Encyclopædia Mundarica .

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II.

Remark. In Mundari *h* is not a very strong aspirate. In some words where it is the initial, the Naguri people drop it. They say *Asur kahani, ẽ, ela, miur*, etc., where Hasada people say: *Hasur kāni, hẽ, hela, moḍ hoṛo.* When the latter lengthen the vowel in the first syllable of a word, the former generally reduplicate the vowel and insert a *h.* They say *baha, bohọ, doho, ihil, kahani, nhur*, instead of *bā, bō̃, dō, īl, ūr, kāni.* They often resort to this reduplication and insertion even in the first syllable of the indet. ts. of prds., to denote a habit. In poetry the initial aspirate is replaced by *n.*

hā ! interjection used to drive away crows.

hạ var. of *ọ*, a breach in a dam.

ha-gọ, a-gọ p.v., (1) of a dam, to be broken through. (2) fig., to suffer loss in trading: bepārre api ṭakac *hạjana.*

hạ, họ (Sad.) used by little children for *haṛaḍ*, I. adj., pungent: *hạ* utu aloma. Also used as adj. noun of Spanish peper or strong tobacco.

II. tns., to mix with a hot condiment: neaiṇ *hạakada,,* alom jōma.

III. intrs. imprsl., with inserted prsl. prn., to feel a pungency *hạjạiṅa.*

ha-gọ p. v., to be seasoned with a hot condiment: *hạakana,* alom jōma.

haḷ Nag. **huạ** Has. **huaḷ** (Sinh. *hapa,* to bite; H. *hap,* sudden snatch with the mouth; *habak,* a bite) I. trs., to bite: alẹạ seta baluṇi *haḷkịa,* enatee balujana, a mad dog bit ours and so ours too became mad. II. intrs., to bite: biṇ *haḷre* cikau ranu lagaõoa?

hab-en, huạ-n rflx, v., (1) to bite one's underlip: taramara hoṛoko jāṇạre jōraka dipli latar lacoko *habena.* N. B. To bite one's tongue is expressed by *alaṇ tagoḷ̃n.* (2) of dogs and other animals, to bito close to the skin trying to kill vermin: ne seta caḍlomre tikiko halḷjạia, enatee *habentana.* (3) to bite some part of one's own body: taramara jontuko kīsjante caḍlomko *habena* menteṇ aĭumlạ mendo kaiṇ lelakaḍkoa.

ha-p-aḷ repr. v., (1) to bite each other, to fight with the teeth: setakiṇ *hapaḷtana.* (2) to be in the habit of biting: nīdo kenṭeḍ *hapaḷ* seta. (3) sbst., the act of fighting with the teeth: ne setakiṇạ *hapaḷ* janaõ nekagea. (4) trs. caus., to cause to fight with the teeth: alope

hapaḅkiṇa.

hapaḅ-o, hupua-gg p. v., to be caused to fight biting: mar ne setakiṇa *hapaḅoka*, okoṇi daṛia?

haḅ-o, hua-gg p.v., to be bitten: balu setate *haḅianre* en setako gojīa ad iniạ ihim berelte kaṭikanko jomea, ente kako baluua, when people have been bitten by a mad dog, they kill it and eat raw a little of its liver, then they do not get hydrophobia.

ha-n-aḅ vrb. n, (1) the amount or extent of biting: miaḍ balu seta *hanaḅe* haḅkedkoa, hotu bāri setac purakeḍkoa, a mad dog bit all the dogs in the village; miaḍ seta *hanaḅe* haḅkediña miḍ khāṇḍa jiluī jomuterkeda, a dog bit me so badly that it tore off a mouthful of flesh and swallowed it. (2) the act of biting: aleạ seta misa *hanaḅkedo* kac balulena, taʼomtedo oḍọ miaḍ seta haḅkija enatee balunana. (3) the one who has been bitten: apeạ haturen balu setạ *hanaḅko* balutana, all those who have been bitten by the dog which went mad in your village have got hydrophobia. See also under *hanaḅ* the use of this word in joinery.

N. B. In scoldings or displeasure both the Nag and Has. people use *haḅ* idmly., like *org, rakūrum* Has. *cagra* Nag. (1) in conjunction with *kuʼa*, as a kind of oath or imprecation: kula *habiṇḍo*, neaiṇa kajitada, gọta hatuko kadraṓaiṇatana, I deserve to be killed by a tiger for having said these words: the whole village now is incensed against me; kula *haḅae* enkaṇakom enkabaṛạ, thou fellow who deservest to be killed by a tiger, thou doest such things! oko kula *haḅi* aleạ babae irkeda? What fellow, whom the tiger should kill, has reaped (and stolen) our paddy? (2) as intrs. imprsl. prd., (*a*) in affirmative sentences, to do smth. which one should not, or should no more, do: nekan landia jatikoḷọ kā kajidaṛioa: naminaṇ kami leḷọtana, pīṭte *haḅkia*, who can tell the laziness of such a man? See the amount of work there is, and nevertheless he has gone to the market. (*b*) in negative sentences, not to do what one should do: mandidipīli kā *haḅkeḍmo*, nā okoṭạre namoa? When there was cooked rice thou hast refused to eat and, now that there is none, thou askest for it; pīṭte tamāku kiriṇạle kullia, kā *haḅkia*, we sent him to the market to buy tobacco, he did not go. In both such affirmative and negative sentences, the Nag. people use also *khoṛaŏ* or *jhāũsel* instead of *haḅ*. (3) in the cpds. *habau, habidi, haburuṇ*, in the intrs prsl., intrs. imprsl. or rflx. v. (*a*) in affirmative sentences, to come on, to go away or to come out of the house, when one should not or should no more: seṭạre biju mentee kajilena aĩubuteṛọtanre *habauṇạia* (*habauṇạdae* or *habauṇtanae*) he had been told to come in the morning, and, now that it is getting dark, there he is coming at last! naminuṇ kami leḷọtana, pīṭtee *habidikeda*; enaṇāṭebu raḷja, nạenaṇ *haburuṇạia*, we have been calling him for a long time and, now at

last (when it is too late), he comes out. (*b*) in negative sentences, not to come on, not to go away, not to come out, when one should: setąre kā *kabaukiąa*. In these cpds. also the Nag. people often replace *haḃ* by *khoṛaŏ* or *jhâüsel*.

habą̃ (H. *khab*, fold, wrinkle) I. sbst., the fold of a *dhuti* (loin cloth) where it is tucked under the belt or under that part of the cloth which is wound round the waist; the fold of a *bagŏa* where it passes over the string which sustains it; the corresponding fold in a *botoḙ*: dhutiraą *habą̃* pecojanre dhuti caṭakaŏjanako menea.

II. trs., (1) to pass the end of a loin cloth (*dhuti*, *botoḙ bagŏa*) under the belt, string or part of the cloth wound around the waist: bagŏa janaŏ baransą kardanireko *habąea*. (2) when striking, to get one's axe, stick, etc., hampered by a creeper, string, etc., which folds itself over the blade or around the stick: daru mątanre ruṛuṇaṇâṛîre hakee *habąkeda* (or hakete ruṛuṇaṇâṛîĭ *habą'ą*). (3) to stretch a rope around a bundle without making a knot or tucking in the ends of the rope: sān habą̃ bāriĭ *ha'ąakada*, kae *ṭoṇḍomakada*, surbudo kae surbudakada.

habą̃-n rflx. v., to put on a loin cloth as described: dhutiko, botoḙko, bagŏakoko *habąna*.

haba-gą̃ p. v., meanings corresponding to the trs.: bagŏa baransąre *habagoa*; daru mątanre ruṛuṇaṇâṛî hakeąre *habą̃lena*; hake ruṛuṇaṇâṛîre *habą̃lena*.

ah-n-abą̃ vrb. n., (1) the extent to which the axe is caught in a creeper: jumbaṛa bitarre daru mątaniṇ taĭkena, ruṛuṇaṇâṛîre aĭńą hake *hanabą̃* habą̃lena, goṭa jūṛu ekĕlalena, I was cutting a tree under a tangle of vegetation, by mistake my axe landed with such force on a branch of a Bauhinia creeper that the whole cluster shook. (2) the fold of a loin cloth as described: *hanabą̃* pecojana.

habą̃, habę̃, habį̃, hamą̃, hamę̃, hamį̃, hambą̃, hambę̃, hambį̃, (Kh. *haba*, when; Or. *habka*, as much as can be bitten off at a time) syn. of *sante* Nag. *samte* Has. *jaked, jāü*, postp., (1) of space, up to, as far as: han daru *habą̃* nirakam, keep running up to yonder tree. (2) of time, for, during: moḍ candṵ *habą̃* taĭnme, remain for a whole month. (3) of numbers, up to, as much as: môṛê ṭaka *habą̃* menạ; iril hoṛo *habą̃ko* dasina honaṇa, as many as eight men would take service.

habą̃-bagŏa sbst., in jest, syn. of *bagŏa, cokebagŏa*.

habăkaŏ, habkaŏ, hubŭkaŏ Nag. (H. *hapakkar*, greedily, Or. *habka'-ānā*) syn. of *so'ka*, to devour full-mouthedly, to gulp.

habaṇ-habaṇ, haŏaṇ-haŏaṇ Has. with or without the afxs. *ge, re*, adv., in the side of the body between the lower rib and the hip: saramṭuĭṇatanre *habaṇhabaṇ* jokaeme, when shooting a sambur, aim at its flank; *habaṇhabaṇ* hasujaĭńa, I feel pain in the side of my waist; hoṛeko *habaṇhabaṇre* gusalekore rokageko tārsandaṇoa, if one punches a man

in the side of the waist, he will at once fall backwards.

hab-au see N. B. (3) under *haḷ*.

habę, habi vars. of *habą*.

hab-idi see N. B. (3) under *haḷ*.

habkaŏ var. of *habăkaŏ*.

habkuria Nag. (Or. *humkuria*, with one's face downward; Sad. *habkuria*, i.e., *habk* and *ghurek*, to revolve) syn. of *biḍṭuli* Has.

haḷ-rikuḷ I. sbst., the act described under the trs.: amą *haḷrikuḷ* leṭe kadraŏainątanlekaiṇ ṭōrkeḍma, seeing thee bite thy underlip I thought thou wert angry with me; apeą *haḷrikuḷ* samageajā, karca banoa, oṛą cilekape baiṭa? It seems that you set your teeth in vain: you have no money; how are you going to build a new house?

II. trs., (1) with *moca* as d. o., to suck in and bite one's underlip, thus showing the teeth, through anger or whilst making a great effort or showing strong determination: no hoṛo jūną racąjōrakaḍ dipli mocae *haḷrikubea*. (2) fig., with *kami* as d.o., to be firmly decided to do a work; to set one's teeth against obstacles to a work: baba irle *haḷrikuḷṭada*; ne kami *haḷrikubepe*.

III. intrs., with or without ind. o., first meaning of the trs.: racąjōrakaḍ diplĭ *haḷrikubea*; *haḷrikubainą-tanae*, he shows his anger with me by biting his underlip.

haḷrikub-en rflx. v., first meaning of the trs.: jāną koṛamtanre janaŏe *haḷrikubena*.

haḷrikub-ą p.v., corresponding meanings: jōr uṛuṇajaḍḷoge amą moca *haḷrikuboa*; oṛą baido ne sirma *haḷrikubakana*.

haḷ-rukŭṛum (1) occasionally syn. of *haḷrikuḷ*. (2) sometimes, in in Nag. syn. of *rukŭṛum*, of tigers, cats or dogs, to keep their teeth firmly embedded in their victim, pressing it down on the ground with teeth and paws.

haḷ-uṛuṇ see N. B. (3) under *haḷ*.

hacą Nag. (1) var. of *kocą*. (2) (H. *hackā*, a jolt, a shock) trs, to pull off suddenly what a woman is carrying on her head: caŭli dupiṭtane taĭkena, San *hacąḷija* (or ṭunkiĭ *hacą-leda*), soger caŭli endąnana, she was carrying a basket with rice on her head, San pulled it off; all the rice was thrown on the ground.

hacąḍ-hocoḍ, hacąḍ-hucuḍ Nag. var. of *ocaḍucuḍ* Has.

hacaṛa-gaṇḍuḷ Has. (Or. *khaṛnā*) syn. of *kacarkūṭ* Nag. I. adj., of bits obtained by the division or truncation of long objects, as wood, cloth, rope, etc., stumpy, short, truncated: *hacaṛagaṇḍuḷ* baĕarko kutamepe, join together the bits of rope into one length. Also used as adj. noun: nekan *hacaṛagaṇḍuḷ* cikan kami hobaoa? Of what use are such short bits?

II. trs., to cut or divide a long object into short pieces: baĕar cenąmentepe *hacaṛagaṇḍuṭkeda*?

III. intrs., in the df. prst., to be a short piece: soben pągatabu *hacaṛagaṇḍuṭtana*, cenątebu pōṭem-a? We have only bits of rope; how can we make the rice bale?

hacaṛaganḍuĭ-ǫ p.v., to get reduced to short lengths : poṭomtanle taĭkena pagako *hacaṛaganḍuĭiancile* hokajana, we were making a rice bale ; all our ropes having snapped int pieces, we had to stop the work ; ne daru baṭikeaḍ tisiᵢge *hacaṛaganḍuĭǫka*.

IV. adv., with or without the afxs *ange, ge, tan, tange,* modifying *siḍ, maᵢ, topaᵢ rika* : meromkaṭa *hacaṛaganḍuĭgeko* topaᵢkeda, they have chopped the goat's leg into short pieces.

hacia, hacuᵢ var. of *acuᵢ*, to sneeze

hacumbuĭ I. adj., of a bundle or sheaf, tied too near the upper end so that it looks more or less conical : *hacumbuĭ* biṛako tolrūṛaepe, tie afresh the sheaves tied too near the ears. Also used as adj. noun : *hacumbuĭko* tolrūṛaepe.

II. trs., to tie a bundle or sheaf as described : biṛam *hacumbuĭkeda*.

hacumbuĭ-ǫ p.v., of a bundle or sheaf, to be thus tied : tolrūṛaeme, ne jaṭako *hacumbuĭakana*.

III. adv., with the afxs. *ange, ge* ; also *hacumbuĭhacumbuĭ* with or without the afxs. *ange, ge, tan, tange,* syn. of *combege, copoĕᵢcopoĕᵢ*, modifying *tol* : ne biṛa *hacumbuĭgem* tolakada.

hacur, nacur poetical vars. of *acur*.

hadᵢ. I. adj., with *daru, baṭa, aṛkaṭa, kunṭa,* etc., sawn : cola daruko kiriᵢepe, *hadᵢ* daru puraᵢ gonoᵢakana, buy timber pared with the adze, sawn timber is too dear.

II. trs., (1) to cut with a sawing motion, using any instrument at all : a saw, a knife, an axe, etc, in entrd. to *maᵢ* and its diminutive *saᵢnaᵢ* to cut with a striking motion : daru *hadᵢtekojana*, they went to saw wood, to work as sawyers. (2) syn. of *hadᵢgoᵢ*, to cut the throat : onḍokako *hadᵢkia* ; kastiako uṛikoko *hadᵢkoa*, kako koṛamkoa. (3) to castrate animals by cutting : bakrahonko puraṭeko *hadᵢkoa*, young he-goats mostly are gelded by cutting. (4) in Has. of running water, to eat away the ground on the side of the stream : aṛiṭunḍu pāĭṛīṭaᵢ tiriᵢkesedepe kāre mâṛîmâṛîte daᵢ apeᵢ aṛiĭ *hadea*, dress with superposed stones the end of your embankment at the outlet, otherwise by little and little the water will eat it away.

III. intrs., of earth ; to get eaten away by running water : bandaaṛi *hadᵢtana*, dirite tiriᵢkesedtape, the embankment of the bund gets eaten away, protect it with a wall of loose stones.

had-en rflx. v., to cut oneself (with a sawing motion) : jilu gedᵢtandipĭĭ *hadenjana*.

ha-p-adᵢ repr. v., to thus cut each other : ne honkiᵢa katu ciᵢape saḅrikataḍkiᵢa ? *hapadakiᵢjāᵢ*, why did you let these two children get hold of knives ? They may inflict cuts on each other.

had-ǫ p. v., meanings corresponding to the trs. : tīĭ *hadᵢlena ;* miaḍ sim *hadᵢka* utumente ; ne bandaaṛi holaraᵢ maraᵢ bāṛite puraᵢge *hadᵢiana*.

ha-n-aḍ vrb. n., (1) the extent of cutting, sawing, castrating : *hanaḍ hadeben, tisiṇ ne daru cabaṇka; tisiṇ sāṇḍako hanaḍle haḍkeḍkoa, hature miado kako sareakana*, we have castrated to-day all the bulls in the village. (2) the act of cutting, sawing, castrating : *ne horoṇ hanaḍ kaiṇ sukutana*, I do not like his way of sawing. (3) what has been sawn, cut or castrated; *ne horoṇ hanaḍ kaiṇ sukuatana*; I do not like the wood sawn by this man ; *ne horoṇ hanaḍko huriṇ dinreko bugiṭtana, enamente nīgele haḍrikajaia*, the animals castrated by this man get cured in a short time, therefore we make him castrate for us.

hăḍ, hăḷd (H. imper. of *haṭnā*) interjection, away ! out of the way ! *hăḍ* ! alom nâṛêna.

haḍa sbst., name of two plants : (1) *haḍa, hatuhaḍa* Has. *ōl* Nag. Amorphallus campanulatus, Bl.; Aroideae,—a herb with large (sometimes 1′ across), globose, usually much-warted tubers, and solitary, 3-partite, pinnately cut leaves which do not appear on tubers that are in flower. It is cultivated. (2) *haḍa* Has. Nag. *ṭonaṇhaḍa* Nag. *birhaḍa* Has. *boṇgajorena* Biru, Plesmonium margaritiferum, Schott; Aroideae,—a herb with very white, ususally warted, globose tubers only 4″ across, and solitary leaves which are 3-partite with pinnatisect segments and do not appear on tubers that are in flower. It is not cultivated. The petioles of both these plants are used as a vegetable and their tubers are eaten. But if the latter are not boiled several times changing the water, or boiled with tamarind pulp or leaves, they have a noxious acridity which affects the throat with unbearable itching. Even when so prepared, they produce the same effect if eaten hot, unless plenty of tamarind have been added. It is said that this effect may sometimes become fatal. Acid drinks are an antidote. The raw tuber, well ground, is rubbed on swellings of the extremities.

haḍăbūd var. of *adăbūd*, very much, very many.

hadaḍ sbst., an undershrub so called.

hada-hada, hodo-hodo, hudu-hudu (Sad. *hadhad*; Or. *khadkhadrnā*, to make a boiling noise) I. adj, (1) with *sari*, the noise or roar of falling or rushing water : *hahahada sari aĭumoṭana*. Also used as adj. noun : *hadahada aĭumoṭana*. (2) with *daṇ*, falling or rushing water : *hadahada* dąte ote puraṇge huaṇjana, the ground has been deeply dug by the rush of the water. (3) fig., with *landa*, roaring laughter : *hadahada landa sandakēte netąjakeḍ aĭumoṭana*. Also used as adj. noun when the meaning is clear from the context : okoetako sandakreko landatana ? *hadahada netąēte aĭumoṭana*. N. B. *hodohodo* and *huduhudu* are not used in this fig. meaning.

II. trs., with or without *landā* as d. o., to roar with laughter : hoṛoko

puraṣa landa kako *hadahadaa ;* hoṛoko puraṣa kako *hadahadaa.*

III. intrs., of water, to roar : saṛagi *hadahadatana,* the waterfall roars.

hanahada-n rflx. v., to roar with laughter.

hadahada-ǫ p. v , of roaring laughter, to be indulged in : landa alo *hadahadaǫka,* en oṛaṛe hasutaṇi duṛumakana.

IV. adv., with or without the afxs. *ange, ge, tan, tange,* (1) of water : saṛagi *hadahadage* dultana ; *hadahadatan* gaṛa saṛitana. (2) of people : pīṭhorare kuṛiko jamajanre *hadahadatanko* landaea, when women are together on the way to or from the market, they (generally) indulge in roars of laughter.

hada-hada, hudu-hudu (Or. *hadhad-amba' anā,* to kindle into a flame) syn. of *dagadaga.*

hada-hada, hudu-hudu (Sad. *hadkadasura*) var. of *gaḍagada,* but used also of people : *huḍuhuḍutan* hoṛoko hijutana, people are approaching in a crowd.

hadaĭl, adaĭl (Sad.) I. sbst., in games, a successful drive, a goal : poda inuṇre api *hadaĭlteko* ḍigrikeda, at hockey they won by three goals ; *hadaĭl* aũri hobaǫre sobenko baṇcabajana, in the play at marbles all the members of the attacking party got out of the game before they had driven any adverse marble across the line.

II. trs., to drive an adverse marble across the line in the play at marbles : sobenle *hadaĭlcabakeda.*

III. intrs., (1) same meaning : ciminsape *hadaĭlkeda* ? (2) to make goal at hockey or football : barsale *hadaĭlkeda.*

hadaĭl-ǫ p. v., (1) prsl, of a marble, to be driven across the line : Samuṇ *hadaĭljina,* Samu's marble has been driven across the line. (2) imprsl., of a drive, to be successful ; of a goal, to be made : barsa *hadaĭljana.*

hadăkaŏ var. of *hadkaŏ.*

hadăra Nag. **hajăra** Has. (Sad. *hadrā*) adj. and adj. noun, (1) of fowls, the tallest kind of barn door fowl. (2) fig. of people, very tall and strong : miaḍ *hadăra* hoṛo hijutana ; he *hajăra,* kotemtana ?

haḍ-baṇḍi, haḍ-baṇḍu, haḍ-baṇḍuĭ I. sbst., the severance of the tip of smth. : *haḍbaṇḍi* jān ranu lagaŏǫreo kā joṛenrūṛaea, when the tip of v. g., a finger, has been cut off, it can no more be joined back by any kind of medicine.

II. trs., to cut or chop off the tip of smth.

haḍbaṇḍi-n rflx. v., to cut or chop off the tip of one's finger, toe, etc. : gaudacuṭire bina huḍkemre, rokage mid uṭi *haḍbaṇḍiṇre* baioa, if thou happen to be bitten by a snake in the tip of thy finger, it will be well to cut off at once a whole phalanx.

haḍbaṇḍi-ǫ, haḍbaṇḍi-gǫ p. v., of a tip, to be cut or chopped off : ne keṛa caḍlomo gaŏrakaḅtana, *haḍbaṇḍiggkae* aḍ sunumtee coṛǫka, the sore at the tip of this buffalo's tail is spreading, let the tip be cut off and the wound cauterized by a dipping in boiling oil.

haḍ-caṭa I. adj., with *daru*, one half of a tree sawn lengthwise in the middle: *kaḍcaṭa* darule kunṭaakada, we used as post half of a tree sawn along the middle. Also used as adj. noun: miaḍ *kaḍcaṭale* kunṭaakada, eṭaṭeą kupulko idikeda.
II. trs., to cut in halves, lengthwise with sawing motion: taĕare *kaḍcaṭakeda* ad barankialiṇ jomkeda.
kaḍcaṭa-gǫ p. v., corresponding meaning.

haḍda (Sad. hader) I. trs., to pour out a liquid or small things, as grains, in great quantity, all at once: daą *kaḍdakeda*; caŭli alom *kaḍdaea*.
II. intrs., to vomit suddenly: suĭḍ-buĭḍliçi jūla japąregee *kaḍdakeda*, having felt the food turning in his stomach he suddenly vomited near the fireplace.
kaḍda-n rflx. v., same meaning.
kaḍda-ǫ p. v., to be poured out or fall out as described under the trs.: baba dupiltanre ṭuṇaki uiųlena, baba horare *kaḍdajana*.
kaḍdaken adv., modifying *dul*, *uĭų*, *hiriį*, *ula*.

haḍda-huḍdu freq. of *kaḍda*, like which it is constructed. As adv. it may take the afxs. *ge*, *tan*, *tange*.

haḍ-gaṇḍuḷ trs., to cut with a sawing motion a long object into short lengths.
kaḍgaṇḍuĭ-ǫ p. v., corresponding meaning.

haḍ-goĭ trs., to kill by cutting the throat.
kaḍgoĭ-n rflx. v., to kill oneself by cutting one's throat.
kaḍgoĭ-ǫ, *kaḍgoj-ǫ* p. v., to be killed by having one's throat cut.

haḍ-gur trs., to fell a tree by sawing its foot.
kaḍgur-ǫ p. v., corresponding meaning.

had-had var. of *kadakada* in all the meanings of this word.

haḍ-huṇḍi trs., to gather by sawing: taktabu *kaḍhuṇḍiṭa*, let us saw and make a number of planks.
kaḍhuṇḍi-ǫ p. v., to be sawn and gathered: aṛkaṭa *kaḍhuṇḍiakana*, a number of laths have been sawn.

hadiaŏ (H. *hadiyānā*, to be alarmed) trs., to cause smb. to be downhearted: ne kajiteko *hadiaŏkia*.
hadiaŏ-ǫ p. v., syn. of *huriṇǫiu*, to become downhearted.

hadkaŏ, hadăkaŏ (Sad. *hadkāek*; Or. *hadhudra'ā*, in a blaze) used in conjunction with *hasu* in Nag. only. I. sbst., (1) the bright flame of a fire: sān ōraŏlere seṇgelṛą *hadăkaŏ* hokaoa. (2) the boiling over of water: seṇgel ōraŏlere besiṇ daṛą *hadăkaŏ* banogoa.
II. adj., with *seṇgel*, a flaming fire: *hadăkaŏ* seṇgel purite lasurjana, the fire lost its bright flame owing to the water boiling over. Also used as adj. noun: guĭnduarre *hadkaŏ* leltea niridikeda, guĭują jalkaŏakange mente, seeing bright flames at the entrance of the watching shed, I ran away thinking that it was perhaps on fire. (2) with *dą*, syn. of *hadăkaŏakan dą*, water that has been projected over the rim in boil-

ing : *hadăkaŏ* dąte seŋgel êŗę̃jana. Also used as adj. noun : *hadăkaŏte* seŋgel êŗę̃jana.

III. trs., (1) to cause a fire to burn with a bright flame : seŋgel *hadĭkaŏlere* nąge dą basaŋoa, if you make a bright fire the water will boil at once. (2) to cause water to boil over : nekan seŋgel dąe *hadĭkaŏea ;* dą alope *hadăkaŏea*, seŋgel êŗêgoa. (3) with *hasu* as d. o., to increase a patient's suffering : eḍkan ranute hasupe *hadkaŏkeda* (or *hadkaŏkĭa*), you have increased his pain by giving him a wrong medicine.

IV. intrs., (1) prsl., (*a*) of a fire, to raise flames : seŋgelre hasasunum ţǫlena, enamente *hadkaŏtana*. (*b*) of water, to boil over : dą *hadkaŏtanre* moţoge rakaboa, when water boils over, it rises in a mass. (*c*) of physical pain, to increase : hasu *hadkaŏtana*. (2) imprsl., with inserted prsl. prn., to suffer more pain : *hadkaŏnadia*.

hadkaŏ-n rflx. v., to cause an increase in one's own suffering : peţǫ loate lūţhasuĭ *hadkaŏnjana*.

hadkaŏ-ǫ p. v., meanings corresponding to the trs., and same meanings as intrs. : seŋgel *hadkaŏǫka ;* dą aloka *hadkaŏǫ*, seŋgel êŗêgoa ; inią hasu mâŗîmâŗîte *hadkaŏǫtana ;* hasuĭ *hadkaŏjana*, his suffering has increased.

hadkaŏge, *hadkaŏleka* adv., modifying *rikaŋ*, *jul*, *puri*, *hasu* : *hadkaŏge* jultana ; dą *hadkaaŏge* rikaakana ; *hadkaŏleka* hasunadia.

hadkaŏǫge, *hadkaŏǫleka* adv., modifying *rika*, *tiŋ*, *julrika*, *puriŗika*, *hasurika*.

haq-lajora same as *lajora*, the wound being produced by cutting, not by striking with an axe. It is not used as adv.

haq-laparkaq same as *laparkaq*, the wound being produced by cutting, not by striking with an axe.

hadoaŋ I adj, having a depressed part, a spot lower than the rest : *hadoaŋ* aŗi bairūŗaŋka, let the embankment, which is too low in one place, be repaired ; miaq *hadoaŋ* poţom bāri aleą oŗąre meną, oŗǫdo banoa, there is in our house only one rice bale and part of it has been emptied. Also used as adj. noun : aŗiŗą *hadoaŋ* dulpaŗeţape, raise the low spot of the embankment.

II. trs. caus., to cause a spot to get lower than the rest ; to cause a depression : poţomle *hadoaŋǫkeda*, we have emptied part of the rice bale.

hadoaŋ-ǫ p. v., of a spot, to become depressed or lower than the rest : bandaaŗi talare *hadoaŋǫjana*, maraŋ dą hijųjanredoe pariŗĭa, the embankment of the bund is lower at one spot, if heavy rain comes the water will flow over there ; ne poţom barpīţţąētele ocǫakada, enreo *hadoaŋǫgiŗijana*, for two weeks only have we been taking rice from this bale, nevertheless part is empty already.

hadpat *fide* Haines, sbst., Justicia Betonica, Linn. ; Acanthaceae,—a tufted shrub 2-4′ high, with ovate lanceolate leaves, acuminate both ends, and terminal spikes of white green-veined bracts with small

white, rose-spotted flowers.

hadrạ Nag. trs., to tear a cloth into tatters : lijạe *hadrạakada.* *hadra-ọ hadra-gọ* p. v, of cloth, to be torn into tatters, to get into tatters.

haḍuṛ, haḍuṛi, haṭuṛu, handuṛ, handuṛi, handuṛu Nag. **handiṛ, handiṛi,** Has. vars. of *aḍuṛ.*

haḍa, haḍa-uṛi, haṛa-uṛi (Sinh. *harak,* bullock; H. *khailā,* a steer) sbst., a bullock : bâṛiakoạ gaḍi maparaṇ *haḍakoṭe* calaŏọtana, the carts of Hindu merchants are drawn by large bullocks.

haḍaḅ Nag. (1) syn. of *kapạ.* Note that *hâṛâḅ* Has. is syn. of both *kapạ* and *kanju.* (2) occasionally var. of *haḅ.*

haḍa-dumbu syn. of *haḍapoṭa.*

haḍaga, haḍagar, haḍoga, haṛha, haṛhaphoṛa, haṛphoṛa, haṛpoṛa, also **haḍaga-kula,** etc., Nag. **haṛoga** Has. (Sad. *haṛhā*) sbst., the Striped Hyena, Hyaena striata.

haḍagar Nag. (H. *harharānā ;* Sad. *ṛugur-ṛugur karek*) syn. of *garjaŏ* which in Has. is distinguished into *huṛugur* and *haṛ,* two onomatopes, the first of which looks like a var. of *haḍagaṛ.*

haḍa-poṭa, sometimes *haḍadumbu,* sbst., Spermacoce hispida, Linn.; Rubiaceae,—a procumbent, perennial herb, with quadrate branches, opposite leaves and small, lilac, tubular, 4-petalled flowers. A handful of the roots of this herb and a handful of *dạgadeḍ,* an alga floating in still waters, are put to boil in a covered pot. Being then taken from the fire and the lid removed, the vapour is inhaled to kill so-called tooth worms. This plant, called *piṭnaṛạ* by the Santals, is not used as a potherb by the Mundas.

haḍha syn. of *haḍaga.*

haḍi, haḍira, haḍire, haṛi, haṛira, haṛire (Sad.; Or. *haṛī,* away, beyond) exclamation used to drive away dogs.

haḍjoṛa (Sad.) **haṛjoṛa, haṛajoṛa, haṛajuṛi** sbst., Tinospora cordifolia, Miers; Menispermaceae,— a common extensive climber with cordate glabrous leaves, flowers in axillary and terminal racemes and red drupes. The whole plant, well ground, is applied on fractures. Hence the name, which means ltly. bone joiner. The Santals give this name to another climber, Vitis quadrangularis, called *haṛkankan* by the Mundas, and similarly used for cattle.

haḍoga var. of *haḍaga.*

haḍri Nag. (H. *haḍḍī,* bone) syn. of *ruṇgurụṇgu* Has. of animals, with only skin and bones.

haḍri-haḍri Nag. syn. of *regeṛesẹ* Has. of fruits, with hardly any pulp.

hae, hāe (II.) I. interjection of pain. It may take the afxs. of address *na* or *ga,* and often ends with the poss. *taiṇ* : *haenataiṇ* !

II. adj., in the redoubled form only, with *kakŭla,* exclamations of pain : *haehae* kakŭla aĭumọtana. Also used as adj. noun *haehae* aĭumọtana.

III. intrs., to exclaim *hae* : cekaṇạ hasujaḍmam *haejada* ? What ails thee that thou exclaimest *hae* ?

hae-n, generally *haehae-n*, rflx. v., same meaning : enaŋãtee *haehaentana*.

hae-ǫ p. v., imprsl., of the exclamation *hae* to be uttered : huṛiŋhuṛiŋ hasureoci *haeoa* ?

ha-n-ae vrb. n., the loudness of the exclamation : *hanaee* haelą bakṛiãteŋ aĩumlą.

haeken adv., modifying *kakãla* : *haekene* kakãlalą, he uttered an exclamation of pain. This adv., with the copula *a*, is also used intrsly., in the meaning, to feel sudden grief : maraŋ bandataiŋ hąjina, aĩumkeḍci aĩńą jīdo *haekena*, I felt a pang on hearing that my great bund is breached.

hača (H. *haukā*) I. sbst., a strong desire, a physical or moral craving for smth., in cntrd. to *sanaŋ*, a desire : enarą *hača* banoataiŋ, I feel no craving for that.

II. adj., (1) with *cīj*, (*a*) things apt to excite a strong desire : jojo, uli, enado *hača* cīj : ena jomtanko lellekore mocare ulidą uṛuŋoa, tamarind and mangoes are things which excite a strong desire : to see others eating them makes the mouth water. (*b*) things for which one has a craving or strong desire : *hača* cīj tisiŋaiŋ namakada. In this meaning it is also used as adj. noun : neage ainą *hača* taĩkena, tisiŋaiŋ namakada, this is what I was craving for, I have got it at last. (2) with *hoṛo*, syn. of *jumbuṛi*, a greedy person : *hača* hoṛoko jānąge jomakan aŋgaŏkoă, greedy people crave for eating one thing after another.

III. trs. caus., to try to excite a strong desire in smb. : eŋgate cinite (or cini) ne hone *hačająia*, its mother tries to excite in this child a desire for sugar (by feigning to eat the sugar in its presence).

IV. intrs., prsl. or imprsl., to have or feel a craving or strong desire for smth. : hontekiŋ *hačatana*, jāeą honge senkǫre kūḅkiŋ dulaṛaia, they crave for a child of their own, when anybody's child goes to their house they fondle it very much : cenąe *hačakena* or ceną *hačakįa* ? What was it he desired so much ? ne kode holoŋǫka, laḍ *hačatana*. (In the last sentence the sbj. *bu*, *le* or *ko* is understood).

ha-p-ača repr. v., to try and excite a strong desire in each other : miaḍ hon ciniĩ sabana, oṛǫ miaḍ hon laḍ, enagekiŋ *hapačatana*.

hača-ǫ p. v., to get excited into a strong desire : nimir kanṭaṛatele *hačaǫtana*, nowadays a strong desire to eat jack fruit is excited in us (by the repeated sight of people plucking or eating this fruit) ; dikukajiteŋ *hačaakana*, I want very much to learn Hindi ; apute turŭi canḍuleka eṭąree taĩkena, enate ne hon hebee *hačaakana*, its father was away for six months, that is why this child wants to sit so long on his hip.

ha-n-ača vrb. n., (1) the intensity of a desire or craving : *hanača* hačakįa jāimin māŋgareo iliĩ kaṛikeḍgea, he felt such a craving for rice beer that he fain bought it at any price. (2) the act of desiring strongly or craving : musiŋ *hanača*-

doe **haroḷkeda**, oṛoge haĕająia, at first he overcame his craving, but now he feels it again.

V. adv., with the afxs. *ange*, *ge*, modifying *lel*, *aĭum*, *aṭăkar*, *ṭor*, *kaji*, *udaḅ*, so as to get a craving; so as to excite a craving: *haĕage*ą lelkeda, it excited in me a craving when I saw it.

haĕą-buṛu Nag. var. of *haĕam-buṛu* Has.

haĕaḍ, haeḍ (Or. *khainā* to dry up) trs., to dry up the superficial or adventitious moisture of smth., in cntrd. to *rōṭo*, to dry its natural or inner moisture: ne lija lumakana, *haĕademe*. Note the sayings: (1) tīrą dąko *haĕaḍjada*, they take a rest after having washed their hands, i.e., after their meal. (2) ne gomke tīrą dą kae *haĕaḍriką*, this master sends us to work at once after our meals.

haĕad-en rflx. v., to dry oneself or the clothes on one's body: lija *haĕademmente* jeṭeree senbaṛajada; guṛuko lumjankore *haĕademmente* rusako kaiĭa, field rats make a special nest (different from that where their litter lies), wherein to let themselves dry when they are wet; sereḍtee *haĕademtana* (or gosą-haĕademtana), he wipes himself with a rag.

haĕad-ǫ p. v., (1) to get free from adventitious moisture: sāṛaakan baba *haĕaḍkǫate* rōṭoa, paddy which has been parboiled for the 2nd time, first gets free from the moisture accruing from the boiling, and then loses its natural moisture. (2) of sores or boils, to get free from pus or serosity: guṛa *haĕadjana*, there is no pus or serosity left in the boil.

ha-n-aĕaḍ vrb. n., (1) the extent of superficial drying: *hanaĕaḍ* haĕaḍjana, apimāre loĕoṇ cabauterjana, the low rice field dried so quickly that in three days all the water has disappeared from its surface. (2) the act of drying on the surface: *hanaĕaḍte* loĕoṇ sīdaṛiǫleka baijana, the rice field, by losing its surface water, has become fit to be ploughed. (3) the thing which has lost its adventitious moisture or surface water: bar antarleka haĕadakaniṇ lellą oṛo ci haĕad oṛoakana?—En *hanaĕoḍge*, oṛodo aĭri haĕadoa, I saw two divisions of the field where the water has been exhausted; is there more now without water? There is (only) that dry part (which thou hast seen) it has not yet dried further.

haĕaḍ-giṛi, haeḍ-giṛi cfr. *hâĕḍaḍ*, I. trs., (1) to free entirely from water or adventitious moisture. (2) fig. (*a*) to disgust mentally: haṭikuṭi kaji uduḅuduḅtee *haĕaḍgiṛikiṅa*, he bored me by telling me all kinds of things. (*b*) to astonish: miaḍ kajiteko *haĕaḍgiṛikia*.

II. intrs. imprsl., (1) to feel mentally disgusted: apeą kaji oṛodo kaiṇ aĭumea, *haĕaḍgiṛiiǫiṅa*. (2) to feel astonished: en hal aĭumkeḍci *haĕaḍgiṛijǫiṅa*. N. B. *Hâĕḍaḍ* and *hasaṇḍaḍ* are used in the same fig. meanings.

haĕaḍgiṛi-ǫ p. v., corresponding

meanings: loĕon *hačaḍgiṛiakana*; musiṇ ranu lagaŏleḍrege gaŏ *hačaḍgiṛiana*; ne hoṛo kajibujaŏten *hačaḍgiṛiana*, I am tired of trying to make him hear reason; en kami taĕanlandilekaiṇ *hačaḍgiṛiana* (or taĕanlandijana), I have become as hard and worn over that work as an alligator's bottom, i.e., quite disgusted with it. nea kaji aĭumaten *hačaḍgiṛiana*, I was astonished when I heard this.

haĕa-huïu Nag. syn. of *kaĕam-haĕam*.

haĕajanji, haĕjanji I. adj., rare, difficult to get, got with difficulty: doṛoboseko *kaĕjanji* daru alope laṛikakoa, sanjokoko laṇbagăṛaŏkere daru namrūṛa maskila, do not put a careless man to work with an adze on a piece of rare wood: if he were to spoil it, it would be difficult to get such another piece; *kaĕjanji* punjim hente netekere cimindin taĭna? If thou spend on one thing and another the (little) wealth thou hast gathered with so much difficulty, how long will it last?

haĕajanji-ŋ p. v., to become rare or difficult to procure: aleŋ simānre daru *kaĕjanjiakana*.

II. adv., with or without the afxs. *ange, ge*, modifying *nam*: *kaĕjanji* miḍ ṭakaiṇ namakada, with difficulty I succeeded in gathering a whole rupee.

haĕam I. abs. n., a slightly rough feeling: cabkatanaiṇ, mandi jomlere *kaĕamiŋ* aṭăkarea, I have aphthae, I feel a roughness in the mouth when I eat rice.

II. adj., of feeling, especially in the mouth, slightly rough or harsh, in entrd. to *ragam*, denoting a higher degree; *karandaḍ*, somewhat less rough than *kasaraḍ, haraḍkaraḍ, kasaḍkasaḍ*, which denote the highest degree; and *kasaḅkasaḅ*, restricted to feeling in the mouth: babasakam capulere *kaĕamgea*, jomlereo *kaĕamgea*, if you touch a blade of paddy, it feels rough; if you chew it, it also feels rough.

III. intrs. imprsl., to feel a material roughness: gangaĕmandi *kaĕamiña*, I always find cooked Sorgho rough in the mouth.

kaĕam-ŋ p. v., same meaning: gangaĕmandite mocaiṇ *kaĕamŋiana*.

IV. adv., with the afxs. *ange, ge*, modifying *aṭăkar, jom, capu*.

haĕam, haĕam-haĕam Has. Nag. **haĕa-huïu, haĕaṛ** Nag. (Sad. *kaia-huiu*) syn. of *pusupusu*.

I. adj., with *jagar*, a whispered conversation. Also used as adj. noun: abeŋa *kaĕam* hokaoa ci kā hokaoa?

II. trs., (1) to whisper smth.: cikaŋaben *kaĕamjada*? (2) to speak to smb. in whispers: alom *kaĕamiña* (or haĕamaiña), sobenko aĭumeteka jagaraiŋame; alom *kaĕaṛia* (or haĕaṛaia), aĕŋ monelekae kajŭka, do not whisper to him (i.e., prompt him), let him speak his own mind.

III. intrs., with or without ind. o., to whisper: oṛŋ bitarrekiŋ *kaĕamkena*; alom *kaĕamaiña*.

kaĕam-en rflx. v., same meaning: onaŋātekiŋ *kaĕamentaareo* kakiŋ asadiŋtana.

ha-p-ačam repr. v., to hold a whispered conversation: cenąkokiṇ *hapačamlana* kabu kajidarią. *Hačam-hačam* and *hačahuĭu* have no repr. v. *hačam-ǫ* p. v., of speech, to be whispered: jetan kaji aloka *hačamǫ*, kakălate jagarepe.

hačam, hačaṛ, with the afxs. *ange, ge*; *hačamhačam, hačahuĭu*, with or without the afxs. *ange, ge, ǫge tan tange*; also *hačamleka*, adv., modifying *kaji, jagar, kuli, uduḅ, rika, rikan*.

hačam-buṛu Nag. Has. **haču-buṛu** Nag. to speak in whispers alternating with a low muttering voice. Constructed like *hačam, hačamhačam* but without repr. v. As adv. it may take the afxs *ange, ge, tan, tange*.

hačamge Nag. syn. of *keoṇmeoṇ* Has. adv., modifying *aṭăkar, rikaǫ, seną, hijų*: en ṭonaṇ talare *hačam-nǫgeṇ* aṭăkarkeda, I felt rather lonely and uneasy in the middle of that forest.

hačam-hačam same as *hačam*, to whisper.

hačamken Nag. syn. of *muĭųken* Has. adv., modifying *hijų, seną* and syns., to reach, appear or disappear suddenly: *hačamkene* tebąjana.

hae-aṇ, hāe-aṇ intrs., to complain (of pain) the whole night: *haeaṇkedae* tisiṇ, purąge hasukja.

hae-apaṇ sbst., a late variety of paddy, sown or planted in low fields. It has glaucous leaves and long grains.

hača-rulu I. trs., to divide one's food into scanty rations; to eat sparingly, less than one's appetite: ne sirmado caŭli *hačarnĭu* hobaoatain, this year I shall be obliged to portion my rice into small rations; hasu kae bugibēseakana, mandi *hačaruĭuipe*, purąge reągeiredo toa eman omaipe, he is not yet well recovered, give him to eat rice sparingly; if he feels very hungry give him milk or the like. (2) to curtail one's expenses, to husband one's money: paĕsa *hačaruĭuĭme*, talaḅ sangina, spare thy money, thy pay-day is still far off.

hačaruĭu-n rflx. v., first meaning of the trs.: *hačaruĭunjanre* ne caŭli moḍ pīṭbu jomca, if we eat sparingly, this rice will last us a whole week.

hačaruĭu-ų p. v., (1) of food, to be eaten sparingly: ne caŭli *hačaruĭu-ųka*, paĕsa banoa, jālekate moḍ pīṭibu puraeka, let this rice be eked out, we have no money and must somehow live on it for 8 days. (2) of people, to get rationed: haspatalre hasutan hoṛoko manḍiko *hačaruĭuųtana*. (3) of money, to be husbanded.

II. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *jom, rika, rikan*: moḍ canḍųmente gel ṭcŏąge caŭliiṇ namakada, *hačaruĭu-geṇ* jomjada, I have 20 lbs. of rice for the whole month, I eat very sparingly.

hačaṛ Nag. Cfr. *hoĕṛa* Has. syn. of *hačam*, to whisper.

hač-bač syn. of *balač*, without repr. v. and vrb. n. It may be used as adv. with or without the afxs. *ange, ge, ǫge, tan, tange*, modifying *rikaǫ, aṭkar*.

haeḍ, haeḍ-giṛi vars. of *hačaḍ, hačaḍgiṛi.*

haegoṛe, haegagoṛe, haenagoṛe ; hāegoṛe, etc. (H. *hāe* and Or. *ohre,* both meaning alas) interjection, alas! *'Ga* and *na* are afxs. of address.

haĕ-huĭ, saĕ-suĭ (Sad. *sae-sui* ; Or. *suisuirnā*) frequentative of *huĭ,* I. sbst., onomatope of the sound made by swaying about a thin cane, a switch or a whip : oṛą bitarre honkoe hârsajaḍkore racāte *haĕhuĭ* aĭumlena.

II. adj., with *saṛi,* same meaning.

III. trs., (1) to beat smb. with a switch : maḍsaṭitee *haĕhuĭkeḍkoa.* (2) to sway about a switch : maḍsaṭiĭ *haĕhuĭiada.*

haĕhuĭ-o p. v., (1) to be beaten with a switch : honko saṭiteko *haĕhuĭoiana.* (2) of a switch, to sound whilst being swayed about : saṭi hočore *haĕhuĭoiana.*

IV. adv., with or without the afxs. *ange, ge, tan, tange,* also *huĭleka,* modifying *hârsa, saṛi, rika, aĭumo* : *huĭlekae* rikakeḍkoa, he beat them with a switch.

hačjanji var. of *hačajanji.*

hačkaṭ syn. of *akadanda.*

hačla-bačla, hačla-bočla syn. of *balabatu.*

hačl-kačl (Sad.) jingle of *kačl,* with a restricted meaning, I. sbst., the fact of being surrounded, very tired and not knowing how to break through the circle : siliḅ soben muliko keseḍbiuiakąia, *hačlkačlree* ṭoakana, they have surrounded the deer on all sides, it is at bay.

II. trs., (1) to tire out and surround without possible escape ; to surround and bring to bay : honko miaḍ simko *hačlkačlkĭa* ; bandare keṛa cenąmentepe *hačlkačljąia* ? (2) fig., syn. of *koudŏṛo,* to harass with an impossible demand or with demands that cannot be all satisfied : honko proḅlijąmenteko *hačlkačljąiña.*

III. intrs. prsl. or imprsl., to feel hopelessly surrounded and tired out : siliḅ soben muliko keseḍbiuiakąiae *hačlkačltana* ; *hačlkačljąia.*

hačlkačl-o p. v., (1) to be brought to bay, to be chased and surrounded without escape : mar, ne sim *hačlkačlọka.* (2) to be harassed by an impossible demand.

IV. adv., with or without the afxs. *ange, ge, ọge, tan, tange,* modifying *rika, keseḍbiur.*

haĕ-maĕ (Sad. *haehaiaek*) syn. of *eger, eraŋ,* but used only when the scolding is given to subordinates, people of little consequence or children. Constructed like *eger* but without repr. v. The rflx. v. has the same meaning as the intrs. : daroga tisiŋ beṭekane *haĕmaĕntana,* the subinspector of police scolds his subordinates very much to-day. The term is used as adv. with or without the afxs. *ange ge, tan, tange,* modifying *rika* : *haĕmaĕtane* rikakeḍkoa.

hačŋ-huĭŋ frequentative of *huĭŋ* I. sbst., a repeated *huĭŋ* sound, as in the throwing of several tops or the bursting of several *lamą* pods, in contrd. to *huĭŋhuĭŋ* a protracted sound : bâŏrakoraŋ *hačŋhuĭŋ* kacim aĭumakada ?

II. adj., with *saŗi*, same meaning.
III. trs., to cause the repeated production of this sound : bâŏrako *haĕŋhuĭŋiada*, they throw their tops one after the other.
IV. intrs., to make the repeated sounds in question : lamąjaŋko *haĕŋhuĭŋtana*.

haĕŋhuĭŋ-en rflx. v., fig., to leave one after the other in high dudgeon : eraŋjaḍkole taĭkenako *haĕŋhuĭŋenjana*.

haĕŋhuĭŋ-ŋ p. v., to make, or be caused to make, repeatedly a *huĭŋ* sound : lamąjaŋko *haĕŋhuĭŋoa*; bâŏrako *haĕŋhuĭŋŋtana*.

V. adv., with or without the afxs. *ange, ge, ŋge, tan, tange*, also *huĭŋkenhuĭŋken*, modifying *saŗi, huraŋ, huduma, rika, aĭum, seŋ, rikan*, but with the two last *huĭŋhuĭŋŋge* is not used.

haĕŗa-haĕŗa (Sad. *haiur-haiur* : H. *ghargharāti* āwāz, hoarseness) to speak hoarsely. Constructed like *haĕamhaĕam*.

haĕsaṭakaḅ, in jest. I. trs. caus., to cause to gape in astonishment, to astonish : ne kajitepe *haĕsaṭakaḅkiña*.
II. intrs., prsl. or imprsl., to feel astonished : ne kaji aĭumteŋ *haĕsaṭakaḅtana* ; ne kaji aĭumte *haĕsaṭakaḅjąiña*.

haĕsaṭakaḅ-ŋ p. v., te get astonished : oko kajitem *haĕsaṭakaḅiana* ? What is it that has astonished thee ?
III. adv., with the afxs. *ange, ge, ŋge*, modifying *aĭum, lel, rikaŋ, aṭăkar* : *haĕsaṭakaḅŋge* kajiiŋ aĭumkeda.

haĕsul diminutive of *hasu*, I. sbst., a slight illness or an indisposition : *haĕsuĭ* namakąia.
II. intrs., (1) prsl., to have a slight illness : ruaiŋ *haĕsuĭtana*, I have a slight fever, I am feverish ; tumbuliko tuŗuliąa enagee *haĕsuĭatana*, wasps have stung him, he acts as if this were a slight illness. (2) imprsl., with inserted prsl. prn., to feel slightly ill : rua *haĕsuĭjąiña*, I feel feverish.

haĕsuĭ-n rflx. v., to deem oneself slightly ill without sufficient reason ; not to bear up against a slight ailment : tumbuliko tuŗuliąa enagee *haĕsuĭntana* ; jīkeṭŋeme enka alom *haĕsuĭna*.

haĕsuĭ-ŋ p. v., to get indisposed ; to get a slight illness : *haĕsuĭŋtanae*, he is getting unwell.
II. adv., with the afxs. *ange, ge, tan, tange*, modifying *rikan, rikaŋ, aṭăkar*.

haĕta-paĕta (Sad. *haintā-paintā* ; T. *paitlya*, foolish) syn. of *balabatu*.

haga (H. *sagā*) I. sbst., brother, relative, kinsman, member of the same village, clan, tribe, caste or race, in cntrd. to *baĭ, boko*, elder or younger brothers and cousins : soben hoŗoko *hagakoge*, all men are brethren ; *hagakoloŋ* eperaŋ kā baioa, it is not good to quarrel with the brethren of one's village. It generally takes the prsl. prns. as poss. afxs. : *hagaiŋ, hagam, hagate* my, thy, his or her brother or relative ; *hagaiŋleko, hagambeko, hagatetako* my, thy, his or her

brothers, relatives or brethren.

II. trs., to treat one's uterine brother , or one's relative, as such : moḍlāĭgeliŋ bokoboĕą, mendo kae *hagająiña* ; aĭñą kupulge honaŋ, mendo kae *hagająiña*.

III. intrs., (1) to call smb. brother in a wide sense : *hagaaletanae*, he just called us his brethren. This construction is not used to denote any kind of relationship. (2) in the df. prst., to be brothers or relatives : *hagatanale* ; inkulǫle *hagatana*.

haga-n rflx. v., (1) to act with smb. as if he were one's brother : pordēsre jānilǫ *hagan* lagatiŋa, one must be like a brother with whomsoever accompanies one abroad. (2) to act as behoves a uterine brother or a relative : moḍlāĭliŋ bokoboĕą mendo kae *hagantana*. (3) syn. of *hagabitaren* : eţą kilirenko taĭkena, nāndo alelǫko *haganjana*.

haga-ǫ p. v , (1) to become related : *hagaakanako*. (2) to be treated as a brother by one's uterine brother, or as a relation by one's relations : moḍlāĭgeliŋ bokoboĕą mendo kaiŋ *hagaǫtana* ; aleą kupulkoge honaŋ, mendo kale *hagaǫtana*. (3) to act as behoves a uterine brother or a relative : moḍlāĭgeliŋ bokoboĕą mendo kae *hagaǫtana* ; aleą kupulkoge honaŋ, mendokako *hagaǫtana*.

haga-bareko used by women instead of *hagamisiko* which is said by men.

***haga-bitar** syn. of *hagajama*, trs., of a *khuţkali* village community, to let fall into oblivion the fact that a later settler belongs to another clan ; and finally permit him to erect a *sasandiri*, burial stone, near its own burial stones. This renders definitive his adoption into the village community and its clan.

hagabitar-en rflx. v., being settled in a strange village, to conduct oneself as belonging to the same clan as the other inhabitants, avoiding all intermarriage with their clan, in order that, one's own origin getting forgotten, one may finally be incorporated in their clan by the permission to erect a *sasandiri* close to theirs : ale hature api orąko *hagabitarenjana*.

hagabitar-ǫ p. v., meaning corresponding to the trs.

haga-boča syn. of *bokoboča*, but referring only to male relations.

hagača occasional var. of *hagea*.

haga-honko (1) collective noun, the male members, old and young, of the close family circle (2 or 3 houses). (2) with the adj. *haturen*, syn. of *haţuhagako*, the male members of the village community. The intrs. *hagahontanale* has always this wider meaning : we belong to the same village community.

haga-jatiko (1) collective noun for relations and people of the same tribe : ne disumre aiñą *hagajati* baŋkoa, I am here alone of my family and tribe. (2) syn. of *hagakuţumko*.

haga-kimin sbst., the wife of one's younger brother.

haga-kuṭumko, haga-kuṭuṁko syn. of the poetical *jatikuṭumko*, collective noun for all the blood relations and relations by marriage.

haga-misiko used by men, (1) collective noun, the male and female members of the close family circle (2 or 3 houses). (2) with the adj *haluren*, all the members of the village community, irrespective of sex. The sentence *hagamisilanale* always means: we, men and women, belong all to the same village family.

hagantaḫ sbst, a reason for treating smb. as a blood relation: akoḫ aṛandikoṛandi baioa, *hagantaḫ* banoamente, we may intermarry with them because there is no blood relationship between us.

haga-rapaḫ I as. syn. of *mago* Nag. I sbst., lechery between two members of the same clan: *hagarapgreśiṅ* sabjana.

II. adj., with *hoṛo*, a person guilty of such lechery: *hagarapg* hoṛoko cilekape sajaĭkoa? Also used as adj. noun: *hagarapgkiṅ* haruṛunjana, the two culprits have been expelled from their village.

hagarapa-n iflx. v., to commit such lechery.

hagarapa-gg p. v, same meaning: *hagarapgjanlekiṅ* haruṛunjana.

* As stated under *aṅgir*, this fault is condemned in a great panchayat, the culprits being expelled from their village whilst ashes and water are thrown after them. In commemoration of this expulsion, two stone slabs converging on top are erected on the boundary of the village. The culprits are, under threat of the severest punishment, forbidden ever to recross the boundary. It is said that in former times any villager had the right to kill them if they ventured to come back. The word *hagarapg* means the burning of brethren, and the present day Mundas maintain that long ago the custom of burning such culprits alive existed among their ancestors; they also say that the word *mago* is derived from *magoc*, to kill with an axe.

hagaren adj., with *hon*, *kuṛi*, etc., the son, wife, daughter, etc., of a blood relation.

hagea abs. n., the relationship between uterine brothers, between uterine sisters, between male cousins, and between female cousins. It is constructed like *bokoboĕa*, but is not used of the relationship between uterine brothers and sisters or male and female cousins.

hagol-hagol I. intrs. impl., with inserted prs. prn., to feel hungry: *hagolhagoljaiña*.

II. adv., with or without the afxs. *ange*, *ge*, *tan*, *tange*, also *hagollekaḫ*, modifying (1) *aḍĭkar rikaḫ reṅgc*, to feel hungry, (2) *senbaṛa*, to go about with an empty stomach: jeṭesiṅgi uṛiko puṛasa *hagolhagoltanko* senbaṛa.

hagolhagol-baṛa intrs., to go about with an empty stomach.

hagul-dagul var. of *dagulḍagul*.

haḫ-haḫ (Sad) syn. of *galgal*.

hahaḫ Nag. var. of *hāḫ*, indet. ts. of *haḫ*, used to denote the habit of

biting: ne seta *hahaba*; loẽoa-sondorobiaḍoe bisiana mendo kae *hahaba*.

hahaḷṇi, pl. *hahaḷko*, noun of agency, (1) one which has the habit of biting. (2) syn. of *maji*, *hoṛmâĭ*, the bed bug.

hahahaha I. sbst., the call of the *kaĕkaĕ*, Indian fox, and of the *oral*, flying squirrel.

II. adj., with *saṛi*, *kakăla*, same meaning.

III. intrs., of the fox or flying squirrel, to call: kaĕkaĕ *hahahahajada*.

hahahaha-n rflx. v., same meaning: moḍnidage miaḍ kaĕkaĕ *hahahahanjana*.

hahahaha-ọ p. v., imprsl., of this call, to be uttered: moḍnidage *hahahahalena*.

IV. adv., with or without the afxs. *ange*, *ge*, *tan*, *tange*, modifying *kakăla*, *saṛi*, *aĭum*, *rika*.

hahahaha-hihihihi Has. syn. of *hihikoko* Nag.

hahī Nag. syn of *haeale kăĭṭugiṛi* Has. to hanker strongly after food.

hāhō, **hāhū** (Sad.) I. interjection shouted by the beaters in a hunt.

II. sbst., the shout uttered continually by the beaters in a hunt: *hāhō aĭumọtana*.

III. adj., with *kakăla*, same meaning.

IV. intrs., to utter this shout: *hāhōjadako*.

hāhō-n rflx. v., same meaning: okosaṭeko *hāhōnjana*? What direction did the beaters take?

hāhō-ọ, *hāhū-y* p. v., imprsl., of this shout, to be uttered: en guṭure *hāhōọtana*.

hāhōtan, *hāhūtan* adv., modifying (1) *kakăla*, to utter this shout. (2) *sen*, of beaters, to go shouting *hāhō*. (3) *aĭumọ*, to be heard uttering this shout.

hāi (Sad. *hoī*) interjection, (1) used in answer to a call from afar: yes? What do t thou say? I have heard thy call. (2) used at the end of a sentence by the one who calls to another from afar. When preceded by the afxs. of address *na* or *ga*, it contracts with them into *nāi* and *gāi*: okoṭaṛema *hāi? okoṭgreṇaṇāi?* (3) inserted into the answer *hē mar*, *ē mar*, all right, when addressing children or inferiors, and therefore syn. of *hōi mar*, *ōi mar*: *kē hāi mar*, *ē hāi mar*. When addressing other persons they say either *hē mar*, or *hēhale mar*, *hēna mar*, *hēgi mar*.

hai Has. **haku** Nag. sbst., a fish (of any kind). In specified names *hai* may stand as afx.: *coṛahai*, *coḍahaku*, *biṇhai*, *kaṛăkomhai*.

hai-ọ p. v., occurs in the idiom: ne garare kūḷko *haiakana*, there is a lot of fish in this river.

haiḍ var. of *dhaiḍ*.

hai-jāl Has syn. of *goṭŏa*.

hai-kaṛăkom Has. **haku-kaṭăkom** Nag. I. trs or intrs., to catch fish, crabs, prawn, tortoises, bivalves, water snails, any edible living things found in water: tisiṇle *haikaṛkomjaḍkoa*; holale *haikaṛăkomkena*.

II. intrs., (1) to sacrifice fish stew on the eve of the flower feast:

holale kaṭaḥkena, tisiṇale *haikaṛăkomtana*, gapale bāca, yesterday we fasted, to-day we sacrifice fish stew, to-morrow we shall celebrate the flower feast. (2) with insertion of *te* followed by the prnl. sbj. also inserted, to go affishing, i.e., catching fish, crabs, etc. : *haikaṛăkomtekiṇiana*, both of them went to fish.

haikaṛăkom-en rflx. v., (1) to sacrifice fish stew on the eve of the flower feast : tisiṇale *haikaṛăkomentana*. (2) to apply oneself to catching fish, crabs etc. : apimāle *haikarăkomenjana*, jetaṇa kale kamiana, we fished for three days and have done no work.

haikaṛăkom-o p. v., imprsl., of fish stew, to be sacrificed on the eve of the flower feast : gapa *haikaṛăkomoa*.

haikaṛăkomko sbst., collective noun for fish, crabs, prawn, tortoises, bivalves, water snails, in a word, whatever edible living things can be caught in the water.

haikaṛăkom-hulaṇa Has. **hakukaṭăkom-hulaṇa** Nag. I. sbst., the day on which fish stew is offered in sacrifice, i.e., the eve of the flower feast : *haikaṛăkomhulaṇaṛo* dasturem ituana ?

II. adv., on the day before the flower feast : *haikaṛăkomhulaṇa* kupulko hijuḷena.

hain, hani (H. *hānī*) Cfr. *ghaṭi*, I. sbst., a loss in trade : neare *hainro* boro banoa.

II. adj., with *ṭakapaĕsa*, money lost in trade : *hain* ṭaka aũrile peṛeea, we have not yet made good our loss.

III. trs., (1) to lose money by trading : môṛê ṭakae *hanikeda*. (2) to cause smb. to make a loss in trade : môṛê ṭakae *hanikeḍlea*, he caused us a loss of 5 Rs.

IV. intrs., imprsl., of a loss, to be incurred : ne baŏte akiriṇalere puraṇe *hainṭana* (or hainoa), to sell at this rate means a big loss.

hain-en rflx. v., to incur a loss wilfully : tisiṇge miḍ ṭakabu *hainena*, gapakotedo puraṇ ei puraṇ dōr uĭugoa, okoe ituana ? Let us sell to-day at a loss of one rupee ; who knows whether the rate will not fall much on the following days ?

ha-p-ain caus. repr. v., to cause losses to each other : ne saulo puraṇ dinēteliṇ kārbārakada kaliṇ *hapainakana*, for years I have had dealings with this merchant, he never lost on what he bought from me, and I never lost on what I bought from him.

hain-o p. v., (1) to suffer a loss in trade : ne ēko hisi ṭakateṇ kiriṇaleḍkoa, tisiṇ gelmôṛê ṭakareṇ akiriṇataḍkoa, môṛê ṭakaiṇ *hainjana*. (2) of money, to be lost : môṛê ṭaka *hainjana*.

ha-n-ain vrb. n., (*hanani* is never used), the extent of loss : *hanaine* hainjana, apihisi ṭaka barsiṇare cabauterjana.

hain-duin (H. *hānī* and *duī*, damage and dispersion) syn. of *hanigalji*, collective noun, any kind of loss, even loss by death.

haipu Has. **hapuḍ** Nag. (Sad. *hapur*) trs. or intrs., to warm oneself

at or over a dying fire: bursi enaṇātem *haĭpu̯akada*; enaṇātem *haĭpu̯akada*, jaṭako tusaṇkeaḍ tiṇ kamaṭana, thou art sitting so long already over this dying fire, and art too lazy to collect brushwood and rekindle it.

haĭpu̯-n repr. v, same meaning: enaṇātem *haĭpu̯akana*; iminaṇge *haĭpu̯nme*, jū kamitem.

haĭṛu I. sbst., rotting of the lower leaves of paddy or other plants through excess of water or dampness: aleạ babado *haĭṛu* namkeda, miado kā *pokŏṭojana*, rotting of the lower leaves affected our paddy, no plants fruit properly.

II. adj, with *baba*, paddy plants thus blighted: *haĭṛu* babako maparaṇge kā geleoa.

III. trs. caus., to cause this blight: dạlpuṛạ alope toldiṇca, babae *haĭṛuĭa*, do not hold up too much water in the field, it would cause the lower leaves of the paddy plants to rot; dạ toldiṇate babape *haĭṛuakada*.

haĭru-u̯ p. v., of plants, to be damaged by too much water or dampness so that the lower leaves rot and the whole plants remain weak and slender: jargite baba jaṭe kā ṭọjanci, mâṛîmâṛîte sakamko soĕaoa, ena *haĭṛujana* menoa.

ha-n-aĭṛu vrb. n., the fact of the lower leaves of plants having rotted: *hanaĭṛuāte* baba kā pokŏtoruaṛjana.

hai-saṛejaṇ Has. **haku-saejaṇ** Nag. sbst, a late variety of paddy, sown or planted in low fields. It has long grains.

halur Nag. **haŭr** Has. (Sinh. *awula*, to pick up) I sbst, the act of carrying off in the claws: kuṛiḍkoạ *haŭr* okoe kae lelakada?

II. trs., (1) to gather and pick up with the disjoined fingers of, generally, both hands: mandi misaiṇ *haŭrlạ*, I took one handful of cooked rice. (Cooked food may be touched only with one hand, the right hand, except, when people are left-handed); baba *haŭreme*. (2) to snatch up and carry off in the claws: kuṛiḍ miaḍ simhone *haŭrkịa*. (3) in Nag. syn. of *akiḍ*, to gather and pick up in one or both hands, the fingers being joined: iliko *haĭurkeda*. (4) to catch fish with the *bhâŏarjāl*. This net is thrown spread out on the surface of the water and the borders, being weighted with iron rings, sink more rapidly than the body of the net, coming together at the bottom of the water under the net, so that the net enfolds the fish: bhâŏarjālte haikoko *haŭrkoa*. (5) with *kaṭa* as d. o., (a) syn. of *gonḍe*, to throw smb. down by catching his legs: opotatanre kaṭae (or kaṭaree) *haŭrkịa*. (b) fig., to throw oneself at smb.'s feet and clasp them entreatingly: kaṭaiṇ *haŭrjaḍma*, alom huraṇgiṛiiṅa.

ha-p-aĭur repr. v., with *kaṭa*, to try and throw down each other by catching the legs: kaṭakiṇ *hapaŭrtana*.

haĭur-ọ p. v., meanings corresponding to the trs.: miaḍmiaḍte soben simko *haŭrcahajana*, one by one all the chicks have been carried off by the kites; bhâŏarjālte haiko *haŭroa*; kaṭae *haŭrjana*, kāredo kae baṭijana

honaą ; mą kaṭa *haŭrgłanreo* (or kaṭam *haŭrgłanreo*) ei kā bilkajaḍma ?

ha-n-aĭur vrb. n., (1) the extent of gathering or carrying off as described : *hanaŭr* haŭreme, kolomtalare uniaḍ jakeḍ busų alom sarǫea. (2) the act : musa *hanaŭrte* kam calaca, baraeme. (3) the thing thus gathered or carried off : ne kuṛiḍ janaŏe idijaḍkoa, tisią *hanaŭrdole* hardųkja, this kite carries off every day a chicken, we rescued the one it tried to carry off to day.

haĭur-enḍą Nag. **haŭr-giṛi** Has trs., to throw away what one has gathered with both hands.

haĭurenḍa-gǫ, *haŭrgiṛi-ǫ* p. v, to be thrown away after having been gathered with both hands.

haĭur-hambuḍ Nag. **haŭr hambuḍ** Has. I sbst. (1) a grasping disposition, greediness : ne hoṛoṛe *haŭrhambuḍ* meną. (2) fits of greediness : *haŭrhambuḍge* namaia.

II. adj., with *hoṛo*, a greedy, grasping person : *haŭrhambuḍ* hoṛoko begar jaruṛakanreo purągeko telaca, grasping people accept even what they are not in need of. Also used as adj. noun : nīdo janaŏro nekan *haŭrhambuḍ*.

III. intrs., (1) in the df. prst., to be of a grasping disposition : *haŭrhambuḍlanae*. (2) imprsl., with inserted prsl. prn., to feel greedy, to feel excited to greediness : amdo jānąge *haŭrhambuḍmea*.

haĭurhambud-en rflx. v., to show greediness : aminaądo alom *haŭrhambudena*.

haĭurhambud-ǫ p. v., to become greedy and grasping : purągee *haŭrhambuḍjana*.

IV. adv., with or without the afxs. *ange*, *ge*, *tan*, *tange*, modifying *rikan* : en uli solenkere haṭinǫ taĭkeia, amdo *haŭrhambuḍlanem* rikanjana, miaḍbariam honjeraądkoa, those mangoes were to be divided amongst all, but thou hast indulged thy greediness and given only one or two to the others.

haĭur-hunḍi Nag. **haŭr-hunḍi** Has. trs., to scrape together, pick up with one or both hands, the fingers being disjoined, and then put together the things thus picked up, in cntrd. to *akiḍhunḍi* which means the same, the fingers being joined ; and *kopihunḍi*, to rake or scrape together into a heap, without picking up, either with the disjoined fingers of one or both hands, or with the side of the hand when the fingers remain joined *haĭurhunḍi-ǫ* p. v, corresponding meaning kolomatomre busų *haŭrhunḍiakan i*.

haĭur-koṭoą Nag. **haŭr-koṭoą** Has. I. sbst., the fact that a kite snatches smth. up in front of omen observers, and carries it off : *haŭrkoṭoą* oko erere hisaboa ?

II. trs., of a kite, to snatch up smth. in front of omen observers, and carry it off : kuṛilelle senǫtanre miaḍ kuṛiḍ *haŭrkoṭoąkeḍlea*, enado bagaŭti ere hisaḅjana, when we went to see the girl (consulting the omens in view of the marriage) a kite snatched up and carried off smth. in front of us ; this was noted down

as portending that either husband or wife would be killed by a tiger.
haĭurkoṭoṇ-ǫ p. v., to be met by such an omen : kuṛilel senǫtanrele *haŭrkoṭoṇǫjana.*

haĭur-nam Nag. **haŭr-nam** Has. trs., (1) to grasp and pick up a thing that happens to be at hand : miaḍ ṭêṛô niraulą, sārkapi aiṇąṭąre kā taĭkena, dubakantąre miaḍ soṭaiṇ *haŭrnamleḍciiṇ* kudaŏkja, a wolf came running, I had no weapons, but grappling a stick that happened to lie where I was sitting, I chased the animal. (2) of bullocks, to get a catch with their teeth on what they want to graze ; ne goṛare baba huṛiṇage haraakana, urjkedo kako *haŭrnamca,* meromkodoko picąnamea, on this field the paddy is still very small ; bullocks cannot graze it but goats can.
haĭurnam-ǫ p. v., corresponding meanings.

haĭur-paĕl Nag. **haŭr-paĕl** Has. trs., (1) to remove smth. by gathering it with the disjoined fingers of both hands and throwing it away : racarą patăṛako *haŭrpaĕleme.* (2) to clear a place of smth. by removing it as described : raca *haŭrpaĕleme.*
haĭurpaĕl-ǫ p. v., corresponding meanings.

haĭur-perę Nag. **haŭr-perę** Has. trs., (1) to fill smth. with things gathered and picked up by the disjoined fingers of both hands : ḍāki patăṛate *haŭrperętam.* (2) to put things as described into a vessel till it is full : ḍākire patăṛa *haŭrperętam*
haĭurperc-ǫǫ p. v., corresponding meanings.

haĭur-topa Nag. **haŭr-topa** Has. trs., to cover smth. up with materials gathered and picked up with the disjoined fingers of both hands : buruakan baba busųte *haĭurtopatam,* dą hijųtana, gather straw and cover up with it the heap of paddy grains, it is going to rain.
haĭurtopa-ǫ p. v., corresponding meaning : dą hijųtanamente buruakan baba busųte *haŭrtopaakan.*

haja-bują var. of *ająbują.* What is written under this word should be completed as follows : I. sbst, grammatical incorrectness of speech : amin dinātem ituntanreo amre *ająbują* menągea.
II. trs., to address smb. with incorrect speech : dikutee *ająbująkeḍlea.*
hająbują-u rflx. v., to speak incorrectly : Uranatdoe seakada, Horotedoe *ająbująna,* he knows Oraon but speaks Mundari incorrectly.
hająbuja-ǫ, hająbuja-ǫǫ p. v., (1) same meaning : Horokaji ṭaŭkagee ituana cii *ająbujagoa* ? (2) of a language, not to be spoken correctly : jagar *ająbująjanrąte* taramara horoko kako mundikeda.
III. adv., with or without the afxs. *ange, ge, tan, tange,* modifying *jagar,* to speak incorrectly.

hajam sbst., name given to two plants : (1) *daruhajam,* Bischofia javanica, Bl. ; Enphorbiaceae. (2) *otehajam,* which seems to be the Acorus calamus, Linn., Aroideae.

hajăra var. of *hadăra.*

hajir, hajur (H. *hāzir*) I. inter-

jection in answer to a roll-call : present !

II. trs., to cause to be present : kae *hajirkeḍkoa*, he did not produce them ; gapa ne kuḍlam *hajureme*, bring this hoe with thee to-morrow.

hajir-en rflx. v., to present oneself : gapa setąre sobenko *hajirenpe*, be all of you here to-morrow morning.

hajir-ǫ p. v., (1) to be present : gapa *hajirǫme*, be present to-morrow. (2) to be led or produced into smb. 's presence : gapa ne kuḍlam *hajirǫka*, let this hoe be here to-morrow.

ha-n-ajir vrb. n., the number of people present : *hanajir* hajirenpe miḍ hoṛo jakeḍ alope poeona, be all present without any exeeption.

hajĭri sbst., the roll-call, the list of presences : *hajĭri* oltam, take down the names of those present, take the roll.

hajĭri (H. *hazirī*) syn. of *loaṛi*, I. sbst., breakfast, in cntrd. to *kaloa*, tiffin taken in the course of the morning or afternoon during an interruption of work.

II. adj , with *manḍi*, same meaning.

hajĭri-n rflx. v., to take a breakfast.

hajĭt, hajĭti (A. *hajat*, lock up) I. sbst., detention on suspicion, while awaiting trial ; daroga jūṭmūṭte kā gunaakaḍko *hajĭtiree* calānkeḍkoa, the subinspector of police, by a false report, sent inno cent people into detention on sus picion.

II. adj., with *hoṛo*, an accused awaiting trial : *hajĭti* hoṛoko jaminiteko uṛunakana, the people arrested on suspicion were released on bail. Also used as adj. noun : ciminam *hajĭtiko* menąkoa ?

III. trs., to arrest on suspicion : hakim api hoṛokoe *hajĭtikeḍkoa*.

hajĭti-ǫ p. v., to be locked up on suspicion : api hoṛoko *hajĭtijana*.

ha-n-ajĭti vrb. n., (1) the number of people locked up on suspicion : *hanajĭtiko* (or hajĭtiko) hajitijana tisin, oṛą peręjana. (2) those arrested and awaiting trial : hola *hanajĭtiko* (or hajitiko) tisinako bicāroa.

hajĭti-oṛą, hajĭt-oṛą sbst., the place where the accused are locked up.

hak, hok (A. *haqq*) syn. of *daŏa*, I. sbst , right of property : no otere okoĕą *hak* meną ? ne ote okoĕą *hakre* meną ?

II. adj., (1) with *kaĭi, kami*, right, proper, fitting : neado *hak* kajige, this is the right thing to say, (not to be confounded with neado *hakkajige*, this is a question of right. Also used as adj. noun : neado *hakge*. (2) with *ote*, land to which one has a right : inią *hak* oteko reją̈ia.

III. trs., with *kaji* as d. o., to say the right thing : kajidom *hakkeda*, kajidom *hakkeḍlea*.

hak-ǫ p. v., (1) of a proper thing, to be said : kajido *haklena*, moṭaĭteko kadraŏǫtana, what was said was all right, they are angry without reason. (2) to be told the right thing : kajidoko *haklena*, moṭaĭteko kadraŏǫtana.

IV. adv , with or without the affs. *ange, ge*, modifying *kaji, kami, rika*,

to speak or act rightly, properly.

haka (Engl. to *hang*, a *hook*; Dutch *huken*) trs., to hang up, to suspend; to hang by the neck: kotore *hakatam*, hang it on the branch; en sctado *hakateko* goękja ciko koṛamkja ?

haka-n rflx v., (1) to let oneself hang from smth. (by the hands, feet or claws): barduliaḍko kotokoreko *hakana*. (2) to hang oneself by the neck: *hakanjanae* mendoko aṛăgukja, kae goęuterjana. (3) to let oneself be hung, at the *hakanparaḅ*, with iron hooks or in the modified manner now in use.

haka-ę p. v., to be hung up, to be suspended; to be hanged by the neck.

ha-n-aka vrb. n., (1) syn. of *hakateą* (*a*) anything to hang things on, v. g., a peg, nail or hook, a string, bamboo or perch hung or placed horizontally: apeą oṛąre lijąmente cikan *hanaka* meną ?—Aleą oṛąredo maḍ hanakaakana. (*b*) any part of an object, so made that it can be used to hang the object on to a peg, hook etc.: lalṭinrą *hanaka* bagṛaŏjana, the wire of the lantern is spoiled. In both these meanings *hanaka* may be used prdly. in the trs. and p. v., in the meaning of: to put up or use (to be put up or used) as a *hanaka*: pacĭrire miaḍ kanṭi *hanakaepe*; oṛąre maḍle *hanakajada*; aleą oṛąre maḍ *hanakaakana*; ne lalṭin *hanakaakana*. (2) the number of things hung: lijąko *hanakako* hakaăkada maḍ *laḷṭuterjana*, they have hung so many clothes over the (horizontal) bamboo that it is quite bent in the middle. (3) the act of suspending: lijąko *hanakare* bulaŏakaniną taĭkena, deasąredo seta maṇḍiĭ jomkeda, whilst my attention was taken up by suspending the clothes, the dog, behind my back, devoured our cooked rice.

hakaange, *hakage* adv., which may be used in the idioms under 2⁰ and 3⁰.

N. B. *Haka* yields a number of idiomatic expressions:

1⁰ Such in which the suspension is given as a sign of smth. else: (1) *tumba haka*, to take to begging, to become a professional beggar. (Hindu mendicants carry a bottle-gourd hanging from their neck): ainą goęjanre tumbam *hakaea*, after my death thou wilt become a beggar. (2) *luturmeḍmûâṛâ haka* (Cfr. *lutur tīz*), to put on a long face, to assume a serious mien. A set of coolies were splitting with laughter on seeing their employer's tent blown down by the wind and himself buried under its folds, but as soon as they saw his head appear they quickly assumed a serious mien: luturmeḍmûâṛâle *hakataḵkeda*.

2⁰ Such in which *haka* denotes a shortness preventing the thing in question to reach properly what it should reach. In these idioms *haka* may occur in the active, passive or adverbial forms: (1) uṛikoą esanḍi keṛako *haŏaea* (or *haŏaje*, *hakaangeko* rikaea), syn. of *kŏmonea*, the use of buffaloes renders too short the straft of the plough as

adapted to bullocks, i. e., when, at the plough, bullocks are replaced by buffaloes, the shaft must be lengthened by tying it higher up to the yoke: it must be let down a little; otherwise the furrow would not be deep enough; esaṇḍi *hakaakana* (or *hakage* tolakana), the shaft of the plough is tied too short. (2) sītanre keṛa' miaḍ resa haṛae *hakakia* (or *hakagee* rikakia), whilst ploughing (under the same yoke) a buffalo caused a small bullock to be too short, not to reach properly the yoke; uri keṛakoḷo joṛalīree *hakaoa* (or *hakagee* rikaoa). (3) miaḍ jaṇgi api hoṛotele tulgoḷeda, miḍ hoṛodoe *hakajana* (or *hakagee* rikajana, *hakagee* goḷeda), enate barhoṛo puṛageliṇ jōrjana, the three of us carried a beam on our shoulders, one man was too short in size and so I and the third one had to bear a great stress; jaṇgi tulgoṭanre salaṇgi hoṛokiṇ miaḍ naṭaṇjikiṇ *hakakia* (or *hakagekiṇ* rikakia, *hakagekiṇ* goṛikakia). (4) ne hoṛo tara kaṭae *hakajana*; ne hoṛoa miaḍ kaṭa *hakajana*; ne hoṛo *hakagee* kaṭaakana, this man has one leg shorter than the other. (5) ne kuṛi talaree *hakajana* (or baransaṛe *hakagee* aṭākarjada), jetasaṛe kae jamaoa, this woman has lost her own caste and is not admitted into the one with which she defiled herself. (6) pāiṛīko *hakakeda* (or *hakageko* baiakada), they have made the outlet of the field or bund not deep or low enough; pāiṛī *hakajana* (or *hakage* baijana); *hakage* pāiṛīakana, the outlet is not deep enough. (7) ne kûâṛa daḷ tisiṇgapa puraḷ *hakajana*; ne kûâ *hakage* daḷakana, at present the water in this well is very low, it is difficult to reach. (8) anaṛo *hakajana*; *hakage* anaṛoakana, the water to be baled out is very low, it is difficult to throw it over the border or embankment.

3⁰ Such in which *haka* is used fig. of time and denotes an interruption, suspension or undesirable delay. These idioms may also be expressed by means of the adv. *hakaange*, *hakage*, modifying *rika*, *rikaṇ*: (1) daḷ *hakakeda*, daḷ *hakagee* rikakeda, there is a break in the rainy season. (2) daḷ *hakakeḍbua*; daḷ *hakagee* rikakeḍbua, our ploughing or sowing is interrupted for want of rain. (3) siṇ *hakaakana*; siṇ *hakage* rikaakana, the ploughing is interrupted for want of rain or implements. (4) miaḍ araṛitale *hakajana* (or *hakage* rikajana) one of our yokes is not in use because we have lost or sold its team.

haka-aṛāgu trs., (1) to bring smth. down carrying it suspended on the body: daruāte uli ulmente ṭupaṭee *hakaaṛāgukeda*. (2) to let down with a rope: jarom kanṭaṛa sikuarteko *hakaaṛāguṭa*.

hakaaṛāgu-n rflx. v., to climb down along a rope or drooping branch.

hakaaṛāgu-ṇ p. v., meanings corresponding to the trs.

hakabak Nag. (H. *hakkā-bakkā*, nonp'ussed: Sad. *akbakāek*) syn. of *akaḍanda*.

haka-dạ̈ I. sbst., also *hakadạ̈duku*, an infirmity causing the head to shake vertically or horizontally on the eve of rain during the hot weather: *hakodạ̈dukure* jeṭesingi oko hulaṇ dạ̈ hijua, en sidare hakadạ̈ hoṛo ḍaṛụḍaṛugoa kāree keolkeoloa; *hakadạ̈* namkịa.

