiṛijana, we rolled down the stones on the hillside to such an amount that none remained.

baji-aṛăgu same as *baji*: huṭuḽe *bajiaṛăgukeda*.

bajiaṛăgu-n rflx. v., same as *bajin.*
bajiaṛăgu-ɳ p. v., same as *bajiɳ.*
baji-n-aṛăgu vrb. n., same as *banaji.*

baji-inuŋ sbst., a way of gambling similar to the roulette: three playing cards, one of which is a picture are put down on their face; the banker has to pay as much as happens to be put on the picture card, and pockets whatever money is put on the others. He has of course two chances against one. This gambling which is forbidden by the law, is in favour with the Hindus. Occasionally a Munda joins in it when it is played on the market-place.

baju (Sad.; P. *bāzū*, arm) I. sbst., a silver armlet worn above the elbow, in cntrd. to *curla* which is made of lac, and *ṭāṛa* or *ṭāṛo*, which is of brass.
II. trs., (1) to adorn someone with a silver armlet: ne hon baransaŋreko *bajutaia*, they have adorned this child with a silver armlet on each arm. (2) to work silver into an armlet: ne rupa *bajuaiŋme.*
baju-n rflx. v., to adorn oneself with a silver armlet: *bajunjanae.*
baju-ɳ p. v., to have a silver armlet put on one's arm: ne hon baran tīree *bajuakana.*

bajûṛîa (Sk. *bājā*, musical instruments; Sad. *bajṛia*) I. sbst., a professional musician, drummer or trumpetter who plays for wages: *bajûṛîa* Muṇḍahonkore kae hisaboa, Ḍom, Gāsi, emanige, professional musicians are not Mundas, but Doms, Gasis and such like.
II. *bajûṛîa-n* rflx. v., to engage professional musicians: laṛaĭreko ḍigrikeda kūḅko *bajûṛîanjana*, they gained their lawsuit and engaged a number of drummers (for the return journey).

baka, sbst., is the Nag. name for several species of Egret or Heron: (1) *gaibaka* Nag. or *puṇḍi kɵ* Has.; (2) *pusibaka* Nag or *pusikɵ* Has.; (3) *jhalia baka*; (4) *kâsa baka.*

baka, **baŋaka** is used in Nag. instead of *bakɵ*, but only as trs. prd.: ḍāŋare bakɵko tolea enateko *bakāca*, they tie a hook on a pole and they hook with it.

baka-baka, **baka-bakaŏ** (Sad.; Sk. *bakbak*, prattle) I. sbst., cackling of fowls on the run: simkoŋ *bakabaka* aĭumleḍeiŋ uṛuŋlena, do kuṛiḍiŋ lelamtaĭa, having heard the cackle of running fowls I came outside: there was a kite.
II. adj., with *kakăla*, same meaning; *bakabaka* kakăla aĭumlena.
III. intrs., of fowls, to cackle while running: kuṛiḍ namtaḍkoa, simko *bakabaŋkijada*, a kite has come over them, the fowls run away cackling.
IV. trs. caus., to make fowls run away cackling: caṇi *bakabaka-keḍkoa*? What kind of animal has made the fowls run away cackling?
baka baka-n rflx. v., to run cackling: cikaniŋ boroteko *bakabakantana*? Also used sbstly.: simkoŋ *bakabakaŏn* aĭumleḍeiŋ uṛuŋlena.
bakabakatan adv., with *kakăla*, *rikan*, *nir*: *bakabakatanko* kakălajada; *bakabakatanko* nirtana, they run away cackling.

N. B. Idmly. *bakabaka* is used as sbst., adj., rflx. v., and adv., of a cackling laugh: apeą *bakabaka* hokaepe; *bakabakatanko* landatana. The adv. *bakabakatan* is also used of boilling water, but without reference to the sound: dą *bakabakatan* puritana, dą *bakabakatan* lolojana, the water boils and bubbles.

bakaḍ-bukuḍ syn. of *baḍḍa-buḍḍu*.

bakaḍ-bukuḍ generally **bakuḍ-bakuḍ** is used to describe the movements of long, slender worms, like *hapaḍ*, a leech, *mukatiju*, a looper, which bend considerably the body upwards or downwards or sideways. It is used also as syn. of *baḍṭuṇ-baḍṭuṇ*, *baṭuṇbaṭuṇ*, *baṭuṇbaṭuṇ*, which describe the same but slighter movements of thicker worms, like the cowdung worm or those which live in the seeds of *koronj* or *rambra*. The same movements when there is question of small worms are described by *bikiḍbikiḍ*, *biṭiṇbiṭiṇ*. I. trs.: durumakane taĭkena, hoṭore tiju *bakuḍbakuḍliciĭ* eonjana, he was sleeping, a caterpillar having crawled and wriggled on his throat he awoke. II. intrs.: tijuko *bakuḍbakuḍjada*, the worms wriggle.

bakaḍbukuḍ-en, *bakuḍbakuḍ-en* rflx. v.: hapaḍ daree *bakuḍbakuḍena*, the leech makes wriggling movements in the water. *Bakuḍ-en* means, to bend the body only once.

bakaḍbukuḍtan, generally *bakuḍ-bakuḍtan* or *bakuḍleka*, adv., used with *rikan* and sometimes with *sen*: mukatijuko *bakuḍlekako* senca, loopers advance with a considerable bending of the body.

bakuḍken adv., bending the body only once: *bakuḍkene* rikakena.

bakuḍkenbakuḍken adv., bending the body now and again, not in uninterrupted succession.

bakaĭlleka puṇḍi ltly., white like an Egret's feather, snow-white.

bakaĭni-daru (P. *bakāen*; Sad. Or. *bakain*) sbst., Melia Azedaraoh, Linn.; Meliaceae,—the Persian Lilac a planted tree with twice or thrice pinnate leaves, lilac flowers in axillary panicles and drupes with hard several-seeded stones. It is a fast-growing tree; its wood, though of inferior quality, may be used for some carpentry works, and even for rafters and roof laths.

bakaĭni-nâṛî (H. *vakeri māl*) in songs *bakiṛinâṛi*, sbst., Caesalpinia digyna, Rottb. Caesalpinieae, —an armed climber with bipinnate leaves, numerous pairs of small leaflets, showy racemes of yellow flowers and fleshy, turgid pods.

bakal, bakal-daru (Sad; Sk. *bakkal*, skin, rind, shell) I sbst., each of the four sides which are rejected in squaring a tree.

II. trs., to sow off the sides of a tree in squaring it, i.e., to make *bakal* (used only of the manner in which the work is done): puraą ibilgeben *bakalkeda*, the side or sides which you have sawn off are much too thick.

bakal-ą p. v., used of the manner in which the sides are sawn off in squaring a tree: baria etaage *bakal-jana* bariado ibilge, two of the sides

sawn off were thick, two were thin. *ba-n-akul* vrb. n., the excessive thickness, or thinness of the cut-off sides: *banakalko* bakalkeda pura burkad bakallo senojana, they sawed off such thick sides that much of the hard wood has gone with the rejected parts; *banakalkin* bakalkeda oendamo kakin cabaakada: they sawed off the sides so thinly that not even all the soft wood has been rejected.

bakaleka pundi, ltly., white like a *baka*, snow-white.

bakara, sbst., a thick pebble used as described under *tilgutumun*.

bakara-daru IIo var. of *bakarkurid*.

bakar-bakar I. sbst., the bubbling sound of boiling water, in entrd. to *bukubukul*, the bubbling sound of springs: *bakarbakar* kam aiumjada?

II. adj., with *sari*, the same sound: *bakarbakar* sari kam aiumjada?

III. intrs., to boil with a bubbling sound.

bakarbakar-o p. v., same as intrs.: da sida côĕcôĕoa, ente câcâoa, enate *bakarbakaroa*; caŭli hârabakareo bakarbakartan saria; da anjedjanre ketedketedoa.

bakarbakarlan adv., (to boil) with a bubbling sound: da *bakarbakarlan* saritana (or puritana).

bakarakurid-daru, bakarkurid-daru Has. syn. of *dodaridaru* Nag. sbst., Zizyphus jujuba, Lamk.; Rhamnaceae,—a cultivated, small tree, with branchlets drooping and armed with sharp, hooked, stipulary thorns. Its fruit is eaten fresh or sun-dried. Lac insects thrive on it but the lac is of inferior quality.

bakăra var. of *bakra*, he-goat.

bakări var. of *bakri*.

bakăsa, baksa, bokŏsa, boksa, (from the Engl.) I. sbst., a box.

II. trs., to make into a box, ne takătabu *bakăsaea*.

bakâr, bakâra Nag. (II. *baknā*) syn. of *jugar* Has. I. sbst., (1) speech, language: Mundahonkoreo disumdisum *bakâr* judagea, even amongst the Mundas the language differs from country to country, i.e., there are several Mundari dialects. (2) a matter for conversation: miad *bakâr* mena, there is smth. about which I wish to speak.

II. trs., (1) with an inan. d. o., to speak or converse about smth.: etkanae *bakâria*. (2) rarely used with a liv. bg. as d. o., to speak to smb., to converse with smb.: en horo *bakârkiam* ci? When from the context or the circumstances it is clear that the sbj. and the d. o. are of different sexes, it means to propose fornication: am Samu en danjrim *bakârlia*; salkiñae menjadam, mendo am *bakârsidalia* ci ae *bakârsidaledma*? Thou sayest that he committed fornication on thee, but the question is whether thou wert not the first to propose it?

III. intrs., to speak to converse. This has never a bad meaning even when the conversation alluded to is between persons of different sexes: horotee *bakâra*, he speaks Mundari, he knows Mundari; gomkelon *bakârla*, I spoke with the master;

amnabai, en koṛam *bakâṛaṇa* ci? I say, girl, didst thou speak with that man?

ba-p-akâṛ, *ba-p-akâṛâ* repr. v., to converse. When the sexes are different, it means to agree about fornicating, except in sentences where one inquires about the subject treated in the conversation, as in the following: cinaben *bapakâṛkena*?

bakâṛ-o, *bakâṛâ-o* p. v., to be said in conversation: ena enaage *bakâṛlena*, there has been question of that in the conversation a while ago.

ba-n-akâṛ, *ba-n-akâṛâ* vrb. n., the action or manner or amount of conversing: misa *banakâṛte* kako asadijana, oṛoko bakâṛâruaṛtana, they have not been sated with one conversation, they have started again; *banakâṛko* bakâṛtana, kamiko riṛiaagiṛijada, they are so taken up with their conversation that they forget altogether to work.

IV. In songs *bakâṛ* is used as var. of *kaji*, speech, to speak: Namaga kanaji sisibāiṇa aĭumleda ho sisibā, Namaga *banakâṛ* naribāiṇa nāteneleḍ. Goaemeako sisibāiṇa aĭumleda ho sisibā, Calameako naribāiṇa nāteneleḍ. *Sisi* flower, I have heard what they say of thee, O *sisi* flower! What they say about thee, *hari* flower, I have heard. I have heard that they are going to give thee in marriage.

bakâṛ-aḍ trs., to speak of other things, losing sight of the subject of conversation: aĭṅa kajidope *bakâṛaḍkeda*, you have lost sight of what I said.

bakâṛâ-deaga trs., or intrs., to help to converse, to take part in a conversation, to keep company with people in a conversation.

bakâṛâ-koṭoa trs, to interrupt a speaker by questions or otherwise: alope *bakâṛkoṭoaia*.

bakâṛâ-naṁ trs., to remember smth. in consequence of a conversation: en kajido riṛiaakan taĭkena, naḍole *bakâṛnaṁtaḍa*, that matter was forgotten, it was recalled to our mind by our conversation.

bakâṛâ-sabaṛ trs., to exhaust a question, to speak so often about smth. that it loses further interest: ne kajile *bakâṛsabakeda*. This is syns. with: ne kaji bakâṛbakârtele sabaṛkeda.

bakâṛâ-topa syn. of *bakâṛaḍ*.

bakâṛi-nâṛî is used in songs instead of *bakaĭninâṛî*.

bak-bak var. of *bhokbhok*.

baki Has. **baaki** Nag. (Sad. *baki*) sbst., a green worm or caterpillar eating the chlorophyl of the leaves and even the stalks of planted paddy. The plants do not grow before this pest has entirely disappeared: *bakiko* montorkeate oṛo ranu lagaŏkeateko harkoa, they drive away the *bakis* by reciting mantras and by applying drugs; *bakiko* babaraṛ sakam jomcabakeate daruuko jomea, entedo kā jaaoa.

*The remedies in use against this pest are mixed in the water where it flows into the rice-field and so carried to every plant. They act only by their smell. The two generally used are *hīṅ*, asafoetida, or *iṛibuṛu*,

the straw of a cultivated millet, Panicum Crus-galli, Linn., var. frumentaceum, Trin. The first is dissolved in a vessel with water and poured in the stream where it enters the field; the other is chopped and being thrown in the stream, the pieces are carried all over the field, or a bundle of it is submerged in the stream at its entrance and kept in place by means of a heavy stone, it is left to rot there.

The superstitious practice which is often resorted to in order to drive off this pest and which is called *bakiko har*, or *bakikoǫ rōg har*, is similar to that which is deemed to drive off an epidemic: the women carry on their head an old winnowing shovel and an old broom and each some earthenware pot containing a few *bakis*. When they have reached outside the eastern boundary of the village, the pots are broken and the bakis are swept for a pace or two in the direction of the east. The pieces of earthenware, the broom and winnowing shovel and a live chicken are abandoned on the spot. If the pest be passed on from village to village always in an easterly direction it will ultimately reach the Ganges and be carried off by it waters. This belief shows that the practice is of Hindu origin. To pass it on in any other direction would give rise to quarrels.

baki seems to be the same as *bakǫ*, i.e., bent or crooked at one end, in cntrd. to *bēṛako* used of a limb, v.g., hand or arm, crooked and stiff so as to be useless, also of a stick bent or crooked somewhere about the middle.

bakiṛi var. of *bakṛi*.

bakla, bakăla, baklą (Sk.; Sad.) syn. of *hartalą*, sbst., the rind or bark of a tree.

bakǫ (Sk. *bank*, a hook, a curvature) I. sbst., a piece of branch and side-branch, so cut as to form a hook; a straight piece of wood tied obliquely at the end of a stick or pole so as to form a hook: ne soṭa (or soṭare) *bakǫ* tolakana, this stick has a hook tied at one end.

II. adj., used for hooking and having for that purpose a hook tied at one end. A stick or pole on which a hook has been fastened is a *bakǫ ḍāṇą*, or *bakǫ soṭa*; a stick crooked and hook-shaped at one end is not called *bakǫ soṭa* but *kokǫ soṭa*. N. B. The only case in which *bakǫ* has the meaning of crooked and hook-shaped, is when it is used in connection with *suku*, bottle-gourd.

III. trs., to hook, to pull, take or catch by means of a hook fitted onto a stick: en jō *bakǫuĭutam*. Note the idiom: ne kaji *bakǫnǫtape* r.riṇakange, catch hold with your hook of what I say, i.e., fix my words in your memory, or else you are sure to forget them.

bakǫ-n rflx. v., to pull, v.g., one's own foot by means of a hooked stick.

bakǫ-gǫ p.v., to be pulled by means of a hooked stick; to be caught in the hook which is fitted

on to a stick; to have a hook tied at one end: ne soṭa *bakǫakana*, this stick has a hook tied at its end; aũri! amą lija *bakǫ̃ɔkana*, wait, thy cloth is caught in the hooked stick.

ba-p-akǫ recpr. v., to hook each other's hooked stick, to have the hooked sticks entangled in each other; to pull each other with hooked sticks: aloben *bapakǫ̃a* bakǫ bagṛaǒoa; ulikią bakǫtan taĭkena, enaḷdo ḍāą *bapakǫjana*.

ba-n-akǫ vrb. n., (1) the action of using a *bakǫ*. In tales it is often heard instead of the sbst. *bakǫ*: misa *banakǫte* kale ḍoąjana, oṛǫ misale bakǫ̃ca, in one hooking expedition we did not get enough for all of us, let us go once more. (2) the extent to which a *bakǫ* is used: *banakǫ̃e* bakǫkeda miado uli darure kã̄ sarēakana, he hooked down the mangoes to such an amount that there is none left on the tree.

bakǫ-aṛăgu trs., to take down by means of a hook attached to a pole.

bakǫ-aṛăgu-ų p.v., to be taken down by means of a hook attached to a pole.

bakoṛ Nag. (Sad.) sbst., a clump of bamboos: miḍ *bakoṛ* egemcabajana.

bakǫ-uĭų trs., same meaning as *bakǫaṛăgu*.

bakǫuĭugǫ p. v.

bakra, bakăra (H. Mt. *bakrā*; Sad. *bakṛā*) sbst., a he-goat.

bakru Kera-Munḍa, sbst. an uncastrated ram or he-goat.

bakṛi, bakăṛi, bakĭṛi (H. *bakhrī*, cottage; Or. *bakhṛĕ*, yard, compound) I. sbst., (1) a hedge, an enclosure. (2) an enclosed spot, generally at the back of the house and serving as a kind of vegetable garden.

II. trs., to hedge in, to surround or close in with a hedge, to make into a *bakṛi*, to use as a *bakṛi*.

bakṛi-n rflx. v., is used in the idiom: *ṛatee bakṛintana*, he protects himself by weeping; said of children who in order not to be punished cry beforehand, also of children who being slightly beaten, at once cry in order not to be beaten more. Occurs also in the following saying: *kaṛite bakṛintan* hoṛoko reaggjan sonjokŏre okoe bilkakoa? When it happens that people who surround themselves with wives (who have several wives) are in need and suffer hunger, who will pity them?

bakṛi-ǫ p. v., (1) to get surrounded with a hedge. (2) to be made into an enclosure, or used as a *bakṛi*. (3) to be used for making a hedge.

ba-n-akṛi vrb. n., (1) the action of hedge-making: misa *banakṛite* kale purakeda, we have not finished the hedging in one stretch. (2) the hedge made: misa *banakṛiṭo* hoãõ baṭigiṛikela, the first hedge we made was blown down by the wind. (3) the extent or the tightness of the hedge made: *banakṛiĭ* bakṛikeda simko miado kako bŏlõa, he made the hedge so dense that no fowl can pass through it; *banăkṛiĭ* bakṛikeda api goṛae biuruteṛtada, he made such an extensive

enclosure that three fields are enclosed within it.

bakṛi-biur, bakăṛi-biur, bakĭṛi-biur trs., to surround with a hedge: bakṛi jaṭateko *bakṛibiurea* kāredo pacrteko tapąbiurea, they surround an enclosure with a hedge of dry branches or with a mud wall.
bakṛibiur-ǫ p. v., to get surrounded with a hedge.

***Bakṛi-boŋga** sbst., a spirit who wants to be propitiated by a sacrifice offered in an enclosure: Mahadeochandi, Marangbonga and Birsabonga are the three spirits who take the modality of *bakṛiboŋga*: *bakṛiboŋganako*. If the sacrifice is not offered at once but promised for a later date an earthen waterpot has to be placed and kept upside down on the ground or on a stick in the enclosure till the promise is fulfilled. In the case of *Maraŋ boŋga* the vessel may also be placed outside the garden.
bakṛiboŋga-n rflx. v., to act in the modality of *bakṛiboŋga*.

bakṛi-horoŋi sbst., lit'y., the one who watches over the garden, is sometimes used instead of the more current II. word *mali*, a gardener.

bakṛi-horeŋ sbst., a tufted, perennial, cultivated form of Coix Lachryma-Jobi, Linn.; Gramineae, Job's tear. Another form of this plant, annual and seemingly depauperate, is *loĕoŋhoreŋ*, one stemmed, self-sown in rice-fields and with smaller grains.

bakṛi-kunṭa sbst., a fencing post.

bakṛi-tačar, tačar sbst., Cucumis sativus, Linn.; Cucurbitaceae,—the Cucumber, an annual climber, cultivated in the rainy season, in entrd. to *beṛatačar*, Cucumis Melo, Linn.; Cucurbitaceae, and *būṭtačar*, Cucumis Melo, var. Momordica.

baksa var. of *bakăsa*.

baksis (P. *bakhshish*, a gift) I. sbst, a gratification, an extra given over and above the wages or pay due for work: ene! miaḍ cuŋgi *baksisiŋ* omamtana.
II. adj., given as gratification: neaḷo *baksis* ṭaka.
III. trs., to give as a gratification: honko mimiḍ paĕsae *baksisaḍkoa*, he made a gift of one pice to each of the children.
baksis-ǫ p. v., to be given as a gratification: miḍ ṭaka *baksisĭena*.

baku (another form of *bakǫ*) I. sbst., an iron knob, with a ring on the top and several turned-up iron hooks around it, used for fetching buckets and other objects fallen into a well.
II. trs., to fetch an object from a well by means of a *baku*: kûâcte baria ṭiŋko *bakukeda*.
baku-gǫ p. v., to be fetched from a well by means of a *baku*.
ba-n-aku vrb. n., used for the act or the manner of fetching up from a well by means of a *baku*: miaḍ merom *banakuko* bakuḷja eklajanreo kae pocojana, they fetched a goat from a well with a *baku* so securely fixed that in spite of the animals movements it did not slip off.

bakua and **bakuaŏ** variants of *bhakua* and *bhakuaŏ*.

bakuḍ-bakuḍ, bakuden,, etc., See *bakaḍbukuḍ*.

bakuḷ-bakuḷ, bakuḷlekan adj., plump, used of the young of smaller animals, as young mice, rats, kids, lambs, in entrd. to *bikiḍbikuḍ*, or *bikiḍlekan* which is used even for men and for grown-up animals: môṛea *bakuḷ̈bakuḷ* kaṭeahonkoiṇa namakaḍkoa.

bakuḷ̈bakuḷ̈tan, bakuḷ̈leka adv., with *kiriṇ*, to become fat, and *baiṇ* or *rikaṇ*, to be made: miṇḍihon *bakuḷ̈bakuḷ̈lanc* baiakana, the lamb is plump.

bakuḷleka and **bakuḷlekan** syn. of *bakuḷ̈bakuḷ̈, bakuḷ̈bakuḷ̈tan.*

bakula-aṛa sbst., a potherb so called. See *bakulajanum.*

bakula-janum (A. *bākila*, a potherb; Sk. Mt. a tiny white flower) sbst., Argemone mexicana, Linn., Papaveraceae,—an introduced annual now escaped all over the country, with yellow juice, yellow, showy flowers, and prickly, white-veined leaves. In Has. it is called also *raṇgaïnijanum* and the seeds *raṇgaïnijaṇ*. These seeds, after frying them, the Mundas often mix with their curry or stew. The young plants, and the succulent stems (peeled) are eaten as a potherb under the name of *bakulaaṛa*.

bāl Has. var. of *bahal* Nag.

bal (H. *balnā*, to burn) I. sbst., the action corresponding to any of the trs. meanings of the word: *bal kā ṭaŭkajana* the burning operation has not been performed as it ought.

II. trs., (1) with a single d. o. (a) to burn a hole in a piece of wood by means of a red-hot iron: rutuko *balkeda*. (b) figuratively, with *tumbuḷko*, wasps, as d. o.: to singe the wasps' nest with flaming straw or dry grass tied at the end of a stick.

*(2) with a double d. o.: the man or animal, and the part of the body operated on. The latter may also be put as single d. o. but this construction is less usual. (1) to pierce with a red-hot iron a swollen part of the body, up to the very centre of the swelling. For this they use the spindle of a spinning-wheel, or a piece of iron not more than one-sixteenth of an inch thick. This operation is performed in order to provoke the evacuation of purulent matter: môko *balkiṇa*, or môko *balkeda*. N.B. *Tomba*, not *bal*, is used in the meaning of to give a touch of fire, i.e., to touch slightly and only for a moment, with a red-hot iron, a swollen or inflamed part of the body in order to relieve the pain and diminish or cure the inflammation. This is done generally with the point of a sickle. For spleen it is done with a red-hot rupee held upright. (b) to cauterize with a red-hot iron the inside of a hollow tooth in order to destroy the worm which eats it according to the Mundas' belief: daṭako *balkiṇa*, or ḍaṭako *balkeda*; kaṛaḍ lolokeate ḍaṭako *balkoa* riaguḍ jomjaḍ horoko, with a red-hot spindle they cauterize the cavity of the tooth of people whom a tooth-worm eats. (c) with *diriṇ*, horn, to

cut off the horns or the point of the horns by means of a red-hot iron (because the points are growing into the flesh): lolo meṛeḍte diriṇako hadoḍkoa. Also to put on fire a dried Luffa berry (*jiṇga*) slipped over the points of the horns (in order to sharpen them by a superficial burning): jiṇga kāre ḍoṛocoka diriṇare tusiṇakeate enre seṇgelko sōĕĕa. This is a derived meaning, so are the following. (d) with *lāĭ*, abdomen, to burn superficially in the form of two narrow bars about one span long and crossing each other. This is done with a red-hot iron on the side of cattle as a remedy for diarrhoea: lāĭko *balkiạ*, or lāĭko *balkeda*. (e) with *loṭoĕ*, strained muscle, to burn superficially with a red-hot iron, in the form of a narrow bar over the strained muscle (of cattle only): loṭoĕko *balkiạ*, or loṭoĕko *balkeda*.

bal-en rflx. v., may be used in the cases of *mô balen* and *ḍaṭa balen*, when one performs the operation on oneself: lepelumbulenjanate ḍaṭac *balenjana*, looking in a mirror he cauterized with a red-hot iron the cavity in one of his own teeth.

ba-p-al (1) repr. v., used when the burning operation is performed mutually in the case of *mô* or *ḍaṭa* (conjunctively or disjunctively). (2) in Nag. sbst., syn. of *ḍaĭ*, the spot with burned manure, on which *kode* (millet) seedlings are raised for transplantation. (3) Ho, trs., to clear a jungle by cutting and burning trees: ne birrebu *bapalea*, we will make a clearance in this jungle by cutting and burning the trees (4) Ho, sbst., such a clearance in the forest: *bapalre* gaṇgaibu herea, let us sow sorgho in the clearance.

bapal-ọ Ho, p.v., of forest, to be cleared by cutting and burning the trees: goṭa ḍuṇguri *bapalcabajana*, the whole hill has been cleared of its jungle.

bal-ọ p.v., (1) of wood, to have burnt a hole into with a red-hot iron; of wasps, to be singed in their nest with a flame. (2) to be operated on with a red-hot iron in one of the ways described above under trs. The name of the person or animal operated on, when expressed, is always in the nominative case; the part of the body operated on appears in the sentence either as second nominative, or with the affix *re*, in, or as sole sbj.: mô *ballena*, môree *ballena*, mô *ballena*. But it should be noted that *diriṇree ballena* is not said of cattle whose horns have been cut off by means of a red-hot iron.

ba-n-al vrb. n., is used in all cases for the action of burning, instead of *bal*, also in all cases for the manner or amount of burning; and in the case of holes burnt in wood, it may also be used for the result of the action, i.e., for the holes made with the red-hot iron: *banal* kā ṭaŭkajana, the burning has not been properly done; *banale* balkeda jaṇe tebāuterkeda, he plunged the red-hot iron so deep in the swelling that he reached the bone; ruturạ *banal* kā

ṭaŭkaakana, the holes in the flute are not well made.

III. *Bal* occurs also as intensive affix to the word *lō* (to burn), or in juxtaposition with the same word; *lōbaljanaiŋ*, or *lōjanaiŋ-baljanaiŋ*.

bal, occurs in the jingle *olbal*, of which the two parts are sometimes disjoined and put in juxtaposition. I. sbst., (1) the writing of documents. (2) the art of writing: munshiko *olbalgeko* kamia, to write documents is the work of the clarks. II. trs., (1) to write all kinds of things; in this meaning *bal* is also used in juxtaposition with *ol*: *olbal* ituaŋi *oleaebaleae*, paṛaŏcae, hoṛoko itukoae, the one who knows the art of writing writes things of various descriptions, reads, teaches others; duraŋko *olbaltana*, they are writing all kinds of songs. (2) to write documents.

olbal-ǫ p. v., (1) to be written in various kinds; in this meaning *bal-ǫ* is also used in juxtaposition with *olǫ*; duraŋ *olǫtan balǫtana*. (2) to be written in the form of a document: gardakalkiṅako jetao kā *olballenate*, they declared me out of possession because no documents had been written, because I had no written documents to prove my rights.

bal in songs, var. either of *lō*, to burn, or of *ol*, to write.

bala Nag. syn., of *sumdi* Has. sbst., the father or mother of one's son-in-law or daughter-in-law. This word takes the prsl. pos. affixes *iŋ*, *m*, *te*, etc, ; it is never used as vocative of address, for which *sumdi* alone is used: *balaiŋ*, the father (or mother)-in-law of my son (or daughter); *balaiŋharam*, the father-in-law of my child, *balate-buṛia*, the mother-in-law of his child.

bala I. sbst., (1) syn. of *gǫgoroŋ*, *maraŋ kupul* Has. and *maraŋ peṛa*, Nag. the visit to the groom's village to settle the marriage price, together with the ceremonies and feast connected with it. (2) more especially the feast or banquet which immediately follows the settling of the marriage price, closing the day's proceedings, which may be called the betrothal. II. intrs., and *bala-ǫ* p. v., (1) to hold the betrothal. (2) to hold the feast following the betrothal, to eat the banquet on the day of betrothal: en hulaŋbu *balaĕa*, or, en hulaŋbu *balaoa*, let us hold the betrothal on that day: *balataŋako*, or, *balaǫtanako*, they are feasting after the *gǫgoroŋ*; *balale* senkena, or *balaǫle* senkena, we have been to a betrothal. N. B. (1) The name of the young man whose betrothal takes place is used in the genitive case with the intrs. *bala*, not with *balaǫ*: *okŏĕǫko* balatana? Whose betrothal takes place just now? For whose betrothal are they feasting? (2) The p. v. is used imprsly. of the betrothal in the meaning of: to take place, to be celebrated: eimtaŋ *balaoa*? When will the betrothal take place?

balaŋi, *balaǫŋi*, and in Nag. also *balateŋi*, noun of agency, one who

goes to a betrothal : en dumaŋrutiŋ-ko okoeteko ?—*balatenkoge.*

*The *bala* ceremonies with the accompanying feast takes place in the bridegroom's village at a time pre-arranged by the parents of the bride and groom. They give due notice to their own relatives both in and out of their own village, in order that all of them may prepare themselves to offer such assistance, either in work or in contributions of articles of food as each one thinks proper and within his means. Although the parents of the couple to be betrothed have no clearly recognized right to any definitely specified assistance, it is considered as an obligation bindin on all relatives to contribute in some way or another towards the expenses of this feast, which generally exceed the means of any ordinary Mundari family. They say that it would be a sin to try and impede a pre-arranged marriage by refusing to offer the necessary help or contribution to the feast.

On the appointed day the bride's father gathers his relatives, men and women, in front of his house and offers them a pot of beer, of which he takes the first leaf-cupful into the *adiŋ* (store-room) to offer it to the ancestors whilst he prays that they may keep away all harm from the impending feast. Then the remaining beer is drunk and all start on the journey to the groom's village, having appointed a meeting place in the proximity of that village, where the faster walkers must wait for the slower ones. They take their musical instruments with them. When all have arrived at the appointed place, the musicians start playing with all their might, expecting the party from the groom's village which has to be sent to receive and introduce them When they have arrived in front of the bridegroom's house, their sticks and weapons are taken from them and carried inside. Their feet having been washed, they sit down on the mats which have meanwhile been spread for them, to drink the *kalalagaraŋcili* (the fatigue soothing beer) which the master of the house presents them with. After they have drunk this together with the host's party they are offered a meal of rice with pulse stew, and then all retire to rest.

Next morning at daybreak the groom's father calls the village elders together for the purpose of settling the price to be paid to the bride's parents. Even in this quite material business they have recourse to symbolic language. After the two parties have sat down separately, the bride's party shape a first set of leaves somehow to represent bullocks, held together with bamboo needles representing yokes. A second set of leaves are shaped so as to represent cloths. Mud balls are formed to signify rupees. These things, in excess of the number of cloths, bullocks and rupees they really intend getting, are put into a large leaf-plate, covered with leaves and carried over to the groom's party

by the *dutam* (the master of ceremonies). These take out a somewhat smaller number of bullocks, cloths and rupees than what they really intend to give and return the rest through the *dutam*. Then the bride's party reduce their claim by sending the *dutam* with a slightly reduced number, whereas the groom's party this time take out a slightly increased number. Generally a third exchange is made so that they approximately meet each other's wishes. After that they meet and settle the last details orally. If a difficulty arises about which they cannot agree the matter is submitted to the arbitration of a panchayat (council) elected from both villages. Should either of the two parents, out of greed to get more or give less, refuse to submit to the decision given, then he is henceforward considered a bad man, because it is regarded as a sin to prevent a marriage that has been approved of by the omens.

The ordinary average paid as marriage price, varies in different parts of the country. In some parts it is from 20 to 23 rupees, three or four bullocks and four, sometimes five pieces of cloth, each of which has a special name: (1) the *eṉgabagelija*, the cloth for leaving the mother (to console her for the loss of her daughter); (2) the *jiulederalija* the shred of cloth for the grandmother, so called because grandmothers generally go about in tatters. The cloth given on this occasion is of course always new, and sometimes even 2 new cloths are given to her; (3) the *konealija*, the bridal cloth, which the bride has to wear on the marriage day; (4) the *tenjakoṛaduti*, the waist cloth for the bride's youngest brother, which in Has., is called *saraduti*. Although this latter be not considered as a part of the marriage price, it is always given. In other parts the average is 6 rupees and 2 bullocks and the above-mentioned clothes.

These prices are paid for unmarried girls. For widowed brides only the half is paid.

Part of the price must be paid on the day of betrothal. The money paid is put into a leaf-cup and shown round to each individual of the assembly together with a tuft of *dublatasad*, couch-grass, before it is made over to the bride's father. If bullocks are given that day, they must also be produced before the witnesses, and the bride's father pats them on the back in token of acceptance.

After this the guests are taken for a bath in the same manner as at the *dgaṛŏgu* ceremony. On their return to the house the unmarried youths of the village wash the guests' feet and then they are presented with a pot of beer called *karkadili* and *haṭgmandi*, so called because it is brought out in a winnowing shovel from which it is then distributed to the guests.

Whilst the *karkadili* is being

drunk, somebody brings the bridegroom from the house, carrying him on the hip, (*hebeuṛuẖ*) and, placing him among the bride's party, he says: "Here is your man! Look well at him, in order to see, whether he has any defect or infirmity, so that afterwards no difficulties may be made on this score". Then the guests answer: "No! he has neither defect nor infirmity. Who would dare to speak later on of a worn-out plough or a worn-out hoe!" Then they say: "Come now! let us mark our man definitively." And then they either tie a new necklace around his neck or a new turban on his head. During the ensuing banquet the women of the groom's village either anoint the men of the bride's village with oil, or they besprinkle their clothes with turmeric-water.

At noon they gather again in their respective places, in either party the men sitting apart from the women. To this meeting a certain number of men, not belonging to the council of either village, are invited, because now a last inquiry is made to see, whether there be any obstacle to the marriage, which had hitherto escaped notice. If any be discovered, then the match is immediately broken off then and there. If none be found, then the ceremony described under *dạaṛăgu* at the end, is gone through once more, when the bridegroom, preceded by a torch-bearer is carried out of the house and given into the lap of the bride's father.

After this follows the ceremony called *balakapaṛuḫ* or *kapaṛuḫjoar*. The bridegroom's father brings a pot of beer out of the house, which is at once prepared by one of his co-villagers. Then either party selects a representative from amongst themselves. These are frequently the chiefs or the sacrificers of their respective villages. These two, meeting, clasp each other's hands, are offered a draught of beer in a kind of ladle and after the draught, they seize each other and then greet each other from the feet upwards, i.e., each bends down, touching the other's feet with his hands, and while rising, brings his hands to his own forehead in salute. Whilst clasping hands one of them says: "On whose behalf are we two clasping hands?" The other answers: "On behalf of so-and-so." (Here he names the groom and the bride). The first asks: "Who made this hand?" The other answers: "Singbonga." Then the first says: "As we now clasp hands, so may they remain joined for ever! If ever thou break this marriage, thou shalt pay a fine of so-and-so many rupees." (Here he names the sum according to the local custom). "If not, I shall cut off thy arm, and may thy chest be torn asunder!" The second answers: "All right! and if thou break the marriage, thou shalt pay" etc., as above. In some parts the same ceremony is gone through

without the words being pronounced. By this they intimate that now the marriage contract is final and sacred.

In the evening there is a festal dinner. The two parties sit facing each other, and in the course of the meal they exchange their dishes of rice and their stew-cups (with the contents) three times, thus three times eating each other's food from each other's dishes. By this they proclaim, that now and henceforward, not only the bride and bridegroom are one, but that also the two families have become one.

Next morning the guests are formally dismissed, carrying home with them a hind leg of each of the goats that have been killed for the feast.

balate, balaqte adv., denoting direction to a betrothal. This is often used prdly. with an inserted prnl. sbj., in the meaning of to go to a betrothal: *balateko* sentana or *balatekotana*, they are going to a betrothal; *balaqtee* senakana or *balatijana*, he went to a betrothal.

bala (H. *bhalā*, used adverbially) syn. of *daq, oṛq*, of course, to be sure. It may either precede or follow an accompanying adv., : moḍ ṭakado *bala* jūlekate namoa, or, moḍ ṭakado jūlekate *bala* namoa, gel ṭaka okore namoa? In simple propositions, in which there is no opposition, *bala* is preceded by *kāci*: hijūacci?—kāci *balae* hijūa. This is eqvlt to: hijuqeae daq, hijuqeae oṛq, he is sure to come; moḍeokoč-ekan hoñ naminaq maṇḍī jomjala, kāci *balae* puṭioa? That brat is eating so much rice, will it not be sure to get an indigestion?

bala-balu, bala-batu, balu-batu syn. of *kakakoko*, I. adj., foolish: *balabalu* honle kaṭṭia, we sent him a foolish child

II. trs., to render foolish, to bewilder completely: kajitole *balabaluk̃ia*.

balabalu-n, etc, rflx. v., to behave like a fool, to act foolishly: alom *balabalunu*!

balabalu-q, balabalu-q, balubatu-q p. v., (1) to be rendered foolish. (2) to become foolish: *balabalujanae*.

III. adv., with or without the affix. *tan*: *balabalaiq* ṭōrjada, I feel foolish; *balabalutane* leloa, he looks foolish; *balabalutane* rikantana, he purposely acts like a fool.

balač (A. *balā* or *balāe*, misfortune) I. sbst., difficulty, stress hardship, sufferings of all kinds: isu *balačtege* ne loēnaiq baiakada.

II trs., to inflict great hardships on smb.: d ku *balačjaqkoa*.

III. intrs., to be in difficulty, to suffer great hardship: aiñq turñi honko menqkoa, inku asul eṛqgeq *balačtana*, I have six children, it is with great difficulty that I manage to feed them; sangin hora sesen isu *balača*, to travel far is a great hardship.

balač-n rflx. v., to worry, to trouble oneself with this or that: aminaq alom *balačna*, eṭq kuṛi dūime, do not worry so much, marry again.

balač-q p. v., (1) same meaning as the intrs. (2) to be harassed with difficulties by smb.

ba-p-alaĕ repr. v., to inflict hardships on each other, to afflict each other: kabu *bapalaĕa*, kabu lapagą, jālekagebu baibaṛakea, let us not inflict hardships on each other, let us not harass each other, let us settle the marriage in some way or other, i.e., without great expenses.

ba-n-alaĕ vrb. n., (1) vexations, sufferings inflicted by others: nolekan *banalaĕ* aloka hobaą! (2) the manner or amount of vexations: diku *banalače* balačējaḍkoa, hoṛoko hatu raṭiko bagejada, the zemindar causes them so much vexations that they abandon even the village.

balača sbst., relationship between the respective parents, uncles and aunts of a married couple, i.e., between the parents of the husband and those of the wife. N. B. *Balaią, sumdią*, etc., are not used for the uncles and aunts in question; but *sumdi* is used also for them as vocative of address.

balačcaban syn. of *lolopotocaban, ḍącaban, cabanamen*, is used idmly. in the meaning of to feel unduly proud of smth. one has done: ne kitabią paṛaŏcabalą—tobedom *balačcabaakana*! I have read (studied) the whole of this book,—then thou art unduly proud of it! i.e., nothing to be proud of!

bala-haparuḅ syn. of *haparuḅjoar* I. sbst., the ceremony described under this name in the article under *bala*.

II. intrs., to perform that ceremony.

bala-jī Nag. I. adj., rent-free: *balajī* otee namakada.

II. trs. to grant rent-free land: otee *balajīkeda*: he gave the land rent-free; otee *balajīąiña*, he granted me rent-free land.

balajī-ą p.v., to be granted rent-free: en otere māl kā asioa, *balajīakana*; ote puṛąsa kā *balajīoa*, kāredo dikukoą dasikore, it is generally only to his servants that the zemindar grants land rent-free.

balajī, balajīge adv., rent-free, without having to pay rent: *balajīĕ* jomtana, he eats (the produce of his land) without having to pay rent for it.

***balam** (II. *batlam*; Or. Sad. *balam*) sbst., the ordinary flat lance-head. At the end opposite the point it has a hole which allows the bamboo shaft to be fitted into it. Together with the shaft it may be called *balamḍanḍa, balamsoṭa* or *curiḍanḍa*. It may be used either as thrusting or throwing weapon. Its length averages from 5 to 6 feet. The shaft at its lower end is always fitted with a *barca*, an iron point, which is used only to plant it firmly in the ground in an upright position. Pl. IV. 3. represents a *balam* (not a *barca*). Pl. IV. A. represents the *barca* as is fitted to the lower end of the lance shaft.

***bala-merom** sbst., a goat given by the parents of the boy to the girl's family on the day of *balasaka*. The family of the girl having reached at night, next morning the boy's father takes a *loṭa* with water with a leaf above it and one below it, and presents this to the girl's father.

This means the giving of a goat to be killed at once and eaten by all together : this goat is called *balamerom*. The girl's father takes the *loṭa* of water with the leaves between his two hands, and with that salutes in turn each one of those who are sitting around. He then appoints someone to kill the goat.

bālān var. of *bahalān*.

balaɳa occurs only as affix and is syns. with *baṛa*, hither and thither. here and there, all about, from place to place, round about. It appears to be practically limited to the prds. *bijir*, to glitter, to shine, to flash and *biur*, to go round, to turn round about. With *bijir* it denotes (1) the constantly moving flashes which are reflected from bright objects when in motion or when they are exposed to several unsteady or flickering lights so that now one, then another part of the object flashes : girjaṛa kaṭora *bijirbalaɳtan* leloa, the chalice in the church flashes about in the wavering candle-light. (2) the effect produced by fire-flies in the night, or by numbers of small fish moving about together in clear water, because their play and constant change of position shows like silvery flashes among the darker hues of the upper parts of their bodies. In poetry the rootform *bijirbalaɳ* is freely used instead of *bijirbalaɳtan* or *bijirbalaɳtan leloa* : cirpiɳakodo *bijirbalaɳ* my chirpis (a tiny fish with silvery colours and darker backs) are flashing and glittering ; ipirpiuɳko *bijirbalaɳtanko* leloa, the fire-flies flash about ; daɳgṛadaɳgṛiko *bijirbalaɳtan* sampoṛoakante pīṭīteko senoa, youths and maidens go to the market bedecked with flashing ornaments. (3) it is used also of branched lightning : *bijirbalaɳtane* hicirjada, the lightning flashes about in all directions. With *biur* it stands in the rflx. v. kôĕtan hoṛoko *biurbalaɳentana*, beggars move about everywhere ; en hon ḍaṭi nanamtee *biurbalaɳentana*, that boy comes back again and again to ask for a paper cover.

bālaŏ var. of *bahalaŏ*.

balaɳi sbst., one who goes to a betrothal. See *bala*.

balārōs, berōs Nag. (Tam. *pala*, many) adv., very much, exceedingly : *balārōs* sibila.

bala-saka syn. of *gɳgonoɳ*, sbst., the settlement of the bride's price and all that is to be observed by both parties on that occasion : *bala-saka* soben pariaŏjana, aṛandi sekar sarēakana, all the ceremonies of the *balasaka* are finished, only the marriage remains to be performed ; *balasaka*, aṛandikoṛandire iniɳ racare kabu duba, we won't take any part in his marriage arrangements or marriage feasts ; *balasakare* agia omkeḍte miaḍ balamerom koṛahonɳ aputee omakoa, ente oṛɳ miaḍniɳ mente hatuhagako agiako telaĕa, on the day of the *balasaka* the groom's father having given the symbolic *loṭa* (meaning the gift of a goat to eat) gives them a goat, and then

for still another goat his co-villagers also receive the symbolic *loṭa*

balbal, (Tam. *werwai,* perspiration) I sbst., perspiration.

II. intrs., construed prsly. or imprsly., to perspire, to sweat : *balbaltanaiŋ* or *balbaljaŋa*. Note the idiom : *balbala,* it is hot ; isu *balbala,* eŋage *balbala,* it is very hot.

III. trs., to cause trouble or difficulties to someone : *balbalmeale.*

balbal-en rflx. v., to put oneself into perspiration, to make exertions : upaĕgee *balbalentana.*

balbal-g, p.v., to get into perspiration : ciam *balbalgtana* ?—ŋeŋa *balbalgtana,* dost thou perspire ? —Yes, now I begin to perspire.

Note the idiom : aminaŋ kajreo kae *balbalgtana,* however much be said, he does not mind.

balbal-dŋ sbst., (1) syn. of *balbal,* perspiration, sweat : *balbal* or *balbaldŋ* jorotana, or liŋgitana, the perspiration flows. (2) the result of distillation : arki enado madukamraŋ *balbaldŋ,* native liquor is produced by distillation of the flower of Bassia latifolia.

bal-buŋ trs., to burn a hole in wood by means of a red-hot iron : kăĕadjaŋa *balbuŋkeale* hisiriŋ gutuĭa, having burnt a hole through the Abrus seeds, I shall string them up into a necklace.

balbu-gg p. v. : kăĕadjaŋa *balbuggtaŋ*

bale I. sbst., a noose, a running knot, a snare made of thread, horse, bullock or buffalo hair, when used to ensnare birds, rats or lizards ; made of thick cord if used to ensnare jackals. The one made of horse hair is called *sadombale* ; there is no special name for those made from other material. The cpds. *cêŗê'ale, kaŗcabale, cûŭriabale, ŗeŗeŋgaba'e, tuiabale,* indicate in their first member the animals whom it is intended to ensnare, v g., *cêŗêbale,* a snare for birds : tuka unḍuleka baiakanre, cetanraŋ kotore *balee* tolṭaŋ aḍ ŗaŭkage en unḍure *balee* manḍaŏbiuŕa entedo cêŗê bolotanre kāre uŋŋatanree bakon, when the nest is made like a hole, i.e., has a narrow entrance, he fastens the snare on a branch above and arranges the snare nicely around the opening, then the bird while coming in or going out is ensnared ; riei asultanko ŗeŗeŋgako goleaia oŗgaĕŋ bōre *baleko* puenkedei kaḍsakenko taŭĭa, those who keep a hawk whistle to a blood-sucker and having put around its neck a snare which is attached at the end of a stick) they pull it suddenly.

II. trs., (1) to catch in a snare, to ensnare, physically or morally : ḍurko, citriko oŗgaŋ gereako kaṭikaḍreko *balekoa* ; en sardār puraŋ hoŗokoe *balekaḍkoa.* (2) to use as a snare, to make a snare of smth. (3) to call smth. a snare.

Note the idiom : pīṭte senēiŋ samporaekana, do nerepe *baleŋgiŋa,* I made ready to go to the market, but you have ensnared me here, i.e., you have given me so much work to do that I cannot leave.

bale-n rflx. v., to put purposely some part of one's body into a running knot ; to hang oneself.

bale-ę p.v., to be ensnared physically or morally: thunare ama kajiten *balejana*, I have been entrapped (v.g., into forced labour) at the police station whither I went at thy suggestion or bidding; sardāra kajiten *balelena*, I was enticed by the sayings of the coolie-catcher.

ba-p-ale recpr. v., used with *kajite*, by speech: to ensnare each other morally: Soma oro Budua jumā kajitekiŋ *bapalea*.

ba-n-ale vrb. n., the action of ensnaring: nelekan *banalele* midokam balekoa, thou wilt not catch anything if thou puttest the snare like that; musiŋ *banalele* gekea putamkoiŋ balelękoa, in one putting of the snares I ensnared ten doves.

bale poetic form of *bal*, which in songs is a var of *lō*, to burn:

Siŋbirdo, kulaĕ,tera! lōtana;
Madbirdo, niur, tera! *balelan*.

O hare! look there! the forest of trees is aflame: Look there! O musk-deer, the bamboo forest burns.

balę (Sk. *bāla*, child, foal; Or. *bo'o*) I adj., (1) newly born: *balę kon*, a baby before it begins to walk, i.e., up to the age of two years; *balę merom*, a kid, etc. (2) just or recently budded or sprouted: *balę mad*, a newly sprouted bamboo, a tender shoot of bamboo. (3) recently or newly developed, young, fresh. In this meaning it yields the idiomatic expressions: (*a*) *balę kera* and *balę uri*, a young buffalo or young bullock not yet full grown, but which can no more be called a calf. (*b*) *balę hapanum*, syn. of *cenda dunggri*, a girl about twelve years old. (*c*) *balę opod*, a young man having reached maturity. (*d*) *balę sepered*, syn. of *cenda dunggra*, a boy 15 or 16 years old. (*e*) *balę opod*, or simply *opod*, any young tree about as thick as the wrist; often applied to sal trees. (*f*) *balę sengel*, charcoal in that stage of combustion in which the flame is still bluish. (*g*) *balę ili*, rice-beer which is not fully fermented. (*h*) *balę cudy* or *balę mulę*, new moon, on the second or third day.

II. trs, syn. of *hon*, *niŋ*, *ačar*, *posa*, *dōrē*, the last being used only in jokes: to give birth to, to throw (of animals only). N. B. For birds *ačar* and *por* are used; for men *joaom* is the usual word, but *hon* and *dōrē* are also occasionally used: merom burue *bdękedkiŋ*, the goat has two kids; seta *bačana*, the bitch has a litter of puppies.

balę-n rflx. v., to act like a child, to act childishly; to pretend that one is much younger than one really is: nido kae ratana, andom *balęn-lana*, this little fellow does not cry, but thou (who art so big) thou criest like a baby; en haramdo pura kajiree *balęntano*, that old man often acts childishly; gelmōre sirmae men, *balęntanae*, he says fifteen years, he makes himself much younger than he really is.

balęakan is the only passive form used. It occurs as an adj. syns. with *balę*: ili balęgea, or *balęakana*, the rice-beer is not quite ready; sengel *balęakana* sipudeme, the charcoal is not live enough, ply the

bellows.

bale-hai sbst., a species of fish. It grows 8 to 10 inches long, is thick-headed, with a body tapering to the tail. It has no scales, has moustaches, and the gills are thorny. It lives in rivers, pools and rice-fields.

bale uṛuṇ syn. of *bačaruṛuṇ*, trs, with *dạ* as d. o., to draw water by means of a vessel which is held in the running knot of a rope.

baleuṛuṇ-ọ p. v., of water, to be drawn by means of a vessel which is held in the running knot of a rope: kûâete dạ *balēuṛuṇoa*.

bāli Has. var. of *bahali* Nag.

bali, bali-bica, bali-gitil (Or. *bali*; Sad. *bali loha*; ? from H. *balu*, sand) sbst., iron-sand. This ore is found nearly everywhere as deposit in water-courses and rice-fields. It gives much better iron than *bica*, iron-stone. Nevertheless the native blacksmiths generally prefer smelting iron from stone, which it is enough to break in pieces, while iron-sand requires a lot of washing before it can be put in the furnace. Iron from sand fetches a much higher price than iron from stone. Some blacksmiths make a speciality of iron from sand, and these have never to carry and sell in the markets the objects they have made; they get more orders in advance than they can attend to.

bali-mereḍ sbst., iron made from iron-sand: bicameṛedete *balimereḍ* bugina.

balistar (corruption from the Engl.) sbst., a barrister at law.

balṭi (Sad.?; Mt. *bāldiya*) sbst., a bucket.

balu (Or. *bal-boy*) I. sbst., (1) madness, insanity: môṛe mūlekae balulena, ranu omkịtạete *balu* hokajana, he was mad for about five days, the madness has stopped since they gave him a remedy; *balu* sabakạia, or *balu* namakạia, ltly., madness caught hold of him, he has gone mad. (2) hydrophobia: tuĭu-koreo *balu* hobaoa ci?

Note the phrase *balu bain*, to feign madness: hoṛo mạgoḍkịci kacāĭrire *baluĭ bainjana*, having murdered a man he feigned madness in court.

II. adj., (1) of children who have not yet the use of their reason. In this meaning it is used also as adj. prd. but not as adj. noun: hondo cilekatee iskuloae *balugea*? How can that child be sent to school? It has not yet the use of reason. (2) of grown-ups: stupid. In this meaning it is used also as adj. prd. but not as adj. noun: en hoṛodo *balugea*. (3) of grown-ups: mad, somewhat like the Engl. mad in the word madman, i.e., rather as first part of a cpd. word: *balu haṛam*, the mad old man; *balu buṛia*, the mad old woman; *balu hoṛo*, the madman. (N. B. *Balu hoṛo* may mean also a stupid man). In this meaning *balu* is never used as adj. prd., but it may be used as adj. noun: *balu* hijuakana ci? When used as a nickname nevertheless, it has the meaning of stupid: he *balu*! hijua-

kanam? In order to say that a man is mad, instead of the adj. prd., either the df. prst. of the a. v., *balutana*, or the prf. of the p. v., *baluakana*, are used. The participles *balutan* and *baluakan* are used as adj. qualifying nouns standing as sbj. or object in a sentence, whenever one fears that by using *balu* he might be understood to refer to a stupid man: entedo okotaren *balutan* horo (or *balu* horo) ale orare bolojanci sobenūe ultapultactekeda, then a mad fellow from goodness knows where, entered our house and began to upset everything. (4) affected with hydrophobia (of animals only): *balu seta* a mad dog; *balu tuĭu*, a mad jackal; *balu tagukula*, a mad hyena.

III. trs., to render smb. mad, to madden, to dement, to stupefy: ramuteko *balukia*, they made him mad by means of a drug; bonga *balukia*, a spirit has made him mad; kajiteko *balukia* jetana kae kajiruaadkoa, they maddened, or stupefied him by what they said, he answered nothing.

IV. intrs., (1) to be mad, to be insane, to be demented: *balutanae*. (2) to act stupidly, foolishly: kurikoa kajiteo *balutana*, he foolishly follows the advice of his wife. (3) of small children, not to have yet the use of reason; it is especially the prf. which is used in this meaning: hondo *baluakana* or *balugea*. (4) to have hydrophobia: seta *balutana*. It may be used also of men when the special meaning is clear from the context: seta huakitee *balutana*.

balu-n rflx. v., to act stupidly, foolishly: alom *baluna*, do not be a fool.

balu-u p. v., (1) to get hydrophobia: gomkea seta balu setalo hupualenci, alokae *baluu* mente gomke totekia, after the gentleman's dog had been fighting with a mad dog, the gentleman shot it to prevent its getting mad. (2) to become mad, to get a fit of madness: taramara horoko ponami partedko *baluua*. (3) to be rendered stupid or foolish: lōbirika hosro kajite purasa horoko *baluutana*, people are often made to act foolishly by a lie which excites their eagerness.

balubalu, *balubaluge* adv., foolishly, stupidly: *balubalum* kamitana.

*N. B. All the aborigines of Chota Nagpur, Oraons, Kharias, Mundas, etc., believe that a person bitten by a mad dog, will become immune against hydrophobia if he eat as soon as possible the raw liver of the mad dog which bit him. It is said that this was the general practice formerly. But nowadays it seems no more to be resorted to. Other remedies are now in use, v.g., a mixture of the roots of *huria itika*, *garagolanci* and *paikibā*. To immune dogs against the effects of the bite of a mad dog it is still the practice to cut off a bit of one ear, though other remedies, like the one mentioned above, or the *ruhin* beetle crushed and mixed in the food, are

likewise, or concurrently administered to them. I have heard of at least one case where the cutting of the tip of an ear proved inefficient.

balu-batu var. of *balabalu*.

balu-canjoa see *ad-tasaḍ*.

balu-sêṛâ sbst., (1) childishness (of children who have not yet the use of reason). (2) stupidity (of grown-ups), used of habitual stupidity: iniṭare *balusêrâ* mena, he has no sense, no common sense: ama *balusêṛâ* kã cahaoṭana, ama *balusêṛâ* cimtaṇ bageoa?

balu ṭâŏ, balu ṭêŏa, balu ṭoĕa syn. of *ṭâŏ, ṭêŏa, ṭoĕa*, sbst., Coriaceas indica, the Blue Jay or Indian Roller. This bird is called the mad or stupid *ṭâŏ* because, when shot at, it does not realize its danger and does not fly away at once, but looks stupidly at the hunter.

Bamâṛê sbst., a Brahmin.

bamâṛê-mocaṇ p. v., lit., to become brahmin-mouthed, i. e., not to have eaten any meat for some time past: turũi candụtaṇeten *bamâṛêmocagiṛiakana*.

bamâṛê-gosaiṇ syn. of *gosaiṇ-bamâṛêṇ, oṇrikaṇ, guramukhoṇ naĕa dhubiṇ*, p. v., to become hinduized Sandigâŏreñko goṭa haṭuko *bamâṛêgosaiṇakana*, the whole village of Sandgaon has become hinduized.

bambaṇ Nag. syn. of *hoṇ* Has. childish for *uṛi*, bullock.

bambakaŏ (Sad. *bambakkak* syn. of *badakaŏ*, but may be used also when only one individual is scared and runs away.

bambar I. sbst., delirium: *bambar-tee* kajilą, he said it in his delirium. II. trs., to frighten or excite so as to make run or fly about madly: niliko soṭate soboleḍkoeĩ *bambartaḍkoa*: kaṇako gitiakan darure togo dokeneĩ *bambarkeḍkoa*.

III. intrs., to be delirious, to rave.

bambar-en rflx. v., to be frightened or excited so as to run or fly madly about.

bambar-o p. v., same meaning.

bambaru (Sad. *bambun*) I. sbst., (1) a torch consisting of some rags or fibres, like hemp, drenched in any kind of oil or grease, tied around a sickle or some other piece of iron and then lit: nidadipliko daparomtanre *bambaruko* idiia, when it is at night that they go to meet the marriage guests, they take torches. (2) a piece of tin suspended by the four corners and bearing a fire, often carried in winter by shepherd boys and used also in searching for mangoes under the trees at night.

II adj., with *seṇgel*: (1) the same as *bambaru* in the second meaning, (2) a great heap of burning materials from which a strong heat radiates, consequently not used for a *bursisengel*; the heap should be about a yard in diam. and a foot high.

III. trs., with *seṇgel* as d. o., to make a *bambaru seṇgel* (in each of the two meanings): seṇgel *bambaruĭpe*. (2) with *sãn* or *gõĕṭa*, to heap up firewood or dry cowdung on the fire so that this becomes a great heap radiating a strong heat.

(3) to use rags, or fibres in making a torch: jīṛībaĕarko *bambaruakada*.

bambaru-ṇ p.v., (1) with *seṇgel* as sbj., to be made into a great heap which emits much heat: seṇgel *bambaruakana*; to be put on a square suspended piece of tin: seṇgel ṭiṇare *bambaruakana*. (2) with *sān*, or *gŏĕṭa* as sbj., to be heaped up on the fire so that this becomes a strongly radiating heap: gŏĕṭa *bambaruakana*. (3) of rags, or loose fibres, to be used in making a torch: jīṛībaĕar tolṭompejanci *bambaruakana*, the hemp fibres having been thickly wound around serve as a torch.

bambi (H. *bāmhni*, a stye on the eyelids) sbst., a relapse; is used only for conjunctivitis of the eye, and occasionally for sores; otherwise *dunuārā* is used: *meḍḍambiṛate* beṭekane sadaŏoṭana, he is very much harassed by his relapse of conjunctivitis; *gaŏbambi*, the starting afresh of a sore which had healed.

bambi intrs., or *bambi-o* p.v., to have a relapse of conjunctivitis, to have a sore starting afresh: gaŏe *bambioṭana*; baria hupuṛia honkiṇ nuĕ'kiṇ *bambijana*.

bambu (Engl. *bamboo*) sbst., sometimes used in Nag. instead of *bogaṛ* for a pole used to carry a load between two men.

bambud adj., used of edible, many-seeded berries which happen to have only a few seeds, or undeveloped seeds. The term is applied also to the individual trees which always bear such fruit: *bambuḍ* āṛi, figs of Ficus Cunia, Wall.; Urticaceae, with badly developed seeds and consequently scarcely edible; *bambuḍ* āṛidaru, a Ficus Cunia which always bears such fruit; *bambuḍ* tambăraṣ, a few-seeded guava; *bambuḍ* tambărasdaru; *bambuḍ* taĕar, a cucumber with few or badly developed seeds; *bambuḍ* kanṭaṛa, a jack-fruit with few or badly developed seeds; in such a fruit there is also but little *kosa*, pulp surrounding each seed, and much *gabe*, stringy and uneatable substance which separates the *kosas* from each other; therefore the contrary of *bambuḍ kanṭaṛa* is *kosaakan kanṭaṛa*.

bambuḍo bambud-oṛoṇo Nag. p.v., to rise very slowly at the end opposite to that which is being pushed or hammered down, in cntrd. to *piṇṭulrakabo* Nag. or *ciṇṭulrakabo*. to see-saw, to balance around an axle, one end rising when the other goes down, in the free air, not connoting like *bambudoroṇo* that the object is embedded in smth. or closely applied to the surface of smth. immovable: noṭareṇ kiḷetanre hantare *bambudḍana*, while I hammer down the nails on this side, those on the other side rise.

bamgoḷa syn. of *golakān* I. sbst., a cracker exploding with one sharp crack.

II. intrs., to explode such a cracker apisako *bamgolakeda*.

bāmerel-hulaṇ sbst., the second

day after the flower feast, when everything is over and nothing remains of the feast, not even a remnant of rice-beer. *Haikaṛākom*, the day on which they sacrifice stewed fish, generally the eve of the flower feast, *bāparoḷ*, the flower feast, and *bābasi*, the day after the flower feast, when they feast still on the remnants of the feast's banquet, are used intrsly. as well as sbstly., whereas *bāmoroḷ* is never used intrsly. because on this day nothing special is done.

bān (Tam. *wentu*, burning; Mt. rocket; perhaps H. *bān*, arrow) sbst., fireworks. These are distinguished as follows: *hukabān*, a fire-pot; *cicibān*, a cracker exploding with a series of cracks; *golabān* or *bamgola*, a cracker exploding with one sharp crack; *akāsbān*, or *sorgobān*, a sky-rocket; *cuṛgibān*, a hand-rocket; *carkabān*, a fire-wheel: *bān* aṛandireko calaŏea.

***bān** (Sad. a spell; Or. *bân*, ditto) sbst., is restricted to the terminology of sorcery or witchcraft and denotes a spell, or, as the Mundas conceive it, a sickness-producing poison, which wizards or witches command their *najomboṛgas* to shoot (in an invisible manner) against their victims, even as a hunter drives an arrow at game. These spells are specified by placing before them the names of the sickness they are meant to produce or the particular harm they are destined to inflict: *danukŭbān*, the tetanus producer, *seṛgelbān*, the one destined to throw the victim into the fire. It is believed that spells can never fail to produce their effect so that spells which are diverted from the intended victim by virtue of the mantras of *deóṛâs* (neutralizers of witchcraft) fall back on the wizards or witches or some member of their families.

The trs. *calaŏ* with *bān* as d. o. means to throw a spell, to cause a sickness or other infliction in the manner just described. The agent, i.e., the sbj. to this prd. is always the witch or wizard (the evil spirit directing the arrow to its victim, is forced by the secret power of the wizard or witch to act as a will-less instrument): najomburia aĕa gūnte *bāne* calaŏea, the witch throws the spell by virtue of her secret power. The victim against whom the *bān* is directed stands as d.o., not as ind. o.: *bānko* calaŏlja, iduuṛōe bugioa, they have thrown a spell on him, I doubt whether he get all right again.

The passive *logo*, specified by *bān*, means to become or to be the victim of a spell. Medicine-men use this expression of any sickness for which they cannot assign a natural cause: *bāne* ṭōakana, he is the victm of a spell.

***bān** (Sad. seedlings; H. *bihan*, seed) sbst., as d.o. of *biḍ*, the first bundle of paddy seedlings, planted for a family, after the *pahâṛ* has come to the field and given leave to plant, generally having first offered a sacrifice on the spot.

This he does for each family in turn : roapunare oṛaoṛa *bānko* bidea, ṭunḍuredo kuṛihonko losoḍroko susuna, in each family at the beginning of the paddy planting they raise, i.e., they plant the first bundle of seedlings. (These seedlings are planted one by one like the others.) At the end of the planting the girls who help in it, dance and splash about in the mud.

bāna Has. **bahana** Nag. (H. Mt. *bahānā* ; Sad. *bana*) I. sbst., a false pretext : *bānam* kajitana.

II. adj., falsely pretexted, or falsely pretending : *bāna* hoṛo hosŏṛote kamiĭ bancaŏntana, a false pretexter frees himself from work by a lie.

III. trs., to falsely pretext, to free oneself from some work by a false pretext, to lie about an intention or cause : kacāĭrire bancaŏnmente eskarko *bānaea*, in court they lie about the intention they had, only in order not to be condemned ; *bānakedleac*, he told us a false pretext.

bāna-ɽ p. v., to be falsely pretexted, is used with the sbj. *kaji*, speech, expressed or understood : hon hasutana mente *bānajana*, it was falsely pretexted that the child was sick.

ba-p-āna, recpr. v., to invoke false pretexts towards each other : deṇgale apasijanre ale ciulao kale *bapāna*, we amongst ourselves never invoke false pretexts when our help is asked for.

IV. Bāna as affix to trs. prds. forms strongly idiomatic cpds. in which the afx. may be rendered by the Engl. phrase : in its stead, as a make believe : akoge jiluko jomre, aiṇa cikanaiṇa *jombānaca* (from a tale) if they eat (human) flesh, what shall I eat in its stead as a make believe (so as to make them believe that I too am eating human flesh)? Soben darura nutumiṇa namtana, mendo alom *uḍuḅbānaiña*, I want the names of all trees, but do not give me falsely pretended or concocted names ; en kitaḅ alom *oṭabānaĕa*, i kulre ciulao kam taĭkena, do not turn the pages of that book pretending to be able to read them, thou never wentst to school ; aĭñiạ hake daru *maḅānae* idilạ, entee kumbāṛulạ, he took my axe under pretence of cutting a tree, and stole it : soṭaiṇ idilạ hon *tambānamente*, I took a stick, making believe that I was beating or going to beat the child.

bana syn. of *buṛi*, *birmiṇḍi* sbst., Melursus ursinus, the Sloth-Bear, the black bear of the Indian Peninsula : *bana* hoṛokoloḍ daparomjanree ḍiḍiua, aĕarkaṭae ripiṇaripiṇaea oṛọ lacoe labarlabarea oṛọe pūrea, en ulidạte ṭọjanre miḍbar pīṭleka babăta taĭna, when a black bear comes face to face with a man it rises on its hind legs, waves up and down its forepaws, shakes its lips and spits (with a sound like *pur*) ; if one is hit by the spittle it will itch for more than a week.

bā-na-bataŭli sbst., lit'y. : neither the flower feast nor the *bataŭ'i* feast, i.e., no feast whatever: niạ okoe nelakada *bānabataŭ ire*? Who ever partook of his rice or beer in any feast whatever? (i.e., he is a miser).

bā-nakị sbst., a nice little comb which young men stick in their hair and maidens in their *chignon*, as an ornament. It has only one range of teeth while *barandar nakị* or *buṛia-nakị*, has two ranges of teeth. Both *bānakị*, and *buṛianakị* are made of bamboo by native artisans; *bānakị* ūḷọre bādaṛioa.

***banam** (probably in imitation of the sound produced by the instrument, with inserted *n*, so that it means an instrument sounding *bam-bam*, though the Mundas themselves in their songs describe this sound as being *piolio-piolio*, in the case of a small *banam*, and *bāsumsumsum-bāsumsumsum*, in the case of the larger *banam* which is called *haṛam banam*) I. sbst., a single-stringed fiddle made by preference of *kasom-bar* wood (Gmelina arborea), having a total length of about 19″. See Pl. XXVIII, 4. The more or less rectangular part is the sounding box, 2″ broad and about five and five-eighths of an inch high. Fig. E shows the section through its centre. The open space on the top of it is covered with a varan (*toroḍ* or *boŭ'e(e)ga*) skin. When the skin of a varan cannot be procured it is replaced by a goat skin. This piece of skin 6″ long by 2″ broad is fixed by means of small pegs of various lengths and about two-twelfths of an inch thick. Right in the middle of the anterior part of the sounding box, where the arm begins its curve there is a hole 1″ broad and 1¼″ high pierced through the side of the box to allow the sound to escape. The string is a brass wire about one-twelfth of a millimetre thick and about 17″ long; it is fixed to a small knob in the middle behind the sounding box at one end and to the peg regulating its tension at the other or arm-end of the instrument. This peg is about three-tenths of an inch thick on the top and about 1½″ long. The bow is made of a slice of bamboo about five-sixteenths of an inch broad and a trifle over three-tenths of an inch thick. The horse-hairs are very thin, their aggregate making a rubbing surface of about one-sixteenth of an inch broad. The height from these to the centre of the bow is about three inches and one-eighth of an inch, the length at the base being about 10″. The bridge supporting the string is three quarters of an inch high, seven-eighths of an inch broad on top, one and a quarter at the bottom and one-tenth of an inch thick. On the side, in the arm-curve there sticks a lump of resin of the Boswellia thurifera, with which the horsehairs are rubbed.

In many places the brass wire is replaced by a bundle of from five to ten horsehairs, while in the bow there are only three or four horsehairs.

II. intrs., to play the fiddle: ŋjdo sin̄saṭube *banamea*; alo, Santan, *banamea*, (song), do not, Santal, play the fiddle.

banam-ḍanḍi sbst., the shaft or arm of a fiddle.

bana-naki syn. of *gomanaki*, sbst., Leucas cephalotes, Spreng.; Labiatae, —an annual herb, 1-2 ft. high, with white flowers in large, terminal, globose whorls. In Gangpur it is used as a potherb under the name of *nakiṇa* or *nakiṇaṇa*.

banār (Sad. information, trace of whereabouts) often used as a syn. of the Mund. *siṛiḥ*. I. sbst., a clue, a trace, a hint. (never used of foot-prints): aĭńa sadom aḍjana, iniṇ *banār* tisiṇin namtada, *banārdo* janaŏ kajite hobaoa, *banār* means always information by word. II. trs, to get information about the whereabouts of smb. or smth; adakan sadomle *banārakṛia*; *banāraḍleako* (with inserted ind. o.) they have given us information about his whereabouts.

banār-ǫ p. v., to be indicated by some information as to whereabouts: kac *banārǫlana*, we don't hear anything about the place where he may be.

bana-rawa syn. of *banasarsar*.

banār-baṛa trs., to look for information as to whereabouts: *banārbaṛaepe*, ju! or *banārbaṛaipe*, ju! Go and search for information of his whereabouts.

banār-rikan rflx. v., to frequent places from which information of one's presence may easily reach others: kae *banārrikantana*, he lies low, he is in hiding, keeps aloof from places from where some news about him might reach us, or might reach the authorities.

bana-rua syn. of *baŕsiurui*.

bana sarsar, bana-rama syn. of *buŗisarsar*, *pusiroma* Has. *gaĭmuei* Nag. sbst., Martynia diandra, Glox.; Pedalineae,— the Devil's claw, a tall coarse herb very common on roadsides and near villages, with nice gloxinia-like flowers and a fruit which, when dry, is sharply double-clawed: hence the name.

banāt (H., woollen cloth, broad-cloth) I. sbst., a cotton blanket. II. trs, to weave cotton into a blanket, banātdo calani liṇa: hoṛoko akoṇ kaṣom kako *banātea*, cotton blankets are all imported, the Mundas don't use their own cotton to make blankets.

ban-ban var. of *bhanbhan*.

bān-barud or simply *bān*, sbst, fireworks.

bancaŏ (H. *bacānā*; Sad. *bacaek*) I. sbst., salvation, deliverance, escape: *bancaŏ* kā namoa, there will be no escape, escape is impossible. II. trs., to save, to deliver: *bancaŏ* kaina daṛiṇia, I was unable to save him.

bancaŏ-n rflx. v., to escape, to deliver or save oneself: jeheletee *bancaŏn-jana*, he managed not to be put in jail, or he escaped from jail.

ba-p-ancaŏ repr. v., to save each other: gunaciṭare *bapancaŏpe*, in accusations, true or false, save each other.

bancaŏ-ọ p. v., to be saved or delivered: sajăĭetee *bancaŏjana*.

ba-n-ancaŏ vrb. n., (1) the amount of saving: en okil sabakanko *banancaŏc* bancaŏkeḍkoa miado kac jehelrikakeḍkoa, that pleader saved those who had been caught, to such an extent, that he did not let them put even one into jail. (2) the result, i.e., the people saved: misa *b,nancaŏko* saḅruarjana, those who escaped once or for the first time, were caught again.

bancaŏ-hora sbst, a way, a means of saving, a way of escape.

bancaŏn-hora sbst., a way, a means of escape, of saving oneself.

băncaŏnị noun of agency, one who will save.

băncaŏnị noun of agency, one who is in the habit of saving: *Băncaŏnị*, the Saviour.

***banda** (H. *bandh*, a weir; Sad.) 1° syn. of *ḍhila*. 2° I. sbst., a bund, a more or less large sheet of standing water, produced by drawing a dam across a ravine with running water and then allowing an outlet for the water at a spot higher up, on the side so as to obtain the desired depth and surface of water. This method of storing water is extensively and often cleverly used by the aborigines in Chọta-Nagpur in order to turn great parts of their hilly and undulating country into rice-field terraces. It has a double advantage: (1) The lands under or behind such embankments are easily levelled into rice-field terraces of several different levels, because the running water is now kept away from them. But the water oozing through under the dam keeps them always supplied so abundantly with water, that those fields yield most and are practically independent of the vicissitudes of the rainy season, often so disastrous to other rice-fields. (2) The kind of tank erected by the embankment gets silted up with the time and thus yields a new series of very fertile fields: *bandac* tolkeda, he has made a bund, ltly.; he has tied a bund.

II. trs., to make a ravine into a bund, to make a weir across a ravine: netạrebu *bandaĕa*, or gaṛa netạrebu *bandaĕa*.

banda-ọ p. v., of a ravine, to be made into a bund: ne gaṛa apitạ *banda-akana*, this ravine has been banked up in three places.

ba-n-anda vrb. n., (1) the manner or amount of making bunds: *banandako* bandakeda, goṭa gaṛako cabakeda, they have made such a number of bunds that nothing remains of the ravine. (2) the result of the work, i.e., the weir or bund in as much as it is made: misa *banandadoe* hạkeda, eṭạ somte banda-ruṛaakana, the water broke through the first embankment they had made; they have had to make the bund afresh.

banda-bọ syn. of *bandaḷunuriẓ* sbst., the upper end of a bund, i.e., the side where the water flows into it.

banda-dạ sbst., the water in the

bund, or water brought from the bund : ḍāṛidạm aulạ ci *bandadạ*?

banda-kunḍam sbst., the ground or field at the foot of the embankment of a bund.

bandar (H. *bandhak*; Sad. *bandha*) I. sbst., a mortgage. There are two kinds of mortgage : the *neṇḍa-bandar* and the *dōbandar*. The first in which the price can be refunded only at stated times, is again sub-divided in *jarpeski*, in which the debt remains even after the period of mortgage has expired without the money being refunded, and *dolbandar*, in which the debt is cancelled at the end of the period of mortgage. The law does no more permit *dolbandar* for more than seven years, nor *jarpeski* for more than five, not even by renewal of the mortgage deed, so that in any case the mortgager may retake possession of his field as soon as the period has expired. In the *dōbandar* the mortgager may refund the money at any time he is able to do so : ote janaŏ *neṇḍabandarteko* auĭa, *dō-bandartedo* kū, fields are always mortgaged by *neṇḍabandar*.

II. adj., which one holds in mortgage : *bandar* otere kā janạlena, the field which I hold in mortgage has produced nothing.

III. trs., to mortgage : ote soben taĕe *bandarakada* Somatạre, or bandarte Soma omakạia, he has given all his fields in mortgage to Soma.

bandar-o p. v., (1) to be mortgaged : *bandarakan* urị goĕjanre ūrrạ gonoṇ ḅaransạre haṭiṇoa, ṭakado kā halruaṛ hobaoa, if a mortgaged bullock comes to die, the price of the skin is divided between the mortgager and the mortgagee, but the money has not to be refunded ; *bandarakan* oterạ aṛi, bandarte autan horoge cirgal lagatiṇa, hạjanre aḍ kae bairuaṛkere, ṭaka halruaṛ hulaṇ pancāĭṭrạ bicāĭleka ṭakae namruaṛea, the mortgagee of a rice-field has to take care of its embankments : if they get broken through and he do not repair them, he will receive on the day of payment only such a sum as will be allotted him by a judgement of the panchayat. (2) as used in *tilguṭiinuṇ*, see description of this game.

ba-n-andar vrb. n., (1) the action of mortgaging : misa *banandardo* haluṛuṇjana, eṭạ somte bandarakana, the first mortgage has been paid back, but it is mortgaged afresh. (2) the amount of mortgage : *banandare* bandarkeda miaḍ jakeḍ ḍokeḍ kae sarēana, he mortgaged his fields to such an extent that he has not kept in his possession the least little rice-field. (3) the result of the mortgage, i.e., the object mortgaged : aputeạ *banandar* honko aŭriko haluṛuṇca, the sons have not yet freed the fields their father had mortgaged.

bandarte adv., used with *om*, to give and *au* to acquire : through mortgage, in mortgage. Note the idiom. cpd. *mocabandarte*, by simple promise of refunding or restoring, also used with *om* or *au*.

bandarkeḍa sbst., a mortgaged thing.

bandarkeḍi, *bandarkiṇi* or *bandarakani* sbst., a mortgaged animal.

bandarkeṇi or (v. g., *ote*) *bandarkeḍi* sbst., the mortgager.

bandarte aukeṇi sbst., a mortgagee. In the aboriginal villages of Chota Nagpur it generally means one who enjoys the usufruct of fields owing to a loan advanced to the mortgager: hambal loĕoṇa miḍge taĭkenataĭṇa, ena *bandarte aukeṇi* sītante, honko oṛgolo asul kaiṇa daṛiakoa, I had one second-class rice-field, since my mortgagee is cultivating that I can no more feed my children.

bandar-kundar jingle of *bandar* used in the same meaning and manner, but without corresponding vrb. n. *Kundar*, in songs, is the var. of *bandar*.

banda-tunuṛiṇa syn. of *bandabŏ*.

bandela sbst. occurs in the Asur legend in the meaning of *bandi*, bund, and in songs as var. of *ikir*: Nupelebā nikiredo gūlegūle, Tūṛāĕbā *bandela* bijirbalaṇa. The pool where is the lotus flower, looks black The bund where the *taṛaḏ* flower is, glitters in the sunshine.

bandi (Sad. *bend*) I. sbst, (1) syn. of *âĭṭal poṭom*, a large rice-bale containing at least twelve maunds of paddy. (2) In Nag. syn. of *bŏṛŏ*, a straw rope, also used as a trs prd.: nea sagăṛiko *bandiakada*, diri harauteage, this cart they have netted with straw rope to bring stones on it. See *bŏṛŏ*.

II trs., to make a *bandi* bale, to bale up in a *bandi* bale: miaḍle *banditada* we made only one large rice-bale; geliril salale *banditada* we made a bale containing eighteen maunds.

bandi-g p. v., (1) of a bale, to be made: miaḍ bārige *bandiakana*. (2) to be baled up in a *bandi*: geliril sala *bandiakana*.

ba-n-andi vrb. n., the size or number in making large rice-bales: *banandiko* bandikeda apiupun hoṛote enaṇa ṭasakaŏdaṛioa, they have made so large a bale that they will not be able to shove it unless they are three or four men; *banandiko* bandikeda oṛa tukiḍgiṛiakana they have made such a number of large bales that the house is propped full.

bandi-baba sbst. the rice in the *bandi*, or rice taken from the *bandi*.

bando, banḍo, banredo Nag. syn. of *kāredo* Has. if not.

bandu (Sad. *bendo*) sbst., the seed pod of *bandunâṛî*.

banduk, bandukŭ (H. *bandūq*) sbst., a musket, a rifle.

banduk-cirgal trs., to put birds or animals on their guard against the gun, by its frequent use: dudămulkoe *bandukcirgalkeḍkoa*.

bandukcirgal-g p. v., of birds and animals, to become shy of the gun.

bandu-nâṛî syn. of *seṇâṛî*, sbst., Spatholobus Roxburghii, Benth.; Papilionaceae,—a very heavy, woody climber of the jungles, which yields a good fibre for ropes; lac-insects are reared on it, and it is used to poison fish: *bandunaṛiko* koṭoea

haiko helomente, the stems of the *bandu* creeper are pounded and used to poison fish; oko darure *bandunāṛî* paṭaakana, en darure oṛa lagaŏ kā lagatiŋa, biŋko boloa, no house should be built under a tree on which a *bandu* creeper is spirally twisted; it would be frequented by snakes.

bandu-bačar sbst., *bandu* fibre or twine made from it or strips of fibrous bark of the *bandu* creeper.

***bandŭnu** (Sk. *bandhan*, binding, *bāndhnā* to bind) trs., restricted to the terminology of witchcraft: (1) to deprive of the power of motion harmful beings such as snakes, bears, tigers and witches or wizards by means of mantras. The witch-finders credited with this power, are obliged to set the immobilized beings free again, *aṛa*, after having obtained the purpose of the immobilisation. Should any of the beings rendered motionless by a mantra, die or be killed in that state, the witch-finder would lose his power for ever: *bandŭnuliae* aŋriĭ aṛāi jakede taĭna, he deprived her of the power of motion and so she will remain until he release her.

(2) to force witches by virtue of a mantra, to continue in their weird dances as long as it pleases the witch-finder. A Munda describes these dances as follows: Ṭuṭŋki joŋoteko lijaŋa aḍko susuna aḍ duraŋa daru subare, puraŋte sōraĭsandihulaŋ nida; kula dubakangee taĭna, iniŋ bōreko diaĕa. Inku *bandŭnutakore* siŋgi jakeḍ nidaakan lekako aṭkarea aḍ susuntangeko taĭna siŋgio. They are dressed (girded round the waist) with a worn out broom, opened out (Pl. XXI, 7, C) and they dance and sing under a tree, especially during the night preceding the Sorai feast; a tiger keeps sitting close by into whose head they place a light (so that it shines through his eyes nostrils and mouth). If at that time they be immobilized by a mantra, day appears to them like night and they go on dancing also in the day-time.

(3) to force monkeys by means of mantras to run to that tree on which Birhors have tended their nets. The practice here referred to is as follows: When Birhors have set their nets on a certain tree, they go to each of the surrounding trees and whilst touching these with their hands they utter the mantra which is supposed to have the power mentioned above. N.B. Both Oraons and Mundas maintain that, as a matter of fact, monkeys recognize by their sense of smell and instinctively avoid a tree which has recently been touched by any of these inveterate monkey hunters.

(4) to protect by means of a mantra a field crop or the lac-insects reared on trees, against the depredations of thieves: kumbuṛuko hijure, misa irjaḍlo tīko hadoa, kāre kuk botoŋkoa, kāre biŋ huŋkoa, kāre boŋga hoṛoleka lelrikanjantee

ku laŏkoa, if thieves should happen to come (after such a mantra has been said) with the first stroke of their sickle they would cut their hand, or a tiger would threaten them, or a snake would bite them, or a spirit in the shape of a man would chase them.

(5) to protect the house of a sick man against a witch by means of a mantra said over the entrance to the court-yard: najom buṛia hijure aṇkaduar tebajaḍḍoge deatee sanḍaṇoa; bāne calaŏere en bān aḡsṭte ruaṛa, if, after such a mantra, a witch were to come she would be thrown on her back on reaching the entrance to the court-yard, and if she were to throw a spell, the spell, would turn against herself.

(6) to protect by means of a mantra against the meeting with any wild animals a traveller who has to pass through the jungles; birhora sentanre jetan kulamiṇḍi alokako naminaka menteko *bandünuŏa*.

(7) to protect those who begin to learn the art of snake-sweeping or witch-finding against the spells of any witches who might try to interfere with and spoil their studies: binaḡ kāre deôṛakami itun eṭoḡgeko *bandünuŏa*.

bandünu-ḡ, p.v., of a mantra to be said in any of the circumstances just described.

bandu-sunum sbst., oil extracted from the seeds of *banduâṛî*: *bandusunumko* jomba, it is used for culinary purposes, ltly., it is eaten.

bāṇḍa, bahaṇḍa, bâḍa, bahâḍa (Sk. *bhaṇḍā, bhāḍā*) syn. of *maṭea* IIo, sbst., an earthen waterpot of about half the ordinary size, in which girls from about 8 to 10 years old fetch water for the household. Note the strongly idiomatic expression connected with this: *bāṇḍaḍa* means water brought in one of these half-sized chatties; this is used intrsly. in the prf. ts. of the p.v. *bāṇḍaḍāakanae* and then predicated of a girl to indicate her age. It means: she is between 8 and 10 years old.

banḍa (Or. Sad. *banḍā*, docked; perhaps H. *laṇḍurā*) I. sbst., occurs in the cpds. *koṛabanḍa* and *kuṛibanḍa*, the curtailing of a song or dance, the undue stopping in the middle of a song or dance: *koṛabanḍa* hobajana, the men could not finish the dance song; *kuṛibanḍa* hobajana, the women stopped in the middle of a dance.

II. adj., (1) of animals, whose tail has been cut: *banḍa* seta; of birds, whose wings have been clipped: *banḍa* dudmul; of flying white-ants, who have shed their wings: *banḍa* burdulud. (2) with *sukuri*, a fattoned pig, so called because Mundas are in the habit of cutting the tail of pigs they castrate to fatten them (they force them to swallow their own tail!). (3) of long hair cut at the height of the neck: *banḍa* ūḡ. (4) of the stump of tail which

remains after cutting : *banḍa* cadlom. (5) idmly. it occurs in the sentence : ni maraṇ *banḍa*, abbreviation of *maraṇ banḍaurį* (See *banḍa urį*), and is used as a nickname given to people with a very small pugnose.

III. trs., (1) to dock, to curtail an animal : setako *banḍakįa*. (2) to fatten a pig. (3) to curtail a song or dance : koṛako *banḍakeda*, or duraṇako *banḍakeda* ; kuṛiko *banḍakeda*, or susunko *banḍakeda*. (4) to curtail someone's long hair so that it does not reach down to his shoulders : ūḅko *banḍakįa* ; iniạ ūḅko *banḍakeda*.

banḍa-n rflx. v., to cut or let cut one's long hair as stated above, ūbe *banḍanjana*, or ūbe *jubulnakada*.

ba-p-anḍa r.pr. v, to cut each other's hair as stated above : ūḅko *bapanḍajana*.

banḍa-ǫ p. v., (1) of animals, to be curtailed : seta *banḍaakana*. (2) of pigs, to be castrated and fattened. (3) of dances or songs, to be curtailed : duraṇ *banḍajana*, susun *banḍajana*, koṛakoạ *banḍajana*, kuṛikoạ *banḍajana*. (4) of hair, to be curtailed : ūbe *banḍaakana* ; iniạ ūḅ *banḍaakana*. (5) of a tail or stump of tail, to be or have been curtailed : niạ cadlom *banḍaakana*. Note the idiom : *ne sonoiṇ banḍaoa*, this coat will reach down to my waist only.

ba-n-anḍa vrb. n., the number or amount of curtailing or of fattening pigs or of stopping in the middle of a song or dance : ale haturo sukuriko *banandako* banḍakeḍkoa miado cuṛu kako dōkįa, in our village they have fattened such a number of pigs, that they have not kept a single uncastrated one ; *banandako* banḍakeda misa ǩakeḍ bēseleka susun kā hebajana, they stopped so often that there has not been a single dance without a hitch.

banḍa besera sbst., a short-tailed species of hawk, probably the same as *banḍa ṭiṭuḍ*.

banḍa-buca Nag. adj., tailless and hornless, of cattle.

N.B. (1) In order to protect their cattle against the effects of the so-called evil eye, owners frequently use this epd. of their cattle by way of depreciating them : barialeka *banḍabuca* urįkomenạkoataĭńạ, I have a few miserable oxen. (2) Note also the saying : *Banḍabuca* horokoḷǫ karbar borog a, nirrcoko niradena, it is dangerous to enter into dealings with people without tail and horns, i.e., people without land or wealth ; if they run away they will not come back (you cannot hold or catch them by the horns like a bullock, nor by the tail, you have no hold on them).

banḍa-ḍunḍa used only as adj. noun corresponding to *banḍa* : one whose tail has been cut.

banḍaǩ-buṇḍuḷ (Sad. *banṛka-bunṛki* ; Or. *banḍā*, too short and tight) I. adj., thick-waisted or short-dressed, or both : used of women wearing the *saṛi* very short, so that it does not reach down to the knees. Also used as adj. noun. This, in the pl., is applied to the

Naguri women, who resent the appellation very much because, though they are not as long-dressed as the Hasada women, their *saṛi* nevertheless reaches below the knees.

banḍaᵲbunḍuᵲ-n rflx. v., to dress with a short *saṛi*: *banḍaᵲbunḍuᵲa-kanae.*

banḍaᵲbunḍuᵲtan adv., with a short *saṛi*: *banḍaᵲbunḍuᵲtane* senbaṛatana.

banḍa haṛa har, ltly., to drive the tailless plough-ox. This idiom is used to denote the toast the Mundas are in the habit of proposing whenever they gather to drink rice-beer on the various domestic and social occasions on which relatives and friends are invited.

banḍa kereṛe syn. of *uryâr*, *banḍa ṭikiuḍ* Nag. *banḍa ṭiṭiuḍ* Has. (Sad. *bâsa* or *uregān*) sbst., Falco peregrinus, the Peregrine Falcon, a winter visitor to India, feeding chiefly on ducks and crows.

banḍa-leleᵲ Siripati, syn. of *lurbiᵲ*, *rulbiᵲ*, sbst., (1) the snake which is believed to produce the rainbow. (2) a rainbow.

*The Mundas explain the formation of the rainbow as follows: rulbiᵲ sobôn saĕade oṛacabatada, en saĕaḍ sirmare kuṭidakana aḍo otore unḍu bitarree goĕakana, ente mâṛîtemâṛîte en saĕaḍ aḍrege bolorurᵲ oṛōe jiḍruṛᵲ, the rainbow snake has blown out all its breath, its breath has spread in the form of a bow in the sky, the snake remains lifeless in its hole on earth; little by little its breath re-enters its body and it revives; *banḍalelᵲ* kuṭidakana, the rainbow has been arched, has been spread in the form of a bow.

banḍa maraᵲ sbst., a short-tailed peacock.

banḍar and **banḍari** see *bhanḍar* and *bhanḍari*.

banḍasaka, banḍasika, baṛisaka, baṛisika I. sbst., a simple swelling of the lymphatic gland in the groin, consequent on a hurt of the leg or foot, or previous to the outbreak of syphilis.

banḍasaka intrs, or *banḍasaka-ᵲ* p. v, of the lymphatic gland in the groin, to swell; to get a swelling of the same gland: *banḍasakaakanae*; kaṭakore gaòjanre *banḍasakaᵲ*; kaṭakore gaŏjanreko *banḍasakaoa.*

banḍa ṭikiuḍ Nag. *banḍa ṭiṭiuḍ* Has. same as *banḍa kereṛe.*

banḍa ṭiṭiuḍ same as *banḍa kereṛe.*

banḍa uriᵲ sbst, a tailless bullock. Note the idiom: *niḍo maraᵲ banḍa* or *niḍo maraᵲ banḍa uriᵲ*, he is a big bullock with a cut tail, which has learned by experience and would not let itself be caught and have its tail cut a second time! i.e., he is very clever in avoiding difficulties or extricating himself from them.

banḍi (Tam. *piṉṟu*, split, divided) I. trs., to cut clean through, to sever, to divide into two parts. It stands frequently as afx. to the words *haḍ*, *icᵲ*, *tagoᵲ*, and syns. *haḍbanḍi*, to cut off, *icᵲbanḍi*, to pinch off with the finger nails, *tagoᵲbanḍi*, to bite off: agomakan sim lelurumimente moḍ sarsarko *tagoᵲbanḍiia*, in order to recognize

a fowl they have vowed to sacrifice they bite off one of its toes.

bandi-n rflx. v., to cut off a part of one's own body: bina hualjae *bandiutarenjana*, a snake bit him in his finger, he cut it off altogether.

ba-p-andi repr. v., to maim each other: tīkatakina *bapandijjana*, they maimed each other in hand and foot, or in hands and feet.

bandi-go p.v., to be cut clean through, to be maimed.

ba-n-andi vrb. n., the extent or amount of cutting clean through especially of maiming: bina hualjei *banandiko* bandikia miado gandara uti kako sarekia, after a snake had bitten him they maimed him to such an extent that not even one joint remained of his finger; simko *banandii* bandikedkoa gota oraren simkoe cabakedkoa, he maimed fowls promised for sacrifice in such numbers, that he did it with all the fowls in his house.

II. *Bandi* is used adjectively preceding the word which denotes the limb lost, forming with that word a cpd. which is used (1) as adj. noun or nickname: *bandicadlom* kijutana; miad *bandikata* tebāakana. (2) as cpd. qualitative, with or without the addition of *ten*: *bandicadlom* seta or *bandicadlomten* seta huaija; *banditi* horoko or *bandititen* horoko cilekateko kamia? The prsl. prnl. afxs. *i*, *kina*, *ko*, affixed to this *ten*, yield prnl. nouns: *bandicadlomtenkina*, the two tailless ones; *bandikatatenko*, the one-legged ones.

Note the idiom: *bandi pāl* Has.

syn. of *dunda pāl*, a ploughshare with the point broken off; to be carefully distinguished from *bandi pahal* Nag. a ploughshare to which only one point has been forged.

bandi is used instead of *banda* when speaking of females, as adj., trs. prd. and also in the p.v. It is not used of pigs, neither of the cutting of the hair. As a nickname it is used for women with a small pug-nose, and more often for a woman with a short dress.

bandia (Sad.) sbst., the ridge-piece in the middle of a 4-sloped roof, in cntrd. to *danda*, *mutuljanagi*, the ridge-piece of a 2-sloped roof.

II. trs., to make into a *bandia*, to use as ridge-piece: ne darubu *bandiaēa*.

III. intrs., to put on a ridge-piece in the middle of a 4-sloped roof: dinagaēgepe *bandiaakada*, you have made the ridge-piece too short.

bandia-o p. v., (1) of the roof, to be made with such or such a *bandia*: ne ora jilinage *bandianakana*. (2) to be used for a *bandia*, to be made a *bandia* of.

bandia, bandia-ratam sbst., a rat-trap consisting in a passage through an hollowed-out piece of wood surmounted with a plank which has the same breadth as the hollow underneath; when the rat enters this passage the plank falls down and crushes it to death.

bandia-kunta syn. of *mālkunta*, I. sbst., the upright piece of wood, resting on a *darna*, beam, and supporting the *bandia*,

II. trs., to make a *bandiakunta* of, to use as a *bandiakunta*. (2) to make the roof with such or such, a long or a short, *bandiakunta*.

bandiakunta-g p. v., to be used for a *bandiakunta*, to be made into a *bandiakunta*. (2) of the roof, to be made with such or such a *bandiakunta* : dingaĕge *bandiakuntaakanre* sarima atanoa, the roof, if made with a short *bandiakunta*, will not have a sufficient slope.

bandia-ratam sbst., a rat-trap. See *bandia*.

bandi-dunli fem. of *bandadunda*, adj. noun, a she-animal with its tail cut. It is used also of short-dressed women.

bando Nag (Sad., Or.) sbst., any species of wild cat ; nevertheless the largest species is sometimes called *baĕr-bando*. It is only in Has. that wild cats are distinguished in *bāgrunda* (or *bāgpusi*), *pusirunda* and *barigrunda*.

bandua var. of *bhandua*.

banduj Nag. var. of *bandi* Has.

banduj pahal Nag. syn. of *bandi-pal* Has. a ploughshare with broken point.

bandur (Sad. *banrul*, shirking work) trs., to neglect or omit work by mistake or through laziness : iskūle *bandurkela*, he left off going to school or he is absent from the school.

bandur-en rflx. v., to neglect or omit work through laziness.

bandur-g p. v., of work, to be omitted or neglected by mistake or laziness.

bandusan, bandusun, bondosan, bondonsan var. of *bhandusan*.

bani Nag. (Sad. *bana*, Or. *bannā*, coloured stripes along length of garment) syn. of *rangga* Has. I. sbst., one or several parallel-running stripes along the edge on the long side or broad side of cloth. These two positions are distinguished by the use of the cpd. nouns : *macibani* (*macirangga*) one or several coloured lines running along the edge on the long side, and *acarabani* Nag. each of the individual lines which form the *acira* Nag. or *mundiranga* Has., a broad space covered with numerous coloured lines running paralled to the edge on the broadside of a cloth.

N. B.—In Nag. *bani* is also used idmly. as syn. of *onol* Has., the stripes of a tiger, *hamsikula* or *marang kula*, of the palm-squirrel, *turu*, etc.

II. trs., to ornament a cloth with one or several coloured lines along an edge or the edges : lijako *baniakada*.

bani-n rflx. v., used idmly. instead of *kodan*, to get one's body tattooed with one or several stripes : Teli kuriko *banina*.

ba-p-ani repr. v., used idmly. instead of *kopoda*, to tattoo each other with stripes.

bani-g p. v., of a garment, to get adorned with coloured lines along a border or along the borders. *Baniakan*, prf. p. is used both as adj. prd. and as adj. preceding

nouns : lija *baniakana*, the cloth has coloured stripes along the edge on the broad side ; *baniakan* lija, a cloth with coloured lines along the border on the broadside ; macire *baniakan* lija, a cloth with a coloured line or lines along the border on the long side. In the same way *baniakan* is used idmly. instead of *onolakan*, of the stripes of tigers and squirrels : hamsi kula *baniakana* ; *baniakan* turu.

bāni Has. syn. of *sorol* Nag. sbst., a large earthen waterpot 2 feet high.

bani-botoǩ syn. of *raṇgabotoǩ*, sbst., a loin-cloth with numerous, bright-coloured stripes along the broad side, (both ends), in cntrd. to *kodeleṭe-botoǩ*, a loin-cloth with numerous, dull-coloured stripes along the broad side, and *sada botoǩ* Nag. or *soṇgaṛa lija* Has., a plain loin-cloth.

bani-gamca syn. of *raṇgagamca*, sbst., a men's shoulder-cloth with numerous bright-coloured stripes along the border on the broadside, (both ends), in cntrd. to *kodeleṭe-gamca*, and *sada gamca*, *soṇgaṛa gamca*. *Soṇgolpaṛia gamca* has in addition to the numerous bright stripes a line of birds on all sides.

bani-lahaṇga syn. of *raṇgalāṇga* and *acaralija*, sbst., a woman's waist-cloth, not much more than 3 cubits long, with numerous, bright coloured stripes along the broadside at one end only, in cntrd. to *soṇgol-paṛia lahaṇga*, *caũtaṛa lahaṇga*, *kodeleṭe lahaṇga*, and *sada lahaṇga* or *soṇgaṛa lāṇga*.

bani-lija Nag syn. of *raṇgalija*, Has. sbst., a cloth with numerous bright-coloured lines along the broad side (at both ends, in the case of a man's cloth, at one end only in the case of a woman's cloth), in cntrd. to *kodeleṭelija*, in which the same stripes are dull-coloured, the white thread not being covered all over with the coloured thread ; *soṇgol-paṛia lija*, in which in addition to the bright-coloured stripes on the broad side there is a line of coloured birds all around ; *cautaṛa lija*, in which in addition to the bright-coloured stripes on the broad side there are several coloured lines along the border on the long side ; and *sada lija* Nag. or *soṇgaṛa lija* Has. which is a plain cloth. Properly speaking *soṇgolpaṛia lija* and *cautaṛa lija*, since they have a bright-coloured *raṇga*, are kinds of *banilija*, and might be occasionally called *banilija*.

banita syn. of *barnika*, I. adj., with *kaji*, (1) a narration, a description, also sometimes a new composition : soben karamṛa duraṇ Rām, Lacman oṛo Sitaa *banita* kajite-perēakana, all the Karam songs are full of narratives about Ram, Lachman and Sita ; ne goṭa duraṇ *banita* kajige, the whole of this song is a narrative or a description, or, the whole of this song is a new composition (ae baikeḍ kajige, sidacte kā calaŏakana, he made it, it was not sung from the beginning, i.e., of old). (2) a false pretext.
II. trs., (1) to narrate, to describe

kulako kaiŋ ɛelakaḍkoa, kulakoa *banitalem*, I never saw tigers, tell us all about tigers; miaḍ kāni *banitaĕme*, relate a story. (2) to compose (smth. original, smth. new): miaḍ duraŋ *banitaĕme*! compose a new song. In this meaning it is syn. of *jurni*. (3) to pretend, to advance a false pretext: alom *banitaĕa* is eqvlt. to *alom bānaĕa*.

ba-p-anita repr. v., to relate stories to each other, to describe to each other.

banita-ǫ p.v., to be narrated, described, newly composed, pretended falsely.

***banita bonga** sbst. Mundas do not quite agree about the exact meaning of this word. Some say they never heard it at all. If told that others speak of such bongas, they maintain, that in that case, they are certainly "*sidaete kāmanatiŋakan boŋgako*," spirits that were not worshipped from the beginning, i.e., they must be some newly invented or introduced bongas. Others say that they have heard the name used, and these give either of the two following meanings: (1) an imaginary spirit, i.e., some known bonga, who is supposed, for some personal reason, to be indwelling in some particular object. The following was given by way of illustration: the blacksmith of the village Chendagutu, near Sarwada brought home a stone of a rather uncommon shape, because he believed or pretended to believe that Mahadeo bonga was dwelling in it, and he thenceforward became a witch-finder. That pretended Mahadeo is called a *banita boŋga*. (2) Any ordinary bonga, whom smb. supposes to be the cause of his own or another person's illness or other misfortune, before he has tried to ascertain, by the rice-grain test, what spirit did cause the misfortune or illness. *Banita boŋga* is therefore a spirit, who is, without sufficient reason supposed to be the cause of a certain illness or misfortune. Both of these meanings agree with the general meaning of the word *banita*, as explained above. On page 486 of *The Mundas and their Country*, Sarat Chandra Roy divides the bongas into *manita boŋgas* or those beneficent spirits whom the Mundas worship, and *banita boŋgas*, the evil spirits whose anger they appease with sacrifices. This is not quite correct, because the Mundas themselves do not attribute this categorical meaning to the word *banita* in this connection, nor can it be attributed to it by any kind of transfer, from its original meaning. It is however true that, as he says, the word *banita boŋga* is used only of such spirits as belong to the witchcraft system or that form of worship, of which the soothsayers and witch-finders are the official ministers.

banjaĕ var. of *bhanjaĕ*.

banji (Sk. *bandiya*, sterile) syn. of *baĭla*.

banǫ I. adj., is used (1) with *hoṛo* (a) without any restriction, as syn. of *lāĭreŋgɛ* hoṛo, a poor man,

a man who lives in want. *Banǫteni, banǫbanǫ hoṛo*, and *banǫbanǫteni* are used in the same meaning: *banǫ hoṛoko* mente riṇgare isu sadaŏ hobaoa, there is much trouble for poor people in time of famine; moḍsidaete neka *banǫgeko* taĭkena, they have been poor like this from the very beginning. (b) as postp. to a sbst. which restricts to one thing what the man is said to be in want of: *sêṛâ banǫ* hoṛo, a man without wisdom, *paĕsa banǫ* hoṛo, a man who has no money. *Sêṛâ banǫten hoṛo, sêṛâ banǫteni, paĕsa banǫten hoṛo, paĕsa banǫteni*, have the same meaning. (2) with other liv. bgs, as postp. only, devoid of the kind of things denoted by the noun to which *banǫ* or, for the matter of that, *banǫten* or *banǫteni* are postponed. (3) with inan. os., as postp. only, same meaning. The noun of the inan. o. may be replaced by *teǫ* affixed to *banǫ*: *daru banǫ* piṛi, a high ground without trees; *daru banoteǫ*, one where there are no trees.

II. trs. onus, to cause to be without: hoṛǫ canaba daẹ *banǫkeda* or *banǫkeḍlea*, when the sowing (of paddy) was at an end the rain failed, or failed us; diku laṛaĭte paĕsae *banǫkeḍlea*, the zamindar by his lawsuit made us use up all our money; maharą rōg uṛikoe *banǫkeḍlea*, last year's epidemy has left us without cattle.

banǫ-n rflx. v., to bring want on oneself: laṛaĭte ṭakapaĕsako *banǫnjana*.

bano-gǫ p.v., to get into want, to be without: *banogoale*, we will be in want; maharą rōgte uṛikole *banǫjana*, we have been deprived of cattle by last year's epidemic. *Banǫakan* is often used as adj. either instead of *banǫ* or to indicate an accidental or temporary want.

banǫbanǫ intrs., to say or pretend that one is poor: ne hoṛo menąetee *banǫbanǫjada* mendo Leltani enka kae sukua, this man pretends that he is poor, though he is not in want, but the One who sees (Singbonga) does not like such behaviour.

N.B. (1) *Banǫ* is used everywhere instead of *kā*, not, *kāre*, or, if not, in disjunctive sentences like the following: miaḍ *banǫ*, miaḍ auĭpe, or miaḍ kāre, miaḍ auĭpe, if not the one, bring the other; or miaḍ *banǫ* miaḍ auĭpe, miaḍ kāre miaḍ auĭpe, or, in Nag., miaḍ *bando* miaḍ auĭpe, bring the one or the other. All these sentences mean: bring at least one; aĭnaĭnteko peṛętada, okoą *banǫ*, okoąbu manatiṇa (or manatiṇca)? or, aĭnaĭnteko peṛętada, okoą kā, okoąbu manatiṇa? They have overwhelmed us with laws, which ones shall we obey, which ones not? i.e, they have made so many laws that we do no more know what to do and what to avoid; iduuṛōe hijų ci *banǫ*; iduuṛōe hijų ci kā; iduuṛōe hijūa ci kā, who knows whether he will come or not! iduuṛōe namana ci *banǫ* (or ci kā), who knows whether he has got it or not! (2) *Banǫge*, is used in Nag. instead of *kā*, in short negative replies to questions, and

therefore means no: baŭm menãia oi? —*banǫge*, is thy elder brother at home?—No! (3) Neither *banǫ* nor *banǫge* may be used instead of *ka* as negative particle in ordinary negative sentences: I will not go, must be rendered by: *kaiⁿ sena*.

banoa is the contradictory of *menǫ* and therefore means:
1⁰ not to be, in the sense of not to exist: Pormesor *banⁿgaia* mentc edkanko oro balutanko kajia, bad men and mad men say that there is no God. 2⁰ not to be living any more, to be no longer alive, to have died: Manⁿgra *banⁿgaia*. 3⁰ to be absent, not to be present, not to be here or there: bar horo dasikinⁿ *banⁿkinⁿa*. 4⁰ not to be at home: apuinⁿ *banⁿgaia*, made mąjana, my father is not at home, he went to cut bamboos. 5⁰ Even as *menǫ* is used as eqvlt. of the English: to have, to possess, so *banoa* is used as eqvlt. to the phrases: not to have, not to possess. These eqvlts. are obtained by two different constructions: (1) The appropriate pos. adj. may be placed before the word denoting that which is owned or possessed. If that be a liv. bg., then *banoa* agrees with it in prs. and number, but if it be one or more inan. os., then it remains unchanged: amą sadomko *banⁿkoa*, thou hast got no horses; akoą ote *banoa*, they have no fields. (2) The pos. afxs. *taiⁿ*, *tam tae*, etc., are added to *banoa*, with or without the afx. *ą*. In this construction too *banoa* agrees in prs. and number with the word denoting the liv. bg. owned: ote *banoatako* or *banoatakoą*, they have no land; meromko *banⁿkoatalcą*, they and I have no goats.

Banoa has a somewhat intricate tense formation: I. In the prst. ts. the ordinary *n* occurs only in the neuter form; in all other numbers and persons it is replaced by *ⁿ*: *banⁿgiña*, *banⁿgaiña*,, I am absent; *banⁿmea*, thou art ab ent; *banⁿgaia*, he or she is absent; *banoa*, it is not here; *banⁿlaⁿa*, thou and I are absent; *banⁿlinⁿa*; *banⁿbena*; *banⁿkinⁿa*; *banⁿbua*; *banⁿlea*; *banⁿpea*; *banⁿkoa*, *banⁿkua*, they are absent.
II. It forms a past ts. in *jan* with the following df. meanings: to have died, to have disappeared completely, to have gone away and never returned. This very limitation of meaning limits this tense form to the 3rd prs. sgl. dl. and pl.: katutainⁿ *banǫjana* my knife has disappeared; Etwa *banⁿgaijana*, Etwa has died; bañinⁿtekinⁿ *banⁿkinⁿjana*, my two elder brothers have gone away and have never returned nor given any sign of life any more; Asurko *banⁿkojana*, the Asurs have died out.
III. In all its other meanings *kā taĭken* is generally used as past ts. of *banoa*: gel sirma sidare oraą nere *kā taĭkena*, ten years ago there existed no house on this spot; en hulanⁿ apuĭnⁿ *kae taĭkena*, that day my father was not at home; maha aĭńą urįko *kako taĭkena*, last year I had no bullock
IV. The future of *banoa* is formed

by the use of the following substitutes: (1) The future of the meaning: not or no longer to be alive is formed by the negative phrases *kā jidǫ, kā sareǫ*: api sirmare ne buṛia oṛǫdo *kae jidoa*, after three years this old woman will no longer be alive; moḍ saĕ sirmare Asurko oṛǫdo *kako sarcoa*, after one hundred years the Asurs shall have died out, ltly., no Asurs will be left over.

(2) The future of the meaning: no more to exist, referring to inan. os., is formed by the negative phrase *kā taiǫ* or *kā taĭų*: not to remain: moḍ saĕ sirmare ne oṛą oṛǫdo kā taĭua.

(3) The future of the meaning: no longer to be here or there, referring to liv. bgs., is formed by the same negative phrase of the act. v.: môṛe sirma tačomte ne gomke nere oṛǫdo *kae taĭna*.

(4) The future of the meaning: not to possess, may be rendered either by *kā taĭn* (referring to liv. bgs.) or *kā taĭų* (referring to inan. os.) or by *kā sareǫ*, not to remain over: apum gojǫre amą dasiko *kako taĭna*, after thy father's death thou shalt have no more any servants; ne nalis cąbajanre amą miado loĕoną *kā sareoa*, when this lawsuit is over, thou shalt not have a single rice-field left any more.

N.B. Idmly. *banoa* is rather frequently used with a meaning eqvlt. to such English phrases as: very little, hardly any, nothing worth mentioning, low price: garare dą *banoa*, there is very little water in the river; ne sirma tilminąrą gononą *banoa*, this year sesame seed sells at a very low price.

banǫcaba ! or *banǫcabajana !* interjection, there is absolutely nothing left !

banǫcaba trs., to deprive altogether: oṛą lōge lijae *banǫcabakeḍlea* oṛǫ karcao *banǫcabakeḍlea*, the burning of our house has deprived us of all our clothes and also of all our provisions.

banǫcaba-ǫ p. v., to get into absolute want of: tisinągapa goṭa oṛą lijąkole *banǫcabaakana*, nowadays we have no clothes at all, only rags, left in our house; paĕsatele *banǫcabaakana*, we have absolutely no money left.

banǫdo var. of *bando*.

banǫge ! Nag. negative interjection, no !

banǫtare adv., in a place devoid of the kind of objects denoted by the noun to which this adv. is postponed: bir *banǫtąre* kulakoo banąkoa. It may be used intrsly. with inserted prnl. sbj.: bir *banǫtąrekoa*, they are in a place where there is no forest.

banǫtąte adv., to a place devoid of the kind of objects denoted by the noun to which this adv. is postponed. It may be used intrsly. with inserted prnl. sbj.

banǫteą prnl. noun, an inan. o. devoid of the kind of things denoted by the noun to which *banǫteą* is postponed: daru *banǫteą* cinąmente marcagea ? Why are the treeless tracts lying fallow ?

banǫten prnl. adj. (1) of a man, destitute, living in want: *banǫten* hoṛo. (2) of any liv. bg., devoid of

the kind of things denoted by the noun to which *banǫten* is postponed : poĕsa *banǫten* hoŗo, a man without money.

banǫtenį, *banǫtenkiŋ*, *banǫtenko* pnl. noun, (1) a destitute man. (2) a liv. bg. devoid of the kind of things denoted by the noun to which *banǫtenį* is postponed : cadlom *banǫtenį*, the tailless one.

banǫtuka syn. of *cabatuka*, *ṭunḍuṭuka*, used in connexion with *karca*, provisions. I. sbst., the condition of being definitively without provisions : karca *banǫtukare* nalatumbalkǫ enaŋ baĭuŋ, if one has no provisions left, the only thing remaining is to work for daily wages, glean, or do other small work of that kind.
II. trs., to exhaust definitively the provisions, ltly., to exhaust and then go away : herotunundure karca *banǫtukakeḍlea*, or *banǫtukaaḍlea*, at the end of the sowing season provisions failed us definitively.

banǫtuka-ǫ p.v., contrary of *bolǫgǫ*, to be definitively without provisions, no more to have food in store for the next day : karca *banǫtukajana*, the provisions are definitively exhausted ; karcale *banatukajana*, we are entirely without provisions, without food in store for the next day.

banre, banredo, bando, banǫdo Nag. syn. of *kāredo* Has. if not, or else.

banṭha Nag. (H. *bhonṭha*, dull, obtuse) adj., stupid, used often as a nickname : ama, *banṭha*, hijume ! come hither, thou stupid ! ne hoŗo *banṭhajana*, this man is stupid (he has grown up like that).

baŋ Has. syn. of *gel* Nag. trs. caus., to put some one out of the game. It is used as syn. of *ṭǫkeseḍ*, and *gulikeseḍ* (see *guli inuŋ*), of *kūkeseḍ* (see *bâŏra inuŋ*), and *curkeseḍ* (see *curgadainuŋ*).
baŋ-en rflx. v., to do purposely smth. which puts one out of the game : *baŋenjanae*.
ba-ṭ-aŋ repr. caus., to do each smth. which puts the other out of the game : *bapaŋjanakiŋ*.
baŋ-ǫ p. v., to be put out of the game, to get out of the game, v. g., in the game at marbles, by not hitting an opponent's marble or by passing between the two "dove eggs" : *baŋjanae ;* nēgee *baŋǫtana*, he is going to be out, he is going to miss ! guli inuŋre cilekateko *baŋoa* ? How do they get out of the game at marbles ? N. B. Instead of *baŋjanae* they say also *baŋgaia* and *buŋia*.

baŋ-baŋ (Sad.) trs., to open wide, to open altogether, to open too wide : duar alom *baŋbaŋea*, hoĕo bolotana.
baŋbaŋ-ǫ p. v., to be opened wide or too wide : duar *baŋbaŋakana*.
baŋbaŋtan, baŋkenbaŋken adv., wide open : rimbil oṭaŋkeda, sirma *baŋkenbaŋken* lelǫtana, the wind has cleared the clouds, the sky looks wide open ; kiŗki *baŋbaŋtane* ŋitada, he opened the window wide.

bâŋ-boŋ var. of *bhaŋbhoŋ*.

banagaḍ-bunguḍ Has. **banagra-bunagru** Nag. I. adj., speckled all over or covered all over with a small

pattern of various colours, said of quadrupeds and of cloths, v.g., chintz: soncita *bangadbungguda*.

II. trs., to make (a cloth) with a small pattern of various colours: lijako *bangadbungudtaia*.

III. intrs., to be speckled all over or covered all over with a small pattern of various colours: ne lija *bangadbungudtana*.

bangadbungud-o p.v., of cloth, to be woven or printed with a variously coloured pattern.

bangadbungudtan adv., with speckles all over or with a small, variously coloured pattern: lija *bangadbungudtan* baiakana; soncita *bangadbungudtane* lelotana. N. B. *Bangadbungud* is never used to describe the stripes of the tiger or of the Indian squirrel; for this they use *bani*, *bingabangi* or *onolo*.

bangăla (II. *bangla*) I. sbst., a dwelling, a house. It is applied to the houses of Europeans and Indian gentlemen, or to houses built in that style, and therefore implies a larger and more solid building than those generally erected by ordinary natives. A sign or a consequence of its being smth. entirely foreign to the Mundas is the fact that it has not the functional elasticity of its Mundari eqvlt. *ora*, which may mean, house, to live in a house, to dwell, to make a house, to establish oneself and, in the rflx. v., even to marry (of a woman).

II. intrs., to make a bungalow: netareko *bangălaca*.

bangala-o p.v., of a bungalow, to be built: netare apīa *bangălaoa*.

bangala adj., (of recent introduction) pertaining to the Bengalis: *bangala* disum; *bangala* kaji; *bangala* onol.

Bangalia I. sbst., a Bengali, an inhabitant of Bengal.

II. adj., pertaining to the Bengalis: *bangalia* disum, *bangalia* kaji.

III. trs., to speak Bengali: *bangaliajadae*; *bangaliakedieae*, he spoke Bengali to us.

bangalia-n rflx. v., to adopt the language, religion and customs of the Bengalis: isu Manbhumren Horoko *bangalianjana*.

bangalia-o p. v., to be said in Bengali: jagar misa dikujana, misa angrajijana, misa *bangaliojana*; they began in Hindi, went on in English, and finished in Bengali, or, they said it once in Hindi, once in English and once in Bengali.

bangali-mul sbst., a small ant distinctly larger than *lupumul*, with a darker body, but the abdominal parts not so decidedly black. It is found only in and around Ranchi, i.e., in the country inhabited by the Kera-Mundas and therefore the other Mundas call it *keramul*, whereas the Keras give it the name of *bangalimul*.

bangam trs., (1) used of tigers which when they have killed a man, are said to put him behind their back and lie down for some time before eating him: kula horokoe gogkedkoate misa *bangamkoa* entee jomkoa, (2) used in the idiom:

alom *baŋgamca,* or, alom *baŋgamakᵹ,* jomtabeme, do not wait, sitting before thy meal, eat it at once (said in scolding). (3) used of the way of preparing the wild yam called *haṛaḍbᵹ̃,* which, after having been boiled till soft, is peeled, cut in slices and boiled again, this time in potassic water (obtained by draining water in which wood-ashes have been mixed) in cntrd. to *taŋ,* which denotes boiling in the same potassic water without previous boiling in ordinary water, as is done with the seeds of the sal tree, with another wild yam called *kulusaŋga,* and with the kernels of mango seeds: haṛaḍbᵹ̃ oĕoŋisinkeateko urīĭa aḍko hadea, ente toroᵹḍateko *baŋgamea;* sarjom, kulusaŋga, kursi oṛᵹ ulikubuko taŋea, haṛaḍbᵹ̃doko *baŋgamea,* sabagᵹka mente.

baŋgam-ᵹ p. v., (1) seems to be rarely used of the man whom the tiger keeps behind his back, before eating him: *baŋgamakan* hoṛo nirjanako men, they say that a man who was kept in this way by a tiger succeeded in running away. (2) of *haṛaḍ-bᵹ̃*: to be cooked and prepared as described.

ba-n-aŋgam vrb. n., (1) the length of time a tiger keeps a man before eating him: *banaŋgame* baŋgamkĭa bar gaṇtare enaŋe joinkĭa, the tiger kept the man so long that it ate him after two hours had elapsed. (2) the way in which one boils and otherwise prepares the *haṛaḍbᵹ̃,* and also the extent of boiling it, the quantity prepared or the result of that preparation, i.e., the yam prepared: alom baŋgamca amdo, amᵹ *banaŋgam* ṭōrakangea, don't thou prepare the *haṛaḍbᵹ̃* we know too well how it would be done; *banaŋgame* baŋgamkeda setao kae pucaŏjada, she has prepared such a quantity of wild yam that even the dog does not want to eat it; *banaŋgame* bangamkeda lēuterjana, she has boiled the wild yam so much that it is reduced to a paste.

baŋgaŏ Has. **baŋgraŏ** Nag. (Sad. *baŋgraek* ; ? II. *bhānzī,* dissuasion, interruption) 1. sbst., the action of dissuading the conclusion of a contract, v g., by revealing or pointing out a defect in the object to be contracted for, also the effect of that action: *baŋgaŏrᵹte* aṛandi kā hobajana; nekan *baŋgaŏ* okoe sōjeruaṛe daṛia? Who can counteract such dissuasions?

II. adj., with *hoṛo* or *kaji*: dissuading: *baŋgaŏ* hoṛoᵹ kajite kakoᵹjana, they refused on account of the talk of a dissuading man.

III. trs., to dissuade, effectively or not, from clinching a contract: en kuṛi lelmente alom sena mente *baŋgaŏjᵹiŋe* taĭkena, he was trying to dissuade me from going and seeing that girl (as a step to marrying her); alom sena menteo *baŋgaŏkĭńa,* he dissuaded me (effectively) from going.

ba-p-aŋgaŏ repr. v., to dissuade each other: urĭiŋ rakaḅlĭa, kīriŋko *bapaŋguŏjana,* I offered a bullock for sale, the would-be buyers dissuaded each other.

baŋgaŏ-ǫ p.v., to be dissuaded : aṛandi *baŋgaŏjana*, the marriage was dissuaded ; aṛandiko *baŋgaŏjana*, they were dissuaded from that marriage.

ba-n-aŋgaŏ vrb. n., (1) the dissuasion : misa *banaŋgaŏdo* bairuaṛjana eṭą somteko baŋgaŏkeda, the first rupture on account of dissuasions, had been made good, they have spoiled the thing once more by new dissuasions. (2) the amount of dissuasion : aleą koṛahon *banaŋgaŏko* bangaŏkja, jetaĕą sala kae aĭumtana, they have dissuaded our boy so strongly that he refuses however much we insist on the proposed marriage.

baŋgaŏ I. sbst., occurs in the cpd. *ortobaŋgaŏ*, a translation : amą *ortobaŋgaŏ* kā ṭaŭką.

II. trs, with *orto*, meaning, as d. o., to translate, in cntrd. to *orto kandaŏ*, to explain the meaning : enaŗą orto *baŋgaŏaiŋme*, translate that to me.

baŋgaŏ-ǫ p.v., with *orto* as sbj., to be translated : orto aĭi *baŋgaŏǫre* iskūlhonko kako bujaŏjana.

ba-n-aŋgaŏ vrb. n., with *orto*, a translation with reference to the time of translation : orto misa *banaŋgaŏle* kako bujaŏparcijana, oṛǫ misa baŋgaŏǫka, they did not understand it perfectly by the first translation, let it be translated a second time.

baŋgaŏ (Sad. *baŋgack*) I. sbst., a second player who matches off with a first one : *baŋgaŏ* baŋgaia, or *baŋgaŏ* kaiŋ namana, mar luṭurikaiŋape, I have no one to match with me, come, let me play as a supernumerary.

**baŋgaŏ-n* rflx. v., to match with another, or match with each other for a game, so as to take part in it in opposite camps. This always takes place in the following way. The two hide their identity under some secret denomination and so submit themselves to the choice of the captains. Sukuram, Sanika, Birsa, Budua, Kaera and Cepa, v.g., are going to play a certain game, never mind which. Suppose Kaera and Cepa are the two captains (*gûìka*). Sukuram and Birsa go aside and one (Birsa) says in secret to the other (Sukuram) : amtalaŋ kanṭaŗa aume, aiŋtalaŋ kadal, thou take jackfruit, I will take plantain. Then they present themselves before the captains and say : Hirīṭ ! (or hiriṭiri !) Gûĭkakiŋare Kaĕra, Pakāṭ ! okoe kanṭaŗa okoe kadalben aua ? *Hiriṭ* ! thou Kaera, who art one of the two captains, *Pakāṭ* ! Who chooses jackfruit, who chooses plantain ? Though they have addressed Kaera, it is Cepa who makes the choice. If he says : plantain, Birsa will be on his side and Sukuram on Kaera's side. In the meantime Sanika and Budua have also made their secret agreement. Sanika has said : Thou take sun, I will take moon ; they too come to the captain and say : Hirīṭ ! Gûĭkakiŋare Cepa, Pakāṭ ! okoe siŋgi, okoe canḍuben aua ? This time Cepa in his turn has been spoken to, but again it is the other captain who chooses. If Kaĕra says : Aiŋdo siŋgiŋ aua, I will take sun. Kaera, Sukuram, and

Budua will take sides against Cepa, Birsa and Sanika. Sukuram Birsalōe *baŋgaŏnjana*, or Birsa Sukuramlọkiŋa *baŋgaŏnjana*, or Sukuram oṛọ Birsakiŋa *baŋgaŏnjana*, Birsa and Sukuram have paired together and submitted themselves to the choice of the captains.

baŋgaŏ-rika trs., to match someone with another for a game: Sukuram Birsalọko *baŋgaŏrikakịa*, or, Sukuram Birsalọko *baŋgaŏrikakeḍkiŋa* or Sukuram oṛọ Birsako *baŋgaŏrikakeḍkiŋa*.

baŋgaŏrika-ọ p.v., to be matched together for a game: Birsalōiŋa *baŋgaŏrikajana*, or Birsalọliŋa *baŋgaŏrikajana*, or aiŋa oṛọ Birsaliŋa *baŋgaŏrikajana*.

baŋgaŏri-p-ika repr. v., to make each other pair off for a game: Kabu *baŋgaŏripikạ*, apanapan baŋgaŏbu namjoma: do not let us be paired off by the others, let us choose each his own pair.

baŋgaŏri-n-ika vrb. n., (1) the action (the order) of pairing players together: *baŋgaŏrinika* aŭri hobaoa. (2) the time of such an action, misa *baŋgaŏrinikate* sobenko baŋgaŏcabanjana.

baŋgaṭaŏ var. of *bhaŋgaṭaŏ*.

baŋgra-buŋgru Nag. var. of *baŋgaḍbuŋguḍ* Has.

baŋgraŏ Nag. var. of *baŋgaŏ* Has. dissuasion of a contract.

baŋgru-bā var. of *baraŋgubā*.

baŋgur-daru var. of *baraŋgudaru*.

baŋia, baŋis var. of *baŋgaia*, used only in games: he is out of the game.

baŋka (Sad. H. *bāṅkā*, curved; Mt. *bāṅkṛa*) syn. of *kokọ*, adj., with a hook-like curve at one end: podasoṭa *baŋkagea* a hockey-stick has a hook-like curve at one end.

Note the idiom: *baŋkạ* daru sojeŋ daṛia, soje daru *baŋkaiŋ* daṛia, I can bend the end of a straight stick into a hook and can straighten a stick with a crook at the end, i.e., I can bend people to my will, I can break any settlement made by others, or resettle any broken one at will.

baŋkạ, bakạ Nag. var. of *bakọ*.

baŋkaṛa, baŋkaṛa-beŋkoṛo (Mt. *bāṅkṛā*) syn. of *bekoḳ*, crooked all over. Note the idiom: enkan *baŋkaṛakolọ* (or *baŋkaṛabeŋkoṛokolọ*) kaji kā bapaia, it is impossible to treat with people who, like this one, in a quarrel turn against those who try to pacify them.

baŋken adv. modifying *mạ*, to cut, making a gaping wound or cut in the belly: *baŋken* merome maḷja, with his axe he made a gaping cut in the goat's belly.

baŋkenbaŋken adv., syn. of *baŋbaŋtan*.

baŋki Nag. var. of *baki* Has., a certain worm pest of the rice-plant.

baŋki, baŋki-daru sbst., two long poles tied on to the two *udaṛas* (bottom poles) of a block-wheeled cart and prolonging them before and behind so as to nearly double the bottom surface of the cart. This is done only when it is intended to load straw: *baŋkidaru* aujam, sagăṛite busụbu haridităḍ.

baŋki trs., (1) to use as a *baŋki-daru*: ne darubu *baŋkiĭa*. (2) to fit a block-wheeled cart with *baŋki* poles: sagăṛipe *baŋkiakada* ci aŭrige?

baŋki-ǫ p. v., (1) to be used as a *baŋki* pole: ne daru hondero *baŋkilena*. (2) of a cart: to be fitted with *banki* poles: sagăṛi jiliŋge *baŋkiakana*.

baŋkǫ var. of *bakǫ*, to catch or pull with a hook fixed on a stick.

baŋkuṛǫ (Mt. *bāṅkṛā*) I. adj., (1) of sticks, poles, trees, broadly curved or bent: koko ḍanḍąte anda ituua, *baŋkuṛǫ* ḍanḍąte kā ituua, one can stir the paddy in the drying-pan with a stick curved at the end, but not with a broadly curved stick. (2) of horns: curved and pointing forwards (also *baŋkuṛgruarakan*), in cntrd. to *lampa*, more or less horizontal; *mcuḍa*, much curved and pointing back to the head; *leṛa*, going straight downwards, may be curved lower down; *biṇḍu*, spiral, i.e., winding round a centre; *beṇṭa*, spiral, i.e., twisted screw-like; *baŋka*, which in the case of bullocks means pointing straight forwards, and in the case of buffaloes, starting backwards, turning upwards and pointing straight forwards; *siŋgani*, used of the horns of goats instead of *ruŋka*, pointing straight forwards. II. trs., to impart a lasting broad curve to a stick: podasoṭa kae kokǫlaṛiada mendoe *baŋkuṛāakada*.

baŋkuṛa-gǫ p.v., (1) of sticks, poles, trees, to be or become broadly curved. (2) of horns, to be curved and pointing forwards: en urīŋ diriŋa *baŋkaṛāakana* (or *baŋkuṛąruṛaakana*) or en urį diriŋe *baŋkuṛāakana* (or *baŋkuṛąruṛaakana*), that bullock has curved horns which point forwards.

baŋ-siŋ sbst., must be the same as the *baŋsiŋ* of the Santals, Artemisia parviflora, Roxb.; Compositae, —a shrubby plant, 1-3 feet high, with flabellately lobulate leaves. The Mundas nowadays seem to have forgotten the name of this plant, except for the fact that they call *Baŋsiŋ* the village of Basia and the adjoining country.

Note the saying ne hoṛo jipiliŋe kaṭaakana, unguḍkǫre *Baŋsiŋko* leloa, this man has long legs, when he bends and looks between them, he can see the Basia people!

baŏ var. of *bhaŏ*, to consult the husked rice-grains.

bāŏ, baŏ var. of *bhaŏ*, market-rate.

bāǫ Has. sbst., a species of egret, heron, or night heron, so called.

bāŏ! bā! (Sinh. *pā*, to show) interjection, I have seen thee! (said to a child who plays at hiding, each time one sees it or finds it out).

bāǫ the call of one of the species of *baṇḍo* Nag., wild cat, which in Has. is called *bāǫpusi, bāǫruṇḍa*.

baŏăta var. of *babăta*.

baŏna (Sk *vāman*; H. *baunā*, a dwarf; Sad.) syn. of *naṭa*, I. adj., of men or animals, undergrown, stunted: en hondo *baŏnagea*. Also used as adj. noun, a dwarf: *baŏna* jatidem haraakanre ci.n tebāea? Dwarf, if thou hast grown

so little canst thou reach it? i.e., if thou hadst grown more thou would'st be able to reach it.

baŏna-ǫ p. v., to remain stunted cagaapukiŋ *baŏnaukare* kaci honko *baŏnava*? If father and mother are both undergrown won't the children too be stunted?

baŏni Nag. feminine of *baŏna*, used as adj and adj n. and in the p v.

bāǫ-pusi Has sbst., a species of wild cat so called from its call.

bāǫ-runḍa Has. sbst., var. of *bāǫ-pusi*.

bapaḍ syn. of *geroǯ*, I. adverbial afx. added to any prd. for the purpose of showing the strong determination of the speaker either to do smth. himself or to have it done by all means by smb. else: *lambapadigoiŋ*, I am bent upon giving him a thrashing, or, I will not let him escape with ut a sound thrashing; senderare siiiḅle namlja, *goǫbapeḍḷi* cnaale lokajana, while hunting we met a deer, we did not give up the chase until we had killed it; niǫdkan hoio mente alem kajia, biraŏree *niŋbāpaḍgea*, do not say that he is a bad man, only he cannot help succumbing to temptations; en kuri *aubapadime*, by all means marry that woman.

N.B. *Kajite kajime*, *kiriŋte kiriŋeme*, *sente senme*, etc., have the same meaning as *kajibapademe*, *kiriŋbapademe*, *senbapaḍme*. If it be wanted to stress still more what is said, *bapaḍ* is affixed to the repeated word: kajite *kajibapademe*, kiriŋte *kiriŋbapademe*, sente *senbapaḍme*.

II. It occurs as independent prd. in a song of the magicians who cure paralysis by the "sweeping" process.

Nainaloṭem *bapaḍredo* gadākiriaiŋ kiriamea,

Nainaloṭem badire ûṭukoshoiŋ koshoinea.

If thou resist me, I will curse thee so that thou mayest get the fate of a donkey. If thou show thyself reluctant, I will call down on thee the fate of a camel.

***bapaŏ** (Sk. II. *bāṗh*, steam, vapour; Sad. *bâp, bâṗ'k*) trs., (1) to steam smth. v.g., a cloth held over boiling water in order to kill the lice, in cntrd. to *oĕoŋ* which is to boil by steaming, and *sīŋa* to parboil paddy for the second time, this being done in a *caṭu* with only a very little water. (2) to kill the silk-worms in the cocoons either by steaming them in a *caṭu* (with a little water surmounted by a layer of brush-wood and a layer of straw, with the cocoons over it; this process is also called *oĕoŋgoǯ*), or by heaping them under a mat, in a hot pit, dug in the ground, which has been strongly heated by fire, and the sides of which have afterwards been smeared with a solution of fresh cowdung. (3) to provoke abundant perspiration of a man (who suffers from dropsy) by making him sit on a stool, in a hot pit like the one just described. A very original prototype this of the electrical sweating box, modern medical men are so proud of.

bapaŏ-n rflx. v., of a man (suffering from dropsy) to let himself be treated as just described: mar! ṭ'arakana, nāṇo *bapaŏnme*, well! it is ready, enter the oven.

bapaŏ ọ p.v, to be subjected to steaming in one of the ways described above: sikuakan lija *bapaŏ-lente* soben sikuko goŏjana, the cloth in which there were lice, having been steamed, all the lice died; lumanko *bapaŏakna* sutam kako gorea, the silk-worms have been steamed, they won't gnaw the thread (bore through the cocoon); api māe *bapaŏjana* enrege soben da uṛuncabajma, on three different days he has been subjected to the hot oven process, now he is rid of his dropsy, no water remains.

ba-n-apaŏ vrb. n., used of the actions described above, of their extent, and of the objects or silk-worms steamed, but not of the man who was submitted to that process: sikukodo misa *banapaŏteko* gojogea, lice are sure to die with one steaming; misa *banapaŏle* kae bugioa, barapisa bapaŏ hobaọa: no lija holara *banapaŏ* kape roṛokeda, you have not dried this cloth which was steamed yesterday; *banapaŏko* bapaŏkeḍkoa soben sutam martomjana, they have steamed the cocoons to such an extent that all the thread has become brittle.

***bā-paraḅ**, generally **bā-poroḅ**, sbst., the flower feast. With regard to this feast the Mundas have the following tradition: Long ago our forefathers said: "Whilst we are living on and working on we forget our deceased ancestors. This is not right. We must recall their memory once a year. When the new leaves and flowers appear on the trees we know that one year is over. So at that time let us remember our deceased forefathers". From that time to this the flower feast has been kept.

This clearly indicates both the purpose and the time of the feast.

It is not kept on any fixed day, nor is it attached to any phase of the moon. It does however coincide more or less with the end of February or the beginning of March, because during that time the sal tree throws out its new leaves and gets covered with bunches of small whitish flowers. The feast is kept at different times in different villages, on any of the three *dies fasti*, Monday, Wednesday or Friday. Even in the same village it changes yearly so that one year it may be kept at the beginning, and another year at the end of the flowering season. The day is fixed yearly by common consent. A death or some other untoward accident in one or several houses of the village suffices to postpone it somewhat. About a week before the day agreed upon, the pahanr or his assistant goes through the village calling out: "On such a day we are going to keep the flower feast!"

This feast is interesting because it contains certain features which seem to show that ancestor worship was

practised by the Mundas before they accepted the religious system which is based on the legend of Singbonga's descent to earth for the purpose of destroying the rebellious Asurs. These features are.

1° In a certain number of villages the ministration of the pahanr as religious head of the community is not accepted, and in others where the pahanr did at one time officiate on this day, his services are dispensed with for rather trivial reasons, such as a quarrel and the like.

2° This exclusion of the pahanr is met with mainly in villages which contain no alien elements and which do not border on tracts in which Mundas are living amongst aliens.

3° Even in those villages where the pahanr officiates on behalf of the whole community, all the heads of the family are nevertheless obliged to sacrifice each in his own *adiṛ* (the store-room in which the shades of the ancestors are supposed to reside) to the ancestors of the family, even as the heads of families do in villages where he does not ministrate on behalf of the community.

4° The pahanr's character as religious head of the community rests distinctly on the Asur legend. In that legend *Lutkum Haṛam* and *Lutkum Buṛia* figure as distinct in race and caste from the *Asurs* and as having given a friendly reception to Singbonga in the disguise of the *Toro koṛa*, the itch-covered youth. Though the legend does not, in its ordinarily received form, state explicitly that this couple were Mundas, it is rather generally believed that they were the progenitors of the Munda race. A certain number of Mundas however, whilst taking the legend as it stands, say that they are not sure whether this legendary couple were really Mundas. Anyhow the pahanr does on this day direct his sacrifice and prayer first and foremost to these two and only secondarily to all the ancestors of the village. But, whereas in the sacrifice offered by the heads of each particular family, a certain number do mention *Lutkum Haṛam* and *Lutkum Buṛia* before the names of their own ancestors, in other villages, especially those in which the ministrations of the pahanr are not accepted on this day, they do not mention them at all.

It is highly improbable that such a characteristic feature should have dropped out of a sacrificial formula if it had ever belonged to it. Hence, there where it now exists it appears to be an addition to a more ancient formula, which recognises only distinctly Munda ancestors, and which existed before the Asur legend gained universal recognition.

5° The sign or mark by which, according to the introductory legend, the old year is recognized as past, appears also to point to a far greater antiquity than the Asur legend can claim for itself.

However this festive remembrance of the deceased at the particular

time of nature's rejuvenescence is probably not so much a mere mark of time, as a highly poetic expression of man's instintive revolt against the idea of complete destruction by death, as well as of the persistent hope in a real rejuvenescence beyond the grave or the funeral pyre.

Another pecaliarity of this festival may possibly be taken as a sign that the matriarchal system existed once among the Mundas If this be so it would be an additional probability in favour of the view that ancestor worship among the Mundas reaches back to a very remote time. In certain villages, even such as accept the pahanr's ministrations on this day, the matrons are allowed to perform the sacrifice to the ancestors in the *adiṛ*. This custom evidently appears strange to the present-day Mundas, and, having no longer any remembrance of the matriarchal system they try to explain and legitimize this anomaly by the following story. One day when, in the house of a certain Munda, everything was ready for the sacrifice to the ancestors in the *adiṛ*, the head of the family was informed that one of his bullocks had got lost in the forest. He immediately went to look for it. As he remained away for a long time, the children (who have on this day, to keep fasting till the sacrifice is over) began to cry for food. At last the mother, unable to stand the children's crying any longer, performed the sacrifice herself. That year nothing went wrong in that family. Then all the people said: "On the flower feast day the mother of the family may perform the sacrifice in the *adiṛ* just as well as the father". It is true that, if a man happen to be the only member of his *kili* in a village and he comes to die before his children are grown up, his widow must perform the various prescribed domestic sacrifices until the eldest son is of age to perform them himself. But this does not take away the significance of the practice, which allows matrons to sacrifice on the flower feast whilst their husbands are still alive.

From what W. Crooke says about the Mirzapur Kols, in "Tribes and Castes of the Northwest provinces and Oud" it is evident that they are a hinduized branch of the Munda race. Though monogamy is no longer obligatory, it is highly praised by them. Among them the *head-wife* worships the ancestors. This fact favours the inference drawn above from the practice of allowing matrons to worship the ancestors on the eve of the *bāporoḫ*.

In the villages in which the pahanr officiates the observances are as follows.

On the eve of the feast, which is a fast day for all grown up people, the pahanr goes to the *bājaer* (see article on this word) with those unmarried young men who are supposed to be still chaste (*ḍindu*). Any one known to have had sexual intercourse with any woman, is

excluded. There they clean and plaster (with cowdung) a spot west of the trunk because during the sacrifice the pahanr must stand before the trunk and face the east. They then fetch two chatties (round earthen pots) brimful of water from the village spring (*daṛi*). These they place on the clean spot in a north-westerly direction from the trunk of the tree and tie them together by passing a cotton thread round the necks of the chatties. Then they measure the depth of the water by immersing two thin branches of sal, and breaking them off at the surface of the water, so that the whole length of the stick represents the depth of water in either chatty. In many villages these two chatties are not put directly on the ground but on two rings or rests made of cotton thread. After this they return to the village, the pahanr leading and the young men following and singing one or several *japi* songs.

Meanwhile all the women of the village have gathered at the entrance of the village with chatties of water. On arrival of the procession they wash the feet of the pahanr and his assistant. (The feet of the accompanying youths are not washed). If there be no special dancing ground in the village or if it be not on the way to the pahanr's house the youths go through some *japi* dancing and singing on the spot. If the dancing ground be on the way to the pahanr's house, the dances are gone through there, but the girls are not allowed to take part in them. After this they proceed to the pahanr's house and in front of it there is some more *japi* dancing and singing, in which the girls also join. After the dance the pahanr regales the whole party with some rice-beer and then all disperse to their own homes.

The pahanr now designates four different houses, which must each keep one of the four sacrificial fowls under a basket overnight for the next day's sacrifices. Of these four fowls one must be red, to be sacrificed to *Iuṭkum Haṛam* and *Iuṭkum Buṛa*, the second, to be sacrificed in honour of the ancestors of the whole village, must be pearl-grey, the third, in honour of Nageera and Bindiera must be black and the fourth, in honour of Burubonga, must be checkered black and white.

On the feast day itself, very early in the morning, the pahanr and his assistant go to bathe and then pluck bunches of sal blossoms from the *bājaer*. If, however, the blossoms of the *bājaer* be too high to be reached, they may take them from any other sal tree. These he takes to his house and leans some against the wall inside the hut. Then he and his assistant take to the *bājaer* all the things required for the sacrifice: the four fowls, *adŏa* rice enough for the sacrifice itself and for his own meal, which on this day must consist of *adŏa* rice, a new earthen

chatty and sal blossoms. Nowadays he also must carry with him the winnowing shovel and the sacrificial knife. Formerly these two articles remained the whole year through leaning against the trunk of the *bājer*, but, say the Mundas, men of late have become so unscrupulous that they do not hesitate to steal even such things. Besides this a quantity of ordinary rice is taken along so as to suffice for the meal of all those who assist at the sacrifice. One man from each house accompanies the pahanr to assist. All the people of the village must bathe and fast till the sacrifice is over.

Arriving at the *bājaer* the pahanr first measures the water in the two chatties placed there the previous evening. If it has diminished, a bad harvest and an unsuccessful hunt are apprehended for that year. If it has not diminished, all hope for a plentiful harvest and a good bag at the year's hunt. The Mundas, like all people, being *laudatores temporis acti*, maintain that pahanrs of old could, from the water in the chatties, foretell what kind of grain would succeed best that year and what kind of game they were going to slay.

The pahanr now, with the water of the two chatties washes first his own hands and feet and then the beak and feet of the red fowl. Then he sticks a bunch of sal blossoms over his right ear, makes the fowl, which he holds in both hands, eat some of the rice from each of the three small heaps by holding its beak close over each (since the fowl has been kept fasting under a basket it naturally eats greedily) and then he recites the following sacrificial formula:

"Ter, aben Jaerburia, Lutkumbaram Lutkumburiakiña! nāḍoiña omabentan ceḫabentaniña, ruaṛasirma ruaṛakutu'lre. Bo̱ḫasu banogo̱ka, lāṇḫasu banogo̱ka! bugiakankale! uriṇaga mero̱meṇaga poaposaṇkako! babaeṇaga koḫceṇaga rasûṛîsiña adesiṇaleka gâṛâṇka buṭaṇka! Senderare n'tirre rusoḍ dalsoḍkako! Tuiṇajilu da, baba omruṛalem, ceḍruṛalem!"

"Look, both of you, matron (and old man) dwelling in the *jaer*, Lutkum Haram and Lutkum Buria, now that one year has elapsed and the time (for this sacrifice) has come again, I give and offer you (this fowl). Let there be neither headache nor stomach ache! Let us keep constantly well! Let our cattle (lit'y., the cow-mother and the goat-mother) multiply! Let our grain (lit'y., the rice-mother and the millet-mother) throw out many roots and stems even like the garlic and the ginger plants! During the pursuit in the chase may we club and strike them (the game) to death! Give game, give in return rice." At these words he cuts the fowl's throat, observing the usual rite. After that he sacrifices the pearl-grey fowl in the same manner, addressing and naming in

the beginning all the known ancestors of the village and saying: "Even as you have observed the custom from the beginning and handed it down to us, so I now give, etc."

Then the black fowl is offered to *Nageera* and *Bindiera*, these two names being followed in the formula by the names of all the other village bongas. Finally the speckled fowl is similarly offered to *Burubonga*, his name too being followed by those of all the other village bongas. After these four sacrifices two meals are prepared there and then, one for the pahanr and one for those who assisted at the sacrifices. The pahanr's meal consists of pearl-rice and the red fowl. First the rice is cooked in a new chatty and then the fowl is stewed in the same chatty. When both the rice and the fowl are ready, he places three sal-leaf cups near the three little heaps of pearl-rice, puts into each some of the rice and the meat stew and offiers them under one collective formula which begins as follows: "Here now, Jaer matron, Lutkum Haram, Lutkum Buria, Burubonga, (here follow the names of all the village bongas) you who sit together on the same stool and on the same seat! Here, all you ancestors, (here he names all the known ancestors of the village)." The rest of the formula is as above.

He then pours a little rice-beer into each of the three leaf cups and offers them up under the same formula. Finally he prepares another leaf cup, pours some water into it and placing it near the three others he says: "Here all of you (spirits to whom I sacrificed), wash your hands and your mouths".

Whilst the pahanr now takes his meal and consumes the rest of the sacrificial beer, the others also take their meal, which consists of ordinary rice and stew made of the three other fowls that have been sacrificed.

When all is over, the pahanr fills the winnowing shovel with sal flowers and keeps it under his left arm. In this manner he is carried on the hip of one of the men towards the village. After a while another man takes him up and carries him a little further and so on until they reach the entrance of the village. There all the women of the village are waiting with chatties full of water. Each, after washing the pahanr's feet, empties her chatty over his head, so as to drench him perfectly. This is done to obtain an abundant and timely rain for the fields. He is then carried by the men to his own house. As he arrives he sticks a bunch of sal flowers over the house door, then he distributes flowers to all the inmates of the house saying: *Mar nado bānpe!* Well, now put on flowers! Then everyone sticks flowers, the boys and men over their ears and the girls and married women into their hair. After this the pahanr treats all those

who assisted at the sacrifices to a good draught of rice-beer.

In many villages he is afterwards carried from house to house in the way just described and sticks a bunch of sal flowers over every house door. In return for this he must accept a draught of beer in each house. This beer is called *horsodili* (itly., flower sticking beer). Whilst he is sticking the flowers above the door, a youth pours a full chatty of water over the roof to obtain abundant and timely rain.

On this day the pahanr is called *pahâr raja*. Here there seems to be a survival of the magic practices deemed efficacious for bringing down rain, and the word *pahâr raja* is but a modification of the *rain-king* used by other tribes holding the same belief.

It has already been stated that the whole ministration of the pahanr at this feast has not got a very strong hold on the Mundas and that they do not hesitate much to dispense with it. Of course the pahanr will not readily and at once give up the sacrifice at the *bājaer*. But a quarrel suffices to make the people keep aloof. When this happens, then, the triumphal entry into the village with the accompanying rain-making ceremonies and the title of *pâhar raja* fall away by themselves. In these cases the pahanr, after the sacrifices at the *bājaer*, walks humbly and alone to his house and is satisfied with having his feet washed by his own wife only.

In the villages where the pahanr officiates, the families keep the feast the previous day. They all bathe and fast until either the head of the family or the matron has brought flowers and sacrificed to the ancestors in the *adiṛ*. This sacrifice consists generally of *ramṛa*, a very coarse kind of pulse, and fish stew. Slight variations occur from clan to clan. To explain the rather general use of this particular kind of pulse, they say that certain of their ancestors, in order to find out what they ought to offer, placed both pearl-rice and *ramṛa* before the fowl they intended offering, and that the fowl preferred the *ramṛa* to the pearl-rice. Thence they concluded that the ancestors too preferred it and so they did not offer a fowl either but prepared fish stew instead. Hence this day is also called, *haikarkoa hulaṛ*, the fish and crab day.

This explanation is of course somewhat lame. It is much more likely that these offerings point to the fact that ancestor worship was practised by the Mundas before they came to a rice-producing country, or before they themselves had taken to the cultivation of rice in a rice-producing country. Their congeners, the Birhors and the Korwas, though living side by side with the Mundas, even nowadays find rice cultivation too troublesome. They are satisfied with planting by means of a pointed stick, precisely this and one or the other kind of coarse pulses on mountain-sides without ploughing. The

use of fish instead of the fowl now so generally used in sacrifices, would seem to point the same way, and show that ancestor-worship was practised by the Mundas, when they lived in regions where fish was much more abundant and much more easily obtained than in Chota Nagpur. As pointed out elsewhere, their dexterity in knitting fishing nets and making fishtraps, shows that they must have lived in some such country before they came to Chota Nagpur.

In the villages in which the pahanr officiates, the Mundas nowadays are generally no longer satisfied with this one sacrifice on the eve of the representative feast in which the pahanr figures. After his whole performance is over each family offers a pearl-grey fowl in its own *adiṛ*.

In the villages where the pahanr does not officiate at all, the sacrifice of *ramṛa* and fish is the only one, and is offered on the public feast day itself.

In the afternoon all the young people of the village turn out for a dance in honour of the ancestors outside the village. The elders and children accompany them to assist and look on. This dance is called *bāgiṛi* (the throwing off of the flowers). At sunset the dance ceases and all go home for a feast dinner with plenty of rice-beer.

N. B. Before this feast the people are not allowed to eat the flowers of the *huṭar* tree or the mahua tree. Nor may they prepare cups and dishes from new sal tree leaves or use brooms of new broom-grass of the kind called *garajopoṛ*.

The day after the feast is also called *bābasi*, stale flowers, or *bāgiṛi*, *giṛiba*, throwing off of the flowers. The second day after the feast is called *bāmoroṛ*, sour flowers, i.e., altogether faded flowers.

bapi, bapia, bapu, bapūa, like *baṛ* and *bāea*, are used by children instead of *banor*, it is not here, or, it is not there : jetana *bapi*, or jetana *bapīa*.

bapuraṛ var. of *bapuri*.

bapuri (Sad. II. *bapurā*, helpless, distressed ; Mt. a poor female) I. In Mundari this seems to be more of an interjection than an adj. It stands not before but after the word it refers to and is to be rendered by such phrases as : poor fellow, the helpless, or the unlucky man : Soma *bapuri*, the unlucky Soma, that poor fellow of a Soma ; cikaeae *bapuri* ? What on earth is the poor fellow to do? N. B. In the following song *bapuri* evidently connotes commiseration, nevertheless the Mundas say that it does not : Mundako racare iligeko nūtana, *bapuri !* Iligeko nūtana, *bapuri !* Santako baṭere mandigeko jomtana, *bapuri !* Mandigeko jomtana, *bapuri !* Naïri ! The Mundas in their courtyard are drinking rice-beer ! The poor creatures ! They are drinking rice-beer. The Santals in their courtyard are eating rice ! The poor fellows ! They are eating rice. Alas !

II. trs., syn. of *balaĕ*, to render miserable, helpless, to distress: dandeteko *bapuṛiķia*, soben otec bandareabakeda, they have overwhelmed him with fines, he has had to mortgage all his fields. N.B. The trs. *bapuṛi* differs from *balaĕ* in this that the use of *bapuṛi* connotes commiseration in the speaker.

bapuṛi-o, *bapuṛi-go* p. v., to be rendered miserable, worthy of pity; to become or be such as to be pitied: *bapuṛiakanae*. The rootform of the df. past *bapuṛijan* is currently used as adj.: *bapuṛijan* hoṛoko daĕa lagatiŋa, it is incumbent on people to show mercy to the unfortunate. It is also used as adj noun: *bapuṛijanko* daĕa lagatiŋa.

bapuṛi-giṛi trs., to render utterly helpless and pitiable.

bapuṛigiṛi-o p v., (1) to be rendered or to become utterly helpless and pitiable. (2) to feel quite miserable: miḍhisi takataiŋako kumbūṛukeda enamenteŋ *bapuṛigiṛijana*.

bapuṛikam var. of *bapuṛi*.

bar short form of *baria*, two. I. It must be used (a) before the higher numerals *hisi*, 20, *saĕ* or *saŏ*, 100, *hajar*, 1000; *barhisi*, 40; *barsaĕ*, 200; *barhajar*, 2000. (b) before the words *oṛa*, *hoṛo*, *bō*, whenever these occur in enumerations of families, people or cattle: hoṛoko *bar* oṛa menaŋlea, we are two families of Mundas here; Uraŋko *bar* hoṛo eskargekiŋ hijuŋjana, only two Oraons have come. (c) before nouns denoting measure: *bar* muka lija, two cubits of cloth; *bar* gaŭdi; *bar* ṭaka. (d) in the approximate expression *barapi*, two or three.

II. It may be used instead of the distributive nl. *babar*, two by two, or two and two. In that case it must stand twice and be followed each time by the noun it qualifies: *bar* hoṛo *bar* hoṛo senpe, go two together.

bār Has. *barkār* Nag. (H. *bhārkār*, a load of business) trs., to be many doing the same thing: landako *bārkeda*, ejeraŋ, raŋko *bārkeda*, many were laughing, quarrelling, etc.

bār-en Has. *barkār-en* Nag. rflx. v., (1) same meaning. The action is construed with *te*: landate, eperaŋte, raŋteko *bārenjana*; landateko *bārakana*. (2) to appear, to come out in great numbers, used of flying whiteants, of puff-balls: jatiŋ uṭukuŋko cabajante simroŋko *bārena*; tisiŋgapa burduluŋko *bārenjana*.

bār-o, *barkār-o* p. v., (1) to have a lot of work to do. The kind of work is expressed without any affix or with the affix *te*: jūnjulaĭre heroŋko *bāroa*, in June and July people have a lot of sowing to do. (2) to be fully occupied with some work. The kind of work is expressed with the affix *re*: kamirele *bārakana*, hasutaniŋ kalo jogaŏdaṛiatana, we are fully occupied with our work, we cannot take care of the one who is sick. (3) to have at one's disposal an extraordinary quantity of things that can be collected, to be in the season of: tisiŋgapa madukamteko *bāroa*; ulitele *bārakana*; bātele

bārakana. (4) figuratively, to have an extraordinary quantity of things (*kụmanda, husu, duku, gonoǫ́*) to suffer The thing in question is construed with the affix *te* : en hature kụmandateko *bārokana*. (5) of flowers and fruit, to be in their season : uli *bārakana*. (6) figuratively of sickness, etc., to be prevalent: en hature husu *bārakana*, sickness is plentiful just now in that village.

bār, barkār adv., (1) many together : *bārko* landataua, eperaṇtaua, rạtaṇa ; simroḍko *bārko* omontana. (2) with the prds. *bā, jō, jarom*, plentifully : uli *bār* jōtana; uli *bār* jaromakana. (3) figuratively, (a) with the prds. *kụmanda, hasu, duku, gojǫ* : en hature *bārko* hasutana, in that village many people are sick. (b) with the prds. *daṇgṛaǫ, daṇgṛiǫ*, of men, and *peṛegǫ*, of men and animals, fully, completely : uṛiko puraḳǫ taĕomsirma *bārko* peṛegoa, one year after they have got all their teeth, then it is that bullocks get their full strength ; *bāre* daṇgṛiakana, she is a full-grown girl ; koṛako mordoakaṇre *bārko* peṛegoa, kuṛikodo joṇḍamakanre, men attain their full strength in mature age, and women a few years after becoming adult.

bara syn. of *basa* Has. *ekeṇḍa* Nag. sbst, (1) the leader of a herd of wild pigs (small kind). (2) a full-grown male wild boar (large kind), Sus indicus, Sus cristatus.

barabaṇḍu var. of *bacabaṇḍu*. Also used as affix to prds.

barabari (P. *barābar*, abreast, uniform, equal) 1° I. adj., uniform, equal, equal in size : simtolre barabari simkiṇ juṛi lagatiṇa ; niḷǫ *barabari* hon, or barabariǫ honiṇ namtana, I want a boy of the same size as this one. This adj. is mostly used as adj. prd. and is then eqvlt. to the pf. past *barabariṇkan* : *barabarigeako*, they are alike.

N. B. *Barabari kuji*, ltly., an equal word, is sometimes used as syn. of *jonoka kuji, kujiṛǫ jugutu*, a simile, a parable, a comparison. *Barabari* is also used as adj. noun in the dl. *barabarikiṇ*, two who are a match to each other : ne haṛamdo janaŏe eraṇposoṛalca tisiṇdo *barabarikiṇ* nạpamakana, this old fellow always cowes us with his scoldings, but to-day he has met his match.

II. sbst., occurs in the alv. *horabarabarire*, half-way.

III. trs., (1) of material things, to equalize, to make both sides equal, to balance correctly : mar nāḍobu *barabariĭa*. (2) of persons, to put on the same level with : ankaṇiḷǫ cipe *barabarijạiṅa* ? What ! Are you putting me on the same level with a fellow of that sort ?

barabari-n rflx. v., to put oneself on the same level with, to consider oneself equal to : muṇḍaḷǫ cim *barabariṇa* ?

barabari-ǫ p. v., (1) to become equal in size, power, wealth, etc. : suuutụni maṛaṇniḷǫkiṇ *barabarijana*, the elder child

and the one following have grown to the same size. (2) to be equalized, to be balanced: gaṛido niralge *barabarilena* mendo en ḍonḍo koṛa taĕomsą ḍẹjantee cimṭulrikakeda, the cart was indeed nicely balanced, but then that stupid fellow mounted on it from behind and caused it to tilt over.

IV. adv., equally, in an equal way, regularly: niku ne pīṭ *barabariko* hijątana; *barabarikiṇ* haraakana. Note the idioms: (1) nikiṇ *barabarigekiṇ* sapaĕadtana, ltly., these two breathe together with each other, i.e., these two are thick friends. (2) oṛąre *barabari* menąkoa, the family is complete, it comprises the people necessary for effective work, viz., one who cooks the meals, one who ploughs the fields and one who grazes the cattle.

2⁰ *Barabari* is used also in connection with *jī* in the following idiomatic ways:

I. sbst., (1) good or perfect health: jī ką *barabariṛąte* kami kā angaŏ-jąiña, not being in good health I do not feel inclined to work. (2) satisfaction or ease of mind, contentment: jī kā *barabariṛąte* oṛọle kulitangea, our mind not being at rest, we are asking further questions.

II. trs, (1) to restore to good health, to make smb. feel comfortable again: ląidulteąte jīiṇ *barabarilja*, I restored him by means of a purge. (2) to appease, to quiet somebody's apprehensions, doubts, anxieties of mind; to satisfy smb., to reassure smb.: iminaṇle kajilja, enre jī kale *barabariḍaṛiada*.

III. intrs imprsl., (1) to feel comfortable in body, to feel well: kụmundalenaiṇ, nądo jī *barabarijąiña*. (2) to feel at ease, at rest, satisfied; to have no longer any doubts, apprehensions, anxieties: aletąre jī kā *barabaṛijąia*.

3⁰ *Barabari* is used as afx. to other prds. with the meaning of: (1) so as to make smooth, level. In this meaning it is a syn. of *sam*: *ląbarabari*, to pare and level; *dulbarabari* to pour earth, sand, etc., so as to level the ground. (2) to the same thickness, to equal length: *ląbarabari*, to pare to the same thickness; *haḍbarabari*, to cut to the same length. (3) up to half the work, up to half way: *ląbarabari*, to do half the paring; *senbarabari*, to reach half way.

4⁰ *Barābāri* is the spelling used in songs, on account of the variant being *sarāsāri*: Nikudaga mode candụ nonekoci? Nikudoko *barābārigea*. Nikudaga bare candụ gâṛâkoci? Nikudoko sarāsāri. Were all these children born the same month, that they all look equal? Were all these children born within the space of two months, that they have all the same look?

barai (Sad.) sbst., Phaseolus radiatus, Linn.; var. grandis, Prain; Papilionaceæ,— a subercct or erect, annual, leguminous plant, with horizontally spreading pods and black seeds. It is a cultivated pulse: *barai* cetanre jōtana, rambṛado

sakamlo, the *barai* has terminal pods, those of the *ramra* are axillary.

barai-mugi (Sad. *barai-mung*) sbst., Phaseolus radiatus, Linn.; Papilionaceæ,—a subercct, annual, leguminous plant, with horizontally spreading pods and green seeds. It is a cultivated pulse.

barăkaĭti, barkaĭti, barăkat (A. *barakat*; Sad. *barakait*) I. sbst., prosperity: kumbũrukoa *barăkaĭti* ne disumre kã hobaoa, oro bitarpurre isu dukuko namea, thieves will never thrive in this world and in the next they will have to suffer much.

II. adj., with *ote*, land, and *da* water: *barăkaĭti* otere miḍ-alarege baria habeko potomea, fertile land produces a hundredfold, ltly., if people sow one maund on fertile soil, they will store two bales; nea *barăkaĭti* dado kã, nea babara rõgda, this is not the kind of rain which brings prosperity, it is the kind of rain which produces paddy pests.

III. trs., to bless with prosperity: Haram baĕmũn horoko kae *barăkaĭtikoa*, God does not bless dishonest people. (2) to cause the production of a good crop: bõkandurra da babacaũlii *barăkaĭtiĭa*, kaṭajambarra daḍoe rinagača, rain from the north is a blessing for the crops, but rain from the south causes famine.

barăkaĭti-o p. v., to be blessed with prosperity, to be caused to produce a good crop: baĕmũn horoko *barăkaĭtiakin* purasa kako lelakana; ne kalom babacaũli *barăkaĭtijana*.

baran sbst., a dwarf.

baran, boron adj., of different kinds, many kinds, a variety of: isu *baran* bã mena. It may be intensified by repetition or by juxtaposition with *nana*: *baranbaran* kajil ituana; *nanaboron* kaji aĭumakana.

baran nl. adj., both: *baran* oare duku uĭujana; *baran* urikinataina goĕjana.

barana nl. prn., used of inan. os. only: oare cininga kodlam sateakana?—baria eskarge;—be mar, *barana* auĭme, how many hoes are there left in the house?—Only two. —All right, bring them both.

barandar I. adj, ltly., two-edged: *barandar* katu, a knife with two blades; *barandar* gâĭti, a pickaxe with a double arm; *barandar* nakĭ, a comb with a row of teeth on both sides, in cntrd. to *burianakĭ*, a comb with only one row of teeth, and *bãnakĭ*, an ornamental comb. II. trs., to make with a double edge, with two blades, with a double row of teeth: nakĭi *barandarakoa*. *barandar-en* rflx. v., to be double faced, to have double-dealings: alope bisĩasia, janaŏe *barandarena*. To describe an insidious, treacherous man, a so-called snake in the grass, the Mundas say: cetanre sunum bitarre holade lagaŏjada, or cetanree sunumkoa bitarre holade lagaŏkoa, on the surface he rubs oil underneath he applies the razor.

barandar-o p. v., to be made double-edged, etc., taraŭrio *barandaroa ci*?

barandu syn. of *birbiri, cirbiri, bocotupuṛi, ḍuḍmûṛîśasaḍ, hatu-kesari, marceĭa* sbst. Spilanthes Acmella, Linn; Compositae,—an erect annual herb, 1 ft. high, with opposite leaves and yellow, disciform flowerheads on long peduncles. The plant crushed is used as a fish poison. When in the rainy season, the children playing about in the water get their feet and legs covered with rash, they rub them with the leaves of this plant to soothe the itching. The plant is called also *marceĭa* because poor people chew its seeds instead of *marci*, Spanish pepper, to provoke salivation when their mouth is dry.

barankiṇ nl. prn. of liv. bgs. both, both of them, the pair of them: *barankiṇ* momoḍ ṭaka omakiṇaṇe.

baransaṛ adv, in both directions on either side, on both sides, at both ends: Hoṛo-Munḍakoṛ pahal *baransaṛ* gojaakana miḍṭaṛe eskar gojaakanre bandi pahalko meta.

baransaṛe adv., in both places: enkaṇa *baransaṛ* namoa.

baransaṛte adv., towards both places, in both directions: ne kaji uḍuḅko *baransaṛte* kulkom, send people in both directions to tell this news.

baransāete adv., from both places, from both sides: *baransāeteko* niraulena.

barantaṛ, barantaṛre, barantaṛte, barantāete are used also instead of the forms in *saṛ, saṛre, saṛte, sāete.*

baraṇ-baraṇ (A. *barrāq*) I. adj., of a nearly full moon, shining brightly.

II. intrs., of a nearly full moon, to shine brightly: ipilko biriṇbiriṇtana, candu *baraṇbaraṇtana*, the stars twinkle, the full moon shines brightly.

baraṇbaraṇtan adv., with *leḷ*: candu *baraṇbaraṇtane* leḷotana, the moon looks bright.

baraṇgu-aṛa (Sad. *paune sāg*) sbst., a diffuse, aromatic, marsh plant, used for making a kind of chutney.

baraṇgu-bā Nag. syn., of *ole-baraṇgu* Has., sbst., Carum Roxburghianum, Benth.; Umbelliferae,—an annual herb 1-2 ft. high, with dissected leaves and white flowers, cultivated for its aromatic seeds and generally sown around cotton fields, its strong scent keeping off the rats. (2) *baraṇgubā* is also used of the flower of *baraṇgudaru*, especially in songs: Raja bandare *baraṇgubādo*, bā nuraĕbaraĕ (song), on the rajah's embankment behold the *baraṇgu* flower, the *baraṇgu* flower which is in full bloom.

baraṇgu-daru Has. **baṇgur-daru** Nag. sbst., Acacia Farnesiana, Willd.; Mimosaceae,—a shrub or small tree with bi-pinnate leaves, long, straight spines and yellow, strongly scented flowers in globose heads. The root has a still more intense smell than the flowers, which, as people believe, snakes can not stand. Hence they plant it on the embankments of tanks to keep away the *dora* snake which

would spoil the embankment by boring holes through it. They also put pieces of the root into snake holes to drive the snakes away.

barara-barara (Sk. H. *barbar*, delirious talk) 1° intrs., syn. of *bae*, to be delirious: *bararabararatanae* or *bararabararajadae*.

bararabarara-o p.v., to become delirious: *bararabararaotanae*.

bararabararatan adv., deliriously: *bararabararatane* rikaotana; *bararabaratatane* rikatana; *bararabararatane* jagartana.

2°. The same word is used figuratively in scorn and scolding, of people who talk nonsense: I. adj., with *kaji*: *bararabarara* kaji hokatam, stop that nonsense.

II. intrs.: ili nūkedate mod nidae *bararabararakeda*, being drunk he talked rot the whole night long.

III. trs.: *bararabararaandkedlae*, or mod nidae *bararabararakedlea*, he kept us awake the whole night with his nonsensical talk.

bararabarara-n rflx. v.: cinam *bararabararantana*?

bararabararatan adv.: *bararabararatane* jagartana or *bararabararatane* rikantana, he is talking nonsense.

bararaburarani noun of agency: amlekan *bararabararako* kale namtana, we don't want such nonsensical fellows as thou art.

bararabarara-an trs., to talk nonsense the whole night long, to keep people awake the whole night by one's nonsensical talk.

barātko, baratiako, bariatko (Sk. *barāt*, company at a marriage feast) sbst., wedding guests.

barbadi trs., to make one or both ends of a cloth thicker by weaving into them double or treble cross-threads: lijako *barbadikeda*.

barbadi-o p.v., of cloth to be made with one or both ends thicker.

barbandu var. of *bacabandu*, but unlike this last, it may be affixed to prds. indicating the way in which the wound is inflicted: hola kulale *barbandukia* or *tuinbarbandukia*, yesterday we severely wounded a tiger which nevertheless escaped, or, we shot it inflicting a deadly wound though it escaped us.

barbarao (H. *barbarānā*, to talk as in a trance; Sad. *barbaraek*, *barbari*) describes excitement and rapidity of speech, (1) trs., with *kaji* as d.o.: kajiī *barbaraŏjada*, he speaks excitedly and rapidly. (2) causatively, to cause to rave, to cause to speak wildly: rua *barbaraŏkia*, the fever made him rave; bonga rumkiatee *barbaraŏkia*, a spirit having entranced him made him speak fast and excitedly.

II. intrs., to rave, to speak wildly in a trance, to speak wildly in a passion of anger or fear: rumtee *barbaraŏtana*, kīste *barbaraŏtana*.

barbaraŏ-n rflx. v., to speak excitedly or wildly in a passion of anger or fear: alom *barbaraŏna*, sugam-sugam jagareme, do not get excited, speak calmly.

barbaraŏ-o p.v., to begin to rave, to begin to speak excitedly, wildly: kīstee *barbaraŏotana*.

bar-bar (Sad. *bonbar*, *borboroa*)

syn. of *bâẽbóẽ, laŋlaŋ, liŋlaŋ*, adj., used of numerous trees with long, straight, clean stems (of only one such tree they say *borbor*) : netąre sarjom *barborgeu*, here the sal trees have long, straight, clean stems. Also used as adj. noun : en birre *barborko* namoa ei ?

barbor-ǫ p.v., to grow into trees with long, straight, clean stems : netąre sarjom *barborakana*.

barbortan adv., with *haraǫ*, to grow, same as *barborǫ*.

bar-bur syn. of *burbur* and used in the same way, but used also in the following meanings and functions : I. trs., syn. of *ḍabaḍubu*, to trample smth. into the mud : alęa baba kerako *barburkeda*.

II. intrs., (1) to plod in soft mud : losoḍreŋ *barburtana*, I sink in the soft mud ; ne losoḍre senlere *barbūra*, if one walks in this mud one sinks in it to a certain depth. (2) of mud, to open under the foot and shut up again in a short time : losoḍ *barburtana*. This sentence may also mean : this mud is *burbur losoḍ*.

barbur-en rflx. v., to walk purposely sinking in *burbur losoḍ*, soft mud, or in cowdung which in the rainy season is of the same consistency as *burbur losoḍ*, or in a *bursi* fire.

barbur-ǫ p.v., (1) to be trodden into the mud : kerako bolobarajanci baba *barburjana*. (2) same as intrs. and rflx. v., when it is not done on purpose : nida dipĭli hijŭtaniŋ taĭkena, dubiroŋ *barburjana*.

***barca** (H. Or. *barchā* ; Sad. *barca* ; Mt. *barci*) I. sbst. (1) This is properly only the iron part of a spear (Pl. IV. A.), i.e., the spear-head when the shaft is of wood, and the whole spear, when the shaft and point are one single piece of iron, in which case the cpd. *meṛeḍbarca* (Pl. XXXVI. 1.) is used. (2) Nevertheless, when no equivocation is possible, *barca* is also used instead of *barcaḍanḍa*, a spear with a wooden shaft. This wooden shaft is made from a bamboo stem and sometimes a rosette of side-branches cut at a length of about 4″, is kept near the spear-head, serving as a stay to prevent bears or tigers coming close enough to claw. This special kind of *barcaḍanḍa* is used only in bear and tiger hunts ; it is held with the left hand while the right hand fights with the *kapi*, axe. It is never used as a throwing weapon. Neither is the *meṛeḍbarca* used as a throwing weapon ; it is too heavy for that ; but the common *barcaḍanḍa*, with simple bamboo shaft, though essentially a thrusting weapon, is also thrown like a javelin when a favourable occasion presents itself. The *balamḍanḍa*, lance, is always armed with a *barca* at its lower end ; but this is used only to plant the lance firmly in the ground in an upright position.

The length of the spear-head, and also of the *meṛeḍbarca*, varies according to the quantity of iron the smith can dispose of : the spear-head is generally about 7″ long, and the length of the *meṛeḍbarca* is from 4 to 5 ft. with a shaft about 1″ thick.

The bamboo shaft of the *barcaḍanḍa* is 5 ft. long and is fitted into the hole made for this purpose in the spear-head at the end opposite to the point.

The spear-head is variously shaped according to the desire of the one who orders it to be made. It is conically or pyramidally pointed, generally with a neck-like depression, as shown on Pl. IV. A. The figure shown ou Pl. IV. 3. represents a *balamḍanḍa*, not a *barcaḍanḍa*. In the *mereḍḍanḍa* there is generally, but not always, an iron knob separating the head from the shaft and destined to prevent the spear from penetrating deeper into the wound.

Another weapon which, though in reality a kind of *barca*, is never called by this name, is the *ṭâĭṛisoṭa*, or *ṭâĭṛiḍanḍa*, the jingling stick, so called on account of the jingling noise made by the two or three iron rings which are slipped on to the very thin iron shaft and are kept there sliding about between two broad iron knobs, one near the spear-head, the other at the bottom-end of the shaft. This *ṭâĭṛisoṭa* is still occasionally seen on the dancing ground in the hands of the young men, who beat the measure of their dance with them. It is said that formerly, when big game was plentiful, it was used as a throwing weapon in the chase, and that the rings were inserted because the jingling noise they make, is just sufficient to trace a wounded animal which might have fled and remained hidden somewhere with the spear still sticking in the wound.

II. trs., (1) to forge a piece of iron into a spear-head: ne mereḍ *barcaāĭṇme*. (2) in conjunction with a nl., to pierce once, twice, etc., with a spear: *moḍbarcaḷae*.

barca-ọ p.v., of iron: to be forged into a spear-head: aiṇ auleḍ mereḍ *barcaakana* ci?

barci a rarely used var. of *barca*.

bardu, baruḍ (P. *barūd, barŭt*) sbst, gunpowder.

bardulj Nag var. of *bardulid*.

barduliaḍ Has. (Sk. H. *badur*; Sad. *badur*) sbst., is a general term which occurs in the names of the three different kinds of bat: (1) *cuṭubarduliaḍ*, ltly., the mouse-bat, Pipistrellus abramus, the Pipistrelle, a small bat appearing on the wing rather early in the evening. (2) *kaṭeabarduliaḍ*, ltly, the rat-bat, the Nose-leaved Bat, Rhinolophus sp. (3) *setabarduliaḍ*, ltly, the dog-bat, so called on account of its snout, or *sukuri-barduliaḍ*, ltly., the swine-bat, so called on account of its call, Pteropus medius, the Flying-Fox.

bardulid Nag. sbst., the pipistrelle. Occurs also in the cpd. *hunibardulid*, the nose-leaved bat. As for the flying-fox, it is called *bapu* in Nag.

bardulu, bardululḍ, bardulul, barduriaḍ Nag. var. of *bardulid*.

bar-ḍāṇ adv., and *barḍāṇọ* p.v., see under *ḍāṇọ*.

bare sbst., is used by women speaking of their brothers or male

cousins, and therefore also by anyone else, speaking to a woman about her brothers or male cousins. In the s. it means the brother of a woman. In the assimilative pl., *bareteko*, it means either the brothers or the male cousins of a woman. Both take the prsl. prns. as pos. afx.: *bareⱪ, baremⱪ, bareteⱪ*, my, thy, his or her brother. In the pl. these afx. stand infixed before the assimilative pl. afx. *teko*: *bareⱪteko, baremteko, bareteteko* The dl. and pl. forms are not used as pos. afx. In their stead the pos. adj. *alaⱪⱪa, aliⱪⱪa, abenⱪa*, etc., precede the word *bare*, but even then corresponding singular prnl. afxs. remain inserted in the pl. *bareteko*: *alaⱪⱪa bareⱪteko, abenⱪa baremteko, akiⱪⱪa bareteteko, abuⱪa bareⱪteko, apeⱪ baremteko, akoⱪ bareteteko*. N.B. The epds., *aiñⱪ honbareko, amⱪ honbareko, aeⱪ honbareko*, etc, may always be used instead of the forms, *bareⱪteko, baremteko*, etc.

*The profusion of terms denoting relationship and their correct use is a great difficulty to non-Mundas, who desire to acquire a practical knowledge of the language.

These terms are classified according to different points of view:

(1) Some are vocatives of address connoting the respect due to the persons addressed, owing to the position they occupy in the family: *aba*! father! *eaⱪ*! mother! Some denote the different degrees of blood-relationship arising out of common descent: *apu*, father, *eⱪga*, mother, *hon*, son.

(3) Some denote the different degrees of relationship arising out of marriage connexions: *sumdi*, the father or uncle-in-law of one's son or daughter.

(4) Some denote only the sex of some relatives, not their age: *misi*, sister.

(5) Some denote only the age, not the sex of some relatives: *boko*, junior brother or sister.

(6) Some denote both sex and age: *baă*, senior brother, *aji*, senior sister.

(7) Some denote only relationship without either age or sex: *haya*, brother or sister, relation.

(8) Some are used only by men speaking to or of certain relations and consequently by others only when speaking to men about those same relations, whereas others are similarly restricted to women: *guiram*, used by men, speaking to or of their brothers-in-law; *bare*, as explained above.

(9) Certain epds.* arising out of a combination of the terms mentioned above, denote various degrees of relationship with or without connotation of sex: *bokoboča*, uterine brothers and sisters; *misiabarea* male and female cousins. The exact meaning and use of all are given as they occur in the alphabetical order.

Some of these words arise directly out of that tendency of the language, which prefers the use of different concrete terms instead of a single common noun specified by different adjectives; such are all those which

connote age, *baü*, senior brother, *aji*, senior sister, *kaka*, junior uncle. Others arise directly out of the strong and detailed organization of the family, which insists so rigorously on respect being shown by juniors to seniors. Others again arise out of the prophylactic measures in use against dangerous familiarities between married members and unmarried juniors of the family. Hence so far as conclusions may be drawn from this profusion of terms, regarding the sexual relations between members of the family, these point all to a strong and detailed organization of the same. It is, therefore, almost incomprehensible, how an argument could have been drawn from it in favour of promiscuity among primitive man. And yet, this was actually attempted at the time, when this promiscuity was still considered as a scientifically established fact, and when it was considered that ethnology had to serve no other purpose than to force ethnographic facts into agreement with the unproven assumptions of extreme evolutionism. Westermarck, a staunch evolutionist himself, has very effectively disposed of that argument in Chapter V of his *History of Human Marriage*.

bare-cuka sbst., a small earthen pot with a snout. Vessels of this kind are not much used among the Mundas although they could easily procure them nowadays. For an ordinary draught of water or even of rice-beer they use their leaf-cups or even their hands held together so as to form a kind of cup. Hence if we find that this particular form of vessel is prescribed in certain sacrifices performed by the *pahâṛ* in the name of the whole community as, v.g., at the *herobonga* (the sowing sacrifice), in which the rice-beer must be offered in a vessel of this kind, we are naturally led to surmise that this kind of vessel was introduced among the Mundas together with the sacrificial rite which prescribes it. And this again is one of the tokens which concur to show that the system in which the *pahâṛ* acts as representative priest or sacrificer for the whole community, was preceded by a still simpler form of religion, and that therefore this system itself has been adopted from outside.

bare-kiria sbst., an oath with imprecation on the head of one's brother. The prsl. prn. as poss. afx. is inserted after *bare* : *barenkiriain* kiriajada (or kiriantana), I swear on the life of my brother *barem-kiriain* kiriajadma, I dare thee to swear on the life of thy brother.

bargiko sbst., occurs only in the cpd. *telenga-bargiko*, raiders, a numerous band of robbers of whose depredations the Mundas have kept the tradition. They mean the Mahratta raiders : *telengabargidipili isu hature horoko magoejana*, at the time of the Maharatta raids the Mundas were massacred in many villages.

The same cpd. is also used trsly. and in the p.v., disuṇko *telaṇgabargikeda*, the Mahrattas raided the country; disum *telaṇgabargilena*, the country was raided by the Mahrattas. As the Mundas have no remembrance of the nationality of these raiders in the past, this cpd., may be used of any warlike robbers or lawless soldiery: Aṇgraji sarkār senọjanre disum oṛọge *telaṇgabargiba*, if the English Government were to leave, the country would be raided again by hostile soldiery.

barhasāl-baba syn. of *gaṛababa*, sbst., a thick-grained, tall and late variety of paddy sown or planted in low fields. The grain is black and the ears are barbed: *barhasālre* mandi mogomogotan soana, it has, when cooked, a very pleasing taste of its own.

bar-hisi nl., adj., two scores, i.e., forty.

bar-hur̤, bar-ur̤ var. of *bar hoṛo*: *barur̤* Ranciteki̇ṇ sena, two men will go to Ranchi; *barur̤kiṇ* Ranciteki̇ṇ sena, the two men will go to Ranchi.

bāri Has. **bāir, bāiri** Nag. (Sad. *bhar*, only. Perhaps contraction of H. *bahabahā*) alv., (1) only: Simbuako *bāriko* senkena, only the people of the village of Simbua went. (2) modyfying words or clauses of time, during the time that: kamaiaṇme aiṇ jomnūtan *bārige*, work for me whilst I take my meal. (3) with *aŭri*, only till: baŭiṇ aŭri hijụruar̤ *bāri* taĭnme, remain here only until my elder brother returns. (4) as postp., to *cōt* or *dar̤i*; with one's whole strength: aĕa̤ cōt *bārii* dallị́ña; aĕa̤ cōt *bāridoe* nirla̤, kae tebạkị́ña, he ran as fast as he could, but he did not overtake me; aĭña̤ dar̤i *bāriiṇ* koṛamleka, ne diriiṇ rapu lea ci? Let me hammer with my whole strength to see whether I can break this stone.

baria I. cardinal nl., two: *baria eskar loĕoṇ* menạtaĕa̤.

II. trs., (1) to double, to make into two parts, two plots, two heaps, etc.: *bariaĕabu*, let us make it into two lots. (2) to call a thing by two names, to have two words for the same thing: enado hoṛoko *bariakeda*.

baria-apialeka approximative nl., some two or three. N.B. When this is applied to rice bales, it means some four. The Mundas never tell the true amount in this matter, so as not to have the air of vaunting their wealth.

bariagad̤ contraction of *baria galed̤*, both of them, both of them together, the pair of them.

bariatko var. of *barātko*.

barid̤ postp. to nouns or prns.: together with what is on or in it: mēj sobeṇa̤ *barid̤* dondoauĭme, lift and bring the table with all what is on it; ar̤ka tamras *barid̤* idiĭme, take the basket together with the guavas which are in it.

N.B. *Naŏa barid̤* means *naŏarege*, whilst it is quite new: naŏa seems to be the sole adj., with which *barid̤* is used: *naŏa barid̤* lijūe

lōkeda ; *naŏa bariḍ* kitabiṇ aḍtada.

bari-runḍa Has. syn. of *baŏar-baunḍo* Nag. sbst., the largest and paler kind of wild cat ; the two other kinds are called *pusirunḍa* and *bāgrunḍa* Has., or simply *baunḍo* Nag.

barisak ! (H. *bhar sak*, by all means) interjection, it is almost certain ! nekan lasapanda cirgalan hoṛoko *barisak* nekanakore kako ṭorikana, it is almost certain that people who are on th ir guard against such implication in another's guilt will not fall into that kind of trouble.

barita adj., flavoured with oil smoke : *barita* haiï jomtana. Also used as adj. noun : ni *barita* kae sukuṇ.

II. trs., to impart a flavour of mustard-oil smoke to baked food, by putting a live coal on it, dropping on this some mustard-oil and covering it up so that the smoke of the oil reaches the whole of it.

barita-g p. v., to be flavoured with mustard-oil smoke : *baritaakaṇa* puraṣa kaiṇ jōma.

barjaŏ Nag. (Sad. *barjaek*, to forbid) trs., (1) syn. of *mana*, to forbid to do smth.: *barjaŏkiako*. (2) syn. of *load*, to soak earth with just enough water to soften it without depriving it of its consistency : keco baiïṇako *barjaŏakada*, they have softened (with water) the clay with which they intend to make tiles.

barjaŏ-g p. v., (1) to be forbidden to do smth. (2) of earth, to be soaked, to be softened : huriṇ dare hasa *barjaŏoa*, puraṇ dare leaṇoa, with a little water the earth gets soft, with much water it gets dissolved. *ba-n-arjaŏ* verb. n., the amount of clay softened for the making of earthenware : *banarjaŏko* barjaŏkeda miḍ haŏate kecoṇ kū cabaoa, they have softened so much clay that they will not be able to bake in a single kiln all the tiles they will make with it.

barjiṇ, barjiṳ p. v., to become pregnant to be with child, lit'y, to become two-souled, used only of women, not of animals : aloma ! *barjiṳreṇ* cikana ? Don't, if I were to become pregnant what would I do with myself, where would I go ? N. B. The prf. past *barjiakanae* is used only for the six last months of pregnancy. During the three first months they say : hoṛmokore menaṇ, it is in the body.

Barjo name of a clan of the Mundas, see *kili*.

barkaḍ I. sbst., the inner hard wood of a tree, in cntrd. to *harṭaṇ*, *harṭalaṇ*, or *bakḷaṇ*, the bark or rind, and *opa*, or *ocoḍam*, the softer white wood under the bark: In some trees, like *sisa*, *jojo*, *birmuni*, all the wood is *barkaḍ*. In some, like *sisa*, *jojo*, *ruta*, *tiril*, *hatanaṇ*, the innermost part of the *barkaḍ* is dark and very hard : this is called *moja*, *manja*, or *mea*. But *maja*, or *manja*, (not *mea*) is sometimes used as a syn. of *barkaḍ*. The whole woody part of the tree without the bark is called *jaṇ*. Each of the four sides which are rejected in squaring a tree is called *bakal*.

II. adj., with *daru*, the same inner hard wood.

barkad-ǫ p. v, to become hard-wooded: sarjom cimin sirmare *barkadoa*? after how many years is there hard wood in the sal tree? N. B. *Barkadaran* or *barkadgiṛiakan* is used figuratively of old people who are still hale and strong, or rather, who can still work well.

barkaŏ (H. *bharkānā*; Sad. *barkaek* trs., to slake lime, to slake very dry potter's clay: isinakan gaṭi dątem *barkaŏlere* holoṇalekaoa; keeǫ baimente nâṛkahasa janaŏ tasirōṛokeateko *barkaŏea*.

barkaŏ-n rflx. v, to submit oneself suddenly to the coolness of water, by drinking it or plunging oneself into it, when one feels hot, and so bringing on strangury (*tāu*).

barkaŏ-ǫ p. v., (1) of lime or clay, to be slaked: cuna *barkaŏakana*. (2) of men or animals to be cooled suddenly by fresh water, and so get strangury: kūḅ jeṭetante keṛako dąre haradərlekoreko *barkaŏoa*.

ba-n-arkaŏ vrb. n., the quantity, the time, the manner, the result of slaking lime or clay: *banarkaŏe* barkaŏkeda miḍ sirmare kā cabaoa jomte, he has slaked such a quantity of lime that it won't be eaten in a whole year; *banarkaŏe* barkaŏkeda miaḍ raṭi regoĕ banoa, he has slaked it in such a way that nothing solid is left; nea okoĕą *banarkaŏ*? Who has slaked this?

barkār, bharkār var. of *bār* Has.

barkasa, barkasa ili sbst., first quality *cipaili*, squeezed out rice-beer, i.e., the produce of the squeezing after water has been poured for the first time on the fermented mass, intrd. to *pacāṛi, pacāṛi ili*, the second quality of *cipaili*, resulting from the squeezing of the dregs on which water has been poured after the squeezing out of *barkasa ili*; and to *saba, saba māĕa, saba ili*, inferior quality of *cipaili*, which is obtained by pouring water again over the dregs out of which *pacāṛi ili* has been squeezed and letting it stand for a day or two before squeezing it out.

barki (Sad. *barki*; Or. *barkā*, double cloth) I. sbst., also *barki lija*, a very large, thick cloth made of two *picuṛis*, sewn together. It is folded over itself and so worn by men.

II. trs., to sew together two *picuṛis*: buria picuṛi kiriṇakeatea *barkiĭa*.

barki-ǫ p. v., of two *picuṛis*: to be sewn together into a *barki*.

barki-n rflx. v. to buy for oneself or sew together for oneself a *barki*: sobenko *barkinjana*, aiṇdo miaḍ ṭepeṇṭepeṇko omąĭńa, they all bought a double *picuṛi* for themselves, but to me they gave only a narrow cloth.

barki-lija syn. of *barki* but only as sbst.

Barla sbst., name of a clan of the Mundas. See *kili*.

barla-barị (Sad. *barla*) sbst., Ficus elastica, Roxb; Urticaceae,—the Rubber-Fig, a large thick-stemmed, fast-growing tree, with aerial roots

and milky juice, and oblong, pointed, thick, firm glossy, persistent leaves. This tree is found only planted, in stations. Of late, people have begun to eat its fruit.

***barlaṇga-maḍ** sbst., a species of bamboo which was formerly found in the jungles, much thicker than the ordinary bamboo and with internodes longer by half. It has no more been found by anybody within men's memory. But people who have worked as coolies in Assam, say that it grows still there. This must be the Bambusa Tulda, Roxb.; Gramineae, which is called *barlaṇ mat* by the Santals. To ordinary people however it is only a mythical bamboo. In the *kahanis* (folk-lore) it is said that this kind of bamboo was growing during the *sotojūg*, i.e., in the golden age, when the world was virtuous and honest, and that it was this kind, Singbonga used to make his own house with. Afterwards however, lest men should use that bamboo for the same purpose he destroyed his house and all the *barlaṇgas* of the world, and ever since small bamboos are in use for house-building. In memory of that house built by Singbonga, people do not take an oath on bamboos, for fear they should be childless.

barma (H. *barmā*) sbst., a gimlet.

bar-moca Nag. used instead of *konoṛó* Has. of two men of which the second repeats what has been said by the first to make it clearer, because people seem not to have understood it properly.

barṇa Nag. var. of *baraṇa*.

barnika syn. of *banita*.

baro (*H. bārah*) cardinal nl., twelve, rarely used.

baroganḍa, baroganḍa ṭeŏa sbst., a grain measure eqvlt. to one *ser*, i.e., about 2 lbs.

bārom Has. **baharom** Nag. var. of *bhārom* Nag.

baromasia (Sad.) adj, bearing fruit all the year round.

baromsia-ǫ p. v., to begin bearing fruit all the year round: ne loa sā loage taĭkena, ne huṛiṇ sirmatāete *baromasiajana*, this fig tree bore fruit formerly only in its season, it is only of late that it began to bear fruit all the year round.

baroṛ, baroṛkiṇ contraction of *bar hoṛo, bar hoṛokiṇ*, both the two men.

bar-uṛa intrs., to be a bigamist: *baroṛatanae*.

barsa I. proportional nl., twice: *barsae* hijuḷena.

II. trs., to do smth. twice or a second time: daliṇ *barsakĭa*, I beat him twice; soben honko ciniiṇ *barsakeḍkoa*.

III. intrs., same meaning: *barsakenaiṇ*, misao kaiṇ ṭoḷa, I tried twice, but did not hit even once.

barsa-n rflx. v., same meaning: ciminsam hijuḷena?—nealoiṇ *barsanjana*.

barsa-ǫ p. v., (1) to be subjected to smth. or to get smth. twice or a second time: dale *barsajana*, he was beaten twice; kajiĭ *barsajana*, he was told a second time; daḷe *barsajana*, twice we got rain.

(2) to acquire the right of playing twice, v.g., the right of throwing twice one's spinning top : amdo Birsam *barsaakuna.*

bar-saĕ, bar-saŏ cardinal nl., two hundred.

barsaĕleka, barsaŏleka approximative nl., about two hundred.

barsaĕsa, barsaŏsa proportional nl., two hundred times.

bar-sānj I. adv., ltly., two half days, or fore and afternoon, i.e., a full working day : *barsānjem* kamikeda ci moḍsānj bārige ?

II. trs., to use two half days, or a whole day over a work : ne kamibu *barsānjea.*

barsānj-en rflx. v., to pass a whole day doing smth. : ne kamirebu *barsānjena.*

bar-siŋ I. sbst., two days, a couple of days : *barsiŋ* senǫjuna.

II. trs., to finish a work in two days, to use two days over a work : ne kamibu *barsiŋca* ; erane *barsiŋkeḍlea,* he scolded us for two days.

barsiŋ-en rflx. v , to pass two days doing smth., to do a work in such a way that it takes two days : ne kamire alepe *barsiŋena.*

III. adv., two days : *barsiŋ* bārigeŋ taĭndaṛia, I can stay only two days.

barsiŋdo adv., (1) only two days: *barsiŋdoc* taĭkena, he remained but two days, or, but he remained two days. (2) nowadays : *barsiŋdole* bugitangea.

barsiŋleka adv., (1) about two days, a day or two, a couple of days. (2) nowadays : *barsiŋlekale* bugitangea.

barsiŋ nagen occurs in songs in the meaning of for a short life : ne jonom *barsiŋ nagen,* hiritipiriti salaĭ bugin, Enamente disum tambaŏakana gatiŋ ţōreme, our birth is for a short life and the peace of friendship is good, on its account there is no trouble in the world, i.e., it makes our troubles bearable, remember that, O my friend.

Baru sbst., name of a clan of the Mundas. See *kili.*

baru, baru-daru sbst., Schleichera trijuga, Willd.; Sapindaceae,—a tall forest-tree. Lac-insects reared on it give the most valuable lac. The rind of the fruit is acid and edible, but the oily kernel is never eaten, being poisonous enough to kill cattle : en sunumko jomea sukul maraŏlere, berelredo būbula, the oil is used for culinary purposes, but it has first to be boiled until it ceases to reek, otherwise it is narcotic in small quantity, poisonous in larger quantity. It has been found that this oil is most valuable for oiling machinery, so that the seeds find a ready market. The bark of the tree ground into a paste is rubbed on in *hoṛmohasu.* The timber is strong and used for implements and building purposes. *N. B.*—There is a peculiar superstitious belief connected with the seed of this tree : when such seed has passed through the digestive organs of some animal, and is afterwards pounded, mixed with a pinch of black gunpowder and eaten by a pregnant woman, it will cause abortion and

prevent conception once or twice after.

baru-aṛa sbst., the young leaves of *barudaru*, when used as a vegetable.

baru-câĕa sbst., a red bug, about ½″ long, with black tips on the wings.

barud, bardu (P. *bārūd*, or *barūl*) sbst., the ordinary black gunpowder. **N. B.*—The Mundas maintain that a stiff pinch (about 2 oz) of this powder mixed with about half a tumblerful of strong alcohol (generally mahua liquor) will, if taken by a pregnant woman, cause abortion and make her permanently barren.

barunḍa, bharunḍa (Sad.) sbst., Rana tigrina, the Bull-Frog, a species of large frog with four stripes on the back. Its thighs are eaten.

barunḍa-landi a nickname given to persons with thick thighs. *barunḍalandi-ǫ, barunḍ ilandigiri-ǫ*, p.v., to get very thick thighs.

barunḍa-uḍ sbst., an edible mushroom of the jungles, ¾″ high, solitary, blackish on the top, with pale converging lamellae underneath.

baruṛ var. of *barhuṛ*.

baru-sunum sbst., oil extracted from the seeds of the *baru* tree.

baṛa, baḍa Nag. syn. of *guṛgu* and *kuku* Has. (Sad.; Or. *baṛas*) I. sbst., senior paternal or maternal uncle or either's nephew ; also great-grandfather and great-grandson. To avoid confusion, *koṛa* is often added to *baṛa* and *guṛgu* in speaking of the nephew or great-grandson. *Baṛa* and *guṛgu*, but not *kuku*, take the prsl. prns. as pos. affixes : *baṛaiṛ, baṛam, baṛale*, etc. my, thy, his or her senior paternal or maternal uncle, or great-grandfather ; *baṛaiṛkoṛa*, my nephew or great-grandson.

II. intrs., to call someone senior paternal or maternal uncle, or great-grandfather : *baṛaaiaiṛ, baṛaaiam, baṛaaiae, baṛaaialaṛ*, etc., I, thou, he, she, thou and I, etc., call him senior paternal uncle, great-grandson, etc. These forms are regularly used as eqvlts of the Engl. phrases : he is my senior paternal uncle, etc.

baṛa Has. Nag. **beṛa** Has. To judge from its actual use in the present stage of the language, this word denotes the idea of distribution, recurrence and frequency both in time and in space, in a rather vague and indeterminate manner, so that although it generally denotes a moderate frequency only, it may however in certain contexts denote a greater multiplicity. Hence it lends itself naturally to the function of adverbial afx. to all kinds of prds. Its translation into English varies much according to the context.

(1) Affixed to intrs. prds. denoting rest, it may mean : here and there, in several places, about : *tiṛgubaṛantanako* ; bagaicareko *duḷḷbaṛaakana*. (2) Affixed to intrs. prds. denoting motion, it means hither and thither, to different or to various places, to and fro, from place to place : samagee *senbaṛaca* ; tisiṛgapa sardārko sobensąteko *nirbaṛaca*. (3)

Affixed to trs. prds. it may be rendered by any of the above or by syns. phrases adapted to the context : goṭa oṛaiṇa *dúṛâbaṛakeda*, I have searched all over the whole house ; jāimtagee *kuⁱbaṛajaiṅña*, he sends me right and left at any time of the day or night ; amaṇ lijaṇ *ceeaṇbaṛaukona*, thy cloth is torn here and there ; sobensaṇ *bubaṛaakana*, it is full of holes. (1) In contexts showing that there is question of time, it means : now and again, sometimes, occasionally : hège en sirma *hijaṇbaraṭane* taïkena, indeed during that year he was coming occasionally ; aleaṇ jagar aũriĩ itubèseae *cukbaṛaca*, he does not yet know our language well, he makes mistakes now and again ; āuĩ *riṛiṇbaṛaca*, he forgets sometimes to bring it. N. B. *Riṛiṇbaṛa* and *pahambaṛa* may mean also : to forget or remember details of, parts of : ena kāni kaiṇ daṛiaiṇ *riṛiṇbaṛakeda*, I cannot relate that story, I have forgotten it partly ; ena isu dinraṇ kajige enreo huṛiṇalekaiṇ *pāmbaṛajada*, that happened very long ago, nevertheless I still remember details of it.

baṛa Has. **baḍa** Nag. (Sad.) trs, (1) used alone or in the jingles *baṛauṛa* Has. *baḍakuḍa* Nag. and in the cpds. *baṛabuṭi* Nag. and *baṛahuṇḍi*, to pick up, to gather one by one, to collect single grains left here and there about or on threshing grounds, in cntrd. to *tumbal* which means to glean, to pick up such ears with grains still in them as are here and there on reaped fields. The general idea underlying these expressions is the same as that which is denoted by the adverbial afx. *baṛa*, so that we may conclude that this is really also the very same root with a slightly modified function (2) *baṛa* and *baṛahuṇḍi* are used also with *saṇga*, sweet potatoes, as d. o., when speaking of people who go and look whether they can find any that were left in the ground when the crop was gathered. These words might in the same way be used in connection with any crop which has to be dug out, v.g., ground-nuts : saṇgae *baṛakeda*, or *baṛahuṇḍikeda*.

baṛa-ṇ, *baṛahuṇḍi-ṇ* p v., of grains abandoned on the threshing floor and of tubers left in the field, to be gathered : api māre miḍ sala baba *baṛalena*.

ba-n-aṛa vrb. n., (1) the manner or extent of the picking up of grains on the threshing floors, or sweet potatoes in the fields : *banarae* baṛakeda ne hou, musiṇaree barhaṭaṭada, this child has picked up paddy-grains on the threshing floors in such quantity that it has filled three winnowing-shovels. (2) the things so picked up : musiṇ *banaṛa* hoṇḍejana, barsiṇaṛa sarēakana, the paddy gathered in one day has been parboiled, that gathered on the two other days is left. (3) the action of so picking up grains or tubers : musiṇ *banaṛate* ciminaṇem huṇḍikeda ? In one day how much didst thou pick up ?

baṛa-ara Nag. syn. of *guṇguara*.

baṛa-baṛa (II. *baṛbaṛānā* ; Sad. *baṛbaṛ*) 1. sbst., very fast speaking : nekan *baṛabaṛare* jetaṇa kā bujaŏoa. II. adj., (1) with *hoṛo*, who has the habit of speaking very fast : *baṛa-baṛa* hoṛokoa kaji mundijanre mundioa kūre kā, the talk of very fast speaking people may happen to be under-tood but not always. Also used as adj. noun : njdo janaŏ nekan *baṛabaṛa*. (2) with *kaji*, very fast speaking : *baṛabaṛa* kaji cilekatea bujaŏa ?

III. trs., to speak very fast : alom *barabaṛaĕa* kā bujaoŏa ; kajiĭ *baṛabaṛajada* ; miḍ ganṭa jakede, *baṛabaṛakeḍlea*.

baṛabaṛa-n rflx. v., to speak very fast : miḍ ganṭae *baṛabaṛanjana*, jetaĕo kale buj ŏjana.

baṛabaṛa-g p. v, (1) with *kaji* or *jagar* as sbj., to be said very fast : kaji *baṛabaṛajante* kā bujaŏjana. (2) only in the past ts., to become a very fast speaker : inḍo jatiregee *baṛabaṛajana*, he is a very fast speaker by habit.

baṛabaṛa, *baṛabaṛatan* adv., with *kaji*, *rika*, *rikan*, to speak very fast : *baṛabaṛa* alom kajiĭa ; kaji *baṛabaratan* alom rikaca ; *buṛabaṛatan* alom rikana.

baṛa buṛu sbst., clumpy, cloddy earth, a field which has been ploughed so that large clods of earth have been thrown up : *baṛaburure* alope herea, ḍela sida koṛam lagatiṇa, do not sow in clumpy earth, the clods must be broken first.

II. adj., (1) with *ḍela*, large clods : *baṛabuṛu* ḍelako koṛamepe. (2) with *loĕoṇ* or *piṛi*, a field on which there are large clods : *baṛabuṛu* loĕoṇre alope herea.

III. trs, to plough so as to throw up large clods of earth : alope *baṛa-buṛuĭa* (or loĕoṇ alope *baṛabuṛuĭa*), ali kā taĭna, do not plough so as to throw up large clods of earth, the dampness will not remain ; ḍela alope *baṛabuṛuĭa*, do not throw up the clods in large size.

baṛabuṛu-g p. v. of earth : to be thrown up in large clods : loĕoṇ *baṛabuṛuakana*, ḍela koṛam hobaoa ; keṭe loĕoṇ sītanre naĕal cuṭikere ḍela *baṛabuṛuna*.

baṛabuṛu, *baṛabuṛutan* adv., too clumpily, with large clods of earth : *baṛabuṛutan* ḍelaakana. With *sī*, to plough, or *gaŏ*, to make a furrow, it has the same meaning as the trs. : *baṛabuṛu* gaŏte oteṛa ali oṭaṇjana, by ploughing so as to throw up large clods, all the dampness of the field has been evaporated.

bāṛa-būṛu (Sad. *baṛar-buṛur*) intrs., to become or be half mad, to have a screw loose, to be of unsound mind, crazy : *bāṛabūṛujanae* ; *bāṛa-būṛutanae*, he is getting crazy.

bāṛabūṛutan adv., with *jagar*, (1) to talk crazily. (2) to talk aloud to oneself : horare miaḍ buṛia *bāṛabūṛu-tane* jagaridikeda.

baṛa-buṛu (H. *badbud*, a bubble) I. sbst., large bubbles of air rising here and there or all over to the surface of the water, in cntrd. to *borboṛe*, general term, used also for tiny bubbles, and for bubbles rising on one spot only, and *seṛebeṛe*, numerous

tiny bubbles, as, v.g., those of soda water : menąkoa haiko, *baṛą-buṛų* lelǫtana, there are fish in this water, their air bubbles are seen.

II. intrs., to make large bubbles here and there in the water : haiko dąreko *baṛąbuṛųjada*.

baṛąbuṛų-n rflx. v., same meaniug : haiko dąreko *baṛąburųntana*.

baṛąbuṛu gǫ p. v. with *dą* as sbj., to have bubbles rising to the surface : dą acteo *baṛąbuṛugoa*, water also bubbles by itself.

baṛą-buṛųtau adv., with *rika* and *rikaǫ*, in a bubbling manner : haiko dąre *baṛąbuṛųtanko* rikajada ; dą *baṛąbuṛųtan* rikaǫtana.

baṛą-buṛų, **buṛų-buṛų** (Sad. *buṛur-buṛur* ; cfr. H. *baṛbaṛāna*) imitative of the sound of muttering, of the murmuring of low voices. An intensive of this is *baṛąbuṛuą*, *buruąbuṛuą*, which however is used also of murmuring sounds other than those of voices.

I. adj., muttered : *biṛąbuṛų* jagar cimtąben hokaĕa ? When are you two going to stop speaking together in a low voice ? Also used as adj. noun : abeną *baṛąbuṛų* kā cabaǫtana, you two do not stop muttering together.

II. trs., to mutter, to say smth. in a low voice : *baṛąbuṛųjadakią*, or jagarkią *baṛąbuṛųjada* ; alom *baṛąbuṛūaĭńa*, kaklate kajiĭme, do not mutter to me, speak loud.

baṛąbuṛų-n rflx. v., to speak or converse in a low voice : cinąkoben *baṛąbuṛųntana*, enaąātele aĭumjąd-bena ?

baṛąbuṛų-gǫ p.v., to be muttered, to be spoken in a low voice : inkiąą jagar *baṛąbuṛųjaną* cnamente kā aĭumbēsjana.

baṛąbuṛųtan adv., in a muttering way : *baṛabuṛųtan* alom jagaraĭńa.

baṛa-buti Nag. syn. of *baṛakuṛa* Nag. *baṛauṛa* and *nalatumbal*, I. collective noun for all kinds of small gains, for all kinds of occupations which produce small gain (begging is not included in this) : *baṛabutileą* asulǫtana, I live on the little I can pick up or earn here and there ; disumre *baṛabuti* menąą, there are small means of livelihood in the country, i.e., even poor people can manage to live in it.

II. adj., living on small earnings : *baṛabuti* horokotąre purą punji kā taĭna. Aso used as adj. noun : ne hature *baṛabutiko* banąkoa, all people are well-to-do in this village.

III. intrs., to pick up grains on the threshing floors, glean in the fields, work for daily wages, or procure other such like small profits : cikanąkope kamitana tisinągapa ?—*baṛabutitanale*.

N.B. These cpds. are also often used as disjoined nouns or prds.: *baṛatebutitéą* asulǫtana ; *baṛatanbutitanale* ; ne honinąkoṛa api sirmamente *baṛatebutite* asuljąĭiną taĭkena, I have reared this son of mine for three years under the greatest difficulties, by scraping things together.

baṛaĕ intrs., has been heard in Gangpur and Nag. in the meaning of to know, only in the sentences :

enado kain *baṛaĕa*, I do not know that; enado kae *baṛaĕa*.

***Baṛaĕ** I. sbst., a blacksmith. Although their physique, their language and their customs generally point to a Kolarian origin, they constitute a separate caste, which the Mundas consider as inferior to themselves, and the Baraes accept their position with a good grace, the more so as no contempt is shown to them. Intermarriage between them and Mundas implies a degradation of the Mundari party to the Barae caste. Mundas may help the Barae in his work, they may even learn his whole art without losing their caste. But, so say the Mundas, if one of them were to make a needle for sewing mats he would thereby lose his caste.

In every Munda village of some size there is at least one family of Baraes. They are not numerous enough to constitute whole villages by themselves. Here and there one meets a hamlet of four or five Barae families. As a rule they are landless, but individuals, whom fortune in some way or another has helped to some land, take readily to the plough.

The ordinary village smith is versed in the arts of iron-smelting, welding and tempering, and in his smithy, which is generally under one of the fine old large trees that form the stereotyped feature of the Mundari village, are forged from start to finish, all the weapons and the instruments and implements the Mundas require. There are of course individuals who succeed better than others in the making of arrows and various kinds of hunting-axes and these attract customers from other villages. But specialization in particular objects is not practised. For the regularly recurring work of resharpening the blunted ploughshares and blunted edges of hoes, axes and knives, the blunted crowbars and pickaxes, the village smith is entitled to levy from each cultivator a fixed yearly measure of unhusked rice: forty *basâṛi pailas*, i.e., 50 or 60 lbs., per yoke of bullocks. For all other work he is paid in cash or kind, even for the resharpening of toothed sickles, because these take much time. In the mango season he will ask nothing for making one or two small knives for the boys of each house, provided they bring him the iron. In some villages the blacksmith goes about the rice-fields at harvest time, or visits the threshing-floors, at which time he further receives the gift of a thinner or thicker sheaf, especially if people are pleased with him. Also in every village he makes a tour of the houses asking for *magemanḍi*, *bāmanḍi*, *sōraĭmanḍi*, or *pāgumanḍi*, on the occasion of the four great feasts.

In the Chota Nagpur village therefore we find, as in few other places, a kind of compendium of the art of obtaining and working iron, in the hands of a single family. The village smith with his wife and

children collect the iron ore, which is lying about in all sizes from the finest gravel to blocks which a single man cannot carry, they turn fallen or felled trees of the nearest forest into charcoal, they dig the *kuṭi* (smelting furnace), they prepare and lay the bamboo tubes through which the air is driven from the bellows to the bottom of the furnace, they re-arrange the furnace after the lump of molten metal has been removed from it, and then the smith starts transforming it into ploughshares, hoes, yoking hooks and rings, arrow-heads, hunting axes of various shapes and sizes, wood axes, knives, his own implements, ladles, neat little pincers to extract thorns from hands and feet, needles for sewing mats and even razors. Formerly he was also forging swords, but since the British Arms Act forbids the manufacture and possession of this weapon, he must confine himself to the occasionalf orging of a *susunkanda* (dancing-sword) a harmless blunt weapon, used in certain dances. (See Pl. XXX, fig. 2) In this work too he is helped by his wife, who operates the very peculiar and ingeniously constructed pair of bellows by standing on them and then balancing herself from one to the other so that the flow of air remains equal and uninterrupted. And, if nobody else be at hand, she wields the sledge-hammer when required. If it appears too bold to attribute the invention of iron smelting and working to some of the aboriginal inhabitants of this, in many respects so richly blessed part of India, it is certain that no land in the world is better qualified to push man to this invention. The excavations made recently (in 1915) by Mr. Sarat Chandra Roy, the author of *The Mundas and their Country* have shown conclusively, that it was inhabited by man in the stone age, the copper age and the early iron age.

Baraës are also found in the villages of Jashpur, Barwai, Biru, Nowagarh, Kolebira and Bano from which the Mundas have been either driven out by the Hindus or crowded out by the Uraons. There they have adopted the Sadani dialect but retained their own social and religious customs. In the districts named above they are called *Lohar* or *Lohăra*, but in Gangpur they go under the name of *Kamar*. These Kamars are animists like the Lohars, but they use tanned hides for their single bellows, which they work by pulling, like the blacksmiths in Europe. The Lohars say that it is on account of this that they do not intermarry or eat with them any more. Baraës, Kamars and Lohars must not be confounded with the Aryan blacksmiths also called Lohars. These latter differ not only in race from the first but also in their methods of working. The Aryan blacksmith does not smelt iron, and uses only the single-nozzled hand bellows. He is met with only in such Chota Nagpur villages, where colonies of Hindu or

Mohammedan landlords, merchants, money-lenders and native policemen require his services, especially to get their bullocks and horses shod. Baraes have never practised horse-shoeing because the horse, which plays such a great part in the Aryan economy and warfare, never seems to have played any part at all in the Mundas' life. The wretched little ponies owned occasionally by a Munda are never shod.

The account the Baraes, Lohars and Kamars generally give of themselves is as follows: they say that they descend from Asura and Asurain, i.e., Asur and his wife, and that they were originally of one and the same caste with the Mundas. In this the Mundas agree with them. They say that they do not know why and at what time they separated from the Mundas into a separate caste. A certain number of Lohars say that they know nothing about this common descent. The tradition implies of course that the Asurs were originally also of the same race and caste as the Mundas, an implication which is hardly countenanced by the Asur legend. However it is not absolutely incompatible with it. If the iron smelters and workers of the legend really belonged to the Munda race then their trade and art must in the beginning have given them a prominent position, such as is held in some ancient races by smiths. The legend depicts them as overbearing. This attitude of theirs might have been caused by the prominence their art must have given them at those remote times when it could not but be valued very much. And this attitude may very well have brought down on them the envy and ill-will of their race fellows, especially those who were then devoting themselves more and more to agriculture. These latter by their very work acquired a position which went on improving and reduced the famous iron smelters to the more and more sinking position of mere artisans, getting more and more dependent on those who produced cereals. There is no doubt that the aborigines learnt their present forms of agriculture from the invading Aryans, at the time when there was still some intercourse between the two races. This intercourse has most likely also brought in that cult of the sun such as it appears in the Asur legend. It is rather natural that those aborigines, who took to the Aryan forms of agriculture, adopted this form of worship from them whereas the artisans and the nomad tribes of the race adhered longer to the moon-cult. From the fact that the word *bonga* is still used in Santali to denote a month, we may conclude perhaps that up to that time a form of moon-cult prevailed among all the Aborigines of India. The legend itself bears unmistakable signs of having been fashioned by Hindus, and as it stands it glorifies the victory of the sun-cult over the moon-cult, the destruction of those votaries of the

moon who refused to obey, and the subjection of those, who, like the wives of the rebels, promised allegiance and obedience. However that may be, it remains of a certain interest to examine what social and religious customs these aboriginal iron workers have still in common with the Mundas. For this common nucleus may, with a certain amount of probability, be considered as indicating that stage of civilization which the race had acquired before the separation of the iron-workers from it into a separate caste.

SOCIAL ORGANIZATION.

1. Tribal system.—Like the Mundas they are divided into clans and the clan names are the same as among the Mundas, those used among the Sadani-speaking Lohars being translations of the Mundari names. In this connection the following two points deserve notice. (1) There is one clan, that of the *Bhawars*, who consider themselves of higher rank than the others. (2) The clan of the *Tirkis* is subdivided into simple *Tirkis* and *Pota khaia Tirkis*, Tirkis who have eaten entrails. It is of these latter that the Lohars relate the very same story, which the Mundas relate about the Mahli Mundas.

Since they are almost all of them landless and form only very small colonies in the Mundari and Uraon villages, they have neither village chiefs nor pahanrs. But they have panchayats of their own. In these panchayats there is a president called *kartaha* by the Sadani speaking Lohars and an assistant called *bandhari*. At the social functions of marriage, *chathi* and *kamān* the Lohars of four or five villages gather together and examine whether any of their caste fellows have been guilty of an offence against their caste rules. These offences may be summed up under the following heads: (1) Sexual connexion of an unmarried or married woman with a man of any other caste. This can never be pardoned. The penalty is always exclusion for ever from the caste. (2) Participation in the *jhumair* dances of the Sadans by any Lohar woman. These dances are performed at the Sadani feasts of *Iud*, *Karam*, and *Jitia sohorai*. This offence too cannot be pardoned. The guilty woman is called *kheldi*, prostitute and excluded for ever from the caste. (3) Eating the rice of any caste with whom the Lohars are forbidden to eat. (4) Wounds or ulcers in which worms appear. (6) Sisters or girls of the house entering the cow shed or the so-called *bhitar*, equivalent of the Mundari *adiṛ*, of the house. If at such gatherings it be found that anybody has been guilty of the offences under the numbers 3, 4 and 5, then a *lota* is sent round to these four or five villages as a sign of invitation to the caste panchayat for such and such a date, for the purpose of reinstating the guilty person into the caste. At this panchayat a white goat is killed

and the culprit must drink some of its blood. The rice for distribution on this occasion must be cooked by an unmarried girl or boy. When it is ready the *kartaha* goes round and gives everyone of the assembled men a portion of it. After that the guilty person goes round and gives every man an additional portion of the same rice. Thenceforward he or she is reinstated. Instead of a white goat a white fowl may also be killed.

In a similar ceremony observed by the Uraons the penitent must fast for a day and a half before reinstatement. This is not required for the Lohar penitent.

The Lohars may eat the rice cooked by Uraons without losing their caste. The reason they give for this is as follows. Once upon a time Uraons found a Lohar baby. They took it and brought it up. From that time the Lohars eat the food of the Uraons, but not that of any other caste. Such at least is the case in Biru, where no Lohar on any account will ever eat the rice cooked by a Munda or a member of any other caste except that of the Uraons. But in the distinctively Munda country, to the South and South-West of Ranchi, they eat the food cooked by Mundas as well as that cooked by Uraons. No special reason is given for this; the Mundas say that it is because the Baraes were originally Mundas.

II. Ceremonies at the birth of a child.—These are practically the same as among the Mundas. The following variations may be noted:

(1) They say that in olden times the navel string of boys was cut with an arrow and that of girls with a knife. Now they use a knife or an arrow indifferently.

(2) The baby's hair cut on the *chaṭhi* day is not thrown into the water but into a small leaf cup and put either into the thatch of the roof or into a stalk of arrow-grass, in order that the child's hair may grow well. The belief about the child's hair meeting in the sea the hair of the one with whom he or she is to be married, is unknown to the Lohars.

(3) If the *chaṭhi* does not take place on the sixth day after the birth it takes place twelve days after; and this day is called *baṛhi*.

(4) On the occasion of the *chaṭhi* the old woman who acted as midwife places the baby on the refuse heap and then returns and asks: "Look whether you know to whom that child belongs and if so take it away." Then either the mother, the aunt or the grandmother of the child takes it up, whereas with the Mundas it is the *saki*, namesake, who takes it up.

III. Marriage rites.—The marriage is exogamous monogamy like among the Mundas, and arranged by the parents. The ceremonies differ from those of the Mundas in the following points:

(1) The number of unfavourable omens is much smaller than among

the Mundas. It seems that the only one that makes them break off a match without even proceeding further on their way, is the hearing of the *suia* (*uṛi*, in Mundari), the Indian robin.

(2) After the preliminary visits and settlements they perform the so-called *mangni* ceremony. Three, five or seven men from the bridegroom's side go to the bride's house, and after the washing of the feet and anointing with oil they are made to sit on straw spread out for them. Then some woman of the house comes and draws the *chaunk* figure on the bare ground before them, with flour of pearl-rice. The centre of this figure is a more or less regular square with inscribed diagonals. Around this inner square two more squares are drawn the sides of which run parallel and rather close to those of the inner square, the sides of the two inner squares being prolonged so as to meet those of the outer one. Then all the 12 parallel lines are continued from their intersections with the sides of the outer square so as to take the shape of low gothic arches. The top or intersection points of these arches are then connected with a straight line which runs beyond the tops of the four outer arches, and there a small cross-line is drawn through them so that each of the four outer points has a regular cross planted on or into it. On this rather complicated figure a small stool is then placed on which the bride is made to sit and a brass bowl full of water with some mango leaves in it, is placed before her. Then a barber by caste or if none be procurable, any man knowing the rite burns before the bride some incense, unclarified sugar (*gūṛ*) and clarified butter (*ghī*) on some embers. The bride then throws some pearl-rice into the bowl and salutes this vessel. This done the fathers of the bride and groom, sitting opposite but quite close to each other, and taking each a mango leaf on which some pearl-rice is pasted, apply it with their right hand to each other's right side just above the ribs. This done they stick any flower at hand over each others right ear, and then standing up, seize each other by the arm above the elbow and the bride's father says to the father of the bridegroom: "Look here, brother, understand well what thou art doing by catching my arm. If thou break this marriage, I will cut off thy arm!" To this the bridegroom's father answers: "All right! Even if thy daughter become lame or one-eyed I will maintain the marriage." Thereupon they greet each other in the usual way with the words: "*salām samdi*!"

(3) The pahanr or sacrificer of the village is called in to perform a kind of sacrifice and dig the earth which is to be put round the post fixed in the middle of the platform, *manua*, used at the marriage. This

is the only occasion on which Lohars ask the services of the pahanr.

(l) The rest of their marriage ceremonies is even longer than those used by most Mundas. They appear to be a closer copy of Hindu rites. Hence also the more prominent part played by the barber in the Lohar marriages, and the concluding of the rites by the cry: "Hari bol! Hari, give thy help!"

IV. Disposal of the dead—Like the Mundas they formerly burnt their dead, the bones of those dying out of their original village were carried back to it in a small earthen vessel into which some pice were placed, and this was then dashed to pieces against a rock in a river. Now they bury their dead with *head to the north*. They say that formerly they placed the head to the south and the feet to the north. But that they changed this because some corpses had been dug out by hyenas or jackals (Biru Mundas give the same reason for a similar change in the original custom). The rest of the ceremonies inclusive of the recalling the spirits of the deceased, which they call *chaī bhitraek*, are much the same as among the Mundas. At the recall of the spirit the following peculiarity is to be noted. When on the *kaman* day, 10 days after the death, the guests return from their bath, the master of the house or his *locum tenens* digs a hole in the small yard in front of the house, sacrifices either a pig (clubbed to death) or a grey-speckled fowl (by crushing its head with his fist), lets some of the sacrificial blood trickle into the hole whilst he names the deceased ancestors supposed to dwell in the *Bhitar* of his house and says: "Bring back the shade (*chaī*) of N., which we are going to introduce and unite it with yours." After this he places 7 bits of iron slag, called *lohsia*, the beak, wings, and legs of the fowl or the hoofs, ears, tongue and tail of the pig together with some pearl-rice into the hole, which is then filled with earth and covered with a flat stone. The ground around the stone is plastered with a solution of cow-dung. After a drink of sacrificial rice-beer there is the dinner and in the evening the ceremony of *chaī bhitraek*. When the usual procession returns from the burial place to the house, the door is opened, not with the hand, but with a kick. They never make a second attempt at recalling a shade which left no mark on the rice flour strewn on the floor and over the food placed for it on a stool. In that case they believe that the shade has been stopped on the way by some spirit.

RELIGIOUS BELIEFS AND PRACTICES.

I. Like the Mundas they practise ancestor worship in practically the same forms. Like them they worship *Singbonga*, whom the Lohars call *Bhagwan*. The daily greeting is no longer practised by all, but the more conscientious among them keep it up in the following form: every morning, immediately

after having brushed their teeth and rinsed their mouth they take water into their joined hands, raise these to the height of their foreheads, salute with a bow and the address: "Bhagwan." On the occasion of the panchayats mentioned above, the *kartaha* offers a white fowl or a white goat in honour of Singbonga, and it is the blood of these animals, penitents must drink.

II. They also worship *Baranda Bura* whom the Sadani-speaking Lohars call *Bar Pahari.* (1) Every man must once in his life offer him the sacrifice of either a pig, a she-goat, a cow or a bullock (never a buffalo). (2) Relatively well-to-do members of the caste often make a vow to offer him a bullock or a cow if for a certain number of years all goes well with them. In token of this vow some unhusked rice tinged with sacrificial blood, is put either into a small earthen pot or a small basket and hung up inside the hut under the roof. If all goes well, then at the end of the stipulated period the animal is sacrificed within the village boundaries anywhere on the plain ground, and not on a little platform as is the custom among the Mundas. The rite must on this occasion be performed, not by the man who made the vow, but by some other man. (3) Sacrificial animals are brained by means of the sledge hammer, in the case of larger animals and with the fist, in the case of fowls.

III. All of them keep two feasts, viz., the *sarhul*, corresponding to the Mundari *bāporoḷ* in Phagun and the *jomnaŏa*, called *nawa khani* by the Lohars. The few who keep cattle, observe also the *sohorāĭ* or cattle feast.

(1) At the *sarhul* the head of the family offers a pig in the *adiṛ* or *bhitar* of the hut, some of the sacrificial blood being allowed to trickle on five small heaps of pearl-rice placed on the floor. The sacrifice is offered directly to the ancestors, who are named and the favours asked are the following: that they may always find a sufficient supply of iron, that their implements be not impaired and that their eyes be preserved from injury caused by the sparks of glowing iron flying about. (2) A similar sacrifice is offered on the *nawa khani* feast. On that occasion they snatch some ripe paddy from anybody's field, bring it home with a branch of the *soso* tree, after the whole family have first bathed. Then the paddy is threshed and made into *chiura*, fried rice. This is sacrificed in honour of the ancestors with rice-beer. The fried rice must be eaten from plates made of *soso* leaves and the beer drunk from cups made also of *soso* leaves. Both wood and leaves of this tree produce noxious effects, but the Lohars pretend that on this occasion they never experience those ill-effects.

IV. They believe in witchcraft like the Mundas and Uraons, and they

join their co-villagers in the persecution of wizards and witches.

N.B. Remark the following riddle of which the answer is : *baṛaĕ* koṭǫtana, the blacksmith beats the iron : peṭǫ uli aḍ jarom ulikiṇ tepertana, an unripe mango and a ripe one throw themselves one against the other.

II. trs, to impart to a Munda a social impurity which classes him temporarily or definitively with the Baraes : kae kandantana, mâṛî-mâṛîte goṭa hatuĭ *baṛaĕkoa*, he does not rid himself of his impurity, little by little he will infect all in the village and cause them to be classed with the Baraes ; *baṛaĕkiako* they have caused him to be considered as a Barae, v.g., being Baraes themselves, by giving him smth. to eat or drink.

baṛaĕ-n rflx. v., (1) to do smth. voluntarily which causes one to be considered temporarily or definitively as a Barae : tamku bārigee jomlą, kae *baraĕnjana*, the only ate the tobacco of the Baras, he has not impaired his caste ; hontekuṛi *baraĕnjana*, aputo cilanoa ci kā, ena bicār lagatiṇa, his daughter lives with a Barae, now it has to be decided whether he will be outcasted or not: (2) to do the work of a blacksmith, which the Mundas may do without losing their caste, provided they don't make needles for sewing mats (*paṭisuĭ*) : ale hature baṛaĕ banagaia, alegele *baṛaĕntana*.

baṛaĕ-ǫ p. v., to incur a social impurity which causes one to be considered temporarily or definitively as a Barae.

ba-n-aṛaĕ verb. n., the amount of impurity, or the number of people infected so as to be considered as Baraes : kuṛihonǫ gonoṇ baṛaĕkotāetee aulą, enamente kā kandaǫlekan *banaṛaĕree* sabutijana, he has accepted the marriage price of his daughter from the Baraes, he has been proved infected with an impurity that can not be purified and classes him definitively with the Baraes; *banaṛaĕko* baṛaĕjana goṭa hatuko sotoracabaakana, they have incurred impurity with the Baraes in such numbers that the whole village is defiled.

baṛaĕ-buṛuĮ, buṛuĮ-buṛuĮ I adj., of hair, well groomed, well oiled and combed : *baṛaĕbuṛuĮ* supiḍkore nangulabāko būakada, in their well groomed chignons they have stuck Tagetes flowers.

II. trs., to oil and comb someone's hair : ne hon eṇgate *baṛaĕbuṛuĮtǫĭa*.

baraĕbuṛuĮ-n rflx. v., to oil and comb one's own hair well : oikan nakįtem *baṛaĕbuṛuĮnjana?*

baṛaĕbuṛuĭ-ǫ p. v., (1) to be well combed after oiling : *baṛaĕbuṛuĭakanae*, his hair is well groomed. (2) to be worn very smooth by use : sēl *baṛaĕbuṛuĮjana*, the husking-hole is worn smooth.

baṛaĕbuṛuĮtan adv., (1) nicely (oiled and combed) : *baṛaĕbuṛuĮtane* supidakada ; *baṛaĕburuĮtane* nakiakana. (2) worn very smooth. (3) of house walls, plastered very smoóth : kāliį l oṇą *baṛaĕburuĮtanko* jolomea.

N.B. In songs *baṛaẋburuẋ* occurs sbstly. for the age at which people are accustomed to groom their hair well, i.e.. adolescence, youth : Sendaḷaḍuḷuṛeṇ lelĕlēḍmā, *Supiḍbaṛaẋburuẋreṇ* cinatāḍmā, I have known thee in thy youth.

***baṛaĕ-ili** sbst., the rice-beer which has been brewed by the whole village, one pot per house, in honour of the Barae, and is drunk with him, at the end of the year. On this occasion the contract for his yearly service is renewed. This takes place in January, and the festivity sometimes begins by the women of the village washing the hands and feet of the Barae and the Barae's wife, and emptying their water vessel over his and her head.

baṛaĕ-kuḍlam sbst., a country-made hoe, in cntrd. to *calāni kuḍlam* an imported hoe.

baṛaĕ-meṛeḍ sbst., country-smelted iron, in cntrd. to *calāni meṛeḍ*, imported iron.

baṛaĕ-muruk sbst., the energy of a blacksmith, occurs in the idiom: *baṛaĕmuruk* uṛuṇeme, put forth all thy strength, make as great an effort as thou possibly canst.

baṛaĕ-uḍ sbst., a black, edible mushroom of the jungles, up to 5″ by 5″.

Note the following riddle of which the answer is *baṛaĕ-uḍ*: aṭamaṭa birko talare pataṛako harubakada, in the middle of the dense jungles they have put the leaves upside down.

baṛagur I. trs., used alone instead of *saḷḷbaṛagur* : to let slip from one's hand a round object whilst trying to pick it up : halaṇjadiṇ taĩkenaiṇ *baṛagurkeda*.

II. intrs., used alone instead of *tegabaṛagur*, to slip on a round object : gol dirire *baṛagurleḍte* kaṭae loṭoḳjana.

baṛogur-ọ p.v., (1) to slip from the hand whilst being taken hold of : phutbōl miḍ tīte kā halaṇoa *baṛagurọgea*. (2) same meaning as intrs. : gol diriree *baṛagurjana*.

baṛagur-en rflx. v., to slip wilfully on a round object : moṭaĩte okoe *baṛagurena* ?

ba-n-aṛagur vrb. n., the manner of thus slipping : *bonaṛagure* baṛagurlena gēiṛĭkone tabaḷena, he slipped in such a way on smth. round that he fell with a sound like *gēiṛĭ*.

baṛa-honjar Nag. syn. of *guṇguhonjar, kukuhonjar* Has. sbst., (1) great-grandfather-in-law and great-grand-uncles-in-law. (2) elder brother of father-in-law. (3) husband of mother-in-law's elder sister.

baṛa-hunḍi syn. of *baṛa*.

baṛăkaḍ, baṛkaḍ var. of *bhaṛăkaḍ*.

baṛa-kuṛa, baḍa-kuḍa syn. of *baṛabuti*.

***Baṛām-boṇga, Boṛām, Ote-boṛām, Boṛo-bhunji** syn. of *Rōg-boṇga*. In sacrifices to this spirit the name is generally either preceded or followed by the title, *Sirmaṭhakur*. In such a context *ṭhakur* means, the second in dignity and power (primarily it denotes the junior brother of the maharajah). Hence the address, *Ote-boṛām, Sirmaṭhakur*, means, thou the Lord on earth and the second in

heaven! i.e., the junior brother of Singbonga.

In his *Ethnology of Bengal* Col. Dalton states (1) that the Ho branch of the Munda race believe Oteboram and Singbonga to be both self-created and that these made the earth. (2) That the Bhuias still call the sun *boṛām*. (3) In a foot note on page 185 he says that Boram is probably but an older name for Singbonga. He does not say who told him so. It is apparently a conclusion drawn from the second of the above statements. The present-day Mundas know nothing more of this identification. For them this spirit is the great originator of calamitous epidemics, hence the name *Rōgborga*, the spirit who causes epidemics. They say that he has no fixed residence, but roams about from place to place for this mischievous purpose.

As soon as an epidemic outbreak among cattle is remarked in a village, people, in that and the neighbouring villages take off the wooden bells from their cattle, then one man hangs one of these bells on his own neck and runs over the eastern boundary of his village being pursued by his co-villagers who throw sticks of *tiril* wood after him, without, however, hitting him. The sacrifices subsequently offered to the Rogbonga must also take place to the east of the village, i.e., in the direction of the Ganges, as some maintain, because the Ganges is by Hindus, considered as the originator of small-pox.

As soon as it has become evident that an epidemic has really broken out either among men or cattle, the pahanr goes through the village, proclaiming: *phalna dulaṛ* (naming the day) *Boṛobhunjibu baia*! or, *kaṇhu baiïa*! on such and such a day we shall offer a sacrifice to Boro-Bhunji, or we shall resettle the village (which has been unsettled by this epidemic). Before the day appointed for this sacrifice he collects money from house to house for the purpose of buying a red cock, which has to be offered to Desauli, in order that he may treat in this matter with the Rogbonga. Besides this he collects the fowls which are to be sacrificed to the Rogbonga. He may take one from each family or not, provided he gathers at least five of them, and these must be of five different colours.

In the case of an epidemic among cattle both sacrifices must be offered by the *mahara*, i.e., the cowherd, because he has charge of the village-cattle. He is generally a Hindu, belonging to the Ahir caste. If there be no cowherd in the village, which happens sometimes, because each family prefers to take care of its own cattle, then any man knowing the rite, performs the prescribed sacrifices. The whole observance is very complicated and runs as follows:

On the appointed day nobody is allowed to light a fire in any house in the forenoon, all house doors must be locked and the place

in front of every house must be plastered with a solution of fresh cowdung. Then all the people of the village proceed to the place of the sacrifice, east of the village, each family taking its own cooking utensils and pearl rice and a fowl for the mid-day meal, which must be prepared and consumed on the spot after the sacrifices are over, the pahanr inspecting all the cooking pots to see whether each family really cooks its dinner there. Besides the things required for the mid-day meal all must gather and take with them all the old brooms, winnowing shovels, old baskets, rags and cooking pots. After the sacrifice all these old things are carried just beyond the eastern village boundary and there thrown into the middle of the road. Thereby they mean to carry the disease itself out of the village and put it on its way eastward, so that it may return to the village no more. The sacrifices themselves proceed, with the customary observances such as placing on the ground three little heaps of pearl-rice, facing east whilst the formulae are pronounced, etc. The first sacrifice is offered to Desauli. After that the fowls gathered from the families are offered to Otoboram, the formula being repeated over each fowl. The following formula is used for the sacrifice offered to Rogbonga: "Ne tisinado suba sandi, kakar kaluti omamtanain, cedamtanain, Sirmathakur, Oteborām, hardarom, gumdaromime, meṛed dingua, meṛed sabarite hanera, gumeṛaime Dikudisum, pusidisumte, biuruṛa sekorruṛaime!" here he cuts the neck of the fowl, allowing some blood to drip on each rice heap, and then he proceeds as follows: "Apo tainako, apuinako, kakainako! udubaipe, jaganaipe! Desauli Maburudo ape moiad ganḍuca'pare dubakan jaruakante, Dikudisum, pusidisumte biurruṛa, sekorruṛankae. Here now to-day I give and offer to thee Sirmathakur, Otebaram, a first-rate cock, a fine hen, drive and turn him (the sickness) drive and turn him away with an iron staff, with an iron crowbar to the country of the Dikus, to the country of the cats, turn and chase him! You, grandfathers, fathers and uncles (deceased ancestors), who sit on the same seat and stool with Desauli, Maburu, conversing with them, urge him, tell him, that he should return to the Dikus' country, to the country of the cats." (i.e., to the country of those, who steal like the cats).

The liver and a bit of meat from the back is wrapped up into a leaf, baked and offered to the ancestors with some beer. If there be a white-ant hill near the east of the village, the sacrifice is by preference offered before this ant hill. The sacrificer gets the heads of the sacrificial fowls. The remaining meat is given to those who brought the fowls. The women cook the mid-day meal. Anybody at all prepares the rice-beer.

In the case of an epidemic among men the pâhanr offers the sacrifices. Then the houses are not locked, and only the men go to the sacrifice and they prepare the meal and eat it all together with the pahanr. The women cook and eat at home, when the men return from the sacrifice. In some villages the pahanr offers only one sacrifice, namely, to Desauli.

Some say that during epidemics the witches exercise their black arts more than at usual because then people attribute all the mischief to the epidemic and are not likely to hunt for witches.

Baṛanda-boṇga, Baṛanda-buru boṇga, Baṛanda-koṛa. (Sad. *b.randa).* This Spirit or *boṇga* is ignored by the official religious system obtaining among the Mundas, for he does not figure in any of their yearly feasts and no sacrifice is ever offered to him by the pahanr in his capacity of elder and religious representative of the Munda community. Furthermore he does not receive from anybody that higher kind of sacrifices which are offered as marks of hommage and as prayers for special gifts or for preservation from future harm. The only sacrifices he receives are propitiatory ones, namely, such as are offered at the bidding of *deṓṛâs* (witch-finders and discoverers of evil spirits) to propitiate those spirits who cause sickness and death among men and cattle. Such sacrifices are of course only occasional, and as there are other *boṇgas* belonging to this class, the share of Baranda is naturally rather insignificant.

The correctness of these inferences is explicitly admitted by the legends or myths which have gathered around *Baṛandaboṇga.* Furthermore these legends seem to show that this new pretender to Munda worship had difficulties to obtain recognition, since all of them bear traits, which were plainly invented to captivate favour whereas some of them seem to have been made specially to excuse in him what must appear particularly objectionable to the Mundas. (a) In all of them he is introduced as a brother of Singbonga, and therefore well worthy of the attention of the Mundas, who see in Singbonga their sovereign lord and master. (b) The Mundas have a well-known weakness for rice-beer, a national foible if not an outright vice. It is most probably this, which has inspired their own legend which says that Singbonga himself taught the art of preparing rice-beer to the first man and woman he created. To counter this the importers of the new belief present a legend according to which it was Baranda who really taught the art to an old couple of poor starving Mundas, who applied to Singbonga for help. At the same time, however, to soothe the feelings of the Mundas very naturally hurt by such a heresy, the new legend concedes that Baranda did so at the bidding of Singbonga. (c) Baranda is introduced as senior brother of Singbonga. To justify the superiority

of Baranda implied in his seniority, they offer a story, which glorifies the power of the new religious system and states that Singbonga himself had to have recourse to its gurus and that it was Baranda who helped him against and relieved him of his second wife who was a witch. (d) The Mundas have their own tutelary spirits in mountains, trees, springs, etc. But then these are all simple creatures of their great Singbonga, who is by his very nature a dweller in light, since his name means *the Light-spirit* or *the Spirit of light*, the dweller in the sun high up in heaven. How could he be the brother and, at that, only the junior brother of a mere *buruboṛga*, a Baranda who confessedly has his home in a mountain! To overcome this objection of theirs the Mundas are presented with a story which explains why Singbonga left his original mountain home and went to live up in heaven. It is not calculated to make a deep impression and it does not seem to have done so.

That two wives are given to the Lord of heaven must have seemed a shocking abnormity to these earnest monogamists, who up to the present day have resisted all solicitations to polygamy from any and every quarter.

There are other (intrinsic inconsistencies) in all these stories, and above all it is strange that in either of these two systems of religion there is nowhere the slightest trace of an allusion to the parent or author of these two deities, although they are considered as senior and junior brother respectively. But these puzling inconsistencies seem to be the law of legends, which arise wherever one religious system attempts to supplant another or where two or more such systems are more or less successively accepted and shuffled, as it were, into one heap by the imagination of primitive races.