II. adj., with *hoṛo*, a person who has this infirmity. Also used as adj. noun: *hakadạ̈ko* cilkaṭko ranukoa?

hakada-gọ̈ p. v., to get this infirmity: ne hoṛo *hakadạ̈akana*.

hakaḍ-ḍokeḍ, ḍakaḍ-ḍokeḍ jingle of *ḍokeḍ*, connoting plurality.

haka ḍeṇḍebeḍeṇ used by children only, trs., to cause by hanging the wriggling movements made by the body in its death struggle: seṭako *hakaḍeṇḍebeḍeṇkịa*.

hakaḍeṇḍebeḍeṇ-en rflx. v., to cause this in oneself.

hakaḍeṇḍebeḍeṇ-ọ̈ p. v, corresponding meaning: seṭa *hakaḍeṇḍebeḍeṇjana*.

haka-ḍeṇḍeṇ used by children only, syn. of *hakagoḫ̈*.

hakagoḫ̈ trs., to kill by hanging: sarkār hoṛogoḫ̈koe *hakagoḫ̈koa*, Government hangs murderers.

hakagoḫ̈-n rflx. v., to hang oneself, to commit suicide by hanging.

hakagoḫ̈-ọ̈, hakagoj-ọ̈ p. v., to be hanged: aputee *hakagoḫ̈jana*.

hakago-n-oḫ̈ vrb. n., death by hanging: Muruḍhature misa *hakagonoḫ̈* hobalena aḍ hakagoḫ̈kente jojodaru hakajojo nutumuterjana, once in the village of Murud a man hanged himself on a tamarind tree, the tree since then is always called *hakajojo*.

hakan-canḍụ sbst., the month in which the *hakan* feast takes place, i.e., May.

hakan-guṛụlu sl st., Panicum miliare when sown in May.

***hakan-paraḷ, hakan-poroḷ** sbst., a Hindu festival (the *manḍa*) in which people let themselves be hung and swung round on a kind of revolving gallows. Formerly the devotees (generally Bhogotas, Ghasis, Doms), after two weeks' fasting on a light meal at night only, got, on the day of the feast, an iron hook passed through the skin in the middle of the back over the centre of gravity. In this way they were hung, one at each end of a revolving long thin sal stem, and swung round several times before crowds flocked together to see the performance This is now forbidden and effectually prevented by the English authorities. Therefore the hook now is passed under a cloth wound round the waist. The Mundas who at one time had begun to join this practice have now given it up altogether, but they gather in crowds to witness the ceremony. The tale goes, but the fact is not proved, that on the eve of this day, these devotees, in the house where they have fasted together, run, after wetting their bodies, across a drain 10′ broad and filled ankle deep with live coals. If they really do so, they do it unscathed, since no marks are visible the next day. It is said also that if, during the days of pre-

paration, when taking their light refreshments, they perceive certain sounds, as the lowing of cattle, the cough of a man, the beat of a drum, etc., they must abandon their purpurpose. Places where this feast is held are Khunti, Mundhu and Bandgaon.

hakaŏ Nag. (Sk. *hankār*, outcry ; Sad. *hakāek*) I. sbst., a loud calling ; amą *hakaŏ* kale aĭumlą.

II. trs., to call smb. by shouting ; to shout to smb.: *hakaŏkiale*, kae aĭumkeda.

III. intrs., (1) same meaning : *hakaŏaipe*, shout to him ; ţonaṇren *hakaŏbaṛakeda* kotąrepea mente, mendo jetae kako aĭumkedińa. (2) to proclaim publicly : miad adakan hon thanaree idiakana, engaapuko siriḅoredo udubakope mente diguar *hakaŏkeda*.

hakaŏ-n rflx. v., same meaning as trs.; enaṇāten *hakaŏntani*, moea gagăṛâuterjadińa, I am shouting already for a long time, I feel quite hoarse.

ha-p-akaŏ repr. v., to shout to each other : ţonaṇre *hapakaŏlaniṇ* aĭumleḳkiṇa, I heard them call to each other in the forest.

hakaŏ-ǫ p. v., (1) prsl., to be called or shouted at: apisako *hakaŏlena*, enre elaiko aĭumleda, they did not hear before they had been shouted at three times. (2) imprsl., of a call, to be shouted ; of a proclamation, to be made : apisa *hakaŏlena*.

ha-n-akaŏ vrb. n., (1) the extent of shouting or proclaiming : aleą diguar urjko jogaŏkope mente *hanakaŏe hakaŏkeda*, jeta ţola kae pocokeda, our village watchman has proclaimed in all the hamlets without exception, that henceforward the cattle must be watched. (2) the act of shouting or proclaiming : misa *hanakaŏte* kae aĭumkeda barsaiṇ hakaŏledia. (3) a call or shout : amą *hanakaŏdo* purą kā aĭumoa.

haka-rakaḅ trs., (1) to carry up smth. suspended on the body : jarom uliko goḍmente miaḍ ţunkiĭ *hakarakaḅkeda*. (2) to pull up with a rope.

hakarakab-en rflx. v., syn. of *jurlaṇrakaben*, *ḍiṇkularakaben*, *ḍilnarakaben*, *ḍuṇgarakaben*, to climb up along a rope or drooping branch : piga huraṇkolaṇgikeaten *hakarakabena*, having thrown a rope over a branch, I shall climb along it ; suba horate kā degoa, laṇkaĕte *hakarakabenpe*, there is no means of climbing along the stem, climb one of the horizontal or drooping branches.

hakarakab-ǫ p. v., meanings corresponding to the trs.

***haka-ranu** sbst., an amulet, a charm. Lockets containing a sacred text can be had in the market from Hindu and Mohammedan stationery merchants, but are never bought nor worn by the Mundas. These buy empty, flat or tubular, brass lockets in which they stuff the material supposed to preserve the wearer from harm, disease or witchcraft, or to act otherwise as a charm or even to cure an actual disease. Such lockets are tied to the neck, arm or wrist. Often also, mostly

when the charm is desired to act only for a special occasion, the material is simply wrapped in a leaf or piece of cloth and tacked in a fold of the waist cloth. Some of the materials used are: (1) a bone of a *dora* snake, against witchcraft. It prevents spells if worn, and cures diseases caused by witchcraft, if chewed and eaten. (2) a twig of the Achyranthes aspera, Amarantaceae, stuck in the hair or over the ear, to counteract spells. (3) the mistletoe of the Semecarpus Anacardium, Anacardiaceae, to detect poisoning. The poisoned stuff turns black as soon as the person wearing this charm begins to eat or drink of it. (4) the afterbirth of a cat, to ensure success in a lawsuit. (5) the *adtasad*, or the liver of a wild cat (*runda*), to ensure success in cock-fighting. (6) a piece of bone, flesh or cloth of a person killed by a tiger, to give the wearer a terrifying aspect before his enemies. (7) a piece of the Amyris commiphora, Rutaceae, to cure children subject to sudden fears. (8) a piece of the root of the Mirabilis jalappa, Nyctagineae, to accelerate the afterbirth. (9) a fig of the Ficus Cunia, Urticaceae, to cure sore eyes. (10) a little 'tigress' milk', this name being given to a white substance like small wafers, found on the surface of the ground in the jungles and supposed by the Mundas to be dried drops of tigress' milk. This being incombustible, is wrapped in a leaf or rag and hung up in a house to preserve it from fire. A charm often bought from the merchants, is a necklace made from the seeds of Symplocos spicata and believed to prevent or cure the tarnsick.

hake (Cfr. Engl. to *hack*; Dutch *hakken*) I. sbst., a middle-sized axe for cutting wood, the larger one being called *hara-hake*, and the smaller one *konḍe*, in contrd. to *kapi*, *tabĭla*, *pharsi* and *gandas*, which are battle axes. See Pl. XX, 7. Note the proverb: huṛin *hakete* sobena magoa, a small woodcutter's axe can be used to cut anything. Understand: one may order low people to do any kind of work.
II. trs., to forge into a woodcutter's axe: ne meṛeḍ *hakeeme*.
hake-ǫ p.v., corresponding meaning: ne meṛeḍ baria *hakeǫka*.

hake-humu-daru sbst., Eriolaena Hookeriana, W. and A.; Sterculiaceae, a forest shrub or small tree with axillary yellow flowers 1½-2″ across, the 5 petals of which have a dilated tomentose claw. The wood is strong and used especially for axe handles. The sap soils the axe with which the tree is cut.

hake-kuḍlam Has. **hake-kuḍi** Nag. collective noun for all implements for work in the fields and jungles.

hakekuḍlaman adj., possessed of such implements: *hakakuḍlamanae*, he has all the implements necessary for field and jungle work.

hakim (A. *ḥākim*, ruler) I. sbst.,

a magistrate, a judge (*maraṇ hakim*), an assistant magistrate (*huṛiṇ hakim*); a deputy magistrate (*huṛiṇ hakim* or *ḍipŭṭi hakim*).

II. trs, to nominate as magistrate: Sarkār desi hoṛokooe *hakimjaḍkoa*, Government nominates as magistrates even people native of the country.

III. intrs., with ind. o., to call smb. a magistrate: kacaĭrire kamitan bilaĭti hoṛoko sobenko *hakimakoa*, they give the name of *hakim* to any European officer in the courts of law.

hakim-en rflx. v., to accept the office of magistrate: *hakimenam* cim okilena?

hakim-ọ p.v., to become a magistrate; to be nominated as magistrate

hakim-duar sbst., the court-house, the cutchery: *hakimduarlekojana*, they went to the cutchery; *hakimduarre* jĕ hobaoa sēbu lelea; cikaeabu oṛọ? hagakoạ bicārleka kakiṇ rajintana, well let these two carry their case to the court. We cannot help it, since they refuse to admit the terms of agreement we, their brethren, propose.

hak-kaji, hâk-kaji sbst., a question of right.

hak-maraŏ, hâk-maraŏ syn. of *hak* (or *hâk*) *maraŏ*. See under *maraŏ*.

haku Nag. and derivatives, vars. of *hai* Has. (fish) and derivatives.

haku-meḍ Nag. syn. of *budumeḍ* Has.

hakuṛa, hakuṛa-ṭeŏạ (Or. *aurkā*) sbst., a grain measure, the three quarters of which are equal to a *seṛṭeŏạ*, i.e., to 2 lbs. of husked rice: *hakuṛa* barogandapuĭlaēte marạna; Sinạsạre tisinạgapa caŭli annapuĭla *hakuṛate* namọtana, at present in Singbhum the measure used for one anna's worth of husked rice is a *hakuṛa*.

haku-sae-jaṇ Nag. syn. of *kaisaṛejaṇ* Has.

hāi var. of *ali*.

hāi (A) sbst., (1) state of affairs: apesạre *hāl* cilekạ? How do matters stand with you? (2) news: cilekan *hālem* aujada? What news dost thou bring? Note the saying: tisiṇ landiate ne kami kam cabakere, ci *hālle* rikama! If, through laziness, thou do not finish this work to-day, what state we shall put thee in! *i.e.*, how we shall punish thee!

hal (T. *al*, to give, to make a present) 1. trs, to pay, to refund: sobenạiṇ *halakada*.

ha-p-al repr. v, (1) to pay each other; to refund to each other: kaṛiakan baba oṛọ guṛŭlukiṇ *hapaltana*, they restore the paddy and millet which they have borrowed (without interest) from each other. (2) to be in the habit of paying or refunding: ne hoṛo pâĭcaudurako kae *hapala*, this man does not pay his debts. (3) sbst., this habit: ne hoṛore *hapal* banoa, kaṛido beṭekane kāṛiĭa. (4) adj., having this habit: nīdo *hapal* hoṛọge honaṇ, mendo daṛige kae daṛitana tisinạgapa, he would surely pay but

at present he cannot.

ha-n-al vrb. n., (1) the amount of paying: *hanale* halkeda, miad̤ jaked̤ pâĭca kā taĭnjana, he has paid up all his loans, none is left. (1) the act of paying: misa *hanalte* kam cabadaṛiredo, halad i̱ bāri haladi̱am, if thou canst not pay up everything at once, pay by instalments.

II. adverbial afx. to prds., meaning back, in return: *dalhal, eraṇhal, paṛihal*, etc. In all such cpds. the two members may be disjoined and the prnl. sbj., if any, affixed to the first part: paṛi *haljana*, revenge has been taken; paṛile *haljana*, revenge has been taken on us; paṛiĭ *halkeda*, he took his revenge; paṛiĭ *halkeḍlea*, he revenged himself on us.

hal-adi̱ I. trs., to diminish by paying, *i.e.*, to pay a debt by instalments.

II. intrs., with ind. o., to pay smb. by instalments: *haladi̱aia̱*.

haladi-gọ p. v., of money, to be paid by instalments.

hala-gula, hāl-hūl, hulhuli syn. of *huhi* Nag. Cfr. *hulia*, I. sbst., (1) a scare or panic spreading over the country: janaŏsirma ondṏkara̱ *halagula* hobaọtana, every year there is a scare about human sacrificers. (2) the report or the story of such a panic: Birsabhagŏāna̱ *halagula-dope* aĭumakada ci? Do you know the story of the Birsa rising?

II. adj., with *kaji*, a scare or panic: Soĕkosa̱re senọjan jeṭe ondṏkara̱ *halagula* kaji taĭkena.

III. trs., to spread a panic: bonga nirbolo mene kajite goṭa disumko *halagulaleda*, people spread a terrifying rumour all over the country, that a spirit was running into houses.

halagula-n ıflx. v, to get scared, panic stricken: janaŏsirma jọṭedin ondṏkarạko *halagulantana*.

halagula-gọ p. v., (1) same meaning: Birsabhagŏāna dipli goṭa disum *halagulajana*, in Birsa's time the whole country was panic-stricken. (2) of a scare, to be spread: bhıgaŏānkoa̱ kaji sobensa̱ *halagulaena*, the panic caused by the Birsaites got spread everywhere.

IV. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *rika, rikaọ, rikan*: ale disum tisiıagapa ondṏkakajite *halagulatan* rikaıkana.

halahala, halahali (Sad.; cfr. French *hallali* and Engl. *halloo*) I. interjection: (1) the call by which the cattle is driven on the *sohoraĭ* feast. (2) the call of the beaters to warn the hunters that game has been started. Their beating shout is *hāhō* or *hāhū*. (3) occurs in the song cited under *bheṛa*.

II. trs., (1) to drive the cattle on the *sohoraĭ* feast: sohoraĭre uṛi̱koko *halahalakoa*. (2) of the beaters, to drive game towards the hunters: dâṛâĭanre miad̤ maṛa̱ namlena, kepesedsa̱le *halahalaidikia*, whilst we were beating, a peacock was flushed, we chased it on, by our shouts, in the direction of the hunters. (3) to shout and so drive

away birds from the fields, jackals, tigers, etc.: tuĭuko *halahalakĭa*.

III intrs, to utter this shout: cirgalakanpeko *halahalatana*, look out, they are shouting at game started.

halakala-n rflx. v., same meaning: cikanĭko namakĭa? senderako purĭageko *halahalantuna*; acarare kanekane dudŭmul arăguntana, setĭēte nŭjkedin *halăkalantana* adin gangarautartana.

halahala-ŏ p. v., (1) prsl., of cattle birds or game, to be driven by such shouts: dola, nădo mandipe jomkeda, urĭko *halahalaŏka*, come on, you have finished your (midday) meal, let the cattle now be driven for the feast; en dudmulko *halakalaŏka*, acarako nanatānjada. (2) imprsl., of these shouts, to be uttered: maran jilu namakanre kŭb *halahalaŏka*, if big game be started, shout lustily.

halahalatan adv., modifying *kakăla*: *halahalatanko* kakălajada.

halajola (Sad. born in the same year) syn. of *juripari*, I. sbst., the fact of one being about a year or a year and a half younger or older than another. Among the Mundas there is always from 2 to 3 years between the births of two consecutive children; a child born to another family about the middle of this time, is *halajola* with both the children in question, so that the term never applies to brothers or sisters. If it be born only a few days, weeks, or months before or after another, both are called *modsirmaren konkin* or the one is called the others *juri*, whereas the same child is *kurin* compared with the other's elder, and *maran* compared with its younger brother: en *halajorarŏ* kaji okoe udubadmea? amētee marangea, who told thee that there is a difference of about 1 or 1½ year between you two? He is 2 or 3 years thy elder.

II. adj., (1) with *horo*, *hon*, one who is about 1 or 1½ year older or younger than another; two or several amongst whom one or more are 1-1½ year younger or older than the others: nīlŏe *halajolagea*; *halajola* honko mid sirma, mid sirma tala audanjeko hurinmaranga; nikin *halajolagea*; niku sobenko *halajolagea*. Also used as adj. noun: nīdo ale *halajolage*; jonomre api sirmae hurinna, lelredo aĭńă *halajolagee* tŏroa, in fact he is 3 years my junior, but he looks as if there were a difference of only 1-1½ year. (2) of animals, plants and trees, and sometimes of men or children, about the same size or strength: daru hadre ain nibarjana, am *halajola* horolŏin jurilena, in sawing timber I was the weaker of the two, I was paired with a man of about thy strength; apeă bagaĭca ad aleă bagaĭcarŏ daruko *halajolagea*, the trees in your mango grove and in ours are about the same size.

III. trs., to consider smb. 1-1½ year younger or older than another: jonomre aińāte upun sirmae hurina, mendo lelre ainlŏko *halajolaia*.

halajola-n rflx. v., to exert about as

much strength as another : ne uri sagăriĭ taŭĭĭre keṛakoloe *halajolana*, in drawing the cart this bullock is equal to a buffalo.

halajola-ǫ p v., (1) same meaning : sagăriĭ taŭĭĭre keṛakoloe *halajolaoa*. (2) to be considered 1-1½ year older or younger than another : lelre ainaloe *halajolaoa*.

IV. adv., with or without the afxs. *ge, re, kore*. It is preceded by *en* in the 2nd member of coordinate sentences, the 1st member of which describes the point of comparison. (1) modifying *jonomǫ*, so as to be 1-1½ year younger or older than another : Saŭ, Soma, Mangra jonomakanate môṛê sirmalekako hobaakana, Sukramo en *halajolaregee* jonomlena, Sau, Soma and Mangra are about 5 years old, Sukram also is not much older or younger. (2) about the same size, strength, value, force or time : keṛako (or keṛakoą) *halajola* ne haṛa gonoąjana, they asked for this bullock about the same price as for a buffalo ; akoą keṛa apihisite akiriąjana, aleąnio en *halajolagee* gonoąlena, their buffalo was sold for Rs. 60, ours also fetched about the same price ; *halajola* tikinakanlekaią aṭăkarjada, I think it is about noon ; honder poroḥ hobalena, en *halajolaregee* maraṇdąleda, there has been a feast of late, about that time we had heavy rain ; ne uri keṛako *halajolagee* taŭĭĭa, this bullock draws as much as a buffalo ; puraą kae jabara aią *halajolage* menąia, he is not very tall, he is about my size ; apeą bagaĭcaą adą aleą bagaĭcaraą daruko *halajolage* lĕloa, the trees in your mango grove and those in ours seem to be about the same size. N. B. (1) When there is question of strength, the afxs. *re* and *kore* are not used. (2) When there is question of time, the syn. *juripari* is not used.

halamgataą Cfr. *halamhalam*, I. adj., with *gaŏ*, a sore, or *busą*, straw, soft and rotting : *halamgataą* gaŏ capitam ; *hatamgataą* busą uriąkokakoą. Also used as adj. noun.

II. trs., to cause a sore or straw to become soft and rotting : ne setaą gaŏ tijuko *halamgataąkeda* ; ne busą dągee *halamgataąkeda*.

III. intrs., in the df. prst., to become or be such : gaŏ *halamgataątana* ; busą jargite *halamgataątana*.

halamgata-gǫ p. v., to be rendered or become such.

IV. adv., with or without the afxs. *ange, ge, gǫge, tan, tange*, modifying *gaŏ, soĕa, rika, rikaǫ, lelǫ*.

halam-gatam, salam-gatam, salam-laṭam, laṭam-jaṭam (Sad. *salam-laṭum*) I. sbst., disorder, disarray, entanglement, ravelling of thread, twine, rope, straw, reaped or unreaped paddy, creepers : babaraą *salam-gatamte* iroą kā sekeṛajana, the reaping of our paddy went on slowly because the stems were in all kinds of positions, some twisted, bent, broken and lying flat on the ground.

II. adj., disarranged, unarranged, confused, entangled : *halamgatam* sutam bŏrsŏjakeate guṛiime, pulk

straight and roll into a ball the entangled thread. Also used as adj noun : bugin sutamiŋ namtana, *halamgaṭam* alom omaiña.

III. trs., to disarrange, to ravel, to put in a disorderly, irregular or unarranged manner : sutampe *halamgaṭamkeda* ; poṭomtaure busụ boǧkeateko nitirea, kako *halamgatamea*, when they make a rice bale, they do not put the straw in an unarranged manner, they sort it in sheaves of equal length and spread it out radiating from a centre.

halamgatam-ǫ p. v., to be disarranged, ravelled, put disorderly : kulaš kudaŏtanre *halamgatamakan* nâṛîreŋ *haṛaḷena*, in chasing a hare my foot was caught in an entangled creeper and I fell ; sangomakan busụ bōṛoko galaŋea, *halamgatamakangdo* kā, they plait into ropes (to cover the rice bales) straws of equal length which have been put in straight sheaves, not any unarranged straw.

IV. adv., with or without the afxs. *ange*, *ge*, *tan*, *tange*, modifying *rika*, *rikaǫ*, *lelǫ* : sutam *halamgatamtangepe* rikakeda, you have entangled the thread.

halam-halam contrary of *rindiam*, I. adj., of grass, plants, thread, cloth, soft and without strength : *halamhalam* tamaku kā haṛada, thin and weak tobacco leaves have no strong taste or flavour ; kadalsakam *halamhalamgea* ; *halamhalam* lijąm kiriŋakada.

II. trs., (1) to cause plants to grow thin and weak : dą toldiŋte ne loĕoŋą babape *halamhalamkeda*. (2) to weave loosely : ne peṛâĕ ciulaŏ rindiakam kae teŋea, liją janaŏe *halamhalamea*.

halamhalam-ǫ p. v., (1) of plants to grow thin and weak : dą toldiŋte baba *halamhalamjana*. (2) of cloth, to be woven loosely, so as to be soft and without strength : kā takijapąkere liją *halamhalamoa*, if the thread is not pressed close in weaving, the cloth has no strength.

III. adv., with or without the afxs. *ange*, *ge*, *tan*, *tange*, modifying *capu*, *teŋ*, *rika*, *rikaǫ*, *haraǫ*, *lelǫ* : ne tamaku *halamhalamtaniŋ* capukeda, kā haṛada, kabuą, by touch I have found this tobacco thin and weak, it is of indifferent taste, let us not buy it.

halampača, halampoča Has. I. shst., a weak, drooping, languid or careless way of sitting : inią *halampaĕa* lelte muṇdiǫtana ne hoṛoro jetan basu meną.

II. adj, a person or animal with such a way of sitting : miaḍ *halampaĕa* didi hola jilubu geḍkentąreŋ leląia, to-day I saw a vulture sitting with drooping wings near the spot where we cut up the meat yesterday.

III. intrs., to sit in a languid or careless manner : enaŋāte netąrem *halampaĕaakana*, kamitam banoa ci ? *halampaĕa-n* rflx. v., same meaning: aminaŋ alom *halampoĕana*, puraḍo kam lagaakana.

halampaĕa-ǫ p. v., same meaning : halsuajī hoṛoko miḍcokoǧ hasureoko *halampaĕaoa*, people without endurance sit down languidly, yieldi ugly

even in a slight indisposition.
IV. adv., with or without the afxs. *ange, ge, ŋge, tan, tange,* modifying *duḫ :* daromdąko hoĕodudŭgar tašomte *halampočageko* duba, kites after flying against a storm, sit down exhausted.

halaṇ (Sinh. *awula,* to pick up) I. adj., fig., not bought but found : nea *halaṇ* lija dan, kale *kiriŋla.*
II. trs., (1) to pick up smth. with the hand, foot or beak : miaḍ soṭa kaṭateṇ *halaŋla,* I picked up a stick with my toes; karâṛibabale acăraleda, dudumulko *halaŋcabakeda,* we sowed *karâṛi* paddy in mud, pigeons pecked it all up. (2) fig., to find smth. : pīṭhorare miaḍ ṭakaiṇ *halaŋleda,* on the way to the market I found a rupee.
halaŋ-ŋ p. v., to be picked or pecked up : daruāte aṛăguakaḍ jō omaiṇame, *halaŋakaŋdo* kaiṅą, give me fruit plucked from the tree, I do not want picked up ones.
ha-n-alaŋ vrb. n., (1) the extent of picking up or pecking : sarjomko uĭuakana, *hanalaŋ* halaŋepe ḍākiko perŋuterŋka, the sal seeds have fallen from the trees, pick them up so as to fill all the baskets. (2) the act : musiṇ *hanalaŋte* bar ṭuŋkileka jamaakana, in one day's picking up nearly 2 baskets were filled. (3) the things picked up : nea okoĕą *hanalaŋ?* Also used adjectively : nea okoĕą *lanalaŋ* madukam ? Who has picked up these Bassia blossoms ?

halaŋgi, kolaŋgi trs., to hang a cloth, a rope, etc., across smth. v. g., across a peg or a branch : lijądo hanakare *halaŋgitam,* hang the clothes over the stretched bamboo.
halaŋgi-n rflx. v., of snakes, to hang across a branch.
halaŋgi-ŋ p. v., of cloth or rope, etc., to be hung across smth. : ne liją hanakare *halaŋgiŋka.*
ha-n-alaŋgi vrb. n., the number of things hung across a horizontal support : *hanalaŋgiko* halaŋgikeda, hanaka lijąte perŋgiṛijana, they have hung so many clothes over the stretched bamboo that there is no room left on it.

halaŋgi-baṛan rflx. v., of children to hang about their father or mother viz., to sit on their knees or hips, to embrace them, etc.

hal-bal (H. Sad. hurry, confusion) I. sbst., of babies and little children, the habit of moving, rolling or going about, of throwing about their arms and legs.
II. adj., with *hon,* a lively restless baby or little child : *halbal* honko oṛą bitarre alope bagekoa jānągeko rapuḍbaṛaea. Also used as adj. noun : nīdo kenṭeḍ *halbalge.*
III. trs., of children, to be restless around smb. : apum hasutana alope *halbalia,* your father is sick, do not disturb him with your restlessness.
IV. intrs., in the df. prst., of children to have the habit of restlessness : ne hon *halbaltana.*
halbal-en rflx. v., of children to be actually restless : ne hon janaŏ enkagee *halbalena.*
halbal-ŋ p. v., to get disturbed by restless children : honko kolomte idikope netąre hasutanį *halbalŋlana.*

V. adv., with or without the afxs. *ange, ge, tan, tange,* modifying *rika, rikan, rikaŋ* : *halbalange* alom rikana.

hāl-cāl jingle of *hāl,* sbst, news, state of affa'rs, happenings : apetaŋa *hālcāl* tisiŋagapa eileka.

hālcāl-ŋ p. v., of events, to happen : apesaŋe eileka *hālcāl-ŋtana* tisiŋagapa? How 'do matters stand with you nowadays ?

hal-dŋ trs., to save smb. from his debt by paying it in his stead : rîŋîle *haldŋkia.*

haldŋ-n rflx. v., to pay up all one's debts : dārudardope *haldŋŋjana* ei ? Have you refunded all your loans ?

ha-p-aldŋ, ha-p-aldu-p-ŋ, haldu-p-ŋ (1) repr. v., to pav each other's debts as occasion arises : ne hoŋoko janaŏ nekageko *hapaldupŋ i.* (2) sbst., the habit of paying each other's debts when necessary : ne hoŋokore *hapaldupŋ* janaŏ nek ge hobatana. (3) adj., having this habit : ne hature soben *hapaldupŋ* hoŋokoge menaŋkoa

haldu-gŋ p. v., to be saved from one's debts by others paying them : ne hoŋo lenjajana, bīrikeatee *haldu-gŋka,* this man is bankrupt, let his debts be paid by subscription.

ha-n-aldŋ, ha-n-aldu-n-ŋ, haldu-n-ŋ vrb. n., (1) the act of saving from debts : misa *hanaldunŋātedo* oŋoe lenjajana, after having been saved a first time by others paying his debts he is once more bankrupt. (2) the people thus saved : niku aĭŋa *hanaldunŋko,* tisiŋagapa jeta sau kae kulijaŋkoa, these have had their debts paid by me, at present no money-lender any more has a claim on them. Also used adjectively : aĭŋa *hanaldunŋ* hoŋoko kūŋko sukujana, those whose debts I paid felt very happy. (3) Note the idioms : inj kā *hanaldunŋtīa,* he does not merit to have his debts paid for him.

hale syn. of *ho,* afx. of address used when speaking to a man or boy of about the same age as the speaker. The relationship between junior uncle and nephew does not preclude the use of *ha'e* on both sides, when they are of about the same age ; *amhale* kotemtana ? —*Pīŋtiŋtanahale,* I say whither art thou going ?—I go to the market.

hal'ga dul'ga var. of *alyaŋulga.*

halgu-dulgu var. of *daguldagul.*

halgum-dalgum var. of *algumdalgum.*

hal-hal (A. *hālhāl,* quickly) 1⁰ var. of *halhal.* 2⁰ syn. of *khaĕmaĕ.* 3⁰ also used of ceaseless hard work,

I. sbst., ceaseless hard work : kamiŋa *halhalle* hasutanj jogaŏ kale daŋitana.

II. adj., (1) with *kami,* same meaning : tilikotaŋe dasikoŋe *halhal* kami namoa, if one be servant to a Teli, one will be overwhelmed with work. (2) with *hoŋo,* a man who overwhelms his people with work. Also used as adj. noun.

III. trs. caus., to overwhelm with hard work : ne tili dasikoe *halhaljaŋkoa.*

IV. intrs. imprsl, with inserted prsl. prn., to feel overwhelmed with hard work : tilikotaŋen dasikena

purage *halhalkiṇa.*

halhal-en, halhalrika-n rflx. v., to submit oneself to ceaseless hard work: tilikoṭare alom *halhalena,* do not take service with a Teli and so cause thyself no end of hard work.

halhal-o p. v., to be overwhelmed with hard work: tisiṇgapa kamilo (or kamitele) *halhalakana;* ne tili gomketeṇ *halhalotana,* I am hard driven for work by this my master who is a Teli.

V. adv., with or without the afxs. *ange, ge, tan, tange* modifying *kami, rika, rikan, rikao*: *halhalgee* rikakeḍkoa, he overwhelmed them with hard work; *halhaltangeko* kamia, they are ceaselessly occupied in hard work.

hāl-hūl var. of *halagula.*

hali (H. *hāl,* present time) occurs in the adverbial phrases: (1) *nehali, nehalige, nehalido, nehalire,* at present, i.e., immediately or these days: nea Burumate iditabeme oro *nehalige* ruaṛme; *nehalidole* bugitangea. (2) *enhali, enhalige, enhalido, enhalire,* at that time, i.e., at that precise time or about that time: porob taĭkena, *enhaligeṇ* senkena. Both *nehali* and *enhali* may also be used prdly. in the trs., rflx. and p. v.: ne kami *nehaliĭme,* do this work now; Ranci sen *nehalinme,* go at once to Ranchi; aṛandido *nehalioa* ci taĕomkote? Will the marriage take place shortly or later on?

hali-muali (Sad.) I. sbst., (1) syn. of *arubakŭru.* (2) consent given before witnesses. (3) a meeting of two or more people.

II. trs. caus., (1) syn. of *arubakŭru.* (2) to make people give, before witnesses, their consent to an agreement: aṛandihuluṇ koneabōrkiṇ poncoko *halimualikiṇa,* on the day of marriage the panches make the bride and groom give before them their mutual consent. (3) to cause two or more people to meet: en horolo ciulaŏ kaliṇ lepelakana, tisiṇ pīṭre *halimualitaliṇme,* I never met that man: bring us together to-day in the market.

halimuali-n rflx. v., (1) syn. of *arubakŭrun.* (2) with a dl. sbj., of both parties, to consent, before witnesses, to an agreement: aĕartaĕom haṭikuṭi kaji aloka uruṇo, dola, poncoko talare *halimualinben,* lest sooner or later there arise any altercation, come let us go and make your agreement before the panches. (3) with a dl. or pl. sbj., to meet by agreement: aĕe hatu amo kam sendaṛitana, aĕo hijŭ kae daṛitana, gapa pīṭrelaṇ *halimualina* mente kajikultam, thou canst not go to his village and he cannot come here, send him word to meet thee in the market to-morrow. (4) to meet smb. willingly: mahaliṇ eperaṇkena enaṛa giŭte pīṭkore ainṭa oroḍo kae *halimualina,* last year we had a quarrel, through shame now he avoids meeting me in the markets.

halimuali-o p. v., (1) syn. of *arubakŭruŭ.* (2) to be put in the presence of witnesses to make an agreement: Kristān aṛandire goākiṇ aḍ, Padri Gomkeṇ aĕarre koneabōrkiṇ *hali-*

mualioa. (3) to meet one or more people, accidentally, by agreement or during a visit: Soma hijŋlenaliŋa *halimualijana*, Soma came (to visit me) and we met; burupiŗire kotąren dangŗakolǫle *halimualijana?* From where were the young men we met at the fair? en hoŗolǫ ciulað kaliŋa lepelakana, tisiŋa pīŧre ainąŗee *halimualiǫka*, I never yet met that man, let him be brought to me in the market.

halimualige adv., in presence of each other: *halimualige* kajiaime, alom ukutabaŗaaia, tell him to his face, do not backbite him; *halimualige* kąjiaime alom kajikulbaŗaca, tell him personally, do not merely send word.

halka Nag. (H. Sad. Or.) syn. of *alpuŋ* Has.

halka (A. a ring) sbst., an iron link with a hook at one end and a ring at the other. It is used like the *akura* (Pl XIV, 3), to fasten the shaft to the levelling plank. See under *akura*.

hal-oǫoŋ Nag. var. of *haluŗuŋ* Has.

haloŋgaǫ Has. syn. of *goŋgo* Has. a dell.

hal-ruaŗ, hal-rūŗa trs. or intrs., to pay back a loan; to refund: *halruaŗkedae.*

halruaŗ-ǫ p. v., of a loan, to be refunded: pâĭca *halrūŗaakana.*

halsu, halsua Has. Nag. **hulsu** Nag. (Sad. *hálsua*) I. abs. n., want of fortitude and patience in suffering or adversity: ne hoŗoą *halsua* okoe kae ţōŗakada?

II. adj., with *hoŗo* or *jī*, also *halsujī hoŗo, halsujīten hoŗo*, a person without force of endurance: *halsua* hoŗoko mandatanreoko giţia, people without force of endurance go and lie down even if they have only a cold. Also used as prnl. noun: *halsuni, halsujītenį.*

halsu-n rflx. v., to be impatient of labour and pain; not to bear up against suffering or adversity: alom *halsuana*, nekan huŗiŋa eraŋkore alom uĭųluturena, do not be so weak, do not yield to discouragement for such slight scoldings.

halsu-ų, halsua-ǫ p.v., to acquire the habit of weakness in face of labour, pain and adversity: ne hoŗo *halsuajana.*

III. adv., with the afxs. *ange, ge*, modifying *rikan, aţăkar*: *halsuagęŋ* aţăkarkĭa, I took him for a man without fortitude.

halu Nag. syn. of *kāū*, a crow.

halu! Nag. interjection used to drive away crows.

***halu** (H. *halhal*, any mortal poison) commonly called *kursilelębiŋ* both in Has. and Nag. sbst, a bis-cobra (in Indian parlance) i.e., a lizard less than a foot long, found generally in the dense growth of garden enclosures, where its cry, *keteketekete*, resembling that of the shrike but much softer, is often heard. It has the general appearance of a monitor; even its colouring is the same: a yellowish-grey background with groups of small dots disposed in rings encircling the body and tail, but interrupted on the belly.

No wonder then that it is generally considered to be nothing else than a young monitor. The Mundas however do not share this opinion. They pretend that the monitor, young or old, as found in Chota Nagpur, is of a uniform grey colour without any markings, and that moreover it keeps to the jungles. Be this as it may, the biscobra is, all over India, deemed more poisonous than any snake, the action of the venom starting at once with a strong headache and ending fatally. Many Europeans deny that it is really poisonous and say that it is as harmless as a full-grown monitor. Is it possible that so widespread a belief be altogether groundless? The Mundas superstitiously believe that the biscobra's venom can be counteracted by burning a leaf plate (*kalu̱*) out of which people have eaten.

halu̱-dalu̱ var. of *dagul-dagul*.

halul (P. *baghal*, on one side) I adj., with *gitil*, sand deposited on the side of a stream: *halul̆* gitilre honko kuṛilinu̱tana.

II. trs., 1) of a stream, to deposit sand on its side, in contrd. to *tilaḍ*, of standing water, to deposit sand or silt on the bottom: holaṛa̱ bũri pura̱ge gitile *haluĭakada*, yesterday's flood has deposited a lot of sand on the sides of the streams. (2) syn. of *hosŋ*, to cause to fall out over the rim, v.g., of a winnowing basket: gu̱ntanre peṭe̱ babako *haluĭʼa*. (3) to cause to pass, or to let pass, over the border or rim of a receptacle, part of the solid things which are inside: baiko gitilkoḷo alu̱akana, *halul̆kom*, there are some small fish in the sand thou hast scooped out with thy joined hands, make them drop over he side. (4) in poetry, of mothers, to let their newly married daughters go away to their new homes: gaṛagi-tilleka, numam *halul̆tadiña*, as the stream deposits sand on its side, so, O my mother, hast thou thrown me out to my new home.

halul̆-o p.v., (1) of sand, to be deposited on the side of a stream. (2) of dust, gravel, empty husks, to be caused to fall over the rim of the winnowing basket. (3) of part of the solid particles contained in a receptale with or without water, to be caused to fall out over the side.

ha-n-alul̆ vrb. n., (1) the act of causing dust, etc., to fall out over the rim: *hanaluḷ* kã ṭaṅkaoṭana, jaṛabakom uĭu̱jada. (2) the sand deposited; the things let fall over the rim or side: ne gitilko holaṛa̱ *hanalul̆* ci sidakoṛa, has this sand been deposited yesterday or formerly?

halul-dalul var. of *aluĭdaluĭ*.

hal-uṛu̱ Has. **hal-oḍo̱** Nag. I. adj., (1) with *oṛe*, *uṛi*, redeemed from mortgage. (2) with *paĕsa*, the money used to redeem mortgaged property. (3) with *hoṛo*, a man delivered from jail by people paying his bail or fine.

II. trs., (1) to redeem mortgaged property, i.e., fields or cattle: miaḍ loĕo̱ṛi̱ *halu̱ṛu̱kuda*, miaḍdo sũrige. (2) to give bail for a man arrested on suspicion: hajitire jamintel's

haluṛuṉakąia (or hajitirele *haluṛuṉakąia*). (3) to pay up for smb. condemned to a fine or alternatively to jail: jēl kāre jaribanarą hukum hobalena, moḍsaŏtele *haluṛuṉkįa*, he was condemned to a fine of a hundred rupees or, in default, to imprisonment, we set him free by paying for him.

haluṛuṉ-en rflx. v., to give bail; to pay one's fine when condemned to a fine or, in default, to jail: jēlāte *haluṛuṉen* kae daṛitanci ale omcalaŏkeda, as he was unable to give bail (or pay his fine), we advanced the money.

ha-p-alu-p-uṛuṉ, *ha-p-aluṛuṉ*, *halu-p-uṛuṉ* repr. v, to deliver each other from detention by paying each other's bail or fines as occasion arises: jēlotane taĭkena bīrikeḍeibu haluṛuṉkįa, nekage *haluṛuṉ* lagatiṉa.

haluṛuṉ-ą p. v., (1) of mortgaged property, to be redeemed. (2) of men, to be set free from detention by others giving bail or paying the fine.

ha-n-alu-n-uṛuṉ, *ha-n-aluṛuṉ*, *halu-n-uṛuṉ* vrb. n., the corresponding act: jēljanae honaṉ *haluṉ-uṛuṉtee* bancaŏakana, he would have had to serve a time, but he was saved by the payment of his fine.

ham, Ho var. of *haṛam*.

hamą, hamę, hamį vars. of *habę*.

hamal Nag. **hambal** Nag. Has. (Sinh. *āmaru*, difficult) contrary of *rabal*, I. abs. n., (1) heaviness: meṛeḍkoāte sisare puraṉ *hamal* menaṉ, lead is by far heavier than iron. (2) difficulty: jāṉajetanaṉ itun mente nīre *hambal* banoa, he has no difficulty in learning anything.

II adj., (1) heavy: kā *hambala*. (2) difficult: ne kami *hambalnęa*, this is rather a difficult work; neado *hambal* kaji, this is a difficult language, a matter difficult to arrange, or a thing hard to bear. (3) of crops, fruit, etc, late, ripening late: *hambal* baba, *hambal* kanṭara, *hambal* uli. In these phrases *hambal* may also mean heavy: the meaning depends on the context or circumstances. The same must be said of the sentences: ne baba *hambalgea*, ne kanṭara *hambalgea*, etc., but the sentence: ne baba (kanṭara, etc.) *hambalą* (or *hambalteą*) tanaṉ, always refers to late ripening. (4) of fields, in which only late varieties of rice are ever grown: *hambal* loĕoṉ. (5) with *roa*, see article under this word.

Hambal occurs as adj. noun in sentences like the following: salaeme, ju! oko daru rabala ena gǫeme, *hambaldo* alomą, go, select the light pieces of wood and bring them, leave the heavy ones: itunraṉ *hambaldoc* cabakeda, imtianree daṛiajā, he has mastered all the difficult parts, he may succeed in his examination; rabal babakole ircabakeda, *hambal* bāri sareakana, we have reaped all the early paddy, only the late varieties remain: rabal roaraṉ kajikodoiṉ itubaṛaana, mendo *hambalraṉ* kaiṉ ituana, I know more or less what can be said about a 'light or quick' soul, but not what regards a 'heavy or slow' one.

III. trs. caus., (1) to load heavily : ne sadom purąpe *hambalkįa*, ladiakaną huriną leka tiųrūraepe, you have loaded this horse too heavily, take down part of the load. (2) to make things difficult for smb. ; to cause him troubles or difficulties : imtianre purągeko *hambalkeḍlea*, they put us very difficult questions in the examination ; aleą diku beţekane *hambalkeḍlea*. (2) to cause to become heavy : ne daru jeţe bārido rabalge taïkena, tisinągapa dą *hambalkeda*, in summer this piece of timber was light, now damp has made it heavy.

IV. intrs., (1) prsl., in the df. prst., (*a*) to be heavy : cileka dą gamaidijada enleka hasa *hambaltana*, earth becomes heavier to carry in proportion as the rain lasts. (*b*) to feel heavily loaded : purągeną *hambaltana*, enamente sāniną bagejada, I feel too heavily loaded, that is why I leave behind some of the firewood. (*c*) to find smth. difficult : orąre honko hasutana enamente Ranci senǫiną *hambaltana*. (2) imprsl., with inserted prsl. prn., (a) to feel heavily loaded : ne būrom purąge *hambaljąiña*. (b) to find smth. difficult : ne orąrą eperaną aïumte dasin purāŏ *hambaljąiña*, witnessing so many quarrels in this household I find it hard to finish my term of service. (3) with ind. o., to be in the last stage of pregnancy. This occurs in the stereotyped sentence : gai (or the name of any other large or middle-sized mammal) *hambalgia*. The sbj., v. g., *cui*, is understood. Ltly. it means : the calf has caused a burden to the cow.

hamal-en rflx. v., (1) to load oneself heavily : moḍ salage gǫemele menlįa, moḍ sala gel ţeŏą caulïr gǫkeda, aęge *hambaleujana*, we told him to carry one maund of rice but he took a quarter more, he is himself responsible for the excessive load. (2) to put oneself into difficulties ; to run open-eyed into trouble: ne hoǫokiną hatuponcokoą kaji kakiną manatiną janci purągekiną *hambaleujana*, kacaïrire isu ţaka senǫtana.

ha-p-amal repr. v., to make smth. difficult for each other ; to put each other in difficulties : aṛandire purą kalaną *hapimbala*, huriną gelaną nēgeēa, let us not make this marriage a source of difficulties for each other, let us be moderate about the banquets to be given.

hamal-ǫ p. v., (1) to be heavily loaded : purągem *hambalakaneredo* tarainą gǫleną gama. (2) to be put into trouble or difficulties : laṛaïteną *hambalakana*, I am in difficulties owing to the expenses of a lawsuit ; miaḍ kajiko kulijąiña uduḅteoiną *hambalakana* kā uduḅteoiną *hambalakana*, they have put me a question, it is difficult for me to say what I know (because one party will be angry with me) and it is difficult not to say it (because then the other party will be angry). (3) to become heavy : jargidindo buluną dąte *hambaloa* ; ne hon hebīlekatedo purągee *hambaljanae* seneka, this child has become too heavy to be

carried on the hip (on the journey), let it walk. (4) to become difficult : ne bǭhasute itun *hambalǫtana*, to study becomes difficult with these headaches. (5) to get into the last stage of pregnancy. *Hambalakanae*, said of woman, is a syn. of *barjīakinae* ; said of a large or middle-sized mammal, it is a syn. of *hambalǫia*. The first stage of pregnancy is described by *iniǫ* hoṛmokore *menǫ*, for a woman, and *talbalaŏakanae* for large or middle-sized mammals. No distinction of stage is made for smaller mammals and bloodsuckers, of which they say *lāḭtanae* or *lāĭakanae*. The two latter phrases may also be used of middle-sized mammals. It is impolite to use them of a woman or to say of her *hambalǫia*. See *hamalhoṛmo* below.

ha-n-amal vrb. n., the extent of (*a*) heaviness of load : *hanambal* hambalkiṅa, gǫleḍci maĕan kaiṇ sōjedaṛijana. (*b*) heaviness in bodily weight : ne hoṛo duḅkami namkeḍci *hanambale* hambaljana sidaĕte môṛê sərlekae lāakana, having been occupied in sedentary work his weight has increased by 10 lbs. (*c*) difficulty : imtianre *hanambalko* hambalkeḍlea sobenkole dasaŏjana, they put us such difficult questions in the examination that we all failed. (*d*) late ripening : ne kanṭaṛa *hanambal* hambala, indicanḍuko enaṇ jaromoa, this jack fruit is of so late a variety that it ripens only near or during the *indi* month.

hamal-hoṛmo Nag. **hambal-hoṛmo** Has. Nag. I. sbst., the last stage (the six last months) of a woman's pregnancy : *hambalhoṛmore* kuṛiko hasujanre isu masikila.

II. adj., with *kuṛi*, a woman in the last stage of pregnancy : *hambalhoṛmo* kuṛiko hasujanre haṛaḍ ranuko kako omakoa, they do not give pungent medicines to women who get sick in the last six months of pregnancy ; ne kuṛi *hambalhoṛmogea* (or *hambalhoṛmotīa*), this woman is with child already for more than three months ; kiminko tisiṇgapa *hambalhormotekoa*, my daughter-in-law (or my sister-in-law) is now with child for more than three months.

hambalhoṛmo-ǫ p. v., to reach the last stage of pregnancy : barcanḍulekaree *hambalhoṛmooa*.

hamăṛa-humŭṛu, hamaṛ-humuṛ, hambăṛa-humbŭṛu, hambaṛ-humbuṛ jingle of *hamburṛ*, syn. of *hamburṛbaṛa*.

hamatu, hamutu Nag. (Sad.) syn. of *mone*, to intend, to decide.

hambǫ, hambę, hambį vars. of *habǫ*.

hambal var. of *hamal*.

hambăṛa-humbŭṛu, hambaṛ-humbuṛ vars. of *hamăṛahumŭṛu*.

hambuḍ I. sbst., used like the vrb. n.

II. trs., to embrace, to hug, to press against the chest ; to hide smth. pressing it against the chest : *hambuḍkiṅae* ; kumbăṛuakan lija *hambudakaḍlee* senǫjana.

hambud-en rflx. v., to embrace ; to cling to smb. or smth. with both

arms ; to hold fast with both arms : daljąiko taĭkena aĭńąree *hambudenjaneiko* hokakįa, they were beating him with a stick, he threw his arms about me and clung to me, and then they stopped beating him ; *hambudenme* kāredom uĭugoa, put they arms around (v. g., my head) otherwise thou wilt fall off (v. g., from my shoulder) ; aĭńą kątare miaq̣ hon *hambudakana*, a child is clasping my knees.

ha-p-ambuq̣ ropr. v., to embrace each other : Nagurire taramara sumdiako *hapambuq̣kǫateko* jopoara, in Naguri it is the custom with some fathers meeting the father-in-law of their child, to embrace each other before exchanging greetings.

hambud-ǫ p. v., to be embraced ; to be held fast in both arms ; to be pressed against the chest : inią kuṛamre lija *hambudakana* ; okočą hon rątanae *hambudǫka*, whose child is crying ? Let its mother take it to her bosom.

ha-n-ambuq̣ vrb. n., (1) the force of the embrace ; the number of people embracing : hoĕo hijutana, moto kotore *hanambuq̣* hambudenme jāimine jōrereo alokam uĭugǫ, a strong wind is coming, cling so fast to some thick branch that, however hard it blows, thou dost not fall from the tree. (2) the act of embracing, an embrace ; *hanambuq̣* alom arąea, do not loosen thy hold, clasping with both arms ; irǫdipli baba miq̣ *hanambuq̣teko* dōakaqteą enage arpa, we call *arpa* what, reaping, people lay on the ground in one embrace, i.e., we call *arpa* one armful of reaped paddy laid on the ground (and destined to be tied in one sheaf). (3) the thing held between both arms or pressed against the chest ; an armful : *hanambuq̣* alom uĭua, do not let drop thy armful.

hambuq̣-ader trs., to carry in, clasping with both arms.

hambuq̣ader-ǫ p. v., to be carried in, clasped with both arms.

hambuq̣-arągu trs., to carry down, clasping with both arms.

hambuq̣arăgu-ǫ p. v., to be carried down, clasped with both arms.

hambuq̣-au trs., to bring, carrying and clasping with both arms.

hambuq̣au-ǫ p. v., to be brought, carried and clasped with both arms.

hambuq̣-ḍatoǫ, hambuq̣-ḍiṭuǫ, hambuq̣-ḍoṭoǫ trs., to hug, to embrace firmly.

hambuq̣ḍaṭob-en rflx. v., to cling firmly to smb. : ne daru okademe, hosohosoǫtanredom *hambuq̣ḍaṭobenme*, climb this tree with thy arms around the trunk ; if thou begin to glide down, clasp it firmly.

hambuq̣ḍaṭob-ǫ p. v., to be hugged ; to be embraced firmly.

hambuq̣ḍumaą trs., to gather smth. into a ball and keep or carry it pressed against the chest : dą gamajare honko lijąko *hambuq̣ḍumaąea*, aloka lumǫ mente.

hambuq̣ḍumaą-ǫ p. v., to be gathered into a ball and pressed against the chest.

hambuq̣-idi trs., to keep embraced ; to carry off, clasping with both arms.

hambuḍidi-ɋ p. v., to be kept embraced; to be carried off, clasped with both arms.

hambuḍ-oḍoɳ Nag. var. of *hambuḍuṛuɳ*, Has.

hambuḍ-rakaḅ trs, to carry up clasping with both arms.

hambuḍrakaḅ ɋ p.v., corresp. meaning.

hambud-uṛuɳ trs, to carry out, clasping with both arms.

hambuḍuṛuɳ-ɋ p. v., to be carried out, clasped with both arms.

hambuṛ, hambŭṛu, hamuṛ, hamŭṛu (Sad.) trs., (1) of animals, to bite without teeth: haṛam seta miaḍ kulaĕe saḅḷia ade *hamŭṛubaṛakɨa*, kae ṭekaŏkɨa, the old dog caught a hare and bit it in several places with its toothless jaws, but could not master it (it escaped). (2) of people, syn. of *kaĭlumaĭlu*, to chew without teeth: haṛam jilu *hamŭṛubaṛakeatee* udea.

hambuṛ-en, hambŭṛu-n rflx. v., same meaning: haṛam seta cnaɳāte urɨjaɳe *hamŭṛubaṛautana*; ne hon aŭriĭ ḍaṭaoa, jān tambras eman sabairee *hamuṛena*, this child has no teeth yet; when they put in its hand a guava or smth. similar, it tries in vain to eat it.

hambuṛ-ɋ, hambŭṛu-ɯ p. v., to be bitten by a toothless person or animal; to be chewed by a toothless person: ne tambras *hamŭṛulenlekaiɳ* leljada, it seems to me that a toothless person has tried to bite in this guava.

ha-n-ambuṛ vrb. n., the amount of trying to bite without teeth: ne haṛam seta miaḍ kulaĕ *hanamḅŭṛuĭ* hambŭṛukɨae ulidɑ̨cabakɨa, the old dog with its toothless jaws has been biting so much a hare that the latter is all covered with spittle.

hambuṛ-baṛa, hambŭṛu-baṛa, hamuṛ-baṛa, hamŭṛu-baṛa syn. of *hamăṛahumŭṛu*, trs., to bite here and there with a toothless jaw.

hamę, hamɨ vars. of *haḅɑ̨*.

hami, hami-daŭḍ, hami-duku, daŭḍ-hami I. sbst., a complaint in which the urine gets mixed with blood and pus: see under *daŭḍ*.

II intrs., in the df. prst, to have this complaint: *hamitanae*.

hamɨ-ɋ, hamiduku-ɯ p. v., to get this complaint: *hamiɋtanae, hamiakanae*.

hamiaɳ, hamin, haminaɳ, haminuɳ, hamiuɳ vars. of *aminaɳ*.

hamsi, hamsi-kula syn. of *burukula*, sbst., the royal tiger.

hamṭɑ̨ sbst, the gizzard or third stomach of birds, in cntrd. to *uku*, the crop.

hamṭɑ̨-kuda syn. of *ḍiɳkikuda*.

hamṭɯ (Sad.*hamaṭu*) I. sbst, strong spasms of the midriff in vomiting, suffocation or a violent fit of coughing. It connotes flattening of the belly and protrusion of the stomach: hakagojɋtan setakoɑ̨ *hamṭɯ* misalekam lelakada ci kā?

II. intrs., to have such spasms: *hamṭɯkedae; hamṭɯkenae*; kōp sabakanre *hamṭɯ* kā daṛijanre gogoĕa, if a patient suffering from congestion of phlegm in the windpipe, cannot get the spasms needed for expectoration, he will die; setako hakagoĕjakoreko *hamṭɯta*,

when dogs are hanged, they have spasms causing their stomachs to protrude.

hamṭu-n rflx. v., same meaning.

hamṭu-gu p. v., to experience such spasms : hoṛoko ulatanreko *hamṭugoa*. N. B. It occurs as parallel of *helogiṛiu* in some adjurations used by witch-finders.

hamuṛ, hamăṛu vars. of *hamburu*.

hamutu var. of *hamatu*.

han dmst. adj, denoting a certain distance from the speaker : *han* daru, yonder tree.

hana (1) syn. of *han* but referring only to inan. bgs. : *hana* daru, yonder tree (2) dmst. prn. yonder thing : oko daru ?—*Hanage*, what tree ?—Yonder one. In Tamar this prn. ends with a vocal check : *hanu, hanage*.

hanaḅ Has. Nag. cfr. *haḅ*, I. sbst., the place or mode in which two short pieces of wood are jointed (scarfed or mortised) so as to form a long piece : ne darukinare *hanaḅ* baiime.

II. trs., to shape the joint of two pieces of wood destined to be thus joined ; to join two pieces of wood as described : ne darukina *hanabepe*.

hanab-u p. v., of two pieces of wood, to be shaped or joined as described : daru netare *hanabakana*.

hanaḅ-goḳ, hanaḅ-gonoḳ syn. of *uiuduku, uiuguduku*, I. sbst., epilepsy, falling sickness.

II. adj., with *hoṛo*, a person subject to fits of epilepsy : *hanaḅgonoḳ* hoṛoko darure dę oṛu ḍebel borogea, it is dangerous for people subject to fits of epilepsy, to climb trees or to swim. Also used as adj. noun : miaḍ *hanaḅgonoḳ* tisinagapaina ranuaia, I am trying at present to cure an epileptic.

III. trs., of a spirit, to subject smb. to fits of epilepsy : oko bonaga *hanaḅgoḳiuia* (or *hanaḅgonoḳiuia*) ? cañlijanare kacipe mundilia ?

IV. intrs., in the df. prst., to have fits of epilepsy : ne hoṛo canḍuree *hanaḅgoḳtana* (or *hanaḅgonoḳtana*) ci jāimtage ? Has this epileptic regularly a fit every month (at the full or new moon) or are the fits irregular ?

hanaḅgonoḳ-u hanaḅgoj-u p. v., to have actually a fit of epilepsy : *hanaḅgojuṭanae*.

hana-honder var. of *hanhonder*.

hanaŏ Nag. (Sad. *hanek* : Sinh. *ani*, to butt) (1) syn. of *lapa*. (2) syn. of *utuḅbunum*.

hanar 1° also *hanarburia*, syn. of *enagahanar*, I. sbst., mother-in-law. It takes the prsl. prns. as poss. afxs. : *hanariu, hanariuburia, enagahanariu*, my mother-in-law. The vocative of address is *eau* Has. *uma* Nag. and consequently *hanar* is not used intrsly. in the meaning of to call smb. mother-in-law.

II. trs. caus., to marry a woman's son or daughter and so get her for mother-in-law : en buriae *hanarkia, hanarburiakiae, enagahanarkiae*.

hanar-en, hanarburia-n, enagahanaren rflx. v., in jest, of a woman, to consent to the marriage of her son or daughter : ne buria hanarime mentea dutamkena, mendo buria kau

hanarentana, the proposal was made to me to take that woman for mother-in-law, but she did not consent.

hanar-ǫ, hanarburia-ǫ, eŋgahanar-ǫ p. v., to become a mother-in-law: api horokoąe *hanarakana*, she has become the mother-in-law of three people; three of her children are married.

2⁰ affixed to some names of female relations with the meaning of "in-law": *kukuhanar, guŋguhanar*, Has. *barihanar* Nag. great grand-mother-in-law or great grand-aunt-in-law; also wife of father-in-law's elder brother; *jiahanar*, grand-mother-in-law; *eŋgahanar*, mother-in-law; *garinhanar* Has. *kikihanar* Nag. wife of father-in-law's younger brother; *hatomhanar*, wife of mother-in-law's brother; *ajihanar*, elder sister-in-law. The term is not applied to other female relations by marriage: *honkimin*, daughter-in-law; *jaikimin*, granddaughter-in-law; *hagakimin*, wife of junior brother; *tenjakuri*, junior sister of one's wife; *iriul-kuri*, junior sister of one's husband; *nata* a woman's brother-in-law's wife.

hanar-honjar, honjar-hanar I. collective noun, the family by marriage. The prsl. prn. as poss. afx. is inserted between this cpd. and the dl. or pl. afx. *tekiŋ* or *takiŋ, teko* or *tako*: *hanarhonjariŋteko, hanarhonjaremteko, hanarhonjartetеko* (or *hanarhonjarteko*), etc. Possession may also be expressed by the poss. adj.: aiṅą *hanarhonjarteko*; aiṅą *hanarhonjartako*.

II. adj, with *katu, kili jati*, the village, clan, tribe or caste to which belongs one's family by marriage. Also used as adj. noun: amą *hanarhonjardo* kotą?—Aĭṅą *hanarhonjardo* Simbua.

III. trs. or intrs., (1) to marry a man or woman of such or such a village, clan, tribe or caste: okorem *hanarhonjartada* (or *hanarhonjartaḍkoa*)? (2) causatively, with *dangramente* or *dangrimente*, of a family, to arrange a marriage for the son or daughter in such or such a village, clan, tribe or caste: ne dangramente okotąrepe *hanarhonjartada* (or *hanarhonjartaḍkoa*)?

hanarhonjar-en rflx. v., of a family to enter by marriage the family of a man or woman of such or such a village, clan, tribe or caste: Simbuarepe *hanarhonjarenjana*? Have you made yourselves by marriage one with the family of people dwelling in Simbua? ne dangramente Simbuareko *hanarhonjarenjana*, a Simbua family has made itself one family with this young man, i.e., it has furnished the wife of this young man.

hanarhonjar-ǫ p.v., of a family, to become one family by marriage with a man or woman of such or such a village, clan, tribe or caste: Simbuarepe *hanarhonjarakana*? ne dangramente Simbuareko *hanarhon-*

hanāte, hanēte adv., from over there: *hanātee* hijuakana.

handiṛ, handiṛi Has. var. of *aḍuṛ*.

handiṛ-topa, handiṛi-topa trs., of earth, mud or a wall, to collapse and bury smth.

handiṛtopi-ǫ p.v., to get buried under collapsing earth, mud or a wall: loĕonjɨpąko calulataleda baba *handiṛitopajana*, they had hoed the sides of the low field in such a manner that they were overhanging, they collapsed and a certain number of paddy plants were buried.

handur (1) in Nag. (*a*) generally with the afx. *re*, syn. of *hanre*, there, yonder. (*b*) also with the afx. *te*, syn. of *hante*, thither: *handur* senlenme, go thither. (2) in Has. same meanings with connotation of a notable distance. (This connotation may be derived from H. *dūr*, distant).

handur-nandur adv., (1) in Nag. (*a*) also with the afx. *re*, twice or at the end only, syn. of *hanrenare*, here and there: *handurnandurreko* dubakana. (*b*) also with the afx. *te*, twice or at the end only, syn. of *hantenate*, hither and thither: *handurnandurko* senakana. (2) in Has. same meanings with connotation of a notable distance.

handuṛ, handuṛu Nag. var. of *aḍuṛ*.

handuṛ-topa, handuṛu-topa Nag. var. of *handiṛtopa*.

handaṇḍa (Sad. *handaṛ*) I. abst., a chink in a door, window or lid, a small gap between the tiles of a roof: ne *handaṇḍa* bairuaṛepe.

II. adj., (1) with *keeǫ, duar*, etc., syn. of *taṭampǫ*, with a chink or small gap. (2) with *liiǫ*, var. of *hondopǫ, horopǫ*, a woman's waist cloth which does not overlap properly so that a strip of the thigh becomes visible at certain moments. (3) with *moca*, in displeasure, var. of *handupǫ*, syn. of *cāb*, a gaping mouth. In this meaning it is, like *handupǫ*, used as adj. noun for people with a gaping mouth.

III. trs., (1) to make a door, window or lid so that it has a chink; to open or shut so as to leave a slit; to dispose tiles on a roof leaving small gaps visible between them: duarem *handaṇḍapaakada*, bairuaṛtam; duarem *handaṇḍapaakada*, handeḍbēseme; kecǫm *handaṇḍapaakada*, dabruaṛeme. (2) of a woman, to put on her waist cloth as described: lijąm *handaṇḍapaakuda*, lijąbēsenme. (3) to keep the mouth open: mocae *handaṇḍapaakada*.

IV. intrs., (1) to shut imperfectly; to present a chink or gap: pertolre rugud menąą, enaie *handaṇḍapǫtana*: miaḍ bata salangiakana, enamente kecǫ *handaṇḍapǫtana*. (2) of a woman's waist cloth, not to overlap properly: amą lija *handaṇḍapǫtana*. (3) of the mouth, to gape: ne kajitee akadandaǫtana, enamente inią moca *handaṇḍapǫtana*.

handaṇḍapǫ-n nflx. v., (1) of a woman to put on a waist cloth which overlaps imperfectly: alom *handaṇḍapǫna*, jilią lijąte lijąnme. (2) to gape: puṛagę cim akadandaǫtana, mocam *handaṇḍapǫtana*?

handapa-gǫ p.v., (1) of a door, window, lid, to be made with a chink; to be shut with a slit; of tiles on a roof, to be placed with a small gap between them. (2) of a cloth, to be put on as described; of a woman, to be thus dressed. (3) of the mouth, to be kept open.

V. adv., with the afxs. *ange, ge, ggge*, modifying *bai, handeḍ, daḅ liiąn, cāḅ.*

handapą-handapą same as *handapą* but not used as sbst. and adj. As adv. it is used with or without the afxs. *ange, ge, tan, tange.*

handeḍ I. sbst., the condition of being shut: Mangratą sentania taĭkena, duarrą *handeḍ* leltea ruarjana, I was going to Mangra's house, but seeing the door shut I came back.

II. adj., with *oṛą, duar, kɔṛki, bɔkăsa, tala*, shut, closed: *handeḍ* duar leltea ruarjana; *handeḍ* tala meną enarą cabī bauoa, I have a locked padlock but no key for it; duar *handeḍgea* ci nigea? Is the door shut or open? Also used as adj. noun: en soben *handeḍko* nitam, hoĕo boloka, open all the doors and windows which are closed; let the fresh air enter the house.

III. trs., (1) to shut or close a house, door, or window, the lid of a box; to lock a padlock: duar *handeḍtam.* (2) to shut up in smth: miaḍ hon tisia oṛąreko *handeḍkia,*; ne paĕsa bakăsare *handeḍeme.*

handeḍ-en rflx. v., to shut oneself up, to close the door when one is inside: oṛąree *handeḍenjana.*

ha-p-anḍeḍ repr. v., to shut up each other in turns: argaĝte barsialia *hapɔnḍeḍjana,* aę hola handeḍlina, aia tisia handɔdakąia, as a joke we shut up each other in the house, he shut me up yesterday, I have shut him up to-day.

handeḍ-ǫ p. v., (1) to be shut or closed. (2) to be shut up.

ha-n-anḍeḍ vrb. n., (1) the number of doors, etc. closed or shut: ne ţolare *hanandeḍko* handeḍkeda, miaḍ jakeḍ njakan oṛą bauoa, they have shut every house in this hamlet. (2) the effectiveness of the shutting: *hanandeḍ* handedeme jāimin peṛeakan kumbŭṛu udurlere alokae niḍaria, fasten the door so strongly that the strongest thief cannot push it open. (3) the act and its manner: amą *hanandeḍ* janaŏ nokagea duar kam ţekadea, it is always the same with thee, when shutting the door thou never boltest it. (4) the door, etc., closed or shut: Mangratą sentania taĭkena *hanandeḍ* (or *duarhanandeḍ*) leltea rūṛajana. (5) adj., which one or smb. has closed or shut: aia *hanandeḍ* bakăsako okoe nitada? Who has opened the boxes I had shut?

handeḍge adv., (1) modifying *leḅ* to see or remark that smth. is shut: duar *handeḍge* leltea ruarjana. (2) modifying *taĭn,* to remain shut or shut up.

handeḍ-keseḍ trs., to shut up smb. or smth. in the house or in a box: bakăsare miaḍ kaţeale *handeḍkesedakąia,* we have shut the box over

a rat which had entered it.

handeḍkesed-en rflx. v., to shut oneself up.

handeḍke-p-eseḍ repr. v., to shut up each other in turns.

handeḍkesed-o p. v., to be shut up in a house or box.

handeḍkeseḍge adv., modifying *taĭn*, to remain shut up: kaṭea bakăsare moḍ sānj *handeḍkeseḍgee* taĭkena.

handeḍ-kiriḍkiriḍ trs., (1) to shut a door so that it cannot be opened from the other side: duarko *handeḍkiriḍkiriḍkeda*. (2) to shut up in a house or room, bolting or locking the door: moḍsānj hajitireko *handeḍkiriḍkiriḍkia*, they locked him up for half a day on suspicion.

handeḍkiriḍkiriḍ-en rflx. v., to shut oneself in a house or room so that the door cannot be opened from outside.

handeḍkiriḍkiriḍ-o p. v., meanings corresponding to the trs.

handeḍ-kur syn. of *handeḍkiriḍkiriḍ*.

handeḍ-sin I. adj., with *ora*, a family completely wiped out: rōgrate aleą hature apia *handeḍsiṇ* ora meną, owing to the epidemic the people of three houses have all died.

II. trs., (1) of an epidemic or shortly successive deaths, to wipe out a whole family: rōgo api orąe *handeḍsiṇkeda*. (2) to fill entirely a room or house with the same kind of things: miaḍ manḍŏari bulunate kuṭriĭ (or bulun kuṭrirce) *handeḍsiṇakada*.

handeḍsiṇ-o p. v., corresponding meanings: roka gonoŏte miaḍ oṛą *handeḍsiṇakana*, a family has been wiped out by a succession of sudden deaths; miaḍ oṛą (or miaḍ oṛąre) poṭom *handeḍsiṇakana*; miaḍ oṛą poṭomte *handeḍsiṇakana*.

handeḍsiṇge adv., modifying *gojoṛika, gojoṛikao, perę, peregę, handeḍsiṇgeko* goĕjana; miaḍ oṛąre *handeḍsiṇge* sānko perṭada.

hande-nande Nag. **hanre-nare** Has. adv., here and there: *handenandeko* dubakana.

hande-nande Nag. syn. of *abucabu*, to bewilder with overwork.

handua (Sad.; Or. *handhuā*) I. sbst., young tender bamboo shoots, hacked into small bits by means of a sickle, submitted to acid fermentation, and then dried in the sun, to be used raw or cooked as a condiment, in entrd. to *helta*, a fresh bamboo shoot.

II. trs., to prepare into this condiment: ne helta *handuaepe*. (2) to prepare with this condiment: haikaṛākomko laḍrapąkeḍkoat-ko *handuakoa*, they spice with *handua* fishes and crabs after baking them.

handua-o p. v., corresponding meanings: ne soben helta *handuaoa*; haikaṛākom bārigeko *handuaoa*.

ha-n-anḍua vrb. n., (1) the amount prepared: *hanandua* handuaepe mŏṛêturŭi candŭbu jomeka. (2) the thing prepared: apeą *hanandua* kā moroĕbēsea, the *handua* you prepared is not sour enough.

handuaīr Nag. (Sad., of animals only) syn. of *hatatuka*, the afterbirth.

handupą 1⁰ var. of *handapą*, but only in the 3d meaning. As adj. noun it is also used fig. on the silk-worm breeding ground instead of *cału*, a waterpot. It is superstitously believed that the latter word, if pronounced there, would cause a blight on the worms.

2⁰ syn. of *lopą*, to scowl by filling the cheeks with air.

hanę interjection, look yonder (at that inan. o. or at those inan. os.) : *hanę* ! soben ariko dorodô-tana, look yonder ! all the rice field ridges are broken through ; *hanę* ! han loĕoakoe dubaidikeda, look yonder ! the flood has covered one by one yonder rice fields. When there are several inan. os. looked at, the form *hanęko* may be used : *hanęko* ! soben ari dorodô-tana ; *hanęko* ! ne sokoare baba jaromtana.

hanēte var. of *hanāte*.

har-han, han-hana, han-hanę, har-hanį emphatic forms of *han, hana, hanę, hanį*, generally accompanied by a gesture.

han-honder, hana-honder adv., long ago (i.e., at least a month). The exact time is generally given in a temporal clause : *han honder* babako irtanree hijųlena. In this case *han* may be used alone instead of *hanhonder*, but then it must be emphasized and followed by a little stop, to avoid confusion with the dmst. adj. *han* : *han*, babako irtanree hijųlena.

hani var. of *hain*, but without vrb. n.

I anį dl. *hankiną*, pl. *hanku*, (Or. *haxuī*, so-or-so) dmst. prn., yonder one, yonder ones. N.B. (1) The term may, like *hanę*, be used as interjection : *hanį* ! miaą sadom hijųtana. However, in most exclamatory sentences, *hanį* is not an interjection but the grammatical sbj. of the sentence : *hanį* hijųtana ! yonder one is coming ! *hanku* niitana ! yonder ones are running away ! (2) The s. *hanį*, like *haram* and *leltanį*, is often used to designate Singbonga : isubu ranujiârâkena, mendoe goĕjana, Hanią hukumge : cikaebu orę ? Aĕą kiti acą urųlekae irdarią, we tried all kinds of medicines, but he died. It is the will of Singbonga ; what can we do ? He can reap his field as he likes.

hani-galji (Sad.) syn. of *hainduin*.

haniłeka I. trs., to treat smb. as yonder one has been treated : *haniłekaime*.

II. intrs., to think, speak or act like yonder one : *haniłekajadam*.

haniłeka-n rflx. v., same meaning : *haniłekanme*.

haniłeka-ę p v., (1) to be treated like yonder one. (2) to become like yonder one.

III. adv., with or without the enclitic *ge*, as does yonder one, in the same manner as yonder one. (2) with the afx. *te*, in the same direction as yonder one : *haniłekate* sanme, go in the same direction as yonder one ; *haniłekate* duhkome, sit down, please, facing like yonder one.

haniłekan adj., similar to yonder one : *haniłekan* sadom kirinaiame,

buy me a horse such as yonder one. *hanḷekanḷ* (the *n* may be kept or dropped *ad libitum* before the dl. and pl. afxs.) prnl. noun, one, two, several (liv. l gs.) like yonder one.

hanḷ-naï syn. of **hinḷ-nī** collective prn. this one and that one, several indeterminate people, several people indiscriminately: Soma bulakanci *hanḷnaïï* eraṇkeḍkoa.

hanjeḍ-daru sbst., name of two plants: (1) *maraṇ hanjeḍ*, Solanum torvum, Schwartz; Solanaceae, —a prickly shrub of roadsides and waste places, 8-12′ high, with leaves like those of the eggplant, white flowers and unedible cherry-like berries. (2) *huṛiṇ hanjeḍ*, Solanum indicum, Linn.,—a prickly undershrub of roadsides and rubbish heaps, 1-6′ high, with the same kind of leaves, but blue flowers and a smaller fruit. This is eaten when cooked.

hanjuṇ (Sad. *hojro*) syn. of *jholoṇgo* Nag. I. adj., with *parkom, manci, baĕar, sarmi*, etc., sagging: *hanjuṇ* parkom bairūṛatape. Also used as adj. noun: ne hanjuṇ bairūṛatape; parkomra *hanjuṇ* bairūṛatape, repair the sagging network of the string-bed.

II. trs., to cause to sag: paga *hanjuṇŋgeme*, stretch the rope loosely, so that it sags a little; parkom gitiṭeko *hanjuṇkeda*, by frequent use they have caused the string-bed to sag.

III. intrs., to sag: saṛămi *hanjuṇtava*, the roof sags.

hanjuṇ-ḍ p. v., to be caused to sag, to become sagging: manci *hanjuṇakana*, racaṛūṛaeme.

ka-n-anjuṇ vrb. n., (1) the extent of sagging: ne parkom *kanjanjuṇ* hanjuṇjana gitiṭkoṛe sanjuūtera, this bed sags now so much that one lies on it quite buried in the depression. (2) the thing which sags: parkomra *kanjanjuṇ* bairuṛtape.

IV. adv., with the afxs. *ŋge, tange*, so as to cause to sag: honko parkom *hanjuṇtangeko* duḅpereakana, so many children are sitting together on the string-bed that it sags.

hanka, anka I. trs., (1) to treat smb. or smth. like that, i.e., in the manner of which there is question: *hankaime*. (2) to do smth. like that: ne kami *hankaeme*.

II. intrs., (1) prsl., to do or act like that: *hankaeme;* hola beṭekanko eperaṇkena mente nā̆ aĭumṇtana, *hankakenako* mente holado kā ṭōrlena, it is rumoured now that there has been a big quarrel yesterday, but yesterday nobody was aware of it! (2) imprsl., to be like that: *hankatana*, it is like that, it is so. (3) imprsl., with inserted prsl. prn., to feel like that: ne hoṛo *hankajḍia* mente kale ṭōrjaĭ taĭkena, we did not know that he was in that state, that he laboured under that feeling.

hanka-n rflx. v., to act or do like that: *hankanme*.

ka-p-anka repr. v., to treat each other like that: inkiṇdokiṇ *kapankajana*.

hanka-ḍ p. v., (1) to be treated like that. (2) to be done like that. (3) to become like that: en kaji

hankajana mente kaiṇ ṭōrlạ ; I did not know that such was the case.

III. adv., (1) with or without the afxs. *ange, ge,* in that manner : *hanka* alom kajia. (2) with the afx. *te,* in that direction : *hankate* senọpe, go that way.

hanka-naka, anka-naka like this and that. Constructed like *hanka,* but without repr. v. The adv. also takes the afxs. *tan* and *tange,* when it refers to manner.

hankore, ankore adv., (1) somewhere over there : *hankore* menạkoa. In this meaning it may be used intrsly. with inserted prnl. sbj. : *hankorekoa,* they are somewhere over there. (2) some time ago, rather long ago : *hankoreko,* hijụlena tisiṇgapado kā.

hankote, ankote adv, to some place over there : *hankoteko* senọjana. It may also be used intrsly. with inserted prnl. sbj. : *hankotekojana,* they went to some place over there.

hanpā Ho, Has. **hanpaṛ, hanpaṛa** Nag. syn. of *hansa.*

hanre adv., in yonder place, over there : *hanre* menạkoa. It may also be used intrsly. with inserted prnl. sbj. : *hanrekoa* they are in yonder place.

hanre-nanre Nag. **hanre-nare** Has. adv., used instead of *enrenere,* here and there, (1) in wonder, scorn or irony. (2) when speaking to a person at a distance.

***hans, hansa** (A. *ansāb,* generations, families) I. sbst., a branch of a family or clan.

II. adj., with *hoṛo,* a person belonging to such or such a branch of a family or clan.

hansren, hansaren adj., with *hoṛo,* same meaning.

hansni, hansani, hansreni hansareni, pl. *hansko, hansrenko,* etc., same meaning as *hans hoṛo.* In every family or clan two branches are distinguished : the elder and the younger branch. The first is called *maraṇ hans,* the 2nd. *huṛiṇ hans* : ape oko *hansako* huṛiṇko ci maraṇko ? Do you belong to the younger or elder branch of your family (or clan) ? Oṛea kilire Muruḍhaturenko maraṇ *hansren* hoṛoko, the inhabitants of Murud belong to the elder branch of the *Oṛea* clan. Not only the family and clan are distinguished into two branches but also the village family and the tribe itself, though for these the term *hans* is never used. The two branches of the village family are called *kūṭ* : the *pahāṛkūṭ* is the elder branch, and the *muṇḍakūṭ* is the younger branch. There is no such name for the two branches of the tribe ; the Mundas of the elder branch are called *maraṇ Muṇḍako* and those of the younger branch *huṛiṇ Muṇḍako.* The younger branch comprises the Hos and the *Kompāṭ Muṇḍako* or ordinary Mundas, and the elder the *Tamḍiako* or *Mahali Muṇḍako,* settled for the most part in the Tamar district. It is to be noted that the elder and younger branches of the tribe do not intermarry (for the reason stated under *mahali*).

hansą refers to an indefinite place at a certain distance, I. adj., (1) with *hoṛo*, a person living on yonder side: *hansą* hoṛoko ankageko jagara. (2) with *disum*, the country on younder side: *hansą* disumteą senkena.

II. trs., to take, lead or carry towards yonder side: ne uṛiko *hansąkope*.

hansą-n rflx. v., (1) to go towards yonder side: amo *hansąnme*. (2) to join the other side in a quarrel or litigation: dikulǫią laṛaĭtana, miaḍ hatuhaga *hansąnjana*.

hansa-gǫ p. v., to be carried or led towards yonder side: ne iṭako *hansaggka*, neṭąre aloka taĭn, take away these bricks to yonder side, they may not remain here.

III. adv., (1) on yonder side: *hansą* menąkoa. (2) towards yonder side: *hansąko* senakana.

hansąāte, hansąēte adv., from yonder side.

hansąre adv., in a place on yonder side: *hansąre* menąkoa. This may be used intrsly. with inserted prnl. sbj.: *hansąrekoa*, they are on yonder side.

hansąreą, hansąrą adj., or prnl. noun, a thing which is on yonder side.

hansąren adj. of a man or animal, who is or lives on yonder side.

hansąreniṛ, hansąrenkiąą, hansąrenko (also *hansąniṛ*, but only in the s.) prnl. noun., one who is or lives on yonder side.

hansąte adv., to a place on yonder side: *hansąteko* senǫtąna. This may be used intrsly. with inserted prnl. sbj.: *hansątekoṭana, hansąteḳoa*, they are going somewhere yonder.

hansą-nasą I. adj., with *hoṛo*, in the s., a person in the habit of changing sides in a quarrel, a double-tongued person. (2) with *hoṛoko*, people living on various sides: *hansąnasą* hoṛoko tisiąą pancāĭṭreko hunḍijana. (3) with *disum, haṭu*, the countries or villages between which the place in question is situated; countries or villages on various sides: gaṛa kako paromdaṛijana *hansąnasą* hature hoṛoko gitjjana, people could not cross the river, they had to pass the whole night in the villages on this and that side of the river; *hansąnasą* disumteko senǫjana, they went to various countries.

II. trs., (1) to put or carry on both sides, v. g., on this and that end of a pole, on both shoulders: paṛaągajare baria daruko *hansąnaąea*. (2) to take or lead to various sides: uṛiko alope *hansąnasąkoa*.

III. trs. caus., to cause to hesitate: oṛąētedo keṛage kiriąą moneakadiąą taĭkena, am nądom *hansąnāsąjąiń́a*, when I left home I was decided to buy a buffalo, but now thou causest me to hesitate.

IV. intrs., imprsl., with inserted prsl. prn., to hesitate: jī *hansąnasąjąiń́a*, keṛaiąą kiriąąia ci haṛa?

hansąnasą-n rflx. v., (1) to hesitate: alom *hansąnasąna* keṛa ci haṛa kiriąątabime. (2) to go now to this

side, then to that; to go various sides: horatalatege seneme, bultan hoṛolekam *hansąnasąntana*; kāŭko banduku aĭumkeḍciko *hansąnasąnjana*, having heard the report of the gun, the crows flew away in various directions. (3) to side now with one party, then with another, in a quarrel or law-suit; to speak like those with whom one happens to be: dikulqiṇ laṛaĭtana, miḍ hoṛo hatuhaga *hansąnasąntana*, I have a lawsuit with the landlord, one of my co-villagers sides now with me, then with him.

hansąnasa-gǫ p. v. (1) to be put or carried on both sides: ne batako ṭengǫte kam dāṛia, *hansąnasagǫka*. (2) to be taken or led to both or various sides: ne ṭolaren uṛiko tisiṇko *hansąnasąjana*. (3) of walking, to be done this side and that side of the road: bultanam ci? sen *hansąnasagǫtana*. (4) to be caused to hesitate: senderae moneakada honaṇ, hai aṛeṭebuṇ meno kajitee *hansąnasagǫtana*, he would like to go for a hunt, but he hesitates because we have proposed to go and bale out water to catch fish.

V. adv., with or without the afxs. *ange*, *ge*, *tan*, *tange*, on this and that side: *hansąnasąiṇ* gǫkeda, I used a carrying pole (ltly., I carried part of the load on this side and part on that); *hansąnasąkiṇ* saḅkia, they took hold of him one on each side; *hansąnasąko* dubakana, they are sitting on both sides (or on several sides); *hansąnasątaṇ* aṭăkarjąña, he hesitates; *hansąnasągge* rikantana, he is double-tongued.

hansąnasągāte, *hansąnasągēte* adv., from both sides; from various sides.

hansąnasąre adv., on both sides; on various sides: *hansąnasąre* menąkoa. This may be used as intrs. prd. with inserted prnl. sbj.: *hansąnasąrekoa*.

hansąnasąte adv., towards both sides; towards various sides: *hansąnasąteko* senǫtana. This may be used as intrs. prd. with inserted prnl. sbj.: *hansąnasątekotana*, *hansąnasątekoa*, they are going in various directions.

hanta var. of *anta*.

hantą constructed like *hansą*, but referring to a definite place at a certain distance. The rflx. v. is not used in the meaning of to join the other side in a quarrel.

hantą-natą constructed like *hansąnasą*, but only in the meanings susceptible of being referred to two definite places or to various places.

hantaṛ, hantaṛa, hataṛ, hataṛa Nag. (Sad.) also without aspirate, syn. of *taṛa* Has. adverbial afx. to prds. (1) to go on with an action whilst another does this or that: *sīhantaṛeme*, mar, tamakuiṇ jomaukoa, go on ploughing whilst I get and chew tobacco; *jomhantaṛeme*, mar, gomke keṛanadiña, likaiṇ ruaṛa, go on eating, the master calls me, I come back presently. (2) syn. of *nda*, to forestall, to anticipate, to render vain another's intention: aiṇado kubi nere roĕiṇ monelą, anado salgame *roĕhantaṛtada*, I had intended planting cabbages on this plot, but he

has put turnips on it; gomketate ja·aria senkena-anadoe *ruataratana*, eilkalia jagara? I went to the master to talk with him, but he has fever, how can we talk? hasutani lelia senkena, aia tebalodo·*goztara-akana*, I went to see the patient, but when I reached he was already dead.

hante syn. of *hantate*, adv., to yonder place: *hante* idiime; *hanteko* senojana. It may be used as intrs. prd. with inserted prnl. sbj: *hantekotana, hantekoa*, they are going to yonder place.

hantere syn. of *hansare*, adv., on yonder side: *hantere* menakoa, *hanterekoa*.

hanterą, hanteren, hanterenį, syns. of *hansarą, hansaren, hansarenį*.

hante-nate adv., used instead of *entenete*, hither and thither, (1) in wonder, scorn or irony. (2) when speaking to a person at a distance.

han, hān, han-han, hān-hān the redoubled form connoting repetition, I. sbst., (1) onomatope of one of the two kinds of *garjaŏ*, roar of wild beasts, the other kind being described by *hunugur*. *Han* is a short roar: burukulaą *hanhan* aĭumte jī jukurjana, hearing the repeated short roars of a tiger, I shook with anguish. (2) a roaring animal: *han* aĭumkĭci patapatatanle nirjana, hearing the short roar of a wild animal, we fled as fast as we could.

II. adj., with *sari, kakăla, garjaŏ*, the short roar of a wild animal.

III. intrs., to utter a short roar: hansare miaą kula *hanhanjada*. When the roar is uttered only once a past ts. must be used: kula *hanleda*.

han-en iflx. v., same meaning: enanātee *hanhanentana*; misae *hanenjana*.

han-ą p. v., imprsl., of a short roar, to be uttered: en burure misa *hanlena*; apisa *hanlena* (or *hanhanlena*).

hanhan adv., with or without the afxs. *ange ge, tan, tange*, also *hanleka, hankenhanken*, modifying *garjaŏ, kakăla, sari*, to utter a short roar repeatedly.

hanken adv., modifying the same, to utter once a short roar.

hangar-hangar, sometimes **angar-angar** (H. *anggār*, embers) I. adj., with *sengel*, a glowing fire of live coals without flames. Also used as adj. noun: *hanggrhanggarre* miaą katea uĭulenae rongjana, a rat has fallen into the live coals and has been carbonized.

II. trs. caus, to bring a fire to this stage of burning: sengelle *hanggarhanggrakada*.

hanggarhanggar-ą p. v., of a fire, to be brought to this stage; to become a fire of glowing live coals: sengel *hanggarhanggarąka* pālko lolotabąleka, let the fire be brought to the stage of glowing live coals so that the ploughshares can be heated quickly; apeą jūlare sengel *hanggarhanggarakana*.

III. adv., with or without the afxs. *ange, ge, ąge, tan, tange*, also *hanggarleka, hanggarkenhanggarken*, modifying *bai, baią, rika, rikaą*: dolanąjirubtelana, ensą sengel *hanggar-*

haŋgar baiakana, come, let us go and warm ourselves, the fire there has become a glowing mass. Note the superstitious belief: curin hoṛorūpre leljanre, *haŋgarlekae* cābea ade landakeredoe juloa, the ghost of a woman who died in childbirth, if it appears in a human shape, discloses, when it opens its mouth, a mass of glowing fire, and it emits flames when it laughs.

haŋgarlekan adj., with *sengel*, a glowing fire of live coals without flame: sengel *haŋgarlekagea*; *haŋgarlekan* sengeltaree jirubentana. Also used as adj. noun: *haŋgarlekare* kaṭea uĭuleni.

haŋgera (Sad. *haŋgor*) adj., with *uri*, *haṛa*, *gai*, fair-skinned, whatever be the colour of the hair. Also used as adj. noun: *haŋgera* mûre oṛo meḍ pipinire maĕom cingidakanlekae leloa, a fair-skinned bullock looks as if blood had gathered in its snout and eyelids, i.e., it has a rosy snout and rosy eyelids.

haŋgi, haŋsil Has. (Sad. *haŋgi*; H. *dhāŋg*, precipice) syn. of *dasăna*, *ḍasăna* Has. *darsârî* Nag. I. sbst., ground rising or falling precipitously; a cliff or precipitous bank; the two precipitous sides of a valley, river or ravine, in cntrd. to *huaŋ*, a precipice surrounded, or nearly surrounded, with precipitous sides: *haŋgireko* dosombaĕoa, huaŋreko sanjua, people fall from a cliff, but they fall into a precipice.

II. adj., with *ṭaĕaḍ*, a precipitous ot; hanaḅgonoḉkomente *haŋgi* taĕre duḽbaṛa borogea, it is dangerous for epileptics to sit about in precipitous places.

III. trs., of water, to render a bank precipitous: ne lōr huṛiage taĭkena, mûṛîmûṛîte ḍa *haŋgijada*, this was a small ravine, little by little the water makes it more precipitous.

haŋgi-ǫ p. v., to become precipitous; to be rendered precipitous by erosion: *haŋgiakanta* pūlko baiakada; they have made a bridge from one precipitous side to the other; nesaredo *haŋgiǫlana*, cirgalakanme, here the ground becomes (i.e., is) precipitous, take care.

ha-n-aŋgi vrb. n., the extent of precipitousness: ne gaṛa genare *hanaŋgi* haŋgiakana, tiruḅaṛăgulere hitihitige aṭăkaroa, the banks of this river are so precipitous that one gets dizzy when bending to look down from them.

haŋguṛ-daŋguṛ, aŋguṛ-daŋguṛ Nag. syn. of *andaṛadandaṛa* Nag. Cfr. *khandaṛdapaṛ*. I. trs., with *sen* or *nir* as d. o., to go or run without paying attention to the way one follows: sene *haŋguṛdaŋguṛjada*.

hoŋguṛdaŋguṛ-en rflx. v, same meaning: *haŋguṛdaŋguṛentanae*.

II. adv., with the afxs. *ange*, *ge*, *tan*, *tange*, modifying *nir*, *sen*, and syns.: hani! *haŋguṛdaŋguṛe* niraujada! Look at that one! He runs headlong in our direction; cikaṇa *haŋguṛdaŋguṛtanem* dûṛûbaṛatana? What art thou searching for without seeing where thou putst thy feet?

haṇka-baṇka var. of *aṇkabanka*.

***haṇkar-boṇga** sbst., any spirit who harms a family or its cattle with dangerous sickness or even death, not at the bidding of a witch but from his own accord. Therefore he is not a *naiomboṇga* but a special kind of *nasanboṇga*. Some maintain that only *Ikirboṇga* ever acts in the modality of a *haṇkarboṇga*, others say *Mahadeo*. Most Mundas however say that any spirits at all, even the shades of the ancestors, are apt to cause harm under the form of *haṇkarboṇga*. We suppose that it is the latter opinion, badly exposed by his informants, which led Mr. Sarat Chandra Roy into the error of confounding the *haṇkarboṇgako* with the ancestors whose names are no more remembered (*Journal of the Bihar and Orissa Research Society*, June 1916, p. 212).

There are four kinds of *haṇkarboṇga*: (1) the *haṇkarboṇga* properly so called, who is not in a hurry to obtain the sacrifice he wants and does not therefore inflict a sickness immediately dangerous. As a matter of fact his most common mischief is diarrhoea amongst bullocks and goats, and the sacrifice to appease him is always put off till the month of *Dasâï* (September). (2) the *behaṇkarboṇga*, who wants a sacrifice at once and therefore inflicts a sickness jeopardizing life. (3) the *hisiṇgahaṇkarboṇga*, still worse, because more malevolent and envying the weal of the family he attacks repeatedly. (4) the *ṭunḍuhaṇkarboṇga*, who threatens to wipe out a whole family or destroy all its cattle. A sacrifice to propitiate this spirit must be offered *ṭunḍu'ōrre*, at the head of a ravine.

To dream of buffaloes, when one does not own any, or dream of an elephant, is a warning that one, or one's household, is going to be harmed by one of these four kinds of *haṇkarboṇga*. After such a dream recourse must be had to the witch-finder. He will ascertain by the consultation of the husked rice grains, the nature of the harm intended and how it can be averted.

If the rice grains on this or any other occasion point out an ordinary *haṇkarboṇga* as threatening or actually inflicting disease, promise, must be made to offer him a sacrifice of beer and a fowl in the course of the next month of *Dasâï*. Therefore the master of the house takes some white paddy in the hollow of his left hand, pushes it about with his right thumb and puts it in a small earthen vessel, saying: "Now we put this aside, some time, when the day arrives, we will prepare thee sacrificial beer with it." So saying he hangs the little vessel under the ridge pole, where nobody but himself is allowed to touch it.

A few days before the intended sacrifice, the witch-finder having been warned of its date, the little vessel is taken down and the paddy (mixed, if necessary, with any other kind of paddy to make it suffice for the quantity of sacrificial beer re-

quired) is parboiled and husked by the mistress of the house, who must fast for the occasion. She, as well as her husband, must fast also, when, either at once after the husking or a day or two later, she or he puts this rice to ferment. Three days later, when the fermentation is complete, they both fast again, and carry the sacrificial beer and fowl with a little pearl-rice, to the house of the witch-finder. He it is who, fasting also, must now offer the sacrifice on the little platform where his sacred Basil (*tuisi*) is planted.

He first makes the fowl eat of the pearl-rice and whilst making the offering he pronounces these or similar words: "Ne, tisiŋdo, *haŋkarboŋga*, omamtan cedamtanaiŋ, okoam haṭiken badikena ena! Phalnaŋ (N. N.) oŋare tisiŋāte uŋeŋga meromeŋga bugiakanko taĭoka. Jomeme, nūĭme. Take now, *haŋkarboŋga*, to-day I give and offer thee that which thou hast desired and coveted. Let the herd of cattle and the flock of goats in the house of (N. N.) remain in good health from this day. Eat and drink".

Of the sacrificed fowl the witch-finder gets the head and a third part of the body, the rest being equally divided between the devotee and his wife. The witch-finder takes also for his part the *rasi* of the sacrificial beer, i.e., the alcohol that has gathered on top of the brew.

After two or three months the same man vows a new sacrifice for the next month of Dasain, and having now become a regular devotee of this *haŋkarboŋga*, he will keep up the practice in future years.

haŋkar-en rflx. v., of a spirit, to act in the modality of a *haŋkarboŋga*: *Ikirboŋga haŋkarena*; *Mahadeo haŋkarena*.

haŋken-haŋken adv., (1) syn. of *haŋhaŋ*, with repeated short roars. (2) syn. of *maŋkenmaŋken*, describing the ordinary sound of a good *dumaŋ* drum: ne dumaŋ *haŋken-haŋken* saṛitana.

haŋkuṛ-baŋkuṛ var. of *aŋka-baŋka*.

haŋsil syn. of *haŋgi*.

haŏa var. of *aŏa*.

haŏ-haŏ I° onomatope, I. sbst., short, quick and excited barking of a dog at smb. close by, in cntrd. to *bu*, slow barking from a distance: setaŋ *haŏhaŏiŋ* aĭumkedaiŋ uṛuŋalena, do miaḍ Gōṇḍoiŋ lelkia.

II. adj., (1) with *kakla*, same meaning. (2) with *seta*, a fierce dog, having the habit of thus barking: miaḍ kenṭeḍ *haŏhaŏ* setako asulakaia, inkuŋ raca begar soṭate bolo borogea.

II. trs., to thus bark at smb.: hola apeŋ seta *haŏhaŏkina*.

III. intrs., same meaning: en ṭolare setako *haŏhaŏjada*.

haŏhaŏ-n rflx. v., same meaning: racare jā hoṛo bolojanlo ne seta *haŏhaŏna*.

haŏhaŏ-e p. v., to be thus barked at by a dog.

IV. adv., with or without the afxs. *ange, ge, tan, tange,* modifying *kakla, rika, rikan.*

2º fig., of men, syn. of *eraŋ, eperaŋ,* to scold, to quarrel, connoting that it is from close by, just as *luŋ* is used fig. of a scolding or quarrel from afar.

hapa, hape (H. *cup-cāp*) I. sbst., the act of being silent or quiet: tisiŋko duraŋaŋleda, *hapado* misao kā taïkena, last night they sang till dawn without interruption.

II. adj., (1) quiet, silent: *hapa* tumbulikoe eṭeakaḍkoa, he has excited the yellow wasps which were quiet. (2) with *kaji,* a matter about which it has been agreed to keep silent: *hape* kaji alom uruŋca.

III. trs., (1) to cause smb. to be quiet or silent: en raṭan hon *hapīme,* make that crying child remain quiet; landa *hapekom,* make them stop laughing. (1) to render smth. silent; to stop making a noise with smth.: ḍulki *hapeepe,* silence the *ḍulki* drums; moca *hapeeme,* hold thy tongue. (3) to keep silent about smth.: ne guna sarkārrebu udubea ci aburegebu *hapeea*? Shall we let the authorities know about this crime or shall we keep it quiet amongst ourselves? (4) to stop an action: landa *hapeeme,* stop laughing: baba ir *hapelepe,* stop reaping the paddy. (5) to stop smth. that advances: baïṣikal entaṛe *hapelem,* stop the bike there; sagāṛi *hapelem,* stop the cart. (6) to appease fear, anger, thirst, hunger, pain, acute sickness: iniṛ boroiŋ *hapekeda*; iniṛ kīs cilkam *hapelaṛiṛ*? en ḍate tetaŋ kaciŋ *hapelaṛiṛ*? ne ranuto lāḷhasuiŋ *hapekeda*; aiṅaṛ ruae *hapekeda.* (7) to leave alone, to leave in peace: en hon kae *hapejaḍlea,* that child annoys us with its talk or with its restlessness; hasu kae *hapejaḍlea,* we have no respite from sickness. (8) to restrain the hand from tearing or from touching and handling things: ne hon tī kae *hapeea,* this child cannot keep its hands quiet.

IV. intrs, (1) prl, to be still, quiet, silent: honko *hapetana*; heëo nāḍo *hapetana* (or nāḍoe *hapejaḍa*), there is no wind now; iniṛ kīs *hapetana,* his anger is appeased. (2) imprsl., to feel appeased, relieved, freed from smth.: hasu kā *hapejaṛia*; lāḷhasu *hapekiṛa,* nāḍoe duṛumuterjana; kīs kā *hapajaṛia.*

hapa-n, hape-n rflx. v., to keep silent; to keep quiet: *hapenpe* nāḍo, be silent, be quiet, now; *hapaakanpe, hapakanpe, hapeakanpe,* remain silent, remain quiet.

hapa-ṛ, hape-ṛ p. v., meanings corresponding to the trs.

ha-n-apa, ha-n-ape vrb. n., the extent of silence or quietness: *hanapako* hapanjana, miḍ hoṛo raṭi kako aiumoṭana; en *hanapagee* hapanjana miado oṛo kae kajikeda, he kept so silent that he said nothing any more.

V. adv., (1) with or without the afxs. *ange, ge,* modifying *taïn,* to remain silent or quiet. (2) with the afxs. *ge, te, tege*; also *hapahapa, hapehape* with or without the afxs. *ange, ge, te, tege, tan, tange,* silently,

quietly, secretly, without leave : *hapetee* seṇojana ; *hapahapige* aĭńą kuḍlame idikeda ; *hapehapete* hijume, come secretly.

VI. adverbial afx. to other ṛds. : (1) secretly, stealthily : *eraṇhapa* ; *hijuhapa* ; *goḫhapa*, to give a thrashing in secret ; *goḫhapaṇ*, to die without assistance ; *landahapa* ; *seṇohapa*. (2) slowly : *rōṛohapa*. (3) so as to render silent or quiet : *eraṇhapa*.

hapą Kera. syn. of *soṭa*, sbst., a walking stick.

hapaḍ I. sbst., (1) the medicinal leech, Hirudo medicinalis, called *keṛahapaḍ* on account of its large size (2) a smaller and thinner kind of leech, Haemobdella indica, living in water in Chota Nagpur, in the grass in Assam and on the slopes of the Himalayas, where it is very troublesome. (3) syn. of *kiri* Nag. a kind of worm, ½″ long, living in the liver of buffaloes. In shape it looks like a leech. The Mundas believe that it is a real leech, entering the body with the drinking-water. (4) syn. of *kiri* Nag. a kind of tick-like parasite adhering to the first stomach of cattle and buffaloes. The Mundas believe that it is necessary for digestion. It is about the size of chick-pea. (5) a small leech, 1″ long, attacking crabs at the joints of the carapace and even sometimes inside.

II. trs., (1) of the three last kinds, to attack a buffalo, a crab : aleą keṛa īmreko *hapaḍlią* ; karakomko *hapaḍkią*. This construction is not used of the first and second kinds because their adherence is only temporary. (2) Nag. to apply leeches : gaŏreko *hapaḍkią*. In Has. they say : eḍkan maĕom giṛimente taramara hoṛoko gaŏre hapaḍko jumaṇia.

hapad-en Nag. rflx. v., to apply a leech to oneself : gaŏree *hapadenjana*.

hapad-ę p. v., (1) meaning corresponding to the trs. (2) Nag. to be attacked by leeches.

ha-ṇ-apaḍ vrb. n., the extent of the attack : aleą keṛa *hapaḍko* hapaḍkią, goṭa īme korokosocabalena, the liver of our buffalo was riddled with leech-like worms.

hapa-gačoḫ, hape-gačoḫ syn. of *hapagoḍ, hapakul*, I. sbst., the habit of hearing meekly smth. unpleasant, or of doing as if not hearing it : nikure *hapegačoḫ* banoa, jāną kajilekore rokageko eṭoṇea, there is no meekness in them as soon as you tell them something, they reply.

II. adj., with *hoṛo*, a person having this habit : *hapagačoḫ* hoṛoko ponco alope dōkoa, do not choose meek people as panches. Also used as adj. noun : nīdo janaŏre nekan *hapegačoḫge*.

III. trs., to listen meekly to smb. : samagee eraṇjaḍbua, kabu *hapegačobia*.

hapagačob-en rflx. v., not to mind, not to heed, smth. that has been said, asked or ordered, to hear it meekly, without objecting ; to do as if not noticing what is expected from one : eraṇjąireoe *hapegačobena*, even when he scolds her she

listens meekly or she pretends not to hear it; omegedae mente kaiṇ kulikena anadoe *hapegaẽobenjana*, I did not ask for it, because I thought that he was perhaps going to give it (without my asking): but he kept quiet about it and showed no such intention.
hapagaẽb-ọ p. v., to be listened to with meekness: eraṇapere alokae *hapagaẽoboa*.
IV. adv., with or without the afxs. *ange, ge*, modifying *taĩn, rikan*.

hapa-goḍ, hape-goḍ syn. of *hapagaẽoḅ*.

hapa-goḛ, hape-goḛ Nag. also also *goḛhapa* Nag., to hide a crime: ne gunabu *hapagoẽea*. When there is question of a murder they rather say: ne lūsbu ukuĩa.
hapagoi-ọ p. v., corresponding meaning.

hapa-hopo, hapą-hapọ, hapa-hupu, hapą-hupụ syns. of the fig. meaning of *pąpọ*., I. sbst., of babies, size above the average: ne honą *hapahopo* lelte mundiọtana taẽomte jabar hoṛoe tearoa, seeing the large size of this baby it is clear that it will grow to be a tall and strong person.
II. adj., with *hon*, a baby above the average in size: nīdo okoẽą *hapahopo* hon? Also used as adj. noun: niku okotąren *hapahopoko*?
III. trs., in jest, to give birth to children above the average in size: ne kuṛi janaŏ nekagee *hapahopokoa*.
IV. intrs., in the df. prst., of a baby, to be above the average in size: *hapahopotanae*.
hapahopo-ọ, hapąhopo-gọ, hapahupu-ụ, hapąhupu-gọ p. v., of babies, to be born or to grow above the average size: inią honko soben *hapahopooa*.
V. adv, with or without the afxs. *ange, ge, tan, tange*, modifying *jonomọ, haraọ, lelọ, rikaọ*.

hapa-kul, hape-kul syn. of *hapagaẽoḅ*.

hapanum I. sbst, a marrigeable girl.
II. adj., with *kuṛi*, same meaning.
III. trs., to bring up a girl until marrigeable: ne kuṛihon iskulreko *hapanumkiṇ*, they kept her at school until she was marrigeable.
IV. intrs, in the df. prst, to be or become a marrigeable girl: *hapanumtanae*.
hapanum-en rflx. v., in jest, of a mature or old woman, to conduct herself, especially to take part in dances, as if she were a marrigeable girl.
hapṇnum-ọ p. v., of a girl, to become marrigeable.

hapaṛḍaṇ-inuṇ (derived from the repr. v. of *har*, and *ḍāṇ*, line) I. sbst., a game for children.
II. intrs., to play this game: *hapaṛḍāṇinuṇkenako*.
hapaṛḍāṇinuṇ-ọ p. v., imprsl., of this game to be played: barganṭa jakeḍ *hapaṛḍāṇinuṇjana*.
*In the middle of the playground a line is drawn, long enough to allow all the players to take their stand on it. One of the players is charged to catch all the others and put them "in prison" along this

line. He may never cross the line but is obliged to run around the corner when he wants to chase those who are on the other side. These, to escape him, may run across the line. The two first caught are not made prisoners. At the first catch they say: "*sosotapakedae*, he has broken the spell," and at the second they say: "*jomnaŏakedae*, he has eaten his first fruit." After that whosoever is caught is made a prisoner: the first is put at one end of the line and they say: "*tiŋgukiae*, he has put him standing" and when the 2nd catch is placed at the other end of the line, they say: *kuṇtakedae*, he has planted the two posts." Further catches fill in the line and are placed facing alternately one side or the other. Once the "posts are planted" the catcher whenever he thinks fit may push forward one of his prisoners to chase in his stead whilst he himself takes the other's place on the line. The new catcher may push forward another substitute. As a matter of fact the catcher changes continually. And so the game goes on till all are made prisoners. The same player is always put as first catcher in two consecutive games: *entee juṛiṭa*.

haparom-boŋgako, haparomko, oṛa-haparomko, also without aspirate (derived from *haṛam*, as *hopon* is derived from *hon*) syn. of *oṛaboŋgako*, sbst., the shades of the ancestors who dwell in the store room of the house.

haparuḥ-joar, bala-haparuḥ sbst., a ceremony performed on the day of betrothal. See under *bala*.

hapăta Has. **haphta** Nag. (P. *hafta*) I. sbst., a week: bar *hapĭta* seŋojana, two weeks have passed.
II. adj., weekly: *hapĭta* talaḥ tisiale namea, to-day we shall get our weekly pay; thanare *hapĭta* sorboraĭ kale omkeda, we have not brought to the police station the weekly exactment of firewood and articles of food.
III. trs., with a nl., to do smth. in so many weeks: ne kamile *miḍhapătaca*, this work will take us a week; ne caŭlibu *barhapătaea*, we will eat this rice in two weeks.
hapăta-n rflx. v., same meaning: kupuloree *moḍhapĭtanjana*, he paid a visit lasting one week.
hapĭta-ŋ p. v., to be done in so many weeks: ne caŭli *barhapĭtaoa*.

hapăta-hapăta Has. **haphta-haphta** Nag. I. trs., to do smth. every week: girjae *hapătahapăta-iada*.
hapătahapĭta-n rflx. v., same meaning: girjae *hapătahapătantana*.
hapătahapăta-ŋ p. v., of smth., to be done every week: tisiŋgapa pancāĭṭ *hapătahapătaŋtana*.
II. adv., also with the enclitic *ge-*: *hapătahapătae* girjatana.

hape and derivatives, vars. of *hapa* and derivatives.

haphta (1) Nag. var. of *hapăta* Has. (2) Kera. weekly pay: tihiŋ *haphta* namhoŋa (i.e, namoŋtana), to-day we get our weekly pay.

haphta-haphta var. of *hapăta-hapăta*.

haphta-hulaṇ Kera. sbst., the weekly pay-day : Ranchre *haphta-hulaṇ* būdh kūre sanicār hisabakana, in Ranchi either Wednesday or Saturday is called weekly pay-day, i.e., people receive their weekly pay on one of the two market days.

hapoṇga syn. of *boṛoca*.

hapu Has. (Sad. *kapu*) syn. of *kapuca, cóḡoṛe* Nag. sbst., the Night-jar, Caprimulgus monticolus. Its call is *kapukapu, cóḡcóḡ, coeḍcoeḍ* and sometimes *ciḍcoḍcoṛor*.

***hapu** Nag. syn. of *setabarduliaḍ, sukuribarduliaḍ*, sbst., the Flying-fox, Pteropus Edwarsi. The Mundas catch them in long, large-meshed nets. On a dark night these are hung high up in the vicinity of fruit trees, and as soon as a flying-fox touches the net, this is lowered and the bat beaten to death with a stick. If the glands under the fore legs are cut out, its flesh tastes like pigeon.

hapuḍ Nag. (Sad. *hapur*) var. of *haipu*.

hapu-dapu, hapuṛ-dapuṛ Nag. I. sbst., the act of walking swiftly or running, the legs impeded by a long flapping cloth : *iniṇ dapuṛdapuṛ* leḷteko landakeda.

II. intrs., to walk or run in this manner : *hapuṛdapuṛjadae.*

hapudapu-n, hapuṛdapuṛ-en rflx. v., same meaning.

III. adv., with or without the afxs. *ange, ge, tan, tange,* modifying *sen, nir* : *hapuṛdapuṛe* sentana.

har (II. *har, hal*, a plough ; T. *ūra*, to drive, to ride, to creep) I. sbst., occurs only in cpds. : *simhar, simkohar, kāṭhar, kāṭkohar, duḍū-mulhar, duḍūmulkohar*, the function or work of driving away the fowls, the crows, the pigeons : *aṇa cikan kami meṇa* ?—*Acăṛa loćoṇre duḍūmulhariṇ* namkeda, what work hast thou to do ?—I have to drive away the pigeons from the wet-sown rice field ; *gariḥar, sagīṛihar*, the office of cart-man : cikan nukuriī naunakeda ?—*Gaṛiharge*, in what kind of service is he employed ?—In cart driving ; *rōgohar, cačaḥar*, a superstitious practice for driving away an epidemic or the green paddy-bugs : *rōgohar* hola hobalena.

II. adj., (1) of clothes, ropes, instruments, worn : *har* pāltee sījada. (2) of animals, especially goats or dogs, nearly hairless owing to mange : miaḍ *har* merom miḍ ṭakatee kiriṇlia. (3) with *bō* (impolite), a bald-headed person.

III. trs., (1) to drive : sagăṛiī *harkeda*, he drove the cart ; uṛiko kosaṭeko *harkeḍkoa* ? To what side did they drive the cattle to graze ? (2) to drive away : seta *karime*, drive away the dog ; simko *harkom*, keep the fowls from, v.g., this field. (3) to beat the game towards the stand of the hunters : jiluko kepeseḍ muliteko *harkoa*. (4) syn. of *otoṇ*, of cattle, goats, etc., to run after a she-animal for the purpose of coupling : ne gai honderko *haraṭṇa* negee talbalaḅoa. the bulls have been running the other day after

this cow, it will soon be with calf. (5) to pass one's time working lazily, or (when modified by the adv., *samare, samate*) to waste one's time. The indefinite period of time (*din*) or the definite (*api mā, hapăta, bar hapăta, candu*, etc.,) stands as d. o., and may be personified and represented by an inserted prnl. d. o. This inserted prnl. d. o. is always *i*, even when the period consists of several days, weeks or months: nīdo landia jati, samare bar pīte *harkeda*, he is a lazy fellow, he has wasted two weeks without working; hajiripuraŏgem kamikena, enamente niminun kamire bar pītem *harkia*, mod pītra kami taĭkena honan, thou hast worked like one who works for wages and so it is that thou hast dawdled away two weeks over so little work: it could have been finished in one week. (6) to reach the end of an indefinite (*din*) or definite (*api mā, hapăta, candu*, etc.,) period of time with the food one has at one's disposal, in cntrd. to *nir* used when there is question of things not used for food. In this meaning the d. o. of *har* or *nir*, viz., the period of time, is often personified in the same manner as explained above: babacaŭli banoa, hurinleka namore nonana dinbu *harteo*, there is no rice, oh! that we could only get a little to carry us over this period; niminan caŭlite bar candum *haria* ci kā? Wilt thou have enough for two months with this quantity of rice? (7) to cure a sickness. The d. o., viz., the sickness, may be personified: oko ranute lāihasum *harkeda* (or *harkia*)? By means of what remedy hast thou cured the stomach ache? (8) to wear out clothes, ropes, implements: ne pāldom *harkeda*. (9) instead of *haruru*, to dispossess smb. of a field: loĕonātee *harkia*. (10) instead of *haruru*, to expel smb. from the village: hatuāteko *harkia*. (11) fig., to send away smb. by concluding his business; to send away a beggar by giving him an alms: de! gomke ain *harsidataiome*, enāte etakolo jagarme, please, sir, first conclude my business and let me go before thou speak to the others; cikanae namtana?—Kôĕtanae.—*Harkipe*, what does he want?—He begs.—Give him something and send him away. (12) of fighting cocks of a certain colour or breed, to render a cock unwilling to fight with those of the same colour or breed, by vanquishing it several times: ne sim maliko *harakaia*, this cock has been cowed by those who are of a pale metallic colour. (13) syn. of *hender*, of cattle, to graze a plot of grass to the roots: urjko ne pirjko *harkeda*. (14) to pay off a creditor: saukoin *harkedkoa*. (15) to cause rawness of the tongue by eating acid things in great quantity: barujō jomte alane (or lee) *harakada*.

IV. intrs., in form, though trs. in meaning, (1) to neglect one's work as a cultivator in order to run about after pleasure, feasts, drinking bouts or work paid in cash: ne danagra indiburudinkodo enakogee *harbaro*,

when the time of the *ind* feasts and of the fairs comes, this young man neglects his work to frequent them; ne haṛam agan tebaṛjanci ilimandii *haraṛ*, renagedin kam'i eteca, as soon as the month of November is there, this old man runs about wherever there is a feast or a banquet, it is only in summer that he begins to work; ilii *hartana*; goṭa jeṭe ṭakapaĕsac *harkena*, uĭuḷa rokac otacaṛukeda, cileka baba hobaoa? The whole summer he ran after work paid in cash; at the beginning of the rains he at once ploughed and sowed his fields hurriedly; how can the crops succeed? (2) to go from one place to another, wherever one finds service with Europeans or under Government: gel sirma nukurigee *harkena*, mātaṛte kitiĭ kamitana.

har-en iflx. v., 5th, 6th, 7th, and 15th meanings of the trs. and two meanings of the intrs.: samare moḍ candụĭ *harenjana*, he wasted a whole month doing nothing; ne caŭlite moḍ pīṭbu *harena*; moḍ pīṭleka ilii *harenjana*.

ha-p-ar repr. v., (1) to run after each other, to chase each other: hapardāṇinuṛeko *hapara*, curinuṛeko kepeseda. (2) to dispossess each other of their fields: barankiṛ hanị naiṛ oteāte *haparkiṛ* monekeda, each of the two has decided to try and dispossess the other of his fields. (3) of cattle, buffaloes, goats, to run after each other for copulation: puraṛ uṛiko tisiṛako *hapartana*. In this meaning it is also used as adj.: *hapar* uṛiko surgunjako jomkeda.

har-ọ p v, meanings corresponding to the adj., trs. and intrs.: iniṛ bọ *harakana*, he is bald; tisiṛagapa indiburukoge *harọtana*, kanido bogeakana, nowadays *ind* feasts and fairs are being frequented, work is neglected; magedinkore ilimandi *haroa*, at the of *mage* feasts, banquets are run after; gelsirmage nukuri *harjana*, service with Europeans and posts under Government, have been sought for (by him) during ten years.

ha-n-ar vrb. n., (1) the number or extent in all the meanings above, except the 11th.: dindo *hanare* harkeda kandi caŭlite turŭiĭ hapātinjana, he ate so sparingly that he reached the end of six weeks with only 20 measures of rice; ne sim *hanarko* harakṛia, jetakoḷ topoṛ kaĕṛ. so many different kinds of cocks have beaten this one that it does no more dare to fight with any kind; ne sim goṭa ṭolaren simko *hanare* harkeḍkoa, jetanị kako daromia, this cock has fought so successfully all the cocks of the hamlet that none of them dares to face it any more. (2) the act, in the 1st, 3rd, 6th and 7th meanings of the trs. and the two meanings of the intrs.: amṛ *hanar* kaiṛ sukutana, I do not like thy way of driving the cart; dingo *hanarte* kami bondojana, the work had to be abandoned owing to the laziness of the workmen; *ilihanarrege* moḍ canḍuĭ taĭnjana, he kept neglecting his work for a

whole month to run to drinking bouts.

hara (T. *ura-kha*, to be strong) I. abs. n., the condition of being well-grown: ne birra daruko e *harado* pura kū leloa, moṭodo pura mena, there are not many well-grown trees in this forest, but many are thick.

II. adj., with *hon*, a child growing fast: *hara* honko sekerage dangraoa, boys who grow fast reach manhood early. (2) of plants, well-grown, tall: tisin *hara* babale irkena, gapado duruḍdurudkole irea, to-day we have reaped the well-grown paddy, to-morrow we shall reap the stunted. (3) with *ūḷ*, long hair, in cntrd. to *ḍunḍula ūḷ*, short hair, and *banḍa uḷ*, long hair cut at the height of the neck.

III. trs., (1) to let one's hair grow long: ūbem *haraca* ei? (2) to raise or raise higher, a wall or an embankment: pacri eimin daŏape *haraakada* (or salaŋgiakada)? How many layers high have you built the mud wall? ari ḍuriŋgea, oru *haraepe*, the embankment is too low, raise it higher. (3) of tile makers, to elongate the clump of clay on the potter's wheel: keeo kaitanre kumba.ko h.lt.ko *haraea*, taĕomteko unḍuĭa, when making tiles, the potters elongate the clump of clay, afterwards they make it hollow. (4) with *jilu* as d. o., of such animals as are eaten by man, to grow flesh: ne sim jiluĭ *haraleka*, entebu joinia, let this fowl first grow flesh, then we shall eat it. Of men, it may be used in this meaning, only of the new flesh formed in a healing sore: gaŏ purage sĕllena, oko ranute inia jilupe *harakeda?* His sore was a deep hole, by what medicine have you caused the growth of new tissues to fill it? (5) instead of *asulhara*, to bring up until full-grown: apia honkoe *harakeḍ-loa;* ciminaŋ kanṭaṛakom *harakeda?* How many jack fruit trees hast thou grown (protecting them with an enclosure as long as needed)? (6) with *kaji* as d. o., to exaggerate: naido kaji beṭekane *harakeda* (or poakeda), enaĕte kūḷ huriŋgeko taĭkena, this fellow has exaggerated very much, they were by far not so numerous.

IV. intrs., to grow: hon *haratana;* merom *haratana;* lala *haratana;* gaŏra jilu *haratana;* ne horoa pila *haratana*, his spleen grows, i. e., he gets hypertrophy of the spleen.

hara-o p. v., to grow: ne merom oroḍo kae *haraoa.*

ha-n-ara vrb. n., (1) the extent of growing: *hanarae* haraj na, gota haturenkoātec salaŋgiutera, he has grown so much that he is the tallest man in the village. (2) the tree one has grown: ne daru okoĕa *hanara?* Who has grown this tree?

V. affix to trs. prds., until full-grown: *asulhara, jomharanūhara, telhara.*

hara,a-a not used alone; it occurs in the collective noun *burahara,*

ḍurwara.

haraḍ not used alone; it occurs in the cpd. *luturharaḍ.*

har-ader trs, to drive or chase in. *harader-o* p. v., to be driven or chased in.

haraḍ-haraḍ, hasaḍ-hasaḍ syn. of *hasaraḍ*, Cfr. *haẓam*, I. abs. n., the highest degree in the feeling of physical roughness, especially in the mouth: uṛikoa alaare *haraḍ-haraḍ* mena.

II. adj., utterly rough to the touch: roronagasakam *haraḍharaḍgea*, the leaves of the Trema politoria are very scabrid.

III. trs, of bullocks, cats, etc., to lick smb. with a rough tongue: dubakania taĩkena uṛi deae *haraḍ-haraḍkiña*, soben humu e bagiṛijana.

IV. intrs., imprsl, with inserted prsl. prn., to feel a very great roughness to the touch: baru jo-njomte moca *haraḍharaḍkiña*, by eating a number of Schleichera fruit my mouth became so tender that whatever I ate afterwards, seemed rough.

V. adv., with or without the afxs. *ange, ge, ge, tan, tange*, also *haraḍ-leka*, modifying *aṭkar, jil, rika, capu, gesa.*

haraḍ-hereḍ pl. form of *hereḍ, hereḍhereḍ*, the sound being produced by several persons. Constructed like *hereḍhereḍ*, but as adv. it takes only the afxs. *ange, ge, ge, tan, tange.*

har-aṭar trs., to drive ahead; to drive first.

haraṭar-o p. v., corresponding meanings.

haraḽ-horoḽ, haraṭ horoṭ syn. of *koroṭmoṭoṭ*, I. abst., (1) the habit of not getting a full meal, of eating too little. (2) the act of eating too little: inkure *haraḽhoroḽra* dastur mena; *haraḽhoroḽreko* heṭnakana.

II. adj., (1) with *horo*, a man who gives too little to eat to his household. Also used as adj. noun: nekan *haraḽhoroḽare* kaina dasina. (2) with *ora*, a household the members of which get too little to eat: *haraḽhoroḽ* oraren kupulkena.

III. trs., to give too little to eat, to underfeed: dasikoe *haraḽhoroḽjaḍkoa*; mandii *haraḽhoroḽjida* (or *haraḽhoroḽjaḍkoa*).

IV. intrs., in the df. prst, to eat too little, not to get a full meal: en oṛareko *haraḽhoroḽtana.*

haraḽhoroḽ-n rflx. v., to eat purposely too little: biuge Jo kam pasoḍarire barsinaleka *haraḽhoroḽnme*; din harmenteko *haraḽhoroḽntana.*

haraḽhoroṭ-o p. v., (1) to get too little to eat: miḍ candule *haraḽhoroḽjina*, for a whole month we never got a full meal. (2) of food, to be given in insufficient quantity: mandi *haraḽhoroḽjina.*

V. adv, with or without the afxs. *ange, ge, tan, tange*, modifying *jom, mandi*: kuṭugeae, *haraḽhoroḽgee* jōma, he is a miser, he does not eat enough; ne kuṛi *haraḽhoroḽtangee* mandijada, this woman cooks too little food.

N.B. In Nag. *haraṭhoroṭ* is moreover used of the grain in a measure (*teṭa*) which is not full enough; the

grain is more than *tapiŋ* Has. (level with the brim), and less than *cukuburu* or *moḍṭeŏŋ* (so heaped up that whatever is added falls off).

I. adj.: baba *haraĕhoroĕgea*, kā pereŋkana.

II. trs. or intrs not to fill properly the grain measure: ṭeŏŋape (or baba, caŭlipe) *haraĕhoroĕjada*, bēsge soŋepe.

haṛaĕhoroĕ-ŋ p. v., (1) of the grain measure, not to be filled properly: ṭeŏŋ *haraĕhoroĕjana*. (2) of the grain, to be measured by not filling properly: baba *haraĕhoroĕjana*. (3) of the measuring, to take place in this unsatisfactory way: soŋ (or sonoŋ) *haraĕhoroĕjana*.

III. adv, with or without the afxs. *ange, ge, ŋge, tan, tange,* modifying *soŋ, rika, perŋ*.

hara-hari (Sad.; H. *harnā*, to lose at play) syn. of *harajila, hoṛabaji*,

I. sbst., a bet, a wager: *haraharire* okoe daṛijana? Who got the best of the wager?

II. adj., with *kaji*, a bet: *harahari* kajiko kabu kajiĭa, let us not bet.

III. trs., to bet on smth.: ena kajile (or ena kajiraŋle) *haraharikeda*.

IV. intrs., to bet, to wager. The amount for which one bets takes the afx. *ŋa*: Dogekoṛaloŋ babar gandaraŋliŋ *haraharilaŋ*, aĭńaŋ kaji ṭoŋjana, nāḍo paĕsaiŋ namea, Doge and I betted two annas, I won (what I said came right), now I shall receive the money.

haraharī-n rflx. v., same meaning cinaŋben *haraharinṭana?* On wha do you bet?

haraharī-ŋ p. v., of a question, to be bet on: aliŋare miaḍ kaji *haraharīakana*, we two have a bet.

hara-huru Cfr. *lambarlumbur*, (1) selfishness in any division; the taking of a lion's share: ne hoṛore ŋuraŋ *harahuru* meŋaŋ. (2) a selfish division: inkiŋaŋ *harahuru* leltenŋ raŋkeḍkiŋaa.

II. adj., with *hoṛo*, a selfishly greedy man: *harahuru* hoṛoko akoŋ lāḷ bāriko lela, selfishly greedy people think only of their stomachs. Also used as adj. noun: *harahuru* jomeaŋ namjanre eṭaŋkomente jetaŋaŋ kā bicārkeatee jomea, a selfishly greedy person, when there is smth. to eat, eats it without any thought for others.

III. trs., to take the lion's share of smth.: jiluĭ *harahurukeda*, with selfish greediness he ate himself a large part of the meat.

harahuru-n rflx. v, same meaning: paĕsa haṭiŋaree *harahurunjana*, he appropriated greedily a large sum in the division of the money.

harahuru-ŋ p. v., of a large share, to be appropriated with greedy selfishness: tisiŋ jilu *harahurujana*, enamente apiupun hoṛoko kako ḍoŋjana.

IV. adv., with or without the afxs. *ange, ge, tan, tange,* modifying *haṭiŋ, jom, rikan, au*: paĕsa *harahuruangee* haṭiŋkeda, he divided the money, taking the lion's share; honhoponko baŋkoleka *harahurutane* jomtana, this woman eats with selfish greed as though she had no family to think of.

hara-jita (Sad., H. *hārnā* and *jitnā*) syn of *harahari*.

haral-haral I. adj., (1) with *hora*, a path worn smooth and clean by constant use Also used as adj. noun : *haralharaʼte* senọme, atomre janumkoange, walk on the clear path, there are thorns on the side ; ne tasaḍre kaṭeakoạ *haralharal* bitar-bitarte menạ. (2) with *unḍu*, a hole, or the entrance to a hole, worn clean and smooth.

II. trs., (1) to wear the ground clean and smooth : hoṛoko sensente horako *haralharalea* ; binạko akoạ unḍuko *haralharalea*. (2) of lame people and crawling children, to wear smooth any part of a limb other than the sole of the foot and palm of the hand, by dragging it constantly along the ground : ne hon hoṭote kaṭae *haralharalkeda*, by crawling always along on its bottom, this child has worn smooth the inner sides of its feet.

haralharal-en rflx. v., 2nd meaning of the trs.: kaṭae *haralharalenjana*.

haralharal-ọ p. v., meanings corresponding to the trs. ; note naŏage horaakana, aŭrige *haralhoraloa*, this is a quite new path, it is not yet worn clean and smooth ; heṭohetote ne honạ kaṭa *haralharaljana*.

III. adv., (1) with or without the afxs. *ange, ge, tan, tange*, also *haralleka*, modifying *hora, rika, sesa, lelọ* : *haralharalgeko* horaakada ; ne hora *haralharallan* rikaakaña. (2) with the afx. *ọge*, modifying *hora, hijụsenọ* : note *haralharalọgeko* hijụsenọtana.

hara-mata syn. of *asulhara*, trs., to bring up until full-grown : honko *haramatakeḍkoatee* (or *haraleḍmata-leḍkoatee*) goĕjana.

haramata-ọ, haraọmataọ p. v, to become full-grown : en honko Asāmregeko *haramatalena* (or *hara-lenmatalena*), mādaṇ ne disumko rakabakana, those children were brought up in Assam ; in fact, it was last year they came to this country.

haraṇ (H. *hārnā*, to disable) occurs only in the cpl. *borohaṛaṇ*.

haraṇgi I. sbst., (1) the serous liquid oozing from running sores : guṛa linlere soṇḍŏro uṛuṇcabajan taĕomte *haraṇgi* uṛuṇoa, when one presses out the pus from a boil, and it has all come out, afterwards a serous liquid oozes from the boil. (2) a serous liquid sometimes running from the ears.

II. adj., with *gaŏ*, a running sore: *haraṇgi* gaŏre bukŭni herlere ṭaŭkoa, it is good to strew some medicinal powder over a running sore.

II. trs., to let this serous liquid soil one's cloth : dutim *haraṇgijada* gapuĭtam, thou letst the serous liquid (oozing from the sore on thy thigh) soil thy loin cloth, tuck up the latter.

IV. intrs., (1) of a sore, to run : gaŏ *haraṇgitana*. (2) of a person, to have a running sore : gaŏe *haraṇgitana*.

haraṇgi-n rflx. v., same meaning as the trs. : dutim *haraṇgintana*.

haraṇgi-ọ p. v., (1) of a cloth, to get soiled in this manner : *haraṇgiakan*

lija capitam. (2) of a sore, to become running : gaŏ *haraṇgiṭana.* (3) of a man, to get a running sore : gaŏe *haraṇgiṭana.*

ha-n-araṇgi vrb. n., the extent to which a sore runs, or a cl th is soiled by the serous liqu'd : *hanaraṇgiĭ* haraṇgijana, gaŏ tolkente sereḍ lumcabajana, so much serosity oozed out that the bandage is quite wet.

haraṇ-haraṇ Nag var. of *haṇgar-haṇgar.*

haraṇ-haraṇ (Sad.) I sbst., a sensation of heat in the nose, sometimes in the throat : mûre *haraṇ-haraṇ* menạ dipĭli, gaṛadạleka tetage suluĭ uṛuṇakateoa, when there is a sensation of heat in the nose, the mucus flows out as clear as water.

II. intrs., (1) prsl., with *mû, ṭoṭŏṛâ, hoṛo,* as sbj , to experience a sensation of heat in the nose or throat : manda eneṭere mû *haraṇ-haraṇa,* manda jaromjante hokaoa, the nose feels hot during a cold in the head as long as the cold is not ripe; mandate beṭekaniṇ *haraṇ-haraṇṭana.* (2) impsl., with inserted prsl. prn., same meaning . cuna calatanre puṭuputukiṅa, taĕomtedo isu Leṛa j ked ṭoṭŏṛâ oṛo mûre *haraṇharaṇkiṅa,* when I was sifting lime, I felt a prickling in the nose, for long afterwards I had a sensation of heat in nose and throat.

haraṇharaṇ-o p.v., to be affected by such a sensation : amạ mû mandate ci cunate *haraṇharaṇakana* ?

III. adv., (1) with or without the afxs. *auge, ge, tan, tange,* also *haraṇleka* : *haraṇlekaiṇ* aṭăkarjada, I feel a sensation of heat in the nose ; busụreṇ kamik na, sigiḍsigiḍjạiṅạ oṛo nû aḍ ṭoṭŏṛâre *haraṇlekaiṇ* rikaakana, I worked at the straw, my body itches and my nose and throat feel hot. (2) with the afx. *ọge,* so as to get a sensation of heat in the nose : *haraṇharaṇọge* ennaiṇ ca'atada.

haraŏ Nag. (II. Sad.) syn. of *harliṇ* Has

hara-rakaḅ intrs , to become already a big boy or girl (about 10 years old) ; to become a goodly sized tree, though not yet bearing fruit ; to become a grown-up plant though not yet flowering.

hararakaḅ-o p.v., same meani g.

hara-rika trs , to let grown : en daru *hararikaepe,* alope m e ; ūḅ *hararikaemc,* taĕomtem laṭabena, let thy hair stand and grow, thou canst have it cropped later on. In connexion with *ūḅ. hararika* is used in cutid. to *ūḅ asu',* to let grow one's hair definitively, with the intention no more to crop it.

hararika-n rflx. v., in connexion with *ūḅ,* to let grow one's hair without intention of bearing it always long : ūbe *hararikanjana.*

hararika-o p.v., to be permitted to grow.

harăra, harra Has. (T. *karuka,* to be burnt to blackness) I. adj., (1) with *sān, gucaṇ,* a partly charred, extinguished piece of firewood. Also used as adj. noun. (2) with *seṇgel,* a fire becoming black whilst it dies. (3) with *hoṛo,*

a very black-skinned person. Also used as. adj. noun.

II. trs, (1) with *sān, daru*, syn. of *kuĭla*, to burn wood into charcoal, to char wood: ne daru *harăṛacpe*. (2) with *gucaŋ*, to extinguish a firebrand: gucaŋ *harăṛakeṛe* duar olkesdeme cordeako alokako bolo, having extinguished a firebrand draw with it a black line around the door to prevent the thieving spirits from entering. (3) with *seŋgel, hasaŋgar*, to extinguish a fire or live coals so that they become black.

II. intrs., in the df. prst, of a firebrand, live coals, fire, to become extinguished and black: sān, gucaŋ, ha-aŋgar, seŋgel *harăṛatana*.

harăṛa-ǫ p.v., (1) with *sān, daru*, as sbj., syn. of *kuĭlaǫ*, to be burnt into charcoal. (2) with *sān, gucaŋ, seŋgel, hasaŋgar*, to be extinguished so as to become black; to become extinguished and black.

har-aṛăgu trs., to drive down.

haraṛăgu-ǫ p.v., to be driven down.

harăṛa kāŭ, harṛa-kāŭ Has. **haroaṛ-kaŭa** Nag. syn. of *gaṛakāŭ* Has. *ḍomkaŭa, najomkaŭa* Nag. I. sbst., the Corby, the large-sized crow which is entirely jet black, Corvus macrorhynchus. It is called also *najomkaŭa* because its caw is always of bad omen.

II. adj., in anger, with *hoṛo*, syn. of *harăṛa, kuĭiamuṭu, nopola*, a very black-skinned man.

hara-saŋgom intrs., in the df. prst., of paddy and other crops, to finish coming out, (the backward seeds finally sprouting and the whole field getting an evenly green aspect): baba *harasaŋgomtana*.

harasaŋgom-ǫ p.v., same meaning.

harătiŋ hartiŋ Has. **haraŏ** Nag. (II. *harnā*) I. sbst, defeat: *hartiŋ* jetae kako namtana, nobody wants, or likes, a defeat.

II. adj, with *hoṛo*, a defeated man: ḍigrikodoko rūi-lintana, *hartiŋ* hoṛokodo maŏamuĭutanko seŋjana, the victors in the lawsuit are beating the drum, the vanquished went away dejectedly.

III. trs., (syn. of *ḍari* with inserted ind o.) to defeat, to overcome, to beat, to conquer, in a fight, lawsuit, bet, game, cock-fight: diku *harătiŋkeḍea* laṛaĭre, the landlord won the case against us.

harătiŋ-en rflx. v, to let oneself be defeated, to submit to defeat: tisiŋ abuloǫ gopoǫ̆ hobŏoa mente aĭuŋotana, tearenpe, kabu *hartiŋena*; ḍismisjanaiŋ mendo kaiŋ *hartiŋentana*, apīl jakediŋ lelegea, my case was dismissed, but I will not let it at that; I shall appeal and fight it out; ne horo jati enkaŋ tentoge, kajire ciulaŏ kae *hartiŋena*, it is in the character of this man to cling so obstinately to his own opinion: in a discussion he never gives in.

ha-p-arătiŋ repr. v., to defeat each other in turn: mipisakiŋ *hapartiŋjana* nāḍo Hai Kōṭre calaŏakana, both sides had each once the victory (in the first and second instance), now the case has been brought before the High Court.

harătiŋ-o p. v., to be defeated: laṛaĭree *hartiŋjana*, he lost his case.

ha-n-aătiŋ vrb. n., (1) the extent of a defeat: *hanirtiŋe* hartiŋakedkoa apisare misao kako daṛijana, he defeated them so well that they did not obtain a decree in their favour in any of the three instances. (2) the fact of being defeated: misa *hanartiŋle* kako lagalena, barsareko lagacoṭolena, apisaḷoloko somboduterjana, they did not lose their ardour by a first defeat, after the second they were less eager, after the third they gave it up altogether.

hara-topa I. sbst., the fact of a plant being hidden under the surrounding plants or weeds: *haratoparale* ne kanṭaṛa reṭejana, this jack seedling has been growing slowly because it was smothered by other plants.

II. trs., (ltly, to bury by growing), (1) of plants or weeds, to overgrow and cover other plants: omontan manal dumbu *haratopakeda*, the weeds have overgrown the sprouting beans. (2) syn. of *jilulen*, *jilutopa*.

haratopa-o p. v., corresponding meaning: kape heredbāṛere *haratopaoa*.

har-au trs., to drive this way.

harau-u p. v., to be driven this way.

har-bara I. trs., (1) to drive about. (2) to follow about: honko gaṛi susunniko *harbaṛatana*, uṛiko adergiṛiakana, the children follow about the man who makes monkeys dance, all the cattle are left neglected in the sheds.

II. intrs., same meaning as *har* (intrs).

harbaṛa-o p. v, corresponding meanings.

har-biur trs., to drive round; to drive by a roundabout way.

harbiur-o p. v. corresponding meaning.

har-bō (impolite) syn. of *ṭeṭebō*, adj, with *hoṛo*, *haṛam*, a man with a bald pate. Also used as adj. noun: miad *harbō* hijutana.

har-bu I. adj., worn through; pierced by wearing: *harbu* cipi pīṭrele badlakeda, in the market we exchanged for a new one, a brass bowl which had been worn through.

II. trs., to pierce by wearing out: miad cipi isu ṭekaŏlena, gel sirmare enaale *harbuleda*, one of our brass bowls lasted for a very long time, a hole was worn into it only after 10 years' use. (2) with *kaṭa* as d. o, to wear the skin on the sole of the feet so that the raw flesh is laid bare: ne laṛaĭre hijusonoto kaṭaiŋa *harbutada*, I have worn through the skin on the sole of my feet by being always on the move over this lawsuit.

harbu-n inv. v., to wear through the skin on the sole of the feet: kaṭa cilkatem *harbunjana*?

harbu-oo, *harbu-u* p. v., (1) to get worn through. (2) of the feet, to get the skin on their soles worn through: kaṭa *harbujana*. (3) to get the skin on the soles of the feet worn through: oṛa capăṛatanre puraṣa daḷo cunako tegajada enate kaṭako *harbuootana*, whilst beating

the concrete floor of a house, people often tread on water mixed with lime, and so they get the skin on the soles of their feet pierced through.

harcaḍ-horcoḍ Nag. syn. of *lāḷocaṇ* Nag. *karcalkorcol* Has. frequentative of *horcoḍ*, of upright surfaces, walls, sides of embankments, etc., I. adj., uneven, with protuberances or parts jutting out. Also used as adj. noun: pacriṛa *harcaḍhorcoḍ* (or *harcaḍhorcoḍko*) samtape.

II. trs., to make an upright surface uneven: aṛipe *harcaḍhorcoḍkeda*.

III. intrs., in the df. prst., of an upright surface, to be uneven: pacri *harcaḍhorcoḍtana*.

harcaḍhorcoḍ-ǫ p. v., to be made or become uneven: pacri *harcaḍhorcoḍakana*.

IV. adv., with or without the afxs. *ange, ge, ǫge, tan, tange*, modifying *bai, rika, leḷǫ*.

har-condeaḍ I. sbst., of dogs or goats, the condition of being nearly hairless, chiefly owing to mange: meromą *harcondeaḍ* lelte pīṭre kako kūlijana, seeing the hairlessness of this goat nobody in the market asked for its price.

II. adj., syn. of *har*, of goats and dogs, having lost most of their hair so that the skin is visible all over. Also used as adj. noun: haṇi! miaḍ *harcondeaḍ* hijṇtana, look! There comes a mangy dog.

harcondeaḍ-ǫ p. v., of goats and dogs, to lose nearly all their hair.

har-darom trs., to drive towards smb.

hardarom-ǫ p. v., to be driven towards smb.

har-deǫ I. trs., with *kaji* as d. o., to throw on another the responsibility of one's own fault: en kaji samage aiṇareko (or aiṇsareko, aiṇtareko) *hardeǫjada*; en kajiko *hardeǫjaiña*.

II. intrs., in the df. prst., syn. of the p. v.: kaji aiṇsare *hardeǫtana*.

ha-p-ardeǫ repr. v., to throw on each other the responsibility of a common fault: ituanale, kaji aloben *hapardeǫea*.

harde-gǫ p. v., with *kaji* as sbj., of the responsibility for a fault, to be thrown on another by the one who has committed it: soben kaji aiṇsare *hardeǫjana*.

har-doṛaṇ I. adj., with *liją* a threadbare cloth.

II. trs., to wear a cloth until it is threadbare: ne lijąiṇ *hardoṛaṇled*, enāte eṭa lija kiriṇaiṇme.

hardoṛaṇ-ǫ p. v., to become threadbare: lijątam *hardoṛaṇakana*, thy cloth is threadbare.

har-doṛom I. adj., with *naĕal, kudlam, kara*, a ploughshare, hoe or levelling plank which has become sharper by use, has lost the bluntness or rawness proper to a new one. Also used as adj. noun: naŏa naĕalte kā gaŏtanredo *hardoṛomte* siĭme.

II. trs., to wear a ploughshare, hoe or levelling plank just enough to make it lose its bluntness: ne naĕal aṇrigele *hardoṛomea*.

III. intrs., in the df. prst., to get worn just enough: naĕal tisiṇagapa

hardoromtana.

hardorom-ǫ p. v., same meaning: naĕal nūde *hardoromakana.*

har-du syn. of *du* but not used in connexion with fire.

har-har (Sad.; II. *harharānā*, to crash, to rattle) I. sbst., onomatope of the sound produced by a roaring fire: larlar sengelra *harhar* aĭumǫtana.

II. adj., with *sari*, same meaning.

III. intrs., of a fire, to roar: larlar sengel *harharjada.*

harhar-ǫ p. v., same meaning: sengel *harharǫtana.*

IV. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *sari, rika, rikaǫ, aĭumǫ.*

har-har, har-hur (Sad.) I. adj, with *hoĕo*, a strong wind.

II. trs., of a strong wind, to wave clothes, long hair, leaves: hoĕo lijae *harharjada.*

III. intrs., of a strong wind, to blow: hoĕo *harharjada.*

harhar-ǫ p. v., (1) same meaning: tisiṇ hoĕo *harharǫtana.* (2) to be waved by a strong wind: bōṛa ūḅ *harharlena*, enūteṇ algudalgujana, a strong wind blew my hair about, that is how I got dishevelled.

IV. adv., with or without the afxs. *ange, ge, tan, tange*: *harhare* hoĕojada, the wind blows strongly, so as to wave cloth, long hair, etc., so as to cause a rustling sound in the leaves.

harhu Nag. **harnad** Has. (Sad.) syn. of *daridha, kaḷusala, kaŭrā, khaŭraha, khaŭat*, I. abs. n., voracity, i.e., the habit of eating food in large quantities: ne horoṇ *harhu* janaŏ nekageṇ.

II. adj., with *horo*, a person in the habit of eating food in large quantities: *harhu* horoko kako bītaboṇ, voracious people are not easily satiated. Also used as adj. noun.

harhu-n, harnad-en rflx. v., to eat, here and now, food in large quantity: janaŏdo kae enkaṇ, tisinadoe *harhuntana.*

harhu-ṵ, harnad-ǫ p. v., to get into the habit of eating food in large quantities: ne horo eragee *harhunana*, he has become conspicuous by his voracity.

III. adv., with the afxs. *ange, ge*, modifying *jom.*

har-hundi trs., to drive together: uṛiko *harhundikope.*

harhundi-ǫ p. v., to be driven together: soben uṛiko *harhundiakana.*

***har-hur** I. sbst., (1) the bull-roarer of Munda boys: a stick at at the end of which the wing of a flying-fox has been tied, and which makes a roaring sound when swayed about: soṭare bardulia ḍapĭroḅ tolkeate *harhurko* baiĭa (2) the sound so produced: bardulia ḍapăroḅa *harhurte* uṛiko botoṇoa, cattle are much frightened when hearing the roar a flying-fox's wing swayed about at the end of a stick.

II. adj., with *siri*, the same sound.

III. trs., to cause a flying-fox's wing to roar: bardulia ḍīle *harhurjada.*

IV. intrs., same meaning: hoṅko ḍandare bardulia ḍīl tolkeatko *harhurea* uṛiko botoṇmente.

harhur-ǫ p. v., of a flying-fox's wing, to be caused to roar : barduliaḍīl *harhurtena*, uṛiko horokeḍa.
V. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *saṛe, hici, rika* : barduliaḍapărob ḍandạre tolkeate hicilere *harhurge* saria.

har-har (Sad.) the sound made by a stick swayed about, in contrd. to *kaṭhuṛ*, like which it is constructed.

hăr-hŭr (Sad.) I. trs. or intrs., of horses and cattle, to kick repeatedly, stretching the leg : sadom *hărhărkịa* : sadom *hărhărjada*.
hărhăr-en rflx. v, (1) of horses and cattle, to kick the air in order to get rid of smth. sticking in the hoof : ne uri kŭrra losoḍte eteḍjaia enatee *hărhărentana*, this bullock is annoyed by mud sticking in its hoof, that is why it is kicking the air. (2) fig., of people, to jump up one after the other and go away.
hărhăr-ǫ p. v., to get kicked by a horse or cattle : kacara sadomtạre alom japana kăredom *hărhărǫa*.
II. adv., with or without the afxs. *ange, ge, tan, tange*, (1) modifying *paḍa*, to kick as described : sadom *hărhărtane* padajada. (2) modifying *seṇ, seṇǫ*, of long-legged people, to walk rapidly with long strides. (3) modifying *biriḍ*, of people, to jump up one after the other and go away : pancāĩtre kaji bagărăõjana, *hărhărtanko* biriḍjana. When there is question of only one person, or of several people jumping up like one man, *hărken* or *hărken* is used.

hări, hari sbst., shackles on the feet of prisoners, in contrd. to *biri*, handcuffs.

hariar (Sad. *hariyār* ; H. *hariyā*). This word has not gained much ground, at least in the Has. dialect, in which, as of old, green is still generally called *hende*. Many Mundas even now use only three terms for colours : *puṇḍi*, whitish, pale, gray ; *arạ*, red, brown, yellow ; and *hende*, black, blue, green. I. abs. n., greenness : taramara sakamre *hariar* banoa, there are leaves which are not green.
II. adj., green : tasaḍ *hariargea*. Also used as adj. noun : *hariarkom* hẹkeda oi puṇḍi sakam ? Didst thou pluck green (young) leaves or greyish (old) ones ?
III. trs., to cause to become green ; to dye green : jargi tasaḍkoe *hariarkeda* ; ne dija cenạteko *hariarkeda* ?
IV. intrs., in the df. prst, to become green : nimirdo tasaḍko *hariartana*.
hariar-ǫ p. v., same meaning : tasaḍ *hariarǫtana*.

hariar malhan Nag. **hariar manai** Has. sbst., a form of Dolichos Lablab, Linn. ; Papilionaceae, with green pods.

hariar roâṛ Nag. **hariar roâṛâ** Has. sbst., Cassytha filiformis, Linn. ; Laurinaceae,—a twining, leafless, green parasite, rare in the Munda country.

hari-biri, hari-biri collective noun, shackles and handcuffs.

haribŏl ! (H. say : Hari, i.e., Vishnu) exclamation used (1) by Hinduized Mundas in the *sindurdipika* (marriage ceremony), on the occasion

of an eclipse, and in the *diricapi* and *hočon* ceremonies. In the two last ceremonies, when the *doṛom* (sacrifice without blood) is over, the new head of the family, in the courtyard, makes a triple prostration, each time followed by the cry '*hari bōl* !' uttered by all the people present. In the *hočon* ceremony this is the official proclamation of the death of a husband or wife, before which remarriage is not allowed. (2) by all Munda boys after singing a *hāŭa* song.

hari-daru (H. *bandar lauri*) sbst., Cassia fistula, Linn. ; Caesalpinieae, —the Indian Laburnum, a middle-sized tree with even-pinnate leaves (composed of 4 to 8 pairs of large leaflets), and showy yellow flowers in long racemes. The wood is used for posts, and the bark exported for tanning ; the flowers are stewed and eaten, and the pulp of the pod is one of the ingredients of *guṛaĭ*, the mixture smoked in hubble-bubbles. The bean, ground and mixed with water, is taken as a purge. This purge can be stopped by a handful of baked leaves of this same tree, but these leaves act themselves as a purge when the beans have not been taken previously.

*Note the superstitious belief that the use of the *haridaru* or of the *reṇgḍbanamdaru* as firewood causes a failure of the paddy crop.

harjaṇgia, harjaṇgia (H. *harh* and *jāngh*, long-legged) adj., of men and quadrupeds, with thin or slender : soben siliḳko *harjaṇgiạ*. Also used as adj. noun.

harjaṇgia-ǫ p. v , to get thin legs : ne uri puraṇgee *harjaṇgiajana*, kiriṇoṇibu kiriṇaia, this bullock has very thin legs, let us buy a rather fat one.

har-kabuṛaŏ trs., to drive, i.e., to force to jump, into water or mud : miaḍ tuĭu bandarele *harkabuṛaŏkịa*, we have so chased a jackal that it had to throw itself into the bund.

harkabuṛaŏ-ǫ p. v., to be driven to jump into water or mud.

haṛ-kadiṛi trs., to drive, i.e., to force to jump, into or through a fire : jara ondorakaḍare miaḍ kulaĕle *harkadiṛikịa*, we drove a hare into a clearing where the dried brushwood had been put on fire.

harkadiṛi-ǫ p. v., to be driven to jump into or through fire.

hărken, hŭrken Cfr. *hărhŭrtan*, adv., modifying *biriḍ*, of a single man, to rise immediately, without delay ; of several people, to rise like one man : gomko raḳed ko-i *hărkenko* biriḍjana, as soon as the master called them, they all rose at once.

har-keseḍ trs., (1) to run so as to meet one who is chased, and cut off his retreat or escape : miaḍ kulaĕ jomsạ janate nirjado taĭkenaiṇ *harkeseḍtịa*, a hare came running on my right, I ran and cut it off. (2) to drive cattle, a plough, a cart, etc., towards smb. or across his way so as to cause him to stop : miaḍ moṭor hijụtan taĭkena, sagăṛiteko *harkeseḍkeda*. (3) syn. of *karakeseḍ*, to throw up a dam across a water-way or valley by means of the level-

ling plank : neŋare lōrbu *harkesedea,* maraŋage loĕoŋ baioa, let us dam up this ravine ; an extensive rice field will be made (so doing we will be able to make an extensive new rice field).

harkesed-ǫ p. v., corresponding meanings.

har-kul trs., (1) to drive straight towards a certain spot : siụ taĕomte busụsaŋeŋ *harkulkeḍkiŋa.* (1) with inserted ind. o., to go with smb. for a little distance helping to drive cattle he cannot manage alone : ne uri kaiŋ daṛiaia, talagaũdileka *harkulaiŋme,* I cannot drive this bullock single-handed, come with me for half a league. (3) syn. of *eraŋkul,* to scold smb. in order to make him go somewhere : honko kamitele *harkulkeḍkoa.*

harkul-ǫ p. v., corresponding meanings. In the 2nd meaning the cattle stands as sbj.

har-kunḍul sbst., (1) syn. of *kuṭusur,* the end of the spine just above the tail of an animal. (2) in jest, syn. of *kunḍuṭkunḍuṭ,* the depression at the back of the waist.

harla I. adj., (1) of eatables, carbonized or nearly carbonized, in cntrd. to *roŋgo,* burnt on : *harla* saŋaga cinaiŋ cikaea ? What can I do with well-nigh carbonized sweet-potatoes ? Also used as adj. noun bugileka isinakaŋ aędoe jomkeda *harlae* omąiña. (2) fig., of people syn. of *harăṛa,* very black-skinned *harla* Ganju okotijana ? Also used as adj. noun : okotąren *harla* hijụtana ?

I. trs. caus., to let food get carbonized : saŋagape *harlakeda.*

III. intrs., in the df. prst., of eatables, to get carbonized : saŋga *harlatanajṇ̃,* enaŋre hoṛaakana, maybe the sweet-potatoes are getting carbonized, they were baked already a while ago.

harla-ǫ p. v., (1) of eatables, to get carbonized. (2) of people, to become very black-skinned : ne hoṛo puraŋgee *harlajana,* he is very black.

harlu Has. and derivatives, syn. of *buku* Nag. and derivatives.

harlu-aṛą Has. **haru-aṛą** Nag. sbst., two plants, the seeds of which are eaten and the leaves used as potherbs : (1) *huṛiŋ harlu* (Sad. *kalmi sāg*) Rivea hypocrateriformis, Choisy ; Convolvulaceae,—a large climber with large, usually solitary, white funnel-shaped flowers ; and long-petioled cordate leaves, about as broad as long and silky beneath. (2) *maraŋ harlu,* Argyreia speciosa, Sweet. ; Convolvulaceae,—an extensive-climber with showy rose-purple, funnel shaped flowers, in dense axillary corymbs ; and ovate-cordate acute leaves, white-tomentose beneath.

harmu var. of *armu.*

harmurum-biŋa sbst., three kinds of snakes : (1) syn. of *buṭitombąbiŋ, ḍaĭrḍega,* Passerita myoterizans, a large and slender, green, tree snake. (2) a reddish brown tree snake, smaller than the preceding, with pointed snout. (3) syn. of *harturbiŋ* a brown snake, smaller than the preceding, and

found both on the ground and on trees. Its head is described by the Mundás as resembling the head of a frog.

har-naĕal ltly. the worn plough, sbst., the male of a dark, reddish brown species of grasshopper, the female of which is called *jaṇgăla*.

har-nala I. adj. and adj. noun, (1) with *kami*, the remunerated work (*a*) of driving away fowls or granivorous birds from the fields or from places where grain is spread out: simko *harnalaiṇ* namakada. (*b*) of driving the cattle on the threshing floor: dâñri *harnalae* namakada. (*c*) of driving a cart loaded with another's belongings: gaṛi *harnalaiṇ* namakada. (2) with *hoṛo*, a man performing one of these works. (3) with *gaṛi*, the cart used for transporting another's belongings: bariado aĭṇ̃ gaṛige, miḍilo *harnalage*. (4) with *cīj*, the things loaded on such a cart: *harnala* namoṛedo gaṛi Rancitele idiña, alementedo jetan auị̆ banoa, if we can find things to load on our cart for smb. else, we shall drive it to Ranchi, but we have nothing to fetch for ourselves.

II. trs., to earn food or wages by driving a cart loaded with other people's wares, by driving off noxious birds or by helping to drive the cattle during the threshing: gaṛi harte moḍhisi ṭakain *harnalakeda*; sim harte aĭuḅmaṇḍiiṇ *harnalaleda*, I got my evening meal in payment for having kept the fowls from smb.'s field.

III. intrs., to do for daily wages one of the three kinds of work described above: simkoin *harnaị̆*, I shall drive away the fowls for wages, I shall hire myself to drive away the fowls; simkoin *harnalakena*.

harnala-n rflx. v., same meaning; simkoin *harnalanlana*.

harnala-ọ p. v., (1) of food or money, to be earned by such work: tisiṇ aĭuḅmaṇḍi *harnalajana*. (2), with the afx. *te* and an inserted pral. sbj., to go and perform such work: simko *harnalaṛ̣ijjana*, she has gone to scare off the fowls for a day's wages.

har-nam syn. of *harsaṛ̣* trs. caus., to reduce by wear to such or such size: mana bailen naĕal moḍtoaḅlekale *harnamakada*, we have now reduced last year's plough to such a thinness that it can well nigh be encompassed with the hand.

harnam-ọ p. v., to be reduced by wear to such or such a size: aĭṇ̃ pūl moḍ bitaēte puṛage taĭkena, nāḍo moḍ bitaēte huṛinage *harnamakana*, my ploughshare was over a span long, now it is worn to a length of less than a span. Note the following idiomatic saying often addressed by a matchmaker to the young man and maiden, and their parents: "Marnāḍo lepelben, okoṇi kaṭae lanagrakana oi mede bagṛaĕakana? har pūl har mudamleka *harnamoḍo* okoe kajidaṛia? Now look well at each other; is either of the two lame? Are the eyes of one spoiled? Of course, who can foretell to what

"they will one day be reduced by age, like a worn ploughshare or a worn ring? i.e., Nobody can foresee what may happen to them in afterlife but now they are both quite sound, as you can see for yourselves."

har-nir trs., (1) to drive to flight: irkumburukolé *harnirkeḍkoa*. (2) fig., to cause to go way: kupulkole *harnirkeḍkoa*. (3) to reach the end of a period of time; niminaṇ caḷite ne canḍubu *harniria*, with this much of rice we will reach the end of this month.

harnir-o p. v., corresponding meanings.

haroḫ. This term refers to the cure or stopping of anything affecting the body or mind (viz, a wound, a sore, sickness or pain, moral defects, passions and bodily or mental feelings) also of its external sign, as laughing, weeping. (1) When reference is made to a wound or sore, pain or sickness, this must be expressed in the context by the words *gaŏ*, *hasu*, *ranu*, or clearly understood from the circumstances. *Haroḫ* is then a syn. of *bugi*, and constructed in the same way except for (*a*) the sbst.: *hasuharoḫ*, the time when one is cured from sickness. (*b*) the adj.: *hasuharoḫ* horo, a person recovered from illness. (*c*) the intrs. prsl.: gačiṇ *haroḫtana*, my wound is healing; hasuiṇ *haroḫtana*, I am recovering. *Haroḫ* moreover is not used idmly. like *bugi*. (2) When reference is made to moral defects, passions, bodily or mental feelings or their external manifestations, these must likewise be clear from the context or circumstances *Haroḫ* is then a syn. of, and constructed like, *māir*. (3) When reference is made to the special affection of desire, liking, craving, this affection (*haŏa*) or its seat (*noca*, mouth; *man*, the mind; *jī*, the soul) may be either expressed or understood. *Haroḫ* is then a syn. of *asadi* and constructed like this word.

hārom Nag. var. of *ārom*, *ōmam* Has.

har-otoṇ trs., (1) to drive a team or cart behind another: sangitō sītanre araṁk› *harotoṇea*, when several people together plough the same field, they drive the teams one behind the other (though each plough traces its own furrow); sene urikiṇ aĕarkiname, leṭepeṭekiṇdo aiṇ *harotoṇkiṇi*, go in front with the pair of bullocks which walk fast, I shall drive behind them the two slow ones. (2) to follow a cartman or ploughman with another cart or team: sangitō sītanre miḍ horo eṭaṇī *harotoṇia*. (3) to keep up with the cartman or ploughman in front: amaṇ urikiṇ puraṇgekiṇ senea kaiṇ *harotoṇdariamtana*, (4) to follow in chase: merom arkiḍtan ṭēṛōiṇ *harotoṇkia*, mendo kaiṇ tebaḍariaia, I ran after the wolf which was carrying off a goat, but I could not catch up with it.

harotoṇ-o p. v., corresponding meanings.

har-panti I. adj., with *ōte*, *ṭaĕaḍ*,

a narrow unploughed strip all along between two furrows : herọ hulaṇa harpanti kā lagatiṇa, *harpanti* ṭaĕaḍrạ babako kā omonoa, after sowing one must not leave any unploughed strip, the seeds will not come out there. Also used as adj. noun : *harpantiṛạ* tasaḍko haratana, sīlaṭite topajanạko soben soĕacabajana, the grass grows over the unploughed strips ; where it has been buried under the earth thrown up by the plough it has rotted altogether.

II. trs. or intrs., (1) to leave a very narrow strip unploughed over the whole length between two furrows, in entrd. to *dahina, daina,* to leave a narrow strip between part of two furrows : the latter is always done unintentionally, the first may be intentional : jargidinre sīoṛẹre ote *harpantikereo* baioa, mendo rūṛatanre saḅjapạ lagatiṇa, in the rainy season when first breaking the ground, it does not matter if narrow strips are left between the furrows, but in the second ploughing one must make the furrows touch each other ; alope *harpantiĭa,* hita kā topaoa. (2) to drive several carts or teams abreast : ne sanḍaka eakargea, apia sagărido *harpantilere* soaba, this road is broad, there is room for three carts abreast.

harpanti-ọ p. v., corresponding meanings : ne goṛa purạge *harpantiakana,* in this field there are many furrows with unploughed strips between them ; ne horare baria sagiṛi *harpantioa,* two carts can be driven abreast along this way.

har-parom trs., to drive across. *harparom-ọ* p. v., to be driven across.

har-perẹ trs., to fill up with earth by means of the levelling plank. *harpere-gọ* corresponding meaning : ne leonḍa *harperegọka.*

har-pucu trs., to drive the plough or team across the *antar* (plot being ploughed or levelled) instead of keeping to its side : naĕale *harpucukeda* ; uriḳiṇe *harpucukeḍkiṇa.* *harpucu-gọ* p. v., corresponding meaning.

harr-hurr I. sbst, the whizzing of several stones through the air, or of sticks thrown sideways, in entrd. to *khâĕkhôĕ,* the whizzing of arrows: uliko tertana, *harrhurr* aĭumọtana, they are throwing stones or sticks at the mangoes, their whizzing is heard.

II. adj., with *saṛi,* same meaning.

III. trs., to cause stones or sticks to whizz : diriko *harrhurrjada.*

IV. intrs., of stones or sticks, to whizz : hurtulaṇa-lako, diri *harrhurṛana,* they throw stones with a sling, the stones whizz through the air.

harrhurr-ọ p. v., same meaning : diri *harrhurrọtana.*

V. adv., with or without the afxs. *ange ge, tan, tange,* also *hurrleka hurrkenhurrken,* modifying *saṛi, rika, ter, huraṇ, hurtulaṇ.*

har-rogoḍ I. sbst., weakness and ill-health caused in buffaloes or bullocks by overwork with the cart : uri jeṭedinkore purạgee harjana, ẹnto niṇḍạ *harrogoḍtee* goĕjana, the bullock had to draw the cart too

often in summer, it died of it when the rainy season broke.

II. adj., generally *sagăṛiharrogoḍ*, with *uṛi, keṛa*, a bullock or buffalo which has been overworked drawing the cart: miaḍ *sagăṛiharrogoḍ* keṛale kiriaḷia, uĭuḍae mandakeda, we bought such a buffalo, it died at the beginning of the rains. Also used as adj. noun: gel ṭaka bāri taĭkena enamente miaḍ *sagăṛiharrogodiã* kiriaakaia.

III. trs., to impair the health or strength of a buffalo or bullock by overwork with the cart; such animals, after having got drenched in the first rains, collapse and generally die: ne uri sagăṛiko *harrogoḍkia*.

harrogod-o p. v., of a bullock or buffalo, to get overworked with the cart: ne uri sagăṛiĭ *harrogodakana*.

har-ruar, har-rāṛa trs., (1) to drive again: aũri tikinbēseorepe aderkeḍkoa, cenamente kape *harrūṛaaḍkoa?* You have brought the cattle home before it was fully noon, why do you not drive them out again? (2) to drive back: aĭubotana, uriko hatusate *harrūṛakope*; sagăṛi hatusate *harruaṛtam*.

harruaṛ-o p. v., to be driven back or driven again.

har-sab trs., to chase and catch.

harsab-o p. v., corresp. meaning.

harsahondeḍ I. intrs., of rat-snakes, tree-snakes and grass-snakes, to wriggle away rapidly through fear: oca! amtate biã *harsahondeḍjada*, take care! A snake goes rapidly in thy direction; lelmare jamburubiã nire *harsahondeḍdea*.

harsahondeḍ-en rflx. v., same meaning: biã nire *harshondeḍdentana*; jamburubiã *harsahondeḍdentana*.

II. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *nir*: harmurumbiã kotokototo *harsahondeḍtane* nirjana; *harsahondeḍe* nirjada.

harsandaḍ, harsandeaḍ, harsandeḍ, harsandiaḍ, harsondaḍ, harsondeaḍ, hasandaḍ, hasandeaḍ, etc., **hasondaḍ, hasondeaḍ**, etc., I. abs. n., (1) the roughness of the skin of certain animals (*toroḍ, ṭeṭeãga*, the tail of *ḍundubiã*), and of the bark of certain trees. There are, according to the Mundas, five degrees of roughness: (*a*) *karăkasua, kaṛăkasua*, roughness and hardness noticeable even by sight. (*b*) *hasaraḍ*. (*c*) *harsandaḍ*, great roughness distinguishable only by touch. (*d*) *ragam*. (*e*) *hăĕam*, slightly rough, as the leaves of the paddy plant: ṭeṭeãga ũrre *hasandaḍ* mena. (2) a roughness felt in the mouth whilst eating certain things: kakăruaṛa itikiḍte hondalere *hasandaḍ* kā taĭna, if pumpkin leaves are crumpled before cooking, there is no roughness felt in eating them. (3) a feeling as if the tongue were swollen owing to one having eaten a great quantity of astringent things: alaãra *hasandaḍ* nã jakeḍ monagea. N. B. All these variants may be constructed like *haĕaḍgiri* in the same fig. meanings as this

word.

II. adj., (1) rough to the toueh, as described : torod *hasandadgea.* (2) rough in the mouth : kakăruarą orǫ ḍimbuarą begar itikiḍte hondalere *hasandada.*

III. intrs., imprsl., with inserted prsl. prn., (1) to feel the roughness described : hai sutanre ḍundubiną cadlomiṅ sabla, *hasandadkiṅa.* (2) to feel one's tongue as if swollen for having eaten a great quantity of such astringent things as Eugenia plums or the fruit of the ebony tree : kuda puragee jomtada, alaṅ *hasandadgaia.*

harsandad-ǫ etc., p. v., same meanings : tiiṅ *hasandadǫtana* ; begar itikiḍte hondalen kakăruarą jomtanre aiṅą meca *hasandadlena* ; tiril purągc jomkeḍte alaṅe *hasandadakana.*

IV. adv., with or without the afxs. *ange, ge,* modifying *aṭăkar, jom, capu* : *hasandadgeṅ* jomkeda, I ate it with a feeling of roughness in the mouth. (2) with the afx *ggc,* modifying *jom,* so as to get the feeling of a swollen tongue : tiril *hasandadggeṅ* jomlą.

har-sarę syn. of *harnam,* but not in the idiom.

har-sida trs., (1) to drive first. (2) to conclude first smb.'s business and so send him away.

harsida-ǫ p. v., corresponding meanings.

harsiṅ daru Nag. syn. of *niridaru,* sbst., Elaeodendron glaucum, Pers, Celastrineae,—a forest tree with opposite crenate leaves and flowers in axillary cymes. The root ground with water is rubbed on the chest in pneumonia, and taken internally to cause evacuation and vomiting in cases of poisoning.

harta (Or. *harta' ānā*) I. adj., with *mandi, jomeą,* etc., the food or meal to which one is sitting down : tęṛô, ṭęṛôko menjaḍci, *har'a* mandi biriḍbagekedatee niruṛuṅalena, they shouted (in the village) : "a wolf ! a wolf !" and leaving the meal to which he was sitting down, he jumped up and ran out of the house. Also used as adj. noun : *harta* cinąmentem biriḍbagekeda ? kaci jomaṅgaŏkedma ? Why didst thou rise leaving thy meal ? Hadst thou no appetite ?