The fact that the cult of *Baṛandaboṛga* is here shown to be an innovation, something new, *a something which, until then, had been unknown to the Mundas*, is, from the ethnological point of view, much less important than the connected fact that the innovation is nothing else and nothing less than the introduction of sorcery among the Mundas, that *this something new* and *formerly unknown* among the Mundas, consists in the practices of witchcraft and witch-finding, of practices which rest on the belief and teaching that man can, by means of certain occult means, acquire all those powers, which are denoted collectively by the words *sorcery*, *witchcraft*, or *black arts*, on the one hand, and that, on the other hand he can also, by means of certain other occult means and practices, acquire the power of destroying the effects of sorcery as well as the power to work wonders or wonderful things by means of the mysterious power inherent in certain fixed forms of prayer and adjurations called *mantras*. For in these legends

Barandabonga appears as the chief and central figure of this new system or faith, even as Singbonga is the central and chief figure in the religious system which, till then had prevailed unrivalled and unopposed among the Mundas and which the new faith was unable to destroy or even to change, in any of its main tenets, in so far at least as these were and still are explicitly realized by the popular mind. For they continue to believe that Singbonga is the maker and sovereign master of the world the creator of mankind, the master and regulator of the spirit world, the provider of all good things to whom all may apply for protection, and the avenger of evil. And this faith of theirs is explicitly professed up to date both in their yearly feasts and in the prayer standing at the beginning of sacrificial formulas used in sacrifices addressed to minor bongas. "Singbonga, thou who hast ordered us to sacrifice to bongas, command this N. (name of the particular spirit to whom the sacrifice is made) to accept my offering". They therefore do not seem either to realize fully or even to feel that this new belief is in reality a negation of their old faith.

The effect on the real everyday life of the race is very different. For any one, who has not lived among them with a genuine interest in their well-being, it is difficult to realize to the full extent the misery, which this baneful belief has inflicted through ages and is still inflicting on so many families as will be shown in the article on the word *najom*.

Here then we have an historical fact, clearly disproving the assertion advanced so rashly and accepted so readily, not to say, so greedily, by the a-prioristic evolutionary school of ethnologists, who maintain that monotheism is one of the very highest and last stages in the evolution of religious thought, and that in all races it was invariably preceded by lower forms of thought, one of the lowest and most primitive having invariably been the belief in and the practice of magic and witchcraft.

Concerning *the time* at which this innovation came to the Mundas, the legends state explicitly that it came at a time when the Mundas lived together with people who were already divided into higher and lower castes. But this does not suffice to fix even approximately any historical date. However the positive reference to higher and lower castes justifies us in inferring that it took place when the Mundas were already in India.

From what race did the Mundas learn this new faith? The following data may contribute to the solution of this question:

(1) In the monotheistic system in which Singbonga is the central figure, everything is essentially connected with the Munda race and their social system. The pahan is both religious and (originally at

least) civil head of the community by virtue of his birthright, either as founder of the village or as direct senior descendant from the original founder. A non-Munda as pahanr of a Mundari village is, even to the present-day Mundas, quite unthinkable.

(2) The participators in his sacrifices and sacrificial meats must be Mundas.

(3) The members of one *kili* (clan) may not on any account participate in the sacrificial meats of another *kili*, excepting the case of husband and wife, in whom two clans are amalgamated into one so that the husband may partake of the sacrificial meats of his wife's *kili* and vice versa. All this allows us to infer that this religion prevailed at a time when the Mundas were quite apart and not yet mixed with other races.

In the new system things are very different:

(1) The official agents are not necessarily Mundas and even if there happens to be a Mundari *deôrâ* (witch-finder) in or near his place, the Munda, who desires the services of a witch-finder or conjuror, need not have recourse to him; he is free to go to a non-Mundari one, i.e., to the *soka* or the *oja* of the Uraons or the Sadans.

(2) The office of *deôrâ*, *soka* or *oja* is not obtained by virtue of seniority or any racial or clan connections, but solely by individual choice to learn the art from a *guru* (religious teacher) and from the progress made and the successes achieved and the reputation acquired.

(3) There are few Mundari *mantras* and those which exist contain many foreign (Sadani) words and their style is very faulty.

(4) Even Mundari witch-finders use Hindi or Sadani mantras.

All this justifies the conclusion that the whole system is not of Mundari growth.

The paramount importance of the *guru* and the irresistible power of the *mantra* point to Hindu influences. But then Hinduism such as it has been for several thousands of years, would certainly not have countenanced, much less advised, sacrifice of a black bullock to Barandabonga.

Bengal and adjoining parts are teeming with hinduized Aborigines who submitted to and gradually amalgamated to a certain extent with the Aryan conquerors. This is clearly shown by the physique of a great part of the population and especially by the strong and unmistakably aboriginal (Dravidian and Kolarian) influences on the current languages of those parts. These yielding characters did not hesitate to mix their own creeds and rites with those of their new masters. The number of gods and godesses, of godlings, demons and *gurus* each with its own legends, one more extravagant than the other, which have arisen and do still arise out of this mixture, is

simply without count. Probably *Baṛandakoṛa* is one of its products.

I subjoin a close translation of that legend which details all the rites to be observed in sacrifices to Singbonga and which therefore seems the most original.

Barandakora taking the form of a man, engaged himself as a servant to the chief (*munḍa*) of a Mundari village. He was hard-working and did everything very carefully. Then the chief, consulting with the inmates of the house, decided to keep him as son-in-law and he gave him his daughter, observing all the marriage rites. When the month of Aghan (November) arrived, this son-in-law went to Marangburu to cut handles for straw-hooks and remained there a long time. Then the inmates of the house said: "This son-in-law has deceived us, even now he does not return. Well, now the paddy is ripe. Let us reap and thresh it." And so they did. After that the son-in-law returned and seeing that the paddy stacks were no longer on the threshing floor, he said to the servants of the house: "So you have threshed all the paddy?" "Yes" they said, "we have finished the threshing and thy share of the straw lies there". Then the son-in-law brought bullocks and began to thresh that part of the straw by driving them round and round over it. When he had finished he removed the straw with the straw-hook and shook it, and then there was found a heap of paddy-grains as high as a man's hip. Then the son-in-law's wife began to get fever. At once they took oil and rice to the soothsayer. The soothsayer discovered in the grains of rice that Barandaburu caused the sickness and he furthermore found that a white cock had to be sacrificed to Singbonga and a black bullock to Barandaburu. Then the people returned to their own house and at once arranged for the prescribed sacrifices. They offered a white fowl to Singbonga. Then they led a black bullock out of the village towards the east and took with them also a pot of rice-beer. When they had arrived at the place of sacrifice they prepared a fire-place, put down three pinches of pearl rice and began to chant: "We make these gifts and offerings to thee in order that our sick person may get cured. For thou wast discovered in the oil and the rice-grain (as originator of this sickness)." Then taking some of the rice they put it into the bullock's mouth and then struck him with the blunt of the axe on the nape of the neck and drawing his blood they allowed some of it to drip on the three small heaps of rice. Then after skinning the bullock they cut out a piece from under the shoulder and one from the chest. These pieces they cooked together with rice and added turmeric to the mixture. When it was cooked they offered some of it on the three spots with the usual

prayers. After this they and the people present at the sacrifice ate the remainder of the food thus cooked. The uncooked part of the bullock's flesh they divided into two portions. One part was given to the people present at the sacrifice and the other to the head of the family, who carried out the rite, and then they returned home. The axe with which they had slain the bullock, was placed on one side in the house and nobody could touch it until it was purified. After five days they prepared a pot of *tapanili*. When that was fermented they sprinkled and cleansed the axe with beer from that pot to resanctify it, after which the whole sacrificial rite was complete. Notwithstanding all this the wife of the son-in-law did not get all right but died. Then there was much crying and wailing in the house. Now it so happened that a man of a different caste, a blacksmith, was just then returning from another village. And he saw the son-in-law driving a black bullock; around the bullock's neck was a straw-rope. The village chief's daughter walked behind him carrying a pot of *tapanili* on her head. When the blacksmith met them he asked: "Whither are you two going?" Both of them replied: "We are going on a visit to the house of our parents-in-law." Then the blacksmith asked: "And where is the house of your parents-in-law?" And both replied: "Yonder that great mountain is visible, there it is." And then the two and the blacksmith parted company. On entering the village the blacksmith heard the wailing and asked: "What is the matter? Has anything happened to anyone?" And the people answered: "The village chief had given his daughter in marriage to one of his servants and kept him in his house as son-in-law. That son-in-law's wife has just died." But the blacksmith would not believe it and he went to the house of the village chief and asked them: "What are you crying for?" Then they said: "Our daughter, whom we had given in marriage to that adopted servant, has died." The blacksmith said: "Surely not, my friend! I saw both of them just now. Your servant, the adopted son-in-law, was leading a black bullock by a straw rope and your daughter was walking behind him, carrying a pot of *tapanili* on her head. I met them on the road and asked them: 'Well, my son, whither are you two going?' And both told me they were going on a visit to the house of their parents-in-law." The village chief, on hearing this said: "For sure, that one was not a man! He is the *Baṛandakoṛa*, and has deceived us." Then they considered a while and decided that it was so. And they kept quiet and thus it all ended. In this way the story of the Barandakora began and ended. From that day up to the present time, both the Mundas and the other castes of this country all worship him in this manner.

In one variant of this legend it is not a blacksmith (Baṛae) but a basket selling girl, who met Baranda followed by his deceased wife and who told the parents that their daughter could not have died. Basket-makers called *Turis* are another separated landless caste of Mundas, whom the latter consider as inferior to themselves.

These socially separated landless branches of the race, who had to live mainly by their handicrafts, were exposed more to alien influences than the conservative and exclusive cultivating Mundas. In the article under *Baṛae* we have seen the blacksmiths remaining in the villages from which Sadans and Oraons had expelled or crowded out the Mundas. They offered their services to the new-comers and adapted themselves so readily to their customs, that they even ate the food cooked by Oraons whereas they there refuse that cooked by their own race-fellows, the Mundas. Even the Birhors have undergone alien influences much more strongly than the Mundas, simply because they continued roaming about the forests of districts from which the Mundas have disappeared completely.

Another little trait in the legend deserves notice. When a married couple of Mundas go together from one place to another, they never walk side by side but one behind the other, the wife preceding, the husband following. But in this legend we see the wife following her husband, which is distinctly against the Mundari custom.

This un-Mundari trait and the fact that in the legend the identity of Barandabonga is proved by a vision vouchsafed to one of two separate branches of the Munda race which have come in close contact with the Sadans, allow us to conjecture that the cult of Barandabonga and the practice of witchcraft have been borrowed from the Sadans, and that one such separate branch of the Munda race has been responsible for their adoption by all the Mundas.

The following is also a close translation of the legend stating that it was Baranda, who taught the art of preparing rice-beer.

Singbonga and Barandakora were walking about together. One day an old couple, Chitaburia and Mangraharain by name said to Singbonga: "We are hungry and thirsty! do thou show us some way or means by which we may escape death from hunger." Singbonga replied: "There is a means, but I will not myself show it to you. This Barandakora will give you medicaments sweet and bitter, the *tirsibirsi* medicament (which is) the *Naguribilam* root". But Barandakora said: "I will indeed give it to you, but you must on no account reveal it to others. If you do so you will both of you be burnt to death. If you decide not to reveal the secret then I will go with you. Come now, get two mats full of paddy-grains, *karaṛibaba* (a black-grained kind of

paddy), and I shall show you the *tirsibirsi* medicament, the *Naguri-bilam* root. Then both Chitaburia and Mangraharam answered: "We will not reveal it to anybody." "Well then" said Barandakora, "get the two mats full of *karâṛi* paddy and husk it." Then they husked it. One mat-ful yielded half a *teŏṛ* of rice (the equivalent of one pound only). Then Baranda-kora said: "Now boil water." And they asked: "How much water are we to boil?" Then Barandakora walking up to them measured eight fingers high of water. When the water was boiling they poured the husked rice into it. When the water was boiled down the cooked rice became *kosôṛâ* (the mass of boiled rice destined to ferment for the purpose of brewing beer). They then took it off the fire and spread it out to dry. When it had cooled down he made them knead the *tirsibirsi* medicament with it together with *tapanili* (sacrificial beer) and ordered them to put the whole mass into a small earthen pot. This having been done they asked for directions. Baranda-kora said to them: "After five days taste the pulp. If it be not tasty then do not drink (the juice) but if it be tasty then drink." After five days they did as Barandakora had told them, and they found it very tasty, sweet and pungent blended into one taste. Then they laughed and said: "Oh, what a good medicament the Barandakora has shown us! Come now let us drain off the juice, strain it and drink!" Then they drew and drained off the juice and drank it. Having drunk it they chattered merrily and they sang and they laughed so as to fall on the ground. Now, this couple had never been heard to talk merrily or to sing, and to-day they were talking merrily and singing. Hearing this the old village chief, who was also a Munda, came and said to them: "What is the matter with you to-day? What have you eaten and what have you drunk that you are chatting thus merrily and are laughing and singing?" As Mangraharam heard this he said to Chitaburia: "Now do not reveal this secret. We two have sworn to Barandakora to keep the secret; if we reveal it, we shall be burnt to death. Did not Baranda-kora say to us: 'On the very day you reveal it you shall be burnt to death, both of you.' So see to it that you do not reveal the secret." Then Mangraharam got so drunk that he lay down and slept heavily. The old village chief seeing Chitaburia alone, questioned her threateningly. Chitaburia said to the old village chief: "Barandakora gave us the *tirsibirsi* medicament, the *Naguri-bilam* root and we prepared it and drank it." The moment she said this both Chitaburia and Mangraharam were burnt to death. As they were dying Barandakora said to Mangra-haram and Chitaburia: "You two have spurned me and provoked me to anger. Go now thou Mangra! thou hast become a bonga of the old

generation (*purana kuṭi bonga*) and thou Chitaburia hast become a new curse (*naŏa nasan*). On both of you this curse has fallen. On earth each of you will obtain one drop of blood in every sacrifice made in the name of *purana kuṭi* and *naŏa nasan.*" Thus Barandakora cursed Mangraharam and Chitaburia. And from that day the descendants of the Mundas as well as all the great and small castes of this country catch (discover) wizards and witches in the name of *Purana kuṭi* and *Naŏa nasan* at the door of the witch-finders and the sokas. And from that time troubles have arisen in the country in the shape of mutual accusations of witchcraft, of setting bongas against other people, of breaking the curse and the like.

To realize to its whole extent the import of this legend, we must keep in mind the following points:

The Mundas' account of the origin of man says that the first man and the first woman made by Singbonga remained in childlike simplicity and abstained from sexual intercourse until Singbonga taught them the art of preparing rice beer.

A second legend says that once upon a time Singbonga rained fire from heaven which destroyed all men with the exception of one boy and one girl who were brother and sister. These two had been hiddèn by Nageera in a cool cavern on the water-side and thus saved from death. Singbonga obtained them from Nageera, built a hut for them and brought them up. At sleeping time he always put a log between them and they were ignorant of sexual connection until one day he taught them how to prepare rice-beer. After they had got intoxicated and gone to sleep, he removed the log which was between them, and from that time they became husband and wife and from them came all men now living.

In this legend there is not only no restriction on the use of intoxicating liquors but its divine origin and its purpose are calculated to act rather as a commendation If this appears rather shocking to us we should remember that the struggle for the bare needs of daily life weighed more heavily on every individual, it continued with more dreary monotony and more relentless rigour in the case of primitive man than it did in the later stages of culture, when improved methods of cultivation, division of labour and specialization gradually created more ease in general and even abundance to ever increasing groups and whole classes. It is therefore not very surprising that the discovery of the means of preparing intoxicants should have been welcomed as one of the greatest blessings and therefore as being of divine origin. The intoxicants spoken of here are those obtained by the fermentation of food grains and the discovery is by the legend stated to have taken place at a time when the regular cultivation of rice was

already in vogue. Even nowadays when the cultivation of rice is so easy as compared to what it was in its initial stages, most Mundas can hardly afford to ferment rice enough for a moderate drink once a week and many of them can but seldom put aside a few pounds of it for fermentation. Hence we may be sure that in the initial stages it was only at the harvest time that a portion of the rice reaped could be turned into beer, so that the habit of drunkenness with its baneful effects can hardly have existed in those days. Drunkenness as a habit could arise only at a later date when races possessing the secret, had attained to improved methods of cultivation and were settled in fertile regions. Such circumstances might have prevailed in the fertile plains of Bengal, which were certainly occupied by tribes of the Munda race before the arrival of the Aryans in those parts.

It is noteworthy that one of the many reproaches made against the Mundas in the early Sanskrit literature, is precisely that of habitual drunkenness.

It is there, and from a new race, that restrictions on such a baneful habit must be looked for. But this legend might really be called a powerful temperance sermon; for its message to the Mundas amounts to this: The use of intoxicants may be allowed in a few exceptional cases. Its general use is a crime for which those responsible shall have to undergo the severest punishment. This gives additional weight to the surmise that the cult of Baranda came from hinduized aborigines, probably such as were of Dravidian origin: among these the belief in distinctly evil spirits seems to be much stronger than among the Munda races. These then contributed to the new cult the belief in witchcraft and its counteracting rites, inculcated in the first legend, whereas the admonition to temperance comes evidently from that asceticism, which plays such an important part in the early Hindu religions.

The remaining legends are fair specimens of that kind of religious folk-lore which, whilst introducing new doctrines, does so effectively veil the contradictions between the old and the new, that both settle down side by side in the popular mind with little or no friction. This it accomplishes by proposing details, calculated to vividly strike simple, unreflecting imaginations and framing them adroitly in traits taken from the people's everyday life so as to fix them there permanently and make them appear as part and parcel of the mental belongings of that life. Summaries of two such legends will suffice:

Once upon a time there were two men, Deogaon Guru and Madho Mantri, who possessed such powerful mantras that they could at their pleasure order tigers and snakes from the forests. They used to plough their fields with these tigers

yoking them to their ploughs by means of the snakes as straps. When Singbonga did not succeed in curing his little son by means of his medicines, he called in these two sokas who at once revealed to him that it was his own second wife who had bewitched the child. When Baranda, who was at once called in by Singbonga, had tried in vain to dissuade the second wife from her evil practices, he too applied to the two famous sokas for aid. They then shut her up in a rocky cave where she kept screaming day and night. Singbonga, disturbed in his hunting excursions by these cries, asked Baranda to take measures for her disappearance. This one arranged a great *karam* dance hoping that some youth might fall in love with her and take her to wife. But all turned away from her with horror because her feet were twisted round so that her heels pointed forwards and her toes backwards. Then Baranda set fire to the cave in order to burn her to death, but failed in this attempt. After some time a young man who could find no wife took her in. She disappeared suddenly and he determined to seek her. As he opened his box to take out his clothes for the journey, he found her there in the shape of a cat, whereupon he at once reclosed the box and threw it away in disgust. Baranda, desiring to find another husband for her, asked the two sokas to keep her confined in the box whilst he went from village to village calling out: "Who wants a beautiful cat?" But whenever people looked into the box the cat spat fire so that nobody wanted her. At last his *sikuar* (carrying net), which was made of fried vegetable leaves and suspended from a carrying-pole made of a twig of the castor-oil plant, broke in two near the village of Hulsu. Baranda left it there and went home. Some men of Hulsu opened the box, took away all the *ranus* (sorcerer's medicines) of the witch and started practising witchcraft. And therefore that village is even nowadays called Najom-Hulsu. Then the two great sokas carried the box with the cat to the *perŏugāg* (the waterfall of the blue rock pigeons) where it remains to this day.

The noteworthy feature in this legend is the doctrine that the principle of good, which, according to all aboriginal tribes of India, is impersonated in the Sun-god is unable by his own power to counteract the effects of the principle of evil without the aid of sorcery. Now this is an explicit doctrine with certain if not all Dravidian Aborigines, and the principle of evil is by them represented as the wife of the Sun-god. (See Dalton's *Descriptive Ethnology of Bengal* p. 296 and passim).

The following is a summary of a very ordinary Hindu caste story.

Singbonga and Baranda were

overtaken by a storm whilst out hunting, or, as others say after having danced a sword-dance. Baranda sought shelter in the house or smithy of a *Baṛaĕ*, whereas Singbonga, rather than risk defilement in the house of a low-caste man, dared the storm and went home. The blacksmith's bellows were hanging under the roof and a few drops of water fell from it on to Baṛanda's *kalga* (the end lock of his chignon) thus defiling him. Then Singbonga refused further intercourse with him and went to live in heaven. This is why even now Baranda acts like an outcast, attacking all castes without distinction and eating whatever they offer him in sacrifice, meddling even with those who are religiously and socially unclean in consequence of childbirth: *Baṛanda soben jatikoe hatirkoa oṛo cūtreoe jiruba.*

baṛanjī trs., to gather with difficulty and in small quantities at a time: oṛa baitea daru miadbariatea *baṛanjīkeda.*

baṛanjī-o, p. v., to be thus gathered.

baṛaṇ-buṛuṇ, buṛuṇ-buṛuṇ (Sad. *buṛur-buṛur*; Cfr. H. *baṛbaṛānā*) imitative of the sound, used (1) as an intensive of *baṛabuṛu*, describing stronger muttering, and construed like *baṛabuṛu*, (2) of any other strong murmuring sound, in which meaning it is used as trs. or intrs. prd. of liv. bgs., and as adv. of inan. os. as well as of liv. bgs.: sikṛîko *buṛuṇbuṛuṇjada*; kenderae *buṛuṇbuṛuṇjada*, he plays the *kendera* violin which makes a murmuring sound; kendera *buṛuṇbuṛuṇtan saṛia.* Trs. phrases may also be expressed in the p.v.: kendera *buṛuṇbuṛuṇoṭuna.*

N.B. Though *buṛuṇbuṛuṇ* is sometimes used instead of *buḍḍuṇbuḍḍuṇ*, of several people who sniff up the mucus of the nose, *baṛaṇbuṛuṇ* seems never to be used in this meaning instead of *buḍḍaṇbuḍḍuṇ.*

baṛaŏ (H, *baṛhānā*) trs., to increase, used with such d. os. as *aŏal.* fame procured by vain expenses, *nulum*, fame, *sud*, interest on loans, *gonoṇ*, price: adale *baṛaŏla*, he has made vain expenses in order to be praised for it.

baṛaŏ-o p. v., to be increased: honder pīṭiāte hatarạ gonoṇ *baṛaŏjana.*

baṛare bokoboča Nag. syn. of *gungure bokoboča* Has.

baṛa-uṛa, baḍa-uḍa syn. of *baṛabuli.*

baṛâsi (Sk. II. *bâsī*) I. sbst., a fishing-hook.

II. trs., to catch by means of a fishing-hook, to fish with a hook.

baṛâsi-bačar Has. sbst., a fishing line.

baṛâsi-ḍāṇ sbst., a fishing rod.

baṛâsi-ḍuir Nag. sbst., a fishing line.

baṛâsi-uṛuṇ trs., (1) to draw out with a fishing-hook, or with any hook at all. (2) to draw water from a well by means of a rope (*kûâbačar, kûâpaga*), or a pole (*kûâḍāṇ*): soroŏgore daṛ menaṛ: janaŏle *baṛâsiuṛuṇjada*, the water is far down, we draw it always with a pole or a rope.

barâsiuru-ǫ p. v., (1) to be drawn out by means of a fishing-hook or any hook. (2) of water: to be drawn from the well by means of a pole or a rope.

bare sbst., var. of *bari*, the Banyan tree. In songs it is *bare*, not *bari*, which is used: Ocoja cetaṇtola gon-gorsalu, Ocoja latarṭola barejapiun. Get away, bank-myna of the upper hamlet, who runst after (the maidens), Get away, *piuṇ* bird of the lower hamlet, who livest in the banyan tree. (*Salu*, stands here for a youth, and *piuṇ* for a maiden).

bărę adv., by all means: tebāime *bărę*. In songs *bărę* is syn. of the conditional *honaṇ*: Disum *bărem* baitare, raja, amą ṭakasika, Hatu *bărem* baitare, munḍa, amą ilimanḍi. If, O rajah, thou wouldst govern thy country well, thou wouldst have plenty of money. If, O village chief, thou wouldst govern thy village well, thou wouldst have plenty to eat and drink.

bare(Sad. *barī*; Mt. *baḍe*, cake) I. sbst., balls or boluses of food offered for sale in market-places. It generally consists of moistened pulse flour or of spiced mixtures or so-called curries. The kinds ordinarily presented are made of dal and dried *kakaru*, pumpkin, or dal and *puṇḍi kakaru*, white-gourd. These balls are always stewed for consumption, never eaten as they are. This stew is called *bare-utu*: *barele* kiriąlą; *bare'e* utuia.
II. trs., to make into such boluses: môre ṭeḍą rambărale *barekeda*.
bare-ǫ p. v. to be made into boluses.

bare-utu sbst., stew made with boluses of pulse.

barhī, **barhī-mistrī**, **barūī**, or **barūī-mistrī** (Sad. H. *barhāī*) I. sbst., a professional carpenter. This class of artisans is not found in purely Munda villages because every Munda knows carpentry enough for all his own purposes. Of late, though, a certain number of Munda boys have been trained in Industrial Schools.
II. trs. caus., to make smb. become a professional carpenter: bar horo koṛahonkiṇtaiṇ menąkiṇa, miḍ horoiṇ *barhīkiḍa*.
III. intrs., to call someone a carpenter: Ciną kāmikoko *barhīakoa*? What kind of artisans are called carpenters?
barhī-n rflx. v., to train oneself for, or to undertake, the work of a professional carpenter.
barhī-ǫ p. v., to become a professional carpenter.
barhī-kami sbst., the work, the profession of carpenter, carpentry.
barhī-mistrī sbst., a professional carpenter.

barī, **baḍi** Nag. (Sad.) syn. of *guṇgu*, *kuku* Has. fem. of *baba*, I. sbst., senior paternal or maternal aunt, or their niece; also great-grandmother and great-granddaughter; great-grand-aunts and great-grand-nieces. To avoid confusion *kuṛi* is often added to *baḍi* when speaking of the niece or great-granddaughter. This word takes the prsl. prns. as pos. afxs.: *barim*, *barim barite*, etc., my, thy, his or her senior aunt, great-grandmother, etc

II. intrs, to call someone senior paternal aunt, etc., *baṛiaĭaiᵱ*, ltly., I say senior paternal, maternal aunt, etc., to her. This is the current Mundari eqvlt. for the Engl. : she is my senior paternal aunt, etc.

bāṛi var. of *bāiḍ*, flood.

baṛi-daru, baṛe-daru (Sad. *baṛ*. sbst., Ficus bengalensis, Linn., Urticaceae, —the Banyan, a tall, spreading tree with numerous aerial roots, which if not browsed by cattle, form new stems. The fruit, a small red fig, is eaten. The milky sap of the tree is used as birdlime. The wood is useless ; it is not even liked as firewood, because it is damp and smoky.

baṛi-hanar Nag. syn. of *guᵱguhanar, kukuhanar* Has. sbst., (1) great-grandmother-in-law and great grand-aunts-in-law. (2) wife of father-in-law's elder brother. (3) mother-in-law's elder sister.

baṛi-kimin syn. of *guᵱgukimin*.

baṛisaka, baṛisika var. of *baṇḍasaka*, sbst., a simple swelling of the lymphatic gland in the groin, in cntrd. to *aḍagara*, which is the same with an open sore.

baṛi-suam Has. **baṛi-sūm** Nag. sbst., any mistletoe growing on a banyan tree. It is used medicinally to cure retention of milk : a piece of branch without leaves of this mistletoe and one of *loasuam* (any mistletoe growing on Ficus glomerata), are crushed and mixed with rice-water and a pinch of salt. This is given as a drink, while the diet consists of pulse of roasted *ramṛa*.

baṛîa and deriv., vars. of *bâṛîa*.

baṛkaŏ Nag. var. of *barkaŏ*.

baṛo var. of *baṛŏarsaŭṛi*.

baṛŏar-lumam sbst., (1) a silkworm reared in Chota Nagpur. (2) its cocoon. The *baṛoar* cocoon is 2″ long by 1½″ broad, solitary on a stalk 1½″ long with a ring embracing the branch of the tree. Its silk is white, even when the cocoon looks yellow, in which case it is called *irbabaṛŏar*. The dead cocoon fetches on the market the same price as the *laṛia* cocoon, i.e., the second highest price. Not so the live cocoon, at least in Sonpur (Has. and Nag.) where its breeding has been superseded by that of the *laṛia*. Both this worm and the *laṛia* feed by preference on the sal tree, but they are reared also on several other kinds of tree : *hataᵱ, sekereᵱ, hesel, baru, tûtu, tamras*, etc.

baṛŏar-saŭṛi, baṛŏa-tasaᵱ syn. of *burusaŭṛi, maraᵱ ciru, baṛo*, (H. *baṛu*) sbst., Andropogon halepensis, Brot. ; Gramineae, a tall, stout or slender perennial grass used for thatching. It is 6 ft. high.

baṛūī var. of *baṛhī*. In addition to the functions described under *baṛhī*, this word is used also as follows : trs., to make smth. out of wood with carpenter's tools : cikaṇam *baṛūīiada* ?

baṛūī-ᵱ p. v., to be made with carpenter's tools.

ba-n-aṛui vrb. n., the object made with carpenter's tools : nea okoĕᵱ *banaṛūī* ? Whose work is this piece of carpentry ?

baṛul trs., to let escape, go, slip,

fall from the hand suddenly and unwillingly: loṭaiṇa *baṛuṷ̌tada*, rapuḍjana.

baṛuṷ̌-n rflx. v., to slip (after an effort on the part of the object) from someone's hands: hai sabakaṷ̌iṇa taĭkena, mendoe *baṛuṷ̌njana*, I had got hold of a fish but it managed to slip from my hand.

ba-p.aṛuṷ̌ repr. v., to slip loose, of people who were holding each other by the hand: gaṛa paromtanrekiṇa saḅtipiṷ̌janakiṇa *bapaṛuṷ̌jana*, in crossing the river they held each other by the hand, but slipped loose.

baṛuĭ-o p. v., to be allowed to escape, go, slip, fall suddenly and unwillingly from the hand: loṭa *baṛuṷ̌jana*, dą pasirgiṛijana.

ba-n-aṛuṷ̌ vib. n., (1) the amount of slipping: môṛea maparaṇa haiko taĭkena, *banaṛuṷ̌ko* baṛuṷ̌keḍkoa soben hoṛoko ĕkenŏkena, there were five large fishes, they let them slip from their hands in such a number, that everybody was displeased (everybody said: *ŏ*!). (2) the slipping: misa *banaṛuṷ̌le* loṭa huṛinaleka darkaŏlena, barsa *banaṛuṷ̌re* seṇouterjana, the first time the brass bowl slipped from the hand it got cracked, the second time it went to pieces.

N. B. This word occurs also in the cpds. *capubaṛuṷ̌* and *saṛebaṛuṷ̌*.

baṛūī-kami sbst., work done with carpenter's tools: *baṛūīkami* kae ituana, he is not handy with carpenter's tools. Also used as var. of *baṛhikami*, the work, the profession of carpenter, carpentry.

baṛūī-mistrī var. of *baṛhīmistrī*.

basa, bara Has. syn. of *ekeṇḍa*, Nag. sbst., a male wild boar, whether living with one female (larger kind) or leading a herd (smaller kind), Sus cristatus: birguṭisukurikore mipiaḍ *basako* taĭna, each herd of wild pigs of the smaller kind has one male leader.

basa-o p. v., to become a full-grown male wild boar.

basa (Sk. *vas*. Sad.) sbst. People who keep sparrow-hawks, distinguish amongst the young ones a *basa*, which is smaller but stronger than the others, a *dula*, which is middle-sized, and a *besera*, which is the tallest.

basa-o p. v., to grow into a *basa*.

basa (Sk. *vāsā*; H. *basā*) I. sbst., a place where one rests for a long while, cooks or eats one's meal, lodges for the night, or least intends to do these things. Buildings erected by Government for the accommodation of passing travellers are not called *basa*, but *dākbaṇgala*, or *caṭioṛa*, though the accommodation found there is called *basa*. Nere *basa* kā namoṛana, no lodgement or accommodation for a traveller is to be found here. In songs *basa* has the same meaning and is var. of *ḍera*. There is however one song in which *basa* has the meaning of temporary abode: Ne disum duku dasa, Hasa dasi, ote *basa*; Ela manŏa! janaŏgem geraṇea: Suku banoa! Cīm oikaĕa? This earth is a place of grief, a place of servitude to the soil, a temporary abode; Alas! O man, thou complainest always that

there is no happiness! What wilst thou do? This earth is a vale of teare, where thou hast to work in the sweat of thy brow and where thou shalt live but a short time. Alas! O man, thou complainest always that there is no happiness in store for thee! Thou canst not change it.

II. intrs., (1) to stop somewhere for the purposes described: caṭioṛa-rele *basakeda*. (2) to dwell temporarily in some kind of shelter erected by people who have either to watch fields or work for some time in the forest: bar pīṭṭāete êkoṭaroe *basaakada*.

basa-n rflx. v., same meaning as intrs.: nerele *basantana*.

basa-ọ p. v., impsl., of lodging: to be taken: Cāĭbasa ciminaṇ saṇgina?—Barsiṇ horare *basaoa* (or barsiṇ g'ṭi hora menạ), how far is Chaibasa?—For two days one has to take lodging on the road.

ba-n-asa vrb. n., (1) the number of lodgers: ne hatare *banasako* basatada, kûâṛa dạte ḍoṇ kako ḍoṇọtaṇ, so many people stopped for lodging in this compound, that there is not water enough for all of them in the well. (2) the action of lodging: niku honder *banasa* haṛeḍ menạkogoa, these people have been stopping here for a few days.

basaĭr (Sad.) syn. of *aṛandibā*.

bā-sakam-daru sbst., any shrub with variegated leaves, as Codiaeum, Acalypha, Clidenia, Graptophyllum, etc. These are never planted by the Mundas, but found only in gardens of Europeans.

basākaŏ, baskaŏ var. of *bhasākaŏ*.

bā-sala syn. of *bākalaṇ*, with this difference that *bākalaṇ* is used only of the ornamental flowers made on cloth by the native weaver, whereas *bāsala* may be used also of those made by other people. See *bākalaṇ*.

basan (H. *bāsan*) sbst., a vessel, a basin.

basaṇ I. sbst., the water in which the rice is to be cooked: *basaṇ* laditam: put on the fire the water for cooking rice.

II. trs., to boil water: entedo cā mente dạle *basaṇkeda*. N.B. It is never used in the meaning of to cook.

III. intrs., to boil (of water): dạ *basaṇtana*, the water is boiling.

basaṇ-ọ p. v., (1) to be made to boil: honkoạ cā mente ciminc caṭu *basaṇọtana*? (2) to begin to boil: dạ *basaṇọtana* nāḍo.

ba-n-asaṇ vrb., n., (1) the amount of boiling: *banasaṇko* basaṇneda miḍ caṭu dạ talagiṛijana, they have been boiling it so long that the pot which was full is reduced to half. (2) the action of boiling: misa *banasaṇdo* raṛeṛurajana oṛoge basantana, the first boiling had cooled down, now it boils again.

basaṇ-dạ-dipli, basaṇ-dạ-singi adv. of time, ltly., at the time when the water is already boiling (for preparing the evening meal), at about 4 or 5 p.m.

basaṇ-goṭ ltly., to kill by boiling, i.e., to sterilize water by boiling it. Water which has not been boiled,

the Mundas call *berel dą*, raw water, or *ḍaṛidą*, water from the well, *gaṛadą*, water from the stream. As a rule they do not consider this as being in any way dangerous to health, and very rarely boil their drinking water. To quench their thirst they prefer *basi dą*, when available, which has not been boiled either, but has become somewhat acid by a slight fermentation over cooked rice: dą *basaṇgoṏtam*, make the water innocuous by boiling it.

basaṇgoĕ-ą, *basaṇgoj-ą* p.v., of water to be rendered innocuous by boiling.

basaŏ, **bosaŏ** var. of *bhasaŏ*.

basar-basar and **basarleka** var. of *bhasarbhasar*, *bhasarleka*.

basăṛaŏ, **bosŏṛaŏ** var. of *bhasăṛaŏ*.

basătu (Sk. H. *bast*, *bastu*, things) sbst, a recipient, vessel, basket (not used for a bag, a sack, for which *bosta* is used): jojomteą *basătu* auĭme, bring a plate, a vessel for eating.

basătu syn. of *sonco*, I. sbst., a comfortable spot or position: ape surunrą *basăturepea*, aiṇdoiṇ lumą-taṇa, you are in a snug shelter (against the rain), but I am getting wet.

II. intrs. imprsl., (1) to feel comfortable: parkomre giti kā *basătukiṅa*. (2) to like smth. (*sonco* is not used in this second meaning): ena aĭumtanre kā *basătukiṅa*, I did not like him to speak like that.

III. trs., (1) to make someone comfortable: kupulko hijŭlena jetaṇare kape *basătukeḍkoa*, dubre na tiṇgunre, jomre na nūre, guests came, you did not make them comfortable in anything, neither in sitting nor in standing, in eating nor in drinking. (2) to say or do a thing which pleases, which is liked: tisiṇ cikan kami hobaoa mente hukum aĭumle senkena, miaḍreo kae *basătukeḍlea*, when we went to-day to hear what work we would have to do, in the different works he ordered to be done, there was not one to our liking.

basătu-n rflx. v., to arrange oneself so as to be comfortable, to put oneself in a comfortable position: parkomreṇ *basătunjana*.

basătu-ŭ p v., to be comfortable, to find a comfortable position: paṭire kaiṇ *basătuua*, ote aligea, parkomreṇ *basătuua*.

basâṛî, **ba-âṛî-paĭla** sbst., a small rice measure of only 10 or 12 chataks (there are 8 chataks in a pound): mahara, baṛaĕ, dasikoą gonoṇ *basâṛîte* omṭana, the price paid in kind to cowherds, blacksmiths and servants is measured with a *basâṛîpaĭla*.

basi (1st. m. Tam., *pasu*, *pasĕ*, after; 2d. m. H. Sad., stale).

1⁰ postp. of time: (1) the day after: maṇgar *basi*, the day after Tuesday. (2) In the adverbial phrase *basi-hulaṇ*, on the following day, *basi* always precedes the word *hulaṇ*: poroŭhulaṇ kaiṇ senkena, *basi-hulaṇre* senkena. (3) In a looser sense it means: after, immediately after, soon after: roa *basi*

after the transplantation of rice. (4) In this meaning it also takes the prf. p. afx., *akan* with *te* and then it means: when or as soon as such or such an event was or will be over: Kuṛihon jatra *basiakante* aṛandi sanająia, the girl wants to marry when the jatras will be over. (5) It occurs also as trs., or in the rflx. v. with the meaning of to do smth., on the day after: ne kamibu *maqgarbasiĭa*, we shall do this work the day after Tuesday; kamibu *poroḳbasiĭa*, we shall do this work on the day after the feast; *poroḳbasinjanape*, holape hijụjanre honaṇ, you reach the day after the feast, you should have come yesterday.

2° I. adj., with words denoting articles of food and drink. In this function it is primarily eqvlt. to a rel. clause meaning: (food or drink) which is a day old, i.e., which has been cooked the day before or a day previous to the day in question: *basi mandi*. Since cooked food turns stale when it has been standing for a day, *basi* used as adj. means very frequently: stale, acid, sour. It is considered as agreeable or disagreeable according to the degree of acidulation.

II. trs., to cause food or drink to become stale or acid either by not consuming it on the day on which it has been prepared, or by letting it purposely stand long enough to become somewhat acid. The last is currently done with ordinary unboiled water which is added to rice-water, or poured over cooked rice and allowed to stand till it is somewhat acid, when it is called *basi dą* and much liked as a drink: mandi alope *basiĭa*, jomsabaepe; ţendą kabu giṛitą, garadą mesaleate meaṇ nuĭmentebu *basiĭt*, let us not throw away the rice-water, let us mix it with water and drink it the day after to-morrow when it has become somewhat acid.

basi-ą p. v., to become acid, sour, stale: nea kā jomoa, *basiakante* daṇ oṛo; ţendąda, garadą kā mesakere, kā *basioa*, labidoa, rice-water, unmixed with clear water does not become acid but rancid.

ba-n-asi vrb. n., (1) the quantity of food or drink which has or will become stale or acid: mandiko *banasiko* basihundikeda, baria caţuleka peręgiṛiakana. (2) the extent of staleness: moḳ caţu mandi *banasiko* basikeda, jomlere goĕakan seta birida, they let a whole pot of cooked rice become so stale, that if we were to eat it, a dead dog would come back to life, i.e., it is acid enough to bring a dead dog back to life. (3) the food or drink which has become stale: misa *banasido* soben sukurikoe omcabaada, oṛoe basihundijada.

basibasi, *basige* adv., with *soan*, to smell, to taste sour, stale: *basibasi* soaniña, I find it has a sour taste; *basibasi* soantana, it has a stale smell or taste.

basiq, basikusiko sbst., the remains of the previous day's meal: alom māndia, *basikusiko* menq;

basikɯsiko lelkepe, do not go before having eaten (ltly., seen) the remains of yesterday's meal.

basi dą sbst., cold and nearly always unboiled water which is mixed with rice-water, or poured over cooked rice, and allowed to stand for a day or two so as to become somewhat acid and form an agreeable drink. It is the usual drink of the natives, and is very refreshing. If allowed to stand for at least a fortnight, it becomes very acid and is called *kanjigi*. It is sometimes kept for several months.

basi-hundi trs., to put together day by day in the same pot the remnant of food which has or will become stale.

basihundi-o, p. v., of stale remnants of food, to be put daily together in a pot: api mālekaāte purąge mandi *basihundinkana*.

basi ili sbst., rice-beer which has been squeezed out on the previous day: *basi iliko* nūkere taramara horoko kandumandukoa, some people get acidity of the stomach when they drink stale rice-beer.

basi-kusiko syn. of *basią*.

basila (Sad.; H. *basūla*) I. sbst., a carpenter's adze.

II. trs., to hit someone with an adze (the number of strokes must be expressed): *modbasilakiae, barbasilakiae*, he struck him once, twice, with an adze. (2) to forge into a adze: ne mered *dasilaeme*.

basila-o p.v., (1) to be forged into an adze: honderrą mered *basilaakana* ci? (2) used also in the same cpds. as the trs. to indicate the number of adze strokes one receives: *apibasilajanae*, he was struck thrice with an adze.

baskaŏ var. of *bhasăkaŏ*.

basrąŏ var. of *bhasărąŏ*.

bastu var. of *basătu*,

basu-hesa sbst., Ficus infectoria, Roxb.; Urticaceae,—a small deciduous fig-tree with pendulous leaves, the slender and flexible petiole being 1½-2″ long. The leaves are three-nerved at the base and the apex is abruptly narrowed into a short tail.

bāsumsumsum descriptive of the sound of the *harambanam*, the larger kind of *banam*, single-stringed fiddle, I. sbst., the sound of the *harambanam*: *bāsumsumsumem* aĭumlą?

II. adj., with *sari*, the same sound.

III. intrs., to make such a sound: harambanam *bāsumsumsumtana*.

IV. trs., to play the large fiddle: *bāsumsumsumjadae*, or harambaname *bāsumsumsumjada*.

bāsumsumsum-o p. v., to be caused to produce such a sound: harambanam *bāsumsumsumolana*.

bāsumsumsumtan adv., with *sari*, to produce such a sound.

basundąŋ var. of *bhandusarą*.

bat (Sk. H. *bāt*; Sad. Mt.) sbst., rheumatism. This word is rarely used by the Mundas, they say: hoĕo ţōakąĭa, or hoĕoe ţōakana, the wind has hit him.

bat-o p. v., to get rheumatism: *batakanae*.

bata (Sad. Or.; Sinh. *patti*) I.

sbst., (1) laths of various kinds used to support the thatch or tiles of a roof: *jaḷabata* , brushwood used to support the roof covering; *maḏbata*, bamboos entire or split used in the same way; *haḏbata*, laths of sawn wood; *poḷabata*, sapplings stripped of their bark and used as laths; *ḷabata*, pared sapplings used as laths; *caḷabata*, split sapplings used as laths; *meṛedbata*, the pieces of angle or T iron which support a corrugated iron roofing. (2) a tenon: khunṭara *bata* côḏjana (or côṛeḏjana). the tenon at the end of the post is broken.

II. trs., (1) to use smth. as a roof-lath: burumaḏle *bataea*. (2) to cover a house with laths: ora ibilgepe *batakeda* ci etange? Have you roofed the house with the laths close to each other or far apart? (3) to shape the end of a piece of wood into a tenon: kunṭa *bataeme*.

bata-o p v., (1) to be used as a roof-lath. (2) of a house: to be covered with laths: ora *bataakana*, (3) to be fitted with a tenon: kunṭa *bataakana*.

ba-n-ala vrb. n., the closeness or distance between the laths on a roof: *banatako* batakeda sulere tī kã soaba: they have put the laths so close that one could not insert his hand between any two of them: *banatako* batakeda keeo pucugoa, they have put the laths so far apart that the tiles will fall through.

bataŭli I. sbst., name of a feast or rather sacrifice offered by the pahanr for the purpose of obtaining protection against snakes and tigers during the weeding, reploughing and *kara* (levelling down) operations. It takes place in *Bhado* (August) but it is neither attached to any phase of the moon nor to any particular date. Before this sacrifice is offered, the *kara* operation is not allowed, nor may the cultivators weed except in the forenoon. When the weeding and *kara* operations become urgent the pahanr fixes the date for the sacrifice and announces it to the village.

On the eve of the feast he shuts up three fowls under a crate and keeps them fasting that the next day they may eat the more readily of the sacrificial rice. There is a white fowl for *Singbonga*, a grey one for *Jaerburia* and a red one for *Desaŭli* and the other bongas.

On the feast itself, in the forenoon, all the villagers turn out and weed for a little while. Meantime the pahanr and his assistant, after having taken a bath, carry the three fowls together with some pearl-rice to a field of the pahanr which is conveniently close by. There he himself prepares a small plot by plucking out the rice seedlings and weeds from it and plasters it with a solution of cowdung. Then he puts down three little heaps of pearl-rice.

A member of each household now presents him with a small branch of the *tiril* tree and another of the *soso* tree. All these branches he places in a heap near the pearl-rice.

If at the flower feast some people have given offence to the pahanr in connection with the sacrifice to *Jaerburia* (see article under this word) he rejects their branches. This is considered a very severe punishment for the *soso* branch is the great remedy against the evil eye and the *tirel* being the only tree which escaped the general conflagration, is supposed to possess special virtue as a charm against the fierce rays of the sun which may prove fatal to the growing rice. When all the branches are gathered, the pahanr takes first the red fowl and facing east makes it eat some of the pearl-rice saying: "*Henetalaŋ Desañli, Mâṛâburu, Caṇḍi, Caŏṛa, Nageera, Bindiera, aṛiren cimirenko, diriaṭal sakamsoṛorenko, ape muṇḍ gaṇḍu miaḍ calpare duḅtan jarutanko, tisiŋdo bataŭli nēgreą aiŋ omapetan cedapetana, jomepe! nūĭpe! heṛeḍre tusaŋre, sahanre sakamre kulaboto ŋ baŋka, biŋboto ŋ baŋka! Kolagiṛikope! ṭeogiṛikope! nēmte daramte omapetan cedapetanaiŋ.* Here, friends, Desauli, Manranburu, Candi, Caora, Nageera, Bindiera, you who dwell on the field ridges and all you who may hide in the interstices of layers of rocks and under heaped up leaves, all of you are sitting and conversing together on the same stool and the same bench; to-day I make to you a gift and offering for the feast of *batañli*. Eat and drink! Let no tiger and no snake threaten us when we are weeding and cleaning (our fields), whilst we are collecting firewood and leaves (for plates and cups)! throw and shake them off from us! I make this gift and offering with respect and devotion". Then he cuts the fowl's neck, drops some blood on the three heaps of pearl-rice and adds some feathers from the neck and wing of the fowl. After that he offers the grey fowl in the same manner to *Jaerburia* saying: "*Henetalaŋ Jaerburia, tisiŋdoiŋ omam'an cedamtanaiŋ! Desañli, Mâṛâburu,*" etc., as above. Finally he offers the white fowl to Singbonga asking him to order the tutelary spirits to behave properly to them: "*Netalaŋ Siŋboŋga, tisiŋdoiŋ omamtan cedamtanale. Jomeme nūĭme! Desañli, Mâṛâburu, Buruboŋga, Ikirboŋga, Nageera, Bindiera, Candi, Caŏṛa, diriaṭal sakamsoṛorenko oṛo sobenko am dōtaḍkoa. Heṛeḍre tusaŋre sahanre sakamre, boto ŋ alokakoa! hoti alokakoa! badi alokakoa! Bataŭli nēgreą nēmte daramtele omamtan cedamtana. Hati alokakoa! badi alokakoa!* Here, friend Singbonga, to-day I (and) we make a gift and offering to thee! Eat and drink! Thou hast appointed Desauli, Manranburu, Burubonga, Ikirbonga, Nageerra, Bindiera, Candi, Caora, those who dwell on the field ridges and those who live in the interstices of layers of rocks and under heaped up leaves. Do not allow them to threaten us, to trouble us, to harm us whilst we are weeding and cleaning (our fields) whilst we fetch firewood and leaves! On

the occasion of this feast of *batañli* we present our offerings to thee with respect and devotion. Do thou not allow them to trouble us, let them not harm us."

After this prayer he pours a little rice-beer into three small leaf-cups called *cañom puŋu* (tailed drinking leaf-cups) and offers them, the first to *Desauli* and the village bongas, the second to *Jaerburia* and the village bongas, the third to *Siŋbonga*, repeating the above formulas at each cup respectively. Then he returns to his house, prepares the three fowls, makes a small cake of the heads, liver and a piece of the chest. With this cake he returns to the place of the sacrifice, and dividing the cake into three parts, places one piece on each of the three little heaps of rice repeating at each one of the above formulas with the addition "having cooked and roasted the inner liver and the inner breast, I present this gift and offering to you," etc. Now he goes to his house again, takes the cooked flesh of the three fowls, divides it among the male members of the village family, who must bathe before partaking of the meat. Women and such men as are not members of the village family, i.e., not khuntkattidars, are not allowed to partake of the sacrificial meat. After that there is a festive meal in the village for all. But it is a comparatively small feast. From that day onwards they may weed forenoon and afternoon and begin the *kara* operations. Within recent times the khuntkattidars do no longer consider it of obligation to partake of the sacrificial meat offered to them on this occasion. The prayer to Singbonga is a most clear and concise profession of monotheism. The use of *iŋ*. I, and *le*, we, as sbj. in the first sentence is noteworthy, and might be rendered by. "We, through my agency, or my hands, offer," etc.

Note the idiom: niŋ okoe lelakada bāre na *batañ!ire?* (The rice-beer) of this one, who has ever seen it either on the flower feast or on the *batañli* feast? i.e., that man never treats anybody to rice-beer!

II. intrs., to hold the *batañli* feast: holako *batañlikeda*.

batañli-n rflx v., to hold the *batañli* feast: tisiŋle *batañlintana*

batañli-ŋ p. v. imprsl., of the *batañli* feast, to be held: cintaŋ *batañlioa?* When will the *batañli* feast take place?

batañli-boŋga intrs., to offer the sacrifice proper to the *batañli* feast, i.e., to hold the *batañli* feast: holako *batañliboŋgakeda*, orh ola batañliko boŋgakeda.

batañliboŋga-ŋ p. v. imprsl., of the same sacrifice, to be offered: hola *batañliboŋgajana*.

bati (Sk.; H. *britti*; Sad.) sbst., a candle, a European lamp, a European lamp wick (this last in cntrd. to *saṛita*, the wick used in the native *ḍibri*). It occurs also in the cpd. *mōmbati*, or *sitaḍbati*, a wax-candle: aiṅŋ *bati* junḍitam. N. B. *Bati* occurs as prd. only in such phrases

as : purạgepe *batitada, batiakada,* or *batiana,* which mean : you have a large stock of candles, lamps or lamp wicks.

batị, batiḍ Has. **batikam, batkam batuṇ** or occasionally **batikaḍ, batiṇgaḍ** Nag.

1° Corrective postp. added to the correction : or rather : ne uri gelmôṛê ṭakateṇ kiriṇakịa, gelturuī ṭaka (or gelturuī ṭakate) *batiḍ,* I bought this bullock for Rs. 15, no! for sixteen! Mendo sukurbār hulaṇaiṇ hijụlena ; kū, sanicārhulaṇ *batiḍ,* or, kū *batiḍ,* sanicārhulaṇ, but I came on Friday, no! I mean on Saturday ; sukurbār, sukurbārdo *batiḍ* kā, sanicār daṇ, on Friday, no! not on Friday, on Saturday of course.

2° In scornful comparisons : not even so (much) as ... These variants with the meaning : rather, are placed after the term with which the being or object in question is compared ; this is then followed either by *puraṇ,* much, i.e., more, and the prd., or by the prd. with the adverbial affix *ṇọ,* pretty much, i e., pretty more, or occasionally by the simple prd. : batĭribatĭrige hasulịa, muị huāĕạ *batiḍ* purạ aṭăkaroa, (whatever he says) he felt very little pain, an ant-bite rather is felt more, i.e., not even so much as when one is bitten by an ant! kokor kūḅ ciĭ jiluĭa?—Kă! ḍur *batiḍ* jilunōca, does the spotted owlet furnish much meat?—Not at all! not even as much as the Indian bustard quail (though this looks so much smaller) ; saĭljilu purạ kā sibila, urijilu *batiḍ* sibila, bison meat is not very tasty, not even as tasty as beef.

batikaḍ, batikam, batiṇgaḍ, batkam, batuṇ (1) syn. of *batị.* (2) after the words *jaḍka* and *adika,* rather more than before. Instead of this, in Has. they say : *jaḍkate, aĭkate, adikate, puraṇte* : aṛi jaḍka *batikam* bagṛaŏjana, mendo kaiṇ kesẹḍdaṛiada, the ridge of the field is rather more spoiled than before, but I have not been able to repair the breach ; jaḍka *batikamiṇ* gaŏoṛogọtana, my sore rather increases.
N. B. In the books edited by the Lutheran Mission this word is incorrectly used as a syn. of *mendo,* but.

batikam var. of *batikaḍ.*

batiṇgad, var. of *batikaḍ.*

batir, batĭri, batri I. trs., to do smth. too slightly to some one : sajaĭle *batĭrikịa* (or batĭrigele sajaĭkịa) cnamente kae sojentana, we have punished him too slightly, that is why he does not correct himself. (2) to cause a sickness or a patient to improve slightly : *batĭrikịiñam,* aĭñạ ruam *batĭrikeda,* amạ ranu *batĭrikịiña,* thou hast made me a little better (with thy remedy), thou hast slightly lessened my fever, thy remedy has caused me to improve a little.
II. intrs. imprsl., (1) in an affirmative sentence : to feel better in sickness : rua nidae onagolponagollena, nādo *batraĭitana,* at night he was much flushed with fever, now

he feels a little better. (2) in negative sentences : to feel, speak or act, bigger/in a discussion, quarrel, fight, etc., than befits one's knowledge, age, strength, etc., : no jeṛĕta kā *batĭriaĭtana*,t his little chap does not keep his place, he talks bigger than he should, he wants to fight one who is too strong for him ; hapenme, am kā *batĭriamtana*, be silent, thou dost not realize how little thou knowest ; eperaŋ kā *batĭriaitana*, he makes himself too big in quarrels, ili nū kā *batĭriaĭa*, he drinks more than is good for him (because he thinks that he can bear more drink than he really can).

batir-en, *batĭri-n*, *batri-n* rflx. v, to feign oneself a little better in sickness : julāḷ boroto ruae *batĭrintana*.—Kāgea batĭrido kaiŋ *batĭrintana*, kam patiaredo capulekaiŋme, he pretends that he has less fever in order not to be forced to take castor oil.—No ! it is not a make-believe, if thou dost not believe me, just feel my body. (2) to do smth. a little less : puraŋ eperaŋatane taĭkena, huriŋ dintāetoe *batĭrintana* ; musiŋiŋ bujaŏkja, enreo kae *batĭrintana*, one day I made him understand, I warned him, he goes on nevertheless just as before. (3) in negative sentences, same meaning as intrs. imprsl. : hapenme, kam *batĭrintana* ; eperaŋ (or eperaŋare) kae *batĭrintana*.

batir-ŋ, *batĭri-ŋ*, *batri-ŋ* p. v., (1) to get a little better, to improve a little, of a sick man or a sickness : amaŋ ranuteŋ *batĭrijana* ; amaŋ ranute rua *batĭriakana*. (2) syn. of *batĭri daṛiŋ*, to become a little taller, a little stronger : honko tijuakan būri oṛaŋregeŋ taĭna, honko *batĭrijanate* (or batĭri daṛijanate) jāsaŋ kaminalaiŋ uṛuŋoa, as long as my children remain little crawling things, I will remain at home, but when they become a little taller, I will go out anywhere to work as a day-labourer ; sutiredo jetaŋ kae kajikeda, ili namleḍeiĭ *batĭriŋjana*, enamenteo eperaŋatana, when he was sober he said nothing, but having indulged in beer he has become a little stronger (in his own estimation) and so he quarrels now.

ba-n-atir, *ba-natĭri*, *ba-n-atri* vrb., n., a slight improvement in a sickness : holaraŋ *banatri* batriidiŋtana, yesterday's slight improvement continues.

III. adv. of manner : (1) a little, slightly : *batĭri* eraŋalekom, scold them a little *batĭrile* sajaĭkja, we punished him slightly. (2) a little more : *batir* kakălaeme, kā aĭumŋtana, speak somewhat louder, I don't hear thee ; *batir* seneme, puraŋm tenegonentana, walk a little faster, thou art too slow. (3) with the encl. *ge* : too little, too slightly : *batĭrigele* sajaĭkja, we punished him too slightly. (4) with the encl. *ge* : a little less : *batĭrige* seneme, walk a little more slowly, not so fast ; *batĭrige* kaklaeme, don't speak so loud.

batirbatir, *batĭribatĭri*, *batribatri* adv., with or without the enclitic *ge*, a very little : hola apesaŋ daŋ banŋutera oi ?—*batĭribatĭridoe* gamaledge ;

was there no rain at all yesterday on your side?—Well, to tell the truth, it rained a very little ; *batĭṛibatĭṛige* hasulja, muɣhuẽeą batiḍ puraą aṭăkaroa.

batirbatirte, batĭṛibatiṛĭte, batṛibatrite adv., by slow degrees, by little bits, by fits and starts : *batiṛibatĭrite* hasuĭ hokaǫtana, by slow degrees he ceases to feel pain ; kalią heĕaakana, *batĭṛibatĭrite* ne darulią haḍjada we two are not used to the work, we saw this tree by bits, i.e., stopping again and again to see whether we deviate or not.

batir daṛi-ǫ, batīri daṛi-ǫ, batri daṛi-ǫ p. v., to become a little taller, or a little stronger.

batir-idi-ǫ, batīri-idi-ǫ, batri-idi-ǫ, p.v., of a sick man or a sickness, to go on improving little by little.

batori Nag. (H. *batauri*, a flatulent swelling) sbst., a boil or sore of animals.

batori-ǫ p. v., of animals, to get a boil : *batoriakanae.*

ba-n-atori vrb. n., the numb r of boils with which an animal is affected : alcą merom *banatoriĭ* batorijana goṭa hoṛmoe gaĕcabaǫtana, our goat has got such an amount of boils that its whole body is getting covered with sores.

batoṛa I. sbst., the want of zest in eating smth. resulting from having eaten it much or often : kanṭaṛa kā haĕająĭńa, holaṛą *batoṛa* menągea, jackfruit does not appeal to me, I ate too much of it yesterday, or, I feel still the same want of zest as yesterday.

II. intrs. imprsl., to feel no zest, no enjoyment anymore in eating smth. : uli *batoṛająĭńa.*

III. trs. caus., to cause in smb. a want of taste or appetite for smth. by making him eat too much of it, or too often : ne kuṛi sarjomtce *batoṛakeḍlea.*

batoṛa-n rflx. v., to deprive oneself of zest in eating smth. by eating too much of it all at once (syn. of *jomsiṛkaḍ*) or by eating it too often : haruaḍ hoṛokoloǫ kā kajidaṛioa, jān jomcą namkere musiąreko *batoṛaua*, it is impossible to describe the ways of voracious people : when they get some eatable, at once they eat so much of it that they lose their taste for it.

batoṛa-ǫ, p.v., to have eaten so much or so often of smth. that one does cease to enjoy eating it, is said of a temporary feeling, in contrd. to *masagǫ*, which denotes a lasting feeling of disgust or satiety : puraą jomte, kāredo musiąpurąge jomteko *batoṛaoa.*

batoṛagǫge adv., too much or too often so as to lose one's zest for it : holado kanṭaṛa *batoṛagǫgee* jomlą.

batri var. of *batir.*

batua, batua-rōg, (Sk. H. *bāt*, rheumatism) I. sbst., a disease causing lameness in cattle, especially in buffaloes. It is a kind of stiffness caused by cold ; while they walk a creaking sound is heard near the hip joint. They get better by exercise, and when the weather is warmer : *batuare* môdo kā leloa, sir bāri kaṭuaõoa, in *batua* there is

seen no swelling but the muscles are contracted.
II. trs., to cause this kind of rheumatism : ralaṛe *batuakĭa.*
batua-ǫ p. v., to get the same rheumatism.

batua-aṛą sbst., Chenopodium album, Linn. ; Chenopodiaceae,—a tall cultivated herb, 1-10 ft. high, and found also as a weed on cultivated ground. The leaves are eaten as a potherb.

batuṛą var. of *batiḍ* used in Nag. and in the Ho country.

batur Nag. syn. of *ḍû* Has. sbst., a bump-like excrescence anywhere on the body, even on the abdomen, where in Has. it is called *buṭuka* (hernia). If it be on the forehead it is more often called *ṭuṛą*, in Has. but in Nag. it is *balur.*
batur-ǫ, p. v, to get a bump-like excrescence : ale ḍiren Samuhaṛam, doĕaree *baturlena.*

***batuṛa** sbst., occurs as var. of *laṛągan*, lameness, palsy, in the spell sung by the "sweeping" doctors, *jojǫbuṭāiko*, while they sweep the lame limb to drive out the sickness : Amdo laṛągan, amdo *batuṛa*, Manŏa honem jometana. Kāci laṛągan soanejaḍma, Kāci *batuṛa* sîṛîjadma? Manŏa honem jometana. Thou, lameness, thou eatest a child of man. Art thou not disgusted, O lameness, that thou eatest a child of man?

batuṛi sbst., a young bull : *batuṛiko* hųkarea, young bulls low.

baṭą-bągul syn. of *baṭąken soda*, trs., to peck and pull, to tear with the beak, once and jerkily : keṛa doĕare kaña *baṭąbagelkĭa*, a crow pecked and pulled once the skin of the buffalo's back. N. B. This prd. is not used in the p. v., but *baṭąken sodaǫ* is.

baṭą-bagul var. of *baṭąbagel.*

baṭą-baṭą trs., frequentative of *baṭąbagel*, and like this, not used in the p. v., but used also in the rflx. v., in the same meaning as the trs. : cikaṇiko *baṭąbaṭąjąĭa* gidiko? cikaṇiko *baṭąbaṭąntana*? Of what kind of a corpse are the vultures pulling off the flesh?
Note the proverb : Menąre haṭąhaṭą, bangre *baṭąbaṭą*, when they have they eat by shovelfuls, when they have not, they starve (they work hard for the little they get to eat, just as a bird of prey that has to pull hard to get off any little bit of flesh), i.e., when people are well off, they do not provide for the days of need.
baṭąbaṭątau, baṭąkenbaṭąken, baṭąleka adv., with *soda, sodaǫ*, frequentative of *baṭąken.*

baṭa-baṭa syn. of *ṭaŏṭaŏ*, I. adj., garrulous, talking rapidly, loudly, and incessantly : miaḍ *baṭaba.a* buṛialǫ pīṭiātele hijųlena, aṇido goalio kae aṛąca, we came back from the market with a garrulous old woman, one who does not even give one an opportunity to work for oneself, i.e., one who does not even let another put in a word.
II. sbst., rapid, loud and incessant talking : inią *baṭabaṭa* janaŏ neleką.
III. trs., to speak to some one loudly, rapidly and incessantly : goṭa horae *baṭabaṭaanleḍlea.*

baṭabaṭa-n rflx. v., to speak loudly, rapidly and incessantly: aminaŋ alom *baṭabaṭana*, mâṛîŋote jagareme. *baṭabaṭa-g* p.v., to get into the habit of speaking loudly, rapidly and incessantly: en buṛia *baṭabaṭajana*. *baṭabaṭage*, *baṭabaṭatan* adv., used with *jagar*. N.B. With *eraŋ*, to scold, they do not say *baṭabaṭatan* but *jâṛâjâṛâtan*: ne hoṛo *baṭabaṭatane* jagara, that man is accustomed to speak loudly, rapidly and incessantly.

baṭa-baṭi jingle of *baṭi*, I. sbst., the sickness of several people at the same time: oṛaŋrenkoaŋ *baṭabaṭi* leltaŋ bakuaŏgiṛijana, okoniete okoniiŋ jogaŏa, I am at my wits end seeing how many are sick in my family, how am I to nurse them all at the same time.

II. adj., with *hoṛoko*, several people down with sickness: honder haptaren *baṭabaṭi* hoṛoko taramarako bugijana ci? Also used as adj. noun: jetaŋ kaiŋ kamidaṛitana, *baṭabaṭikoiŋ* jogaŏtana.

III. trs., of sickness, to attack several people at the same time: mariduku *baṭabaṭikeŋkoa*.

baṭabaṭi-n rflx. v., jokingly, to be down with small ailments: kumandate goṭaoṛaŋrenko *baṭabaṭinjana*.

baṭabaṭi-g p.v., of several people, to be attacked by sickness: cikan dukuteko *baṭabaṭiakana* ape ṭola hoṛoko?

IV. adv., with or without the afxs. *ge*, *tan*, *tange*, modifying *rika*, *rikag*, *hasuŋ*.

baṭai Nag. **baṭer** Has. (H. *baṭai* or *baṭer* Perdix olivacea; Sad. *baṭai*) sbst., Coturnix coromandelica, the Black-breasted or Rain-Quail. Its call is a loud, whistled, double note. Two other kinds of quail are called respectively: *huṛiŋ baṭai* and *gerea baṭai*.

baṭaken adv., used with *soda*, to peck, instead of *baṭabagel*.

baṭam (H. *bolām*) I. sbst., a button. Note the cpds. *suibaṭam*, a safety pin, *jaŋbaṭam*, a bone button, *liŋbaṭam*, a metal button.

II. trs., (1) to make a button of smth.: jaŋko *baṭamakada*. (2) to put buttons on a dress: soŋko *baṭamakada*. (3) to button, i.e., to fasten with a button or buttons a child's dress: en hon *baṭamime*, aŋdo kae daṛitana.

baṭam-en rflx. v., to button one's own dress: soŋ *baṭamenme*.

baṭam-g p. v., used of the 3 meanings given above.

baṭam-ganji sbst., a *ganji* i.e., a piece of underwear closely fitting to the trunk and made of very thin machine-knitted cotton (thread) with open front and fitted with buttons, in cntrd. to *pucuganji* which has only a circular opening at the neck, through which the head has to be slipped: *baṭamganji* ci pucuganjim sukua? What doest thou prefer, a *ganji* open or closed in front?

baṭam-hora, **baṭam-uṇḍu** syn. of *punucu*, sbst., a buttonhole.

baṭam-uṇḍu sbst., a buttonhole.

baṭar-baṭar used mostly of old women, I. abs. n., the habit of incessant scolding: iniŋ *baṭarbaṭar* ciulao kā ṭuṇḍuua.

II. adj., (1) with *buṛia*, scolding ceaselessly. (2) with *kaji* or *eraꝛ*, ceaseless. In both meanings it is used as adj. noun: iṇi janaŏre nekan *baṭarbaṭar;* amą *baṭarbaṭar* hokatam.
III. trs., to scold smb. ceaselessly. Also used without d. o.: hola siṇgiburae *baṭarbaṭarkeḍlea;* oṛo misae *baṭarbaṭarjada.*
IV. intrs., to have the habit of scolding ceaselessly: *baṭarbaṭartanae.*

baṭarbaṭar-en rflx. v., to scold (in a particular case) without end: enaṇāteo *baṭarbaṭarentana,* mocao kae luṭuṇtana, she has been scolding without interruption for a long while, her mouth does not even get blistered, i.e., she does not even get tired of it.

baṭarbaṭar-ǫ p. v., to get into the habit of scolding ceaselessly: ni puraṇgee *baṭarbaṭarjana.* Also used imprsly.: puraṇge *baṭarbaṭarǫlana,* there is much incessant scolding.

baṭarbaṭartan adv., used with *kaji* and *eraꝛ*, but even when used with *kaji* it is understood of an incessant scolding: *baṭarbaṭartane* eraꝛatana.

bāṭe (Sk. *bāṭi*, habitation) sbst., occurs in songs as var. of *raca,* the place in front of the house, the courtyard: Muṇḍako racare ciko cereberea, bapuṛi! Ciko cereberea, bapuṛi! Santako *bāṭere* merako raṛăĕbaṛăĕa, bapuṛi! Merako raṛăĕbaṛăĕa, bapuṛi! Năĭrīī! Why do the Mundas chatter in the courtyard? The poor fellows! Why do they chatter? Why do the Santals speak loudly in the courtyard? Why do they speak loudly? Alas!

baṭer syn. of *baṭaĭ.*

bāṭĕre! interjection of surprise: *bāṭĕre!* tikin jakeḍre bar antargem sīkeda.

baṭha (H. *baṭṭhī*; Sad.) I. sbst., any kiln, except a potter's kiln, which is called *aŏa.* There are four kinds of kiln: *cunabaṭha,* a lime-kiln, *iṭabaṭha,* a brick-kiln, *êrêbaṭha,* a lack kiln, *kuĭlabaṭha,* a charcoal kiln.

II. trs. or intrs., to make a kiln: cuna rapąmente ciminaṇpe (or ciminṭąpe) *baṭhakeda?* How many limekilns did you make?

baṭha-ǫ p. v., of a kiln: to be made or built; okoṭąre *baṭhaakana?* iṭa *apiabaṭhaakana,* or, apia *iṭabaṭhaakana,* three brick-kilns have been made.

baṭha-seṇgel sbst., the fire of a kiln; *baṭhaseṇgel* êṛǫjana.

baṭi Ho syn. of *paĭla.*

baṭi (H. Sad. *baṭṭhi,* a furnace for distilling) sbst., used alone or in the cpds. *arkibaṭi* and *baṭioṛą,* all meaning a grog-shop. Occurs also in *ilibaṭi,* a (licenced) rice-beer shop.

baṭi I. trs., (1) to overturn, to overset or overthrow; to turn or throw from a foundation or foothold, the foot remaining on the same (level or sloping) surface, though may be not on the same spot; to cause to collapse, sink on the ground, in cntrd. to *uĭɣ,* to cause to fall from on high, on to a lower level than that on which the object rested or stood; *palṭi,* to turn over, or to turn upside down a flat object as

a plank or a stone slab. In this meaning *baṭi* is the contrary of *duḷ*, *homba*, *kati* and *siduḷ* or *tiŋgu*. Duḷ, hombą, kati, siduḷ kūre tiŋgu-akankoāte *bāṭia* oŗǫ *baṭioa*. Liv. bgs. or inan. os. may overturn or be overturned from the following positions: sitting, on all fours, on edge, and upright or standing. (2) to turn on the ground to any extent, or roll, any object which is not circular and flat like a wheel, provided the object in case it is flat, be turned over several times (*palti* being used in case the flat object is turned over only once). In this meaning *baṭi* differs from *guli*, to roll, only in this that in the case of a flat object supposed more or less circular, *guli* means to roll it on its edge, whereas *baṭi* means to overthrow it from its position on edge: ciminaŋ saŋgin ŗoṭomko *baṭikeda*? Up to what distance did they roll the rice-bale?

N. B. *Baṭi* in cpds. may have the first or the second of the meanings explained above. (1) in the first meaning it is the primary part of the cpd. denoting both the act of overturning and the manner or way in which it is brought about. Hence *baṭi*, in such cpds., stands second, whereas the secondary or modifying part stands first: *uaur-baṭi*, to upset or overthrow by shoving or pushing; *mąbaṭi*, to overturn by cutting, to fell trees. (2) in the second meaning, *baṭi* stands first in cpds., because here it is the secondary or modifying part. See these cpds. below.

II. intrs., (1) of men or animals: to collapse, to fall down on account of a failure of strength or vital powers: kula huŗkaŏlędei api hoŗoko *baṭijana*, the tiger having roared, three men lost their power of motion and fell down; ne urīą tisiŋgapa peŗę banoa, jātąregee *baṭitana*. (2) of inan. os., to lean or roll over, without any external agency: kunṭa *baṭitana*: huṭuḷ mâŗîmâŗîte *laṭitana*.

baṭi-n rflx. v., to lay oneself down: lagateko *baṭintana*; jā ranakaḷtąre ne landia urį moṭaĭtee *baṭina*.

ba-p-aṭi repr. v., to throw each other: moḍ gaṇṭalekakiŋ opotajana jetaĕ kakiŋ *bapaṭijana*, those two struggled with each other for about an hour, none threw the other.

baṭi-ę p. v., (1) to be overturned, overset, overthrown: daru hoĕote *baṭijana*. (2) to be turned on the ground or rolled: ne poṭom miḍ hoŗote kā *baṭioa* this rice-bale cannot be rolled by one man. (3) same meaning as intrs.: ne urį jātąregee *baṭioa*.

ba-n-aṭi vrb. n., (1) the extent of the overturning, falling down or rolling; bāŗiko *banaṭi* baṭijana miado kā sarędjana. (2) the thing overthrown, fallen or rolled: nea hola hoĕoraą *banaṭi*, this is the tree which was uprooted by yesterday's wind; ne poṭom hola *banaṭige*, this is the bale which was rolled over yerterday, (3) the manner: bulakankoą *banaṭi* ṭorakangea, everybody knows in what manner drunken people fall about on the road. (4) adjec-

tively: hola *banaṭi* darukope topaṇkeda ci? Have you cut up into pieces the trees felled yerterday?
baṭitange adv., of drunken people, falling down again and again: *baṭitangee* hijuḷena.
III. In scoldings and jokes *baṭi* is also used as syn. of *giṭi* to lie down, trs., balɕhon busuŗe alope *baṭiae* sigiḍsigidoa, do not lay the baby on the straw, it will feel itchy; rua *baṭikiḷa*, lāïdul *baṭikiḷa*, fever, diarrhoea keeps him lying down.
baṭi-n rflx. v., to lie down: enaṇātem *baṭintana*, kami banoa? Hast thou no work that thou art lying down so long?
baṭi-ọ p. v., to be put lying down to rest or sleep: balɕhon busuŗee *baṭiakana*.
ba-n-aṭi vrb. n., the length of time of lying down: balɕhon busuŗe *banaṭiko* baṭikiḷa, miḍ sānj jakeḍ entaŗegee taïkena.

baṭi-ader trs., to bring inside by rolling, to roll in.
baṭiader-en rflx. v., to roll oneself in.
baṭiader-ọ p. v., to be rolled in.

baṭi-arăgu trs., to bring or send down a slope by rolling (with one or several impulses).
baṭiaŗăgu-n rflx. v., to let oneself roll down a slope.
baṭiaŗăgu-ụ p. v., to be rolled down a slope.

baṭi-au I. trs., to roll this way.
II. intrs., to come on falling down again and again.
baṭiau-n rflx. v., to come on falling again and again, to roll oneself this way.
baṭiau-ụ p. v., to be brought rolling, to be rolled this way.

baṭi-bage trs., (1) to abandon a tree after felling it (not cutting it in pieces and not carrying it off). (2) to abandon or leave an infant after laying it down.
baṭibage-ọ p. v., of a tree, to be abandoned after having been felled; of a baby, to be abandoned or left lying down somewhere.

baṭi baŗa I. trs., to roll again and again or here and there.
II. intrs., to fall or sink down again and again or here and there.
baṭibaŗa-n rflx. v., (1) to let oneself fall or sink down again and again or here and there. (2) to roll oneself about or again and again: kobir aŗăgujanci sadomko babătate otereko *baṭibaŗana*.
baṭibaŗa-ọ p. v., to be rolled about or again and again.

baṭi-b ur trs., to turn over by rolling: muṭu soĕaakana ci kā? *baṭibiurlepe*, is the piece of trunk rotten or not? Roll it once over. Also used in the meanings of *baṭibaŗa*, trsly. and intrsly.
baṭibiur-en rflx. v., to roll oneself over or from one side to the other. Also used in the meaning of *baṭibaŗan*.
baṭibiur-ọ p. v., to be rolled over. Also used like *baṭibaŗaḍ*.

baṭi-daŏraḍ trs., to roll a little nearer to smth. else.
baṭidaŏrad-en rflx. v., to roll oneself a little nearer to smth.: racaree taïkena duarsạtee *baṭidaŏr.denjana*, he lay in the courtyard and rolled

himself a little closer to the door.

baṭi-endą Nag. or **baṭi-giri** Has. trs., to remove or throw away by rolling. Also used in the meaning of *baṭiutar*, to throw down or fall down altogether.

baṭiendą-n rflx. v., in jokes and scoldings, to remain lying down for a long time: api gaṇṭalekae *baṭigiṛinjana*, he remained lying down for about three hours.

baṭiendą-ǫ p.v., to be removed or thrown away by rolling.

baṭi-idi I. trs., to move on by rolling over and over, to roll forward, to roll further and further away.

II. intrs., to go away falling down again and again.

baṭiidi-n rflx. v., to go away falling again and again; to roll oneself further and further away.

baṭiidi-ǫ p. v., to be rolled further and further away.

baṭi-kesęd trs., to prevent or hinder someone from passing, or to shut or obstruct a passage by lying across it or by putting large stones across, or cutting a tree so that it falls across the intended route, or by rolling or otherwise putting a large stone or the trunk of a tree across the passage; to put large stones, a tree a trunk, as an obstacle across a passage: duare *baṭikesedakada*; kulalatare diriko *baṭikesedakada*; kula latare diriteko *baṭikesedakęia*, they have shut up the tiger in his den by placing large stones across the entrance; hora muṭuteko *baṭikesedakada*, they have obstructed the route by means of the trunk of a tree.

baṭikesed-en rflx. v., to lie down as an obstruction across a passage: duarree *baṭikesedentana*; tunilbiṇa horaree *baṭikesedakana*, a python lies stretched across the way. (For small snakes *tâṛikesęd* is commonly used).

baṭikesed-ǫ p.v., may have as sbj. the one whose passage is obstructed, the passage which is obstructed, or the thing which is put as an obstruction: kula dirite latarec *baṭikesedakana*; kulalata dirite *baṭikesedakana*; latare diri *baṭikesedakana*.

baṭi-kul syn. of *baṭiuiṷ*, trs., to send rolling down a slope by one impulse.

baṭikul-ǫ p.v., to be sent rolling down a slope.

baṭi-oraą syn. of *baṭi* and *arkibaṭi*, sbst., a grog-shop.

baṭi-paräka trs., to put smth. aside by rolling it, to roll aside.

baṭiparäka-n rflx.v., to roll oneself aside, out of the way.

baṭiparäka-ǫ p.v., to be rolled aside.

baṭi-rakab trs., to roll something up a slope.

baṭirakab-en rflx. v., to roll oneself up a slope: *baṭirakaben* kā daṛioa, one cannot roll oneself up a slope.

baṭirakab-ǫ, p.v., to be rolled up a slope.

baṭi-torsaḍ trs., to roll a thing a little further from another.

baṭitorsad-en rflx.v., to roll oneself a little further from smth.

baṭi-uiṷ syn. of *baṭikul*, but used also in the rflx.v.: honko busūāteko *baṭiuiṷuntana*, the children throw them-

selves rolling from the heap of straw.

baṭi-uṛuṇ trs., to roll smth. out.

baṭiuṛuṇ-en rflx.v., to roll oneself out.

baṭiuṛuṇ-o p.v., to be rolled out.

baṭi-uṭar, baṭi-uter I. trs., to throw down, make fall, altogether: misa daltegē *baṭiutarkịa*, with one stroke of his stick he threw him off his legs. (2) to prostrate, to cause to remain lying down: bul *baṭiutarkịa*, he is dead drunk.

II. intrs., to fall down altogether, to go down like a log: miḍ soṭako dallịa ade *baṭiutarjana*, they gave him one stroke of the stick: he went down like a log. (2) to lie down and remain lying down: bulakan haṛam racare *baṭiuterjana*.

baṭiutar-en rflx. v., used by jokers in sentences like: rua namakạia, *baṭiutarenjana* he has got such a strong fever that he has had to lie down.

baṭiutar-o p v., to be thrown down or caused to fall down altogether: hola darulokoṇḍelena, tisiṇ hoĕote *baṭiuterjana*, yesterday the tree was leaning over, to-day the wind made it fall down altogether. (2)to be prostrated, caused to remain lying down: bultee *baṭiutarjana*. (3)same as intrs., but used only of the initial stage.

baṭiutar-oge adv., so as to be caused to fall down altogether, so as to be caused to lie down and remain lying down, so as to fall down, or lie down and remain lying down.

bāṭre ! var. of *baĭṭre*.

baṭu (Sad. *baṭuâ* ; Or. *bhatu*) sbst., vocative of address to elder sister's or elder cousin's husband. It is very rarely used with the pos. adjs. *aĭṅ̃a, amạ, aĕạ*, never with the prnl. afx. *iṇ, m, tc.*

baṭu-baṭu, baṭuṇ-baṭuṇ var. of *baḍḷuṇbaḍḷuṇ*, intrs., or more often, *baṭu-baṭu-n, baṭuṇbaṭuṇ-en* rflx v., frequentative of *baṭun, baṭuṇen*, to make movements which slightly bend the body upwards, or downwards, or sideways; used of caterpillars and larger worms, in cntrd. to *biṭiṇbiṭiṇ* or *bikiḍbikiḍ* which is used in the same meaning of small worms, and *bakuḍbakuḍ*, which may be used for more slender worms, like leeches, for which *baṭubaṭu* is not used: guṛitijuko *baṭuṇbaṭuṇa* or, *baṭuṇbaṭuṇena*, kuṭitijuko biṭiṇbiṭiṇena, of the grubs of dung beetles *baṭuṇbaṭuṇ* is used, of the worms in putrid water *biṭiṇbiṭiṇ* is used.

baṭubaṭutan, baṭuṇbaṭuṇtan adv.: taramara tijuko *baṭubaṭutanko* senea otere kāre dạre.

baṭuken, baṭuṇken adv., with *rikalena*, or *rikakena*, of caterpillars or worms bending their body just once. *baṭukenbaṭuken, baṭuṇkenbaṭuṇken* adv., same as *baṭubaṭutan*, but with interruptions.

baṭubaṭu-aderen rflx. v., of worms, to wriggle in, to enter wriggling.

baṭubaṭu-uṛuṇen rflx. v., of worms, to wriggle out of, to creep out wriggling, in cntrd. to *tuduṛuṇen*, to creep out straight without wriggling: guṛitijuko *baṭubaṭuuṛuṇentana*.

baṭūlāi (H. *batlohi* ; Sad. *batlahi*)

I. sbst., a brass cooking vessel shaped more or less like a small *caṭu*, in cntrd. to *karaĭ* which is broader at the mouth than at the bottom : pitalrą̆ manḍiteą̆ tolaĭleka baiakanreko *baṭŭlăĭ.i* ; pendañte mocasą̆ cakaṛakaną̆, ena karaĭ menoa.

II. trs., to make brass into a *baṭŭlăĭ* : cinarąko *baṭŭlăĭĭa* ?—pitalrąge, of what do they make a *baṭŭlăĭ* ?—Of brass.

baṯuleka, same as *baṯubaṯulan*.

baṭŭlŏĭ var. of *baṭŭlăĭ*.

baṭuą-baṭuą var. of *baṯubaṯu*.

baṭura Nag. (Sad.) syn. of *kalare* Has. sbst., Pisum arvense, Linn. ; Papilionaceae, — the Field-Pea, a diffuse annual herb with small grey or purple seeds, sown in winter in ricefields after the rice has been reaped. Its peas are eaten and its leaves used as a potherb.

baṭura-aṛą̆ sbst., the leaves of the field-pea when used as a potherb.

baŭ (Mt. *bhau*, term of address to elder brother) sbst., senior brother. It takes the prsl. prns. as pos. afxs. : *baŭiz̆*, my senior brother.

N. B.—To call smb. senior brother, or rather, to say to smb. senior brother is not expressed by means of the word *baŭ*, which is never used as vocative, but by *dada*. Hence *dodāiaĭz̆* is eqvlt. to the Engl. : he is my senior brother. Neither is the cpd. *baŭiz̆koṛa* ever used ; it would be a contradiction in the terms, as *koṛa* in terms of relationship always denotes a younger boy.

baŭ I. adj., (1) is used to denote dry rot of eatables, such as takes place v.g. in pods or kernels without affecting the outer shell or cover seriously or at all. (2) it denotes that decomposition which manifests itself by outside mouldiness. (3) it may also be used to denote the spoiled or rancid state of oils and fats, provided it be apparent to the eye that the fat is spoiled : *baŭgca*, it is musty ; *baŭ* aṛą̆ kā sibila, mouldy vegetables are not tasty. Also used as adj. noun : nekan *baŭdo* kādaą̆ jomoa, such mouldy food can of course not be eaten.

II. trs. caus., to cause things to get spoiled as described : aṛą̆pe *baŭkeda*.

III. intrs., to become affected with dry rot, mouldy, or rancid.

baŭ-ą̆ p. v., same meaning : cā *baŭleua*, nā̆do popoṇḍaakana, the tea has been overgrown with mould, now it is musty (white, having dried again).

ba-n-a-ŭ vrb. n., the amount of mouldiness, the quantity of mouldy food : *banaŭ* baŭjana giṛicabaeraą̆ asăraĕge, such a quantity has become mouldy that the only thing to be done is to throw it all away.

baŭge adv., with *soan* : *baŭge* soantana, it has a mouldy taste or smell.

bāṯ (diphthong) I. trs., to expectorate phlegm : kōp kae *bāṯḍaṛiatana*.

II. intrs, to expectorate : *bāṯ* kā daṛitanare kōp sakiḍhunḍioa.

bāŭ-gǫ p. v., to be expectorated : kōp kā *bāŭgǫtana*.

ba-n-āṯ vrb. n., the extent or amount of expectoration : banāṯĭ bāṯlą̆ haḍdaken kōp uṛuą̆lena, he expectorated

so much that the phlegm was ejected in a mass.

baŭgi (Sad., Or.) syn. of *mɪraʒ ʃuʒki*, sbst, a square basket about 2 ft. wide and 2½ ft. high.

baŭ·giṛi intensive of *baŭ*, used as trs. caus., intrs. and in the p. v.

baŭ-honjar sbst., senior brother-in-law; senior male cousin-in-law, i.e., for a man, the older brother of his wife and all her elder cousins, practically all the young men of her village and its hamlets, older than his wife; for a woman, the elder brother of her husband and all his elder cousins, practically all the young men of his village and its hamlets, older than her husband. Between all these and the wife in question no touching each other and no naming each other is allowed. The husband speaking to his senior brother-in-law or to any of his senior male cousins-in-law, uses the vocative of address *dada*; the wife says *aba*.

baŭ-honjarainį prnl. noun, one's elder brother-in-law or elder male cousin-in-law, (ltly., the man to whom one gives this name).

baŭka sbst., a large-sized basket plaited out of pretty broad bamboo lamellae, generally about 5 ft. high and 4 ft. wide. Like the *ḍiliʒgi*, it is used for storing cereals. Whereas the *ḍiliʒgi* is entirely open at the top, the *baŭka* is half closed and ends in a short open neck which adds much to its strength. This strength is obtained by means of a ring made of a triangular strip of bamboo, the base of the triangle being turned upwards, and it is into this ring that the ends of bamboo lamellae are inserted. The flat lamellae between which the triangular ring is kept, are clamped together by 8 clamps of sliced bamboo. (Pl. XXII, 4).

baŭla (Sad.; II. *baulā*, toothless) I. adj., deprived of all one's teeth, without teeth: *baŭla* moca jagar kae bēsdaṛia. Also used as adj. noun and nickname.

II. trs., (1) to call someone by this nickname: *baŭlakiṇae*! (2) to deprive one of all his teeth: ḍaṭajilu soben pusŭritanamente ḍakḍar *baŭlakiṭa*, the surgeon extracted all his teeth because pus flowed everywhere from his gums.

baŭla-ǫ p. v., to become toothless, to lose all one's teeth. The forms *baŭlajaŋa* and *baŭlaakan* are also used as adjs.: Tipru haṛam *baŭlajaŋa*.

ba-n-aŭla vrb. n., the number of people who in a given place become toothless: Simbuakò *banaŭlako* baŭlioa begar haṛamburitge inkuą ḍaṭa cabatana, the villagers of Simbua so soon become toothless that their teeth are all gone before they are old men or women.

baŭli I. adj., of dangerous pits, precipices: hora japąrą haŋgi nidanubą bulakankomente *baŭligea*.

II. trs., (1) to entrap in a pitfall. (2) to engulf, to lose. (3) to push into a dangerous pit: hàtiko sidaman baŭligaṛare *baŭlijaḍko* taĭkena, formerly they used to entrap

elephants in pitfalls ; kula senderatanre miḍ hoṛole *baŭlikiḍa*, in hunting a tiger we lost one man (he was killed) ; juainuṇre môṛe ṭakaiṇ *baŭlikeda*, I have lost 5 Rs. by putting them on cards.

baŭli-n rflx. v., to expose oneself wilfully to the danger of being entrapped (physically or morally) or of falling into a dangerous pit: nubaṛe en horate alom sena, alom *baŭlina* ; sardārkoaṛ kajitem *baŭlintana*, thou allowest thyself to be entrapped by the coolie-catchers.

ba-p-aŭli repr. v., to push one another into a dangerous pit, into a trap: daṛe kepeleṇatekiṇ, *bapaŭlijana*, in teasing each other in the water they pushed each other into a dangerous pit; Asāmtekiṇ *bapaŭlijana*, they drew each other into the trap of the coolie-catchers.

baŭli-ṛ p. v., (1) to fall into a dangerous pit. (2) to be entrapped: tuĭu baŭligaṛaree *baŭlijana*. (3) to be lost: taĭlaṛ būakanate ṭakapaĕsa *baŭlijana* ; kulasenderare miḍ hoṛotale *baŭlijana*.

ba-n-aŭli vrb. n., (1) the number of animals or people entrapped : *banaŭliko* baŭlijana, baṇkoa nāḍo nesaṛe saramko, there are no sambur deer left hereabout, so many have been entrapped ; *banaŭliko* baŭlijana ne haturen daṇgṛako iril hoṛe Asāmko tebaṛkeda, the young men of the village were ensnared in such numbers that eight of them are now in Assam. (2) the quantity of money lost: *banaŭliĭ* baŭlikeda miḍhisi ṭakare môṛôĕae saṛeṭada.

baŭligaṛa (Sad.) sbst., (1) a pitfall made to entrap men or animals. (2) a dangerous pit: puraṛa hoṛoko kāredo urḭmeromko baŭliakanre en gaṛa kāre huaṇ *baŭligaṛa* sakioa, if it has often happened that men or cattle fell into a precipice or a pit, the pit or precipice will be called *baŭligaṛa* ; gaṛakore diri latarrege puraṛa *baŭligaṛa* taĭna, there is often a dangerous pit in rivers just below a boulder.

baŭli-idi trs., to entrap and carry off, to entice into following : merom patṛatee *baŭliidikiḍa*, he has enticed a goat into following him by means of green leaves ; miaḍ sardār neren daṇgṛae *baŭliidikiḍa*.

baŭliidi-ṛ p. v., to be entrapped and carried off or enticed into following another person.

ba-p-aŭliidi repr. v., same meaning as *bapaŭli*: Asāmtekiṇ *bapaŭliidijana*, they enticed each other into going to Assam.

baŭraŏ I. abs. n., the condition of having lost one's head: holaraṛ *baŭraŏ* menaṛgea, yesterday's confusion in his head is not yet dispelled. II. trs. caus., to make someone lose his head : kajiteko *baŭraŏkiḍa*.

baŭraŏ-ṛ p. v., to lose one's head, to speak or act like a madcap : bulte, kīste, rasĭkate, hasuteko *baŭraŏea*.

baŭraŏ-n rflx. v., to excite oneself into a frenzy : aṛaṛtegee *baŭraŏntana*, jetanaṛ kako kajiliḍa.

ba-p-aŭraŏ repr. v., to madden each other : mosatedo kako *bapaŭraŏdaṛia*.

ba-n-aŭraŏ vrb. n., the extent of the maddening or disorder of the mind : *banaŭraŏe* bauraŏtana manḍiĭ jomlą ci kū ena kae ţōrjada, he is so confused in his mind that he does not realize whether he has taken his meal or not.

baŭrat Nag. (Sad.) syn. of *jālu-ţuṛû*.

baŭṛa (H. Sad. *baurā*, *baurhā*, mad, crazy) I adj., stupid, silly, half-witted, crazy. Also used as adj. noun and nickname : a dunce, a stupid fellow : amą hisir cikajana ?—aḍjana.—*baŭṛa !*

II. trs., to call smb. a dunce : *baŭṛakiakomentee* huṛinjiuntana.

baŭṛa-n rflx. v., to speak or act stupidly : cenąm *baŭṛantana* kācim ituana ? Why dost thou speak nonsense ? Thou knowest very well how the matter stands.

baŭṛa-ǫ p. v., to become stupid, crazy : cinąm namtanam *baŭṛaǫtana* ci ? *baŭṛaange* adv., stupidly, nonsensically : *baŭṛaangee* jagartana, *baŭṛaange* rikajada.

baŭṛa-baŭṛi jingle of *baŭṛa* with the same meaning, and used in the same functions, but not in the rflx. v. It is used of men and women alike.

baŭṛ-daru (Uriya *baulo*) sbst., Mimusops Elengi, Linn. ; Sapotaceae, —a tree 50 ft. high, with spreading branches and dense foliage, planted for its fruit which is eaten. A paste made of the roots of *baŭṛdaru*, *maraą cakonḍa* (Cassia orientalis) and *marijanum* (Capparis horrida), ground together, is rubbed for several days on the body in dropsy.

baŭṛi same as *baŭṛa* and used in the same functions, but only of women.

baŭsa, bhaŭsa syn. of *bhanḍua*.

bâbīc Nag. syn. of *acambīc* Has.

bâḍa and **bâḍa-dagǫ** Has. var. of *bānḍa* and *bānḍadagǫ*.

bâĕ-bôĕ adj., and **bôĕ-bôĕtan** adv., syn. of *barbor* and *barbortan*, used of numerous trees with long, straight, clean stems. It is also used figuratively of bullocks' horns : urīą dirią *bâĕbôĕgea*, this bullock has long, straight horns.

bâĕkar (Sad. *bānhikal* ; perhaps H. *bānh* and Or. *he'ena*, to tie) I. sbst., a thin string generally red in colour, ending with two red or yellow tassels, tightly fastened around the muscles of the upper arm (biceps), sometimes just below the biceps, especially by women. It is only an ornament, though it is occasionally made use of to suspend some *hakaeranu*, i.e., some amulet or medicine believed to act by the simple wearing of it : *bâĕkar* tolakan daągṛa rāauime, call hither a young man wearing a *bâĕkar* ; Kuţibā piţi onol, edelbā lāle *bâĕkar* (song), the flower of the croton has a design like that of a *piţi* basket, the flower of the silk-cotton tree is red like a *bâĕkar*.

II. trs., to adorn someone with a *bâĕkar* : ne honko *bâĕkarţąia*.

bâĕkar-en rflx. v., to adorn oneself with a *baĉkar*.

bâĕkar-ǫ p. v., to get adorned with a *baêkar*.

bâĕkar-suku Has. syn. of *sóḍô*

suku Nag. sbst., a form of Lagenaria vulgaris, Seringe ; Cucurbitaceæ, cultivated for its eatable gourd which is about 2 ft. long and from 5 to 7″ in diam., and like an elephant's trunk (*sôḍŏ*). It is used to make *ṭuĭla* guitars and, therefore, is also called *ṭuĭla-suku*.

bâĭs, bâĭsi var. of *bhâĭs, bhâĭsi*.

bâĭs-ḍimbu, bâĭsi-ḍimbu var. of *bhâĭsḍimbu*.

bâĭsi-rua Has. sbst., high fever of unweaned babies.

bâĭs-jambuṛu-biṇ, bâĭsi-jambuṛu-biṇ var. of *bhâĭsjambuṛubiṇ*.

bâĭsjambuṛu-nâṛî, bâĭsi-jambuṛu-nâṛî var. of *bhâĭsjambuṛunâṛî*.

bâĭṭhi, bâĭṭi (Sad. *baeṇṭhi* ; Or. *baêṇṭhi* or *biṇṭhi*) I. sbst., a large meat cutter. This peculiar knife which is used for cutting meat into small pieces, is kept firm in position by the foot of the person operating it and squatting on the ground or on a mat. The knife itself which is one piece with the iron handle, stands nearly at right angles to the handle, but so placed that its edge faces the person holding the handle with his foot. The one who uses the knife keeping the piece or slice of meat to be cut, by the two ends with both his hands, presses it against the lower part of the edge and then whilst keeping it pressed against the edge, pulls it upwards to the end of the knife, thus cutting it into pieces. See Pl. XX, 3.

Note the idiom : musiṇą din aĭńą racare gunḍi gojoa, *bâĭṭim* idiĭreṇ namunca, one day a cow used for ploughing will die in my courtyard, if thou comest with thy meat cutter I will catch thee, i e., now thou refusest to help me in my need, thy turn will come when I too will refuse to help thee.

II. trs, to forge into a *bâĭṭi* : ne meṛeḍ *bâĭṭiĭpe*.

bâĭṭhi-ǫ, bâĭṭi-ǫ p. v., to be forged into a *baĭṭi*. N. B. Kaṭae *baiṭijana*, is used also figuratively instead of *bâĭṭikaṭajanae*.

bâĭṭhi-kaṭa, bâĭṭi-kaṭa, is used figuratively as adj. and adj. noun or nickname, and in the p. v., of people whose big toes are nearly at right angles to their feet : en oṛąro miaḍ *bâĭṭikaṭa* kupulǫtee hijūal ana ; *bâĭṭikaṭajanae*, or *kaṭae bâṛtijana*, his big toes are nearly at right angles to his feet.

bânâṛeḍko syn. of *hapṛomko* sbst., the shades of the ancestors dwelling in the inner room of the hut

bâðar-jâl, bâðar-jalom var. of *bhâðarjâl*.

bâðarmali var. of *bhâðarmali*.

bâðra var. of *bhâðra*.

bâðṛa var. of *bhâðṛa*.

bâðṛa-inuṇ var. of *bhâðṛainuṇ*.

bâp (Sk. H. *bâph*, steam, vapour ; Sad. *bâp, bâpek*) syn. of *dąsukul*, I. sbst., steam.

II. intrs., syn. of *sukul*, to steam.

bâṛia sbst, a Hindu or Mohammedan merchant, with the exception of cloth merchants who are called *sadagar*.

bâṛî, kita-bâṛî syn. of *biṇḍi* Nag. I. sbst., a roll of the narrow strip of plaited palm leaves which is called

gatalaŋ. These strips are stitched together by means of strong twine and are thus made into the much used palm mat, the *kitapaṭi* : *kitabâṛî* añriko gāca.

II. trs., (1) to roll up the strip of plaited palm leaves : gatalaŋ *bâṛîme*. (2) in conjunction with a phrase indicating the diameter of the roll, *bâṛî* means not only the rolling up but also the plaiting which precedes : ciminaŋem *bâṛîkeda* ?—Miḍ mukage.

bâṛî-ǫ p v., (1) of the strip of plaited palm leaves, to be rolled up. (2) in conjunction with a phrase indicating the diameter of the roll, it may mean either to measure so much, without connotation of the work of plaiting : miḍ muka cakarge *bâṛîoa*, it will be a roll of one cubit diameter ; or it may connote the plaiting and mean : to be prepared in such a quantity : miḍ muka cakarge *bâṛîakaña*, a roll of one cubit diameter has been made.

ba-n-âṛî vrb. n., used of the size of the roll prepared : *banâṛîĭ* bûṛîkeda iduuruǫ miaḍrejāḍ paṭi hobauteroa, she has made such a large roll that there will probably be enough material in it for a whole mat.

bâṛsi and cpds. var. of *baṛâsi* and cpds.

bâŭṛi var. of *bhâŭṛi* in both meanings.

bâŭṛi-hisir, bâŭṛi-mala var. of *bhâŭṛihisir*.

bâŭṛî I. sbst., a contrivance for coiling the thread from the spindle. It consists of two pieces of wood, or sticks, one of which is attached perpendicularly to the middle of the other and is forked at the other end. It is this which is kept in the hand, so that the other stick remains horizontal. The thread turns around one end of the horizontal stick, is made to pass through the fork and then around the other end of the horizontal stick ; when it is brought back it passes through the fork crosswise to its former passage. With a numeral, v.g., *miḍ bâŭṛî*, it is used as a measure and means as much thread as will fit on to the *bâŭṛî*, (Pl. XIX, 5).

II. trs., to coil thread by means of a *bâŭṛî*.

bâŭṛî-ǫ p v., to be coiled by means of a *bâŭṛî*.

ba-n-âŭṛî vrb. n., (1) the manner of coiling thread by means of a *bâŭṛî* : amaḍ *banaûṛî* kā ṭaŭkagea. (2) the amount of coiling : *banâŭṛîĭ* bâŭṛîkeda, turamre sutam kā soaḷtana, he has coiled so much thread that it no longer fits into the fork. (3) the result of the coiling : neado aĭńaḍ *banâŭṛi*, this is the thread which I have coiled.

be (P.) as privative prefix, occurs only in words borrowed from Hindustani. The Mundari eqvlt. is the current negation *kā* v.g., *kāṭunḍuǫleka*, infinite.

beǫ I. sbst., spittle : *beǫ* kā tetaǫtana, kōp cimaḍ namjaĭa, his spittle is not clean, most probably he has got catarrh.

II. trs., to spit (connotes the sound made by the lips) : *beǫkedae* ; maĕomeǫ

bęjada ; *bękjako*, they spat on him.
bę-n rflx.v., to spit on oneself : sītanre, calutanre ne hoṛo puraṣa tiree *bęna*.
be-p-ę repr.v., to spit on each other : alope *bepēa*, honko, kā bugia.
be-gę p.v., to be spat on : mеḍ-muâṛree *bęlena* enate eperaṇ hobajana.
be-n-ę vrb.n., (1) the amount of spitting : *benēe* bękeda dubakantaṣ goṭae lumcabakeda. (2) the result of the spitting : enaṣ Samuaṣ *benę*, it is Samu who spat there. (3) the manner of spitting : iniaṣ *benę* ṭōrakangea, tamakuĭ jomlere peḍcĕkenpeḍcĕken misao kae ruṛuna. Note the idiom : *bętaḍ* ulidaṣ jalruaṛ, or *bęgiṛitadaṣ* jalruaṛ, to lick up what one has spat out, i.e., to ask back what one had given for good and all.

beaṣ-bi syn. of *boaṣbūį* and *maṇgăṛa-muṇgŭṛu* I. abs.n., naughtiness : amaṣ *beaṣbį* cimtaṇ cabaoa ?
II. adj., naughty : *beaṣbį* hon ; nekan *beaṣbį* kajiko alom jagarea, do not say such naughty things. Also used as adj. noun : en *beaṣbį* alokae hijų.
III. trs., to act naughtily towards smb.: *beaṣbįkeḍleae*.
beaṣbį-n rflx.v., to act naughtily.
beaṣbi-gę p.v., to get into a habit of being naughty.

beada (Sad.) sbst., a Hindu caste of professional bird-catchers.

bę-ader intrs., to spit and spit while entering : haṛaḍ ranu nūleḍci oṛaṣtee *bęaderkeda*, having drunk a bitter medicine he entered the house spitting again and again.

be-agam adj., endless, very extensive, unfathomable, numberless.
beana, beāna (H. *bahāna*) I.sbst., a concocted story, a one-sided version of a case, a false, altered or reticent statement of facts, in contrd. to *bāna*, which is a false statement of causes or intention, and *banita-kaji* a narration, a description, a new composition, a false pretext : ena sobenaṣ *beanage* ! All that you say is concocted ; *beanako* tolakada, or, *mostako* tolakada, they have prepared the false statement to be made afterwards.
II. adj., with *kaji*, same as sbst. *beana* kajiko nambaṛatana, they are trying to find a concocted story which they may use.
III. trs., to tell a concocted story (in court, in the panchayat or elsewhere), to alter the facts, not to tell all the facts, to give false evidence. (2) to concoct or prepare false evidence : abuaṣ Laro *beanacka*, tuĭulekae pancalgea daṇ, let Laro concoct a statement for our case because he is as cunning as a jackal ; sokŏtār beanae *beanakeda* goako jīre dō kako daṛitana, the law court's tout has concocted such a statement that the witnesses are unable to impress it on their minds.
beaṇa-ę p.v., of a false statement, to be made : apeaṣ mukudimare cileka *beanalena* ? What concocted statement was brought forward in your law suit ?
*The very curious change from the H, *bahāna*, excuse, pretense, to the meaning just stated is due to the

sad but undeniable fact that during a number of decades fatal to the Mundas, truth, according to the general complaint of the English officials, played no part in the Chota Nagpur law courts. It was in these courts that two socio-economic systems, not only widely differing from, but in essential points contradictory to, each other, met in a veritable life and death struggle. Ignorant of the court-language, unable to understand the complicated formalities and proceedings, and, at first, quite unaware of the terrible power of the new courts which were henceforward to decide finally all questions affecting their claims, their property and their rights, the rude Aborigines were put in an inconceivably unfavourable and entirely false position. For (1) they had to state their own case through Hindu interpreters, pleaders and touts, generally predisposed against them and always unable to understand their case or their land system. (2) They had to state it in terms of the system prevailing in the other parts of the then unwieldy province of Bengal. For, their own system had no ready made terminology in Hindi, and for the interpreters they had to have recourse to, it was, owing to preconceived notions and prejudices, impossible to translate the Mundari terms into Hindi terms adapted to the Mundas' land system and doing justice to it. (3) The case thus far already hopelessly misstated, came before officers who found it impossible to rectify anything in this whole misconception and misunderstanding. For, barring the fact that, as Englishmen, they considered landlordism as the most obvious system, all the more so, as they found it prevailing in those parts of India they had so far been acquainted with, they could not be expected to master a second foreign language, especially not one of such enormous difficulties as Mundari. They therefore could never hear the Mundas themselves explain their own case in the only language in which they were able to explain it at all. Furthermore they here found themselves confronted by a race of, generally unprepossessing exterior, scantily, sometimes hardly clad at all, despised by the other Indians and considered by all as *junglies*, as semi-savages. How then could they even suspect that such a race could possibly have worked out and be in possession of a land system based on undeniable ethical principles and most rationally regulated, down to the minutest details? Thus these officers were, so to say, helplessly in the hands of the scheming Hindu intruders and their legal advisers, who had all the prima facie probabilities on their own side. Such was the state of things that statements, true in the Mundas' mind, and made at first in simple honesty, turned against them and deprived them of their most valuable rights. For the Munda made his statement on the supposition that the court would

interpret it in consonance with his own system; but the courts, not even suspecting the existence of such a system, interpreted it in consonance with the contradictory system, and since the translation of the Munda's statement was always made in terms of that contradictory system, the result could not be anything but fatal to him. It would take too much space here to illustrate this by any of the concrete examples which might be so easily adduced as illustrating this. For that purpose I refer to the article under the word *māl* (rent).

When the Mundas had realized that truth was an obstacle and a positive danger rather than a safeguard, they tried to copy the methods of their adversaries. Needless to say that in the art of deceit they were no match for their shrewd opponents. Their concoctions were easily shown up by the pleaders, and when in the conviction of the truth of their claims and in anxiety for the preservation of their rights, for the sake of which they had now taken to lying and deceit, they clung stubbornly to the lies once advanced, this was put down to sheer perversity and malevolent rapacity and deprived them of all that sympathy which they nevertheless deserved in the uneven struggle they were forced into through no fault of their own. This feeling against them had reached its highest point between 1880 and 1895, when in official circles pity was openly expressed with *the poor zamindars who could not get their dues from these stubborn Kols*. In those years, when the struggle was at its highest, all Magistrates knew that the truth was never stated before them, that justice was one thing and law quite another, and all they could do was to follow the formalities of the law. These having so to say evolved themselves exclusively out of the Hindu system turned with a kind of automatic regularity against the Aborigines. At that time court transaction had in the popular mind become equivalent to scheming, lying and deceit. It was no easy matter to see through the dense mist of these conflicting falsehoods and to discover and delineate the wonderfully simple and yet perfect socio-economic system these Aborigines had, in their long isolation, preserved and handed over to our own times as a relic from a very remote antiquity. Had I realised this fully in 1893, when, on p. XIII of the Introduction to my *Mundari Grammar*, I wrote that the reputed truthfulness of the Mundas was a myth, I should certainly have added: The practice of unrestricted lying in the courts of law they have now taken to, does of course deserve the severest condemnation, but far more guilty than the Mundas are those who have driven a despairing race to this, both by their own example and especially by the ruthless and wholesale destruction of their most valuable rights.

So then this simple change of meaning is one of the results and signs of a war between two economies, nay, in a certain sense between two civilizations in which the older has been crushed out of existence by the more recent one, for that insignificant remnant of the old khuntkati system kept alive by the settlement of 1903 is, by its legal limitations, prevented from growing and therefore condemned to death. The issue of this war is one of the examples showing that defeat in such struggles is sometimes anything but a survival of the fittest, since it is solely due to the unfavourable and unequal conditions of the struggle and not at all to the intrinsic demerits of the defeated system. It is a striking example also of the fact, that in such characteristically human matters as forms of culture or civilization, survival and victory are not necessarily synonymous with real progress.

bę-aṛăgu trs., to spit downwards.

bę-au trs., to come this way, spitting very often: *bęaujadac*.

bę-bita, bę-bitar intrs., to throw lots by means of the spittle-test before a game in order to determine which will be the attacking side. This is how it is done: banagaön tačomte gûîkakiŋ *bębitarjada*. Kaĕra miaḍ pačsalekan kecęre kāre dirire tarasę janarree bętada aḍ Cepae kulijąĭa: "Bęm aua ei lapu?" Cepa: "Aiŋdo lapuiŋ aua." Kaĕra en kecę sirmatec hudumarakabętada oŗę ena otera ulujanatekiŋ leljada: do bę cetanakana oŗę lapu bitarakana. Enamente nąido Kaĕrateko inuŋa oŗę Cepateko oraðea. When the division in sides or camps is finished, the captains of the game throw lots. Kaĕra has spat on one side of a piece of earthenware or stone which is coin-like in form and he asks Cepa: Dost thou take spittle or dry? Cepa chooses (let us say) dry. Kaĕra has thrown up to the sky the piece of earthenware and when it has fallen down they look: but the spittle is upwards, the dry face downwards. Therefore the side of Kaĕra will attack in the game, the side of Cepa will defend.

bebhorsa, beborsa (hybrid from P. *le* and II. *bharosa*) adj., without hope, without prospects.

bebhorsa-ę, beborsa-ę p. v., to be without hope, to lose all hope: ne nalīsre harătiŋjanac mentee *bebhorsaakana*.

bebhorsage, beborsage adv., used idmly. with *rikaę*: *bebhorsagee rikaakana, idunŗę tisiŋ ei gapa*, there is no hope left, he is going to die, perhaps to-day, perhaps to-morrow.

beborsa var. of *bebhorsa*.

bebūj, bebūjren adj., unreasonable heedless, who does not realize: *bebūj* hoŗoko jā iminuŋ buginakoreo kaka gunea, thoughtless people are not grateful, however much you benefit them.

beq (Sinh. *paṭi*, Tam. *paṭṭai*, narrow strip of cloth) I. sbst., a head-dress consisting of a narrow, more or less long, piece of cloth tied

round the head, a turban, called *pugri* in India. The mode of tying varies much and is often indicative of province, caste or office. It is a sort of national head-dress for Hindus. Not so for Mundas. Their national coiffure, both for men and women is the long, rich, jet-black hair, which they take trouble to keep clean and glossy by frequently washing it out thoroughly with *nāṛākalasa*, a fat kind of loam serving as soap, and then anointing it with oil. Women part it in the middle, comb it closely backwards and gather it into a graceful chignon-like knot, called *supid*. This knot is kept together by a string made either of hair or of cotton thread and called *neca*. Its position varies in different parts of the country. In Hasada it is gathered behind and somewhat under the left or right ear, whereas in Naguri it is in the middle at the back of the head; in the Tamar district it is brought forward over the left ear so as to rest on the left temple. The only ornaments used are single flowers arranged around this knot or a bunch of them fastened into it. It would be considered a disgrace for a Munda woman to throw a cloth over her head in the Hindu fashion. Youths and younger men who are still anxious about their appearance, arrange their hair in a similar fashion, but with the knot a little higher, or they let it fall back over the neck and shoulders, a practice never allowed to women. Older men either tie it carelessly into a plain knot dangling free at the back of the head or have it clipped and let it hang entirely loose about the neck. As recently as thirty years ago the Hindu top-knot and the close crop were hardly ever seen among the Mundas.

The Maharajas of Chota Nagpur, after their hinduization, adopted the practice of giving a *pugri* to the mankis (Mundari district chiefs) as an outward sign of their office being acknowledged by them. The mankis sometimes did the same to the mundas (village chiefs). This is probably the way the pugri found its entrance into the Munda country. Since the country has been entirely thrown open to the Hindus its use spreads more and more. Though in recent years it has become more and more a necessary part of gala dress, so far as ordinary use goes, the Munda's *beḍ*, when worn at all, is often, but a mere rag tied carelessly round the head, having hardly any resemblance to the large and generally graceful Indian *pugri*.

II. trs., (1) to tie a pugri around someone's head: honem *beḍkia*? (2) To give someone a pugri, to confer a pugri on a manki or munda as an outward mark of his office: mâṛkidoe mâṛkiakana, mendo raja aŭriĭ *bedia*, he is indeed the real manki, but the rajah has not yet given him the pugri. (3) To put and tie a cover of leaves over a *caṭu*, as is done with *caṭu*s full

of rice-beer which are to be taken on a journey : apia caṭuko *bedkeda.*

bed-en rflx. v., to tie a cloth around one's head, to put on a pugri.

be-p-eḍ repr. v., to tie a pugri round each other's head.

bed-ǫ p. v., (1) used chiefly in the pf. past form *bedakanu*, to have a pugri on, to wear a pugri. (2) of a *caṭu*, to be crowned with a covering of leaves : apia *bedakan* caṭuko dupilakada.

be-n-eḍ vrb. n., the way of putting on a pugri, a pugri inasmuch as it connotes the way in which it is put on : cikan *beneḍtem* bedonjana, luturrem bondolakada ! How thou has put on thy pugri ! It flaps over thy ear ; *diguarbenedem* bedakada, thou hast put on thy pugri just like a policeman's.

bēd, bēde var. of *bhēd.*

bēḍ, bēde, bhē (*ē* very long). I. sbst., bleating : minḍikoą *bēdem* aɨumlą ? minḍiko *bēḍko* menca, meromko mēko menca, sheep cry *bed*, goats cry *mē.*

II. intrs., to bleat : minḍiko *bēdea.*

beda I. sbst., cheating, deception, deceit, fraud : *bedate* kam daṛiaia, it is not through cheating that thou wilt get the better of him ; *bedaṛą* kajido kae bedamca, as far as cheating is concerned he will not cheat thee.

II. trs., (1) to cheat, to deceive, to overreach, to defraud : merom kam sabdaṛiaitanre sinaṛąpatṛate *bedaime*, if thou canst not catch the goat, entice it with *sinaṛą* leaves ; cêṛêko burdulɣteko *bedakoa*, they bait birds with flying white-ants ; miaḍ kulaĕ deasątee *belakcḍlea*, a hare gave us the slip by turning and passing behind our backs. (2) to give smth. to smb. in order to entice him into doing smth. : jāiminaṇaleka *bedataipe*, enaṇātee dubakana, give any little thing (to that beggar) to make him go, he has been sitting there already for a long time ; ne honko jānąm acukore sidare meṭaï *bedanɣlakom*, kūɣko caɣcuɣna, if thou wantst some work from these children, first give them some sweets and they will be brisk about it. (3) to make children happy with a small gift that seems great to them : honko mimiḍ paĕsa *bedatakom.* (4) to disappoint, to deceive smb.'s expectation : holako ijārlena, baria goakiṇa *bedaleḍlea*, the cross-examination of the witnesses took place yesterday, two of them bungled their answers. (5) to perform a work fraudulently, i.e., lazily : kamiï *bedaca.* (6) of a bullock, to defraud its driver by lying down in the middle of its work : ne uri puraɣee *bedaiña.*

III. intrs., (1) to humbug : *bedatanae.* Note the contracted form *bedam* ! instead of *bedatanam* ! Thou art humbugging ! Nonsense ! *beda-n* rflx. v., to deceive oneself, to cheat oneself, to overreach oneself : meṭaï haṭiṇaree *bedanjana*, in dealing out the sweetmeats he found that he had given too much to the others and not kept enough

for himself; tisiŋ kami nalako iraliral gaṇḍako kamikeda, aiŋḍo ilireŋ *bedaṇjana*, to-day the day-labourers worked for eight annas each, but I missed that nice pay by drinking instead of working (or by looking for a drink). Note the idiom: bage caṛire *bedan*, to marry an abandoned wife whose former husband is still alive. This is considered as self-deceit because it is so risky and uncertain: ḍiṇḍa kuṛi lelle idiliŋa, kae sukuṇjana, nāḷo bage caṛirce *bedaṇjana*.

be-p-eda, repr. v., to cheat each other, to deceive each other: hoṣo kajitakiŋ *bepedajana*.

beda-o p.v., to be deceived, to get cheated, to be overreached: âṛâṭuṭiro môṛoĕŋgem omaḍkoa, eṛaŋgem *bedajana*, when the price for the change was one anna in the R., thou gavest them five pice, thou hast been cheated awfully. (2) to be enticed by some gift to do smth.: ili huṛiŋalekako *bedaaẓarjaŋa* enamente kūḷko jōrtana, they received a fore-taste of the beer which will be drunk when the work is finished, that is why they work with a will. N. B. The exclamation *bedajanaiŋ*! *elaiŋ bedajana*! is frequently used in a sense which implies no deceit, but a simple error and therefore means: I was mistaken! I made a mistake!

be-n-eda vrb. n., the way of cheating, the art of cheating: Somado *benedaiŋ* bedakja mundi kae nanikeda, I cheated Soma in such a way that he is not aware of it; bâṛîakoŋ *benedagem* itukeda.

beda syn. of *be*, sbst., spittle out of the mouth, in contrd. to *ulidaŋ*, the saliva in the mouth. Note the idiom: *bedaulidaŋee* haratiŋakana, which is often used in questions of marriage: he has been vanquished by his spittle, i.e., he has promised, he must give.

beda-ader trs., to entice or cheat into entering.

bedaader-o p.v., to be enticed or cheated into entering.

beda-akiriŋa trs., to sell by fraud, to betray, or to deliver over fraudulently for money: oko dipiliate uṛākaṭiko ale disumreko rakaḅjana, taramaia Hoṛokoo akoaŋ hagaḍko *bedaakiriŋakoa*.

be-p-edaa-p-akiriŋa repr. v., to sell each other fraudulently, to betray each other: hen hoṛoākiriŋa jatiko misamisa akoakoreko *bepedaapakiriŋa* aḍko idioa Asāmto.

bedaakiriŋ-o p.v., to be betrayed for money, to be sold fraudulently: ale disumre en dipli puraŋo randi buṛiako reṇgerabaṇteko goḍjana, honkotako *bedaakiriŋjanako* monte.

beda-au trs., to entice or cheat into coming along.

bedaau-o p. v., to be enticed or cheated into coming along.

beda-bakâṛ syn. of *bedaḷaji* sbst, deceitful language.

beda-bedage syn. of *nutumrage* adv., (to work) in an inefficient way, only as a make-believe, making only a pretence of working;

bedabedagee oalutada.

beda-bosa trs., to cheat for the first time, i.e., (1) to cheat one who was never cheated before, to succeed in once cheating a clever or wary man. (2) to cheat the first man one ever cheated: miḍ hoṛoiṇ *bedabosa-ana*.

bedabosa-ǫ p. v., (1) to be cheated for the first time. (2) to be cheated by one who never cheated before.

beda-idi trs., to entice or cheat into following away.

bedaidi-ǫ p. v., to be enticed or cheated into following away.

beda-kaji syn. of *bedabakáṛ*.

beda-laga syn. of *bedapocoṛa*, *bedaposoṛa*, *bedasapaḍ*, trs., to deceive again and again, frequently.

bedalaga-ǫ p. v., to be deceived again and again.

beda-bocoṛa Nag. **beda-posoṛa** Has. syn. of *bedalaga*.

beda-sapaḍ syn. of *bedalaga*.

beda-uṛuṇ trs., to prevail upon smb. by deceitful language to leave a place, to coax smb. away from a place by deceit or under false pretences: aĩṅa dasiko *bedauṛuṇkiṭa*, they have enticed my servant into leaving my service.

bedauṛuṇ-ǫ p. v., to be cheated into leaving.

bēd-beora, bēḍē-beora var. of *bhēḍ-beora*.

beḍ-duti ltly., pugri and dhoti, I. collective noun for superfluous clothing, vain dress, not made by the village weaver: iṇḍo tisiṇagapa *beḍ-dutigee* baitana, kae kami, that one nowadays does not work, he thinks only of vain dress.

II. trs., to give smb. vain clothing or wherewith to buy it: aiṇ *beḍḍuti-tǫia*.

III. intrs., to dress with unnecessary clothes, to put on vain dress.

beḍḍuti-n rflx. v., same as intrs.: oṛare jetan karca kā calaḍǫtana, eminreo babubaĕakolekae *beḍḍutin-tana*, in his house he has nothing to eat, nevertheless he dresses like a babu.

beḍḍe-bagel, beḍḍe-bagul trs., syn. of *beḍḍeken mǫ*, also used in the p. v.

beḍḍeken a.lv. with *mǫ*, to cut off the head of a goat or sheep with one noiseless stroke of the axe, in cntrd. to *keḍceken mǫ*, which is the same, the stroke of the axe being heard: merom *beḍḍekene* maḷja.

beḍḍoṇ trs., used by children instead of *beḍḍeken mǫ*, also in the p. v.

bēde var. of *bēd*, to bleat, and of *bhēd*, knowledge.

bede-bede, bodo-bodo, godo-godo I. affix to *her*, to sow, and to *lē*, to overcook, and intensifying the meaning of these two words. This jingle seems akin to *badabada*: maṇḍipe *lēbedebedeketa*, you have so much overcooked the rice that it can no more be eaten with the hand but only with a *kūṭi*, spoon made of a leaf.

II. a.lv., with or without the afx. *tan*, used likewise with *her* and *lē*: maṇḍi *bedebedetanpe* lēketa. N. B. Figuratively, this adv. *bedebede* or *bodobodo*, (not *godogodo*), with or

without the afx. *tan*, is used with *jagar*: to pule and blubber, to speak rapidly with an indistinct and blaring or blubbering articulation, though not on account of any defect in the organs, this being compared to the pastiness of overcooked rice: bulakan horoko *bedebedetanko* jūgara, aĭum uburaŋgo.

bedi (Sk. *vedi*; H.; Sad.) I. sbst., an altar.

II. intrs., to make an altar: netaŋrebu *bediña*.

bēḍken-bēḍken (akin to *bēḍ*, to bleat) I. intrs., in the df. past tense: to call loudly or shout again and again: cnaŋāteo *bēḍkenbēḍkena*, sennamlipe cinao namtana? He has been calling again and again, go to him and see what he wants.

II. adv., with *rạ*, same meaning: *bēḍkenbēḍkene* rạjaḍbua.

bedorom (P. *be* and H. *dharm*) sbst., a lie: *bedorome* kajitana.

beḍa-saŋga Nag. **beṛa-saŋga** Has. (Sad. *beṛa kanda*) sbst., Hibiscus cancellatus, Roxb.; Malvaceae,—a tuberous herb of the jungles, 2-3 ft. high, with very bristly leaves and stems and large, dark-eyed yellow flowers. The tuber is eaten.

beḍel, beṛel trs., (1) with or without *dạ* as d. o., of small fry (in cases where a larger fish would leap), to wriggle or twist their body once: dạe *beṛella* or dạree *beṛella*. Also in the rflx. v.: misagee *beṛelkena* entee hapenjana, it wriggled only once and then remained quiet. (2) of small children which writhe o twist their body about in resisting *eḍelkedac*. Also in the rflx. v.: hebeakạĭiŋ taĭkena *beṛelenjanciŋ* arạtạĭa, I was carrying him on my hanneh but he writhed and then I put him on the ground.

beḍelken adv.: *beṛelkenc* rikajana, it twisted its body once.

beḍel-beḍel, beṛel-beṛel, eḍel-beḍel Nag. syn. of *eḍelpeḍel* Nag., *ceṛeŋpeḍeŋ* Has. frequentative of *beḍel*, used trstly. or intrsly. in the rflx. v.: budu haiko anjeḍnamọtana dạreko *beḍelbeḍeljada*; ne hon *beḍelbeḍelentana* enamente kaiṇ hebedạriaitana.

beḍelbeḍeltan, beḍelleka adv., with *rika, rikan*, to wriggle or writhe continually.

beḍelkenbeḍelken adv., wriggling or writhing again and again, with interruptions.

beḍoa var. of *beṛoa*.

bega, bega-bega (Sk. *vegen*; H. *begi*; swift, Mt. *begīn*, instantly) adv., with or without *ge* or *te*, at once, without delay, immediately: *bega* kac hijụlona.

begar (Sad.; P. *wagar*). This is a Sadani preposition gradually making its way into current Mundari. It means without. The Mundas have no postp. of their own rendering this idea, or rather performing this function, which is the contradictory of the instrumental case. The instrumental case always means, provided with, with or by means of. Hence when they want to express this absence of privation of a means, they must use a disjunctive prop. In the first part of the disjunctive the means or in-

strument required for an action or purpose is given in the instrumental case as modification of the prd., v. g., hakete magoa, with an axe it is possible to cut. In the second part the possibility or the willingness to perform the action is denied by the phrase *kāredo kā*, ltly. meaning : but if not (then) not, i.e., or else not : sadomteṇ scna kāredo kaĭńa, I shall go on horseback or else I won't. The more ordinary arrangement of these disjunctive props. is as follows : the first part of the disjunctive is elliptic, containing only the appropriate instrumental case, and the second part contains the prd. : *hakete, kāredo kā magoa*, with an axe or else it is impossible to cut ; *sadomte, kāredo kaiṇ scna*, on horseback, or else I will not go. This fact accounts for the difficulty the Mundas 'experience in the handling of this preposition and the anomalies they fall into : (1) sometimes the noun following *begar* takes the instrumental afx. *te*, sometimes it takes no afx. at all. (2) sometimes they fall back into their own original construction whilst they still retain the Sadani preposition and thus produce a sentence which, if ltly. translated, means the contrary of what they intend : *begar* sadomte, kāredo kaiṇ scna, ltly. : without a horse, or else I won't go.

begāri used sometimes instead of *beṭbegāri*.

behāl (P. *behāl*, ill-circumstanced) I. adj., helpless.

II. trs., to make or render smb. helpless : amin sirmaṛ moṭaĭ nalīspalīste diku munḍakūṭrenko *behālleḍkoci*, mipiaḍmipiaḍ tee haruṛuakeḍkoa, after the zemindar had rendered the members of the *munḍakhūṭ* helpless by so many year's litigations, he expelled them one by one.

behāl-ǫ p. v., to become helpless, to be rendered helpless : uṛikotaleko goẹcabajanamentele *behālakana*.

behaṇkar, behaṇkar-boṇga is the contrary of *haṇkar* which is a spirit that inflicts such grievous harm, v. g., a strong diarrhoea lasting the whole day, that it is necessary to offer him a sacrifice at once ; moreover he brooks no delay. *Behaṇkar* on the other hand is in no hurry and will readily wait for his sacrifice if it be only promised to him. People undertaking a difficult enterprise, v.g., the raising of a dam, a lawsuit, etc., promise *behaṇkar* the sacrifice of a fowl as described under *atiṇ* : simko atiṇia. The fowl will be sacrificed if the business turns out a success.

behaṇkar-en, behaṇkarboṇga-n rflx. v., to act as *behaṇkar*, in the modality of *behaṇkarboṇga* : ikirboṇga eskare *behaṇkarena*.

behōs (Sad. ; P. *behōsh*, senseless) is sometimes heard in the p. v., forms *behōsǫ*, instead of the Muṇḍari *kalaḍkolodǫ*, to become unconscious : *behōslenae* ; *behōsakanae*.

bę-huṇḍi trs., to gather spittle, i.e., to spit for a certain time on the ground always on the same spot : okoe netạree *bęhuṇḍitada* ?

bẹ-hunḍi-ẹ p. v., of spittle, to be gathered, spat together on the same spot: netạre *bẹhunḍiakana*.

bẹ-idi intrs., to walk away spitting again and again.

beja (Sad. *beja*, target) trs., with three different local meanings: (1) in Has. to hit in shooting. (2) in Nag. to shoot, especially at birds, with hammer-headed arrows of the *ṭuṭhi* and the *ṭorhi* kinds (Pl. 1. 2, 3, 4). (3) in Siripạti (the country around Maranghada) to hit with an arrow, a stone, etc., so as to throw, project or transport (for a short distance) the animal or object hit. Moreover it occurs in songs as var. of *ṭẹ*, to hit, and *huduma*, to throw at: Moḍ koĕoṇ tirilḍanḍạ hudumatege cabajana; Bar keṛeḍ tirilsoṭạ *bejatege* mūnḍijaṇa, One armful of ebony sticks has been used up in the throwing (at mangos); two bundles of ebony sticks have been used up in the throwing.

beja-ẹ p. v., in the meanings corresponding to those of the trs.

bejaĕ, bejâĕ, bejaĭ adv., syn., of *beṭẹkan, kenṭeḍ*, very much, very, exceedingly: en hora *bejaĕ* birakana.

bejaĭ, bejâĭ (Sad. a fault; Or. a blunder) I. sbst., (1) a fault. (2) an offence, the fault or responsibility of a quarrel: hapenpe! okoĕạ *bejâĭ*? Be silent! Who started this quarrel? II. trs., (1) to commit a fault, to become guilty: en hoṛo jetanao kae *bejaĭkeda* enreoko tamjạĭa. (2) to start a quarrel by word or deed, to be responsible for a quarrel: jetaṇạ kaiṇ *bejâĭakaḍpea*, I have committed no offence against you.

bejaĭ-ẹ, bejâĭ-ẹ p. v., (1) of a fault, to be committed. (2) of an offence, to be given; of a cause of quarrel, to be put: enṇe jetaṇạ kā *bejaĭlena*.

bejaĭt, bejaĭtf, bejati (Sad.; P. *be* and H. *jāl*) N. B. In Has. this word is not used; they say: *baṛaĕakanae, peṛâĕakanae, bageakanae, jomnārele bageakẹĭa, ḍuṛiḍạre kale juṭidia, duḥtiṇgunrele bageakẹĭa*. I. adj., outcast, outcasted: *bejạti* hoṛokoḷẹ jomnā kā buṛia.

II. trs., to outcast snb.: *bejạtikẹjako*, they have outcasted him.

bejaĭt-ẹ, bejaĭti-ẹ, bejạti-ẹ p. v., to lose one's caste, to be outcasted: inkiṇ Siṇbonagaṭạrekiṇ udubjada: Hela, gomke, aliṇ lo jatiāte *bejaĭtijana*. (Asur legend).

bejo (Sad. *bejair bejair*) derived from *kejobejo*, adj., also used as adj. noun, one who speaks without articulating his words: *bejo* buṛia.

bekār Nag. (Sad.) adv., (1) bad, ugly: gaḍ *bekār* leloṭana; moca *bekāriṇ* aṭkarjala, I have a bad taste in my mouth. (2) syn. of *beṭẹkan*, very much, very many: *bekār* niula obṛe hoṛoko goṇjana.

bekẽṛe, bekoṇ, bekõṛo and the vars. *beṇkẽṛe, beṇkoṇ, beṇkõṛo, ḍeṇkoṇ, hekẽṛe, hekoṇ, hekõṛo, heṇkẽṛe, heṇkoṇ, heṇkõṛo*, in all of which the aspirate and the short vowel after *k* may be dropped, adj. noun, one who limps with a swaying of the body to one side only.

bekẽṛe, bekẽṛe-bekẽṛe, bekoṇ, bekoṇ-bekoṇ, bekõṛo, bekõṛoan, bekõṛo-bekõṛo and the vars. *bakãṛa-*

bekŏṛo, baṇkăṛa, baṇkăṛabeṇkŏṛo, beṇkĕṛe, beṇkĕṛebeṇkĕṛe, beṇko, beṇkoḫ, beṇkoḫbeṇkoḫ, beṇkŏṛo, beṇkŏṛobeṇkŏṛo, hekĕṛebekĕṛe, hekĕṛehekĕṛe, hekoḫbekoḫ, hekoḫhekoḫ, hekŏṛobekŏṛo, heckŏṛohekŏṛo, heṇkĕṛebeṇkĕṛe, heṇkĕṛeheṇkĕṛe, heṇkobendŏṛo, heṇkoḫbeṇkoḫ, heṇkoḫheṇkoḫ, heṇkŏṛobeṇkŏṛo, heṇkŏṛoheṇkŏṛo, in all of which the aspirate and the short vowel after *k* or *d* may be dropped (Sad. *beko*; Sk. *bank* a crook, a culvature; Mt. *bāṇkrā*; Or. *konkṛō-benkṛō, kenkō-benkō*) adj., of sticks and roads, crooked all over in various directions, in cntrd. to *liudakan*, crooked or bent slightly in one direction only and, may be, partly straight; *baṇkuṛą*, the same but much curved: *baṇka, koką*, with a hook-like curve at one end.

bekĕṛe-bekĕṛe, bekoḫ-bekoḫ, bekŏṛo-bekŏṛo and the vars. *beṇkĕṛebeṇkĕṛe, beṇkoḫbeṇkoḫ, beṇkŏṛobeṇkŏṛo, ḍeṇkoḫḍeṇkoḫ, hekĕṛehekĕṛe, hekoḫhekoḫ hekŏṛohekŏṛo, heṇkĕṛeheṇkĕṛe, heṇkoḫheṇkoḫ, heṇkŏṛoheṇkŏṛo*, in all of which the aspirate and the short vowel after *k* may be dropped. (Sad. *lekor-lekor*; Or. *ḍhenkoy-ḍhenkoy*, limping) I. adj., limping with a swaying of the body to one side, in cntrd. to *hekĕṛebekĕṛe, hekoḫbekoḫ, hekŏṛobekŏṛo, heṇkĕṛe-beṇkĕṛe, heṇkobendŏṛo, heṇkoḫ-beṇkoḫ heṇkoḫḍeṇkoḫ heṇkŏṛobeṇ-kŏṛo*, which describe limping with a swaying of the body alternately to right and left.

II. intrs., to limp with a swaying of the body to one side: *bekĕṛebe kĕ ṛejadae.*

bekĕṛebek ĕre-n, bekoḫbekoḫ-n, etc., rflx. v., same meaning: *bekoḫbekoḫutanae.*

III. adv., with or without the afxs. *ge, tan, tange*, modifying *sen, laṇgṛa*: laṇgṛaakanko *bekoḫbekoḫ*, bekoḫbekoḫ, daṇkaḫdaṇkaḫ, haṭeḍ-paṭeḍ, biḍḍaṇbiḍḍaṇ, kiṛaḫkaṛaḫ kāre leṛaleṛatanko senea, people who limp walk either swaying their body to one side or to right and left, or jerking their body upward, or putting their feet one before the other, or keeping one heel lifted, or with a loose waist, or with legs wide-apart.

IV. These jingles, like all those describing a limp, may take the suffix *au* or *idi* in the intrs. or *aun, idin* in the rflx. v.: *bekoḫbekoḫ-anjadae, bekŏṛobekŏṛoauntanae*, he comes on limping with his body swaying to one side; *bekĕṛebekĕṛe-idijadae, bekŏṛobekŏṛoidintanae*, he goes away limping and swaying his body to one side. But when the body sways only to one side, it is not necessary to reduplicate *bekĕṛe, hekĕṛe*, etc.

bekoḫ var. of *bekĕṛe* both as adj. noun and as adj.

bekoḫ-bekoḫ var. of *bekĕṛe* adj. and of *bekĕṛebekĕṛe*.

bekŏṛo var. of *bekĕṛe* both as adj. noun and as adj.

bekŏṛoan var. of *bekĕṛe* adj.

bekŏṛo-bekŏro var. of *bekĕṛe* adj. and of *bekeṛĕbekĕṛe*.

bela, beṛa (Sad. *beṛā*, Or. *beṛī*, a half-day) subst., used in Nag. as

syn. of *dipli*, time: *basaŋdạbeŋa* hobaọre senpo, go, or start towards evening.

belaĭt and **belaĭti** var. of *bilaĭt* and *bilaĭti*.

belanti, belanti-hisir sbst., a kind of necklace with red beads, of foreign manufacture.

Belcaṇḍi occurs as an honorific address in a sacrificial formula of the sacrifices offered to Akutibonga. It is an unusual term; most likely the sacrifice in which it was heard happened to take place near a *bel* fruit tree.

beleaḍ, beleḍ syn. of *baḷẹ* but used only of fruits, as adj. and adj. noun, fruit in the first stage of its development: soben jō *beleaḍgea'*; *beleaḍko* (or *beleaḍteọ*) alom godea.

beleŋ-beleŋ syn. of *ḍalaŋ-ḍeleŋ*, *ḍeleŋḍeleŋ*, adj., soft and tender, used of the skin on swollen parts of the body, and also of the fruit of *âṛidaru*. Also used as adj. noun: *beleŋbeleŋre* baltaipe, burn him with a red hot iron in the swollen flesh; *beleŋbeleŋko* būri auĭme, bring only such figs of the *âṛi* tree as are soft and tender.

belesiŋ, biliḍsiŋ (H. *beli*) sbst., Limonia acidissima, Linn.; Rutaceae,—a small lemon tree up to 30 ft. high, with small acid berries ½" diam. The *Belesiŋ, Biliḍsiŋ* or *Belsian* country which surrounds the village **Belaiang**har, takes its name from this tree.

beloŋ syn. of *bābeloŋ*.

bẹ-mangal intrs., with inserted ind. o., to scorn smb., to show great displeasure and contempt: hontekoṛao haruṛuŋkịa enamente sobenko *bẹmaŋgalaitana*.

ben afx. form of the 2d prs. dl.: thou and he, thou and she, you two. I. As sbj., (1) it is affixed either to the linkwords *a* and *tan*, or to the word immediately preceding the prd.: *senaben* ci *kaben* sona? (2) it is infixed into the prds. *meṇa, banoa*, the negative particle *kā* used prdly., and in the locatives *re, taṛe, le, taṭe* used prdly.: *kabena*? Will you two not agree? *oṛaṛebena* ci *baŋbena*? Are you two inside the house or are you not there?
II. As d. and ind. o., it is infixed into trs. and intrs. prds.: talabe *omabena*; kaiŋ *lelkeḍbena*.
III. Idmly., it is always used to address married women. It would be considered rude and unbecoming to use the afx. form *me* or *m* in addressing them. *Ben*, there, means thou and he, i.e., thy husband, and implies that the wife is always and everywhere under the protection of her husband. For the same reason married women always use the excl. dl. forms *aliŋ* or *liŋ*, he and I, instead of the forms *aiŋ* or *iŋ*, I: gapa *hereḍḍeŋgalcaben* ci *kabena*?—kaliŋ daṛia, gapa pīṭitoliŋamente, wilt thou help us in weeding to-morrow or wilt thou not?—I cannot because to-morrow I go to the market.

bendo Has. (Sad.) syn. of *jero* Nag. A word used by children

playing marbles (*guliinuṛ*). It means that the actual player's marble has rolled and stopped so close to a marble of the opposing party, that the hand with the outstretched four fingers, i.e., the palm without the thumb, cannot be fitted in between the two marbles. Thereby the actual player is out, and the one whose turn follows starts playing. Generally the word is used as an interjection. It occurs, however, also as (1) sbst.: *bendoree* banjana (2) intrs.: *bendokedae*, he has made *bendo*. (3) trs. caus.: *bendokjako*, in some way they caused his marble to be too close to a marble of the opposite camp, v.g., in hitting the last. (4) rflx. v.: *bendonjanae*, it was on purpose that he made his marble stop too close to an opponent's one. (5) p.v.: *bendoakana*, it is or, has become *bendo*; *bendojanae*, he is out of play because his marble stopped too close to another.

benḍa Nag. syn. of *ṭaṛa* Has. I. sbst., a crossbar to fasten the door. The kera Mundas use this word as syn. of *duar*, door: *benḍa* lagaŏtape.

II. trs., to shut a door with a crossbar: duar *benḍaene*.

benḍa-ṛ p.v., of a door, to be fastened by means of a crossbar: duar *benḍaakana*.

benḍaŏ trs., to miss, to lose (momentarily if the d. o. is a liv. b., definitively if there is question of money): jatrare Samulo *benḍaŏkia*, at the fair we lost Samu; kalūiṛ *benḍaŏkeda*, I missed a leaf-cup, i.e., by mistake gave the leaf-cup of cooked rice I had destined for another to some one else. Note the idiom: kajiĭ *benḍaŏkeda* enamenteko tabĭṛikja (said in Nag.), he has put his foot in it, he has said offensive things, that is why they slapped him.

benḍaŏ-n rflx. v., to lose another's company by one's own fault, to remove oneself from another's company: koṭaroo *benḍaŏnjana*? kā muṇḍijana.

be-p-enḍaŏ repr. v., to part company, to lose each other's company: mosato buruṭokiṛ senkena taŏomdokiṛ *bepenḍaŏjana*.

benḍaŏ-ṛ p. v., to be missed, lost: boḍoṛ *benḍaŏjanṛ*, the rice-beer is lost, i.e., its brewing has not succeeded.

be-n-enḍaŏ vib. n., the extent of loss: jatrate mõṛo honkoiṛ sutũidileḍko *benenḍaŏiṛ* benḍaŏkeḍkoa, miḍ hoṛo jakeḍ ainaḷ kako ruṛjana, I have lost the five children that walked with me to the market, to such an extent that not a single one came back with me.

benḍe (Sad.) sbst., Panicum antidotale, Retz.; Gramineae,—a cultivated millet.

benḍeṛ-hai sbst., a species of fish, 6″ to 8″ long by 2″ or 3″, found in stony, sandy rivers, not in mud nor in the rice-fields.

benḍer-meḍ Nag. I. sbst., eyes with lids inflamed and purulent at the roots of the lashes, which very soon fall out; that state of the

eyelids is caused by an affection called *birbiri* in Nag. and *kirsul* in Has. : *bendermedele* da janað liagioa. Also used as a nickname given to people affected with that disease : ama ! *benderred*, cilekatem bugioa ?

benderme d-e p. v., to get eyelids in the state just described : birbiriteko *bendermedoa*.

bene-bene (Sad. *bender*) rarely used syn. of *otebene*, I. a nickname for stunted, undergrown, dwarfish people ; nekan *benebenekole* nir kã darioa, rambra batitanlekako nirea, one cannot run with such undersized people, they run as if they were rolling pulse seeds, i.e., as if they had no legs.

II. intrs., to remain, to be, to grow stunted : ne hon *benebenetan* (or *benebenetana*), harao kao haraoa, this child remains stunted, it does not grow at all ; puragee *benebenejana* abuman ungudaderen duaro didikore kae turubea, he is very small-sized, standing on tiptoe he cannot reach with his head even a door under which people like us pass bending.

beneð sbst., Indigofera hirsuta, Linn. ; Papilionaceae,—an erect annual herb, with stems and pods densely clothed with short, spreading pubescence. The leaves are pinnate and it has very dense spikes of rose-coloured flowers.

beneð-lal syn. of *dêrêlaŋ*, is used of the condition of anaemic children with an enlarged spleen or an abdomen distended from some other cause. It directly denotes a distended abdomen and connotes an emaciated body.

benta I. sbst., two sticks tied along the end of a pole with a space between them so that this kind of fork can be used to lay hold of, v.g., branchlets from a distance and twist them off.

II. trs., (1) to twist off by means of a *benta*. (2) to twist off by means of a *bako*. (3) of bullocks on the threshing floor, to twist straw with the feet : urikodûũritanre talareni katare busũi *bentaea*. (4) to tie by means of a twist instead of a knot : busubinda nekageko galanea : busu hurinalekako kucabiurea ente miad busu, ci baria, ci apia, midtareko *bentaea*, oro miad ena japare ente oro miad, enkaenkate eteledta tebakedei sarejan busuko uinata oro cutireko tononkesedea, enlekageko *bentabiurea*, a straw *binda* is made as follows : they make a circle with some straw and then at one spot tie it with one, two or three straws twisted at the end, near this (i.e., over the twisted part of the first, which is in that way kept in place) they tie a second also ending in a twist, and then a third one, and so on till they reach the starting point where they tie a thin strawrope with a knot ; thus they put a series of ligatures all around, each ending in a twist.

benta-n rflx. v., to entangle one's spirally crooked horns in, v. g., a bush : mindi cupadree *bentanjana*.

benta-ð p. v., (1) of a *benta*, to be applied to smth. : kotore dãn *benta-*

akana, the *benta* is applied to a branch. (2) of horns, to grow spirally crooked. (3) to be caught or entangled in smth. by one's spirally crooked horns.

benta-biur trs., (1) to put all around a crown-like object a series of ligatures each fastened by means of a twist instead of a knot (see sentence under *benta*). (2) syn. of *pentor*, to twist: sutam mod muka jilingeko hundiakada (or bâũrîakada) enteko *bentabiurkeda*, oro tarasa bureko tusinkeda, enago sutambinda, sutamtoak, they have gathered (or coiled) thread in a mass a cubit long, this they have twisted and then passed one end through the eye at the other end; that is a skein.

benta-dirin I. sbst., spirally crooked horns, in cntrd. to *deradirin* screwshaped horns.

II. adj., (an animal) with spirally crooked horns.

bentadirin-o p. v., to get or have spirally crooked horns.

ben-ben (Sad. *bheng-bheng*) syn. of *berber*, a jingle descriptive of spinning round rapidly. I. sbst., a plaything of 3 kinds: a spinning seed of *koronjŏ*, a spinning flower of *golanci* or a "flip-flap". (1) A *koronjŏ* seed is pinned close to the end on to a pin of split bamboo about 4″ long; this is used as a kind of spinning top to which the impulse is given by rubbing the long end of the pin between the palms of the hands, whilst the other end rests on the ground: koronjŏra *benbenbu* baila. (2) A *golanci* flower is fitted on a bamboo pin near its end, the other end of the pin is passed through a rolled up leaf which serves as a hub and is held in the hand. There is a catch, *tenekad*, made of a small piece of leaf, near the middle of the pin to prevent it from entering too far into the hub. The flower is presented to the wind and turns like a windmill. (3) The "flip-flap", called *benben* Has. *râčcûĭ* Nag. and sometimes *dhilua*, is a post with a pole rotating on it, at both ends of which hangs a looped rope. On each side a child takes its seat in this loop, whilst the others push the pole round and round. N. B. The merry-go-round seen at fairs is called *daru sadomko*, the wooden horses; the vertical wheel is called *ramdhilua*.

II. trs., to make smth. whirl round and round: kumbar cākae *benbenjada*.

benben-en rflx. v., of liv. bgs., (1) to turn rapidly round and round: honko inunteko *benbenentena*. (2) of the whirligig beetle, to swim in rapid circles on the surface of the water: tetadako *benbenenlana*.

benben-o p. v., (1) to be made to whirl rapidly: kumbara cāka *benbenjanci* keeo baioa. (2) of inan. os., to whirl, to spin, to turn round and round rapidly: kā *benbenotana*, it does not whirl round rapidly: sarjomjō *benbenotana*.

benbentan adv., with a rapid whirling movement: kumbara cāka biurtenra *benbentan* leloa oro huin.

ken saṛia; tetadąko *beŋgbeŋgtanko* biurena dąre; sarjomjõ *beŋgbeŋgtan* uĭugǫtana.

beŋga-baŋgi, biŋga-baŋga, biŋga-baŋgi a jingle denotative of parallel running stripes; it is used as adj. and adv.: miaḍ *beŋgabaŋgi* kulaiŋ lelkja; burukula *beŋgabaŋgitane* olakana, the royal tiger is marked with parallel stripes.

beŋga-daru syn. of *ąsiŋ*.

beŋgăraj var. of *bheŋgraj*.

beŋgăṛa Has. syn. of *ṭoko* Nag. (Or. *bheṭaŋgõ*, II. *baingan*) sbst., (1) Solanum Melongena, Linn.; Solanaceae. (2) idem, var. esculenta, —the Brinjal or Eggplant. The second unlike the first has prickly stems, leaves and calyx; its fruit is longer. Both are much cultivated and a current article of food.

beŋgăṛa-jaŋ-baba a late variety of paddy with very small grains, sown or planted in the lower fields.

beŋgeṛę-saru sbst., a stemless herb of the jungles, 2 ft. high, with petioles variegated green and brown; its corm is small and is not eaten, but its leaves are baked and eaten. Seems to be a form of Colocasia antiquorum, Schott; Aroideae.

beŋkęṛe var. of *bekĕṛe* both as adj. noun and as adj.

beŋkęṛe-beŋkęṛe var. of the adj. *bekĕṛe* and of *bekĕṛebekĕṛe*.

beŋko adj., (1) of sticks and roads, crooked all over in various directions. (2) of limbs, stiff, which cannot be straightened.

beŋkoḳ (1) adj., same as *beŋko*. (2) adj. noun, var. of *bekĕṛe*.

beŋkoḳ-beŋkoḳ var. of the adj. *bekĕṛe* and of *bekĕṛebekĕṛe*.

beŋkoṛ, beŋkŏṛo vars. of *bekĕṛe* both as adj. noun and as adj.

beŋkoṛ-beŋkoṛ, beŋkŏṛo-beŋkŏṛo same as *beŋkoḳbeŋkoḳ*.

beoḍa var. of *beoṛa*.

beola Nag. syn. of *paṭûṛi* Has. trs., to wind a string, a rope, a creeper, a cloth and the like around smth.

beola-n rflx. v., of a snake, to wind itself around smth.: biŋ kotoree *beolanjana*.

beola-ǫ p. v., (1) to be wound around. (2) of a creeper, to wind itself around: ruṛuŋanâṛî puraṭe sarjomdaruro boolaoa.

beoṛa I. sbst., occurs in the cpd. *bhedĕbra*.

II. adj., with *kaji*, inquisitive and roundabout questions: nea sobonǫ *beora* kajiko, all that is said to draw me out.

III. trs., to try by roundabout questions to get at the knowledge of someone's secret thoughts or intentions; to extract by indirect questions the avowal of one's secret thoughts or intentions: aiŋgem *beoratana*.

beoṛa, beoḍa Nag. **beṛoa** Has. I. sbst., a bundle of paddy seedlings, made of two parts tied together by a knot of the culms and leaves.

II. trs., to tie paddy seedlings in that manner: tuḍkeate *beṛoaeme*, enado biâṛâ sakam ḍerakeḍci surbudeme, having pulled out the paddy seedlings gather them into knotted bundles, i.e., twist the leaves and make a knot of them.

beoṛa-o p. v., of paddy seedlings, to be tied in that manner.

be-n-eoṛa vrb. n., the way of tying paddy seedlings into knotted bundles: amą *beneoṛa* ţōrakangea, âŏgem surbuḍbageča, the manner in which thou makest bundles of seedlings is known, thou leavest them without tightening the knot.

beoṛa-namo Nag. **beṛoa-namo** Has. p. v., to be able to be tied into bundles by a knot of the leaves: ne biârâ tugutugujana, kā *beṛoa-namoa.*

beoṛanamoteą Nag. *beṛoanamoą* Has. sbst., paddy seedlings which can be tied into knotted bundles: biṛako beoṛaakada, kā *beoṛanamoteą* kaṛeteko tolakada.

bepār (Sk. *vyāpār*) I. sbst., trade: *bepārre* jetan napha kae namkeda.

II. adj., referring to trade: *bepār* hoṛo; *bepār* kami; *bepār* uri, bullock sold by drovers.

III. trs., to trade in smth. It may, but only in the df. prst. and indet. tenses, not take the inserted d. o.: uṛikoe *beparjaḍkoa*, he trades in cattle, buluae *bepārea*, or *bepāra*, he trades in salt; êkoe *bepārkoa*, or *bepāra*, he trades in lac (ltly., in lac-insects).

bepār-o p. v., to be sold in trade: Sarwada pīṭre uṛiko kako *bepāroa.*

bepār-apār syn. of *perbepār*, jingle of *bepār*, which connotes diversity of wares, I sbst. trade, tradesman: *bepārapārko* pīṭi akam kū sukukoa, tradesmen do not like to miss a market.

II. adj., with *hoṛo* or *kami*, but not with the name of the wares sold, referring to trade.

III. intrs., to trade in several kinds of wares. The names of the wares are not expressed: *bepārapārtanae.*

bepāri or **baĭpari** (H. *beopārī*, a merchant) I. sbst., a merchant, a trader.

II. adj., referring to trade: *bepāri* hoṛo, *bepāri* kami.

bepāri-n rflx. v., to be addicted to trade.

bepāri-o p. v., to become a merchant.

be-pucu trs., to spit through an opening,' v. g., through a window, to spit on someone through an opening.

bepucu-go p. v., to be spat through an opening; to be spat upon through an opening.

bēr, bêr vars. of *bhēr.*

bera (Sad.; Or. *bērā*) I. sbst., (1) a wristlet, generally a plain metal ring worn by little children, boys and youths: *bera* singar menteko tusiṇea, ranumente do kā, the *bera* is worn as an ornament, not as a remedy, i.e., no superstitious virtue is ascribed to its wearing. (2) the iron ring of the *kalka.*

II. trs, (1) to put on a wristlet; *berakiako*, they adorned him with a wristlet; *beraeme*, ciną samagem dōakada? (2) to make a wristlet out of some metal: rupako *berakeda.*

bera-n rflx. v., to adorn oneself with a wristlet.

***beranjio, berangio** p. v., of a place, to become very unsafe on account of the presence of a man-

eater or man-eaters: kula birre miaḍ hoṛoe ḍuṇḍikiṛe bir *beraŋgioa*, if a tiger in the forest eat only the upper part of a man's body the jungle will become very unsafe; kula sadom kūredo pusiï jomkiṛe disum *beranjioa*, kula hatuteoe hijua, oṛaŋteoe boloa, piṛireoe jomkoa, if a tiger eat a horse or a cat, the country will become very unsafe, the tiger will even come to the villages, and enter the houses, and eat people in the open country; kula Oṛea jatiren hoṛoe jomkiṛe bir *beranjioa*, if a tiger eat a man belonging to the caste of the bamboo-basket makers, the forest will become very unsafe. Superstitious beliefs of the Mundas are expressed in these three sentences.

beraŋgiǫ var. of *beranjiǫ*.

ber-ber syn. of *beŋgbeŋg*, but not used sbstly.

berberaŏ Has. (Sad. *barbaraek*) syn. of *hurdaŋgkuca* Nag. trs., to put smb. in such a state (of drunkenness or otherwise) that his head reels: miḍ botŏlo arkitele *berberaŏkiṛa*.

berberaŏ-ǫ p. v., to be made or to get reeling drunk: en hoṛo miḍ puṛụ arkitaoc *berberaŏoa*; beŋgbeŋgenjanciï *berberaŏuterjana*.

berberaŏǫge adv., so as to get one's head in a reeling state: *berberaŏǫgeko* omaŋĭa; *berberaŏǫgee* nūtada.

berbeṛaŋ, berbeṛeaŋ I. abs. n., quarrelsomeness: iniaŋ *berbeṛaŋ* ciulao kā hokaoa.

II. sbst., an undue scolding: bugin kaji *berbeṛaŋte* idikeda, he took for an undue scolding smth. which was said without scolding at all (and so he began to quarrel).

III. adj., (1) with *kaji*, unduly scolding words. (2) with *hoṛo*, a quarrelsome man.

IV. trs. and intrs., to scold unduly, v. g., out of quarrelsomeness, to seek a quarrel, to pick up a quarrel, to start a drunken quarrel: *berbeṛaŋkiṅae*; alam *berbeṛaŋ*, tabṛiakamgeŋ! Do not seek a quarrel, I am sure to slap thee; hola beṭekane *berbeṛaŋjana*, he was very quarrelsome yesterday. (2) With *kaji* as d. o., to consider what is said an undue scolding (and so begin to quarrel): kajiï *berbeṛaŋkeda*.

berbeṛaŋ-n rflx. v., (1) to scold unduly. hola beṭekane *berbeṛaŋjana*. (2) to get into the habit of scolding people unduly, to become quarrelsome.

berbeṛa-ǫ p. v., to become quarrelsome, to get into the habit of scolding unduly: ne hoṛo beṭekane *berbeṛaŋjana*.

berebeṇḍe Has. I. sbst., the half open or sleepy appearance of the eyes caused by incipient drunkenness in cntrd. to *geŋgermeḍ*, the same appearance from any cause whatever: enaŋ arkiï nūleda enaŋ *berebeṇḍe* menaŋgea.

II. trs. caus., to make smb. drink so much that his eyes look sleepy: arkiteko *berebeṇḍekiṛa*.

berebeṇḍe-n rflx. v., to drink such a quantity of beer or gin that one's eyes look sleepy: arkitee *berebeṇḍenjana*.

berebeṇḍe-ǫ p. v., to get the half

open, sleepy look of the eyes characteristic of incipient drunkenness : ili nūle ṛąkịa barapi puṛụ omlịci *berebenḍeǫtan cile* hokakịa, we called him to drink beer, when we had given him two or three cups his eyes began to look sleepy, then we stopped him.

berebenḍetan adv., with eyes looking sleepy on account of incipient drunkenness : *berebenḍetane* rikaǫtana.

berel I. abs. n., rawness, unripeness : baba *berelre* alope irea.

II. adj., (1) raw, uncooked : *berel* dą, water which has not been boiled ; *berel* jilu. (2) green, unripe : *berel* baba, *berel* sān, green firewood. (3) with *gotom*, butter, i,e., butter which has not as yet been melted to be turned into *gotom*, the so-called Indian ghee or clarified butter which is universally used in India because fresh butter gets rancid very quickly.

III. trs., figuratively, with *kaji*, as d. o., to reopen a question which had been settled (decision of the panchayat, marriage agreement, etc.) : kajiko *bereljada*.

berel-ǫ p. v., figuratively, of the shoulders of bullocks, to become or be tender to the yoke, because no more or not yet used to it : urị tarane *berelakana* ; hupuṛi janaŏ siutekope kūre taranko *bereloa*. *N. B.*—Not|this word, but *peṛâĕtaranǫ*, is used for the tenderness of the shoulders of carriers not yet or no more used to the carrying pole.

berelakan is used figuratively as adj. of men in full vigour, or still vigorous : Buka *berelakangeae* ; Belaĭtĭ hoṛoko haṛamakanree *berelakangeko* taĭna, Europeans, even when old do not become lean, they retain their vigour.

berelte adv., in a raw, uncooked or unripe condition, modifies prds. meaning to eat or drink : aluko, sągako, emaną *berelte* kā jomoa, potatoes, sweet potatoes and the like are not eaten raw ; banoakanape ci ? *berelnǫtege* babape irjada ? Have you nothing to eat that you reap paddy while it is still rather green ?

berel trs., to settle down and live (in a newly made village) : lodomlodomreko *berelakada* they have made the houses of their new village on the level spots of the hill slopes.

berel-ǫ p. v., of a new village, to be definitively inhabited : hatu audo aukana mendo aūri *bereloa*, the spot for the new village has been bought, as far as buying goes, but it is not yet definitively inhabited.

***berel najom** sbst., a mild kind of witchcraft which enables the wizard to secure his own wealth and does not enable him to do much harm to others : *berel najom* ituanị punjioa mendo inią gun purąsa kā ṭogoa. The contrary is *rōṛo najom*.

berōs, berōso Nag. (Sad. *beros*) syn. of *balarōs*, adv., very much, exceedingly much : *berōse* hasuakana.

berta (Sk. *vrithă*, vain ; Sad. *be-arth*, P. *be* and H. *arth*) trs., with *kami* or *kaji* as d. o. : to work in such a way that the work is useless,

not to keep one's word, not to fulfil one's threat or promise : kamiĭ *bertaluṛe*; gomke aŏṛe kaji kae *bertakeda*, the master did do as he said he would do.

berta-ṛ p. v., of words or deeds : to become useless, to become vain, to be performed so as to be useless, not to be fulfilled : aiṅa kaji kā *bertaoa*, my word will be kept.

berta (derived from *berber*) used trsly. and in the p. v., by boys only, to hit (a bird) so that it comes down spinning round rapidly : miaḍ cêṛêiṅa *bertaljia* ; meṛeḍ ṭoṭetee *bertalena*, it was hit with an iron-headed arrow and came down spinning.

beṛa (In Sad. *beṛa* enters into the composition of village names) I. sbst., (1) in general it is the contrary of *buru*, mountain, and thus means low ground, plain, valley. Hence the cpd. *buru-beṛa* meaning a hilly country, a country with hills and valleys. (2) it is also used specifically to designate unterraced fields lying at the foot of a hill or in the valleys formed by two hills, the same fields, when terraced, being called *loĕoṛ* : han beṛado aŭriṅa sīcabaca. *Beṛa ote* is used in the same meaning.

II. adj., used with *ote*, low, level ground : the prf. past ts. of the p.v. is used in the same meaning as this adj. : hantare huṛiṅleka *beṛagea* (or *beṛaakana*), there is some low, level ground there.

beṛa var. of *bela*.

beṛa I. used in cpd. adjs., of which the first member is a nl., to indicate the length of a *boboṛ*, loin-cloth : *modbeṛa* bobaoa, it is only long enough to turn once around the waist after passing between the legs ; *modbeṛa* botoṛ hituṛujiṅguṛu aṭakăroa, a loin-cloth which passes only once round the waist feels as if loosely put on ; such a loin-cloth for grown-ups is about 4 cubits long : *barbeṛa*, passing once between the legs and twice around the waist, i.e., about 6 cubits long ; *apibeṛa*, passing once between the legs and thrice around the waist, i.e., 8 or 9 cubits long.

II. adv., *apibeṛae* tolakana, or botoĕakana.

beṛa var. of the afx. *baṛa* : *senbeṛa*, to go about.

beṛa var. of *bheṛa*.

beṛa-saṅga var. of *bedasaṅga*.

beṛa-tačar (Sad. *kaṅkur*) sbst., Cucumis Melo, Linn. ; Cucurbitaceae,—the sweet Melon which ripens in the hot season ; it is oblong and soft-skinned.

beṛe syn. of *argaṛ*. N. B. (1) *Alom beṛea*, or *aiṅlo alom beṛea*, is used as a threat not in the meaning of : do not joke, but in that of : do not consider what I say as a joke ; whereas *argaṛ* is not used in this way. (2) *beṛe* is used sometimes instead of *beṛe-beṛe* : ne horodo mermergee *beṛea* jagar, janagee kuliakadtea, this man is a tremendous bore in conversation (*jagar* he e stands for *jagartaure*, a temporal clau e) he keeps on putting all kinds of que tions.

beṛe-baṛel, beṛe-bagel syn. of *beṛe-*

ken ţo trs., to hit at once and without missing one's aim : jokajaḷḷogee *berẹbagelkịa*, or jokajaḷḷoge berẹkene ţolịa, the very moment he aimed at him he shot and hit him.

berẹbagel-o syn. of *berẹken ţogo* p. v., to be hit after only a momentary aim.

bere-bere (Sinh. *bora*, dirty, of water) I. adj., (1) var. of *boro-boro*, of water, dirty ; also used as adj. noun : ponḍe ḍare rearen jālekate baiua, *berebere* ḍaredo kā baiua, purage maĭlaakanamente ; nekan *berebererc* alope reṛana. (2) of *ili*, rice-beer, dirty, but not a var. of *boroboro* which when used of rice-beer means too thick ; also used as adj. noun but takes then the pl. afx. *ko* : nekan *berebereko* alope emaiña. II. trs., of water, rice-beer or any other liquid, to dirty, to make dirty. *berebere-g* p. v., of water, rice-beer or any other liquid, (1) to be made dirty. (2) to become dirty : cikate ne ḍobarạ'ḍạ *berebereakana* ?

berebereţan adv., dirtying the water : geţa ḍobarạ ḍạ honko *berebereţanko* rikakeda.

bere-bere intrs., to make bubbles in the water : cikani hantạreo *berebereṛejada* ? What kind of fish or insect makes bubbles there in the water ?

berẹ-berẹ I. adj., with *kami*, a work done by bits : *berẹberẹ* kami aloma, misatorsate eabatam.

II. intrs., to do by bits what could or should be done in one stretch : *berẹberẹjadam*, mosatorsato ạucabatam.

III. trs., with *kami* as dto., same meaning : kamim *berẹberẹjada*.

berẹbere-gọ p. v., with *kami* as sbj., to be done by bits : kami *berẹberẹjana*.

berẹberẹţan, *berẹleka* adv., of work or actions, by bits : *berẹberẹţanem* kulitana, thou putst all kinds of questions where one question would be enough ; *berẹberẹţanem* calutana.

bereḍ-bereḍ Nag. var. of *berẹberẹ*.

berẹken adv., used with *ţọ*, to hit, in the same meaning as *berẹbagel*.

bẽrẽken adv., syn. of *kaḍţăken*, used with prds. denoting cutting and eqvlt. of the Engl. *clean through* in the same connection : *bẽrẽken* hadakana, it is cut clean through.

berel and **berel-berel** var. of *beḍel* and *beḍelbeḍel*.

berẹleka adv., syn. of *berẹberẹţan*.

berenjạ I. sbst., unmerited reproaches expressed in words or shown by external signs, also any word or deed which is a cause of quarrelling, in entrd. to *berberẹ*, unmerited reproaches expressed in words : jetan *berenjạ* kū hobalena, no cause for offense has been given.

II. adj., with *kaji*, unmerited reproaches, undue scolding : Samuạ *berenjạ* kajite eperaṇ hobajana.

III. trs., to make unjust reproaches, to give signs of displeasure without reason, to do on purpose a thing which is a cause of quarrelling : ama, sumdi, alom *berenjạlea*, honmokuṛi bēsgele jogaŏlịa, I say, *sumdi*

(father of my daughter-in-law), do not reproach us, we took good care of thy daughter : kajiĭ *beṛenjạkeda*, he uttered unjust reproaches, he said displeasing things ; kamiĭ *beṛenjạkeda*, he showed displeasure without reason, or he did smth. wilfully which is a cause of quarrelling : baba jomtan uṛị misagee dallịa, paḍṭakene goḝjana, beṛenjạdo kae *beṛenjạlạ*, acăkate nekan gunaree uĭụjana, he gave one stroke only to a bullock that was eating the paddy, the animal died suddenly, he did not do it on purpose, it is by accident that he committed this fault.

be-p-eṛenjạ repr. v., to reproach unjustly each other, to show undue displeasure on both sides.

beṛenja-gẹ p. v., (1) with *kaji* or *kami* as sbj., to be said or done so as to give offence. (2) with a man as sbj., to be given offence : jetaṇạ kae *beṛenjạlena* aḝaḝtegee kacarantana, he has been given no offence at all, he excites himself for nothing.

beṛenjạge adv., with provocation, so as to give offence : *beṛenjạgee* rikakeda, he has acted offensively.

beṛẹte adv., syn. of *argaḝte*, for fun, as a joke, in jest.

beṛê Kera var. of *beṇḍe*, a food grain, so called.

beṛê-beṛê Nag. syn. of *beleṛe-beleṛe*.

beṛoa, beḍoa var. of *beoṛa*.

bēs, bēse (Sad., Or. Mt.) I. adj., with *kaji* : enado *bēs* kajige, that speech is all right.

II. intrs , (1)to be well (not restricted to health like *bugi*), to be all right, in order, in a good state, in good condition. Is used with and without the afx. *ge*. The imprsl. form *bēsgea* is generally eqvlt. to the Engl. all's well ! all right ! The indet. ts. form and the df. prst. are used indiscriminately. To a question in the indet. ts. the answer is generally given in the df. prst. : *bĕsgeape* ci ?—*bēstangeale* ; aiṇạ lelkẹḍko imta *bēsgeko* taĭkena. (2) to do, to say or to think the right thing : kumbŭṛumentee aculiṅa kaiṅaiṇạ metạia,—*bēskedam*.

III. trs., with inserted d. or ind. o., to treat smb. kindly, in a friendly manner; to be kind or friendly to smb. : dasikom *bēskore* (or *bēsakore*) kako nira ; kako *bēsjạiṅa* mente kimintako nirakaḍtegea, their daughter-in-law keeps running away constantly under the pretext that they do not treat her well. (2) to treat smb. as he deserves to be treated, well or badly ; to do the right thing by some one : hola nida Samu badămās miaḍ kuṛihon bedauṛuṇạ ale haturee bololena tambapaḍkịcile padauṛuṇạkịa—*bēskịape*.

bēs-en rflx. v., to correct one's behaviour : kae *bēsentana*.

be-p-ēs repr. v., to treat each other well : kakiṇạ *bepēsjana*.

bēs-ẹ, bēse-ẹ p. v., (1) to get all right, to come all right, to turn all right : ela ! gomke, aleạ, nalīs bagṛaŏẹleka lelẹtana,—alom boroĕa ! sobenạ *bēseoa*. (2) to be treated well : naŏa gomke cilekajaḍma ?—*bēseḷtanaiṇạ*. (3) to be treated

according to one's deserts, to get one's deserts, one's due.

bēs, bēsbēs adv., well, properly, rightly. In this meaning it may either occupy an independent position before the prd. with or without the afx. *ge*: *bēsem* kajikoda; *bēsgeko* durakena; or it may stand as afx. to the prd.: *kajibēskedam*; *durakbēskenako*.

bēs var. of *bhēs*.

besa (Sad.) I. sbst., (1) the market-price of paddy and rice: tisiŋgapa *besa* maŋgaakana (or kotaĭakana), nowadays paddy and rice are very dear. (2) the paddy, rice or millet bought for immediate or early (within 2-3 weeks at most) consumption, instead of *benesa* which is not used: iroḍinre *besa* namoa, tačomtedo kotaĭoa.

II. trs., to buy a rather small quantity of such grain as may be cooked in the same manner as rice; as a rule no d. o. is expressed: *besatijana*, he has gone to buy rice or paddy or *guṛulu*, etc.; cikanae *besalaŋ*?—guṛuluge.

besa-ŋ p.v., to be bought in rather small quantity; the sbj. is always expressed: caŭli besao kā *besaoa* tisiŋgapa, one cannot even buy a small provision of rice nowadays, it is too dear, or it is not put on the market.

III. Occurs in the cpd. *kiriŋbesa* which in addition to the buying of a small provision of food grain also includes *buluŋtamaku*, the weekly market purchases of condiments and the like, the latter being denoted by *kiriŋ*.

bēs-bekār sbst., the distinction between right and wrong: ne hoṛo *bēsbekār* kae ituana, this man does not mind what is right and what is wrong.

bēs-bēs alv., syn. of *bēs*: *bēsbēs* jagarepe, speak well.

bēse var. of *bēs*.

besĕra syn. of *bisĭririci* (Sad. Or. *besrā*) sbst., Accipiter nisus, the Sparrow-Hawk, which looks very much like a *rici*, but has longer legs.

besĕra-tasaŋ syn. of *muŋjaromtasaŋ*, sbst., Indigofera linifolia, Retz; Papilionaceae,—a small, wiry, tufted, annual weed of roadsides and waste places.

betar var. of *betera*.

betebetaŏ (Sad. *belbetaek*) trs., to speak or scold uninterruptedly or repeating again and again the same thing, with the connotation that the speaker is drunk: bultan hoṛo *betebetaŏkiṅa*.

betebetaŏ-ŋ p.v., to get a long scolding from a drunken man: huriŋjiutanae, hola puraŋgee *betebetaŏjana*.

betebetaŏtan adv., used with *rika* or *rikaŋ* in the same meaning as the trs. and p.v.: *betebetaŏtane* rikakiṅa; *betebetaŏtane* rikalena.

beteŋ-beteŋ (Tam. *weṭṭa*, to cut; Engl. *bit*, to *bite*) I. trs., to cut, break, or saw in thin slices or small bits: ḍāŋrambṛa *beteŋbeteepe*; piaju dasturlekako *beteŋbeteea*.

beteŋbete-go p.v., (1) to be cut, sawn or broken into small pieces or thin

slices; to be divisible into small pieces. (2) of the cutting into small pieces, to be possible: boɽa hakete kā'aɲa *belɣbelɣegoa*, leser hakete samaɣeme.

belɣbelɣlan, *belɣelka* adv., with *kuɗ*, *samaɣ*, *maɣ*, *oɽɣ*, into small pieces, slices or bits: simjaɲa oɽɣ helta janaŏ *belɣbelɣlanko* samaɣea, fowl bones and bamboo shoots are always hacked in small bits (and eaten so).

II. Occurs also in the cpds. *kaɗbelɣbelɣ*, *maɣbelɣbelɣ*, *samaɣbelɣbelɣ*, *oɽɣbelɣbelɣ*.

beɣelek syn. of *belɣbelɣlan*.

beter, betera, beteraɲa, betar Nag. I. sbst., a specified time: Ranchi apisako hiɽul na, sida *betarre* kalo napamjana, they came three times to Ranchi, on the first occasion we did not meet; *gojɣbeteralaiɲ* cimtaɲoa? When shall my dying day arrive? inku 'senɣjan canɗuko aɽand kena, en *beteraiɲge* ale ɽaɽe gogonoɲ hobalena.

II. trs., to do smth. at a certain time: marɲa koɽahoɲa aɽandi hobalena, huɽiaɲiɲ gogonoɲaole *cubelerkedgea*, the marriage of our elder son has taken place, we had at the same time (never the same day, but one or two days before or after) the betrothal of our younger son.

beteɽ-beteɽ, beteɽe-beteɽe, botoɽo-botoɽo, boroɗ-boroɗ, bokoɗ-bokoɗ, boɗboɗ (Sad. *beter-beter*) I. abs. n., boredom, i.e., the state of being a bore: ne hoɽoɲ *beteɽebeteɽe* okoe kac ituana? Who does not know what a bore that man is? aɲa *beteɽebeteɽe* amtaɲrege taĭnka.

II. adj., (1) with *hoɽo*, a bore; also used as adj. noun: amdo cikan *beteɽebeteɽe*! (2) with *kaji*, talk tedious to the hearer.

III. trs., to bore, to weary by incessant talk, by tedious iteration, or by some defect of speech: *beteɽebeteɽekedlea*; ena kajigee *beteɽebeteɽekedlea*, he bored us by always repeating this same thing. (2) to repeat smth. tediously: ena kajigee *botoɽobotoɽojada*, alom *boroɗboroɗiña*.

beteɽbeteɽ-ɣ, etc., p. v., to be bored or wearied by someone's talk: beɣekanle *beteɽebeteɽejana*. (3) to be repeated tediously: ena kaji *beteɽbeteɽjana*.

beteɽbeteɽɣge, etc., adv., with *aĭum*, to hear to weariness: hapakanme nāɗo, *beteɽebeteɽɣgele* aĭumleɗna.

beteɽge, etc., *beteɽbeteɽtan*, etc., *beteɽleka*, etc., adv., with *jagar*, to speak tediously, in a boring or tiring way.

beɣa var. of *bheɣa*, to meet.

beɣbegāri, beɣgāri, begāri, biɣi, biɣibegāri sbst., forced labour.

beɣekan syn. of *kenɣeɗ*, I. abs. n., syn. of *tél̥e*, spite, malevolence: niɲ *beɣekan* ciulao kā eabaoa.

II. sbst., harm, trouble, vexation: najomkoɲ *beɣekante* niɲ duku kā hokaɲtana, he does not get cured on account of the malefic practices of the witches; *beɣekanrele* ɣoakana, we are in trouble.

III. adj., (1) with *koɽo*, a vexatious, troublesome man. (2) with *kaji*, provoking talk: *beɣekan* kaji hoka-

tam. Also used as adj. noun: okoča *beṭekanteko* eperaṇtana? By whose provocation has this quarrel originated? (3) with *kami*, syn. of *tetegenje kami*, troublesome work: miaḍ *beṭekan* kamile namakada.

IV. trs., to vex, to cause trouble to smb.: *beṭekanjqiñako* kaiṇ daṛiakoa, they are vexing me, but I cannot get the better of them.

V. intrs., in the df. prst. and the indct. ts., to be a vexatious man, to be in the habit of vexing people: *beṭekantanae*, aminaṇ alom *beṭekana*.

beṭekan-cn rflx. v., to take the habit of vexing people: aminaṇ alom *beṭekanena*.

beṭekan-q p. v., to be subjected to trouble or vexation: initaṇ senkqci jaṇaðiṇ *beṭekanqtana*, enate seniṇ hokatada.

VI. adv., modifying *rika*, *rikan*, *rikaq*: *beṭekanko* rikakja, they vexed him.

N. B. As repr. and vrb. n. only *kepenteḍ* and *kenenteḍ* are used.

beṭekan (Sad.; Or. *bethekān*) syn. of *kenteḍ*, *khūb*, adv., very much, violently, tremendously, extremely: *beṭekanko* landatana.

bę-ṭope trs., to spit on smb. and cover him with spittle: bonga umbulleko dipĭliko akabakaŏtanre purąsako bęṭopekoa, when a man on whom a Spirit has thrown his shadow, is reduced to the last extremity, people often cover him with spittle (in the hope that the Spirit will be disgusted, and will therefore not touch the patient and carry off his soul).

Note the idioms: (1) aminaṇ alom *bęṭopelea*, do not tell us so many lies. (2) en hoṛo alemandoe *bęṭopelea*, that man always gets the better of what we say, overrules what people like us say, we can never make our opinion prevail.

bęṭope-n rflx. v., to cover oneself with spittle: goṭa kaṭae *bęṭopenjana*, he covered the whole of his foot with spittle.

bęṭope-q p. v., to get covered with spittle. The p. v. too is used idmly.: aḍo pancaĭṭre janaŏle *beṭopeqtana*, we are always overruled in the meeting, our opinion is always put aside.

bę-uṛuṇ I. trs., to spit out: huṛiṇleka maĕome *bęuṛuṇla*, he spat out a little blood.

II. intrs., to go out spitting and spitting: *bęuṛuṇkedae*.

bęuṛuṇ-q p. v., to be spat out: huṛiṇleka maĕom *bęuṛuṇjana*.

bêr var. of *bher*.

bêt *fide* Haines, sbst., Calamus viminalis, Willd.; Palmeae,—a scrambling or climbing rattan with stoutish stems, found in Singbhum.

bêt, bêt-soṭa (Sad. *bêt*) sbst., a rattan cane made of the stem of Calamus Rotang, Linn.; Palmeae. This palm does not grow in Chota Nagpur, it is known only through the coolies who come back from the tea plantations in Assam and Bhutan, who bring back such rattan canes with them.

bhabăkaŏ Nag. (Sad. *bhabakeḳ*) syn. of *hadăkaŏ*, but only of water boiling over.

bhada Nag. (Sad.) adj.: of horses

and cattle, slow : ne urị *bhadageà*.

bhaḍḍa-bhaḍḍa intrs., to plump down at different places and moments : pacrire jorotana hasa leaṇtanci *bhaḍḍabhaḍḍatana*.

bhaḍḍabhaḍḍatan adv., with a repeated heavy fall : *bhaḍḍabhaḍḍatan* uĭṇtana, paḍtapaḍtatan saṛitana, it plumps down here and there with a sound like *paḍta* !

bhaḍḍakeṇ adv., plumping down all at once, also used as a prd. ote eklalcna, goṭa oṛa *bhaḍḍlakena*, or *bhaḍḍaken* handiṛijana, there was an earthquake and the whole house went down all at once.

bhaḍḍaleka adv., syn. of *bhaḍḍabhaḍḍatan* : pacrireạ hasa liṭiliṭite *bhaḍḍaleka* uĭṇtana.

bhado (H.) sbst., a lunar month corresponding more or less with August and beginning with the new moon.

bhaḍsa-bhuḍsu, baḍsa-buḍsu (H. *bhas-bhasā*, soft, flabby ; Sad. *bhas-bhasaek*) freq. of *buḍsubagel, bhoḍsobagel*, and imitative of the sound, trs., to pierce repeatedly a soft substance which is more or less bundle-like, v. g., a ripe jackfruit, the abdomen, a bag full of grain, so that the contents ooze out from the hole made : tara borako *baḍsabuḍsuḷa*, they pierced several of the full bags.

bhaḍsabhuḍsu-ụ, baḍsabuḍsu-ụ p. v., to be pierced with a *baḍsabuḍsu* sound.

bhaḍsabhuḍsutan, baḍsabuḍsutan adv., with a *baḍsabuḍsu* sound ; freq. of *bhoḍsoken, bhuḍsuken* : borakore baba kasaðakan taĭkena, surụrikedako ci kā mente *baḍsabuḍsutane* soboṛakeda, in order to see whether the paddy stored in bags was attacked by weevils he pierced some here and there with a *baḍsabuḍsu* sound.

bhaĕraŏ, baĕraŏ (Sad. *bhairack*) syn. of *umaṛâ*, trs., with *ṭeŏạ* as d. o., or with any name of grain or pulse (which are all measured by means of the *ṭeŏạ*), to compare the capacity of the seller's *ṭeŏạ* with one's own and consequently realize at what rate he sells : aŭriko kiriṇacre ṭeŏạko *baĕraŏca*, or, aŭriko kiriṇacre caŭliko *baĕraŏca* : rambăṛa *baĕraŏkeḍci* kaĭńạjana. (2) to see whether the seller's ser weight is true, by weighing it against a true weight which one happens to possess, or against a a sum of 80 Rs. in silver : baṭ-kharaiṇ *baĕraŏkọa*, let me ascertain if thy ser weight is true.

bhaĕraŏ-ọ, baĕraŏ-ọ p. v., (1) of the seller's *ṭeŏạ*, to be compared with the buyer's. (2) of grains or pulses, to have their rate of sale ascertained by the comparison of the seller's *ṭeŏạ* with the buyer's. (3) of the seller's ser weight, to be controlled.

bhagajoga, bagajoga (Sad.) adv., scarcely, with difficulty : *bhagajoga* miḍ sala janạlena, it scarcely produced one maund of grain ; *bagajoga* Ranciṇ tebạjana.

bhagata, bagata, (H. *bhagat*, a devotee) sbst., syn. of *soka*, a magician. One who does only the work of a *soka*, is called either *soka* or *bagata* ; but one who, to the work of a *soka*, joins that of a *deóṛâ*, is always called *bagata*.

bhagina sbst., a sister's son, and in Has. also a sister's daughter which in Nag. is called *bhagini*. Neither *bhagina* nor *bhagini* takes the prs. prnl. afx. *iṛ, m, te*. It is *geṛeṛ, geṛem, geṛete koṛa* or *kuṛi* which is used to designate my, thy, his or her sister's son or daughter. But they say *bhaginaaĭaiṛ* or *bhuginalaiaiṛ*, as well as *geṛeṭaiaiṛ* in the meaning of: he is my sister's son, lit'y., I call him sister's son. Uncles or aunts speaking together will say: *bhagina* hijutana, our sister's son (or daughter) is coming.

Note the proverb: *bhaginare deota*, the sister's son is a superior being! which is used only in addressing the nephew, especially at the moment of his arrival. They will, v. g., welcome him with: *bhaginare deota, duḫme*, my nephew, thou art like a god in my eyes, sit down! or: *bhaginare deota* mente kajiakangea, am kale maĭnredo okoele maĭna? The proverb says that nephews are like gods, if we did not honour thee whom would we honour?

bhagŏa, bagŏa, coke-bagŏa (Sad. Or. *bhagoā*, loin-cloth) I. sbst., a narrow, short strip of cloth just sufficient to cover the private parts. It is passed between the legs and then passed under a plain string tied around the loins, so that the ends hang down in front and behind. It is worn by men only of the poorest class, but in the Kolhan or Ho country, it is worn also by little girls between 5 and 8 or 9 years of age.

II. trs., to dress someone with a *bagŏa*: ne hon *bagŏataipe*.

bhagŏa-n, bagŏa-n rflx. v., to dress oneself with a *bagŏa*.

bhagŏa-ǫ, bagŏa-ǫ p. v., to be dressed with a *bagŏa*.

bha-n-agŏa, ba-n-agŏa verb. n., the great number of people who happen to dress in a *bagŏa*: ne ṭola hoṛoko tisiṇgapa *bʌnagŏako* bagŏana, jetaĕą hoṛmore dhutibotoĕko kā leloa, nowadays the people of this hamlet who dress in a *bagŏa* are so numerous, that neither *dhuti* nor *botoĕ* is to be seen among them.

bhagŏān, bagŏān (H. *Bhagwān*, God) sbst., this word was first applied to Birsa by his followers who thought him a personification of the deity and called him *Birsabagŏān*, the God Birsa. Nowadays it is still applied in the pl. *bagoānko*, to his followers, who however object to the name, and their tenets are called *bagŏāndharm*.

bhagŏān-ǫ, bagŏān-ǫ p. v., to become a Birsaite: Sanikaoe *bagŏānakana*.

bhaĭadi, baĭadi I. sbst., brotherhood, the relationship between brothers, between children of the same parents, rarely used in a broader sense: *bhaĭadireko* laṛaĭtana, they have a lawsuit between brothers. II. adj., appertaining to brothers: *baĭadi* laṛaĭ, a lawsuit between brothers.

bhajan, bajan (Sad.; H. Mth. *bhajan*, hymn) I. sbst., a song, generally biblical or religious, sung, especially at night, by Christian chil-

dren as a pastime. It is accompanied with drums and cymbals, or simply with a rhythmical clapping of hands. Often the children dance at the same time with a step quite different from the one used in the ordinary or national dances. These songs and dances were introduced by the Lutheran Mission: *bajanko* duraṇtana.

II. intrs., to sing a religious song, as described above: okocteko hola aĭuḅko *bajankena?*

bha-n-ajan, ba-n-ajan vrb. n., the amount of time spent in the singing of religious songs in one sitting: *banajanko* bajankena, aĭubeteko aĭuḅruaṛtada, they sang religious songs for so long a time that they thus spent a whole night and the following day.

bhajan-duraṇ, bajan-duraṇ sbst., a song so worded that it is used for *bajan*.

bhajan-rū, bajan-rū sbst., the rhythm of the beat of a drum during a *bajan*.

bhajan-susun, bajan-susun sbst., a *bajan* dance, i.e., (1) the action of dancing during a *bajan*. (2) the step used in such a dance.

bhajanteṇ, bajanteṇ sbst., instruments (*ḍulki* and *nagera* drums and cymbals) wherewith to accompany a religious song: cikanmente kape bajantana?—mendo *bajanteṇ* banoa!

bhak-bhak Nag. var. of *bhok-bhok*.

bhakua, bakuā (H. *bhakkā*; Or. *bhakkuā*; Sad.) adj., simpleton, half-witted, unexperienced: ṇido mermer *bakua* hoṛo. Also used as adj. noun: amlekan *bakua* jetac baṇkua.

bhakuaŏ, bakuaŏ (Sad. *bakuaek*; H. *bhakuānā*, to be stupefied) trs, to surprise, to astonish by word or deed.

bha-p-akuaŏ, ba-p-akuaŏ repr. v., to astonish each other: kajitekiṇ *bapakuaŏjana*.

bhakuaŏ-ǫ, bakuaŏ-ǫ p. v., to be surprised, astonished: ne capa cilekateko baikoda? *bakuaŏgiṛijanaiṇ*.

bhakuaŏge, bakuaŏge adv., with *ṭor, aṭkar*, to wonder at smb.: dhundula meḍte cilekam paṛhaĕdaṛitana? *bakuaŏgeṇ* ṭorkeḍma, however dost thou manage to read with dim eyes? I wonder at thee.

bhāl var. of *bahal*.

bhalā Nag. (Sad. *bhalajor*; Tam. *pala*, many) adj., a lot, very numerous: *bhalā* bakako hanreko atiṇtana.

bhālan, bhālān var. of *bahalan*.

bhalārōs, bhalārōsŏ, balārōs, balārōsŏ Nag. syn. of *berōs*, adv., very much, exceedingly: *bhalārōsŏ* sibila.

bhale! bhale! exclamation of joy which accompanies the clapping of hands following each dance song. It is shouted by the dancers not by the onlookers, though it is a kind of applause.

bhan-bhan, ban-ban (Sad., H. *bhinbhinānā*) syn. of *roṇroṇ*, imitative of the sound of buzzing flies. I. sbst., the buzzing of flies: rokokoṇ *banban* aĭumǫtana.
II. adj., with *saṛi*, the buzzing of flies: *banban saṛi* aĭumǫtana.

III. intrs, to buzz: rokoko *banbanea* ɳaado roɳaroɳea, daruuruko buɳabuɳea, sikṛîko pôpêea kāredoko rîṛîrîṛîŕa, saɳgiredoko râṛâea, repended inio pêpêree hisaboa.

IV. trs., to follow or surround buzzingly: rokoko *banbankiṇ́a*, the flies followed me buzzing.

bhanbhan-ɳa, *banban-ɳa* rflx. v., to buzz.

bhanbhantaɳ, *banbantan* adv., with a buzzing sound.

bhaṇḍār (Sk. H. Sad. *bhāṇḍār*) sbst., a Hindu zemindar's granary or storehouse.

bhaṇḍāri sbst., the servant whom the zemindar has put in charge of his granary.

bhaṇḍia, bhaɳṛia, baṇḍia, baṇṛia sbst., the ridge-piece in a so-called *catomoṛa*, a house with a four-sloped roof (See Pl. XXXI).

bhaṇḍia-khuṇṭa sbst., the king-posts supporting the *bhaṇḍia*.

bhaṇḍua, baṇḍua I. sbst., mostly used of children: stout and plump one. It is also used as proper noun.

II. adj., fat: *baṇḍua* hon. It is not used prdly.

III. trs., to call somebody a stout and plump one: okoepe *bhaṇḍuakṇa*?

bhaṇḍua-giṇi-ɳ baṇḍua-giṇi-ɳ p. v., used mostly of children, to become stout and fat.

bhaṇḍusaɳ, bhaṇḍusuɳ bhasuṇḍaɳ, bhoṇḍosaɳ, bhoṇḍonsaɳ, baṇḍusaɳ, baṇḍusuɳ, basuṇḍaɳ, boṇḍosaɳ, boṇḍonsaɳ I. sbst., used mostly of children: a stout and fat one: miaḍ *bhaṇḍusaɳ* hijutana, a stout and fat little fellow is coming.

II. adj., stout and plump: *bhaɳ ḍusaɳ* hon; iniɳ hon *bhaṇḍusaɳgea*.

III. trs., to call smb. [a stout and plump one.

bhaṇḍusaɳge, *bhasuṇḍaɳge*, etc., adv., with *kiriɳ*: so as to become a stout and plump little one.

bhaṇḍusaɳ-giṇi-ɳ and variants, p. v., used mostly of children, to become stout and fat.

bhāṇj, bhaɳjaŏ, bāṇj, baɳjaŏ (Sad. Or. H. *bhanjānā*) I. sbst., the change of money: moḍ ṭakaɳa *bhāṇj* omaiɳame.

II. adj., with *paĕsa*, appertaining to money change, small cash which one is willing to give for change: pīṭre *bhanjaŏ* paĕsa rakabakana ci? Are small coins to be had in the market for change?

III. trs., to change money: miḍ ṭaka *bhanjaŏaiɳme*, give me (or get me) change for one rupee.

bha-p-anjaŏ, *bha-p-āṇj*, etc., occurs in the following sentence: ne pīṭire paĕsa kā *bhapanjaŏa*: barapi ḍibua ṭuṭi ṭakare ekoe sukua? It is not possible to change money in this market: who is going to consent to lose two or three half annas in the rupee?

bhanjaŏ-ɳ, *bhāṇj-ɳ*, etc., p. v. The sbj. *ṭaka* or *ṭakaɳa* (*paĕsa*,), rupee or cash, is used according as reference is made to the receiver or giver of the change. If asked from the one who receives the small cash, a question as to how many rupees have been changed, is put in these terms: cimin ṭaka *bhanjaŏ-*

akana ? Whereas, if asked from the one who gives the small cash, it is : cimin ṭakarą *bhanjaŏakana* ?

bha-n-anjaŏ, bha-n-ānj, etc., vrb. n., (1) the amount changed : *bhananjaŏe* bhanjaŏkeda goṭa gala paĕsatee peręṭada, he changed so many rupees that he filled his whole money-bag with the small cash. (2) the small coin received as change : misa *bhananjaŏ* sobenle cabakeda.

bhanjaŏṇi, bhānjṇi, banjaŏṇi, bānjṇi noun of agency, a money changer.

bhanjaŏṭi, banjaŏṭi syn. of *ṭuṭi*, sbst., the amount levied per rupee for small change.

bhanjaŏ-rakaḅ, banjaŏ-rakaḅ trs., to lift a weight (as a trial of strength) v. g., a *bhānjdiri*.

bhānj-diri (Sad. *bhanj pɪkhna*) sbst., a stone which is kept in certain villages to be lifted with the hands or with the teeth as a trial of strength. Some of these stones weigh up to one maund, 80 lbs.

bhaṇ-bhoṇ, baṇ-boṇ, ḍaṇ-ḍoṇ, (Sad. *bhaṇg-bhaṇg* ; II. *bhoṇkā-bhoṇkī*, stabbing and thrusting) frequentative of *bhoṇbhoṇ*, I. adj., qualifying *unḍu*, and adj. noun, several or numerous holes which go straight through and through and are at least half a foot wide : *baṇboṇkore*, or *baṇboṇ* unḍukore dą bolojanre cikate kā huaṇoa ? If the water passes through several straight and wide holes (in a rice-field ridge or an embankment) it is sure to hollow out a pit.

II. trs, to make such holes : loĕoṇaṛi ṭuĭu *baṇboṇakada*,

bhaṇbhoṇ-ǫ, baṇboṇ-ǫ p.v., to get pierced with many such holes.

bhaṇbhoṇtan, baṇboṇtan adv., with many such holes : loĕoṇaṛi *bhaṇbhoṇtan* būakana.

bhaṇgaṭaŏ, baṇgaṭaŏ (H. crop irrevocabley damaged ; Sad. *bāgtae*, gone, spoiled) I. sbt., a thing altogether impaired : loĕoṇrą *baṇgaṭaŏ* cimtaṇpe bairuaṛea ?

II. adj., ruinous, damaged irreparably : *baṇgaṭaŏ* oṛą paṭubakangea.

III. trs., to damage in many places, to impair irreparably : baĭsikale *baṇgaṭaŏakada*.

bhaṇgaṭaŏ-ǫ, baṇgaṭaŏ-ǫ p. v., to be damaged in many places, spoilt entirely.

Note the idioms : (1) oṛąduar *baṇgaṭaŏjana*, every thing is wanting in the house ; kuṛi taĭkenre oṛąduar sotǫlena, kuṛi goęjanate *baṇgaṭaŏjana*, when the wife lived the housekeeping was all right, since she died everything is wanting in the household. (2) Iskūl *baṇgaṭaŏjana*, the school is quite neglected or deserted.

bhaŏ, baŏ trs., (1) syn. of *andaj*, to make out, to gauge : ne hoṛo aĕą kajite cilekam *bhaŏkɨa* ? How didst thou gauge him from his words ? kumbŭ ṛulekageṇ *bhaŏkɨa*, I considered him a thief. (2) with *caŭlijaṇ* as d.o., syn. of *caŭlijaṇ lel* and *caulijaṇ doṛe*, to consult the husked rice-grains. (See *caŭlijaṇ lel*). (3) with the complement *caŭlijaṇre*, in the husked rice-grains, syn. of *caŭlijaṇre lel*, *caŭlijaṇre nam*, *caŭljaṇre pica*,

to find out by the consultation of the rice-grains. The d.o. *najom, boŋga, dâṛe, kumbŭṛu,* is rarely expressed except by the insertion of the prnl. o. when it is a living being : caŭlijaŋreko *baŏkĵa*. N. B. With *caŭlijaŋre* they generally prefer to use *baŏnam*, rather than simply *baŏ*, in the p.v. as well as in the a.v.

bhaŏ-ǫ, baŏ-ǫ p.v., (1) to be gauged, to be considered as : kumbŭṛulekagee *bhaŏjana*. (2) of the husked rice-grains : to be consulted : caŭlijaŋ *baŏjana*. (3) to be found out or indicated in the consultation of the husked rice-grains : caŭlijaŋre *baŏjana*.

bha-n-aŏ, ba-n-aŏ vrb. n., (1) the manner or extent of the consultation of the husked rice-grains : *banaŏko* baŏkeda, soben boŋgako nutumjana, jeta boŋga kae namjana, in their consultation they named all the spirits in turn but none was found responsible for the sickness. (2) the consultation itself : misa *banaŏte* kae patiaada, oṛǫ misae baŏruaṛkeda, he did not believe in the results of the first consultation, he made a second one.

bhaŏ, bhaŏge, baŏ, baŏge a dverbial postp., syn. of *leka*, like : *arǫbhaŏ* leloa, it looks red, it is reddish ; *kumbŭṛubhaŏgeŋ* ṭōrjaḍma, I think thou art a thief.

bhaŏ, bhāŏ, baŏ, bāŏ (Sk. H. *bhāo* Sad. ; Or. *bhāw*, rate of sale) I. sbst., the rate at which things sell by weight or measure : goṭate akiriŋǫ lijaŋre *bhaŏ* kā kajioa, enaraŋ gonoŋ kajioa, when there is question of cloth sold by the piece no rate is stated but the price of the whole piece is stated.

II. trs., to make or state one's rate for selling by weight or measure : bepāriko aŭriko *bhaŏere* caŭli alom akiriŋaŋ, do not sell thy rice until the merchants have fixed the rate.

bhaŏ-n and variants rflx. v., used in jokes, to take for oneself a larger share in portioning smth.

bhaŏ-ǫ and variants p.v., to be or become rated : *bhaŏakana* ci aŭrigo ?

bha-n-aŏ, bha-n-āŏ, etc., vrb. n., the degree of cheapness : naŏa baṛîa rakabakana, *bhanaŏe* bhaŏkeda goṭa pīṭren gākikoe taŭĭkeḍkoa, a new merchant has come to the market, he has hold so cheap that he has attracted all the customers.

bhaŏ-dar, baŏ-dar I. collective noun for the rates at which different things are sold in the market : ne pīṭraŋ *bhaŏdar* kaiŋ saṛia.

II. trs., to agree about the rate of selling : *bhaŏdarkedale* nāḍo tūla eskar sarēakana.

bhaŏdar-ǫ, baŏdar-ǫ p.v., of the rate, to be agreed upon : *bhaŏdarakana*.

bhaŏ-nam, baǫ-nam trs., to find out in the consultation of the husked rice-grains.

bhaǫnam-ǫ, baŏnamǫ, p. v., to be found out in the same consultation.

bhaŏnǫ, baŏnǫ trs., to sell cheaper than the others : okoni *bhaŏnǫakada* iniṭaŋ kiriŋape, buy from the cheapest seller.

bhaŏno-gǫ, baŏno-gǫ p. v., of the

price, to be lower than that of other sellers ; aiṇṭaṛe *bhaŏnōakana*, my price is the lowest.

bharam, bhorom, borom (H doubt, suspicion) is syn. with *boro*, fear, in all the uses of this word but indicates more of a reverential fear, less of a physiological commotion : borotan hoṛo lelurumoa, *boromtan* hoṛo kae lelurumoa, of physical fear there are exterior signs, of reverential fear there are none. I. sbst., fear, danger : *bharam* menạ : there is fear, there is danger. II. adj., causing fear, to be feared : en hora sen *bharamge* aṭkaroa, it looks as if there was some danger in travelling along that road.

III. intrs., to fear : *bharamaiako*, they fear him ; hasu Cendaguṭuteo hijūa menteko *bharamtana*.

bharaŏ (H.) trs., to fill : hukako *bharaŏjada*.

bharaŏ-ǫ p.v., to be filled.

bharaŏ (Sad. *bharek*) intrs., syn. of *rum*, to be in a trance.

bharaŏ-ǫ p.v., to fall into a trance.

bharatiṇ-puratiṇ, saratiṇ-baratiṇ (Sad. *bharti-purti* ; H. *bharpūr*, overflowing) trs., to give plentifully, to make smth. produce plentifully. Occurs in sacrificial and conjuring formulas.

bharatiṇ-ǫ-puratiṇ-ǫ p.v., to be given, to be produced plentifully.

bharia (Sad.) sbst., sometimes used in Nag. instead of *goǫṇi*, one who carries by means of the carrying pole.

bharkār, barkār Nag. same as *bār*.

bhārom, bārom, baharom (Sk. II. *bhār*, a load) I. sbst., (1) a load for a carrying pole (*marạṛā*), i.e., a load divided into two equal parts, which are put into the two net-like receptacles (*sikuar*) which hang from either side of the pole. These poles, being made of very tough but flexible wood, accomodate themselves to the carrier's step by their light spring-like movements and thus make the carrying more easy. Usually people refuse to carry more than a maund on a long journey, though strong men accustomed to this mode of carrying, sometimes do not object even to a load of two maunds (160 lbs.), if it be for a short distance. N. B. Remark the following riddle the anwer of which is *bārom* : horate putam dipidipi, along the way the dove shakes its wings. (2) any load which is carried in equal parts at the ends of a pole or stick, without the use of a *marāṛā* or *sikuar*. Note the idiom : amạ *bārom* aiṇ gǫkeda, I have carried thy load, i.e., I have taken thy responsibilities on myself, or, I have been made responsible for what thou hast done or for what thou hadst to do.

II. adj., carried by means of a *marạṛā* : *bārom* sān, the firewood which makes up the load.

III. trs., (1) to prepare for carrying by means of a pole : ne baba *bāromepe*, prepare pole-loads of this paddy. (2) to carry with a pole : sāne *bāromakada* he carries firewood at both ends of a pole or stick.

bhārom-en, bārom-en rflx. v., to load oneself with pole and loads : aminaṇ alom *bāromena*, maĕaṇko lōṭoĕa, do not carry such big loads, thou wilt strain thy back; martobe *bāromenpe*, come now! take up your loads.

bha-n-ārom, ba-n-ārom vrb. n, (1) the quantity loaded : *banāromko* bāromkeda sobenkoṇ marâṛâ hulaṇjina they carried such heavy loads that their poles broke. (2) the action of loading or carrying : misa *banārom* kā cabaoa, it can not be taken all in one carrying. (3) the manner of loading or carrying : amaṇ *banārom* ṭōrakangea.

bharti, barti (Sad. full; H. completion, filling) I. adj., used especially in the expressions *bharti hoṛmo*, a pregnant body, *bharti hoṛmotenī*, a pregnant woman.

II. trs., to admit, accept into some kind of service, to cause to be admitted : baṛhīreko *bhartikiṇa*, they have taken him as a carpenter's apprentice, they have admitted him into the Industrial School to learn carpentry; baṛhikamireko *bhartikiṇa*, they have engaged him, or caused him to be engaged for carpenter's work of some duration.

bharti-n, barti-n rflx. v., to engage oneself for some kind of service or work of some duration : jān jetan kamire *bhartinme*; iskūlre *bhartinme*, get thyself admitted into a school.

bharti-ǫ, barti-ǫ p. v., (1) to be engaged for some service or work of some duration : caprasiree *bhartijana*; iskūlree *bhartijana*. (2) in conjonction with *hoṛmo* : to become pregnant : hoṛmoe *bhartiakana*, she is pregnant.

bha-n-arti, ba-n-arti vrb. n, (1) the amount of engaging : noren gomke *bhanartiĭ* bhartikeḍkoa dasiko kami kako ḍoṇaṇtana, the European in this station has engaged so many servants that they do not get work enough. (2) the people engaged : niku naŏa *bhanartiko*.

bharunḍa Nag. (Sad.) **barunḍa** Has. sbst., Rana tigrina, the Bull-Frog, a species of large frog with four stripes on the back. Its thighs are eaten.

bharunḍa-landi, barunḍa-landi sbst. a nickname given to people with thick buttocks.

bharunḍalandi-ǫ, bharunḍalandigiri-ǫ p. v., to get thick buttocks.

bharunḍa-sala-baba sbst., a variety of late rice with short, thick grains, sown or planted in the low fields.

bharunḍa-uḍ, barunḍa-uḍ, boronḍa-uḍ syn. of *tormâṛâuḍ*, sbst., an edible mushroom of the jungles, 3″-4″ high, solitary, blackish on the top, with pale converging lamellae underneath.

bharăkaŏ, baṛăkŏ I. sbst., great and undue fear excited by exaggerations : iniṇ monre *baṛăkaŏ* meṇa.

II. adj., with *kaji*, a speech which unduly excites great fear : *baṛăkaŏ* kaji aĭumkeḍte hoṛokoṇ īm eklatana.

III. trs., (1) with *kaji* as d. o., to tell smth. in such a way that it unduly excites great fear : **kajiko** *baṛăkaŏkeda*. (2) with *hŏṛo*, as d. o., to excite in smb. by exaggerations, a great and undue fear : *baṛăkaŏ-*

kedleako.

bhaṛăkaŏ-n, baṛăkaŏ-n rflx. v., to exaggerate in one's mind the fearsomeness of what is said: ţaŭka bārina jag.rlą aęgee *baṛăkaŏnjana,* I spoke without any exaggeration, it is he who excited himself into undue fear.

bhaṛăk ŏ-ǫ, baṛăkaŏ-ǫ p. v., to be excited by exaggerations into a great fear: en horoko okoĕą kajiteko *baṛăkaŏjana* ?

bha-n-aṛăkaŏ, ba-n-aṛăkaŏ vrb. n., (1) the amount of exaggerated fear: *banaṛăkaŏko* baṛăkaŏjana, inkuą īm eklajana. (2) the number of unduly frightened people: telengabargiko hijutana mente *banaṛăkaŏko* baṛăkaŏjana, sobenko nirhorako lelbaṛatana, they are so scared by the false rumour that armed robbers are coming, that everyone thinks of flying. (3) the action of scaring unduly, with reference to the time: misa *banaṛăkaŏdoko* salsantlena, etą. somteko baṛăkaŏakana, their first undue scare had calmed down, now they have been scared once more.

bhaṛua Nag. (Sad.) **biṛua** Has. I sbst., of men, adultery and lechery, excepting such lechery as does not prevent a subsequent marriage according to the rules of the tribe; the corresponding term for women is *canḍāl*: *biṛuarąte* hatu oṛǫ kiliātee haruṛunjana, he has been expelled from the village and from the tribe on account of his lechery (with a woman of his own tribe).

II. adj., (1) with *kami,* adultery, lechery. (2) with *hoṛo,* an adulterer a lecherous man. Also used as adj. noun in the pl. instead of *bhaṛua hoṛoko*: *biṛuako* ḍeraḍanḍa alope aṛąakoa, do not let lecherous men pass the night in your village. (3) with *kaji,* immoral talk. (4) with *katu,* an immoral village: *biṛua* hature kilikilireko dopōrą boro taĭna, in immoral villages there is danger of people taking a wife from their own tribe. N. B. *Bhoṛua* (not *biṛua*) is used also for the man who sings and dances with the dancing girls in their performances; that man of course is never a Munda.

bhaṛua-ǫ, biṛua-ǫ p. v., is used in the past ts. form *bhaṛuajana,* denoting an acquired habit of immorality: en haturen horoko beţekanko *biṛuajana.*

bhasăkaŏ, basăkaŏ (Sad. *baskaek* H. *bhaskānā*) I. adj., (1) fallen from a heap, trodden down (of a heap): *basăkaŏ* busų rakaḅruaṛepe. (2) with the bottom knocked out: *basăkaŏ* kanci turikotą idiĭme.

II. trs., (1) to cause the upper part of a heap to fall off, to tread down a heap: bandaaṛi uṛiko *tegabasàkaŏkeda,* the cattle by passing over the embankment of the bund have destroyed it, have trodden it out. (2) to push or force out the bottom of some vessel or basket.

bhasăkaŏ-ǫ, basăkaŏ-ǫ p. v., (1) of a heap, to be scattered by the upper part falling off. (2) of vessels or baskets: to have the bottom pushed or forced out by the excessive weight of the contents.

bhasam (H. ashes) trs., to digest: simko ruguḍko udea aḍko *bhasam-giṛiĭa*, fowls eat gravel and digest it.

bhasaŏ, basaŏ, bhosaŏ, bosaŏ (Sad. *bhasaek*; H. *bhasānā* to set afloat) trs., to throw (mostly a bulky thing) into a pit or into deep water: goḛkici bandareko *basaŏkiạ*.

bhasaŏ-n, basaŏn rflx. v., to throw oneself, to jump into a pit or into deep water: kûâree *basaŏnjana*.

bha-p-asaŏ, ba-p-asaŏ recpr. v., to try and throw each other into a pit or into deep water: *bapasaŏtankiṇ* taĭkena, mendo barankiṇ bancaŏjana.

bhasaŏ-ọ, basaŏ-ọ p. v., to be thrown or to fall into a pit in which there is water, or in a place where there is deep water: paṭa soben *basaŏọtana*, the whole wall of the well is falling in; kûâreo *basaŏgoḛjana*, he died by falling into a well, or by being thrown into a well.

bha-n-asaŏ, ba-n-asaŏ vrb. n., (1) the quantity of beings or things thrown or falling into deep water: minḍiko *banasaŏko* basaŏjana misa-torsatege sobenko pariaŏjana, the sheep fell into the well so precipitately that they were all drowned in quick succession. (2) the being or object thrown or fallen in deep water: niḍo holaren *banasaŏgee* poṭọpoṭọuterjana, this is the one who fell in the deep water yesterday, his abdomen is quite swollen and in a state of decomposition.

bhasar-bhasar, basar-basar Nag. syn. of *musurmusur* Has. adv., with *jom*, to eat eagerly: tisiṇ iskūl-honko *bhasarbhasarko* jomtana, to-day the boys in the school eat with a good appetite.

bhasarbhasar-en, basarbasar-en rflx. v., to eat eagerly, to eat with relish: manḍii *bhasarbhasarentana*, he eats his meal eagerly.

bhasarbhasarlan adv., used like *bhasarbhasar*.

bhasarleka adv., same as *bhasar-bhasar*.

bhasāṛaŏ, basāṛaŏ, bosŏṛaŏ, badāṛaŏ, bodŏṛaŏ (Sad. *bosraek*) trs., to loosen a bale, bundle or packet: kumbŭru bulume kudakaḍ taĭkena, nirtanree *busāṛaŏkeda*, the thief was carrying off a bundle of salt on his back, in his flight he loosened its fastenings and let the salt drop.

bhasāṛaŏ-ọ, basāṛaŏ-ọ, etc., p. v., of bales, bundles and packets, to get loose and opened out: poṭombaĕarko nindirkeda, ente poṭom *basāṛaŏjana*, the white-ants have eaten the rope which held the bale together, and then the bale opened out.

bhasunḍaṇ, basunḍaṇ var. of *bhanḍusaṇ*.

bhataphul (Sad.) sbst., a small-grained, late variety of paddy, sown or planted in low fields.

bhaṭu Nag. **baṭu** Has. (Sad. *baṭuâ*; Or. *bhatu*) sbst., voc. of address to the elder sister's or elder cousin's husband. It is sometimes, but very seldom, used in the nominative case with the pos. adj. *aĭṅạ, amạ, aĕạ*, never with the prnl. afx. *iṇ, m, te*.

bhaŭsa, baŭsa syn. of *bhaṇḍua*.

bhâĭs, bhâĭsi, bâĭs, bâĭsi (Sk. *bhāhcs*; H. *bhains*; Sad. *bhâĭs*) sbst., a cow buffalo.

bhâĭs-ḍimbu, bhâĭsi-ḍimbu syn. of *haluḍimbu*, sbst., the cultivated form of Cucumis trigonus, Roxb.; Cucurbitaceae. The fruit which is eaten is 3-4″ by 1½-2″.

bhâĭs-jamburu-biṇa, bâĭs-jamburu-biṇa sbst., a very dark variety of *jamburubiṇa*, Ptyas mucosus, the Rat-snake or Stout Dhaman.

bhâĭs-jamburu-nâṛî, bâĭs-jamburu-nâṛî sbst. (1) This name, in Has., is given to Rivea ornata, Choisy, Convolvulaceae,—a large climbing shrub with cordate leaves, silky beneath and broader than long, and white axillary flowers on 7-flowered peduncles. This plant is called *tonaṇuluara* in Nag. and its leaves are used as a vegetable. (2) The same name is given in Nag. to Cryptolepsis Buchanani, Roem. and Schult.; Asclepiadaceae, which the Sadans call *bâĭs lakhan*,—a glabrous twining shrub with milky juice, strong, elliptic, opposite leaves, and axillary cymes of pale, 5-petalled, twisted flowers, less than 1″ across.

bhâðar, bâðar Has. sbst., any kind of beetle boring holes in green wood, in cntrd. to *hopo* Has. the grub of such a beetle: *bâðarko ulidaruko korokosokeda*, beetles have made galeries in the mango tree.

bhâðar Nag. (Sad. *bhâwar*) sometimes used instead of *nili*.

bhâðar-jâl, bhâðar-jalom, bâðar-jâl, bâðar-jalom (Sad., Or. *bhâwar*) sbst., a cast-net (Pl. XI, 1). The net from which the illustrations on this plate were taken, was of the average size used by the Mundas. Its length is 8½ ft, its diameter, when spread, is 11 ft. and its weight 9 lbs. B shows the border running round the net and C the mode of knotting the meshes. The whole fig. A shows a small portion of the lower part of the net with the pockets into which fishes gather when caught. The upper part of this fig. shows the form and comparative strength of the meshes over the whole central part of the net. The thread used for these meshes is three quarters of a millimeter thick and their size such that nine of them go to a square inch. In the middle of the fig. is the strip of closer meshes which forms the transition from these ordinary meshes to those of the pockets. Here the thread is already one millimeter thick and there are 13 meshes to the inch. Beneath is the part which contains the pockets, it is the strongest: the thread is one sixteenth of an inch thick and there are as many as sixteen meshes to the square inch. The net is not weighted with leaden bullets but with iron rings. F. F. show two of these rings of which there are 180 in the net here represented. They are not quite round but more or less rectangular, from five to seven-eighths of an inch long and about one inch thick. Each of them is first tied

separately to the cord which runs between the transitional part and that where the pockets are, and besides this, there runs a double cord through all of them, which is raised and tied in H to the border of the central part of the net, at intervals of six inches. The *bhâðarjalom* is either cast into the water or used as a drag-net. In this latter case the men drop it after having dragged it some distance and then pull it out by the rope attached to the top.

bhâðarmali (Sad.) sbst., Clerodendron serratum, Spreng ; Verbenaceae. See *saramlular*.

bhâðra Nag. syn. of *daruuru*, the Carpenter-Bee.

bhâðra, bâðra (Sad.; Cf. Tam. *bera*, to bark) Like *câðra, kabra, kaggera*, etc., this is a name given to a dog, no attention being paid to its colour or other characteristics, as it is always a child who gives it the name.

bhâðṛa, bâðṛa (H. *bhaunṛā* ; Sad., Mt., Or., with slight differences) sbst., a spinning top. This plaything is made of hard wood in a shape resembling the ordinary European top, but without a nail and with a rather thick head protruding above. This is called *bo̱*, head, while the rather bluntly pointed basis on which the top spins and which in European or Hindu tops is fitted with a round headed nail is called *landi*, the bottom. The body is called *lā̱* and is joined to the head by the *hoto̱*, neck. Munda boys to make their top spin, wind the twine not round the foot but round the neck of the top.

bhâðṛa-inua, bâðṛa-inua I. sbst., a game which more or less resembles a game of marbles but is played with tops. There are two camps formed as usual by *baṇgaðn*. The members of one camp put down (*oṛað* Has. *ropað* Nag.) their tops in the middle of a circle (*ḍīṇḍi* Nag. *koṇḍa* Has) of some 5 ft. radius. The members of the playing camp in throwing their tops have to stand somewhere on that half of the circle which has not been declared *jerle*, blind, and from there hit the tops which are inside and drive them out of the circle. One of them throws his top : if he does not hit any of those lying in the circle, but the top spins well and "dies" outside the circle, he is allowed to throw once more (*misaakanae*). If his top does not spin (*buṛijanae*) or spinning "dies" inside the circle, he is out of the game. When the latter is feared, the player may give his top a blow or a kick and so send it outside the circle, to "die", but if in doing so he puts his foot inside the *ḍīṇḍi*, the other party scourges him (*hâṛso*) with their cords as long as he remains there; he may also be saved by one of his companions throwing his own top spinning against his, and so sending it outside the circle. If he hits a top and does not "die"

inside the circle, he is allowed to throw his top a second and a third time (*barsaakanae*). Another way of getting out of the game (*baṛṛ*), is to throw one's top in such a manner that it spins on its head (*bīḍjanae*) or to allow it to slip from one's hand, whilst winding the cord around it, and not say: *kū*! before an adversary utters the same exclamation (*kū-keseḍ*).

It has been said that, when throwing, the players may stand anywhere along one half of the circumference; the other half is called *jera, jerla,* or *jerle,* and the player who would throw his top from there would be out (*jerate, jerlate,* or *jerletee ṭoḷa,* or *jerajanae, jerlajanae, jerlejanae*). When all the players are out, the game is lost.

If one of the "planted" (*oṛaôakan, ropaôakan*) tops happens to be so close to the line that a player can easily reach it with his top held ready to be thrown, he may push it out with his top before he throws it at another. This action is called *ṭoko.* When all the tops have been driven out of the circle, the game is won. After a stated number (usually seven) of consecutive wins, there is *seke,* showing of mercy to the other party. But here the other party is not, as in *gulũinuṇ,* allowed at once to play. Two more games have to be played out first: of which the first is called *kaũko-har,* driving off the crows, and the last *dṛ-nū,* drinking of water.

II. intrs., to play at tops: dolabu *bâôrainuṇte,* come let us have a game at spinning tops.

bhâũṛi, bâũṛi (Sad.; H. *bhaunr* or *bhanwar,* whirlpool, *bhaunriyānā,* to whirl; Or. *bhaôri*; Mit. *bhonwrī,* cattle vertigo) I. sbst., the sturdy or turnsick, a disease which causes one to turn round and round. It chiefly attacks goats and sheep, also cats and dogs, and sometimes men: aleṛ minḍi *bâũṛi* saḅjaia, or ṭokja.

II. adj., attacked by the sturdy: *bâũṛi* meromkope jomkoa ci?

III. trs., to give to smb. the sturdy: bonṛagee *bâũṛiakaḍkoa*; najomanko *bôũṛidaṛiakoa* mente kaiṇ aĭumakada, I never heard it stated that witches can cause the sturdy.

IV. intrs., to have the sturdy: aleṛ meromdoe *bâũṛitana.*

bhâũṛi-ṛ, bâũṛi-ṛ p. v., to get the sturdy: hataṇ bagṛaôjanreko *bâũṛioa.*

bha-n-âũṛi, ba-n-âũṛi vrb. n., the severity of the sturdy and the number of animals attacked by it: *banâũṛiĭ* bâũṛijana siṇgibuṛa beṇbeṇtane biurjana, he has such a severe attack that he has been spinning round and round the whole day; *banâũṛiko* bâũṛijana goṭa gudũṛiren meromko cabagiṛijana, such a number of goats were attacked by the sturdy that none in the stable escaped.

bhâũṛi, bâũṛi trs., to hawk, to go about selling things in retail: tisiṇgapa kolomkolom bulun, tamăku, ilirann oṛṛ seraliaṛakoko *bâũṛiĭa,* at this time of the year

(thẹ harvest) they hawk about on threshing-floors such things as salt, tobacco, ferment for rice-beer, and the *serali* vegetable.

bhâŭṛi-ǫ, bâŭṛi-ǫ p. v., to be hawked about.

bha-n-âŭṛi, ba-n-âŭṛi vrb. n., the extent of hawking: *banâŭṛiĭ* bâŭṛikeda barsiṇare gel ṭakaraṇ tamkuĭ cabagiṛitada.

bhâŭṛi-hisir, bâŭṛi-hisir, bâŭṛi-mala sbst., a necklace sold in the markets and believed to prevent or cure the turnsick: it is a string of the seeds of Symplocos spicata, Roxb; Styraceae, a tree not found in the Munda country, but common in Silhet, where it is called *būṛī*.

bhē Nag. var. of *bēde*, to bleat.

bhēd, bhēde, bēd, bēde (Sad.) I. sbst., knowledge of smth., insight into smth., understanding of smth.: enaṛa *bēd* ainṭare banoa; begar *bhēdṛaṇko* eperaṇṭana, they quarrel stupidly, without knowing why, or for scarcely any reason; *bhēd* namtare jālekate āsula, if one has got some special knowledge he will find a living somehow; amaṇ kajiraṇ *bhēd* banoa, or begar *bhēdṛaṇm* kajitana, thou speakest nonsense, thou dost not know what thou sayest, thou dost not know how thou oughtest to speak.

II. adj., with *kaji*: the true reason, the true tale: *bhēd* kaji initaṛe namoa.

III. trs., to know, to understand, to be versed in smth.: Lego kulilime gomke,ḷiniṇ enkanāe *bēdeakada*; uriṇ dâṛâiṇ senkena, kaiṇ *bhēdkiṇa*, I went to search for the bullock, I could not find out where it was; hos ṛokiṇako, kae *bhēdkeḍkoa*, they humbugged him, he did not realize it; menaṇia ci baṇagaia, kaiṇ *bhēdkiṇa*, I do not know whether he is present or absent.

bhēd-ǫ, bhēdĕ-ǫ p. v., syn., of *aṭăkarǫ*, to be realized, taken notice of, to appear, to seem: nā jakeḍ jetaṇa aṅri *bhēdĕoa*, there are no signs of it up till now, nothing is yet known about it.

bhe-p-ēd repr. v., (1) to be aware of each other; aururakiṇaiṇ honaṇaṇ mendo horare kaliṇ *bhepēdjana*, I would have brought him back, but when we met on the road we did not notice each other. (2) to realize each other's meaning, to have an insight into each other: barankiṇ hoposṛojana jetae kakiṇ *bhepēdjana*, they told lies to each other, none of the two realized that the other was telling a lie.

bhēdbhēdte, bhēdĕbhēdĕte adv., cunningly; through cunning: okīlko *bēdbēdte* kajiko rēea, pleaders cunningly elicit (ltly., rob) answers in the cross-examination); *bēdĕbēdĕte* kulale saḷiṇa, we caught a tiger through cunning.

bhēdbeora, bhēdĕebora, bēdbeora, bēdĕbeora sbst., the habits, ways and whole character of a man: en hoṛoṇ *bhēdbeora* kaiṇ ituana.

bheḍa koṛa Nag. used only in scorn: ă short man, of little stature.

bheṇgăraj bhengraj beṇgraj, beṇgăraj (Sad. *bengaria*) syn. of *sarsiṇranu*, sbst., Eclipta alba,

Hassk.; Compositae,—a slender, diffuse or suberect weed of damp places, 1-1½ ft. high, with opposite, scabrid leaves and small, rayed, white flowers. The juice of the leaves is used to cure *sarsiŋduku* (itching toes) and to blacken grey hair.

Bheŋgra, Bheŋgra-sadom sbst., name of a clan of the Mundas. See *kili*.

bheŋgraj, beŋgraj (Sad.; Or.) syn. of *maraŋ ḍimua*, sbst., Surniculus lugubris, the Drongo-Cuckoo, a jungle bird which is most remarkably like a drongo or king-crow in general appearance and which lays its eggs in drongos' nests.

bhẽr, bẽr more often **bhêr, bêr,** syn. of *miṇḍiniḅor* and, in songs, *suruṛi*, sbst., a very long trumpet, so long that it has to be supported with a fork or by a second person when in use. It is used all over the country on festivities of any kind, especially marriages, and is blown only by professional musicians of the Dom or Gasi castes.

bheṛa, Nag. **beṛa,** Has. (Sad.; H. *bheṛā*) sbst., a ram. Occurs also adjectively in the meaning of uncastrated, with *miṇḍi*, sheep in ordinary talk and in songs with *biar*: Moḍ ḍiṇḍi kaḍsom *beṛa* biar jomkeda, hala! hala! Leṛa kumbar harkĩa, hala! hala! The uncastrated buffalo has eaten one cotton capsule, hala! hala! Leṛa, the potter, has driven it off, shouting: hala! hala! forward! forward!

bhĩs bĩs (Sk. *veṣa*, to put on; H. *bhes*, appearance, dress) sbst., appearance, dress: 'baria sipaikiŋ *bẽs* badlakeatekiŋ hijũlena, two sepoys came having changed their appearance or attire.

bheṭa, beṭa (Sad.; H. *bhenṭ*, interview, meeting) trs, to meet: pĩṭreŋ dâṛâbaṛakĩa mendo kaiŋ *bheṭakĩa*; beŋgaṛa kiriŋaiŋ senkena kaiŋ *bheṭaked̃a*, I went to buy brinjals, I did not find any.

bhepeṭa repr. v., syn. of *napam*, to meet each other: kaliŋ *bhepeṭa-jana*.

bheṭa-ọ p.v., to be met: pĩṭiele dâṛâ-baṛakĩa kie *bheṭajana*.

bheṭa-sonjok, beṭa-sonjok trs., to meet by chance: *bheṭasonjokõĩaiŋ*.

bheṭasonjok-ọ p.v., to be met by chance.

bhinsaria, binsaria adj, used with *duraŋ* and *susun* to designate a special kind of songs (all in Sadani) and the special dance step which accompanies those songs, sung and danced only after midnight.

bhiṛĩkaḍ, bhiṛkaḍ, biṛĩkaḍ, biṛkaḍ (Sad. *bhĩrkack*) I. sbst., a scare produced by threats of some kind: bolaŋ *bhiṛkaḍte* tisiŋo baŋakoa, on account of yesterday's scare they did not come even to-day. This word has a broader meaning than *badakaḍ*. II. trs. to scare away by threats or threatening actions: dudũmulhonko nidadipĩli tiŋte soben dudũmulkole *bhṛkaḍkeḍkoa*, by taking down their young at night we have scared away all the pigeons.

bhiṛĩkaḍ-n rflx. v., to fly from or

avoid a place on account of a scare: cinąmente pīṭren soben hoṛoko *bhiṛĭkuŏnjana* ?—hatiĭ garjaŏla, enamente.

bhiṛĭkaŏ-ǫ p v., to be scared away: kulasoante uṛiko *bhiṛĭkaŏjana*, having scented a tiger the bullocks were scared (and stampeded).

bhi-n-ıṛĭkaŏ vrb. n., (1) the amount or intensity of scaring: *bhiniṛkaŏko* bhiṛkaŏjana miado kako sarçnjana. (2) the scaring with reference to time: misa *bhiniṛĭkaŏāteko* hundiruṛlena, after having been scared away once they have come together again.

bhiṛĭkaŏan adj., looking a fright, having a look that would scare people away.

bhiṛĭkaŏange adv., with *lelǫ*, to have a look that might scare people away.

bhīt, bhīti bīt, bīti (Sk.; H., Sad.) syn. of *paciri*, I sbst., a wall.

II. intrs., to make a wall, to raise a wall: ciminuą salaągipe *bhītkeda* ? made: cim'naą cakar *lhītĭākana* ? How thick is the wall ?

Note the idioms: *lā scnoa bhītdo kā handiṛioa*, the first child will die but the mother will live (is often said in the consultation of the omens): *bhīt handiṛijana*, ltly., the wall has collapsed, i.e., the mother died when her child was still a baby.

bhitar, bhiter, bitar, biter (H. *bhītar* ; Sad. *bhitre*) I. adj., occurs in the idiom: *bhitar monte* eṭũe moneakada, jīpōdo enaneac kajijaŏa, it is in vain that he makes all kinds of promises, he has other intentions at the back of his head.

II. trs., to readmit into the caste a man who had lost it: *bhitarkiale*, we readmitted him into the caste. The same trs. occurs in the cpd., *hagabitar*, syn. of *hagaĭama*, to admit as member of the village community.

bhitar-ǫ, bhiter-ǫ, bitar-ǫ, biter-ǫ p. v., (1) to be readmitted into the caste. (2) modified by the adv. *huṛiage, puraąe* and syn., it is used to describe the greater or lesser depth at which an objection is to be found in a recipient, v.g., water in a well: kâĭci aĭñą baksacte uruąauĭine, mendo puraąe *bilerakana*, get my scissors from my box, they are somewhere near the bottom.

bhitar-latarен, bhiter-latarен, bitar-latarен, biter-latarен, rflx. v., to side in the same lawsuit now with one party, then with the other: ḍigri kā hobiajanatalea, miḍ hoṛo goa *biteriatarenjaua*, we lost our lawsuit, one of our witnesses turned against us.

bhitar-panta, bhiter-panta, bitar-panta, biter-panta sbst., the story beneath the ground floor, i.e., the cellars.

bhitarpūr, bhiterpūr, bitarpūr, biterpūr syn. of *paromdisum*, sbst., the next world: kumbūṛukoą barakaĭti ne disumre kā hobaoa oroą *bitarpūrre* isu dukuko nameа, thieves will never prosper in this world, and in the next they will be heavily punished.

bhitarre, bhiterre, bitarre, biterre

adv., inside : *biterria,* he is inside. With *huṛiṛge, puṛage* or syn., it is used to describe the lesser or greater depth at which an object is to be found in a recipient : dą puṛą *bitarre* meną, the water is far down in the well.

bhitarte, bhiterte, bitarte, biterte adv., (very rarely used) to the inside.

bhiter and derivatives ; see *bhitar.*

bhoḍso-bagel Nag. **buḍsu-bagel** Has. trs., to pierce suddenly and once only a soft containant as a ripe jackfruit, the abdomen, a bag of grain, so that the contents spurt or ooze out with an audible sound, *bhoḍso* being imitative of the sound produced. The frequentative of *bhoḍsobagel* is *bhaḍsabhuḍsu.*

bhoḍsobagel-en, buḍsubagel-en rflx. v., to pierce suddenly one's own abdomen.

bhoḍsobagel-ǫ, buḍsubagel-ǫ p. v., to be pierced suddenly so that the contents ooze or spurt out.

bhoḍsoken Nag. **buḍsuken** Has. adv., modifying *sobǫ* with the same meaning as *bhoḍsobagel.* It is also used figuratively with *uṛuṛǫ,* to come out, of *piṛicuṭu,* the field-mouse, and *guṛu,* a kind of large rat : guṛuko unuṭulko baiĭa, mōjakodipĭli *buḍsukenko* uṛuṛoa, (or *bhoḍsokenko* oḍoṛoa), the *guṛu* rats make an exit from their holes which remains shut with a thin layer of earth ; when they are smoked in their holes they suddenly burst through this thin layer.

bhōg Nag. **bōgo** Has. (Sk. H. *bhognā,* to enjoy, to suffer) I. trs., to enjoy smth. or make use of it during one's whole life or at least during a rather long time : aputeą kamaĕgee *bhōgtana,* he lives on the produce of his father's labour and with it carries on his own work.

II. intrs., to eat, drink, work like one who is in good health : ne haṛa isu sirmae *bōgoḷą* nądoe ḍaṛgrajana, this ox was in good condition and rendered good service for long years, but now it has become old ; en haṛam isupurae *bhōgkeda,* that old man enjoyed health and led an active life for many, many years.

bho-n-ōg, bo-n-ōgo vrb. n., the activities of life, nearly syns. with *jiniḍ* : inią *bonōgo* niminaṛge taĭkena enamente nądoe ruṛajana, he was destined to enjoy life just so long, that is why he has now gone back to the place from where he came), i.e., he has died.

Bhogŏta, Bogŏta (Sad. *Bhogta*) sbst., one of the 4 branches of the Kharwars, originally belonging in all likelihood to the Munda race. They are hinduized and have given up their own original language. They are found in the Palamau hills skirting Surguja, in Tori and Bhanwar Pahar of Chota Nagpur. The head of the clan in Palamau, a notorious freebooter, was promised a *jagir* if he surrendered, and kept the peace. He did so. But his two sons joined the mutineers. One of them was hanged and the other transported for life and their estate was confiscated. The Bhogtas are said

to have formerly seen service with the Mahaiaja of Chota Nagpur against the Mundas. They have acquired a certain amount of land here and there, through the disastrous system of mortgages that prevailed till after the last general settlement (see article on *bhugut bandha*). They are now good cultivators. They also prepare and sell *taben* (H. *ciura*) i.e., flattened uncooked rice.

bhoka, boka (Sad. *boko*; Or. *bokkhō*) adj., silly: ne sama *boka* hoṛo jetanūo kae saria, this absolute idiot does not understand anything at all. Also used as adj. noun and as a nickname. They say also *bokha*, especially in scoldings.

bhok-bhok, bok-bok (Sad.) I. sbst., imitative of the gurgling of a bottle that is being emptied: botolrą *bkokbhokiṇ* aĭumlą.

II. adj., with *saṛi*, the same sound: botolrą *bhokbhok* saṛiiṇ aĭumlą.

III. trs., to cause a liquid to gurgle out of a bottle by turning it upside down: botoloe *bhokbhokkeda*

IV. intrs., and *bhokbhok-ǫ* p. v., of a bottle that is being emptied and also of the liquid, to gurgle: botolo (or botolrą dą) *bokboktana* (or *bokbokǫtana*).

bhokbhoktan adv., modifying *saṛi*, to sound in a gurgling manner.

bhoko-bhoko, boko-boko (Sad. *boko-doṇṛo*) I. sbst., rawness, stupidity: ne hoṛoą *bkokobhoko* kā hokaǫtana.

II. adj., unaccustomed, raw, stupid, unpractised: *bokoboko* hoṛoko uṭisuṭi udubḷekore enaṇ kamiko mundiĭa, stupid people do not understand the work until everything is explained to them. Also used as adj. noun and as a nickname.

bhokobhoko-ǫ p. v., occurs only in the df. past: *bhokobhokojanae*, he has become, he is stupid.

bhokobhokotan adv., modifying *leḷǫ*, *aṭkarǫ*, to look raw, stupid, clumsy.

bhoko-condŏ, boko-condŏ adj., used in jokes with *koṛo*, a stupid fellow: *bhokocondŏgeae*. Also used as adj. n.

bhokŏṭo, bokŏṭo, bhokṭo, bokṭo, bhoṭŏka, boṭŏka Nag. (H. *bhotā*; Sad. *bhoṭā*; Dutch, *bot*) Syn. of *ṭapu* Has. I. adj., blunt, in cntrd. to *leco* and *boṛa*, denoting the bending in of an edge, and *buca* which denotes a notch, an indent or jag in an edge.

II. trs., to render or make blunt, to wear the edge of some cutting implement; sarjomdarure hakeṇ *bhokŏṭokeda*.

bhokṭo-ǫ, etc., p. v., to get blunted: keṭę darure hake *boṭŏkataboa*.

Bhokṭojan, bhokṭoakan, etc., are generally used as adjs.

III. Figuratively, *bhokṭo* and *bhoṭŏka* are both used as syn. of *asadi*, to get tired of, to have enough of, and constructed like that word: *boṭŏkaḷiṅa*, I got disgusted with it; kajikajitee *bokŏṭojana*, he got tired of repeating the same thing; *boṭŏkaǫgeṇ* aĭumlą, I have heard it to satiety. N. B. The Has. syn. *ṭapu* is not used in this way.

bhol bakra, which occurs in a witch-finder's petition is a corruption of the H. *bhala bakra*.

bhombora, bombora I. sbst., incipient decay of wood, straw, fibre, ropes : *bomborarạte* maḍ caĕcoŭtana, the bamboo is brittle on account of incipient decay.

II. adj., of wood, etc., beginning to decay : *bombora* maḍ kū paṭagoa, decaying bamboos cannot be interlaced, made into a lattice.

III. trs., to cause the beginning of decay in wood, straw, or fibre : icạjaṭale hundlileda, jargī *bomboraḳeda*, we had gathered *icạ* brushwood, the rainy season has spoiled it.

IV. intrs., of wood only ; to be in the first stage of decay : ne maḍ *bomboratana*, līnlere rapuloa, this bamboo is decaying, if you press it with your fingers it will break.

bhombora-ọ, bombora-ọ, p. v., of wood, ropes, straw, to begin to decay : opateạ sida *bomboraoa*, taĕomte podolaoa, the white wood first begins to rot, afterwards it becomes mould ; begar daạ kūre alite daru kā *bomboraoa*, mururạmdo mururạmoa, wood cannot rot without water or damp, but it can lose its consistency or strength ; jometoạdo kū *bomboraoa* : baŭua, bubusamoa, to spoil, of eatables, is not expressed by the word *bomboraọ* but by *baŭụ* or *bubusamọ* ; lijạmente oṛọ busụ mente barana kaji daṛioa *baŭụ* oṛọ *bombora-ọ*, bubusamọdo kū, for cloth or straw one may use either *bomboraọ* or *baŭụ*, but not *bubusamọ*. For things that are soft and watery when rotten *soĕaọ* is used. For grain and pulses kept without water after cooking, which spoil and become pasty, the word *gajaọ* is used ; this word is also used for jackfruit spoilt by overripeness. For cereals spoilt by fermentation *gumaọ* or *paparịọ* is used.

bhonda-rās sbst., a late variety of paddy sown or planted in low fields.

bhonḍŏ, bhōnḍŏ, bonḍŏ, bōnḍŏ trs., (1) with *Pormesor* or *Sinạbonạga* as sbj., to render idle and without effect (a prophesy, an imprecation, a remedy, etc.) : Sinạbonạga inią kiriae *bonḍŏkeda*, Singbonga did not sanction the calling down of evil upon that man, and so he made the curse ineffective ; Sinạbonạga en buĭdiĭ *bonḍŏkịa*, Singbonga has ceased to countenance that medicine-man, he has stopped the efficacity of the medicine administered by that man. 2) with any other sbj. : to prevent in some way or other from doing a thing : pīṭṭe senọle moncakaḍ taĭkena, am *bōnḍŏkeḍlea*, we had the intention of going to the market, on account of thee we did, not go ; pīṭṭe senōe *bonḍŏkeda*, he made the going to the market impossible.

bhōnḍo-n, bhonḍo-n, bōnḍo-n, bonḍo-n, rflx. v., 1) to cause oneself to be no longer countenanced by Singbonga : ne buĭdi kūbe sūbaĭsilena mendo lōb kae sambṛaŏdaṛiaḍoiĭ *bonḍonjana*, he was a famed medicineman but not having been able to restrain his greed, he is no more countenanced by Singbonga. 2) to put oneself by one's own fault in the impossibility of doing smth. : pīṭṭe senōe *bonḍonjana*, it was his

own fault that he could not go to the market.

**bhonḍŏ-ǫ, bhōnḍŏ-ǫ, bonḍŏ-ǫ, bōnḍŏ-ǫ* p. v., to remain without effect, not to be sanctioned by the divinity: ranu *bhonḍŏjana*, the remedy remained without effect; binjǫ *bhonḍŏjana*, the "sweeping out" of the snake poison was ineffectual; nā̆ jakeḍ simānkiria, sasankiria, birjilu kiria oṛǫ koṛakuṛi kiria aḍ kulaĕ āṛa neako aŭrige *bonḍŏoa*, up to this day the imprecatory oath taken on the occasion of a quarrel about the village boundaries, about a burial stone, or about the one who killed some game, the oath never to abandon a wife married without ceremonies, the beating down of the hares between lines of branches strewn on the ground and converging into a net, all these things do not remain without effect. (To the Mundas' mind it seems so strange that the hares should not simply jump over those branches that they ascribe it to a special decree of Singbonga); buĭdiko gonoṇareko bedakere kūre kamikenrą gonoṇako asircko *bhonḍŏoa* (oṛǫdo ranu kako ṭōea), the medicine-men, if they cheat about the price (of medicine) or if they ask for the remuneration of their trouble (which people must grant them without their asking), will lose their skill (they will no longer hit upon the right medicine). The Mundas ascribe the efficacity of medicine to Singbonga, as may be seen in the *buĭdi joar*.

bho-ṗo-onḍŏ, bho-p-ōnḍŏ, bo-p-onḍŏ, bo-p-ōnḍŏ, repr. v., to prevent each other in some way from doing what they intended: bupulaŏjanakiṇą enkagekiṇą *bhoponḍŏjana*, they engaged each other's attention and so they prevented each other from doing what each intended.

bhonḍo-bhonḍo, bonḍo-bonḍo, bhoso-bhoso, bhoso-bonḍeṇ, doro-bhoso, osoṇą-bhonḍoṇą, onḍo-boso, onḍoṇą-bhosoṇą I. abs. n., of men and bullocks, laziness, idleness by disposition and character: no hoṛoą *bhonḍobhonḍo* ciulao kū hokaǫtana.