II. trs., to put food (and, as the case may be, v. g., with Europeans, what is necessary for eating it) before smb. who sits waiting for it : dubṛikaakanako, mar nădo mandi *hartakope* (or *hartaakope*), they have been made to sit down, now put their dinner before each of them ; balakore aṛandikore daṅgṛiko dąko āua, daṅgṛakodoko mānḍia orǫ mandiko *hărtą,* on betrothal and marriage feasts the girls fetch the water and the young men cook the food and distribute it placing it before the sitting guests. (2) to sit waiting for one's meal or other food, or sit eating it : mandiiṅ *hartaakada.* N. B. In displeasure and scoldings, the term may be used in connexion

with other things than food: sobena cile *hartaamea*? Kam biriḍdaṛitana? Canst thou not get up and fetch things for thyself? sengele *hartaakada*, he sits before the fire.

harta-n rflx. v., 2nd meaning of the trs.: mandi aũrim *hartanredo* uṛunnokome, Imiaḍ jagar mena, before thy meal is put before thee, come outside for a moment, please, I have smth. to tell thee.

harta-g p. v., (1) of the food, to be put before smb. who sits waiting for it: mandi *hartaakana*. (2) of a man sitting and waiting for his meal or other food, to get it put before him: mandiko *hartaakana*. N. B. In displeasure and scoldings it may be used of other things also.

ha-n-arta vrb. n., the excess in the quantity of food to which one is sitting down: hon kae hôkeda; mandiḍo *hanartae* hartatana jomgoguterenlekae aṭăkarotana, this child did not say: enough! (when they were filling its plate). It is sitting before such a quantity of food that it seems likely to kill itself by eating so much.

harta (1) syn. of *hartala*. (2) syn. of *ūr* sbst., the skin, especially of animals: ne dari *kerahartaleka* ibila, this carpet is as thick as a buffalo hide; enta alom sena kāredo *hartain* cotamea, do not go there or I shall scourge thee so as to take off thy skin. (In Has. they say: deain cotamea).

harta-gg p. v., to get such or such a skin: gâẽḍa kũḅ ibilgee *hartaakana*, the rhinoceros is very thick-skinned.

hartala (Sad. *hartal*) syn. of *bakla*, I. sbst., the bark of a tree: sũltan uṛiko *asanduhartalara* rasianu lagatina, a good remedy for cattle suffering from dysentery is to make them drink a decoction or infusion of the bark of the Careya arborea.

II. trs., to bark a tree: ne daru *hartalaepe*.

hartala-gg p. v., of trees, to be barked: sarjondaru jipilinage *hartalagoa*, sal trees can be barked in long strips.

har-teba trs., (1) to reach by running after: senotane taikena, horaren *hartebaliia*. (2) to catch up with smb. in learning, apparent age, size, etc.: taẽomtee iskulkena, sidarenkoe *hartebakedkoa*, he began his schooling after the others, but has caught them up: taẽomuterin hereṭela, mendoin *hartebakedpegea*, I was the last to start sowing, but I have caught up with you; ne uria gonondo kerakoa gononagepe *hartebatana*, you want to sell this bullock at the same price as a buffalo; alemanãte gel sirmae huṛina jonomredo, lelimedo, alegee *hartebatana*, he is our junior by ten years, but in appearance he is as old as we are.

harteba-gg p. v., corresponding meanings.

har-topa I. adj., buried under the earth brought by means of the levelling plank: loẽonari hajanẽ

miaḍ *hartopa* huṭuḳ capinamjana, the ridge of the field having been broken through, a boulder which had been buried under it, was laid bare by the rushing water.
II. trs., to thus bury smth. : loĕoṇ talare miaḍ huṭuḳle *hartopaakada*.
hartopa-ǫ p. v., to be thus buried.

hartu-biṇ, hartur-biṇ sbst., the smallest of the three kinds of snakes called *harmurumbiṇ*. It has a flat head and is not venomous : *harturbiṇa cokelekạ* bǭdo, the head of the smallest brown tree snake is like the head of a frog.

harṭha Nag. syn. of *rarua* Has. hardy.

harua (H. *hārū*, the loser in a game) I. adj., (1) with *sim*, a cock defeated in cockfighting. Also used as adj. noun. (2) in jest, with *hoṛo*, a man defeated in a game, match, lawsuit, fight, quarrel or discussion. Also used as adj. noun : apedo *haruako* ci ḍigriko ? Have you lost or won your lawsuit ?
II. trs., of a cock and, jokingly, of a man, to defeat another : ne sim apiae *haruakeḍkoa* ; mukŭdimare nību *haruaileka* aṭăkarǫtana.
III. trs. caus., to cause the defeat of a cock by putting it to fight a much larger or stronger one : ne sim maraṇaṇiḷǫ juṛikiṭepe *haruakṭa*.
harua-ǫ p. v., of a cock and, jokingly, of a man, to be defeated.

haruaḍ Has. var. of *harhu* Nag.

haṛu-aṛạ Nag. var. of *harluaṛạ* Has.

haruḳ (Sad. *harupāek* ; Sinh. *haraṇa*, to turn) I. adj., syn. of *harubakan*. Also used as adj. noun : en *haruḳ* oṭạtam, take away that object (as described below) which is turned upside down.
II. trs., (1) to turn mouth downwards an object which has a *moca* and a *landi*, a mouth and a bottom, i. e., a vessel, a basket, a hat or cap : bǭre ṭupi *haruḳtam*, put on thy hat. (2) to turn upwards an object which, in the way of speaking of the Mundas, has a *lāṛ* and a *dea*, a stomach and a back, i. e., a palm leaf mat, a leaf, a waterproof made of leaves, a winnowing shovel, a bamboo umbrella, an open book. (In the two first the underside is called *dea*, in the others the outer or convex side) ; to fold the underside of a mat or leaf over its upperside ; to shut a book : jānạge *haruḳkere* landi kāredo dea cetanoa. (3) to cover up smth. with an object turned as described ; to cover up smth. in a mat or leaf so folded that half of its underside is uppermost ; to insert smth. between the leaves of a book : caṭu ḍabinite *haruḳtam*, cover the waterpot with an earthen bowl put upside down ; paṭire baba *haruḳeme* ; ne capa amạ kitaḳre *harubeme*.
III. intrs., fig. (1) of the eyes, to shut from sleep : meḍ *haruḳtana*, iminaṇgelaṇ jagara, gitiṭiṅa, my eyes are heavy with sleep, let us stop our conversation, I shall go and lie down to sleep. (2) imprsl., with inserted prsl. prn., to feel sleepy : meḍ *haruḳiǫiṅa*.
haruḳ-en rflx. v., to cover oneself with an object turned as described :

ukuninuṇatanre miaḍ hon ḍākite oṛọ miaḍṇido paṭitekiṇ *harubenjana*, playing hide-and-seek, a child hid itself under a large basket and another under a mat turned upside down: ṭupiĭ (or ṭupitee) *harubenjana*, he covered himself (with his hat).

ha-p-aruḷ repr. v., occurs with uncertain meaning, in the cpd. *joar-haparuḷ*.

haruḷ-ọ p. v., meanings corresponding to the trs., and same meaning as the intrs. : caṭu *haruḷikina*, the waterpot is turned upside down ; nāge lelruaṛ hobaoa, apeą kitaḷko tapẹte *haruḷọka*, you will have to look again in your books presently, turn them over, without shutting them ; meḍ (or medin) *haruḷọtana*, gitiṭiṅa.

ha-n-aruḷ vrb. n., (1) syn. of *haruḷ-teą*, a convex cover as is placed over the *aṛka* and *kaca* baskets. (2) syn. of *ṭuku*, the kneecap. (3) the length of the time during which an object remains upside down, or covered as described : baba lo *hanarube* haruḷkeda, tikin jaked kā tasijana. (4) the object turned upside down, covered in a folded mat or leaf, or inserted between the pages of a book : nea okoẽą *hanaruḷ* ? (5) the corresponding act : *hanaruḷ* kape ṭaṅkaakada, kaoarą baba simko sodapuọjada, you have not well fitted the cover over the *kaca* basket, the fowls introduce their head and eat the paddy.

har-uṛuṇ trs., to drive out, to expel, to dispossess of a field.

haruṛuṇ-ọ p. v., corresponding meanings.

haṛą Has. var. of *haḍa* Nag.

haṛą, haṛą-daą syn. of. *koncâṛâ, koncâṛâlą*, I. sbst., a decoction of the leaves of *haṛalaru* and *koncâṛânâṛî*, plus the bark of *sarjomdaru* and *hatanądaru*. It is used to polish walls and floors after they have been made nicely even by being rolled with a cylindrical grinding stone : sila pacriko rideą, taẽomte *haṛą* lagaõoa.

II. trs., to polish a wall or floor with this decoction : pacriko *haṛaea* (or *haṛadąea*).

haṛą 1° syn. of *ajaḍaja* and constructed like it but for the vrb. n. *hanarą* which is used of : ( ) the extent of ravelling : sutan lo *hanarąko* haṛąkad taiken, miḍ gunṭare enąin raṛakeda, they had ravelled the thread so much that it took me a whole hour to unravel it. (2) the extent to which one gets entangled : nirjaḷ dipĭli *hanarąe* haṛąlena moḍpuṛ, sanąginree sōrtumbiḍjana, whilst running he got entangled in such a way that he was thrown on his face far ahead. (3) the act of ravelling or entangling : setabarduliaḍko *hanarąteko* saḷkoa, they catch flying-foxes by causing them to get entangled (on a net). (4) the thing which entangles one : ne horare okoe *hanarąe* lagaõtada ? Who has put this trap to entangle people on the road ? In this meaning, *haṛą* as adv. takes the afxs. *ange, ge*, and modifies *rika, rikan, rikaṛ*.

2° I. sbst., smth. which trips up people : ne horare okoe *haṛąe* lagaõ-

tada ?

II. trs., to trip up smb.: kaṭ tee (or soṭatee) *haṛąkiṅa*, he tripped me up with his foot (or with a stick).

haṛą-n rflx. v., to trip over smth.: aĭṅą soṭatena *haṛąnjana*, enatena baṭijana, I tripped over the stick I held in my hand and so fell down; eilkatem *haṛąnjana* ? kacim lelkeda ? How didst thou trip over this stick ? didst thou not notice it ?

ha-p-aṛą repr. v., to try and trip up each other: opotatanlo kaṭakina *haparąlana*.

haṛa-gą p.v., (1) to trip over smth.: kaṭaina (or kaṭarena) *haṛąlena*. (2) to get tripped up: soṭatena *haṛąlena*, I was tripped by means of a stick; kaṭatena *haṛąlena*, I was tripped up by means of the foot; nirjaḍre ḍutitena *haṛąlena*, whilst running I got tripped up by my own loin cloth.

ha-n-aṛą vrb. n., (1) the force with which one is tripped up: nirjaḍ dipĭli soṭate *hanaṛąe* haṛąlena moḍpurą sanginree sōrtumbiḍjana. (2) the act of tripping up smb.: opotatanre *hanaṛątee* baṭikiṅa, in wrestling he threw me by tripping me up. (3) the thing which trips people up: ne horare okoe *hanaṛąe* lagaŏtada ?

3° fig., (1) adj., with *kaji, kami*, smth. said, done or to be done, which comes in the way preventing smb. from doing what he intends; a spoke put in smb.'s wheel: aṛandi honder hapta hobaoṛą taĭkena, miaḍ *haṛą* kajite kesedakana, the marriage was to take place some weeks ago, but smb. said smth. which caused it to be broken off. Also used as adj. noun: miaḍ *haṛąiṅą* namtada, enate kaĭṅąjena, I was faced by an obstacle and so gave up my intention.

II. trs., to thwart smb.; to hinder or prevent smb. from doing what he intends: oko kajiteko *haṛąkeḍma* ? What did they say which stopped thee ?

III. intrs., imprsl., with inserted prsl. prn., to wish to abandon one's purpose owing to the objections or obstacles raised: enka kajikote jīre *haṛąjaḍmea* ei ?

haṛą-n rflx. v., to abandon one's purpose on this account: enkankoą kajite alom *haṛąna*, okoąm moneakada se monege, do not mind what such people say, keep to thy purpose.

ha-p-aṛą repr. v., to put spokes in each other's wheels; to thwart each other; to try by objections and hinder each other from doing what they intend: kajitokina *haparątana*.

haṛa-gą p.v., to be thwarted, prevented from accomplishing one's purpose: senąina moneakaḍ taĭkena, kamitena *haṛąlena*, I intended going, I was prevented by the work I had to do; hosŏṛotanam mente kajiṛe hoṛoko purąsako *haṛagoa*, people often stop speaking when they are told that they lie.

ha-n-aṛą vrb. n., (1) the number of objections or obstacles, the greatness of the objection or obstacle: kamite *hanaṛąiṅą* haṛąjana, musinąo sen kaina dṛijana, my work was so much in the way that I could not even go once. (2) the act of raising objections or obstacles: kajiṛą

hanaṛạte aṛandi bagṛaŏjana, the intended marriage was spoiled by the things that were said to prevent it. (3) the abandonment of a purpose owing to objections or obstacles raised: ne aṛandiṛạ *hanaṛạdo* kādaṛạ sōjeruaṛoa, the breaking off of this marriage can of course no more be repaired.

4° trs, to interlace the ropes forming the *baja* (netted part) of a carrying net, between the *penda* (small circle of rope) and the *cuṭa* (long ends): sikuarrạ bajako *haṛạea*.

haṛa-gạ p v., (1) of ropes, to be interlaced so as to form a carrying net: bajaṛạ baĕar *haṛạakana*. (2) of a *baja* to be made of interlaced ropes: baja *haṛạakana*.

ha-n-aṛạ vrb. n., (1) the act of interlacing ropes into a *baja*: amạ *hanaṛạ* kaiṛạ sukuatana, I do not like thy way of making the meshes. (2) the web of a carrying net: bajaṛạ *hanaṛạ* kā ṭaŭkaakana, oṛạruaṛtam, the web of the carrying net is unsatisfactory, undo it altogether.

5° also *hanaṛạ*, trs., to tuck the ends of a rope under the part that is tight, so that its tightness is ensured without any knot, as is done, v.g., in making a rice bale: poṭomtanre pagako *haṛạea* (*hanaṛạea*) raoạakaḍ ḍenḍe taĭnkamente.

haṛa-gạ, hanaṛa-gạ p.v., of the ends of a rope to be thus tucked in: paga *haṛạakana*.

haṛa-baṛaŏ (*H. haṛbaṛānā*, to be confused, to hurry; Or. *haṛbaṛamba'anā*, to scatter in fright) syn. of *ambŏṛosambŏṛo*. The rflx. v. is moreover used as syn. of *ôṛâboṛau*.

hara-bari syn. of *ambŏṛosambŏṛo*.

hāṛa-biṛi I. sbst., a position of great dificulty, dire necessity or danger, cau-ed by a man or animal: *hāṛabīṛire* seṛân hoṛoko aḍ kisâṛ hoṛokoṭạ senogọgea, when in great difficulties one must have recourse to the wise and to the rich; *hāṛabīṛire* amgele caṛạabạ, when we are in great trouble it is thee we call our father and our mother, i.e., it is thy help we implore.

II. adj., syn. of *hāṛabīriakan*: *hāṛabīṛi* hoṛoko janaŏ amṭạko hijua.

III. trs., to be put by some man or animal in a position of great difficulty or danger: b'rh ra puṛạsaiṛạ senọhijuakaḍa, nā jakeḍ j tani kako *hāṛabiṛikiṅa*, I went and came back many times through the forest, up till now I was never molested by any wild animal.

hāṛabīṛi-gạ p. v, corresponding meaning: nā jakeḍ misao aŭrigeṛạ *hāṛabīṛioa*.

haṛaḅpa, haṛappa, huṛuḅpu, huṛuppu (Sad. *haṛap*; Or. *khapāba'anā*) Cfr. *hiṛiḅpi*, trs., to shut suddenly a door, a window, the lid of a box, in cntrd. to *paṛạ*, to open suddenly: duare (oṛạe, bakŭsae) *haṛaḅpakeda*.

haṛaḅpa-gạ, huṛuḅpu-gạ, etc., to be shut suddenly.

haṛaḅpaken, etc., adv., modifying *handeḍ* (of a single door).

haṛaḅpaleka, etc., adv., modifying *handeḍ* (of several doors shut sud-

denly) : hature kula nirbololeṇa muṇḍileḍei sobenko apanapan duar *haṛaḅpalekako* haṇḍeḍkeda.

haṛaḅpa-bagel, haṛappa-bagel, huṛuḅpu-bagel, huṛuppubagel, same as the preceding, but without adv.

haṛaḍ 1⁰ I. abs. n., pungency ; intense bitterness ; saltiness : naminaṇ *haṛaḍ* okoe sātiṇa ?

II. adj., (1) pungent, hot, as Spanish pepper : marci *haṛada*. (2) syn. of *cẹcẹ*, very bitter, disagreeably bitter, in cntrd. to *mẽr*, bitter, but not disagreeably so, bitter but eatable ; and *mẽrmẽr*, slightly bitter. The demarcation between *haṛaḍ* and *mẽr* varies with the individual tastes ; most people regard quinine as *haṛaḍ*, but some say it is only *mẽr*. The fruit of Momordica Charantia which has a fair degree of bitterness, is readily eaten by all aborigines : kāinin *haṛaḍgea*, kaphidạdo kā ciniakanre mẽrgea, quinine is very bitter, coffee without sugar is not disagreeably bitter. (3) salty tasted : lipiḅuluṇẽte koṛcabuluṇ aḍ diribuluṇ puraṇge *haṛada*.

III. trs. caus., (1) to render pungent : utu puraṇgem *haṛaḍkeda*. (2) to render very bitter : cẹcẹ suku mesakedate jiluutupe *haṛaḍkeda*. (3) to render salty : basidạ buluṇtem *haṛaḍtada*.

IV. intrs. imprsl., with inserted prsl. prn., to feel a taste of pungency, intense bitterness or saltiness : marcite *haṛaḍjạiṅa* ; cẹcẹge *haṛaḍjạiṅa* ; buluṇte *haṛaḍjạiṅa*.

haṛad-ạ p. v., (1) to become or to be rendered pungent, very bitter, or salty ; utu *haṛaḍjana* ; marcite *haṛaḍjana* ; buluṇte *haṛaḍjana*. (2) of the mouth, to be affected by pungency, bitterness or saltiness : iniạ moca *haṛadakana*.

V. adv., with or without the afxs. *ange, ge* : utu *haṛaḍgeiṇ* aṭăkarjada, I find the stew bitter ; *haṛaḍpe* buluṇkeda, you have put so much salt in it that it has a salty taste.

ha-n-aṛaḍ vrb. n., (1) the extent of pungency, bitterness, or saltiness : *hanaṛaḍ* haṛaḍkiṅa, misa surpuḍtege mû horate daḷeka suluṭ uruṇjana, I felt it so pungent that having only once put a bit of it in my mouth, water began to flow from my nose. (2) the thing rendered pungent, very bitter or salty : nekan *hanaṛaḍ* okoe sūtiṇa ?

2⁰ fig., I. abs. n., bitterness of mind : iniạ kaji aĭuṇte aĭṅạ jīre *haṛaḍ* bolojana.

II. adj., (1) with *moca*, a bitter tongue : iniạ moca puraṇge *haṛada* (or *haṛadana*) he has a very bitter tongue. (2) with *kaji*, bitter, harsh, embittering words : ne boṛoạ mocaẽte janaŏ *haṛaḍ* kaji uṛuṇoa.

III. trs. caus., to embitter smb. : oko kajiteko *haṛaḍkeḍmea* ?

IV. intrs., (1) prsl., in the df. prst., to be embittered : cikan kajitem *haṛaḍtana* ? Why art thou embittered ? (2) imprsl., with inserted prsl. prn., to feel bitterness in one's mind : iniạ colon lelte *haṛaḍjạiṅa*, seeing his conduct I feel embittered against him.

haṛad-en rflx. v., to nurse bitterness in one's mind : aminaṇ alom *haṛad-*

ena, do not take it so much to heart.

ha-p-aṛaḍ repr. form (1) trs. caus., to excite bitterness between two people: bajaŏ kajitee *hapaṛaḍḷaḍ-kiṇa*. (2) intrs., to embitter each other: holado eperaṇare eṛaṇgekiṇa *hapaṛaḍkena*. (3) abs. n., mutual bitterness: inkiṇare *hapaṛaḍ* menạ (4) adj., with *kaji*, (*a*) words causing bitterness between two people: inkiṇare *hapaṛaḍ* kaji kajilena. (*b*) an affair causing mutual bitterness: inkiṇare *haparaḍ* kaji hobalena

hapaṛaḍ-en rflx. v., to nurse bitter feelings against each other.

hapaṛaḍ-ọ p. v., to become embittered against each other: sumdiarekiṇa *hapaṛaḍakana* enamente senọhijụkiṇa hokaakana, the two families by marriage are embittered against each other; visits are stopped on both sides.

haṛaḍ-ọ p. v., to become embittered in mind: oko kajitee *haṛaḍakana* en hoṛo?

ha-ṇ-aṛaḍ vrb. n., (1) the amount of bitterness in the mind: *hanaṛadiṇ* haṛaḍjana, en hoṛoko lel raṭi kā aṇgaŏjaiṅa, I am so embittered that I even hate the sight of them (2) the act of embittering: nekan *kajihanaṛaḍte* supuku bagṛaŏoa, by such embittering words agreement between people gets jeopardized.

V. adv., with or without the afxs. *aṇge*, *ge*, embitteringly: *haṛaḍgee* kajikeda.

VI. adverbial afx. in the cpds. *eraṇkaṛaḍ*, *kajiharaḍ*, to scold, to speak, so as to embitter.

haṛa-ḍạ syn. of *haṛa*.

haṛạ-darom trs., to stretch, v. g., a rope, across smb.'s way.: uṛi nirjade taĭkena, pagatelia *haṛạdaromḷịa*, the bullock came running, we two held a rope stretched across its path. *haṛạdarom-ọ* p. v., to be caught by smth. stretched across one's path: nirpucụjade taĭkena, ruṛuṇanâṛîte hotọree *haṛạdaromjana*, he was running and bent his head to avoid a branch of Bauhinia creeper hanging over the path, but it caught him by the throat.

haṛa-daru Has. syn. of *sakạmhaṛa* Nag. sbst., Diospyros montana, Roxb.; Ebenaceae,—a middle-sized tree, usually spinescent, with alternate, ovate, entire, glaucescent leaves, dioecious flowers and berries ½-¾″ across, on the accrescent calyx. The crushed leaves are used to poison fish. They are also poisonous for man, causing giddiness and vomiting. They are used in the polishing mixture for floors, described under *haṛa*, *haṛaḍạ*. The word *haṛa* occurs also in the names of two other plants: *jōhaṛa*, Randia dumetorum, Lamk; Rubiaceae; and *haṛanâṛî*, *helhaṛa*, *helaṛa*, Millettia auriculata, Baker; Papilionaceae. The common name *haṛa* must have been applied to them owing to some common quality. The only point they have in common, is that they are all three used to poison fish.

haṛaḍ-bṳ̄. sbst., the rhizome of *ha ṛaḍbṳ̄nâṛî*, a yam of the jungles.

haṛaḍ-bṳ̄-mâṛî (Sad. *giṭi*) sbst., Dioscorea bulbifera, Linn., var.

pulchella; Dioscoreaceae,—a large climber with a large roundish rhizome, large ovate-cordate, acuminate leaves, and small warted aerial bulbils which are not eaten. The yam is so acrid that, to become eatable, after it has been boiled it has to be cut in slices and boiled again with ashes, or put to soak for a whole night in clear water.

*Note the following riddle, the answer to which is *haṛaḍbōṇárî*: dubme ḍeḍka (or ḍemka), daruiṇa ḍẹa, sit down, thou dwarf, I am going to climb on the tree. The stem is supposed to say this to the yam which is called dwarf because short and thick.

haṛaḍ-moca I. adj., (1) with *kaji*, bitter, embittering speech: iniṭare *haṛaḍmoca* kaji puṛage meṇa. Also used as adj. noun: iniṇ honko *haṛaḍmoca* kāuterko sātiṇaḍaria, his children can in no wise bear to be spoken to with acerbity. (2) with *hoṛo*, a bitter-tongued man: nīdo kenṭeḍ *haṛaḍmoca* hoṛo. Also used as adj. noun: nekan *haṛaḍmocakolo* ciulaŏ jagar kā sukua.

II. trs., to address smb. bitterly: honko puṛagee *haṛaḍmocakeḍkoa*, taramarako hâṛâuterjana, he spoke very bitterly to the children, so much so that some are moping.

haṛaḍmoca-n rflx. v., to speak bitterly: aminaṇ alom *haṛaḍmocana*, do not be so bitter.

ha-p-aṛaḍmoca, *haṛaḍmo-p-oca*, *ha-p-aṛaḍmo-p-oca* recpr. v., to speak bitterly to each other: aloben *haṛaḍmopocaṇ* sibilge jagarben.

haṛaḍmoca-ṇ p. v., (1) to be spoken to, bitterly: en hulaṇ iniṇ honko beṭekanko *haṛaḍmocajina*. (2) to become bitter-tongued: ne hoṛo puṛagee *haṛaḍmocajana*.

III. adv., with or without the afxs. *ange*, *ge*, modifying *kaji*, *jagar*: *haṛaḍmocagee* kajikeda, he spoke bitterly.

haṛaḍ-muḷ syn. of *sununmuṭ*, sbst., the smallest of the four large kinds of black ants, a little smaller than *haṛammuṭ* and *rolamuṭ*, which in turn are a little smaller than *ṭoṇṭomuṭ*. Its bite is very smarting, though less so than that of *rolamuṭ*, and the people pretend that both these ants do not bite but sting: *haṛaḍmuṭ* oṛo rolamuṭkoa sār meṇa oṛoko *tuṛa*; haṛammuṭ, ṭoṇṭomuṭ oṛo haŭkoa sār banoa, haŭkodo huaḡkeḍṭareko ḍukiña.

haṛaḍ-suku sbst., the bitter-apple or bitter-gourd, a bitter form of *suku*, Lagenaria vulgaris, Ser., Cucurbitaceae, the bottle-gourd.

haṛaḡ-huṛuḷ, haṛa-haṛi frequentative of *haṛuṭ*, I. sbst., ups and downs: ne horare puṛage *haṛaḡhuṛuṭ* meṇa, on this path there are many ups and downs.

II. adj., with *hora*, a path with many ups and downs: ne hora *haṛaḡhuṛuṭgea*. Also used as adj. noun: bugin hora bagekeate *haṛaḡhuṛuṭtepe* senṭana.

III. trs., to cause the formation of ups and downs: ne naŏa sanḍaka samge taĭkena, jargi *haṛaḡhuṛuṭkeda*, this new road was at first quite level, but now the rain has

settled the earth on the embankments causing the formation of ups and downs.

IV. intrs., (1) prsl, in the df. prst., to have ups and downs: ne hora *haṛaǧhuṛuǧtana*. (2) imprsl., with ins rtel prsl. prn., to find that the path is not level: ne hora purage *haṛaǧhuṛuǧkiṅa*, I did not find the way level at all.

haṛaǧhuṛuǐ-g p. v., to become or be rendered uneven with ups and downs: ne sandaka jargite *haṛaǧhuṛuǐgtana*, the level of this road gets impaired in many places by this heavy rain.

V. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *rikag, baig, sen, hiju*: sandaka *haṛaǧhuṛuǧtange* baijina; *haṛaǧhuṛuǧtangele* hijuakana, we came over ups and downs.

haṛa-haṛa 1° (Sad. *harhar*: H. *lahar-lahar*) syn. of *dagadaga, ḍagaḍaga, ḍaṇgaḍaṇga*.

2° (Sad. *haṛhaṛ*) I. adj, with *dg*, fast flowing water, in cntrd. to *hadahada*, also used of falling water, and always connoting sound: *haṛaharaṛa* dare merom atujana, a goat was carried off by the swift current.

II. intrs., (1) to flow swiftly: ne lōrre dg *haṛaharatana*. (2) to get evacuated swiftly in a strong diarrhoea: lāǰ *haṛaharatana*, lāǐī *haṛaharatana*.

III. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *liṇgi, dul*: aleg gaṛare dg tisiṇ *haṛaharatan* lingitana; lāǰ *haṛaharage* dultana; lāǰ *haṛaharatane* dultana.

haṛa-haṛi Nag. var. of *haṛaǧ'huṛuǰ*.

haṛa-huṛu (Sad.; H. *haṛhaṛānā*) 1° of the rolling of pretty near thunder, and the rumblings in the bowels before evacuation in diarrhoea, syn. of *gaṛaguṛu*.

2° of the rushing noise made by the fall of a large bird, an amply dressed person, a tree, the roof of a house, I. sbst.: daruko baṭitanre *haṛahuṛu* aĭumoa.

II. adj., with *saṛi*, same meaning.

III. intrs., to fall with a rushing sound: didiko tuĭṇakja, daruātee *haṛahuṛutana*.

haṛahuṛu-g p. v., same meaning: daru *haṛahuṛu'ena*.

IV. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *rikag, saṛi, baṭiaĭugg*: saṛmi *haṛahuṛutan* baṭijana.

haṛāja syn. of *biṛĭig*, I. adj., with *kaji*, a contradiction of oneself or of what has been said by another who is on the same side in a discussion: *haṛājg* kaji miaḍ taikena. Also used as adj. noun: amg kajido bisūāsgleka aĭumgtana honaṇ, mendo miaḍ *haṛājgṛgte* aĭńg jī arauruggtana, what thou hast said looks credible enough, but I am kept in doubt because of a self-contradiction in it.

II. trs., with *kaji* as d. o., to contradict oneself or a member of one's own party: miḍtg kajiĭ *haṛājgkeda*, at one moment he contradicted himself.

III. trs. caus., to extract a contradictory statement from smb.: okil

haṭikuṭi kulibaṛate goā misae *haṛăjąkia.*

IV. intrs., same meaning as the trs.: sobenko miḍgeko kajikeda, miḍ hoṛodo sobenąree *haṛăjąkeda,* gūsu cimade jomlą, all (our witnesses) said the same except one who contradicted everything, he had probably been bribed to do so.

haṛaja-n rflx. v., to contradict oneself: eneṭeāte bugileka goā puraŏjade taĭkena, ṭunḍu ṭunḍuree *haṛąjąn-jana,* from the start he gave his evidence beautifully, but near the end he contradicted himself.

haṛăja-gą p. v., (1) with *kaji* as sbj., of a contradiction, to be made: miḍtą kaji *haṛăjąjana.* (2) to be caused to make a contradiction: jirare moḍ hoṛo *haṛăjąjana,* in the cross-examination one witness was led into making a contradictory statement.

V. adv., with the afxs. *ange, ge,* modifying *kaji*: *haṛăjągee* kajikeda.

haṛăją-biṛlją frequentative of of *haṛăją,* used of several contradictions made by one or more members of a party. Constructed like *haṛăją,* but as adv. it may take the afxs. *ange, ge, tan, tange.*

haṛajoṛa, haṛajuṛi syn of *haḍjoṛa.*

haṛăka var. of *haṛka.*

haṛa-lör-tasaḍ sbst., a grass so called.

haṛam (H. *kădim,* ancient) I. sbst., (1) an old man, in cntrd. to *buṛia* an old woman. It is much used in apposition to the names of old men: *Saŭhaṛam* hijųtana, the old Sau is coming. (2) with the prsl. prns. *iṇ, me, te* as poss. afxs., my, thy, her husband, in cntrd. to *buṛiṇiṇ, buṛimme, buṛite,* my, thy, his wife. These phrases are impolite when not used in jest. (3) *Haṛam* is also used instead of *Siṇboṇga,* to denote the creator of the universe, especially when the Mundas refer to him as the provider of all good: *Haṛamą* daĕate barsiṇle bugitaugea, by the Old One's mercy we are at present all in good health.

II. adj., (1) with *hoṛo,* an old man: nī okoren *haṛam* hoṛo? (2) with *hoṛoko,* (*a*) old men, the old men, the elders: nekan kaji kaiṇ ituana *haṛam* hoṛoko kulikom. (*b*) syn. of *naṇ hoṛoko, naṇren hoṛoko,* the forefathers, the ancestors, the men of olden times: *haṛam* hoṛokoāte neka colonauakana, so it has been the custom down from the time of our forefathers. Also used as adj. noun. (*c*) syn. of *haṛaṛomko, oṛąboṇgako,* the shades of the ancestors introduced and dwelling in the inner room (*adiṇ*) of the house: *haṛam* hoṛokore miaḍ sim boṇgaipe, offer the sacrifice of a fowl to the shades of your ancestors. Also used as adj. noun. (3) of vegetables which have been allowed to grow tough: *haṛam* jiṇgape utukeda, tamalgaḍge tagoēoa, you have made a stew of too far developed luffas: a fibrous residue remains in the mouth when it has been chewed. Also used as adj. noun: balę sakamko sidepe, *haṛamkodo* kā. (4) with the names

of some instruments, plants, birds, or insects, as *banam, hake, kapi, ere, muṟ*, syn. of *maraṉ*, large, of a large kind.
III. trs., (1) to call a man old: gucu miado aũri panḍuụlọpe *haṛamjọia*, you call him an old man when he has not a single grey hair in his beard! (2) to allow some kinds of vegetables to become too far developed and tough before eating them: jiṉgape *haṛamkeda*.
IV. intrs., of a man, to reach old age: kae *haṛamleda*, sidaṉọregee goỻjana.
haṛam-en iflx. v., to act or speak like an old man.
haṛam-ọ p. v., (1) to become an old man: mâṛîmâṛîten *haṛamọtana*. (2) of vegetables (fruits, leaves or tubers) to become too far developed and tough: ne jiṉga *haṛamakana*, hitaọka, this luffa is too far developed to be eaten, let it stand and ripen for seeds.
ha-n-aṛam vrb. n., the number of people getting old; their great age; the number of vegetables getting tough; their great toughness: *hanaṛame* haṛamakana, ḍaṭa miado banoa aḍ bọ moronlekae panḍuakana; ne jiṉgakodo *hanaṛam* haṛamjana, miaḍ raṭi jomeleka banoa, there is not a single luffa that can still be eaten.

haṛam baba sbst., a late variety of paddy with thick grains, white in one form, reddish in another. It is sown or planted in low fields.

haṛambãr I. adj., with *hoṛo*, a man getting old: ale ṭolare miaḍ *haṛambãr* hoṛo menaỻa. Also used as adj. noun.
II. intrs., to reach incipient old age before dying: kae *haṛambãr'eda*, sidaṉọregee goỻjana.
haṛambãr-ọ p. v., to be in the way of becoming an old man: *haṛambãrọtanae*.
haṛambãrre adv., at the time when one begins to become an old man: *haṛambãrregee* goỻjana.

haṛam-buṛia syn. of *kulgia*, sbst., same as *kulbuṛia*, except that in the dl. it may mean also parents.

haṛam-duṛum jingle of *haṛam* used collectively either of old men or of old bullocks. I. abs. n., old age: aputetakodo *haṛamduṛumreke* kristãnlena, their fathers, now dead, became Christians in their old age; nãjũgu hoṛoko *haṛamduṛumte* puṛa kako goṭtana, few men in our days die of old age.
II. adj., (1) with *hoṛoko, koṛako*, old men. Also used as adj. noun. *haṛamduṛumko* ne hature baṉkoa, sobenko osâṛâgea, there are no old men in this village, all are middle-aged. (2) with *uṛiko*, old bullocks: *haṛamduṛum* uṛiko môṛêturũi ṭakateko namoa. Also used as adj. noun: *haṛamduṛumkoọ* gonoa môṛê ṭaka, turũi ṭakagea.
haṛamduṛum-ọ p. v., of men or bullocks, to become old: nikuṉ apuko sobenko *haṛamduṛumakana*; ne hature uṛiko puṛageko *haṛamduṛumakana*.
III. adv., with the afxs. *ge, gge*, to old age: *haṛamduṛumọge kake jiỻlena*, osâṛâreko ruaṛjana, they did not live to old age, they died in middle age.

haṛam ere syn. of *maraṉ ere*, sbst.,

Brachypternus aurantius, the Golden-backed Woodpecker.

***haṛamko, haṛam hoṛoko** sbst., the shades or spirits of the ancestors, i.e., all the deceased of the family, clan and race, who as such receive ancestor worship from their descendants. As objects of this worship they are called also *oṛaboṇgako*, because they are supposed to reside in the store room of the huts or houses, in contradistinction to *hatu boṇgako*, the spirits residing in various spots within the village boundaries, who, according to the Asur legend have been appointed by *Siṇboṇga* as tutelaries of the village. The forms this worship has assumed among the Mundas are described in the articles on *biḍḍiri* and *sasandiri*, erect or reclining burial slabs, *adiṇ* the store room, *bāporoḳ*, the flower feast. The article under *goṣiḍ* shows how it pervades their whole social organization, regulating especially their right of inheritance. The sacrificial formulas show that the Mundas believe these shades to enjoy the company of *Siṇboṇga* and the tutelary spirits, and they are invited together with them to a participation in all the feasts and sacrifices offered by the community in the course of the year.

Whatever forms ancestor worship may assume at different times among various races, it is always a manifestation and proof of an elementary and invincible belief in the immortality of the human soul, which demands a certain communication between the living and the dead. We find it among the most ancient aboriginal races of the East still existant, such as the Vedas of Ceylon, and there is no doubt that it dates back to the remotest antiquity.

Although as just stated, the shades of the ancestors are in the company of *Siṇboṇga* and the tutelary spirits, we find no trace of anything like a deification in the Mundari form of ancestor worship. They are in the *parom*, i.e., beyond the reach of our senses (see article on *boṇga*), but not above the nature (*supra naturam*) of the human spirit in anything like the Christian sense of the term "supernatural". They remain spirits with merely human aspirations, feelings and affections, keeping even their characteristic or individual inclinations, humours and defects, so much so that the living take these into consideration in the attentions they bestow on them. Thus, v. g., they will place bits of tobacco on door sills or under the roof of the *adiṇ* for individuals who had a weakness for tobacco during their life-time.

haṛam mul sbst., (1) a black ant smaller than *ṭoṇṭomuḳ*, larger than *haṛaḍ muḳ*, of the same size as *rolamuḳ*, but thicker. Its bite is not painful. (2) sometimes syn. of *haṛaḍ muḳ*.

haṛam-nam trs., to meet with, v. g., infirmities or misfortune, in old age: ale pariare suku taikena, nāḍo haṭikuṭi dukuin *haṛamnam-*

tada, when we were in the enjoyment of our full strength, life was pleasant, but now in my old age, I have met with all kinds of suffering.

haṛamnam-ǫ p. v. to get reduced in size by old age: nādo api muka moḍ bita mṇąia, api mukająe *haṛamnamoa*, he stands now three cubits one span, perhaps when old he will be found to be only three cubits high.

haṛą-paṭą jingle of *haṛą* with the same meanings, except the 5th. In the 2nd meaning *haṛąpaṭą* is a frequentative, and in the 3rd it denotes several obstacles: *haṛąpaṭąkoiṇ* namtada, enate *kaĭñgjana*.

haṛappa var. of *haṛaḷpa*.

haṛeḍ (Kh. along) postp. referring to past or future time: since, till, until. When refering to the future, it is a syn. of *habą*, *habę*: aũriiṇ hijų *haṛeḍ* dubakan taĭnme, remain sitting till I come back; honder porob *haṛeḍ* menąkogea, they are here since the feast a few days ago.

haṛeḍ-paṭeḍ, haṭeḍ-paṭeḍ, haṭuḅ-paṭuḅ (Sad. *aṇṭhu-paiṇṭhu*) I. sbst., the defect of putting the feet across each other when walking: ne sadom kiridoe kiriakana, *haṛeḍpaṭeḍte* kae gonoṇotana.

II. adj., walking as described: miaḍ *haṛeḍpaṭeḍ* horo hijųtana. Also used as adj. noun: *haṛeḍpaṭeḍree* dęakana, he is sitting on a horse which walks cross-legged.

III. trs., with *kaṭa* as d. o. (expressed or understood), to put the feet across each other when walking ne sadom nirjaredo kae muṇḍioa, senjare kaṭae *haṛeḍpaṭedea*, this horse runs in the ordinary way, but it crosses its legs in walking; *haṛeḍpaṭeḍjadae*.

IV. intrs., in the df. prst., same meaning: *haṛeḍpaṭeḍtanae*.

haṛeḍpaṭeḍ-en rflx. v., same meaning: ne horo puṛąge (or puṛąge kaṭae) *haṛeḍpaṭedena*.

haṛeḍpaṭeḍ-ǫ p. v., with *horo*, *sadom*, etc., as sbj., same meaning: ne sadom senjaree (or senjare kaṭae) *haṛeḍpaṭedoa*. (2) with *kaṭa* as sbj., of the feet, to be put across each other in walking: ne sadom senjare kaṭa taĕ *haṛeḍpaṭedoa*.

V. adv., with or without the afxs. *ange*, *ge*, *tan*, *tange*, modifying *sen*, *nir*, etc.

haṛeganjaṛa, haṛeganjeṛa, haṛeganjeṛe, also *hate*, *hati* instead of *haṛe*,

I. abs. n., the quantity of the firewood, or other things, found or gathered: apeą racare sānrą *hateganjaṛate* duḅ kā *bapaitana*, it is impossible to sit in your courtyard owing to the quantity of firewood gathered there.

II. adj., of a thing, found or gathered in great quantity: en *hateganjaṛa* sāndo okĕą? Also used as adj. noun: ne *hateganjaṛa* apeą ci?

III. trs., to gather smth. in great quantity: sāndole *hateganjaṛakeda*.

III. intrs., in the df. prst., of smth., to be found, or be available, in great quantity: ne birre sān *hateganjaṛatana*, a great quantity of dry wood is lying about in this jungle.

haṛeganjaṛa-ǫ p. v., of smth., to be

gathered in great quantity : apimābu gǫlere sān *hatcgɪnjaṛaoa.*

V. adv., with or without the afxs. *ange, ge, ǫge, tan, tange,* modifying *hunḍi, au, lel, dō, rika.*

haṛha haṛhaphoṛa vars. of *haḍha.*

haṛhaṛ var. of *haṛahaṛa.*

haṛiḷḷ var. of *haḍi* !

haṛi var. of *hari,* shackles.

haṛị Ho, var. of *haṛa.*

haṛjoṛa var. of *haḍjoṛa.*

haṛka, haṛăka (Sad. H. *harkā,* basket) I. sbst., a round basket with a convex, pointed cover (Pl. XXII,2) It is plaited with thin, roundish slices of bamboo which run horizontally, interlacing a close series of upright lamellae, 1″ by $\frac{1}{6}$″. The latter are often coloured alternately red and black. The whole inside of both the basket and cover has a plaited lining of thin bamboo lamellae (each about 1″ broad) as shown in fig. A. This lining makes the basket pretty waterproof even under a heavy shower. The cover is held fast on one side by an iron link engaged in two staples, one fitted to the basket, the other to the cover. On the opposite side a similar link is engaged only in the lower staple but is long enough to be slipped hasp-like over the staple fitted on the cover, thus securing it, even by means of a padlock if desired. Two such baskets can easily be carried in the nets of a carrying pole. Travellers find these baskets very convient, especially in the rainy season.

II. trs., to plait sliced bamboo into basket : maḍko *haṛkaea.*

haṛka-ǫ p. v., corresponding meaning : maḍge *haṛkaoa.*

haṛkankan-nâṛî sbst., Vitis quadrangularis, Wall.; Ampelideae,—a climber with a thick green, succulent, flat and four-winged stem, constricted at the axils of the alternate, cordate, obtuse leaves, broader than long. The tendrils are leaf-opposed, and the leaves penninerved, with spinulate nerve tips. The wings of the stem are brown-edged. This plant is ground and put as a plaster on bruises and fractures of cattle.

haṛǫ Has var. of *oṛǫ* in all its meanings, but it is never affixed to *kā* in the meanings of *hēcikā* and *kaci.*

haṛpaṭǫ, haṛăpaṭǫ Nag. (Sad. *haṛpaṭ*) p. v., to have a sudden fall whi'st walking : *haṛpaṭlenae.*

haṛpaṭken adv., modifying *taḅa,* same meaning : *haṛpaṭkene* tahạlena. This adv. may be used intrsly. with the adjunction of the copula *a* : *haṛpaṭkenae,* he had a sudden fall.

haṛphoṛa, haṛpoṛa syn. of *haḍha.*

haṛuḷ, huṛuḷ I. adj, with *ṭaĕaḍ,* a depression of the ground : *haṛuḷ ṭaĕaḍree tinguakana, enamente salaṅgi kae lelǫtana,* he stands in a depression, that it why he looks small. Also used as adj. noun : *haṛuḷreṅ ḍakūnuḷjana, dupilakadạiṅ uḷụkeḍa.* The frequentative is *haṛaḳhuṛuḷ.*

II. trs., to make, or cause the formation of, a depression : ne hora jeṭesiṅgi samge bailena, jargi *haṛuḷkeḍa.*

haṛuḷ-n rflx. v., to step into a depression : cilkatem *haṛuḷnjana, kacim lelạ ?* How didst thou step

into a depression? Didst thou not see it?

haṛuĭ-ǫ p. v., (1) of earth, to get depressed, to settle so as to form a depression: sandaka *haṛuĭakɪntɣre* hasa dultape, barabariǫka, throw earth on the spot where there is a depression in the road, let it be levelled. (2) syn. of *ḍakŭnuiǫ*, to step into a depression: ne horare nubaḍipli apisaiɲ *haṛuĭlena*.

ka-n-aṛuĭ vrb. n., (1) the extent of a depression: the number of depressions; the number of people stepping into depressions: en horare *kɪnaṛuĭle* haṛuĭjana, miḍ horo jakeḍ kale pocolena, on that path all of us without exception stepped into depressions. (2) the spot where a depression has formed: sagĭṛido *hanaṛuĭre* mâṛîte aṛăguɲka, drive the cart so that it enters the depression without a jerk.

Hasa sbst., name of a clan of the Mundas. See *kili*.

hasa (Or. kh*ojj*) I. sbst., (1) soil, earth: ne disumra *hasa* bugina, enamente baba hobatana, in this country the soil is good, that is why the cultivation of paddy succeeds. (2) fig., in the phrase *hasa om*, to give burial, to bury: holage *hasako* onaia, it is yesterday that they buried him. (3) as d. o. of *pucu*, to take the oath described under *hasa-pucu*: *hasako* pucŭkeda.

II. adj., made of earth: dikuko pital caṭureko mãnḍia, horokodo *hasa* caṭurege, Hindus cook their rice in brass vessels, the Mundas in earthen pots; ne *hasa* hormore kabu taĭna, musiɲ senǫ hobaoa, we shall not remain in this body made of earth, one day we shall have to go.

III. trs., (1) to mix earth into smth.: cañlipe *hasakeda*. (2) to dirty with earth: lijąko *hasɪkeda*.

IV. intrs., (1) to throw earth: enare orǫle *hasaea* ci iminaɲge? (2) in the df. prst., to be mixed with earth: cañli *hasɪtana*, there is earth mixed with the rice. (3) impsl., with inserted prsl. prn., to find that there is earth mixed in the food: ne mandi *hasająiña*.

hasa-n rflx. v., to dirty with earth one's body or clothes: lijąe *hasanjana*.

ka-p-asa repr. v., to dirty each other with earth: ne honkiɲ bŏkiɲ *hapasatana*.

hasa-ǫ p. v., (1) to get mixed with earth: cañli *hasaakana*, capiĭpe, there is earth in the rice, rinse it; losoḍ purąge *hasaakana*, there is too much earth in the mud, it is not soft, or liquid, enough for the work intended. (2) to get dirtied with earth: goṭa hormoe *hasaakana*. (3) of burial things, to become earth, to change into earth: abuą hormo topagaṛare soĕajanci *hasaoa*.

ha-n-asa vrb. n., the extent to which smb. is dirtied with earth: aĕą liją *hanasa* hasalena misa tikite kã pundidaṛijana.

V. adv., with the afxs. *ange*, *ge*, modifying *aṭĭkɪr*, *jom*, to find that there is earth mixed in the food.

hasa-aṛa Has. syn. of *laritaaṛa saraɲpataɲaṛa* Nag. sbst., Dicliptera micranthus, Nees.; Acantha-

ceae,—a diffuse herb, common in waste places, with ovate acute leaves and very small white or rose flowers in sessile axillary clusters. The leaves are used as a potherb, but are taboo for the Hasa clan.

***Hasaḍa** adj., (1) with *disum*, the part of the country where the Hasada dialect is spoken, in contrd. to *Naguri disum*, the part where the Naguri dialect is in use. There is a tract between the two where these dialects are more or less mixed. This tract is considered Naguri country by the Hasada people who put the line of demarcation along Ranchi-Chaibasa road, the Hasada country covering part of the Khunti police division, to the E. and S. E of Khunti. The villages of Siankel and Gansara, though situated on the eastern side of the road, are however counted as speaking the Naguri dialect. This is the demarcation, we too have adopted in this book, when we distinguish between the Has. and Nag. dialects. The Naguri people on the other hand include the mixed tract in the Hasada country so that, according to them, even in the village of Latauli the dialect used is Hasada. The purest Hasada dialect is spoken in the Siripati (around Maranghada and Socko) and this is admitted by the other Hasada people, v. g., those around Sarwada, who when they speak of the *Hasaḍa disum*, always mean the Siripati. The Siripati people call the less pure dialect *kenḍa jagar*. The people in the mixed tract claim to speak the Has. dialect, which shows that they realize the deteriorated character of the Nag. dialect. (2) with *jagar*, the Hasada dialect. (3) with *horoko*, the people speaking the Has dialect. It is used also as adj. noun in all three meanings.

hasaḍ-hasaḍ var. of *haraḍharaḍ*.

hasa-gaṛa I. sbst., (1) a grave: *hasagaṛatee* senakana, he has gone (i.e., he has been carried) to his grave. (2) a burial: *hasagaṛatee* senkena, I went to a burial. N. B. *Hasagaṛatee* senǫjana, may mean either: he was carried to his grave, or: he has gone to a burial.

II. trs., syn. of *topa*, to bury smb: *hasagaṛakiale*.

III. intrs., to dig a grave: seṭare cinape kamikena ?—*Hasagaṛakenale*.

hasagaṛa-n rflx. v., to use a spot as a burial ground: noa bagidcarele *hasagaṛantana*, we have our burial ground in this mango grove.

hasagaṛa-ǫ p. v., (1) to be buried: holae *hasagaṛaǫjana*. (2) imprsl., of a burial, to take place: naṛke sānj *hasagaṛaoa*, a burial will take place this afternoon. (3) impsl., of a grave, to be dug: nimente neṭare *hasagaṛaǫka*, let his grave be dug on this spot. N. B. See under *topa* how the Munda burials are performed.

hasaṇḍaḍ, hasaṇḍeaḍ, hasaṇḍeḍ, hasaṇḍiaḍ vars. of *harsaṇḍaḍ*.

hasaṇgar Has. (H. *aṇgār*, embers) syn. of *aṇgor* Nag. Both words may also be used intrsly.: seṇgel (or sān) *hasaṇgartana*, the fire (or

the firewood) becomes a heap of live coals. They may also be used as adv. (1) with the afxs. *ange, ge,* modifying *le!o,* to look like a fire of live coals : sengel *hasaŋgarge* lelo-tana. (2) with the afxs. *te, ge,* modifying *au, idi,* to bring or take away fire in the form of live coals : sengel gucaŋgem idiña ci *kasaŋgar-ge* ?

***hasa-pucu** sbst., a kind of oath taken in the full and definitive sale of land. Buyer and seller with the panches first walk round the plot being sold (*tegauruŋ*). Then the seller says : "Sirmare Singbonga leltaŋi menaia oro otere poncoko, aiŋ kāre aiñ honko ne ote landpandtele reruarere sajaiï omaleka, I call Singbonga in heaven and the panches on earth to witness ; if I or my children ever fraudulently retake possession of this field, let Him punish us". Having said this, he picks up a clod from the field, and passes it between his legs into the hands of the buyer who stands behind him.

Hasapurti sbst., name of a sub-clan of the Purti clan of the Mundas. See *kili.*

hasar (A. *faisal*) I. sbst., an order, decision or decree issued in a law court or in a panchayat : bicārdo b'cārjana, *hasar* kā hobaakana, the case has been heard, but no sentence has been passed.

II. intrs., to issue a decree, an order, a decision, to give sentence : tadarŋkcabakedae, nādoe *hasarea.*

hasar-o p. v., imprsl., of a decree or sentence, to be passed : holaŋ pan-cāiṭre cilka *hasarjana* ? What sentence has been passed in yes-terday's panchayat ?

hasaraḍ (H. *khasrahā,* rough) syn. of *haraḍharaḍ,* the highest degree of roughness to the touch or in the mouth. Constructed like *haŏam* : kakŭsanâṛîraŋ, roroŋgadarura orŋ dedetasaḍraŋ sakam *hasaraḍgea,* the leaves of these three plants are scabrid.

hasa-roâṛâ, roâṛâ-hasa Has. sbst., wood quite decomposed and black, in cntrd. to *podola* Has. *butukuḍ* Nag. partly decomposed wood mould which has still the colour of wood : loṭoŏakanre *hasaroâṛâ* ranu lagatiŋa, in bruises black wood mould can be used as a remedy.

hasa-sengel sbst., syn. of *hasaŋ-gar.*

hasear-saŋga Has. **haser-saŋga** Nag. **haseraḍ** (the last occurring in some sacrificial formulas) sbst., Dioscorea pentaphylla, Linn. ; Dioscoreaceae,—a considerable, thorny climber with 3-5-7-foliolate leaves. The leaflets are pinnately nerved. The yam has the size of a sweet-potato and is eaten raw by children.

hasi Ho (H. *hasiẓā,* reaping hook) syn. of *basila.*

hasonḍaḍ, hasonḍeaḍ, hasonḍeḍ, hasonḍiaḍ vars. of *harsanḍaḍ.*

hasu (P. *āzār,* sickness) I. sbst., sickness, pain : *hasuï* ṭoakana, he is attacked by a disease ; *hasuï* manakada, he suffers pain. It is affixed to words denoting parts of

the body, with the meaning of ache: *bǫ̆hasu*, headache; in cntrd. to *duku* affixed to the names of particular diseases: *obaduku*, cholera; *mariduku*, small-pox.

II. adj., with *hoṛo*, a sick person, a patient.

III. trs. caus., of spirits, to cause a person's sickness: ne hoṛo oko bonga *hasukią* ?

IV. intrs., (1) prsl., in the df. prst. and the df. impf., to be unwell; to be sick: *hasutanae*, *hasutanią* taĭkena. (2) imprsl., with inserted prsl. prn., (*a*) to feel pain: hasudo ŋā *hasuįąiña*, indeed, I do not feel any pain; *bǫ̆hasuįąiña*, I have a headache. (*b*) to feel pained: miḍcokoǫ̆ kajirege *hasumea*, thou feelest pained on the least occasion. N. B. The form *hasua* is used of pain, either imprsly. or prsly., when it takes as sbj. a part of the body: *hasua* it pains, it smarts, it hurts me; bǫ̆ *hasua*, my (thy, his) head aches The form *hāsua*, indet. ts., is used only prsly. of sickness: jomnū golmaljankore *hāsua*, one gets sick when there is trouble with the digestion (or, when one does not keep to the accustomed time of meals).

hasu-n rflx. v., (1) syn. of *hasubain*, to feign sickness. (2) in jest, to be sick.

hasu-ǫ p. v., to get sick: moḍ candǭ *hasulena*, he was sick for a whole month; *hasuǫtanae*, he is getting sick.

ha-n-asu vrb. n., (1) the extent of sickness: *hanasuĭ* hisujana, api candǫre cnaŋe bugilena. (2) the extent of pain: *hanasu* hasukią, goṭa nidae rąkeda, he suffered so much that he cried the whole night. (3) the fact of being sick: misa *hanasudoe* bugilena, eṭą somtee hasutana, the first time he was sick he got cured, now he is sick again; barsae hasulena, taĕom *hanasuree* goǧjana, he was sick twice, he died in the second sickness.

V. adv., with the afxs. *ange*, *ge*, modifying *lelǫ*, *aṭkarǫ*: bugijanaeko menjada mendo *hasuge* lelǫtana, they say that he is cured, but he still looks sick.

hasuniį, *hasukiąą*, *hasuko*, noun of agency, a sick person, a patient.

hasu-haroḅ I. sbst., syn. of *bunugi*, cure from sickness.

II. adj, with *hoṛo*, a person cured from sickness.

hasuha-n-aroḅ vrb. n., time of convalescence or cure. Also used as adj.: convalescent.

hasuli, **hâsuli** Nag. (H. *hasli*, *hâsli*) I. sbst., a metallic ornament forming a collar in one piece; worn by Hindu women and occasionally by Naguri women.

II. trs., (1) to make into such a collar: rupa aḍ pitalko *hasuliia*, (2) to put it around smb.'s neck: *hasulikiąko*.

hasuli-n rflx. v., to adorn oneself with such a collar.

hasuli-ǫ p. v., to be so adorned.

hasuli-jaŋ, **hâsuli-jaŋ** sbst., the collar-bone.

Hasur Has. var. of *Asur* Nag.

(1) legendary iron-workers. (2) a branch of the Munda race.

hasur, sometimes *asur*, I. trs., (1) to let the sun (the moon, or certain well known stars as the *araṛâipilko*) set over one's journey or work (i. e., to be still travelling or working when they set; to travel or work till they set): singi okoṭarepe *hasurkiṇa?* Where had you reached at sunset? ne kamire ci singipo *kasuria?* Will you work at this till sunset? In this and in the other constructions, when sun, moon or stars are not named in the sentence, there is question of the sun: ne kamire oipe *hasuria?* (2) of the setting sun (moon or stars), to overtake a person travelling or working: okoṭaree *hasurkeḍpea?* Where had you reached at sunset? caṇḍu okoṭaree *hasurkeḍpea?* Where were you when the moon disappeared below the horizon?

II. trs. caus., to belate smb. till sunset; to order smb. to work till sunset: jagarjagartante singiko *hasurkiṇa*, they held me till sunset with their talk; ne gomke kamiree *hasurkiṇa*, this master made me work till sunset.

III. intrs., (1) in the df. prst., of the sun, moon or stars, to set: *hasurtanae*, the sun sets; araṛâko *hasurtana*, Orion is on the western horizon. (2) with an ind. o., 2nd meaning of the trs.: okoṭaree *hasuraḍpea?* Where were you on your journey at sunset?

hasur-en rflx. v., (1) of the sun, moon or stars, to set: singi *hasurentana*. (2) to do smth. till sunset: jagarjagartante singiko *hasurenjana*, they continued talking till sunset; ne landia hoṛo miḍookoṯ kamireo singil *hasurentana*, even when there is little work, this lazy fellow manages not to finish it before sunset, janaṏ idaṇkorobu hokatana, tisiṇdobu *hasurena*, we always stop work early, let us work to-day till sunset. (3) to arrange a journey so as to reach or pass such or such a place when the sun, moon or a certain star sets: Khunṭire caṇḍu *hasurenlekabu* uṛuṇoa, let us start so as to reach Khunti when the moon sets.

hasur-ṛ p. v., (1) of the sun, moon or stars, to set: *hasurṛtanae*; singi *hasurṛtana*. (2) of people, to be overtaken by sunset on a journey or at their work: kamire singile *hasurjana*; Khunṭirele *hasurjana*; Khunṭire singi *hasurṛlekabu* uṛuṇoa.

ha-n-asur vrb. n., the setting of the sun, moon or a certain star: singi *hanasurlṛ* ne kami cabaoa, this work will be finished at sunset.

singi hasur, singi hasurre, singi hasur dipli adv., at sunset: *hasurdipliko* tebaṛjana.

singi hasurāte adv., from the West: ne da singi *hasurātee* hijuṭana.

singi hasurte adv., to the West: singi *hasurteko* senṛjana.

hasurṛge adv., up to the setting of the sun, moon or a certain star: singi *hasurṛgeko* kamikena, they worked till sunset; caṇḍu *hasurṛgeko* susunkena, they danced until the moon went down.

IV. adverbial affix to prds., up to the setting of the sun, moon or a certain star : singile *kamihasurkia* ; singile *irhasurkia*, we worked, we reaped, till sunset, candko *susunhasurkia*, they danced till the moon went down ; singiko *jagarhasurkiña*, they talked to me till sunset : en buria singiï *eraŋhasurkedkoa*, that old woman abused them till sunset ; en buria basandasingiātee *eraŋhasurkedkoa*.

Hasur-kāni Has. var. of *Asurkahani* Nag. sbst., the Asur legend. It was not our intention to repeat in this work the text of this legend. We have already published it as an Appendix to our Mundari Grammar. Several of our readers, however, having expressed the wish to find it here, We satisfy them, hoping they will not deem it inconvenient to have the text under *Hasurkāni*, when its discussion must be looked for under the var. *Asurkahani*.

ASUR LEGEND.

Sirmare inigebu Singbongatana. Akiŋ kulburiakiŋ kapajitana. Sida biam, sida sangam. Sona sataranji Singbonga dubakana ; sona tâĭrî-dandâ.

That one who is in heaven we call Singbonga. Both husband and wife (Singbonga and his wife) are conversing with each other. Theirs was the first marriage, the first love. Singbonga is seated on a golden throne ; he holds a golden scepter.

Imtaŋkiŋ kapajitana : " Pati petepetetekoa, mimiad miumiutekoa". Raŋki gundi piûrî gaikiŋ arjitana Singbongatâ : " Upalbâpukūri, taraēbâbandēla dundatana. Cara kaliŋ namjada. Singsandom, tasadruŗâ soben rongotana. Cimtîpipîri, caraicunguni dâ kako namjada, cara kako namjada ".

At that time they were conversing with each other and saying : " The Asurs have little rice, and each but one bullock " (they do not cultivate). The heifer with long straight horns, the cow with turned down horns, both complain to Singbonga : " The lotus-covered tank, the bund full of marsh flowers, are drying up. We two find no food. Tree and shrub, grass and herb, all are withering. The creeping insects and the flying insects and birds do no longer find water ; they do not find food ".

Sirmare Singonga elantanae aĭurtana. Sona sataranjire dubakanatee aĭumtana ; kīsjanae. Kacakandanjanae, tuntapirinjanae : " Hasurhonkoiŋ magiŗikoa ". Ente kuŗi kajiaitana : " Alomâ, eskarge kam daŗiakoa, sangiako haga, sangiako boĕa. Inku nidaoko sipudtana, singioko sipudtana. Amdom eskargea ; mapâtupuĭnate kam daŗiakoa. Barobiduterocaĕakom " e metâia. Hēmarkedae.

In heaven Singbonga is reached and scorched by the heat (emanating from the Asurs' furnaces). Seated on the golden throne he hears (these plaints) ; he got angry. He took up his old sword and his worn shield, saying : " I am going to cut the Asurs to pieces. " Then his wife said to him : " Don't ! Alone

thou wilt not overcome them. They are too numerous (ltly., they are many a relation, many a brother). They work their bellows by night and by day. Thou on the contrary art alone; in a fight with sword and bow thou canst not overcome them. Outwit them by wisdom and craft" she told him. To this he agreed (ltly., he said: yes, all right!).

Enate ḍiṇcua maru, ente kerkeṭa jaguī kuldutamkeḍkiṇa Hasurhonkoṭa. Inkiṇ kajijada: "Kaji cāliṇ autada, bakâṛâ cāliṇ seṭertada. Nidape sipuḍredo siṇgi alopeṇ; siṇgidope sipuḍredo nida alopeṇ. Upalbāpukūri, taraĕbābandēla anjeḍtana, ḍunḍaṭana. Raṇki gunḍi, piûṛî gai daṇ kakiṇ namjada, cara kakiṇ namjada" mentekiṇ kajitana. "Cimṭipipĭri, caraĭcuṇguni daṇ kako namjada, cara kako namjada. Otere tasaḍruraṇ siṇraṇḍom soben roṇgotana. Sirmare Siṇboṇga elaṇtanae aĭurtana" mentekiṇ kajitana.

Then he sent the fearless king-crow and the watchful shrike as messengers to the Asurs. These two say: "Listen! We have brought you a message, we have come with a request. If you blow the bellows by night, then do not blow them by day: and if you blow them by day, do not blow them by night. The tank with its floating lotusses, the band with its marsh flowers, are drying up, are evaporating. The heifer with long, straight horns, the cow with crooked horns, do no more find water, they do no longer find food" saying the two birds say. "The creeping insects and the flying insects and birds do no more find water and food. On earth the grasses and herbs, the trees and shrubs are withering. In heaven Singbonga feels the heat and gets scorched" saying they say.

En Hasurhonko kajikeda: "Ale Siṇboṇgatelea, ale maraṇ deotalea, jetaĕṇ kaji kale manatiṇa. Alego aṇmaraṇaṇakana, alege turmaraṇaṇakana. Aleāte jetae maraṇ baṇgaia. Nidaolo sīpuda, siṇgiole sīpuda" menteko kajiruaṛakiṇtana. "Kadalkandile kandiakana, jumbulijulile juliakana. Ḍunḍa pālle kiduḅtana, ḍunḍa pālle aṇgaratana. Ale jetaĕṇ kaji kale manatiṇa" menteko kajikeda.

Those Asurs said: "We ourselves are Singbonga, we ourselves are the great deity, (i.e., we are the masters). We obey no orders. We had our dawn and set before Singbonga, the Sun-God, had his, (i.e., we existed before him). Nobody is greater than we are. We will blow the bellows by night and will blow them by day" saying they replied. "We hold together like plantains in a bunch, like mangoes spitted on the petioles of a twig, (i.e., we are numerous and united). We secure our daily food and more by repairing broken ploughshares, (i.e., we are rich and depend on nobody). We obey no orders" saying they said.

Ḍiṇcua kuĭladuṛateko herkia; kerkeṭa bicaduṛateko herkia: "Ju, seṇboṇben! Okoetaṛeben udubea? Inkiṇ

seṇgjana. Siṇbongatarekiṇ uduḅjada : " Hela, gomke, aliṇdo jatiũtelin bejaltijana. "—" Seṇgben abeṇą jatiąte ; sobenko miḍgepe leloa " kajiaḍkiṇa. Entekiṇ seṇgjana aḍkiṇ lelkḍkoa, miḍgeako.

They strew charcoal dust on the king-crow and ore dust on the shrike : " Off ! Beg ne ! To whom will you complain ? " They both went away. They complain to Singbonga : " Alas, sir, he and I have become outcasts."—" Go back each to your own caste ; you will all look alike, (i.e., all king-crows will henceforth be black, and all shrikes grey) ", he says to them. Then both went away and saw those of their own kind all alike (i.e., all of the same colour as their own).

Ente sonadidi, rupadidiĩ kulkeḍkiṇa. Inkiṇ Hasurhonkokiṇ kajiakotana : "Kaji cāliṇ autada, bakûṛâ cāliṇ seṭertada, " etc.

Then he sent the golden vulture and the silvery vulture. These two tell the Asurs : " Listen ! We have brought you a message, we have come with a request," etc., *ut supra*. (The reply of the Asurs too is the same as above).

Ente koṭasiteko marakeḍkiṇa, ente sandasomteko marakeḍkiṇa : " Ju, seṇgben ! Okoeṭareben udubea nāḍo ? " menteko kajiaḍkiṇa.

Then they struck both of them with a hammer and with large pincers : "Off ! Begone ! To whom will you complain now ? " saying they told them. (Their complaint to Singbonga and the latter's reply is the same as above)

Ente lipi susari, kaũa bandari, inkiṇe kulkeḍkiṇa Hasurhonkoṭą. Ente inkiṇ bijuḷena oṛoḳiṇ kajiakotana : " Kaji cāliṇ autada," etc.... Ente kaũa kuĩladuṛateko herkja, lipi bicaduṛateko herkja, etc.

Then he sent the worshipping lark and the observant crow to the Asurs. Then the two came and said to them, etc., *ut supra*. (The answer of the Asurs is also the same). Then they threw charcoal dust on the crow, and ore dust on the lark, etc., *ut supra*.

Ente lanceêṛê lakhan, bococêṛê kajure kuldutamkeḍkiṇa, etc.... Bococêṛê sasandąteko hinkja, lanceêṛê caḍlemkeko truĩjiliṇkja, etc.

Then he sent as messengers the gentle paradise fly-catcher and the timid oriole, etc., *ut supra*. They sprinkled turmeric water on the oriole, and lengthened the tail of the paradise fly-catcher by pulling at it, etc., *ut supra*.

Ente Siṇbonga borobiduterocaẽakeḍkoa Ekasipiṛi Tirasibudi dasikoṛa maṭan caḷuṭana. Ente enro Siṇbonga kasrae herkeda iniṇ hoṛmore. Ente nī gaŏjana. Gaŏjanci sena ricii sōridikja iniṭą. Entee metaitana : "Ci de ! ain cāḷuḷea misa ". Ente en kasraakani kajiruaṛaitana : "Aindo kasragaõte kuḍlam soben haraṇgiten topecabaakada, amdo nelekan parci hoṛo kaiṇ omamea " mentee kajiąja. Ente Siṇbonga cuṭaũbree saḅkja ade sokoḍkja. Hotorjañae. En ũrte Siṇbonga seṇgjana.

Enatee seṇgjana Hasurhonkoṭaṭe. Hūṛipaṭṛatee jirentana rokoko hartanteṇ. Pati rokoko harjaṇia, pati tijnko uḷuiditana.

Then Singbonga outwitted them by wisdom and craft (i.e., by a trick; ltly., he twelve-knowledged and thirteen-appearanced them). A servant is clearing and hoeing the eighty-one uplands, and the eighty-three rice fields. Then there Singbonga sowed itch on that one's body. Then that one got itch sores. When the sores had developed, Singbonga flew a golden hawk towards him, (i.e., went hunting with a golden hawk which he made fly towards the servant). Then he told him: "Come now! let me try once to hoe." Then that itch-covered youth replied: "Owing to my itch sores, I have covered the whole hoe with serous matter. I am not going to hand it to thee who art such a clean man" saying he told him. Then Singbonga took him by the topknot of his hair and shook him. He fell out of his skin. With this skin Singbonga clothed himself and then went towards the Asurs. He sways a leafed Vitex Negundo branch to drive away the flies. A great number (ltly., a grain-measureful) of flies pursue him; a great number of maggots fall from his body.

Ente Hasurhonkoṇ hatui tebaṇkeda: "Cihale! dasipe dodōa ci?, Simkoṇa harnalaṇ". Ente Hasurko kajitana: "Jana! kuriko, lelipe". Enateko lelkjia. Enate lelkjeiko eicijadako durdurjadako beṇjada: "Kaleṇ, kale dodōa dasi. Honkotale calca, gâṛâkotale caloa". Ente aēar hatutee seṇgjana: "Cihale! dasipe dodōa ci?" etc. .. gâṛâkotale caloa. Ju, seṇgme! Hansa ṭolate seṇgme, Muṇdakiṇa menaṇkiṇa, Luṭūkum haṛam, Luṭūkum buṛia. Inkiṇ asiḍ; honko baṇkoa, ḍindageakiṇ. Aledo kaleṇ". Ente inkiṇaṭae seṇgjana.

Then he reached a village of the Asurs: "I say! Will any of you engage a servant? I shall earn my wage by driving off the fowl (from the grain). Then the Asurs said: "He! you women, have a look at him". Then these looked at him, and having done so they say: "Away", they say: "Begone!", they spit. "We won't, we don't engage such a servant. Our children would get infected; our offspring would get infected". Then he went to the next village: "I say! Will any of you," etc.... our offspring would get infected. Get away! Go to the hamlet yonder; there are two Mundas, an old man nicknamed Lutkum (with high cheek bones), and an old woman also thus nicknamed. They perchance (may engage thee); there are no children, they are childless. As for us, we won't". Then he went to those two.

"Cihale! jiaṇkiṇ, taṭaṇkiṇ, menaṇbena ci tabu?" Inkiṇ dasikiṇ dōkja. Ente simkee harnalatana. Ente musinaḍine kajiakiṇtana: "Simjarom nanaiukaiṇben, gaōte

haĕająĭńa". Ente inkiṇ namatukąia. Ente Hasurhonkotąe senǫjans. Inkulǫ inuṇagene senǫtana. Akoą meṛeḍ guli, kasra koṛuą simjarom guli. Hasurhonko kapajitana: "Simjaromtaebu rapudeabu ladea". "Mara, Horaĕeme" ko metaitana. Oraĕkedae. Ente inią guli lako ṭokeda. Ente "Mar, ape oṛaĕepe"e menjada. Ente iniǫ gulikeda. Ente simjarom gulite meṛeḍ gulikoe ṭokorapuḍkeda. Ente inku riṇginijana: "Aṅrile uḍuḅmea Luṭŭkum! haṛamtakiṇtąre. Babado paṭirekiṇ tasitukaaḍmea; simko jomcabakeda" ko menjada.

"I say! My dear grandmother and grandfather are you at home?" Those two engaged him as a servant. Then he earns his wage by driving of the fowl (from the grain spread out to dry). Then one day he tells them: "Do get some eggs for me. I crave for them,' owing to my sores". Then they got them for him. Then he went to the Asurs. He goes to play with them. They had iron marbles; the itch-covered boy had eggs for marbles. The Asurs said to each other: "Let us break his eggs and broil them". "Come on", they told him, "put down thy marbles". He put them down. Then they did not hit his marbles. Then he says: "Come, now you put down your marbles. Then he rolled his marbles. Then with his egg marbles he hit and broke the iron marbles. Then they were angry because they had lost the game: "Just wait a while! We shall denounce thee to old Lutkum and his wife. They had spread paddy on a mat for thee (to watch it), and the fowl have eaten it all up" they said.

Enate haṛamburiakiṇtąre enkateko uḍuḅkeda. Buṛia kisiǫtana: "Cenąlaṇ joma? Sobeṇą simko jomcabakeda. 'Ne kasra koṛa kalaṇ dodōia' iṇ metaḍmea. 'Dōigealaṇ' em menkeda". Miaḍ babajaṇ en kasra koṛa halaṇruaṛkeda. Paṭiree dōkeda, paṭi peṛejana; oṛatee idikeda. Sēlree dōkeda, sēl peṛejana. Ṭuṇkiree dōkeda, ṭuṇki peṛejana. Haṭąree dōkeda, haṭą peṛejana. Ente haṛamburiakiṇ lelkeda. "Okoĕąm kumbŭṛukeda?" mentekiṇ kajiaitana.—"Jetaĕą, jiaṇkiṇ tataṇkiṇ, kaiṇ kumbŭṛutada. Abuąge saṛatiṇtan baṛatiṇtana. Siṇbonga omabutana".

Then they thus reported to the old couple. The woman gets angry: "What are we going to eat? The fowl have eaten up everything. I told thee: 'Let us not engage this itch-covered boy as a servant'. Thou saidst: 'We shall certainly engage him". The itch-covered boy found back and picked up one of the grains of paddy. He placed it on the mat; the mat got filled. He took it (the grain) to the house. He put it into the husking hole; the husking hole got filled. He put it into a basket; the basket got filled. He put it on a winnowing shovel; the shovel got filled. (There was so much on the mat that it sufficed to fill the husking

hole, a basket and a winnowing shovel). Then the old couple saw it. They asked him: "Whose paddy hast thou stolen?"—"I have stolen nobody's paddy, O grandmother and grandfather. It is ours that increases. Singbonga gives it to us".

Ente oṛo eṭa hulaṛa din: "Abenhale, jiaṛkiṛ, tataṛkiṛ, lupuḷaḍ baiatukaiṛben, gaŏte haĕajāiña" mentee kajiakiṛtana. Ente inkiṛ lupuḷaḍkiṛ baiāia. Ente lupuḷaḍ saḳkeḍtee senǫjana Hasurhonkoṭa, inuṛte. Ente inku: "Mara, lupuḷaḍ katitam, oṛaŏeme" ko metaitana. Ente inku katikeda; kako ṭǫkeda. "Mar, nāḍo tape oṛaŏepe"e metaḍkoa. Entee katikeda. Katikotako rapudǫtana, meṛeḍ katiko lupuḷaḍ katite. Ente inku riṛginijana, etc.

Then again on another day he asked them: "O my grandmother and grandfather, make me some husk cakes. I crave for them owing to my sores". Then they baked him some. Then taking these up he went to the Asurs to play. Then they tell him: "Come on! Play at half disks with thy husk cakes; put them down on end". Then they threw their half disks, but did not hit. "Come, now you put down your half disks" he told them. Then he threw his. Theirs break: iron half disks are broken by half disks made of husk cake. Then they got angry because they had lost the game, etc., *ut supra*.

Ente Hasurhonko meṛede gaṭaŏkeḍkoa. Ente: "Dea! caŭlijaṛ lelalem" kasra koṛako metaitana. 'Dubo kaiṛ daṛia, gaŏ hasujāiña, cilkateṛ lelapea?" mentee kajiruaṛaḍkoa. Ente inku senǫruaṛtanko taĭkena. "Daĕa! omaiṛpe caŭlijaṛiṛ gitḷlelleka"e metaḍkoa, "ente seṭa hijupeṛ udubapea". Ente inku seṭako senruaṛjana. "Cia? cilkatem namkeda?" ko kulijāia.—"Singbongare punḍi sim bongaipe, imtaṛ tape meṛedoa" Ente inku punḍisimko bongakja; ente huṛiṛleka tako meṛeḍjana. Enteko rasĭkajana.

Then he caused the Asurs to run short of their supply of iron. Then they said to the itch-covered youth: "Come now! Do, please, examine (in divination) the rice grains for us". He replied: "I cannot even sit down, my sores are paining me, how can I divine for you?" Then they were starting back. He told them: "Well, all right, give me the grains. I shall examine them lying down. Then you come back in the morning and I shall tell you the result". Then next morning they came back and asked: "Well, what hast thou found?"—"Sacrifice a white fowl in honour of Singbonga, then you will find iron (ltly., then your iron will become)". They sacrificed one, found a little iron, and rejoiced.

Ente oṛo eṭa hulaṛ tako gaṭaŏjana. Ente oṛo caŭlijaṛko idiruaṛaia. "Daĕa, lelalem caŭlijaṛ, meṛeḍtale gaṭaŏjana".—"Hela! gaŏte kaiṛ duḅdaṛia" e metakotana. Ente Hasurhonko hijuruaṛtanko taĭkena. Ente: "Da! omaiṛpeṛ gitḷlelleka,

seṭa ruarepe"e kajiruaṛaḍkoa. Seṭa anjanci en Hasurhonko sennamkia. "Ciam leladlea ?" menteko kulijaia. "Punḍi bakra bongaipe, huriṇleka-tepe meṛedoa". Ente bakrako bongakiate tako meṛeḍjana. Ente inku rasīkajana. Ente oṛo eṭa hulaṇ, etc... "Siṇbongare balę minḍi bongaipe". Inku balę minḍi bongakite meṛeḍ huriṇleka tako meṛeḍjana. Ente inku: "Bēsudubaḍbuae" menteko rasīkajana.

Then again another day their (iron) ran short. Then once more they brought him rice grains. "Come! Do, please, examine the rice grains for us; our iron has run short"—"Alas! I am unable to sit up owing to my sores" he told them. The Asurs were starting back when he added: "Well, give them to me. I shall try to examine them whilst lying down; come back in the morning". In the morning, as the day broke, the Asurs came to find him. "Well, hast thou examined them for us?" they ask him.—"Sacrifice a white he-goat, you will (then) find a little iron". Then having sacrificed a he-goat they found iron. And they rejoiced. Then again another day, etc., *ut supra*. "Sacrifice a lamb in honour of Singbonga". Having sacrificed it they found a little iron. Then they rejoiced saying: "He has indicated us the right sacrifice".

Ente eṭa hulaṇ oṛo tako gaṭaōjana, etc...."Ciam namaḍlea ?" menteko kulijaia. "Hēaiṇ namaḍpea" mentee kajiakotana. "Horodâṛê-janatapeą"e metaḍkoa. Enateko. haēkaṭjana. "Hela! kasra koṛa, okorele namia?" ko kajiruaṛaitana. —"Ju, senǫpe Ḍōēsa parganate, Kukūra parganate; enre Muṇḍako menąkoa. Kulikope: 'Cipe akiriṇkoa?' mente kulikope".—"Hela! cekanateko omalea, cenątele kiriṇia?" ko metaitana. Ente: "Ne kakāru kiṇ (Nag. ikin) samṛomiṇ omapetana; ju, kiriṇte"e metaḍkoa. Ente inku Ḍōēsa parganateko senǫjana: "Cihale! hoṛokope akiriṇkoa oi?" menteko kulijaḍkoa, "bongaiale".—"Okoa namtana? Eṇgateą roga! Dalipa. Moḍbaḷeitebu asultaḍkoa. Bongaiṇi okoe namtana? Dalipa". Ente inku nirjana.

Then again another day, etc., *ut supra*. "Well, hast thou found it out for us?" they ask him. "Yes", he said, "I have found it out for you. A human sacrifice has become (necessary) for you" he told them. Then they were dumbfounded. "Alas! O itch-covered boy, where shall we find one (a human victim)?" they reply.—"Go to the Doisa country, to the Kukra country; there are Mundas there. Ask them; ask them whether they will sell some".—"Alas! for what price will they give us one? With what shall we buy him?" they say. Then he said: "I give you this lump of gold as large as a pumpkin; go now and buy". Then they went to the Doisa country and asked the people: "I say! do you sell men? (If so) we shall sacrifice (the one you sell us)". (The people said to each

other :) "Who wants (to sacrifice our children) ? The ruffian ! Thrash him ! We have reared them from when they were little babies. What sacrificer wants (to sacrifice them)? Thrash him !" Then they fled.

Enate kasra koṛako metaitana: "Hela ! kale namkiṇa hoṛo".—"Cilk pe kajiked?"—"Ciho ! honkope akiriṇakoa ci ? Boṇgaiale" mentele kajiaḍkoa.—"Enaddo ?"e metakotana.—"Nirjanale" ko metaitana.—"Aiṇgea tobe ! boṇgaiṇpe"e metakotana. "Gaŏte eṛaṇeṇ dukutana, ṇidasiṇgi haraṇgige l'ṇgitana" mentee kajiakotana. Ente Luṭūkum haṛam Luṭūkum buṛia: "Kaliṇ ommea" mentekiṇ kajiruaṛaitana. "Okoe oṛa horoaliṇa ?" Inkiṇe metakiṇtana: "Boṇgaiṇkako, jiaṇkiṇ tataṇkiṇ".—"Kā, amo ! Aliṇdo okoe asulliṇa ?—"Neaiṇ kajiatukabentana: asulṇgeaben, aloben uṛṇa. Muṇḍahonkoṭare ne kaji taĭnka : hatu talare pâṛâhon siṇ subareṇ dubatukaia ; inige maĭnbena būre misa, bataŭlire misa mare misa". Inkiṇ: "Hēmartobe ! ne kaji kaliṇ riṛiṇea" mentekiṇ kajirnaṛaitana.

And then they said to the itch-covered youth: "Alas ! We have not got any man".—"How did you ask ?"—"We said : I say ! Do you sell any child ? (If so) we shall sacrifice it".—"And then (what happened)?"—"We fled".—"Here am I myself then, sacrifice me" he said. "I ail very much with these sores ; a serous liquid flows from them day and night". Then the two old Lutkums said : "We will not give thee (up). Who will watch our house for us ?" To these two he says : "Let them sacrifice me, O grandmother and grandfather dear".—"No ! Thou too ! (i.e., What dost thou think of ?) Who then will support us ?"—"Before going away I tell you this : you will surely be supported, do not worry. Let what I now say remain (for ever unchanged) amongst the Mundas. Before going away I shall establish a public sacrificer under a tree in (each) village ; he will sacrifice to both of you once on the flower feast, once on the *bataŭli* feast and once on the *mage* feast". Then both replied : "All right then ! We shall not forget this promise".

Ente Hasurhonko idikiṇa boṇgaiṇnagen. Ente inku aŭriko boṇgairee kajiaḍkoa : "Puṇḍi bakra merom ūr poṭaipe, naŏa gaṇḍikiṇ baiĭpe, naŏa biṇgal baiĭpe ; babaholoṇ ruṛuṇaepe, kodeholoṇ ruṛuṇagunḍaepe ; ḍiṇḍa kuṛikiṇ ruṛuṇeka kaṭabakanate" mentee kajiaḍkoa. "Mar, nāḍo iladepe". Ente en kuṭite bolotan imtaṇe kajiatukakotana : "Ḍiṇḍa kuṛikiṇ sipudeka apimū, kaṭabakanate. Nidasiṇgikiṇ sipudeka. Sutambiṇḍa, naŏa caṭute ḍakiṇ auĭka, ulipatāṛatekiṇ hirciêṛṛka. Mar, nāḍoiṇ bolojana, iladkesediṇpe".

Then the Asurs led him away in order to sacrifice him. Then before

they sacrificed him he said : "Flay a white he-goat (to make bellows witht he skin); make new bellow sticks ; make a new nozzle (to the bellows); pound rice to flour ; pound Eleusine millet to powder ; let two maidens do the pounding before breaking their fast. Come, now plaster up (the furnace)". Then just before entering that furnace he told them : " Let two maidens fast and work the bellows for three days. Let them work them by day and by night. Let them, on head cushions made of cotton thread, bring water in new earthen pitchers and let them extinguish the fire by sprinkling (water on) it with twigs of a mango tree. Come I am inside now, plaster me up".

Enatedokiṇ sipuḍkeda uida-iṇgi. Enatedo api mā hobajanci sutambiṇḍa naĕa caṭute dąkiṇ aulą, ulipatăṛatekiṇ hisciêṛ̂keda. Enate kuṭikiṇ ruṛuṇautûṛûkeda. Enate aṇtanleka turtanlekae uṛuṇlena. Sona rupategee sampoṛoakana ; loṭataṛigee sabaṇa. "Kūḅci meną ?" ko kulijąia.—" Hē ! hē ! kuḅ meną" mentee kajiakotana. "Hagape saṇgia, apedo purąpe auĭa". Enate " Koṛa bāri kuṭiuṇḍute bolopee" metaḍkoa. "Koṛahonko aucabakope, kāredo taĕomtepe repęa". Ente sirmare sonadidi rupadidikiṇ jalatiṇtana. " ar, sub serom īlte lelnamkoben, cuṭikaṇsul īlte lelnamkoben, merako ukun " mentee kajiakiṇtana. Hasurhonkodo : "Cabajanale " mentko kajiaitana. " Koṛahon bāri sobenkole aucabakeḍkoa".

Then the two (maidens) worked the bellows day and night. Then, when three days had passed, they brought water in new pitchers on head cushions made of cotton thread ; they extinguished the fire by sprinkling (water on) it with twigs of the mango tree. Then they battered and broke open the furnace with husking poles. Then he came out like the dawn, like the rising sun. He is covered with gold and silver ornaments ; he holds in his hands a bowl and a plate. " Is there much ? (much more treasure?) " they ask him—"Yes ! Yes ! There is much " he says. "You are numerous, you will bring out a lot". And then : "You, men, all to the last, enter into the pit of the furnace " he says " and bring all the boys, otherwise later on you will rob from each other". Then in the sky a golden vulture and a silver vulture are soaring. He tells these birds : " Look at the feathers under your necks and at the main feathers of your wings so as to find out (by divination) where the Asurs and their sons are, lest they hide themselves ". But the Asurs tell him : "We are all here and have brought all our sons".

Ente inku sobenko bolocabajanci : " Marna, kuṛiko,ilaḍkesedepe bicaduṛate, kuĭaduṛate". Ilaḍkeseḍkedako. "Marna, kuṛiko seṇgel salgaŏ aḍsipudepe". Sipuḍj dako ; enatedo kuṭi cetaṇre kuĭlako duljada aḍ kūḅ o sipuḍjada. Cāĕcûĭtanko rągoḡntana. "Helaĕam ledaleḍĭea"

ko metaitana.—"Marna, kuṛiko, sipudepe. Repẹtanako, ḳako ḍonọtana. Sekẹrage sipudepe". Entedo ladaladatan maĕom uṛunọtana gerahorate, narihorate. "Helaĕam bedakeḍlea, naĕado maĕom" ko metaitana—"Kāna, kuṛiko. Pānkasaïliko jomtana, enako bẹuṛunjada. Marna, kuṛiko, kūḷ sipuḍtabepe, sekẹrage". Ente rongojan ṭōrkḍkoci : "Ruṛunutûṛûïpe mentee kajiaḍkoa.

Then, when all of them had entered: "Fall to work, women, plaster up (the openings) with ore dust and charcoal dust". They plastered them up. "Go on, women, light the fire and blow the bellows". They blow the bellows, then pour charcoal on top of the furnace, and blow the bellows with energy. (Those inside) scream awfully. "Alas! Thou hast tricked us" (the women) say.—"Steady, women, blow the bellows. They are quarrelling over the loot; they do not all get enough. Blow the bellows fast and quick." Then blood flows out abundantly through the slag passage and through the hole where the nozzle is inserted. "Alas! Thou hast tricked us, this is blood!" they tell him.—"No, women, (it is not). They are chewing betel leaf and betel nut, and spitting the (red) juice. Go to, women, blow the bellows fast and quick". Then, when he judged that they were charred, he said : "Batter and break down the furnace with your husking poles".

Enteko ruṛunutûṛûkeda. Jan eskargeko namkeda, rankaroṛetanko namkeda. "Helaĕam bedakeḍlea. Nakamente kale ṭōrkeḍmea. Koṛakotalem sipuḍgoḡrikakeḍlea" mentekо lajia tana.—"Helana! Kerkeṭa jagu, ḍinaua maruin kuldutamkeḍkina. Inkinạ kaji kape manatinạjana" mentee kajiakotana Ente : "Nạ sĭńạ halhukumpe manatinạa ci?" mentee kajiakotana.—"Hēle manatinạa" ko men. "Kale manatinạkọre cilkatele asuloa oṛọ?" ko metaitana—"Hēmaitobe! asulọteṇ horain udubapea" mentee kajiruaṛakotana. "Pāṭguru, ṭuracelakin dōtukakintana. Hulạbaṛa caŭlijan, seṭẹbaṛa kudijan, diasengel, porosengeltekin salanampitinampea. Pāṭguru ṭuracelakinṭạre alope ukuna mentea kajiapetana. Hatu talare Munḍahon pâṛûe taïna; sin sula, daru subae manatinapea"e metaḍkoa.

Then they broke it with their husking poles. They found only bones, rattling dry bones. "Alas! Thou hast tricked us" they said. "We did not think that thou wouldst act in this manner. Thou hast made us burn our men to death".—"What then?" he answers. "I sent you the watchful shrike and the energetic king-crow as messengers. You did not obey their orders". And then he asks them : "Will you now obey my messages and commands?"—"Yes, we shall obey" they say. "Unless we obey, how can we possib'y find our sustenance?"—"All right then!

I shall show you a way whereby you will be supported" he answers. "Before going away I establish a witch-finder with a disciple (lit'y., a school teacher and an orphan pupil). These two will endeavour to find you out in divination by means of broken rice, by means of the flame of a lamp or of a lighted flaved stem of the *Hibiscus cannabinus* or *Crotalaria juncea* plants. I tell you (order you) not to hide yourselves from the witch-finder and his aid. In the middle of each village there will be a Munda public sacrificer who will offer you sacrifices under a tree.

Enate iṇi sirmatee rakabentana. Entedo en Hasu kuṛiko iniạ lijạreko sabentana. Ente cuṭaṇḷre saḅkeḍkocil huraṇgiṛikeḍkoa. Bururе uĭṇjaṇi burubongajana; ikirre uĭṇjaṇi ikirbongajana; piṛire oṛọ lōṛṭuṇḍukore uĭṇjaṇi nagebongajana; ente maraṇ bururе uĭṇjaṇi maraṇburubongajana; desaṇliro uĭṇjaṇi desaṇlibongajana; conḍor ikirre uĭṇjaṇi conḍorikirbongajana; canḍire uĭṇjaṇi canḍibongajana.

After that he rises to heaven. And then those Asur women cling to his cloth. Then he, catching them by the topknots of their hair, threw them off. The one who fell on a hill became a burubonga (a hill spirit); the one who fell into deep water became an ikirbonga (a spirit of the deep); the one who fell on high ground and near the head of a ravine became a nagebonga; then the one who fell on a high hill became a marangburubonga; the one who fell on a wooded spot became a desaulibonga; the one who fell on a wooded spot near a spring became a chondorikirbonga; the one who fell on a pebble or round stone became a chandibonga.

hasu-rua I. sbst., a sickness, the nature or gravity of which is unknown to the speaker.

II. adj., with *hoṛo*, a person with such a sickness.

III. trs., of a spirit, to cause such a sickness; to cause different kinds of ailments.

IV. intrs., in the df. prst., (1) to have a sickness as described; *hasuruatanae*. (2) in the pl., to have different kinds of ailments; tisingapako *hasuruatana*.

hasurua-ọ p.v., to get a sickness as described: to get different kinds of sickness: māmin puṛasae *hasurualena*, he has had various sicknesses the last years.

hasuṛ, hasuṛu sometimes *asuṛ, asuṛu*, intrs., to cease raining, in cntrd. to *oṭaṇọ*, of rainless clouds or mist, to be blown away, to clear up: *hasuṛujadae*, the rain is stopping: *hasuṛukedae*, the rain has ceased: aŭrim senọree *hasuṛuleṭa*, let the rain stop before thou goest.

ha-n-asuṛu vrb. n., occurs in the adverbial clause *dạ hanasuṛu* or *dạ hanasuṛuṛe*, when the rain stopped (stops or will have stopped): dạ *hanasuṛure* loĕon leliṇ senkena.

hata (A. *hātā*, premises, enclosure).

I. sbst., a compound ; the enclosed grounds surrounding a European's or native gentleman's house : roman *hatarelè* ḍèraea, we shall stay for the night in the grounds of the Catholic Mission.

II. intrs., to establish such grounds : Rancire romanko cimintąko *hataakada* ? How many compounds has the Catholic Mission at Ranchi ?

hata-ǫ p.v., imprsl., of such grounds, to be established : cimintą *hataakana* ?

hata, hata-uṛuṇa trs., (1) of cattle, to disgorge, to vomit : entedo uṛi uḍleḍ lijae *hataauṛuṇkedà*, then the bullock disgorged the cloth it had swallowed ; uṛi *hataleḍ* lijum gôṛûre nambaṛaoa, thick balls of hair vomited by the cattle are not seldom found in the cow-sheds. (2) of people, to spit out smth. else than spittle : kā tagoḡ daṛitan honko misamisa jān ataakan cīj tagoḡgunḍakeateko *hataakoa*, mothers who want to make their still to othless children eat puffed grains or pulses, first chew these in their own mouth.

hata-ǫ p.v., corresponding meanings.

hatalą sbst., the sides of the human chest : *hataląree* gaḍakana ; *ǐatalą* kae daṛitana, he has severe pain in the sides of the chest.

hataląkore Has. **moḍhatalą** Nag I. adv., so as to reach a man's armpit in height or depth : aiṅąte *hataląkore* menąia ; aiṅą *moḍhatalą* menąia, in size he reaches my armpits ; gaṛado *hataląkore* dą meną ; en gaṛa *hataląkorele* paromlą, we forded that river with water up to the armpits.

II. trs., (1) to raise smth. to this height or dig it to this depth : paeri ciminaṇape salaṇgiakada ? —*Hataląkorekedale* ; kûâ holado maĕaṇkore urlena, tisinąle, *hataląkoreea*. (2) of water in a river, to reach the armpits of people fording it : gaṛaredo dą *hataląkorekeḍlea*.

hatląkore-ǫ, moḍhatalà-ǫ p.v., corresponding meaning : paeri oṛǫ bar daĕa omlere *hataląkoreoa* ; tisinądo kûâ *hataląkoreǫka*, kūb urjōrepe ; en gaṛa paromtanre salaṇgi hoṛoko *hataląkorelena*, ainądoiṇ hoṭǫkorelena.

hatalaĕ Nag. syn. of *saḍuri* Has.

hatalą-unḍu Nag. syn. of *gore-gote*, the armpit.

hatambą, hatebą Nag. (Sad. *hatamba*) syn. of the fig. meaning of *haṛą* Has. trs. caus., to prevent smb. from doing smth. by giving him much work or other work : baba irteko *hatambąkia*, enamente pīṭ kae senjana.

hatambą-n rflx. v., to let oneself be prevented from doing smth. ; to omit doing smth. on account of urgent work : baba irre alom *hatambąna*, hijuṭe hijume, do not let thyself be held up by the reaping of the paddy, be sure to come.

hatamba-gǫ p.v., to be prevented by urgent work from doing smth. : baba irteṇ *hatambąlēna*, enate hijuṇ kaiṇ daṛijana.

hatanq-daru (H. *asan*) sbst., Terminalia tomentosa, Bedd. ;

Combretaceae,—a tall and good timber tree of the local forests, with elliptic, opposite leaves, pubescent beneath, small flowers in panicles, and acutely five-winged fruit. In Singbhum the silk-worms are reared mostly on this tree. People eat the gum exuding from it.

*Note the following riddle, the answer to which is *hataṇajō*: Rajaranikoa piṭi, kā oṭagoa, a small basket of kings and queens, it cannot be taken off, i.e., you cannot get at the seed without breaking it.

hataṇa sbst, the brain: merom balutana, *hataṇre* tijuko menakoa cimaḍ, the goat is mad, it must have worms in its brain. Note the saying: nīa *hataṇre* jetana banoa, he has no brains, he is stupid.

hatar Cfr. *h talą*, I. sbst., the condition of being carried as described below: ne hon *hatarre* kae taĭntana, enamentena dubṭaia, this child does not want to remain tied with a cloth on my back, therefore I have put it down in a sitting position.

II. trs., (1) to carry smth., especially a body, on one's back or on the front or side of the chest, in a cloth tied crossways over the chest. Babies so carried sit astride and have the head and legs free: oko lijąte honiṇa *hataṇa*? With what cloth shall I tie the baby on my back? taramara hoṛoko jā huriṇa caŭli namjanreko *hatarea*. (2) with a dl. sbj. (the carrier and the baby), to use a cloth in this manner of carrying: ne lija *hatareben*, thou and the baby, use this cloth in carrying the baby. (3) with a dl. d. o. (the carrier and the baby), to fit out a child and a baby, tying with a cloth on the child's back the baby to be carried: engate *hatartaḍkiṇa*. *hatar-en* rflx. v, with a dl. sbj. (the carrier and the baby), to use a certain cloth for the carrying: ne lijątelina *hatarena*, I and the baby, we use this cloth when I carry it.

hatar-ǫ p. v., (1) to be thus carried: ne caŭlido *hataṛǫka*; ininuage dubipe, ne hon *hataṛǫka*. (2) of a cloth, to be used to carry a load as described: *hatarakan* lija raṛatam (or, in case a baby is carried, raṛataben), tikiǫka, take off the cloth in which thou art carrying, let it be boiled to clean it. (3) with a dl. sbj., of a child and a baby, to be so arranged that the child carries the baby tied in a cloth: maraṇa lijąte kae daṛia, huriṇa lijątekiṇa *hataṛǫka*, the little girl will not be able to walk if you tie the baby on her back with a large cloth, let them be fitted with a small cloth.

ha-n-atar vrb. n., (1) the extent to which smth.* (or a baby) is thus carried: *hanatare* hatarkia, goṭa sānjre misa raṭi kae gitilia. (2) the act of carrying: misa *hanatarte* pīṭe tebąuterlia, hon ṭaṭaĕgiṛijana, she carried the baby tied on her back, in one stretch up to the market; the poor baby was quite stiff and sore from being kept so long in the same position. (3) the

age at which babies are thus carried : inia hon *hanatarre* menaia.

hatar-liḷa sbst., the cloth used for tying the thing one carries slung on the back.

hatarenliḷa sbst., the cloth used in carrying a baby slung on one's back.

hatar, hataṛa var. of *hantaṛa*.

***hata-tuka** sbst., (1) the afterbirth or placenta. The afterbirth of goats, cows and buffaloes is burried in the dunghill; that of men is buried at the back of the house or in the enclosure, and a stone placed over it : uri *hatatuka* kae uĭṇakada; uria *hatatuka* kā uĭṇakana, the afterbirth of this cow has not been expelled. (2) the core of a boil : sondoro uruṇcabaakanre guṛareḷa *hatatuka* linuruṇa lagatiṇa, kāredo guṛa bambioa, when all the pus has come out of a boil, its core too must be pressed out, otherwise the boil will start afresh.

hata-uruṇa syn. of *hata*, to disgorge.

hāte childish of *hante*.

hateār (H. *hatiyār*) I. sbst., (1) weapon; iron, or partly iron, implement or instrument, especially those used by artisans : *hateāre* calaŏkeda, he used his weapon; baṛhīkoḷa *hateār* haṭikuṭi menḷa, carpenters have implements of various kinds; hake, kuḍlam, gâĭṭi, sabŏṛokodo kitikamiraḷ *hateārkoge*, axes for cutting wood, hoes, pickaxes, crowbars, are agricultural implements. (2) fig., a written document : dikuḷḍle laṛaĭtana, aletaḷre jetan *hateār* banoa, kājaḷe daṛia, we have a lawsuit with the landholder; we have no written document, maybe we shall lose our case.

II. trs., (1) syn. of *maḷ* or *tuiṇ*, to hit with a weapon : operaneperanaḷo miaḍ hoṛoko *hateārkiṇa*, enamente daroga hijuakana. (2) to use as a weapon : gopoḡre kuḍlame *hateārkeda*. (3) to make a weapon with : ne soben moṛeḍko *hateāreme*, make weapons with all these pieces of iron.

hateār-ḷ p. v., corresponding meanings : huriṇa kasurmente en hoṛo *hateārjana*, for a slight offence that man was hit with a weapon.

hatebaḷ Nag. var. of *hatambaḷ*.

hate-ganjaṛa, hate-ganjeṛa, hate-ganjeṛe vars. of *haṛeganjaṛa*.

hati Nag. (Sad. *hatinek*) syn. of *calgoṛa* Has.

hati (H. *hāthī*) sbst., an elephant. Note the saying : *hati* landire seta bujaḍleka, he is like an elephant after which a dog barks, and which does not mind, i.e., he does not obey, he despises advice.

hati-ganjaṛa, hati-ganjeṛa, hati-ganjeṛe vars. of *haṛeganjaṛa*.

hati-kaṭa-aru sbst, Dioscorea alata, Linn.; var. globosa, Prain; Dioscoreaceae,—a cultivated yam, an extensive climber with winged stem and having no aerial bulbils.

hati-kaṭa-uḍ, hati-uḍ sbst., Boletus sp., a thick, fleshy, pale-green mushroom with inflated stem, growing in the jungles. It is edible.

hati-lār, hati-lōṛ, hati-lutar sbst., (1) Leea macrophylla, Horne. ms

Ampelideae, —a herb, 1-3′ high, with simple leaves, white beneath with mealy pubescence; and small white flowers. The lower leaf is often 2′ across, the upper ones ½-1′. (2) syn. of *koṇga*, Agave Cantula, Roxb.; Amaryllidaceae.

***hatir** (Sad. to vex) I. sbst., (1) the original sickness inflicted by a spirit on smb. in order to force him to offer a certain sacrifice, in cn'rd. to *jiruḥ* a complication caused by *Ikirboṇga*, who joins in and adds his own affliction to that already produced by another spirit. (2) a complication (v.g., pneumonia) superadded to the childbirth diseases caused by *Garasiboṇga*. These complications are the work of *Baṛandaboṇga*, who does not fear to defile himself (*cūtree duba*) by attacking a socially unclean woman. II. trs., of a spirit, to afflict smb. with some disease in order to force him to offer a certain sacrifice: ikirboṇgage hatirjaḍmea, hende merom dâṛêe namtana, it is the Ikirbonga who afflicts thee; he wants the sacrifice of a black goat. III. intrs., same meaning: oko boṇga *hatirtana?* —Caŭlijaṇare aŭriĭ namoa.

hatir-ǫ p.v., to be afflicted with sickness by a spirit: ne sirma ne hoṛo apisae *hatirlena*.

ha-n-atir vrb. n., (1) the extent of the affliction: ikirboṇgado *hanatire* hatirkeḍkoa, goṭa oṛaṛenko mipisae puraŏkeḍkoa, the Ikirbonga has afflicted them to such an extent that all the inmates of the house got sick, each once. (2) the act of thus afflicting: misa *hanatirte* kae jomkiạ (or jī kae auliạ), taèom *hanatirree* goḭlena, the spirit did not take his life by the first affliction, the man died during the second. (3) the sickness inflicted: garasi bŭrigee jiruḥtana ci *hanatiro* jamaakana? Is it only a case of puerperal disease caused by Garasibonga, or is there a complication (another sickness at the same time) caused by Barandabonga? (4) the afflicting spirit: *hanatirre* araṇ merom boṇgaipe aḍ jirubakan ikirboṇgare miaḍ hende sim, sacrifice a red goat to the spirit who causes the original sickness, and a black fowl to Ikirbonga who causes the complication.

hati-sadom collective noun for beasts of burden.

hatisadoman adj., possessing beasts of burden: *hatisadomanae*.

hati-sonsoroḍ syn. of *boṇgasonsoroḍ*.

hati-tasaḍ syn. of *nagapani*.

hati-ṭeṭeṇga Nag. (Sad., Or.) syn. of *rakăṛakambaḍ* Has. the Chameleon.

hati-uḍ syn. of *katikaṭauḍ*.

hatkaṛi (H. *hathkaṛī*) sbst., handcuffs: jehelre tebạjanci *hathkaṛiko* raṛakoa.

hatŏal var. of *atŏal*.

hatŏal-tumbuli sbst., a very slender, reddish-black wasp, about ½″ long: *hatŏaltumbuliko* kuṇkallekako nanagea, *hatoal* wasps are as slender as potter wasps.

hatom feminine of *mamu, kuma*, I. sbst., (1) senior or junior sister of

father. (2) wife of mother's junior or senior brother, in cntrd. to *guṛgu, kaki.* It is used in all cases, but in the vocative it is addressed also to the *hatomhanar.* It takes the prsl. prns. as poss. afxs.: *hatomiṛ*, my aunt.

II. trs., to get smb., by marriage, for *hatom*, i.e., for wife of one's mother's brother: kalomkote nīle *hatomia*, nāḍo bala bāri balaakana, next year she will marry a brother of our mother, now she is only his betrothed; *hatomṭaiaiṛ* or *hatomakaiaiṛ*, I have taken or received her as *hatom*, i.e., she is my *hatom.*

III. intrs., with inserted ind. o., to call smb one's *hatom*, or *hatomhanar*: *hatomaiaiṛ*, I call her *hatom*, i.e., she is my *hatom.*

***hatom-caṭu** sbst., the waterpot of one's father's sister. Occurs in the phrase: *hatomcaṭu ten*, to put a cover on the waterpot of one's father's sister, i.e., to marry the widower of one's father's sister. This is not prohibited by the customs of the Mundas, but it is a marriage without ceremonies, which shows that it is only tolerated, not approved of.

hatom-hanar, feminine of *kumakonjar*, sbst., (1) senior or junior sister of father-in-law. (2) wife of mother-in-law's junior or senior brother. The vocative of address is *hatom.* The prsl. prns. *iṛ me, te*, as poss. afxs., are always added at the end of the cpd. *hatomhanariṛ.*

***hatu** (Kh. *hati*) I. sbst., a village This term may be prefixed to names of animals in the meaning of tame, domesticated, in cntrd. to *bir* or *ṭonaṛ*, similarly prefixed and meaning wild: *hatusim*, the barn door fowl, *birsim*, the red jungle fowl; *hatusukuri*, the domesticated pig, *birsukuri* the wild pig; *hatumiṇḍi*, the sheep, *birmiṇḍi*, the bear. In the same way it may be prefixed to the names of plants, to mean cultivated, in cntrd. to *bir* or *ṭonaṛ*, meaning wild or not cultivated: *hatuaru*, a cultivated yam; *biraru*, a wild yam. It is however often prefixed to the names of plants to denote that they are mostly found growing on waste ground within the precincts of villages.

Hence this word and its syns. *ḍī, kel*, etc., stand for what we would call civilization, culture, although the range of what the Munda understands by civilization, is, in the material sense of the term, a very small circle indeed as compared to the vastness and complexity of our modern material civilization. On the other hand, the Munda would, and very rightly so, repell with profound aversion the substitution of the moral, social and economic part of our modern, unchristian progress, for the moral assets, if I may so call them, which he himself possesses. These are so intimately interwoven with the organization of his family and village life that it is difficult, perhaps impossible, for the modern European town dweller, to realize

clearly all the associations the word *hatu* calls up in the mind of a Munda, and all the deep feelings it is apt to evoke in his heart. For, the intricate complexities and the brutalities of unrestrained commercialism have, in our cities and towns, weakened or snapped the ties of the family, the home, the locality, the clan and even, to a great extent, the fatherland.

How comparatively few of the towns' people in Europe ever owned a dwelling they could call their home! How few of those even, who live in decent rooms, are entirely free from anxiety lest some untoward event throw them helplessly on the street, momentary objects of pity for a few acquaintances and perchance, for a short time, recipients of a dole from some charitable association. They can then, it is true, shift to another place, but how many succeed in building up a new home?

Even to the modern European country folk the village is no longer what the *hatu* is to the Munda, because the feudal system which, a thousand years ago superseded the old Roman and Germanic organizations in Europe, left hardly anywhere traces of the original democratic system recognizing the cultivator as owner of the fields he tilled.

For the Munda the case is still different. The storm which swept away this democratic system from the greater part of their country, is so recent as to be fresh in the memory of all, and, besides, a sufficient number of the typical original villages have come out of the storm safe enough to keep before the eyes of the less fortunate part of the race, the advantages and ideals such a village offers to its inhabitants.

As far as we can look back into the remotest past, we find the Mundas waging war against the wild beasts of the forests and daring their deadly fevers, to snatch, as they put it, field after field and village after village from the jaw of the tiger and the fang of the snake. And when they had thus got ready large tracts, hordes of invaders, one after the other, always came putting them in the alternative either to abandon their property, to serve on it as slaves, or to risk their lives for its defence. And they are despised as a weak and backward race, unfit to survive, because they generally preferred to abandon to their aggressors the fruits of their labours, and to go and snatch more new fields from more wild beasts in forests farther away from the civilization of the strong invading races, until at the beginning of this very century, the few remaining forests of inner India were closed against them. Nearly everywhere on the confines of their present cultivated area they still remain in contact and in struggle with their old enemies, the bear, the leopard and the tiger. More than once I was

kept awake in my tent by the tiger's roar and growls resounding and reechoing through the valleys and on the mountain-sides of the hilly tracts of Tamar, and I wondered how the Mundas could remain so seemingly unconcerned in spite of the dread enemy's unmistakable proximity. But they know from long experience that, whatever his power and fierceness may be out in the open, he is kept at bay by the sole sight of the village. The awe inspired by its drums, its songs and its uncanny fires, does somehow outbalance the attractions exercised by the weak bodies of its men and cattle.

From this safe retreat of their village the Mundas, a hunting song on their lips, and their hearts buoyant with the healthy passion of the chase, sally forth to their obligatory hunts, once in March and once more in May, i.e., more or less about the time when, as the Scriptures say, the kings go out to wage war. Then in all villages of the country every boy from the age of twelve upward, every youth and every man still able to move, all rally to the cry: "Come on! He who does not join will not be recognized by Singbonga!" For, the Munda still remains a passionate hunter. At the age of six, when he begins to herd the goats, he starts practising archery with a bow adapted to his size. For such boys school is of course an almost unbearable torture, and the greatest relief and joy one can offer to such as are condemned to it, is to take them out for an occasional hunt. One of my school-boys, a little brat of eleven years, killed a full-grown deer passing near him, with a single arrow shot through the neck, and many a hare succumbed to the well-aimed *dobhas* (thick, short sticks, pointed at both ends) of the youngsters out on such a holiday. From all this we may realize to some extent with what feelings the great hunts are looked forward to by the whole village, and how they live on in its talk for whole weeks and months. And yet they are not without their dangers in those parts where the bigger game is still to be found. Beside the risks of an unsought for meeting with a leopard or tiger, there are always chances of getting a gash from a wild boar or a thrust from deer or stag, which are often to be attacked either from the onset or at least at the finish, with the short-handled hunting axe. The fatigues to be undergone and the thirst to be suffered, especially by the wounded, are a severe strain. But all this is amply compensated by the reception the village has in store for them. As soon as the songs of the returning huntsmen are heard at a distance all the women go to meet them with water, and any woman washes the feet of any boy, youth or man she happens to meet first, in token of respect for their courage and joy over their safe return. But if there be anybody among them

who is wounded, he becomes the object of special respect, sympathy and attention: every married woman must come to salute him and wash his feet.

Of course a refreshing brew of rice beer is ready in every house and mothers and wives have prepared the best meal they can afford. How sweet is the village after an exciting chase!

And if, on account of his work in marshes, jungles and steaming rice fields, the Munda falls a prey to the malignant fevers they breed, he knows that he will not have to pine away in dreary loneliness; for that interest shown by others, which we never appreciate more than in the day of suffering, will hardly ever be wanting to him in his village. He knows that none of the religious rites, such as incantations, sacrifices, etc., which may be deemed useful, will be neglected by his brethren, and there can be no doubt that the strongly autosuggestive character of some of these, have a beneficent effect. Then again, it is one of the primary duties of Mundas to console their sick brethren by friendly visits.

And if a sickness take a dangerous turn, all the closer relatives, however far away they may live, are informed and, if at all possible, they will come to see and hear him once more and give him a last mark of sympathy. Anybody, who has himself gone through a painful sickness, will know how to appreciate this trait in the character of the race. And before the sufferer's eye closes in death he need not feel as though he were now going to be torn away for ever from the house and the village where his childhood had been brightened and warmed by a mother's tenderest love and by that genuine good will and kindness every Mundari man and woman has for the children of the village; where he passed his youth in a regular round of cattle tending, field work, hunting, feasts and almost daily song and dance: he knows that a few days after his death his brethren will come in solemn procession and invite his soul to reside permanently with the spirits of his ancestors in the very hut, where he enjoyed the blessings of a happy marriage, amply compensating him for the troubles, anxieties and hardships of a poor cultivator's life.

Then again, no family in the village is an altogether indifferent stranger to the Munda: the village community is but a larger family, since all its men are direct descendants of the original founder. And therefore, if some day disputes arise between him and some other member, it will not be a coldly uninterested outsider or a supercilious foreigner devoid of all sympathy with him and of understanding for his affairs, who shall have to examine and decide the case, the arbiters will be his own brethren and he will have the right to name at least one member of the panchayat. For

even as a high mountain protects a village against the baneful effects of the icy north-wind, so did the wisdom of his ancestors protect the village and its inhabitants from every trate of outside interference in their own private or strictly communal matters.

When I was opening out a cartroad in a roadless tract, a young village chief asked me somewhat reproachfully "Sir, why do you do that?" I tried to explain to him the advantages they themselves would derive from such roads. "Yes", he said, "that is true enough, but the road will bring foreigners into our villages." Foreigners! Outsiders! As far as the Mundas can think back, they do not remember having ever received anything but harm from such. They therefore fail to understand how the purely material advantages of roads, rails, mines and lawcourts and the like can offer a compensation for the incomparable advantages of which the original *khûṭkaṭi katu* was the representative and the guarantee. All this we must keep in mind if we wish to understand the diffidence of the Mundas for the foreigners and if we want to realize the undying pain and hatred kept alive in the greater part of the race by the remembrance of all that their fathers have lost when their villages became the property of landlords, and the poignant regrets the sight of the few surviving khuntkatti villages constantly renew in their hearts. Then we can gauge the feelings hidden to the ordinary eye under the simple words of such songs as the following complaint of a young wife:

Hatuan bolegam, disuman bole!
Hatuhatugom aĕarbeṛaiṇ!
Hatuan bolegam, disuman bole!
Disumdisumgom sutuberaiṇ!
Hatuan bolegaiṇ, disuman bole!
Paṭileka ciṇ kuṛaeago?
Hatuan bolegaiṇ, disuman bole!
Parăkomleka ciṇ katiiago?
Paṭilekagaiṇ kuṛaeredo,
Okokoregoiṇ bileago?
Parăkomlekagaiṇ katiredo,
Okokoregoiṇ aṭedeago?
Meṇa meṇadoga Ranci piṛi,
Ranci piṛire bilemego!
Meṇa meṇadoga Ḍurunḍa badi,
Ḍurunḍa badirego aṭedeme!

Oh! that thou hadst at least a village, dear, or at least a country!
Thou art preceding me from village to village, dear!
Oh! that thou hadst at least a village, dear, or at least a country, dear!
Thou art following me from country to country, dear,
Even if I had a village or a country, dear,
Could I roll it up like a mat, my dear?
Even if I had a village or a country, dear,
Could I put it right side up to carry it like a bed, my dear?
And even if I could roll it up like a mat, dear,
Where on earth could I spread it out, my dear?

And if I could put it right side up
like a bed, my dear,
Where on earth could I put it down,
dear?

There are, there are the Ranchi
high grounds,
Spread it out on the Ranchi high
grounds!
There are, there are the Dorunda
terraces,
Place it on the Dorunda terraces,
my dear!

Explanation.—Shortly after her marriage her husband's family is, by one of those court-decisions which were for long years of daily occurrence, deprived of its rights and its lands, and now she, who in her youth had enjoyed the pleasant and unbroken security of her father's home, must follow her husband from place to place in search of a precarious sustenance. When travelling together husband and wife never go side by side but one precedes and the other follows closely. The wife of a Munda always precedes, the wife of a Hindu generally follows her husband. The Munda beds (parkom) are short and very light so that they are easily carried from place to place as they serve generally as seats. To carry them, they are put one side up: this they call, *kati*. Ranchi, being a Government station with a population of about 30,000 Hindus and Mahomedans now, whereas some 50 years ago it was but a group of mixed villages of Mundas and Uraons, has, for decades past, offered facilities of day-labour for landless coolies. But the number of those who can find day-labour there is small in comparison to those who are forced to live by it, so that the greater number of these unfortunates are obliged to leave their country in search of work. Not to be forced to this extreme step, the wife asks to try and stay in Ranchi or its suburb Dorunda.

So long as there were forests into which the Mundas could retreat, ideally peaceful communal organization was safe enough. The end of the forest came too soon for them. The destruction of the original *khûṭkaṭi katu* spells the extinction of the Mundas as a separate race. In the last decades of the 19th century one heard occasionally in India that the world had no longer any use for those aboriginal races, because their mission as forest clearers had come to an end. If this be true, then the greater is the pity for such a world. One should have liked to see the Mundas getting a really fair chance to show whether in different circumstances they would have been able to save their monogamy with the wise rules protecting the health and morality of the family, their thorough and uncompromising democracy, their economy with its perfect balance between the proprietary rights of the individual and those of the community, their healthy sense of justice and kindness to their servants and the appreciation of the ideal and spirit-

ual values of life, which they show in their religious beliefs, their poetry, their love of music and in so many of their customs. It would have been very interesting to see what new kind of prophylactic measures they would have invented and developed against the dangers arising from the altered circumstances and threatening their millennial organizations. The present landlord system forced on them so suddenly and so cruelly gave them no chance at all. For, no family can survive for two or three generations under its grinding hardships. One by one they are doomed to go and share the dismal fate depicted in the above song. Away from their villages, out in wider India, the Mundas are mere outcasts with no hope of admission into any of those castes which may have a future to look to. Besides, modern India stands before economic and social changes which will prove a severe strain on classes better circumstanced than the poor Mundas scattered and isolated all over the country. At any rate the name of the Munda race has little chance of surviving long in that new India. The kind of colony the Munda coolies form in the Assam tea plantations is not likely to save it from extinction.

II. intrs., to make a village : bir bitarre puraŋeko *hatuakada*, people have settled in the forest forming many villages ; many villages have sprung up in the forest.

hatu-u p. v., impers., of villages, to be made, to spring up : birre puraŋe *hatuakana*, there are many villages in the forest.

hatuan adj., (1) having (belonging to) a village in which one has ancestral (buinhari or khuntkatti) lands : ape raĩtiko ci *hatuan* hoṛoko ? (2) having a fixed residence with landed property.

hatu-agiajanum sbst., Leonotis nepetifolia, R. Br. ; Labiatae. See *agiajanum*.

hatu-aru syn. of *ḍiharu, ḍĩaru ḍãŋsaŋga*, sbst., any cultivated yam, in contrd. to *birsaŋga, ṭonaŋaru*, any wild yam. The following species are cultivated by the Mundas. (1) *koṭokaaru, soṭaaru*, Dioscorea alata, var. rubella, Prain ; Dioscoreaceae. (2) *uḳkaaru*, Dioscorea fasciculata, Roxb. (3) *katikaṭaaru*, Dioscorea alata, var. globosa, Prain. (4) *dudhiaaru*, Dioscorea alata, Linn. (5) *jõaru, jõsaŋga*, Dioscorea bulbifera, var. crispata, Prain. (6) *raṭanḍaaru*, not indentified.

hatu-bunḍusasaŋ sbst., the cultivated form of Curcuma aromatica. Salisb. ; Scitamineae. See *birsasaŋ*.

hatu-disum sbst., (1) a village in which one possesses buinhari or khuntkatti lands : neado alea *hatudisum*, this is our village, it belongs to us, we have no landlord. (2) a fixed residence with landed property. (3) one's village and country ; the part of the country where one resides : ama *hatudisum* okorea ?—Aiŋdo Khunṭi thanareṇi, from what side art thou ?—From the Khunti police division.

hatudisuman adj., syn. of *hatuan*.

hatu-ḍimbu syn. of *ḍiḍimbu*.

hatu-hagako collective noun for the members of the village family.

hatu-honko sbst., syn. of *hatu-hagako*. It may moreover be used as intrs. prd. in the df. prst. : *hatu-honkotanale*, we are members of the same village family.

hatu-jajalaṛtasaṛ sbst., Setaria intermedia, R. and S.; Gramineae,—an annual erect grass with a ridge of hairs at the ligules of the leaves, and an inflorescence in a bristly panicle with elongate branches.

hatu-kadal Has. sbst., Musa sapientum, Linn., var. paradisiaca; Scitamineae,—the Plantain, a large tree-like herb with thick stems, 15-16′ high, composed of convolute leaf-sheaths; and oblong leaves over 6′ long. The fruit has a firm pulp only edible when cooked. The Mundas, however, eat it raw when it has become quite soft by overripeness, in fact, when it is already half rotten. This is why native doctors never permit convalescents to eat plantains, though they permit them to eat bananas, *amritkera*, *saṭoḷkadal*. The Mundas cultivate two varieties of plantain : a smaller variety called *minḍidiriṛ*, and a very large variety called *boṇḍeakera*.

hatu-kera Nag. syn. of *hatukadal*.

hatu-kesari sbst., one of the numerous local names of Spilanthes Acmella, Linn.; Compositae. See *barandu*.

hatu-kisan adj., with *koro*, used by women for *kûṭkaṭidār* and *buṅār*, which foreign terms they do not know. Also used as adj. noun.

hatu-kîṭîca syn. of *kuriṛ kîṭîca* (Sad. *baituṛa*) sbst., Zingiber sp., Scitamineae.

hatu-kundûri Nag. **hatukundûru** Has. or simply *kundûri*, *kundûru*, sbst., Cephalandra indica, Naud.; Cucurbitaceae,—a rather extensive herbaceous climber with simple tendrils; palmately lobed, toothed leaves; white flowers; and an oblong berry 2-3″ long, which is eaten as a vegetable. In one variety the berry is uniformly whitish, in another it is clouded. The sap of this plant, mixed with mustard oil and water, is used as a remedy for ear-ache, a few drops being poured into the ear which is then plugged with cotton. The cooked leaves are considered very useful in diabetes.

hatu-laritaaṛa sbst., Corchorus capsularis, Linn.; Tiliaceae,—the Jute plant, not cultivated by the Mundas, but common in waste places of villages. It is an annual herb, 2-3′ high, with globose seed capsules, and leaves of which the two teeth near the base are prolonged like a narrow, pointed lobe. It is rarely used as a potherb.

hatu-maḍ sbst., Bambusa vulgaris Schrad.; Gramineae,—a large tree-like grass with woody, hollow, jointed, somewhat remote stems, 20-50′ high. This is the bamboo commonly cultivated in the villages. Its shoots, called *helta*, are eaten as a vegetable. The stem is put to innumerable uses,

hatu-minḍi or simply *minḍi*, sbst., a sheep, in cntrd. to *birminḍi*, *ṭonaṇminḍi*, a bear.

***hatu-munḍa** or simply *munḍa*, I. sbst, the headman of a village, hereditary successor of the founder, whether he be a Munda in a Mundari village, or belong to some other tribe which has founded the village in question, or has even become an outcast, as the *munḍa* of Birdih who from a Munda has become a Barae. His office is to collect the rent in his village and hand it over to the manki, in the Mankipati country, or to the landholder elsewhere. There are however villages where the landholder collects the rent himself. It is also the headman's office to convoke the village panchayat as occasion arises. He sends the village watchman or, when there is no village watchman residing in the village, some one else to warn the panches. When a villager has a complaint for criminal offense, he first consults the headman, who convokes the panchayat or, when he sees that the latter cannot arrange things amicably, advises recourse to the police. In this case he accompanies him to the nearest watchman who generally leads himself the complainant to the sub-inspector. When once a matter has been submitted to the panchayat, but cannot be settled there, it is no more the headman, but the panches, who advise to carry the case further: apeṇ *hatumunḍa* tisiṇ menaṇia ci? Is your headman at home today? II. trs., to install or accept smb. as headman: okoepe *hatumunḍataṇia*? ne hature okoepe *munḍataṇia*?

hatumunḍa-n rflx. v., to undertake this office: apu goṇjanoi hontekoṛa *munḍanjana*.

hatumunḍa-ṇ p. v., to be charged with this office: koṛahon baṇkoa, aṇ goṇjanre okoe *munḍaoa*? Birḍihre baṛaĕko *hatumunḍaokana*, in Birdih the office of headman is in the hands of a family of Mundas degraded into blacksmiths.

hatu-sasaṇ (H. *haldi*) sbst., Curcuma longa, Linn.; Scitamineae, —cultivated Turmeric, a stemless herb with leaves 2-3′ long and a flowering spike rising during the late rains in the middle of a previously formed tuft of leaves. The tubers are a deep orange yellow within. They are used all over India as an ingredient of curries. Turmeric water, i.e., water in which some ground turmeric has been mixed, is used in ceremonies of religious purification and in marriage ceremonies.

hatu-seṇgelsul syn. of *hatuagiajanum*.

hatu-sim or simply *sim*, sbst., the barn door fowl, in cntrd. to *birsim*, *ṭonaṇsim*, the red jungle fowl.

hatu-tuka I. sbst., (1) the village of one's ancestors: *hatutukale* bagekeda, nerele raĭtiakana, we have left the village of our own ancestors, we are but ryots here. (2) a long and settled residence: *hatutuka* menaṇ ci banoa? II. intrs., to fix one's residence

somewhere: okorepe *hatutukaakada?* Where do you reside?

hāṭ, hāṭe Siripati (Sk. *hāṭ*) syn. of *pīṭ*, in the meaning of market, not in that of week.

haṭa (H. *haṭṭa*, a large wooden shovel used in irrigation) I. sbst., the winnowing shovel or basket. Pl. X V, 8, shows the shape of this van which is worked with both hands. Its average measures are: 18″ long, 17″ broad and 4″ deep at the back. It is plaited of thin bamboo lamellae. It is kept in shape by a very strong rim on the sides and at the back. This consists of two slices of bamboo 1″ broad, with, between them, a third one shaped like an isoceles triangle, each side of which measures ½″. These pieces are tied together with 8 rings of bamboo ribbon. Mundari women are very adroit in separating by a series of little jerks of this basket, any foreign substances mixed with the grains or pulses. The jerks vary according to the nature of the matter to be expelled.

II. trs., to plait into a winnowing shovel: cikan maḍpe *haṭaǰada?*

haṭa-gǫ p. v., of sliced bamboo, to be plaited into a winnowing shovel: ne maḍko apiado *haṭagoa*, these bamboo slices can be plaited into three winnowing shovels.

haṭa-cunur I. sbst., of cattle, a radiation of the hair on both sides of the back, instead of the single one generally in the middle.

II. adj., with *uri*, a bullock or cow with a double radiation of the hair: miaḍ *haṭacunur* uriḷe kirinakāia, kūb baha hobaǫrale asraētana. Also used as adj. noun. Note the superstitious belief that, to possess such a bullock or cow, is a pledge of plentiful crops.

haṭacunur-ǫ p. v., of cattle, to get a double radiation of the hair: ne uri *haṭacunurakana.*

haṭa-deōṛā sbst., a witch-finder of lower grade, who consults rice grains in divination, by means of a winnowing shovel, as described under *dǫrenam.*

haṭa-dumbur sbst., a kind of social bees larger, some say, than the ordinary *dumbur*, and making flat honey-combs up to more than 1′ long, 5-6″ broad and 1¼″ thick, tapering at the end. One kind of *dumbur* bees makes a thick, oval comb, about the size of the hand, and another makes a cylindrical comb 2″ in diameter and up to a cubit long: *haṭadumburko* eṭa dumburkoāteko maparaṇa, inki cakargeko dāea.

haṭākar, hoṭōkar with or without the afx. *te*, adv., not easily, not without a grave reason or a serious effort, not in a hurry: nekanaḍo *haṭākar* kaiṇ rikaea, I am not likely to do such a thing without grave reasons; cirgalme, en hoǫo *haṭākarte* kam daṛiaia, take care, thou wilt not easily get over that man; en banda *haṭākarte* kā hagǫlekae baitada, he made that dam so strong that it will not burst in a hurry.

haṭa-kartal sbst., the Grey-headed Fly-catcher, Culicicapa ceylonensis.

haṭa-kuli I. adj., with *puṛu*, a leaf

folded and pinned, with two corners near the base, in the shape of a winnowing shovel. It is used in sacrifices by the witch-finders. Also used as adj. noun.

II. trs., to arrange a leaf into this shape: deôṛâ sakame *haṭaṇkuliṭa.*

haṭaṇkuli-ṇ p. v., of a leaf, to be arranged into this shape.

haṭălaṇ-baṭălaṇ, haṭlaṇ-baṭlaṇ also without aspirate, Cfr. *ajabaja, agṛambagṛam,* I. adj., (1) of thread, twine, etc., ravelled: ne *haṭălaṇ-baṭălaṇ* sutam salaeme, unravel this thread. (2) of things, put in disorder: ne *haṭălaṇbaṭălaṇ* cījko sotoṇtam, put all these things in order. (3) of things said, confused, senseless, random, contradictory, without proof: bačtankoạ kaji *haṭălaṇbaṭălaṇgea.* Also used as adj. noun in these three meanings. (4) of writing, entangled, mixed up *haṭălaṇbaṭălaṇ* onol cilekaiṇ paraŏea?

II. trs., (1) to ravel thread, twine, etc. (2) to put things in disorder: cinạmente neakom *haṭălaṇbaṭălaṇkeda?* (3) to say various things confusedly, senselessly, at random or without proof: kajiï *haṭălaṇbaṭălaṇkeda* (or *haṭălaṇbaṭălaṇkeḍlea*). (4) to write things with words or lines running over each other, or otherwise mixed up: ciṭim *haṭălaṇbaṭălaṇkeda,* kā paṛaŏituua.

haṭălaṇbaṭălaṇ-ṇ p.v., corresponding meanings.

III. adv., with or without the afxs. *ange, ge, tan, tange,* in an entangled, confused, disordered, way: sutam *haṭălaṇbaṭălaṇpe* rikakeda; soben kitaḅ nere *haṭălaṇbaṭălaṇ* dōakaua; *haṭălaṇbaṭălaṇgee* ṣoākeda, enate iniạ kaji kū samaitijana; neado kā paṛaŏọleka *haṭălaṇbaṭălaṇtan* olakana.

haṭạ-manḍi sbst., cooked rice distributed to the guests from a winnowing shovel on which it is carried round, as is always done when a meal has to be distributed to a great number of guests.

haṭaŏ (H. *haṭānā*) trs., to defeat, to drive to flight: hanku, Seldạko abuạ loĕoṇko irreṭana, dolabu *haṭaŏkoa.*

haṭaŏ-ṇ p. v., corresponding meaning: mulaïko *haṭaŏjana,* simānēteko harparomoṭana, the enemies have been defeated, they are being driven across the frontier.

haṭạ-ṭuṇki I. collective noun for all kinds of baskets: oṛeako, turiko *haṭạṭuṇki* baibaiteko asulentana.

II. trs., to plait into all kinds of baskets: nimir catom baiḷoḷe hokaakana, ne soben maḍle *haṭạṭuṇkiṭa.*

III. intrs, (1) to make all kinds of baskets as professional work: ne hoṛoạ otesān banoa oṛeakolekae *haṭạṭuṇkitana.* (2) to buy all kinds of baskets: apedo kūḥpe *haṭạṭuṇkiakada.*

haṭạṭuṇki-ṇ p. v., to be plaited into all kinds of baskets: ne maḍ soben *haṭạṭuṇkioa.*

hāṭḥạ Nag. sbst., beef as sold by Mahomedans in the markets.

hāṭe var. of *hāṭ.*

haṭeḍ-paṭeḍ var. of *haṛeḍpaṭeḍ.*

haṭĕlaṇ-baṭĕlaṇ var. of *haṭălaṇ-*

baṭălaŋ.

haṭi (Sk. *haṭh*, obstinacy) I. sbst., the act of trying and forcing others, by insistence, moping or peevishness, to grant a request: lijąm namkena, lijąle kiriṇaąmea, catarem namkena, catarle kiriṇaąmea, nădo manduli aą beram namtana, enkan *haṭido* albka hobaoa.

II. trs. and intrs., (1) to try and harass people into granting a request: ne hon năda lijąe *haṭitana* (or *haṭijaąlea*); aṛandira jomnū eṭegoląo bōr hanarhonjarkoe *haṭikoa*, at the beginning of the marriage banquet the bridegroom mopes and refuses to touch the food until the family of his bride has granted his request to restore part of the marriage price. (2) to try and obtain, or to obtain actually, smth. by harassing people into granting it: purąsa bōr miąd uriī *haṭiia*; ne uri hanarhonjarkoāteṇ *haṭiląia*, by moping at the marriage banquet I obtained back this bullock (which was part of the marriage price). (3) to ask insistently or earnestly: niminuṇ aĭńą kami kā hobaoa, gomke, oṛo miąd ṭakaiṇ *haṭijaąmea*, with this much I have not enough, sir, for my business; I beg of you earnestly to give me one rupee more. (3) in witch-finders' adjurations, of spirits, to harass people with sickness in order to force them to offer a certain sacrifice: alope *haṭia*, alope badĭa.

haṭi-n rflx. v., to try by insistence, moping or peevishness, and force people to grant a request.

haṭi-ǫ p.v., (1) of people, to be subjected to this way of acting: hanarhonjarko miąd uriṃenteka *haṭiĭana*; (2) thus to be obtained: hanarhonjarkoāte miąd uri *haṭilena*.

ka-n-aṭi vib. n., (1) the extent to which one tries to obtain things in this manner: *hanaṭii* haṭiĭaąlea okoąte okoąle kīriṇa, kale omdaṛiaia, he mopes to get so many things, that it is impossible for us to buy so much, we cannot give him all he wants. (2) the act of thus trying to obtain smth.: nekan *hanaṭi* ciulaŏ kaiṇ aĭumakadă, I never heard of anybody moping to get a thing so unreasonable. (3) the thing obtained in this manner: neado kumaiṇtąēte *hanaṭige*, this is a thing I obtained by sulking from my mother's brother.

haṭia sbst., the main road of a village.

haṭia-ǫ p.v., of a village, to have its main road in such or such a place, or with such or such a feature: ne hatu atomrege *haṭiaakana*; ne hatu jilinge *haṭiaakana*.

***haṭia-karam** I. sbst., (1) a karam feast held on some spot of the main road of the village. It has this unexplained peculiarity that the *karamdaru* (tree branches) planted there for the occasion, are not thrown in a stream after the feast, but on a white-ants' hill. (2) also *haṭia karamdaru*, the branches of *karamdaru*, *kuṛumbadaru*, Adina cordifolia, or *ṭepelkesą*, Ficus religiosa, planted on the main road of a village for a karam feast. *haṭiakaram* setare

hunumreko atuia. Note here the analogical use of *atu*, which properly applies only to the branches of the karam tree when they are thrown in a stream.

II. trs., to plant a tree or branch for a karam feast held on the main road of the village: ṭepelhesaṛa kotoko *haṭiakaramakada* (or *haṭiakaramtana*).

haṭiakaram-ǫ p v., (1) of branches, to be planted as described: ṭepelhesaṛa opaḍ *haṭiakaramlena*. (2) imprsl., of a *haṭiakaram* feast, to be held: hola Hesaḍīre *haṭiakaramena*.

haṭi-badi syn. of *haṭi*.

haṭi-basaṛa (H. *haṭṭi bāsan*, fair of all wares) syn. of *haṭikuṭi*.

haṭi-kuṭi (H. *haṭṭi* and Or. *kuṭi*, fair of all bits) syn. of *haṭibasaṛa*, *jẽjeman*, *nanaboron*, I. adj., of various kinds, classes, castes, species, varieties: gomkeaṛ oṛare *haṭikuṭi* cĩjko meṇa, in the (European) gentleman's house there are objects of various kinds; aleaṛ iskuloṛare *haṭikuṭi* cêṛêkole asulleḍkoa, we used to keep various species of birds in our school; kacaĩrire *haṭikuṭi* hoṛoko hunḍina, in a law-court one meets men of all castes; baba *haṭikuṭigea*, there are many varieties of paddy; disumre hoṛoko *haṭikuṭigea*, there are many castes in the country; nĩdo *haṭikuṭi* hoṛoge, he is of a wavering disposition, he has an unsteady character. Also used as adj. h[illegible] inan. os., things of various kinds: oikanaṃ namakada? *Haṭikuṭige*. (2) of liv. bgs., birds, fishes, animals, of various kinds; cêṛê aṭaiṛ senkena, *haṭikuṭikoiṛ* goḷleḍkoa. (3) of men, (*a*) people of various professions, castes, etc.: ne kami mente baṛhĩko, mistriko, kuliko, *haṭikuṭikoiṛ* acuakaḍkoa. (*b*) a changeling, a waverer: nekan *haṭikuṭiṛ* hukum eilka manatiṇdaṛioa?

II. trs., (1) to cause to do various kinds of things: h[illegible]oaldār dinaki misa inuṇpiṛire sipaĩkoa *haṭikuṭikoa*, the havildar drills his men daily on the parade ground. (2) to treat smb. in various bad ways: daroga hijulenei *haṭikuṭikeḍlea*. (3) to give various or contradictory orders: *haṭikuṭikeḍleae*, enamente hukum kale manatiṇjana. (4) to say various things that do not agree: kajiko *haṭikuṭikeḍle*, inkuṇ matălaḅ ṭaŭkage kā mundijana, the one said this, the other said that, we could not make out exactly what they intended. (5) to give various kinds of punishment: scoldings, beatings, fines, etc.: miade gunalą enarą holako *haṭikuṭikiṛa* (or hola sajaĩko *haṭikuṭikeda*). (6) to spend money in various ways: ṭakapaĕsae *haṭikuṭikeda*.

III. intrs., (1) prsl., in the df. prst., (*a*) to be of various kinds: baba *haṭikuṭitana*, there are different varieties of paddy; iniṇ jati *haṭikuṭitana*, enalo doglaren doglage, he is of several times mixed blood; birre cêṛêko *haṭikuṭitana*; disumre hoṛoko *haṭikuṭitana*, in our country there are people of various castes (or of various characters and habits).

(*b*) of a single person, to be a changeling, a waverer: ne hoṛodoe *haṭikuṭitana*. (2) imprsl., (*a*) to feel pain or ailment in various parts of the body: *haṭikuṭijaĭña*; jī (or hormo) *haṭikuṭijaĭña*. (*b*) to doubt, to hesitate: *haṭikuṭijaĭña*; jī *haṭikuṭijaĭña*. (*c*) to feel various ailments successively in the same part of the body: tisiṇgapa lāṛ *haṭikuṭijaĭña*: okodoiṇ duloa, okodoiṇ puṭioa, okodo hasuiña.

haṭikuṭi-n rfix. v., (1) to drill: sipaĭko inuṇapiṛireko *haṭikuṭina*. (2) to do various things to oneself: caĕnabaĕnako pīṭpiṛireko *haṭikuṭina*. (3) to change several times one's mind: alom *haṭikuṭina*, okoṇm moneakada, enage hukumaiṇme, do not change thy mind continually, give me a definitive order.

haṭikuṭi-ṛ p. v., (1) meanings corresponding to the trs. (2) to become or be of various kinds, classes, castes, species, varieties: ale Mundakoṇ jagar *haṭikuṭijana*, our Mundari language has several dialects.

IV. adv., with or without the afxs. *ange, ge, tan, tange*, variously: *haṭikuṭiĭ* eraṇkeḍkoa, he heaped on them all manner of abuse, or he scolded them on various topics; pancāĭṭre *haṭikuṭiko* roj̃oṭobeṛakeda, kā muṇḍiṛleka, in the panchayat they made such a confused heap of proposals that it was impossible to understand.

haṭiṇ I. sbst., a part; a share; a chapter of a book: amaṇ *haṭiṇ* būri bandaṛka aĭñagado taĭnka, let thy share of the inheritance be mortgaged, not mine, i.e., if thou wantest to mortgage any land, we must break up the joint property, then thou canst do with thy own as thou likest: I do not want any field of mine to be mortgaged; kitaḅre cimin *haṭiṇ* menaṇ?

II. adj, which has been divided: *haṭiṇ* ote soben haṭiṇaruaṛoka, aiṇdo kaiṇ taĭkena, let us remake the division of the inheritance, I was out of the country (when you made a division to which I do not agree); holaṛa *haṭiṇ* paĕsam namkeda ci? Didst thou get thy part of the money divided yesterday?

III. trs, (1) to divide, to deal out the shares: miḍ sae nôṛêṭam *haṭiṇaĭere* mimiḍ hisi hobaoa, if you divide a hundred by five it will make twenty; ote *haṭiṇakom*, give them their shares of the property (keeping thy own); ote *haṭiṇtakom*, divide amongst them the whole property (acting as umpire). (2) in Nag. used as syn. of *lā*, to ladle out cooked food: mandi *haṭiṇaiṇme*, lade me a part of the cooked rice. In Has. this sentence means: divide thy cooked rice with me. (3) of an elder brother, to have his brothers and sisters as sharers of his blood (ltly., to distribute his blood to them): maĕomdom *haṭiṇaĭña*, ote cikate kam *haṭiṇaĭñi?* I share thy blood, why shouldst thou not give me a share of the inheritance? (4) to become old in bringing up one's children (ltly., to distribute one's strength amongst one's children): poṛedoiṇ

haṭiṇcabaaḍpea.

IV. intrs., (1) of roads and waterways, to branch off: hora ulidarutare *haṭiṇtana*, jomsaṇme; ale hatutare gaṛa *haṭiṇtana*, talare ṭapuleka meṇa. (2) of water, to flow off by two ways: baria pâĩṛîre da *haṭiṇtana*. (3) of people, to find occupation in various places: tisiṇgapa nalakamite hoṛoko *haṭiṇtana*, hature Laṇkoa.

haṭiṇ-en rflx. v., to divide int parties or groups: ne mukudimare haturen hagako barabariko *haṭiṇenjana*, in this lawsuit half the villagers took one side, and half the other; nimin hoṛodo miḍ oṛare alope kupulena, *haṭiṇenpe*.

ha-p-aṭiṇ (1) repr. v., to divide amongst themselves: ote aũrile *hapaṭiṇa*. (2) sbst., the act of several people dividing smth. amongst themselves: aleṛ oteṛa *hapaṭiṇ* aũri hobaoa. (3) adj., received as share: neado *hapaṭiṇ* ote ci taẽomtem bailą? (4) to be in the habit of sharing one's own with others: ne hon jāṇage kaɔ *hapaṭiṇa*. (5) adj., who has this habit: nīdo kũb *hapaṭiṇ* hon. (6) of a road, a stream, the boundaries between villages, to branch off: aleṛ hatutare gaṛaṛa da *hapaṭiṇtana*; bir bonolore ne hora *hapaṭiṇtana*. This gives the cpd. sbsts. *daḥapaṭiṇ* or *daḥanaṭiṇ*, *horahapaṭiṇ* or *horahanaṭiṇ*, *simānhapaṭiṇ* or *simānhanaṭiṇ*. (7) trs., of a road, where it branches off, to cause people to separate, taking different branches in order to follow each their own way: ne hora moḍ gaũdi ṭunḍuree *hapaṭiṇpea*, after walking for one league along this road you will have to separate and take different branches. (8) to separate and take different ways at a certain point of a journey: am Khuṇṭitemtana aiṇ Karoṛatiṇtana, Ḍurunḍaparomre horalaṇ *hapaṭiṇą*, thou goest to Khunti and I to Karra, after passing Dorunda we will have to separate. (9) with *peṛę* as d. o. (a) to help each other in case of heavy work: peṛę kã *hapaṭiṇredo* oṛąbaieman hambal kamiko cilekate calaõoa. (b) to be in the habit of helping others in heavy work: nīdo peṛę kae *hapaṭiṇa*. (c) adj., always ready to help others in their work: nīdo peṛę *hapaṭiṇ* hoṛoge.

hapaṭiṇ-en rflx. v., same as the 8th meaning above: en hoṛoḷo okotare horaben *hapaṭiṇenjana?*

hapaṭiṇ-ṛ p. v., (1) of roads, to branch off, to divide: ne hora birbonolore apitą *hapaṭiṇakana*, talateą otoṇme (or saḥme), on entering the forest the road divides into three branches, take the middle one. (2) of people, to be caused by a bifurcation to separate and follow each his own way: okotą horarebu *hapaṭiṇoa?* How far do we go the same way? (3) of strength, to be put at each other's service: peṛę kã *hapaṭiṇṛre* hambal kami cilka calaõoa? (4) of blood (relationship), to be shared by uterine brothers and sisters: nīḷo maẽomliṇ *hapaṭiṇakana*, I am his

brother.

haṭiṇ-e p. v, (1) to be divided into shares: kanṭaṛa *haṭiṇakana*, aũrige hoporoa (2) to be distributed as shares: jilu tilakana aũri *haṭiṇoa*. (3) to cleave, to split: selaĩṭiĩ uĩṇleda, *haṭiṇjana*, he let fall his slate, it broke in two pieces. (4) of the mind, to be divided between two cares, to hesitate between two alternatives: tisiṇgapa aĩńa jī barta *h ṭiṇakana*, piṛire kami bīṛiakana ad oṛaṛe miaḍ hon hasujōrakana, these days my mind is torn between two cares; when at home, I think of the urgent work in the fields, and when in the fields, I think of my child which lies at home dangerously ill. (5) of knowledge, to be imparted to several: iskulre sêṛâ *haṭiṇoana*, telajompe, in the school knowledge is imparted, avail yourselves of it.

ha-n-aṭiṇ vrb. n., (1) the extent or rapidity of a division or distribution: *hanaṭiṇe* haṭiṇkeda miḍgaṛikaḍre sobenkoe purakeḍkoa, he made and distributed the shares so quickly that in a short while all had received their own. (2) the act: the division or distribution: *hanaṭiṇ* kā ṭaũkajana, taramara huṛiṇgeko namakada; *hanaṭiṇ* kā ṭaũkajana, miḍ hoṛo kae ḍoṇjana. (3) a share: aẽḍ *hanaṭiṇe* bandarkeda, he mortgaged his share of the inheritance. (4) the sharers of the blood of an elder brother: niku soben aiṇ (or aĩńa) maẽom *hanaṭiṇko*, all these are my younger brothers and sisters. (5) the branching off of a road, of a stream, of the boundaries between villages: *ḍaḥanaṭiṇ*, *koṛahanaṭiṇ* *siṇãnhanaṭiṇ*.

haṭiṇ-bar, haṭiṇ-bor I. trs., to say only half of what one ought to say; to conceal half the truth: kaĵim *haṭiṇbarkeda*. (2) to do only half of a task or work: kamile *haṭiṇbarkeda*. (3) to mix in equal proportions: ne caũlire babape *haṭiṇbarakada*; bilaĩtihasa aḍ gitil *haṭiṇbarepe*. (4) of sickness or death, to reduce by half the population or the cattle: rōg haturen uṛiko *haṭiṇbarkeḍkoa*.

II. intrs., (1) to say only half: kajitanrem *haṭiṇbarkeda*. (2) to do only half: seṭe enado ruṛuntanre *haṭiṇbar*. (3) of seedlings, to have come out only half of them: baba aũri omoncaboa, tisiṇgapa *haṭiṇbartana*. (4) of paddy, to have half of its ears formed: baba aũri geleeabaoa, tisiṇgapa *haṭiṇbartana*. (5) to get reduced by half through sickness or death: rōgte uṛiko *haṭiṇbartana*; goẽte (or jomte) simko *haṭiṇbartana*.

haṭiṇbar-en rflx. v., of half the people only, to do smth.: *haṭiṇbarenpe*, sobenko alope sena, go only half of your number.

haṭiṇbar-e p. v., meanings corresponding to the trs.

III. adv., with or without the afxs. *ange*, *ge*, *le*, *tan*, *tange*, only half smth.; by half; in equal proportion: ne caũli *haṭiṇbarte* tabageā, this rice is paddy by half; only half of this rice is husked.

haṭiṇ-ji I. trs., to cause to hesi-

tate : en kajitepę *haṭiŋɲiki̯a.*

II. intrs., (1) prsl., to hesitate: *haṭiŋɲitanaiŋ.* (2) imprsl., with inserted prsl. prn., same meaning : *haṭiŋɲiɲi̯ŋi̯ɲia.*

haṭiŋɲi-n rflx. v., to harbour hesitation, to let oneself be caused to hesitate : enkan kajikote alom *haṭiŋɲina.*

haṭiŋɲi-ŋ p. v., to hesitate, to be caused to hesitate : tisingapain *haṭiŋɲiakana.*

III. adv., with or without the afxs. *ange, ge, ŋge, tan, tange,* modifying *aṭăkar, aṭăkarŋ, rika, rikan, rikaŋ.*

haṭkar var. of *haṭăkar.*

haṭuḅ-paṭuḅ var. of *haṛeḍpaṭeḍ.*

***hañ** sbst., the common large red ant, Oecophylla smaragdina. These ants nest on trees. They are very aggressive, using their mandibles and ejecting an acid which smarts very much. Their eggs and grubs either stewed or gathered and tied up in green leaves and then roasted in a potsherd or over live coals, are eaten by the Mundas. These eggs and grubs, called *hañdā* are distinguished as follows : (1) *cañlidā* or *hoṛodā,* grubs which become *hañ,* ordinary red ants, when full-grown. (2) *rañmdā,* grubs which become *rañm,* larger winged red ants which do not fly. (3) *kudidā,* grubs which become *sarŋsonoḳoŋ,* flying red ants. All these are found together in the same nest. The larger winged red ants which do not fly are also stewed and eaten. The acid ejected by a larger variety of red ants, called *sosohañ,* is vesicant, at least in winter; that ejected by the ordinary variety only corrodes the epiderm, which peels off the next day. To dream of red ants portends that one will have a quarrel, or assist at a quarrel, on the following day. Note the idiom : kūḅ ciko eraŋkeḍma ?—Hē, *haūkoge* ṭōrme, did they scold thee very much ? They turned against me like a swarm of red ants, (ltly., remember the red ants).

Hañ syn. of *Ṭopno,* name of a clan of the Mundas. See *kili.*

***hāña** ! I. interjection, a shout uttered in chorus by young people going to a fair, or making the tour of the village boundaries on the three nights before the *Mage* feast. It is shouted whenever the singer puts the least stop in his sentences : Terea merea, *hāña* ! mērōmkō, *hāña* ! rūṛiako jōmtana, *hāña* ! Come look there ! *hāña* ! the goats, *hāña* ! are browsing the pigeon-peas, *hāña* !

II. intrs., (1) to utter this shout on the occasions described : *hāña-jadako.* (2) to make the tour of the village boundaries on the three nights before the Mage feast : burute sentanre oṛŋ *hāña-tanre* dumaŋ dâĕdâĕoa.

hāña-n rflx. v., same meanings : magetanre apimāko *hāñana.*

hañ-hañ, jañ-jañ I. sbst., shouting, hubbub, the confused noise made by a crowd of people : kaklaeme pīṭrą *hañhañte* amą kaji kaiŋ aĭumbēsjada.

II. adj., with *kakla, saṛi,* same meaning. (2) with *hoṛo,* people shouting, brawling or making an

uproar. Also used as adj. noun: en *haŭhaŭkiŋ* hapekiŋme.

III. intrs., (1) to set up a shouting, to brawl, to make an uproar: cenąmentekiŋ *haŭhaŭjada*? Why are those two brawling? (2) of a multitude, to raise a confused noise: pīṭre hoṛoko *haŭhaŭĭa*.

haŭhaŭ-n rflx. v., same meanings: alope *haŭhaŭna*, paṛipaṛi kajiĭpe, do not shout all together, speak each in turn.

haŭhaŭ-u p. v., of a shouting, a brawl, an uproar, the confused noise of a crowd, to be raised: pīṭpiṛire *haŭhaŭua*.

IV. adv., with or without the afxs. *ange, ge, tan, tange, te*, clamorously, uproariously, with the confusion of sounds proper to a crowd: entedo *haŭhaŭteko* eperaŋjana, then they started a brawl; cenąmente *haŭhaŭtanpe* kaklajada? sugamsugam jagarere kaci baioa? What reason is there to shout so much? Can you not hold a quiet conversation?

haŭ-laṛ̣leka syn. of *ṭâčken-ṭâčken*, adv., modifying *jojo*, as acid as the bottom of a red ant, i.e., so acid as to be unbearable.

haŭleka I. trs., of numerous people, to turn in anger against smb., to scold or attack him like a swarm of red ants: miadiŋ kajitada, enlọgeko *haŭlekakiṇa*.

II. intrs, to behave like a red ant, i.e., to be fearless, brave, courageous: Turūkuko gopoğreko *haŭleką*, when it comes to a fight Mahomedans are fearless.

haŭleka-n rflx. v., (1) same meaning as the trs.; ne kaji aĭumkeḍteko *haŭlekanjana*. (2) same meaning as the intrs.: Turūkuko gopoğreko *haŭlekana*.

III. adv., with or without the enclitic *ge*, modifying *rika, rikan*, in the meanings of both the trs. and intrs.; and *rikaą*, in the meaning of to get scolded by a crowd of people.

haŭlekan adj., with *hoṛo*, a very brave man who will fight unto death.

hāūŋ-hapu syn. of *haŭhaŭ, haŭŋkaŭŋ*, I. abs. n., (1) ravenous hunger: setąre jomkaḍei bire senkena, tarasiŋgiọlọdo *hāūŋhapu* namkja, having eaten in the morning he went to the forest, when it was nearly 3 o'clock in the afternoon, ravenous hunger got hold of him. (2) the condition of being ravenously hungry: *hāūŋhapuie* ka sibilbēseąo lāĭbiuge jomoa.

II. adj., (1) with *hoṛo*, ravenously hungry: *hāūŋhapu* hoṛoko jarom loako namakada, huaṛalekako rikantana, ravenously hungry people have found ripe figs, they gobble like green pigeons. (2) with *reŋge*, ravenous hunger: *hāūŋhapu* reŋge namkja.

III. trs. caus., to cause smb. to get ravenously hungry: ne hon ciąpe *hāūŋhapukja*?

IV. intrs, (1) imprsl., in the df. prst., to cause ravenous hunger: apiupunmā reŋge okoe sātiŋdaṛia? moḍsānje kā jomlereo *hāūŋhapuĭana*, to go without food even for half a day only, causes ravenous hunger;

how can one bear hunger for 3 or 4 days? (2) imprsl., with inserted prsl. prn., to feel ravenously hungry: *hāŭŋhapuŋaĭña.*

hāŭŋhapu-n rflx. v., to cause oneself to become ravenously hungry: amaŋ kasurtem *hāŭŋhapuŋjana*, it is thy fault that thou hast become ravenously hungry.

hāŭŋhapu-gŋ p. v., to become ravenously hungry: setaŋre jomkeate tarasiŋagiloŋom *hāŭŋhapugŋa.*

IV. adv., with or without the afxs. *auge, ge, gŋge, tan, tange,* also *hāŭŋleka,* modifying *reŋgŋ, aṭkar, rika, rikan, rikaŋ*: *hāŭŋhapuŋtan* reŋggekja (or aṭkarkja); *hāŭŋhapuŋtane* reŋggelena (or aṭkarkeda), he felt ravenously hungry; ne hon ciaŋ *hāŭŋhapugŋgepe* rikakja?

hāŭŋleka adv., syn. of *hāŭŋhapuŋ.*

haŭ-poṭom I. sbst., (1) the nest of the red ants, which is made with a cover of leaves, like a small bale. (2) a very small bale of grain or pulses, containing one maund or less: *hāŭpoṭomle* occaŋkada, ena cabajantedo roka namjomraŋ asaĕge, we have started eating a very small bale, when it is finished we shall have to live from hand to mouth.

II. trs., with a nl. prn. as d. o., to make this or that number of very small bales of grain or pulses: apiale *haŭpoṭomakada.*

haŭpoṭom-gŋ p. v., corresponding meaning: rambŗa miaḍ *haŭpoṭomakana* aḍ horeŋ miaḍ, a very small bale of Phaseolus pulse and one of Glycine pulse have been made.

haŭpoṭomleka adv., modifying *cipuḍ, poṭom*: *haŭpoṭomleka* baria apiale cipudakada, we have made two or three very small bales, i.e., our whole store amounts to two or three very small bales.

haur Has. var. of *haĭur* Nag.

haur-en rflx. v., occurs in a song:

Busuŋ cim koṭakenem salantan pītintan?

Haŭko cim koṭakenem *haurentan* godarentan?

Hast thou been shaking out straw, that thou pickest out bits from thy hair? Hast thou been shaking out a nest of red ants, that thou so quickly movest thy hands all over thy body as if to throw them off?

haur-giṛi Has syn. of *haĭurenḍaŋ* Nag.

haur-hambuḍ Has. var. of *haĭur-hambuḍ* Nag.

haur-hunḍi Has. var. of *haĭur-hunḍi* Nag.

haŭṛu-jaŭṛu I. adj., (1) with *jagar, kaji,* desultory talk or conversation, passing from one subject to another without order or natural connexion. Also used as adj. noun: *haŭṛujaŭṛure* miḍ ganṭa samajana. (2) with *hoṛo,* people talking desultorily. Also used as adj. noun: *haŭṛuiaŭṛuko* hapekom, gomkeaŋ kajibu aĭumlea, silence those people who are talking desultorily, let us first listen to what the gentleman has to say.

II. trs., to speak desultorily to smb.: alope *haŭṛujaŭṛuiña,* mimiḍ hoṛote kajiaiŋape; alom *haŭṛujaŭṛuiña,* miaḍmiaḍte kajiaiŋame, do not jump from one subject to ano-

ther, tell me each thing in its turn and with order.

II. intrs., to hold a desultory conversation: miḍganṭalekako *haăṛujaăṛuked a.*

haăṛujaăṛu-n rflx. v., same meaning: alom *haăṛujaăṛuna.*

haăṛujaăṛu-ų p. v., (1) of talk or conversation, to be desultory: inią kaji *haăṛujaăṛuųtana,* matălaḅrą ţokān tae kā mundiǫtana. (2) to be talked to desultorily, or on various subjects by various persons and without order: mimiḍ hoṛote kajiĭpe, gomke *haăṛujaăṛuųtana.*

IV. adv., with or without the afxs. *ange, ge, ųge, lan, lange,* modifying *kaji, jagar, kuli, uduḥ* etc.: eneţere oko kaji taĭkena? âŏge *haăṛujaăṛutanpe* jagartana, what was the question at first? Now you are talking at random and confusedly.

hâ with a vocal check (H. *hâ*) I. interjection, yes, i.e., affirmatively: iskulentanam ci?—*Hâ.*

II. sbst., the word 'yes', an affirmation: inią *hâiąn* aĭumlą.

III. trs., to affirm smth. saying 'yes': ne kaji âŏgem *hâjada,* thou affirmest this without proof.

IV. intrs., to say 'yes', i.e., to affirm (not used in the meaning of to consent): ituanātem *hâjada* ci âŏge? samagem *hâaiąntana,* thou sayest 'yes' to me without proof.

hâ-n rflx. v., same meaning: âŏgejąm *hântana,* ituan cim kā Maybe thou affirmest inconsiderately, maybe thou dost not know.

hâ-gǫ p. v., to be affirmed with the word 'yes': ne kaji * samage *hâjana.*

hâ? hê? (H. *hai*) I. interrogative exclamation: what did you say? I have not understood properly, repeat what you just said.

II. sbst., the exclamation *hâ*: am kulijąi dipli inią *hâ* bāriiną aĭumleda oṛǫ eţą kajikodo kā.

III. trs., to say *hâ* to smb.: kanekanem *hâjaḍlea,* bahiraakanam ci?

IV. intrs., to use this exclamation: ne hoṛo bahiraakana ci? kajiai partede *hâjada,* is he deaf? He makes people repeat whatever is said to him.

ha-p-â repr. v., to answer to each other by this exclamation: baria bahirakiną *hapâtankiną* taĭkena, aĭumtanko landakeda.

hâ-ǫ p. v., imprsl., of the exclamation *hâ,* to be used: neka *hâǫre* bahira menteko aţkaroa, when the exclamation *hâ* is repeated like this people think: "The man is deaf".

hâĕḍaḍ syn. of *haĕaḍgiṛi* in the fig. meanings of this word.

hâ-hê, â-ê (all vowels checked) frequentative of *hâ.*

hâk-kaji var. of *hākkaji.*

hâk-maraŏ var. of *hākmaraŏ.*

hâṛăsa, hâṛsa syn. of *paṛăraŏ, paṛŏsaŏ,* I. sbst., (1) the act of striking with a switch, rope or whip: cimin *hâṛăsae* namakada? How many strokes did he get? (2) a scourging: *hâṛăsam* sātiną ci ne kamiṛem sadaŏna? Dost thou want a scourging or wilt thou obey and do this difficult work?

II. trs., (1) to sway a switch or rope; to crack a whip: koḍrae

hâṛsalą. (2) to strike or scourge with a switch, rope, or whip : kodratee *hâṛsalią*, he struck him with a whip ; kumbŭṛu api bêtko *hâṛsalią*, deae poṭągiṛijana, they gave the thief three strokes with a rattan, his back was torn and bleeding. (3) of the rat-snake, to strike with its tail : jamburubiṇ *hâṛsakiṇa*. (4) syn. of *dalutų*, to beat down fruit with a stick or perch : koronjoko *hâṛsajada* tisingapa. (5) to thresh paddy by scourging the floor with the sheaves : Bangalidisumre babako *haṛsaea*, kako enea. (6) to beat with a cloth in the *gamcamontor*, the most powerful incantation against snake bite : gamcamentorre gamcateko *hâṛsakoa*.

hâṛăsa-n rflx. v., to strike or scourge oneself with a switch or rope : rumtanko paṛāḍsalekako *hâṛsantana*, those who are in a trance scourge themselves with a sound like *paṛāḍsa*.

ha-p-âṛăsa repr. v., to strike each other with switches, ropes or whips : en honkin *hapâṛăsatana*.

hâṛăsa-ǫ p. v., meanings corresponding to the trs.

ha-n-âṛăsa vrb. n., the violence or or extent of striking or scourging : *hanâṛăsae* hâṛăsalia misarege eangae menkeda, he struck him with such force that after the first stroke he said : "mether" (asking for a drink of water, which shows that he was near losing consciousness). (2) the act : misa *hanâṛsate* kae sōjenjana, barsako hâṛsakia, he did not correct himself after a first scourging : they had to scourge him twice.

hâṛăsa-poṭą, hâṛsa-poṭą trs., to tear smb.'s flesh by scourging : kumbŭṛu deako *hâṛsapoṭąkią*.

hâṛăsapoṭa-gǫ p. v., of smb.'s flesh, to be torn with scourges : *hâṛsapoṭąjanae* ; deae *hâṛsapoṭąjana* ; inią dea *hâṛsapoṭąjana*.

hâṛăsa-rakaḅ, hâṛsa-rakaḅ trs., to place laths between rafters which are too far apart : sencor bata aṛkaṭa talareko *hâṛsarakabea*.

hâṛăsarakab-ǫ p. v., corresponding meaning.

hâṛâ (H. *haṛā*, crestfallen) I. abs. n., mental state of peevishness, downheartedness, melancholy, in entrd. to *ḍumḍum, komkom, miṭimiṭi, lomkoḍ, comcom, ṭomṭom*, which all connote exterior signs : inią jīre *hâṛâ* menągea.

II. adj., with *hoṛo*, (1) an habitually peevish, melancholic person : nīdo kenṭeḍ *hâṛâ* hoṛo. (2) a person actually downhearted or peevish : aleą oṛąre miaḍ *hâṛâ* hoṛo kupulǫe hijuakana.

III. trs., to take smth. as a reason to feel peevish or disheartened : oko kajiī *hâṛâada ?* Why is he peevish ?

IV. trs. caus., to render peevish, downhearted : cilkatepe *hâṛâkią ?*

V. intrs., (1) prsl., to be peevish towards smb. : oko kajitee (or kajiree) *hâṛâaḍpea ?* On what account is he peevish with you ? (2) impral., with inserted prsl. prn., to feel peevish, downhearted : oko kajire (or kajite) *hâṛâjąia ?*

hâṛâ-n rflx. v., to give oneself over

to peevishness : moḍ horole eṛaṇkitee *hâṛânjana*.

ka-p-âṛâ (1) repr. v., to feel peevish with each other : sumdiakiṇ *hapâṛâakana*, ṇamente hijuṣenoḍkiṇ hokaakada. (2) sbst., the habit of peevishness : iṇire *hapâṛâ* kūḅ meṇa.

hâṛâ-o (1) p. v., to become or be caused to become peevish : oko kajitee *hâṛâjana* ? (2) sbst., the habit of peevishness : iṇire *hâṛâo* kūḅ meṇa.

ha-n-âṛâ vrb. n., the degree or duration of peevishness : *hanâṛâe* hâṛâjana, moḍ candu jakeḍ eṭaḳoree aṛaũbaṛaṇjana, he had such a fit of peevishness that he went away for a whole month.

hâṛâḍe adv., modifying *seṇo* : also used intrsly. with inserted prnl. sbj., to go away in search of distraction, through peevishness : *hâṛâḍtee* seṇoḍjana ; *hâṛâḍtia*.

hâṛâḅ, hâṛôḅ, hôṛôḅ I. sbst., the being put into jail : ṭakaṛa jõṛṭe *hâṛâḅre* kae ṭoḍjana, a large bribe saved him from jail.

II. adj., syn. of *kapaakan, sanjuakan* : *hâṛâḅ* caũli cilkaiṇ omamea ? How can I give thee rice which is already thrown into the boiling water?

III. trs., (1) syn. of *kapa*, to throw into one's mouth : moḍ lõṭ ata barsae *hâṛâḅkeda*, twice he threw into his mouth a handful of parched rice. (2) syn. of *kanju, sanju*, to put into a box, pot or basket ; to throw into a river or precipice ; to put into gaol : da basaṇjanci caũliko *hâṛâbea*, enato mandi isinoa, when the water boils, they throw into it the rice, and then it gets cooked ; ne diriko aṛiṛa haṛe *hâṛâḅtape*, throw these stones into the breach of the embankment.

Note the proverb : da lelkeate caũli *hâṛâḅ* lagatiṇa, one must throw the rice into the cooking pot after having looked at the water, i. e., one should not undertake anything thoughtlessly. When this is said of a match-maker, as is often the case, it means that he should not start the negotiations before having well ascertained all the circumstances of both families.