II. adj., of men and bullocks idle by disposition, shirking work: *bonḍo-bonḍo* hoṛo kae kamia. Samu *bonḍobonḍogeae*.

Note (1) the idiomatic use of this adj. and of the p. v.; when speaking of rice-beer or tobacco, it means tasteless, to have no taste: *bonḍo-bonḍo* ili sekeṛage kū pacaŏoa: *bonḍobonḍo* tamăku kū haṛada. (2) the idiom: *bonḍobonḍo caḍlomten* uṛiko puraṣako landia, oxen with a long, thick tail are often lazy animals.

III. intrs., (1) of men, to shirk work: *bonḍobondobaṛajadae*, he often shirks work. (2) of bullocks, to be lazy: *bonḍobonḍotanae*.

bhonḍobhonḍo-n, bonḍobonḍo-n rflx. v., to shirk work: sinagibuṛae *bonḍo-bonḍonjana*.

bhonḍobhonḍo-ǫ, bonḍobonḍo-ǫ p. v., of men, to fall into the habit of idleness, of shirking work: huṛiṇāto honko kamire kape heŏakoreko *bhonḍobhonḍooa*, if you do not accustom your children to work from early youth they will acquire the

habit of idleness.

bhoṇa-bhoṇa, boṇa-boṇa syn. of *bhaṇbhoṇ*, but used also as follows: trs., to make a hole straight through smth.: loĕoṇaṛą aṛi neskaną maraṇ dą *boṇboṇkeda*.

bhoṇbhoṇ-ǫ, boṇboṇ-ǫ p. v., to be pierced straight through: loĕoṇaṛi japąre oṛeakan taĭkena uiṇdąrą dąte *boṇboṇjana*, the rice-field near the ridge was cracked, it has been pierced straight through by the water of the first rains.

bhoṇbhoṇ, baoṇbhoṇge, bhoṇboṇtan, bhoṇkenbhoṇken, boṇboṇ, boṇboṇge etc., adv., so as to pierce or have pierced, or so as to be pierced straight through.

bhoṇbhoṇǫge boṇboṇǫge adv., so as to get pierced straight through.

bhorom var. of *bharam*.

bhorom-sorom, borom-sorom I. sbst., shyness, a reason for shyness: *boromsoromre* boro orǫ giu seledakana, shyness is a mixture of fear and shame: ju! aęta senǫme, jetan *boromsorom* banoa, go to him, there is no reason to feel shy.

II. adj., shy: *boromsorom* hoṛo jetanę kae asijoma, a shy man does not dare to ask for smth.

III. trs., with ind. o., to be shy in someone's presence: alam *bhoromsoromaiña*.

IV. intrs. prsl. or imprsl., to feel shy: *boromsoromianae*; *boromsoromjąĭña*.

bhoromsorom-en rflx. v., and *bhoromsorom-ǫ* p. v., to feel shy: alom *boromsoromena*; alom *boromsoromoa*.

bhoromsoromge adv., shyly: *boromsoromge aiṇatūe hijṇlena*.

bhoronḍa-uḍ, boronḍa-uḍ var. of *bharunḍauḍ*.

bhorsa, borsa (H. *bharosa*) syn. of *asrač*.

bhosa, bosa syn. of *bhanḍua*.

bhosa Nag. (H. *bhonkna* Sad. *bhosek*) trs., to stab in the abdomen. *bho-p-osa* repr. v., to stab each other in the abdomen: *bhoposajanakiṇ*.

bhosa-ǫ p. v., to get stabbed in the abdomen: barcatee *bhosajana*.

bho-n-osa vrb. n., the extent of the stabbing: *bhonosae* bhosalja ląĭĭ paromuterkja, he stabbed him through and through the abdomen.

bhaskaŏ, bhosŏkaŏ, boskaŏ, bosŏkaŏ var. of *bhasăkaŏ*.

bhosko-putam (Sad.) syn. of *gaṛaputam, gaṛagaruṛputam, garuṛputam*, sbst., a grey dove as large as a pigeon.

bhoso-bhoso, boso-boso (Sad. H. *bhosbhasā*, soft, flabby) (1) syn. of *bhanḍusaṇ*. (2) figuratively, syn. of *bhonḍobhonḍo*.

bhoso-bonḍea, boso-bonḍea var. of *bhonḍobhonḍo*.

bhosonḍa, bosonḍa Has. syn. of *boṇgāṭ* I. sbst., (1) a fighting staff, a staff. (2) a pole, as that which is used for carrying a load between two men. (3) used by jokers as a nickname for very stout people.

II. trs, in the cpds. *miḍbhosonḍa, barbhosonḍa*, etc., to give smb. one stroke with a staff, two strokes with a staff, etc.

bhoṭoka, boṭoka var. of *bhokṭo*.

bhubhut-bandha var. of *bhugut bandha*.

***bhugut-bandha** (sbst., that form of usufructuary mortgage, which gives to the money-lender the usufruct of lands specified in the contract for an equally specified number of years on condition that this usufruct extinguishes both the principal advanced and the interest accruing therefrom. It must be carefully distinguished from another form of usufructuary mortgage, called *zarpeshgi*, mundarized into *jarpeski*, which extinguishes only the interest on the money advanced and leaves the usufruct of the mortgaged land to the moneylender until the borrower has repaid the whole capital.

The Chota Nagpur Tenancy (Amendment) Act of 1903 enacts that *bhugut bandha* shall be the only legally recognized form of mortgage and fixes the time limit to 7 years, so that at the end of that period principal and capital shall be extinguished.

This wise measure, like the whole settlement with the record of rights of the Aborigines, came unfortunately too late to guarantee the continuance of the Mundas as a distinct race in a country they have the best right to call their own, since all its fields have been reclaimed from the virgin forests by their ancestors. The wounds inflicted on their social and economic systems by the sudden impact of British and Indian influences (for which they were in no way prepared), are so deep that no remedies lying within the narrowly limited power of legal formalities, can arrest their fatal consequences much longer. The words *sahu* and *mahajan*, money-lender, deserve a prominent place on the list in which figure the words *arăkaṭi*, *daroga*, *diguar*, *diku*, *ḍipu*, all of which call up in the imagination of the average Munda terrors akin to those called up by the words *bia* (snake) *kula* (tiger) and *najom* (witch). A full and detailed exposition of the practices resorted to by these vampires would hardly find credence among Europeans. The paltry loan of 5 rupees often sufficed to reduce a family to years of drudging slavery, ending generally in the final loss of all its land. Compound interest, varying from 75 to 150 or even 200 per cent, was the rule for a period lasting over 60 years.

It is not to be expected that the unsophisticated Munda should understand anything about percentage. All he knew about money was that the current silver rupee is equal to 16 *gaṇḍas* (annas) and that each *gaṇḍa* contained 4 copper *paĕsa* or 2 double *paĕsa* called *ḍibua*. Even nowadays he will have nothing to do with the small silver coins of 2, 4 and 8 annas, he will accept only the silver rupee and the copper *paĕsa* or *ḍibua* as payment for work or wares. But the *sahu* (money-lender) is cute enough to accommodate himself to the meanest understanding: he told the Munda that for

each rupee he borrowed, he should have to pay one *ganda* or *upun (4) paĕsa sūd* (interest) in the month. That is very clear and does not sound very awful to a simple man whose imagination grasps only the 4 pice he hears mentioned, and the stress under which he was compelled to take the loan, led him easily to imagine that he could pay the interest by now and again selling some fowls for one anna or 2 pice a head or a gelded goat for 4 or 5 rupees, and that in the not distant future he would somehow get together enough ready cash to repay the amount borrowed. The first Mundas who fell into the hands of money-lenders certainly never realized in the least that by agreeing to such an interest they laid ropes around their own necks by means of which the money-lender could strangle them to death in a few years' time. For the money-lender reckons only with compound interest, the interest paid at regular or irregular intervals was seldom acknowledged by a valid receipt and when after a few years the Munda was sued, he would be aghast to hear that he owed more money than all his lands and his whole live stock would be worth in those days. When they had realized that 1 anna in the rupee per month or 75 per cent per year at compound interest was about as deadly a thing as a bite from a cobra, they were no longer at liberty to keep away from the money-lender, on account of the stress brought on them by the other human pests that entered their country in ever increasing numbers.

The most repulsive feature of the *sahu* is that he proportions the interest he exacts not *to the means* of the borrower, but *to his needs*. The greater or more desperate the need of the borrower the higher will be the interest exacted from him. Let me illustrate this by the situation in which the Aborigines found themselves all over the country during the darkest period of unlimited land-grabbing by Hindu and Mahomedan intruders of all kinds. A zemindar would suddenly sue a likely victim for one or several pieces of his best rice-fields, or, what was as frequent and much worse, he would forcibly cut the crops of the coveted fields, thus forcing the rightful owner to bring a case in the criminal court, which, unable to decide about the claim to possession for want of documentary evidence, referred the complainant to the civil court. The Court and pleaders' fees in such cases always greatly exceeded the ready cash which the vast majority of Aborigines had at their disposal at any time of the year. Hence in either of these two cases the Munda was placed before the cruel alternative of either borrowing the necessary money or of losing his best land and being reduced to extreme distress. He would naturally choose the only chance of saving his property and so take the loan, which would hardly

ever be less than Rs. 100 and often much more. These cases furnished the golden opportunities which the money-lender never missed. Since he knew that the man would take the loan at any cost, the interest would be fixed at 2 annas in the rupee per month, i.e., 150 per cent. per annum at compound interest. Then the unfortunate victim would very often be made to sign a bond for a sum 25 or even 50 per cent higher than the one he actually received, and so he was foredoomed to certain ruin even if he won the civil case for which he wanted the loan. But it was by no means certain that he would win it. In those dark days, when neither land records nor any other written claims to land existed in Chota Nagpur, cases were, so to say, exclusively decided by the oral evidence produced. It was well known that any number of false witnesses could be had for one rupee and even for 4 annas a head. In such a game the poor cultivator had of course very little chance, and as a matter of fact such cases were generally decided against him.

The money-lender knowing this, would naturally secure himself against the risks arising from the decreased sources of income of his victim by making him sign a mortgage deed of the zarpeshi kind, giving him the usufruct of some of the best of the remaining fields until the capital should be repaid. Even if he gained the civil suit, the mortgage deprived him of the use of some other valuable fields. He was already unable to get together the sum he borrowed when he was still in possession of all his sources of income. How could he be expected to repay it now that those sources were diminished by the mortgaged fields! Whether therefore he gave the mortgage or engaged himself to pay the compound interest, the final result was generally the same: sooner or later he would have to abandon his ancestral fields and, since Chota Nagpur had little or no work to offer to the landless coolie in those days, he had to leave his country too, to gain by day-labour a pittance for himself and his family, wherever it might be found. So it came to pass that the greater and better part of the fields prepared and still indisputably owned by the Aborigines in the beginning of the nineteenth century, had passed into the hands of alien intruders, before the land settlement and the record of rights of the Aborigines was made, and *bhugut bandha* declared the only legally recognised form of mortgage for the future. But the very large number of cultivators still groaning under the various forms of other iniquitous mortgages, deprived the new law of its best effects.

When, in the course of the settlement, Sir Andrew Frazer, then Lieutenant-Governor of Bengal, asked me whether I could suggest some other measures conducive to the ultimate pacification of the

Aborigines, I suggested among a few other measures, that Government should release all victims of the zarpeshgi mortgages by an equitable commutation of those bonds or deeds. Knowing the tenacity with which law courts and law men cling to the letter of the law, though it be ever so murderous, I had little hope of this proposal being accepted. However Sir A. Frazer had, in the course of the Chota Nagpur settlement, shown that he had succeeded in keeping his mind immune from the law infection which, in colonial officers among aboriginal races causes irreparable disasters. He accepted the proposal, and immediately several Deputy Magistrates were sent from village to village with the power to call before them all holders of mortgage deeds and of deciding whether the original debt was already extinct by the usufruct or how much of it still remained. In all those cases in which the decision stated that a certain sum still remained to be paid, the Government immediately advanced the amount as a loan to the debtors and so freed them from their last fetters. This was certainly an inestimable boon for them. Had such measures been taken some sixty years earlier, then Chota Nagpur would now be a very interesting object lesson, showing with what readiness and facility an aboriginal race can, if left in the unimpaired possession of its healthy, social and economic institutions, adapt itself to the most recent development of what is really healthy in modern economy. The readiness with which the Aborigines took to cooperation is, I think, a clear proof of this assertion.

When in 1908 I introduced among them a modification of the Reiffeisen system accommodated to their circumstances, I was invited to one of the very first Indian co-operative conferences held in Calcutta. The main question under discussion was the best practical means of raising capital for the co-operative societies just then started in India. I gave it as my opinion that the soundest method was the raising of the capital from the members themselves. This apparently quixotic proposal was accepted with a polite compassion by the members and dismissed as altogether irrealizable. I went back to Chota Nappur, held numberless meetings all over the country to explain the advantages of co-operation and then told them that there were two ways of getting the necessary capital; one consisted in the taking of a loan and then trying to repay it gradually by demanding from the borrowers an interest slightly in excess of that which was due on the capital borrowed, adding however, that this method was tantamount to digging a second hole for the purpose of filling in the first one made by the loan, and continuing the hole digging for God knows how long, and that it had the further inconvenience that one serious loss

which might occur at any time, jeopardized the whole undertaking.

The second method consisted in the making of one great effort by each one of them: they must make up their minds to contribute half a rupee each as entrance fee and three rupees as share capital, for which they would claim no interest during the ten first years. They must not come and tell me that that was impossible! They could do it easily by selling some more of their fowls and goats and especially by drinking less of the dirty stuff sold at the grog shops. (I may here add that great numbers joined the temperance league after its advantages had been made clear to them). How well they understood all this is shown by the fact that in a short time close upon 10,000 members were enrolled and that much of the ready cash possessed by a certain number was handed over to me as bank deposits. When at the next yearly provincial co-operative conference I stated in my report that the bank of the Aborigines disposed now already of a capital exceeding 50,000 rupees, all contributed by the members, the president asked me to explain to the conference how I had managed this. I answered, not without a little bit of interior malice. "In last year's conference I explained how it might be done but the members did not see how it could be done. I then went and explained it to the Chota Nagpur Aborigines and they understood and did it." As far as I am aware they were up to 1914, the only Indian agriculturists, who contributed the capital themselves and, in a general way, showed so much interest in, and appreciation of, co-operation.

bhuĭńār, bhuniār, buĭńār, buniār, (H. *bhūin,* the earth, ground; *bhūīnhārī,* land let at a low rent to military retainers) sbst., any of the Aborigines of Chota Nagpur, claiming to be a lineal descendant of the original founder of the village he lives in, and therefore claiming the land he cultivates, as ancestral property for which either no rent is due to anybody, or only a small quit-rent payable originally to his village chief for the rajah. The form of this word as used by officials, has varied considerably. In 1830 Major Hanyngton writes *Bhooi*; in 1839 Dr. Davidson writes *Bhoonear*; in 1862 Mr. Rakhaldas Haldar, the first *bhuinhari* Commissioner, writes Bhooinharee. The spelling now officially adopted in the court language of the Ranchi district is *bhuinhar.*

N.B. *Bhuinhars* or *Bhuniyas* or *Bhuiyas* occur as caste names of five distinct tribes, found in different districts of the North-Western Provinces and Oudh; *Bhuiher* is the name given by Dalton to a small tribal remnant in Surguja, and *Bocar*, the name of a similar remnant in Surguja, is probably but another form of the same name, though the respective owners of these two names repudiate relationship with each

other. All these caste and tribal remnants have, according to both Dalton and Crooke, closer physical resemblances with the Dravidian than with the Munda race, and in important religious rites and social practices differ from the latter, so that they may safely be considered as Dravidians.

bhuĭńāri, bhuniāri, buĭńāri, buniāri (in court language *bhuinhari*) adj., belonging, pertaining, relating to bhuinhars or original settlers in a Chota Nagpur village: *bhuĭńāri* hatu, a village in which there are legally recognized bhuinhars; the village of which one is a bhuinhar; *bhuĭńāri* ote, ancestral land, legally recognized as such; *bhuĭńāri* paĕmās, the bhuinhari settlement commenced in 1869, for the purpose of ascertaining and registering the exact amount of land, claimed in each village as ancestral property by the Aborigines on the one hand, and those which were claimed as personal property by the newly intruded middlemen on the other.

*This settlement reveals the full extent of the appalling ruin brought on the Mundas' economic and social system by their contact with the Aryans. The first ascertainable *jagir*, i.e., grant of a village, made by the hinduized rajahs of Chota Nagpur to one of the Hindu middlemen called into the country by them, is dated 1667. Up to that date every Mundari village had been in the full enjoyment of the rights, privileges and the social and moral safeguards the race had laid down in the immemorial customs regulating the life of the village community. And now, in 1869, it was found that in the 35 parganas alone, to which this settlement extended, 2,482 villages had lost all these rights and advantages, only comparatively few scraps of land being left to them as ancestral property. In the other parganas things were not much better; and the last settlement of 1902 found in the whole of the estate under the maharajah of Chota Nagpur only 152 villages in the poorest parts of the province, where there was little to rob, which still preserved the greater part of the ancient rights. The area within which these 152 villages lie, is hardly more than one per cent. of the maharajah's estate.

In 1765, just 98 years after the first grant to an alien, Chota Nagpur fell under British suzerainty together with Bihar, Bengal and Orissa; in 1772 Captain Camac led the first English force into the Palamau district and received the rajah of Chota Nagpur as tributary chief. In 1806, the zemindari police, with Hindu zemindars as darogas and aliens as chowkidars, was introduced by the order of the E. I. Company, and in 1817 the country was brought under direct British administration. It is an undeniable fact that the years elapsing between 1805 and 1895 were the most fatal ones for the Mundas in particular and the

aborigines in general. This is the more surprising because all that we find recorded about that very period, shows that the first English officers were favourably impressed by the Mundas' courage and truthfulness. All of them discovered almost immediately that they were severely wronged by their zemindars, all of them tried personally to remedy their grievances and several of them recommended very wise measures to the Government. Though these were not always accepted as they stood, the Government took measure upon measure inspired solely by the very best intentions. Several of the first officers clearly recognized some of the essential features of the Mundas' land-system, and at least one of them, Dr. Davidson, who had spent more time than any other among them, admitted their intelligence; for he writes, "The Kols are an intelligent people, as much, if not more so, than the labouring class of any part of India which I have visited." It is strange but true that this opinion was not shared by most others; for Mr. Ricketts in his report of 1855 regretfully admits this when he states that in spite of the opinion of that *very intelligent officer*, the Kols had, *with very few exceptions, been regarded by the authorities as unfit to run with a letter or carry a spear*. In spite of this it is quite sure that the Government and the great majority of its officers were full of the best intentions for the good of the race. And yet all the measures taken invariably failed of the intended effect. Where then have we to look for the solution of this riddle?

Nearly all the circumstances concurred to bring about this result; but the main causes may be classed under the following heads: I. The general inability of two entirely different civilizations to understand each other. II. The general character of the Hindus and Mahomedans introduced into the country by the rajah. III. The ever increasing demoralizing and disconcerting effect the successive phases of the struggle had on the Mundas.

I. There is nothing more difficult than to entirely disengage the mind from all those never questioned and yet unproven and sometimes erroneous assumptions, presumptions and presuppositions and all those unsuspected and yet so frequently unfounded and dangerous prejudices, as well as those numerous groundless apprehensions and fancied impossibilities forced on it by the whole social, economic and religious system in which a man has grown up. To emerge out of, and rise so far above, this mental atmosphere as to realize clearly that forms of civilization differing from one's own, may not only exist but be equally good, requires mental powers possessed by very few men. The truth of this is shown by the fact that wherever differing forms of civilization came into contact or

conflict, the respresentatives of either called each other barbarians, savages or similar ungenerous or contemptuous names. And even if a man has risen to such a realization, he still remains very liable to misinterpret the various features of a foreign civilization because he tries to explain their origin and *raison d'être* from his own stand-point from which they generally could hardly have sprung, and from which therefore they will needs appear either quite wrong or at least faulty and of inferior value. It was therefore quite natural for the first English officers not even to suspect that the Mundas, so scantily clad, so wretchedly housed and in all outward respects so backward, had, besides a morally high and well defined family and social organization, also an equally well-defined, purely democratic land-system, the like of which they had seen nowhere in India and which did not survive anywhere in Europe if it had ever existed there at all in historic times. It is in Chota Nagpur that they, for the first time found themselves face to face with a race, whose ideas about the greatest social and economic questions were diametrically opposed to their own. To the English mind cultivated land does, so to say, necessarily suggest two distinct persons, holding almost antipodal positions in society, namely one who owns that land, a landlord, and anothe who cultivates it, a tenant or farmer. This latter, though absolutely indispensable, stands socially and politically so low, that his very occupation is generally looked upon as incompatible with ownership of land; whereas the landlord, though perfectly useless as far as cultivation is concerned, occupies such a conspicuous place in society and politics, that the average Englishman would, especially at that time, find it difficult to conceive a society without the traditional landlord. And they had found the same or a very similar state of things in all those parts of India they had seen so far. In a word, they were merged in that mental atmosphere which, from time immemorial lay over the Aryan and several other conquering races, and which rests ultimately on the assumption that conquest creates the legitimate title to proprietary rights over land.

The Mundas on the contrary still cling to the more original and morally more unimpeachable principle that the title to personal property rises in the first instance out of creative or formative work. Hence according to them, the man who first turns a piece of forest or unoccupied waste land into productive fields, becomes thereby the owner of those fields, even as the one who first shapes a piece of wood into an axe-handle, becomes the owner of that handle.. Hence

to the Munda's mind cultivated land suggests only one person, namely, a cultivator. For such a person as a landlord the Mundas have neither room in their economic system nor a word in their language; and up to very recent times the very concept was wanting in their minds. When recently the Aryans forced that concept on them, they did not trouble to coin a word for it nor did they, for a long time, deign to borrow the Hindu equivalents of the English word landlord, they simply called those people *Diku*, Hindu or alien. Not even to their own rajah did they ever concede a shadow of proprietary rights over the land they cultivated, as is shown in the article under the word *canda*. Such claims could not but appea as fantastic to the English as the claims of the Hindus appeared to the Mundas. The claims of the Hindus on the contrary harmonized perfectly with the ordinary English notions and possessed the great advantage of being supported by title-deeds or grants, written in the legally recognized forms obtaining in the adjoining province of Bihar. As against all this the Mundas had no written laws, no written records of any kind and they were of course unable to explain their economic system in anything like clear terms and well reasoned expositions. What was worst of all is the fact that the little they could say to the new masters of their destiny had to be interpreted in the language of their enemies by those very enemies, who had no interest whatsoever to plead for them. True, they were probably convinced that they had proved their case to the hilt when to the landlord's claims they had opposed their stereotyped sayings: "We have snatched the fields from the jaw of the tiger and the fang of the snake, we have ploughed and sown, Singbonga sends the rain and sunshine! What has the Diku done that we should pay him anything?" and that other one: "The burial stones are our title deeds." Little did they suspect that the presupposition on which the whole force of these statements rests, namely that all the members of an original Mundari village were joint-owners of the whole village on account of their direct descent from the original founder, whose title rested solely on his being the first occupant and the first tiller of that spot, at a time when there was no rajah of Chota Nagpur as yet, this presupposition, I say, did not exist in the English mind and would not have been accepted at once and without much argument by the English, even if it had been presented to them in clear and explicit terms. For, whatever grain of truth there might be in the unheard-of claims of the illiterate *semi-savage* Mundas, one thing appeared plain and indubitable to these officers, namely that there must be a royal power also in Chota Nagpur, having

a right to grant estates within his realm to persons he chose, and therefore the claims of the Hindu estate-holders, supported by legally correct title-deeds, must in the main be correct. The only thing possibly wrong about them might be illegitimate exaggerations and violent or unlawful attacks on aboriginal estate-holders.

This was the view very soon adopted by all those officers who were clear sighted enough to conclude from the constancy and the energy with which the Mundas maintained and fought for their claims as well as from the evidently brutal and very ambiguous character of the so called zemindars, that there must be some real foundation to them. Since it was mainly mankis and mundas, i.e., *pati* and village chiefs who came forward in defence of the race's original rights (which from the Mundari point of view was exactly what might be expected), the English officers concluded that those must have been the original holders of estates granted by the rajah and that a number of them had been wrongly ousted by the more recent Hindu grantees of similar estates. From this assumption of theirs it naturally followed that the rank and file or the bulk of cultivators were rayats, i.e., tenants under the village chiefs (mundas). Thus their English or rather Aryan assumptions betrayed them into dressing the land-system of the Mundas in an Aryan garb, which would fit very well into any part of Bihar and Bengal: "The ordinary villager is a rayat or tenant under the *munda*, who holds the village as landlord under the *manki* and this one is the original landlord to whom the rajah has granted the estate, i.e., all the villages of a so-called *pati* or *parah* (district)." This very soon became the official view and it remained so up to the settlement of 1902. The reports of such men as Hanyngton, Dr. Davidson, Ricketts and others, in which this view appears, not as yet in so many clearly formulated terms, but in its embryonic state, show how well these men felt for the aborigines and how anxious they were to protect them against their aggressors. But a look at any of the typical cases with which the courts were flooded, shows how fatal this view was for the Mundas, especially after 1806, when the zemindars were exercising the police powers and there was only one British officer administering justice over more than 12,000 square miles, having only Hindus as assistants here and there. The East India Company, it seems, was of opinion that the zemindari police was useful in other parts. But in Chota Nagpur it amounted to nothing less than the appointment of the wolf as shepherd. The following passage from the minutes of Mr. Blunt about the causes of the rising in 1832, explicitly states the fatal view and severely blames the Indian Government

servants and especially the zamindari police in Chota Nagpur: "It now appears that in the Pargunnahs Sonepur, Tamar, Silee, Baranda and Boondoo, in which quarter the insurection in Chota Nagpur commenced, most of the hereditary proprietors, the MOONDAS and MANKIS, have been dispossessed of their lands, which have been transferred in farm to foreigners (thikadars and mahajuns)...It further appears that the most grievous oppression and exactions have long been practised by the native officers of Government, especially the Police Darogas..." Of these Mr. Ricketts writes "However carefully his (the supposed Mundari and other aboriginal rayat) rights may have been ascertained and recorded, if the Zamindar Daroga is resolved he shall go, he must go; his ruin may be effected in a hundred ways, and if he resist, will be effected, though the officer in charge of the District be his friend." Even when, in 1854, the zamindari police was replaced by the ordinary police and Chota Nagpur was joined to Bengal as a non-regulation province, no very noticeable improvement took place in the lot of the Mundas for the following reason: When in 1822 Jagernath Sahi Deo became rajah at the age of 19, a crowd of Mahomedan, Sikh and Pathan brocade-cloth and horse dealers were given temporary leases to collect so-called rents in villages, in order to thus pay themselves for the wares they had sold at the rajah's court. These low ruffians, armed with the well known iron-bound, long lathi (bamboo stick) beat out of the people whatever they could. And year by year the amount of documentary evidence in the shape of court decisions against the tormented aborigines accumulated more and more and tied the hands of even the few English officers, however, well intentioned they might be. But up to quite recently the majority of the cases were decided by native officers who had as little sympathy for the Munda race as they had understanding of its land system. Mr. Sarat Chandra Roy, himself a Hindu, writes in *The Mundas And Their Country*, on page 224: "The Hindu Judiciary of that time, in some instances, would seem to have betrayed an undue partiality towards the Hindu landlords. Rightly or wrongly all aborigines have up to date, little or no confidence in the impartiality of Indian policemen or magistrates. This is not surprizing in the face of all that they have suffered from those Hindus and Mahomedans, whom the rajah had brought into their country."

II. Chota Nagpur offered no attractions to the respectable classes of Hindus. Those who came in were mainly adventurers of some military castes, merchants and money lenders whose sole aim was to enrich themselves as fast as possible, and the rabble that followed them were ever ready to do anything demanded of

them from perjury to the foulest violence, not excluding murder, which up to the second half of the nineteenth century was easily hushed up.

III. A third cause facilitating the rapid break down of the Munda land system was the demoralizing and stupefying effect the sudden changes in their country had on the aborigines themselves. As they themselves expressed it, "a new world had come upon them", and this world was too full of incomprehensible riddles to be understood by them and too full of the most cruel injustice not to be hated by them. They are in no sense an aggressive or warlike race but rather yielding to a fault. When, in the course of the 17th century, brute force and injustice coming from the north-west, robbed them of their proprietary rights in village after village, they preferred to leave the lands their ancestors had prepared, to the rapacity of their enemies rather than to cultivate them as mere tenants at will; they moved eastwards and southwards deeper into the forests, there to prepare new homes for themselves and the shades of their ancestors. This accounts for the numerous Mundari village names in tracts where for nearly 200 years no Mundas have been living. But in the beginning of the 19th century there were no more forests to which they might retreat. Then they rose several times in defence of their last homesteads, and they would no doubt have succeeded in defending themselves more successfully had they not been confronted by the English whose assistance their new vassal, the rajah of Chota Nagpur asked against his *rebellious subjects*. The British occupation, brought the *Pax Britannica*, a real boon for many a distracted province; but it turned to the ruin of the Mundas owing to the inability of the two diverging civilizations to understand each other.

For it forced them to stand by in idle stupefaction and see how those very *Dikus*, whom they felt able and ready to deal with, if only left alone with them, now wrested from them field after field, village after village and *pati* after *pati*, and right after right, by means of a new kind of war, the *nalīs-palīs*, as they call the law court proceedings. Of the nature of these they had not the faintest notion, but they soon realized that it must be a terrible weapon since it so quickly dashed to pieces their whole economic and social system, transferred, sometimes in a single day's time, formerly undisputed lands to aliens, whom everybody knew had quite recently come to the country with little more than a brass pot in their hands and a rag on their shoulders, and thus changed into harrassed rayats or real serfs thousands of men who considered themselves and really were free-born men, and whose rights had up till then, never been questioned by

chief, manki or rajah. Up till then not even a Munda not belonging to their sept, could possibly have become chief in any of their villages or *manki* in any of their *paṭis*, but now they suddenly saw, not only outsiders to their sept, but strangers to and enemies of their race, forced on them as chiefs and masters of their *paṭis*, nay, of their very villages. Why! it was altogether unthinkable, a very contradiction in terms! So it was indeed. But they soon found that the new kind of war so suddenly sprung on them, was powerful enough to turn the unthinkable into dire realities and contradictions in terms into irresistible facts. Then they made up their minds to use that weapon themselves to recover by its means what through it they had so rapidly lost. The incessant lawsuits they were now involved in brought it home to them that truth had not only no practical value any more, but that it could become at times terribly dangerous, whereas lying and deceit, were, if not always, at any rate nearly always the only means of keeping one's own and acquiring what belonged to others. And so lying and deceit in public life became to a great extent the order of the day. In this way the aliens, after robbing them of their rights and their property, robbed them of something much more valuable still, their acknowleged truthfulness, and thus of their right to respect and sympathy. Their lies in court were clumsy and easily detected. This and the *sardār laṛai* described in the article under that word, alienated the sympathies of most of the more recent officers and there arose between them and the local Government a mutual distrust which eventually reached such a height that most court decisions between 1890 and 1895 were given against the aborigines. The then Deputy Commissioner Col. Gordon was apparently convinced that *the poor zemindars*, as he put it were the innocent victims of the obstinate Kols. These latter, unable to understand, how the law courts could continue to give decisions against them which from their point of view were so evidently wrong, had, already before 1869 come to the conclusion that the local Government officials must have been gained over to the zemindar's side. This misled them into most stupid, and for them very fatal suspicions and errors. In the article under *dipa* I have explained how a number of them refused to accept famine loans from the local Government. Something similar happened at the time of the bhuinhari settlement. This was solely made to secure the aborigines against future attacks on their remaining ancestral fields and to give to all who had been wrongfully dispossessed during the previous twenty years a chance of recovering what they had lost; it expressly provided that every one might bring a suit for recovery before the special Commissioners.

This amounted to a public admission by the local Government, that the aborigines had been wronged by the aliens and to a declaration that it was ready to do all in its power to restore to them what they had lost. But even this failed to restore the lost confidence. For at the very beginning of the settlement operations a rumour was started and dexterously kept alive by the zemindars that the settlement was intended to find out the exact number and size of the bhuinari fields in order to exact a heavy rent for each plot. Hence a certain number of aborigines declared no fields at all as their own and many more declared less than they really possessed. So it came to pass that all those fields which were not claimed as bhuinhari, were irremedially lost to the owners and to the race. For the mere fact of their not having been claimed as ancestral property amounted to the legal declaration that they belonged to the zemindars, either as *majhās* (personal property) of the landlords or as *rajhās* (land leased out by the landlords against payment (of rent). The Mundas did not even suspect that their foolish action amounted to such a legal admission, because they did not admit the assumption or presupposition on which it rests, namely, the presupposition that the ultimate owner of the village is the Maharajah of Chota Nagpur. The Government did not touch this question, nay, it excluded it from the scope of the settlement by limiting the powers of the special Commissioners as it did, although it continued to act on the wrong assumption as it had done all along. This is the great flaw of the settlement and the reason why it actually increased the unrest in Chota Nagpur instead of allaying it. For by acting thus it prejudged the main case and claim of the Munda race without having actually heard and examined it, namely, the claim that the real and ultimate owner of the Mundari village is the village community. When in 1902 this claim, which lay at the root of all the unrest in Chota Nagpur, came up for discussion in the khuntkatti settlement and was decided in favour of the Mundas, then this tacit prejudging of it had created so-called vested interests in 99 per cent of the villages that were then protected by prescription. Truly a tragic result of the inability of two different civilizations to understand each other. This is all the more sad because the only measure, which could to some extent have mitigated the fatal consequences of this unconscious but all the same unjust prejudging of the race's claim was at the end of the khuntkatti settlement refused by a mere accident and the refusal was based on the very assumption, which the settlement itself had aknowledged to have been wrongly applied to Chota Nagpur, as will be shown in

the article under *khunļkaļļi*. The manner in which that fatal assumption worked out its destructions in detail will be shown in the articles under *nalīs*, *dewani nalīs* and *phausdari nalīs*. There it will be made clear how honest, painstaking, well-intentioned officials were, without suspecting it, betrayed into legally sanctioning the commission of crimes they themselves hated and abhorred as much as any honest man in the world. It was the fatal assumption which veiled their eyes and guided their hands when with a few dashes of their pens, they forced free owners of fields they and their ancestors had made, to henceforth till those fields as mere serfs or to go into exile and despair, when they in the same way broke up the ancient peace and order of villages, filled whole districts with strife and destruction and smashed into atoms a millennial economy and social system full of wisdom, and thereby threw the remnants of the race into circumstances in which it can hardly be expected to survive much longer.

bhuĺ-sim (Sad.) syn. of *ĸalămeg* (H.) sbst., (1) Andrographis paniculata, Nees.; Acanthaceae,—the Creat, an erect annual herb with quadrangular stem, lanceolate, opposite leaves and two-lipped white flowers with dark purple lines on the lower lip. A saturated infusion of the whole plant in a dose of about half a pint, is administered to fever patients. It is considered as a specific. It is widely sold in the shops under the name of chiretta, but is not the true chiretta, which is called *tabenbā*. (2) Canscora decussata, Roem. and Schult.; Gentianaceae,—an erect, branching, annual herb with opposite leaves, four-winged stem and calyx, and white flowers. It is used like the Andrographis as a fever remedy; the fact that it is also called *saharkapibihir*, shows that it is also used as a vulnerary remedy. It is also sometimes called *tabenbā*, but the true *tabenbā* (chiretta) is Swertia affinis, Clark,; Gentianaceae.

bhulaŏ, bulaŏ (H. *bhulānā*, to cause to forget) I. adj., apt to engross someone's mind: *bulaŏ* kajiko alom kajiaĭńa, do not try and keep me back with interesting talk. II. trs., to engage someone's affection or attention so as to make him forget or be unwilling to go elsewhere: hola cinąmente iskulte kam hijųlena?—gatiko *bhulaŏkįńa*; jagartee *bhulaŏkįńa*, he engrossed me with his talk. Note the idiom: jī *bulaŏ* mentee nuĭa, jī *bulaŏ* mentee senǫjana, he seeks forgetfulness in drink, he has gone elsewhere to find forgetfulness. JI *bulaŏn*, rflx. v., is used in the same meaning: jī *bulaŏntanae*.

bhulaŏ-n, *bulaŏ-n* rflx. v., to be intent on some work in hand, to be engrossed with, to be entirely engaged in, or taken up, by some occupation so as to forget or omit another one: uriko kako gupijana, irǫrena *bulaŏnjana*.

bhu-p-ulaŏ, bu-p-ulaŏ repr. v., to engage successively each other's attention so as to forget or be unwilling to go somewhere else: tisiŋgapa Soma oṛo Maŋgra janaŏkiŋ *bupulaŏtana*, these days Soma and Mangra always keep each other away, v. g., from the school; honko aĭuḅjana, haiko saḅreko *bupulaŏjana*, the children have been overtaken by the night, they were engrossed in each other's fishing.

bhulaŏ-o, bulaŏ-o p. v., used in the same meaning as *bhulaŏn*: olreŋ *bulaŏakan* taĭkena. N. B. Instead of, v. g., *bulaŏjanaiŋ*, one may say also *aĭńo jī bulaŏjana*.

bhu-n-ulaŏ, bu-n-ulaŏ vrb. n., (1) the action of trying to engage someone's attention so as to prevent him from going somewhere: inkuŋ *bunulaŏre* alom bedana, don't let thyself be deceived by the means they take to prevent thy going. (2) the being engrossed in smth.: tās inuŋaŋ *bunulaŏgem* riṛiŋakada? Dost thou not remember how one day thou didst forget everything else while playing cards? (3) the extent to which one is engrossed: *bunulaŏko* bulaŏkḭa manḍi jom raṭi kae uṛuŋnamkeda, they engrossed him so much that he did not even remember when it was time to go for his meal.

bhumbri, bhumbŭri (Sad. *bhamḍura*) sbst., a pimple, pimples: *balbalbhumbŭri*, prickly heat.

Bhumij (children of the soil) sbst., that branch of the Munda race met with between the Kasai and the Subarnareka rivers. From the settlements the Bhumijs formerly possessed North of the Kasai they were expelled by Aryans of the Kurmi caste. What Col. Dalton writes about them may be summed up as follows:

Their appearance is inferior to that of the Singbhum Hos and to the best types of the Mundas on the Chota Nagpur plateau. Those of them who live near the borders of Chota Nagpur, call themselves *Muras* and do not discriminate between themselves and the Mundas. Those of Dalbhum are called *Matkums* both by themselves and by the Hos. They maintain that they are autochthons, and disown connexion with the Munda race. Further East they call themselves *Bhumij of the Sirdar caste*. These are entirely Hinduized and repudiate all connexion between themselves and the Munda race. Though they keep the Hindu feasts, they still stick to their *sarnas* in which they offer sacrifices to their former bongas, and still eat fowls. Nor have they given up as yet the characteristically Mundari dancing meetings called *buru* or *jatra*. (See the articles under these two words.) The chiefs or rajahs of these subdivisions are evidently belonging to the same race as the bulk of the people, "but," says Dalton, "the only one among them whom I found sensible enough to acknowledge this, was the rajah of Bagmundi". The others had

family legends made for them, just as the rajah of Chota Nagpur.

The Bhumij of the Jungle Mahals, nicknamed *Chuars*, seem to have been the most turbulent and pugnacious lot of this branch of the race. This fact prompts Dalton to write the following sentence which reflects great credit on the Mundas: "I do not know that on any occasion, they rose like the Mundaris, simply to redress their own wrongs."

bhusi, busi (H. *bhūsā* ; Sad. ; Mt.) I. sbst., chaff of pulses.

II. trs., to produce or collect the chaff of pulses: misamisa dalile jomea, ciminaṇale *busiĭa*? How could we possibly collect chaff, it is rare that we eat pulses!

bhusi-ǫ, busi-ǫ p.v., of chaff, to be produced: moḍ salaraṇ ciminaṇ *busioa*? How much chaff will come out of one maund of this pulse?

bhusunḍaṇ Nag. var. of *bhanḍusaṇ*.

bhuti, buti (Sad. a day's wages ; H. *butti*, provision for a day's journey) syn. of *nala*, I. sbst., day-labour for wages in kind, a day's wages (only of wages paid in kind): *butipe* namakada ci? Have you got your day's wages? ne hature *buti* kā namoa, no work for daily wages in kind is to be got in this village.

II. intrs., to work for daily wages in kind: *butitanako*; *butitijana*, he has gone to work for a day's wages.

bhûs, bûs (Or., Sad. field rat which digs its galeries between the roots of trees) sbst., Nesocia bandicota, the Bandicoot, a very large-sized rat.

Bhûs sbst., name of a clan of the Mundas. See *kili*.

bī I.abs. n., the satiety produced by a full meal: setaṛa *bī* menaṇgea, I have had a full meal in the morning and have no appetite or hunger yet.

II. trs., to cause smb. to eat his fill: ṭaṇṭaṇ piṛiree gupikeḍkoa, kae *bīkeḍkoa*, he took them to graze on a high ground with very short grass and did not afford them their fill.

bī-n rflx. v., to satiate oneself, to eat to one's hunger: saṇgateko *bīnjaṇa*, they made a full meal of sweet potatoes.

bī-ǫ, bī-ụ p.v., (1) to get a full meal, to be satiated: sadom huṛiṇ tasaḍte kae *bīua*; *bījanale*, lāḷe *bījana*, manḍile *bījana*, or aleṇ lāḷ *bījana*, we have our fill. (2) sbstly., a full meal: manḍi sareakana ci?—moḍ *bīuleka* menaṇ. (3) adjly., satiating: buluṇtamăku ena *bīǫ* cīzdo kā.

bi-n-ī vrb. n., the extent to which the stomach is filled: *binīĭ* bījana, daṇ raṭi kae daṛitana, he has eaten himself so full that he cannot even drink water any more. (2) the satiety produced: setaṛaṇ *binī* menaṇgea, kae atiṇtana, (the bullock) is still full from this morning, it does not graze.

bīǫge, bīụge adv., so as to fill the stomach: jomtan jomtando *bīǫge* jomeme, alom adacoṭana, whilst thou art eating, eat thy fill, do not take less,

bi̯ childish for *biriḍ*, to rise, to get up : *bi̯* or ! *bi̯me* ! stand up ; *bi̯laime*, put the child on its feet.

bia (Sad. Beng. *biyāh*) sbst., occurs in the Asur legend instead of *aṛandi*, marriage.

bial-boĕol, **bian-boĕon** used to describe the graceful, wavy and withal rapid movements of narrow strips of cloth or paper fluttering in the wind which carries them away, of the sinuous flight of certain birds, of the undulating or wriggling movements of certain fishes, and the like : gaṛagaṛate laṇdoe *bianaboĕona*, the paradise fly-catcher (a bird with a very long tail), is flying along the stream with graceful wavy movements. In this example taken from a song, *bianboĕon* is used intrsly. It may be used also in the rflx. v. : laṇ cêṛê *bianboĕonentana*. When these jingles stand as adv., they generally take *tan* as afx. : biṇ bandare *bianboĕontane* paromjana, the snake swam across the bund with graceful turns and twists.

biar sbst., (1) a full-grown, uncastrated male buffalo, in cntrd. to *biarhon*, a young male buffalo and *haṛam biar*, a castrated buffalo : miaḍ *biar* oṛo *haṛam biar* hopoṭa kena ; alcạ api *biar* menạkoa aḍ apia bẫsi. (2) a male bison. (3) figuratively, young men in full bodily vigour : bodetea *biarkoiṇ* aṭkarlepea ! Come on this instant you mighty youngsters; I shall test your strength.

biar-ọ p. v., of male buffaloes, to become full-grown or full-sized, cimin sirmare keṛako *biaroa ?*

biar-buṭi, **buṭi-biar** Has. syn. of *katkŏĕânârt* Nag. sbst., Calonyction muricatum, Don ; Convolvulaceae,—a cultivated, large, herbaceous climber with muricate stems and rose-purple flowers. The clavate pedicels are eaten as a vegetable in Nag., not in Has.

biâṛâ Has. **biṛa** Nag. (Sad. Or. *biṛā* ; cfr. H. *biar*, seed-bed). I. sbst., seedlings of the rice plant, or of *kode*, Eleusine Coracana. Rice succeeds best if it is transplanted. Hence it is sown first very densely on a carefully prepared field. When it has reached the required height it is plucked out, tied up into little bunches and carried or carted to the larger fields into which it is then definitively transplanted at distances averaging about 4 inches. The planting must be done in favourable, that is in very wet, weather. *Kode* seedlings, if well developed, must be given a berth double that width.

II. intrs., to sow paddy or *kode* for seedlings in a special field : nereko *biâṛâkeda*.

biâṛâ-ọ p. v., to be sown with a view to transplantation : cimin sala *biâṛâakana ?*

bi-n-iâṛâ vrb. n., (1) the sowing in view of transplantation : misa *biniâṛâ* kā omonjana, etạ somtole biâṛâkeda, the seedlings of our first sowing did not come out, we have sown afresh. (2) the manner of sowing : nea okoĕạ *biniâṛâ* ? Who has

sown seedlings like this ? (3) the amount sown for transplantation : *biniâṛâe* biâṛâkeda Saraga musiṇte miaḍ poṭome cabautarlą, the Saraga sowed such an amount for transplantation that he used up a whole bale in one day.

biâṛâǫge adv., applying to very dense sowing in an ordinary field.

biâṛâ-giṛi trs., to sow too thick : naminaṇpe *biâṛâgiṛikeda* kāci¡tugutuguna, you have sown it much too thickly ; it will, of course, not develop properly.

biârâgiṛi-ǫ p. v., to be sown too thickly.

biâṛâ-goṛa sbst., a field chosen to grow seedlings.

bibi freq. of *bī*, I. intrs., to get one's fill : tala cipi manḍite kā *bibīa*, nobody makes a full meal on only half a bowlful of (cooked) rice.

II. trs. caus., to give a handsome meal : kamido khūbe kamiriką lāḭdo kae *bibīĭa*, he gives an amount of work, but not enough to eat.

bibi, bibiṇ sbst., childish for *biṇ*, snake, and other creeping creatures as caterpillars, worms, scorpions, centipeds, etc.: hante alom sena, *bibi* menaia.

bibibibi intrs., to call out repeatedly *bibi* ! A snake ! A snake ! ne hon canḭi namakąiae *bibibibijada ?* What crawling thing has that child met, thus to shout *bibi ! bibi !*

bica syn. of *bikaṛâ* I. adj., with *hon*, a child of a teasing disposition.

II. trs., to tease smb. : *bicalḭako*.

III. intrs., in the indet. ts., to be wont to tease : alom *bicǫ*.

bi-p-icǫ rcpr. v., (1) to tease each other : *bipicakenale* ; alope *bipicǫ*. (2) in the indet. ts., to be addicted to teasing : alom *bipicǫ*. (3) adj., with *hon*, a child which is in the habit of teasing others.

bica-ǫ p.v., to be teased.

bi-n-icǫ vrb. n., the amount of teasing : musiṇ *binicako* bicakḭa oṛǫdo en honkolǫ kae jamaṇa, one day those children teased him so much that now he keeps aloof from them.

bica, bica-diri (Sad. *bicā* ; Or. *bicī*) sbst., stone ore : *meṛeḍbica*, stones containing iron ; *tambabica*, copper-ore stones ; *samṛombica*, stones containing gold ; môṛe sirmalekatąate Beṛa-Labăgare *rupabicako* urtana.

Note the idomatic use of *diribica*, with the afx. *te* and an inserted prnl. sbj., to go and collect a particular stone ore, generally iron ore : *diribicatiṇtana*.

bica-dura sbst., iron-ore dust : kerketa *bicaduṛateko* herkḭa, they threw ore-dust at the shrike. (Asur legend).

bica-guṛulu Has. syn. of *hende guḍulu* Nag. sbst., the variety of *guṛulu* (Panicum miliare, Lamk.; Gramineae) which ripens the earliest of all, i.e., about the 2nd week of August. Its seeds are black.

bica-meṛeḍ sbst., iron extracted from stony ore. nea *bicameṛeḍ* ci balimeṛed ? Is this iron extracted from stony ore or from sandy ore ?

bicar, bicăr (H. Sad.) I. sbst.,

a judgment, a decision, a consideration, a deliberated opinion: sōje *bicar*, a just judgment.

II. trs, to judge, to decide a case, to give a decision, to deliberate, to form an opinion: *bicarbēskeate* kamime, work intelligently; hakim cilekae *bicarea*, enleka hobaqgca, as the judge will find, so it will be; kumbŭṛukiṇako *bicarjaḍkiṇa*, they are judging the two thieves; cilekatem *bicarkiṇa*? What opinion hast thou formed of me?

bicar-en rflx. v., to judge one's own self: *bicarenme*, nekan kamim daṛia ci kā? Consult they own strength, canst thou do that work, yes or no?

bi-p-icar repr. v., to form an opinion about each other: kumbŭṛu mentekiṇa *bipicarjana*, they looked upon each other as thieves.

bicar-ę p.v., to be judged, to be considered as, to be thought.

bi-n-icar vrb. n., (1) the time spent over a decision or judgment: *binicarko* bicarkeda api māre enaṇko pariaŏlą, it took them such a long time to judge, that they concluded the case only on the third day. (2) the action of judging: misa *binicarté* kā ṭunḍujana, barsa bicarjana, the matter was not settled in one judgment, it has been judged twice. (3) the manner of judging: apeą *binicar* kale sukuada.

bicarṇi noun of agency, a judge: amą nere jetan daŏa banoa oṛo *bicarṇilekam* rikantana, thou hast no jurisdiction at all here, and yet thou playest the judge!

bicār-acār collective noun, all kinds of judgments (in court and in the panchayat).

bicati, bicut, bicuta (Sad. *becat*) I. adj., (1) used of things bringing about either the particular defilement called *bisi* or any other social uncleanness which does not entail loss of caste and is not amenable to panchayats. This adj. is also sometimes, but rarely, used in the sense of, productive of *cilān*, i.e., of a defilement with consequent loss of caste: pīṭrą cīzkore purą *bicati* cīz banoa, of (cooked or baked) things sold in the markets few are such as to produce defilement (in the buyer). Also used as adj. noun: pīṭrą cīzkore purą *bicati* banoa. (2) of people inclined to apprehend defilement from things innocuous: Siripaṭi hoṛoko beṭekan *bicati* hoṛokoge, Siripaṭiko beṭekanko *bicatio*.

II. trs., to treat smb. as defiled, to consider smth. as defiling: niku urijjiluko *bicatiia*; *bicatikiako*.

bicati-ę p.v., to incur defilement, to become socially unclean: jāĕą oṛare jonom hobajanreko *bicatioa*; urijjilu jomrąteko *bicatiakana*. *Bicatiakan*, like *bisiakan*, and *cilānakan* is used as adj. with the meaning of defiled.

bicikaŏ var. of *bickaŏ*.

bicilaŏ var. of *bicbaŏ*.

biciṛi used in Gangpur, trs., to cleave into thin splinters: ṭunaki tenamente maḍ haketeko catąleḍci katuteko *biciṛiia*, for plaiting baskets, after roughly splitting bamboos with an axe, they divide

them into thin splinters by means of a knife.

biciṛi-ẓ p-v., to be divided into thin splinters : cari enado *biciṛiakan* maḍ.

biciṛia Nag. (Sad.) syn. of *aẽra* Has. sbst., a fish found in great numbers when young. Said to be called *biciṛia* in Sad. because generally picked up (*bicek*) with the hand from the mud after baling out the water. The same fish when grown larger is called *laklakia* in Sad. owing to its flat shape. It grows to a 4 inch length.

bickaŏ, biclaŏ, bitlaŏ (H. *bicalnā* ; Sad. *biclek*) syn. of *loṭoĕ* (which, however, means also a sprain), diminutive of *paṭuḫ*, I. sbst., a luxation : *biciłaŏre* ũrre uṭukul ḳã leloa, patuḫredo ũrreo uṭukul leloa, in a simple dislocation nothing is seen protruding under the skin, but in what is called *paṭuḫ* the bone bulges out under the skin ; *biclaŏrẓte* sen kae daṛitana ; *biclaŏ* menẓgea oi baiṛuṛajana ?

II. trs., to luxate, dislocate a bone : duril *biclaŏkeda*, he dislocated his hip ; burumakan uri paltibaṛateko *biclkaŏkia*, they dislocated a bone of the lying down bullock by turning it over on its side.

biekaŏ-n rflx. v., to get a luxation through one's own fault : cilekatem *biclaŏnjana* ?

biekaŏ-ẓ p.v., to suffer a dislocation : ṭandaṭanda duḫsakuṛute ḍuril *biekaŏkana*, he has got a dislocation of the hip bone by slipping down to a seated position when standing with legs apart. (2) figuratively, to get weakened or perverted in the Faith or in the practice of virtue : bisũsere *bitlaŏakankoe* keṭẓkeḍkoa, he confirmed those who were wavering in their faith.

bi-n-iekaŏ vrb. n., the extent of a dislocation : *biniciłaŏe* biciłaŏakana ḍuriĭ paṭuḫgiṛiakana, his leg got so dislocated that the head of the femur raises the skin.

biclaŏ var. of *biekaŏ*.

biḍ trs., to plant up, i.e., to fix in the ground a stone, a post, etc. in an upright or slanting position, in cntrd. to *roa*, to plant with a view to make grow ; *tiẓgu* or *siduḫ* to set in an upright position on the ground ; *ṭender*, to put slantingly half resting on the ground and half leaning against smth. : soben kuntake *biḍcabaakaḍa*, (2) to hold smb. by the legs while he stands on the head : *biḍjaĭ* taĭkena. (3) with *bẽ* as dir. o., to stand on one's head ; bẽe *biḍjaḍa*. (4) With *kaṭa* as dir o., to stand or walk on tiptoe : kaṭae *biḍjaḍa*.

bid-en rflx. v., to stand on one's head, to put the body in a vertical position, with head below, and feet or tail pointing upwards ; honko inunteko *bidentana* ; ałintaṇa koṛoko oṛẓ hâsko daṛeko *bidena*, (2) with *bẽ*, to stand on one's head ; bẽe *bidentana*. (3) with *kaṭa*, to stand or walk on tiptoe : kaṭae *bidentana*.

bi-p-iḍ repr. v., to assist each other in turn to stand on the head.

bid-ẓ p.v., (1) of stones, posts, etc.,

to be fixed in the ground. (2) to be held in an upright position, head downwards. Note the idiom: ne jola *biḏgiṛiaka̱na*, this ascent is very steep.

bi-ni-ḏ vrb. n., (1) the fixing up, the method of fixing: cileka̱ ama̱ *biniḏ*, kunṭa kāja̱ baṭioa? What a way thou hast of planting the posts! Are they not likely to get upset? nea okoĕa̱ *biniḏ*? Who has fixed this? misa *biniḏ* kū ṭaṅkajana eṭa̱ somtele biḏkeda, the first fixing was not satisfactory, we fixed it up again. (2) the degree of imparted fixity: *biniḏko* biḏkeda hati tollīreo kae ekladaṛia, they have so fixed it that an elephant, if tied to it, could not shake it.

biḏbiḏ adv., with *sen*, to walk on tiptoe: *biḏbide* senjada.

bida (H. Sad.) I. sbst., permission to depart, leavetaking, farewell, dismissal: *bida* omaina̱me Sarwadatena̱ senoṭana.

II. adj., appertaining to the farewell: *bida* tamăku, the tobacco given to a departing guest; *bida* ili, the rice-beer presented to the betrothal or marriage guests just before their departure; *bida* mandi, the ready-cooked rice given sometimes to the departing marriage guests for the use of their children during the journey.

III. trs., (1) to dismiss one's guests, i.e., to offer the farewell gifts to a departing guest, viz., tobacco, a last drink of rice-beer, sometimes also cooked rice for the road, and after that to say goodbye: ra̱aderkeḏkocina̱ *bidakeḏkoa*.

*A manner of farewell speech is never left out. Here is a sample of such a speech: "Iminaṇge tabua̱ kami taĭkena, nea naṇgengena̱ ra̱aukeḏpea; alope gosaoa, alope narajĕoa; gosajan narajanreope, hailekaina̱ rōṛokeḏpereoge, oemataina̱pe. Nā̱lo ape bugileka sobenko senoṇpe, horare jetan hasuduku aloka nampeka. Haṛam apeloe taĭnka, bēslekate apea̱ oṛa̱c tebapeka. Now our business is at an end, it is for this I have called you together; do not be downhearted or repine (thinking that I did not treat you well enough); even if you think so, even if I have dried you like fishes (i.e., if I have not given you enough to eat and drink), forgive me. Now all of you fare well on the road, do not be sick or otherwise afflicted on the way. May the Old One remain with you and make you reach your home without mishap." (2) to send away a beggar by giving him smth.: en gūsi *bidataime*.

bi-p-ida repr. v., to give each other, leave to depart, to go through a reciprocal farewell ceremony (which supposes a paying and repaying of visits): Hasada̱re nidareko *bipida̱*, in the Hasada country it is the custom to let the guests go at night.

bida-ṛ p. v., to be bidden farewell with the statutory formalities.

bi-n-ida vrb. n., the manner or time of the farewell ceremony: aĭuḇ *binidare* isule sadaŏjana, we were in difficulties because when we were

bidden farewell it was dark.

***bida ili** (H. *bidā*, leave) sbst., the last pot of rice-beer given to the departing guest party, viz., the bride's after a betrothal, or the bridegroom's after the wedding feast. In the case of a marriage, it is given just before the *babahertuka*, at night or in the morning, as the case may be. The spokesman of the departing party asks the match-maker whether there is any objection to a prompt departure, as, v.g., there would be at night, if some people in the house had not finished their meal yet. If there is no objection, the pot of beer is brought out. The spokesman of the guests makes a little speech to thank Singbonga for their prosperous journey thither, to ask forgiveness for the trouble they have caused, to thank their host and praise the way in which everything has come off, finally to ask leave to depart. Then on the host's side someone is bekoned at to frame a reply, and give the solemn toast with the *banḍa puṛu*. This speaker thanks Singbonga afresh for the happy journey of the guests; he tenders excuse for any defect in the way the guests have been treated, for any difficulties or discussions that may have arisen; finally he speeds them on their way by a prayer to Singbonga.

If the offered beer is drunk there and then, only a very few people of the house partake of it with the guests. But oftener these reserve the beer for the route.

The sticks, umbrellas, weapons, etc., belonging to the guests are next brought out and restored to them at the conclusion of this leave-taking, if they start presently, the *jima* (handing over the bride to the bridegroom) following closely in that case on the *babahertuka*. But if the *jima* is to take place only on the next morning, not in the courtyard, but on the outskirts of the village, then the actual departure is postponed, and the sticks, umbrellas, etc. are handed over to the guests as described under *jima*.

***bidās, bidāsi** (H. |Sad. *bideshi*) I. sbst., (1) in tales, a banishment sentence: raja hontekoṛa *bidāsiĭ* oḷaia, the king issued a writ of exile against his son. (2) occurs in the expression, *bidāsrạ hukum*, banishment as pronounced by a panchayat: hagarapạkiṇ *bidāsrạ hukumko* omạdkiṇa, they sent to exile a man and woman of the same sept for lechery. To judge such cases as this a great panchayat is convened of over a hundred members belonging to a number of septs. As a record of the sentence, a stone slab is set up near the boundary of the male culprit's village. It is said that in former times people under a banishment sentence were threatened with death if they ever dared to return. The like sentence, also recorded by the erection of two stone slabs raised obliquely so as to meet, is pronounced by panchayats in the three following cases: incest between a man and his daughter-in-law, incest between a

man and his mother-in-law, lechery between a man and the mother-in-law of his child. But in these cases, if the husband or wife of one of the guilty parties be still alive, he or she may condone the fault, and veto the sending away of his or her consort. Panchayats seem never to have condemned to expatriation but in the cases stated above. Of course such sentences are not countenanced by the law. Therefore nowadays the panchayat must generally rest satisfied with outcasting the culprits and imposing a very heavy fine. The people of the culprit's sept may not profit by this fine. Its amount must be divided amongst those members of other septs who took part in the panchayat. (3) occurs in the phrase, *biḍiste seṇo*, to leave the country by one's father's order, to be turned out by one's father: jaṇaŏm eraṇajaiṅa! hukum omaiṇame, *biḍāsteṇ senoa*, thou, my father, art always scolding me! Say the word and I will go to foreign parts never to come back. The Mundas are dead against any father turning one of his children out of the paternal home. They say that only the panchayat has the necessary power for so grievous a measure.

II. trs., to condemn to exile; to turn out of the paternal home.

biḍas-ṇ p. v., to be condemned to perpetual banishment by the village panchayat, to be turned out of the paternal home and sent into exile: kaṇinala nāgente kako *biḍāsoa*, pordeśko senoa, those who go to work in a foreign country do not go into exile but simply leave for the foreign parts (i.e., they may return if they like).

biḍ-biḍ adv., with *sen* or *nir*, to walk or run on tiptoe: *biḍbiḍe* senjada.

*biḍ-diri I. sbst., an erected stone slab, a memorial stone, in cntrd. to *sasandiri*, a burial stone. The following considerations will, I trust, bring out fully the social and religious significance of the *biḍdiri* and the *sasandiri*.

India is the birthplace of an ancient literature, rich in metaphysical and religious thought. It is also, in the main, the land of architectural monuments and sculptures, all expressive of the religious idea. In many parts, no village so small but has its temple. Naturally the observant European who comes from that India to Chota Nagpur must feel surprised at finding in the very heart of the Indian soil an extensive highland of great natural beauty, dotted over with villages cosily resting under groves of fine old trees, but, in all these villages (excepting the few into which Hindus have intruded as landlords) no temples, nay, no trace of even the most rudimentary attempt at any kind of buildings devoted to religious purposes. Yet another contrast existing between Hindu and Mundari villages cannot fail to attract attention. The Hindu village has no burial ground, nor any outward sign to remind its present inhabitants of those who

once dwelt in joy and sorrow in its huts and toiled in hope and fears over its fields. For however much a Hindu may have contributed to the erection and upkeep of temples or to the preservation and the spread of the sacred books, he leaves no visible public monument of his own personal individuality to posterity. In marked contrast to this, the humblest Munda always strives to leave some individual mark behind him on the speck of earth, on which he led his uneventful life. Rough unhewn stone slabs of all manners of shape and dimension are met with, standing or lying in or near the largest villages as well as in the smallest hamlets lost away in forests. These slabs either cover the remains of the deceased (*sasandiri*) or are erected to their memory (*biṣḍiri*). Although these stones are themselves bare of every inscription, it is remarkable how the members of the village community retain the names of individuals who died generations ago and can point out the stones under which they are buried. Sometimes clusters of such stones are found in lonely spots far away from any human habitations. There they remind the passer-by that once upon a time Mundas lived and toiled and sang and danced in that very place until they were driven away by human aggression or wild beasts or local spirits (*bonga*), which no sacrifice of theirs could propitiate into mitigating or stopping the diseases cast by their wrath upon the village. Occasionally a single stone is met with in some out-of-the-way place: it has been erected to the memory of some unfortunate Munda whom a tiger devoured there. A slab larger than the usual ones is sometimes erected on the boundaries between two villages in honour of some energetic village chief who merited well of the community; but the name of the hero is wanting on it. Nowadays *sasandiris* and *biḍḍiris* are to be seen in a large number of Chota Nagpur villages in which for generations no Mundas have lived, and where Mundari is a totally unknown language, there they bear silent witness to the fact that it was the Mundas who "snatched those villages from the jaws of the tiger and the fang of the snake" (this is their way of saying that they cleared a piece of virgin forest). Had the Mundas only deigned to adopt the art of writing from their Hindu neighbours, we would even now know the names of all those who first erected human habitations where before wild beasts had prowled unhindered.

There are of course other and very striking contrasts between Chota Nagpur and its population on the one hand and the rest of India on the other. If I limit myself here to the mention of these two village features, it is because they proclaim in their own unmistakable way the view Mundari populations take of the universe and of man's position in it.

Although the ancient Vedic pantheism and its subsidiary philosophic schools are by no means identical with that heterogeneous agglomeration of religious creeds and cults, which under the name of Hinduism, has spread well nigh over the whole of India, it has nevertheless succeeded in a limited way to assert itself in one of its corrollaries in all those creeds and cults. In pantheism man as well as everything else in the universe, is but a transient manifestation of the absolute, i.e., the Vedic Brahm. The religious aspect of this theory conceives the re-absorption of the conscious personal individual into the impersonal absolute, as the most desirable and blissful consummation of man. But this presupposes the highest perfection, i.e., the freeing self from every affection, desire and thought. As this cannot be attained in the short span of a single human life, the religious exponents of Vedic pantheism postulate a series of existences, in which one may, by ever higher and higher perfection, gradually move nearer and nearer to that final goal. But as, in any of the new existences a being may, instead of perfecting himself, sink lower on account of his karma, i.e., the sum total of his acts, the series of his re-births may become indefinite. It is this so-called transmigration of souls, which has become part and parcel of every form and shade of Hinduism. However far the majority of Hindus, whether pure Aryans or adepts from the aboriginal races may have strayed away from the original ancient philosophy, nay, however much they may have drifted into unconscious contradiction to it, in this they all agree, that the live-a-day human individuality is of little or no account. The average illiterate Hindu may never have thought of re-absorption, he may not understand, even dimly, what this re-absorption pre-supposes and implies, yet one thing is sure, the sweeper, the coolie, the peasant, the rajah or the brahmin holds the belief, that for anything he knows, he may in his last existence on earth have been a great king or a lizard, and that in his next re-incarnation he may appear as a great religious teacher (*guru*) or as a sand-fly. Of one thing he is pretty certain, namely that after his death he will not continue in his present individual self-consciousness. He knows that if in his new re-birth he become a sand-fly, his case will in no way be that of our fairy-tale prince under a spell. Our prince, while regretfully bearing his new lot, is all the while conscious of being a prince, and he knows that he will enjoy again all his former privileges as soon as the spell will be broken. The Hindu believes that, if he be re-born as a sand-fly, he will only just have a sand-fly's consciousness, a sand-fly's joys and griefs, a sand-fly's hopes and fears. In a word, he knows that, in whatever shape he may reappear on earth, his present individuality with that self-

consciousness, which we appreciate so much, is doomed to disappear traceleesly. Is it astonishing that in a creed like this, monuments and inscriptions to commemorate individuals and their personal doings should be considered as comparatively valueless? If nevertheless some particular Hindu be open to that feeling of kinship with deceased relatives which is a part of human nature, he will manifest it by carefully respecting all forms of animal life. And if that feeling become so strong as to struggle for a sort of ritualistic outward expression, he may, like the more rigorous members of the Jain sect, wear a thin muslin veil over his mouth and nostrils to prevent him from inadvertently inhaling any tiny little insect and thus cutting short the life of one of his relatives or friends, who may be doomed just now to live the life of such a limited being.

The Munda's sense and conception of personality, of individual consciousness and identity is altogether different from that of the Hindu. Whether, how or where he may have existed before he entered this his earthly life, he neither asks nor cares to know: he is no metaphysician. He is quite satisfied to find himself now as an individual member of the village community with very definite desires and rights; and, of these, he is willing to forsake only such as his membership of the community demands of him. Through his birth within that community he has, once and for all times, become a *Hoṛo*, a man, i.e., a Munda, and thus a member of the *Hoṛo jati*, the human or Munda race. He cannot conceive himself as ever again ceasing to exist or losing his personal identity by transformation into something else. He feels quite sure that after his bodily death he will remain the same individual and continue a member of the same family and the same race. Therefore he distinguishes two worlds, the *Otediśum*, the earth world and the *Paromdiśum*, or simply *Parom*, the world beyond, the 'au-delā' of the French people. In this world he and his *hagako* (brethren) are *Hoṛoko*, Mundas, i.e., men, and in the next world they are *boṇgako*, spirits, or *haṛamko*, ancestors. Where and how do these spirits live? Here again the Munda betrays that he is not a musing metaphysician like his Hindu neighbour, and that speculative problems and questions will not make him abandon common sense solutions. He is conscious that all the individuals of one family and race make a whole, he feels it unmistakably. And so the answer he gives to the question, "Where and how do these spirits live?" is to him quite plain. Where should the members of the same family be if not in their own home! Hence the deceased members of a family are also called *oṛaboṇgako*, household spirits. When the body of a deceased person is burnt or buried,

the disincarnate spirit hovers for a few days over the remains of the body. After a time the bereaved relatives call upon that spirit and lead him back in a solemn procession to his former home. From that day, he remains with all the rest of the family spirits in the *adiṛ*, and partakes of all the gifts and worship which the living members offer to that confraternity. Family spirits are never forgotten. The first grains of rice of every meal and the first drops of beer of every cup are devoutly thrown on the floor for them. And every year, in spring, a great feast is held in their honour, the *bäporob* or flower feast. Then every house is richly wreathed; men and women, young and old, stick flowers in their hair; and, in the sacrifice of the day, all the family spirits are called upon to come and partake, together with Singbonga and all the village tutelary spirits, of the offerings and worship of the living, and rejoice with them at the dance which closes the day. And when members of the ancestral seat of a family, who are now established in other villages, come there on a visit, they do not forget to pay homage to the deceased relatives: they go to the burial ground and anoint the stone slabs, the *sasandiris*, which cover ancestors still remembered. Hence when a Munda clears a forest and erects his hut in it, he creates for himself a home, not merely for the short span of his earthly life, but for ever. In that home his descendants will have the sacred duty to provide for the wants of his spirit even as he now provides for their wants. He has a right to their remembrance, honour and service, because they are his and he is theirs. And, as an outward sign of this right, his sons must place a *sasandiri* over his remains. Under this same slab the remains of succeeding generations are placed until the family becomes so large that new *sasandiris* must be set up. As stated already, though the stones bear no inscriptions, the names of those who lie under them remain engraven in the memory of the living through generations. Thus then these rough stone slabs, such a characteristic feature of Mundari villages, are the outward sign of the real communion between the living and their dead. We can hardly call such stones funeral monuments, since their destination is precisely to proclaim that ancestors are not dead, but continue to live and commune with them.

From the religious point of view the Mundas have by recent ethnologists been called *Animiste*. The term fits them admirably as staunch believers in the existence of a human soul, which the body's death can neither destroy, nor alter as to individuality. However this is not the notion which the coiners of that term intended.

In spite of this pronounced and explicit belief of the Mundas in the

survival of the soul after the death of the body, there have not been wanting amateurs, in the middle of last century, to represent the Mundas as rank materialists with no idea of a soul, much less of survival after death, and to spread the report that Mundas have no marriage but only lead lascivious lives. Occasionally in the course of conversation, I told Munda friends of what certain Europeans thought and wrote about them. The ordinary reply was some such phrase as: "How can men be so silly?" uttered with a mixture of resentment and contempt. On one occasion, as I translated from an English book I held in my hand, the author's views on their beliefs, or rather want of belief, one man suddenly interrupted me with the question: "*Gomke, oko gadha en kitabe olakada*? Sir, what ass has written that book?" The others by a spontaneous burst of laughter signified that something like the same question had been on their own tongue. When I told them that nowadays there were many learned men in Europe who wrote big books to persuade themselves and others that men had no souls, and that after death nothing remained of them, they shook their heads and some said: "Then how can they be learned men?" Even the painstaking Dalton, who travelled much in Chota Nagpur and showed great and praiseworthy sympathy with its aboriginal tribes, could not get beyond a superficial and partly erroneous knowledge of their religious beliefs and practices, because he had not mastered their languages, could not stay long enough among them, and also, no doubt, to some extent, because Darwin's new wine had already mounted to his head. Thus after quoting, on page 162 in "Descriptive Ethnology of Bengal," the commentator of Sayana who pictures the Kolarians as destitute of faith and as asking: "What fruit will result from sacrifices, claims or oblation? Rather eat and drink, for there is no other world but this" he adds: *a doctrine modern Kols decidedly subscribe to.* How he could reconcile this with what he himself writes about their cremating rites and especially with his (altogether erroneous) statement on page 196: *Prayer is also made in some places for the souls of the departed*, passes comprehension. But a sneering reference to a catholic practice was too good a joke to be passed over. It is probably to the same mentality that we should ascribe the rather silly statement he makes on page 270: *The Demanos are elected by inspiration like the Pope*!

The Aryans tried for a time to gain the Aborigines over to their own religious views. If so, it is not improbable that their emissaries met with the same replies which are still nowadays given to lay preachers of Christianity. When these try to persuade Mundas that Christianity

alone can secure for them the bliss of heaven and preserve them from the punishments of hell, the Mundas not unfrequently cut short the description of those two places by a slightly sarcastic, *Okoe lelaulqe* ? By this curt question, *okoe lelaulqe* ? the Munda does certainly not imply a denial of the souls survival. What he really means is simply this: "In this world the members of the same race are kept together and supported by the ties of common descent, a common language, a common land and a common village. It is forbidden to mix with another race, and rightly so, because that always leads to miseries. My ancestors have taught me that the same or a similar communion and interdependence exists in that life which the souls continue after death, and I find that very reasonable. Now you come and tell me that after death all these natural ties cease to exist and that all the good men of all races will be gathered promiscuously into a place you call heaven and all the bad ones will be indiscriminately thrown together into a place you call hell. Why should I merely on your word, give up my very obvious view and accept yours? Until you bring me a witness from over there, who has seen it, I refuse to believe you."

It will be shown elsewhere that it would be a mistake to infer from their belief in the continuance of the natural racial ties in after-life that the Mundas lack that moral perception which divides human actions into right and wrong, or that they have no idea of a retributive justice. To any one who has, with a knowledge of their language, lived for some time among them, it becomes evident that their views regarding the moral character of actions coincide in all essential points with those expressed in the decalogue, and that they believe in retributive justice, though in this matter they do not share the belief in separate places of reward and punishment met with in Aryan religions and in Christianity.

So much for the *religious* significance of these characteristic stone slabs.

To show their *social* and *juridical* significance I here repeat what, at the request of the Government of Bengal, I wrote in the Appendix II to the Chota Nagpur Landlord and Tenant Procedure Act, edited by Mr. H. W. C. Carnduff, C.I.E., I.C.S., in 1905.

Ancestor worship is a common feature among all Kolarians. As during their lifetime the members of the same sept or *kili* are united by a common name and by communion in the sacrificial offerings of the *kili*, so are they united in death by a common burial ground, and by a yearly sacrifice which the living offer in honour of the deceased members of the *kili*. Hence every *kili* has its own burial ground. After a provisional burial or cremation, the bones (kept for a time hung up

within the house in an earthen vessel) are on the occasion of a particular yearly feast called *jaṇtopa* (burial of bones) placed under the stone slabs called *sasandiri*, and on that festival all such stone slabs are anointed with oil. Even if a man dies away from his ancestral village in a place where his *kili* has no burial ground, his relatives ought to and will, if possible, take his bones or at least part of them, to the ancestral village, and there place them under the *sasandiri* of the *kili*. Since the *sasandiris* are sacred to the *kili*, the members of one *kili* will on no account share their *sasandiris* with those of another. The placing of the first as well as of every subsequent stone in a newly established village is a public function having both a religious and a civil character. Not only the village people but also prominent men of neighbouring villages of other *kilis*, are invited to help and witness that the stone in question covers the remains of so-and so, and that his direct descendants did place it and thereby created a permanent record of their membership in the village family and of their co-rights to the common village property. The ceremony winds up with a feast to these outside witnesses. If a man were so far to forget his sacred obligation, as to deny his own *kili* for the sake of acquiring a share in the property of another *kili*, then the last test would be an appeal to his *sasandiri*: He would have to prove that a particular stone in the village-burial ground covers the bones of his father or grandfather, and in order to do so, he would be required to produce the witnesses who assisted at the placing of that *sasandiri*, or at the laying of his father's or grandfather's bones under it. The evidence of such persons would have to be accepted as conclusive; for a village family would certainly never allow any one to share their *sasandiris*, unless the deceased did belong by descent or common adoption to their own *kili*. To these burial slabs therefore the highest evidential value attaches. Hence it is, that when, in comparatively recent times, written and registered documents came into use to prove proprietary or other interests in lands, the Mundas summed up their views into the sentence: "*Sasandiriko Hoṛohonkoa paṭa*, the burial slabs are the title-deeds of the Munda race."

The *biḍdiri* always faces East and West. It is not raised straight but obliquely for people who have been killed by a tiger, and marks the spot where the fatality occurred.

II. adjly., *biḍdiri* is used of trees which have been planted close to a *biḍdiri*: *biḍdiri* uli, *biḍdiri* kanṭaṛa, *biḍdiri* golanci; also of a field where there is a *biḍdiri*: *biḍdiri* goṛa.

***biḍdiri-katidiri-inuṇ** sbst., a play of children accompanied by a song. The children stand in a straight line just far enough from one another for holding one another's hand. The

first one starts the song passing at the same time under the arch formed by his own and his neighbour's arm; after that he passes under the following arch where his neighbour follows him joining in the song as soon as he begins to move, they next pass under the third arch, where the third child follows them joining in the song, and so on until the end of the whole row is reached, when the song ends in a loud '*curre*'! After that they again straighten the line and the song and play start afresh, but this time from the other end of the row. The words which accompany this game are: "Burukula ṛaked, sekereko liruked, the royal tiger roared, they made bend under their weight the *sekere* tree on which they took refuge". These words are repeated as often as is necessary for all to pass under the several arches. (For the melody and its analysis, see under *duraz*).

biḍḍuli Nag. **biḍtuli** Has. I. trs., (1) to make some one turn a summersault: busure ne honko *biḍtulikia*, they made this child turn a somersault in the straw. (2) to turn upside down such objects as have a mouth: caṭuĭ *biḍtulikeda*.

II. intrs., to turn a somersault unwillingly: anargu kae ṭõraĕarkedatee *biḍtulijana*.

biḍḍuli-n, *biḍtuli-n* rflx. v., to turn a summersault on purpose: dola nãdo *biḍḍulinpea*, all right! now heels over head! This word is sometimes wrongly used instead of *daṭibiuren* to describe the wallowing in dust of tired horses when unsaddled.

biḍḍuli-ṛ p. v., to be upset, turn a somersault.

biḍḍuliṛge adv.: *biḍḍuliṛgee* niraujada, he comes running so precipitately that he might fall and turn a somersault.

biḍḍulibiḍḍuli adv., used idmly. of the hyena and the weretiger: tagu kulako ad̠ horokulako *biḍtulibiḍtuliko* nirea, hyenas and weretigers when on the run seem to turn heels over head (because of their hindlegs being so much longer than their forelegs).

biḍḍuli-inuṛa trs., to play at turning somersaults; also used sbstly.: elabua, alea busurebu *biḍḍuliinuṛa*, come on, let us play at somersaults in our straw.

biḍḍaṛa-biḍḍaṛa I. sbst., the limp of one who walks with one heel lifted away from the ground: inia *biḍḍaṛa-biḍḍaṛa* hokaakana nãdo, talkare janum taĭkena.

II. adj., limping in the aforesaid manner: miad̠ *biḍḍaṛabiḍḍaṛa* horo hijutana. Also used as adj. noun; ni okoren *biḍḍaṛabiḍḍaṛa*?

III. intrs., to limp as said above; *biḍḍaṛabiḍḍaṛjadae*.

biḍḍaṛabiḍḍaṛ-en rflx. v., same meaning; talka ci hasujad̠meam *biḍḍaṛabiḍḍaṛentana*?

biḍḍaṛabiḍḍaṛ-ṛ p. v., to get such a limp: cilekatee *biḍḍaṛabiḍḍaṛlene*?

IV. adv., with or without the afxs. *ge*, *tan*, *tange*, modifying *sen*, to walk, and *nir*, to run, with one foot on tiptoe.

bidi-bidi var. of *badebeda*.

bidigi Nag. syn. of *rambṛakolo* Has. I. sbst., dough of the pulse called *ramṛa*: *bidigite* baṛeko baiĭa, it is with the dough of *ramṛa* flour that they make *ramṛa* balls.

II. intrs., to knead dough of the *ramṛa* pulse: bidigidoko *bidigikeda*, aăriko guṛiĭa, as far as preparing goes, they have kneaded the *ramṛa* dough, but not yet made it into balls.

bidĭkaŏ, bidkaŏ var. of *badăkaŏ*.

bidir-bidir Nag. **siḍir-bidir** Has. syn. of *kiriḍbiti* Has. intrs., also *bidirbidirtan jom*, to let, while eating, bits of food fall all round: ne hondo *bidirbidirjada* or *bidirbidirtane* jomjada.

bidĭṛaŏ, bidṛaŏ var. of *badăṛaŏ*.

bidọ p. v. of *biḍ* used idmly., to be out of the game at tops, for throwing one's top spinning on the head. Hoṛo *bidoa*, bâŏṛao *bidoa*, the term is applied as well to the top which spins on the head as to the boy who threw it.

bidtull var. of *biḍḍuli*.

bidu sbst., occurs in the Asur legend with the meaning of cunning, ruse.

biduku (Tam. *peṭṭu*, a lie; cfr. *beda*) I. abs. n., (1) deceit by false pretences, hypocrisy: aletạre jetau *biduku* banoa, sõje hoṛokoge, among us there are no false pretences, we are straightforward people; *biduku-tole* aḅlia, by pretending to be what we were not, we were able to catch him; kirinakiriare *biduku* kā hobeoa, in buying and selling, one does not deceive by pretending to be what one is not. (2) theft by sleight of hand, pickpocketting: *biduku* nida dipli kā hobaoa, pickpocketting is not resorted to in the dark, at night; oâĭko *bidukuko* ituapa, market pilferers are adepts in pickpocketting.

II. adj.: *biduku* hoṛo, a man who deceives by false pretences, a hypocrite. (2) a pickpocket. The noun of agency *bidukuni* has the same meanings.

III. trs., (1) to deceive under false pretences: *bidukukiale*, we persuaded him by pretending to be well intentioned. (2) to steal by sleight of hand: paĕsatainko *bidukuked*a, they have picked my money.

IV. intrs., in the past ts., to be in the habit of deceiving by false pretences, of stealing by sleight of hand; to have turned a hypocrite: ne hoṛo beṭekane *bidukujana*.

biduku-n rflx. v., to act or deceive under false pretences, to act hypocritically: alom *bidukuna* !

biduku-u p. v., (1) to be deceived by false pretences: en hoṛode *bidukujana*. (2) to be stolen by sleight of hand: pĭṭre tamkuin akirinale purạge *bidukujana*, I sold tobacco in the market, much has been pilfered away.

bidura occurs, as var. of *biduṛa*, in the following joke, used when one has so badly shaped some object that it is ugly to look at: sadụa na *biduṛa*, itare liduṛa ! neither knowing a work nor leaving it alone; where one had a stool, there is a

nicer sight !

biduṛaṇ, biduṛu var. of *baduṛaṇ, baduṛu*.

biḍa var. of *biṛa*, to beat.

biḍaŏ var. of *biṛaŏ*.

biḍi-biḍi intrs., of maggots, to swarm and crawl in a mass : tijuko *biḍibiḍi jada*.

biḍibiḍi-n rflx. v., same meaning : tijuko *biḍibiḍintana*.

biḍibiḍitan adv. : tijuko *biḍibiḍitanko* rikantana, the maggots are teeming and crawling in a mass.

biḍi-biḍi Nag. (H. *būndī*, drops of rain ; Sinh. *poda*, same meaning) syn. of *jaṛamjaṛam* Has. used of very light rain or very thick drizzle. I. sbst. : nekan *biḍibiḍire* alom senbaṛaea.

II. adj., with *dą* : *biḍibiḍi* dątee lumcabajana, he got drenched in the heavy drizzle.

III. intrs., enaṇāte dąe *biḍibiḍijada*, there is a light rain for some time already.

IV. adv. : *biḍibiḍiĭ* gamajada, *biḍibiḍibiḍitane* gamajada, it rains lightly.

biḍi-biḍigo, biḍi-biḍio Nag. p.v., to rise up in bubbles, with reference to a semi-liquid mass in fermentation, v.g., the *kosoṛâ* or fermenting rice out of which *ili*, rice-beer, is made. Note that the sbj. of this prd. is always *ili*, never *kosoṛâ* : ili isinątanre *biḍibiḍigoa*, the rice-beer, while fermenting, forms bubbles ; ili cipakeatedo oṛądo kā *biḍibiḍioa*, puturudoa, rice-beer after being squeezed out of the dregs does no longer generate bubbles, it foams.

biḍibiḍitan adv., forming bubbles : ili *biḍibiḍitan* isinątana ; ili isinakanreo *biḍibiḍitan* rikaątana, rice-beer (on its dregs) throws up bubbles even when the fermentation is complete.

biḍir-biḍir Nag. (Sad. *beṭer-beṭer* ; H. *bilbilāna*, to whimper) intrs., also *biḍirbiḍirtan rą*, syn. of *gejĕṛa rą*, to whimper, to whine : ne hondo cikaną *biḍirbiḍirtane* rąjada ? What is this child so lamentably sobbing for ? enaṇātee *biḍirbiḍirjada*.

***bigana** syn. of *hūṛi, huhuṛi, sursiṇ* (Sad. *senduar*) sbst., Vitex Negundo, Linn. ; Verbenaceae,—a hedge-bush up to 15 ft. high or a small tree, commonly planted in villages and on roadsides. It has digitately five-foliolate and trifoliolate leaves, white tomentose underneath, and terminal panicles of small blue flowers. A layer of the leaves of this bush, at the bottom of a rice basket is said to keep the rice free from the rice weevil. An expectorant is prepared from the sap. Some six green branches are warmed over a fire and the sap which flows from their cut extremity is collected in a vessel. This sap is warmed and mixed with clarified butter in which three pounded bulbs of garlic have been fried. The patient drinks a little of this now and then.

bighā (Sk. H.) I. sbst., a land measure equal to about half an English acre : miḍ *bighā* loĕoṇa menątaińą, I have half an acre of rice-fields ; okooko hature *bighāre*

iral ganḍa mālko omtana, in some villages they pay a rent of eight annas per half acre.

II. trs., with a nl., to round off a field to the size of one, two, three bighas: miḍ bighāge taĭkena calucakartele *barbighākeda.*

bighā-ǫ p.v., with a nl., to be extended to the size of one, two, three bighas: miḍ bighā taĭkena bar sirmale calulą, *apibighājana.*

bihri-ḍibua Nag. **biri-ḍibua** Has. (Or. *bihri-ḍhibā,* subscription money) sbst., (1) the money paid as tax. This meaning is getting into disuse, they say *malgujāri* instead. (2) subscribed money, one's share in a subscription: *bīriḍibua* aũrile omea.

bijĭkaŏ, bijkaŏ Nag. (perhaps II. *bajhānā,* to ensnare, to entrap) syn. of *saḷḷbotoṇ,* trs., to catch and then let escape; by ineffective pursuit of an animal, to put it on its guard: sadome *bijĭkaŏkįa.*

bijĭkaŏ-n rflx. v., to run away for fear of being caught once more; after being caught or punished once, to give a large berth to one.

bijĭkaŏ-ǫ p. v., to be frightened into running and keeping aloof, after being caught or punished once.

bijila (In Or. *bijlā* means long-haired and applies to youths only) in songs, var. of *sepeṛeḍ,* a young man:

Aińotaiṇ menũĭana daĭ sukubārē sepeṛeḍ, Aińotaiṇ menũĭana daĭ taĕarenâṛî *bījīla.*

For me too, O my elder sister, there is a young man like a bottle-gourd flower; for me too, O my elder sister, there is a youth as nice as a cucumber creeper.

bijili baruḍ (H. *bijlī,* lightning, and *barud*) sbst., European gunpowder: *bijili baruḍ* desi barudete puraṇ raðaakana, European gunpowder is much larger-grained than country-made gunpowder.

bijir (H. *bijlī,* lightning, flash) is never used alone. It either takes the affix *leka,* or occurs in the jingle *bijirbijir* or in the cpds. *bijirbalaṇ* and *bijirpasir.* It denotes a number of flashes of light, especially by reflexion, or a number of sparks of fire.

bijir-balaṇ descriptive of numerous flashes in various directions (*balaṇ* being syns. with *baṛa,* here and there, all about), trs. caus., to cause to flash here and there, to cause to emit numerous little flashes: bandaraṇ daṇ hočo *bijirbalaṇjada,* the wind covers the bund with flashing ripples.

bijirbalaṇ-en rflx. v., with a liv. bg. as sbj., to flash about: cirpiko, aĕrako, bendeṇako *bijirbalaṇentana* rimbilakareo, enado jamateko sanbaṛaea, misa hende, deasą, misa pundi, laisąko lekrikana, the fishes called *aĕra, cirpi* and *bendeṇ* flash about even when the sky is cloudy, that is, they swim in sheals, showing now the black of their backs, then the white of their stomachs.

bijirbalaṇ-ǫ p. v., to be rendered flashing here and there: bandaraṇ daṇ hoĕote *bijirbalaṇǫtana.*

bijirbalaṇtan adv., flashing here and there: girjaraṇ katoṛa *bijirbalaṇtan*

leloa, the chalice in the church throws flashes when the priest moves it about; *bijirbalaŋtane* hicirjada, lightning flashes all about and repeatedly; daŋgṛadaŋgṛiko *bijirbalaŋtan* samporoakante pīṭiteko sena, youths and maidens go to the market with flashing ornaments; bandare dą perçakanre, jeṭetanre oṛo tetçakare, hoĕojare *bijirbalaŋtan* leloa, darurą umbulredo kūredo rimbilakare gulkengulken leloa, when the bund is full of water and the sun or moon shines, if there be wind, a lot of flashes are made by the ripples; but under trees or when the sky is cloudy, the water looks black.

bijir-bijir and the corresponding adverbs *bijirbijirtan, bijirkenbijirken, bijirleka* are all descriptive of a series of flashes on the same spot, in entrd. to *bijirbalaŋ* which refers to flashes in various directions. N. B. For rippling water flashing in the sun or moonshine, both *bijirbalaŋ* and *bijirbijir* may be used, because though the exact spot of each little flash changes continually (*bijirbalaŋ*), the ensemble remains for the onlooker on the same spot (*bijirbijir*).

trs. caus., to cause flashes on one single spot: ikir hoĕoe *bijirbijirjada*, the wind causes the water of the deep to ripple flashingly.

bijirbijir-ç p. v., to be caused to emit flashes at one particular spot: banda hoĕote *bijirbijirçlana*, the bund, owing to the wind, glitters in the sun or moonshine.

bijirbijirtan, bijirleka adv., in a continual series of flashes: bondol samṛomkagajteko singarakada *bijirbijirtan* leloa, they have bedecked the streamer with gilt paper, it throws continual flashes while waving in the wind.

bijirkenbijirken adv., in a series of flashes with interruptions. N. B. *Bijirken* is hardly used; instead they always say *hiriłpiken*, in one single flash, in one moment.

bijirleka adv., (1) same as *bijirbijirtan*: baṛaĕ kūḅ loloakaḍ meṛeḍ neaĭre ganatec dallere, niralge *bijirleka* pasiroa, when the blacksmith beats red-hot iron on the anvil with a sledge-hammer, it beautifully flies about in sparks; aĭulpsą *bijirlekae* hicirjada, to the West there are frequent flashes of lightning. (2) when used of water, this adv., like the adj. *bijirlekan*, may mean that the water is deep or high enough to be rippled by the wind and shimmer in the sun or moonlight: kenṭede gamalą, *bijirleka* ḍinakana loĕon. Both are used also of the sleek and glossy appearance of fat horses, buffaloes, bisons: apeą keṛa *bijirlekae* kiriakana (or baiakana).

bijirlekan adj., such as will emit flashes, or ripple in flashes in the sun or moonshine, v. g, a silvery fish, deep water: *bijirlekan* haile goĕṭąia; *bijirlekan* bandako apăṛakeda.

bijir-pasir trs., to scatter about sparks or fine drops glittering in the light.

bijirpasir-ç p.v., to be scattered or to fly about in sparks, or in fine drops sparkling in the light: baṛaĕ khūḅ loloakan meṛeḍ neaĭre ganatee.

dallere niralge *bijirpasiroa.*

bijkaŏ var. of *bijĭkaŏ.*

bijoṛ-ci-joṛ-inuṇ, joṛ-ci-bijoṛ-inuṇ (Mt. Sad. *joṛbijoṛ*) sbst. and intrs., the odd-or-even game: en inuṇre honko biran tịte jojojaṇ sabakaḍte *joṛ-ci-bijoṛko* kulia, in that game the children holding tamarind seeds in both hands ask; odd or even? The whole expression being Sadani shows that the game was adopted from the Sadans.

bijŭṛu syn. of *peso,* I. sbst., the glans of the penis.

II. trs. and intrs., (1) of men, to draw back with the fingers the fore-skin and so uncover the glans. (2) of male animals, to uncover the glans in erection: *bijŭṛukedae;* loẹe *bijŭṛukeda.*

bijŭṛu-n rflx. v., of men and animals, same meaning.

bijŭṛu-ụ p.v., of the penis, to have its glans uncovered: inia loẹ *bijŭṛuakana.*

bi-pi-jŭṛu repr. v., of men only, to push back the fore-skin from each other's glans: ne koṛahonkiṇ *bipijŭṛujana.*

bikan-bokontan, bokon-bokontan, bokonken, bokonken-bokonken adv., with the tail stretched out horizontally in a line with the body, used of the tiger and the paradise-fly-catcher: kula *bikanbokontan* hijụlenci kaḅpaken merome saḅkịa, the tiger came running on with its tail stretched out on a line with the body and snatched off a goat; jumbaṛaete kula *bokonkene* kuṛiluṛuṇlạ; laṇeêṛê *bokonkenbokonkene* apira.

bikaṛâ (H. *bikhārnā,* to anger one) syn. of *bica,* I. sbst., teasing banter: *bikaṛârạte* kas sentana, he does not go for fear of being teased.

II. trs., to tease: ne hono kamitạ-gebu idijạia, neree taĭnre etạ honko *bikaṛâia,* we are taking this child also along with us to our work; if it were to remain here, other children would worry it.

bi-p-ikaṛâ, bi-p-ikâṛî repr.v., to tease each other: iskulhonko *bipikaṛâtaure* laltinko rapuḍkeda; *bipikâṛîako.* (2) adj., who is in the habit of teasing: *bipikaṛâ* (or *bipikâṛî*) hondo kādaṇ tani, to be sure, it is not in the nature of this child to tease others.

bikaṛâ-ọ p.v., to be teased.

bikiḏ-bikiḏ, biṭil-biṭil, biṭlṇ-biṭlṇ (Sad. *bikil-bikil*), said of small worms and maggots in cntrd. to *baḍṭuṇbaḍṭuṇ, bakuḍbakuḍ, baṭụbaṭụ* and *baṭuṇbaṭuṇ* which are used in reference to larger worms and caterpillars, intrs. or trs., to wriggle, to bend slightly the body upwards, downwards or sideways: tijuko gaŏre-ko *bikiḏbikiḏjada* or *bikiḏbikiḏjạia.*

bikiḏbikid-en rflx.v., same meaning: miaḍ tiju sakamre jumaṇhapea-kantee *bikiḏbikidentana,* a worm on a leaf without advancing raises its head again and again; soĕatan dạre kuṭitijuko *biṭiṇbiṭiṇena,* in the filthy water the mosquito grubs advance by wriggling.

bikiḏbikiḏtan, bikiḏkenbikiḏken, bikiḏleka adv., in a wriggling way: tijuko gaŏre *bikiḏkenbikiḏkenko* rikantana.

bikiḍ-bikiḍ Has. I. abs.n., fatness, sleekness : meroma *bikiḍbikîḍ* lelte amiaṇ gonoṇko omkeda.

II. adj., of children and animals, so fat that the bones are not showing anywhere : m'aḍ *bikiḍbikiḍ* meromle auakaia ; ne hon *bikiḍbikiḍgea.*

III. trs., to cause to become fat and sleek : ne merom ṭenḍaḍaṭeko *bikiḍbikiḍkia.*

bikiḍbikiḍ-o p.v., to become or be caused to become fat : ne hon *bikiḍbikiḍotana.*

IV. adv., with or without the afxs. *anoe, ge, 'oge, tan, tanoe,* also *bikiḍleka,* modifying *kirio, leło, rikao buio* : amaṇ sadom *bikiḍlekae* kiriakana.

bikuḍlekan adj., syns. with *bikiḍbikiḍ* : *bikiḍlekan* meromhon goc̣jana. It is used prdly. without the terminal *n* : amaṇ sadom *bikiḍleka.*

bil (? II. *phailānā* ; ? Tam *wiriyan,* to spread) I. adj., with *ote,* level ground : *bil* otere kararaḍarkār banoa.

II. trs., to spread out a mat, a sheet, a cloth and the like : kupulko k ṭa alunakekoci paṭi *bilakom,* wh n thou shalt have washed the feet of the guests, then spread out a mat for them.

bil-o p.v., to be spread out, to lie open : paṭi *bilakana.* Note the idioms : (1) ote *bilakana,* the ground is level. (2) baba loĕoṇare *bilakana* or loĕoṇ *bilakana,* the paddy lies flat upon the field.

bi-n-il vrb. n., (1) the amount of spreading : *binilko* bilkeda paṭire duṭkoge huṛiṇjana, they have spread so many mats that the people do not sit on all of them. (2) the object spread out : misa *binildo* kuṛalena oṛoko bilruṛatada, they had rolled it up after spreading, now they have spread it out again ; aṛare latarre *binil* menaṇ, there is a mat spread out on the bottom of an *aṛa* cart.

bilaï-aṛaṇ (Sad. *bilai,* cat) sbst., a wild potherb called *kauriyal* in Sad.

bilaï-kaṭa syn. of *tuĭucaḍḍom* sbst., Uraria lagopodioides, Linn ; Papilionaceae,—a perennial, prostrate herb with intermixed 3 and 1-foliolate leaves of which the leaflets are small, orbicular or oblong. The numerous flowers form a short, dense, oblong, terminal spicate raceme with persistent bracts.

Bilaït, Belaït, Bilaït disum, Belaït disum, Bilaïti disum, Belaïti disum sbst, Europe : *Bilaït disum* isu sanagina.

bilaït, bilaïti, belaït, belaïti adj. This Hindi word, is now pretty generally used instead of the Mundari adjs. *belaïtren,* qualifying a liv. bg., and *belaïtreṇ,* qualifying an inan. o., to render the English adj. European. It is not limited to things of real European origin but is freely applied to anything formerly unknown in their own country, especially if it be something good or of superior quality ; v.g., pine-apples are called *belaïti kanṭaṛa,* European jack fruit, and cement is called *bilaĭti hasa,* European earth.

bilaĭtreṇ, *belaĭtreṇ* prnl. noun, a European : *bilaĭtrenkiṇ*, *bilaĭtrenko*.

bilaĭti, belaĭti, bilaĭt ṭoko Nag. Syn. of *gälbaṭa* Has. sbst., Lycopersicum esculentum, Mill ; Solanaceae,—the Tomato of native growth

bilaĭt kanṭaṛa sbst., Ananas sativa, Linn. ; Bromeliaceae,—the Pine-apple, not cultivated by the Mundas

bilaĭt loa sbst., Ficus carica. Linn. ; Urticaceae,—the Fig, cultivated in the gardens of Europeans only.

bilam (Sk. H. delay, long stay) I. sbst , delay, lateness : *bilamṛaṭe* tisiṇ hajĭri kami kae namkeda.

II. trs., to delay, to retard, to cause to be late : alom *bilamia* ; mandi caŏḅaje teareme, alom *bilamea*, prepare the meal for 6 o'cl., without delay.

bilam-en rflx. v., to act so that one is bound to come late, to dilly-dally on purpose : moṭaĭtee *bilamentana*.

bi-p-ilam repr. v., to delay each other, to cause each other to be late.

bilam-ọ p.v., to be delayed, to be late : *bilamoabu*.

bi-n-ilam vrb. n., the extent of lateness : *binilame* bilamjana sidarenko miḍ lagautarko kamiakaḍ taĭkena, he arrived so late, that the others were then taking their first rest (eating tobacco).

III. adv., late, too late : *bilame hijụlena*. N. B. All the old people and those who do not know Hindi, use *bilam*, *bilamen*, etc., in the meaning just reverse, i.e., to signify soon, early, too early or too soon.

bilaŏọ Nag. syn. of *jaladọ* Has. intrs., said of rice plants flattened against the ground from any cause, weight of the grains, rain, dew, or wind : hasate iṛọ kalo daṛi ana, otekoreget ale baba *bilaŏgiṛijana*, on account of sickness we have not been able to reap ; in all our fields the rice plants are stretched on the ground.

bilbilaŏ, gilgilaŏ Nag. (H. *bilbilānā*, to weep ; *gillā*, damp, moist) trs., (1) var. of *galgilaŏ* Nag., to cause the soil to become so moist that one ploughing would turn it into mud : neṣkan jargi soben loĕoṇkoe *bilbilaŏakada*. (2) to flood the market with paddy, rice, pulses or oil seeds.

bilbilaŏ-ọ p.v., (1) var. of *galgilaŏọ*, of overripe fruit, to become very soft : pabita puṛụge jaromgaraṇakana, *bilbilaŏakana*, capulere seredoa, the papaw is more than overripe, it is deliquescent, a touch will crush it. (2) var. of *galgilaŏọ*, of soil, to become sodden as described : ote *bilbilaŏjana*, heṛọ kā baioa. (3) of paddy, rice, pulses or oil seeds, to be carried to market in large quantities : aleạ pīṭre caŭlido *bilbilaŏakana*, mendo maṇgagea iminreo, there is no end of rice on our markets, and nevertheless it is dear.

bilbilmako Nag. (Sad.) syn. of *kānkaṭa* Nag. (Sad.) *sakamnaña* Has. sbst., Mantis religiosa, the Praying Mantis. On the silkworm breeding ground it is never called

otherwise than *kaɳkaṭa*, a corruption of *kānkaṭa*.

bile-mata-ʂ Ho, *fide* Haines, sbst., Lepidagathis fasciculata, Nees; Acanthaceae,—a diffuse, aromatic, viscous, hairy herb, with crenate, ovate leaves and small, white-lipped flowers in numerous, small, bracteate spikes. The name suggests that it is used as a potherb by the Hos.

bili (Sinh. *pili*, testicles, Engl. *ball*) sbst. This word when used in reference to mammals or in the dl. means testicles, all over the country. Even when used in the s. and of birds, it has the same meaning everywhere, except in the thanas of Torpa and Karra, where it sometimes does duty for *jarom*, egg. However even in this area, if it be used in the s. in conjunction with *saṇḍi*, cook (f. i., *saṇḍi sim bili*) it means testicles. When *bili* occurs in the name of a fruit, then it means a globular berry. See the note under *bilihaḍ*.

bili-ǫ p.v., as denoting 'to ripen,' is particular to the same two thanas and even there it is not said of rice. Everywhere else it means to have testicles.

bili-haḍ ltly., to cut the testicles, trs., to castrate, is syns. with *jati*, *tol*, *kuṭa*, *khasi* and (of cocks) *gača*. *Jaromhaḍ* and *peṭohaḍ* are not current, but would have the same meaning. All these words are used only for animals. Castration of men is quite unknown to the Mundas who think that such an operation would surely prove fatal. They have no name for eunuch either natural or artificial, and do not even know the Hindi for it. *Cakeṛa* the Sad. word for eunuch, they have adopted, changing it into *cakuṛa*, and using it to mean hermaphrodite. * N.B. The words *jarom* and *peṭǫ* may everywhere be used for eggs. *Peṭǫ*, egg, is much used only in Siripati (Maranghada side), elsewhere it is heard only occasionally. If used in conjunction with *saṇḍi* or of mammals, or in the dual both these words, like *bili*, mean, testicles. *Jaromǫ* p. v., is used everywhere in the meaning of to ripen; whereas *peṭoǫ* or *peḍoǫ* is used everywhere in just the opposite meaning: to be unripe. *Peṭǫ* or *peḍǫ* is also used as adj. in the meaning of unripe. It is shocking from the speaker as well as for the hearers to use one of these words for testicles, or *bilihaḍ*, *jaromhaḍ*, *peṭǫhaḍ* or *khasi* in reference to castration. There is no coarseness in using *jati*, *tol*, *kuṭa* or *gača* in the meaning of to castrate. The Hos use for testicles the word *bâḍa*, which among the Mundas means a small *caṭu* or waterpot. The word *seṅgel*, which elsewhere is used for fire, has a shocking meaning among the Hos.

bilka Has. syn. of *libui* Nag. I. abs. n., mercy, pity: pāpi hoṛokotare jetan *bilka* banoa, very bad people are altogether without pity. II. adj., merciful: *bilka* hoṛo. III. intrs. (1) prsl., with ind. o., to have pity on, a regard for, to show mercy to smb.: reṅge hoṛokoe

bilkaakotana. (2) imprsl., (*a*) to feel pity: kū *bilkajaḍma*? (*b*) to feel a repugnance for what kindness suggests to do: tijuuru oṛąre jomnū *bilkakoa,* eminreo kandaǫtanią kajito jomnū lagatiąa, though people do not like to eat in a house where smb. has worms in his sore, nevertheless when they are invited there to the *kanda* ceremony, they must take part in the banquet.

bi-p-ilka repr. v., to show mercy to, to have regard for one another, hagako kāciko *bipilkǫ*? Relatives are of course kind to one another.

bilka-ǫ p. v., to be pitied, to be shown mercy to: ţuar hon kūcii *bilkaoa*?

bilki Nag. (Sad).) I. sbst., a lozenge-shaped arrow-head, an arrow fitted with a lozenge-shaped iron or horn: *bilkitee* tuĭnalja.

II. trs., to make an arrow-head lozenge-shaped: miaḍ kaniĭme, miaḍ *bilkiĭme,* make one with barbs and one lozenge-shaped.

bil-len syn. of *biltopa,* trs., in spreading out a mat, to cover up an object or man or animal on the ground: cokem *billenakǫia.*

billen-ǫ p. v., to get covered or crushed under a mat.

bil-topa syn. of *billen.*

bima (Sad. *bema,* mistake, delay) trs., (1) to mistake one person or thing for another: *bimakeḍmaiąǫ.* (2) to delay (by at least one day): kupulkoko *bimakǫa,* having guests he cannot come to-day, or he could not come that day; ciţiko *bimakeda,* they delayed the mail.

bima-n rflx. v., to delay one's going (by at least one day): oṛą-renko hasutana enatee *bimanjana,* his wife is sick that is why he does not come to-day, or did not come on that day.

bi-p-ima repr. v., to mistake each other for someone else.

bima-ǫ p. v., (1) to be mistaken for someone or smth. else: ciţi *bimajana,* the letters addressed to one were delivered to another. (2) to be delayed by at least one day: gaṛa peṛąkante ciţi *bimajana,* the river being in flood the mail has been delayed by a whole day; ne ciţi holago kul taĭkena mendo *bimajana,* this letter was to be sent yesterday, they forgot to take it to the post office.

binaŏǫ p. v., to be saturated with, overburdened with, and (figuratively) inured to: daru dąte *binaŏakana;* uṛųtee *binaŏakana,* he has had grievances on all sides; kamitee *binaŏakana,* he is used to hard work; hasutee *binaŏakana,* he is sore all over; reągǫtee *binaŏ-akana,* he is accustomed to poverty; huṛiąlekae gamalą, ote *binaŏǫleka-telo* kā, it rained a little, not enough to soak the soil, not enough for ploughing; ūr hartanko soanteko *binaŏakana* jeta iminaą kū soankoa, those who drive cartloads of hides are used to the stench, they no longer perceive it at all.

bind, bindi, mindi (H. *mihndi* sbst., Lawsonia alba, Lamk.; Lythraceae,—the Henna or Indian Privet, a hedge shrub, sometimes

thorny, with small, opposite, lanceolate leaves and terminal panicles of small, greenish-yellow, 4-petaled, very fragrant flowers.

bindi, bindīram (Sad. *bindram*) sbst, a spider: *kulabindīram ḍukilekore hoṛoko gereggereṭanko gaŏoa*, when the tarantula emits its venomous liquid on to people, they get sores that look as patches gnawed into.

bindi-daru Nag. syn. of *jaṛadaru* Has. sbst., a name for three different plants: (1) *jaḍabindi*, Jatropha gossypifolium, Linn.; Euphorbiaceae. (2) *kulabindi*, Jatropha Curcas, Linn.; the Physic-Nut. (3) *raṇgabindi*, Ricinus communis Linn.; Euphorbiaceae, the Castor-oil tree.

Bindi-era sbst. In the all-round invitation to the village spirits to participate in the *mage* feast (a convocation made by the youth of the place on the eve of the feast), this word occurs coupled with Nageera: "Marheu sobenko! Mahaburu-Desauli, Buruboṇga-Ikirboṇga, Nageera-Bindiera, Cândi-Caŏra, Diriatalrenko-Sakamsororenko". It appears to be only a jingling addition to Nageera. It is never used alone and nobody knows of a special sense being attached to it as a distinct term.

bindi-gaṇḍeke, bindi-podola sbst, a white, eatable mushroom growing on the dead stump of Jatropha Curcas. It is hemispheric, lamellate underneath and nearly stemless.

bindiram var. of *bindi*.

bindiram-jāl Has. **bindiraṁ-jalom** Nag. **bindiṛa jāl** sbst., a cobweb: *bindīramjālko* ataṇakana ci katiakana? Are the cobwebs horizontal or vertical?

bindīram-kaṭa syn. of *ribribi, latubirbiri* (Sad. *latlati*) sbst., Siegesbeckia orientalis, Linn.; Compositae,—a glandular-pubescent, annual herb, 3-4 ft. high, with opposite leaves and rayed, yellow flowers, conspicuous by their 5 spathulate, spreading, glandular outer bracts, which stick to the clothes.

bindir-jāl Ho var. of *bindīramjāl*.

bindo-baĕar sbst., twine made from the fibres of *bindonâṛî*.

bindo-nâṛî sbst., Vitis repanda, W. and A.; Ampelidaceae,—a large climbing or repand vine of the jungles with wide-cordate, crenate, sublobate leaves, woolly underneath.

bindu (Sk. *būnd*; Tam. *pintu*; Sinh. *bindu*) sbst., a drop, a dot, a tittle.

***binḍa** (H. Sad.) I. sbst., (1) the ring of plaited straw serving as a cushion for earthen waterpots carried on the head. Other loads too are carried on the same pad. (2) a similar ring, but larger and thicker or higher, plaited of palm leaves. These rings are kept in the house, often on a little stand, on which the household supply of water is kept. (See Pl. XXXVIII. compl. to Pl. XXI, fig. 4). (3) with a nl., *miḍ binḍa, bar binḍa*, etc., one or two coils of thread, twine, rope or wire as a measure. These coils are generally of

the thickness of a handgrip or so, but constitute by no means a constant measure : baṉcombačar kiriṉtam môṛe *binḍa* ; miḍ *binḍa* ruṛuṉbačarte toldaḅ kā hobajına, with one coil of Bauhinia twine we have not had enough to tie the laths over the thatch.

II. trs, (1) to plait into a ring : ne busuṃ cikaea ?—*binḍaeaiṉ*. (2) to form into measured coils : bačar *binḍatam*.

binḍa-n, *binḍu-n* rflx. v., (of animals) to curl, to coil oneself up : linḍuṉem ćṭeiree *binḍana*, if you touch a centipede it will curl up ; armu jaṉtee teṉakana, bororee *binḍana* oṛo enkage jaṉree ukuna, the ant-eater is covered with bony scales, when scared, it curls up and hides under its scales.

binḍa-o p. v., (1) to be plaited into a ring. (2) to be measured into coils

bi-n-inḍa vrb. n., (1) the amount of rings plaited, or the quantity of thread or twine that makes up one coil : *binindako* binḍakeda moḍ hambuḍ busuko cabauterkeda, they plaited such a number of rings that they used up an armful of straw. (2) the ring plaited, the coil measured : nca okoĕạ *binınḍa* ? âŏgee baitada, who has plaited this ring ? She has plaited it carelessly.

binḍa-aṛi syn. of *konḍal* I. sbst., a small semi-circular ridge temporarily made where the rice field ridge has been broken through.

II. intrs., to make such a ridge : huaṉ kape peṛeḍaṛiṛedo *binḍaaṛitape*, if you cannot fill up the pit (dug by the falling water) make a small ridge around its upper edge.

binḍa-bonḍo syn. of *bitaboto*, *linḍacondo*, *linḍalondo*, I. adj., with *caḍlom*, a long cylindrical tail : siliḅko saramkore *binḍabonḍo* caḍlom banoa, ţipuĭgea, deer and sambur have no long cylindrical tail, it is short.

II. trs., to draw any elongated thing (f. i. a snake) out of a hole, to uncoil a rope or the intestines of an animal : sanḍi sim miaḍ lenḍade *binḍabonḍokia* (or *binḍabonḍotane* uṛuṉakia), ente *binḍabonḍotane* idiḅaṛalia, the cock drew an earthworm out of a hole and carried it about dangling from its beak ; kulaĭpoṭa puṭiĭpe, alope *binḍabonḍoea*, squeeze out the entrails of the hare, do not pull them out.

binḍabonḍo-n rflx. v., to draw oneself out from a hole, as earthworms and shakes : lenḍad *binḍabonḍontana* (or binḍabonḍoe uṛuṉentana).

binḍabonḍo-o p.v., to be drawn out from a hole : jamburubiṉ unḍure huṛiṉaleka bolojanate caḍlomre racạ-lire algaalgate kae *binḍabonḍooa*, when a rat snake has partially entered a whole, if you pull it by the tail, it will not come out easily.

III. adv., with or without the afxs. *ange*, *ge*, *ọge*, *tan*, *tange*, modifying *arkiḍ*, *rika*, *uṛuṉ*, *uṛuṉen*, *racạuṛuṉ*, *caḍlomọ*, *dāọ*, *lelọ*, : en saṉga *binḍabonḍotan* dāakana, those sweet potatoes have very long, cylindrical tubers; *binḍabonḍotan* caḍlomakan uṛiko landiạ, dombolleka caḍlomakanko sesena, bullocks with a long and uniformly thick tail are lazy, those

with a long tapering tail work well.

N.B. *Binḍabonḍo* is sometimes used instead of *jirjor*, dangling, to dangle (as in the sentence under trs.), not so however in its adjectival use.

binḍa-icạ sbst., the Cray-Fish, Astacus sp., ltly., the ring shrimp, so called because it curls up into a sort of likeness with the straw ring described under *binḍa*. It is 7-8″ long and as thick as the wrist. It is only found in large rivers such as the Karo and the Koel.

binḍa-jojo sbst., a tamarind-tree with curled pods. These are somewhat larger than the ordinary tamarind fruit.

binḍal-bonḍoltan jingle of *bonḍol*, adv., very long, streamer-like : *binḍalbonḍoltan* lelọtana, it looks as long as a streamer ; banibotoẹ̆ *binḍal-bonḍol*, amci babu hijụtana, banibotoẹ̆ *binḍalbonḍol* ? A streaming loin cloth with red stripes ; is it thee, O boy, who art coming with a streaming, red-striped loin cloth ? (*bajan* song).

binḍi Nag. syn. of *bâṛî* Has.

binḍi-binḍi Nag. var. of *bikiḍbikiḍ*, of fatness.

binḍrul, binṛu, binṛul Nag. syn. of *moca leco* Has. intrs., to protrude the underlip in sign of contempt or anger, to sneer : hinjạire karedo kīsiaire latarrạ laco uduḅkedatee *binḍruẹ̆ia*. It is also used of little children on the point of crying : *binṛuẹ̆jadae*, nạe rạẽa, he is protruding the lip, he is going to cry.

binḍruẹ̆-n, etc., rflx. v., same meanings.

binḍu, binḍu-biur trs., to gather up into a coil, in cntrd. to *binḍa* which connotes (as said) a vague idea of measure : en baẽar *binḍubiurtam*.

binḍu-n rflx. v., same as *binḍan* (of an animal) to curl or coil oneself up : han seren japạre maran aḍ moṭo bin *binḍuakana*, boroange aṭăkaroa enate kain senparomjana.

binḍu-ụ p. v., to be or get coiled up : baẽar *binḍuakana* ; ne paga *binḍuakante* dōtam, store these ropes once they have been coiled.

binga, binạga (Sad. ; ? H. *bhinn*) I. sbst., (with refer. to several persons) the state of living in separate establishments : hagare *bingaṛạte* (or *bipingaṛạte*) kami kako itujada, the brothers, on account of their having separate establishments, find it difficult to manage their work.

II. adj., distinct, separate, different : *binạga* jati, a different kind. In this function, the term is generally duplicated : disumdisum *binạgabinạga* jagar menạ, languages differ from one country to another.

III. trs., (1) to separate, to put apart, to dispose separately : uṛiko aḍ keṛako *bingakom*, separate the buffaloes from the bullocks. (2) to divide the property among one's children and establish them in separate households : honkoe *bingataḍkoa*.

*The married sons remain in the paternal house under paternal authority as long as the father lives. The father may think it advisable

to break up this joint-life at the request of one or of all his sons and establish them in separate households. This separation always entails a partition of the property.

binga-n, biŋga-n rflx. v., to leave the paternal roof and establish oneself with wife and children as a separate family: *binganredom* reŋgeoa.

binga-ǫ, biŋga-ǫ p.v., to become or to get separated, to be placed apart: *biŋgaakantǫele* kiminkoą eperaŋ hokaakana, the quarrelling among daughters-in-law has ceased with our separating into different households.

bi-p-inga bi-p-iŋga rcpr. v., to separate from one another, to establish distinct households. Also used abstly., the separation from each other into distinct households. This applies to a separation which takes place even a long time after the father's death. The Mundas delay it as long as possible.

bi-n-inga, bi-n-iŋga vrb. n., (1) the number of separations into private households: *biniŋgako* binganjana goṭa hatu hoṛoko nāge eskareskargea, such a number of household separations took place that now every man in the village has his own establishment. (2) the separation: misa *biniŋgaetedoko* jamaruṛalena, eṭą somteko biŋganjana, after a first separation they restored the common household, now they are separated again.

bingabinga, bingabingage, biŋgabiŋga biŋgabiŋgage adv., separately, distinctly, in separate places, groups, parties, etc.: *biŋgabiŋgage* duḅrikakom.

bingare, biŋgare adv., (1) in a separate place: *bingare* alope taĭna. **biŋgate, biŋgate** adv., in a separate direction: amą uŗiko *bingate* barkom. (2) separately, singly, personally: sobenko momôṛe ṭakale omlą, aiŋdo *bingate* bar ṭaka, all of us we gave five rupees, but I gave two more.

biŋṛų, biŋṛul vars. of *biŋḍruų*.

biŋsaria var. of *bhinsaria*.

binti (Sk. H. Sad.) I. sbst., prayer, intercession.

II. trs., to pray smb.: *bintijaḍmeale*, we pray thee.

III. intrs., to pray, to intercede: hakimtąrele *bintiąia*, we interceded on his behalf with the magistrate; *bintiabu* let us pray.

bi-p-inti rcpr. v., to beg each other: sumdiakiŋ apanapan hora lelkeāto barankiŋ kapaḍraŏlena, mendo *bipintitekiŋ* salaĭruṛajana, the two fathers-in-law for reasons better known to themselves, flared up, but having begged each other (no longer to be angry) were reconciled.

binti-ǫ p.v., (1) to be begged, asked, prayed: Gomke apimāe *bintilena* enreo kale gonoŋjana, the gentleman was entreated during three days, it availed us nothing. (2) imprsl., of prayer, to be said: apimā *bintijana*, prayers were offered for three days.

bi-n-inti vrb. n., (1) the amount or duration of prayer: *binintiko* bintikeda setąsteko tikinuterjana, they

went on praying from morning till noon. (2) the prayer, the action of praying: misa *bininti* kā ṭoǫjana tačemte bintigaraalena, the first prayer was not granted, we only insisted (all the more).

binti-hisir sbst., a rosary: hisir-bintiia bintiia, *bintihisir* namoa ei? I am going to say my beads, can I have a rosary?

binti-kitaḅ sbst., a prayer-book: *bintikitaḅre* "E aleą Aba" binti olakana, in the prayer-book the "Our Father" is contained.

binti-panti jingle of *binti*, syn. of *arjibinti*, I. sbst., a supplication, a humble prayer, an earnest prayer: jetan *bintipanti* kā aĭumjana, all entreaties were in vain.