IV. intrs., to fall into a precipice : en huaṇare kanekane uṛiko *hâṛâḅtana*, perẹo kape (pereẹa, oṛẹ calulopon-joro kape calulopon-joree, again and again cattle fall into that pit, nevertheless neither do you fill it, nor do you cut the sides with your hoes so as to make the slope easy.

hâṛâb-en rflx. v., to throw oneself, or manage to fall, down a precipice : cilekate merom kûâree *hâṛâbenjana ?* How did the goat manage to fall into the well ?

hâṛâḅ-o p. v., meanings corresponding to the trs.

ha-n-âṛâḅ vrb. n., (1) the extent of putting, throwing or falling as described : *hanâṛâḅko* hâṛâḅjana, huaṇare apia mindiko mosategeko goḡjana. (2) the act of putting or throwing : *hanâṛâḅ* kape ṭaũkakeda, da huriṇlekate caũli puraṇjana, you have not put the rice into the cooking pot in the proper way : there

was too little water for the quantity of rice. (3) the rice thrown into the cooking pot: aĩṇą *hanâṛâḷdo* isinakana.

hâṛâ-sôṛâ adj., of snakes, very long: miaḍ *hâṛâsóṛâ* binąe namlịa, we saw a very long snake. Also used as adj. noun: miaḍ *hâṛâsóṛâko* goḛkịa.

hâṛḛ I. adj., with *siṇgi*, the sun in the slanting position it occupies between 1 and 3 o'clock in the afternoon and especially at about 2 o'clock, in cntrd. to *âṛḛ siṇgi*, the sun in the slanting position it occupies in winter. The term *tikin*, noon, in its broad sense, similarly covers about 2 hours, between 11 a. m. and 1 p. m.: rimbilte kũ aṭãkaroṭana, *hâṛḛ* siṇgido aũrijã hobaoa, it is impossible to tell exactly owing to the clouds, but perhaps it is still nearer to noon than to 2 o'clock.

hâṛḛ-ọ, *hâṛḛ-gọ* p. v., of the sun, moon or Orion (*araṛâipilko*), to reach a slanting position about 2 hours after having crossed the meridian, in cntrd. to *tikiṇọ*, to cross the meridian. When there is question of the sun, the sbj. need not be expressed: *hâṛḛlenatele* tebąlena, we reached at about 2 p. m.; araṛâko *hâṛḛlenate* balako tebąlena, the marriage guests arrived about two hours after Orion had crossed the meridian.

II. adv., with or without the afxs. *-re*, *-ge*, 2 p. m.: cimtaṇape tebąlena? tikin ci *hâṛḛ?* When you arrived, was it near noon or near 2 o'clock?

hâṛîaḍ Nag. **hôṛêaḍ** Has. syn. of *hõiṇ*, 1⁰ in jest, syn. of *penṭow*, *âĩṭaŏ*. 2⁰ in common talk, used only in connexion with *lutur*, ear, I. sbst., the act of twisting smb.'s ears: tisiṇ iskulre apia honko *hôṛêaḍko* namkeda, to-day in the school three boys got their ear twisted (as a punishment).

II. trs., to twist smb.'s ear: *hâṛîaḍkịako*, luturko *hâṛîaḍkịa*; inią lutur *hâṛîademe*.

hâṛîad-en rflx. v., to twist one's own ear: argaḛtee (or argaḛte luture) *hâṛîadentana*, he twists his ear in jest (as if to signify that he does not hear well).

ha-p-âṛîaḍ repr. v., to twist each other's ears: honkiṇ gopoḛtanrekiṇ (or luturkiṇ) *hapâṛîaḍiana*.

hâṛîad-ọ p. v., to get one's ears twisted: *hâṛîaḍlenae*, luture *hâṛîaḍlena*; inią lutur *hâṛîaḍlena*.

ha-n-âṛîaḍ vrb. n., (1) the force of the twisting, the number of ears twisted: *hanâṛîaḍko* hâṛîaḍkịa, ne hondo luture araṇgiṛijana, they have twisted this boy's ear with such force that it is quite red. (2) the act: misa *hanâṛîaḍle* kae hapejana, oṛọ misako hâṛîaḍkịa, he did not keep quiet after getting a first twisting of the ear, they twisted it a second time.

hâṛôḷ var. of *hâṛâḷ*.

hâṛsa var. of *hâṛũsa*.

hâṛû Nag. syn. of *picu* Has. sbst., a species of breeze-fly, Tabanus sp., in cntrd. to *picu* Nag. *japiḍpicu* Has. another species of breeze-fly.

Both are nearly black and about ¾" long. The *hāṛû*, when at rest, has its wings slightly spreading, and is always wide-awake. The *japiḍpisu* rests with wings folded at an angle, and is easy to catch. Its body is not as broad as that of the *hāṛû*.

Hâs name of a clan of the Mundas. See *kili*.

hâs, hâsa (Sk. *hāns*) sbst., the Goose, Anser domesticus.

hâsuli var. of *hasuli*.

hâsuli-jaṇ var. of *hasu'lijaṇ*.

hē (Sinh. *ehe* ! H. *hâ* !) I. interjection, yes. In this meaning it often takes the enclitic *ge*, and generally one of the afxs. of address In the latter case the aspirate may disappear : *hēa*, *hēna*, *nēhale*, etc., *hēgea*, *hēgena*, etc., *ēa*, *ēgea*, etc., To all these forms may be added the postps. (1) *deraṇ*, *jā* Has. *hui* Nag. giving the meaning : yes, perhaps. (2) *oṛo*, *ṛo* Has. *tam* Nag. giving the meaning : yes, of course ; to be sure. (3) *honaṇ*, *honaṇa*, giving the meaning : if so, yes ; if this be the case, then certainly ; if it be as you say, then of course. When the postps. *daṇ*, *da*, are added, the meaning is the same as when *deraṇ* is added, but the enclitic *ge* stands between *hē* and *daṇ* or *da*, and the afxs. of address must come after *daṇ*, *da*. Be it noted that *daṇ* connotes a doubt, only when it is added to *hē*, *hēge*, or, in certain contexts, to *kāge* : in all other cases *daṇ* means of course. The postp. *do* added to *hē*, *hēge* or *kāge*, is synonymous with *oṛo* and gives the meaning : yes, of course ; no, of course ; the afxs. of address are affixed to *do*, not to *hē*, *hēge*, *kāge*. In the following functions no enclitic and no afxs. are added, and the aspirate is never dropped.

II. sbst., syn. of *hēkoji*, consent ; the act of saying 'yes' ; the word 'yes' said : iniṇ *hē* samagea, kae puraŏea, his saying 'yes' is of no account, he will not fulfil his promise.

III. adj , with *koji*, true : *hē* kajige (or enado *hē* kajige) that is true.

IV. trs., to say 'yes' to smb. (1) to grant a request, to agree to smth. : *hēkeḍ'eae* ; ne meroma môṛê ṭakado kaiṇ *hēea*, turi ṭakare baioa, I will not consent to the sale of this goat for 5 Rs. ; if I get 6 Rs. it will be all right ; sobenaṇ *hēkeḍ'ea*, he agreed to all our requests. (2) to answer smb. in the affirmative : kulikialee *hēkeḍlea*. (3) to listen to a tale, saying 'yes' very often, as politeness requires from the listeners. In this meaning they say *hukāri* in Nag. : kāniapetanaiṇ mendo kape *hējaiñ'a*.

V. intrs., (1) same meanings : holale kuliliae *hēlaṇ*, nāḍoe rinṭitana, we asked him yesterday and he answered affirmatively ; now he denies ; miḍ hoṛo kānitana bar hoṛokiṇ *hētana*. (2) of an answer, to be in the affirmative. This occurs in the phrase : *hēredo* hēge, kāredo kāge (kajiime), if it is

'yes' say 'yes'; if it is 'no' say 'no'. This phrase is synonymous with: hē ci kā, jānạge (kajiĭme). (3) of what has been said, to be true, to prove true; ale hature dạ gamajōrakada mente aĭumọtana, *hēredo* senkọci apimāleka gurŭlule herea, it is said that there has been heavy rain in our village, if so, allow us to go and sow our millet for about three days.

hē-n rflx. v., same meanings as the trs.: âŏgem *hēntana*, ilum purae ci kā, thou agreest thoughtlessly, perhaps thou wilt not keep thy word.

he-p-ē recpr. v., to come to an agreement: kā *hepēkọre* kirinakiria cilekate baioa?

hē-ọ p.v., (1) to become true; to prove true: gapalaṇ lelea, amạ kaji *hēoa* ci aĭńạ kajige, we will see to-morrow who was right, you or I. (2) to be agreed to: nekan hukumdo kā *hēoa*. (3) to be answered in the affirmative: kā ituan kaji cileka *hēoa*? How can one answer yes, when one does not know the facts. (4) of smth. to succeed: dạmeḍre banda tolpe etẹjada, kā *hēoa*, you begin to make a bund when the monsoon is already approaching, it is bound to fail.

he-n-ē vrb. n., (1) the number of times "yes" is said: *henēe* hēkeda, manatiṇdo kae puraŏeleka aṭkarọtana, he agreed to so many things that it seems very doubful whether he will fulfil it all. (2) the act: misa *henēdo* kae aĭumkeda, enate barsaiṇ hēẹia, he did not hear me the first time I said 'yes', so I repeated it; amạ *henē* samajuṇa, thy word has not been kept.

hẹ trs., to pluck: (1) leaves with their petioles, destined for making cups, leaf plates, etc. (2) leaflets from the main axis of a pinnate palm leaf. (3) ripe paddy ears from among those that are not yet ripe; in cntrd.: to *hoḍ*, to strip the leaves from a twig by pulling it from top to bottom through the fingers; *peḷẹ*, to pinch off a leaf or twig; *goḍ*, to pluck fruit; and *siḍ*, to pluck leaves or tender shoots wanted as potherbs: tisiṇdo kuṛiko puṛụ, kalụ, gunagu meneleka babaito sakamko *hẹjunu*, to-day the women are gone to pluck leaves for making such things as cups, plates and waterproofs; ju, mâĭ, misa manḍileka jaromakam baba *hẹaulem*, go, girl, and pluck us ripe paddy ears enough for a meal; babako *hẹ'ere* gele japạre saḷkeateko taṇirakabea, oṛọ nanḍa moḍ mukaleka bôẹuṛungoa, tŏomte gele japạre saḷkeateko hadea oṛọ ḍākireko sanjuṇa, when they pluck ears of paddy they get hold of the stem near the ear and pull upwards, the stem comes out of its sheath for a length of about one cubit; from this the ears are afterwards cut off and put in a basket.

he-gọ Has. *hej-ọ* Nag. p. v., corresponding meaning.

he-n-ẹ vrb. n., (1) the extent of plucking the things described: tisiṇdo sakamko *henẹ* hẹepe, moḍcanḍulekamente hobaọka, pluck today leaves enough to last us for a

whole month. (2) the act: musiṇ *henęte* bar ḍāki sakam hunḍijana, in one day's plucking two basketfuls of leaves were gathered. (3) the leaves or ears plucked: nea okoĕą *henę*? haṭiṇbarte dodorogea, who has plucked these leaves? Half of them have holes.

hę Nag. syn. of *hirį*.

hē-aĭ-mar var. of *hēhaĭmar*. See under *hēmar*.

hearı diminutive of *mēr* and *geogeo*, I. abs. n., a very slight bitterness; a slight acridity: huriṇleka *hearı* mocare aṭăkarǫtana.

II. adj., (1) very slightly bitter: hocenjō *hearigea*. (2) slightly acrid: balę uli *hearia*, mangoes, the seeds of which are not yet formed, are slightly acrid.

III. trs. caus., to cat things slightly acrid and so affect one's mouth with a lasting irritation: balę ulite n oṇam *hearikeda*, gūṛute bairu ṛtam.

IV. intrs., imprsl, with inse tedi prsl. prn., to taste a very slight bitterness or feel the iritation consequent on eating slightly acrid things: *hearijąĭńa*.

hearı-n rflx. v., same meaning as the trs. caus.

hearı-ǫ p. v., of the mouth, to be affected with irritation consequent on eating smth. slightly acrid: inią moca balę ulite *hearıakana*.

V. adv., with or without the afxs. *ange*, *ge*, modifying *aṭăkar*, *ṭēr*: *hearigeą* aṭăkarkeda.

hearı-hearı diminutive of *hearı*.

hearį (Sad. *hehair*) I. sbst., negligence in herding the cattle and / letting them damage the crops: ne haturen honkoą *hearį* ciulaŏ kā hokaoa.

II. adj., with *gupiko*, *honko*, children who are in the habit of neglecting the herding so as to let the cattle damage the crops: *hearį* honko surgunjako jomrikakeda. Also used as adj. noun: amo eukan *hearige*.

III. trs., (1) to damage a crop by not keeping the cattle from it: aĭńą goṭa loĕoṇko *hearikeda*, the children herding the cattle have let them damage my whole paddy field. (2) to allow the cattle, through negligence, to damage the crop: aĭńą loĕoṇre okoe *hearikeḍkoa*? What cowherds have let their cattle damage my paddy? (3) fig., to neglect the proper care of children: honkoe *hearijaḍkoa*.

IV. intrs., in the df. prst., of crops, to get damaged through the negligence of the cowherds: pirire tisiṇgapa baba *hearitana*.

hearı-ǫ p. v., same meaning: baba *hearıǫtana*.

he-n-earı vrb. n., (1) the extent of negligence on the part of the cowherds: *henearıko* hearia, neren honko sobensąre surgunjako jomrikajada, the children of this place are so careless that they let everywhere the cattle browse the Guizotia plants. (2) the damage to a crop caused by careless herding of the cattle: nea okoĕą *henearı*? What cowherds have let their cattle damage this crop?

***hearį-poarį** (Sad. *hehair poair*). I. abs. n., the habit of laziness and

sloth about cleaning things: *heaṛipoaṛite* en babarei cuṭijana.
II. adj., negligent about cleaning things. Also used as adj. noun: ne *heaṛipoaṛi* cuṭitaipe, eṭaṇibu dōia.
III trs, (1) not to keep the house clean: oṛaṇe *heaṛipoaṛijada*; oṛa alom *heaṛipoaṛiña*, kupulko hijutana. (2) to enter the *adiṇ*, store room, without having rinsed one's mouth and washed one's hands after eating; to put in the store room plates or cups which have not been cleansed after use; or otherwise to defile the shades of the ancestors who dwell there: kuṛi oṛaṇe *heaṛipoaṛijare* (or kuṛi oṛabonagakoe *heaṛipoaṛijakore*) binko boloa, kāre birre uṛimeromko kula jomkoa, when a woman, by her want of cleanlines, defiles the house i.e., the store room, (or the shades of the ancestors), snakes will enter the house, or the tiger in the forest will eat the cattle and goats, (because the ancestors in their anger will cease to protect them). (3) to render the village repugnant to the tutelary spirits, as described under the p. v: pâṛâ hatuï *heaṛipoaṛikeda*; pâṛâ bonagakoe *heaṛipoaṛikeḍkoa*.
III. intrs., in the df. prst., to be habitually negligent about cleaning things: *heaṛipoaṛitanae*.
heaṛipoaṛi-n rflx. v., to be actually negligent about cleaning things: enka alom *heaṛipoaṛina*.
heaṛipoaṛi-ṇ p. v., (1) to get into this habit: ne kuṛi puraṇgee *heaṛipoaṛijana*. (2) of the house, not to be kept clean: oṛa *heaṛipoaṛiakana*. (3) of the store room, or the shades of the ancestors, to get defiled as stated above: oṛa (or oṛabonagako) *heaṛipoaṛijana*. (4) of the village, to be rendered repugnant to the tutelary spirits, either by the pahan neglecting his office or by a village doing what the spirits do not like, v. g., not observing the restrictions about the time of doing smth., imposed by the pahan or by custom: aŭri bataŭliïre baransānje heṛeḍte, aŭri kolomsiṇere naŏa ramṛa atakeate utute kāre lamaṇ oṛaṇe aderte, oṛo aŭri mageere manal utute, hatu (or bonagako) *heaṛipoaṛioa*, the village becomes repugnant to the tutelary spirits when, before the *bataŭli* feast, people weed their fields both in the morning and in the afternoon; when, before the *kolomsiṇ* sacrifice, they prepare a stew of puffed new Phaseolus pulse, or bring into the the house the fruit or seeds of the Bauhinia Vahlii climber; and when, before the *mage* feast, they stew Dolichos beans.
IV. adv., with or without the afxs. *ange, ge, ṇge, tan, tange*, modifying *aṭăkar, rika*: oṛa *heaṛipoaṛige* aṭăkarkiña.

hebe Has. **heo** Nag. (Engl. *hip*)
I. sbst., same meanings as *henebe*.
II. adj., also *henebe, henebereṇ, hebereṇ*, with *hon*, syns. of the prnl. noun *hebereṇi, henebereṇi*, a child at the age (up to 3 or 4 years), when it is often carried astride on the hip: *hebe* hon hasutana.
III. trs., (1) to carry smb. astride on the hip, keeping an arm around him, in contrd. to *haṭaṛ*, to carry a

baby on the back or under the arm, in a cloth slung across the chest: *hebemeaiŋ* mar! All right! I shall carry thee on my hip. (2) to give birth to children: nīlọte api hoŋoe *hebekeḍkoa.*, including this one she has given birth to three children up till now.

IV. intrs., to give birth to a child: ne kuṇi sida oŋakentaŋe barsae *hebekena*, nāŋtaŋedo aŭrige, when she was with her first husband she bore twice, from her second husband she has no child yet.

hebe-n rflx. v., to let oneself be thus carried; to sit astride on smb.'s hip: bar, api, upun sirmaŋenko *hebena; hebekọme* mar!

hebe-ọ p. v., to be carried astride on people's hip: aŋandire koneabōrkiŋ *hebeoa*, at their marriage the bride and groom are carried on the hip.

he-n-ebe vrb. n., (1) the extent to which one carries smb. on the hip: *henebee* hebekịa, hatuāte pīṭi jakeḍ misao kae senrikalịa. (2) the act: nīŋ *henebe* honko kako sukuŋ, the children do not like his carrying them on the hip; miḍ hon *henebere* menŋia, miaḍnị senjada, one of the two children is being carried on the hip, the other is walking. (3) the age at which children are often carried on the hip: *henebere* menŋia. In this meaning *henebe* may be constructed as adj. or in the prf. past. ts. of the p. v.: *henebegeae, henebeakanae*, the child is not over 4 years old.

hebean adj., (1) of a man or woman, carrying a child on the hip: dŋ hijụtana, *hebean* kuṇiko alokako sen. Also used as adj. noun: dŋ hijụtana *hebeanko* senọaĕarpe. (2) of a woman, to have a child, children, a said number of children: ne kuṇi barsae (or bar hoŋoe) *hebeana*, she has two children; ne kuṇi misao kae *hebeana*, she has no children.

hēbēbēbĕ var. of *hŏbŏbŏbŏ*.

hebe-hebe I. exclamation used by children asking to be carried on the hip.

II. intrs., to ask to be carried on the hip: hon enaŋātee *hebehebejada*.

hebehebe-n rflx. v., same meaning: enaŋātee *hebehebenịana*.

hebe-jom I. sbst., first childbirth, motherhood: ne kuṇiŋ *hebejom* aŭri hobaoa, she has no child yet.

II. adj., with *kuṇi*, a woman who is a mother: baroṇataḍkiŋae, sidaṇido ţanţi, taĕomṇido *hebejom* kuṇige, he has two wives, the first is sterile, the second bears children.

III. intrs., to give birth to a child: *hebejom* imta kadraha daruŋ baklŋ isinkeateko anuia, maĕom oŋọ alokaliŋgiọ aḍ lāŋhasu euţaŏọkamente, in childbirth they give the mother a decoction of *kadraha* bark, in order to stop the pains and the flow of blood.

hebejoman adj., with *kuṇi*, a woman who is a mother: idūŋọ nī *hebejoman* kuṇi ci kā. When used prdly., a d. o. may be expressed in the sentence, but no prnl. d. o. is infixed: misae *hebejomana*, she has one child; bariae (or baria honkiŋe) *hebejomaŋ*, she is the mother of two children.

heben (A. *kābiz*,) I. abs. n., (1

astringency : tiriljōre purage *heben* menạ. (2) heaviness of the eyelids, slight drowsiness : ena kaji aĭumkeḍei aĭńạ meḍrạ *heben* kotekote nirjana, as soon as I heard this all my drowsiness was gone.

II. adj., (1) astringent : peṭọ kadal *hebengea*, unripe plantains are astringent. (2) with *meḍ*, slightly drowsy : neale kajijaḍei *heben* meḍtae tetagiṛijana, when we said this, his drowsy eyes became fully awake.

III. trs. caus., (1) to cause a lasting feeling of astringency in the mouth or throat : tiriljō jomte mocaiṇ *hebenkeda* ; tiriljō jomrikakite mocako *hebenkịa*. (2) to render smth. astringent by the admixture, decoction or infusion of astringent things : sakamkarmaṛârạ ranumente ulidạko *hebenea*, to cure a sore throat they render the spittle astringent.

IV. intrs., (1) prsl., (a) of the mouth, to be affected by astringency : moca *hebentana*, nāḍo jojomiṇ hokạ. (b) of the eyes, to be slightly drowsy : meḍ *hebentana*, nāgejāiṇ ḍoboa, my eyes are a little heavy, presently perhaps I shall begin to nod. (2) imprsl., (a) to experience an astringent taste : moca *hebenjạĭńa*. (b) to feel a little drowsy : meḍ *hebenjạĭńa*.

heben-en rflx. v., to cause a lasting feeling of astringency in one's mouth or throat : sakamkarmaṛâakanre uḍhoṭọ sakamkarmaṛâteko *hebenea*, when people suffer from a sore throat, they cause astringency at the back of the mouth by chewing petioles of leaves.

heben-ọ p. v., meanings corresponding to the trs. caus. : moca *hebenakina*, mocae *hebenakana* ; dạ *hebenakina*.

he-n-eben vrb. n., the degree of astringency : *heneben* hebenkịa, mocaāte aṛŭgu kā aṇgaŏkịa, he found it so astringent that he did not want to swallow it.

V. adv., with or without the afxs. *ange ,ge*, modifying *aṭăkar* : *hebenge* aṭăkaroṭana, it has an astringent taste.

heben hesạ-daru sbst., any kind of *hesạdaru* (especially *ṭepelhesạdaru*, Ficus religiosa), the leafbuds of which happen to be used as a potherb though the stipules which clothe them and must give a taste to the buds otherwise insipid, are astringent instead of sour.

hece-hece, **tiṇgu-hece-hece**, **hoco-hoco**, **tiṇgu-hoco-hoco** (Sad. ; H. *hicaknā*, to draw back) syn. of *joko-joko* used in jest or displeasure, I. sbst., the act of standing still instead of coming, going or beginning to work : rạlịaiṇ, iniạ *hecehece* lelte kadraŏkịńa, I got wild seeing that he did not move when I called him.

II. adj., with *hoṛo*, a person happening to act thus : en *hecehece* hoṛo ciạ kape eraṇjạia ? Also used as adj. noun : en *hecehecedo* eraṇgọlipe.

III. intrs., (1) in the prf. past, to stand without moving when one is called or ordered to go, or when one

should start work : cenąmentem *hecehecceakada* ? senǫme, why dost thou linger ? Go at once. (2) to loiter along the way : horare kanekanee *hecehecekena*

hecehece-n rflx. v., same meaning : alom *hecehecena*, kamire tī lagaŏtam, do not linger, put thy hand to the work. In jest it is used even when there is question of a pleasant action, as dancing : susunpe mar ! ciąpe *hecehecentana*, (or hecehecceakada) ? It may be used also of loitering along the way, of stopping now and again, provided this meaning be clear from the context : horare kanekanee *hecehecenjana* (or hecehecekena). It is sometimes used instead of *hecokoden*.

IV. adv., with or without the afxs. *ange, ge, ǫge, tan, tange*, modifying *tiąqun* : *hecehecceǫgee* tiąguakana.

hecen Nag. **hocen, hocon** Has. sbst., Momordica dioica, Roxb.; Cucurbitaceae,—a dioecious, herbaceous climber with simple tendrils, cordate leaves and yellow flowers. The fruit, a berry 1½″ long, is densely covered with soft spines; it is eaten as a vegetable when young. The tender leaves are used as a potherb. The root, which is also eaten, is one of the ingredients of the ferment for rice beer. It is used moreover as a medicine in urinary complaints, and ground into a paste and smeared over the whole body, it is believed to act as a sedative in high fever with delirium.

hē ci kā (1) in connection with the prd. *kaji*, expressed or understood, either yes or no : hukumamtanae, *hē ci kā*, jūnąge, kajiruąreme, he gives thee an order, answer him either yes or no. In this meaning it is a syn. of *hēredo hēge, kāredo kāge*, (to say) yes if one agrees, no if one does not agree. (2) interrogative interjection at the end of an intrg. sentence, yes or no ? gapām sena ? *hē ci kā* ? Wilt thou go to-morrow, yes or no ? (3) interjection at the end of a statement, is not it ? gapam sena, *hē ci kā* ? Thou wilt go to-morrow, is not it ? In this construction and meaning it is a syn. of *karǫ* ? Has. *anta* ? *hanta kitam* ? Nag. (4) in answers expressing a doubt, perhaps, maybe : enado *hē ci kā* ; enado *hē ci kā* kaji, that is doubtful ; idūrǫ, *hē ci kā*, who knows ? Perhaps. In this meaning, jokers say also *hēre ci kāre*.

hē-ǫ ci kā-ǫ p v, (1) to be consented to or refused : ama hukum *hējana ci kājana* ? (2) to succeed or fail : banda tolle monejada, *hēoa ci kāoa* ? okoe ṭōrjada ? We have decided to make a bund, shall we be able to do so or not ? Who can tell ? bandale tolakada, *hēoa ci kāoa* ? We have made a bund, will it keep or give way ? (3) to prove to be true or false, to become true or false : inį enka hobaoa mentee kajileda, gapa mundioa, *hēoa ci kāoa*, he foretold it like this, tomorrow we shall see whether it happens so or not.

hecokoden syn. of *racǫrūṛan*, rflx. v., to pull backwards ; to resist

positively whilst one is dragged along, in contrd. to *hicacoṛon*, to walk reluctantly or too slowly with those who drag one along.

hē-daṇḍa, hē-daṇḍari syn of *hēsama*, I. trs., to affirm smth whereof one is not sure; to agree to smth. without intention of keeping one's word: amą hukume *hēḍaṇḍarikeda*, kae puraŏea.

II. intrs., same meanings: hegar ituantee *hēḍaṇḍąkeda* (or *hēḍaṇḍąkena*).

hēḍaṇḍą-n rflx.v., same meanings: nā bārii *hēḍaṇḍąutana*, gapakotedo jān bānae namea, it is only for the present that he agrees, afterwards he will find some excuse.

hēḍaṇḍa-gǫ, hēḍaṇḍari-ǫ p.v., corresponding meanings: *hēḍaṇḍągǫtana*, ci pura montepe hējada? Is your consent feigned or in earnest? neado *hēḍaṇḍariǫlana* cim ituana? gomke rokae sukuṇkamente hukum *hēḍaṇḍąlena*.

hede (Or. *heḍḍē*, near) I. abs. n., shelter against wind or wind-driven rain: alea kundamre epelaṇo menā *hedeo* menā, entarege duḅme, at the back of our house there is warming sunshine and, at the same time, protection against the wind, go and sit there.

II. sbst., a screen against the wind: patāṛa auĭpe, *hedebu* baiĭa, bring leafed branches, we shall raise a screen against the wind.

III. adj, with *ṭaĕaḍ*, a spot sheltered from the wind: ne *hede* ṭaĕadre duḅme.

IV. trs., (1) to shelter form the wind: raea cardeŏalitele *hedĕtada*. (2) to shut out the wind: hoĕo cardeŏalitele *hedetada*; taramara Ranciṛą orąkore ṭaṭarate sopąko *hedejada*, in some houses at Ranchi they shut out the wind-driven rain by means of a mat of sliced bamboo.

hede-n rflx v., to shelter oneself from the wind: hoĕo kā ṭo'antare duḅteko *hedena*, oro raea kosedbiurteko *hedena*, people shelter themselves from the wind either by sitting where the wind does not reach, or by enclosing the courtyard with a wall or screen.

hede-ǫ p.v., (1) to be sheltered, or find shelter, against the wind or wind-driven rain: ṭupitam neṭą *hedejana*, entądo lumjana, thy hat was not, on one side, exposed to the wind-driven rain, on the other side it got wet. (2) of the wind or slanting rain, to be kept out: oṛąṛą pacrite sopą aŭri *hedeoa*, the wall of the house has not yet been raised high enough to keep out the slanting rain.

he-n-ede vrb.n., the extent to which smth. is sheltered from wind and from slanting rain: ne oṛądo *henede* hedeakana jetasąṛą hoĕote kā dhakatana, this house is so well sheltered that it is not exposed to the wind from whatever quarter it blows.

hĕ deṛaṇ interjection, yes, it is perhaps so.

he-gaĭ-mar interjection, see under *hēmar*.

hēge interjection, yes, sure.

hēge-da, hēge-daṇ interjection, yes,

it is perhaps so.

hē-haĭ-mar interjection. See under *hēmar*.

hē-hĕ syn. of the interjection *hûhû*; also used when noticing a mistake, or suddenly remembering smth.

hē honaŋ interjection, if so, yes; if it be as you say, then of course.

he-hunḍi I. sbst., the act of saying 'yes' many times or too many times: inią *hēhunḍi* aĭumkeḍte sobenko lundakeda.

II. trs., to say many times 'yes', i.e., to heap up affirmations, or to agree to a number of proposals or orders: okoą hukumǫtana enagem *hēhunḍijada*, idum puraca ci kā? Thou sayest 'yes' to all the orders, but perhaps thou wilt not comply with all; *hēhunḍikeḍleae*, he said 'yes' to us many times.

III. intrs., same meaning: *hēhunḍikedae*; *hēhunḍikenae*.

hēhunḍi-n rflx. v., same meaning: aminaŋ alom *hēhunḍina*, daṛileka hēeme.

hēhunḍi-ǫ p. v., (1) of proposals or orders, to be admitted: purąge *hēhunḍijana*, iminaŋaṛą kami kāją daṛioa. (2) of affirmations, to be heaped up: ituanate ci kā ituanate neka *hēhunḍiǫtana?*

hę-hunḍi trs., to pluck and gather leaves or ears as described under *hę*: hela, mâĭ, kā jaromakanąm *hęhunḍikeda*, alas, girl, thou hast plucked and gathered ears that are not yet ripe.

hęhunḍi-ǫ p. v. corresp. meaning.

hēi 1° interj., often added at the end of a sentence, do not forget! That is settled! Be sure about it! hijụme, *hēi*! 2° var. of *hē*, yes, in jests, and when shouting to a person at a distance.

hē-ją̄ interjection, yes, perhaps.

heje-beje, hejeṛe-bejeṛe, hejo-bejo, hejogo-bejogo, hejoṛo-bejoṛo (Sad. *hejo-bejo*; Or. *gejje-bejje*, confusedly)

I. adj., (1) with *jagar*, indistinct, not properly articulated speech. Also used as adj. noun: amą *hejebeje* kale mundijada, etą hoṛo kajiĭka. (2) with *hoṛo*, syn. of *hejogo* and *bejo*, a person who does not articulate well. Also used as adj. noun: en *hejebeje* hokataipe, etąni jagareka. (3) with *onol*, a bad, illegible writing. Also used as adj. noun: neą okoĕą *hejogobejogo*? kaiŋ paṛaŏdaṛiatana.

II. trs., (1) to pronounce indistinctly: jagare *hejebejejada*, puṛą hoṛo kako mundijada. (2) to write illegibly: ciṇiĭ *hejebejekeda*.

III. intrs., (1) same meanings: *hejebejekedae*; bēs oleme, alom *hejobejoea*. (2) in the df. prst., with *jagar* or *onol* as sbj., to be pronounced indistinctly, to be illegible.

hejebeje-n rflx. v., to pronounce indistinctly: *hejobejoutanae* etąni jagareka

hejebeje-ǫ p. v., (1) to be pronounced indistinctly. (2) to be written illegibly.

IV. adv., with or without the afxs. *ange, ge, ǫge, tan, tange*, modifying *jagar, kaji, ǫuciḍ, ol*: hapoŋgaakanko *hejobejogeko* jagara, people without front teeth speak indistinctly.

heje-heje Has. **higi-higi** Nag. (Sad. *highidī*) I. sbst., a very steep slope or surface: *hejehejerce* dubakana, he sits on a very steep slope.
II. adj., (1) with *buru*, a very steep hill: *hejeheje* burule dǫjana, we climbed a very steep hill. Also used as adj. noun: ne *hejeheje* cikan buruko nutumtada? What name do people give to this very steep hill? (2) with *huʈuḅ*, a boulder with steep sides. (3) with *hora*, a very steep path. Also used as adj. noun: *hejehejetele* hijǫlena, we came by a very steep path.
hejeheje-ǫ p. v., in the pf. past ts., to be very steep: aleą simānre miaḍ buru kūḅ *hejehejeakana*.
III. adv., with or without the afxs. *ange, ge, ǫge, tan, tange*, modifying *buruakana, horaakana, huʈubakana*, the hill, the path, the boulder, is very steep.

hejel, hejel-hejel, henjel, henjel-henjel (Sad. *henjel henjel*) I. adj., (1) with *meḍḍą*, running, watery eyes. Also used as adj., noun: meḍre *henjelhenjel* namakąia. (2) with *toa*, syn. of *peseą*, milk coming out of the udder very littte at a time, when milking. (3) with *puʈiḍą*, syn. of *peseą* Has. *jirijiri* Nag., water oozing out slowly on a declivity. Also used as adj. noun: maraą seteądo banoa, *henjel* meną, there is no large spring, there is a place where the water oozes slowly. (4) with *haraągi*, serous liquid oozing from running sores or from *dinaĭpusŭri*. Also used as adj. noun: gaŏrą *henjelhenjel* gosǫgiṛitam. (5) with *talaḅ*, very small wages: neren dasiko soben *henjelhenjel* talaḅko namea. (6) with *hanaʈiąe*, a very small share: *henjel* hanaʈiąle namkeda. (7) with *ḍoąe*, a distribution such that each one gets a very small share: *henjel* ḍoąle ʈǫjana, we all received very small shares.
II. trs., (1) to cause the eyes to water: kirsul *hejelhejeljąia*. (2) to give very little in the milking: ne gai toao *hejelhejeljada*. (3) to cover with serous liquid: dągaŏ *hejelhejeljąia*. (4) to give very small wages: sobenkoą talabe *hejelhejelkeda*; talaḅdo sobenkoe *henjelhenjelakaḍkoa*. (5) to give very small shares: iliĭ tilkeda, tarakodoe *henjelhenjelkeḍkoa*, tarakodo pokŏtogee omaḍkoa; ili miḍ bāndąge taĭkena, enage gelturŭi hoṛole *henjelhenjelkeda*. (6) to give very little in distributing to each one his share: ḍoąree *henjelkeḍkoa*.
III. intrs., to ooze out: meḍḍą, toa, puʈi, haraągi *hejelhejeltana*.
hejel-en rflx. v., (1) to work for very small wages: talaḅdo puraągepe *hejelenjana*, karcape puraǫtana ci? (2) to divide smth. amongst themselves so that each gets very little: miḍ puṛų utuge (or utute) api hoṛole *henjelenjana*; ḍoąrele *henjelenjana*.
hejel-ǫ p.v., (1) to get watery eyes: kirsulteko *hejelhejeloa*; of the eyes, to become watery: ne hoṛoą meḍ *hejelhejelǫtana*. (2) of milk, to come out little by little in the milking: ne gairą toa janaŏ *henjeloa*. (3) of water, to ooze out slowly: netąre puʈida (or seteą) *hejelhejelǫtana*.

(4) of serous matter, to ooze out: haraŋgi *hejelhejelǫtana*; of a person or a sore, to get covered with the serous liquid oozing out: ne hoŗo dągaŏtee *hejelhejelǫtana*; dągaŏ *henjelhenjelǫtana*. (5) to get a very small pay: talaŋredo sobenkoļ *henjelhenjelakana*; of wages to be very small: sobenkoą talaļ *henjelakana*. (6) to be distributed in very small shares: miḍ bāṇḍa ili gelṭuri hoŗoro *henjeljana*; to be given very small shares: miḍ bāṇḍa ilite gelṭuri hoŗoko *henjejana*; ḍoŋarele *henjejana*.

hejel with the afxs. *ange*, *ge*, *leka*; *hejelhejel* with or without the afxs. *ange*, *ge*, *gge*, *tan*, *tange*, adv., modifying *uŗuŋ*, *rikaǫ*, *haraŋgiǫ*, *seteŋ*, *puḷi*, *saŋ*, *ḍoŋ*, *haʻiŋ*, *talaļ*: kirsulakanre *henjelhenjeltan* meḍḍą uŗunaa; ne gai *henjelhenjelgee* saŋea, this cow gives little milk.

hejeŗ Nag. var. of both *hejeŗe* Has. and *henjeŗe* Has.

hejeŗaŋ, henjeŗaŋ in jest or displeasure, I. trs., to give stingily, to give very little: gojogoŗoǫle *kamiaĭuḷtada*, miniḍ gaḍae *hejeŗaŋ-ḍlea*, we tired ourselves out, working from morning till night, and one anna each is all that he gave us.

II. adj., with *paĕsa*, or some other object given, the little given stingily: ne! amą *hejeŗaŋ* paĕsa kale namtana, there! Take back the few pice thou hast given us so stingily, we do not want to accept so little. Also used as adj. noun: *hejeŗaŋḍo* omruaŗtape, give him back the little he consents to give you.

hejeŗe Has. **hejeŗ** Nag. **hijuŗu** Has. (Sad. *hacer*) I. trs., to cause abrasion of the epiderm, in cntrd. to *poļą*, to skin: akalāka inią supure hasaŋagar uĭuŗtee *hejeŗekja*, he caused an abrasion of the man's epiderm by letting unwittingly live coals drop on his upper arm.

hejeŗe-n rflx., v., to cause an abrasion of one's own epiderm: tīre cilkatem *hejeŗenjaa?* How didst thou manage to loose the epiderm on thy hand?

hejeŗe-ǫ, hejeŗ-ǫ, hijuŗu-ų p.v., to get an abrasion of the epiderm: diriṭaree tabąlena, mukuṛi (or mukuṛiĭ) *hejeŗejana*.

II. Fig. *hejeŗe* and *hejeŗ*, but not *hijuŗu*, may be used instead of the cpds. *sāhejeŗ*, to plough a hill so that the covering of grass is gone; and *ŋgahejeŗ*, to cut trees or shrubs on a hill so that now it stands bare. They may not be used instead of *hoĕohejeŗ*.

hejeŗe-bejeŗe in jest or displeasure, var. of *hejebeje*.

hejo-bejo (1) var. of *hejebeje*. (2) var. of *hająbuja*.

hejogo syn. of *hejebeje*, but not used of illegible writing. As adv. it may take the afxs. *ange*, *ge*, *gge*.

hejogo-bejogo diminutive of *hejogo*.

heju used mostly in jest, var. of *hijų*.

heka-jaki,, heka-jiki, hika-jaka, hika-jaki, hika-jiki, hika-joko Has. also with initial *j* instead of *h*, in Has. and Nag; or with initial *n* instead of *h*, in Nag; or with *c* instead of all the *h* and *j*, in Has.

(Sad. *cika-cake, cakai-cokai*) 1° syn. of *hilajolo, hinadani, hinaŋdanaŋ*. 2° syn. of *caŋgacaŋga*, I. sbst., the act of walking with legs wide apart : *hekajaki* lelte mundiŋtana ne hon renebeḍree gaĕakana, seeing how this child walks with legs wide apart one realizes that it has itch or a sore between the thighs.

II. adj., with *hoŋo, hon* ; a person or child walking thus : ne *hekajaki* hon ranutaipe. Also used as adj. noun : iskulre tisiŋgapa miaḍ *hekajaki* menaia.

III. trs. caus., of itch or a sore, to cause smb. to walk thus : kasĕra *hekajakikiŋa*.

IV. intrs., to walk with legs wide apart : *hekajakijadae*.

hekajaki-n rflx. v., same meaning : kasĕratanam ci ? nekam *hekajakintana*, hast thou itch, that thou thus walkest with legs wide apart ?

hekajaki-ŋ p. v., to be caused to walk thus : kasĕrate tisiŋgapae *hekajakiakana*.

V. adv., with or without the afxs. *ange, ge, ŋge*, modifying *leloŋ, sen*. With the afx. *ŋge* it may also modify *kasĕraŋ*.

hē-kaji sbst., consent ; the act of saying yes.

hē-kāni Has. sb.t., an ordinary tale, in cntrd. to *duraŋkāni* a tale with songs in chorus ; and *nutumkāni*, a word riddle.

hē-kē (derived from the interjections *hē* and *kē*) I. sbst., (1) words of agreement or acceptance : inkiŋa *hēkēiŋ* aĭumlą. (2) the use of no other words than *hē* and *kē* in conversation : bar hoŋokiŋa jagartana, miḍ hoŋoą kaji aĭumŋtana, miaḍniądo *hēkē* bāri aĭumŋtana, two people are talking, the one only confirms or approves what the other says.

II. adj., with *kaji*, a matter agreed upon : enado *hēkē* kaji.

III. trs., to agree about smth. : en kajikiŋa *hēkēleda*.

IV. intrs., (1) same meaning : holadoko *hēkēloŋ*, tisiŋdo kajiko dosarkeda, yesterday they agreed, but today they spoke otherwise. (2) to use only words of agreement : miḍ hoŋo kajikena, miḍ hoŋo *hēkēkena*.

hēkē-n rflx. v., to come to an agreement : papaŋaŏtangealiŋa aŭriliŋa *hēkēna*, we are discussing about the price, we do not agree yet.

hēkē-ŋ p. v., to be agreed upon : enaŋāteben papaŋaŏtana, nā jakeḍ gonoŋa aŭri ci *hēkēoa* ?

heke corruption of *hēkē* used by youngsters, adj., with *kaji*, words spoken with truth : enado *heke* kajige, this is true ; inią kaji *heke* ci kā *heke* ? Is what he says true or not ? Also used as adj. noun : enado *hekege*.

heke-ŋ p. v., to become, or prove, true ; to be verified : inią kaji *hekeoojō*, we shall perhaps find that what he says is true.

heker-heker, ker-ker I. adj., of people's necks, thin, slender : hoŋo *hekerheker*, bō ḍaŋumaŋ (tale), my neck is thin, my head is bulky, i. e., I am a human being ; miḍ *hoŋohekerheker* hoŋo hijŋtana, a person with a slender neck is coming.

II. trs., (1) to make a statue with

a slender neck : ne murturą o hṭ purągeko *hekerhekerkeda.* (2) to make a bottle, a hoe, or other similar implement, with a slender neck : kuḍlamrą hoṭoe *hekerhekerakada.*

hekerheker-o p. v., generally in the pf. past, to get or have a slender neck : hoṭoe *hekerhekerakana* ; ne murturą hoṭo *hekerhekerjana* ; ne kuḍlamrą hoṭo *hekerhekerakana.*

III. adv., with or without the afxs. *ange, ge, oge tan, tange,* modifying *hoṭogo* : *hekerhekere* hoṭoakana ; kuḍlam *hekerhekerge* hoṭoakana, the hoe has a thin neck.

heker-heker diminutive of *keol-keol,* I. sbst., a nervous affection causing people to shake the head from side to side, in cntrd. to *ḍaryḍaryą,* a similar affection in which the head shakes up and down : goḛ menae goḛjana inią *hekerheker* taĭkengea, the nervous wagging of his head lasted up to his death ; *heker-heker* namakąia.

II. adj., with *horo,* a person so affected : miaḍ *hekerheker* horo nesątee senojana, a man with a wagging head passed this way. Also used as adj. noun : nī okoren *heker-heker ?*

III. trs., (1) with *bo* as d. o., to shake the head as described, bōe *hekerhekerjada.* (2) of a spirit, to affect smb. with this affection : oko bonga nekae *hekerhekerkia ?*

IV. intrs., to shake the head as described : *hekerhekerjadae.*

hekerheker-en rflx. v., to feign this affection : moṭaĭtee *hekerhekerentana.*

hekerheker-o p. v., to get this affection : miḍ orąredo soben honko aŭriko danągradanągrio jakeḍko *heker-hekeroa* ; en orarou haram inioe hekerhekertana.

V. adv., with or without the afxs. *ange, ge, oge, tan, tange,* modifying *lel, rikaq, eklaq.*

hekĕre, hekoḛ, hekŏro also without aspirate, vars. of *bekĕre,* adj., noun, one who limps with a swaying of the body to one side only.

hekĕre-bekĕre, hekoḛ bekoḛ, hekor-bekor, hekŏro-bekŏro, henąkĕre-henąkĕre, henąko-bendŏro, henąkoḛ-henąkoḛ, henąkor-henąkor, henąkŏro henąkŏro, also without aspirate, (Sad. *hikur-bikur* ; Or. *bankā, benko*) adj., (1) of sticks and roads, crooked all over in various directions. (2) also *henąkoḛḍenąkoḛ,* of people, limping with a swaying of the body to right and left. As prd. and adv. it is constructed like *bekĕrebekĕre.*

hekĕre-hekĕre, hekoḛ-hekoḛ, hekor-hekor, hekŏro-hekŏro, henąkĕre-henąkĕre, henąkoḛ-henąkoḛ, henąkor-henąkor, henąkŏro-henąkŏro also without aspirate (Sad. *hikoi-bikoi* ; Or. *ḍhenkoy,* limping) vars. of *bekĕrebekĕre,* used of limping with a swaying of the body to one side only.

hekoḍ-ḍekoḍ (Sad. *hekor-bekor*) I. abs. n., the shakiness, looseness of a handle, in cntrd. to *hąngăra-honggŏro* : ne hakerą *hekoḍḍekoḍ* bairnartam ; ne *hekoḍḍekoḍte* mamą miado kā sukukiṅa, I did not like at all to cut with this axe on account of the shakiness of its handle.

II. adj., with a shaky handle : miaḍ

hekoḍḍekoḍ hakeiṇ namąkada mamąḍo kājṯiṇ pokŭtoea. Also used as adj. noun: ne *hekoḍḍekoḍ* pacartam, wedge up this shaky handle.

III. trs., (1) to fit a handle too loosely: ne hake pıcar kam pokŏtokedam *hekoḍḍekoḍkeda*. (2) to use an implement in such a way that its handle becomes shaky: sān parąte ne hakee *hekoḍḍekoḍkeda*, by twisting this axe in the firewood he was splitting, he loosened its handle.

IV. intrs., (1) in the df. prst., of an implement, to get or have a shaky handle: haketaiṇ *hekoḍḍekoḍtana*. (2) imprsl., with inserted prsl. prn., to find a handle too shaky: hake *hekoḍḍekoḍkiṅa*.

hekoḍḍekod-en rflx. v., used in jest or displeasure and by people who speak aloud to themselves. It personifies the implement: ama, hake (or hake he) alom *hekoḍḍekodena*, do not, O axe, render thyself shaky; aĭṅą hakedo purągee *hekoḍḍekodentana*, my axe is rendering itself very shaky.

hekoḍḍekod-ǫ p. v., (1) to be fitted with a handle in such a manner that it shakes. (2) to have a handle that becomes shaky: kudlam *hekoḍḍekoḍjana*.

hekoṣ̌, hekoṣ̌-bekoṣ̌, hekoṣ̌-hekoṣ̌ see under *hekĕṛe* and *hekĕṛebekĕṛe*.

hekoroḍ syn. of *torpǫ*, in jest or displeasure, I. trs. caus., to seat smb. with the bottom resting on the ground: hon cenąmente durarem *hekoroḍtąia*? taĕomte hebetanre l·jąkom hêôtepoea, why didst thou put the baby to sit in the dust? Afterwards when thou wilt carry it on thy hip thou wilt dirty thy cloth, *hekorod-en* rflx. v., to seat oneself, or sit, with one's bottom on the ground, in contrd. to *duḫ*, general term; *kocokocoǫge duḫ*, to sit on smth. elevated above the ground: enaṇā-tem *hekorodukana*, kami ci banoa? *hekorod-ǫ* p. v., syn. of *duḫsakuṛuṇ*, to sink, or fall on one's bottom: jilaḍjancii *hekoroḍjana*.

II. adv., with the afxs. *ange*, *ge*, *ǫge*, modifying *duḫ*. *Hekoroḍǫge* may also modify *tabagǫ*, to fall.

hekoroḍ-bagelǫ syn. of *hekoroḍǫ*.

hekoṛ-bekoṛ, hekoṛ-hekoṛ, hekŏṛo, hekŏṛo-bekŏṛo, hekŏṛo-hekŏṛo see under *bekĕṛe* and *bekĕṛebekĕṛe*.

hē-kuta intrs., to say 'yes' several times in quick succession: *hēkutakedae*.

hela Hąs. *ela* Nag. with or without the afx. of address *ea*, *na*, *ga*, *hale*, etc., *helaea* being often contracted into *helā*, interjection of sad surprise.

***helaŏ** (Sad. *helāek*; Or. *helābā*[2] *anā*) 1⁰ syn. of *acu*, but not used in the repr. v. 2⁰ in connexion with bullocks or buffaloes, trs., to drive cattle into a standing crop to graze it off. This, when a late variety of paddy grows too luxuriantly, is done deliberately before the low field is ploughed to loosen the soil around the young plants, i.e., within a month after the sowing: the effect is wealth of side shoots and consequently a considerable increase in the production of ears. It is also

done on the higher terraced fields when the crop has failed through want of rain and is not worth reaping. The term is however also used when cattle are driven into, or allowed to enter, a crop out of mischief or carelessness on the part of the cowherds: seledakan loĕoṇare uṛiko kako *helaŏkoa*, people do not put the cattle to graze a low field where an early variety of paddy has been mixed with the late variety.

helaŏ-n rflx. v, of carelessly herded cattle, to enter a field and graze the crop: gupiṇi ḍuṛumakana, keṛakodo babareko *helaŏnjana*.

helaŏ-ẹ p. v, of cattle, to be driven into a standing crop to graze it; or not to be prevented from grazing it: ne loĕoṇare keṛako alokako *helaŏẹ*, seledakana, let the buffaloes not be allowed to graze in this rice field, an early variety and a late one are sown together in it.

hel-aṛa hel-haṛa I. sbst., Millettia auriculata, Bak.; Papilionaceae,—a very large, stout, woody climber with odd-pinnate, alternate leaves, the 7-9 leaflets of which are opposite; with fascicled flowers and flattened silky pods. It is often met as an erect tree. The leaves are cut for fodder. Any part of the plant is pounded and thrown in water to poison fish.

II. trs., to poison water or fish with pounded *helaṛa*: ḍobako *helaṛakeda*; haikoko *helaṛakeḍkoa*.

helaṛa-ẹ p. v., corresponding meaning: ne ḍoba *helaṛalena*; haiko *helaṛaẹka*.

helelaŏ, helelelaŏ (H. *liliană*) trs., to excite a dog: to excite butting buffaloes. They say also *helaŏ, acu* and, in the case of a dog, *liliaŏ*. The cry to excite a dog is *lelelele!* or *liha! liha!* The cry to excite butting buffaloes is *hel! hel! hel! hel!*

helẹ-tūĭ (derived from *holẹ* and *tūĭ*) I. abs. n., irresoluteness, inconstancy: ne hoṛoą *helẹtūĭ* ciulaŏ kā cabaẹtana.

II. adj, (1) with *hoṛo*, an irresolute or inconstant person: nelekan *helẹtūĭ* hoṛokoą kajire alom bedana, do not be deceived by the promises of such inconstant people. (2) with *kaji*, speech showing irresolution or inconstancy: amą *helẹtūĭ* kaji aĭum kā sanająĭńa, sōjete kajitam, hēredo hē, kāredo kāge, I do not want to listen to thy irresolute words, speak straight away, if it is to be yes, say yes, if it is to be no, say no.

III. trs., (1) to show irresolution in one's way of speaking; to invoke pretexts for putting off what one has agreed to: kuliḷiale "senam ci?" mento, mendoe *helẹtūĭkeḍlea*. (2) to withdraw one's promised help: baba ir cabajana honaą mendo miaḍṇi *helẹtūĭkeḍlea*.

IV. intrs., (1) prsl., in the df. prst., to be irresolute or inconstant: *helẹtūĭtanae*. (2) imprsl., with inserted prsl. prn., to feel irresolute; to feel inclined not to keep one's word or to give up one's intention: eneṭẹredoe moneketẹakaḍ taĭkeńa, tisiągapa *helẹtūĭjąĭa*.

helętūṯ-n rflx. v., (1) to show oneself irresolute or inconstant : kamiree *helętūṯna*, he is inconstant in his work. (2) syn. of *haṭikuṭin*, of a bullock, to hamper in any way the progress of the team, v g., by turning sideways or by lying down : miaḍ uṛi sapatugea, miaḍ uṛitaiɲa *helętūṯna*, one of my bullocks is all right, the other does all kinds of things that hamper the progress of the team.

helętūĭ-ę p. v., to take the habit of irresolution or inconstancy : ne hoṛo *helętūṯjana*.

IV. adv., with or without the afxs. *ange*, *ge tan*, *tange*, modifying *kaji*, *kami*, *rika*, *rikan*.

hēl-mēl jingle of *mēl*, syn. of *hiritipiriti*.

he'o Sad. *helo karek ;* Or. *helo nanna*, to kill fish by simple muddying of confined water) syn. of *ruḅ*, I. adj., with *haiko*, fish poisoned to catch them : *helo* haikoa poṭare bisi taĭna ci kā ?

II. trs., (1) to poison fish by means of one of the various plants used for the purpose : oko ḍobaren haikope *heloleḍkoa* ? (2) to poison the water in order to catch fish : oko ḍobape *heloleda* ?

helo-ę p. v., of fish or water, to be poisoned for catching the fish.

he-n-elo vrb. n., (1) the amount of thus poisoning : tisiɲa ape hatu hoṛoko ne gaṛa *heneloko* helokeda, môṛêaturia būri ḍobako sarękeda, to-day the people of your village poisoned this river to such an extent that only a few of the pools have been spared : ne ḍobado *henelole* helokeda, unḍukoren kaṛkom tâteko goǧjana, we put so much poison in this pool that even the crabs hidden in holes have died. (2) the act : misa *henelote* kako goǧcabalena, oṛǫ bar ḍakileka curculo lagaŏkeda, not all the fish died by the first poisoning, we have thrown into the water two more baskets of Cascaria tomentosa fruits. (3) the fish caught by poisoning the water : hola *henelokobu* (or *henelo* haikobu) utukoa, tisiɲakodo bāmentebu rōṛotakoa,, let us stew the fishes caught yesterday and put to dry, for use at the flower feast, those we caught to-day.

helo (Sinh. *soltā*, to shake) I. trs., (1) to shake the liquid contents of a closed vessel : botolo *heloeme* ; ranu *heloeme*, aṯṯrim nūĭro. (2) to shake, i.e., to upset, the country by invasion, raids, war, massacres, riots, revolution, rebellion : teleɲgabargiko disum puraṣako *helokeda*. (3) to stir and mix water and mud with the feet in a drained pool or in a low rice field after the paddy has been reaped, for the purpose of causing the fish to leap on the surface and so discover and catch them : sûṛiko *helokore* enaɲako namoa, one will not discover the *sûṛi* fishes until one stirs them in the water and mud ; losoḍ ḍaḷǫko *heloea*, they shake the water and mud together. (4) to stir mud and water by wallowing in it : ne ḍoba keṛako *helokeda* enate pondeakana. (5) to cause to lurch ; to cause to sway : moḍ botolo arkige *helokia* ne hoṛodo.

(6) to cause liquid to shake in the stomach : nirtege lāy̆ĭ (or lāy̆re dąe) *helokeda*. (7) to cause to waver : kajite inią monko *helokeda*.

II. intrs., (1) prsl., to lurch, or sway, under a heavy weight, under the influence of drink, or in a trance : *helotanae*. (2) syn. of *ḍąḍų, ḍokol*, of a liquid, to shake in the stomach : lāy̆re (or lāy̆re dą) *helotana*. (3) of the mind, to shake, i.e., to hesitate, to doubt : inią mon *helotana*. (4) imprsl., in the two last meanings : lāy̆ (or lāy̆re dą) *helojąĭńa* ; mon *helojąĭńa*.

helo-ų p. v., (1) to be shaken in a vessel or bottle : botolore ranu *helojana* ; botolo *helojana*. (2) of the country, to be upset, shaken : telengabargiko hijų̆len dipli disum *helojana*. (3) of water and mud to be stirred and mixed with the feet for the purpose of discovering and catching the fish : ḍobado anjeḍjana, mendo aŭrige *helooa*. (4) of mud and water to be wallowed in : ḍoba keṛakote *helojana*. (5) to be caused to lurch or sway : moḍ botolo arkiteko *helooa*. (6) of the stomach, to be caused to shake : dą nūjōrkelǫge nirbaṛalere lāy̆ (or lāy̆re dą) *helooa*. (7) to be caused to doubt or hesitate : inkuą kajite aĭńą mon *helojana*.

he-n-elo vrb. n., (1) the extent in the 7 meanings above : botolore ranu *henelo* heloeme dąlǫ jamacabaǫka ; disumdo *henelo* helojana, miaḍ kûṛ raṭi kā pocolena, the country was in a turmoil on the four points of the compass. (2) the act in the same meanings : *henelote* ranu dąlǫ mesaoa. (3) the mud and water stirred by wallowing : neado keṛakoą *henelo* ci ? Is this disturbed water the result of the buffaloes' wallowing ?

helo-ader trs., of a wave, to carry smth. back with it when receding from the shore.

heloader-ų p. v., to be carried by a wave from the shore into the water.

helo-ḍelo, hila-ḍolo (Sad. ; Or.) I. sbst., a jolting or shaking to and fro : gaṛire oṛǫ jahajre *heloḍelo* hobaoa.

II. trs., to shake smth. to and fro : ranu aŭrige nūĭre *heloḍeloeme*, shake the bottle before taking the medicine.

III. intrs., (1) prsl., of a cart, to jolt ; of a ship, to pitch and roll : gaṛi *heloḍelotana*. (2) imprsl., with inserted prsl. prn., to feel the jolting of a cart or the pitching or rolling of a ship : *heloḍelojąĭńa*.

heloḍelo-n rflx. v., to lurch ; to sway to right and left : bultan hoṛoko *heloḍelona*.

heloḍelo-ų p. v., to be jolted ; to be shaken to and fro : gaṛire *heloḍeloteko* ulaea misamisa, the jolting of a cart sometimes causes one to vomit.

IV. adv., with or without the afxs. *ange, ge, ǫge, tau, tange*, modifying *eklaǫ, rika, rikaǫ*, so as to shake, so as to be shaken.

helo-giṛi trs., (1) to spill by shaking the vessel : ṭokage caṭuĭ dupilaujaḍ taĭkena, isu dąe *helogiṛikeda*. (2) to cause to lurch to a degree, i.e., to make quite drunk : hola miḍ botolo arki *helogiṛikińa*.

helogiri-ǫ p. v., (1) to be spilled by the shaking of the vessel. (2) to be made, or become, quite drunk.

helo-nam trs., to discover fish by stirring the water and mud : miaḍ haiiṇ *helonamkia*, kaiṇ saḅdaṛijana.

helonam-ǫ p. v., of fish, to be thus found.

helo-uṛuṇ trs., of a wave, to deposit smth. on the shore.

helouṛuṇ-ǫ p. v., to be deposited on the shore by a wave.

helta sbst., (1) a young bamboo shoot. These bamboo shoots are either stewed whilst they are fresh or they are prepared as explained under *handua* : *helta* peṭṭetem sena ci ? Wilt thou go (to the forest) to pluck bamboo shoots ? (2) the cone of clay on the potter's wheel before he hollows it out : amą *helta* kocetana, saḅsōjeeme, the cone of clay on thy wheel is askance, push it straight. Note the saying : *heltare* kāredo maḍre ci ? ltly., is it to be when it is a young shoot or when it has become a grown bamboo ? i.e., (1) Children must be corrected whilst they are young and pliable. (2) When wilt thou help thy father in his work if not whilst thou art young and unmarried ? Later thou wilt have to work for the sustenance of thy wife and children.

hemankore and **hemankote** see under *emankore* and *emankote*.

hē-mar interjection, all right ! The first part of the cpd. may take the following afxs. of address : *ñaṭ*, to equals, children, and inferiors. *gaĭ*, to parents and superiors : *naĭ*, to women and girls. These afxs. are never used when addressing people of another race. The aspirates may be dropped : *ɛmar*, *ɛaĭmar*.

hē-mar-tobe interjection, all right, then ! It inserts the same afxs. as *hēmar* and the aspirates may be dropped.

hembŏrom, **hembrom**, **hemŏrom**, **hemrom** *fide* Haines, syn. of *bucdaru*.

Hembŏrom, **Hembrom**, **Hemŏrom**, **Hemrom** name of a clan of the Mundas. See under *ki'i*.

hempa var. of **khempa**.

hemrom and **Hemrom** vars. of *hembŏrom* and *Hembŏrom*.

hen var. of *en*. This aspirated form frequently connotes hatred or contempt ; it is always used instead of *en*, when accompanied by a gesture pointing out the people in question : *hen* aṛakaṭiko ! Those scoundrels of coolie-catchers !

heną Kera. var. of *menǫ*.

henaḍ, **hepaḍ** Has. **kepaḍ** Nag. (Or. *hedde*, near) I. adj., placed so as to touch smth. : *henaḍ* poṭom gasākaŏṇǫtape, shove off a little the rice bale which touches (the wall).

II. trs., to place close against smth. : poṭom pacrire alope *henadeako* nidirea, do not place the rice bale close against the wall, the white-ants will attack it.

III. intrs., to touch smth. : oṛǫ tarasąge ḍabaakana, enamente racątana oṛǫ ḍabasąrą kunṭa laṛątana, eṭą kunṭado pacrisą *henaḍtana*,

a verandah has been made on one side of the house and there the roof leans over, the supporting poles leaning away from the wall, but on the other side they lean against the wall.

henad-en rflx. v., to sit or stand close against smth. : pacrire alom *henadena*, parkaṇore duḅme.

hep-enaḍ rcpr. v., to sit or stand close against each other : *hepenaḍ-tanape*, parkapaṛka duḅpe.

henad-ǫ p. v., to be placed close against smth. : caṭu pacrire *henada-kana*.

he-n-epaḍ, *ke-n-epaḍ* (not *henenaḍ* instead of which *henaḍ* is used), vrb. n., (1) the duration of closeness against smth. : *henade* henaden-jana, miḍcokoǧ raṭi kae hisaŏbaṛa-kena, he kept close against it so long that he did not move from his position even once. (2) the thing put close against another : nea okoẽą *henepaḍ* ? Who has placed this so close against that ?

IV. adv., with the afxs. *ange*, *ge*, *ǫge*, modifying *dō*, *maṇḍaŏ*.

V. adverbial afx. to prds., close against smth.

henaḍ-aun and **henaḍ-idin** (and vars. as above) rflx. v., to move this way or that way, keeping close against, v. g., a wall.

henaḍ-japą (and vars. as above) empathic syn. of *henaḍ*.

hẽ-nai-mar see under *hẽmar*.

hende I. abs. n., blackness, as described under the adj. : ape ṭola hoṛokore puṛąte hende meną, eseldo apiupun hoṛore meną.

II. adj., (1) having any shade of black, blue, violet or green, in cntrd. to *puṇḍi*, white, whitish or pale coloured, and *arą*, red, brown, ochreous, orange or yellow. These three terms are often specified by comparisons with flowers or other objects : tasaḍleka *hende*, grass green ; sirmaleka *hende*, azure blue ; beṇgaṛaleka *hende*, dark violet like a brinjal. The foreign terms *hariar*, green and *līl*, blue are coming into use. (2) of the human skin, decidedly black, in cntrd. to *sununpur*, dark or bronze ; *esel*, light brown, light bronze, rather fair ; *paṇḍela*, fair (of natives), very light cloured ; *puṇḍi*, white, *arą*, red, both used of Europeans.

III. trs., to blacken, to paint black, blue, violet or green : sarsiakan kaṭare piṛikesariṛą rasi gosǫkeatee *hendekeda*, by applying to it the juce of the Eclipta alba, he blackened the skin of his feet where they had become sore under the action of wet sand during the rains.

hende-n rflx. v., to blacken oneself : rolate taramara hoṛoko ḍaṭako *hen-dena* sugaṛanmente, some people, to look nice, blacken their teeth by chewing Terminalia chebula fruits.

hende-ǫ p. v., to be blackened ; to become black ; to be painted black, blue, violet or green : hoṛoko moḍ canḍuleka jeṭere kūḅ kamijanreko *hendeoa*, the skin of people (Mun-das) who work strenuously, exposed to the sun, for a month, becomes black ; bin huḷḷia, goǧdo kae goǧ-jana, mendo hoṛmo *hendelena* ;

moḍ canḍuleka hendegee taĭkena, he was bitten by a snake, he did not die of it but his body turned black and remained so for about a month; balare kalu *hendeṛtanlṛge* mandi omoṛogoa, at a betrothal or marriage feast the leaf plates are refilled as soon as the green of the bottom appears, i.e., as soon as they are nearly empty.

he-n-ende vrb. n., the extent or intensity of blackness: en hoṛo *henendee* hendea, harāṛa kāũge ţôrme, he is as black as a corby.

hende ḍemcuaḍ, hende ḍimcuą, hende ḍincuą, hende ḍiṇcuą Has. **hende ḍhicua** Nag. sb t., the King-crow, Dicrurus macrocercus, in cntrd. to *buruḍemcuaḍ* and *kabra ḍemcuaḍ*.

hende guḍũlu Nag. syn. of *bicaguṛũlu* Has.

hende kaţkaţa Nag. syn. of **hende seroṛo** Has. sbst., the Black Stork, Ciconia nigra, called also beefsteak-bird because its flesh is free from the fishy taste which renders the white stork *punḍi kaţkaţa*, unpalatable to Europeans. The Mundas eat both kinds. The black stork is black on the back and wings, white underneath. It is somewhat smaller than the white one.

hende-kaũsa I. sbst., the colour of horses, dogs or goats, when it is either speckled or pied black and white, in cntrd. to *arąkaũsa*, speckled or pied black and buff or brown; and *kaũsa*, black and white or black and buff: miaḍ sadomre *hendèkaũsa* meną miaḍṇiredo arą eskargea.

II. adj, coloured as described. Also used as adj. noun: miaḍ *hendekaũsale* kiriṇakąia.

hendekaũsa-ṛ p. v., to get this colour: aleą miaḍ merom *hendekaũsaakana*, one of our goats is speckled black and white.

hendeleka adv., darkly, like black, blue, violet or green, modifying *raṇṛ, leloṛ*.

hendelekan adj., blackish, dark, bluish, greenish: enaą raṇ *hendelekagea*, its colour is blackish.

hende-puṇḍi in connexion with *meḍ*, eyes, I. trs., to stare about showing again and again the white of the eyes, either in anger or in wonder: mede *hendepuṇḍijada*; kadraŏjinto mede *hendepuṇḍikeḍlea*, getting angry he rolled his eyes at us.

hendepuṇḍi-n rflx. v., same meaning: meḍ enka alom *hendepuṇḍina*.

II. adv., with or without the afxs. *ange, ge, ṛge, tan, tange*, modifying *meḍ, meḍbaṛa, ariḍ, ariḍbaṛa, leḷ, lelbaṛa*: *hendepuṇḍitane* lelbaṛająĭńa.

hende rambāṛa, hende rambṛa, hende ramṛa (H. *urid*) sbst., Phaseolus Mungo, Linn.; Papilionaceae,—a very common pulse crop: a scandent or subscandent herb with pinnately 3-foliate leaves, yellow flowers and erect black-seeded pods.

hende-sāṓṛa syn. of *hendekaũsa*, but used of cattle.

hende seroṛo Has. syn. of *hende kaţkaţa* Nag.

hendo Has. syn. of *duduaŏ* Nag. I. adj., with *kaji*, a mild, benevolent reproach; a simple rebuke which, if not too frequent, cannot give rise to a quarrel: honkodo eranẹkore enanẹko sōjeoa, maparanẹkodo *hendo* kajiteoko sōjeoa. Also used as adj. noun.
II. trs., to rebuke mildly: *hendokịale.*
ho-p-endo recpr. v., to rebuke each other midly: *hependokenakịnẹ.*
hendo-ọ p. v., to be rebuked mildly: apisalekae *hendojana*, enreo kae sōjenjana.
he-n-endo vrb. n., protraction or frequency in rebuking: *henendole* hendokịae esẹduterjana, we rebuked him so long that he got quite displeased.

hendoṛo-hesoṛo Has. jingle of *hendo* with the same meaning, but used also as adv. with or without the afxs. *ange, ge, ọge, tan, tange,* modifying *rika, kaii*: *hendoṛohesoṛotanle* rikakịa. It has no recpr. v. and no vrb. n.

hendur Nag. adv., (1) generally with the afx. *re*, syn. of *enre*, there, yonder. (2) also with the afx. *te*, syn. of *ente*, thither: *hendur* senlenme.

hendur-nendur adv., (1) also with the afx. *re* (twice or at the end only), syn. of *enrenere*, here and there. (2) also with the afx. *te* (twice or at the end only), syn. of *entenete*, hither and thither.

hendẹ, hendẹre Nag. vars. of *endẹ, endẹre*, syns. of *enre*.

hendẹ-mendẹ Nag. (Sad. *hendẹr bendẹr*) I. sbst., the act of putting off smth. under all kinds of false pretexts: inịạ *hendẹmendẹ* lelte (or aĭumte) mukuĭnẹjanci asiinẹ hokauterjana, discouraged, I stopped asking, when I saw how he was always putting me off.
II. adj., with *hoṛo*, a person with the habit of acting thus: *hendẹmendẹ* hoṛokolọ bisūās banoa. (2) with *kaji*, a false pretext for putting off smth.: *hendẹmendẹ* kaji alom uṛunẹea, omoredo omeme, kāredo kā meneme, do not put us off with a false hope, if thou hast a mind to give, give; if thou hast not, say no.
III. trs., (1) to put smth. off again and again under all kinds of false pretexts: *hendẹmendẹkedẹae.* (2) to put smth. off in this manner: talabe *hendẹmendẹkedataĭnẹ*, or talabe *hendẹmendẹkedịńa*, he has found all kinds of false pretexts to put off again and again giving me my wages. (3) to invoke false pretexts to put smth. off: kajiĭ *hendẹmendẹkeda.*
IV. intrs., same meanings: siụle acukịae *hendẹmendẹkeda.*
hendẹmendẹ-n rflx. v., same meanings: alom *hendẹmendẹna*, omredo omeme kāredo kā meneme.
hendẹmendẹ-ọ p. v., corresponding meanings: miḍ candụtạētele *hendẹmendẹọtana*, aĭńạ talaḅ *hendẹmendẹọtana*; talabing *hendẹmendẹọtana*; kaji *hendẹmendẹjana.*
V. adv., with or without the afxs. *ange, ge, tan, tange,* modifying *kaji, rika, rikan.*

hendẹ-nendẹ, hendẹre-nendẹre Nag. vars. of *endẹnendẹ, endẹrenendẹre,*

syns. of *enrenere.*

henḍer, hēṛer (Sad.) cfr. *hejeṛ, henjeṛ*, I. sbst., the condition of a field so grazed off that the ground can be seen : ne piṛiṛą *henḍer* lelte munḍiǫtana purą sanągige uṛiko nere gupilena.

II. adj., (1) with *piṛi*, a high ground when the grass has been grazed close to the ground ; *henḍer* piṛite uṛiko alom harkoa, kako bīoa Also used as adj noun : ne *henḍerre* alom gupikoa tasadakan-sąte harkom. (2) with *bǭ*, a close-cropped head : amą *henḍer* bǭte bugi naminan jeţem sātinadaṛitana ! It is a wonder that thou canst bear so well the sun on thy close-cropped head ! The cpd. *henḍerbǭ* is used as adj. and adj. noun referring to men : nī okoren *henḍerbǭ ?* From where hails this close-cropped fellow ? (2) with *laco*, a beard or moustache either close-cropped or badly shaven. The cpd. *henḍerlaco* is applied to men as adj. and adj. noun. (4) with *seta* or *merom*, syn. of *har*, a dog or goat with only spare hairs left, owing to mange. Also used as adj. noun : nīdo okoēą *henḍer ?*

III. trs., (1) syn. of *atinghenḍer, irhenḍer, jomhenḍer, siḍhenḍer*, to reap, pluck or graze off grass or herbs close to the ground : kode bugige haratan taĩkena, tisinado meromko *henḍerkeda ;* kodearąko *henḍerkeda*, they have plucked close to the ground the young Eleusine plants to eat them. (2) syn. of *laḷaḫhenḍer*, to give smb. a close crop : ne hon *henḍerlaipe*, kae nakina. (3) syn. of *tuḍhenḍer, gotą-henḍer*, to pluck out the hairs, or scratch them of, so that the skin appears between what is left of them : kasuankan seta ūbe *henḍer-keda ;* inido kae hoēona, gucu picątee *henḍerea*, he does not shave, he plucks out with pincers the hairs of of his beard.

henḍer-en rflx. v., (1) to get one's hair cut quite short. (2) to pluck out one's hair one by one : gucu picątee *henḍerena*. (3) to scratch off one's hair : kasuatan seta gotą-gotąte gotąe *henḍerenjana.*

he-p-enḍer repr. v., (1) to give each other a close crop. (2) to pluck out partly each other's hair or feathers : engasinkiną topoąte bǭkiną *hepenḍerjana*, two hens in a fight partly plucked each other's head.

henḍer-ǫ p. v., (1) meanings corresp. to the trs. (2) syn. of *uru-ṛuhenḍerǫ*, of hair, to fall out by itself so that what remains is very spare ; of the skin, to become visible on this account.

he-n-enḍer vib. n, (1) the extent to which (in the various above meanings) : kodedo *henenḍerko* henḍer-keda sîṛ̃janleka aţākarǫtana, they have plucked the Eleusine plants so often that they look as if poisoned (i.e., as if impaired in their growth). (2) the act : kode misa *henenḍerte* kā sîṛ̃jana, mendo kanekaneko henḍerkeda. (3) the result, i.e., the thing as showing signs of having been grazed off, etc. : neado apeą uṛiko *henenḍergejǭ*, this must have been eaten off by your cattle.

V. adv., with or without the afxs. *ange, ge, ge,* modifying *lel, atiṇ, jom, ir, siḍ, laṭaḥ, goṭą, uruṭu, hoĕo, tuḍ*

henḍere and **henḍere-nenḍere** vars. of *enre* and *enrenere.*

henḍer-puṭur I. adj., (1) with *bō, gucu,* hair or beard so shaved that th epiderm has been taken off in places, and in other places hairs remain standing: inią *henḍerpuṭur* bō lelte hoṛoko landaaitana. (2) with the other parts of the body, where the skin has been erased in several places: *henḍerpuṭur* tīre manisunumiṇ gosṛotada, caṭapaṭaŏkjńa. (3) with *ote,* a field where the plough has jumped over many spots: *henḍerpuṭur* oto dą gamalente sīruaṛoka.

II. trs., (1) to shave smb., erasing the skin in some places and not taking off the hair in other places: hoĕotanree *henḍerpuṭurkjńa.* (2) to cause many erasions of the skin: orkjte deako *henḍerpuṭurkjn.* (3) to leave many unploughed spots in a field, where the plough jumps instead of cutting: sītanre loĕoṇe *henḍerpuṭurkeda.*

henḍerpuṭur-en rflx. v., (1) to shave oneself as described. (2) to cause erasions of one's own skin: cilekate goṭa tīm *henḍerpuṭurenjana* ?

henḍerpuṭur-ṛ p. v., (1) to be shaved as described. (2) to get erasions of the skin: iskulhon nirtanreko saḅkja ade baṭibaṛanjana, ente hoṭohoṭotanko orkja, goṭa hoṛmoe *henḍerpuṭurjana,* they caught a runaway boarder of the school, he let himself fall on the ground and they (the other boarders) dragged him along as he lay: his whole body is covered with erasions of the skin. (3) to be ploughed as described: sītanre loĕoṇ *henḍerpuṭurjana.*

III. adv., with or without the afxs. *ange, ge, ge, tan, tange,* modifying *hoĕo, or, sī, lel*: *henḍerpuṭurtane* hoĕokjńa; *henḍerpuṭurangeṇ* lelja; *henḍerpuṭurgge* loĕoṇe sīkeda.

IV. adverbial afx to *atiṇ, jom, ir, siḍ, laṭaḥ, tuḍ, goṭą.*

henḍo syn. of *henḍer,* but only when there is question of grass, food grains or potherbs. It may be affixed to *atiṇ, ir, jom, siḍ.*

henę var. of *enę,* also in the phrases: enę ca kajido ! enę cia (or coa) kā ? enę daṇ (or deraṇ) enkatana ! enęge ! enę honaṇ !

henmankore and **henmankote** see under *emankore, emankote.*

henį var. of *inį,* that one. It is often used in jest, displeasure or contempt.

henją Has. Nag. syn. of *kici* Nag I. sbst., (1) the dirt gathering on the lids of sore eyes: meḍ ābime *henjąle* pereakana, wash his eyes, they are full of a dirty deposit. (2) soreness of the eyes causing a deposit of dirt on the lids and lashes: nimir *henją* namakąia, janaŏ setąree jerleoa, his eyes are sore at present, every morning the lids stick together with a crust of dirt. Note the proverb: apăna *henją* sida giṛi lagatina, said to people who speak ill of others: cure thy own defect before thou speakest of those of others: *medice cura teipsum.*

II. adj., (1) with *meḍ*, eyes with a dirty deposit : ama *henja* meḍ ābenme. The cpd. *henjameḍ* is applied to people both as adj. and adj. noun. (2) with *horo*, a person with eyes having a deposit of dirt : *henja* liṭa sadom kudaŏlapāree jitaŏlena, (tale), the dirty-eyed youngest brother got the victory in the horse race.

III. intrs., (1) prsl., in the df. prst., to get a dirty deposit in the eyes : nimir *meḍkârâte* beṭekane *henjaṭana*. (2) imprsl., with inserted prsl. pm., to suffer from dirty deposits in the eyes : nimir aĭńo *henjaṭaĭńa*.

henja-ṭa p. v., (1) of the eyes, to get a deposit of dirt : meḍ *henjaṭaṭana*. (2) of a person, to get affected with dirty deposits in the eyes : *henjaṭaṭanae*.

he-n-enja vrb. n., the extent to which a deposit of dirt gathers on the eyelids and lashes : *henenjae* henjajana horoe sĭṛuterjana, his eyes have such a deposit (through conjunctivitis) that his body smells.

henjaṭaṭe adv., modifying *duḍ*, *tanga*, *lel*, *lelbara*, in the fig. meaning : for a long time ; so that the eyes are sore, or ache, of it.

henja-peta (Sad. *henje-pete*) jingle of *henja*, referring to any ailment which causes dirty deposits in the eyes (Cfr. *sulujputuj*), and constructed like *henja* but without vrb n., and with or without the afxs. *ange*, *ge*, *ṭae*, *tan*, *tange*, when, as adv, it modifies *rikaṭ*. It is not used in the fig. meaning of *henjaṭaṭe*.

henjel, henjel-henjel vars. of *hejel*.

henjeran var. of *hejeraṇ*.

henjere Has. hejer. Nag. I. adj., syn. of *henjereakan* : *henjere* kita galaṇcabatam.

II. trs., to break off the pinnae from the axis of a 1-2-3 pinnate leaf, in contrd. to *cengere*, *hocẹ*, to break off a small branch or ordinary twig ; *congora*, to tear off a branch; *cangara*, to tear off a branch, to tear cloth, paper, etc.; *larar*, *ṭarar*, to tear off a whole thick branch by bending it : mungaara daruāteko cengereargũia ente *henjerekeci* haṭareko hodea, they break off and take from the tree the 3-pinnate leaves of the Moringa, and having broken off the pinnae, they pull them between the fingers and so strip the leaflets over a winnowing basket.

henjere-ṭa p. v., corresp. meaning.

he-n-enjere vrb. n., the extent to which pinnae are broken off : *henenjeree* henjerehundikeda bar paṭireojgkã galaṇcabaoa. (2) the pinnae broken off : nea cimtaṇra *henenjere*? When were these pinnae broken off from the main axis of the leaves?

henpa var. of *enpa*.

henga syn. of *gesa* but often connoting more strength.

henkẽre, henkoẽ, henkor, henkõro vars. of *bekẽre*, adj. noun.

henkẽre-henkẽre, henako-bendõro, henkoẽ-henkoẽ, henkor-henkor, henkõro-henkõro vars. of *hekẽre-bekẽre*.

henkẽre-henkẽre, henkoẽ-henkoẽ, henkor-henkor, henkõro-henkõro vars. of *bekẽrebekẽre*.

henako-bendõro var. of *hekẽre-bekẽre*.

heŋko-beŋko var. of *aŋkabaŋka*.

heŋkoḷ-ḍeŋkoḷ var. of *hekĕṛe-lekĕṛe*, but used only of limping.

heŋkoṛ-beŋkoṛ (1) var. of *hekĕṛe-lekĕṛe*. (2) var. of *aŋkabaŋka*.

heo Nag. var. of *hebe* Has.

heŏa (H. Sad. Or. *hewā*) I. sbst., habitude; wont; pratice in some kind of work: enaŗa *heŏa* banoa mente aŭrile sekĕŗaea.

II. adj., (1) accustomed, in the habit, used to or addicted to: *heŏa* uŗiḷo naŏaŋi joŗataipe. (2) customary, usual, wonted: heŏa kamiredo ṭamuṭi kamiŭte huŗiŋage laga aṭkaroa, in performing a usual work one does not get as tired as in an unwonted work; *heŏa* jagardo sekĕŗaŋoṭege kaj daŗioa, a language to which one is used can be spoken pretty fast.

III. trs., (1) with a double d. o., to accustom, inure, to smth.: eraŋe *heŏakeḍkoa*, they do no more mind his scoldings; iṭa babai kamiĭ *heŏakeḍlea*, he has trained us to make bricks. (2) with smb. as single d. o, to familiarize smb., to put smb. on friendly terms: sansārkoe *heŏa-akaḍkoe* taĭkena, he had accustomed even the pagans to feel at ease with him. (3) with smth. as single d. o., to get accustomed, inured, to smth.: iṭa bai kamiko *heŏaakada*; inią eràŋko *heŏakeda*, they have got inured to his scoldings, they do no more mind them. (4) with smb. as d. o., and smth. with the afxs. *re* or *te*, to accustom, train, inure to smth.: iṭa kamiree *heŏakeḍkoa*; eraŋtee *heŏakeḍkoa*, they are used to his scoldings.

IV. intrs., (1) prsl., to be accustomed, to feel at home: ne hon nądo iskulree *heŏaṭana*. (2) imprsl., to feel at home; to feel at ease with people: en hatute kupulǫiŋ senkena, *heŏa-kiŋ́a*.

heŏa-n rflx. v., (1) to take the habit of smth.: hosŗo kaji alom *heŏana*. (2) to accustom oneself to smb. or smth.: iskule *heŏana* ei kā? Will he accustom himself to the school?

ke-p-eŏa recpr. v., to get accustomed to each other: aŭriŋkiŋ *hepeŏą*.

heŏa-ǫ p. v., (1) to get accustomed, trained, inured: olpaŗaŏree *heŏaǫka*. (2) to be, or become, familiarized: ne hon gomketąree *heŏaakana*, kae boroaia, this child has become familiarized with the European gentleman, it is no more afraid of him: ne hon nądo iskulree *heŏa-akana*, this child feels at home now in the school.

he-n-eŏa vrb. n., (1) the extent to which one gets accustomed: gomke neren honko *heneŏae* heŏakeḍkoa, jetae kako boroaia. (2) the habit, inurement, familiarity: gǫbūromre sida *heneŏadoe* riŗiŋkeda, eṭą somtee heŏarūṛantana, he has lost his first inurement in carrying things with a pole, he inures himself to it once more. (3) the act of accustoming, inuring, training: ne hon aleą *heneŏate* iskulre kae heŏaǫtana, nirgeaeją, this boy does not get used to the school by our efforts to make him feel at home (i.e., in spite of our efforts), he may run away one of these days.