II. trs., to beg earnestly, humbly: *bintipantiked̆koate* kupulkoǫe bapaijana.

bintipanti-ǫ p v, to be asked earnestly: puraǫee *bintipantijana* enamentee hijuǫlena.

bira sbst., a snake.

*The Mundas, though not worshiping snakes, have a superstition of their own regarding them: they believe that snakes which have bitten a person, have a power to neutralize the effects of their own poison or to let it run its course. Hence they will carefully abstain from killing the snake which has bitten somebody, for fear of provoking its anger and that a chance may be given it to withdraw its poison. With a view to propitiate the brute, they practise what they call "sweeping (*jǫ*) the poison away." The one who performs forms this operation, the *biraǫhoṛo*, keeps rubbing the bitten limb with downward strokes, i.e., in the direction of the extremity. The broom he uses consists of a single bamboo *carį*, or three blades of *sattṛi* grass, or, may be, a leafy twig. He sweeps first over the bite and then advancing little by little lower and lower down, till he reaches the extremity of the limb. Some venom sweepers do without brooms, and use their fingers. These pass their hand over the limb without touching it and are careful to click their fingers after every downward sweep. In the meantime they themselves or the people around, sing Hindi mantras, adjuring the poison to descend first from the crown of the head, then away from the forehead, the eyes, the nose, the mouth, and so on, naming all the parts of the body till the extremity is reached. The venom sweeper next sweeps the floor near the extremity of the limb, adjuring the venom to pass into the ground. In such mantras occur the names of Mahadeo, Hari Rām, Monsa and Parbati, which shows that the whole process is a borrowing from the Hindus. The Hindi mantras are followed by supposed Sanskrit ones, and when these are finished the exorcist blows over the wound in a sweeping whiff and says: "Uṛ, jā, pāpī, sāt samundar Laṅkā pār!" which being interpreted from Hindi means: "Fly away, go, sinner, to the seven seas beyond Ceylon!"

The whole process is next gone through once more, and may be again and again, the tune of the songs being the only appreciable variant. One of the mantras in use is given under *kurcéṛé*.

The *biṇjoṛo* is under strict injunction not to kill any snake; should he, he would lose his power. He receives it from the hands of his teacher. When the latter is completing his course of instruction, on the last day, he draws from his pupil some blood and with it marks him on the forehead and blows once on him through his (the teacher's) hand. As to the set of mantras or songs, it varies according to the school. Those taught by the Malārs(snake charmers) are called *khāŏr bidiya*, and are deemed the most effective.

Another superstition about snakes is this: when one sees a *dokha dora* snake or a *boṇgabiṇ*, he will soon hear of the death of some relative. It is the same with a man towards whom a *jamburu* (rat-snake or dhaman) turns its head while the forepart of its body is raised up. The *loĕoṇsondŏro* (chameleon-snake) on the contrary may be of good omen. If, on the first day of sowing rice, the woman who carries the seeds on her head, meets such a snake, the incident forebodes a plentiful crop.

The other two following beliefs are, likely enough, not superstitious, but based on experience: (1) Pandubiṇ kāredo jamburubiṇ luduludutane ḍurkere daṇ sekeṛagee hijua, when the cobra or the dhaman mimics the soft call of the quail the rainy season is at hand; kuṛuḍkuṛuḍtane ḍurkere, isu dine jeṭcea, when it imitates the harsh call of the quail, the hot weather will still last a long while. (2) Bandunāṛî tolakan darutaṛe oṛaṇ baijaure biṇko boloa, a house built in the vicinity of a tree with an entwined Spatholobus Roxburghii, will be frequented by snakes.

Note (1) the proverb: *biṇo* kae gojoa, ḍanḍao kā hulagoa, neither does the snake die, nor does the stick break (and so the fight against the snake goes on). It means: one man does not relent from speaking and the other from refusing to listen, i.e., further discussion is useless, or: vainly has the thing been settled by the panchayat or the judge; the dispute will go on all the same. (2) the proverb: aĭńaṇ koṛa biṇjilu ci kulajiluĭ aulaṇ kaiṇ ituana, I do not know whether my husband (or my father) has brought snake meat or tiger meat, i.e., I do not know anything about the loan thou pretendest to have given my late husband (or, our late father). The one who pretends to have given the loan generally answers: jomken kalure alope jĭa, cikato kape ituana! Do not sully the leafplate out of which you have eaten, i.e., do acknowledge a good turn received. (3) the following riddle: kotemtanaea reḍsekondeṇ?—jātegea resekę! Whither art thou going, thou crooked one?—Anywhere, thou grinning one! The answer to this riddle is: *biṇ* aḍ kaḍsomkiṇ

ḍagartana, the speakers are a snake and a cotton plant.

It is very difficult to identify the snakes of which one hears the names in Mundari because some of them are not frequently met with and specimens are rare. To most Mundas, certain snakes are known only by hearsay, and their descriptions of such are of the vaguest. It seems sure that two names said to apply to different snakes, do apply not unseldom to one and the same animal. Mundas imagine that all snakes are venomous; only, some bite, they say, and others do not.

biṇ-en rflx. v., to assume the shape of a snake: Jorako *biṇena* misa-misa, the Joras, i.e., the caste of dongaits or canoe drivers, change themselves sometimes into snakes.

biṇ-ǫ p. v., to become a snake, to take the shape of a snake: Jorajatiko *gaṛabiṇǫako* menea, it is said that canoe drivers change themselves into river-snakes.

biṇ-biṇ intrs., to call out: a snake! a snake! okoe *biṇbiṇjada*?

biṇ-bisi sbst., snake venom: mod̤ hoṛo biṇ gerled̤ tasade kulsulere enreo *biṇbisi* rakaboa, if a man treads on grass which a snake has gnawed, even then the venom will be raised, i.e., will enter into the blood; juṭidakanae, *biṇbisile* aẽa ti mõakana, he has come into contact with grass nibbled at by a snake, his hand has got swollen from the venom. Note (1) the proverb: mid̤ ṭuṇgeṇ kajile enage *biṇbisilele* labarad̤jana, I spoke a few words and these have spread like snake venom, i.e., have given rise to a great quarrel. (2) the proverb: *biṇbisi* ci paganari, you cannot have everything your own way; ltly., it is snake venom or rope pull, i.e., it is like snake venom one cannot altogether prevent spreading even by tying up the limb, or like the unavoidable recoil of the rope whe tightening a rice-bale.

biṇ-bisi-tasad̤ sbst., (1) Sad. *kambia*, Selaginella tenera, Spring.; Selaginellaceae,—a small moss-like herb. (2) A strongly scented grass which resembles *baṇom* and is found in *saṛi* (thatch-grass) fields.

biṇbolo trs., to catch a *gagar* (sort of quail) by the *biṇbolo* dodge. When one sights this species of quail, he runs in circles around it shouting: *biṇbolo! biṇbolo!* The quail does not fly nor run away but keeps turning its head and observing the man till it gets giddy, and is easily caught by the hand: gagar *biṇboloime*.

biṇ-ḍimbu sbst., a form of Cucumis trigonus, Roxb.; Cucurbitaceae, with small deeply 3 or 5-lobed leaves and a smooth ellipsoid or globose fruit, 1¼" diam., striped with green and white. The seeds are poisonous, they bring about violent vomiting and purging, till expelled. The pulp, without the seeds, is used medicinally at half dose, to clear the stomach; it causes vomiting or purging. The pounded roots mixed with any oil are rubbed on the body in fever.

binga var. of *binga*.

binga-banga, binga-bangi, benga-bangi jingles denoting parallel differently coloured stripes : kula *bingabanggilane* olakana. *Bingabanggi* in songs means nice-looking, splendid : muruḍbā *bingabanggi*, a splendid Butea flower, i.e., a splendid youth.

binga-binga var. of *bingabinga*.

bingal (Sad.) I. sbst., the two bamboo pipes which converge into the nozzle of the blacksmith's bellows; nana *bingal* lagaŏme, mûre kū soaḅtana, put narrower pipes, these do not fit the nozzle. (See Pl. XXVI, fig. 2).

II. trs., to make such pipes : baṛaĕko maḍko *bingalea*.

bingal-ǫ p.v., (of such pipes) to be fitted into the nozzle : mûre baria *bingalakana*.

bingare and **bingate** vars. of *bingare* and *bingate*.

bingul (Engl: *bugle*) I. sbst., a bugle, or clarion, or any other European brass trumpet.

II. intrs., to blow a bugle or other European trumpet : Ḍorunḍare oṛǫ kacaĭripipiṛisąre purąsa nidadipliko *bingulea*.

bingul-ǫ p.v., (of the bugle) to be blown : apisa *bingullena*.

bin-hai Has. syn. of *duṇḍuṇ* Nag. sbst., a fish which reaches a couple of feet in length, but is very slender in proportion. It lives in clear water : *binhaire* saṛsaṛi kātaĭna, maruakanree cederebedereoa, the snake-fish has no scales, when full-grown it is speckled (yellow specks on a black ground).

bin-jǫ I. sbst., the practice of snake venom "sweeping" (see under *bin*) : *binjǫrǫ* okoe guruakana ?

II. adj., with *hoṛo*, syn. of the noun of agency *binjǫri*, a venom "sweeper". In predicative phrases *bin* and *jǫ* are disjoined.

bin-kidin collective noun for snakes, scorpions, centipedes and all sorts of creeping vermin.

***bin-leka** adv., like a snake. It occurs in the proverb : *binleka* ciu urina ? Wilt thou shed thy skin like a snake, i.e., wilt thou never die ? The Mundas believe that snakes and crabs never die of old age, but are rejuvenated every year when they shed their skin.

bin-uta sbst., a kind of white, thickish froth, found (especially in the beginning of the rainy season) on water and occasionally on land, containing small, black eggs, which develop into maggots. It can be lifted in one lump. *Binula* ltly. means snake vomit.

bir (P. *wirānā*, solitude, deserted place) I. sbst., forest, jungle : *bir* banǫ disum ale Hoṛoko kale sūkua, we Mundas do not like a country where there are no forests. It is also used as a prefix to nouns of animals and plants in cntrd. to the prefixes *hatu, keti*, or *her*. The latter denote a domesticated or cultivated kind, whereas *bir* in this function means proper to the jungles. *Birsim*, v. g., is not a wild specimen of the barn door fowl (*katasim*); but it is the red jungle-

fowl, a distinct species. Not only may the animals or plants so distinguished be of different species, as is generally the case, but they may be as different as a sheep, *hatumiṇḍi*, and a bear, *birmiṇḍi*. N. B. Wild mango trees are not called *biruli* but *gaṛauli*.

II. trs., both the trs. caus. and the p.v., *birǫ* are used instead of *birgiṛi*, *birgiṛiǫ*, which see.

***bir-ǫ** p.v., (1) to be covered with forest : aleą disum *birnǫakana*. (2) with words denoting a way, road or path, to pass through a dense forest : en hora kabua, bejaĭ *birakana*. (3) idmly., syn. of *gojǫ*, to die, with refer. to people killed by tigers or may be by lightning. Amongst animists it implies that the shades of these people now dwell in the jungles. It is to be noted that the Mundas do not like to say : *kula jomkĭa*, a tiger has eaten him. They prefer to say : *birjanae*, just as instead of *goǰjanae*, he died, they prefer to say : *senǫjanae*, *ruṛajanae* or *baṇgaijana*, he has gone, went back, is absent.

bi-n-ir vrb. n., the jungly nature of a place : aleą simān *binir* birakana jargidindo usulusultan senbaṛaoa, there is so much jungle in the precincts of our village that in the rains we have to push our way through rank vegetation.

bĭr (Sk. H. Sad. Hence the Lat. *vir*) sbst., a brave, courageous man : soben disuming senbaṛakeda oṛǫ buruara, gaṛaḍoṛa sobeniṇ dâṛabaṛakeda, aińate jetani bĭr baṇkoa, I have scoured the whole country, searched through hills and dales, I have met no one braver than myself ; sobenko nirtana amdo kā, am cilekan *bīr* ! All the others are flying and thou remainest, what a brave man thou art ! (said in scorn) ; *bīrgee* aṭăkarentana, he deems himself courageous.

bir-ade syn. of *ṭonaṇade*, sbst., Zingiber Casumunar, Roxb.; Scitamineae,—a herb with rather stout, leafy stems, 4-6 ft. high. The flower spike produced direct from the rootstock, has sheathing, ovate, reddish bracts and white flowers with yellowish lip and stamen.

Biraṇ (Sad.) a proper name of women, meaning bright.

birasŭpaĭti, bĭrispaĭti, bĭrispaĭt, bĭrispati, bĭrispat, brispaĭti, brispaĭt, brispati, brispat (H. *brihaspati* Sk. *vrihaspati*) adv., Thursday.

birbiri Nag. syn. of *kirsul* Has. I. sbst., an affection of the eyes in which the lids are inflamed and turn purulent at the roots of the lashes, which fall out. Such eyes are called *bendermeḍ* in Nag. and *kirsulmeḍ* in Has. : *birbirire* kandomkandomte pusuri taĭna aḍ babăta, meḍ aragoa aḍ hêjelhêjeltan meḍḍa uruṇoa, in this affection the borders of the eyelid redden, and there is dripping ; *birbirite* misamisa pipiniko uruṛucabaoa, owing to this inflammation the eyelashes may fall off altogether.

II. intrs., to be affected with the inflammation described above : *birbiriṭanae*, mede *birbiriṭana*, or

birbiri sabakąia, *birbiriĭ* namakana. *birbiri-o* p.v., same meaning.

birbiri sbst., a name for three distinct plants: (1) Spilanthes Acmella, Linn.; Compositae. See *barandu*. (2) Cassia mimosoides, Linn.; Caesalpinieae,—a low, prostrate undershrub with yellow flowers and numerous, close-set, tiny and narrow leaflets. The root of this plant ground together with the tongue of a frog and a *gungi* (snail) is a remedy against delirium. (3) *hatubirbiri* is the same as *ribribi* and *bindiramkaṭa;* Siegesbeckia orientalis, Linn.; Compositae.

bir-bor jingle of *bor*, I. adj., (of trees) tall and straight. Also used as adj. noun: *birborko* or *birbor* daruko mąepe.

II. trs., syn. of *bindabondo*, to pull out smth. elongated: didiko goĕakan setako *birborkĳa* or *birbortanko* racąkĳa, the vultures pulled out the entrails of the dead dog; ne hon lijąrą sutame *birborkeda* or lijąrą sutam *birbortane* racąlą.

birbor-o p.v., of trees, to become long and straight-stemmed: netąrą daru *birborakana*.

birbortan adv., long and straight: netąre *birbortan* daruakana; *birbortanko* racąkĳa.

bir-budi sbst., Vigna vexillata, Benth.; Papilionaceae,—a climbing or trailing herb with perennial fusiform root-stock, 3-foliolate leaves, large purple flowers and subterete, thinly silky pods.

***bir-buṭ** sbst., (1) Flemingia stricta, Roxb.; Papilionaceae,—a shrub with 3-cornered stems and branches, and long, acuminate, digitately 3-foliolate leaves. A sugared decoction of the root is administered against debility after childbirth. (2) Flemingia prostrata, Roxb.;—a diffuse, suberect or prostrate undershrub, 1—1½ ft. high, with digitately 3-foliolate leaves.

bir-cakonḍa, bir-cakonṭa, lil cakonḍa sbst., Tephrosia purpurea, Pers.; Papilionaceae. This plant, common in fields, in waste places and by road sides, may have been wrongly distinguished into Tephrosia purpurea and Tephrosia pumila. The same plant which in the dry season lies prostrate and diffuse with only 4 pairs of leaflets on its odd-pinnate leaves, shoots up in the rainy season to 1—2 feet and has 8 pairs of leaflets. The leaflets are obtuse, the flowers purple, and the pods finely downy and slightly recurved.

***Bir-candi** syn. of *Birmāra, Birmahara, Birsaboṇga, Birsandi, Kulagupini, Joṭomahara* or *Mageaboṇga*, but improperly called *Bagaŭli*; sbst., a goblin with long, trailing hair, whose office it is to look after the beasts of the forest, especially tigers. These goblins are the shades of people killed by tigers, and on that account, as a compensation, the tigers are now at their beck and call, and have to feed them. They are said to shout '*gutura*!' in the jungles in order to warn people of the presence of a tiger. *Gutura*! is properly a call to dogs, but

as there are no dogs in the jungles, the purport of that call; when heard there, can never be misunderstood. When these goblins harm people (which they rarely do) it is in their modality of *Bakri-bonga*, so that the sacrifice to them has to be offered in the *bakri* or garden; and should the sacrifice have to be put off to a later date, a *cutu*, waterpot, must be placed meantime upside down in the garden, either on the ground or on a stick. Naguri hunters pay to this spirit a cult in all particulars identical with that of the Hasada hunters for *Akuli*. (See under *Bagauti*).

One of the versions about this spirit is as follows: Once upon a time a Mahara (a man of the cattle-grazing caste) whilst grazing his cattle in the forest, saw a small human figure (about 2′ high) walking along with his hair trailing on the ground. Whilst he was watching this with fear, the figure disappeared behind a tree-trunk. When he drove his cattle home, the dwarf followed and entered into the stable after the cattle, in the shape of a bright light.

After a few days some of the cattle began to die. The Mahara now went to consult the soothsayer who told him: "You must have met a long-haired dwarf in the forest, who followed you and entered into the stable in the shape of a bright light". The cowherd said: "Yes". "Well", said the soothsayer, "that one is eating our cattle. If you do not worship him he will kill them all and then attack the inmates of of your house and kill all of you." On asking how he was to worship, he received the following directions:

"You, either alone or together with your wife, must make a small enclosure in the *adin* (store-room) of your house, and once a year on the full-monday of Sohorai you must offer a black he-goat in that enclosure. On that morning you and your wife must bathe, then get a *bindimbu* creeper and a worn-out old broom, also cows' milk in a small earthen pot, red lead, frankincense and live coal on a hoe. When all this is ready near the *adin*, you must divest yourself of all your clothes, throw the *bindimbu* creeper over your left shoulder and tie it under the right shoulder (if it be not long enough, the deficiency may be made up by a string. Then your wife also must strip herself of her clothes and tie the opened out old broom around her waist in lieu of her ordinary waistcloth. Then both of you go into the *adin* and enter the enclosure with the offerings. There, facing East, you light a new earthen lamp and place it under a new *tada* (a large-mouthed earthen vessel). Then with the ring-finger of your right hand you make three lines of red lead first on the ground near the *tada*, then three lines on the *tada*, then one line on your forehead, one on your chest and one on each shoulder joint. Then you throw the frankincense on the live coal, place

two leaf-cups near the *taða* and pour the milk into them. Then you put three small heaps of pearl-rice on the ground, make the black he-goat eat some of it and pronounce the following words: 'Singbonga in heaven, I put red lead on this Birsabonga and mark him with it, in order that he may obey and in order that there be neither stomachache nor headache, that we may remain in good health, that the cattle (the cow-mother and the goat-mother) may multiply profusely; that there be neither precipice nor splinter (that the cattle may neither fall over precipices nor be made lame by sharp splinters) and that the grains (the rice-mother and the millet-mother) may grow plentifully'. Then you cut the goat's throat, drip some blood on the rice heaps and, cutting out the horns, leave them near the rice heaps. The meat must be eaten by all the inmates of your house. The lamp and the *taða* must remain always untouched in the same place till the next sacrifice. No outsider is ever allowed to put his foot into your store-room, and you yourself may enter the little temple only once a year, when you offer sacrifice. You are not allowed to eat or drink in any house where a death has occurred, until the inmates of that house have gone through the ordinary shaving of the head and the paring of the nails. Nor are you allowed to eat and drink in a house where a birth took place, before the *cafi* ceremonies are over."

Since that time the Maharas observe this rite. By and by a few Mundas here and there have also taken to it. But they try to hide the fact, because then they are suspected of witchcraft, and noboby wants to have any marriage connexions with them if they are known as votaries of Birsabonga. The reason of this is that Birsabonga is supposed to follow girls of such a house after their marriage. He then enters into the *adiŋ* of the house in which such a girl is married and does a lot of mischief. If after a new marriage anybody dreams that he saw a bright light enter into the *adiŋ*, the new wife's family is easily suspected, unless there be some strong reason for suspecting another person.

Sometimes the soothsayer, consulted by a family in which there is much sickness, points out some person as worshipper of Birsabonga, who does not keep a sufficient control over that mischievous imp. The man or woman thus pointed out, must then furnish all the sacrifices prescribed by the soothsayer to satisfy Birsabonga and even nowadays they seldom escape without a certain amount of ill treatment.

The reason why some Mundas take to this rite is, according to people, the following: Birsabonga is very powerful and he somehow or another manages to obtain plenty of cattle and grain for his votaries. But at the same time he is so capri-

cious and so mischievous that it is very difficult to satisfy him and keep him from doing harm. As a general rule his votaries, after obtaining grain and cattle in abundance for some time, get ruined somehow or another and end in misery. It happens that some Mundas who fail in every undertaking and cannot get out of poverty, get desperate and regardless of all consequences take to the worship of Birsabonga to secure a certain wealth at least for a time.

There is a superstition about the spittle of this spirit. It is said that he will sometimes attack and fight people whom he finds watching the fields or meets in the forest. He kills outright those who cannot stand their ground against him. To those able to hold their own he says when stopping the fight: "Now let me spit in your hand". If this spittle be red as blood, the man's family will be harmed by *Birsandi*, unless he throws off at once the spittle from his hand, and in this case the goblin starts the fight again. If at last the spirit spits in the man's hand milk-white saliva, the man must carry this off carefully and store it away in his house. If he does so, his cattle will multiply and continue healthy.

In the Hasada country it is believed that the cattle of a devotee of *Bircandi* prosper, but his family does not multiply. Should his fervour cool, his cattle will begin to decrease.

bir-disum Has. syn. of *ṭonaṛaj* Nag. sbst., the forest country.

bir-duraṛa sbst., sometimes used instead of *japi*, a hunting song.

bir-ḍimbu sb. t., a form of Cucumis trigonus, Roxb.; Cucurbitaceae. It grows in the jungles and yields an eatable fruit.

bir-giṛi trs. caus., to let grow into a jungle: pabitape *birgiṛitada*, you have planted your papaw trees in a clump too dense.

birgiṛi-ǫ p. v., to grow into a very jungle: rāṛi *birgiṛiakana*; bakĭṛi purute *birgiṛiakana*, cią kape heṛeḍj ida? bǫe *birgiṛiakana* laṭaḅtaipe, he has a jungle of hair on his head, give him a crop.

bir-hadą Has. **hadą** Nag. sbst., Plesmonium margaritiferum, Schott.; Aroideae,—a tuberous herb with a solitary 3-partite leaf, the segments of which are pinnatisect. The tubers are smaller than those of the cultivated *hadą* Has. *haluhadą*, *ōl* Nag. which is the Amorphophallus campanulatus, Bl.; Aroideae. The tubers of both these plants are freed of their poisonous porperties by being boiled with tamarind leaves or fruit or by repeated cookings in clear water. Even so they must be eaten cold otherwise they cause intolerable itching in the mouth and throat. The petioles of *birhadą*, which is also called *boṛągajorena*, are used as a vegetable.

bir-herem-dā Has, syn. of *līlkanṭh nīlkanṭh* Nag. sbst., Polygala crotalarioides, Ham.; Polygalaceae,—

a small, much branched undershrub with alternate leaves, 1½—2″ long, and 3-petalled flowers, the lower petal keeled. Its root is one of the ingredients of the ferment for rice-beer. The root is also chewed or else ground and drunk with water to expel phlegm from the throat; it provokes coughing.

birhi Nag. (Sad. Or., all pulses and grains, rice excepted) syn. of *koṛęrambṛa, rāṛirambṛa,* collective noun for all kinds of pulses.

bir-hoṛę sbst., name for two distinct plants: (1) Atylosia scarabaeoides, Benth.; Papilionaceae,—a small biennial climber of the jungles, with small 3-foliolate leaves. Also called *birjugihoṛe.* (2) Desmodium heterocarpum DC., forma trichocaulon, Schindler; Papilionaceae,—an erect undershrub, 1′ high, with 3-foliolate leaves and jointed pods.

biri (H. *birs,* iron fastenings forth the legs) I. sbst., an iron ring and chain, fetters or shackles on hands or feet: baṛaĕ *biri* bairikataipe.

II. trs., to put in chains: Burumaren balu Kinuko *birilįa* hoṛokolǫ gopoǫ̈ monetaǫ̈jade taĭkenamente, they once manacled the hands and feet of the mad Kinu of Buruma, because he wanted to fight people.

biri-ǫ p. v., to be chained, to be fettered: *biriakanae.*

biri Has. *bihri* Nag. (Or. *bihrī* Sad. *behrī*) syn. of *canda,* I. sbst., a subscription: *biri* hobajana ci aŭrige?

II. trs., to make or levy a subscription: *birijadako; birikeḍleako,* they levied a subscription from us.

biri-n rflx. v., to start a subscription: *birintanako.*

biri-ǫ p. v., to be levied as subscription: oṛaoṛa upupun ganḍa *biriakana.*

biri-bata I. collective noun, all kinds of subscriptions.

II. intrs., to start or levy all kinds of subscriptions.

biribata-n rflx.v., to set up all kinds of subscriptions.

biribata-ǫ p. v., of all varieties of subscriptions, to be levied.

birid I. trs., (1) to put on his feet smb. who has fallen, to put on its base or on its legs smth. which has been overturned. In this meaning *ruaṛ* is often affixed: tabǫ̈akan hon *biridime*; caŭkim baṭitada *biriǫ̈-ruṛatam.* (2) to build up a wall or anything else: poṭomtanre poṭom bajateko *biridea,* when they make a rice-bale they build it up higher and higher, within walls of straw kept in place by a ring of rope.

Note. the idiom: goĕakan kajim *biriǫ̈jada,* thou raisest afresh a question already settled.

II. trs. caus., (1) to rouse or waken smb. from sleep: duṛumtanko *biriǫ̈-kom.* (2) to cause a sitting or lying person to get up: barhisileka hoṛoko dubakanko taĭkena, miaǫ̈ kajitee *biriǫ̈keǫ̈koa.* (3) to spring game or flush birds.

III. intrs., (1) to rise, to stand up, to

get up from sleep: *biriḍḅaṛpe* mär! entedo *biriḍjanciko* seṇọjana. (2) in songs, var. of *seṇọ*: Seṇọge simaiṅa, *biriḍge* moneiṅa, I want to go away, I have decided to start. (3) syn. of *ṭiuḍ*: loọ *biriḍtana*, membrum virile erigitur. (4) (of rice which has been planted prone on the ground), to grow erect: roa baba *biriḍjana* ci aŭrige?

birid-en rflx. v., to raise oneself, implies a certain difficulty in rising as is the case, f. i., with sick people: moḍ canḍuĭ gitịla, tisiṇọapae *biridakana*, he kept his bed for a whole month, now he has begun to get up.

bi-p-iriḍ repr. v., to waken one another, the one who happens to rise first awaking the others: gapa simkoṛarebu *bipirida*, let the one of us who hears to-morrow the cock crow waken the others.

birid-ọ p. v., to be roused from sleep; to be caused to get up; (of game) to be started; (of birds) to be flushed: *biridakanako* ci aŭrige?

bi-n-iriḍ vrb. n., (1) the raising, the rising, f. i., the raising or rising of the dead: sida *biniridātedoiṇ* gitịruṛakena, after having got up a first time I laid myself down again. (2) the rice-bale built up: nea okoĕạ *biniriḍ*? (3) the number of people or animals caused to get up: *biniriḍko* biriḍjana, daruŕe miaḍ jakeḍ cêṛê kako saṛẹnjana, the birds were flushed in such numbers that there is none left on the tree.

biriḍ-baṛa intrs., and *biriḍbaṛa-n* rflx. v., to get up now and again (of convalescents): upuiia gojọlekae

hasulena, nậdoe *beriḍbaṛọ* or *biriḍbaṛana*.

birid-eon adv., on opening his eyes from his night-sleep, first thing in the morning, without washing, etc.: *birideone* hijụlena; *birideon* ne kamiĭ saḵkeda.

biriḍ-ruaṛ, biriḍ-ruṛa trs. and intrs., to raise smb. to life again; to rise again.

biriḍruaṛ-ọ p. v., to be raised again: sọ be ıkobu *biriḍruaṛoa*.

biriṇ-biriṇ I. adj., sparkling: *biriṇbiriṇ* ipilko; *liriṇbiriṇ* ṭosa. II. intrs., to sparkle: ipilko *biriṇbiriṇtana*, canḍụ baraṇbaraṇtana; the stars sparkle, the (full) moon shines bright.

biriṇbiriṇtan adv., sparklingly: naĕa muti *biriṇbiriṇtan* lelọtana, taĕombe punḍioa, a new *muti* necklace looks sparkling, afterwards it grows dim (ltly., white).

bir-irba sbst., Setaria verticillata, Beauv.; Gramineae,—an annual grass.

birispaĭt, birispaĭti, birispat, birispati variants of *birasụpaĭti*.

birja-biar sbst., ltly., the male buffalo of the jungles: a term occurring in songs, especially for the leader of a herd of bisons. In conversation the bison is called *saṭl*; but instead of *sanḍi saṭl* they often say simply *biar*, and instead of *suga saṭl*, *bâĭsi*.

bir-jane syn. of *piṛijanẹ*; *tasaṇjane*, sbst., a wild form of Paspalum scrobiculatum, Linn.; Gramineae, found in rice-fields, on high ground and in the forest; it is

not so tall as *babajane*, being of the size of the paddy plant, and it has smaller seeds. It is a poisonous grass, horses, and cattle which have grazed much on it, getting intoxicated for a whole day. The same effect is produced on people indulging in rice-beer in which some grains of *tasaḍjane* have been mixed.

***bir-janum** syn. of *janumbili, janumjarom, jomejanum*, sbst., Zizyphus Oenoplia, Mill.; Rhamnaceae,—a straggling shrub or undershrub, common in jungles. The fruit, a small plum, is eaten. As a remedy for stomach-ache 7 pills, the size of a banyan fig, are made with *kaṛe bulun̤, sendhubulun̤, saĭlbulun̤, kende bulun̤*, (4 varieties of salt), the root of *piṭusin̤*, the root of *birbūṭ* and the root of *birjanum*, ground together. The dose is one pill on seven consecutive mornings, drinking a little warm water after each pill.

bir-jilu sbst., game.

bir-jilu-kiria sbst., an oath with imprecations taken in a dispute as to who killed a certain game.

bir-jugi-hoṛe var. of *birhoṛe*.

bir-kaĕtha syn. of *kaubuṭŭki* sbst., Trichosanthes cucumerina, Linn.; Cucurbitaceae,—a slender but extensive climber with lobed or angled leaves, white, fimbriate flowers ¾"-1¼" diam., and ovoid-conical fruits 1-3" long, green with white stripes, red when ripe. This fruit is not eaten.

bir-kakāru syn. of *otekakāru*, (Sad. *paṭālkóṛa*) sbst., Pueraria tuberosa, D C.; Papilionaceae,—a shrubby climber with 3-foliolate leaves, purplish or blue flowers, and a very large tuberous root. It flowers when the plant is leafless. The Mundas do not, like the Santals, eat the tuberous root. They crush it and rub it on the body in fever and rheumatism.

bir-kandalaĕ, bir-kandaraĕ syn. of *usam*, sbst., any kind of shelter made of branches in the forest.

bir-kandar syn. of *buruhara* collective noun for jungles: *birkandar* buruhara sānsakamle dâṛatana oṛo pīṭpalan̤ ṭalibesamentele senbaṛatana, we search the jungles for firewood and leaves, and run to markets for small purchases of food.

bir-kapi syn. of *sārkapi, kuram*, (Sad. *isua laran̤*) sbst., Leea aspera, Edgew.; Ampelidaceae,—a stout spreading shrub, 6-12 ft. high, with pinnate upper leaves and bipinnate lower leaves, of which the leaflets are cordate at base. These are used as a potherb, *fide* Haines. The flowers are greenish white and the berry black.

bir-kaḍsom, bir-kasom, bir-katsom, sometimes also **bir-kaksom, bir-karsom, bir-kaskom** sbst., Thespesia Lampas, Dalz. and Gibs.; Malvaceae,—a shrub, 4-5 ft. high, with large showy flowers. The seeds are not imbedded in wool, but simply tomentose.

bir-konga-nāṛī syn. of *maran̤ konn̤gaḍ*, sbst., Dregea volubilis Benth.; Asclepiadaceae,—a stout, tall

climber with glabrous, ovate, suborbicular or cordate, acuminate, opposite leaves, and a fruit of two thick, hard follicles of which the comose seeds are eaten by children.

bir-kundŭru Has. **bir-kundŭri** Nag. sbst., Zehneria umbellata, Thw.; Cucurbitaceae,—a tuberous climber of the jungles with cylindric fruits, 3" long, longitudinally striped white when unripe, red when ripe. The tuber, leaves, and fruit do service for vegetables. The tuber is called *cenṛgoroḍsanṛga* and the fruit *kaṛakatăăr*; these names belong also to the plant itself. *Kundŭru* or *halukundŭru*, cultivated, is Cephalandra indica, Naud.; Cucurbitaceae.

bir-maḍ, buru-maḍ sbst., Dendrocalamus strictus, Nees; Gramineae,—a close-set bamboo of the jungles, sometimes cultivated, with shortly internoded, often solid stems, 20-50 ft. long. The shoots serve as a vegetable, and the stems are in great request for roof laths.

Bir-mahara Nag. **Bir-māra** Has. syn. of *Bircandi*.

bir-minḍi syn. of *bana*, sbst., the Black Bear of India, Melursus ursinus: tisiṛ senderare *birminḍi* api hoṛoe kopakeḍkoa, in to-day's hunt a bear scratched and bit three men.

***bir-minḍi-tasaḍ** Has. syn. of *danaminjo, danaminju, gurgur* Nag. sbst., Polygala chinensis, Linn.; Polygalaceae,—a common, annual, small, decumbent and diffuse herb with 3-petalled, yellow flowers, the lower petal keeled and crested, the two inner sepals long, very oblique, acute and toothed. The seeds are hairy: children will lay them on a smooth leaf and shout: the commotion of the air is enough to make the seeds roll about in circles. In Nag. they put them on a *bunḍu* leaf and shout: "gurgurre'dana minjo!" In Has. they use a *saru* leaf and shout: "birminḍi, hatu minḍi ḍorbeḍ mënjo!"

bir-motha syn. of *minṛilasaḍ*, sbst., Cyperus dubius, Rottb.; Cyperaceae,—a small sedge growing in the jungles, with umbels contracted into a dense head. Now, rather called Mariscus Dregeanus, Kunth.

bir-munga bir-muni, syn. of *risamunga risudaru* sbst., Dalbergia lanceolaria Linn. f.; Papilionaceae,—a tall, handsome tree, with alternate leaves and 5-7 alternate, oblong, retuse leaflets. It is a valuable timber-tree, without soft wood. The leaves reduced to charcoal are made into a powder for sprinkling over wounds and sores.

bir-muni var. of *birmunga*.

birni-joṇ (Sad. *birni*) sometimes used instead of the Mundari *sirum, sirumjoṇ*, sbst., Andropogon squarrosus, Linn.; Gramineae,—the Cuscus grass, 4-6 ft. high, with perennial fibrous roots, used as a broom-grass by the Mundas. It is the roots of this grass which are made into the *cuscus tatties* used for cooling the air in European bungalows.

bir-rambăṛa Has. sbst., Atylosia crassa, Prain; Papilionaceae,—a small climber with paired yellow

flowers and pods 1—1½″ by ⅛″. It is distinct from *ṭonaṛramṛa* Nag.

***Birsa Bhagŏăn** also called *Dharti Aba*, the father of the world, was the founder of a new religion and the leader of both the attempts the Mundas made to free themselves from foreign domination.

In 1806 the alien zemindars so far brought into the country by the Chota Nagpur rajahs were invested with police powers. This ill-advised change naturally increased beyond endurance the number and success of attacks upon the Mundas' rights. Lovers of liberty, but at the same time yielding by nature, they would no doubt, if possible, have retired to new forests in quest of new homes for themselves and the spirits of their ancestors, as they had done on former occasions. But in the 19th century there were no longer any such forests left. Hence they now had to choose between a fight for their rights or a most abject slavery. That their aggressors were satisfied with nothing less than such a slavery is shown by the following extract from the July number of the Calcutta Review of 1869. "When the oppressor wants a horse, the Kol must pay; when he desires a palki, the Kols have to pay, and afterwards to bear him in therein. They must pay for his musicians, for his milchcows, for his *pān*. Does someone die in his house? He taxes them. Is a child born? Again a tax. Is the thikadar found guilty at cutchery and sentenced to be punished? The Kol must pay the fine. Or does a death occur in the house of the Kol? The poor man must pay a fine. Is a child born; Is a son or daughter married? The poor Kol is still taxed. And this plundering, punishing, robbing system goes on till the Kol runs away. These unjust people not only take away every thing in the house, but even force the Kol to borrow, that they may obtain what they want, reminding one of Sidney Smith's account of the poor man taxed from his birth to his coffin. Again whenever the thikadar has to go to cutchery or to the king, to a marriage, on a pilgrimage, however distant the place, the Kols must accompany him and render service without payment." That this description is not in the least exaggerated, is borne out by many official reports: Already in 1826 S. T. Cuthbert, Collector of Ramgarh writes: "The half-deserted villages, which one frequently meets with, evince the oppressive conduct of these people (the jagirdars) as landholders."

It is therefore not surprising at all that the Mundas rebelled against such cruel oppressors in 1811, in 1819-20 and in 1832. But they found themselves opposed in all these bids for liberty by the British military forces; for the British East India Company, as suzerain, had to preserve peace and order in their new province although they were not yet able to administer it efficiently; and so all these revolts brought the

Mundas no relief; nay, matters steadily grew worse and by 1856 there were already over 600 of these rapacious aliens turning to good account the major part of the rajah's estate. Then after the great mutiny in 1857, Mundas turned in large numbers to the Evangelical Lutheran mission. Encouraged by the advice and help of the missionaries, they soon got out of hand and committed acts which, though fully justified in themselves, the Government opposed as incompatible with public order. Since the missionaries themselves could not countenance those acts, large numbers of former adherents looked upon their disapproval as a kind of betrayal and separated from the mission. Then a political party constituted itself under the leadership, of some prominent mankis, mundas and former mission teachers. These were called *sardārko*, the leaders, and so the whole movement was called *sardār larai*. But as shown in the article under this word the only effect of that expensive movement was an ever-increasing distrust on the part of the local Government in reference to the tribe. The few Catholic missionaries, who started work in Chaibasa and in the southern corner of the Ranchi district in 1869, warned by the sad experience of the Lutheran mission as well as by Government officers, kept strictly aloof from the unrest pervading the country. When the *sardārs*, discouraged by their ill-success went to Fr. Mullender S. J. stationed at Sarwada and promised that the whole tribe would join his mission if he assisted them against their enemies, he declined to do so. This was in 1884. Fr. Lievens S. J., who arrived in 1885, took a different view. Here is what he told me himself when I asked him about the causes of his success at the beginning of his work: "I had been for months already in the village of Torpa without gaining a single convert. One day the jamadar in charge of the Torpa police station, to whom I complained about my want of success, told me. 'If you want to get converts then just take up the defence of the Mundas in the rent and forced labour questions and you will get as many as you like' I did as he advised and it came to pass just as he had said." In two short years he had gained over 50,000 converts, and their numbers increased almost daily so that after 4 more years there were about 100,000 of them. Among themselves they called this movement *raẑ*, the union or confederacy, and this name indicates clearly enough what their main object was in joining the Catholic mission. It was of course impossible in this short time to give sufficient instruction to these masses spread over the whole country, the more so as the new missionaries come out from Belgium, had first to master at least two if not three of the following languages before efficient work could be started:

English, Hindustani, Mundari, Uraon and Khiaria. It was to be foreseen that what had happened to the Lutheran mission would happen also to the Catholic mission. The masses relying on their number believed that now the time of their deliverance was at hand, and they threatened to get out of hand in the remoter parts of the country. This of course brought them once more into conflict with the local Government, which arrested about 200 of the mission catechists for political agitation. In an appeal however they had to be set at liberty again. All this caused an estrangement between the local Government and the missions, which came to be looked upon to some extent as nests of political unrest. The effect of this on the Mundas and Uraons was what one might have expected, namely a falling away of numberless recruits, who went to swell the ranks of the *sardárs*. These now became more active than they had ever been; they overran the whole country and the burden of their message to the people was to the effect, that they had been betrayed by all those they had put their trust in, British officers, German missionaries and even the Romans as they called the Catholics; that all these Europeans "wore but one and the same hat" and that nothing was to be expected from them. That the only thing remaining for them now was to put one of their own men at their head and try their chance with him. The man they eventually put their trust in was young Birsa of the village Chalkad in the Tamar thana. The photo on Pl. XLIII was taken when he had been made a prisoner for the second time, after he had gone through great exertions and had lived as a fugitive for weeks in the reserved forests without sufficient food. It does not do justice to his real appearance, which for a Munda was rather extraordinarily pleasant: his features were regular, his eyes bright and full of intelligence and his complexion much lighter than that of most Mundas. He had been attending the Lutheran school at Chaibasa for a time. He was between 20 and 25 years of age when he started the rumour that he had been appointed by God to save his race. How far his course of action was preconcerted with the sardars, could not be ascertained. At any rate these were among his most ardent supporters, and they encouraged people to make the pilgrimage to the new prophet, whom they called *dharti aba*. Suddenly the rumour spread that, whilst he was out in the forest with a companion, a flash of lightning passed over his face and transfigured it, and that at that instant God gave him his sacred mission. This was evidently taken from a similar incident in the life of Luther and the transfiguration seems to be taken from the New Testament. He was soon credited with miraculous powers, such as multiplication of rice and healing of sicknesses. My

mission station (Sarwada) being but 9 miles from Chalkad, I then saw day after day endless files of people from all parts of the country winding their way towards that village to hear the new gospel and be healed. Failures did not seem to discourage them, for they were attributed, not to a want of power in the *dharitaba*, but to a lack of faith and confidence in him. The Munda sacrifices were declared abolished; Thursday, the birthday of Birsa, was substituted for the Christian Sunday, and the Birsaites, called *Birsa celako* had henceforward to wear the brahmanical cord and observe the commandments of the Christian decalogue. It is impossible to say whether and how far Birsa himself and the sardars were dupes of this religious hallucination. It certainly did serve the purpose of giving, all over the land, a harmless appearance to the numerous sardar-meetings in which the intended rising was settled without arousing any serious suspicions in either Government or missions. It facilitated the gathering of about 6,000 armed men around Birsa in Chalkad in August 1895, after it had been announced that he would call fire from heaven to destroy the aliens and the Mundas who had not resorted to Chalkad for refuge. Then a few young men, who were still wavering between Christianity and the new religion came and begged of me to leave immediately for Ranchi, because the very next morning the armed men with Birsa would start to massacre all the foreigners, adding that I, as the nearest European to Chalkad, was already designated as the first victim. Since I refused to move, they gave me up for lost and went away. Fortunately that very night Mr. Meares, then Superintendent of police in Ranchi, appeared suddenly in the camp of the sleeping rebels with some 20 of the armed police and before the sleepers had time to get awake properly and know what was up, he had already carried off the gagged prophet on his elephant. The next morning I saw the sullen crowds returning to their homes in all directions, so disconcerted that they hardly spoke a word to one another. One gang I met and questioned as to what had happened, did not deign to answer a word or even to look at me. The prophecy about the fiery rain was not the only imprudence the prophet had committed. A few days before his arrest, he had assured his followers that even if the English police were to take him prisoner he would render himself invisible and find his way back to them. This, like all his other prophecies coming to fail, caused discomposure and bewilderment among numbers of adherents. It was thought by Colonel Gordon that the faith that lived still in a good number, would be destroyed completely if Birsa were tried and condemned in an open-air-trial in the heart of the disturbed area. Hence he brought him under police escort to the

Khunti thana. As it had been officially announced that Birsa would be tried publicly on such and such a date, between 20 and 30 of his most ardent admirers had come to offer him their religious homage. They had no arms of any kind and were dressed in white clothes.

They entered the police station in the afternoon and asked Col. Gordon to let them see Birsa that they might offer him their homage. On being told that they would see him the next day at the trial, they insisted on seeing him then and there, adding that they would not return without having worshipped him, even if they were to be killed. Besides the Colonel's sarishtadar and the daroga there were two zemindars present, and on his asking what the Mundas wanted, these four men (three of whom knew Mundari) deliberately deceived him into believing that the people had threatened to kill him if he did not at once bring Birsa before them. Thereupon they were arrested, surrounded by armed police and a charge of menacing the Deputy Commissioner with death was entered into the diary of the thana. Just at that moment I arrived in Khunti to see the Deputy Commissioner, who told me what had happened adding that he would immediately return to Ranchi to bring in the military, as the Mundas were threatening open revolt. He at once granted my request to see the arrested Mundas and speak to them in his presence. It was an easy matter to show up the lies of the zemindars and the sarishtadar, and he himself told me to inform the prisoners that they would be set at liberty after they had received a good meal of rice. Meanwhile a courier arrived from Ranchi informing the Deputy Commissioner that the Commissioner was himself on his way to Khunti and ordering him to stay on. The Commissioner, Mr. Grimley, who had already asked the superior of the mission in Ranchi to see what I had written about the new rising and its causes, invited me that evening to explain all that had just happened. Very indignant at the manner in which the zemindars had tricked Col. Gordon, he refused to let strike the charge out of the thana diary, and insisted on having the preliminary enquiry made the next morning, asking me to conduct it in Mundari before him and the Deputy Commissioner. The poor prisoners were very thankful to me for their release and, in the formal hearing of the case in Ranchi, the plaint of the Deputy Commissioner was declared unfounded and he himself transferred. Birsa who had been hurriedly taken back to Ranchi and there condemned to imprisonment for some years was released on the occasion of H. M. the Queen's diamond jubilee. He immediately started preparing a new revolt, which broke out on the eve of Christmas 1899 with an attempt at terrorizing back into

the revolutionary movement the Christians, who had deserted him. At about 9 P. M. gangs of from 4 to 6 men appeared in all Christian villages, put fire to a hut or two and shot some arrows into the gatherings of Christians, who were then singing their Christmas hymns. My companion Fr. Carbery and myself were lured out by the setting on fire of a shed in front of the mission house, and as soon as we appeared in the verandah, three arrows were discharged at us. One of these hit Fr. Carbery in the chest but remained stuck in the lower part of the chestbone, whereas the two aimed at me, just missed me by a couple of inches and went into the wall. A military expedition ending in the capture of Birsa, who subsequently died of cholera in jail, put an end to this last attempt of the Mundas to recover their lost rights and lands by force of arms.

Although this second rising caused the loss of some 20 human lives, it was not nearly as dangerous as the first: In 1895 the whole of the population, Christians as well as pagans, including most of the Oraons and Kharias, had awaited in despair, for the signal of a general rising from the prophet of Chalkad; and most of (if not all) aliens outside of Ranchi would certainly have been massacred, had not Mr. Meares succeeded in laying hands on Birsa a few hours before the fatal vespers were to begin. But in 1899 the number of Birsa's adherents had decreased very much. My interview with the Commissioner at Khunti in August 1895, followed by others both with him and the new Deputy Commissioner, had afforded me ample occasions to show that the Aborigines had really grave reasons for dissatisfaction, and to fully expose and demonstrate the original land system of the Mundas as well as the malpractices of the zemindars. This had led to several immediate improvements of the law in favour of the agricultural classes. The attitude of the local Government was changed into one of distinct kindness to the Aborigines and especially the attitude of Col. Gor.'on's successor Mr. H. C. Streatfeild, I. C. S., did very much to dissipate the long-standing diffidence. And so it had come to pass that not only most of the Christians, who had, in large numbes, returned to their mission-allegiance, but also very many p'gans, especially among the Oraons, abandoned the sardars and refused to follow Birsa in this new venture.

This second rising had, among other good effects that of hurrying on the general survey and settlement of Chota Nagpur. Although the legal recognition of the Mundas' land system was already decided on, Sir John Woodburn, then Lieutenant Governor of Bengal, entertained still doubts about the advisability of a general settlement. He appre-

hended lest the general excitement and the animosities between rayats and zemindars unavoidably connected with every first general survey, might lead to a fresh outbreak. When Mr. Fred. Taylor, I. C. S., then Judicial Commissioner of Chota Nagur, asked me what I thought about this apprehension, I told him, that, from the practically certain knowledge I had by that time acquired about the mind and the state of feelings among the people, there would not only be no danger of a new rising, but that the cultivators themselves desired a settlement, because they considered it as the only means to put a stop to further aggressions from the zemindars, and give the rayats that feeling of security they stood so much in need of after long years of constant anxiety. Thereupon Mr. E. Lister, I.C.S., was appointed as settlement officer, and he and the Director of Agriculture of Bengal came to Sarwada to get from me the outlines and the details of the Munda's original land system as laid down in the Act and commented upon in the Appendix, which I later on wrote at the request of Sir Andrew Frazer, Lieutenant Governor of Bengal. The settlement then started immediately in the Manki-patti District with the recognition of the khuntkatti system, and from there it was gradually extended to the whole of Chota Nagpur.

Birsa-bonga syn. of *Bircandi*.

bir-sandi syn. of *Birom di*

bir-saraga sbst., any eatable root found in the jungles, especially the wild yams in cntrd. to the cultivated yams, *dāṛeaṛga*.

bir-sarn (Sad. *bon saru*) sbst., a variety of Colocasia antiquorum, Schott.; Aroideae,—a stout stemless herb, 2-3 ft. high, with large leaves, growing in the forest, but occasionally planted in Munda gardens. Its corm is eaten and also used as a remedy in *hormohaw*, body-ache.

bir-sasan Has. syn. of *bundu-sasan* Nag. (Sad. *bon haldi*) sbst., Curcuma aromatica, Salisb.; Scitamineae,—wild turmeric, a large stemless herb, 5 ft. high, with broad green leaves, flowering in June before the leaves appear. Also cultivated. The tubers are paler than those of the ordinarily cultivated turmeric, and strongly aromatic: uture mesalere seene, when mixed with a stew, it gives it a scent.

bir-senagelo p.v., to be incinerated in the forest, i.e., to have been killed by a tiger: *birsen geljanae* cii garadajana? Was he killed by a tiger or carried off in a flood?

bir-sim sbst., Gallus ferrugineus, the Red Jungle-Fowl, a bird which in size and shape is very much like *hatuein*, the barn door fowl: Turkuko *birsimlekan* jati: inku horokota jān bugina kamirupa kakoa, jeta jatilo kuko apanoa, Mahomedans are like jungle-fowls;

whatever good you may do them, they will not return good offices, they do not associate with any other race.

birsiṇḍi-loĕoṇa, birsiṇḍi-sokoṛa sbst., a name given to some fields. In this connection, *birsiṇḍi* is a var. of *Birsaṇḍi*.

bir-suku sbst., a form of Lagenaria vulgaris, Ser.; Cucurbitaceae, growing in the jungles.

bir-sukurI sbst., the Indian Wild Pig, Sus indicus: ne koṛa *birsukurilekae* ūbakana, silsilakan taĭna. This boy has (wiry) hair like a boar's, it always stands on end.

bir-tasaḍ sbst., any kind of grass found in the jungles.

biruḍ (Sk. H. Sad. *biruddh*) I. postp., against. It may take the affix *re*; the noun or prn. denoting the person against whom the opposition is directed takes the genitive afx. ạ: aińạ *birude* jagara or aińạ *biruḍree* jagar.

II. adj., adverse: aleạ *biruḍ* hoṛokoloṇ am jamabaṛantana enamente amreole subāḅjada, or amole subāḅjaḍmea, thou often joinest our opponents, therefore we distrust thee also; *biruḍ* kaji, kami, aloma.

III. trs., to oppose someone: hagakoiṇa menlạ honaṇa mendo puraṇgeko *biruḍkiń́a*, I would have regarded them as my brothers, but they were dead against me, or they considered me as dead against them.

birud-en rflx. v., to oppose, to be against someone: alelọ alom *birudeń* hoṛokoloṇ am jamabaṛantana enamente amreole subāḅjada, or amole subāḅjaḍmea, thou often joinest our opponents, therefore we distrust thee also; *biruḍ* kaji, kami, aloma.

birud-ọ p. v., to be against someone: amlọe *birudoa*, he will be against thee; abulọe *birudakana*.

birudị noun of agency, an opponent, an adversary, an enemy.

bir-urị sbst., the Yak of Thibet, Bos grunniens: *birụṇịko* nere baṇkoa mendo akoạ caḍlom pīṭkore akiriṇọtana, enage câŏar menọtana, there are no yaks here, but yak tails are sold in the markets; they go by the name of *câŏar*.

bir-uṛị sbst., a blackish bird, the size of a sparrow, living in the jungles, not to be confounded with *uṛịmanda* which lives in the: fields; *biruṛị* ḍuṭuuṇḍukore, huaṇṛạ korpeḍkore, diriuṇḍukoree tukaea, this bird makes its nest in the hollows of tree stumps, of nullah sides, of rocks.

***Biruṛu** I. sbst., a Birhor, ltly., a man of the jungles: *Biruṛurạ* nutum kako sukutana, Birmuṇḍa meneạ sukukoa, the Birhors do not like to be thus called, they want to be called the Mundas of the jungles. They themselves say that they lost their status in the Munda tribe because, being so poor, they did not object to eating rice cooked by people of other tribes.

II. adj., appertaining to the Birhors: *Biruṛu* sasan Loaḍi aḍ Ludamkel talare menạ, there are burial stones of the Birhors between Loadi and Ludamkel. These date back from the time when the country was not much cleared of

its forests yet, and the Birhors could encamp for a long time in one place without exhausting its means of sustenance. At that time they used to set up burial stones in the same way as the other Mundas. Even nowadays they do not lose sight of these stones, as was shown when a Sitidi inhabitant appropriated one of them for his own family. At once a deputation of Birhors came to complain. However a cash compensation quieted their scruples.

Nobody has had better opportunities to learn all about the Birhors than S. C. Roy who visited their camps and settlements in order to study the details of their life. In 1925 he published "The Birhors", a very interesting volume printed at the G. E. L. Mission Press, Ranchi. We can do no better than give here a short *résumé* of the principal chapters.

I. *General view of Birhor life.*— Between the Census of 1911 and 1921, the Birhor population has decreased from 2340 to 1510. The Birhors are closely allied to the Mundas. Their language is but a Mundari dialect, showing strong Santal influence, like that of the Kera-Mundas. According to the 1921 census, it is spoken by only 258 people. The Birhors inhabit mostly a tract 70 miles long and 20 miles broad, on the eastern and north-eastern border of the Ranchi plateau. A great number of them, the *Uṭhlu Birhors*, are quite nomadic and live in groups of from 3 to 10 families camping in the jungles, remaining only for a week or two on the same spot, except during the rains, and moving on from jungle to jungle, on a regular round completed in about two years. Others, the *Jaghi Birhors*, have more or less settled down on the outskirts of some jungle. A few of these have taken to cultivation; the others, both *Jaghis* and *Uṭhlus*, occasionally sow a patch of maize in a clearance during the rainy season. They live on deer, hares, monkeys, rats and other animals caught in the chase; on edible roots and potherbs found in the jungle, and on rice procured by the sale or barter of honey, or of twine and carrying nets made with the fibre of *Bauhinia scandens*. The small triangular huts of the *Uṭhlus* have no walls, they are made of branches covered with leaves. Those of the *Jaghis* are likewise leaf-covered, but are larger and have walls. These are sometimes of mud, often of branches plastered with mud. The huts of the *Jaghis* have a small *aḍiṇ*, inner room, portioned off. In the camps of the nomadic Birhors this is replaced by a small separate hut called *boṇgaoṛa*.

II. *Social system.*—In each *ṭanḍa*, camp or more definitive settlement, there is a *naya*, temporal and spiritual head, supposed to be supernaturally elected, but practically hereditary. He himself appoints his helper, the *kotwar*. There are also generally one or more sooth-

sayers, called *mati*, as in Sadani. Of all the occupations of the Birhor, only one is pursued collectively by the male adults of a *ṭaṇḍa* : it is the monkey hunt. Once a year also, there is a regional hunt in which the men of all the *ṭaṇḍas* within a day's journey take part. Game killed in this yearly hunt may not be sold.

III. *Clan system.*—The Birhors are grouped into exogamous clans mostly named after some animal or fruit. The totems, the legends about their origin, the taboos, etc., are analogous to those of the Mundas. The totem is hereditary and there are no personal totems. The *ṭaṇḍas* are no longer homogeneous. Once a year the members of the clan belonging to one *ṭaṇḍa* and, maybe, some belonging to other *ṭaṇḍas*, assemble to offer sacrifices to the presiding Spirit of their ancestral hill. At the sacrifices an emblem of the totem is always placed on a mystical diagram drawn on the ground. In such matters as taboos, festivals, sacrifices, ceremonial pollution affecting females during menstruation or after childbirth, there are different customs in the clans. Members of one clan do not take cooked rice from those of another clan belonging to another *ṭaṇḍa*, except in some cases of relationship, though they take it readily from Mundas, Santals, Bhuiyas, Oraons, etc. Children born of the union of a Birhor woman with a man belonging to one of these tribes may be admitted to full tribal rights provided they live as Birhors and marry into the Birhor tribe.

IV. *Kinship system.*—Totemism, exogamy and paternal rights are at present the three main factors of Birhor kinship organization. There are a few rather lax marriage restrictions, based on consanguinity. A younger brother has the first claim to the hand of his elder brother's widow. One and the same term is used in addressing a number of relations of the same generation and sex. The names of a man's younger brother's wife and of his wife's elder sister may not be uttered by him, nor may these women use his name. Persons so related may neither touch each other, nor sit on the same mat, nor even be touched by each other's shadow. They may not speak to each other directly, except in case of absolute necessity, and then must keep at a distance and not look in each other's face. Husband and wife may name each other, but not address each other by name. When all the sons of a family are married they may demand a division of their father's property. The share of each son is larger with his age, not however according to any fixed proportion, and the father keeps a small share for himself. On the death of a father, the sons divide the property in the same way. If there be no male issue, the son-in-law living with his wife's parents is entitled to the property. Otherwise it is divided among the

daughters. If there be no children the nearest agnates, and failing these, the men of the same clan living in the *ṭaṇḍa* inherit. In all cases, the heir must bear the funeral expenses.

V. *Marriage customs.*—The various forms of union recognized by the Birhors as constituting valid marriage are the same as amongst the Mundas. The ceremonies preceding and accompanying the regular form, are also of a similar kind but less numerous. No match-maker is used and the marriage price is paid on the very day on which the three friends deputed by the father of the intended groom, come to make the proposal. No enquiries are made about the social cleanness of both families as this is tested by an appeal made by the groom's father to his *ṭaṇḍa* fellows, on the first visit of the bride's representatives, and by her father during the marriage feast itself. If either of them has incurred a fine but not yet paid it, proceedings are stopped until payment or a promise of it. During the ceremonies proper, no sacrifices are offered except to the ancestors.

VI. *Birth, childhood and puberty customs.*—During his wife's pregnancy the husband must abstain from eating the head of any animal sacrificed or obtained by hunting. No Spirits may be invoked nor any sacrifices offered within the house. The women must take care not to lie down in the courtyard or other open space, lest spirits or the *puni* bird should fly across her body. She must not go near streams where the ghosts of women who died in pregnancy or childbirth are supposed to hover about. She must neither see nor touch a human corpse, nor even see the smoke rising from a funeral pyre. She must keep indoors, when there are flashes of lightning. Difficult labour is ascribed to adultery, to the evil eye or to the ill-will of some Spirit. When it cannot be counteracted by magical rites, recourse is had to the soothsayer to know what Spirit is offended, and which sacrifice is wanted. When labour pains come on, the men leave the hut. One end of the hut is partitioned off to serve as lying-in room. Soon after the delivery, a new door is opened at that end for the use of the parturient woman during a period varying, with the different clans, from one to six weeks. It is believed that if she used the old door, two men of the family would die. The pathway from this new door up to a certain distance is, by most clans, fenced off so that the shadow of the parturient woman may not pollute or endanger the neighbours or their houses. The navel-cord is cut over a copper coin, with an arrow-head or a razor. The after-birth and umbilical cord are burried just outside the threshold in a hole about a cubit deep. Should any animal eat it up, the mother will sicken and die. So will the child should the stump of the umbilical cord, when it falls off, be eaten

ly any animal. Until the *thathi* or first purification, no sacrifice may be offered in the *tanda*, nor may the polluted family offer any before the second purification. On the *thathi*, 7 days after the birth, the men of the child's clan in the *tanda* shave, and the child's hair is also shaved, put in a leaf cup and abandoned on the bank of some tank or stream. Then everybody goes to bathe and the mother, coming back with dripping hair, squeezes some of the water into the baby's mouth A sacrifice is offered to the eighty-four hills and to *Mahāliaṭi*. The feast winds up with the drinking of two pots of rice-beer. The toast then spoken by the *naya* is similar to that of the Mundas on the *caṭihulaṇ*. Generally on the 21st day, the final purification ceremony is performed. All the clothes of the *tanda* are boiled in ashes and washed, the baby's head is again shaved the father sacrifices a fowl to his ancestors, and the mother, with the child in her arms, visits all the spirit-seats of each family. Next morning a *saki*, namesake, is found for the child The Birhors believe that a child always takes after its namesake. The ears of the child are ceremonially pierced, generally in the month of November following its birth. By this ceremony it is considered to enter the tribe, and if it happens to die before its ears are pierced, the ceremony must be performed on its corpse. Children over ten years of age sleep in a common dormitory. The dormitory of the girls is under the care of a widow who sleeps close to the door. But there is a second door at the back through which the girls have free egress. No wonder that prenuptial immorality is the rule rather than the exception, especially between children of different clans. A menstruant female, for a whole week, may not touch any other person, or whatever is used by other persons. During that time no sacrifice is offered in the *tanda*.

VII. Death and funeral customs.—Birhors say that, in olden days, death meant only a temporary separation of the soul, or rather souls, from the body. Besides the shade which, after death, is ceremonially introduced into the *adiṇ*, a man has two souls, a male and a female one. When the two latter lose their present body by death, they are reincarnated together in a body, not necessarily of the Birhor tribe. When a person dreams, the male soul visits other places and persons, while the female soul remains in the animated body. A Birhor, whether *Jaghi* or *Uṭhlu*, dangerously sick, is generally taken to the spirit hut if there be one in his *tanda*, there to recover or die. A *mali* is called to find out the particular Spirit responsible for the sickness, and the sacrifice required. When a Birhor is at his last gasp, his son or wife puts a little water in his mouth, then all

present stand aside or walk out and start wailing. A rice cooking pot and a stew pot are put upside down in front of the hut. The hut is deemed polluted and all water, cooked food, ashes and burning fuel are thrown away. The spirit box too, and the clay or wooden representations of the Spirits, must be renewed and sacrifices are to be offered for the purification of the spirit hut, even if ultimately the man died in his own hovel. In the other dwellings of the *tanḍa*, water, cooked food, ashes and fire must likewise be thrown away and only small children may eat anything, until (after the funeral) all have bathed, and food has been cooked over a new fire. Women or children dying before the final purification, are buried apart with thorns driven in their feet, and their shades are not introduced into the *aḍiṇ*. In all other cases burial or cremation is optional. Both in the grave and on the funeral pyre, the corpse is placed with the head to the South. The youngest son of the deceased walks three times with a lighted torch around the grave or the pyre and then plunges it in his father's mouth. After cremation the women wash the bones and gather them in a new earthen jug, which is then hung up in some tree near the deceased's hut. On the 7th or or 9th day after death these bones are buried in a small hole just outside the *tanḍa*. All the men then shave and take a bath. The women also go to bathe in some stream and on this occasion the widow throws away the iron bracelet hitherto worn as a sign of her married state. On the night of the same day the shade is called back to the hut, and a feast is provided for all the people of the *tanḍa*. In the libations which precede this feast, the ancestors are asked to receive the shade of the deceased in their midst.

VIII. *Religion*.—The Deities and Spirits may be classified as follows:—

(1) General or tribal gods and Spirits: (a) *Siṇbonga*, the Spirit of light, the supreme God and Creator, who does not ordinarily cause any harm and may occasionally protect from evil. (b) *Devi Māi, Burhi Māi, Kāli Māi*, borrowed from Hinduized aborigines. (c) *Candi* and other spirits of the hunt: *Bandarbīr* and *Hanumanbīr*. (d) *Mahāli cali*, who only presides over small game like wild cats and monitors.

(2) Clan Spirits: (a) the Spirits of the different hills, once the home of each clan they are called *Burubonga* by the *Jaghis*, and *Orgbonga* by the *Uḍḷus*. Each of these Spirits has its peculiar sacrifices offered annually in common by the members of the clan in each *tanḍa*. (b) *Laṛankx bhūt*, the Spirit of war. (c) *Manita bongako* the acquired Spirits of the clan; they are provided with seats either in a small hut called *bongaoṛa* or in

a special *thān* (or spirit-seat) belonging to a particular family, and are figured there by a special symbol: lump of clay, wooden peg, stone, etc. They are mischievous, and are offered periodical sacrifices both by the clan and by the *ṭaṇḍa* group as a whole.

(3) Family Spirits: (a) *Happromko*, shades of the ancestors which have been conducted into the *adiṇ*. The *Uṭhlus*, having no *adiṇ*, sacrifice to them in their *boṇgaoṛa*. These shades are divided into *Burhaburhi*, near ancestors and *Caurasi happrom*, ancient dead whose names are no more remembered. On the *ṭhaṭhi* and after a marriage, the head of the family sacrifices to the former, and the *naya* sacrifices to the latter. Before eating rice or drinking beer every adult puts on the ground a few grains from his plate and a few drops from his cup to the intention of his *Happromko*. The shades of the following are not conducted into the *adiṇ*: a woman dying in pregnancy or childbirth or during her menses, a person dying of snake bite, cholera or small-pox, a person killed by a tiger or drowned, a man dying during the menses of his wife, a bachelor who kept a maiden without marrying her. (*b*) *Manita baghauts*, the shades of the family members killed by tigers. They are represented by a lump of clay or a stone in the *boṇgaoṛa* or under a tree near the *thān*. (*c*) *Manitas*, acquired Spirits of a family, who have been promised seats and periodical sacrifices to keep them from further mischief.

(4) *Saṇgi bhūts*, Spirits to whom the *ṭaṇḍa* as a whole has promised a seat and regular sacrifices in order to prevent them from harming its inhabitants.

(5) *Sakti bhuts*, individual tutelary Spirits of the *matis*, generally *Mahadeo* or *Māi*.

(6) *Niṇcha bhuts*, minor Spirits who do not receive regular sacrifices, except when they have succeeded in being accepted as *Manita bhuts*. When exercising this kind of Spirit, the *mati* gives chase to him usually up to some tree, to which he nails him after the sacrifice of a goat.

(7) *Manita bhuts* acquired by women either by inheritance from their mother, or by eating the head of a sacrificed animal, or by appropriating an object which happens to be the seat of some Spirit. Witches are rare.

Before a group of *Uṭhlus* start for a new encampment, the Spirits are invited to take place in the Spirit basket, *boṇgakanci*, or (in the Kawan tribe) in a small net called *turjhāli*. The spirit box, *boṇgapeṭi*, containing the bamboo tube with rice for the sacrifices, is put in the same basket, and so are the more uncommon objects representing the Spirits, the common ones, as wooden pegs, lumps of clay and stones, are simply overturned and abandoned. The man who carries this basket, *boṇgagoggni*, walks a little ahead of the party.

bīṛ, bīṛi, hāṛa-bīṛi sbst., a difficulty, an important circumstance: jān *bīṛ* hobajanrele hijuṇamma, if we find ourselves in difficult circumstances we will come to thee.

bīṛ-ǫ bīṛi ǫ p. v., (1) to get into difficulties, to be busy with important work: gonoṭtele *bīṛijana*, we were held up by the important work of burying the dead. (2) of work, sickness, etc., to become important, difficult, serious: hasu *bīṛijana*; kami *bīṛijana* enamente Ranchi sen kaiṇa daṛijma, I had important or pressing work, and could not go to Ranchi.

biṛa Nag. var. of *biiṛa* Has.

biṛa Has. syn. of *keṛeḍ* Nag. I. sbst., a sheaf of reaped paddy or other food grains, also of *rāṛi*, *surguṇja*, etc.: hansaṇasaṇ turī *biṛae* ladilaṇ bagajogae tebaḷa, he loaded his carrying pole with six sheaves on each side, it is with difficulty that he got thus far.—Hence the cpds.: *bababiṛa*, *guṛulubiṛa*, *beṇḍebiṛa rāṛibiṛa*, etc.

II. adj., in sheaves: kaṭniparoḷre girjaoṛaṭe okoṇi jaṇ babae aujada, okoṇi *biṛa* baba, on the harvest feast some take to the Christian chapel threshed paddy, some take paddy in sheaves.

III. trs., to tie into sheaves: Kerąko baba kako *biṛacako* irbagea, the Kera-Mundas do not bind up the paddy into sheaves, they let it lie loose after reaping.

biṛa-ǫ p. v., to be bound up into sheaves: ne badiraṇ baba moḍ hisi *biṛalena*, the paddy of this high terraced field has yielded twenty sheaves.

bi-n-iṛa vrb. n., (1) the way of making a sheaf: en horoą *biniṛa* alope biṛaea, do not make sheaves like those of that man. (2) the amount of paddy which goes to make one sheaf: *biniṛae* biṛakeda miaḍrege moḍ dupil hobajana, he has made such thick sheaves, that one is all that a woman can carry on the head.

biṛa Nag. (Perhaps connected with H. *piṭaur*, a flail) syn. of *huma* Nag. trs., to beat someone with a stick, to beat out or thresh pulses, in entrd. to (1) *ru* Nag. to beat someone with a stick, to beat a drum, (2) *dal* Has. used of men, pulses and drums, (3) *piṛaŏ* Has. used of men, and even pulses (but only in scoldings and jokes), (4) *kuṛŭkaŏ* Has. and *kuṭaŏ* Has., to strike a heavy blow (not used of pulses except in joke), (5) *jajuṛaŏ* Has. to beat a man .(not an animal), fruit, etc., with a vertical stroke, (6) *damsaŏ* Has. to strike a man vertically with a blungeon or other heavy object.

biṛa-ǫ p, v., to be struck with a stick.

bi-p-iṛa repr. v., to strike each other with sticks.

bi-n-iṛa vrb. n., the amount of beating or the force of the stroke: *biniṛae* biṛakja sunumūre poṭą-giṛikja, he so beat and bruised him that the epidermis came off.

biṛa, biṛage, biṛaṇ syn. of *bāri*, adv., only: miḍ horo *biṛaṇ* hijuḷena, only one man came.

biṛa-beoṛa in songs, var. of *roababa*: atutamatama roababado, bualetanatama *biṛabeoṛa*, thy planted paddy is carried off by the water, it floats along.

biṛa-biṛa Has. Nag. syn. of *biḍibiḍi* Nag. I. sbst, heavy drizzle or light rain, in entrd. to *pusupusu*, light drizzle or falling mist, *pisirpisir* or *sipirsipir*, ordinary drizzle, *tabṭeb*, the sparse fall of some thick drops of rain : *biṛabiṛa* menagea ci hokajana ?

II. adj., with *da*, same meaning : *biṛabiṛa* da aŭri hokaoa.

III. intrs., to drizzle heavily, to rain slightly : *biṛabiṛajadae.*

IV. adv., with or without the afx. *ge*, *tan*, modifying *gama* : *biṛabiṛatane* gamajada, there is a sprinkling of rain.

biṛata var. of *biṛa*, *biṛage* adv., only.

biṛaŏ (Sad. ; ? II. *pharakhnā*) I. sbst., (1) temptation to sin (2) probation, trial, examination of someone's mind.

II. adj., with *kaji*, smth. said just to sound one and see how he will take it.

III. trs., (1) (of the devil) to tempt, (2) (of men) to probe, try, examine someone's mind : *biṛaŏlipe* taka omra matlab mena ci tae banoa, try him and see whether he will not give money.

IV. intrs, occurs only in the cpd. *biṛaŏrika*, to let come near.

biṛaŏ-n rflx. v., to come near, to approach : aina hacanahacapanatanre jeta haga kako *biṛaŏnjana*, when I was groaning in my sickness, not one of my family came near me.

bi-p-iṛaŏ repr v., to try each other, to sound each other : bala sidare sumdiakina *bipiṛaŏtana* gōgonoare eileka bapaiua mente, before coming together for the *bala* ceremony, the fathers of the intended couple try to get an idea of each other's intention as to the amount of the marriage price.

biṛaŏ-o p. v., (1) to be tempted to sin. (2) to be probed, tried, examined, sounded : ne baba nekan loĕone sukua ci kā misao kā *biṛaŏkana*, it has never been tried whether this kind of paddy thrives in a field like this.

bi-n-iṛaŏ vrb. n., probation, trial, examination : misa *biniṛaŏte* kale mundidarijana, in a first trial or examination we could not make sure.

biṛaŏ-rika trs, to let come near, to let approach : uṛiko babata alom *biṛaŏrikakoa*, do not let the cattle approach the paddy.

biṛi var. of *bīr*.

biṛi, biṛi-cuagi (II. *biṛī* ; Mt. *biḍī*) sbst., a kind of cigarettes made by Hindus and sold in bundles in the markets. The wrappers are made of ebony leaves and not full of tobacco up to the end. The tobacco is fermented and often scented. *Gulabi biṛi* is rose-scented. *Bundu biṛi*, made in the Bundu country, is of a mild kind and has a special flavour.

biṛi-biṛitan, ribi-ribitan adv., modifying *nir*, to run very fast, straight and with scarcely perceptible movements of the legs. It is

used properly with *sen*, of certain kinds of caterpillars, and figuratively with *nir* of dwarfs, goats, sheep, calves : minḍitijuko *biṛibiṛitanko* senea.

biṛĭją syn. of *haṛăją*.

biṛiąbiṛią I. adj., also *biṛiąlekan*, with *dą*, a sheet of very deep water : oĕar kae ituana, *biṛiąbiṛią* dąroe ḍumbuĭgojoa, he cannot swim, he will get drowned in such deep water ; bandare *biṛiąbiṛią* dą meną.

II. trs., occurs in the cpds. *tolbiṛiąbiṛią* and *kesedbiṛiąbiṛią*, to dam up water so that ĭt rises to a height : ne loĕonare dą *tolbiṛiąbiṛiątape*.

biṛiąbiṛią-ą p. v., to g t covered with deep water : dą, loĕona, banda *biṛiąbiṛiąjana*, the water, the rice-field, the bund is one sheet of deep water.

III. adv., with or without the afxs. *ange, ge, ąge, tan, tange*, also *biṛiąleka*, modifying *ḍiąą, tol, kesed* : loĕona *biṛiąbiṛiątan* ḍinąkana.

biṛĭsir, biṛsir syn. of *jiṛĭbir* I. adj , (1) with *gaŏ*, a watery sore : *biṛĭsir* gaŏre bukŭni hertam haĕadąka, sprinkle medicinal powder on the watery sore, that it may dry. (2) with *loĕoną*, a rice-field so sodden that it will have to dry for a few days before ploughing. In both meanings it is also used as adj. noun : *biṛĭsirre* bukŭni hertam ; nekan *biṛĭsirre* cileka herjeṭo baiua ?

II. trs. (1) to make by irrigation a field soaked enough for ploughing it after a few days : loĕona *biṛĭsirepe*. (2) to cause one's sore to become watery, by eating *rambṛa* pulse or tamarind, or by drinking rice-beer : jojo jomte gaŏe *biṛĭsirkeda*.

biṛĭsir-en rflx. v., to cause one's sore to become watery ; ili nūte gaŏm *biṛĭsirenlana*.

biṛisir-ą p. v., (1) (of paddy fields) to become, either by irrigation or by oozing (the latter when, under a cloudy sky, percolating moisture ceases to evaporate) sodden to such a degree that it is too wet for *herjeṭe*, the dry sowing of summer, though insufficient for *acara*, the sowing in mud : loĕona *biṛĭsirakana*. (2) of sores, to become watery : rimbilkedato kāredo rambṛautu cāe jojo jomlere, cāe ili nūlere gaŏ *biṛisiroa*, a sore becomes watery when the sky is cloudy, or through the eating of *rambṛa*-pulse or tamarind, or the drinking of rice-beer.

biṛisiroge adv., so as to render watery : haĕadtan loĕonako *biṛĭsirogee* rimbilkeda, the clouds have moistened again the rice-fields which were getting dry.

biṛkaŏ var. of *badakaŏ*.

biṛsir var. of *biṛĭsir*.

biṛua Has. var. of *bharua* Nag.

biṛui Nag. (Sad. *ḍhelki*) syn. of *uṛimanḍa* Has. *curuicéṛê*, sbst., Pyrrhulauda grisea, the Finch-Lark.

bisi (Sad. ; Or. *besi*) adv., more.

bisi (Sk. H. Sad. *bīs*) I. sbst., poison in its natural state (animal, vegetal, mineral, gaseous) in entrd. to *maĭra*, extracted or prepared poison, connoting that the poison acts through the

digestive organs. Nevertheless poison prepared from a snake's head is always called *bisi* when applied to a wound, and may be called *maŭra* only when mixed with the food: jamburubinąą mocare *bisi* banoa, cadlomre meną, the rat-snake's poison is not in its mouth but in its tail (so the Mundas believe); loč̣oąsondŏro kac huą mendo inią purą *bisi* meną, the chameleon-snake does not bite as a rule, but it is very venomous (so the Mundas think); hantąredo hočore *bisi* meną, in that place the air is poisonous: *bisiï* omaiña, he administered me poison (in its natural state or prepared from snake venom); uture *bisi* meną, or utu maŭraakana, there is poison in the stew, or the stew is poisonous. *Bisi* is used sbstly. chiefly in the following cpds: *bizą bisi*, snake venom; *meredbisi* a particular poison which produces a swelling round wounds made by iron implements; if a swelling be consequent on a claw or nail scratch, or a non-venomous bite, or a cut from brass material, the respective poisons answerable for it are, in order: *sarsarbisi*, *dątabisi* and *pilalbisi*. *Kątabisi* is a poison thought to exist in man's foot, killing the grass on which he treads often.

II. adj., sometimes used predicatively instead of *bisian*, poisonous: ne jō *bisigca*, this fruit is poisonous.

III. trs., to poison with venom, to administer poison made from snake venom, in cntrd. to *maŭra*, trs., or *maŭra om*, to poison through ingested food; bia *bisikja*, a snake injected him with its venom.

bisi-n rflx. v., to poison oneself, with any kind of poison: maŭrae jomtadae *bisinjana*.

bisi-ǫ p. v., to be poisoned: bia huakjae *bisiakana*; maŭrae jomtadae *bisiakana*; mandi *bisiakana*, enare maŭra seledakana.

bi-n-isi vrb. n., the extent of poisoning: *binisiï* bisijana baran kątae mŏakana, he was so poisoned by mere treading on snake venom that both his feet are swollen.

Old Mundas admit that the practice of poisoning enemies exists among them, and if one were to believe all one hears about it, one should have to say that it is very common. But in this matter, as well as in the reputed practice of human sacrifices, there is no end of exaggeration and unjustified surmises.

The extent to which the Mundas have to live on self-sown potherbs has given them a fair knowledge of poisonous plants. Poisons are thrown in the ordinary food and especially in rice-beer. I have often been assured that toxics are likewise administered with baccy, because in this way detection seems almost impossible. The piece of dry tobacco leaf is pulverized with the thumb of the right hand in the hollow of the left and then seasoned with a little lime-paste. The mixture being ready, the man who offers the tobacco, divides it into two or three tiny heaps on his outstretched left hand with his right thumb. People contend that an

intending murderer conceals a powdered poison under the nail of his hand (Mundari finger nails are generally long): while the proffered portion is being set apart and pushed forward with a fillip of the thumb, it can be drugged easily and without fear of attracting notice.

They distinguish between quickly acting poisons, and poison that operate slowly but surely.

I have repeatedly been assured that in some parts even more than elsewhere, people will leave severely alone food, or drink or tobacco offered by a man with whom they have had a serious quarrel.

The following plants are known or considered as poisonous:

aiuḷ'ā, Mirabilis jalappa, Linn., Nyctagineae. The root is used for destroying worms in cattle-sores.

aṇkoardaru, Alangium Lamarckii, Thwaites; Cornaceae. The root is used as a purge; an overdose proves fatal.

asandudaru, Careya arborea, Roxb; Myrtaceae. The root, bark and leaves are used for killing fish.

balu candŏa, Rauwolfia serpentina, Benth.; Apocynaceae. The swallowing of the root or the mere rubbing of the body with it is said to cause temporary insanity. A sufficient quantity will bring about death.

barudaru, Schleichera trijuga, Willd.; Sapindaceae. The oil expressed from the fruit's kernel is narcotic in small dose, poisonous in a larger one, unless it has been heated to reeking point. A seed which has passed through the stomach of an animal, when pounded and mixed with 1 oz. of European gunpowder, will cause abortion or prevent pregnancy for a case or two according to some, for good according to others.

biṇḍimbu, a form of Cucumis trigonus, Roxb.; Cucurbitaceae. The seeds bring on vomiting and loose stools, till expelled. The pulp is used as a purge.

birhaḍa, Plesmonium margaritiferum, Schott; Aroideae. The tubers are eaten. If they are not boiled down in several successive kettlefuls of water, or together with tamarind leaves or tamarind pulp, they keep a noxious acidity which affects the throat and mouth with unbearable itching. Even when so prepared, they would have the same objectionable effect if eaten hot, unless indeed the tamarind added had not been spared. It is said that the itching nuisance sometimes proves fatal. Acid drinks are a counter-poison.

bisuud, a small, black, poisonous mushroom growing on garbage and dirt heaps near villages.

carpaṇḍu, Ruellia suffruticosa, Roxb.; Acanthaceae. Its root dried and ground is the chief ingredient of rice-beer ferment; 2 oz. of it would, in pregnant women, cause abortion.

curcudaru, Caesaria tomentosa, Roxb.; Samydaceae. The berries crushed and thrown into ponds or river-weirs stupefy all the fish in

them. The juice of the berries is injurious to the eyes. They are bitter and unpalatable, but not injurious to the stomach.

dadaru, Artocarpus Lakoocha, Roxb.; Urticaceae. The milky juice of the tree is used in very small doses, one or two drops for children, more for adults, as a purge. A larger quantity is injurious and may even turn fatal.

dugdidaru, Gardenia turgida, Roxb.; Rubiaceae. The rind of the fruit and the seeds, crushed and thrown into enclosed water kill the fish.

elekedaru, *elelidaru*, Euphorbia antiquorum, Linn.; Euphorbiaceae. Its milky juice is injurious to the eyes. It is used for catching fish; it blinds and kills them. It is also used as a purge, one drop per intended stool. It might be fatal in larger doses.

gangal, Andropogon Sorghum, Brot.; Gramineae. The adventitious shoots growing out of derelict stumps are fatal to cows and goats.

garuldaru, *gadasurdaru*, Carissa spinarum, A. D C.; Apocynaceae. The root enters into some medicinal compounds. A larger quantity is fatal; it causes purging that cannot be stopped.

golaindidaru, Plumeria acutifolia, Poir.; Apocynaceae. Its milky juice is used medicinally, 3 or 4 drops constituting a purge. A larger quantity is poisonous.

hadol, Amorphophallus campanulatus, Bl.; Aroideae. Same effects as for *birhadu*.

haridaru, Cassia fistula, Linn. Caesalpiniae. A handful of baked leaves, or one bean crushed and mixed with water is used as a purge. A larger quantity would cause injury.

halulimbu, the only cultivated variety of Cucumis trigonus, Roxb.; Cucurbitaceae. Its fruit, when still unripe, acts as a purge. It is properly an annual; but it is said that the plant happens to outlive its natural space by 3-4 years, and that its fruits then become poisonous, and, if eaten in quantity, fatal.

helarandri, Millettia auriculata, Bak.; Papilionaceae. The root is used for the killing of fish.

jane, Paspalum scrobiculatum, Linn.; Gramineae. This grass has, in some cases, proved poisonous.

kanailibi, Nerium odorum, Soland.; Apocynaceae. Its bark, root, flower and seed are poisonous. The seeds prove convenient for killing one's neighbours pigs.

kantaradaru, Artocarpus integrifolia, Linn. f.; Urticaceae. The bark of the underground root is pounded. If a small quantity of this powder be dropped in a man's rice twice a month, his body will begin to swell, and if this be done for two or three months, he will die. So small is the required dose that, with the accompanying rice, taste cannot detect its presence.

kitamuli, a kind of stemless palm with only two leaves, different from the male and female Phoenix

acaulis. Not indentified. The root-stock (*dā*) is a deadly poison, whilst the rootstock of Phœnix acaŭlis is eaten. It is also crushed and applied as plaster for pains in the chest, it acts like a mustard plaster.

kuḷudaru, Croton oblongifolius, Roxb.; Euphorbiaceae. The bark of the root in small doses is used as a purge; a larger quantity is poisonous.

maḍpoga, a poisonous mushroom with slender stem, growing in clusters close to bamboo roots. It is different from *dṛṅgaḷaḍ*, also called *maḍpoga*, which also grows near bamboo roots, but singly and with stout, stiff stem, and is very palatable.

màdukamdoru, Bassia latifolia, Roxb.; Sapotaceae. Oil is extracted from the seeds. The oil-cake in small quantity is narcotic, in larger quantity poisonous. It is thrown in ponds for killing fish. Otherwise care is taken to burn it, lest fowls feed on it and die.

muṛakaḷaḍ, a poisonous, yellow mushroom, with a long stem, growing in the jungles. A little is narcotic, a larger quantity fatal.

maraṛ kanaĭli, Thevetia neriifolia, Juss.; Apocynaceae. The pulp of the fruit mixed with dregs of rice-beer serves to kill stray pigs. The Mundas seem not to know that the milky juice is highly poisonous.

mungadaru, Moringa pterygosperma, Gaertn.; Moringeae. The root is a violent poison, A snake, if a piece of this root be dropped in its hole, will vacate it.

niri, nirsiṛ, Elaeodendron glaucum, Pers; Celastrineae. A piece of the root, as thick as the finger and a little longer, is crushed and soaked in water. The solution, strained off, is taken as an emetic. Overdoses are fatal.

paḷaḷi, Calotropis gigantea, Br.; Asclepiadaceae. Its milky juice is mixed with rice or any other food, to poison crows. It is also fatal to men, being destructive of the bowels.

paṛasu, kargeluṛ, Cleistanthus collinus, Benth.; Euphorbiaceae. The leaves dried and pounded are thrown into confined waters to kill fish. The fruit is highly poisonous.

poṭo, poṭoḥ, koṭoḥ, jōkara, Randia dumetorum, Lamk.; Rubiaceae. The fruit crushed and thrown in water kills the fish in it.

puru, kardaniḍuḍmuṛitasaḍ, Sphaeranthus indicus, Linn.; Compositae. The rind of the fruit, dried and pounded, serves the same purpose. It is not injurious to men.

ruli, Piper longum, Linn.; Piperaceae. The root crushed and mixed with ripe tamarind pulp, causes abortion.

sakamhaṛa, Diospyros montana, Roxb.; Ebenaceae. Leaves crushed and mixed with water are fatal to fish. If cooked and eaten by men, they provoke vomiting and giddiness.

sarupa, ncŏɪ, Anona squamosa,

Linn.; Anonaceae. The seeds chewed or crushed, are poisonous. Crushed, they are used for destroying worms in wounds of cattle.

sengelpoga, a poisonous mushroom that grows on decaying stumps of sal trees. It is soft, flexible and phosphorescent at night. It is easily distinguished from the white, short-stemmed *sarjomud*, *sarjompoga* or *sarjomgandeke*, also growing on decaying sal stumps.

sigara, Bauhinia purpurea, Linn; Caesalpinieae. The bark of the underground root is poisonous even in small quantity. The root is applied medicinally on cuts and bruises.

sirumedel, *kirum*, Erythrina indica, Roxb.; Papilionaceae. The bark and root, being rubbed on the body, engender burn-like wounds. Taken internally, they are a deadly poison.

sosodaru, Semecarpus anacardium, Willd.; Anacardiaceae. The oil expressed from the kernel is poisonous. A drop of it upon the skin will cause a sore. If mixed in the food, it will ulcerate the bowels and cause death.

sukuripota, Polygonum glabrum, Willd.; Polygonaceae. The stem and leaves are ground and thrown in water to kill fish. Young leaves, however, are eaten as a potherb.

tamāku, Nicotiana tabaccum, Linn.; Solanaceae. The juice is well known as poisonous.

tiun, Canavalia virosa, W. and A.; Papilionaceae. The plant, through an annual, sometimes survives a season. In the 2nd year the beans have already become narcotic, and after the 2nd or 3rd year, they are a deadly poison, if eaten in quantity.

tuntura, *dalūra*, Datura fastuosa, Linn; var. alba, F. B. I.; Solanaceae. The root is stupefying and poisonous.

Note also the following poisons:

(1) A stiff pinch, about 2 oz., of ordinary black gunpowder mixed with about half a tumblerful of strong alcohol (generally *mahua* brandy), will, if taken by a pregnant woman, cause abortion and make her permanently barren.

(2) A mixture of clarified butter and sal rosin, being well mixed into a paste, is washed over and over again, until its colour becomes quite clear. This is considered a very efficacious remedy for carbuncles and burns. But a very little of it, if eaten, is said to be a deadly poison.

(3) The head of a cobra is allowed to rot till it turns soft, and then crushed into a paste. A little of this applied to a wound will cause death.

(4) The head of a cobra is kept till it undergoes decay, and worms are generated. These worms mashed in mustard oil form a deadly poison. Witches are supposed to employ it.

bisi syn. of *māli* Has. *mahali* Nag. *cūt*, I. sbst., (1) social or religious pollution or uncleanness contracted through actions or states,

which do not necessarily constitute a guilt, by persons inasmuch as they are members of a family, sept, caste or race. For instance: after the birth of a child, the father, the mother and the new-born child are *bisi̱* until the *cați* ceremony has been performed. Other members of the family, sept, etc., may neither eat and drink with persons in such circumstances, nor allow them to touch either their food or their cooking utensils: akiṇalo̱ jojom añri baiua, *bisi̱* menaakangeatakiṇa̱, we may not yet eat with either of them because their uncleanness is still on them. (2) figuratively, moral smut or filth in word or action: hagahon talare *bisi̱* alom kajia kăredo adoagonoĕm namea, do not talk immorally among the members of thy family or among the people of thy village, otherwise an unexpected thrashing will be thy lot. II. adj., with *kaji, jagar, kami,* immoral, syns. with *poari kaji* or *kami, siri kaji, humu kaji, edkan kaji* or *kami*: hen horoa̱ goța jagar *bisi̱gea*. N. B. *Edkan kaji* or *kami* is used also, in the widest sense, for bad, sinful in any degree, objectionable under any respect. *Humu kami* simply means work that dirties, e.g., work in charcoal: kuĭlara̱ enado humu kami.

III. trs., (1) to cause someone to contract social or religious defilement, e.g., by touching his cooking vessels when oneself is *bisi̱*, and not warning him until he has cooked in them and eaten the food. (2) to talk immoral smut to someone: *bisi̱kedlleae.*

bisi̱-n rflx., to render oneself socially or religiously unclean by eating or drinking food which has been touched by people who are themselves unclean: naŏa jonom oraree *bisi̱njana*, he defiled himself in a house where there was a new-born baby.

bisi-go̱ p.v., to become unclean socially or religiously: *bisi̱akan* kuri cațihulaṇa̱ reargiṛin imtagee pobitarruaṛoa, a religiously unclean woman becomes clean again when she bathes on the *cați* day. N. B. The vocal check in this work never drops before a vowel, to avoid confusion with *bisigo̱*, to get poisoned.

bisi̱ge adv., modifying *jagar, kami,* and syns., immorally, filthily.

bisi (Sad.) syn. of *salom* sbst., the muscles on either side of the backbone. This word is never used alone, on account of the confusion which might arise with *bisi*, poison. It only occurs in the cpds. *bisibisilo, bisijaṇ, bisijilu.*

bisian adj., naturally poisonous, venomous: pandubiṇ *bisiana*, the cobra is venomous; bindidaruṛa̱ jō *bisiana*, the physic-nut is poisonous; *bisian* sunumdo kako jomea, they do not eat poisonous oil, i.e., they do not use it for culinary purposes. N. B. The more usual way of saying that a plant or fruit is poisonous is by describing its effects: *gogoĕa*, it kills, *ūla*, it causes vomiting, *lāi̱dula* or *lāi̱dudula*, it

purges, *būla* or *bubula*, it causes vertigo or makes drunk: julǫpoga *gogoëa*, the *julǫpoga* (a kind of mushroom) is a deadly poison; barusunumrą sukul kā senǫrikakere *ūlą oṛǫ lāṇdūla*, kusum oil when it has not been heated to reeking point causes vomiting and diarrhoea; sakamhaṛa *bubula*, the leaves of *sakamhaṛa* give vertigo.

bisi-bindi syn. of *silipiti, siri-lundi*, trs., to look all over, in and under things (use of hands connoted as well as of eyes): baksa bitarre sui aḍjana, soben lijąkoiną *bisi-bindikeda* mendo kā namjana, a needle has been lost inside the box, I have rummaged through all the clothes in searching for it, but could not find it; *bisibindite* soben kitaḅrą ḍaṭi raṛacabaakana, in my handling books (whilst looking for smth.) their covers got loose.

bisibindi-ǫ p.v., to be handled and turned over in a search after smth.; soben kitaḅko *bisibindilena*.

bisibindilan adv., with *rika* same meaning: soben liją *bisibindilaniną* rikakeda.

bisi-bisite or sometimes, **bisi-bisire** adv., in the muscles along the backbone: *bisibisite* hasująiña.

bisi-bital I. abs. n., the habit of scolding with foul language: inią *bisibital* janaŏ nelekagca.

II. adj., (1) with *eraną*, a foul rebuke: *bisibital* eraną ne hature purąge aĭumoa. (2) with *hoṛo*, a man who is in the habit of using foul language in rating others; ne hoṛo kadračjanre mermere *bisibitala*. III. trs., syn. of *samą*, to scold with foul speech: *bisibitalkedlleae*. The p. v. is not used, *samagǫ* is used instead.

bisibital, also with the afx. *ge* or *tan*, adv., modifying *eraną* foully: *bisibitale* eranakedlea.

bisi-janą syn. of *sindurijaną* sbst., the backbone.

bisi-jilu syn. of *salomjilu* sbst., sirloin.

bisīkal, biskal Nag. **bisil** Has. syn. of *clę* Nag. IHas., trs., to cause to run away, to cause to fly, run or swim about excitedly: tumbulikoe *bisīkaltadkoa*; haikoe *biskalkedkoa*; gerea cinąmentem *bisilkia*? dąiainą honaną, why hast thou flushed the quail? I would have caught it by means of a decoy bird. Note the proverb: hapeakan kaji alom *bisiītą*, let sleeping dogs lie, let well alone; hapeakan kajim *biskaltada*, nādeko eperanatana, thou hast given a fresh start to that forgotten business, and now they quarrel.

bisīkal-ǫ p. v., to be caused to run, fly or swim about excitedly. Also used idmly. with *kaji*: hapeakan kaji *bisillena*.

bi-n-isikal vrb. n., (1) the extent of excitation: *binisilko* bisiltadkoa soben pacrisāṛaren tumbuliko urdamjana, they have so roused the wasps dwelling in the cracks of the wall that they are now flying about angrily. (2) the action of flushing or exciting: misa *biniskalte* soben gereako kako nirjana oṛǫ misae biskalkedkoa! He flushed the quails

a first time, but some remained; now he has started these too! okoĕą *bisisilteko* urdamentana? By whose interference are the wasps thus angrily flying about?

bisiį Has. var., of *bisĭkal* Nag.

bisiṇḍi I. abs. n. disgust created by squalor and filth: *bisiṇḍite* maṇḍi kae jomdaṛijana, he could not eat owing to the loathsomeness of the place.

II. intrs. imprsl., to feel disgusted by squalor and filth: apeą raca lelte *bisiṇḍiįiąiña*; uṛikoate meromko puraṇte *bisiṇḍiįkoa*, goats are much more particular than bullocks about the cleanness of the spot on which they lie down.

bisiṇḍige adv., modifying *aṭkar*, same meaning.

bisĭri-rici Nag. var. of *besĕra*.

bisĭtur, bistur rarely used in affirmative sentences, I. intrs., to be in the habit of doing smth.: enkaną ciulaŏ kae *bistura*; eḍkan hoṛoko kumbăṛujumbŭṛiko *bistura*. The same used adjectively with the negative particle, signifies: never doing a certain thing: kumbŭṛu kā *bistur* hoṛo samage kumbăṛuĭ sabakana, a man who never steals was wrongly arrested for theft.

II. trs., to begin doing a thing for the first time, within the current season: saṇga kale *bisturakada*, we have not yet begun eating our sweet-potatoes; iṛo aŭrile *bisturea*, we have not yet begun harvesting: baba kumbăṛuko aŭriko *bisturea* the thieves have not yet started stealing from the standing rice crops; poṭom aŭrile *bisĭturelọge* kaṭeako *bisiturkeda*, even before we open our rice-bale, the rats are already at it.

bisĭtur-ọ p.v., to be done or used for the first time in the season: ne baānraą tamras nąą jakeḍ aŭrige *bisĭturoa*; poṭom *bisturakana*, the bale has been opened for use.

biskal var. of *bisĭkal*.

bisri-rici var. of *bisĭriricĭ*.

bistur var. of *bisĭtur*.

bisuaŏ Nag. (Sad. *bisuāek*; ? H. *bishwās karānā*) trs., to mock by words, to speak mockingly, to imitate mockingly, to ape, to laugh at someone by mimicking his words or ways: gucu saḅsaḅkeatee *bisuaŏkịa*, he aped him by stroking his beard like him. In Has. to speak mockingly is expressed by *geseṛaŏ*, to ape is expressed by the afx. *itu* in the epds. *kajiitu, semtu, eraṇitu, raṇitu*, etc.

bisŭās (Sk. H. Sad. *bishwās*) 1. sbst., (1) trust, reliance, faith in smb. The person in whom the trust is put or on whom reliance is placed, takes the genitive afx. *ọ*: iniąą jetan *bisŭās* banoa, there is no relying on that one; iniąą *bisŭāsre* alope taĭna, do not rely on his help; amąą *bisŭāsre* soben ṭakapaĕsaiṇa bagetada, in (my) confidence in thee, I have abandoned thee all my money, i.e., I have entrusted all my money to thee. (2) belief, faith, in the truth of smth. or the truthfulness of smb.: kristān *bisŭās*, the Christian faith; *bisŭās*-kaji, words of faith, articles of belief.

II. adj., with *hoṛo*, (1) a trustworthy or (2) a confiding, unsuspecting person. (In the meaning of trustworthy the form *bisŭāsi* is also used) : *bisŭās* hoṛokoloᵩ kūrbārme, make transactions with reliable people ; kā *bisŭās* hoṛokotᵩre jetanᵩ alope ūduba, udubᵩlere apang: hosṛoko baimca, do not tell any secret to diffident persons, they would take it as a lie. (3) a faithful man, i.e., one who has faith, who believes in a religious doctrine.

III. trs. (1) to trust or rely on smb. The name of the person in whom confidence is placed takes the gen. afx. *ᵩ* (*kaji* being understood) or else the afx. *re* : Samuᵩ ainᵩ *bisŭāsea* ; Samurenᵩ *bisŭāslana*, I have confidence in Samu. (2) to believe someone or smth. : alom *bisŭāsia* ; enado ciulaŏ kainᵩ *bisŭāsea*.

IV. intrs., (1) imprsl., to believe : ne kaji (or ne kajire) kā *bisŭāsjᵩiṅa*, I do not believe this. (2) prsl., to believe : *bisŭāslanae* ; kae *bisŭāskena*.

bi-p-isŭās repr. v., (1) to trust each other, to rely on each other : kakinᵩ *bipisŭāslana* enamente apan-apan baksarᵩ cabi kakinᵩ opoma, they have no mutual trust and do not leave their box keys in each other's hands. (2) with *kaji* expressed, to believe each other : kaji kakinᵩ *bipisŭāslana*. (3) sbst., mutual confidence, trust in each other : abenre *bipisŭās* banᵩredo saja aloben kamia, if there is no confidence between you two, then do not work in partnership.

bisŭās-ᵩ p. v., (1) to be believed. (2) to be trusted, relied on. (3) used instead of the imprsl.: aleᵩ kaji (or aleᵩ kajire) kae *bisŭāsᵩtana*, am kajilekaime, he does not believe what we say, try thou and tell him ; kae *bisŭāsjana*, kae *bisŭāslena*, he did not believe it.

bisunbhōg (Sad.) sbst., a small, late variety of the low field riceplant.

bīt, bīti var. of *bhīt*, a wall.

bita (Sk. *vitasti* ; H. Or. *bittā* ; Mt. *bīt*) I. sbst., a span, i.e., the length one can span with the hand, between the tip of the thumb and the tip of one of the fingers, generally the middle one : bar *bita* jilinge taĭkena, it was two spans long. N. B. The other usual measures of length are : (1) *kaṭᵩ*, a finger breadth ; *upun kaṭᵩ*, the breadth of the palm of the hand. (2) *ota*, the distance between the tip of the extended thumb and the knuckle of the small finger, *bar ota*, one foot. (3) *munḍuraᵩ* Has. *mūṭ* Nag. a short cubit, forearm and fist. (4) *muka*, a cubit, from elbow to fingertips. (5) *Supumunḍu*, from the shoulder to the tip of the fingers. The common measures for height or depth are : (1) *indikakore* Has. up to above the heel ; *ṭokôṛekore* Nag. up to the ankle or ankle deep. (2) *ṭeṛenᵩkore* Has., *miḍṭeṛenᵩ* Nag. up to below the calves. (3) *mukuṛikore* Has *miḍmukuṛi* Nag. up to the knees, or knee-deep. (4) *bulukore*, half way up the thigh. (5) *suba bulukore*, up to the hipbone. (6) *maṭaᵩkore*, up to the waist. (7)

lāŋkore, up to the stomach. (8) *kuṛamkore*, up to the chest or chest deep. (9) *halalgkore*, up to the armpits. (10) *holgkore*, up to the throat. (11) *kinakore*, up to the chin. (12) *molonkore*, up to the forehead. (13) *bōmundu* or *bōpursa*, up to 2 3″ above the head. (14) *midpursa*, up to above the raised arms and hands, out of one's depth by one arm length.

II. trs., to measure by spans with the hand: aũrina *bitalea*! Wait a bit! I will measure it in spans; mukacaina eina *bitaca?* Shall I give the length in cubits or in spans? ciminsam *bitalg?* How many times didst thou span it, what is its length in spans? ciminuaina jilinaca?—api muka mod *bitacme*, how long shall I make it?—Make it 3 cubits and a span long.

bita-n rflx. v., to measure one's own body in spans: ciminuaina cakara mente kuṛame *bitantana*, he spans his chest to judge of its width.

bita-g p.v., to be measured in spans: ciminsa *bitajana?* How many times was it spanned, how many spans is it long?

bi-n-ila vrb. n., the width of one's span: ama *binitado* huriagea, thou hast a short span.

bita-aun and **bita-idin** syn. of *mukaaun* and *mukaidin*, rflx. v., are used idmly. of the coming and going of *mukatijuko*, the loopers or caterpillars of the Geometridae family.

bitabororo Has. syn. of *bororodaru* Nag. (Sad. *baranga, bicra, jhari*) sbst., Kydia calycina, Roxb.; Malvaceae,—a tree with lobed leaves, in great demand for carrier's poles. The tree stripped of its bark is very smooth and slippery as if covered with oil, hence the name *bororo*; it is called *bita* (from *bitaboto*) because water mixed with its juice will adhere to the hand and come out in a long trail.

bita-boto syn. of *bindabondo*.

bita-hatin trs., and *bitahatingg* p.v., of fields, to be parcelled out down to mere bits: ote soben *bitahatinjana*, asulg isu maskilg'a, all the fields have been divided into very small shares, it is very difficult to get one's sustenance.

bita-idin rflx. v., descriptive (like *bitaaun*) of the progress of looper caterpillars.

bitar and derivatives, vars. of *bhitar* and derivatives.

bitar-botor, botor-botor I. adj., (1) with *daru*, tree, syn. of *bonbon daru*, a tree with a long, straight and clean stem: *botorbotor* daru matam. (2) with *bondol*, the streamer-like ends of a turban or a loin cloth: *bitarbotor* bondol gapuitam, otere ortana, tuck up the ends of thy loin cloth, they trail on the ground.

II. trs., to don a turban or a loin cloth so that the ends stream down: bed, botog, or bondole *bitarbotorkeda*.

bitarbotor-en rflx. v., to walk or fly with a long straight, tail as do several kinds of birds. *Biauboĕonen*, to fly with a long tail in line with the body, is used only of the paradise-fly-catcher: lanchêrê *bitarbotorentana*, or

bianboĕonentana ; maraŋko *bitarbotorentana*, the peacocks are strutting about with their long tail unexpanded (ltly., straight).

bitarbotortan, botorbotortan, botorleka adv., used in the various acceptations of the trs. and the rflx. v. : maraŋko *bitarbotortanko* senbaraea.

biter and derivatives, vars. of *bhitar* and derivatives.

bitl, bit var. of *bhīt*, a wall.

biti (Sad.; Mt. *biti*) I. sbst., flat pieces of split bamboo, about one or two ft. long kept ready to be cut into to make pins plates or cups of leaves.

II. trs., to split bamboos into flat pieces: maŋ *bilĭme*.

biti-ŋ p. v., of bamboos, to be split into flat pieces. Note the idiom: *bitiakan* biâraŋ roalere, herjetebabalekage gârôoa, flat, well nursed paddy seedlings, will, when transplanted, shoot as many stems, as paddy sown in the hot season.

biti sbst., the "cat", a piece of wood, pointed at both ends, about 8″ long and 1″ or more thick, which is used in *biti-inuŋ*, the tip-cat game.

biti-inuŋ I. sbst, the game of tip-cat.

II. intrs., to play at tip-cat.

*In this game a number of players are divided into two camps. They play with one stick and one cat. Each member of the attacking party in turn plays as follows: he puts the cat on the ground and with a jerk of the stick sends it (*tel*) towards the defending party. If any of the latter catches it ((*lōka*) in his hands before it falls on the ground, the player is out. If nobody catches it, someone picks it up and tries, from the spot where it has fallen to throw (*tŋ*) it upon the stick which the former player has dropped near himself. If he succeeds, again, his opponent is out. Should he fail, the latter, to whom the cat has been returned, gives it a knock, and while it is in mid air strikes it (*lokăð*) a second time so as to send it to a distance. This distance is measured (*leka*), in steps: twenty steps make one *naĭl*. When the total of the distances thus scored by the successive players of the attacking party reaches the number of *naĭls* previously agreed upon, the players who have made these points exercise their joint rights of sending the cat abroad, so that the defeated party may have the trouble of fetching it back. Each of the winners, in turn, takes up the cat and drops it, trying to touch it on its way down: let us suppose that, in this short interval, he has managed to touch it twice. He thus acquires the right to give the cat two long hits and drive it further and further. All that the defeated party has to do after the combined long hits of the winners have done their best, is to pick up the cat and bring it back (*biti gŋ*) running while shouting: *bitige!* Should they stop shouting, the cat gets one more long hit from the winners. When it

finally reaches home, one of the winners takes it up once more, and throws it away from under his uplifted leg: one of the adverse party has to fetch it back hopping on one leg (*laŋgra biti gǫ*). After this, players change camps and the game starts afresh.

bitllaŏ, bitlaŏ var. of *bickaŏ*.

bitiriḍ I. sbst., the proposal, suggestion or idea to do smth.: caŏ baje kamiŋa *bitiriḍ* okoee uruŋlaŋ? Who gave out the idea of starting work at 6 o'clock?

II. trs., (1) to first get it into one's head, to be instrumental in, to suggest, to propose, to start, to undertake: ne eperaŋ okoee *bitiriḍlaŋ*? Who picked this quarrel? kapaji hobaŋka mente aiŋ *bitiriḍlaŋ*, mendo sobenko hapegodenjana, I tried to start a quarrel, or a discussion, but all kept patiently silent; oŋa bainiulaŋ kabuaiŋ menlaŋ, amgedaŋ *bitiriḍkeda*, I was of opinion not to build the house this year, it was thy idea to build it now; nekan ukukaji okoe *bitiriḍkeda*? Who set afloat such a calumny? ne sirma aŋandile *bitiridea*, this year we will arrange a marriage; begar hukumte calu okoe *bitiriḍkeda*? Who induced you to hoe without orders? (2) with liv. bgs. as d. o., to excite into activity: hapeakan kula alope *bitiridia*, do not rouse to action a tiger which is quiet; bugileka duŋumakan honem *bitiriḍtaŋia*, thou hast set crying a child which was sleeping nicely.

bitirid-ǫ p. v., (1) of a certain action, to be proposed, suggested, started, undertaken: eperaŋ naŋdo *bitiriḍjana*, now a quarrel has been deliberately picked. (2) of a liv. bg., to be roused to activity: kula *bitiriḍjana*.

bitu I. sbst., an underground stem of tuberous creepers planted too deep; an underground stem shooting up from tuber-bits left deep in the soil from the previous year: *bitu* dā taŋlekataŋrea, the underground stem is where the tuber should be; saŋga urteŋ senkena, *bitu* eskargeŋ namkeda, I went to dig out wild tubers, but I found only stems so deep that the tubers were cut of reach.

II. trs., also *urbitu*, to leave bits of tuber very deep in the ground and so cause them to shoot long underground stems: ne birraŋ soben saŋgako *urbituakaŋa*.

bitu-n rflx. v., idmly., of worms and the like, to enter a sore or some solid substance: guŋundiko huaakaŋtaŋreko *bituna*, puraŋtedo goregotere, the *guŋundis*, a kind of jiggers, penetrate under the skin, mostly under the armpits; tijuko *bituaderakana*, worms have penetrated inside.

bitu-ŋ p. v., (1) also *urbituŋ*, of tubers, to grow an underground stem: urŋunḍuĭme kūredo kalomkote *bituua*, dig it up altogether, otherwise we shall have it shooting up next year from very deep underground. (2) idmly., of worms and the like, to penetrate a sore or some solid substance: uriraŋ gaŏre tijuko *bituakana*.

bitu-buṭi contrary of *buṭuka*, a person with a depressed or deep navel.

bituḷ trs., (1) to overturn a vessel, so that it lies on its side showing its bottom: seta miaḍ caṭuï *bituḷkeda*. (2) idmly., to point to, or turn one's bottom towards someone as a sign of contempt or derision. The name of the person so derided serves as ind. o., or takes the afx. *sạte*: ainạsạte alom *bituŭa*, or alom *bituŭaiña*; najomburia kīstee *bituŭaḍbua* mente soben poncoko eṛạgeko kadračojana, all the panches were in high dudgeon because the irate witch had turned her bottom towards them.

bi-p-ituḷ repr. v., idmly., to deride each other in the manner described; to do the same playfully, as children will: honko *bipituḷtana*.

bituï-o Has. *bituj-o* Nag. p. v., (1) of a vessel, to be turned over on its side: caṭu *bituïakana*. (2) imprsly., in the idiom: kiste *bituioa* people show their bottom in scorn.

bi-n-ituḷ vrb. n., the number of people derided: najomburia poncoko *binituï* bituŭaḍkoa solensạe puraḷạ, the witch pushed out her bottom all round, towards each of the panches.

biṭel var. of *âïsbiṭel*.

biṭi (Or. *bhiṭṭhī*) syn. of *begāri*, *beṭbegāri*, I. sbst., local forced labour: *biṭite* soben roa rikalena, the rice planting was all done by forced labour.

II. adj., with *kami*, forced labour: *biṭi* kami ne disumre nāḍo hokajana. (2) with *hoṛoko* or *kamiko*, the victims of forced labour. In this meaning *biṭi* is often used as adj. noun. but only in the pl.: *biṭiko* cimin hoṛoko menạkoa?

III. intrs., sometimes with inserted ind. o., to do forced labour; dikuạ cipe *biṭitana*?—kūgele roanalatana! Are you working under forced labour for the zemindar?—No, we are transplanting for wages; *biṭikedako*; *biṭigiako*, they did forced labour for him.

IV. trs. caus., also *biṭirika*, to impose forced labour; aleạ kami mente samaï bẹsge kā namọtana, aminaạ ne diku *biṭijaḍlea*, this landlord plies us with so much forced labour, that we have no time left for our own work.

biṭi-o p.v., of labour, to be imposed without remuneration: ne disumre kami kā *biṭioa*, in this country labour cannot be forced upon people; kami *biṭilena*, the work was not paid for.

biṭi adv., modifying *sabọ*, to be forced to work without payment, *biṭiko* saḅlena, they had to do forced labour.

biṭige adv., occurs in the idiom: *biṭigem* kamitana, thou workest lazily.

biṭi (H. *beṭi*, a daughter, a damsel; Or. *biṭi*, same meaning) sbst., girl, occurs in songs as variant of *baca*, boy: baburebacam rotodentana, *mâïrebiṭim* supidentana, boy, thou trimmest thy hair into a topknot; girl, thou arrangest thine into a chignon.

biṭil-biṭil Nag. (Sad. *bitil-bitil*)

syn. of *bikiḍbikiḍ*, to wriggle.

biṭiṇ-biṭiṇ Has. syn. of *bikiḍ-bikiḍ*, to wriggle.

biṭu trs., to spirit away from someone, to snatch stealthily. N.B. This verb cannot denote filching or pilfering in the market, for which *eaï* is used: miḍ ṭakae *biṭukiṅa* landate, taĕomtee omruaṛ-ąiṅa, he spirited away from me, in joke, a rupee which he returned afterwards.

bi-p-iṭu repr. v., to take slyly things from each other, at various times: Soma aḍ Budua puraṣakiṇ *bipiṭua*.

biṭu-ṛ p.v., to be snatched away stealthily: miḍ ṭaka *biṭuṛjana*.

bi-n-iṭu vrb. n., (1) the amount of pocket picking: pīṭre *biniṭuko* biṭukṛa, bugulirą soben paĕsako cabataṛa, in the market, they eased him of so much money that nothing remained in his bag. (2) the act of pocket picking: apisaupunsako biṭukṛa, sida *biniṭure* mõṛe ṭaka senọjana, they picked his money three or four times, getting away the first time with five rupees.

biur I. trs, (1) of things erect or animals on their feet, to turn, to turn round, in cntrd. to *ulṭa*, to turn over things lying which are flat, and *palṭi*, to turn or roll over things lying which are not flat: sadom *biurime*, bõ̤ lelọka, turn the horse so that its head may be visible from here. Nevertheless in Has. *biur* is sometimes used instead of *ulṭa*: laḍ *biureme*, turn over the cake. (2) to set smb. in motion in a merry-go-round or the like: ḍhiluare *biuriṇme*. (3) to wheel or turn round smth.: hatuï *biurkeda*. (4) to cause to revolve, spin or whirl round: kuṇkal cãkae *biurea*. (5) with *sobeṇsą*, everywhere, in all directions, and syns., to divulge smth. all over the country: Gandhiṇ kaji sobensąko *biurkeda*. (6) instead of *bakriḅur*, to hedge in smth.: kunḍamsą kabu *biurlere* meromko roaakanako jomeabaeatabuą, if we do not hedge in the place at the back of the house, the goats will eat every thing which we have planted.

II. intrs., to spin or whirl round: sagãṛi harjare cãka *biurlana*; bäõṛa *biurlana*.

biur-en rflx. v., to turn oneself round, to wheel round: *biurenpe*.

bi-p-iur repr. v., (1) to put each other into a merry-go-round motion: darusadomro paṛipaṛiko *bipiur-lana*, on the merry-go-round they take turns for setting the others in motion. (2) to be in the habit of causing one to turn around smth.: aṛandi senakanre hatuko *bipiurkọa* entaĕomte hatuko boloripika, when the groom's party arrives for the wedding, the bride's party first take them round the village outskirts and afterwards introduce them into it.

biur-ọ p. v., to be or to get turned round, to be set in a circular motion, to be led around smth., to be hedged in all around: nãdo cũka khũḅ sekeṛage *biurọtana*; aĭṅą bõ̤ *biurọlana*, my head turns, I feel giddy; Gandhiṇ kaji sobensą *biurjana*. See also the cpd. *bọbiur*.

bi-n-iur vrb. n., a winding, a turning in a road or in a river; the action of turning round or of wheeling around smth.; the way, rapidity or extent of whirling round: hora *biniurren* tebaledkoa, I overtook them at the turning of the road; gaṛa *biniurre* gitil huranuṛunakana, at the bend of the river sand has been thrown up on the side; dâũṛitanre ne uri *biniur* kae sukua, when threshing, this bullock does not like to be on the outside, to be the last one on the right-hand side; ne cãkara *biniur* kain sukujada, cetanlataroa, I do not like the way this (potter's) wheel turns, it gyrates with a balancing motion; ne bâŏṛa *biniur* biurjana miḍ hoṛo tamãku itikide iminan heṛajana, this top gyrated the time a man would take crushing tobacco in his hand; nẽa cãka *biniure* biurea misa ḍêŏâtege api naliĭ hadea, (this potter) makes his wheel whirl at such a rate that, with only one impulse, he (fashions and) cuts off three tile tubes.

biniur-ọ p. v., used especially in the prf. past, to: have a bend, to wind: en sanḍak beṭekan *biniurakana*.

biurte adv., all around, in every direction: *biurte* hoṛoko menakoa.

III. adverbial afx. to verbs, imparting to actions an idea of roundness or revolving motion: *aĭumbiur*, to go round listening; *ḍuḳbiur*, to sit in a circle; *haḍbiur*, to cut all around; *kesedbiur*, to close-in all round; *kumbũṛubiur*, to go round stealing; *lelbiur*, to look round or backwards; to examine on all sides; *nirbiur*, to run round; *oĭbiur*, to mark out a border all around; *ombiur*, to hand round; *uskaŏbiur*, to go round and stir up people. The word is sometimes used instead of the afx., *baṛa*, in various directions, here and there, all about.

biur-aṛãgu and **biur-rakaḳ** trs., to go (descend, or ascend) by a winding path: buruko *biuraṛãgujada*.

biuraṛãgu-ụ and *biurrakab-ọ* p. v., to be descended, or ascended by a winding path: ne buru mulite kã degoa, *biurrakaboa*, this hill cannot be climbed straight up, it must be ascended by a winding path.

biuroṛãgu-n and *biurrakab-en* rflx. v., to come down, or go up by a winding path: ṭeṭenagako terjakore darureko *biurrakabena*, bloodsuckers, if a stone is thrown at them, climb up the other side of the tree.

biura-n-aṛãgu and *biurra-n-akaḳ* (1) vrb. n., a path which winds up a hill: Ranci burure *biurranakaḳ* baiakana. (2) adj., winding up: *biuranaṛãgu* siṛhi, *biurranakaḳ* siṛhi, a winding staircase: en bangalare *biurranakaḳ* siṛhi menạ; *biurranakaḳ* hora, a path which winds up a hill.

biur-au and **biur-idi** I. trs., to bring or take away by a circuitous route: edelpiṛite harkom, kitaburusạte *biuraukom*, drive (the bullocks) to the field with the silk cotton tree, and bring them back passing by the hill with the palm-trees.

II. intrs., to come on or go away spinning: bâŏṛa nesạte *biurautana*, the top comes this way spinning

round and round.

biurau-n and *biuridi-n* rflx. v., to come, or go by a circuit, or spinning round and round : Cendagututen sena, Sarwada muliten *biuridina*, I shall go to Chendagutu and come back *via* Sarwada ; honko haṭiahaṭiateko *biuridintana*, the children go spinning round and round along the village road.

biur-balaṇen rflx. v., to wander or go backwards and forwards : kôĕtan hoṛoko *biurbalaṇentana*, beggars go from housel to house ; en iskulhon ḍaṭi nammentee *biurbalaṇentana*, that pupil comes back again and again to ask for a book wrapper ; jeṭesingi taramara uṛiko gupite kako sena, hatureko dâṛabaṛaea racaraca, kunḍamkunḍam : *biurbalaṇentanako*. *biurbalaṇtan* adv., modifying *senbaṛa*. Note that though *balaṇ* already means here and there, the afx. *baṛa* is none the less invariably added : *biurbalaṇtanko* senbaṛatana.

biur-biur syn. of *bǫ̆biur* intrs. imprsl., with inserted prsl. prn., to feel giddy : *biurbiurjǫiña*, my head turns.

biurbiur-ǫ p. v., to be or become giddy : tala cipi âṛeiliĭ nūlǫe *biurbiurǫtana*, he drank half a bowlful of rice-beer, his head reels ; dǫlāĭreko dallĭa, uriĭ *biurbiurǫtana*, they have struck the bullock on the left side of the abdomen, it reels.

biur-idi see under *biurau*.

biur-rakaḅ see under *biuraṛăgu*.

biur-sekor trs., to carry a thing about or perambulate an animal uselessly : sadom idiĭme, netǫre alom *biursekoria*, take away the horse do not walk it up and down to no purpose.

biursekor-en rflx. v., to go about idly, to gad about : netǫregem *biursekorentana*, oṛǫre kami ci banoa ? Thou saunterst here to no purpose, hast thou no work at home ?

biursekor adv., gadding about : *biursekore* hijǫtana, he comes back aimlessly and repeatedly.

biur-siṇ Ho sbst., a bull roarer made of a slip of bamboo and a piece of string. The Munda boys use as roarer the wing of a flying-fox tied at the end of a stick, and call it *harhur*.

bo Nag. (Sad. In Or. *boŭ* is used interjectively in the meaning of I say) afx. of address used among people of equal rank or age. It is syns. with *hale* which is mostly used in Has. : *sĕnǫmebo*, or senǫmehale, go, thou ; *atebo*, or atehale ! I. say !

bǫ Has. **bohǫ** Nag. I. sbst., head, both in the literal and the metaphorical sense. In the metaphorical sense it denote's either the most prominent or leading person of a body of men or the most prominent part of some object, v. g., *naĕalbǫ*, the upper back portion of the plough into the socket of which the handle or *kaṛabaḍandi* is fitted ; *bâŏrabǫ*, the knob on a spinning top. Note the idiom in which *bǫ* stands for intelligence, initiative : akoǫ *bǫṛe* tiṇgun kako daṛia, ltly., they cannot stand on their own heads, i.e., they have no understanding of such matters.

II. trs., to choose or appoint smb. as leader in certain matters : ne goṭa

kajimente ŋigebu *bǫ̃ia*, or, ŋi *bǫ̃gebu* ṭahăŋaŏia.

III. intrs, to place one's head this or that way when lying down to rest: nesąm *bǫ̃ĕa* ci ensą? Singi turǫsąiŋ *bǫ̃ĕa*, I shall lie with my head to the East.

bǫ-n rflx. v., to take the lead: ŋido haturą soben kajiree *bǫntana*, this one takes the lead, in all questions regarding the village.

bu-gǫ p. v., (1) to be appointed leader or spokesman in some business: abuądo Maŋgra *bǫ̃akana*. (2) to stand security for someone (rarely used in this sense): Soma aiŋąe *bǫ̃akana*.

bǫ̃bǫ̃akanko, the chiefs, the leading people: *bǫ̃bǫ̃akanko* hijupe; soben haturen *bǫ̃bǫ̃akanko* hundilenate pancāĩṭ hobalena, the notables of all the villages, met and held a panchayat.

boą-bul syn. of *beą-bi*.

boaŋ syn. of *boŋka*, *boŋa*, I. adj., with *hoŋo*, a man who has lost some of his front teeth. Also used as adj. noun and as proper noun.

II. trs. (1) to break some of the front teeth of smb.: miḍ soṭateko *boaŋkia*, with one stroke of the stick they broke several of his front teeth. (2) to call someone *boaŋ* or *Boaŋ*: ŋiŋą asal nutumdo Birsa, nutum kā baiuko *Boaŋkia*, his true name is Birsa, but those to whom this name is taboo call him Boang.

boaŋ-en rflx. v., to draw or let draw some of one's front teeth.

boaŋ-ǫ p. v., to lose some of one's front teeth.

boâr Nag. (Sad. Or. *boār*) syn. of *solchai*, sbst., a large, thick-headed fish, about one yard long and one foot thick, white with a dark back. As it lives in the deep pits of large river-beds, it is unknown in Has.

bǫ-baba sbst, lily., head-paddy, because usually placed before newborn babes on the day their hair is cut for the first time. This is done on the *caŋihulaŋ*, the day on which the purification ceremonies take place and the child is given a name. On that day 3 leaf cups are placed before the infant, one with oil and turmeric, the second with clear water, and the third containing some of this *bǫ̃-baba*, brought by the person (*saki*) whose name is given to the child. Should the *saki* not have brought any, some paddy is taken from the house. This *bǫ̃-baba* is in any case sown and resown from year to year by the family, till the child comes to the age of reason. Then it is shown to him with the proud remark: "Look here! this is the paddy thy namesake has given to thee on thy *sakihulaŋ*, i.e., on the day thou wert named after him (or her)."

The *bǫ-baba* is never consumed by the family except under pressure of extreme need. It is considered the property of the child; portions of it however may be sold to buy for the child necessary articles, bowls, loin cloths and the like.

Should the *saki* have bestowed a goat on the child, the animal is made to multiply just like the rice, and always treated as the exclusive property of the child.

bǫ̃-biur I. sbst., vertigo, swimming of the head: *bǫ̃biur* namkeḍ hoṛoko puraḍjanredoko bâũṛioa.

II. adj., with *hoṛo*, a person whose head swims: *bǫ̃biur* hoṛoko cenaḍtem ranukoa?

III. intrs. imprsl., to feel one's head swimming: ne hoṛo *bǫ̃biurjaḍia*, cenaḍtebu ranuia?

IV. adv., with or without the afxs. *ange*, *ge*, *tau*, *tange*, modifying *aṭăkar*.

bǫ̃bǫ̃akanko see under the p. v. of *bǫ̃*.

bobonaḍka, **bobonaḍkal**, **bobonaḍka-unḍu** Has **bubunaḍka**, **bubunaḍka-unḍu** Nag. sbst., a long hole of some size (especially through embankments), broad enough to admit of the passage of a jackal. Cfr. *baḍbonaḍ*.

Bǫ̃-buru sbst., a particular Burubonga, more powerful than the ordinary Burubonga; only a few villages, e.g., the Bukram hill, near Buruma, are blessed with its presence. In sacrifices to this Spirit, the address used is: amge bǫ̃buṭatema, thou art at the feet of the sovereign Spirit, thou sittest close to Singbonga, thou art the greatest after Singbonga.

bǫ̃-caṭu intrs. imprsl., or *bǫ̃caṭuu* p. v., syn. of *rusurusu*, to feel one's head as large as a *caṭu*, waterpot, i.e., to feel a tingling at the roots of one's hair, through fear of a tiger, a Spirit, etc.: kula garjaoḷa *bǫ̃caṭukiṅa*, a tiger roared, I felt my hair on end.

boco Has. syn. of *pio* Nag. sbst., the Golden Oriole, Oriolus melanocephalus. This bird plays an important part in omens. *Boco* cōbcōbe raḍca oṛǫ misamisa ioio, the oriole calls "cob! cob!" and sometimes "io! io!"

bocŏka I. sbst., a cloth slung round the waist, raised in front so as to form a kind of bag into which things are put, the raised ends being then either held by the hands or tucked in under the waist cloth: *bocŏkarc* sanjutam; miḍ *bocŏka* puṇḍi ramṛac goḍlaḍ, she has plucked a whole apronful of white *ramṛa* pulse.

II. trs., to put things in one's apron: puṭŭkaldaruree dǫjante aṛaḍkoc *bocŏkajada*, having climbed on the *puṭukal* tree she drops the buds in her apron.

bocŏka-n rflx. v., to put things in one's apron: aminaḍ alom *bocŏkana*, do not load thyself with so large an apronful.

bocŏka-ǫ p. v., to be put in smb.'s apron: ciṇa *bocǫkaakana*? What is there in thy apron? Note the idioms: (1) kulaĕ, siliḅ, etc. *bocŏkajana*, the line of hunters in front of the game (hare, deer, etc.) has encompassed or enclosed the game. *Kanjuu* is also used in this meaning. (2) maĕom *bocŏkajana*, he has had an internal hemorrhage.

bo-n-ocŏka vrb. n., (1) the amount of things stored in one's apron: *bonocŏkae* bocŏkakeda sen kae ituana, she has loaded herself with such a huge apronful that she is unable to walk with it. (2) the arrangement of the apron into bag-shape; misa

bonocŏkado pocojana eṭa somtee bocŏkakeda, the first time she put the things in her apron, it got loose, she had to re-arrange it.

bocŏka-aṛăgu trs., to bring down smth. carried in one's apron: ulĭl dękena moḍhisilekae *bocŏkaaṛgulą*, she climbed the mango tree and brought down some twenty fruits in her apron.

bocŏkaaṛăgu-ų p. v., to be brought down in the apron.

bocŏka-au trs., to bring in one's apron.

bocŏkaau-ų p. v., to be brought in the apron.

bocŏka-caba trs., to put the whole of something into one's apron, all at once, or in successive operations.

bocŏkacaba-ǫ p. v., to be all stored in the apron.

bocŏca-idi trs., to take away smth. in one's apron: ṭuṛaki banǫredo *bocŏkaidiĭme*, if thou hast no basket take it away in thy apron.

bocŏkaidi-ǫ p. v., to be carried away in the apron.

bocŏka-uṛuṛ trs., to carry out in one's apron.

bocŏkauṛuṛ-ǫ p. v., to be carried out in the apron.

bocon (Sk. H. *bacan*, speech) I. sbst., a communication, a message, an answer to a proposal, a reply, an instruction: nelekan *bocon* girjarele aĭumakada.

II. trs., to communicate a message, to reply to a proposal: en hoṛokope *boconakaḍkoa* ci kā? Cikanae *boconkeda*?

bocon-ǫ p. v., impsl., of a message, to be sent or delivered, of an answer, to be given: cileka *bocoṇjana*?

bocor-neṇḍa (Beng. *bocor*, a year) sbst. Used in songs as a variant of *dinmuṇḍi*, *dinmuli*, the appointed time; (not said however of expectant mothers): Dinemuṇḍidore tebąlena, ne Muṇḍakoredo bageińa ci? *Bocornenḍa* puraŏlena, ne Santakoredo raṛaińa ci? The appointed time has come, will these Muṇḍas dispense with my services? My year of service is over, will these Santals now set me free?

boco-sali, sali (H. *caili*) sbst., Morinda tinctoria, var. tomentosa, Roxb.; Rubiaceae,—a small tree with opposite, dull green leaves, tomentose on both surfaces. The bark of its roots yields the dye used for the red stripes on cloth. The seeds of the castor-oil plant yield the mordant.

boco-ṭupuri I. sbst., another name for Spilanthes Acmella, Linn.; Compositae. See *barandu*.

II. adj., occurs in songs: *bocoṭupuri* sanǫgain, my nicely combed sweetheart, whose head looks like a Spilanthes flower.

boda Has. (Sinh. *bora*, dirty, of water; Or. *boḍḍā*, muddy, impure, of liquids only) sbst., dirty deposits in the private parts of men or women: *boda* enado giniurą humu.

boda-ǫ p. v., to get such deposits: soben hoṛoko mâṛîmâṛîteko *bodaoa*.

bǫ-da I. sbst., an honey-comb the cells of which are full of honey without grubs.

II. intrs., of bees, to make new cells

and fill them with honey previous to putting grubs in them : nesaṛeko *bo̤ḍāakada.*

bo̤ḍā-o̤ p.v., of the cells, to be filled with honey without grubs : nesaṛedo *bo̤ḍāakana*, on this side there are no grubs in the honey.

boḍ-boḍ (Mt. *baḍ-buḍ*, nonsensical chatter) syn. of *beteṛebeleṛe.*

boḍḍaṇ (Sad. *bedang*), used in quarrels, in scoldings and in displeasure, I. sbst., a nickname syn. of *bahira*, deaf one.

II. trs., to warn, to speak to someone : am jetae kako *boḍḍaṇjaḍma*, hapaakanme, thou, keep quiet, nobody speaks to thee ; barsa apisale *boḍḍaṇlịa* birte alom sena mente, mendo kae patiada, jati enkan ṭêḍ hoṛoge, two or three times we have warned him not to go to the forest but he does not listen, he is of a wilful character.

boḍḍaṇ-o̤ p.v., to be warned, to be told smth. : holaetee *boḍḍaṇo̤tana* enre inią sêṛâ kā rakaḅtana, since yesterday he has been warned again and again, nevertheless his reason gives no response.

bode ! bodege ! bodete ! Nag. syn. of *ela !* Has. interj., come on ! It often takes one of the afx. *a, ga, kale*, etc. : senaiṇ ci ?—*bode* ! Shall I go with thee ?—Come on, then ! *bode ! bode !* Come on quickly !

bode-n rflx. v., to come on quickly : alope heṛana *bodenpe*, do not lag behind, come on quickly.

bo̤-diri, sbst., a head-stone, a stone slab placed upright at the head of a grave, or anywhere else. It is erected on the day on which people shave after a bereavement. This must be during the month in which the death has occurred.

bodo-bodo var. of *bedebede.*

bodŏnām var. of *badănām.*

bodŏṛaŏ, bodṛaŏ var. of *badăṛaŏ.*

Bodra sbst., name of a Munda sept. See under *kili.*

bodṛaŏ var. of *badăṛaŏ.*

boduḍ, bomuḍ (*fide* Haines) var. of *bunduḍ*, sbst., Callicarpa arborea, Roxb. ; Verbenaceae,—a small or moderately sized tree, with axillary clusters of small black or purple drupes.

boḍa Nag. **boṛa** Has. (Sad. ; Sinh. *bora*, dirty, of water) I. adj., with *dą*, muddy water.

II. trs., to muddy water : dąko *boṛakeda.*

boḍa-o̤ p. v., of water, to be muddied : dą *boḍaakana.*

bo-n-oḍa vrb. n., (1) the extent of the muddying : ne ḍoharą dą *bonoḍako* boḍakeda lija lumlere arącabaoa, they have made the water of this pool so turbid that a cloth dipped in it turns perfectly yellow. (2) the muddying of water : misa *bonoḍado* tetaruaṛlena eṭą somteko boḍakeda, after a first stirring, the water had cleared up again, now they have once more made it muddy.

boḍa-biṇ, boṛa-biṇ Nag. syn. of *tunilbiṇ* Has. (Sad. *boṛasānp*) sbst., a brown rock snake, Python Molurus.

boḍe̤, boṛe̤, boḍe̤j̆, boṛe̤j̆, boṛej̆, boḍej̆, boḍoj̆, boṛoj̆, boḍoṭ̆, boṛoṭ̆, Nag.

(Or. *bōṛ'e*, beer of the third brewage, weak and muddy) syn. of *ili* Has. and *ḍiaɳ* Ho., I. sbst., rice-beer, whether squeezed out of fermented rice, *cipaboḍę*, *cipaili*, *cipaḍiaɳ*, or poured off from it, *taṭęboḍę*, *áṛęili*.

II. trs., (1) to squeeze liquids out of, v. g., a cloth, or other substance impregnated with them : lija *boḍę-jeme*. (2) to make beer with (given ingredients) : ne baba *boḍęope*. (3) to offer bear to drink : tisiɳ khūḅko *boḍęla* ; api caṭuĭ *boḍęla*.

boḍej-ǫ p. v., (1) of cloth, dregs, etc., to be squeezed : lija *boḍęlena*. (2) of beer, to be brewed. (3) of beer, to be given or served up to drink : nia arandiro khūḅ *boḍęlena*, on the occasion of his marriage much beer was brewed, or, much beer was served out.

bo-n-oḍę vrb. n., the amount of beer brewed or served out : *bonoḍęko* boḍę-keda seta kae pucaŏjada, they have served round more beer than it was possible to drink, ltly., so much that even dogs do not ask for more.

boḍeleka, **boḍheleka** (H. *baṛa*) syn. of *baḍegoḳ* Nag. adv., and *boḍelekan*, *boḍhelekan* adj., very large, big, huge : hantare *boḍelekan* biɳ menaia, a huge snake lurks there ; naĕal *boḍelekae* baitada, he made the plough of a very large size.

boḍę-puṛu Nag. syn. of *ilipuṛu*, *goja puṛu* Has. sbst., a beer cup made of a single leaf. (Pl. XXXIII, 4).

boḍę-rasi, **rasi-boḍę** Nag. syn. of *ęlirasi*, *rasiili* Has. sbst., the higher intoxicating liquor rising out of, and lying upon, fermented rice beer, previous to admixture of water.

bǫ-ḍuṇḍiḍ, **ḍuṇḍiḍ-bǫ** sbst., the main central tuber of *ḍuṇḍiḍsaɳga*, to which the roots and side-tubers are attached.

boḳ Has. **bôḳ** Nag. trs., (1) to flay, to strip off the skin of certain kinds of fish, or snakes ; or the fresh and tender bark of branches : biɳhaido *boḳlire* enaɳe bēscoa, eels must have their skins stripped off to be prepared properly. (2) with *busu*, straw, as d. o., to select long straws towards the making of a straw rope. From the straw-heap, they take some straw between the thumb and forefinger of both hands, and then draw the hands apart, so that the shorter straws which are loose in the middle fall off when a jerk is given. But some shorter straws do not fall because they are held at one end in the hands. Therefore both ends are brought together, and then a pull at these ends brings off the remaining shorter straws. Note the idiom : darjaiɳ *boḳkeda*, I drew open the drawer.

boĕ-o Has. *bôĕj-ǫ* Nag. p. v., (1) to be flayed : lupuɳ opaḍ *boĕoa*, lupung saplings can be flayed ; supururiaḍ penṭorbaṛakeato *boḳdarioa*, after a branch of *supururiaḍ* has been twisted, its bark can be slipped off.

boḳ-n rflx. v., to strip off part of one's own skin : tī lōlenciĭ *boḳnjana*, ltly., having burnt his hand he stripped off the skin, i.e., the skin came off in one piece.

bo-n-oǧ Has. *bo-n-ôǧ* Nag. vrb. n., the flaying, or its facility, the result of the flaying, the sorting of straw, or the amount of sorting, the straw sorted : *bonoǧko* boǧkeda misa taññtege api muka opaḍ holęcabajana, they flayed the stem so well that in one pull a stick three cubits long came out of its bark ; hola aĭubŗa *bonoǧle* galaŋcabaakada, we plaited all the straw that was sorted last evening ; nea okoĕą *bonoǧ* ? Who flayed this stick, or, who sorted this straw ?

boǧkeḍleka adv. and *boǧkeḍlekan* adj., applying (like *borbor*) to the long, straight and smooth stem of certain trees.

boča sbst., occurs in poetry and in the Asur legend as a synonym of *haga* or *boko* : saŋgiako baga, saŋgiako *boča*, they are a numerous family, many relations, many brothers. In current parlance, the word only occurs as second part of the cpds. *bokoboča*, *hagaboča* and *unḍiboča* or *hunḍiboča*. It also serves as vocative of address under the form *bočo*.

boĕda I. sbst., (1) var. of *baĕda*, a he-goat, used only in jokes. (2) in the Ho dialect, a castrated he-goat.
II. trs., in the Ho dialect, to castrate.

boĕl I. sbst., the ruffling caused on a watery surface by a fish swimming in a straight line : haido kaiŋ kllja *boĕl* bāriŋ lelleda, I did not see the fish, but only the stir it caused in the water.
II. trs., of fishes, to ripple the water surface while swimming in a straight line : miaḍ hai dąe *boĕlleda*.
III. intrs., same meaning : miaḍ hai *boĕlleda* ; miaḍ hai dąree *boĕlleda*.
boĕl-en rflx. v., same meaning : hai *boĕlenjana*.
boĕl-ǫ p. v., (1) prsl., of a water surface, to be ruffled by a fish swimming in a straight line : netąre dą *boĕllena*. (2) imprsl., same meaning : netąre *boĕllena*.
IV. afx., in the cpd. *uḍboĕl*, to swallow bodily, without chewing.

boĕla syn. of *gutusār* I. sbst., a nail or iron point as adjusted into a wooden arrow : maĭl gurtuṛîunḍukeate *boĕlako* tusiŋea, having made a hole with a gimlet in the arrow shaft they fit into it an iron nail (2) an arrow fitted with an iron nail : *boĕlateŋ* tuĭŋlja.
II. trs., to transform into an arrow nail : ne meŗeḍ *boĕlaeme*. (2) with a numeral, to hit once, twice, etc., with an iron-pointed arrow : *miḍboĕlakja*, *barboĕlakja*.

boĕo used instead of *boča* in addressing young people : am *boĕo* ! ama *boĕo* ! You youngster ! You little one !

boǧ-ʈeʈeŋga syn. of *toroḍ* (Sad. *goĕ-ʈeʈeŋga*) sbst., a Monitor, Varanus sp., a very large kind of lizard, attaining a length of 4 ft. Its flesh is eaten : *boǧʈeʈeŋga* cimin sirmae hobaakan taĭna imin aṭal itil taĭna, a monitor has as many layers of fat as years of age ; iniˌ namkīre lāǰ hasująińa, lāǰ hasująińa mente kakălaleree japida aḍ kae nira menteko kajia, it is said that if one

meets a monitor and shouts: "Oh what a stomach ache I have!" it will close its eyes and not run away.

bŏgo Has. var. of *bhŏg* Nag.

bogo-bogo of water spurting through a hole in a vessel. Constructed like *hogohogo*.

bogoǩ I. sbst., an opening into any receptable (v. g., a house, a rice-bale) for the purpose of getting at the contents: kumbŭṛuko bogoǩkeḍciko bololena, kaklaǫtanci *bogoǩtegeko* (or *bogoǩ* horateko) uṛuaruṛajana, the thieves having pierced an opening in the wall entered the house; when the alarm was raised, they got away in the same manner.
II. trs., to make such an opening: kanṭaṛa jaromakana, mar *bogoǩemebu* jomea; the jack fruit is ripe, open it, we shall eat it; merom *bogoǩipe* rip the goat (in order to disembowl it); kumbŭṛuko pacriko *urbogoǩkeda*. Note the idiom: bandako *maǫbogoǩkeda*, they have cut a hole in the weir for letting out part of the water.

bogoǩrika-n rflx. v., to let oneself be cut open: haspătalree *bogoǩrikanjana*, in hospital he underwent an operation in the stomach.

bogoč-ǫ p. v., (1) to be forced open, to be burst open. (2) of overripe fruit, to burst or break open by itself: kanṭaṛa *bogočakana* the jack fruit has opened.

bo-n-ogoǩ vrb. n., (1) the manner, skilled or unskilled, of making a hole: miaḍ merom *bonogoǩko* bogoǩkia, ĭmborkoḍko sobenko karsecabatada, they have cut open the belly of a goat so awkwardly that liver, lungs, etc., got all bespattered with cud. (2) the hole made: nea okoĕaǫ *bonogoǩ*? Who has made this hole?

Bogota var. of *Bhogota*.

bǫ-hasu I. sbst., headache: *bǫhasu* banogǫka, let there be no headache, is a prayer occurring in most sacrificial formulas.
II. intrs. imprsl., to have a headache: *bǫhasuiǫińa*.

bohǫ Nag. var. of *bǫ* Has.

***boja** (II. *bojhā*, a load) syn. of *herladi*, trs., (1) on a field already sown with one kind of grain, to make sowings of a similar or even different kind. This was formerly common practice in the long agrarian disputes between Aborigines and newly installed or overgreedy landlords. It was practised eventually by both parties under the eyes of witnesses, so that they might afterwards swear in court that they were in possession of the field in question. In the beginning of this century the settlement put a stop to this practice. (2) to mix up various kinds of grain by carelessness on the threshing floor.

boja-ǫ p. v., (1) of fields, to be or get sown over: loĕoṇtaiṇ *bojajana* cimaḍ bar kisimraǫ baba omonǫtanadaṇ oṛǫ; okoejăe nalīspalīsińa? My ricefield got oversown to be sure since two kinds of paddy have sprung up; who may there be who wants to start a court case with me? (2) of the rice in the blade or upon the threshing floor, to get accidentally mixed: sida sirma herleḍ hitaǫ

loĕoṇare omonjana mendo eṭaṭeṇ enreṇ herlą ne sirma, enkage *bojajana*, in my rice-field some seeds of last year's kind have come out so that it is now a mixture; kolomreo baba *bojaoa* bar kisimrą baba modre jǫhundikere.

bǭ-jambar, bǭ-jambara, generally **bǭ-kandur, bǭ-k ndu.a, bǭ-kanduri, bǭ-kandurkiḍ** (the counterpart of which is *kaṭakandur* or better *kaṭajambar*) sbst. It denotes the South, in the Hasada country, but the North, in the Naguri country. These contrary meanings derive from the opposite sides towards which it is customary to make the head and feet of a deceased Munda point in his grave, or (formerly) on the funeral pyre. In the Hasada country the feet point to the North and the head is always to the South. It is said that they place their dead that direction in order to speed them on their way to the quondam home of the Mundas which lay in the North. But in the Nag. country, the Mundas, under Hindu influence, adopted the custom of turning the head to the North.

bǭ-jaṇ sbst., skull-bone.

bojha Nag. (H. *bojhā*, a load) I. sbst., a load, a weight.

II. trs., syn. of *ladi*, (1) to load. (2) to weigh down smth. under pressure of some heavy object.

bojha-n rflx. v., to load oneself.

bojha-ǫ p.v., (1) to be or get loaded. (2) to be or get weighed down: paṭi *bojhaǫka* kāredo hoĕote oṭaṇoa.

bojo-bojotan adv., plentifully. Said of grains, fruits, or dry leaves which fall off readily and plentifully by a simple shaking of the ears or branches; said also of *madukam* (Bassia latifolia) flowers falling plentifully of their own accord: ulakan mungapataṛa koṭaḅlere *bojo-bojotan* gasaroa, if one keep for a short time *munga* leaves and then beats them slightly, the leaflets will drop readily; madukam *bojobojotan* uĩugǫtana, the madukam flowers are falling down plentifully.

bojoṇ, bojor, bonjoṇ, bonjor, honjor I. trs., (1) to slip off a string or the like without undoing the knot: kardani *bojoṇeme*. (2) to let slip out or glide out the thing one is carrying tied up: en kuṛi hone *bojoṇkia*, that woman let her child slip from her back, where it was tied too loosely.

II. (1) intrs., of a loin cloth, or string tied up round an object: to slip off of itself: amą kardani *bojoṇtana*; *botoǫ bojoṇtana*. (2) of a thing tied too loosely, to slip out or glide out by itself without the knot being undone: he buṛia, hon *bojoṇtana*.

bojoṇ-en rflx. v., (1) to slip off one's own body a string, or the like, without undoing the knot: kardani *bojoṇenme*. (2) owing to one's own exertions, to slip out of the string or the like with which one was tied: he buṛia, hon *bojoṇentana*, O woman, thy child is so restless that it is slipping from the cloth on thy back.

bojoṇ-ǫ p.v., (1) of the string, or

binding material, to be slipped off : biṛareą guoi saḅ inta *bojoąątana*, the ligament of the sheaves slips off as soon as we lift them. (2) to slip: or glide out of an encircling tie baba combecombe biṛakere *bojoąoa*, if paddy ears be tied into pointed sheaves, they will slip out of their fastening.

bo-n-ojoą vrb. n., (1) the extent of the slipping off or out : biṛako *bono-joą* bojoąjana miaḍ jakeḍ tolakante sagĭṛire kē rakaḅjana, so many sheaves slipped from their bindings that not a single one was still tied when it was put on to the cart. (2) the thing which has slipped off : misa *bonojoąḍoe* tolruṛalą, oṛo misa bojoąjancii bageutertada, the first time it slipped out he retied it ; after it had slipped out once more he left it so.

bojoąbojoąge adv., modifying *tol*, to tie too loosely : *bojoąbojoąge* tolakana *bojoąąge* adv., in such a way that the thing will slip out or off : dōtam *bojoąągem* tīąbaṛajada.

bojor var. of *bojoą*.

bojor (Sad.) I. intrs., of grains, to run out, to leak out in transit through a tiny hole in bale, bag, basket, etc., in cntrd. to *nur* which applies also to leakage out of a fixed receptacle : hela ! manijaą gasagasatan *bojortana*, okoretaią kanci bogoĕakana ? Alas the mustard seeds are running out ! Where did my basket get pierced ? (2) figuratively, of fruit, to fall in plenty from the trees : mandukam *bojortana*.

II. trs. caus., same as *bojorrika*, to allow grains to run out : mani alom *bojorea*, eṭą ṭuąkire usŭ-racme.

bo-n-ojor vrb. n., the extent to which grains run out : gaṛicupuĭre moḍ bora caŭli ladilena, kalo ṭōrkeda, *bonojor* bojorjana bora talauterjana, a bag of rice was laden at the back of the cart, we did not know (that it had a hole), the rice ran out to such an extent that only half is left.

bojortange adv., with the grain running out all along : *bojortangee* aulą.

bojorbān (Sad. *bajar-bān*. From H. *bajr*, Sk. *vajr* thunderbolt, and *bān*, a spell) sbst., a particular spell which strikes like a thunderbolt. It provokes heat all over the body, or in some part of it, and is generally followed by the formation of a sore : *bojorbānte* puraą hoṛŏmo lolojanāto miḍ sānjreoko gaŏoa, through this spell, after the inflammation has set in, one often gets a sore in the space of half a day.

boka var. of *bhoka*, idiot.

boka Kera. (Or. *bokhā* ; Sad. *boka*) var. of *boaą*.

boka I. sbst., a notch or a twist in the edge of a cutting implement : ne *boka* koṭęsōjetam.

II. adj., notched or with twisted edge : miaḍ *boka* katuĭ auakada. Also used as adj. noun : ne *bokate* ciną hadoa ?

III. trs., to notch the edge of a cutting implement or weapon ;

also used as syn. of *leco*, to twist the edge : katum *bokakeda*.

boka-ǫ p.v., of the edge, to be or get indented or twisted : datromo hakeo *bokaakana*, leser hobaoa, both the sickle and the axe are notched, they require sharpening.

bo-n-oka vrb. *n.*, the amount of notches alongfan edge : alea bâĭṭi *bonoka* bokajana jetana hadmente kā baiua, our *bâiṭi* has been nicked to such an extent that it cannot be used to cut anything.

boka trs, to inflict unwittingly a wound with the point of a knife, of an arrow, of a sword or a lance, in cntrd. to *hadl*, to inflict a cut, a gash, a wound of some length, and *sobǫ*, to stab, to wound by a thrust on purpose : *bekutamgea* ! Keep quiet, I might wound thee (unwittingly) with the point of my weapon.

boka-n rflx. v., to wound oneself by running against or falling through one's own fault on the point of a weapon : kaia sobolja, aege barcaree *bokanjana*, I did not thrust at him with my lance, he threw himself on it ; miad birmindi baŭligarare bidakad gojaree *bokanjana*, a bear has impaled himself on the sharp stake in the pitfal.

boka-ǫ p.v., to be or get accidentally wounded by the point of some weapon.

bo-n-oka vrb. n., the grievousness of the wound inflicted accidentally : bâĭṭito miad sim *bonokae* bokalena lāĭāte deare paromjana, a fowl (on jumping down) impaled itself on a *bâĭṭĭ* in such a way that the point entering the abdomen came out at the back.

boka I. sbst., a ladle made of the dried and hardened rind of one of the bottle-gourd varieties, Lagenaria vulgaris, Seringe ; Cucurbitaceae, which is much thicker at one end and thinner at the other. This ladle is made of the whole rind with a hole of about 3″ in the thicker part. The same shell if parted lengthwise would give two *lundi*, or ladles for the serving out of rice : *boka* enado iliko tīlica, mendo kā ṭaŭkagea, beṭekan ili giṛioa, the *boka* is used to serve out rice-beer, but it is no good, a lot of beer gets spilt.

II. trs., to make into a *boka* : ne suku *bokaeme*.

boka-ǫ p.v., to be or get made into a *boka* : miad suku *bokaakana*, miad lundiakana.

bokakatu ! (also interpreted as *pokotcko* !) the call of *oborcéré*, the Indian Cuckoo, Cuculus micropterus.

bǫ-kandur, bǫ-kandura, bǫ-kanduri bǫ-kandurkid. See *bǫjambar*.

bok-bok var. of *bhokbhok*.

bokcol, bokŏcol (Sad.) Cfr. *hocol, hodcol, holcod, colcol*, adj., cone-like, tapering, pointed : jikia ṭakualeka ihil mena, baransa *bokŏcolgea*, the porcupine has spindle-like quills tapering both ends ; holonudra red *bokcolgea* ; barca *bokcolgea*.

boko Has. syn. of *undi* Nag. sbst., a junior brother or sister. It takes the prsl. prn. as pos. afx. When it is used alone, the context

alone can decide whether a brother is meant or a sister : *bokoiṇ* may mean my junior brother, or, my junior sister. If it be necessary to specify, the words *koṛa* or *kuṛi* are added, but in that case the pos. afx. stands between the two words : *bokomkoṛa*, thy junior brother, *bokolekuṛi*, his (her) junior sister.

boko-boča Has. syn. of *hunḍiboča* Has. *unḍiboča* Nag. *misiabarea*, I. abs. n., consanguinity between children of the same parents in cntrd. to *hagaboča* used only of uterine brothers : *bokobočare* alope operaṇ, Itly., do not quarrel among children of the same parents, i.e., do not quarrel with your own (uterine) brothers or sisters. With a proper specification *bokoboča* is also used to describe other grades of close relationship : *tatare bokoboča* cousinship of those whose grandfathers were brothers ; *guṇgure bokoboča*, cousinship of those whose great-grandfathers were brothers ; *kumaatombokoboča*, cousinship of those who are children of a brother and a sister ; *eṇgaraliṇbokoboča*, cousinship of those who are children of two sisters ; *kokaguṇgubokoboča*, cousinship of those whose fathers are brothers. When it is necessary to distinguish from all these the children of the same parents, then only the specification, *moḍlāṭ bokoboča*, or *bokobočauter* is used for the latter. The term *bokoboča* may be used without specification for blood relationship in general.

II. adj., used prdly. : *bokoločageakò*, *bokobočaṇako*, they are children of the same parents. This meaning may also be rendered by *bokobočataṇako* or *bokobočaoako*, but both these expressions, especially the last, are also used of cousins in one of the degrees enumerated above and of blood relations in general. When used as adj. noun, *bokoboča* occurs alone not only in such indf. expressions as uterine brothers, uterine sisters or uterine brothers and sisters : *bokobočako*, but also in df. expressions : *bokobočakiṇ* hijuṭana, the two brothers, the two sisters, the brother and sister are coming. In df. expressions emphatically stating the number of brothers or sisters, it is always preceded by the word *hoṛo* : bar hoṛo *bokobočakiṇ* taĭkena, there were two uterine brothers; upun hoṛo *bokobočako* tebaṇakana, four people have come, they are children of the same parents.

boko-boko var. of *bhokobhoko*.

bokŏcol var. of *bokcol*.

bokocondŏ var. of *bhokocondŏ*.

bokoḍ-bokoḍ syn. of *beteṛebeteṛe*.

bokon-bokontan, bokonken, bokonken-bokonken. See *bikan-bokontan*.

***bokorlunḍi, bokorlunḍiṇa, bukurlunḍi, bukurlunḍiṇa** syn. of *hurli* (Sad. *burlunga*) sbst., names of the Tree-Pie, Dendrocitta rufa, derived from its various calls. This is an omen bird : *bokorlunḍi* horare aĭumjanre kupulkoṭare kūḅ bugileka ilimanḍi namoa, if whilst going to visit one's relatives, one hears on the way the call of the tree-pie, one is

sure that a good meal and drink is forthcoming. But for marriages it is a bird of bad omen. If they hear its call whilst on their way to "see the girl" it presages that, if the marriage takes place, the husband will be killed by a tiger. This omen can be neutralized by a sacrifice to Bagauti, not so however, had the bird been seen perching on a dead tree.

bokŏṭo var. of *bhokṭo*.

bokŏsa var. of *bakāsa*.

boksa var. of *bakăsa*.

bole (Tam. *pōl*, as if, as like) is a syn. of the afx. *o*, even, too; but is used only in interrogative or exclamatory sentences. It always implies some irony and a suppressed negation: aiṇ *bolen* cikaea? Even I what can I do? Not even I can do anything, I too am unable to do anything; miaḍ caṭu *bolem* gọdariaḷ? Thou canst not even carry one waterpot; môṛe ṭakam omaire *bolee* kamia ci? He will not work even for five rupees; upun ṭakate *bole* merome omia ci? He will not sell the goat even for four rupees; eraṇire *bolee* sena? Even if you scold him he will not go; ircabajada ci?—Kāge, am *bolem* hijṭaḥṭana ci? Have you nearly finished reaping the paddy?—How could we when thou comest so late to help us? en ṭola honko babako hearijada gapadoiṇ eraṇkoa.—Enre (or imiaṇre) *boleko* boroamea ci? The boys of that hamlet let their cattle graze our paddy, to-morrow I will scold them.—Even so they will not be afraid of thee; baria caṭu meṇa, miaḍre *bole* kāci tikioa? There are two pots, but cannot we do our cooking even in one only?

boli (Sk. H. *bālī*) sbst., the gift which is offered in sacrifice, v.g., flowers, eatables, drink, living animals or men.

bolo intrs., to enter: *bolome*, come in; rebeḍre *boloanre* ena gusiaŏakanako meta, *gusiaŏakana* is said when smth. has got inside of a narrow space.

bo-n-olo vrb. n., (1) place of entrance; bir *bonolore* miaḍ tiril daru meṇa, near the entrance of the forest there is an ebony tree. (2) the extent to which people enter: ne oṛaṛe hoṛoko *bonoloko* bolojana tiṇgutegeko perẹkeda, such a lot of people entered this house that they all had to stand. (3) The act of entering: misa *bonolodoko* uṛuṇaruaṛlena eṭa somteko boloakana, after entering they went out, now they are once more indoors. (4) those who entered: tonraiṇ tupuḷa, sida *bonolokoiṇ* ubleḍkoa, taĕomkodo ḍunḍubiṇ jomkeḍkoa, I immersed my fishtrap, the first fishes, that entered I took out; a water-snake devoured those which entered afterwards. N.B. *Bonolo pačsa* is used for Bank entrance fees, in places only where people have been accustomed to it by their missionary; but the term is unintelligible to the ordinary Munda, who would however understand at once if the phrase *soabenteḍ pačsa* were used.

bolo-caba intrs., to finish entering,

to have all entered : sobenko *bolocabajana*.

bolo-cumbul intrs., to enter and come out at once or to enter and go out at once : barsa hana koṭhrirea *bolocumbulkenaiꝫ* bedajana, twice I entered that room there but came out at once, it was a mistake.

bolo-daṛileka syn. of *bololeka* : nea hoṛo *bolodaṛileka* nālage ; iniꝭ girjare *bolodaṛilekan* hoṛodo kūge.

bolo-kaburaŏ I. intrs., to rush into water : bandaree *bolokabuṛaŏjana*.

II. trs., to rush into the water : bandae *bolokaburaŏlaꝫ*.

bolokabuṛaŏ-n rflx. v., to rush into water : bandaree *bolokabuṛaŏnjana*.

bolo-kadiṛi I. intrs., to rush into the fire : seṇgelree *bolokadiṛijana*.

II. trs., to rush into the fire : seṇgelo *bolokadiṛilaꝫ*.

bolokadiri-n rflx. v., to rush into the fire : seṇgelree *bolokadiṛinjana*.

bololeka adj., lit'y., like entering i.e., (1) large enough to allow of entrance : nea hoṛo *bololekado* nālage, this is not large enough to give passage to a man. (2) endowed with the right qualifications to enter : iniꝭ girjare *bololekan* hoṛodo kūge, he is not the right person to enter the Church or he is not likely to enter the Church.

bolo-nam trs., to enter and find or meet smb. inside. N. B. When the sbj. of this verb is a man and the d. o. a woman, it means : to enter a woman's house and have sexual intercourse with her : miaḍ daṇagṛa oṛaṛenkoe *bolonamtaḍkoa*, a young man entered my house and committed adultery with my wife.

bolonam-ꝙ p. v., to be found by someone entering. When the sbj. is a woman and he who enters the house a man, then the meaning is: to commit lechery or adultery with a man who enters the house.

bolo-rika trs., to cause or to allow to enter : alom *bolorikakoa*.

bolorika-ꝙ p. v., to be caused or allowed to enter.

bolo-sareꝙ p. v., to be left over to enter : baria meromkiꝫ *bolosarꝙjana*.

bombora var. of *bhombora*.

bompa, mompa (Karia word sometimes used by Mundas) sbst., river.

bomuḍ (*fide* Haines) var. of *boduḍ*.

bū-munḍu, bū-pursa adv., indicating depth, up to 2—3″ above the head. See under *bita*.

bon-bon I. adj., slim. It is mostly used of trees with straight stems rising to a considerable height without throwing out branches, as, v.g., palm trees, or which have been lopped to a considerable height : kitadaru *bonbongea*. It is also used of two kinds of fish, the *biṇhai* and the *maḍsakamhai* which are long and slender.

II. intrs., in the df. prst., to be slim or slender : biṇhai oṛꝙ maḍsakamhaikiṇ *bonbongea*, or *bonbontana*, the *biṇ* and *maḍsakam* fishes are long and slender.

bonbontan, bonkenbonken adv. (1) It may modify *lelꝙ* in all cases where the adj. *bonbon* is used :

bonbontan lelo̱tana, it looks long and slender. (2) with *sen* it may be used not only when speaking of the straight swimming of *bi̱hai* and *ma̱dsakamhai*, but also of that of the *ăĕra, ara̱il, bendea* and *pu!u* fishes, which are longish and swim straight.

bondu (*fide* Haines) sbst., Solanum verbascifolium, Linn.; Solanaceae,—an unarmed shrub, 6-15 ft. high, tomentose all over, with panicled, white flowers ½" diam. and globose, yellow berries, ⅓" thick.

bondea (Cfr. *bhosobondea* as used of tasteless rice-beer or tobacco) adj., with *kera*, plantain, *kakăru*, pumpkin, and *alu*, potato, of a large size but tasteless.

bondea kadal, bondea kera (Sad. *bonṛea kera*) sbst., Musa sapientum, Linn.; var. paradisiaca; Scitamineae,—the Plantain tree, a tree-like herb, 15-20 ft. high, much cultivated by the Mundas for its large fruit, which is eaten raw, when softened by overripeness. A smaller variety is called *mindidiri̱*; both this and the larger variety are called also *katukadal, katukera*. The banana, Musa sapientum, Linn., the fruit of which is soft when ripe, is rarely cultivated by Mundas and is called *sačo̱kadal* Has. *amritkera* Nag. The native medicine-men do not allow their patients to eat the fruit of *bondea kadal*, most likely because it is eaten only when decidedly overripe. The sap of the stem is drunk in dysentery and diarrhoea, a small cupful at a time: it is very astringent.

bondea kakăru sbst., Cucurbita maxima, Duchesne; Cucurbitaceae,—the Gourd. See *kakăru*.

bondo var. of *bhondo*.

bondo-bondo var. of *bhondobhondo*.

bondol (Sad. *bōnṛol*) I. sbst., (1) a streamer, v.g., *indibondol*, the streamer which hangs from the pole erected for the *ind* feast. In this meaning *bolor* is also used: inditopor cetanre *bondol* tolakana ēiral muka jilinge, above the *inditopor* (an umbrella-like construction) a streamer 7 or 8 cubits long is fastened. (2) a long strip of turban or loin cloth which hangs down like a streamer: Nagurikoa *bondol* cadkubandultana, the long ends of the loin cloth of Naguri people flap about; Mandŏarikoa bedre *bondol* banoa.

II. trs., to tie a turban or a loin cloth so that one or both ends hang down, pagări niralgem *bondolltada*; botoŏ *bondolcme*; dhoti dan kako *bondolea*, one cannot tie a dhoti so that it flaps about in the wind.

bondol-en rflx. v., (little used) to tie one's turban or one's loin cloth so that long ends hang loose: botoŏ *bondolenme*.

bo-p-ondol repr. v., (rarely used) to tie each other's turban so that the ends hang down streamer-like.

bondol-o p. v., to be tied with long ends flapping: inia pagări jilinge *bondolakana*; nekan dingaŏ botoŏ kā *bondoloa*, such a short loin cloth cannot be worn with streaming ends.

bo-n-ondol vrb. n., (1) the streaming ends: sida *bonondoldoe* kaṭoruarkeda, he has lessened the flaps of his pugri or loin cloth. (2) the extent of the flapping ends: *bonondole* bondolkeda indikare tabatana, he has tied his loin cloth with such long ends that they beat his ankles. (3) the manner of putting on a flapping loin cloth or turban: *dikubonondo'em* bondolkeda, thou hast put on thy pugree with long ends hanging down, in the same manner as the Hindus.

bondol sarɔ̃, the long-tailed hanuman ape, (a poetical phrase): kuba gari iamtan, *bondol sarɔ̃* sačadetan, the bent-backed macaque wails, the long tailed hanuman sighs.

bondonsarɔ̃, **bondosarɔ̃** vars. of *bhandusarɔ̃*.

bonjorɔ̃, **bonjor** vars. of *bojorɔ̃*.

bonken-bonken syn. of *bonbontan*.

borɔ̃-borɔ̃ var. of *bhorɔ̃bhorɔ̃*.

bonga I sbst., any spirit conceived as wielding influence for good or evil over men and their affairs. Specifications are generally names of places in which the various spirits are supposed to have their abode: *burubonga*, the mountain spirit, *ikirbonga*, the spirit of a tank or pond, *oṛakobongako*, the spirits dwelling in men's houses. Spirits considered evil are often named after the particular mischief they do, or rather are doing: *najombonga*, the poisoner, *nasanbonga*, the damager, *tundubarɔ̃karbonga*, the master destroyer, i.e., the one who is bent on destroying a man and all he possesses. These names do not (like, v. g., *Boṛanda koṛa* and *ikirbonga*) describe one particular spirit or one particular kind of spirit, they describe only the modality in which an otherwise known spirit happens to act. For instance, *ikirbonga* acts occasionally as *nasanbonga*, as *barɔ̃karbonga*, as *behaɽɔ̃kar*, and as *tundubarɔ̃kar*. In a similar way there are also a few names, like *bakribonga*, in which the specification only describes the place in which such or such a spirit happens to want the sacrifice to be offered.

II. trs., to offer a sacrifice to any of those spirits: Horoko simko, meromko uṛikoko *bongakoa*, Mundas offer fowls, goats, bullocks in sacrifice. N. B. The name of the spirit to whom a sacrifice is offered, takes the afx. *re*, and excepting Singbonga, in all the names of spirits the term *bonga* may be dropped before *re*: *Singbongare* pundi simko bongaia, *ikirbongare* hendeni, to Singbonga they offer a white fowl, to Ikirbonga a black one; *sonokoere ikirre, burure, oṛakore* miad sim bongataipe, offer the sacrifice of a fowl to Sonokoebonga, to Ikirbonga (or near the pool), to Burubonga (or on the hill), to the house spirits.

bonga-n rflx. v., to act in the modality of such or such a spirit, to make oneself, in one occasion, deserving of such a spirit name: *bagaitibongan, sonokoebongan, bakribongan*. But the term *bonga* is often dropped and then they simply

say : *bagaŭtin, sonokoǧn, bakṛin*, etc. *boŋga-ǫ* p. v., to be offered in sacrifice : Dikukore uṛi boŋgagiṛioa kae *boŋgaoa*, amongst the Hindus bullocks are not sacrificed, they are set in liberty in honour of the gods.

* The following considerations do, I believe, throw some light on the origin and primary meaning of this word :

(1) When anybody dies in a Mundari family, the relatives return to the burning or burial place a few days after the death, to recall the soul of the deceased to its former home, there to dwell in the store-room with the other deceased members of the family, to protect the latter and receive worship from it in return. The former *hoṛo* has now become a *boŋga*, specified as *oṛaboŋga*, a domestic or house spirit.

(2) When Singbonga, the master of the universe, descended to the earth in the shape of an itch-covered youth to destroy the rebellious Asurs, their despairing wives, clinging to his clothes as he re-ascended, were raised on high, protesting they would not let him go unless he had made provision for their sustenance. On their promise of obedience, he gave them a right to exact sacrificial offerings from the Mundas. Then with a mighty jerk he shook them off so that they fell on all the mountains, fields, rocks, rivers, ponds and forests of the land, where even now they act as protectors of these places and are named after them, *buruboŋga*, etc.

(3) From time to time a new kind of mysterious being, deemed powerful on account of its benevolent or mischievous character, obtains worship in some particular families or places, and is then given the name of *boŋga* with some particular specification, v. g., *ǫkuṭiboŋga, b·rsandiboŋga*, etc. The number of these increases in proportion with Munda intercourse with other tribes or races.

(4) The being conceived by the Mundas as the originator and ruler of the universe and the master of all other spirits, is by them supposed to have its abode in the sun, and therefore goes by the name of *Siŋboŋga*, from *siŋgi*, the sun.

Hence in the Munda mind the term *boŋga* denotes any being endowed with intelligence and free will, that is independent of matter, either by nature or by reason of death. This visible universe, which the Mundas call *ne otedisum*, this earth-world, is full of such beings constituting a world of their own, and that they call *paromdisum*, the world across yonder, the world over there, or also simply *parom*, which is the literal equivalent of the German *das Jenseits*. *Paromre* means, in the next world, in the other world (Sk. *paradesa*, Gr. *paradeisos*).

It is therefore looked upon as a world separated from our own by some mighty barrier such as is formed by an impassable chain of mountains or an unfordable river or

a boundless sea. How do they conceive the nature of this barrier which separates the *nedisumrenko*, those of this world, from the *paromrenko*, those of the world across? In what does it consist? Not in anything that be expressible in terms of space, distance, height or depth; for the *paromrenko*, those of the world across, are not thought of as living in far-away places, such as popular notion among Christians regarding heaven and hell assigns to them, since they dwell in the huts of their nearest relatives, in streams, rivulets, tanks, ponds, rocks, trees, forests, fields and mountains of their villages, and Singbonga, the lord of them all, is explicitly declared to be everywhere and see everything. These two worlds are rather conceived as compenetrating each other, and yet as not possessed of any means of direct intercommun'cation. According to the Mundas, *sense perception* is the only bar between us and the spirit world: it is our absolute dependence on sense perception and the spirits' entire independence from it, which separates us from them. Bongas are those living beings, which, though firmly believed in as existing and influencing us for good or evil, can neither be seen nor heard nor perceived: though fluttering about everywhere, they are, so far as sense perception goes, just as if they were not.

Hence, the two Mundari words denoting presence and absence, i.e., the lying within the reach of sense perception or outside of it, are also used to denote life and death: *mengia*, he is still alive; *banggia*, he has passed beyond the reach of sense perception and is *spiritualized*, has turned a *bongga*.

May we not suppose that the root *ban*, which occurs in all the personal tense forms of the word *bang*, to be absent, is only a variant of that of the term *bongga*? If so, the latter directly denotes *a being beyond the reach of sense perception*. This is quite as correct and appropriate as the term *spirit*.

Finally the foregoing considerations explain how the Mundas have no particular word to denote the supreme godhead as distinct from other spirits, although the Mundari religious conception be distinctly monotheistic.

bonga-bin sbst., a red-headed snake which is believed to do duty, when coiled up, as a seat for spirits.

bonga-buru I. collective noun, (1) all kinds of spirits, spirits of all kinds: *bongaburu* sobenle bageakaḍkoa, nāḍo eṭa horarelea, we have renounced spirits of all kinds, we have now struck another path. (2) sacrifices of all kinds: tara Kristānkorco *bongaburura* sêṛâ oḍoṇoa misamisa, some Christians too will take it sometimes into their head to offer sacrifices.

II. intrs., to go in for the usual sacrifices or practices of animists. Hence the term is used nowadays for distinguishing between pagans and

Christians : en haturenko kristānakana ci ?—kāge, *boŋgaburutanuko*, are the people of that village Christians ?—No, they are pagans.

boŋga-capaŏ abs. n., the state of being possessed by a spirit, generally by a *curin* or by the *satobaĭniko : boŋgacapaŏre* menąia. See *capaŏ*.

boŋga-câŏar adj., a qualificative to *gucu :* a very long beard.

***boŋga-ci-boŋga** ltly., a spirit or a spirit, i.e., one spirit or another : palnacilna mentec rąbarąledlea, jetae kale kakălaąia, nidanubąrą okoe kajidarąia ? *boŋga ci boŋgale* menkeda, ltly., he called us by name now one then another, but none of us answered him, in the middle of the night who can tell ? We said 'one spirit or another'. All this means : we thought it might be some spirit or other calling us. It is especially during epidemics or on the night after a death has occurred in the village that people are afraid to answer the call of their name in the dark. It might be the *rōgboŋga* which calls them, their answering him would be their death warrant. Or the caller might be the spirit responsible for the late death. Or he might be the shade itself of the deceased feeling lonely and longing for a companion pending its introduction into the *adiŋ*.

boŋga-ciru sbst., Pogonatherum saccharoideum, Beauv.; Gramineae,—a densely tufted grass, common on river banks, with spreading stems, *12—18" long. It is called *boŋgaciru* because in the rainy reason the fresh roots exposed to the air turn phosphorescent in the dark. The roots are hung from the neck as a remedy against fever, stomach ache or vomiting.

boŋga-daru (*fide* Haines) sbst., Cereus hexagonus, Haw.; Cactaceae,—an hexagonal cactus with spines and white flowers.

boŋga-duar, boŋgaduar-moca a nickname used jokingly of an individual who has lost one or more of his foreteeth : miaą *boŋgaduar* hijųlena, a man has come with a gap in his foreteeth.

boŋgaduar-ǫ p. v., to have a gap in one's foreteeth : *boŋgaduarakanam* !

boŋga-eser trs., to offer a sacrifice in place of the right person, appointed for this by office or agreement : pârâ ciąm boŋgaeserkĭa ? Why didst thou offer the sacrifice, and not the pahan ?

boŋgaeser-ǫ p. v., to be supplanted in one's office or contract to offer a sacrifice. N.B. This cpd. should be carefully distinguished from the idiomatic sentences in which *boŋga* stands as sbj. to *eser* : ne daruko *boŋga eserakada*, kā mą lagatiŋa, a spirit possesses, i.e., dwells in, these trees, it is forbidden to cut them ; okoniąą sêŗâ eţą hoŗokoą sêŗâleka kā aţŭkaroa, enkanko *boŋga eserakaąkoako* metakoa, ltly., of those whose mind is not like other people's, i.e., of those who are mad, it is said that a spirit has taken possession of them ; dêôŗâ rumǫre *boŋga eserakĭa*, when the witch-finder is in a trance, it is that a spirit has taken

possession of him.

***boŋga-giṛi** trs., (1) to abandon uneaten smth. which has just been offered up as a sacrifice. This is mostly done in the *rōghar* ceremony, when a chicken or a young pigeon is abandoned alive, on the spot where it has just been offered. (2) Hindus and hinduized Mundas are in the habit, on becoming cleansed from the religious and social defilement incident on a relative's death, to let loose a bullock, as a free gift to the deity; henceforward they disclaim any right over the animal, even in the event of its being killed and eaten. This religious act is also called *boŋgagiṛi* and the bullock turned loose in this way is called *boŋgagiṛiakan uṛi*.

boŋgagiṛi-o p. v., (1) of sacrificed things, to be abandoned dead or alive on the place of sacrifice. (2) of a bullock, to be turned loose as 'brahmini bull'.

boŋga-goṛ I. sbst., (1) the offering of a sacrifice towards obtaining a particular man's death. (2) a human sacrifice: hoṛo *boŋgagoṛre* gara ṭoṭoa, a human sacrifice, or a sacrifice offered to obtain a man's death is punished in this world by Singbonga.

II. trs., (1) to offer a man in sacrifice. (2) to procure a man's death by offering a sacrifice to that effect: Saŭko *boŋgagoṛkia*, they killed Sau in sacrifice, or they obtained Sau's death by means of a sacrifice.

boŋga-hai sbst., any fish which, for some monstrosity, is believed to be possessed by a spirit: v. g., a *coṛahai*, which changes colour and looks now yellow, now red or black.

boŋga-ili sbst., rice-beer which has already been offered in sacrifice, in contrd. to *boŋgae ili*, rice-beer destined to be offered in sacrifice. *Tapan* is syns. with both *boŋgaili* and *boŋgae ili*.

boŋgai sim sbst., a sacrificial fowl, a fowl destined for sacrifice.

boŋga-joṇdra sbst., a herb so called, 4 ft. high, with radical leaves and a maize-like terminal spike.

boŋga-kaṛăkom sbst., a crab believed to be possessed by a spirit because of its very thick legs.

boŋgalekan syn. of *burulekan* adj., used as qualif. to *hoṛo*, ltly., a man like a spirit, i.e., an old, a great or in any way respectable man: naminaŋ *boŋgalekan* hoṛoko talare nekan kaji kā giukeḍma?

boŋga-maraṛ sbst., a peacock which is believed to dwell at a certain spot, though made invisible by a possessing spirit.

boŋgān hoṛo, boŋganni syn. of *boŋga baitani*, a man who habitually and secretly worships one particular spirit. This is done by wizards and witches for their *najomboŋga*; by soothsayers and witch-finders for their *dêôṛâboŋga*, who is supposed to reveal to them hidden things and to protect them against all najombongas; by people who want to obtain from *ākuṭiboŋga* successful hunts or a victorious issue for their cock-fighting; by people who wish to obtain beautiful crops from some

curinbonga or the *karambonga*.

bongaren adj., occurs in the phrase *begar bongaren*, who is without bongas, who does not respect nor obey spirits: buṛi iṇjdo *begar bongaren* jontu, the bear is an animal who makes attacks unbidden by Singbonga. Used also as adj. noun: saṡoḅko inku *begar bongarenko*, akoge bongalekanko ente cikan bongako manatiṇia? Europeans do not worship spirits; they are themselves as good as spirits; what spirit then should they worship?

bonga-sarjom-nâṛî sbst., name of two large scandent shrubs, Ventilago maderaspatana, Gaertn.; Rhamnaccae, and Ventilago maderaspatana, var. calyculata, King. The oil from the seeds is used in cooking; the bark yields a good cordage-fibre.

bonga-saru Has. syn. of *mansaru* Nag. sbst., a wild Aroidea, so called.

bonga-sim sbst., a certain fowl in the same predicament as *bongamaṛa*.

bonga sim, bongai sim, bongaq sim a fowl destined for sacrifice; sōraï, mage aḍ bādipli *bonga simko* (or *bongako simko*) mermerko gonoṇa.

bonga-sonsoroḍ syn. of *hatisonsoroḍ* sbst., a kind of green grasshopper with curved back and small wings, the size of a match box on edge.

bongāṭ Nag. (Sad.) syn. of *bosonḍa* Has. sbst., lāthi, bludgeon, a long, thick stick for fighting: baba ḍoroteko senọre kāredo lapaṛaïteko eḍonọre *bongāṭko* sobea, kāredo kā.

***bonga-uṛuṇagiṛi** sbst., (1) exorcism, expulsion from a man of a possessing spirit. The spirit may be a *curin* or a *satobaïni*. (2) expulsion of *ạkuṭi* or *karambonga* from the house of a devotee of his, in cases of *kudranojom*, i.e., of the spirit finding himself neglected, and harassing in consequence someone of the devotee's relatives. The fact comes to light through inspection of some rice grains, and it is then the supine devotee who has to bear the exorcism expenses. *Haṇkarbonga* too is expelled, but from the house in which he causes harm. The cpd. *bonga-uṛuṇgiṛi* is not used as trs. verb. In the meaning of to expel a spirit, the noun *bonga* is separated from the verb *uṛungiṛi* and becomes its d. o.: capaŏ bongako *uṛuṇgiṛitana*, they are expelling the spirit who has taken possession of the man.

bongor var. of *loṇgor, moṇgor*.

bonka (Sad. *bankā-bonkā*) syn. of *boaṇ*.

bonken-bonken var. of *bhoṇken-bhoṇken*.

bonkor I. sbst., coaxing, beguiling: aṛkaṭiaṇ *boṇkortee* senọjana. II. trs., to coax, to beguile, to inveigle into smth.: Mangrareṇi Asāmtee nirjana, aṛăkaṭia *boṇkorkiṭa*, Mangra's wife ran away to Assam, deluded by a coolie recruiter. *boṇkor-ọ* p. v., to be coaxed or beguiled.

bọ-pursa syn. of *bọmuṇḍa*.

bŏr (Sk. *var*, Or. *bār*) sbst., bridegroom.

bor trs., to pull out, to unreel, to roll off the thread which is wound round a reel, a wheel, a stick and

the like : lumam *boripe*, bâṛăsibaĕ-arbu uĭńĕa, pull out the cocoon, we shall twist it into a fishing line. (Note that the whole cocoon is considered as a living being, hence the inserted prnl. o.). The act. v. is also used intrsly. in the df.prst.: peṛâĕko ḍuṇgiko sōrjad imtaṇ ḍuṇgiāte sutam *boruṛuṇṭana*, when the weavers shoot the shuttle across the warped thread, the weft thread unreels itself and comes off the shuttle. Note the idiomatic use of *bor* with *poṭa* as d.o., ltly. to exenterate i.e., to reduce somebody's means of livelihood : dasiko poṭa alom *borkoa*, do not give thy servants sweating wages.

bor-ṇ p.v., to be or get unreeled, unrolled, or pulled off a stick, etc., racaṇlere baĕar *boruṛuṇṇoa*. N.B. The p.v. is also used idiomly. with *poṭa* as sbj.: mukudima kamire poṭa *boruṛuṇṇoa*, a lawsuit is a cause of ruin.

bora (H. Sad.) sbst., a sack, a bag, a gunny bag.

bora-caŭli sbst., rice brought in gunny bags to the market.

***bōr-agea, agia-bōr** sbst., the giving to the bridegroom leave to enter the bride's house, a marriage ceremony which follows the *mergaraĭ* and the *sumdia-hipircihaparuḅ*. After the bridegroom has been carried processionally around the village, all enter and go to the *janŏas*, a place prepared under some tree for the convenicnce of the bridegroom and his party. The latter, if the *bōragea* is not performed at once, wait here until the bride's cortege reappears amidst the din of drums and trumpets, to fetch the bridegroom. The bridegroom is then taken in a kind of sedan chair or oftener upon the hip of one of his female relatives and (precluding cases of fatigue) will remain in that infantile position during the whole *bōragea*. They take him to the courtyard of his bride's house. There tree distinct ceremonies are performed by the elder sisters of the bride, the wives of her elder brothers, and a varying number of her elder female cousins, all of whom are called the bridegroom's *ajihanarko*. They have brought water in a brass bowl (*loṭa*) with a mango twig dipped in it, and also a leaf cup with moistened turmeric powder. The eldest of his future sisters-in-law approaches him, besprinkles him (*ioltuṛûsi*) with the mango twig and besmears his cheeks with turmeric. He at once does the same to her, somebody standing by with a *loṭa* and turmeric for his use. The other elder sisters-in-law and elder female cousins-in-law come in turn according to their age and degree of relationship, and the same double ceremony is repeated with everyone in turn. All of them, before retiring drop an anna bit in the bridegroom's *loṭa*.

After this, first the bride's mother, then her aunts, then her other relatives named above, everyone in turn, approach him and using their left hand, take from a leaf cup three small

cowdung balls in succession. They throw the first to their right, the 2nd to their left and the 3rd behind their back, though not in the direction of the house. They do the same with three balls of rice dough and take tree times a pinch of mustard seed, touch with it the bridegroom's stomach, chest and forehead, (*neŏcaŏ*), and throw it on the blade of a hoe which is held in readiness, heated over a fire. Sometimes a cloth is held out to gather the seeds falling in the process. Near the fire stands a girl who must look to it that the smoke produced by the roasting mustard seed (no molasses nor sal rosin are used) suffers no interruption. Therefore, whenever necessary she must herself throw some seeds on the blade. Though no words are spoken, the women have a distinct aim before their minds. They intend to counteract any spell which an enemy of the bridegroom may have thrown on him or may throw on him in the future, and they wish in their hearts that this enemy's eyes may burst like the roasting mustard seeds. Such is the general explanation of this ceremony. Some informants however say that it refers to the past sins of the bridegroom, and is a condonation of them preceding the warning (in the next ceremony) that his future sins will be duly punished.

Now they pass on to this warning (*paricaŏ*). The same women (as in the *neŏcaŏ*) in the same order, again approach the bridegroom. For this 2nd ceremony they hold in their left hand a husking pole over the iron ring of which a leaf has been tied. They pass it over his head and then bring it down with force on the ground as if husking rice. This gesture is emphasized with the words: "Jumbŭṛiredom, kumbŭṛuredom (or caṭiniredom), nęle nekamea. If thou crave and take another wife and so rob this one of her right on thy body, see how we will treat thee". At the moment they beat the ground with the husking pole, somebody pours water on the spot. This is a graphic expression of the threat contained in the saying: *dąle anumea*, ltly., we will put water to thy lips, i.e., we will beat thee into unconsciousness, so that, to call thee back to life, it will be necessary to pour water into thy mouth. This warning is repeated a second and a third time by each.

When everyone of his elder sisters and cousins-in-law has thus in turn threatened the bridegroom, two large brass plates (*ṭaṛa*) or two new broad and shallow baskets (*ḍali*) are brought out of the house and the bridegroom is made to walk towards the mud platform or arbour (*mandoa*) stepping from brass plate to brass plate, or from basket to basket. As soon as he has stepped from one to the other, the first is taken up and put before him again, and when he has stepped into this, the other is again brought before him, and so on until he reaches the *man-*

ḍoa where he sits down. The bride all this time has remained inside the house. She is now brought out and carried on the hip to the *manḍoa*. She sits down to the left of her bridegroom, her bridemaid sits on her left and the bridegroom's best man sits on his right. Then follows the *sasaṛgoso* ceremony.

bora-lija sbst., gunny, sackcloth.

boraŏ I. adj., shrivelled up, used specially of unripe fruit fallen off : *boraŏ* tamras. Also used as adj. noun : godakaḍ kanṭaṛa honḍalere sibila, *boraŏkodo* kā sibila, unripe jack fruits which have been plucked from the tree are tasty if stewed in a little water, but those which have shrivelled and fallen off the tree are not tasty.

II. trs., to shrivel up fruits and cause them to fall from the tree : jeṭe isu kanṭaṛakoe *boraŏkeda*.

III. intrs., to shrivel up : ne kakăru *boraŏtana*.

boraŏ-o p.v., to get shrivelled up : jeṭete isu kanṭaṛa *boraŏoṭana*.

bo-n-oraŏ vrb. n., the extent to which fruits get shrivelled up : *bonoraŏ* boraŏjana goṭa darura jō uĭucabajana, the fruits on this tree got so dry and old that all of them have fallen off.

bor-bor syn. of *leṛleṛ*, I. adj., used (like *bonbon*) of trees with straight stems rising to a considerable height before throwing out branches ; heṛepaĕlakan darukoreo kajioa, it also applies to trees which appear slender on account of the lower branches having been lopped : kitadaru *borborgea*.

II. intrs., in the df. prst., to have a straight, clean stem : **kitadaru** *borbortana*.

borbor-o p. v., to get such a stem.

borbortan adv., with a straight, tall and clean stem : ne daru *borbortan* haraakana.

borboṛe same meaning and construction as *baṛoburu*. The term is however more general, and can be used equally well for tiny bubbles, or bubbles rising at one spot only.

bore-bore is used in songs for *bor-bor* : boudolbotoredo *boreboretana*, dolaare gatinelan lelema indi, the streamer is very long, let us go, my friend, and see the ind feast.

borgoĕo, borgojo p. v., to dry up and die for want of moisture. It is used mostly of smaller seeds that have germinated underground but cannot pierce the surface of the ground, hardened by drought. Of larger seeds, like paddy in the same circumstance, *jaraṭio* is more frequently used : guṛulu *borgoĕjana*.

borken-borken adv., syn. of *borbortan*.

borkoḍ adj., var. of *buburkuḍ*, used with *daru*, a tree : rotten inside : *borkoḍ* darure undudo banoa mendo da bolojante talara dali soĕaakana, kamire kā jogaŏoa, there is no hole, but, owing to percolation, the inner part of the wood is rotten ; such a tree is of no use.

borkod-o p. v., of a tree, to get rotten inside. *Borkodakan* is often used adjectively.

borkoḍ sbst., lungs : *borkoḍ*

rōṛotanre dą̄ tetaŋa, dry lungs make one thirsty. Note the idiom : amą̄ *borkoḍ* purą̄ge sūṛatana, ltly., thy lungs crack very much, i.e., do stop laughing !

boro (Sk. *bhīru*, timid, fearing) I. sbst., (1) timidity, fear : *boroṭe* sen kakoa, they refuse to go out of fear ; ne hoṛoro jetanąŋą̄ *boro* banoa, or, ṇido bogar *boroṭeu* hoṛo, this is a fearless man. (2) reason for fear, danger : en gaṛare *boro* meną̄, there is danger in (crossing or fording) that river.

II. adj., (1) timid, fearing easily : iṇido *boroboroge*, he is a timid man. N. B. When timidity of speech is meant, the following phrases are used : *kā mocān hoṛo, kae mocāna*, or, *mocae lukuĭa*. (2) dangerous : *borogeŋ* aṭkarkja, I considered him a man to be feared. (3) fearful : *boro* kaji aĭumǫtana a fearful report is heard.

III. intrs., with or without inserted prnl. ind. o., to fear, to be afraid of : *borokedaiŋ*, I was afraid ; *boroaitanaiŋ*, I am afraid of him. Instead of this construction, the prn. may take the afx. *tąre* and precede the prd. : amtąreko *borokeda* (or *borokena*) ; holaleka kako hijuakana, *borojanteko*, they have not, for fright, come as numerous as yesterday.

bo-p-oro repr. v., to be afraid of one another : kakiŋ *boporoa* enamente eperaŋ eṭękere siḍ kakiŋ sidea, those two are not afraid of each other, so that once they have started a quarrel, there is no end to it.

boro-ǫ p.v., to be feared : kulage daŋ ṭisiŋagapa *boroǫtana* ; *borojanako*.

bo-n-oro vrb. n., the extent of fear : *bonoroe* borokeda huṛiŋalekate kae latalutujana, he was so afraid that he stood nearly speechless.

borogo adv., so as to frighten, frightfully : *borogem* kajijada, thou speakest of frightful things.

boroaŋ, boroange adj., frightful, dangerous, inspiring fear : hantąŋą gaŋa *boroangea* ; kula *boroangee* lelǫtana.

boro-borsa adv., with hope and fear at the same time : *boroborsageŋ* hijųlena.

boro-ciri a jingle of *boro* used in sacrificial formulas and songs : amgele *boroamlan-ciriamlana*, we fear thee.

boroḍ, boroḍ-boroḍ Cfr. *boroṛ*, adj., solid food which gives to the palate a sensation of smoothness, unctuosity, oiliness : *boroḍboroḍ* jila kā sukua ; bale merom oṛǫ bale miṇḍi oṛǫ cuikoą̄ jilu *boroḍgea*, or *boroḍboroḍtana* ; piṛiuḍ, indiuḍ, bunumuḍ rasilere *boroḍgea* ; alo hature miaḍ *boroḍ* uli meną̄, in our village there is a mango tree, the fruit of which produces an oily feeling in the mouth.

boroḍ-boroḍ trs., syn. of *beteṛ-beteṛ*, to speak in a tiresome way.

boro-haraŋ Nag. I. abs. n., dread of exposing oneself again to circumstances in which one got a great fright or ran a great danger : *boroharaŋ* aŭri cuṭaŏoa.

II. adj., with *hoṛo*, a man cowed by past fright or danger : *boroharaṇ* hoṛo kula sendera kaeạjana.

III. trs. caus., to cause one such a fright that he will remember it for many a long day: kula *boroharaṇkịa*.

boroharaṇ-ọ p.v., to get such a fright: kula sendera oṛọdo kaińạ, maha gaǒakan kula nirdẹlịńaiṇ *boroharaṇjana*, I will no more go to hunt tigers, last year a wounded tiger ran at me and jumped and clung at me, I do no longer dare to go.

borom var. of *bhorom*.

borom-sorom var. of *bhoromsorom*.

boron var. of *baran*, adj., of different kinds.

boroncodo, en boroncodo, se boroncodo syn. of *se sitado, se satido*, adv., rather, as well, as lief: pancāĩṭmente rạdoko rạlea, jetaṇạ kako kajirikalea, *se boroncodo* kale sena, they always call us to the panchayat but never let us speak, it will be as well for us not to go; tisinagen aṇlạ enare jetan kami kā jogaǒlena, *se boroncodo* kā aukẹdre baijana, what I brought to-day has been of no use, it would have been as well not to bring it; sinagibuṛaiṇ kamikeda, miḍ paẽsae omạińa *se boroncodo* kā aside omạiṇ, I worked all day and he gave me only one pice, he could as well have given nothing at all. Note the idiom: jatratem sen *boroncodo* hai arẹtem, ltly., go to catch fish rather than go to the fair, i.e., do something useful rather than amuse thyself.

boronḍa-uḍ var. of *bharandaud*.

boroṛ, boroṛo I. abs. n., a smooth, unctuous or oily feeling to the touch or to the taste: juta *boroṛotem* jilaḍjana, thou didst slip on account of the smoothness (of the soles) of thy shoes.

II. adj., slippery, feeling unctuous or oily to touch or taste; caṭu *boroṛogea*, kā saboa.

III. trs., to render smth. slippery: kuḍlamḍanḍom susumteko *boroṛokeda*.

IV. intrs imprsl., to experience such a sensation: kaṭa *boroṛojạińa*; I feel my feet slipping; julabiṇ nūlạ nạjakeḍ moca *boroṛojạińa*, I have been drinking castor oil, my mouth feels oily even now.

boroṛ-ọ, boroṛo-ọ p.v., (1) to be made slippery: kuḍlamḍanḍom sunumte *boroṛojana*. (2) to feel slippery: ne daru dẹtanre kaṭa *boroṛooa*.

boroṛoge adv.: *boroṛoge* сырыа, it feels slippery to the touch.

boroṛ horẹ, boroṛo horẹ syn. of *rutahorẹ*.

boroṛo-daru Nag. syn. of *bilaboroṛo* Has.

boro-soro I. abs. n., cowardice: iniạ *borosoro* kā hokaọtana.

II. adj., cowardly: *borosoro* hoṛo, a coward. Also used as adj. noun, v. g., in the following which is a usual taunt with children: *borosoro*, kaṭearapạ, bingareko topamea, thou coward, thou rat-roaster, i.e., thou puny fellow, they will not even bury thee with the other people.

III. The intrs., and the rflx.v. mean to act cowardly: *borosorokedae*,

borosoronjanae.

borosoro-ǫ p.v., to become a coward: *borosorojanae.*

borosorotan adv., cowardly: dalmealeko menlia, *borosorotane* nirjana.

borsa var. of *bhorsa.*

bōr, bōṛō, bōr, bōṛō sbst., a rather thick rope of plaited straw, used as protective cover for rice-bales (Pl. XXII, 2). It is also used to make carrying cushions (Pl. XXI,5). Pieces of it are used as a slow match, because its fibre, when lit at one end, smoulders on for a long time. This is called *boṛseṇgel.* A twisted straw rope, used for the same purposes as the plaited one, is called *derabōr.* Note the following riddle, the answer to which is *bōr.*: Mundaḷoa kundamkundam hatipoṭa soĕatana, at the back of Munda houses elephant bowels are rotting.

boṛa (Sad) Cfr. *boka*, I. adj., used of cutting iron instruments and weapons with a notched, recurved or broken edge; of combs with some of their teeth broken; of people who have lost some of their foreteeth.

II. trs., to notch, recurve or break the edge of a weapon or cutting instrument; to break some of the teeth of a comb: to break some of a man's foreteeth: nakim *boṛatada*; Boaṛem *boṛakia.*

boṛa-n rflx. v., to draw out some of one's foreteeth, or to let them be drawn out.

boṛa-ǫ p.v., of weapons and cutting instruments, to get the edge notched or turned; of a comb, to get some of the teeth broken; of people, to lose some of their foreteeth: lebǫ meṛeḍtę baiakan kuḍlam ne ketǫ otere *boṛatoboa*, hoes made of soft iron will soon have their edge bhunted in this hard soil. *Boṛajan* and *boṛaakan* are frequently used as qualifying adjs.

bo-n-oṛa vrb. n., the number of foreteeth lost: *bonoṛae* boṛajana, miado ḍaṭa kā saręjana, he lost his teeth, beginning with the foreteeth, so much so that he has not a single one left.

boṛa var. *boḍa.*

boṛa-biṇ var. of *boḍabiṇ.*

Boṛa-ḍa-boṇga syn. of *Ēraḍa-boṇga.* In Nag: this name is also given to *Darhaboṇga*, because a sacrifice (of a buffalo, a goat, a sheep or a pig) is offered to this spirit every third year at the time of the first rains, when the water gets muddy.

Boṛam-boṇga var. of *Baṛāmboṇga.*

boṛear contrary of *takun*, trs., to enervate, to render unfit for hard work: ne uripe *boṛearkia.*

boṛear-ǫ p.v., to become or get enervated, to be rendered unfit for hard work: honko puraṇ sirma iskulreko taĩnreko *boṛearoa*; uri puraṇ din rabalte eskare kamire, inio *boṛearoa*, if a bullock does only light work for a long time, it too becomes unfit for hard work.

bōṛō var. of *bōṛ.*

Boṛobhunji-boṇga syn. of *Baṛāmboṇga.*

boṛo-boṛo I. adj., too thick for

drinking, used mostly of rice-beer, but also of rice-water and turbid water: *boṛoboṛo* ili, *boṛoboṛo* dą. Also used as adj. noun: nekan *boṛoboṛoko* kaiṇ sukua, I do not like drinking such thick stuff. The adj. *boṛoboṛoan* has the same meaning but is used only prdly.: ili *boṛoboṛoangeɾ*.

II. trs, to prepare rice beer or rice-water so that it is too thick; to stir water and make it unfit for drinking: ili, mandiḍą, dąpe *boṛoboṛokeda*.

boṛoboṛo-g p. v., to become too thick for drinking: ili *boṛoboṛojana*.

boṛoboṛotan, boṛoboṛoge, boṛoboṛogge, boṛoboṛoange adv., modifying *cipa*, to squeeze the dregs of rice beer so as to produce an unpleasantly thick brew.

boroca syn. of *hapoṇga*, I. abs. n., the state of one who has lost all his foreteeth: *hapoṇga* lelte haṛamakan-lekaiṇ aṭăkarkia, pandudo, kae pandụakana.

II. adj., with *hoṛo*, a man with all his foreteeth gone. Also used as adj. noun: naĭdo okoren *boṛocą*? (2) with *moca*, a mouth without foreteeth, a man without foreteeth: naĭdo okoren *boṛocą*-moca? (3) *boṛocą* (sometimes) *hapoṇga* (often) figuratively, with *hake, katu, basila*, etc., an axe, knife, adze, etc., with a large piece broken off from the edge, in cntrd. to *hcrg*, with a small notch; *leco*, with part of the edge turned back; *ṭapu*, with a thick blunt edge. Also used as adj. noun: ne *boṛocą* bairuaṛeme.

III. trs. caus., to break or draw all the foreteeth of smb.: misa giltegee *boṛocąkia*.

boṛocą-n rflx. v., to let draw all one's foreteeth, to lose all one's foreteeth through one's fault: aĕą kasurtegee *boṛocąnjana*, buljanci mocaree sōr-tumbidjana.

boṛoca-gą p. v., to lose all one's fore-teeth: cilekatec *boṛocąjana*?

IV. adv., (1) with or without the afxs. *ange, ge*, modifying *lelą, aṭăkar*. (2) with the afx. *ągge*, so as to deprive smb. of all his foreteeth: *boṛocągągee* gilkia.

boṛomotoĕ (Sad. *baṛa mothai*) adj., fierce.

boṛor-aṛą syn. of *loĕoṇmasuria*, sbst., Smithia geminiflora, Roth.; var. conferta, Bak.; Papilionaceae,—an annual weed of rice-fields, with even-pinnate leaves, the rachis ending in a bristle. It is used as a potherb.

boṛor-daru syn. of *neĕa* Nag., *sarūpa* Has. sbst., Anona squamosa, Linn.; Anonaceae,—the Custard Apple, or Sweet Sop, a very common, small tree with a delicious fruit, planted or self-sown, in and near villages.

bosa, bhosa vars. of *bhanḍua*.

bosa (Sad. *bausa*) I. trs., (1) with an inserted ind. prnl. o., to give smb. a thing, the like of which he never got before: Buka ṭakae *bosa-ṭąĭńa*, Buka gave me a rupee, I never had one before; Gomke kulajiluko *bosatąia*, they gave the European tiger's meat to eat, a thing he had never eaten before. (2) without inserted ind. prnl. o.,

with or without the name of any eatable, same meaning as *jombosɔ*, to eat for the first time : ene, *bosa-kọme* !

II. intrs. imprsl., *bosą* (*kā bosą*), : it is possible (impossible) to get : bosao kā *bosą*, it is not even obtainable.

bosa-n rflx.!v., with or without name of eatable, used instead of *jombosan*, to eat for the first time : *bosantepe*, go in order to eat of what you never ate before ; dela, *bosanalaŋ* ; kulaĕjilu ciulaŏ kaiŋ *bosaakana*, I never ate hare's meat till now.

bo-p-osa repr. v., (1) imprsly., to be obtainable : maraŋjilu bosao kā *boposą*, peacock's meat is not even obtainable. (2) prsly., to offer to smb. smth. to eat he never tasted of before and to receive in return smth. new to one's taste : nelaŋ *boposakọa*.

bosa-ọ p. v., has, by a strongly idiomatic construction, the trs. meaning of, to be able to get. The thing one is able to get is either expressed independently, or stands as first part of a cpd. of which *bosaọ* forms the second part : reŋgẹ hoŗo tisiŋgapa uŗi uŗio kae *bosaoa*, a poor man nowadays cannot possibly buy a bullock ; kaiŋ kamileren *ṭaka-bosaoaci* ? If I do not work will I be able to get money ? nere ote menątaĭńą, iduuŗọ etąsąten senọren *otebosaoa* ci kā ? Here I have fields, if I were to go elsewhere who knows whether I would be able to get other fields there ? bir meną, enadoiŋ mąlere taĕomten *birbosaoa* ci kā ? I have got now a tract of jungle, if I cut it down will I afterwards be able to get other jungle ?

bo-n-osa vrb. n., the eating for the first time, the first time one tastes of smth. : honko saladaŗą *bonosare* kā sukutaḍkoa, nądoko heĕaakana, the first time the children were given a salad stew they did not like it, now they are used to it ; *bonosa-hulaŋ* kaiŋ jomurumkeda, I dit not notice that the first time I ate of it.

III. (1) Affixed to other prds., it means, to do such or such an action for the first time in one's life, v g., *juṭiḍbosa*, to touch smth. for the first time ; *aĭumbosa*, to hear smth. for the first time ; *cakaḍbosa*, to taste smth. for the first time ; *tusiŋbosa*, *tusiŋbosan*, and *uĭubosa*, *uĭubosan*, to put on a cloth for the first time : tiriljō nądoiŋ *cakaḍ-bosaakada*, now I have tasted for the first time the fruit of the ebony tree ; lumamliją cileka sukua ? —misao kaiŋ *uĭubosaakada*, or, *uĭubosaakana*, how comfortable is a silk cloth ?—I never dressed in one. (2) The trs. *bosa* is also affixed idmly. to the sbst. *moca*, mouth, and *ḍanḍa*, stick : *mocabosa* has the same meaning as *eraŋbosa*, to give one his first scolding ; *ḍanḍabosa* is syn. with *dalbosa*, to beat with a stick someone who was never bastinadoed before. (3) When instead of the form *bosa*, the trs. form *bosaana* is affixed to other prds., there is no question any more of an action done for the first time. In such cpds. *bosaana* may be translated 'only'. This applies also to

mocabosaana and *dandabosaana*: turihisi taka uri kirinamenten idila, adakarako gonoajana, miad cuiin *kirinbosaana*, I took 120 Rs. in order to buy a bullock, but as prices were running high, I bought only a calf; bar horoin *mocabasaana*, I scolded only two people.

bǫ-sangi syn. of *sakamposa*, adj., a qualificative for half-hearted people who only make up numbers and do not take a whole-hearted share in a hunt or a fishing party; or when people join to lend a helping hand in work which is to be rewarded with a distribution of meat: *bǫsangi* horokolǫ sendera kā pokoteoa. Also used as adj. noun: *bǫsanggiko* purajana, arǫko hurinjana.

bǫ-sasan sbst., that part of the turmeric tuber which shoots straight down into the ground, in contrd. to sideways and outer growths, called *dāsasan* or *gârâsasan*.

bǫ-serom-jan sbst., that part of the backbone which is nearest to the skull.

bosobondea syn. of *bhondobhondo*.

boso-boso Has. var. of *bhosbhoso*.

bosŏkaŏ, boskaŏ var. of *basăkaŏ*.

boson rflx. v., used in joke for *giti*, to lie down: ne guĭurebu *bosona*, let us lie down and sleeep in this low hut.

bosonda Has. var. of *bhosonda*.

bosondan var. of *bhandusan*.

bosoren rflx. v., of tigers, cats, jackals, to crawl, to advance cautiously, softly or warily, to stalk. It occurs mainly in the following cpds.

bosor-aderen rflx. v., to crawl in warily.

bosor-aun rflx. v., to come on stealthily.

bosor-hapen rflx. v., to crawl away softly and warily without doing any harm, without attacking: birre miad kulain sensŭbutaia, mârimârite aegee *bosorhapenjana*, in the jungles I found myself suddenly faced by a tiger, which however skulked away without attacking.

bosor-idin rflx. v., to crawl away softly and warily: nagradôkkora sari aĭumkedci kula *bosoridinjana*, hearing the sound of the drums the tiger cautiously slunk away.

bosor-uruaen rflx. v., to crawl out softly and warily: tuĭu meromko aĭumledkoci gutuate *bosorurualena*.

bosŏraŏ, bosraŏ var. of *basăraŏ*.

bosta sbst., a sack, a bag.

bosta (Sk. *pusta*, a book; Sad. *basta*) syn. of *bahi*, sbst., a copy book. Occurs also in the collective noun *bahibosta*, registers and copy books.

bota Nag. sbst., uncastrated he-goat.

botę Nag. var of *botoę* Has.

botha (Sad. in all three meanings) sbst. (1) sometimes used in Nag. for *gabe* or *naca*, the fibrous substance which surrounds the fleshy arils in a jack fruit. (2) that part of a hooka which takes the smoke down into the water. This is called *narĭca* in Nag. and has no name in Has. (3) used by the Keramundas for *sabǫ mâĕa*, the empty dregs of rice-beer.

botǫ (Dekkan H. *butti*, provision

to last a whole journey) I. sbst., a provision, more than is needed for immediate use, enough for two or several days' consumption: dāli nare caũli, bulua nare sunum, jetanąra *bolǫ* banoa.

II. tts., to gather in a provision to serve when supplies are exhausted, in entrd. to *angara*, to prepare for the next day: moḍ canḍuraę *bolǫ-kedlea*, he has procured us a supply for one month more; sān *botǫepe*, or *nambotǫepe*.

botǫ-n rfix. v., to make provision for the future: kā *botǫn* hoṛoko acũkate karca ṭunḍutukakǫciko ariḍbaṛaca, people who make no provisions for the future, will, when they find their food stuffs gone, stare vacantly.

boto-gǫ p. v., to be gathered for future use: bar canḍuraę caũli cilekate *botogoa*? tisiąraę menąę, gaparąę *botogǫtana*. Upun marąę caũli *botoakana* may be used for upun mūraę ruṛuąbotoakana, rice has been husked for the four next days (that makes five days with to-day).

bo-n-olǫ vrb. n, things gathered for provision: nea jargidinraę *bonotǫ*, this is the provision for the rainy season, or this is the provision made during the rainy season.

III. As second element in compound prds. it retains its meaning: ili *akiḍbotǫ*, to prepare rice-beer for the time when the present supply will be exhausted. [It takes 3 days to brew, so that the preparation now in hand will serve on the fourth next day]: tisiąlǫ apī māmēnte ili menąę neadoa *akiḍbotǫʃada*; *aubotǫ*, to bring more than is immediately needed: mistrikotąte iṭa *aubotǫepe*, supply the masons with bricks before they need them; *kamibotǫ*, to work for wages in order to store provisions for future use: tisiągapa kale samaǫtana samado, taẽomkoteraąle *kamibotǫtana* we have indeed enough to eat just now, it is for later on that we now work; *kiriąbotǫ*, to buy more than is immediately needed; *manḍibotǫ*, to cook more rice than is needed just at once; *nambotǫ* to get more than is immediately required: *nambotǫtanam* cim rokalāṛtana? Art thou working to save money or to spend on thy food of to-day? sān *nambotǫepe*, bring firewood against such time when our supply will run out; *ruṛuąbotǫ*, to husk rice for the next day or days: upun mūraę caũli *ruṛuąbotǫakana*, rice has been husked in advance for the four next days.

botoę, **botoṛ**, sometimes **botõṛ** Has. **botę** Nag. I. sbst., the common loin cloth used by the Mundas. It varies in size from 5 ft. by 6″ to 18 ft. by 18″. It is woven from thick home-spun thread, double thick at the ends, where it is adorned with cross-stripes of bright or deep-brown red. Both these colours are obtained from the root of the *salidaru*, Morinda tinctoria, Roxb.; Rubiaceae. After being passed between the legs it is wound, one or more times, tightly round the waist so that the ends hang down in equal lengths in front and behind. These loose ends are called *bondol*.

II. trs., to put a loin cloth on little boys : ne hon *botoẓime.*

botoẓ-n rflx. v., to don a loin cloth : ne hon kae *botẓakana,* sabime.

botoč-ẓ p. v., to wear a loin cloth.

botŏka var. of *bhotŏka,* blunt.

botol, botolo (Engl.) I. sbst., a bottle.

II. trs., in joke, to empty a whole bottle : cikan huṛiŋko nunũa, apia hoṛoteko *upunbotololada?* You do not mean to say that they drink little, since the three of them emptied four bottles!

botolo-laŋ adj., with *hoṛo,* a person with an elongated stomach. Also used as adj. noun : miaḍ *botololāŋ* apeą oŋąree hijųlena.

botoŋ I. sbst, menace, punishment, lesson, anything done to frighten : holaŋą *botoŋąte* tisiŋdo jetaelọ berlerą kaeątana, the lesson he got yesterday makes him to-day avoid quarrelling with anybody.

II. trs., to threaten, to menace, to frighten, to inspire a fear of doing smth. again : cikaŋi *botoŋḍeą,* baghaiabonga ci kula eman? What has frightened you (in the forest), the shade of a tiger's victim, or a tiger, or the like?

bo-p-otoŋ repr. v., to threaten or frighten each other.

botoŋ-ẓ p. v., to be threatened, frightened, punished, to get a lesson.

III. Occurs also as afx. to other prds. : *atubotoŋẓ,* to be afraid of floods in consequence of a past nasty experience; *dulbotoŋ,* to correct smb. by a beating; *eraŋbotoŋ,* to deter by a scolding; *tabĭribotoŋ,* to correct smb. with slaps; *nĭųbotoŋẓ,* to be afraid of climbing, v.g., a tree, because of a former fall.

botoŋ-kaji sbst., threat, menace : amą *botoŋąkajile* kam daṛiaiña, thou wilt not get the better of me by threats; dalpeaiŋo menjada, mendo *botoŋąkajige,* dal aḍ cii dalbua? He says that he will beat us, it is an idle threat, he will not do it.

botor I. sbst., (1) the four slanting ridge beams of a *catomoṛą,* four-sloped roof : *botorre* junumaŋ kilaakana, the curtailed rafters are nailed onto the side-ridge beams. (2) syn. of *indibonḍol,* the long streamer on the top of the pole erected for the *indi* feast. : *indibotor* janaŏ Jaria ṭhakurtąeteko aujada, the streamer on the indi pole is always given by the Thakur of Jeria.

* Note the following superstitious belief : *indibotor* dũŋare paṭûṛîjan sirmae somaĕea, if the indi streamer rolls itself on the pole, that year there will be a bumper crop.

II. trs., (1) to attach a streamer onto the indi pole : indi diŋagăggeko *botorkeda,* they have put a short streamer, instead of a long one, on the indi pole. (2) to use a certain beam for the side-ridge : ne daruiŋ *botorca,* (Pl. XXXII, fig. 2, dotted lines).

botor-en rflx. v., to put on a turban with streamer-like ends : bar mukae *botorenjana,* he has put on his turban with ends two cubits long, hanging down.

botor-ẓ p. v., (1) of a beam, to be

used for the side-ridge of a four-sloped roof: ne daru *botoroa* ci jaŋgioa? Will this tree be used for the side-ridge or to support the lower ends of the rafters? (2) of the indi pole, to be orned with a streamer: indi gel muka *botorakana*, the indi has been fitted with a streamer ten cubits long.

botor-daru sbst., a beam to be used as side-ridge of a four-sloped roof.

botor-botor var. of *bitarbotor*.

botorleka syn. of *bitarbotortan*.

botoṛo-botoṛo var. of *beteṛebeteṛe*,

Boṭaŋ sbst., the Bhutan country, the Bhutan tea plantations.

boṭe I. abs. n., the thickness of the spittle in a thirsty mouth: mocaraŋ *boṭe* jojo jomlere rokage cuṭaŏoa.

II. adj, of the mouth, clammy: *boṭe* mocare miḍ kūi dą nūlere jetajetao kū aṭăkaroa, a leaf spoonful of water drunk when one's mouth is clammy leaves no sense of refreshment.

III. intrs. imprsl., with *moca*, to have a clammy mouth: moca *boṭejąĭńa*.

boṭe-ǫ p. v. to get a clammy mouth: tetaŋten *boṭegiṛijana*.

bo-n-oṭe vrb. n., (1) the degree of dryness (clamminess) in the mouth: *bonoṭee* boṭejana miḍcokoĕo bǫ kae daṛitana, his saliva has become so thick that spitting is for him out of the question. (2) the fact of getting clammy in the mouth: misa *bonoṭedo* jojo latumteŋ bairuṛalą, jojo sabąjanci eṭą somteŋ boṭejana, I allayed at first my throat dryness by chewing tamarind; but, on the latter's sourness vanishing my mouth has once more become clammy.

boṭo (Sad. 2nd meaning) I. sbst., (1) var. of *boṭe*. (2) the foam of dying people, epileptics or rabid dogs: gojǫtandipli mocaete puturuḍ oṛoŋoą *boṭo* menoa, oṛǫ hanaḅgonoĕ-ŋą, oṛǫ balu setakoą.

boṭo-ǫ p. v., to foam at the mouth: balu setako *boṭooa*.

bo-n-oṭo vrb. n., the amount of foaming: *bonoṭoe* boṭojojana goṭa joakoe lumcabajana, his cheeks got all wet with foam.

bôĕ Nag. var. of *boĕ*.

bôĕ-bôĕ Has. I. adj., with *diriŋ*, bullock's horns, sharp and straight, and pointing upwards or forwards.

bóĕbóĕ-ǫ p. v., of bullock's horns, to grow as described: no urią diriŋ *bóĕbóĕakana*.

II. adv., with or without the afxs. *ange*, *ge*, *ǫge*, *tan*, *tange*, modifying *diriŋǫ*, to grow such straight horns: ne uri *bóĕbóĕtane* diriŋakana.

bôṛ, bôṛŏ variants of *bōṛ*.

bôs-buṛaŏ, bôsŏ-buṛaŏ (H. *bâs*, offspring) syn. of *goĕsiḍ*, I. sbst., the passing away without issue: jān dukuraŋ boro huṛiŋgea mendo *bós-buṛaŏ* okoe kae boroa? A sickness is not so frightful, but who would not dread dying childless.

II. trs., with a spirit as sbj., to cause one to die without issue: Ąkuṭibonga *bósbuṛaŏkią* (the married man as d. o.) or *bósbuṛaŏkeḍkoa* (the offspring as d. o.)

bósbuṛaŏ-ǫ p.v., to die childless.

brispaiti, brispaiti, brispat, brispati var. of *birastipaiti*, sbst., Thursday.

Brindabon (Sk. *Vrindāvan*) name of the Mathura mythological forest, known to the Mundas only through the Hindi songs with which they occasionally accompany their dances.

brindabōn Nag. syn. of *dhari*, I. sbst., a narrow, horizontal strip, about 2 long, shaved off on the upper temples: iniṛ bǫre *brindabōn baiskana*.

II. trs., to denude such a patch: ne bouko *brindabōntǫia*.

brindabōn-en rflx. v., to have a shaven patch made on one's temples: *brindabōnenam* ci?

brindabōn-ǫ p. v., to be or get shaved as described: *brindabōnakanae*.

bu afx. form of the first prs. incl. pl., you and I, taking in both the speaker and the persons addressed. I. As subject, (1) it is affixed either to the linkwords *a* and *tan*, or to the word immediately preceding the prd.: senabu ci kabu sena? (2) It may be infixed within the prds. *menǫ*, *banva*, within the negative particle *kā* used prdly. and meaning to refuse, and within the locatives *re*, *tare*, *te*, *tate*, used prdly. and meaning to be in, about near a place or to go to or towards a place: enado kabuṇ; dola, Ranchitebua!

II. As d. and ind. o., it is infixed within trs. and intrs. prds.: kako neutaheǫbua.

III. Idmly. it connotes intimacy, relationship, friendship, community of interests, etc., as explained under *ābu* and *ale*.

bu (? H. *bhunkinā* Sad. *bhukeṛ*) I. sbst., a hole through and through in entrd. to *anḍa* which is not through and through: ṭunkiṛa *buṛe* baba nurtana; biṛa *buṛee* paromjana. Note the idiom: *bu* lelkedate êṛêko neka bāōtem kiriṛtana ci āōge? Hast thou examined whether, by buying lac at that rate, thou wilt *get through the hole*, i.e., be able to resell it without loss, or art thou purchasing rashly? ni jetan *bu* kae lelakada, he has no notion of ways and means.

II. adj., with a hole: *bu* eaṭu êṛê-tam, mend with lac the water vessel's leak.

III. trs., (1) to pierce, to bore, to make a hole by knocking, striking, gnawing, into any kind of receptacle, a bag, basket, earthen pot, brass vessel, clothing, wall of a house, garden fence or hedge: ne kanci jorotana, cuṭuko *buṛkeda* cimada. (2) to break into a house by piercing through a wall: hola nida ale oṛako *buṛkeda*.

buṛ-n rflx. v., to pierce a hole, or have it pierced, in one's own body: daṇgṛiko lutur oṛǫ mûko *buṛna*, girls perforate their ears and nose, or have them perforated.

bu-p-u repr. v., to pierce each other: seraḷijanumte laturko *bupuḷana*.

bu-gǫ, *bu-u* p. v., to be pierced, to have a hole, to be perforated: haṛka enkagem orbaṛare *bugǫǫea*; bakṛi budo *buḷena* mendoko kesaṛeṛkeda, it is true that there was a hole in

the hedge, but it has been closed again.

buakan, pf. past participle, is used as adj.: *buakan* kanci, a leaky basket.

bu-n-u vrb. n., (1) the amount of piercing: dorabia alea ari *bunui* bukeda, hanrenare da paromtana, *dora* snakes have so bored through our embankments that water comes out in many places. (2) the hole made: misa *hunydole* tepedla, eta somtee bukeda, we stopped the hole, now he has made another.

buteq instrumental, any implement to drill, bore or make holes: ruka kāredo Mundakoa *buteq* banoa, barring the chisel the Mundas have no implements, wherewith to make holes.

bu (with vocal check generally maintained even before vowels). I. sbst., the bark or howl of a dog: ne setaa *bu* aiumurumogea; ponamire setako *buteko* epetoua, dogs bark at the moon, ltly., at full moon dogs answer each other barking.

II. intrs, to bark, to howl: seta *buadlea*, the dog barked at us; ne seta cikanii *buatana*? At whom is this dog barking? nido kūb *bui* seta, this dog is an arrant barker; seta *bujadlekako* duraatana, or seta *builekako* duraatana, their singing reminds of howling dogs.

Note the idioms: (1) ili nūanci setalekae *buia*, ltly., when he has taken a draught of beer he barks like a dog, i.e., he nags at people. (2) ne horo cenam aculekaia? hatilandire seta *builekq*, why try to get work out of him? It is as useless as a dog howling behind an elephant: the elephant does not mind.

bu-n-u vrb. n., (1) the bark or howl of a dog; ne setaa *bunu* sadārage aiumotana, this dog has a nasty howl. (2) the amount of barking: *bunui* bukeda gota tolaren horoko nida kako durumjana, it barked that much, that nobody in the hamlet slept at night. (3) the action of barking or howling: misa *bunule* hapelia, orogee hurūrakeda, we could hush its first barking, but the nuisance started afresh.

bual I. intrs., (1) to float down a stream, in cntrd. to *tipiul*, which is to float in general, and *atu*, which is to be swept off by a current: gara paromtanre teliko ata dareko gipitada, *bualtana*, while fording the river the telis dropped some parched rice and it floats along. (2) in songs, parallel of *atu*: Atutana tama roababado, *Bualetana* tama birabeora. Thy rice-seedlings are being carried off in the onrush of water.

II. trs. caus., to cause to float away with the current: babarea busugandako lingitan dare *bualtam*, or *bualgiritam*, immerse in the stream the sweepings of the threshing floor so that, the straw bits being carried off, you may save the paddy still mixed with them.

bual-en rflx. v., to let oneself float with the current.

bu-n-ual vrb. n., the amount of drifting: *bunual* bualjana roa loēon.

ra baba joḳedḷeka senǫjana, the freshly transplanted paddy was all swept away (in a heavy down-pour).

bual-aṛăgu intrs. and trs. caus., to drift with the current.

bual-au intrs., also used in the p. v., form *bualau-ǫ*, to come floating along, to be carried this way on the water surface: hola goĕakan baiko beṭekanko *bualaulena*, oetangaṛasąrenko daṇko ruḅkeḍkoa, yesterday no end of dead fish floated down this way, the people living up the river must have poisoned them.

bual-giṛi trs., to cause smth. to drift away.

bualgiṛi-ǫ p. v., to be caused to drift away.

bual-idi intrs., also used in the p. v., form *bualidi-ǫ*, to drift away, to be carried away on the surface of running water : gaṛa talare rokagee ḍumbūĭjana, kale lelrūṛakja, soṭa bāri tae *bualidiǫtan* taĭkena.

bu-baṛa, bu-beṛa, syn. of *bąbu*.

bubu (Sad.) is used only by, or in addressing, small children in a variety of senses : viz., for *seṇgel*, fire, *lŏ*, to get a burn, *gaŏ*, wound or sore, *hasu*, pain, to feel pain, to be sick, to pain, to hurt. (1) When meaning, to be sick, it is limited to the active voice : apumlǫ alom inuṇa, tisiṇadoe *bubutana*. (2) In the other meanings the active tense-forms are trs. prds. However the imprsl. form *būbua* is, like *hāsua*, used trsly. without any d. o. and means, it hurts, or it burns : ena alom juṭida, *būbua* ; seṇgelṭą alom sena, *bubuuam*, do not go near the fire, thou will get burned. (3) It is used as sbst., and as adj. : kaṛăkom *bubure* bątaime, roast the crab over the fire ; bǭ *bubugea*, my head is paining. (4) Children do not use the imprsl. construction *bubująĭńa* though grown-ups may use it when speaking to them. They simply call : *bubu* ! pain ! or *bubuga* ! pain, mother ! Then the mother will ask : cikaǫtanam ? *bubutanam*, or, *bubuḍma ?* And the child showing the sore spot, will simply say : nea *bubu*, this is what is aching.

bubukaŏ I. sbst., life in plenty, habit of opulence : *bubukaŏrąle* manḍi nekako giṛibaṛajada.

II. trs. caus., to accustom someone to plenty of food : abeną honko puraǫgeben *bubukaŏkeḍkoa*.

III. intrs., to forget what it is like to be hungry.

bubukaŏ-ǫ p. v., to get accustomed to an abundance of food : janaŏ biųgeko namjaḍte iskulbonko *bubukaŏjana*, by invariably getting their fill, our boarders have grown accustomed to a life of plenty.

bubukaŏǫge adv., so as to get accustomed to a life of plenty : *bubukaŏǫge* niku jomnūko namjada.

bubul I. adj., (1) *bubul* hoṛo, or *būl* hoṛo, one who offers as meat or drink smth. intoxicating, stupefying or causing giddiness. (2) *bubul* ranu, or *bulǫ* ranu, intoxicant, any drug stupefying or causing giddiness.

II. intrs. Only the imprsl. form *bubula* is in use and means, it is intoxicating, stupefying or causing

giddiness: guṛuluili eṛage *bulula*, millet beer is very intoxicating; mari buṭaraṇ tiun *bulula* oṛo ūlaṇ, sword-beans grown on an old plant cause giddiness and vomiting.

N. B. *Bubul* is never used as frequentative of *bulo*, to get drunk.

bubul-daru syn. of *maraṇ gugul*. See under *guguldaru*.

bubuṇka var. of *boboṇka*.

buburkuḍ adj., (1) of trees and timber, Has. var. of *borkoḍ* Nag. (2) poetic epithet of *burukula*, the royal tiger sleek and fatty: Burukula *buburkuḍ* sapakiĭ metaińa, ṭonḍaṇbana tepaṭaṛi jaŏaḍaliĭ metaińa, the hill tiger plump and in good condition, told me: let us become namesakes; the bear of the forest thick-legged and portly, made the same proposal.

buburkud-o p.v. See *borkodo*.

bubusam I. adj., of grains and pulses, fermented and slightly mouldy: *bubusam* baba manḍilere uḍuḍge soana when one husks and cooks slightly musty paddy it has a taste of mushroom.

II. trs. caus., to cause a slight fermentation and mustiness in grains or pulses, or expose them to it: nimiraṇ jurunḍu kolomraṇ babakoe *bubusamkeda*, the rainy and cold weather we had of late, has brought about a slight fermentation and mustiness of the paddy on the threshing floors; babape *bubusamkeda*, you have let the paddy ferment and mould slightly.

bubusam-o p.v., to mould slightly through fermentation: baba begar rōṛte paṛoĕlere huṛiṇ dinre *bubusamoa*, puraṇ dinge taĭjanredo baŭuteroa; baŭakanaṇ kū jomdaṛica, *bubusamakanado* jomdaṛioa mendo soana.

bubusamge adv., used with *soan*, to have a musty taste: manḍi *bubusamge* soantana.

būc Nag. (Sad.) syn. of *rāsirka* Has. sl.st., Cordia Myxa, Linn.; Boragineae,—a small forest tree with drooping branchlets. The drupe-like fruit, not eatable, is a nest of flies: jaromakan jōre rokoko sirjaŏoa.

buca (Sad.; Or. *buccā*) I adj., (1) chipped at the rim: *buca* pileṭ, *buca* caṭu, *buca* luṇḍi, a plate, water vessel, ladle chipped at the rim. (2) notched on the edge: *buca* kapi. (3) with the tip broken, torn or cut off: *buca* lutur, *buca* diriṇ, *buca* ḍaṭa.

II. trs., (1) to break, knock, or strike out a chip or small piece from the rim or brim of a vessel, plate, pot or cup: ne caṭu okoe *bucakeda*? (2) to notch the edge of a knife, sword or axe: aĭńaṇ kapi cilekatem *bucakeda*? (3) to tear, or cut off, the tip of a man's or an animal's ear, to knock, wrench or break off the tip of an animal's horn: upuṭuḅtanre aĭńaṇ keṛa amaṇ keṛae *bucakia* buṛiḍḍo kae buṛiḍkia.

buca-n rflx. v., to cut off or let cut off the tip one's ear or the tips of one's teeth, to knock, wrench or break off the tip of one's own horn: okoĕaṇ uriḷo upuṭuḅtanree bucajana?—jetaĕaṇ uriḷo kāge, aṇge

han daruree *bucanjana*; bin luturre hnakja enate rokagee *bucanjana*: datula Saō daṭae *bucanjana*.

bu-p-uca repr. v., (1) to chip the rim of each other's vessels. (2) to notch each other's weapons or implements: hake baranalin *bupucajana*, aṛ hola ainḍo tisin; we notched each other's axe, he mine yesterday and I his to-day. (3) to tear, knock, bite or cut off the tip of each other's ears, horns, teeth, (maybe at different times): ne urikin upuṭuḅupuṭuḅtantekin *bupucajana*.

bucaṛ-ọ p.v., (1) to get chipped at the rim. (2) to get notched on the edge: keṭọ daru maṛere kapi *bucaṛtaboa*, a hunting axe gets easily notched when one uses it to cut hard wood. (3) to get the tip of one's ear, horn, teeth, broken off, cut or bitten off, filed off.

bu-n-uca (vrb) n., (1) the chipping, notching, breaking off of the tip: nee cimtanṛa *bunuca*?—mahamanṛa *bunuage*, when was this chipped, notched or broken off?—In past years; nelekan *bunuca* ciulaō kain nelakada, I never saw chipping done so easily. (2) the extent of the chipping, notching or breaking off: mind catu *bunuakō* bucakeda, kundomre sab kā ítnua, they have chipped a water-pot to such an extent that it can no longer be held by the rim.

bucaṛ Nag. **gucaṛ** Has. I. sbst., a smouldering log. Smouldering logs are mostly to be seen inside, or in front, of the shelters of people watching crops at night.

II. trs., to turn smth. into a smouldering log: nea lōēoṇṭṭebu idila, aṅaḅbu *gucaṛea*.

III. intrs., with *baiua*, to do or serve as a smouldering log: halaṛeme, *bucaṛ* baiua.

bucaṛ-ọ p. v., to be turned into a smouldering log; to be used as a smouldering log: naṛgele tumbudakada, aṭiri *gucaṛoa*, we have only just now pushed one end of the log into the fire, if we took it out it would not smoulder yet.

bucaṛa Has. **bucār** Nag. (Sad. *mucdār*) adj., wild, uncivilised (as the Mundas say, irascible and without respect for other people): *bucaṛ* hoṛoko kajibujaō isu hambala, it is very difficult to make wild people hear reason; Singhoṛoko *bucaṛ* hoṛokoge, huṛiṛaṇi cāe maraṇaṇiḍko jagarlere moḍgekō aṭkarea, oṛọ rokageko kadraōoa, the people of Singhbhum are wild people, they do not realize the difference between a man of low or high standing, and they have sudden fits of anger.

bucaṛ-ọ p. v., used in the indf. past in the same meaning as the adj. prd.: en hoṛoko puraṛgeko *bucaṛjona*, these people are savages.

bucaṛ-sengel sbst., a smouldering log: *bucaṛsengelte* uliko arsaltana, (at night) they are looking for mangoes under the trees with a smouldering log.

bucuṇḍaṛa Has. **bucuṇḍa**, **bucuṇḍi** Nag. vars. of *bacuṇḍaṛ*, *bacuṇḍi* Has.

bucuṇḍaō (Sad. *bucuṛāṅek*; Or.

gucchra'ānā) syn. of *poco*, trs., to let escape: miad maran hail *bucundaŏkja*, he let a large fish slip from his hand; kumbūrule *bucundaŏkja*, we let the thief escape us (either in trying to catch him or when he was caught).

bucundaŏ-n rflx. v., to escape, to slip out from people's hands: kumbūrule kesedbiurla enreoe *bucundaŏnjana*.

bucundaŏ-o p. v., to be let escape, to be let slip from the hand: miad hai *bucundaŏjana*.

bud, budŭ var. of *budhi*, which occurs only in two idioms: baro *bude* urunjada, ltly., he utters twelve cunnings, i.e., he tells all kinds of stories in order to disculpate himself; môream *budŭjada* or môream sêrâjada, ltly., thou hast five ways of thinking, i.e., thou art inconstant, thou turnest with the wind.

bud, budŭ, bud-hulan, budh-hulan, budh-din (H. *budhwār* sbst., Wednesday.

budbud (Sad.; Mt.; In. H. *budbud* is a bubble) is used in Has. (1) instead of the Nag. *bhokbhok*, imitative of a bottle's gurgle in emptying. (2) but is used also of the simple sight of the same without connotation of the sound: botolre *budbudem* lelakada ci? Hast thou noticed the liquid's motions in an emptying bottle? (3) of the water that bubbles in a spring: *budbudo-tana*; da *budbudtan* setentana.

budduken adv., piercing or sinking only once into a soft substance either loosely spread out or such that nothing can ooze or spurt from it with a distinct sound. It is an intensive of *bukudken*, and its frequentative is *baddabuddusen*.

buddun, (rarely) **burun** trs., of children who do not blow their nose, to have snot hanging from the nose: suluji *buddunjada*.

buddun-en rflx. v., fig., of worms, to peep out, to partly appear out of some substance, v.g., cowdung.

buddun-o or (rarely) *burun-o* p. v. (1) of snot, to be hanging from the nose. (2) *buddunno*, not *burunno*, is also used fig. of worms, like *buddunnen*.

buddun-buddun, baddan-buddun and (rarely) **burun-burun**, frequentative of *buddun*, in all its uses.

budhi, budi (H. *buddhi*) I. sbst., intelligence, cleverness, cunning: *budhitee* dariamea, he will get the better of thee by cleverness or by cunning. Note the very idiomatic phrase in the adjurations of sorcerers: nakanaka *buditema*? Dost thou act with such cunning? Are those thy tricks? Here the instrumental case of *budi* is used prdly., and constructed like locatives in *re* and *te* with the inserted prnl. sbj. m. II. trs., (the *i* becoming long), to judge, to think; to intend: cenape *budijada*, or cenape sêrâjada?

budhiman, budiman adj., clever, cunning, sharp: *budhiman* horo.

budi var. of *budhi*.

budi (Sad.) syn. of *sarpdatoramra, kāŋramra*, sbst., a form of Vigna Catjang, Endl.; Papilionaceae,—

a cultivated pulse. It has pods 6-7″ long with more than 12 blackish seeds. Two other varieties are cultivated. They are : *cakoṇṭa-ramṛa* (Sad. *cakoṇṭa budi*) with a pod 4″ long, containing 12-14 whitish seeds, and *puṇḍi ramṛa* (Sad. *ghangara*) with a pod 6-7″ long containing numerous small, white seeds. The *budis* which climb on poles and are therefore called *ḍāṛbudi*, are forms of Vigna Catjang, var. sinensis, Prain.

budi-aṛa sbst., young leaves of *budi* when used as a potherb.

budiman var. of *budhiman*.

buḍsu-bagel, buḍsu-bagul var. of *bhoḍsobaṛel*.

buḍsuken var. of *bhoḍsoken*.

būdū var. of *būd* in both its meanings (cleverness ; Wednesday.)

budu-bā syn. of *kasaĭlibā*, sbst., Gomphrena globosa, Linn. ; Amarantaceae,—an annual flower plant with carmine, globose flower heads, cultivated in gardens and sometimes growing wild.

budu-budu, gudu-gudu adv., of liv. bgs., in numerous moving groups, in a moving crowd. This adverb often takes the afx. *tan* : tisiṛa hoṛoko pīṭite *budubudutanko* seṛotana.

budu-hal (Sad.) sbst., a small slender fish, white except on the back which is black ; length rarely exceeding ½″.

budumeḍ-tasaḍ Has. syn. of *hakumeḍ* Nag. sbst., Isachne australis, R. Br ; Gramineae,—a perennial suberect grass, with pyram'dal panicles, the seeds of which are often added to rice when brewing beer.

budurbusi, budurbusiko sbst., syn. of *pudurusu*, refuse of straw, of fibres or grass : also wood shavings : paga hoḍtam, *budurbusiko* haṛokamente, rub the cable backward and forward round a tree in order to wear off the cable's fibre ends.

N. B. The rope is passed around a tree and turns once over itself between the tree and the man who holds one end in each hand. He pulls each end alternately and so the rope rubs against the tree, the bits of fibre or straw which stick out from the rope, being thus worn off. That is the operation called *baĕar hoḍ*, to smooth a rope. It is resorted to even with *bōṛ* a straw-rope, in which case *budurgaḍ* is generally used instead of *budurbusi*.

budurbusiange syn. of *pudurusuange* adv. modifying *leloṛ* : en pudurusuko hoḍgiṛitam, amaṛ baĕar *budurbusiange* leloṛtana, smooth off those bits of fibre, thy rope looks rough.

budurgaḍ, budurgaḍko sbst., straw or grass rubbish. See *budurbusi*.

budurgadange adv. modifying *leloṛ*, to look rough with bits of straw sticking out.

buḍhi, buṛhi, buṛhia Nag. **buṛi, buṛia** Has. (Sad.; Sk. *vriddhā*) sbst., an old woman. Occurs also as adj. in *buḍhi* era Nag., or *buṛi* kuṛi Has. old woman.

buḍhi-oṛ, buṛhi-oṛ p. v., of women, to grow old.

buḍhi-karam sbst. In Nag. in time of drought, the village ma-

trons will plant a *cakonṭaaṛą* in a courtyard and dance around it to obtain rain. This dance is called *buḍhikaram*.

buḍhimukuṛî-aṛą sbst., the young leaves of the following when used as a potherb.

buḍhimukuṛî-nâṛî (Sad. *burhi lau*) sbst., Vitis auriculata, Roxb.; Ampelideae,—a large climber of the jungles, with 5-foliolate leaves and red one-seeded drupes resembling small cherries. These drupes are eátable.

buḍu-buḍu var. of *buṛuburu*.

buḍuḷ-buḍuḷ var. of *buṛuḭburuḭ*.

bugi (Cfr. *harob*) I. sbst., occurs in the cpds., *gaŏbugi*, the time when a wound is healed, and *hasubugi*, the time when one is free or cured from sickness: *gaŏbugire* Ranciten sena; *hasubugiredo* mod candurun sena.

II. adj., (1) with *hoṛo*, a man free from sickness: oṛąre *bugi* hoṛoko apia menąkoa, hasukiną bar hoṛo, at home there are three people in good health, and two sick. (2) with *gaŏ* a healed wound or sore: *bugi* gaŏrą cina menąkaṭaro, there is a scar on his foot.

III. trs., to cure, to restore to health: ne ranute isu hoṛokoe *bugitaḍkoa*.

IV. intrs., (1) prsl., in the indct., the df. prst. and the impf. past ts., to be well, to be in good health: *bugigeape* ci?—*bugitangeale*; rokagee goḍjana, hola *bugitane taĭkena*. (2) prsl., with *gaŏ* or *hasu* as sbj., to be healing, to be curing: gaŏ *bugitana*; hasu *bugitana*. (3) prsl., in connection with *gaŏ* or *hasu*, to be free from sores or sickness, to be recovering: gaŏina *bugitana*; hasuina *bugitana*. (4) imprsl., to feel much better, to feel nearly cured: lūḭhasu *bugiḭąia*, he is nearly cured from his stomach-ache. Note the idioms: ale disum kumbŭṛu *bugitangea*; ale disum *bugitangea*, jetae piṛiṛą baba kale horotana, kā kumbŭṛuṵtana; ale disum onḍŏka *bugitangea*; ale disum *bugitangea*, onḍŏka kā aĭumǫtana, our country is free from thefts, free from human sacrifices.

bugi-n rflx. v., to cure oneself: eṭąkoe bugikeḍkoa, aḍge *bugin* kae daṛiną; ainątegeną *bugina*, I will cure myself. N. B. Ainainą *bugina*, is used only in the meaning: I am good.

bu-p-ugi repr. v., to cure each other: *bupugikako*.

bugi-ǫ p. v., to get cured, to recover, to improve in health, to get better: nądoe *bugiǫtana*, now he is on the way to recovery; hasu *bugiǫtana*, the sickness gets cured.

N.B. (1) The word denoting the sickness of which one gets cured does not take the afx. *etc*, as might be expected, but remains in the nominative form: *ruae* bugileṇoi sule saḭjana. (2) *Ruaṛ* or *rūṛa* are frequently affixed to *bugi* both in the a. and p.vs.

bu-u-ugi vrb. n., healing, convalescence, improvement, cure: *gaŏbunugire* babătaoa, there is some itching in the healing of a sore; en *bunugige* bugiuterjana, that cure has proved durable, or the improvement went on

until he recovered altogether. Occurs also adjectively in the phrase *hasubunugi* hoṛo, a convalescent, a man cured from sickness.