V. adv., (1) with the afxs. *ange*, *ge*,

modifying *aṭăkar*: en hatute kupuloiṇ senkena, *heŏageṇ* aṭăkarkeda, I went on a visit to that village and felt at home there. (2) with the afx. *ǫge*, modifying *taĭn*, used in jest or displeasure, with the meaning of, to remain too long.

VI. adverbial afx. to prds., to accustom oneself being affected by, or doing, the action denoted by the first part of the cpd.: *aĭumheŏa*, *eraṇheŏa*, *dalheŏa*, *irheŏa*, *jomheŏa*, *lelheŏa*, *nūheŏa*, etc. As a rule the d. o. expressed is the d. o. of the first prd: aĕą honkoe *eraṇheŏakeḍkoa*, he has taken the habit of scolding his children. Sometimes, as with *irheŏa*, the implement used in performing the action stands as d. o. of the cpd.: ne datarom kaiṇ *irheĕakeda*, I am not used to reap with this sickle. These d. os. must be expressed also when the cpds. are used in the rflx. v.: aĕą honkoe *eraṇheŏanjana*.

heol I. sbst., instead of the cpds.: *barmaheol*, the wood dust resulting from boring with a gimlet; *cuṭuheol*, the earth thrown up around their holes by two kinds of field mice, the *piṛicuṭu* and the *tumbacuṭu*; *guṛuheol*, the earth thrown up by a *guṛu*, field rat; *kutiṇheol*, the small stones gathered around the entrance to its hole by the *kutiṇ*, a kind of mouse living in old white-ants' nests, or on waste ground, in holes around which no earth is thrown up. It is said that the earth is carried to a distance, only the little stones being left around the entrance; *kutiheol*, the wood dust resulting from boring insects; *kaṛăkomheol*, the mud thrown up by crabs below the entrance to their holes; *muṉheol*, the earth thrown up by ants around the entrance to their nests.

II. trs. or intrs., to throw up earth, wood dust, mud, gravel, as described: kutiṇko ruguḍko *heolea*; guṛuko noreko *heolakada*.

III. intrs., imprsl., of wood dust, to be thrown up by a gimlet: ne barma kā leserbēsea, enamente sekĕṛa kā *heoltana* (or heolǫtana).

heol-ǫ p. v., (1) of earth, wood dust, mud, gravel, to be thrown up as described: kaṛăkomunḍu duurre losoḍ *heoloa*. (2) imprsl., same as the intrs.

he-n-eol vrb. n, the extent to which earth, etc., is thrown up: guṛuko *heneolko* heolkeda, moḍ kanciuter miḍtaṛege hunḍiakana, the field rats have thrown up so much earth that in one place there is enough to fill a basket.

heola (derived from *helo*) syn. of *ḍuĭ*, to mix powder with water.

heol-hora sbst., the opening by which rats and mice reject the earth when making their holes: *heolhora* janaŏ tubidakan taĭna aḍ puṭunṭulǫteko uruṇǫboloa, the opening by which rats and mice reject the earth from their holes is always obstructed, it is by the opening called *puṭunṭulǫ* that they go in and out.

heor-jeor, heoṛ-jeoṛ vars. of *eor-jeor*.

hẽ oŗǫ, hẽṛǫ interjection, yes, of

course.

hepaḍ var. of *henaḍ*.

hepebe-supusun repr. v., to dance in turns carrying each other on the hip, as is sometimes done at the end of the *sundibhêṭ*.

her I. adj., (1) with *baba*, paddy used for seeds, but not sown in mud, in cntrd. to *acăṛa baba*, paddy seeds sown in mud; *kunṭababa*, paddy seeds fallen on the field and sprouting next year. These three phrases are used also of the plants grown from such seeds: *her* babako ne sirma kūḅ gelejana, acăṛakodo kā munḍijana, the paddy plants sown in dry fields grew this year splendid ears, those sown in mud did not succeed well; maha ne sokoṛarą soben *her* babako kurmudą paparikeda, ne kalomdo pokŏtoge omonlena, last year a succession of light rains spoiled all the rice seeds sown in dry soil in this valley, this year they have sprouted all right. Also used as adj. noun: ne sokoṛare *herdo* api aṛileka meną, in this valley there are three fields where the rice has been sown in dry soil; aleą *herdo* bēsge omonakana: our paddy seeds sown in dry fields have come out well. (2) with *kode*, a field of sown Eleusine coracana, in cntrd. to *roa kode*, a field wherein this millet has been transplanted. Also used as adj. noun.

II. trs., (1) to sprinkle fine dry materials such as dust, sand, salt, etc., or besprinkle with them: amą gaŏre bukŭni *hertam*; gaŏdo bukŭnite *hertam*; gaŏre bukŭnite *hertaime*. (2) to sow: mani (or piṛi) aŭrile *herea*, we have not yet sown our mustard (or our high field). (3) with *rōg* as d. o., of Singbonga, to send or spread diseases or epidemics: abu manoahonko canḍane parteḍbu pāpjada enamente Haṛam haṭikuṭi rōge *hertada*, we children of man, we sin at every step we take, this is why the Old One has spread all kinds of diseases. Note the phrases: (*a*) meḍre duṛa *her*, to sprinkle dust in smb.'s eyes, i.e., to speak shamelessly of bad things in the presence of children, whose innocence should be respected, or in the presence of neighbours or relatives. It is applied also to a young man and a maiden detected in private conversation by children, relatives or neighbours, because such a conversation is supposed to be necessarily bad: ne haṛam honkoą meḍre duṛae *hertana*, this old man speaks in the presence of children without respect for their innocence. (*b*) punḍi otere hende baba *here* munḍikeda, he knows how to sow black paddy in white soil, i.e., he can write.

III. intrs., to sow: aŭrile *herea*, we do not sow yet.

her-en rflx. v., to besprinkle oneself with dust, sand, etc.: gaŏre bukŭnii *herenjana*; hatiko deare duṛako *herena*, elephants throw dust on their backs.

he-p-er repr. v., to besprinkle each other with such materials: ne honkiŋ duṛakiŋ *hepertana*, manatakinape.

her-ọ p. v., (1) to get strewn ; bukũni gaŏre *herjana* ;bukũnite gaŏ *herjana* ; bukũnite gaŏree *herjana*. (2) to be sown : baba *herakana* : soben loĕoṇ *herakanu*. (2) of diseases to be sent by Singbonga : soben jatikilikore rōg *herakana*, diseases have been spread all over the world by Singbonga. Note the phrases : meḍre duṛa *herọ* ; punḍi otere hende baba *herọ*.

he-n-er vrb. n., (1) the extent or amount of sowing : *henerhu* herea, bar pĩṭre soben goṛako loĕoṇako cabaọka, let us sow with a will and finish all our fields in two weeks. (2) the act of sowing : amą *hener* kã ṭaũkajana tâṛọre herruaṛtam, thy sowing is badly done, sow again over the places sown too thinly. (3) the field which has been sown : nea okoĕą *hener* ? Who has sown this ? N. B. It occurs also in the adj. phrases, moḍsala *hener*, bar sala *hener*, etc., qualifying *loĕoṇ* or used as adj. nouns, a field of such size that it requires one, two, etc., maunds of seeds : moḍsala *hener* rajaṭariakana, a field requiring one maund of seeds, has been (bought and) registered.

here adj., destined to be sown : *here* baba ; *here* guṭũlu ; *here* loĕoṇ miaḍgea, roaeḍo apia.

hereọ, hereteọ sbst., seeds.

heroọ herọtea sbst., fields to be sown : *heroọdo* sĩakana mendo herea banoa, the fields to be sown are ploughed, but we have no seeds.

hera Nag. **hira** Has. (H. *hernā* Or. *ernā*, to see) trs., to visit : kupulko *hiraiṇ* senkena ; nida apisa baba *hiraiṇ* senkena, during the night I visit d thrice my paddy fields.

he-p-era repr. v., to visit each other, to be on visiting terms : ape oenąmente kape *hipiratana* ?

hera-ọ p. v., to be visited : hongeṛeko, misalekako *hirakọka*,'misao kabu sentana, let us go and visit the children of my sister, we never go ; ne baba misao kã *hiraọtana*, tisiṇ *lelaukọme*.

he-n-era vrb. n., (1) the extent to which visits are made : kupulko ne sirma *hiniraiṇ* hirakeḍkoa, miḍtą raṭi kaiṇ pocokeḍkoa, this year I went to see all my relatives without any exception. (2) the act of visiting : misa *hinirado* kako taĩkena, eṭą somteṇ senkena, at my first visit they were not at home, I went again.

hera-au Nag. **hira-au** Has. trs., to visit smb. The Nag. var. is used especially of the first visit parents make to their daughter two or three days after her marriage. In Has. they say *otoṇnam* in this special meaning.

heraau-ọ p. v., to be visited to receive one's parents' first visit after marriage.

hera-ruaṛ Nag. **hira-ruaṛ** Has. trs., to visit again.

heraruaṛ-ọ p. v., to be visited again.

her-atur rarely used syn. of *oṭaṇ*.

herbeḍ Cfr. *rebeḍ*, trs., to put, hold or carry smth. under the arm, in the bend of the knee or between

two fingers or two toes : kaci rabaṇjaḍma ? lijąm *herbedakada* ; sakam puraą rocodakanredo mukuṛilunukuṛre *herbeḍkeateko* lebeea, when a leaf (intended for making a cigarette) has become too dry and brittle they soften it by keeping it for some time in the bend of the knee ; gandare cungiĭ *herbedakada*, he holds a cigarette between two fingers (thumb excluded).

herbed-ę p. v., corresponding meaning.

her-bedebede Cfr. *badabada*, trs., to strew on the ground or floor such things as paddy, cooked rice, leaves, grass, straw : manḍiĭ *herbedebedekeda* ; ne hon ! miḍ kuṛa sakame *herbedebedekeda*, that naughty child ! It has strown on the floor a whole bundle of leaves !

herbedebede-ę p. v., corresponding meaning : puraą sakam oṛare *herbedebedeakana*, halaṇkeḍei saṇgomeme, a lot of leaves lie scattered on the floor, pick and pile them up.

her-biḍ intrs., with a collective meaning, to sow and plant, to do the sowing and planting. The two parts of the cpd. are often disjoined : *herbiḍtanale* or *hertanbiḍtanale*.

herbid-ę, *her-ębid-ę* p. v., (1) to get sown and planted : baba *herbidętana*, *herębidętana*, *herętanbidętana*, the sowing and planting of rice is in full progress.

N. B. Both the a. and p. v. may be used abstly., meaning the sowing and planting, and with the afx. *din* or *dipĭli*, meaning the sowing and planting season : *herbiḍ* (*herbidę* or *herębidę*) aṭiri cabaoa ; *herbiḍḍin* (*herbidędin* or *herębidędin*) hijuṭana.

her-bũni trs. or intrs., (1) to start the sowing of the day : gomke *herbũnitaḍci* dasiĭ acuṭąia, the master having started himself the sowing in the morning, charged the servant to go on with it. (2) syn. of *herpuna*, to do the first sowing of the season : cikan babape *herbũnikeda* ?

her-buṛaŏ trs., to sow all one's seeds uselessly, i.e., to sow all the seeds one possesses, in such circumstances that either they do not come out or the plants die afterwards or give a very bad crop : ne loĕoṇ jeṭerele *herbuṛaŏkeda*, eṭą hita nam lagatiṇa.

herbuṛaŏ-ę p. v., of smb.'s seeds, to be all sown uselessly.

herę diminutive of *buca*, I. sbst., a notch, a small piece broken off from the edge of a tooth, chisel, knife, adze, axe, etc. : ne kaṭure barṭą *herę* meną.

II. adj., with a notched edge : *herę* ḍaṭa, *herę* ruka, etc.

III. trs., to break a small piece off the edge of a tooth or cutting instrument : amą bake cilkatem *herękeda* ?

IV. intrs., to get notches : hake maṭan dipli ruguḍkore ṭobaṛate mâṛîmâṛîte *herętana*.

herę-a rflx. v., to break off a piece of one's tooth : meral tagoĕteci ḍaṭam *heręjana* ? Is it by chewing a fruit of the Phyllanthus emblica tree that thy tooth got

notched ?

here-gǫ p. v., to get notched: *hereakan* katu reṭasamkeate lesereme, having filed smooth the notched knife, sharpen it.

he-n-erę vrb. n., (1) the extent of notching: *henerę* herẹjana goṭa dăr haiḍaṭaleka rikaakana, so many notches have been made in the edge that it looks like the teeth of a fish. (2) the notches made: nea okoẽą *henerę*? lesero kae leserruaṛkeda, who has made this notch? He has not even sharpened the instrument again.

hereḍ intrs., occurs only in the past ts. in *ken*, to slip and fall heavily: racareiṇ *hereḍkena*.

hered-ǫ p. v., same meaning: hantạre kanekaneko *heredǫtana*.

hereḍken adv., modifying *tabagǫ*, *rikaǫ*, same meaning: raca losodakan taĩkena *hereḍkeniṇ* tabạlena.

hereḍ-bagelǫ p. v., syn. of *heredǫ*.

hereḍ-hereḍ I. trs., to wash a cloth beating it continually and violently against a stone: lija purnaakana neka alom *hereḍheredea*, cecagoa.

hereḍhered-ǫ p. v., (1) frequentative of *heredǫ*, to slip and fall heavily: en losoḍtạre hoṛoko *hereḍheredǫtana*, people the one after the other, slip and fall on that muddy spot. (2) of a cloth, to be washed as described: lija *hereḍhereḍlena*, enate cecạjana.

II. adv., with or without the afxs. *ăngo*, *ge*, *ǫge*, *tan*, *tange*, also *hereḍkenhereḍken*, *hereḍleka*, (1) modifying *rikaǫ*, *tabagǫ*: leẽoṇ japạre jijilaḍ menạ, pĩṭi hoṛoko *hereḍlekako* tabagǫtana, near the rice field there is a slippery spot, many people going to the market slip there and fall. (2) modifying *nura*, to wash a cloth beating it violently against a stone: lija *hereḍkenhereḍkene* nuralạ, cecạuterjana.

herel (Lat. *herus*) Nag. sbst., husband. In Has. this word is used as an impolite substitute for *koṛa*, man, just as *era* is used there also as an impolite syn. of *kuṛi*, woman. It takes the prsl. prns. as poss. afxs.: *herelte*, her husband.

hereṇ Nag. afx. to prds., syn. of *enḍą*, *giṛi*, *uter*, altogether: aletạ hijụsenǫdom *bagehereṇkeda*, thou hast stopped altogether visiting us. In negative sentences it means, not at all, and may either be affixed to the prd. or to the negative particle *kā*, or it may stand alone with or without the afx. *o*, even, before the negative particle: ne koṛa ol kae *sarihereṇa*; ne koṛa ol *kāhereṇe* saria; ne koṛa ol *hereṇ* kae saria; ne koṛa ol *hereṇo* kae saria, this boy does not know at all how to write.

her-garaṇ trs., to sow too thickly.

hergaraṇ-ǫ p. v., to be sown too thickly.

hergâṛâ, hirgâṛâ syn. of *gesa*.

her-goḽ syn. of *herjele*, I., sbst., the sowing on dry soil in the hot season: ne loẽoṇ *hergoḽe* sukua, acăṛare kae acuna, this rice field (personified) likes to be sown when dry, in the hot season; it does not make any effort if sown in mud, i.e.,

this rice field gives a good crop when sown in the hot season, a poor crop when sown in mud.

II. adj., with *baba*, paddy sown on a dry field in the hot season, in cntrd. to *ṭêŏâ*, *acăṛa*, sown in mud: nekalom *hergoẹ̆* babako kūḷ hobalena. Also used as adj. noun: ne sirma *hergoẹ̆ko* kūḷ hobalena.

III. trs., to sow paddy or dry paddy fields in the hot season: cimin aṛipe *hergoẹ̆akada ?* babape *hergoẹ̆akada* ci aṭṛige ?

IV. intrs., same meaning: honderle *hergoẹ̆kena* (or *hergoẹ̆keda*).

hergoĕ-ọ, *hergoj-ọ* p. v., of paddy or dry paddy fields, to be sown in the hot season.

herhenḍa Siripati, syn. of *satuṛiaḍ*, *situṛiaḍ* Has. Nag.

her-itu trs., to teach smb. to sow: ne hon *heritutaime.*

heritu-a rflx. v., (1) to learn to sow. (2) in jest, to sow the first paddy of the current year.

heritu-ọ p. v., to be taught to sow: ne hon tisiṇgapae *herituọtana.*

herjeṭe syn. of *hergoẹ̆.*

herjeṭe, herjeṭe-sonsoroḍ sbst., a kind of grasshopper, male of the *babogaṇga.*

They are said to mimic always the colour of the grass, being green in the rainy season, and the colour of dry grass in summer.

herkenḍa cfr. *hurkunḍa*, syn. of *henḍer*, but used neither in the repr. v. nor as vrb. n.

herọ-baŭgi Nag. syn. of *herọṭuṇki*, sbst., the basket used for sowing (Pl. XV, 4).

***herọ-bonga** sbst., the sowing sacrifice also called *huṛiṇ bāporoḷ* or *hon bāporoḷ.*

This sacrifice takes place after the sowing is over, when the paddy is already a couple of inches above the ground, in Asar, June, on a Monday or Friday, sometimes also on a Wednesday.

On the day fixed, the *pahâṛ*, after bathing and before breaking his fast, takes a small basket and, with rice flour, draws a white circle around its middle on the outside. Into this basket he puts a pancake (*capāṭi*) made of rice flour, fits the basket into a carrying net called *sikuar*, ties this to a stick, which he puts on his right shoulder so as to have the basket hanging behind his back, and then goes with his son or some one else, to one of his upland fields where the rice seedlings are already well advanced. He has also with him a brass bowl (*loṭa*) with water and a small earthen pot with a spout called *baṛe cukọ.* He plucks up some seedlings, thus preparing a clean spot on which he places three, five or seven little heaps of pearl-rice; then, after washing his hands and feet as well as the beak and feet of the sacrificial fowl, he faces East and makes the fowl eat some of the pearl-rice, saying: "Netalam Gosa Siṇ! tisiṇdoiṇ omamtan, cedamtana", and then: "Henetalaṇ Desauli, Maṛa Buru, etc." (here follow the names of all the tutelary spirits), "I give and offer this to you,

Whilst we are weeding and uprooting, let neither tiger jump nor snake rise against us! Let there be neither headache nor stomach-ache! Let us keep well! Let the paddy throw out as many roots and stalks as the ginger, and grow up like the *baḍcom* grass and like the *birbar* grass in the forest! Do thou prevent and hold fast the gnawers (i.e., the rats and the mice) and the shearers (i.e., the parrots, who clip off whole ears and fly off with them)!"

He then cuts the fowl's throat, drops some of the blood on the rice heaps and also deposits there some feathers from the neck and wing.

After that the rice beer is offered to the tutelary spirits in three, five or seven leaf cups. These cups must be made with leaves of the *ruṛuṛ* climber (Bauhinia Vahlii), the petioles remaining attached to the leaves. The formula is the same as above. Finally he breaks off as many pieces from the pancake as there are heaps of rice and puts a piece near each, repeating the words of the formula. What remains of the pancake and beer he consumes himself then and there.

He then returns to his house where, after having stewed the fowl and cooked rice, he makes a sacrifice to the ancestors in the store room (*adiṛ*) placing two sal leaves on the ground, one for the deceased men and the other for the deceased women, he puts on either leaf some of the cooked rice and stew, saying: "Take, (he names all the ancestors whose names he remembers), to-day I give and offer this to you. Even as you have handed down the sacrifice to us, so I now have given and offered it to you. You have become spirits and kings."

The villagers do not partake of the sacrificial offerings, nor is there any kind of feast in the village. From that day onward they are allowed to weed their fields in the forenoon, but not in the afternoon until the *bataŭli* sacrifice has been offered.

What deserves notice in this sacrifice are the following points: (1) the use of the name *Gosa Siṛ* for *Siṛbonga*, (2) the *bare cuka*, a vessel in use among the Hindus, but not among the Mundas, (3) the use of the *ruṛuṛ* leaves for the offerings to Singbonga and the tutelary spirits as against the use of sal leaves for those to the ancestors. (4) the profession of the belief that the deceased members of the family have become spirits (deserving worship) and kings (deserving honour).

herọ-burdulud sbst., the largest kind of flying white-ants, which appear with the first heavy rains in May or June, i.e., in the sowing season.

herọ-canḍụ sbst. and adv., the sowing month, i.e., June.

herọ-din, herọ-dipili, herọ-sa sbst. and adv., the sowing season, i.e., June.

herọ-puṭuka Nag. syn. of *jara-puṭuku*; Has. sbst., an edible puff-

ball, Lycoperdon sp.

herǫ-sā sbst. and adv., the sowing season.

herǫ-ṭuṛki syn. of *herǫbaŭgi*.

her-pesaŏ, her-peso Gangpur-Biru syn. of *usur* Has. Nag. to strew salt over food: uture bulua *herpesaŏeme*. N.B. In Nag. and Has. *pesaŏ* and *peso* used alone, have a bad meaning.

***her-puna** I. sbst., a drinking feast to which friends and neighbours are invited on the occasion of the first *herjeṭe* or sowing of late paddy in a dry field during the hot season, March, April and May. No such feast is held for the sowing (in February-March) of late paddy, in the mud of fields where water stands the whole year through.

II. trs., to start the dry-sowing operations of late rice in summer by sowing such or such a variety of paddy: cikan babape *herpunakeda*?

III. intrs., (1) to start the dry sowings in summer: holale *herpunakeda*. (2) to hold a drinking feast on this occasion: holale *herpunakena*.

herpuna-n rflx. v., to hold this drinking feast: gapale *herpunana*, tisiṇ ili kā isinakana, let us keep the feast to-morrow, the beer is not yet sufficiently fermented.

herpuna-ǫ p.v., of such or such a variety of rice, to be sown first in the dry sowings of summer: aleą hambal loĕonre barasāl *herpunajana*.

hersaḍ in parts of Nag. var. of *horsoḍ*.

her-sopǫ syn. of *adăraacaṛa*.

hertelę Has.I. sbst., the indent at the bottom of an arrow shaft (Pl. III, 8 and 3'): ṭoṭeṛą *hertelę* coąjana.

II. trs., to make this indent: ne mail *hertelętam*; ne ṭoṭe *hertelętam*.

hertelę-ǫ, hertelę-gǫ p. v., of an arrow shaft, to get fitted with an indent: ne sār *hertelegǫka*.

hertelę Nag. syn. of *heol*.

heṛa (Sad. *hera*; H. *der*) I. sbst., (1) expenditure of a long time over some action: ne kamire purąge *heṛa* hobaoa, this work will take a long time. (2) the act of being late, of delaying the start of an action or work, of protracting it: enkan *heṛa* oṛǫdo aloka hobaǫ.

II. adj., also *hēṛa, heṛaǫ*, with *kami*, a work requiring much time: kitaḅ ol enado *heṛa* kami, it takes a long time to write a book.

III. trs., (1) to delay (syn. of *manegane*) or protract (syn. of *tenegone*) one's action or work: ne kami alom *heṛaea*; sen alom *heṛaea*. (2) to delay smb. in starting or finishing an action or work: en hoṛo *heṛakędlea*.

heṛa-n rflx. v., (1) to delay or protract one's action or work: alom *heṛana*, nāge senǫme; alom *heṛana*, jālekate api ganṭare tebaeme. (2) to be late or too late.

he-p-eṛa rcpr. v., to delay each other in starting or finishing an action or work: jagarte manḍijomkiṇ *hepeṛajana*, they talked so much that they began their dinner late, or took a long time over it.

heṛa-ą p. v., (1) of an action or work, to be delayed or protracted. (2) of people to be delayed in starting or finishing: maneganete ci tenegonetepe *heṛajana*? (3) to be late or too late: *heṛaątanam*, senątaḅme.

he-n-eṛa vrb. n., (1) extent of lateness, delay or protraction: *heneṛae* heṛajana, bicār talamalaakanreją oṛąāteo uṛuṇalena, enadaṇ kae tebąkeda, he was so late that he must have left his house only when the panchayat was half finished, that is why he reached when it was over: *heneṛae* heṛajana mosate duḅkenko sobenko biriḍbągekja, he protracted the meal so much that all those who had sat down to it at the same time, rose and left him there. (2) the act: enkan *heneṛa* ciulaŏ aloka hobąą.

heṛą, heṛą-sukaṛa, hoṛę, hoṛę-sukaṛa Has. syn. of *kurtia, kurtia-sukaṛa* Nag. I. sbst., a colour of birds, and especially of fowls, similar to the colour of the seeds of *ruta hoṛę*, i.e., grey mottled with brown or black, in cntrd. to *hendesukaṛa*, black mottled with brown, *arąsukaṛa*, rufous or yellow mottled with brown or black; *arąpurta*, rufous mottled with white: *hendepurta*, black or brown mottled with white; *purta*, white mottled with brown of black; *kaḅra*, pied; *mali*, dark underneath, pale or mottled with a pale colour on the back; *palnia, piṭi-palnia*, whitish on the body rufous on the back; *kodomia*, nearly all yellowish rufous (colour of the budded flowers of the *kodom* tree); *jinjiri*, speckled or vermiculated with any colour on a great part of the body. *Mali, palnia* and *piṭi-palnia* are used only of fowls.

II. adj., a bird of the colour described: *heṛą* sim, *heṛą* lampi, *heṛą* serali.

heṛa-heṛa syn. of *dīḍdīḍ*.

heṛą lampi Has. syn. of *kurtia lampi* Nag. sbst., the Marsh-Harrier, Circus aeruginosus. This harrier flies close to the ground, dropping suddenly on its quarry which consists of grasshoppers, lizards, rats and small birds.

heṛą serali Has. syn. of *kurtia serali* Nag. sbst., a species of wild duck, probably the Common Teal, Querquedula crecca.

heṛą-sukaṛa see under *heṛą*.

heṛe I. sbst., chaff, husks of grain or pulses, in cntrd. to *lupų*, bran, the powdery waste of pulses when split on the grinding stone, wood dust or saw-dust: baba ruṛuṇtanre sidado *heṛe* senoi, entaĕomte lupų.

II. trs., to cover or strew with chaff: ne oṛą goṭape *heṛekeda*.

III. intrs., to produce chaff by husking, grinding or nibbling: huṛiṇgepe *heṛeakada*, bursimente kā hobaoa; cuṭuko, kaṭeako, goroṛêako, keaḍko, uṛimanḍako *heṛeea*.

heṛe-ą p. v., (1) to get covered or strewn with chaff: oṛade goṭa *heṛeakana*, joṭape. (2) sometimes of grain, to get freed from its husks: baba *heṛejanate* catili menoa, paddy when it has been husked is called

rise. (3) imprsl., of chaff, to be produced: hupiage *hereakuna*, kā bursioa, there is too little chaff to make a *bursi* fire.

here var: of *hese*.

here-bā syn. of *arandibā*, *lupubā*, sbst., Adhatoda vasica, Nees., Acanthaceae,—a shrub, 4-8′ high, with dense terminal spikes of large white-lipped flowers, found in hedges and near villages.

hereba-inuṇ syn. of *sisiḍuṇguri-inuṇ* sbst., a children's game, so called from the first words of the first and third verse of the little song which accompanies it. The melody is given on p. 5, N 3. of the "Notation and Analysis of Mundari Music" given in appendix to the letter D.

The children sit abreast in a row with legs stretched out and joined. They hold their hands joined full length, and resting on end in their lap. One of the children runs along the line, singing the little song and repeating it, if necessary, several times. It has a little piece of rag in its hands which it passes along the thumbs and forefingers of the sitters and finely drops it on a pair of joined hands where it is promptly secreted. The runner then goes on as if he had still the little rag until finely he stops before the child he has chosen to go and find out where the rag has been hidden and gives it a tap. When this child has finally found it, it becomes runner in its turn and the game goes on. The words of the song are:—

Herebāten bātan;
Hun libāten bātan,
Sisiḍuṇguri, mamaḍuṇguri,
Beṇgaṛa, beṇgaṛa. Cūṛbēl!

I adorn myself with Adhatoda vasica flowers, I adorn myself with Hamiltonia suaveolens flowers, with a heap of Sterculia colorata flowers, with a heap of Guizotia abyssinica flowers, with plenty of eggplant flowers. N. B. The words *ḍuṇguri* and *mama* are no more understood. *Ḍuṇguri* is probably identical with the same word used by the Hos to denote a hill; or it may be connected with the Santali *duṇger*, *duṇgel*, *doṇgol*, meaning in great numbers. People think that *mama* is a corruption either of *mani*, Brassica Napus, the mustard plant, or of *moga*, Guizotia abyssinica, a cultivated oilplant.

here ci kāṛe used in jest instead of *hē ci kā*, in the meaning of maybe, perhaps.

hereḍ I. sbst., (1) the act of weeding; its manner: apeṇ *hereḍ* kaiṇ sukuatana, puṛṇgepe bagebaṛajadā. (2) syn. of *hereḍnala*: tisiṇgapa ale hature *hereḍ* nameṭana.
II. adj, with *tasaḍ*, grass obtained in weeding: *hereḍ* tasaḍ capikeate-keṛako omakom.
III. trs., (1) to weed a field, to pluck out weeds: loēoṇ *hereḍepe*, tasaḍ *hereḍepe*. (2) to pluck out feathers or hair: ne simdo sobenkoteko *hereḍjaia*, all the fow's together are plucking the feathers of this one.

IV. intrs., to weed : *heŗeḍkenako.*
heŗed-en rflx. v., in jest, to pull out the hairs of one's beard or moustache : gucuĭ *heŗedentana.*
he-ṗ-eŗeḍ repr. v., to pull each other by the hair : bǫ̈kiṇa (or ūḫkiṇa) *hepeŗeḍtana* gopoĕtanre.
heŗeḍ-ǫ p. v., (1) to get weeded : apia loĕoṇ aṫri *heŗedoa.* (2) of weeds, to be plucked out : puṛą tasaḍ *heŗedakana* ci ? (3) of hair or feathers, to be pulled out : ne simą bǫ̈do goṭa *heŗeḍcabaakana.*
he-n-eŗeḍ vib. n., (1) the extent, amount or intensity of weeding : *heneŗeḍ* heŗedepe, tisiṇa ne goŗa cabauterǫka. (2) the act or manner of weeding : apeą *heneŗeḍ* kaiṇa sukuatana ; misa *heneŗeḍte* tasaḍ bagebaŗajana, eṭą somte *heŗedǫka.* (3) the result, i.e., the field weeded or the weeds plucked out : nea okoĕą *heneŗeḍ* ? Who has weeded this field (or this spot) ? Who has plucked out these weeds ? Also used adjectively : aĭńą *heneŗeḍ* tasaḍ capikeate keŗakiṇa omakiṇape.

***heŗeḍ-naia** I. sbst., weeding for wages. When the weeding season comes, the provision of rice is already exhausted in many families. Hence the richer people who have more fields than they can weed themselves, hire for this work women of the poorer class and pay the wages in paddy. The wages, until quite recently, used to be two measures a day, which yielded a little over 2 lbs. of husked rice ; but nowadays the usual quantity is two or three *ser* measures and two *ukakoāte anjili*, i.e., twice as much as can be taken on the joined hands and arms up to the elbows. Together, after husking, this gives 5-6 lbs. of rice. In the weeding or rice transplanting season no woman will work for less. For a wage in cash they will not work under 5-6 annas a day and even so, when they have the choice, they will prefer to work for the employer who pays them in kind.
II. trs., to obtain so or so much as wages for weeding : ne candų modsalalekaiṇa *heŗeḍnalakeda*, this month I got about one maund of paddy by weeding for wages ; cimin pačsam *heŗeḍnalakeda* ? ju, tisiṇa jilu *heŗeḍnalaabum*, go and get us meat to-day which is given as wages for weeding.
III. intrs., to weed for wages : *heŗeḍnalakenale*, we have weeded for wages ; *heŗeḍnalajanae, heŗeḍnalatijana, heŗeḍnalatia*, she is gone to weed for wages.
heŗeḍnala-n rflx. v, same meaning : nimirdo janaĕiṇa *heŗeḍnalantana.*
heŗeḍnala-ǫ p. v., of wages, to be obtained by weeding : apimāre moḍ ṭaka *heŗeḍnalaakana.*

heŗeḍnala-tusaṇnala collective noun for all the weeding and cleaning work done for wages by women in the fields. Constructed like *heŗeḍnala.*

heŗeḍ-tusaṇa I. collective noun for all the weeding and cleaning work of women in the fields : tisiṇgapa *heŗeḍtusaṇ* banoa. It may, in some contexts, be used instead of *heŗeḍnalatusaṇnala* : tisiṇgapa *heŗeḍ-*

tusaṇ namoa.

II. intrs., to be busy weeding and cleaning the fields: tisiṇgapale *heṛeḍtusaṇtana*; *heṛeḍtusaṇtiana*, *heṛeḍtusaṇjanae*, she is gone to weed or clean the fields, (I do not know exactly for which of the two kinds of work she is gone).

heṛeḍtusaṇ-en rflx. v., same meaning: tisiṇgapale *heṛeḍtusaṇentana*.

heṛeḍtusaṇdinre adv. of time: *heṛeḍtusaṇdinre* gurŭluko oṛo seleḍbabako ḍembooa, in the season of weeding and cleaning the fields, the flowering buds of the Panicum miliare, and of the early paddy sown amidst the late in low fields, begin to swell.

heṛẹ-kasmar Nag. syn. of *umaṛsiṇ*, sbst., Pittosporum floribundum, W. and A.; Pittosporeae,—a small evergreen tree with alternate, oblong-lanceolate, glabrous leaves, numerous 5-sepalled, 5-petalled cream coloured flowers; and a sticky, yellowish 3-valved capsule filled with many red seeds. The bark is foetid; it is ground with water and rubbed on inflammatory dropsical or rheumatical swellings, and on the limbs in all cases of rheumatism. Another remedy in the same complaints is a decoction in oil of the same bark together with roots of the small and large *candoa*, the small and large *onolsiṇ* the *garsul*, *birbŭṭu*, *birhoṛẹ* and *birmanal*. This oil, after straining, is rubbed on the affected parts.

heṛem (Or. *heṛem-jeṛem*, words of endearment, blandishments, caresses) I. sbst., sweetness of taste, of speech: jarom ḍaure *heṛem* huriṇgea, moroĕ puṛạ mẹṇạ; ne hoṛoạ kajire *heṛem* miado banoa, haṛaḍ eskar meṇạ, there is no sweetness, only harshness, on the lips of this man.

II. adj., sweet, (1) of eatables, in cntrd. to *sibil*, tasty; *moroĕ*, acidulate; *jojo*, acid; *haṛaḍ* bitter, *heben*, astringent. Also used as adj. noun: miḍ ṭupạ uli taĭkena, *heṛemkoe* jomeabakeda, jojoạkodoe sareakada. (2) of speech, in cntrd. to *haṛaḍ*, harsh, bitter: *heṛem* kajite hoṛokoe bulaŏkeḍkoa, Asāmko tebạkeda, he inveigled people by sweet talk, they have reached the Assam tea plantations.

III. trs., (1) to sweeten, v.g., with molasses or sugar: cādạ alom *heṛemaĭńa*, enkategeṇ sukua, do not sweeten my tea, I like it as it is; gŭṛute mocae *heṛemkeda*. (2) to address smb. with sweet words: kajitee *heṛemkeḍkoa*.

IV. intrs., imprsl., (1) to have a taste of sweetness: kōpoakanre moca *heṛemkoa*, pītiakanre mērkoa; hurumsukurasi kūḅ *heṛemjạĭńa*. (2) to be pleased with the sweetness of people: arkaṭiạ kaji nạ būri kūḅ *heṛemjaḍkoa* taĕomtedaṇ ena ulṭaoa.

heṛem-en rflx. v., (1) to sweeten one's mouth: haṛaḍjại taĭkena hurumsukurasitee *heṛemenjana*. (2) to let oneself get under the spell of sweet words: iniạ kajire (or kajite) alope *heṛemena*, beda-

peaedaṇ.

he-p-eṛem repr. v., to be sweet on each other : sidaṣaḍo kūḷkiṇ *hepeṛemkeṇa* tisiṇagapadaṇ inkiṇre haparaḍ hobaakana, formerly they were very sweet on each other, it is only of late that bitterness has arisen between them.

heṛem-o p.v., (1) to be sweetened : cādaḍ kā *heṛemakana*, cini lagaŏ-oṛoṭape, the tea is not sweetened, put more sugar. (2) to be under the spell of sweet words : tisiṇgipa inku arkaṭiḍ kajiteko *heṛemakana*.

he-n-eṛem vrb. n., (1) the degree of sweetness; the extent of sweetening : rāsgolado *heneṛem* heṛemkiṅa moca metoladuteṛjaṇa, the sweetmeat called *rāsgola* gave me such a sweet taste that my mouth became, for the time, disgusted with sweet things ; iniḍ kaji *heneṛem* heṛemjaḍkoa, pīṭipartaḍko otoṇbaṛiḍjaia, they are so much taken in by his sweet words that they follow him whenever they meet him in the market. (2) the act of sweetening; of speaking sweetly : misa *heneṛemte* kae bedadaṛiaḍkoa, kane kanee hijuṇamkeḍkoa, he could not cheat them the first time he spoke sweetly to them, he went to see them again and again. (3) the sweetness imparted to smth .: nekan *heneṛemdo* kaiṇ sukuḍ, puraṇoḍjana.

V. adv., with or without the afxs. *aṇge*, *ge*, modifying *aṭākar*, *jom*, *kaji*, *aium*.

heṛemḍ, *heṛemteḍ* sbst., the one which is sweet ; sweet things.

heṛem-dā sbst., ltly., the sweet tuber, name given in Has. to two plants : (1) *birheṛemdā*, syn. of *nīlkaṇṭh* Nag. Polygala crotalarioides, Ham.; Polygalaceae. (2) *piṛiheṛemdā*, syn. of *kuīlasaṇga*, *siṭiatamku* Nag. Oldenlandia gracilis, DC. ; Rubiaceae,—a slender, erect, sparingly branched herb with linear leaves and dark, brownish-pink flowers. The fleshy, cylindrical, sweet root is chewed by children as tobacco is by grown-up men ; hence the name *siṭiatamku*. It is one of the ingredients of the ferment for rice beer. It is also eaten as a demulcent in coughs.

heṛem-haṛaḍ I. abs. n., a mixture of sweetness and bitterness, in taste or speech.

II. adj., (1) bitter and sweet at the same time : ne ili *heṛemhaṛaḍgea*. Also used as adj. noun : jojo iti kaiṅajana, *heṛemhaṛadiḍ* nūkoda. (2) of speech, successively or alternately sweet and harsh. Also used as adj. noun : haṛaḍ kajite hoṛoko bagṛaŏoa, *heṛemhaṛaḍteko* sōjeoa, the good will of people is spoiled by harshness, they correct themselves under the influence of harshness tempered with sweetness.

III. trs., to mix sweet with harsh words : kajiī (kajitee) *heṛemhaṛaḍkeḍkoa* ; kajiī *heṛemhaṛadaḍkoa*.

IV. intrs., (1) prsl., in the df. prsl., to be at the same time sweet and bitter : ne ili *heṛemharaḍtana*. (2) imprsl , with inserted prsl. pra , to feel sweetness and bitterness : of

taste, at the same time; of speech, successively: *heṛemhaṛaḍḷiẹĭńa, heṛemhaṛaḍkiẹńa.*

heṛemhaṛad-ẹ p. v., (1) to become at the same time sweet and bitter: ne ili *heṛemhaṛadakana.* (2) to be treated successively or alternately with sweetness and harshness: iniạ kajiteko *heṛemhaṛaḍḷena.* (3) of speech, to be now sweet then harsh: iniạ kaji *heṛemhaṛaḍḷena.*

V. adv., with or without the afxs. *ange, ge, ẹge, tan, tange,* modifying *aṭăkar, sibil, kaji, aĭum.*

heṛem-jambira sbst., (1) the Orange, Citrus aurantium, Linn.; Rutaceae. (2) the sweet lime, a form of Citrus medica, Linn., var. acida, Brandis.

heṛem-moroĕ sweet and acidulate at the same time. Constructed like *heṛemhaṛaḍ,* but used only of taste.

heṛheṛa Nag. (T. *seru,* mud; Sad. *eṛāiṛē,* muddy) syn. of *ḍoʾḍol* Has.

hē-ṛẹ contraction of *hēoṛẹ,* interjection, yes, of course!

hesạ sbst. This name is given to a number of trees of the Ficus family: (1) *simihesạ, duraṇgahesạ, buruhesạ,* Ficus Arnottiana, Mig.; Urticaceae. (2) *duahesạ,* Ficus Benjamina, Linn.; var. comosa, Kurz. (3) *gûṛîhesạ, kakăsahesạ,* Ficus gibbosa, Bl., var. parasitica, King. (4) *pepehesạ, basuhesạ, fide* Haines, Ficus infectoria, Roxb.; also called *hesạ puṭŭkal.* (5) *jojohesạ, gusahesạ,* two forms of Ficus infectoria, var. Lambertiana, King. (6) *duraṇgahesạ, simihesạ,* Ficus Rumphii, Bl. (7) *ṭepelhesạ, jitiahesạ, hebenhesạ,* Ficus religiosa, Linn. (8) *lupuhesạ,* Ficus tomentosa, Roxb. (9) *buruhesạ, fide* Wood, Ficus retusa, Linn. (10) *buṭihesạ, cumanhesạ,* two forms of Ficus retusa, var. nitida, King. (11) *nâṛîhesạ* Ficus scandens, Roxb. (12) *temperchesạ* known only from hearsay.

hesạ-aṛạ sbst., the leaf buds of any kind of *hesạ,* especially of *ṭepelhesạ,* when they are eaten as a potherb. The buds themselves are tasteless but the stipules clothing the buds give it a taste. In case of *hesạaṛạ* the stipules are astringent and therefore the tree from which the buds are taken is called *hebenhesạ.* Ficus buds clothed with acid stipules are all used as potherbs and are called *puṭŭkalaṛạ.* The corresponding trees are called *puṭŭkaldaru.* Amongst these must be ranged the *hesạputŭkal,* though this tree, according to Haines, is also called *pepehesạ* and *basuhesạ.*

hẹ-sakam I. sbst., the act of going to the forest to pluck the leaves necessary for making the plates and cups required for a feast: *hẹsakam* aḍ paṛạsān musiṇrege hobaṇtana, the fetching of the leaves wherewith to make plates and cups, and the splitting of the firewood required for a feast, take place on the same day.

II. intrs., to go and pluck such leaves: *hẹsakamtanale,* we are plucking, or we go (or some of us have gone) to pluck the leaves required for a banquet; *hẹsakamteletana,* we go to pluck the leaves required for the

banquet.

hesakam-en rflx. v., same meaning: tisiṅle *hesakamentana;* Buruhaturenko tisiṅko *hesakamentana,* gapako mageea.

hesakam-o p. v., imprsl., of the going to pluck leaves, to take place: tisiṅ *hesakamotana.*

hē-sama syn. of *hedanda.*

hesa-puṭŭkal-daru syn. of *jōpuṭŭkal,* sbst., Ficus infectoria, Roxb.; Urticaceae,—a deciduous tree with long leaves, three-nerved at the base, ending in a short cusp, and pendent from flexible petioles 1½-2″ long. The whitish fruit is only ¼″ across. It is eaten. The leaf buds are extensively gathered, being one of the vegetables called *puṭŭkalaṛa.* This tree bears its name in cntrd. to *puṭŭkaldaru,* Ficus geniculata, King.; which is said not to bear fruit in Chota Nagpur and is therefore also sometimes called *ḍinḍa puṭŭkaldaru.*

hese, here I. adj, with *daru,* a tree lopped of its side branches: ne birre *hese* daruko banoa, gudaṛakogea, in this forest there are no lopped trees, only luxuriant ones.

II. trs., to cut the side branches of a tree, in cntrd. to *ṭuṛu, ṭuṛuṅga, ṭuṛuṅgaŏ, ṭuṭuṅga, ṭuṭuṅgaŏ,* to lop off the extremity of the trunk, not however reducing it to a mere trunk: ne daru *hesetape,* ne sake *hesetape.*

hese-o p. v., of a tree or plantation, to get the side branches cut off.

hes e-giṛi trs., (1) to cut down altogether the side branches of a tree or plantation. (2) to behead smb: miaḍ kumbŭṛuko *hesegiṛikia.*

hesegiṛi-o p. v., corresponding meanings: miaḍ kumbŭṛu *hesegiṛijana.*

hesel-daru (H. *ḍaṓṭhā*) sbst., Anogeissus latifolia, Wall.; Combretaceae,—a large tree common in jungles. Its leaves are alternate, broadly elliptic and obtuse at both ends. The bark is white and the gum exsuding from the tree is eaten. The bark enters into the composition of a remedy against *kōp,* difficult expectoration and obstruction of the windpipe by phlegm: Equal parts of *saparum* leaves, (Nyctanthes arbor-tristis); *camgar* leaves, (Clerodendron infortunatum) *hesel* bark and *tiril* bark, (Diospyros tomentosa), sufficient to make up about 2 lbs., are put to boil in a covered waterpot. Then the water is strained and evaporated till it becomes as thick as treacle, and turns a reddish colour. To this ½ oz. of pepper and about half a tea spoonful of sugar is added, and then the mass is made into pills, the size of a small bean. These pills are taken, one in the morning and one at night.

hesokoḍ I. trs., to shove smth. aside; to shove aside a person who sits or lies down, in cntrd. to *hisaŏ,* to move aside, to cause to go aside: poṭom *hesokodepe;* jiruḅ kae soaḅtanci miḍ hoṛoe *hesokoḍkia.*

II. intrs., of things, to slip from their place: jargidinre ote lumjanci jolaṛa diri puraṣa mâṛîmâṛîte *hesokoda.*

hesokod-en rflx.v., (1) to move in a

sitting or lying posture, dragging the body, bottom or legs, along the ground: kae jirubǫtanci sengelsątee *hesokodenjana*, not getting heat enough from the fire, he dragged himself close to it without rising.

hesokod-ǫ p. v., of an object, to be shoved aside; to slip from its place: poṭom *hesokodakana*; jolarą diri mârîmâṛîte *hesokodoa*.

heta I. sbst., (1) a wry neck: inią *heta* cikan ranute bugioa? (2) a wry position of the handle grip of a plough: ne karăbarą *heta* juguturūratam, put the handle of the plough in its right position, it is a wry.

II. adj., (1) with *hoṭǫ*, a wry neck. (2) with the name of a person, v. g., *heta* Ḍonḍa, a person having the habit of turning the head sideways when looking at smth. or speaking with smb. (3) with *karăba*, a wry ploughhandle.

III. trs., (1) with *bǭ* as d. o., to turn the head: bǭ *hetaeme*. (2) to turn the head and look at smb. or smth.: *hetaime*. (3) to fit a wry a ploughhandle to its shaft, an axe to its handle, etc.: karăbam *hetakeda*. (4) of *ąkuṭibonga*, to afflict smb. with a wry neck.

IV. intrs., (1) to turn the head aside or towards smth. or smb.: enanāte ensągee *hetakena*. (2) to have a wry neck: *hetatanae*, ąkuṭire jora atinątape, he has a wry neck, promise the sacrifice of a goat to *ąkuṭibonga*.

heta-n rflx. v., (1) to turn the head aside or towards smth.: *hetanme*; ensąte *hetanme*. (2) to turn the head and look at smth: cikanam *hetantana*? What art thou looking at with thy head turned?

he-p-eta repr. v., both to turn the head and look at each other: enanātekin *hepetatana*.

heta-ǫ p. v., (1) to be looked at by smb. who turns the head: enanāten rąjaḍkoa misao kain *hetaǫtana*. (2) of the neck to get awry: inią hoṭǫ *hetaakana*, (or hoṭǫe *hetaakana*) cikan ranu lagatina? (3) id., through the agency of *ąkuṭibonga*: ąkuṭią hatirte hoṭǫko (or horokoą hoṭǫ) *hetaoa*. (4) of the handle grip of a plough, an axe-head, etc., to be fitted awry: ne karăba okoc soaḅleda purąge *hetaakana*.

he-n-eta vrb. n., (1) the duration or frequency of turning the head: *henetae* hetajaḍbua misa raṭi kae rurujaḍbua, he turns his head so often towards us that he gives us no respite. (2) the act: enkan *heneta* alom heḍana, janumko, huanko namoa, do not take the habit of turning the head so much, thou wilt tread on thorns and fall into precipices.

V. adv., with the afxs. *ange*, *ge*, modifying *lelǫ*, *ḍanḍom*, *karăba*: hake *hetagem* ḍanḍomkeda; hake *hetaange* lelǫtana.

heta-bara I. trs., to turn the face right and left: bǭe *hetabarąjaḍa*.

II. intrs., same meaning: *hetabarakenae*; *hetabarakedae*.

hetabara-n rflx. v., same meaning.

hetabara-ǫ p. v., of the head, to be turned about.

heta-biur to look in all directions with a circular movement, wheeling round to complete the circle. Constructed like *hetabara*.

heta-koṭoṇ trs., of a jackal, to spoil the omens by turning its head and looking at people who go to consult the omens before a marriage: tulu *hetakoṭoṇkeḍlea* enile ere bagṛaŏjana.

heta-nam trs., to see smb. or smth. by turning the head: hanị! *hetanamime*, look at that one! Turn thy head and see him.

hetanam-ọ p. v., to be seen by smb. who turns the head: kae **leḷọtan** taĭkenae *hetanamlena*.

heta-ruaṛ, heta-rūṛa to look round. Constructed like *hetabaṛa*.

*Note the following superstitions: (1) umbul adertanre *hetaruaṛ* kā lagatiṇa, one may not look round when (after burning the thatch grass, and breaking with a stick a waterpot to pieces) they return home introducing the shade of a deceased into the inner room of the house: the shade might cease to follow. (2) rōg hartanre apaṇa simān atīri paromọ jaked *hetaruaṛ* kā lagatiṇa, in driving away an epidemic, one may not look round as long as one has not crossed the boundary of the village: the epidemic would go back to the village. (3) curin kudaŏjại hoṛo *hetaruaṛkere*, rokage curin en hoṛoạ aĕarsạree juloa, when a spook pursues a man, if he look round, the spook will at once flame up in front. (The spook itself is never seen, but only its laugh, and this is seen under the form of a flame). (4) nirtan jamburạbiṇ *hetaruaṛkị* hoṛoạ oṛạre mod̤ candụ bitare gonoḛ hobaoa, kāre kupulkoạ gonoḛe aĭumea, when a rat-snake in its flight lifts its head and looks round at a man, within a month there will occur death in his house or he will hear that one of his relatives has died. (5) jān bonagage uṛuṇgiṛitanre, oṛạren hoṛoko leḷjại jaked̤ senọtan deôṛû kae *hetaruarea*, kāredo bonga oṛạāte kae uṛuṇaoa, enamente puṛạsa nidalipli bonga uṛuṇagiṛiṛạ kamiko kamĭa, when in expelling a spirit from a house, the witch-finder leaves it, (followed by the spirit) he may not look round as long as he is in sight of the people in that house, otherwise the spirit would not leave it. This is why the spirit is generally expelled at night.

hetel var. of *heol*.

hē-tobe interjection, in that case, yes; in that case, all right!

hē-torsa I. sbst., the actual disposition to consent or say yes immediately: aĕartaĕom uṛụbēslem *hētorsage* namamtana, consider well all the circumstances and consequences: thou art inclined to say yes at once.

II. adj., with *kaje*, an immediate affirmation or consent. Also used as adj. noun: sobenko dâḍḍûḍgeko hēkeda, *hētorsado* mid̤ hoṛoāte bāri namjana, all answered yes hesitatingly, only one consented straight off.

III. trs., to consent at once ; to say yes at once : ena kajiĭ *hētorsakeda.*
IV. intrs., same meaning : *hētorsakenae.*
hētorsa-n rflx. v., same meaning : *hētorsanjanae.*
hētorsa-ǫ p. v., (1) to get an immediate consent or affirmation : ne kajiredom *hētorsaoa.* (2) to be affirmed or consented to at once : ne kajido *hētorsaoa,* this question will find a ready consent.

heṭeṭę, heṭeṭeoǫ also without aspirate (Sad. *teteteó* ; Or. *hēteteó, ṭhityo*) sbst., a bird so named from its call : " Did you do it " or " Pity to do it " i.e., the Red-wattled Lapwing, Sarcogrammus indicus.

heṭo syn. of *jeko* I. sbst., (1) syn. of *laki,* a kind of lameness of men, quadrupeds or birds. In men the knees are utterly bent and cannot be straightened ; in quadrupeds the hind limbs are powerless to support the body, either because they are broken or owing to some affection of the spine ; in birds the lower part of the legs lies flat on the ground and cannot support the body : jontukoǫ *jeko* misamisado bugioa, in quadrupeds this lameness sometimes gets cured. (2) the habit of moving on in a sitting posture, leaning on both hands to raise the body and jerk it forward : ne hon *heṭo* aŭrigee bageea. N. B. *Heṭo* is less used than *jeko* and *laki,* when there is question of the infirmity ; it is more used than *jeko,* when there is question of this way of progressing.
II. adj., a person, quadruped or bird thus crippled : nī en ṭolaren *heṭo* buṛia ; aleǫ miaḍ *heṭo* merom menaĭa, we have a goat that cannot use its hind legs. Also used as adj. noun : miaḍ *heṭo* simkoe hartana, such a cripple watches the field scaring off the fowls ; ne *heṭo* ciǫ kape jomjaia ? Why do you not kill and eat this crippled animal ?
III. trs., (1) to cripple a person as described : laŋgan *heṭokia,* rheumatism has crippled him. (2) to hurt the spine or break the hind legs of a quadruped when beating it : okoe ne merome *heṭokia* (or *dalheṭokia*) ?
IV. intrs., of a person, to move on as described : *heṭojadae ;* miaḍ jekoakan buṛia *heṭoheṭotee* senea, a crippled woman moves about in a sitting posture, leaning on her hands and jerking her body forwards.
heṭo-n rflx. v, same meaning, in entrd. to *hesokoden,* to move in a sitting or lying posture dragging the body, bottom or feet along the ground, with or without the help of the hand, and without being lame : *heṭontanae.*
heṭo-ǫ p. v., of men, quadrupeds or birds, to become thus crippled : laŋganteko *heṭooa ;* honderman tiŋgutee senjaḍ taĭkena, nāḍoe *heṭoǫtana ;* asulakan maĕnoko misamisako *heṭooa* garoa anaṭeḍ sam taĭnjanre, caged mynas sometimes get crippled when the bottom of their cage is smooth.

he-n-eṭo vrb. n., the distance a cripple moves as described: *henetoe* heṭonjana, pīṭe tebąuterlą.

heṭo-au syn. of *jekoau*, intrs.; and *heṭoaun* rflx. v., to come this way, moving as described under *heṭo*.

heṭo-idi syn. of *iekoidi*, intrs., and *heṭoidin* rflx. v., to go on moving, or move away, in the manner described under *heṭo*.

hē-ṭunḍu trs., with *kāni* as d. o., of the listeners to a tale, to say yes at the end of each sentence, as politeness requires: kānii *hēṭunḍujada*.

hēṭunḍu-n rflx. v., same meaning: apia kāni *hĕṭunḍunjanciią* durumjana *hēṭunḍu-ų* p. v., of a tale, to be listened to as described: ciminaą kāni *hēṭunḍulenatepe* hokajana? After how many tales did you stop?

hę̂, ę̂, kę̂, I. sbst., onomatope of the sound uttered by one struck on the stomach or by one who washes a cloth by beating it violently against a stone: tabagǫtanį kaią lellja, *hę̂* bāriią aĭumlą.

II. adj., with *saṛi*, same meaning.

III. trs., to strike, or throw down, snb. on the stomach so that he utters this sound: *hę̂ljae*.

IV. intrs., to utter this sound: tabąjanciĭ *hę̂leda*.

hê-gǫ p. v., (1) imprsl., of this sound, to be uttered: barsa *hę̂lena*. (2) prsl., to be struck, or thrown down, on the stomach so as to utter this sound: misae *hę̂jana*.

hę̂ken adv., so as to utter, or cause to utter, this sound once: *hę̂kene* tabąlja; *hę̂kene* tabąlena. With the adjunction of the copula *a* it may be used intrsly. referring to the past: lāṛeraą pad ljae *hę̂kena*.

hę̂kenhę̂ken frequentative adv.: dhubiko puraṣa lija *hę̂kenhę̂kenko* nuraea.

hę̂-bagel trs., same as *hę̂*, and in the p. v.; same as *hę̂gǫ*.

hêhê-hêhê onomatope, syn., of *ciąhêhêhêhê*, I. sbst., neighing of a horse: okoe sadomte paromtana? *hę̂hêhêhêiąą* aĭumlą.

II. adj., with *saṛi*, same meaning.

III. intrs., to neigh: sadom *hêhéhêhéleda*.

hêhêkéhê-n rflx. v., to neigh: okoĕą sadom *héhêhêhéntana*?

hêhêkêhê-ǫ p. v., imprsl, of a neighing, to be uttered: bar age *héhêhênêlena*.

IV. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *saṛi, kakăla, aĭum, rikan*.

hêô-hêô, hêôhêôḍorr (Sad. *haohao*) onomatope, I. sbst., (1) humming of a spinning wheel. (2) a spinning wheel actually humming: takuĭtanre carkado *hêôhêôḍorr* menca.

II. adj, with *saṛi*, humming of a spinning wheel.

III. trs., to cause a spinning wheel to hum: okoe carkae *hêôhêôjada*?

IV. intrs., of the spinning wheel, to hum: carka *hêôhêôtana*.

hêôhêô-n rflx. v., to cause a spinning wheel to hum: ciminaąem sutamkeda enaąātem *hêôhêôḍorrentana*?

hêôhêô-ǫ p. v., of the spinning wheel, to hum or be caused to hum: soben carka *hêôhêôḍorroa*, any spinning wheel hums.

V. adv., with or without the afxs.

aŋge, ge, ŋge, tan, tange also *hêôken-hêôken*, modifying *saṛi, takui, rika, aĭum.*

hêôr-jêôr, hêôṛ-jêôṛ var. of *eor-jeor.*

hêô-ṭepŋ (*ô* with a vocal check) I. sbst., the habit of dirtying oneself, especially one's clothes, with dust, in cntrd. to *galiḍmaliḍ*, the same with soot: ne hoŋa *hêôṭepŋ* kã cabaŋtana.

II. adj., with *lija, hoṛmo*, dust-covered. Also used as adj. noun: ne *hêôṭepŋ* koṭatam; ne *hêôṭepŋ* abuaentīka, let this dust-covered person go to wash himself.

III. trs., to dirty smb., or a cloth, with dust: lijaŋe *hêôṭepŋkeda.*

hêôṭepŋ-n rflx. v., to dirty oneself or the cloth one is wearing: *hêôṭepŋ-janae*, he dirtied himself (or his cloth) with dust; lijaŋe *hêôṭepŋnjana*, he dirtied his cloth with dust.

hêôṭepo-gŋ p. v., to be dirtied with dust: honko inuaŋkenteaŋ lija goṭa *hêôṭepŋiana*; *hêôṭepŋjanako.*

IV. adv., with or without the afxs. *aŋge, ge, gŋge, tan, tange*, modifying *rika, dubbaṛa, orbaṛa*: lija *hêôṭepŋ-tane* rikakeda.

hêṛẽ sbst., the Swift, Cypselus affinis, which makes its nest on rocks, in cntrd. to the palm-swift, *buruhêṛẽ*, which makes its nest on the branches of trees: *hêṛẽko* daŋko daromea, the swifts go to meet the rains, i.e., are seen mostly before the rains.

Hêṛẽ sbst., name of a clan of the Mundas. See *kili.*

hêṛẽ-aṛŋa, hêṛẽ-ba sbst., a small herb so called. In spite of its name it seems not to be used as a potherb.

hêṛẽ-kapi sbst., the smallest kind of hunting axe, with edge straight in the middle and corners horned backwards. See contradistinctions under *kapi*: *hêṛẽkapi* kako kuṛamea karakondẽleka, they do not make a convex edge on this kind of axe as they do on the *karakondẽ.*

hi Nag. var. of *hiiŋ.* Compare *sen, seŋ.*

hiaŋ Has. **hiṛaŋ** Nag. (H. *hikkā*) onomatope, I. sbst., hiccough: *hiaiŋ* aĭumleda; *hiaŋ* namakaia, he has hiccough.

II. adj., with *saṛi*, the sound of a hiccough.

III. intrs., (1) prsl., to hiccough: *hiaŋkedae; hiaŋkenae.* (2) imprsl., with inserted prsl. prn., same meaning: *hiaŋjaia.*

hiaŋ-n rflx. v., same meaning: hasu jõrakanre *hiaŋjan* hoṛoko puraŋsako gojoŋgea, people who get hiccough when they are dangerously sick, often die (at the end of the hiccough).

hia-gŋ, p. v., (1) same meaning: puraŋgee *hiagŋtana.* (2) of hiccough, to be caused: oilekajanre *hiagoa*? What condition of the body causes hiccough?

hiaŏ Nag. (Sk. *heyan*, heart, soul; Sad. pity) syn. of *daĕa*, pity, mercy.

hiatiŋa I. sbst., grief for smb. or smth.: cenaŋa *hiatiŋa* namkeḍme, meḍmûâṛâm gosoŋabatana? Thy face is so drawn, what grief has come over thee? N.B. The poeti-

cal parallel of *hiatiŋ* is *cakatiŋ*.

II. trs, to grieve over smb. or smth.: goŏjan hone *hiatiŋjaa*; cikan kajim *hiatiŋtana*? About what dost thou grieve? marane kasurkeda enae *hiatiŋtana*, he has committed a great fault, he regrets it.

III. intrs. prsl. or imprsl., same meaning: honder purage *hiatiŋtane* taĭkena nãdoe jīrarẹjana; purage *hiatiŋkia*.

hiatiŋ-en rflx. v., to nurse one's grief: aminaŋ alom *hiatiŋena*.

hi-p-iatiŋ ropr. v., to regret each other's absence: ne danagrakiŋ puraŋgekiŋ hepeđaakana, jãege kaminalakotee senọjanrekiŋ *hipiatiŋa*.

hiatiŋ-ọ p. v., to be regretted, to be grieved at: en orare goŏjan hon puragee *hiatiŋọtana*.

hi-n-iatiŋ vrb. n., (1) the amount or degree of grief: *hiniatiŋe* hiatiŋtana jomakaḍ mandi raṭi caŭlitana, he grieves so much that he has lost his appetite (ltly., that cooked rice seems raw to him). (2) the act of grieving: misa *hiniatiŋ* raṛẹakane taĭkena, nãdo eṭa somte hiatiŋ namkia, he seemed consoled, but grief has overmastered him once more.

hibi Siripati var. of *abŋ*.

hica-coro, hicaŋ-coroŋ (Sad. *hicacoro*) I. sbst., the act of dragging or pulling smb. along, in contrd. to *cakkdabadaŋ*, *cakkdubadaŋ*, the same, at a run: nekan *hicacoro* kaiŋ sukatana, arạt aname.

II. trs., to drag or pull smb. along: bimbiha idilipe, alope *hicacoroia*, take him along in the proper way, do not drag him, i.e., do not walk so fast that he cannot follow easily: miaḍ merom hoṭọre baĕarkici pīṭitee *hicacoroḳia*, having tied a rope around the goat's neck, he dragged it to the market.

hicacoro-n, *hicaŋcoroŋ-en* rflx. v., to go reluctantly, to hold back, or not to be able to walk so fast, when dragged along or led by the hand, in contrd. to *hecokoden*, to resist positively being dragged along: ainalọ barabari seneme, alom *hicacorona*, take steps as long as mine, do not drag on my hand.

hicacoro-ọ p.v., to be pulled or dragged along: ne hon puragee *hicacoroja*, hokataime, kae *daṛitana*, this child has been pulled along for a long time, do not drag it any more, it cannot walk so fast.

III. adv., with or without the afxs. *ange*, *ge*, *ọge*, *tan*, *tange*, modifying *or*, *idi*, *au*, *rika rẹkan*: *hicacoroṭane* idikia.

hici (H. *hickānā*, to jolt) trs., (1) syn., of of *hicigiri*, *koṭagiri*, to throw off with a strong jerk: ondoka sahliñaiŋ *hicikia*. (2) to brandish a sword: paĭkire kaudako *hiciĭa*, in the *paĭki* dance they brandish a short sword. (3) syn. of *nôrâ*, of dogs, to shake the animal they have got hold of: seta kulaĕe *hicikia*.

hici-n rflx. v., of fowls, to jerk the head (when smth. sticks in their throat): ne sim diakana enamentee *hicintana*.

hi-p-ici ropr. v., of dogs, to have

the habit, when fighting, of catching by the throat and shaking the one which is down : setako hupuą-tanreko *hipicia*.

hici-ǫ p.v., meanings corresponding to the trs.

hici-biriq syn. of *hurdaǫbiriḍ*, trs., to catch by the arm near the shoulder smb. who is sitting or lying, jerk him up and put him on his legs, in cntrd. to *tulbiriḍ*, of one or two people, to put smb. on his legs, by catching him under both shoulders and jerking him up : hon tabąlencia *hicibiriḍkia*.

hici-darom trs., to brandish a sword in smb.'s face.

hicida-p-arom repr. v., to face each other brandishing swords : mergaraĭre paĭkiko *hicidaparoma*.

hici-giri trs, same as the first meaning of *hici*.

hicĭkaŏ (H. *hickānā*, to jolt) I. sbst., staggering or fall caused by a sudden jerk : *hicĭkaŏte* maĕaąe bagṛaŏjana, he sprained his back in staggering under a sudden jerk.

II. trs. caus., to cause, by a sudden jerk, smb. to stagger or fall under a load : bajaḍūąakaḍkia taĭkena miḍ hoṛodo gǫaĕarakade taĭkena, etąni taranre hudumarakaḅkeḍci, sidaniĭ *hicĭkaŏkia*, the two had prepared the load they were to carry between them on a pole ; one of the two had already the pole on the shoulder, the other when rising the other end of the pole to his shoulder, caused the first carrier to stagger (or fall) under the jerk.

hicĭkaŏ-ǫ p.v., to be caused to stagger thus : sidateną *hicĭkaŏjana* ; sagĭṛi hartanre tara cāka ḍuṭure ṭekaḍlenci uṛiką *hicĭkaŏlena* ; when he was driving the cart, one of the wheels struck the stump of a tree : both bullocks were jerked sideways.

hi-n-icĭkaŏ vrb. n., the force with which one is jerked and staggers under a load : *hinicĭkaŏe* hicikaŏlena maĕaą roḭpŏken saṛilena, he was jerked (backwards) under the load, with such force that his back gave a sound like *roḭpŏ*.

hicir always personified, I. sbst., lightning, a thunderbolt, a flash or flashes of lightning, in cntrd. to *ṭer*, a thunderbolt : moḍ hoṛo *hicirtec* ṭǫjana, a person was struck by lightning ; balę êṛêko oṛǫ lumamtijuko *hicir* ṭǫkekoreko gojoa, young lac insects and silk worms not yet in the cocoon, die when there is lightning.

II. trs, of lightning, to strike smb. or smth.: api hoṛoe *hicirkeḍkoa*.

III. intrs., of lightning, to flash : *hicirkedae* ; *hicirkenae*.

hicir-ǫ p.v., (1) prsl., to be struck by lightning : api hoṛoko *hicirlena*. (2) imprsl., of lightning, to flash : okosąre *hicirǫtana* ?

hi-n-icir vrb. n., (1) the brightness of lightning : *hinicire* hicirlą, meḍ hiṛiḭpĭken êṛęlena, the lightning flashed so brightly that my eyes were momentarily blinded. (2) the act of lightning (the lightning being personified) : hola *hinicirṭe* isu lumamkotaią goḭjana, many of my silk-worms died in consequence

of yesterday's lightning. (3) the result of lightning: ne busụmaca lōdo holarą *hinicir* ci? Was the burning of this straw stack caused by yesterday's lightning?

hici-rakaḅ trs., to lift or throw upwards with a jerk: sadomte paromtanią taĭkena, miaq honią *hicirakaḅkịci* aĭńą aĕarreą duḅkịa, sadom kae borokeda, passing on horseback, I got hold of a boy's upperarm and put him in the saddle before me; the horse was not frightened; molonarą docoq meḍsąte arăgujanci kanee *hicirakabeo*, laṭabenaią men do kā, when the tuft of hair on his forehead falls over his eyes, he keeps jerking it up; he does not want to have it clipped.
hicirakab-en rflx. v., in connexion with hanging hair, to jerk it up: molonarą docode *hicirakabentana*.
hicirakab-ǫ p. v, corresp. meaning.

hiciṛi occurs as adverbial afx. in the cpds. *lelhiciṛi*, to see for just one moment, and *aĭumhiciṛi*, to hear for just one moment and consequently not to hear properly.
hiciṛiken adv., in a very short moment, modifying *lel* and *aĭum*: hicir *hiciṛikenią* lellą, meq hiriḅpĭken êṛęjana, I saw the lightning in a flash and was momentarily blinded.

hiq in jest, trs., with *landi* as d. o., to push out the buttocks; to have prominent buttocks and consequently a waist retreating at the back: landiĭ *hiḍjada*.
hid-en rflx. v., same meaning: landiĭ *hidentana*.
hid-ǫ p. v., (1) same meaning: landiĭ *hidakana*, he has prominent buttocks. (2) syn. of *daraĕǫ*, of the buttocks, to be prominent: inią landi *hidakana*.

hida-hodo, higa-hogo, hodo-hodo, hogo-hogo 1⁰ syn. of *higahagi*. 2° of a large belly, 1. adj., with *lāĭ*, a large belly. Also used as adj. noun: inią *hidahodo* lelte sobenko landakeda. (2) with *hoṛo*, a person with a large belly: ne *hodohodo* okil kosąree oṛątada? Where lives this large-bellied pleader? Also used as adj. noun: nī okoren *hidahodo*?
II. intrs., in the df. prst., (1) of the belly, to be large: inią lāĭ *hidahodotana*. (2) to have a large belly: *hidahodotanae*; lāĭĭ *hidahodotana*.
hidahodo-ǫ p. v., (1) of the belly, to grow large: inią lāĭ *hidahodoakana*. (2) to get a large belly: *hidahodoakanae*; lāĭĭ *hidahodoakana*.
III. adv., with or without the afxs. *ange, ge, ǫge, tan, lange*, modifying *lāĭǫ, rikaǫ, lel, lelǫ*: *hidahodogeą* lelkịa; *hidahodogee* lāĭakana.
3⁰ of grains or other solid particles, escaping in a continuous jet through a hole in a recipient, I. trs. caus., to let escape as described: ḍākiāte babam *hidahodojada*.
II. intrs., to escape as described: baba *hidahodotana*.
hidahodo-ǫ p. v., same meaning: baba *hidahodoǫtana*.
III. adv., with or without the afxs.

ange, ge, ḍge, ṭan, ṭange, modifying *nur, riku, rikaḍ.*

hiḍ-daru (H. *peisar*) sbst., Pterocarpus marsupium, Royle; Papilionaceae,—the Gum-kino tree, a tall and valuable timber tree, with alternate, odd-pinnate leaves; oblong, obtuse leaflets; panicled, yellow flowers and orbicular winged pods. There is a red and white variety. The bark is used as a dye.

hiḍi I. sbst., a strain or slight sprain of the hip (*ḍuri*) or back (*meăaṇ*), in contrd. to *loṭoḏ*, a sprain of the hip, back or any limb: maĕaṇare *hiḍi* menaḍea.

II. adj., syn. of *hidiakan*, strained, slightly sprained: *hiḍi* maĕaṇ aŭri bugioa.

III. trs., to sprain slightly or strain the hip or back: maĕaṇin *hiḍi-keda.*

hiḍi-n rflx. v., same meaning: nekan bambal bārom eḍkan horarem goḍerem *hiḍinajā*, if thou carriest such a heavy load on a bad road, thou runst the risk of straining thy back.

hidi-gḍ p. v., (1) to get one's hip or back strained or slightly sprained: maĕaṇin *hidiakana,* enamente puṛa kain gḍaḍia. (2) of the back or hip, to get strained: aĭṅa maĕaṇ *kidiakana.*

hiṇ-iḍi vrb. n., same as the sbst: maĕaṇ *hinidite* gḍ kae daḍia.

hiḍ-nam I. sbst., divination as described below: *hiḍnam* hobaḍka.

II. trs., to divine smth. by means of the process described below; especially, to thus find out the spirit, wizard or witch responsible for a sickness or other mischief: ikir bongako *hiḍnamkia*; kumbāṛuko *hiḍnamkia*; en buṛia najom menteko *hiḍnamkia.*

III. intrs., to have recourse to this process of divination: holako *hiḍnamkena.*

hiḍnam-ḍ p. v., (1) prsl, meaning corresponding to the trs.: najom buṛia *hiḍnamjana.* (?) imprsl., of this kind of divination, to take place: hasutaṇimente tisiṇge *hiḍnamoa.*

* The *hiḍnam* is done as follows: anybody at all, often a mere stranger or passer-by, is asked to wash his hands and arms, feet and legs, and is made to sit either on a stone which is put loosely on another stone or on a *ṭeŏḍ* (brass rice measure) placed on the top of a small heap of paddy. In the latter case, the operation is also called *ṭeŏḍbiur*, the word *biur* meaning to turn or spin round. The one who makes the consultation takes then a winnowing shovel with the rice grains supplied by the family on whose behalf the consultation is made, passes it first several times over the head of the man who sits on this revolving stone or *ṭeŏḍ*, and then begins to put his questions, at each of which he throws two or three of the rice grain on the man's chest. When the answer is in the affirmative, the man sitting on the stone or on the *ṭeŏḍ* is spun rapidly round and round through the agency of Singbonga to whom all the questions are put. Both soothsayers and witch-finders also invoke a special bonga as a

mediator between them and the all-knowing Singbonga.

The first question of course, is whether it is Singbonga himself who has caused the sickness and wants a sacrifice ? In the affirmative, it is further asked whether he wants a fowl and, if not, whether he wants a goat ? No quetion is put about the colour, as it is known that he accepts only white ones. Questions are put also about the time and place of the sacrifice. If he wants a sacrifice and does not agree either to the fowl or the goat, it is at once apparent that he wants a human sacrifice.

If no affirmative answer is made to the very first question, the witch-finder proceeds to ask whether the sickness is due to a *nasanboṇga*, a harmful spirit, i e., one who harms of his own accord. In the affirmative, it is further asked whether it is a *haṇkar ?* Whether it is a *behaṇkar ?* A *hisiṇgahaṇkar ?* A *ṭunḍuhaṇkar ?* If the answer ascribes the sickness to the latter, it is known *ipso facto* that the sacrifice has to be made *ṭunḍulōrre*, at the upper end of a ravine. Otherwise it is necessary to ask whether the spirit in question is an *ikirboṇga*, a *buruboṇga*, etc., because the sacrifice to an *ikirboṇga* has to be made on the border of a pool (*ikir*), and that offered to a *buruboṇga* has to be made on a hill (*buru*). For other bongas it is not clear at once where the sacrifice has to be made, therefore appropriate questions must be put to elucidate this point. After this the witch-finder must still elicit the nature of the animal wanted, its colour, the time of sacrifice. It is also generally asked who has to perform the rite.

If, on the other hand, the question about a *nasanboṇga* does not receive an affirmative answer, the witch-finder at once proceeds to ask whether the sickness has been caused by a *najombonga*, i.e., one instigated by a witch. If the answer to this be : yes ! a first set of questions, similar to that used in the case of a *nasanboṇga*, has to elicit the place of sacrifice, the nature and colour of the victim, the identity of the sacrificer. It is to be noted that the nature and colour of the victim indicated by the consultation of the rice-grains, are precisely those which were promised by the witch to the spirit in question in order to induce him to bring about this sickness.

After that, another set of questions has still to bring to light the witch or wizard's identity. Is it a man ? Is it a woman ? Is her house close to a tamarind tree ? Close to a mango tree ? Close to a jack tree Has she a son ? One only ? Two sons ? Three ? Has she a daughter ? One only ? Two daughters ? Three ?, etc., In short, such questions are put as will, if answered affirmatively, leave no doubt as to the identity of her who is responsible for the mischief.

When the man does not spin round at any of the questions, it is a sign

that no sacrifice is wanted and that the sickness or misfortune is not due to the agency of any spirit.

During the epidemic of influenza, just after the war, they consulted about it with the rice-grains all over the country and got no answer, even to the question whether it was caused by a *rōgboŋga*, an epidemic-spirit. When at last they asked: "Is it an epidemic?" the man on the stone began to spin round.

higa-hagi (Sad. *hagā-hagī*) I. sbst., (1) ordinary diarrhoea, loose stools, often caused by indigestion or by a change in the customary diet, in cntrd. to *dalāl̤*, *dalāl̤dul*, severe diarrhoea with very liquid stools; and *maĕomlāl̤*, *maĕomlāl̤dul*, passing of pure blood, different from mere dysentery (*sul*), which carries off a man in a few hours. Ordinary diarrhoea is not counted as a sickness, and not treated with remedies: *higahagi* namakaia. (2) a purge caused by medicine.

II. adj., with *lāl̤dul*, same meaning.

III. trs., to give smb. a purging medicine; to cause to purge: tûtaṛa *higahagikia*, a stew of mulberry leaves has given him diarrhoea; goṭa oṛarenko haribā honḍatee *higahagikeḍkoa*, she caused everybody in the house to get loose stools by serving up fried flowers of the Cassia fistula; ruatanko julal̤te *higahagi* lagatina, it is good to purge fever patients with castor oil.

IV. intrs., to have an ordinary diarrhoea: musinagee *higahagikena*.

higahagi-n rflx. v., to take a purge: *higahaginjanae*; rimbilaṛa âŏge jomtee *higahaginjana*, he got diarrhoea by eating too many (fried) leaves of the Olax scandens.

higahagi-ŋ p. v., (1) to get loose stools: sukurijilu puraŋgee jomkedae *higahagiŋtana*. (2) to be purged.

V. adv., with or without the afxs. *ange*, *ge*, *ŋge*, *tan*, *tange*, modifying *rikoŋ*, *lāl̤dul*, *dul*.

higa-hogo var. of *hidahodo*.

higaṛa (Sad. *higrāek*; Or. *higir-digir*, violence, bullying) trs., (1) to drive away some animals, especially cattle, from the place where more are gathered: ne merom aleaṇi nalage, *higaṛaime*; amaṇ uṛiko *higaṛakom*, tasaḍ huṛinagea nere, drive thy cattle elsewhere, there is not grass enough here for so many. (2) with a person as d. o., of cowherds with their cattle on a grazing ground, to drive away one of their number with his herd: harrūṛa kam acunredole *higaṛama*, if thou dost not help gathering in the straying cattle, we will exclude thee and thy cattle from our midst. (2) fig., to exclude smb. from the family circle, the khunt, the village family, the caste, so as no more to eat with him; to boycott him: hagaāte, kūṭhagaāte, hatuhagaāte, jatiāteko *higaṛakia*.

higaṛa-n rflx. v., (1) to separate oneself and one's herd from the other cowherds and cattle: moḍrege gupitanle taĭkena, aĕa monetee *higaṛanjana*. (2) to remain wilfully an outcast: kandameale mentele kajiaia, mendo aŋgee *higaṛantana*. (3)

to pass over to the opposition ; to take sides with the minority ; to stand up alone against the common opinion ; to take sides with the other party in a lawsuit : pancāĩṭre sobenko miaḍgeko kajikeda, barhoṛokiṇ *higaṛanjana* ; dikuḷǫle laṛaĩtana, miaḍ haga aleātee *higaṛantana* aḍ dikuḷǫe modentana.

hi-p-igaṛa repr. v., (1) to exclude each other at different times from the gathering of herds : ne honko janaŏ nekageko *hipigaṛa*. (2) of relatives or co-villagers, to be disunited: hagare *hipigaṛare* jānjetan kajikamire jōr kā namoa, union in the family makes its strength.

higaṛa-ǫ p. v., (1) to get excluded from the gathering of herds : Sonja tisiṇ gupiree *higaṛatana*. (2) to get excluded from the family, khunt, village family or tribe : jatiātee *higaṛajana*, he has been outcasted. (3) to get disunited : mōt (or hagako, hagare) *higaṛajanre* jānjetan kajikamire jōr kā namoa.

hi-n-igaṛa vrb. n., (1) the extent of boycotting : *hinigaṛako* higaṛakia, iniḷǫ cunatamaku raṭi kakoạtana, they boycott him so much that they even refuse to chew tobacco with him. (2) the act of excluding as described : gupidipĩli misa *hinigaṛadoko* moḍrūṛaḷia, eṭạ somteko higaṛakia, after a first exclusion from the gathering of herds, the cowherds admitted him again in their midst, now they have excluded him once more ; misa *hinigaṛadoko* rajirūṛaḷia, after a first exclusion from the family (khunt, village family or tribe) they readmitted him.

higi-higi Nag. var. of *kejeheje* Has.

higiṛi-digiṛi (Or. Sad. *higiṛ-digiṛ*, bullying) syn. of *golmāl*, but not in the meanings of : a mistake, an actual quarrel, disorder of the stomach.

higiṛidigiṛi-kaji syn. of *golmālkaji*.

hihi-koko Nag. (Or. laugh and love) syn. of *hahahahahihihihi* Has. I. sbst., indecent pleasantry and jesting between a man and a woman, both jesting or the 2nd at least laughing : inkiṇạ *hihikokote* sobenkoạ lutur perẹjana, dalkiṇpe, every one is angry for hearing the indecent pleasantries between these two, give them both a thrashing.

II. adj., (1) with *landajagar*, indecent pleasantry. (2) with *hoṛoko*, men and women actually jesting indecently : *hihikoko* hoṛoko ne horateko paromjana.

III. intrs., of men and women, to jest together indecently : *hihikoko-jadako* ; ilisabạre jākiṇ *hihikokokere*, inkiṇ goḡmente sobenko birida, when during a drinking bout, a man and woman begin to exchange indecent pleasantry, all the others rise to beat them.

hihikoko-n rflx. v., same meaning : indi lelāte rūṛatanre puraṣa dangṛadangṛiko *hihikokona*, indidaṇ soben buruāte eḍkagea, on their way back from the ind festival young men and girls often exchange lewd pleasantry, in fact the ind is the worse of all fairs.

hihikoko-ǫ p. v., imprsl., of indecent pleasantry between men and women, to take place : aĭuḅ nea horare indi elko ruaṛtanr · puraǫe *hihikokolena*, yesterday night when the young people came back from the ind feast, there was a lot of indecent pleasantry on this road.

IV. adv., (1) with or without the afxs. *ange*, *ge*, *tan*, *tange*, modifying *rikan*, *landajagar*. (2) with the same afxs., modifying *senǫ*, *hijųruaṛ*, *parom*, etc.

hijų, hį (Greek *hikneomai*, I come). *Hijų* is the p. v. form of *hį*. Compare *sen* to walk, to go, *senǫ*, to go away. Whereas there is a difference of meaning between the latter, there is none between *hį* and *hijų*. Nevertheless *hijų* and *senǫ* are not treated grammatically as passive verbs, but as original root forms : the *ų* and *ǫ* do not drop before the terminations of the past tenses.