V. There are three noteworthy idiomatic uses of *bugi*: (1) *bugi aḍ bugige* is an adverbial phrase syns. with *bēsuterge*, quite well, quite right: *bugi aḍ bugigee* aṭkarkeda. (2) *bugi ci* and some other similar expressions are used ironically and mean: as if one (I, thou, he) would: baṛaĕko mandi omaiṇtanko taĭkena *bugi ciṇ* jōma, the blacksmiths were offering me cooked rice, as if I would eat it! moḍ ṭakate merompe asitana, *bugi ciĭ* omapea ot *bugi ci bala, bugi daṇe* omapea, you ask to buy his goat one rupee, as if he would give it for that price! moḍ ṭaka bakŭsisgeiṇ omameae menlą *bugi ciĭ* omea, or, *bugiĭ* omea, *bugi deraṇe* omea, *bugi ci amoe* omea, *bugido* omọni, *bugido inio* omọnige! He told me he would present me with a rupee, as if he would ever give so much! (3) *menge bugi*, 'saying' or 'thinking.' Somebody else's inadequate or fallacious motive, when dramatically reported in his own words, is marked out by the speaker as not being his own, by the addition of *menge bugi*. It is syns. with *menge bai* and *menge suku*: 'sītanaiṇ' *menge bugi* en hon ąbanamentana, ltly., that boy is unduly proud *saying*: I am ploughing; i.e., that boy prides himself on his ploughing but he ploughs badly. (4) *meneąge bugi* is used in the meaning of 'it is a good thing', 'happily': eną honaṇiṇ bedajana, hisab ituan hoṛo aiṇlọ taĭkena *meneąge bugi*, see how I should have been cheated! Happily I had with me a man who could calculate. (5) *bugi*! in interjectional sentences means: it is strange that, it is a wonder that: amą hendẹr bōre, *bugi*! naminaṇ jeṭem sūtiṇdaṛitana! It is a wonder that thou canst bear the sun so well on thy close cropped head.

bugileka, bugilekate adv., well, in an orderly way, in a good manner: *bugilekate* jomemem sakiṛioa, eat properly, thou art going to besmear thyself with food; *bugileka* seneme, walk carefully; *bugilekate* senọpe, fare well on your way; *bugilekate* dīeme kā uĭngọleka, place it well so that it cannot fall. *bugilekan* adj, (1) seemingly good, which looks good: neado *bugilekan* liją; miaḍ *bugilekan* hoṛo hijuakana, (2) in a good state, neither sick nor spoiled, in good health: aĭńą honko *bugilekagea*, my children are well; *bugilekan* uṛį kula jomkįa, the tiger has eaten a bullock which was in good condition; *bugilekan* lijąm ceeątada, thou hast torn a cloth which was in good condition; *Bugilekan* hende kuṛi ṭolaṭolae honora, Banọ munḍi; kajilere mocae dundua. (Song). A healthy black girl goes about from hamlet to hamlet (on a gossiping tour), She knows nothing of work; if you make her a remark, she picks a quarrel with you.

bugin I. adj., good: *bugin* sadom, a good horse; *bugin* oṛa, a good house; *bugin* hoṛo, a good man. Used prdly. it takes the forms, *bugina*, *bugingea* or *bugigea*.
II. abs. n., goodness: Pormesoṛa *buginte* soben hoṛoko asuloṭana, through God's goodness all men find their sustenance; hagakoa *buginte* hasutanre jiiṇa namkeda, through the kindness of my family, I was well treated during my sickness.

buguli I. sbst., a small bag, a purse made of sewn cloth and from 3″ to 6″ long, v.g., sonoṛa *bugulı*, a pocket, in cntrd. to *taĭlạ*, which is a more general term or denotes larger receptacles, such as a postman's leathern bag, and in Nag. a pocket; *ḍonḍa*, a long narrow bag which is tied round the waist; *gaia*, a thick, stiff money-bag, 4″ broad, 1½ feet long; *jalakari*, a net-bag for brass-vessels and rice, fruit, etc.; the Treasury *jalakari* holds 1,000 rupees.
II. trs., to sew into a small bag: neabu *bugulıĭa*.
bugulı-o p.v., to be sewn into a *buguli*: ne sereḍ tukuḭlere maraṇge *bugulioa*.

bul Nag. syn. of *kuĭ* Nag., *baĭ* Has. and *mdĭ*; sbst., (1) used like *babu*, to designate the sex of little children: *buĭge* tanị, it is a little girl. (2) Voc. of address to little girls, like *babu* for little boys: *ama buĭ!* (3) It is similarly used by unmarried girls between them or by senior people to them (seldom to married women). The afx. *na* is often added, but only in songs, as a term of endearment: ale disumdo, *buĭna* Bindi, kapi jilibjiliba, in our country, Bindi dear, the battle-axe is flashing, (there is war).

bulbundi sbst., the Scarlet Velvet Mite, Trombidium tinctorum (it may attain a length of ½″): *buĭbundiko* uĭụḍạ gamaleateko uṛuṇoa, the scarlet velvet mites appear after the first rains; *buĭbundiko* kūb uṛuṇjan sirma puṭukuḭko kūḅko omonoa; *buĭbundilekae* senbaṛajada, he goes about in scarlet dress.

buĭḍ-buĭḍ, buĭuḍ-buĭuḍ I. adj., a jingle used of short, slender or stunted grass, paddy and such other grains and pulses, as are reaped or rooted up; hence, not said of *rahaṛi* which is cut with an axe. Stunted paddy plants with a stout stem are called *gaṇḍimoṭa* Has. and *peṛmoṭa* Nag.; the latter often bear no grains: *buĭḍbuĭḍ* guṛulukole irnamkena maĕaṇ kubuḭkubuḭkịṅa, we have reaped slender and short-grown millet, I have got a back curvature over it. It is also used as adj. noun: haraakan tasaḍkole rucaḅbaṛakeda, *buĭḍbuĭḍkodo* saṛẹbaṛaakana, we plucked full-grown weeds by handfuls, but small ones are left here and there.
II. intrs., in the df. prst., same meaning as the predicated adj.: aleạ guṛulu *buĭḍbuĭḍtana*, our millet has grown short and slender.
buĭḍbuĭḍ-o intrs., to grow short and slender: aleạ loĕoṇare baba puraṇge

buiḑbuiḑjana, datăromdo kāją idioa, our low field's paddy is very slender and undersized, may be we will not be able to use our sickles.

buiḑbuiḑge, buiḑbuiḑtan adv., modifying *karaḑ*, to grow stunted and slender.

buldi var. of *baid*, a native medicine-man.

buldi-era var. of *baidera*.

bullō ! bullō ! a call to pigs to make them come.

bulńar and **bulńari** vars. of *bhuiń-har* and *bhuińhari*.

bulri var. of *bairi*, enemy. This var. is much used by women.

bulu-bulu var. of *baĕabaĕa*, but used only with reference to human beings.

buluḑ-buluḑ var of *buiḑbuiḑ*.

bujaŏ, bujhaŏ (H. *bujhānā*) I. abs. n., reasonableness : *bujaŏ* banoten hoṛoko ăŏgeko kadraŏoa, unreasonable people get angry without cause. II. trs., (1) to explain smth. to smb. : ne kaji *bujaŏkom*. (2) to try and convince smb. of smth. ; to try and persuade smb. : aleą kajido kaĕą, am gomke *bujaŏlime*, he won't listen to us ; please, sir, do try and persuade him.

III. intrs., to understand : *bujaŏtanaiḑ* ; *bujaŏkeduiḑ*.

bujaŏ-n rflx. v., to make oneself understand, to realize : diku kaji kam bujaŏṛtanredo itnanko kulikulite *bujaŏnme*, if thou dost not understand Hindi, get into it by asking those who know it ; purąsa daĕae namkeda, ena kae *bujaŏnlana* enamente daĕakenkoloe eperaṇtana, he often got merciful help, but realizes nothing, hence his quarrels with his benefactors ; kuliakaną *bujaŏkoe* taĕomte kajirūṛaepe, first try and understand the question, only then make a reply.

bu-p-ujaŏ, bu-p-ujhaŏ rcpr. v., to try and make each other understand, to try and persuade each other : moḑ ganṭa habękiṇ *bupujaŏkena* mendo kakiṇ bapaijana ; haturen hoṛoko aḑ kupulko eperaṇkenciko haparâlena, taĕomte cekacikatcko *bupujaŏlena*, nūdo bugigea, the village people and guests having quarrelled kept a sulky silence, afterwards they somehow made peace, now it is all right.

bujaŏ-ṛ, bujhaŏ-ṛ p.v., (1) to understand smth. : ini kajiledą sobeniṇ *bujaŏlena*, I understood whatever he said ; *bujaŏṛtanaiḑ*, I understand ; *bujaŏjanaiḑ, bujaŏakanaiḑ*, I have understood. (2) to receive an explanation of smth., to get persuaded, to become convinced of smth. : holae *bujaŏlena*, ciminle bujaŏakaḑtia ? It was explained to him yesterday, we cannot go on explaining always ; naŏa kirstānko doromkaji aŭriko *bujaŏoa*, the new Christians have not yet been made to understand the truths of their religion ; *bujaŏakante* bagṛaŏnjan hoṛoko bujaŏ isu masăkila, it is very difficult to put straight again, people who turn bad after due instruction, or, who turn against you after all that can be said on your behalf has been heard by them. (3) verbal adj., (*a*) reasonable : *bujaŏṛ* hoṛoko ṛokage

kako kadraŏoa. (*b*) understanding people's needs, sympathetic, merciful: kā *bujaŏǫ* hoṛokoą duarre ręngęte gojǫtanreo jetaną kako omea. Applied to people of other castes, it refers to the ensemble of good qualities which the Mundas have not been accustomed to meet with in Hindus and Mohammedans, as honesty, straightforwardness, sympathy and pity : ŋjdo hoṛohonĺekae *bujaŏoa*, that one is as good as a Munda.

bu-n-ujaŏ, *bu-n-ujhaŏ* vrb. n., (1) the lengthy act of explaining or persuading : bunujaŏko *bujaŏkįa* moca raṭiko luṭugiṛijana, they explained things to him at such length that their mouth blistered over it, i.e., they commented upon it to satiety. (2) the manner : amą *bunujaŏ* ṭōrakangea, jāiminuą kadraŏakan hoṛoma raṛǫgiṛiia, thy knack for persuading people is well known, thou canst pacify a man however angry he be. (3) the action : misa *bunujaŏreko* hēlą taĕomte monko badlarūṛakeda, okoe oṛǫ bujaŏdaṛiakoa ? At a first statement of the case they agreed, afterwards they changed their mind; who could then persuade them again ?

bujaŏ-kaji sbst., an explanation : *bujaŏkajiǫ* kajāliia, do eperaątee idikeda, I gave him an explanation, but he took it as a slight and started a quarrel.

bujaŏǫleka, bujhaŏǫleka, bujaŏǫlekate, bujhaŏǫlekate adv., intelligibly, distinctly, clearly, plainly : alom toṛoboṛcĕa, *bujaŏǫleka* jagārereme, take time to articulate thy words, speak distinctly ; *bujaŏǫleka* jagareme, gaṇḍe jagar aḍ antar jagar hokaeme, speak plainly, stop this figurative language, and all this beating about the bush.

bujur var. of *bojor*.

buka (Or. Sad. *bukā* ; Tam. *pūkkum*) sbst., the heart. The term denotes only the bodily organ, never affections or feelings. For the latter, the Mundas often use the word *im*, liver.

buka-ǫ p. v., to get, or have a heart : meromko cimpiṛuąko *bukaoa* ? To what size does the heart of a goat grow ?

bukai-bukai, bukų-bukų, bukul-bukul I. adj., of spring-water, bubbling up fast, in contrd. to *bakarbakar* which denotes the bubbling of boiling water : *bukalbukal* dą losoḍte tepedereo kā aṭăkaŏuteroa, bubbling spring-water, even when stopped with mud, will slightly percolate. II. intrs., of spring-water, to bubble up fast : seteąrą dą (or oterą dą) *bukalbukaltana*.

bukalbukaltan, bukųbukųtan, bukulbukultan, bukalleka, bukųleka, bukulleka adv., modifying *puṭi* : *bukalbukaltan* puṭitana oterą dą, spring-water bubbles up fast.

buku Nag. (Sad. *bhuku*) syn. of *harlu* Has., sbst., (1) in the s., the empty roundish grub combs found in the cavities of white-ant's nests : netąreą *buku* uroḍoąreme ; urlere hentenetere *buku* piṛiuḍ, indiuḍ, maṛamiuḍ aḍ bumum-

uɖko *bukuate* oɽoɳoa, these four kinds of mushrooms have their roots plunging in white ants' combs. (2) in the pl., the grubs of white-ants or the comb with the grubs : simko *bukuko* khūḅko sukuakoa, fowls are very fond of white-ant grubs.

bukɥ-bukɥ var. of *bukalbukal*.

bukuɖ-bukuɖ diminutive of *baɖɖabuɖɖu*, I. trs., (1) to scratch or prick slightly and repeatedly some soft substance : kodatanį suitee *bukuɖbukuɖjaɖkoa*, the tattooer pricks (the skin) repeatedly with a needle. (2) of worms in a sore to bite slightly and repeatedly, in entrd. to *bikiɖbikiɖ* which denotes the crawling of worms in a sore : gaŏren tijuko *bukuɖbukuɖjaiña*.

II. intrs., imprsl., in Nag., to feel itching and pain at the same time : *bukuɖbukuɖjaiña*. Has. people express this by : *babătahasujaiña*.

bukuɖbukuɖtan adv. descriptive of slight but repeated scratching, pricking, biting : kodatanį suite *bukuɖbukuɖtane* gutujaɖkoa ; gaŏren tijuko *bukuɖbukuɖtanko* jomjaiña.

bukuɖken adv., with just one prick (into some soft substance).

buku-eŋga syn. of *harlueŋga, nindireŋga, bunumeŋga* sbst., the queen of a white-ants' nest.

buku-lata, buku-unɖu syn. of *harlulata, harluunɖu*, sbst., the roundish holes, cavities or chambers which the white-ants fill with their combs : bunum urlere hentenetere *bukulata* namoa.

bukul-bukul var. of *bukalbukal*.

bukɥleka, bukulleka adv. See under *bukalbukal*.

bukŭni (II. Sad. Mt.) I. sbst., smth. ground to powder, especially for medicinal purposes (never for culinary use) : sondoroko sibɳka mente gaŏre *bukŭniko* herea, they strew some kind of powder on sores to mbibo the pus.

II. trs., to grind to powder (not of eatables) : ɖangrijaŋ singagaŏraŋ ranumente rapaɽongokeateko *bukŭniia*, bones of some old cow are harred and then ground and used for healing ornamental burns.

bukŭni-ɳ p. v., to be crushed or ground to powder (not said of eatables).

buku-poṭom sbst., syns. with *buku* as used in the s.

bukurlunɖį, bukurlunɖiŋ var. of *bokorlunɖį*.

bukŭɽu (allied to Sad. *bukraek*, to underpay) I. abs. n., dissatisfaction, asking for more : inią *bukŭɽu* kā cabaoa, he will never be pleased ; api ţakale omaitan taĭkena, *bukŭɽute* kaĕŋtana, we were paying him 3 rupees, now he refuses to go on, saying that it is not enough.

II. adj., of a grumbling, dissatisfied disposition : *bukŭɽu* hoɽokoge haţiŋarikakope, imtaŋ oilekako *bukŭɽua* ? Let grumblers make themselves the shares they are sure to get satisfied.

III. intrs., (1) prsly., to feel dissatisfied owing to some want or deficiency : kamiĭ *bukŭɽujana*, he found he had too little work ; kuɽiĭ *bukŭɽujana*, he was dissatisfied with the girl they wanted him to marry, he

thought she was too small; mandi kale biṛtana enatele *bukŭṛutana*, we do not get full meals, this is why we are dissatisfied. (2) with inserted ind. o., same meaning: ne urjiṇa *bukŭṛuaia*, I find this bullock too small; ne gomke alcą hon dasi mentee *bukŭṛuaia*, this master deems our son too small for taking service with him. (3) imprsly., same meaning: *bukŭṛujaḍma?* oṛo ciminaṇem naṇtana? Art thou not satisfied? How much more dost thou want? kami kačątana, *bukŭṛująia*, he refuses to work, he deems the wages too small.

bukŭṛu-n rflx. v., same meaning: *bukŭṛuntanae.*

bu-p-ukŭṛu repr. v., to be dissatisfied with each other, owing to some deficiency on either side: dasi laḍ gomkekiṇa *bupukŭṛujana*, the master thought the pay exorbitant for so puny a servant, the servant thought the pay too small for the work.

bu-n-ukŭṛu vrb. n., (1) the amount of dissatisfaction and grumbling: *bunukŭṛuĭ* bukŭṛujana, kadraŏte api hoṛoṛą hisaŏle omąireo jī kā barabarijanatae, he was so dissatisfied that even when, in our anger, we gave him a triple share, he still grumbled. (2) the grumbling: misabarsarą *bunukŭṛudole* sātiṇkįa, mendo janaŏ enkagee bukŭṛua, cimin okoe sātiṇa? We bore up with him the first times he expressed discontent, but as he is always grumbling like this, there is an end to our patience, lit., how much can one bear?

bukŭṛuge adv., with dissatisfaction: miaḍ cipire mandile omąia, *bukŭṛugee* lelkeḍei kaĕąuterjana, we offered him a bowl of rice, he refused it as inadequate.

bukŭṛubukŭṛuge adv., too little, in a manner unsatisfactory: *bukŭṛubukŭṛugepe* omaiṇatana!

bukŭṛu-gaṛa, bukuṛ-gaṛa Nag. syn. of *tulukagaṛa* Has. sbst., the neck's depression under the occiput. When very marked, it passes among Mundas for a sign of greediness.

buku-undų syn. of *bukulata.*

bul (T. *weri*, ebriety) I. sbst., intoxication, ebriety, actual drunkenness: arkiṛą *bulate* iliṛą *bul* bŭsnoako menea, it is said that intoxication from rice-beer is not as bad as that from grog. Note the proverb: *ilibul* bugina, *mandibul* kā bugina, it is no harm getting drunk, but excess in food is bad: understand: 'lechery is worse than drunkenness.' II. trs., (1) to intoxicate: *bulkiciko* goḡkįa. (2) with *ranute*, to stupefy by drugging, v.g., to put under chloroform: ḍakḍarko misa-misa hoṛoko ranuteko *bullekoateko* haḍkoa, now and then surgeons operate on people after having first put them under chloroform. (3) with *kajite*, to stun or daze one by dint of talking. (4) to say or think that somebody is drunk: begar bulakanre alom *buliṅa*, do not tell me that I am drunk when I am not; am bulakan suku etąko alom *bulkoa*, thou art tipsy, but this is no reason to suppose that others are the same. III. intrs., to be drunk: *bultanam.*

bul-en rflx. v., (1) to get drunk.

wittingly : baba hobaǫredo purągeko *bulena*, when there is a good rice crop many people get drunk. (2) sbstly., wilful drunkenness, especially habitual : *bulentege* ţakapaĕsae cabakeda, he squandered his money on drink. (3) adjly., addicted to drink.

bu-p-ul recpr. v., (1) to make each other drunk, used when several contribute to the feast. (2) to get on both sides very much excited in conversation : begar iliarkiteo jagarteko *bupula*, barankiŋ bugileka kūḅ japagar hoṛokiŋ napamkǫre, even without beer or gin, people may get drunk, i e., excited by the talk, when two good talkers meet.

bul-ǫ p. v., (1) to get or be made drunk : *bulakanac*. (2) to turn giddy : biurbiurteŋ *bullena*; sakamhaṛako utuląenate sobenko *bullena*, they had made a stew of Diospyros montana leaves, the meal left them dizzy. (3) with *jagarte*, to get very excited in conversation. (4) with *kajite*, or *aĭumte* and syns., to get dazed with the amount of things one hears : naminaŋ hukumtee *bulgiṛijana*. (5) with *meḍ* as sbj., to stare vacantly : akadandajanre meḍ *buloa*, in great astonishment one makes big eyes. (6) sbstly., drunkenness, specially habitual : iniąbulǫ janaŏ nekagea, he always gets drunk like this : *bulǫrǫte* nukŭriātee haruṛuajana, he was dismissed from service (with Europeans) on account of drink. (7) adj. : *bulǫ* hoṛo or *bulǫ* jati, a man addicted to drink ; *bulǫ* ŋanu or bubul ranu, a drug intoxicating, stupefying or causing giddiness. (8) *bulakan* is used as adj., and means, drunk.

bu-n-ul vrb. n., (1) the manner or degree of intoxication : beţekan *bunuliŋ* buljana, I got exceedingly drunk ; *arkibunulgee* buljana, he got drunk as if he had taken gin ; *bunule* buljana moḍ nida oţągeo taĭkena, kae aţăkarkeda, he was so drunk that he remained naked the whole night and never noticed it. (2) a fit of intoxication : misa *bunuldoe* sutilena, taĕomte miḍ botoloe dosoṛaŏkeda, enaŋ bul menągea, he had got sober from his first libations but he afterwards swallowed another bottle, the effect of which is not gone yet.

bul adj , qualifying *hoṛo*, (1) a tipsy man. (2) one who offers intoxicating or stupefying things to eat or drink.

bul, bulaŏ (from the Engl. to *bully*) trs. and intrs., to bully off, to start a hockey game : dela, gendalaŋ *bulaŏlea* ; delalaŋ *bulea*, come let the two of us bully off.

bulaŏ (1) var. of the preceding. (2) var. of *bhulaŏ*.

bulatiŋ intrs., poetical var. of *jalatiŋ*, to soar : Didigo cetanāte didigom jalatiŋtan ; Kaŭago latarāte kaŭagom *bulatiŋtan*, O kite, on high, O kite, thou soarest ; O crow, in the lower sky, O crow, thou hoverest about.

bul-duṛum trs., (1) to cause smb. to fall asleep from drunkenness, to make smb. dead drunk : *bulduṛumliako*. (2) with *ranute*, to drug into unconsciousness : aŭriko hadiṛe

ranuteko *bulḍuṛumlia*, they chloroformed him before the operation.

bulḍuṛum-en rflx. v., to drink oneself wittingly dead drunk : *bulḍuṛum-enjanae*.

bulḍuṛum-o p. v., to fall asleep from drunkenness, to get dead drunk : jetaŋ kae mundiiae *bulḍuṛumakana*, he will not understand anything, he is dead drunk.

bul-maĕom sbst. *Bul* is the Santali form of *bulu*, thigh, so that the compound means, thigh-blood, blood taken from the thigh. It may be defined as a sacrificial rite in which the sacrificer draws blood from his own thigh or some other part of his body, and offers it up instead of the usual sacrificial animals.

This rite is hardly ever heard of among the Mundas and is entirely unknown to the majority of them.

1⁰ The following account was elicited in the Biru, which has a mixed population of Mundas, Kharias and Oraons. It is practised only here and there by some Munda or Kharia in a case of very severe affliction, when all other sacrifices have failed. The sorcerer draws blood from his own *finger* and, dripping it on the sacrificial rice, offers it up. If after this the affliction ceases, a ritual sacrifice is made to the bonga, for whom the *bulmaĕom* was resorted to. Should the trouble not relent, another soothsayer is consulted.

The informants being asked the reason of this rite, said that the blood of the magician is especially precious. Asked whether perhaps the rite was not meant as a substitute for a human sacrifice, they denied it categorically.

2⁰ Enquiries made from the tribes in the Khunti and Tamar police subdivisions (in which the Mundas live among themselves, with hardly any admixture of aliens) elicited only one actual case of thigh-blood sacrifice. It is here reported in its original wording : A man had been sick for a long time, and his relations were utterly tired of having sacrifices ordered for him. Then a sokha told them : "The sickness of that man can be cured only by a human sacrifice ; that is why he will not get cured by any number of other sacrifices. Go and seek a *deóṛâ*, who knows how to obtain pardon for a fault requiring a human sacrifice, and let him do it for you." Such a one they found in the person of a man of the *naŭa jati* (barber's caste). He told them : "I will offer up blood from my thigh instead of a human sacrifice, but if I do not buy my own life back, I must then die myself in a few days. Therefore give me a white goat ; then I will offer up my blood and afterwards seek a *deóṛâ* who will ransom my own life." They agreed to this. Then the barber, muttering mantras, pricked his thigh with a needle, gathered the blood in a leaf-cup and offered it up. The white goat for redeeming his own life was handed over to him with a consideration for his trouble.

3⁰ The following account was

obtained at Kochang on the border of the Ranchi and Singbhum districts.] When a sick man has been told (by a magician) that he can only be cured by a human sacrifice, the person who agrees to be the victim, fasts and bathes as is customary before all sacrifices, and makes an entire oblation of himself to the spirit concerned in the case. But blood is drawn only from one part of the body. The man digs a sharp pointed piece of wood (*jaṭa*) into any portion of a limb. The blood on dripping out, is received on three little heaps of rice; then, with some of the gore a tiny mark is made on the forehead of the sick person.

But the devout victim has offered his own life with his blood. If he does not take proper steps, he is sure to die. He must receive his life back from Singbonga. This new lease of life they call *roa tela-ruaṛ*.

The procedure is as follows. A young boy, 7 to 12 years old, not yet fully responsible for his actions, spins a cotton thread, and this thread may not be put to any profane use before the ceremony. On the appointed day this boy goes, while still fasting, to the village spring, reaches it before any one else has taken water, fills a brass bowl and brings it to the house of the sick man. Instead of a brass bowl, a new earthen *cuka* will do. He takes it into the store room, to the spot, cleaned in advance and smeared with cowdung, where the sacrifice is to take place.

The sick person is now moved to the store-room and made to sit or lie there. Then the man who has volunteered his blood, offers to Singbonga the sacrifice of a white fowl or a white goat. First he ties on to the ridge-beam the fresh thread spun by the innocent boy so that its free end dips into the water of the bowl or *cuka*. He next sacrifices the fowl or goat, mixes a little of his own blood with that of the victim, sprinkles it on the little heaps of pearl-rice, and makes with it a daub on the forehead of the sick man. Then he raises the bowl with water to the lips of the patient and makes him drink a little of it. The rest may not be thrown away, it must be drunk by those present who are still fasting.

Such is the *bulmaĕom* ceremony in the case of a single patient. But when, as in a case of epidemics, a general cure and a public expiation are felt necessary, the afflicted community resorts to a *lupuḍeóṛâ* or a *talsaḍeóṛâ*. This class of witch-finders, more powerful and more esteemed than the common run of sorcerers, can be found only in Singbhum. In order to detect the individual who has caused the epidemic, they use either *lupu*, rice or pulse roasted and then ground to flour, or *talsa*, rice or pulse first roasted, then cooked and finally broken to coarse bits with the husking pole. These witch-finders refuse their services unless they have as witnesses, over and above the inhabitants of the afflicted

village, some influential and representative members of one or two of the neighbouring *pattis* (groups of villages under one *manki*). Again, they themselves do not point out the party responsible for the epidemic; the culprit confesses his own fault. The fault in question is either witchcraft (*najom*), or the promise, or offer of a sacrifice to obtain somebody's death (*bonggagoṛ*), or it may be the neglect of the worship due by a devotee to his special bonga. (The *ąkuṭibonga*, the *karambonga*, the *hanąkarbonga* and the *birsabonga*, indeed, when neglected by their special *protégés*, are wont to extend their wrath and visitations to neighbouring families or even to the entire village). All through the ceremony, the witch-finder scarcely acts by himself: he uses the good offices of a few little boys. These have to make ready the place of sacrifice in some secret nook outside the village, to plaster it with cow-dung, to fetch the water needed, and so on.

When then on the appointed day the people have come together, the witch-finder leads them to the dancing ground (the only place in the village where there is room to move about) and there he makes them a speech, pointing out how wicked it is to resort to witchcraft for harming other people; to promise or offer sacrifices for obtaining other people's death; to attract the anger of one's own special spirit, over a whole community, by neglecting his due worship; how displeased Singbonga is with such behaviour and how he will surely punish it here on earth and hereafter. He winds up by strongly urging the party who, by such conduct, has caused the present epidemic, to declare himself. It is rare however that he is eloquent enough to succeed in this first attempt. When he looks vainly for a response, he calls his aids, the small boys, and tells them to make the round of the village and gather from every house some rice or pulse. In the meantime, with the assembled people he performs the *sosoṭapa* ceremony as a second attempt to persuade the culprit to declare himself. The necessary ingredients are furnished by the people. The ceremony is performed as described under *sosoṭapa*. The same figures are drawn on the ground, with the same partitions: into these the rice and the pulses are deposited, an egg being placed on top of the small heap of rice and screened from view with a green branch of the *soso* tree. Before striking up the *sosoṭapa* song, he tells the people to follow it with their utmost attention, and whilst chanting he takes care that everyone can hear him. This song is a praise of Singbonga, with emphasis on his power and clearsightedness. When it is over, he again addresses the assembly about Singbonga's greatness: they cannot compare themselves to him or hide anything from him. Again

he calls upon the culprit to disclose himself. If even this second attempt proves a failure, he tells the small boys to roast the rice or pulse they have collected, and turn it to *lupu* or *talsa*, as the case may be. He himself does not touch it. He places the people of the village in a line, and the outside witnesses in another line. At his bidding the *lupu* or *talsa* is distributed to all by the small boys. Then he addresses them once more, pressing the culprit to declare himself, saying that unless he does so then and there, he will be pointed out by Singbonga, since the *lupu* or *talsa* will either have the effect of maddening him, or of throwing him into a trance. On the sorcerer's injunction, the small boys see to it, that everybody eats his portion of *lupu* or *talsa*. Should the culprit still continue obdurate, the witch-finder tells the assembly that they may break up, no one however is to leave the village.

From that moment, everybody, villagers and outsiders, are on the look-out for the culprit. He is sure to fall into a trance and to impart to someone the secret of his guilt, or else to walk unconsciously to the secret spot prepared for the sacrifice, and there, not only to confess his guilt, but name, in addition, the kind of sacrifices that will neutralize his rash action.

The victims required for the sorcerer's approaching *puja* are fowls, goats, sheep, swine, in varying numbers and of various colours. The witch-finder insists on the speedy gathering of these victims and fixes the sacrifice at the earliest possible date. On that date all the outsiders are to be present again : no invitation is needed. Theirs it is to see that the necessary victims be procured and duly offered; they must insure this, if need be, by bringing to bear the full weight of their authority.

In case that, over and above the needed animals, a human victim be also required, the culprit once found out, is ordered to obtain one. Of course, he cannot. If he proposed to give his own child, it would not be accepted. The only thing he can do is to pay the necessary remuneration and have the witch-finder take the place of the human victim by means of the *bulmaĕom*.

On the day of the sacrifice, which is performed on the spot secretly prepared, the people are again ranged in two lines, the villagers close by on one side, and the outsiders on the other at a little distance. The witch-finder besprinkles them copiously, especially the villagers, with the blood of the victims. (In the *bulmaĕom* sacrifice, a little human blood is mixed with the rest.). The sacrificial meat is given mostly, if not solely, to the outsiders. The liver and surloins of the white animal (or the liver and breast in the case of a fowl) are cooked together with pearl-rice, and offered to Singbonga. Of this, after a libation

to his own ancestors he partakes sparingly and gives the rest to such of the male population present as have not broken their fast. At the close of the ceremony he addresses the people once more, recommending them to forgive and forget; the culprit he strongly admonishes never to relapse.

The above proceedings actually took place in Edeldi village, near Sarwada. The witch-finder was a member of the younger Munda branch, (buṛiŋ hopon Munḍa), a Ho individual. Identical ceremonies took place in Jiuri near Otongora; here the witch-finder belon ged to the elder Munda b ranch (maraŋ hopon Munḍa); though a Singbhum man he was not a Ho, but went by another racial name, not remembered by my informants.

4° In Vol. I. N. 1. 1921 of 'Man in India', Mr. S. C. Roy describes one form of *bulmaŧom* practised by the Santals to obtain a successful hunt, or rather to avert the evil effects threatening the hunt from some bonga, and supposed to have been prognosticated by the *dɔ-sunum* practice. In such a juncture, the Kurum-Naya (pargana's assistant priest) has to offer his own blood by the *bul-mayam* or *boel-biki* process. He draws out blood methodically. He first pricks with a thorn his skin only on the right side of his person, viz., at the temple, chest, leg and foot. Exactly the same performance is gone through, in succession, on the left side of his body, then on the right side of his back from occiput to heel and finally on the left side of his back, also from occiput to heel. In doing so he moves about wildly, and as he is scattering the blood-stained grains of rice at every pool and stream and nook and crevice within the rocks for the resident spirits, he mutters these words: "khuḍi-jaŋg chauli-jaŋg er-da besbesteko orong omako disom-hor okkare-ho alo dora daga aloko iyamma."

5° Campbell's Santali Dictionary has the following:

"*Bul-mayam*. An offering of human blood.

The method is as follows. A puncture is made with a thorn and then pressed till blood issues. A grain of husked rice is then applied and when discoloured with the blood it is presented as an offering to the deity who is to be appeased. The number of parts of the human body from which blood is extracted, varies from four or five to thirty-three.

Balkaṭi. The fee paid to the officiating priest, who offers his own blood. This generally amounts to one rupee four annas."

6° The cases reported above under 2° and 3° show that this rite is vicarious, i.e., that it takes the place of a human sacrifice. The denial of the informants in the first case is sufficiently accounted for by the horror of the Mundas and Kharias for human sacrifices.

In case 2° the sorcerer who recommends human sacrifice, is an alien;

the man who *knows* what rite may be substituted for it and performs this vicarious rite, is also of non-Munda extraction.

From the facts advanced by Rev. Campbell and by Mr. Roy—from these facts as distinct from their interpretations and suggestions—it does not follow that the rite is a possible vestige of a *former* practice of human sacrifices by the *Mundas*. I draw especial attention to the fact that Mundas and Santals practise it in rare cases of extreme need, when it is recommended by alien magicians. The whole thing rather looks as a rite, only just beginning to find its way into the Munda ritual. The reported four cases are a fair illustration of what is wont to happen when a race makes an alien belief or practice its own: these are hardly ever adopted bodily; they undergo some sort of adaptation. No wonder then if we get widely differing or even contradictory accounts of the same fundamental practice or belief.

bul-matoār I. abs. n., intoxication: *bulmatoārteko* eperaṇtana, they quarrel because they are drunk. II. adj., intoxicated: *bulmatoār* hoṛoko pīṭrele namleḍkoa. Also used as adj. noun: *bulmatoārkoḷ* alom jagara, dolabu senoa.

bulmatoār-en rflx. v., to make oneself drunk.

bulmatoār-ǫ p. v., to be intoxicated.

bul-paūl, bul-paūṛu abs. n., beastly drunkenness, i.e., the state in which one does no more know what he does and says: *bulpaūlteko* eperaṇtana,'they quarrel without knowing why, so drunk they are.

bulpaūl-en, bulpaūṛu-n rflx. v., to get beastly drunk.

bulpaūltan, bulpaūṛutan adv., in a beastly drunk way: *bulpaūltanko* eperaṇtana.

bul-paūṛu var. of *bulpaūl*.

bulu (Dutch *bil*) I. sbst., (1) of men, the thigh, i.e., the whole thigh in cntrd. to *subabulu*, the thigh where it joins the trunk. When used as a depth or height measure, in the phrases, *miḍbulu* Nag. or *bulukore* Has., it means, up to the middle of the thigh, whereas *miḍsubabulu* Nag. or *subabulukore* Has. means, up to the bifurcation of the legs: *bulukore* gaṛa perǫakana, there is water in the river up to the middle of the thigh; gaṛa *bulukorele* paromlaṛ, we crossed the river with water half way up our thighs; *bulukoreko* gaṛaakada, they have dug the pit to such a depth that a man could stand in it up to the middle of his thighs; pacri *bulukoreko* rakabakada. N. B. It is seldom used in reference to heaps: *bulukore* caūliko dulburuakada, they have heaped rice higher than a man's knee. (2) of animals, the leg, thigh and haunch. (3) The term, in reference to game and slaughtered animals, is eqvlt. to the English word leg in mutton-leg: miṇḍijilu kū namǫre miaḍ *merombulu* kiriṇauĭme.

bulu-ǫ p.v., to grow a thigh of this or that kind: maparaṇgee *bulua-kana*, he has stout thighs.

bulu-jaṇ sbst., the femur or thigh-bone.

bulu-jilu sbst., the meat upon a leg : miaḍ simaṇ *bulujilukiṇem* jomdaṛia ci ? Canst thou eat the two legs of a fowl ?

bulun (Beng. *lubung*) I. sbst., salt : begar *bulunte* mandi kā sibila, unsalted rice has no flavour. Note the idiom : okoĕaṇ *bulunem* jomtana, iniaṇ hukum manatiṇ lagatiṇa, one has to obey him whose salt one eats. II. adj., (1) of water, brackish : *bulunḍ* daṇ urĭko kūḅko sukua ; samundarraṇ daṇ kā nūua, *bulunḍgea*. (2) of eatables, too salt : *bulunḍ* surua kaińaṇ, I do not eat this soup which is too salt. (3) only as prd., covered with salt : bulunborae kuḍkena goṭa deae *bulunḍgea*, he carried a sack of salt, his whole back is powdered with it. III. trs., to season with salt, to salt : berel haiko kako *bulunḍkoa*, they (the Mundas) do not salt raw fish ; haikom *bulunḍkeḍkoa* ci ? Hast thou put salt into this fish ?

bulunḍ-en rflx. v., to sprinkle salt on one's own body : pasalpasal kasuaraṇ babăta kae sātiṇdaṛijancil *bulunḍenjana*.

bulunḍ-ṛ p. v., to be salted : ape jomjaḍleka *bulunḍakan* haiko, jiluko, emanaṇ ale Hoṛoko kale sukuaṇ, we Mundas do not relish fish, meat, etc., in the way, you (Europeans), eat them, i.e., with little salt ; calani haiko, jilukoleka jōrte *bulunḍakanaṇ* kale sukuaṇ, we do not like things oversalted, like imported fish and meat.

*N. B. The Mundas are not in the habit of salting fish, meat, and any other eatables with a view to preservation. To preserve a piece of meat, they cut it up into small square bits through which they pass a thread after the manner of beads ; these garlands they hang out in the scorching sun, until perfectly dry and hard. As for fishes, they are first wrapped in leaves and so baked, and then put to dry. On the Marang-hada side they are dried raw on the spit, over a fire. In Singbhum, they are dried raw in the sun, because there, if sold baked, they might mean loss of caste to the buyer.

bu-n-ulunḍ vrb.n., (1) the amount of salting : *bunulunḍko* bulunkeda jom kā daṛioa, they have salted it so much that it can not be eaten. (2) the seasoning with salt : ena amaṇ *bunulunḍ* ci ? Hast thou salted this ? misa *bunulunḍdo* kā gamaŏjana, oṛo misa herjana, a first seasoning was not perceived, some more salt was sprinkled over it.

bulunḍge adv., with a salty taste in one's mouth : hoṛmoraṇ balbal mocare bolojanre *bulunḍge* aṭăkaroa, sweat, if touching the tongue, has a salty taste ; hertanlọ kaiṇ lelleḍpea, cilekate *bulunḍge* jomọtana ? I did not see you salting it, how then has it a salty taste ? Itly., how is it eaten with a salty taste ?

Bulun sbst., one of the Munda septs. See *kili*.

bulun-cukūṛu Siripati, syn. of *jolabā* Siripati, *bulunḍkucunḍbā*, Has. *ondokabā*, *jaĕjuri* Nag. sbst., Gloriosa superba, Linn.; Liliaceae,

a climbing herb, 4-5 ft., high, which adheres by means of the long, spiral, tendril-like tips of its leaves, and blooms into splendid, large, at first yellowish and subsequently scarlet, flowers, the six slender segments of which are reflexed, with undulate margins. The tuberculous root is a deadly poison, said to destroy the bowels. It is externally applied as a medicine, and serves also to malevolent persons for killing their neighbour's pigs.

bulua-curi syn. of *bulua-kode*, *bulua-ruti* *bulua-rutui* (Sad. *non-marua*), sbst., Eleusine aegyptiaca, Desf.; Gramineae,—a prostrate annual grass, rooting at the nodes, with 4 or 5 digitate spikes. The grains are used medicinally; they are parched in an earthen vessel and consumed in small doses for 3-8 days, by women who after childbirth suffer from belly-ache. Its sweet culms and blades are eaten raw especially by children.

bulua-curi, bulua-curui Has. syn of *bulua-ruti*, *bulua-rutui* Nag. sbst., a kind of very sweet, white powder, like sugar, found under sal trees. Children gather it from the dry leaves under the trees and eat it.

bulua-cur-inua syn. of *curgada-inua*, which see.

buluacurui-tasaq, buluacuruitasaq Has. var. of *bulua-curi* (grass).

bulua-kode var. of *bulua-curi* (grass).

bulua-kucua-bi var. of *bulua cukuru*.

bulua-marci I. collective noun, condiments: *bulua-marciko* kiria-tijana, she has gone to buy spices.
II. trs., (1) a joking syn. of *jom*, to eat: ne sim *bulua-marcikipe*, dispatch this fowl. (2) to season with condiments.
bulua-marci-q p.v., to be spiced: isinbageakana, kā *bulua-marciakana*, an oversight after the cooking caused it to be left unspiced.

bulua-ruti, bulua-rutui vars. of *bulua-curi* in both meanings.

bulua-tamāku I. collective noun, ltly., salt and tobacco, is a cpd. used regularly to denote all those household necessaries or provisions which the Mundas are in the habit of purchasing in the weekly market: kimin *bulua-tamāku* autijana, or *bulua-tamākutijana*, the daughter-in-law is gone to market for the weekly requisites.
II. trs., of money, to use it for buying the weekly little provisions of spices and the like: ne, bar gaṇḍaia omamtana, iliarkido alom iliarkiła, *bulua-tamākuime*, here are two annas, do not spend them on drink, use them for the weekly purchases.
bulua-tamāku-u p.v., of money, to be used for the weekly shopping: mod ṭakae banjāoła, adeli *bulua-tamākujana*, upun gaṇḍado iliarkijana, he got a rupee's change, eight annas were spent on the weekly purchases, and four annas in drink.

bumbul-hai Nag. syn. of *sūri* Has. sbst., a small fish hiding in the sand of water-course beds.

bumbuḷ-nâṛî (Sad. *giludora*) sbst., a climber the flexuous stems of which, well resisting the dissolvent action of water, do duty for twine in the manufacture of fish traps. They are also used for tying laths to rafters. A specimen procured at Torpa was Pocderia foetida, Linn., Rubiaceae,—a twiner with terete stems, opposite leaves, (foetid when bruised) and intrapetiolar, triangular stipules. Another specimen sent from Samtoli was Ichnocarpus frutescens, R. Br; Apocynaceae,—a slender climber with milky juice, opposite leaves and a fruit of two divaricate follicles. The name seems to be equally applied to both plants.

bumburaŏ var. of *gumburaŏ*.

bun-bun, buṇ-buṇ (Sad. compare with H. *bhinbhināṇā*, to hum) I. sbst., the humming of the carpenter-bee: daruuruṇ *bunbun* aĭumoṭana.
II. adj., with *saṛi*, the same humming sound: *bunbun* saṛi aĭumoṭana.
III. intrs., of the carpenter-bee, to hum: daruuruko *bunbunca*.
bunbun-en rflx. v., same meaning: daruuru *bunbunentana*.
bunbuntan adv., with a humming sound: daruuruko *bunbuntanko* aĭumoa.

bunduḍ-daru sbst., a name for three different trees: (1) Eriolaena Hookeriana, W. and A.; Sterculiaceae,—a tree with simple or lobed, tomentose leaves, and a woody loculicidal seed-capsule. (2) Callicarpa arborea, Roxb., Verbenaceae,—a small or moderately sized tree, with narrow-oblong, entire leaves, finely tomentose underneath, flowers and fruits in axillary cymes; the berries first purple ultimately turn black. (3) Callicarpa macrophylla, Vahl.;—a shrub, 3-8 ft. high, with large, ovate-lanceolate leaves, closely crenate and densely tomentose underneath. On account of its densely clustered, pure white berries, this bush is also called *pupuṇḍidaru*.

buṇḍu-sasaṇ sbst., name of the three following kinds of turmeric, (first and 2d in Nag., 2d in Has. and 3d in Singbhum): (1) Curcuma aromatica, Salisb.; Scitamineae. See *birsasaṇ*. (2) Curcuma Amada, Roxb. see *ḍuṇḍiḍsuṇga*. (3) Curcuma reclinata, Roxb.

* **bũni, mũni, muhuni** (Sk. *bhaṇḍānī*; Sad. Mt. *bohnī*) I. sbst., beginning of the day's business: Teliko oṛo Muṇḍako gucubaṇoteṇi *bũnire* leḳkīre, tisiṇaṛa soben kamitaiṇ samajana menteko aṭkarea, Telis and Mundas, when the first man they meet in the morning is beardless and not merely shaven, think that their day's business will be nil. Other Hindus fear the same at the sight of a Teli.
II. trs., to start the day's business, to make one's first sale for the day, or one's first sale in market: nāgeiṇ *bũnikeda*; mar tabu am *bũniĭme*, come thou, be the first to start business; miaḍ bukuṛu hoṛo *bũnikeḍlea* akiriṇtanre enamente soben hoṛoko bukuṛujana, a man with the notion that our wares were too dear turned up first, when we began selling and therefore all the others after him

thought the same.

bāni-n rflx. v., to start the day's business on a certain initial transaction: labar gaṇḍaiṇa gonoṇatada, turuī paĕsatem namtana, enka kaiṇa *lāṇina*, taĕomkote rūṛalem, I said the price is two annas, thou wantest it for 6 pice, I will not begin my day's business on such a line; come back later.

bu-p-āni repr. v., also used sbstly., to start the day's business on both sides to the common satisfaction: kiriṇaṇi oṛo akiriṇaṇi baraṇkiṇa jī barabarijana, neka *bupāṇigedaṇ* bēsea, seller and buyer are both satisfied, fine beginning of business! (In this sentence *nekan* may be used instead of *neka*, in which case *bupāni* becomes a sbst.).

bāni ǫ p. v., to fall in, at the start of a day's business, with a circumstance which affects its success; eḍkagele *lāṇijana*, hai aṛe senoṭaare miaḍ buṛumûâ lelgoḍkeḍlea, we had a bad beginning of the day's business, when we were on our way to bale out fishes, a beardless fellow followed us with his eyes.

III. In cpds., *bāni* means to start the action denoted by the trs. prd. which constitutes the other element: *akiriṇbāni*, to start the selling; *kiriṇbāni*, to start the buying; *eraṇbāni*, to begin the day by scolding; *irbāni*, to start the harvest; *herbāni*, syn. of *herpuna*, to start seasonal sowing; *jombāni*, to eat the first fruit of the season; *maṇbāni*, to start cutting, beheading with an axe, etc.

buṇṭu syn. of *bāṭi*, *kaṇṭu*, *kuṇṭu*, *jŏŏjŏŏ* Has. Nag. sbst., the hymen, the virginal membrane.

bunum (Sad. *bunru*) I. sbst., a white-ant hill. These often rise higher than a man's size, especially in forests. During hunts, they are favorite halting places for the Munda Nimrods. According to popular belief, some people, acquire the power of transforming themselves into man-eaters: one of the processes for attaining this object is to rub one's back against an ant-hill.

II. intrs., to make an ant-hill: aleṇ oṛaṇeko *bunumkeda*, the white-ants have made a hill in our house.

bunum-ǫ p. v., imprsl., of a white-ant hill, to be made: loĕoṇaṛire maraṇge *bunumakana*; haṇtaṇaṭaṇ *bunumakana*, there are several ant-hills in that place.

bunum-baraṛê, bunum-baraṛî (H. *bhṛungī*, a kind of wasp) sbst., the large black and yellow hornet. Its length may reach 1½"; it is a little larger than the *minḍitumbuli*. It makes its nest within white-ant hills and feeds on the honey of *sasaṇtumbuli* (yellow wasps), which it simply beheads: *bunumbaraṛêko* turulere mermerge hasua, the sting of the ant-hill hornet is very painful.

bunum-burdulu, bunum-burdulud sbst., the winged female white-ant. When they swarm, out in their millions, they are gathered, especially by children, packed and baked between fresh leaves or roasted in a potsherd and eaten with relish:

bunumburdulu̱ko atakeḍkoate ataakana caŭlilo̱ khūḅko sibila, white-ants roasted and eaten with parched rice are very tasty. See *asaṛ-burdulu̱*.

bunum-cukŭṛu var. of *bulunga-cukŭṛu*.

bunum-enga syn. of *nindirenga*, *harluenga*, *bukuenga*, sbst., the queen of the white-ants nest.

bunum-hasa sbst., earth from an ant-hill.

bunum-lata, bunum-undu sbst., the cavities of a white-ant hill.

bunum-uḍ sbst., a white, edible mushroom, grey at the top and growing out of white-ant hills. There are three such kinds of mushrooms, all very much alike. *Bunumuḍ* is the smallest and has sometimes a very long stem; *piriuḍ* is larger. Both these appear in the middle of the rainy season, and the latter is said to yield seven successive crops. *Indiuḍ* is still larger and appears in September at the end of the rains. A second crop of *indiuḍ*, a fortnight or so after the first, is called *maṛâmiuḍ*.

būna used by little children instead of *bulunga*, I. sbst., salt: *būna* menaṇ. II. trs., to season with salt: *būnatam*. *būna-o̱* p. v., to get seasoned with salt: kū *būnakana*.

buna-buna var. of *bunbun*.

bunaku, bunakuḍ, bunakuḷ Nag. syn. of *punguiḍ* Has. sbst., the grub called ant-lion. These grubs are considered to possess medicinal virtues against epilepsy and lunacy, provided they are eaten at the full-moon.

bunakuṛu-bunakuṛu (Sad. (*bokor-bokor*) I. sbst., the gurgling noise of the bottle-gourd filling with water: tumbaraṇ *bunakuṛubunakuṛu* aĭumleḍei Dosorot Raja miaḍ horo birjontu mentee ṭoṭegoḳkja (Tale), hearing the gurgles of a bottle-gourd, King Dosorot shot dead the man (with the gourd), thinking it must be a wild animal.

II. adj., with *saṛi*, the same sound.

III. trs. caus., to plunge an empty bottle-gourd into water: tumba daree *bunakuṛubunakuṛujada*, or, tumbare dae *bunakuṛubunakuṛujada*.

bunakuṛubunakuṛu-u̱ p. v., of the bottle-gourd, to make a gurgling noise while filling with water: tumba eskar *bunakuṛubunakuruua*.

bunakuṛubunakuṛutan adv., with a gurgling noise: *bunakuṛubunakuṛutan* saṛia; tumba *bunakuṛubunakuṛutan* peregoṭana, the bottle-gourd fills with a gurgling noise.

bupurum, buturum, guturum I. sbst., lair, form, resting-place of an animal: Laro engate *bupurumre* mnsiṇ kulaĕe aṭaljo, Laro's mother once limed a hare in its form.

II. intrs., to make a lair: kulaĕko, barunḍako *buturumea*; basasukuri guĭu bitarree *buturumea*, hares and bull-frogs have resting places; the leader of a herd of wild boars covers its lair with a roof of leafy branches: *bupurum-o̱*, *buturum-o̱*, *guturum-o̱* p. v., imprsl., of a lair, to be made: ne raŭṛigoṛare apiṭa *buturumakana*.

bura sbst., chaff of *kode* millet (Eleusine Coracana).

bura trs., to draw water by dip-

ping the vessel into a well, tank or river; to take a vesselful of liquid or grains out of a mass: kuṛiko ḍaṛire ḍạko *burạtana*; balṭiṛạ toa gĭlāsteko *burạjoda*; ḍaṭomrạ baba ṭupạtce *burạkeda*.

bura-gọ p. v., of water, to be drawn out by dipping: ḍobarạ ḍạ purạge ṭembea, maraṇ caṭute kā *buragoa*, aḷupeṛọle enaṇ, the water in the pool is very shallow, it cannot be drawn out with a large pot, unless we pour the liquid into it; ḍoṇgare ḍạ *burạjana*, sobenko ḍunbuṛjana, water entered the boat, and all sank.

bu-n-urạ vrb. n., the amount of water drawn out with a pitcher or pot: *bunurạko* burạkeda ḍaṛiko ḍunḍạuterkeda, they have drawn so much water from the village spring that it is half empty. (2) the vessel thus filled: nea okoĕa *bunurạ*? (3) the drawing of water by dipping the vessel: ḍaṛi misa *bunurạte* kā ḍunḍạlena, mendo barsako sənkena, the village spring was not half exhausted the first time they went for water, but they went there twice.

burạ-au trs., to fetch a pot of water filling it by immersion: moḍ caṭu ḍạ *burạaulem*.

burạau-ụ p.v., of water, to be put in the pot by immersion, and brought.

burạ-caba trs., to draw all the water which can be got by dipping.

burạcaba-ọ p. v., of water, to be drawn as just described.

burạ-idi trs., (1) to go on drawing water by dipping. (2) to fill a water-vessel by dipping, and carry it away.

burạidi-ọ p. v., corresponding meanings.

buram syn. of *tulam*, sbst., the wool found in the seed capsules of certain plants other than the cotton plant. Hence *edelburam*, the cotton from the *edeldaru* tree, and similarly *koṇgaḍburam*, *moronburam*, *palaṭburam*.

burạ-rakaḥ trs., to fill a water-vessel by dipping and raise it up.

burạrakab-ọ p. v., of water, to be raised in a vessel filled by dipping.

burạ-sarẹ trs., to leave some water after drawing by dipping.

burạsare-gọ p. v., of water, to be left as just described.

burạ-uṛuṇ trs., to take out water by dipping.

burạ-uṛuṇ-ọ p. v., of water, to be taken out by dipping.

bur-bur adj., with *ote* and *losoḍ*, (1) *burbur ote*, *barbur ote* said of a field, the soil of which is always in such a state that the feet sink into it either a little or much, the air bubbles up under the feet, and the footprints vanish in a short time: *barbur oteṛạ* baba haratanre misabarsa gupi lagatiṇa, kāredo sakam irgiṛi lagatiṇa, imtaṇ baba kū rasapuraoa, the paddy growing on such a field ought to be grazed or cropped once or twice while in leaf, lest it grow too many leaves at the expense of the ears. (2) *burbur losoḍ*, *barbur losoḍ*, mud artificially given the consistency of *burbur ote*: roamente oṛọ acāṛamente *burbur losoḍ* kūḥ bēsea. *Burbur*, *barbur* is also used as adj. noun instead of *burbur ote*, *burbur*

losoḍ : nekan *burburre* cikate roa kā baiua ?

burbur-en rflx. v., of fishes, to glide or swim in liquid mud. N. B. *Barburen* is not used in this meaning.

burbur-ọ, barbur-ọ p. v., of earth, to get sodden artificially (as said above) : ote apisaleka sīleate karalere *burburoa.*

burburtan, barburtan adv., (sinking) like in *burbur ote* : ne losoḍre sonlere *burburtan* tūlia, walking in this mud one sinks into it just as in *burbur ote.*

burburaŏ (Sad. *burburaek* ; Il. *bhurbhurānā*) trs., to sprinkle a powdery medicine (*bụkŭni*) over a wound or sore : sinagagaŏre ḍanagri janaṛa toroḳo *burburaŏea*, beauty burns are healed by sprinkling on them bone-ash of an old cow.

burburaŏ-n rflx. v., to sprinkle powder on one's wound or sore : ne ranu riḍgunḍakeate gaŏreko *burburaŏna.*

burburaŏ-ọ p. v., (1) to be be-sprinkled with some powdery medicine : gaŏ *burburaŏọka.* (2) to be sprinkled in a powdery state on a wound or sore : ne ranu *burburaŏọka.*

burdulị, burduliaḍ, burdulụ, burduluḍ sbst., the winged females of any kind of ants, except those of the red ants (*haŭ*) which are called *sarasonokoḳ* : *muŭburdulụ*, the winged (female) black ants, especially *ṭoṇṭo* and *haṛam muŭ* ; *bununburdulụ*, the winged females of white-ants.

burduli-ọ p. v., of ant grubs, to become winged females : okooko sirmado kūḥko *burdulụdoa*, okooko sirmado kā, some years winged ants turn out in huge swarms ; not so in other years.

burdulụḍ-unḍu sbst., the tiny hole in the ground, out of which the flying ants issue : *burdulụḍunḍurc* sim loṛoakada, a fowl stands up in readiness near the hole from which the flying ants issue.

burdulụleka adv., used idmly. with *seṇọ* or *uṛuṇạọ*, to go away with little or no hope of ever returning, just like swarming ants most of which are doomed to speedy destruction from their numerous enemies and on account of their helplessness : palṭanko laṛaĭ hobajanre *burdulụlekako* senoa, soldiers in time of war leave in large numbers but few return ; diku upun oṛạ otee ṛẹcabakeḍkoa, nạ̄do niku *burdulụlekako* uṛuṇạotana, the landlord has robbed four families of all their lands ; hopeless and without prospects, they leave the country.

buriaŏ (Sad. *buriaek*) I. sbst., the act of enticing people away : eraṇạdo kale eraṇạbaṛaliṇ, sardārkoạ *buriaŏrạtee* senọjana, wo did not scold him ; he left for Assam, enticed by coolie catchers.

II. adj., with *kaji*, enticing speech, allurements : *buriaŏ* kajire alom bedana.

III. trs., to inveigle, coax, allure or entice away : pīṭre miaḍ sardār hoṛo *buriaŏjạiṇẹ* taĭkena ; jetan eperaṇạ kū taĭkena, *buriaŏkịako*,

there was no quarrel, they enticed him away; dikutąte goũnkakomente Soma khũbe *buriaŏjaḍko* taĩkena, Soma was taking much trouble to coax them to give evidence in favour of the landlord.

buriaŏ-n rflx. v., syn. of *buriaŏri-kan*, to let oneself be enticed away: alom *buriąŏna*.

buriaŏ-ǫ p. v., to be enticed away from home: sardārą kajito api hoṛoko *buriaŏjana*.

bu-n-uriaŏ vrb. n, (1) the amount of enticing: *bunuriaŏe* buriaŏkeḍkoa goto haturen danągrakoe cabakeḍkoa, he has enticed people away in such numbers that no young men are left in the village. (2) The people who have been enticed: niku soben miaḍ aṛăkaṭią *bunuriaŏkoge*. (3) The action of enticing: misa *bunuriaŏte* (or misa buriaŏte) kako daṛiąia, kanekane buriaŏkjeiĩ senǫjana, their first endeavour to entice him away was of no avail, but in the end they succeeded.

buriaŏ-au; trs., to bring people one has enticed.

buriaŏ-idi, buriaŏ-uṛuna trs., to lead away people one has enticed.

burka-ipil (a rarer term than its synonym *aṇǫipil*) the Morning Star. A patent corruption of H. *bhor kā tārā* current among Birhors.

burken adv., sinking once into semi-liquid mud or cowdung, or a smouldering fire: bursisenągel *burkeniną* tegalą. The term is used also prdly., instead of *burken rikajana*: aṛiaṛite sentaniną taĩkena, losoḍrena *burkena*, walking along the rice-field ridges, I sank once into the mud.

burkunḍa-daru (Sad. *burkunṛ*) sbst., Hymenodictyon excelsum, Wall; Rubiaceae,—a deciduous tree 30-50 ft. high, with thickened branches and bitter bark. The bark is used as a febrifuge. The Mundas distinguish two varieties: *arą burkunḍa*, the bark of which is reddish on the inside, whereas that of *punḍi burkunḍa* is greenish,

burkunḍa-poga sbst., an edible mushroom growing on trunks of dead *burkunḍa* trees.

burkũriḍ, buru-kuriḍ sbst., Spilornis melanotes, the Southern Indian Harrier Eagle.

bursi (H. *barosī*, chafing-dish; Sad. *borsī*) I. sbst., a heap, actually lit, of such materials as will only smoulder, not burn with a flame: *bursi* lūtana, kā julǫtana, a *bursi* burns but does not flame; *bursire* senągel banoa, the heap of smouldering fire has gone out. Note the idioms: *miḍbursigee* jomkeda, he ate a lot, a regular heap; londā *bursi* ṭaka, or *moḍbursi* ṭakae namakada, he has got a heap of money.

II. adj., with *senągel* same meaning: hai *bursi* senągelre hoṛataipe.

III. trs., to gather into a heap and set fire to materials as will only smoulder: lupųko kale *bursiña*, sim oṛǫ sukurikole omakoa; heṛeko, peṭeko, gunḍa busųko, gunḍa paṭaṛako, gunḍa gõĕṭako, enkanąle *bursiña*; taŏareole *bursiña*, we sometimes use an earthen stew-pot as chafing-dish. (2) In Nag. the

term occasionally refers to such materials as will burn with a flame : gurịko, sahanko, sakamko, basaṇgarko puraṇgeko *bursiĭa*, enage julcabaakaure araṇge neloa, enabu engelenagela: they gather into a heap a great quantity of cowdung, firewood, leaves and live coals; when the flames die out, the mass continues glowing : this is what we call *eṇuel*. (3) As a trs. verb, it occurs in the cpd. *dulbursi*, syn. of *dulhuṇḍi* to pour out into a heap..

bursi-ọ p. v., of such materials as will only smoulder, to be heaped up and set fire to: samage *bursiakana*, jetaeo kako jiruḅtana, this smouldering fire was prepared and lit to no purpose; nobody warms himself at it.

bu-n-ursi vib. n., (1) the size of a smouldering fire ; the number of such fires : *bunursiko* bursikeda goṭa oṛa mosoṇgoḍgiṛijana, with their smouldering fires (of the preceding days) the whole house still smells of the smoke. (2) The burning heap : nea okoĕa *bunursi* ? *bunursido* êṛệjana, eṭa somtele bursiḷa, our fire went out, we made another.

Bursi-ipilko sbst., a group of stars described under *ipil*.

Bursi-kumbụ-ipilko, Bursi-repẹ-ipilko sbst., a group of stars described under *ipil*.

burti (akin to Sad. Or. *purti*, one's sufficiency) I. adj., used with *ali* : *burti ali*, the right amount of dampness for ploughing or sowing ; a field which has just now the right amount of dampness for ploughing or sowing : *burti* alirele herlạ mendo jeṭeṭe oṛọ hoĕote ali oṭaṇarūṛajana, we sowed in ground nicely wet, but that little water disappeared owing to heat and wind ; *burti* ali menạ ; piṛre ali *burtigea*, manibu herṭạ, on the high ground dampness is just as it should be, let us sow the mustard. II. trs., to give, promise, help, bring, enough, sufficiently or abundantly for a definite purpose. This verb either stands alone or is affixed to a suitable prd. : *burtiaime*, or omburtiaime, give him the required amount.

burti-n rflx. v , to take for oneself a quantity sufficient for one's need : hatiṇakenae, aḛdoe *burtinjana* eṭạkoe coṭebaṛakeḍkoa.

bu-p-urti repr. v., to get each as much as is needed : baba aḍ rāṛi bapadlareben *bupurtijana* ei ? In bartering paddy for pigeon-peas, did each of you two get as much as you wanted ?

burti-ọ p. v., to have or to get enough, for a given purpose : gaṭi nāḍolo *burtiakana* ; loĕoṇle *burtiakana*, or loĕoṇatele *burtiakana*, we have fields enough for our sustenance.

burti, burtige, burtiọge adv., enough for one's needs : numdoiṇ namlạ, *burti* kaiṇ namlạ, indeed I got some, but not enough.

buru (cfr. Scottish *brae*) I. sbst., a height, a hill, a mountain : han *bururc* hatu bauoa. (2) a *jatra*, i.e., a sacrifice followed up by a fair and much dancing. N. B. These proceedings never take place on a hill, but on some high field kept fallow

for the purpose.

*The original Mundas lived in the vicinity of the Himalayas. It is natural for them to have looked upon those majestic heights as the abode of the Creator. Hence the word *buru* came to denote divinity itself, and subsequently according to the genius of the language to denote many cognate ideas, such as *to acknowledge* as God or to adore. From the supreme being the term would naturally be extended to any spiritual being to whom superhuman powers were attributed. Later on, in the present religious system of the Mundas, all such beings were called *bonga* with appropriate specifications added. Hence the words *buru* and *bonga* were originally used for the supreme spirit and divine attributes.

Its use, meaning evil spirit, is of much later date. The following facts bear out all this : 1° In the Tamar police sub-division and in the country around Maranghada, the word *Buru* is still current as a synonym of *Singbonga* to denote the Creator. 2° The cpds. *Marangburu* and *Mahaburu* denote divinities without the addition of the word *bonga*. 3° *Burubonga*, denotes one of the tutelary village spirits, considered as benign and ever ready to help, in opposition to spirits decidedly irascible and vindictive. 4° *Bongaburu* is still used as a collective term denoting all kinds of spirits. 5° The same term, used as a transitive verb means, to worship Singbonga and the tutelary spirits established by him. 6° The adj. *burulekan* is, to this day, a synonym to *bongalekan*.

II. trs., (1) to gather into a heap, to heap up : onakan baba kolom takarebu *buruña*, let us gather the threshed out paddy into a heap in the middle of the threshing-floor.

III. intrs., (1) to hold a *jatra* or fair, with sacrifice and dancing, on some high ground : pâṛâ bongalere enanko *buruña*, Mundas hold no fair unless their pahan has offered a sacrifice : *Meromgutuko sōraiburuña*, the Meromgutu people hold a *sōraijatra*, i.e., a fair on the occasion of the Sorai feast. (2) to permit, order or establish a jatra : sōraĭ, mage oṛo giṛibāre pâṛâko *buruña*, the Sorai, Mage and Giriba jatras are held under the authority of the pahans ; Sarwadaren Gomke jonomporobre *burujade* taikena, at Christmas in Sarwada the missionary let the people hold a jatra in his station.

buru-n rflx. v., to crowd upon one another : gegeterenko *buruna*, the brown-legged, black centipedes gather many together into a heap.

buru-u p. v., to be heaped up, to be gathered into a heap : *burulen* gitil honko inunainunateko tigapasăračakada, the children, in their play, have scattered the sand heap.

bu-n-uru vrb. n., (1) the number of fairs : ne sirma *bunuruko* burukeda lelelko asadigiṛijana, this year so many village fairs have been held that people were fed up. (2) the

extent of heaping up : *bunuruko* burukeda baba pintarten balaĕakana, they made such a heap of paddy that I have no end of trouble to spread it out for drying. (3) the thing heaped up : ne babado okoĕa *bununu* ?

*IV. The word *buru* is affixed to the village's name in which a jatra is held, v. g., *Hasaburu*, *Bamniburu*. It may also be affixed to the name of the feast on the occasion of which the jatra takes place, v.g., *dasâĭburu*, *sōraĭburu*, *magĕburu*, *giṛibāburu* (last day of *bāparoḷ*), *indiburu*. Most of the jatras are established by the Mundas themselves and are preceded by a public sacrifice. They occur at fixed dates only in a few villages situated mostly in the Siripati country. The Mundas flock in large crowds and from distant places to their own jatras as well as to those, less numerous, which are held by the Hindus. The most striking feature of the jatras is the crowds that take part in the dances.

There is a set of *burus* taking place in January, which are properly *melas*, i.e., mere fairs or extraordinary markets without dancing. These fairs set up by travelling merchants, are held in turn at Hasa, Bamni, Torpa, Karra, Kamdera, Jharia, Moagaon and Lapung.

In the Hasada country, i.e., East of the Ranchi-Chaibasa road, the Munda dancing fairs are held on the feasts already mentioned (viz., *dasâi*, *sōraĭ*, *mage*, *giṛiba*, *indi*). On the jatra ground, outside the village, is planted a post the top of which is carved into a knob. This post is known as *munḍukam*. These fairs depend entirely on the pahan of the village who can institute or suppress them at will. It is at the foot of the *munḍukam* that he offers the sacrifice intended for the fair. This is offered in the early afternoon and the gathering breaks up about sunset. No *lĕkaram* is danced there and no bad song ever heard.

In the Naguri country no fairs are held on the occasion of the *mage* and flower feasts. Those at the *dasâĭ* and *sohoraĭ* festivals stop at sunset just like the fairs in Hasada. But not so the *jeṭhburu* and the *indiburu*, which take place on successive days at Ukrimandi, Murumkel, Ramtoloea Karra, Marcha, Pakna, Torpa, Tapkara, Gutuhatu, Garsidum, Balamkel, Koṛakel, Kinsu, so that people thus minded are at liberty to make the entire round. People go home for their meal at sunset, but soon come back in larger numbers, and the dances (all *lĕkaram* dances), last through the night. The *lashua* may also be danced in a corner of the jatra ground. All the young men who take part in the dance have one or more peacock feathers, and many also an egret of heron's feathers, stuck in their turban. Many of the girls wear a similar egret in their chignon. They dance on a high ground outside the village and there is no *munḍukam*. The sacrifice is offered by the pahan

either anywhere on this high ground or on some other convenient spot. There are no village flags similar to those of the Oraons, brought to these fairs, only some small pieces of cloth renewed every year and used as flags. These at the end of the day are appropriated by the pahans. Sometimes a drunk or dissolute dancer starts a bad song either in Mundari or in Sadani. As a rule, however, all the songs are unexceptionable, as with the generality of young people, bad songs are not in favour. These bad songs, be it noted, are nowhere tolerated, even in the Naguri, country, at the ordinary dances on the *akṛa* or dancing ground inside the village. When they happen to be sung there, which is extremely rare, a panchayat is always convened the next day to punish the party responsible. In the Karra police subdivision, the dancing fairs stop before the night, as in the Hasada country and bad songs are never heard on those occasions. Night dancing fairs are common at and near Ranchi. But these are frequented mostly by Oraons.

For some time a kind of night dances, to which people of the neighbouring villages were invited, has been in vogue West of the Ranchi-Chaibasa road. These dances are not called *buru* but *jhaṇḍa*. Their name is derived from the small flag planted for the occasion on the *akṛa*, where they take place. They have no fixed, yearly recurring date as have the dancing fairs : hence the concourse of people is rather limited. When the young men of a village have decided to hold a *jhaṇḍa*, they go with their drums to proclaim it at a few market places. The dance is not preceded by any sacrifice and there is no notched post (such posts are never planted on the *akṛa*). The *lẽkaram* is danced. In these *jhaṇḍa* dances as in the night fairs, bad *lẽkaram* songs did occasionally creep in. They met with such determined opposition and were so inexorably punished by the panchayats that the young men got disgusted and, in most places, preferred to give up the *jhaṇḍas* altogether.

*V. The names of the various jatras are in request when children play at solving word riddles, *kaji-kahani*. When no one can solve the riddle which has been proposed, they tell the riddle-proposer : jn, Sukan-burutem, go to the Sukan jatra, or, Sukanburule omjaḍma, we give thee the Sukan jatra. Then he has himself to explain the riddle he had proposed. The next time they can not solve one of the riddles, they name to him another jatra, Hasa-buru, Bamnibaru, etc., until like that they have given him, or sent him to, all the jatras they know of. So, at last they are forced to confess themselves beaten and say : soben *burule* omcabaaḍma. Then they in turn begin to propose riddles to him, and each time there is one he cannot solve, he has to give back one of

the jatras, till at last he has returned them all.

The riddle-proposer is not always alone against all the others, he may be backed by a party of his own. Sometimes when his opponents have exhausted the jatras they know of, they tell him : ju, caŭliburutem, or, uruburutem. This is a joke and means in a veiled manner 'the excrement jatra' : he of course refuses to accept such a jatra.

V. There are a number of trs. prds. to which *buru* may be affixed with the meaning of, into a heap : *atu, calu, dul, gọ, goṭa, halaṇ, husiḍ, jọ, ir, kara, kiriṇ, topa, ter, tuḍ, ṭeo*, etc. : gitil gaṛa japaṛe *atuburuakana*, sand has been deposited in a heap near the river; karae hasako *caluburutada*, they have heaped up with the hoe the earth meant for levelling work ; uli hočote tasigiṛilena nāḍoko *halaṇburutadu*, the wind had strewn mangoes all over the place, now they have picked and heaped them up ; kolomṛa tasaḍko *husiḍburuŭme*, scrape into a heap the grass that covers the threshing-floor ; tasaḍko *irburuakada*, they have reaped grass and gathered it into a heap ; ruṛaḍko racaree *jọburutada*, she has heaped up her sweepings in the courtyard ; huaṇ japaṛe hasa *karaburuakana*, dolabu husiḍ ṛāgula, a heap of earth has been raised up with the levelling plank near the pit, come let us go and turn it into the pit with our hoes ; dirikuŭlae *kiriṇburutada*, he has bought and heaped up a lot of coal ; guri ḍubireko *ṭapaburutada*, on the dunghill they have thrown the cowdung in a heap ; muâbonga menaiṭa hora japaṛe diriko *terburuia*, where there is a muanspirit, each passer-by throws one stone upon a heap ; horẹko *tuḍburukeda*, they have rooted up the *horẹ* pulse and thrown it into a heap ; busuko *ṭeoburutam*, gather the straw into a heap, with thy stick.

buru-agia-janum sbst., Lepidagathis Hamiltoniana, Wall. ; Acanthaceae. See *agiajanum*.

buru-ara, buru-hara I. collective noun for hills whether forest-clad or cleared, i.e., the whole forest : *buruarale* senbaṛakena.

II. adj., jungly : ne disum *buruaragea* ; *buruara* disumrele taĭntana. *buruaratan, buruharatan* adv., all over the forest : *buruaratanle* dâṛâbaṛakia, kale namkia.

buru-beṛa litly., hill and plain, sbst., hilly, undulating country : hana *buruberasa* en jatiko namoa, in yonder hilly country that kind of animals are found.

buruberatan, burulanberatan, buruberakore adv., all over the country, everywhere, on all sides : *burulanberatanle* dâṛâbaṛakena. In songs the two words may stand separately and be twice repeated : *burubururu* manido, *beṛabeṛare* raĭ, on every hill mustard, in every valley mustard ! i.e., behold the whole country aglow with the gold of mustard blossoms !

buru-bica intrs., used in songs, to collect stone-ore on the hills ; Oraon

burubicakena ci ? Cihom ṭonḍaṛakuĭlaken ? Cihom kaḳaḳukuiĭa, Cihom dirjalaṭiĭa ! Hast thou been collecting ore on the hills ? Hast thou been making charcoal in the forest, thus to walk with a broken back, and bent like a bow ?

buru-biṛa sbst., a large male rock snake the female of which is called *sanaṛibiṛa*. Probably Python Molurus.

* **Buru-boṛga** sbst., the mountain-spirit, one of those tutelary spirits which according to the Asur legend, Singbonga established in every Mundari village. They are the spirits of the Asur's wives clinging to the reascending Singbonga's garments and whom he, with a mighty jerk, shook off so that they were spread all over the Munda country. One version says : those who fell on hills became Burubongas, whereas another version says : those who were pitched off from his right side became Burubongas. Every village has its full complement of tutelary spirits so that there are *Burubonga*s even in places without hills.

Amongst the lesser spirits *Burubonga* is considered the best disposed towards man, maybe because he fell from Singbonga's right side. He never becomes a *najombonga*, i.e., never causes misfortune or sickness at the bidding of a witch, though he may do so from his own will. It is to him that people resort and offer a *nambonga*, a sacrifice of impetration, when in need of help.

buru-caṛaki sbst., a poetical name for a tiger or a leopard, litly., one who climbs hills. Tigers and leopards have their haunts mostly on forest- clad hills.

buru-citi sbst., a snake so called, said to be poisonous.

buruḍ-buruḍ adj., syn. of *buruḍlekan*.

buruḍburuḍ, *buruḍburuḍge* adv., syn. of *buruḍleka* : Nipilko rakaḅjan *buruḍburuḍ* (song), the stars have risen shining brightly ; *buruḍburuḍgec* lijaakana, he wears a snow-white dress.

buruḍleka adv., ltly, like very white, i.e., in the manner of utter whiteness. This adv. modifies the adj. *puṇḍi* to denote smth. snow-white ; *puṇḍi* used alone might be grey or white indifferently. *Buruḍleka puṇḍi* therefore has the same meaning as *buruḍlekan* or *buruḍburuḍ*.

buruḍ lekan syn. of *akaḅlekan* and *tarallekan*, adj., snow-white. These adjs., have the same meaning as the old adjs. *buruḍ*, *akoḅ* and *taral*, just as *puṇḍilekan* has the same meaning as *puṇḍi* and *aṛalekan*, the same meaning *aṛa*. The old adjs are no more used alone except the form *taralgea* which occurs in songs. The repeated forms *buruḍburuḍ*, *akaḅakaḅ* and *taraltaral* are still used and are syns. with *buruḍlekan*, *akaḅlekan*, *tarallekan* : ne kagaj *buruḍlekagea*, or, *buruḍburuḍgea*, this paper is snow-white ; *buruḍlekan* kagaj auĭme, or, *buruḍburuḍ* kagaj auĭme, bring snow-white paper.

buru-ḍau sbst., the Hill Monkey

Jack tree. It seems that in reality there exists no tree of this name. It has been heard only in the idiom : *buruḍaulekae* môntana (or môǫtana), he swells, or he puffs himself up, like the fruit of the hill monkey jack. Understand : he keeps angrily silent and inactive.

buru-ḍiaɳ Has. syn. of *buṛhiḍiaɳ* Nag. sbst., Solanum nigrum, Linn.; Solanaceae,—a small, herbaceous weed of fields and waysides, with a small edible fruit, red when ripe.

buru-ḍincua syn. of *kabra ḍincua*, sbst., the White-breasted King-Crow.

buru-epelom, buru-epenḍom, buru-epenḍoɳ Has. syn. of *bagia, bagia-rutu, turi* Nag. sbst., Peucedanum nagpurense, Prain ; Umbelliferae,—a tall herb, 5-7 ft. high, with two or three times tripartite leaves, the leaf-segments of the lower leaves ovate-acute, those of the upper leaves linear. It has green or brownish flowers in umbels. The stems are used to make flutes. See *piṛiepelom* and *epelomjaĭte*.

buru-eṭeke sbst., Euphorbia Nivulia, Ham. ; Euphorbiaceae,—a shrub with copious milky juice and round branches spirally armed with thorny tubercles.

buru-gandal sbst., Ophiophagus elaps, the Hamadryad, a hooded snake with erect poison fang. The neck is dilatable, but to a less extent than that of the cobra. This snake which grows to a length of 12 ft., is yellow in colour with about 50 black bands converging towards the head. These bands are broadest near the tail. The belly is yellow, black towards the tail. When at bay this snake raises its head about two feet above ground.

buru-gharia syn. of *buruagia-janum.*

buru-guɳgu-nâṛî syn. of *guɳgu-nâṛî, rũɳnâṛî, ruṛuɳnâṛî, lamɳnâṛî*, sbst., Bauhinia Vahlii, W. and A. ; Caesalpinieae,—an extensive jungle-climber with large two-lobed leaves and 8—12 seeded pods. These pods are called *lamɳ* and the seeds are eaten. Mundas distinguish the *lamɳ*, with generally few-seeded pods, from the *hesellamɳ* which has larger pods and more seeds. These are most likely but two forms of the same plant. The animists are not allowed to eat the seeds before the feast of Kolomsing. It is with the leaves of this climber that *guɳgus*, leaf capes, are made. Ropes are extensively made from the fibrous stems, especially by the Birhors.

buru-hara var. of *buruara.*

buru-hesɳ (Sad. *tanɳgra-pakaĭr*) sbst., Ficus retusa, Linn. ; Urticaceae,—a large wide-spreading tree with sub-rotund, sharply pointed leaves, 3-4″ long, petioles ¼-½″ long, and reddish fruit.

buru-hêṛɛ̃ sbst., the Palm-Swift, which nestles on trees.

buruj, burũju (H. *burj*) I. sbst., sometimes used for *cuṛa, munḍukam*, a tower.

II. intrs., to build a tower : **maraɳ-geko** *burũjɨakada*, they have built a large tower.

buruj-ɽ, burũju-ɣ p. v., imprsl., of

a tower, to be built : eṇ baṇgalare bariage *burŭjuakɨna*, that building has two towers, two towers have been added to that building.

buru-jaṇgi sbst., a chain of hills.

buru-joṇǫ sbst., a broom-grass, so called.

buru-kaṇḍalal, buru-kaṇḍaral, buru-kaṇḍalal, buru-kaṇḍaral (Sk. *kandar*, H. *kaḍḍalā*) sbst., a cave, a grotto : Jisu *burukaṇḍaraĭree* joṇomlena.

buru-kapi sbst., an axe with a convex edge or an edge protruding at an angle (Pl. III, 6).

buru-kula syn. of *maraṇ kula, ḳamsi, ḳamsikula*, sbst., the royal tiger : *burukula* biṇgabuṇagitaṇe leloa, soṇcitado haṇgaḍbuṇagud, the tiger is striped, the leopard is spotted.

buru-kuṛiḍ var. of *burkûṛiḍ*.

buru-kuṭi Nag. sbst., a slightly convex hill top : isŭkulbonko *burukuṭire* ciṇgiṛmiṇgiṛtaṇko inuṇatana, the school boys are playing excitedly on the hill top.

burulekaṇ syn. of *boṇgalekaṇ*.

buru-ludŭludia-tasaḍ syn. of *huriṇ ludŭludia*, sbst., Aristida Cumingiana, Trin. and Rupr. ; Gramineae,—a dwarf annual grass with small leaves.

buru-lukuṭ-joṇǫ sbst., Arundinella setosa, Trin ; Gramineae,—a tall perennial grass used to make brooms.

burum I. abs. n., a bullock's habit of lying down when at work : ne uri *burumṛaṭele* akiriṇjaja.

II. adj., with *uri*, a bullock which is in the habit of lying down when at work.

III. intrs., used of animals only, to lie down with folded legs and head erect : tikiṇ dipli uṛiko kako atiṇako *buruma*. This prd. is sometimes used jokingly of men : iminaṇgebu jagara, dolabu *burumjoma*, let us stop talking and lie down to sleep.

burum-en rfix. v., same meaning as intrs. : soben uṛiko *burumeṇjaṇa*.

bu-p-urum syn. of *buturum, guturum*, see under *bupurum*.

bu-n-urum vrb. n., (1) the extent or duration of lying down : *bunurumko* burumjana barabaje tīnbaje enaṇko biriḍjana, the cattle remained lying, from noon till three o'clock. (2) the animals lying down : misa *bunurumkodo* biriḍjana, eṭa somteko burumrūṛaj·na, after lying down they got up, now they are lying down again. (3) the manner of lying down : ne sadom cinae menkeda tisiṇado *uṛibununume* burumjana, what did this horse get into its head to-day to lie down thus (ltly., what did it say to-day, that it laid itself down) like a bullock in the middle of its work ? ne uṛi sagĭṛire tolkīro *bununume* buruma goĕgee gacaŏuterena, when one yokes this bullock to the cart, it lies down as if dead.

buru-maḍ syn. of *birmaḍ*.

burum-au intrs., to lie down again and again on the way hither : seṭaṛe sagĭṛi hardole ḥarla, miaḍ uri *burumaujaṇātele* heṛajaṇa.

burum-biur trs., to lie down all round ; eniko *burumbiurkia*, the

calves are lying all around him.

burumbiur-en rflx. v., to lie down all round.

burumbiur-o p.v., to be surrounded by animals which lie down.

burum-hunḍin rflx. v., to lie down together : gōṭŏre uṛiko *burum-hunḍiakana*.

burum-idi intrs., to lie down again and again, to remain lying down : ne uṛi sītanree *burumidia*.

burum-kesed trs, to bar a passage by lying down : uṛi duare *burum-kesedkeda*, or uṛi duare *burumkesed-kedlea*.

burumkesed-o p.v., to be prevented from passing by some animal lying in the way : duar *burumkesedakana* ; duarle *burumkesedakana*, we cannot pass the door owing to an animal lying across it.

burum len, burum-tapa trs., to press down or crush smth. by lying down on it : uṛi busuĩ *burumlenkeda*. *burumlen-o*, *burumlopa-o* p.v., to be crushed under the weight of an animal.

buruṇga (Sad. *baraṇga*) *fide* Haines, syn. of *bitaboroṛo*.

buru-panḍaĩt, buru-panḍaĩti sbst., a large snake said to be of a brownish olive colour, and reported as poisonous; likely, the same as, or a form of, *burugaṇḍaĕ*.

buru-peca sbst., a species of owlet. See under *kokor*.

buru-rambṛa syn. of *piṛimugi* sbst., the wild form of Phaseolus aconitifolius, Jacq.; Papilionaceae,—a diffuse, trailing herb with dissected leaves, smaller than the cultivated form called *mugirambṛa*.

buru-rahaṛi, buru-rāṛi syn. of *koroarahaṛi*.

buruṛiṇa Has. **bũrũṛĩ** Nag. (Sad. *duruṛi*) sbst., Gardenia gummifera, Linn.; Rubiaceae,—an unarmed, woody bush of the jungles with resinous buds, small, shining, obovate leaves, under 3″ long, white flowers and an oblong fruit which is eaten.

buru-saṇga sbst., a species of wild yam.

buru-saũri syn. of *baṛoarsaũri*.

buru-seṇgel-sui syn. of *buruagia-janum*.

buru-ṭeṭeṇga sbst., a kind of blood-sucker, with a somewhat smaller and much darker body than the common blood-sucker.

buṛaŏ (Sad. *burack*; H. *upārnā*) I. trs., (1) to wipe out, to destroy altogether, to use up, to sell out : simkoo *buṛaŏkedkoa*. (2) figuratively, to ruin : diku ale sobene *buṛaŏ-cabukedlea*.

buṛaŏ-n rflx. v., to kill oneself : kũãree *buṛaŏnjana*. (2) to ruin oneself (this meaning supposes a suitable context) : puṛa hoṛoko iliarkiteko *buṛaŏnjana*.

bu-p-uṛaŏ repr. v., (1) to destroy, kill each other : mapaṭeko *bupuṛaŏlana*. (2) to ruin each other : napalsitekiṇa *bupuṛaŏjana*.

buṛaŏ-o p. v., (1) only in the 3d. person, to be killed, destroyed, wiped out, sold out, eaten up, used up : ne daru *buṛaŏgiṛiṛka* ; en hoṛo *buṛaŏjana*, that man is dead ; netaṛa tasaṛi *buṛaŏjana*. (2) to be ruined

buṛaðjanaiẓ; nāḍom *buṛaðcabajana*. *bu-n-uṛaḍ* vrb. n., destruction, ruin: inkure *bunuṛað* eṭeḍjana, their destruction has begun; naliseą *bunuṛaðtekiẓ* kabuakana, they are badly ruined by their lawsuits.

II. Occurs also as afx.: *jombuṛað*, to eat up, so that nothing remains; *akiriẓbuṛað*, to sell all; *ombuṛað*, to give all away; *mąbuṛað*, to cut down all, so that nothing remains; *goḍbuṛaðo*, to die all out; *bôsbuṛaðo*, to die without issue.

buṛbuṛuḽ Nag. var. of *buḍuḽbuḍuḽ*.

buṛi syn. of *bana* and *birmiṇḍi*.

buṛi, generally **buṛia**, sbst., (1) an old woman. (2) the wife, the housewife, the mistress of the house, even if young: Soma *buṛia* Soma's wife. In this meaning *buṛi*, not *buṛia*, may take a possessive afx.: *buṛiiẓ* or more often *buṛiẓiẓ*, my wife; *buṛim* or more often *buṛimme*, thy wife; *buṛite*, his wife. (3) together with *haṛam*, it forms the cpd. *haṛambuṛiakiẓ*, a married couple, (a joke to crack at young couples). *Haṛambuṛiakiẓ* taikena, there was once a married couple (stereotyped beginning of most tales).

buṛi-o p. v., of women, to age, to become an old woman: *buṛiakanae* nāḍo.

buṛia, generally **buṛiako**, syn. of *porpondam* sbst., a kind of frog-hopper, a bug in the larva stage, with long, white, cottony filaments sticking out from its back. They live gregariously on the *kujuri* creeper, the *hesą* tree and the *miriṛi* bush. The branches, leaves and soil under them are covered with a thick layer of white secretions or excrements. The adult bug has ill-fitting green wings and looks like a moth: kujuriren *buṛiako* laḍkekoatako jomkoa, ; hesąrenkoą iko jomea, jereleka tetą; miriṛirenkoą i misirileka heṛema oṛo laḍkaladka taĭna, jomkere ūlą, enreoko jomea; *kujuri* frog-hoppers, are eaten baked: the gum-like translucid secretions of the *hesą* frog-hoppers are also eaten; those of the *miriṛi* frog-hoppers, sweet like sugar-candy and brittle, (often) cause vomiting, people eat them nevertheless; miriṛiren *buṛiako* darn juṭiḍlere rokage soben muliteko ṭebena otere, frog-hoppers on a *miriṛi* bush, if the bush be touched, at once jump off in all directions.

buṛia-bār I. adj., elderly (as applying to females only), in declining yearl: ale ṭolare miaḍ eskar *buṛiabār* kuṛi menąia. Also used as adj. noun.

II. intrs., to reach middle age: kae *buṛiabārleda*, sidanoregee goḍjana.

buṛiabār-o p. v., of a woman, to become elderly: *buṛiabārakanae*.

buṛiabārre adv., when of green old age, when ripe in years: *buṛiabārregee* cabajana, she died when she was getting old.

buṛia-guṛulu sbst., the latest variety of *guṛulu*, Panicum miliare, Lamk., Gramineae, ripe only in October-November. The grains are white.

buṛia-lukuḍlukuḍo, **buṛia-rukuḅ-rukuḅo** p. v., to become a very old crone, lean and bony: en kuṛi

ṇāḍoe *buṛialukuḍlukuḍjana.*

buṛialukuḍlukuḍǫge, buṛiarukuḷrukubǫge adv., modifying *jiḍǫ*, same meaning.

buṛia-ṅaki syn. of *barandarṇaki* sbst., the common hair comb with teeth on both sides, in cntrd. to *bānaki*, an ornamental comb with teeth on one side only.

buṛiḍ trs., (1) to break off at the root (horns, teeth, finger nails, toe nails) : upuṭuḅte diriṇe *buṛiḍkia.* (2) syn. of *paṭuḍ*, to cause the rim of a basket to come off. (3) syn. of *tuḍbuṛiḍ*, figuratively, with *ṭaka* as d. o., to extort money : ṭakae *buṛiḍkia*, he extorted money from him ; Hasaburu hulaṇa honko babar gaṇḍako *buṛiḍkiṅa*, on the day of the Hasa jatra my children succeeded in getting from me each two annas.

buṛid-en rflx. v., (1) to knock off bodily one's own horn, tooth or nail : upuṭuḅtanre diriṇe *buṛidenjana.* (2) fig., to back out of a common enterprise : mosate senǫtanle taikena, aǫdo *buṛidenjana.*

bu-p-uṛiḍ recpr. v., (1) to knock off each other's horn, tooth, nail : haṛakiṇa upuṭuḅkena mipiaḍ diriṇakiṇa *bupuṛiḍjana.* (2) to extort each other's money whenever opportunity offers : ṭakakiṇa *bupuṛiḍjana*

buṛid-ǫ p. v., (1) of teeth, horns, nails, to be knocked or fall out bodily : ganda cuṭire gaǒjanre sarsar *buṛidoa*, a sore at the tip of a finger causes the nail to come off. (2) syn. of *paṭuḍǫ*, of baskets and other wicker-work, to get loose at the rim : baiko arǫre ṭuṇakitaiṇa *buṛiḍjana*, baling, the basket's rim came off. (3) syn. of *tuḍbuṛiḍǫ*, of money, to be extorted : amin kamiroṇ nalatae *buṛiḍjana*, the money he took so long to collect by daily wages, was extorted from him, or he was cheated out of it.

bu-n-uṛiḍ vrb. n., (1) the total loss of a horn, tooth or nail : diriṇa *bunuṛiḍle* ne kǫṛa kamsaǒjana, this buffalo was quieted by the loss of its horn. (2) the extent to which horns, teeth or nails are knocked out : meromkiṇa ḍiḍikencikiṇa tupuguṛikena, miaḍni *bunuṛide* buṛiḍjana baran diriṇa mosate senǫjana, two goats standing on end clashed their heads together, the horns of one were knocked clean off. (3) the loosening of the rim of a basket : *bunuṛiḍ* buṛiḍjana ṭuṇakitaiṇa soben tonol ocǫcabajana, the rim of my basket has become so loose that all its ligaments have come off. (4) money extortion : buruhulaṇaṇa paĕsa *bunuṛiḍ* kaiṇa sukuada, I was displeased because I had to give them money to go to the fair.

buṛi-dila, buṛi-dipli sbst., matronly age : hela guṇagu *buṛidilarem* koncantana (Song), so, my aunt, thou art making a bride of thyself in thy old age ! *buṛidipli* puṛa buṛiako kako tebaca, many a housewife does not reach old age.

buṛi-ḍaṛiko (Sk. *dārikā*, female) collective noun, married women in general or in any specified place.

buṛi-ḍiaṇa var. of *buruḍiaṇ*.

buṛim-suĭguḍ ! or *jiam-suĭguḍ* ! call of the *suĭguḍ*, Hierococcyx varius, the Hawk-Cuckoo or Brain-Fever-Bird.

buṛi-namo p. v., of women, to shrink with age : nekan ḍuruḍḍuruḍ-ko puraṇ huṛinageko *buṛinamoa*, such dwarf women shrink with age to a very small size.

buṛlo p. v., used in spinning tops when the top does not spin, or spinning dies out inside the circle. See *bhâðṛainuṇ*.

buṛi-sarsar syn. of *banasarsar*.

buṛîḍ 1. sbst., syn. of *kitaḍembo*, *kitamôê*, the flower-bud of Phoenix acaulis ; kitaraṇ *buṛîḍre* jō puṭuṛa-akan taĭna, the fruit of the stemless palm is enclosed in the flowerbud.
II. intrs., of Phoenix acaulis, to bud : tisiṇgapa kitako *buṛîḍtana*.
bu-n-uṛîḍ vrb. n., the amount of budding : ne kita *bunuṛîḍ* buṛîḍ-jana miaḍ cupaḍrege turĭa uṛuṇa-kana, this palm has budded so richly that a single tuft has six buds.

buṛka, buṛŭka, buṭŭka 1. sbst., (1) a catch on the underside of tiles to prevent them from sliding. (2) hernia (protruding).
II. adj., having a protruding, knob-like appendix or excrescense : *buṛka* hoṛo, a person with a protruding navel ; *buṛka* kecoṛ, a tile with a catch underneath : *buṛka* laltin, a lantern provided with a bull's eye lens ; *buṛka* botolo, a bottle with concave bottom. Also used as adj. noun and nickname of persons with a bulging navel ; hence the proper names : Buṛka, Buṭŭka and Buṭŭki.
III. trs., to make tiles with a small catch underneath : kecoṛ *buṛkaeme*. *buṛka-ṛ*, *buṛŭka-ṛ*, *buṭŭka-ṛ* p. v., (1) of tiles, to be made with a small catch : kecoṛ *buṛkaakana*. (2) of persons, to have a hernia, or a navel which bulges out : *buṛkaakanae*.

buṛka-daru syn. of *narialdaru*, sbst., Cocos nucifera, Linn. ; Palmeae, —the Coco-Nut, not found in the Munda country but known from markets or travels.

buṛu Has. var. of *baṛe* Nag., bolusses of pulse.

buṛu I. adj., (of pulses and other leguminous seeds) sprouted in the pod and thus spoiled : *buṛu* rambṛa-raṇ utu kā sibila, rambṛabuṛuraṇ utudo sibila, a stew of rambra which has sprouted in the pods is not tasty, but a stew of rambra bolusses is.
II. intrs., to germinate in the pod and so get spoiled for culinary purposes. The p. v. form *buṛu-ṛ* is used in the same meaning : ne sirma rambṛa *buṛujana*.
III. trs. caus., of rain, to cause seeds to sprout in the pods : nesŏkaṇ jargi soben rāṛikoe *buṛukeda*.
bu-n-uṛu vrb. n., (1) the extent or amount of seed germination in the pods : *bunuṛu* buṛujana miaḍ jakeḍ bugin ramṛa kam namea, such an amount of ramra seeds have germinated in the pods that you won't find a single one in a good state ; *bunuṛu* buṛujana okoṇokoṇdo redu-teroṛtana. (2) the seeds which have germinated in the pods : neako sida jurunḍuraṇ *bunuṛu* oi taĕom

jurunḍuṛu ? Is it during the former cyclone or the latter that these seeds got thus spoiled ?

buṛu-buṛu, buḍu-buḍu (Sad. *burburate*) descriptive or connotative of a long-drawn hidden movement, I. adj., qualifying *gaŏ*, a deep furrow, connoting a ploughing in which the plough has sunk bodily in and moved through the earth.: *buṛu-buṛu* gaŏto urĵko puraṉgeko lagaṉtana. II. trs., (1) to bury the whole body of the plough whilst ploughing: naĕal *buṛubuṛuĭme.* (2) whilst under water, to blow bubbles as children while swimming do for the fun: daṉe *buṛubuṛujada,* daṉee *buṛubuṛujada.*

buṛubuṛu-n rflx. v., (1) to swim under water: *buṛubuṛunme.* (2) to walk under cover of a dense growth: aminaṉa lāṭ birre kāĉim borokeda, eskargem *buṛubuṛuniona?* Wert thou not afraid to push thy way alone through such a dense jungle ?

buṛubuṛu-ṉ p. v., to move unseen under some cover: naĕal *buṛubuṛujana,* the plough passed under the soil, i.e., cut a very deep furrow.

buṛubuṛutan adv., descriptive of a long, hidden movement: *buṛubuṛutane* sītana, he keeps the entire ploughshare under the soil; the result of this ploughing is: ote *buṛubuṛutan* gaŏṉtana. A still deeper ploughing which throws up clods of earth is described as *baṛaburu; buṛubuṛutan* umunaunme, dive and come swimming under water; *buṛubuṛutan* bir horae paromla, he crossed the jungle remaining the whole time under the cover of the trees.

buṛu-buṛu var. of *baṛaburu.*

buṛuḷ-buṛuḷ, buḍuḷ-buḍuḷ (Sad. *burburack*; Dekkan II. *buṛburā,* a bubble) syn. of *seṛbeṛe,* I. sbst., the bubbling of water, especially previous to boiling point: baṉaakan. daṛe *buḍuḷ̆buḍuḷ̆* banoa, puriḍ meṇa. II. intrs., to rise in small bubbles: *buṛuḷ̆buṛuḷ̆ana.*

buṛuḷ̆buṛuḷ̆-ṉ intrs., same meaning: baba sāṛatanre purido kā purioa, *buḍuḷ̆buḍuḷ̆oa,* the water in which paddy is parboiled for the second time, does not seethe but gives off tiny bubbles only.

buṛuḷ̆buṛuḷ̆tan adv., modifying *leloṉ*: *buṛuḷ̆buṛuḷ̆tan* leloṉtana, it looks as though slightly bubbling.

buṛuḷ-buṛuḷ var. of *baṛaḷ̆buṛuḷ̆,* but moreover I. adj., (1) of surfaces worn smooth by use, planed or polished; *buṛuḷ̆lekan* has the same meaning: *buṛuḷ̆lekan* sēl, *buṛuḷ̆lekan* paeri. (2) of animals with smooth hair: *buṛuḷ̆buṛuḷ̆* cui or *buruḷ̆lekan* cui. In this meaning *buṛuḷ̆buṛuḷ̆* is also used as adj. noun: okoeṉ *buṛuḷ̆buṛuḷ̆* ṇido?

II. trs., to wear smooth, to plane, to polish: randate ne mēj *buṛuḷ̆buṛuḷ̆tam.*

buṛuḷ̆buṛuĭ-ṉ p. v., to be worn smooth, to be planed or polished: ne kanṭaṛa sēl ruṛuṇaruṛuṇate *buruḷ̆buruḷ̆akanɔ,* the husking cavity in this piece of jack wood is worn out by repeated pounding.

III. adv., with or without the afxs. *ange, ge, tan, tange,* also *buruḷ̆leka,*

modifying *capu, lel, bai, rika, ābo.*

buṛuḻleka adv., syn. of *baṛaḫburuḫtan, buṛuḫburuḫtan*, literal and figurative meanings.

buṛuḻlekan adj., syn. of *baṛaḫburuḫ, buṛuḫburuḫ*, literal and figurative meanings: *buṛuḫlekan* bǫre duṛa tepokatana, dust sticks to his well oiled hair.

buṛŭju-daru (Sad. *kāt candan*) sbst., Bauhinia variegata, Linn.; Caesalpinieae,—a middle-sized tree of the jungles with two-lobed leaves and showy, white or variously coloured flowers, which appear together with the leaves. These flowers are eatable.

buṛumûâ, guṛumûâ (In Sad. *burumua* means simpleton. *Mûâ* is probably a contraction of H. *muṇḍānā*, to shave smb. with a view to inflict shame on him) adj., beardless (of adults who do not shave and have neither beard nor moustache.)

buṛuṇa-buṛuṇa (1) var. of *baṛaṇaburuṇa*. (2) syn. of *baḍḍaṇaburuṇa*.

busaṛ, busăṛa I. trs., to untwist twine or rope: punucu *busăṛakeate* bačar pucutam, having untwisted one end of the rope, pass the other end through the loose strands.

II. intrs., (1) of thread, twine or rope, to untwist of its own accord. (2) of flowers, especially those which have twisted buds, to begin opening: bā *busăṛajanci* sartaloa. (3) in songs, var. of *omon*, of plants, to come up: ne suku jaṭi japare, ne suku nomonelen, ne suku kaṛaĕ mucurire, ne suku *busaṛalen*, this bottle-gourd has come up near the hedge of dry sticks.

busaṛ-o, busăṛa-o p. v., (1) to be untwisted: sutam, baĕar uĭṇḍeraakanate *busăṛaoa*, thread, twine can be untwisted. (2) used instead of the intrs.

bu-n-usaṛ, bu-n-usăṛa vrb. n., end of untwisted rope, made into a ring through which the other end of the rope is slipped (in contrd. to *punucu* which denotes either end of the prepared rope): hela, joṛaṛa *bunusăṛa* puraṛ saktaŏakana, kā busăṛaotana, I say, the end of the rope used to tether cattle is so tight that I cannot untwist it; *bunusăṛa* busăṛakeate baĕar pucutam.

busaṛoge, busăṛaoge adv., so as to untwist: ḍeratane taĭkena, *busaṛogee* aṛaḍīlkeda, he was twisting up a rope, but let it go long enough for it to untwist. Note the idiom: buṭi *busaṛogee* jomjada, he eats enough for his navel to bulge out.

busu (Or. *bus'u*, hay, dry straw) I. sbst., straw of any kind of cereals especially paddy: *guṛulubusure* omonoṇ uḍ kūḅ sibiḷa, mushroooms grown on millet-straw are luscious; oṛa *busute* dabakana.

II. adj., mixed with straw bits: ne baba *busugea*, gosaribēstape.

III. trs., to let fall straw bits on smth.: oṛa bēsge joakan taĭkenape *busukeda*.

IV. intrs., to get a crop of straw: ciminuṇape *busuakada*?

busu-n rflx.. v., to cover oneself with straw bits: busuree inuṇakena, goṭa bǫe *busunjana*.

busu-go p.v., to produce straw: ne

loĕoṇ api sagṛileka *busugoa*.

bu-n-usụ vrb. n., the amount of straw bits scattered about : *bunusụko* busụkeda kolom puṛa heṛa jakeḍ jọlere enaṇ parcioa, they have dropped so much straw all over the threshing-floor that sweeping it will take a long time.

busụ-bačar sbst., a straw rope. Note the proverb: jîṛîbaĕar siḍ rabala, *busụbačar* siḍ isu hambala, it is easy to break a *jîṛi* a rope, but very difficult to snap a straw rope, i.e., it is easy enough to prevent sober people from quarrelling, but it is very difficult to stop them from doing so when they have drunk rice-beer.

busụ-binḍa sbst., a straw cushion, like a ring, for women to carry loads on the head.

busu-busu I. abs. n., a sensation of horror, i.e., fear and disgust, in cntrd. to *gisirgamaṇ*, simple loathing : miaḍ tiju hoṭọree jumaṇaḷiṅa, nãjakeḍ *busubusu* menạgea, a caterpillar crept along my neck, I am still sick with the horror of it.

II. adj., horrid : nekan *busubusu* kajiko alope jagarea.

III. intrs. imprsl., (1) to feel horror or nausea ; sometimes also : to see or hear with a shudder : ḍakḍarko haḍjadjiṇ lellja, *busubusukịṅa*, I saw a man being operated upon, I felt sick ; kulalatataịṇ senkena, kulado kae taĭkena enreo *busubusukịṅa*, I came upon the lair of a tiger, it was not there, nevertheless I had my heart in my mouth ; miaḍ hon koṇgŏsote hoṭọree karanṭilena, ena aĭumkeḍte isu hoṛoko *busubusukeḍkoa*, a child got a hairpin stuck across its throat, the mere mention of it upset many people. (2) to cause horror : tijuko lol *busubūsua*, or, *busubusugea*:

busubusu-ụ p.v., to get horrified, to see or hear with a shudder.

busubusuge, busubusulan adv., with horror, with a shudder : hoṛoạ maĕomle lellere *busubusuge* aṭākaroa, we look at human blood with a shudder ; salaṇagi darure calbaṛantan hon *busubusutaniṇ* lelkịa, I saw with horror a boy crawling about in the branches of a tall tree.

busụ-cundi sbst., shrews or musk-rats living in large families in the straw on threshing-floors. Note the idioms : (1) *busụcundileka* honko menạkoatae, he has a lot of small children. (2) cuṇagi mentem *busụcundileka*, thou smokest many cigars.

busụ-gandal (Sad. *bhusgandal*) Cfr. *masalgandal, gandalmasal*, adj., scattered about like straw bits : Paṇagurabirre sãn nomoa ci ?—*busụgandala*, ciminem cikaca ? Is there firewood to be found in the Pangrua jungle ?—There are sticks all about as much as thou mayest possibly use. (2) a lot, a large number : *busụgandal* honkotaiṇ menạkoa, I have a lot of small children.

busụgandalge, busụgandaltan adv. : tamrasbuṭare *busụgandaltan* jõ tasiakana, under the guava trees a lot of fruit lies scattered.

busụ-gaṇḍu sbst., a thick, round, cushion-like seat made of plaited

straw rope (Pl. XXI, 5).

busu-jaŋgi sbst., the cross-pieces which, beam-like, support the straw stack.

busu-kunṭa sbst., the posts on which rest the horizontal beams of a *busumaca* or straw stack. There are generally 9 posts planted in lines of three, each set of three supporting one *jaŋgi*. The three jangis, support a flooring of laths, sticks or brushwood on which the straw is stacked. A pole or bamboo, called *janḍa* or *janḍi*, is planted in the middle to prevent the stack from leaning on one side, under its own weight or under the pressure of the wind. The small stacks of very poor people are supported by only four posts.

busu-maca, busu-macāŋ I. sbst., (1) the scaffolding on which straw is stacked. (2) a straw stack: *busumaca* leṛaliṛigea, the straw stack and scaffolding are all shaky.
II. intrs., to stack straw: neṭa-rebu *busumacaca*.

busuṇḍaŋ Nag. var. of *bhanḍusaŋ*.

busu-oṛa sbst., a house thatched with straw.

busur trs., to give a shake to a heap of straw in order to hasten its drying; to give the soil an extra dressing lest it turns hard (after a shower). In the first meaning *ṭeobusur* is also used, and in the second the opds. *calubusur* and *sībusur*: baba *busurtam*, replough the field which we sowed over yesterday not foreseeing a heavy shower.
busur-ɻ p. v., of earth or straw, to be loosened up in order to insure a perfect drying.
bu-n-usur vrb. n., the shaking up of straw to activate drying, the loosening of the soil so that it may not dry in a crust: misa *bunusurdoe* gamasaṭâṛâlą nealǫdo barsa busurǫtana, the earth loosened by a first reploughing has settled again under another shower, this is the second time we replough to loosen the earth.

busuṛu-busuṛu, pusuṛu-pusuṛu (Sad. *busur-busur*) I. adj., of soil, easy to plough: *busuṛubusuṛu* oto siure uriko purądo kako lagataboa.
II. intrs., to have an easy ploughing: leboakadae, miḍ garikaḍbu *busuṛubusuṛuia*, the rain has made the soil soft; in a short time we shall finish this easy ploughing.
busuṛubusuṛu-u p. v., of earth, to become soft and of easy ploughing: niminaŋ hoĕodąte pura oto *busuṛubusuṛuua*, with such an amount of storms most fields will be easy to plough.
busuṛubusuṛutan, busuṛuleka adv., modifying *sī*, to plough easily: no oto purąge gitilakanate *busuṛubusuṛutan* siua, this soil being so sandy is easy to plough.

busu-seŋgel sbst., a fire of straw.

busu-uḍ sbst., a small, buff-coloured edible mushroom growing on straw.

buti var. of *bhuti*.

butu-butu, more often **putu-putu** I. adj., (of some gregarious insects and small birds) flying in flocks, in clouds: naminaŋ *butubutu* pukako loĕoŋkoreko aṛăgukǫre baba kā

saregoa, should those huge clouds of locusts alight on the fields, no paddy will be left. Also used as adj. noun: niku cikan *putuputuko*? Of what kind are these clouds of insects, or small birds?

II. intrs., of insects and small birds, to fly in large flocks, in clouds: bagariako barapisaŏlekako *butubututana*, ortolans move about in flocks of from two to three hundred.

butubutu-n, *putuputu-n* rflx. v., same meaning as intrs.: cikanko *butubuṭuntana*, bababurduluḍko ci caŭliburduluḍko? What are those white-ants swarming yonder, large ones or small ones?

butubututan, *putupututan* adv., in great numbers, in a swarm, in a cloud: burduluḍko *butubututanko*, uṛuṇoṭana, the flying white-ants leave their nests in dense numbers; êṛêko sirmare barsa *butubututanko* uṛuṇoa, the lac-insects are hatched in great numbers twice a year; pukako *butubututanko* apirautana, clouds of locusts are coming on; netaṛeą baba *butubututan* omonoṭana, the paddy on this spot comes out very thick.

butu-butu Nag. syn. of *ṭuṭulu-ṭuṭulu* Has. adj., short, undersized, stunted as applied to ears of paddy, oats, wheat, etc.: *butubutu* gele. Also used as adj., noun: *butubutuko* kale ircabatada, we have not finished reaping the short-eared grain.

butubutu-u, *butubutu-gą* p. v., to produce short ears: ne loĕoṇaṛą gele puraṛge *butubutujana*, in this rice-field many ears are undersized.

butubutu, *butubututan* adv., modifying *geleą*: *butubutu* geleakana, it has grown into ears which are too short.

butuḍ-butuḍ I. sbst., the shaggy or rough projections on the surface of worn cloth: lijaṛe *butuḍbutuḍ* menaṛ.

II. intrs., of cloth, to lose its shine.

butuḍbutuḍ-ą p. v., same meaning lija *butuḍbutuḍjana*.

butuḍbutuḍtan adv., modifying *rikaą*, same meaning.

butukuḍ Nag. sbst., (1) the pith of certain kinds of wood. (2) syn. of *podola* Has., decaying wood. In this meaning it is used also as adj. with *daru*, wood. (3) syn. of *hasaroâṛa* Has., wood mould: *butukud* loṭeakanre ranuua, wood mould is applied as a remedy in cases of sprains.

butukud-ą p. v., of wood, to decay, to turn into mould: daru cilekate *butukudoa*?

buturum, **guturum** var. of *bupurum*, which see.

buṭ syn. of *moroĕjaṛą* (H. *buṭ*, *canna*) sbst., Cicer arietinum, Linn.; Papilionaceae,—the Gram or Chick-Pea, a small herb cultivated for its seeds. The tops pinched off to make the plant shoot, go by the name of *buṭaṛą*, being used as a potherb.

buṭa (H. *buṭā*, a shrub, a bush) I. sbst., (1) a plant: kubi api *buṭae* roaakada, he has planted three cabbages; tiun mari *buṭaṛą* jŏ jomlere bubula, sword-beans grown

on old plants bring about giddiness when eaten; barapi *tamrasbuṭa* omainame, give me two or three guava seedlings; iaba nāḍ *buṭare* nūrea, gelea, miḍhisileka gāṛāoa, paddy gives off five, ten, even twenty shoots per plant. (2) a tree: inia bāgūnre apia *tamrasbuṭa* menā. (3) the trunk of a tree: *buṭa* bāri auīpe. (4) the foot of a tree, i.e., the trunk near the ground: daru *buṭare* māeme. (5) the area covered by the branches of a tree: bari *buṭare* pīṭiotana, the market is held under a banyan tree. (6) figuratively, the beginning, origin, cause or reason, main point, prime-mover, instigator; Adamdo soben horokoā *buṭa*, as for Adam, he was the stock out of which all men sprung; cuṭikorem kajibaṛajāda, *buṭaete* kajiīme, thou art busy with the end of thy story, tell it from the beginning; *buṭaete* kajirūṛaepe, say everything once more from the origin; mukudimare *buṭaete* tundumundi sobenlo ijarjana, in court we were examined all of us, from first to last; eperanara *buṭa* niminanagge taīkena, this much was the reason of the quarrel; kajirā *buṭa* kaīn namjada, I do not see the point; ainalo mōṛeturuī horoko laṛaītana, *buṭado* pāṛāge, there are five or six people suing me; but the pahan is at the bottom of it (either exciting or leading them). (7) in songs, var. of *bāna*, a pretext.

II. trs., (1) to lay at one's door, to blame one in particular: goṭa hatuṛen dangṛakolo susunrele eperāṛkena, nāḍo sobēnko ainareko *buṭakeda*. (2) to make a case against one: simānra mukudimare ainako *buṭaāṛkiīna*, trying to deprive our village of some of its fields they made a test case against me.

III. intrs., in songs and sometimes also in common parlance, to advance a pretext: laṛdiate kami kamajana, laīhasurem *buṭatada*, it was from laziness that thou didst not work, they belly-ache was but a pretext.

buṭa-n rflx. v., to take upon oneself the responsibility of others: gopoḡmukudimare alom *buṭana*, haratinjanre jejēla, in a case for assault do not make thyself responsible for what others have done, if condemned thou wouldst go to jail.

buṭa-o p. v., (1) of trees, to shoot or issue from, with reference to part nearest the ground; to have a stem of such or such qualifications: baria daru hantare menā midrege *buṭadakana*, uīdaru oro jojodaru, there are two trees there, they shoot up from the same spot, a mango-tree and a tamarind; en daru ketege *buṭaakana*, that tree has a strong stem. (2) of paddy and other food grains, to grow side stalks, to grow in tufts: ainā locoare baba ibilge *buṭaākana*. (3) fig., to have one's cause, reason, origin or main point in: jālminara kajim biurbaṛaereo enrege *buṭaba*, turn thy speech about at thy pleasure: the main issue will remain what I have said.

bu-n-uṭa Vrb. n., the extent or manner in which a stem grows or a plant becomes tufty : etaretala omonjana, ṭea *bunuṭa* buṭajana goṭa koĕoṭa pereṇjana, the paddy came out sparsely, but such a growing of side stalks has taken place that the whole field has got filled up ; *bunuṭa* buṭajana marci alaciḍaṇḍąkoleka moṭojana, the Spanish pepper has grown stems thick as goads ; he gaṇgaicaro *bababunuṭa* buṭajana, the second growth of this sorghum (from the old plants) has produced shoots like those of paddy.

buṭa, ciṭu-buṭa kaṭea-buṭa syn. of *puṭuṇṭuba* sbst., the outlet of a mouse-or rat-hole.

buṭa-kaji syn. of *reḍkaji*, sbst., the main point, or points.

buṭa-pāp syn. of *munupāp*, sbst., original sin.

buṭi sbst., (1) navel : *buṭi* leṇgate enlekọre *buṭi* (or poṭa) raṛaoa, the navel will be loosened (or the bowels set free) if twisted leftward under a man's heel (a method of murder said to be sometimes resorted to). (2) the navel-string before it is cut : *buṭi* haḍtaipe, cut his navel-string ; *buṭi* tolkedate paĕsareko hadea, after tying the navel-string they cut it on a pice. (3) the piece of navel-string cut off. (4) the piece of navel-string which falls after the wound is cicatrized. (5) the hub of a wheel : *sagṛibuṭi, gaṛibuṭi*. (6) the hard core in the middle of certain fruits : *ḍahubuṭi, kanṭaṛabuṭi*. (7) the persistent calyx crowning certain fruits : *ṭamrasbuṭi, kudabuṭi*. (8) the flower which crowns for a time the growing berry of a Cucurbitacea : *taĕarbuṭi* uruṛujana,

buṭi-ọ p. v., to grow or have a *buṭi* in the various acceptations just recorded.

buṭi-biar var. of *biarbuṭi*.

buṭi-heṇą (Sad. *nabhi-pakaṛ*) sbst., a form of Ficus retusa, Linn., var. nitida, King ; Urticaceae,—a large, spreading tree with a few aerial roots, sharp-pointed leaves 2" long, on petioles ¼—½" long, and small reddish figs.

buṭi-liją I. sbst., a knot (tied just over the navel) by which women, especially little girls, sometimes fasten their waist cloth : *buṭilijąre* paĕsue toṛetada.

II. trs., to fasten a waist cloth by a knot just over the navel : labaṇgate *buṭilijąakada* ; kone *buṭilijąakọia*.

buṭilija-n rflx. v., to tie one's waist cloth by a knot just over the navel : *buṭilijąanne*.

buṭilija-ọ p. v., (1) to have one's waist cloth secured by a knot just over the navel : *buṭilijąakanae*. (2) of a waist cloth, to be tied by a knot just over the navel.

buṭi-tombą-bira Has. Itly., the snake which burns the navel with a red-hot iron, syn. of *ḍaĕrḍega* Nag. sbst., Passerita mycterizans, the common green tree-snake. This is the largest of the three snakes called *harmurumbira*. It has a very slender body and a very elongated and tapering snout ending in a flexible appendage. It is grass-green, with a yellow lateral stripe,

and paler underneath. It grows to 6 ft. in length. Mundas consider it as venomous, but it is not.

buṭ-ruḍa syn. of *buṭtasaḍ*, *tuṭusaṛga* (Sad. *ban buṭ*) sbst., Merremia tridentata, Hallier f.; Convolvulaceae,—a small, perennial, much branched, closely prostrate herb with a long fleshy root-stock; small, hastate, truncate, 3-toothed leaves, not sessile, but short-petioled; and small, pale-yellow, campanulate flowers, in which five bands form a dark-purple eye. A piece of the root is eaten raw as a remedy for stomach ache.

buṭ-tăĕar (H. *pātkira*) sbst., Cucumis Melo, Linn.; Cucurbitaceae,—an annual creeper cultivated in the rainy season for its sweet oblong fruit, which is eaten raw.

buṭ-tasaḍ syn. of *buṭruḍa*.

bŭṭŭ var. of *buṇṭu*.

buṭu-buṭu, **buṭuṇ-buṭuṇ** Nag. syn. of *ṭuiḍṭuiḍ* Has. I. sbst., the throbbing of an abscess in formation: *buṭubuṭu* menaṛea.

II. adj., used with *hasu*: *buṭubuṭu* hasu menaṛ, there is a throbbing pain.

III. intrs. imprsl., to feel a throbbing pain in an abscess: *buṭubuṭu-jaiña*.

IV. adv., with or without the afx. *tan*, throbbingly: *buṭubuṭu* hasujaiña, I feel a throbbing pain.

buṭuga, **buṭuu** p.v., to show just a little above ground. A term used in reference to ground nuts, beans and other large-seeded plants, also to mushrooms and bamboo shoots: uḍ *buṭuakana*; ciniabadam sida uṭŭkuloa, taĕomtė *buṭuua* ente omoncaṭăkamoa, the ground nut first heaves up the surface-soil and shows above ground, then the cotyledons separate.

buṭŭka var. of *buṛka*.

buṭuṇ-buṭuṇ var. of *buṭubuṭu*.

buṭuu var. of *buṭuga*.

bŭrûṛî Nag. var. of *buruṛiṇ* Has.

bûs var. of *bhûs*, sbst., the bandicoot rat.