I. sbst., the act of coming, with or without connotation of time or manner : kaji bāriĭ kulkeda, *hijųdo* banǫjana, he sent word that he would come, but there was no coming.

II. adj., (1) with *hoṛo*, (*a*) a person whose coming is expected : *hijų* hoṛoko cabalena ciko sareakana ? Have all the people we expect arrived ? (*b*) a person actually coming : *hijų* hoṛoko horaren lelleḍkoa, I saw on the road those who are coming. (*c*) a person consenting, or desirous, to come : *hijų* hoṛ kodoko hijuakana, kākodo kā, those who wished to come have arrived, not those who did not wish. This sentence is sometimes used also in the same meaning as : *hijų* hoṛokodoko · hijuakana, aŭrikodo aŭrige, the people expected have arrived, but not all. In these three meanings *hijų hoṛo* is syns. with the noun of agency *hijųnį*. (2) with nouns denoting time, next : *hijų* somār, next Monday ; *hijų* candų, next month.

III. trs., to cause or allow smth. to get nearer this way, either by pushing it or by relaxing one's hold or pull on it : poṭom nesąte *hijuĭme*, shove the rice bale this way.

IV. intrs., (1) of liv. bgs., to come towards, or arrive on the spot where the speaker or writer of the term *hijų* actually is when he uses this word : *hijųlenako ; hijųkenako ;* Rancirea tebąakana, amo *hijųme ;* aiṇdo Rancirea taĭngea am Sarwadaāte Khunṭi *hijųme*, I shall remain at Ranchi, but come you from Sarwada to Khunti (which is in the direction of Ranchi). In the sentence : Rancitea senruaṛtana, amo miḍ ḷīṭ taĕomte Rancite senǫme, I go back to Ranchi, after a week come and join me there, *senǫme* may not be replaced by *hijųme*. (2) of words, to occur, to be used : ne kaji purąsa kā *hijua*, this word is not much used ; en kaji duraṇare *hijua*, that is a poetical word. (3) of things, to be of use, to be useable : ne kuḍlamdo kamire oṛo kā *hijua*, this hoe is irreparably spoiled. (4) with *monre*, to come

to mind : ena kajido aĭṅą monre kă *hiḷulena*, it did not occur to me.

Note the idioms : (1) sanicăr ale *hiḷura* (understood : *kaji*, *sanaą* or *matlaḳ*) taĭkena, we were to come, or we wanted to come, on Saturday. (2) *hiḷure* cipe nirre (understood : nameape) ? Is it by coming or by running away that you will get smth. (from me) ? i.e., do not run away just when I am (or he is) going to give you smth. (3) *hiḷulenkae ! hiḷulenkakią ! hiḷulenkako !* Let him, let the two, let them, dare to come ! This last idiom is used only in Nag.

hiḷu-ɡɡ p. v., of an inan. o., to be caused or allowed to get nearer this way, either by being pushed or by being relaxed and let go : poṭom *hiḷuggka* ; baĕar huriąleka *hiḷuggka*, relax a little thy hold on the rope, let it come a little this way.

hi-n-iḷu vrb. n., (1) the number of people coming : *hiniḷuko* hiḷujana, goṭa piṛiko perɡkeda, so many people came that they cover the whole high ground. (2) the act of coming : (*a*) without connotation : kaji băriĭ kulkeda, *hiniḷudo* banɡjana. (*b*) with connotation of time : *hiniḷu* kape taŭkakeda, gapakedrepe honaą taŭkajana, you have not timed your coming properly, if you had waited till to-morrow it would have been all right ; January sida hapătaią hiḷulena, en *hiniḷuătedoią* senrnarkana, I came here the first week of January, but I went back once since then ; January sida hapăta hiḷutanią lellɡma, senrnarkenate ci orom hiḷunakana ?—En *hiniḷuɡɡe*, I saw thee coming here in the first week of January, didst thou go and come back again ?—No, this is still the same coming, the same stay. Also used as adj. with *diḳli*, in this meaning. (*c*) with connotation of manner : moṭortem hiḷuakana ?—He.—Lagaakanam ?—Nelekan *hiniḷute* ciko lagaoa ? Thou hast come by the bus ?—Yes.—Art thou tired ?—Does one get tired when coming in this manner ? (3) the people who come or came : hola *hiniḷuko* menąkogea, those who came yesterday are still here. Also used as adj. with *hoṛo*, in this meaning.

hiḷu-hapa, hiḷu-hape intrs., to come secretly or stealthily.

hiḷu-kaṛaąkaṛaą intrs., to come definitively, with a mind to remain for ever : *hiḷukaṛaąkaṛaątanako*.

hiḷukaṛaąkaṛaą-en rflx. v., same meaning : neado aĭṅą kinirią hatu, nereą *hiḷukaṛaąkaṛaąenjana*, this is a new village I am making, I have come to settle here definitively.

hiḷukaṛaąkaṛaą-ɡ p. v., same meaning : *hiḷukaṛaąkaṛaąɡtanako*.

hiḷu-keṭę intrs., to come personally : *hiḷuketę'enatee* hukumadlea, he came in person to give us this command.

hiḷu-nam trs., (1) to come and meet the speaker or another person of the speaker's place : *hiḷunamiąkako*, let them come to meet me. (2) to come and find, receive or take smth. : miḍ sala caŭli ną idikem, saregɡtanado *hiḷunameme*, take now with thee one maund of rice

and come back for the rest.

hijųnam-ǫ p. v., (1) to be met by a visitor: gomke baŋgaiŋ, etą hulaŋe *hijųnamǫka*. (2) to be found, received or taken by one who comes: sareakaną taĕomkote *hijųnamoa*.

hijų-ruaṛ, hijų-rūṛa intrs., to come back; to come again: ciulaŏ kae *hijųruaṛa*.

hijuṛu Has. syn. of *heĵeṛe* Has.

hijų-senǫ, senǫ-hijų intrs., to come and go; to go to and fro; to keep up relations: aletą *hijųsenǫ* kakoą, they keep up no relations with us.

hijų-torsa intrs., (1) to come at once: nea idikeḍci *hijųtorsame*, having taken this away come back at once; ne ciṭi paṛaŏkeḍte *hijųtorsame*, on receiving this letter, come at once; Doṛma horatege *hijųtorsame*, come at once by way of Dorma. (2) to enter another place on one's way to this: gapa iniį mulite *hijųtorsame*, come to-morrow and on the way visit him; Khunṭim hijųtanre Doṛmate *hijųtorsame*, when thou comest to Khunti, enter the village of Dorma on thy way.

hikaĕ-dâṛâĕ syn. of *hilajolo*.

hika-jaka, hika-jaki, hika-jiki, hika-joko vars. of *hekajaki*.

hikirtiur (Cfr. Sad. *tiul-tiul*) derived from *hekerheker* and *taĭur*, I. sbst., the trembling of the head under too heavy a load: inią *hikirtiur* kam leljada? dontaime, dost thou not see how her head trembles under the load? Relieve her, take it off.

II. adj., with *hon, kuṛi*, a girl or woman whose head happens to tremble under too heavy a load: en *hikirtiur* hon caṭu dontaipe.

III. trs. or intrs., to have the head trembling under too heavy a load: *hikirtiurjadae*; bǫe *hikirtiurjada*.

hikirtiur-en rflx. v., to feign that one's head trembles under too heavy a load: miḍcokoǧlekam dupilakada enaṛądom *hikirtiurentana*, thou carriest on thy head a very small weight, nevertheless thou wouldst make us believe that it is too heavy for thee.

hikirtiur-ǫ p. v., (1) of the head to tremble as described: inią bǫ *hikirtiurǫtana*. (2) to have the head thus trembling: lagaakanae, *hikirtiurǫtanae*, dontaḅtaipe, she is tired, her head trembles, take off her load quickly.

IV. adv., with or without the afxs. *ange, ge, ǫge, tan, tange*, modifying *ekla, rika, lelǫ*.

hikuḭ trs., to subject smb. to introduction, in cntrd. to *deṛe* which refers to the complete act: Biraŋe *hikuḭkia*.

hikuḭ-n rflx. v., to advance the abdomen in attempting or soliciting, in aiding or inviting, introduction: *hikuḭntaniǫ* lellja; amona *hikuḭnme*; misamisa daŋgṛiko biṛaŏmente daŋgṛako inkuą sanamaŋreko *hikuḭna*, japąjapątedo kā.

hi-p-ikuḭ repr. v., to make on both side efforts at introduction: *hipikuḭtaniǫ* lelleḍkiŋa.

hikuĭ-ǫ p. v., to be submitted to introduction: Biraŋ cupaḍre *hikuĭǫtanre* hoṛoko tebąjana.

hikuṛ-bikuṛ, hikuṛu bikuṛu Has.

without aspirate in Nag., var. of *aṅkabaṅka*, used mostly of people walking or running in a zigzag fashion.

hila Has. Nag. (II. *ghīn*) I. sbst., hatred, detestation, scorn, horror, disgust with smb.'s conduct, in cntrd. to *hilaṅ*, disgust with food, caused by want of cleanliness : nī bugin hoṛoge, iniṛe jetan *hila* banoa.

II. adj., (1) with *hoṛo*, hateful, hated : ainamente *hila* hoṛoko ne hature baṅkoa, in this village there is no one hateful to me. N. B. One who hates is *hīla hoṛo :* ain *hīla* hoṛoko ne hature baṅkoa, nobody hates or despises me in this village. (2) with *kaji*, words inspired by hatred or contempt : *hila* kajiī kajilą.

III. trs., to hate, detest, scorn, despise smb. : cenąmentem *hilajaḍkoa* ?

IV. intrs., to have feelings of hate, detestation, contempt : (1) prsl. : cikanąm *hilatana* ? aleą mandi kamątana, why dost thou detest us ? Thou refusest to eat with us. (2) imprsl., with inserted prsl. prn. : *hilająia.*

hila-n rflx. v., to indulge in hatred or contempt : enka alom *hilana.*

hi-p-ila repr. v., (1) to hate, detest, scorn each other : *hipilatanakiṅ.* (2) sbst., mutual hatred : apere *hipila* cimtaṅ hokaoa ?

hila-ǫ p. v., of people, to be hated, detested, despised : hatuhagakore (or hatuhagakote) puraǫgee *hilaǫtana,* he is hated (or despised) by his co-villagers.

hi-n-ila vrb. n., (1) the amount of hatred : *hinilako* hilająia, jetae inią jutiḍ kakoątana, they hate or scorn him so much that they treat him as an outcast. (2) the act of hating, scorning : iniṛe *hinila* kā hoka-akana, they still hate or scorn him. (3) the person hated or scorned : nīdo amą *hinilądaṅ*, aledo kalo hilająia, it is thou who hatest him, not we.

V. adv., with or without the afxs. *ange, ge,* modifying *rika, kaji,* showing hatred or contempt : *hila-angee* kajikeda. (2) with the afx. *ǫge* modifying *rika, kaji,* so as to render smb. hateful to others : poncoko talare ain *hilaǫgee* kajikeda, he spoke in the panchayat so as to render me hateful.

hila-bage trs., to hate and avoid : pāpiṅ *hilabagejada ;* ne hoṛoko *hilabagekią.*

hi-p-ilaba-p-age, hi-p-ilabage, hilaba-p-age repr. v., to hate and avoid each other.

hilabage-ǫ p. v., to be hated and avoided.

hilą-dapą var. of *hilaṅdapaṅ.*

hila-ḍolo (Sad. Or. *hila-ḍolo,* oscillating) Cfr. *heloḍelo,* I. sbst., (1) a swaying or shaking from an external cause : caṭurą *hilaḍolo* leljaḍlǫge uĭugoa mentedoiṅ kajilą, se uĭų-jangea, seeing the swaying to and fro of the waterpot, I said that it would fall from her head, and it fell. (2) fig., hesitation : inią monre *hilaḍolo* meną.

II. adj., (1) swaying as described : *hilaḍolo* caṭu dontaipe ; *hilaḍolo* beḍ

tolruaŗeme. (2) with *jī, mon,* a fluctuating mind : *hilaḍolo* mon kā sōjeakanatae.

III. trs. caus., (1) to cause to sway as described : caṭu alom *hilaḍoloea,* uĭuakange, do not shake the water-pot on thy head, it is sure to fall. (2) to cause smb. to hesitate : inią jī ciąpe *hilaḍolojada ?* (3) of poverty, to render smb. spiritless ; to deprive smb. of his mettle : reągę *hilaḍolokeḍlea.*

IV. intrs., (1) prsl., (*a*) to sway as described : caṭu *hilaḍolotana ;* beḍ *hilaḍolotana.* (*b*) to hesitate : mon (or jī) *hilaḍolotana.* (2) imprsl., with inserted prsl. prn., (*a*) to feel such a swaying : beḍ *hilaḍolojąĭña ;* gaŗire *hilaḍolokiąci* oteten senkena, having felt the jolting of the cart, I went on foot. (*b*) to hesitate : jī *hilaḍolojaḍmeaci ?* (*c*) to feel dispirited by poverty ; reągęte *hilaḍolojaḍlea.*

hilaḍolo-n rflx. v., to hesitate : aminan alom *hilaḍolona,* moneądo monege sai ! Do not hesitate so much, keep without change to what thou hast once decided.

hilaḍolo-ę p. v., (1) to be caused to sway as decribed : dą calkacokoęte caṭu *hilaḍolooa,* waterpots (when carried on the head) sway through the to and fro movement of the water. (2) to be caused to hesitate : mon (or jī) *hilaḍoloakana.* (3) to be dispirited by poverty : reągętele *hilaḍoloakana.*

V. adv., with or without the afxs. *ange, ge, ęge, tan, tange,* modifying *ekla, lel, riks, aṭkar :* beḍ ḍīlge tolakana, *hilaḍolotan* eklabaŗaątana.

hilą-gatą (Sad. *gilagatā ;* H. *galā,* wasted) I. sbst., (1) a sore eating so deep into the flesh that it looks as if pieces of flesh were going to fall off, or that they actually fall off : inią *hilągatą* lelte moḍ'sānje mandi kaina jomdaŗijana, having beheld his deep sore, I could not even take a meal for the rest of the day. (2) the utter decomposition of a corpse, so that it can no more be handled without going to pieces : soĕa setaą *hilągatą* lelte nā jakeḍ hilanjąĭńa, I feel still nauseous from having seen the rotten corpse of a dog.

II. adj., (1) with *gaŏ,* such a sore. (2) with the name of an animal, such a corpse. (3) with the name of a fruit, so ripe that it falls to pieces when touched.

III. intrs., of a sore, corpse or fruit, to be in the state described : en hoŗoą gaŏ *hilągatątana ;* en kanṭaŗa *hilągatątana,* cią kape jomkeda ? en seta *hilągatątana,* bakŗire cią kape topakja ?

hilągata-gę p. v., of a sore, corpse or fruit, (1) to get into this state : inią gaŏ *hilągataggtana ;* jān murdar *hilągataggre* rimlīre rokagee pąsaoa, when a corpse gets utterly decomposed, if one lifts it, it falls to pieces. (2) to fall to pieces, when handled, owing to this rotten or overripe state : jaboĕa kanṭaŗa sipinlere *hilągatagoa,* tināleredo boĕoa, an overripe jack fruit falls off in pieces when one carries it in the hands, and its axis comes out when one lifts it by the stalk.

IV. adv., with or without the afxs. *ange, ge, ggge, tan, tange,* modifying *gaŏg, soĕa, jaboĕag, matig, lelg, rikag, uĭugg* : *hilagatgtane* gaŏakana; miad seta aleg bakŗire *hilagatgtane* soĕatana ; matiakan kantaŗaiŋ sipiŋaujad taĭkena *hilggatgtan* uĭŋjana.

hila-jolo syn. of *hiluĭdiluĭ, hikağdârâğ, hinŋdanŋ, hinədani, hinaŋdanaŋ, hinuĭdinuĭ, hinuğdinuğ*

I. sbst., the act of walking staggeringly either through weakness or on account of too heavy a load : *hilajolo* lelte peŗg banŋteŋko mundioa, people are understood to be weak when one sees them walking staggeringly.

II. adj., with *hoŗo,* weak : miad *hilajolo* hoŗolg daruhadreŋ juŗilena, kaliŋ pokŏtokeda, I was paired with a weak man in sawing trees, we could not work in a satisfactory way.

III. trs. caus., to cause to walk staggeringly : hambal bārom *hilajolokia.*

IV. intrs., to stagger in walking : *hiiajolojadae* ; sene *hilajolojada.*

hilajolo-n rflx. v., same meaning : puraŋgee *hilajolontana,* jetan peŗg cimŋ tisiŋagapa banoataĕŋ.

hilajolo-g p. v., to be caused to walk staggeringly : sene *hilajologtana ;* hambal bāromtee *hilajolojana.*

V. adv., with or without the afxs. *ange, ge, gge, tan, tange,* modifying *sen, gg, rika* : hambal bārom gotanre *hilajologgee* rikajana.

hilaŋ Has. Nag. I. sbst., (1) uncleanliness causing disgust with the food ; en oŗare jetan *hilaŋ* banoa. (2) abs. n., disgust with the food, owing to want of cleanliness, in cntrd. to its diminutive *huluŋdulunŋ,* loss of appetite from any cause, and *bisindi,* disgust caused by dirty muddiness : jommentee dubkena mondo *hilaŋ* namkjoi kaeŋjana.

II. adj., (1) with *hoŗo,* squeamish: *hilaŋ* hoŗoko huŗiŋleka cipire maĭla leljanre jom kakoŋ, squeamish people refuse to eat as soon as they notice any little dirt on their plate. (2) with *kaji,* talk over disgusting things in as far as it causes disgust with the food : *hilaŋ* kaji aĭumkedoi mandi jomiŋ hokajana.

III. trs., to be disgusted with smb., especially with the food he prepares or touches, on account of his dirtiness : maĭlarate ne hoŗole *hilaŋjgia.*

IV. intrs., to feel disgusted with the food. (1) prsl. : ena kajiko iminaŋge jagarepe aĭumte puraŋgeŋ *hilaŋtana,* stop speaking of these disgusting things, they disgust me with my food. (2) imprsl., with inserted prsl. prn. : miad soĕa setaiŋ lellja, mandi jomtanre uŗunameparted *hilaŋjgiña.*

hilaŋ-en rflx. v., to show squeamishness about the food : amo enkan galidmalid jatige, samagem *hilaŋentana,* thou art thyself equally dirty in matters of food or plates, thou hast no right to put up thy nose when others are not clean.

hi-p-ilaŋ repr. v., (1) to feel disgust for each other in matters of food : kakiŋ *hipilaŋtana,* enamentekiŋ

jomsaŋgitana, they feel no disgust for each other, that is why they eat from the same plate. (2) sbst., mutual disgust with reference to food : nikiŋare *hipilaŋ* banoa.

hilaŋ-ŋ p. v., (1) to get disgusted with the food : ena aĭumte puraŋeŋ *hilaŋŋtana.* (2) of food, to be an object of disgust : poaŗite ne kuŗią mandiutu *hilaŋŋtana.* (3) of people, to be a cause of disgust for others : kae karkadena, enamente jomhaţiŋree *hilaŋŋtana,* he does not brush his teeth and therefore people are disgusted to eat with him from the same plate ; kae rēŗana enamentee *hilaŋŋtana,* he does not bathe, that is why he is a cause of disgust to those who eat in his presence.

hi-n-ilaŋ vrb. n., the extent to which one is disgusted with the food : en kaji aĭumkeḍte *hinilaŋ* hilaŋkiṅa mandi barsa lapeḍleḍciŋ deŋruaŗjana, on hearing that talk I got so disgusted with my food that when I had swallowed two mouthfuls I began to retch.

V. adv., (1) with or without the afxs. *ange, ge,* modifying *aţăkar,* to feel disgusted with the food. (2) with the afxs. *ange, ge, ŋge,* modifying *kaji,* to talk so as to disgust smb. with his food.

hilaŋ-bage trs., (1) not to eat, or to leave off eating, through disgust : jomtane taĭkena, cipire tijuĭ namkiciĭ *hilaŋbagekeda ;* en galiḍmaliḍ jatikoą oŗąre jomiŋ *hilaŋbagekeda,* I have stopped eating anything in the house of those slovenly people. (2) as used sometimes by Christians, syn. of *hilabage* : pāpiŋ *hilaŋbagejada.*

hilaŋbage-ŋ p. v., corresponding meanings : mandi *hilaŋbagejana.*

hilaŋ-dapaŋ, hilądapą I. intrs., (1) to walk or run with fluttering clothes : hanku buruteko *hilaŋdapaŋ'ada.* (2) to walk or run tiredly, exhaustedly, with the unsteadiness of fatigue : puraą saŋgintee nirkena, ţundure *hilaŋdapaŋtane* taĭkena. In these two meanings the term corresponds to *lipalaŗi, lapaluŗi* used for the flight of birds. (3) of clothes, to flutter : hoĕore lijąą *hilaŋdapaŋtana.* (4) of the body, to shake from fatigue in running or walking : nirnirte iniąą hoŗmo *hilaŋdapaŋtana.*

hilaŋdapaŋ-en rflx. v., two first meanings.

hilaŋlapaŋ-ŋ p. v., two last meanings of the intrs. : nirnirtee *hilaŋdapaŋjana.*

II. adv., with or without the afxs. *ange, ge, ŋge, tan, tange,* modifying *sen, nir.*

hili I. sbst., the wife of one's senior brother. It takes the prsl. prns. as poss. afxs. : *hiliŋ, hilim, hilite.* It is also used sometimes as voc. of address, but generally *daĭ* is preferred.

II. trs., to get smb. as wife of one's senior brother : *hilikiaiŋ, hilitąiaiŋ,* my elder brother has married her : *hiliiaiŋ,* my elder brother is going to marry her.

III. intrs., with ind. o., to address smb. with the voc. *hili* : *hiliaiaiŋ,* she is the wife of my elder brother.

hilia-iriulea I. sbst. the relationship of a woman and the junior brother or sister of her husband : *hiliairiuleare* eperaŋ hobalena.
II. adj., used prdly. to denote this relationship : *hiliairiuleqliŋ*, we two are thus related.

hilul-dilul var. of *hilajolo*.

himuiŋ, imuiŋ I. sbst., the act of pursing or twisting the lips incredulously or in displeasure : inią *imuiŋ* lelte aiṅą kaji kā bisūāsjana menteŋ munḍikeda.
II. trs., to purse the lips : mocae *himuiŋqeda* ; mocae *himuiŋqiṅa* ; *himuiŋqiṅae*.
himuiŋ-en rflx. v., same meaning : *himuiŋentanae*.
hi-p-imuiŋ ropr. v., to purse the lips at each other : barankiŋ *hipimuiŋtana*.
himuiŋ-ǫ p. v., (1) to get one's lips pursed, i.e., to purse the lips : ne kaji aiumkeḍoii *himuiŋiana*. (2) of the mouth, to get pursed : inią moca *himuiŋiana*.
V. adv., with the afxs. *ange, ge,* modifying *moca, rikan* : *himuiŋgee* mocakeda, he pursed his lips.

hĩn Has. (H. *ghĩn*) syn. of *hinsita* Nag. *noe* Has. I. sbst., (1) contempt, the act of finding fault with : kuṛi lelle senkena, kā bapaijana, *hĩn* hobajana, we went to see the future bride, the marriage was broken off, one of the two (groom or bride) did not approve of the other. (2) superciliousness, habit of finding fault with, or judging with severity : nekan *hĩn* okorem itulą ? (3) a cause of contempt, despicable ways or conduct : hēakope, ne kuṭumkore jetan *hĩn* banoa, accept their marriage proposal, there is nothing reprehensible about them.
II. adj., (1) with *koji,* words of contempt ; words causing smb. to be despised : *hĩn* kaji kā bēsea. (2) with *koṛo,* a supercilious or critical person ; a despicable person. (3) with the name of any object : despised, disapproved of : haṛaĕ *hĩn* kuḍlamko pīṭiātee aurnaṛtada, the blacksmith brought back from the market the hoes which people refused to buy (owing to some defect).
III. trs, to contemn, to despise, to find fault with, to judge with severity : oenąmentepe *hĩnkią* ? pīṭre apia kuḍlamko *hĩnkeda* ; aiŋ baileḍ naĕal soben haturenko *hĩnjada,* enreo kami calaŏǫtangea, the people of my village all find fault with the plough I made, nevertheless it is serviceable.
IV. intrs., (1) prsl., (a) to feel contempt for smb.: inkutąree *hĩntana*. (b) of inan. os., to be subject to much criticism : aiṅą pāl purąge *hĩntana,* many people say that my ploughshare is badly made or in a bad condition. (2) imprsl., with inserted prsl. prn., to feel contempt for smb.: kuṛi lelle idilią, purąge *hĩnkią*.
hĩn-en rflx. v., (1) to despise oneself, to find fault with oneself : gǫtanko lelkeḍkoci aiŋaiŋeŋ *hĩnenjana,* naminaŋ aiŋ ciulaŏ kaiŋ daṛia mente ; lepelumbulte laco lelenjancii *hĩnenjana,* with a looking glass he saw that his lips were not nice.

(2) syn. of *hīnrikan*, to cause oneself to be despised, to court disapproval or contempt : enkan kamikore aloṗe *hīnena*, ape peṛeakan hoṛoko, do not expose yourselves to criticism about your way of working, you who are so strong.

hi-eṗ-in repr. v., to despise or criticize each other ; to find fault with each other ; to judge each other with severity : miaḍ joṭoakan daṇgṛa risa daṇgṛi lelle idilja, mendokiṇ *hipīnjana*, we took a young man with entangled hair to see a girl with curly hair (as a preliminary to marriage), but they disapproved of each other.

hīn-ṗ p. v., to be despised, criticized, found wanting, disapproved of : lelelko hijṛlena, ne kuṛi *hīnjana* ; ne hoṛo kamire kae *hīnoa*, it cannot be said that this man does not work well ; ne uṛi lelredo kae *hīnoa* mendo kamire, this bullock looks all right, but it is lazy ; inią onol *hīnjana*, enamente masṭarre kami kae namkeda, it was found that he writes a bad hand, that is why he got no job in the teaching line.

IV. adv., (1) with or without the afxs. *ange, ge, ṗge*, modifying *kaji*, to criticize, to speak of with contempt or disapproval. (2) with or without the afxs. *ange, ge*, modifying *lel*, to see and find despicable or faulty : kuṛi leltebu idilja, *hīngee lelija*.

hiṇą-daṇą, hiṇa-daṇi syn. of *hilajolo*.

hiṇal syn. of *khaṇgṛoṓ*, trs., to rinse a cooking or eating vessel, shaking water in it : ne caṭu *hiṇaltam*.

hiṇal-ṗ p. v., of a cooking or eating vessel, to get rinsed : caṭu gasarṭundure *hiṇaloa*, when a waterpot is scrubbed, at the end it gets rinsed.

hiṇaṇ-daṇaṇ syn. of *hilajolo*.

hiṇi (1) syn. of *iniṗ* with a pejorative sense. (2) interjection used of liv. bgs. where *eniṗ* is used of inan. os. : lo ! look at him.

hiṇigi-ṇigiḍ syn. of *haralharal*, but used only of ground or paths worn smooth by rats or mice, and consequently not used in the 2nd meaning of the trs. and p. v.

hiṇi-ṇi syn. of *haṇiṇaĭ*.

hinji, hinjiḍ Has. Nag. weak form and diminutive of *anjeḍ*, cfr. *liḷ*, I. trs. caus., to cause to flow out slowly and entirely : seroṛo ad kọko maĕom *hinjilekoate* rōkore puṛą kako sĩṛiako menea, it is said that when a stork or heron is roasted on the spit after all its blood has been allowed to drip out, it looses much of its fishy taste : ne loĕoṇaṛą dą tarasą atomre *hinjiĭṗe*, make a drain on the side of this rice field, to drain off its water.

II. intrs., of a liquid, to flow out slowly and entirely ; to drip out : loĕoṇaṛą dąko *hinjitana* tisiṇgapa ; joboṛaĕakan lijąṛą dą *hinjitana*.

hinji-ṗ p. v., same meaning : merom haḍkịci hakataipe, maĕom *hinjiḍṗa*, having cut off its head, hang up the goat so that all the blood may drip out.

hinjiṗge adv., so as to let flow or drip out the liquid : *hinjiḍṗge* hakalem ne lija.

hinsat, hinsati, hinsita Nag. (Sad.) syns. of *hĩn* Has.

hinua (Or. *hinuā*, lapwing) sbst., a bird so called. It is the size of a myna, makes its nest in the ripening paddy and calls *hûd* the whole night in November. It is probably the Jack-Snipe, Gallinago gallinula or the Sandpiper, Totanus hypoleucus.

hinul-dinul, hinụl-dinul syns. of *hilajolo*.

hiŋ (Sk. Sad. *hīng*) sbst., asafoetida.

hiŋgaṛa-hoŋgoṛo (Sad. *higar-hogor, hikar-hokor*) syn. of *hiṛaŋhoṛoŋ*, I. adj., which slides along a handle or along the arm, in cntrd. to *kekoḍḍekoḍ*, used of a ring shaky or turning around a handle, but not sliding along its length: *hiŋgaṛahoŋgoṛo* hake ẹtagạre ḍanḍomtam, fix the loose axe head on to another handle.

II. trs., with *sen* as d. o., fig., to walk listlessly: sene *hiŋgaṛahoŋgoṛojada*.

III. intrs., (1) in the df. prst., to slide along the arm or along a handle: ne hake berelakanre soaḅlena, ḍanḍom rõṛojana, do *hiŋgaṛahoŋgoṛotana*, this axe head has been fixed on to a handle of green wood, the handle has dried, and now the axe slides along. (2) fig., in jest or displeasure, to walk listlessly: kotịjama?—Bagaïcasạe *hiŋgaṛahoŋgoṛokeda*.

hiŋgaṛahoŋgoṛo-n rflx. v., to walk listlessly.

hiŋgaṛahoŋgoṛo-ọ p. v., of a ring, to slide along a handle, or along the arm: ne sakom amạ tĩre *hiŋgaṛahoŋgoṛooa*, this bracelet is too broad for thy arm; hake ne ḍanḍomre *hiŋgaṛahoŋgoṛooa*, this handle cannot be used for the axe, it is too thin.

IV. adv., with or without the affixes. *ange, ge, ọge, tan, tange*, also *hoŋgoṛoleka*, modifying *ḍanḍom, soaḅ, tusiŋ, sen*: hake *hoŋgoṛolekam* ḍanḍomkeda, thou hast put the axe head on a handle along which it slides; *hiŋgaṛahoŋgoṛotane* senbaṛatana.

hiõ (Sad. *hĩo, hiyo*) I. interjection and sbst., a call to bullocks and cows to make them come: ẽn uri *hiõ* kājạe aĭumkeda, that bullock has perhaps not heard the call.

II. trs., to call a bullock with the cry "*hiõ*": *hiõlịaiŋ* mendo kạe hijụjana.

III. intrs., to call "*hiõ*" to a bullock: *hiõaime*.

hiõ-ọ p. v., of a bullock, to be thus called: uriko apisako *hiõlena*, enreo kako hijụlena.

hiõŋ I. interjection and sbst., a hunting cry of joy or triumph when game is killed. *Hirra* may be used in the same circumstance: cikaṇiko goḳkịa? *hiõŋ* aĭumlena.

II. adj., with *kaḳãla*, same meaning: *hiõŋ* kaḳãlaiŋ aĭumlạ.

III. intrs., (1) to shout "*hiõŋ*": *hiõŋledako*; tulure jetae kako *hiõŋea*, nobody shouts "*hiõŋ*" for the killing of a jackal. (2) fig., to rejoice at smb.'s death:

dikulǫle laṛaĭtana apuiṇ goǧjanci diku *hiōṇkeda.* (3) fig., with or without *sidare,* to congratulate oneself beforehand; to rejoice over future success as if quite sure: simtolakāṛatee senǫtanre *hiōṇtane* taĭkena, mendoe harătiṇajana; ne birre tisiṇ silih namjanredo sidare *hiōṇtape,* if we meet deer to-day in this jungle you may rejoice beforehand because it is a sure kill (it cannot escape, the jungle is very small, or the hunters are very numerous).

hiōṇ-en rflx. v., same meanings: kanekaneko *hiōṇentana* sendrako, kūh cimąko goǧjomtana.

hiōṇ-ǫ p. v., imprsl., of this shout, to be uttered: barsa *hiōṇlena.*

hipinji, hipinjiḳ Nag. (derived from *hinji, hinjiḳ)* syn. of *candaĕ, candaĭ,* the eaves of a roof.

hir Nag. **jir** Has. trs., (1) to fan, generally with a leaf or a winnowing shovel: mandi lologea *jirkeate* honko jomjada; senągel *hireme.* (2) to clean by fanning with a winnowing shovel: kolomre sida oteko *jirlea,* entąre baba aturkeḳciko *jirea,* on the threshing floor they first fan the dust from the ground, and after winnowing they fan the paddy. (3) to use smth. as a fan: haṭą, lija, sakamko *jirea.* (4) of the leading girl in a dance, to shake about in her right hand an end of her *paĕla* (shawl): susuntanre aĕarakaḳ kuri paĕlae *jirea.*

hir-en rflx. v., to fan oneself: puṛą balbaljąici lijątee *hirentana,* feeling very hot, he fans himself with his cloth.

hir-ǫ p. v., meanings corresponding to the trs.

i-n-ir vrb. n., (1) the amount of fanning: *hinir* hirepe jetan duṛa aloka taĭn. (2) the act of fanning: *jinir* kape ţaŭkakeda purąge ne babare duṛa meną.

hiṛą (H. *cīrnā*) trs., to rend, to tear, cloth, paper, the ear, cleanly and perpendicularly or obliquely to the margin so that no piece comes off: kanţire lijąe *hiṛąkeda.*

hira-gǫ p. v., corresponding meaning: taṛăkite ne kuṛi luture *hiṛąjana.*

hira and **hira-au** Has. vars. of *hera, heraau* Nag.

hira-coṭǫ (Sad. *sira-soṭo*) derived from *hiṛį* and *coṭǫcoṭǫ,* I. sbst., water falling from many leaks: *hiracoṭǫ* eonkeḳlea.

II. adj., (1) with *dą,* same meaning: *hiracoṭǫ* dą namkeḳlea. (2) with *oṛą,* a house with many leaks: *hiracoṭǫ* oṛąrele ḍeraleda.

III. trs., (1) to cause smb., smth. or a place to become wet with the water of many leaks; to cause water to drip in many places: dą *hiracoṭǫkeḳlea;* nimiṇaṇ dą aleą oṛądoe *hiracoṭoea,* such a rain will wet our house with the water of many leaks; lija racare tasitam oṛą (or oṛąre dą) alom *hiracoṭoea,* do not wet the floor with the water that drips from that cloth, spread it out in the courtyard. (2) to cause to bleed from many wounds: birsukuri tuĭṇatuĭṇatele *hiṛacoṭǫkia.*

IV. intrs., (1) of water, to drip down in many places; of the floor, to get wet by water dripping in many places: da *hiracotgtana*; ora *hiracotgtana*, (2) of blood, to flow from many wounds: maĕom *hiracotgtana*.

hiracotg-n rflx. v., (1) to wet the floor with water dripping from one's clothes: netakore alom *hiracotgna*, lija usuranme, do not stand about here with dripping clothes, change them. (2) to cover the ground with blood flowing from many wounds: tuĭnakan sukuri dajapakoree *hiracotgntana*.

hiracoto-gg, *hiracoto-g* p. v., (1) same as the intrs.: *dg*, *org*, *maĕom hiracotoggtana*. (2) to be caused to bleed from many wounds: kalkol cupadree uĭulenae *hiracotgjana*.

V. adv., with or without the afxs. *ange*, *ge*, *gge*, *tan*, *tange*, modifying *joro*, *maĕom*: ora *hiracotgge* jorotana; birsukuriko tuĭnabarataia, *hiracotgtane* maĕomtana.

hira-doro (Sad. *dira-doro*) syn. of *hiracotg*, but rather its diminutive when there is question of blood.

hirci (H. *chirknā*) I. sbst., a liquid sprinkled: taramara *hircite* kako tgolena.

II. trs., to sprinkle a liquid over smth.; to besprinkle with a liquid, in cntrd. to *arg*, to besplash with a liquid thrown by handfuls; *coror*, to pour on to smth. a little liquid from the hand; *tipg*, to bedrop: orare dae *hircikeda*; ora datee *hircikeda*; catire oro kandare horokoko *hircikoa*.

hirci-n rflx. v., to besprinkle oneself with a liquid: ente pârâ sukuri maĕomtee *hircina*.

hi-p-irci ropr. v., to besprinkle each other with a liquid: inuntanre dateko *hipircikena*.

hirci-g p. v., (1) of a liquid, to get sprinkled: enare da *hircigka*. (2) to be besprinkled with a liquid: ora date *hircijancko* lundakeda, when the floor had been besprinkled with water they swept it with a rag.

hi-n-irci vrb. n., (1) the amount of sprinkling: *hinirci* hirciime gota ora lumcabagka. (2) the act of sprinkling a liquid: *hinirci* kam tatukakeda.

hirci, *hircite* adv., modifying *dog*. This occurs in the saying: saba tãraĕakana enagebu lelsangia; purute kabu donogredo *hircite* (or puru kabu donogredo *hirci*), beer has been prepared, let us drink it together; if we do not get each a full cup, we shall at least get each a few drops. This is said modestly, deprecatingly, by the host even when he has prepared beer in plenty.

hirciteg, instrumental noun, a sprinkler.

hirci-bara trs., to sprinkle a liquid about. This term is used fig. in the a., rflx. and p. v., in a meaning corresponding to that of the adv. *hirci*, *hircite* modifying *dog*: purute kabu donogredobu *hircibarakea* (or enagebu *hircibarana*); ili hurinageako *hircibarajada* (or *hircibarantana*); purute kabu donogredo *hircibaraoa*; miad bundare taikena,

hircibaṛaja, kam tebąkeda, there was only a little pot of beer, it has been drunk: thou art too late.

***hirci-giṛi** I. sbst., also *hircigiṛin*, a purificatory rite used in the *caṭi* and *kanda* ceremonies and also before the first sowing of the year: *hircigiṛi* aũri hobąo bãri kale juṭiḍmea, until thou art purified we shall not eat what thou hast touched or what we have in our hands when we happen to come into contact with thee.

II. trs., to besprinkle smb. in order to free him from his social or religious impurity: tisiṇ ne hoṛobu *hircigiṛitaa*, let us purify that man to-day.

hircigiṛi-n rflx. v., to submit oneself to this purificatory rite: cimtaṇpe *hircigiṛina?*

hircigiṛi-ǫ p. v., to get purified by this rite: ne hoṛo gapa *hircigiṛioa*.

The rite, as performed in the two first ceremonies, is described under *caṭi* and *kanda*.

Before actually sowing the first grains of rice for the ensuing year, the Mundas are supposed to cleanse themselves of all the impurities they may have contracted by treading on and killing worms and insects or by treading on material impurities. This is done by the following rite. When the time for sowing has come, the *pahãṛ* fixes a Monday or Friday (sometimes a Wednesday) for the ceremony. On the day appointed all must bathe and then they come together at the *pahãṛ*'s. A small black pig is kept in readiness with a leaf-cup containing fresh water and some small fish, either *cirpi* or *aẽra*, and a second cup with a thick mixture of rice beer and dregs. In each of these cups there is a tuft of *dublatasaḍ*, couch-grass. When all are gathered, the *pahãṛ* cuts the throat of the pig with the sacrificial knife and receives the blood into a third large leaf cup into which he likewise dips a tuft of couch-grass. By means of these tufts he first besprinkles himself with some of the contents of each of the three cups, then he enters his house and sprinkles it similarly in the four corners. Coming out he besprinkles all the villagers saying "Ahãre! to-day we purify ourselves by this sprinkling, to-day we put out (we sow) the rice-mother and kode-mother (the paddy and millet seeds)". If any body has not been present in time, he asks for some of the blood, takes his bath and fulfils the sprinkling at home.

When the ceremony is over, all go and sow one of their fields, if they have any prepared for sowing; if not, they sow at least some little plot as a substitute.

This ceremony as performed by the *pahãṛ*, is readily, and, nowadays at least, very generally replaced by the same observance kept from house to house and on different days, according to the convenience of each household. To the expensive little pig a black fowl is then substituted. Even this is not always killed: often only a few drops

of blood drawn from one of its legs are considered sufficient for the sprinkling. The ceremony is evidently borrowed from the Hindus. The idea of the omnivorous Mundas being defiled by treading and killing a worm or insect, is a trifle ridiculous. If the sprinkling with couch-grass be in good Hindu form, we can hardly say the same of the use of pigs blood for purificatory purposes.

hirci-haṭiṇa trs., to divide rice beer into very small portions, when there is not much and the partakers are numerous: iminaṇgea ili, neage *hircihaṭiṇaṭakom.*

hircihaṭiṇ-en rflx. v., to thus divide rice beer among themselves: neagebu *hircihaṭiṇena*, oṛodo alope asraea, let us drink this little beer amongst ourselves, do not expect more.

hircihaṭiṇ-ǫ p. v., of beer, to be thus divided: huṛiṇge taĩkena, ili *hircihaṭiṇǫiana.*

hirgâṛâ, hergâṛâ syn. of *gesa.*

hirgi, hirgis (Sad. *hirgis*; P. *hargiz*, ever) syn. of *nandārat.*

hir-hir, hiriṛi-hiriṛi Has. syn. of *junjur, junjura* Has. *dhundula, dhundur, dhundura* Nag. but only in the 3rd meaning of this word, viz., as referring to dimness of eyesight caused by cataract, short or far-sightedness, etc. It is constructed like *dhundula*, the adv. taking the same afxs. as *dhundula-dhundula.*

hir-hor I. adj., with *liiq*, a new or rather new cloth torn with several straight, clean rents: *hirhor liiq tukuṛtam.*

II. trs., to thus tear a cloth: *lijąe hirhorkeda.*

III. intrs., in the df. prst., of a cloth, to get or be thus torn: nimirge kiriṇalena, amą liją *hirhoṛiana.*

hirhor-en rflx. v., to thus tear one's cloth: moḍ canḍurege lijąe *hirhoṛenjana.*

hirhor-ǫ p. v., of cloth, to get thus torn: lijątae *hirhorjanǫ.*

IV. adv., with or without the afx. *ange, ge, ǫge, tan, tange*, modifying *cecą, oṛǫ, rika, rikan, rikaǫ.*

hiri (H. *girānā*) 1° I. adj., which has been spilled: *hiri* dą jǫgiṛitam; *hiri* manḍi halaṇatam. Also used as adj., noun: *hiriko* halaṇatam.

II. trs., to spill a liquid or cooked food: manḍi alom *hiriiǫ.*

hiri-gǫ, hiri-ǫ p. v., corresponding meaning: sunum *hiriiana.*

2° fig., syn. of *heŏa*, to accustom oneself to a certain action. Either the action or the organ of the body used in performing it, stands as d. o. The Mundas say that this is a fig. meaning, the organ and its action being regarded as spreading like a spilled liquid. In this meaning *hiri* may also be affixed to the verb denoting the action: mukuṛiree leṭoǫlena, kale itirlia, sentee *hiriked*a, he sprained his knee, we did not shampoo it, he cured it by walking; dikukaji kitaḅ paṛaŏleredoe bujhaŏoa, mendo jagar (or jagarre mece) kee *hiriakada*, he understands Hindi in the books, but has no practice of speaking the lan-

guage; kĭathionolre meḍ kaiṇ *hiriakada*, I am not accustomed to read what is written in kaithi characters; ne hon nimirgee seneṭẹjada, kaṭa aŭrĭl *hiriĭa*, this child just begins to walk, it is not yet used to it; iniạ mocaiṇ *aĭumhiriakada*, ṭamuṭi hoṛokodo iniạ kaji aĭumte kako mundibēsea, I am used to his way of speaking, but ordinary people cannot understand him easily.

hiriẹ-n rflx. v., in connexion with an organ of the body or its action; also in opd. prds., same meaning.

hiri-gẹ, hiri-ẹ p. v., same meaning: mocae *hiriakana*; iniạ moca *hiriakana*; jagare *hiriakana*; *jagarhiriakanae*.

hiriṛaŏ, hiṛiraŏ Has. syn. of *cocoraŏ*.

hiriṛi-hiriṛi var. of *hīrhīr*.

hirĭti, hirti, hĭt, hiti (Sk. *hit*, love, benevolence) I. sbst., friendship of men, friendliness of, or between, animals: nikiṇre *hīt* menạ ci banoa? ne seta aḍ pusire *hīt* menạ, kakiṇ hupuạ, this cat and dog are friends, they do not fight.

II. adj., (1) with *hoṛo*, a friend: aĭńạ *hīt* hoṛoko ne hature baṇkoa. Also used as adj. noun: nīdo amagạ *hirti* ci kā? (2) with the name of an animal, used to one, friendly with one: aĭńạ *hirti* seta goḡjana.

III. trs., to make smb. one's friend: Uraṇ disumreṇ taĭkena isukoiṇ *hirtileḍkoa*, I lived in the Uraon country and made many friends there.

IV. trs. caus., to foster friendship between two people: ne honkiṇ *hirtikiẹme*.

V. intrs., in the df. prst., to be friends: *hirtitanakiẹ*.

hirĭti-n rflx. v., to enter into friendship with; to make oneself the friend of: eḍkan hoṛokoloẹ alom *hirtina*.

hi-p-irĭti rcpr. v., (1) to be friends: *hipirtitanakiẹ*. (2) to foster friendship between two people: ne honkiṇ *hipirtikiẹme*. (3) sbst., mutual friendship: nikiṇre *hipirti* ṭunḍujana, their friendship is at an end. (4) adj., companionable, likely to make friends with others: nīdo kā *hipirti* hon, eṭạkoloẹ gopoḡbaṛạ. (5) rflx. v., to make friends with each other: cenạmente kape *hipirtintana?*

hirĭti-ẹ p. v., (1) to become friends: en hoṛokiṇ *hirtiakana*. (2) to be made friends with; to be chosen for friends: en hoṛo *hirtiẹka*.

VI. adv., with or without the afxs. *ange, ge*, modifying *taĭn, menạ, rika, rikaẹ, aṭăkar: hirtiange* menạkiṇa, they are friends. (2) with the afx. *ẹge*, modifying *jagar, rikan, kami*: iniạ *hirtiẹge* jagarme, speak to him in such a manner that he becomes thy friend.

hirĭti-pirĭti, hirti-pirti, hĭti-pirĭti hĭt-pirti (Sad. *hirit-pirit*, jingle from H. *prīt*, love) jingle of *hirĭti*, but restricted to friendship, intimacy, amongst men. It has no rcpr. v., and the adv. may take the afxs. *ange, ge, tan, tange*, modifying *menạ, taĭn*, in the meaning of: as intimate friends. With the afx. *ẹge*, it means:

so as to become or remain intimate friends. *Hiriṭipiriṭi* is a poetical parallel of *gatisoŋgoti*.

Gatisoŋgoti cimine sirima?

Hiriṭipiriṭi cimine paria?

Will our friendship be destroyed one day, or will it last for ever?

hiriṭ, hiriṭiri meaningless interjection used, like *pakāṭ*, during the matching process before a game, as described under *boŋgaðn*.

hirjuŋ-hesŋ-daru sbst., a tree of Ficus sp., so called.

hirr, hurr (Or. Sad.) interjection, a shout followed by a jump, in the *lèkaram* dance.

hirra Has. (Sad., Cfr. Engl. *hurrah*) interjection (1) of joy or triumph, v. g, when an adversary has played badly in a game; when a game is won; when there has been a kill in the chase. (2) of derision, v. g., when smb. has had a fall into mud.

hirta-patŋ Cfr. *tapapŋ, tatupŋ, tapŋjuŋŋ* 1° sometimes var. of *hitapata*. 2° onomatope, I. sbst., the sound of flapping wet clothes: *hirtapatŋiŋ* aĭumjada.

II. adj., with *sari*, same meaning.

III. trs., to cause wet clothes to flap, i.e., to go about in wet clothes: lijŋe *hirtapatŋjada*.

IV. intrs., in the df. prst., of wet clothes, to produce the sound of flapping: lijŋ *hirtapatŋtana*.

hirtapatŋ-n rflx. v., to go about in wet clothes: alom *hirtapatŋna*, lijŋ usuranme.

hirtapata-gŋ p. v., of wet clothes, to be made to produce the sound of flapping: lijŋ *hirtapataggŋtana*.

V. adv., with or without the afxs. *ange, ge, ŋge, tan, tange*, modifying *sen, rika, rikan, rikaŋ, lumŋ*: *hirtapatŋtane* senbaŋatana.

hirti var. of *hiriṭi*.

hirti-pirti var. of *hiriṭipiriṭi*.

hirul-dirul, irul-dirul (Or. *hiŋnā*; Sinh. *karadarakara*) syn. of *cuŋgŭŋumuŋgŭŋu*.

hirum I. sbst., (1) a co-wife. This term takes the prsl. prns. as pos. afxs.: *hirumiŋ, hirumme, hirumte*, my, thy, her co-wife. Two wives call each other *daĭ* and *maĭ* as if they were sisters. (2) the condition of 2nd wife. This meaning occurs in the phrase *hirumre bolo*, to become the 2nd wife of a married man.

II. trs., to accept another as co-wife (both co-wives may stand as sbj.) *hirumkŋae*.

III. trs. caus., of a man, to cause two women to be co-wives, i.e., to take both as wives: *hirumkeḍkiŋae*.

hirum-en rflx. v., (1) to become the 2nd wife of a married man: *hirumenjanae*. (2) fig., to try and take the place or job of another: masăṭar kamiree *hirumentana*, he intrigues to become schoolmaster instead of the actual one.

hirum-ŋ p. v., (1) to become the 2nd wife of a married man: sida kuŋire eṭaniŋ *hirumjana*. (2) of two women, to get married to the same husband; to become co-wives: en oŋarekiŋ *hirumakana*. (3) fig., of two medicines administered together, not to agree and do more harm than good:

ne ranukia *hirumoa*, barana alope anuña : hasutani kae bugioa mendo hasu jŏroŗogoa.

*The ethnological data about bigamy given on page 204 (under *aŗandi*) need some explanation and correction. The husband who wants to take a 2nd wife, as a rule, not only gets leave from his first wife, but also craves the approval of his and her near relatives. When his motive is sterility of the first wife, it is generally she who first suggests the step. Very often, when she agrees to the coming of a 2nd wife, she goes herself to fetch her. When the 2nd wife reaches the house, the first shows her agreement by removing, before witnesses, the cloth that has been spread across the door, and by accepting the 3 Rs. (*hirumbĕṭṭaka*) the co-wife must offer her. If she accepts the 3 Rs., the new marriage will be considered true and indissoluble, the new wife will never be turned out of the house and her children will be regarded as entitled to the inheritance of their father, at least to a certain extent. If the first wife leaves no sons, those of the second will inherit everything, but if there are, let us say three, sons of the first bed, the inheritance will be divided into four shares : one for each of these three sons, and one to be divided amongst the sons of the second bed. In this the sons of the 2nd wife are on the same footing as the sons by remarriage of a widower who takes a 2nd wife when his first children are already old enough no more to need the care of a stepmother. (When a widower takes a 2nd wife to bring up the children of his first, the inheritance is equally divided among all the sons of both beds).

If the first wife refuses] to accept the 3 Rs. and sees that her husband nevertheless keeps the 2nd wife, she informs her relatives and those of her husband of the fact. These then try to persuade the interloper's relatives to claim and take her back. If she remains all the same it is as a mere concubine who can be expelled at will and whose children, though they will probably get some share of their fathers property, have no strict right to it. Even so they will inherit everything if the true wife leaves no sons. Moreover if she be ill-treated and beaten by the first wife she will find no protection at the hands of the village council.

If a married man commits adultery with a spinster, he is often forced by a panchayat to take his accomplice as 2nd wife. This panchayat in which the co-villagers of both adulterers take part, is convened in the man's village at the instance of the spinster's relatives. These bring the adulterous woman with them and therefore the panchayat is called *sopaŏrg panchāiṭ*. Nobody can force the first wife to agree and accept the *hirumbĕṭṭaka*, but if she refuses to receive the woman peaceably and the panches, after due investigation, find that she knew the sin of her husband and kept

silent, they will protect the 2nd wife against ill-treatment by the first. Not so if she knew nothing or if, as soon as she knew, she warned her relatives and those of her husband. In this case she is not even forced to let her live in the main part of the house but may treat her no better than a servant.

The appellations *rakhni* and *dogla*, when not used in scorn, are reserved for a wife and children belonging to another caste. The ordinary co-wife (2nd wife) is called *kuṛiṇ kuṛi, tačom kuṛi* or *coṭki*.

hirumea I. sbst., the relationship or the intercourse between two co-wives : *hirumeare* purąsa beṭekanko cipitârâa, there is often much ill-will between two co-wives :
II. adj., used only prdly., to be related as co-wives : *hirumeąkiṇ, kirumeageakiṇ*, they are co-wives.

hirumea parkom ipilko sbst., see under next word.

hirumea repę ipilkiṇ sbst., ltly., the two stars trying to steal from each other the relationship of co-wives, i.e., trying to oust each other from the status of first wife. They are also called *parkom repę ipilkiṇ*, the two stars trying to steal a bed from each other. The bed, (*hirumea parkom ipilko*), is situated in Lupus, to the N. E. of the Southern Cross, and is represented by four stars, Alpha, Beta, Mu and Ro, which delineate a nearly equilateral parallelogram. At New-year Beta and Ro are on a vertical line ; Alpha and Mu on a nearly horizontal one. Alpha is less bright than the others. In prolongation of that horizontal line, at a short distance from the eastern and western corner of the bed, are the two *hirumea repę ipilkiṇ*, the two co-wives contending for the bed. In their struggle they have been pulling at the two corners and so destroyed its squareness. One is Delta of Norma ; the other, Delta of Centaurus, is somewhat brighter and a trifle closer to the bed because, as the Mundas say, she is the first wife and has gained the upper-hand. The whole figure, in its symmetry, presents a striking appearance. No wonder that the Mundas have given it a name.

hiṛ Nag. **hiṛi** Has. (A. *hīlā*, deceit, trick) syn. of *beda*.

hiṛą Nag. var. of *hią* Has.

hiṛąd syn. of *lāt*, wild and dense growth.

hiṛąṇ-hoṛoṇ syn. of *hiṇgaṛahoṇgoṛo*, but mostly used in the fig. meaning.

hiṛi Has **hiṛ** Nag. syn. of *beda*.

hiṛiḫpi, hiṛiḫpi-bagel, hiṛippi, hiṛippi-bagel trs., (1) with a person as single d.o., to come suddenly and unexpectedly upon smb. : ukutatankiṇ taĩkenaiṇ *hiṛiḫpibagelkeḫkiṇa*, they were backbiting me when suddenly I stood in their midst. (2) with *meḫ* as single or 2nd d.o., of lightning, to blind the eyes suddenly and for a moment : hicir mede *hiṛiḫpibagelkiṅa* ; hicir aṅṅą mede *hiṛiḫpikedo*, I was

blinded by a flash of lightning.

hiṛiḷpi-ɲ, *hiṛiḷpibagel-ɲ*, etc, p.v., (1) to be surprised by smb.'s sudden arrival: ukutatankiṇ taĩkenakiṇ *hiṛippilena*. (2) in connexion with *meḍ*, to be suddenly blinded by a flash of lightning: hicirte mediṇ *hiṛiḷpibagellena*; hicirte aĩńą meḍ *hiṛippibagellena*.

hiṛiḷpiken, *hiṛippiken* adv., (1) modifying *teba*, *tebąnam*: *hiṛiḷpikene* tebąkeḍlea; ukutatankiṇ taĩkena *hiṛiḷpikenkiṇ* tebąnamjana. (2) modifying *rika*, *meḍ*, *êṛê*: hicir *hiṛippikene* rikakiṅa; hicir *hiṛippiken* mede êṛêkiṅa; hicir *hiṛippiken* aĩńą mede êṛêkeda; hicir lelte *hiṛippikeniṇ* rikajana; meḍ *hiṛippikeniṇ* êṛêjana; aĩńą meḍ *hiṛippiken* rikajana (or êṛêjana). With the addition of the copula *a*, this adv. may be used as intr. prd. in the following constructions: ukutatankiṇ taĩkenaiṇ *hiṛippikena*; hicir *hiṛippikena*; aĩńą meḍ *hiṛiḷpikena*.

hiṛiṇ, **iṛiṇ** Kera var. of *riṛiɲ*, to forget.

hiṛiṇ-hiṛiṇ Nag. syn. of *ḍurḍur* Has. I adj., of semi-liquids, too thin too watery: *hiriṇhiṛiṇ* utuko emadiṅa, miado kã sibilkediṅa. Also used as adj. noun: nekan *hiṛiṇhiṛiṇ* kaiṇ sukua.

II. trs., to make a semi-liquid too thin: utupe *hiṛiṇhiṛiṇkeda*; losoḍpe *hiṛiṇhiṛiṇkeda*.

hiṛiṇhiṛiṇ-ɲ p.v., corresponding meaning: utu *hiṛiṇhiṛiṇąkana*.

III. adv., with or without the afxs. *ange*, *ge*, *ɲge*, *tan*, *tange*, also *hiṛiṇleka*, modifying *utu*, *rasi*, *rika*.

hiṛiraŏ var. of *hiriṛaŏ*.

hisa (A. *hissā*) 1º syn. of *bagaŏ*, but also used as adj. noun for the quantity put up for sale, on a leaf: miaḍ *hisa* jilu aukem, buy one portion of meat. Instead of the trs. they say also *hisa lagaŏ*.

2º I. sbst., a share in a capital: golare bar *hisaiṇ* omakida, I have contributed two shares to the capital of the Co-operative Society.

II. trs., to contribute such or such a sum as share in a capital: baṇkre api ṭakale *hisaakada*.

hisa-n rflx. v., to contribute a share to a capital: baṇkre amḍom *hisana* ci kam *hisana*?

hisa-ɲ p. v., meaning corresponding to the trs.: baṇkre api ṭaka *hisaɲąna*, the shares in the Co-operative Bank are of 3 Rs.

hisaḷ, **hisāḷ** (A. *hisāb*) I. sbst., (1) a calculation, reckoning, solution of a problem: iskulhonko tisiṇ *hisaḷ* miado kako ṭaũkakeda, in the school to-day not a single boy made his reckoning without mistake. (2) an account: pīṭrem kiriṇakenrą *hisaḷ* omainame, give an account of what thou hast bought in the market. (3) a fixed number or measure of things or acts allowed or prescribed; a fixed rule: enarą *hisaḷ* banoa, there is no fixed measure or rule for that.

II. trs., (1) syn. of *leka*, to count: pãesape *hisaḷkeda* ci? (2) to make or give an account: pīṭrem kiriṇakenrą gomketąrem *hisaḷkeda* ci? (3) to regard as; to count among: maraṇ hororeko *hisaḷkia*; tirmi-

rāṍą bulǫreko *hisabea*, to be stunned is one of the things that may be expressed by the word *bulǫ*. (4) to consider to be about so much, about so long ago, about so far, about so dear : ena api sirmale *hisabakada*, according to our calculation that took place three years ago. (5) to consider to be existing ; to take into consideration : kuṛihonkoą jati ūḷ asulkeateko *hisabea*, koṛahonkoą aṛandijanate : girls are deemed to be bound by the caste rules when they have let their hair grow definitively, and boys, only after their marriage.

III. intrs., (1) to make a calculation ; to solve a mathematical problem : *hisaḷpe* (or *hisabepe*) nądo. (2) to make an account : mar *hisabalem* nądo, come, make the account for us.

hisab-en rflx. v., to regard oneself as ; to count oneself among : Munḍakoree (or Munḍakolǫe) *hisabenjana*, he thinks himself a Munda ; kūḷ sêṛâe (or sêṛâlekae) *hisabentana*, he deems himself very clever.

hi-p-isaḷ repr. v., to make together a common account : gomkelǫ *hipisaḷben*, ju.

hisab-ǫ p. v., meanings corresponding to the trs.

hi-n-isaḷ vrb. n., (1) the care with which a calculation or an account is made : *hinisaḷ* hisabepe miḍ paĕsa raṭi aloka golmālǫ. (2) the act of reckoning or accounting : *hinisaḷ* kae ṭaŭkakeda. (3) the reckoning or account made : inią *hinisoḷ* ṭaŭkagea.

N. B. *Hisaḷ* occurs in the following idiomatic phrases : (1) *hisaḷ* or *enhisaḷ*, with or without the afxs. *re*, *te*, (a) instead of that ; rather : ne hitako samarem giṛijaḍ *hisaḷ* afia omaiąme, thou art throwing away these seeds uselessly, give them rather to me : samagem senǫtam *hisaḷte* neago jomkem, thou art going away with an empty stomach, rather eat this first ; ṭaka banoa, *enhisaḷ* babaiąa omamea, I have no money, I shall give thee paddy instead. (b) in the name of ; for : aĭńą *hisaḷre* api ṭaka asikom, ask them 3 Rs. for me. (2) *hisaḷdo*, *hisaḷredo*, *hisaḷrądo*, although : *hisaḷdo* môṛê māko kamikeda, kamido barsiąrą lelǫtana, although they have worked five days, it looks as if they had worked only two days ; *hisaḷrądo* môṛê māko kamikeda, pokŏtodo barsinge, although they have worked five days, they worked well only two days ; *hisaḷredo* nĭ masṭar menǫtana, miaḍ ciṭi raṭi kae olituana, although he is called a schoolmaster he does not know how to redact a letter.

hisaḷ-bāri syn. of *jugutubāri*, *enjugutu*, adv., not more than is fitting : *hisaḷbāri* kajiĭmo ; *hisaḷbāri* eraąipe : *hisaḷbāriĭ* bullena, he was drunk, not so as to be unable now to recall what he said and did.

hisaḷ-dą sbst., the average rainfall at such and such a season : *hisaḷdą* ne sirma banoa, puraḍine *jeṭegiṛikeda* enataĕomte mosatee adăbūdkeda, this year we did not get rain as usual, the sun shone without

interruption for a long time, and then at once there was excess of rain.

hisadār sbst., a shareholder.

hisaḍ-hosoḍ var. of *hosoḍhosoḍ*.

hisaŏ I. trs., (1) to displace slightly smth., to move it a little aside, in cntrd. to *hesokoḍ*, to shove smth. aside, to shove aside smb. who is sitting or lying: ne bakāsa *hisaŏtam*. (2) to cause to go aside: uṛiko *hisaŏtakope*, moṭor hijutana. (3) to accuse of lechery: cn koṛa daṛagṛiḷoiṛa *hisaŏliṛa*.

II. intrs., of things, to move or slip aside: ne diri mâṛîmâṛîte *hisaŏtana*; rimbil sinagi sōjere taĭkena, nāḍo *hisaŏtana*.

hisaŏ-n rflx. v., to go a little aside: *hisaŏndo* kaĕa; nesate miaḍ têṛô paromtane taĭkena, aṣārtele etelkeseḍkia, enatee *hisaŏiana*, a wolf was coming this way, we faced it with our bows in readiness, then it turned aside.

hisaŏ-ṛ p. v., (1) meanings corresponding to the trs. (2) same meaning as the intrs.: diri mâṛîmâṛîte *hisaŏṛtana*.

hi-n-isaŏ vrb. n., (1) the number of people moving aside: *hinisaŏ* hisaŏnpe, miḍ hoṛo raṭi duar sōjere alope taĭna, go all aside so as to make a free passage to the door. (2) the thing that has moved or has been moved aside: neado puraṛ dinraṛ *hinisaŏ*, sida taĭkentaṛ tasaḍuterjana, this stone has moved, or was moved, aside long ago; where it first lay the grass grows now.

hisaŏ not used when confusion with the preceding word is possible. I. sbst., a share in a division or work: mandi kamaṛedo, amaṛ *hisaŏ* eṭaṛi jomeka, if thou dost not want to eat thy meal, let smb. else eat thy portion; saramjilu amaṛ *hisaŏm* namakada ci? Hast thou received thy portion of sambur meat? ne uṛi amaṛ *hisaŏ* ci? Is this bullock (part of) thy share in the division of the property? aĭńaṛ *hisaŏiṛa* puraŏkeda, I have done my share of the work; aĭńaṛ *hisaŏ* siṛkami, huṛiṛaṇiaḍo gupi, I plough, my younger brother herds the cattle. N. B. As prd., this word, to avoid confusion with the preceding one, is used only in connexion with living or immovable objects.

II. trs., to give as share in a division of property or in work: ne hoṛoko kami *hisaŏtakom*, tell these people what part of the work each has to do; cimin aṛi amreko (or amsaṛeko) *hisaŏkeda*? cimin aṛireko *hisaŏkeḍmea*? How many rice fields hast thou received for thy share?

hisaŏ-n rflx. v., to take upon oneself a share in the work: aiṛ siṛkamireṛ *hisaŏnjana*. (2) of parents, after division of the property, to go and live with one of the sons, joining their share with his: judanjanako; engaapukiṛ huṛiṛaṇisaṛekiṛ *hisaŏnjana*.

hi-p-isaŏ repr. v., (1) to divide a work among themselves: kamiko *hipisaŏjana*. (2) to divide property amongst themselves: bingan hulaṛ poncoko kako namlena, akoge *hipisaŏjana*.

hisaŏ-ǫ p. v., meaning corresponding to the trs.: siŋkami aiŋare (or aiŋsare) *hisaŏakana*; siŋkamireŋ *hisaŏakana*; cimin aṛi amre (or aiŋsare) *hisaŏakana?* cimin aṛirem *hisaŏakana?*

N. B. The idiomatic phrases *hisaŏ, enhisaŏ,* with or without the afxs. *re, te,* have the same meaning as *hisaǫ, enhisaǫ.*

hisaŏ-aṛi, hisaŏ-loŏoŋ, hisaŏ-ote sbst., a field received as share in the division of property.

hisaŏ-uṛi sbst., a bullock received as share in the division of property: amą *hisaŏuṛiko* c'minaŋ menąkoa?

hisi, nisi sbst., poetical parallel of *caru,* the weaver-bird, which in Santali is called *hisicêṛê.*

Nalope jome, nalope jome, punḍi *nisiko.*

Nalope jome, nalope jome, kabra caṛuko.

Do not eat it, do not eat it, white (pied) weaver-birds. (N. B. Weaver-birds are not white).

hisi (H. *bīs*) cardinal number, twenty, a score. The Mundas have special, true Mundari words for the units up to ten inclusively. After that they count up to nineteen by adding the units to *gel* (ten): *gelmiaḍ gelbaria,* etc. Twenty is *hisi, miḍhisi, moḍhisi.* From there they count by adding to twenty the nineteen first numbers: *hisimiaḍ, miḍhisimiaḍ,* 21; *hisigelea, miḍhisigelea,* 30, *hisigelbaria, miḍhisigelbaria,* 32. Forty is *barhisi,* two scores. Sixty is *apihisi,* three scores, and so on. The intermediate numbers are composed by adding the nineteen first numbers: *barhisigelea,* 50 *apihisigelmôṛêa,* 75; *upunhisigelapia,* 93. A hundred is *môṛêhisi. Sao* and *sae,* hundred, and *hajār,* thousand, are borrowed from Hindi: *môṛêsae upunhisi,* 580; *miḍhajār aresao gelarea,* 1919.

hisiŋga (Sad.; H. *hiskā,* rivalry) syn. of *centa.*

hisiŋga-haŋkar-boŋga see under *haŋkarboŋga.*

hisir (H. *kanṭhi*) I. sbst., a necklace.

II. trs., (1) to make into a necklace: kaṛeko *hisirea,* they make necklaces with bits of the stems of the Saccharum spontaneum. (2) to hang smth. on smb.'s neck: ne candŏa *hisirtaime,* hang this medal on his neck. (3) to use as a necklace: ne mala *hisireme,* put this string of wooden beads around thy neck. (4) to put smth. around the neck: biŋ asulko misamisa biŋkoko *hisirkoa,* snake-charmers sometimes coil snakes around their neck.

hisir-ex rflx. v., to put on a necklace; to hang smth. around the neck: *hisirenam* ci kamą? ne candŏa *hisirenme*; biŋ asulko misamisa biŋkoko *hisirena.*

hi-p-isir repr. v., to put a necklace on each other's neck: *hipisirtanakiŋ.*

hisir-ǫ p. v., (1) to be formed into a necklace: kaṛe *hisiroa.* (2) to be adorned with a necklace: ne hon *hisirǫka,* totagee lelǫtana, adorn this child with a necklace, its neck looks bare. (3) to be hung on or

around the neck: ne candŏa *hisirŋka*.

hi-ŋ-isir vrb. n, (1) the number of necklaces put on: *hinisire* hisirenjana, hoto pereggiriakana, he has put on so many necklaces that his neck is full of them. (2) the necklace put on: ne hona hotore okoĕa *hinisir*? Who has put this necklace on this child's neck?

hisir-putam syn. of *kisârputam*. sbst., not the ring-dove, as one might think, but the Red-winged Dove, Aenopopelia tranquebarica. It has two calls: *kudŭrum-kudŭrum*, and *kudkudŭrum-kurud-kurud-kurud*.

hit, hiti (Sk. *hit*, love, benevolence) var. of *hirĭti*.

hita I. sbst., (1) anything planted or sown for propagation, in cntrd. to *jaŋ*, a seed as contradistinguished from what surrounds it in the fruit; loĕoŋ kale herdaritana, *hita* banoa, we cannot sow our paddy fields, we have no seeds; kubi *hita* mangaĕainame, order cabbage seeds for me; ne kantarado oko haturŋ *hitam* roatada? When planting this jack tree, from what village didst thou get the seed? mungararŋ *hita* kotoge, madrŋ *hita* tumpu, sangarŋ *hita* dā kāre nârî, the munga tree is propagated by branches, the bamboo by stumps, the sweet-potato by tubers or cuttings. (2) syn. of *puudi duki*, *semen humanum vel animale*: ne horoŋ *hita* bagraĕakana, enamento inig honko kako hobaotana. Hence *mod hitaren honko*, children of the same father, in cntrd. to *modlăiren honko*, children of the same mother. (3) fig., (*a*) the germs of an epidemic: rōgrŋ *hita* kosato bijulena? From where was the epidemic brought to us? (*b*) heredity: nikure najomrŋ *hita* menŋ, to become witches is in their blood; olparaĕrŋ *hita* Mundahonkore banoa, the Mundas have not inherited from their forefathers any inducements to learning, i.e., as a Munda explained, no special alphabet, no literature. (*c*) the origin of a custom: binjorŋ *hita* dikukoāte auakana, the practice of "venom-sweeping" has been borrowed from the Hindus.

II. trs., (1) to reserve or use for propagation or breeding: ne babadobu *hitajada*, we keep this paddy for seeds; ne babadobu *hitaea*, we shall use this paddy for seeds; ne sanganârîbu *hitaca*, we shall plant these sweet-potato fronds as cuttings; ne merombu *hitaia*, we shall keep this goat for breeding; ne lumamkoiŋ *hitakoa*, I am going to keep or sell these silk-cocoons alive for breeding.

hita-ŋ p. v., to be reserved or used for propagation.

hita-alu sbst., seed-potatoes.

hita-baba sbst., paddy reserved or used for sowing.

hita-lumam, hita-lumaŋ sbst., live silk-cocoons reserved or sold for breeding.

hita-merom sbst., a he- or she-goat kept for breeding.

hita-pata, hitar-patar, and some-

times *hitapaṭa* (Sad. *pita-pate*, besmeared) I. trs., (1) to spill semi-liquid dirt, mud, cowdung, excrements: ne mētar kajiṇaipe, horare ji *hitarpatarjada*, make an observation to this sweeper; he spills excrements along the road. (2) to dirty with the same: losoḍ bēselekate idiime, goṭa horam *hitapatajada*, carry the liquid mud carefully, thou art dirtying the whole path; uri lāiḍul namakaia, kaṭae *hitapatajada*.

hitapata-n, *hitarpatar-en* rflx. v., mostly of cattle with diarrhoea, to dirty one's legs or feet in dunging or voiding excrements: uriko i kā goṭaṇtanreko *hitarpatarena*, cattle, when their dung is loose, dirty their legs.

hitapata-ṇ p. v., (1) to get one's legs or feet dirtied in diarrhoea: ne hon lāi cii bagṛaŏakanae *hitarpatarṇtana*? (2) of liquid dirt to get spilt: racakoro guri *hitarpatarjana*. (3) to get dirtied by spilt liquid dirt: raca gurite *hitapatajana*.

II. adv., with or without the afxs. *ange*, *ge*, *ṇge*, *tan*, *tange*, modifying *rika*, *rikan*, *rikaṇ*, *i*, *hiri*, *sen*: apeą keṛa *hitapatatane* ijjada; ne uri *hitapatatane* senbaṛatana. N. B The adverbial forms of *hitapata* (not those of *hitarpatar*), are used fig. modifying *nir* in the meaning of, to fly in great fear: kula raleda soben horoko *hitapatatanko* nirjana.

hitar-patar var. of *hitapata*, but not used fig.

hitaṛa-hotoṛo var. of *hitaloṛo*.

hitaṛa-hotoṛo I. abs. n., listlessness (through laziness or fatigue): inią *hitaṛahotoṛo* lelte mundioṭana jetan kami kā anagaŏjaia, seeing his listlessness it is clear that he does not desire to do any work.

II. trs. caus., to tire out: sangin hora sagiri harte keṛakiae *hitaṛahotoṛokeḍkiaa*.

III. intrs., to walk listlessly, tiredly: ruṛulekiape keṛakia *hitaṛahotoṛotana*.

hitaṛaholoṛo-n rflx. v., same meaning: turi gaŭdi harlencikia *hitaṛahotoṛonjana*.

hitaṛahotoṛo-ṇ p. v., to get tired out, to walk tiredly: ne keṛakia moḍ sānj horate kakia *hitaṛahotoṛooa*.

IV. adv., with or without the afxs. *ange*, *ge*, *ṇge*, *tan*, *tange*, modifying *sen*, *leloṇ*, *rika*, *rikan*, *rikaṇ*, *har*: *hitaṛahotoṛoṇgee* harkeḍkiaa; ne hon *hitaṛahotoṛotane* senbaṛajada.

hita-saṇga sbst., tubers or cuttings of sweet-potatoes, used for propagation: jūncandų *hitasaṇga* pīṭro kiriaanamoa, tubers and cuttings of sweet-potatoes can be bought in the market in June.

hita-toṛo, **hitaṛahotoṛo** (Cfr. *toṛe*, I. sbst., foam oozing from the mouth: *hitoṛahotoṛo* lelte seta balutana mente mundioa, one may conclude that a dog is mad when one sees foam at its mouth.

II. adj, with *ulida*, same meaning.

III. trs., (1) to let foam drop from the mouth (on the ground, on one's clothes, etc.): ulidge *hitoṛalotoṛo-*

ṛjada ; lijạre ulidạe *hitaṛahotoṛokeda.* (2) to cover with foam falling from the mouth : sadom kuṛam ulidạtee *hitaṛahotoṛokeda.*
IV. intrs., to foam at the mouth : balu seta *hitaṛahotoṛotana.*
hitaṛahotoṛo-n rflx. v., (1) same meaning : jagartanre ne hoṛo nekagee *hitaṛahotoṛona.* (2) to cover oneself with foam falling from the mouth : lija ulidạtee *hitaṛahotoṛonjana.*
hitaṛahotoṛo-ọ p. v., (1) to foam at the mouth : setako balujanreko *hitaṛahotoṛooa.* (2) of foam, to fall from the mouth : lijạre ulida *hitaṛahotoṛojana.* (3) of a spot, cloth, etc., to get covered with foam dropped from the mouth : lija ulidạte *hitaṛahotoṛoakana.*
V. adv., with or without the afxs. *ange, ge, ọge, tan, tange,* modifying *lel, lelọ riku, rikan, rikaọ, uiugọ* : ulida *hitaṛahotoṛotange* uĭutana ; seta *hitaṛaho oṛotane* rikaọtana.

hita-uri sbst., a bull or cow kept for breeding.

hiti var. of *hirĭti.*

hiti sbst., occurring only in sacrificial formulas : giddiness, shakiness : *bọ̄hiti* banọka, *kaṭahiti* banọka let there be no longer giddiness of the head or shakiness of the legs.

hiti-hiti I sbst., giddiness, a sickly feeling : kūḅ nirbiurkere *hitihiti* namkoa, when people run in a circle for a long time, they get giddy.
II. trs. caus., to cause smb. to get giddy: gârî udurtamre hatarakan hone *hitihitikịa,* by turning the oil-press she caused the child on her back to get giddy.
III. intrs., (1) prsl., to be giddy : *hitihititanam* ei ? (2) imprsl., with or without inserted prsl. prn., to feel giddy : miaḍ hoṛoko mạtạia, maĕom lelte *hitihitikịña,* they struck a man with an axe, on seeing his blood I felt sick ; durdur maĕom lellere misamisa *hitĭhītia,* sometimes the sight of blood flowing causes a sickly feeling.

hīti-pirīti var. of *hirĭtipirĭti.*

hituṛu, hituṛu-hituṛu, hituṛujinguṛu Has. syn. of *iholọngo* Nag.
I. adj., (1) with *botoḡ, duti,* a loin cloth loosely put on, (a *botoḡ* not tight enough around the waist ; a *duti* of which the part passing between the legs and fastened behind, hangs loosely and flaps about) : *hituṛu* botoḡ ḍenḍetam ; *hituṛu* duti ṭaŭkatam. (2) with *hon, hoṛo,* a boy or man with a loin cloth loosely put on : *hituṛu* hon hantạree nirbaṛajada. (3) with *poṭom, sān,* a bundle tied loosely : *hituṛu* sān toluruŭtam. Also used as adj. noun in all three meanings.
II. trs., to tie loosely a loin cloth, a bundle : botoḡ purạgem *hituṛujinguṛukeda* ; sānem *hituṛukeda* ; honem *hituṛukịa,* in dressing the little boy thou hast put on the loin cloth too loosely.
III. intrs., in the df. prst., (1) of a loin cloth or bundle, to be loosely tied : botoḡ *hituṛutana* ; sān *hituṛutana.* (2) of a man or boy, to be dressed in a loin cloth loosely put on : hon *hituṛutana.*

hituṛu-n rflx. v. to tie loosely one's loin cloth : boteḡdo puraggee *hituṛu-hituṛunjana.*

hituṛu-u p. v., same meaning as the intrs : iniạ duti *hituṛuakana* ; duti *hituṛuakana.*

hituṛu with or without the afxs. *ange, ge, ọge, leka* ; and *hituṛu-hituṛu, hituṛujiṇguṛu* with or without the afxs. *ange, ge, ọge, tan, tange,* adv., modifying *boloṏ, tol, rika, senbaṛa.*

hituṛu-hituṛu jingle of *hituṛu.*

hituṛu-jiṇguṛu jingle of *hituṛu.* The adverbial forms, when modifying *senbaṛa,* may also be syns. of *hitaṛahotoṛo,* listlessly, tiredly : the circumstances or context decide the the meaning.

ho syn. of *hale,* affix of address to men of about the same age : *apeho* okorenko ? In poetry it is used promiscuously : *Enategeho* catlim capitan, O woman, that is why thou cleanest rice ; *Elaho* ! Nagabâsi rajako, *elaho* ! jāruanpe, Come, Nagbansi kings, come, sit down for a chat.

ho Has. interjection of surprise : *ho* ! ena kaiṇ aĭumakaḍ taĭkena.

ho ! hoho ! hore Nag. interjection, a call to stop cattle in their progress. It may not be used for men, like *hṓ, hṓhṓ.*

họ Has. (T. *kō* : Sk. *gō,* bull, cow) syn. of *bambọ* Nag. sbst., used by little children instead of *uṛị,* bullock.

họ Nag. syn. of *hạ* Has. adj., used by little children instead of *haraḍ.*

hō Ho, contraction of *hoṛo,* man.

* **Hō** sbst., a member of the Ho branch of the Munda race. The elder branch of the Mundas comprises the *Mahali Mundas,* called also *Tamḍias* because they mostly inhabit the Tamar country. They form a separate tribe with whom the other Mundas (including the Hos) refuse intermarriage. The younger branch is subdivided into *Kompat-Mundas,* generally simply called Mundas, and *Ho-Mundas,* generally simply called Hos. These two divisions or, to speak more exactly, the main body comprising the Mundas, and the geographically detached group formed by the Hos, are but one single tribe since they freely intermarry. Mundas and Hos stand in the same relation as Dutch and Flemings : same race, same language, but political and geographical separation. When the Census Report speaks of the Ho language it uses a misnomer. There is no Ho language. The Hos speak Mundari. Their dialect is scarcely different from the Hasada dialect, except that when in the latter a cerebral *ṛ* stands between two vowels, it is generally dropped in the Ho dialect. There is much less difference between the Hasada and Ho dialects than between the Hasada and Naguri dialects.

The Mundas, as a rule, do not call themselves Mundas : this name has been given them by other people. They call themselves *Hoṛoko* "the Men", and likewise the Hos

Mundas or Hos call themselves *Hōko*, which is a contraction of *Hoṛoko*. The other Mundas often call them *Hō Mundako* owing to their dialectical peculiarity, just as those who speak Mundari, changing the verbal termination *keda* into *kerṛ* are called *Kerṛ Mundako*. At one time all the Munda tribes were called *Kols* by the Hindus and other Aryans. (Hence the Mon-Kmer group of languages was formerly called the Kolarian group). To the Hos in particular they gave the name of *Larka Kol*, "fighting" Kols, because they were very fierce and indomitable in defending their country against the rapacity of neighbouring chiefs, and also because of their predatory excursions. The name of Larka Kols still survives, —the Hos do not object to it,—and the country they inhabit, to the SSE of Ranchi, received the name of Kolhan when it was made a "Government State."

Before spreading over the Kolhan they lived; on the Chota Nagpur plateau, most likely in what is now the Hasada country, since they still sacrifice to Pangruabonga, a spirit supposed to dwell in the pit dug by a waterfall near the village of Pangura, not far from Sarwada. When did they leave the home of their fathers and what drove or induced them to take this step?

The Hos having no tradition about the establishment of the Nagbansi rajahs in Chota Nagpur it must at any rate have been before that time. The Oraons say that it was their entrance into Chota Nagpur which caused the exodus of the Hos. Col. Dalton (*Descritive Ethnology of Bengal*) doubts this because it is incredible that a race so inferior to the Hos should have been able to drive them out. But surely, the extreme aversion of the Hos for any aliens is quite sufficient to explain a free withdrawal to the large and seemingly unoccupied expanse of jungle, the *sidisum*, the country of trees, they had before them.

There is not the slightest doubt that they descended from the Chota Nagpur plateau by way of the Porahat country, since their tradition tells us that on entering the forest country they found it inhabited by Bhuiyas who afterwards chose for their kings the ancestors of the present rajah of Porahat. There was room enough though, and to spare, for all; so the Hos settled down in their midst and lived peacefully side by side with their new neighbours. This was the first stage of their journey southwards. In the course of time, it happened that two Marwai pilgrims on their way back from Jagarnath, demanded hospitality from a Bhuiya *mahapator* (chief), and prolonging their stay under sundry pretexts, dazzled and beguiled the simple Bhuiyas so well with a display of what appeared as great riches to these primitive forest-dwellers, that the same asked them to stay in their country and be their kings. No sooner had they acquired

this position than they used their influence over the Bhuiyas, inciting them to chase from their midst the Hos who, they said, were an unclean and despicable lot already expelled from Chota Nagpur. When, however, in the ensuing struggle, they saw the scales turning against the Bhuiyas, they turned against their dupes and joined the Hos in expelling them. If they hoped by so doing, to conquer the spontaneous allegiance of the Hos, they were disappointed. The latter remained friends and allies of the chiefs of Porahat only so long as these abstained from trying to subjugate them. When the Hos found that they could no more stay in peace and freedom in the Porahat country, they left it and pushed their way towards what is still their home and is therefore now called the Kolhan.

Whatever Bhuiyas or other tribes they found there, were expelled: the Hos had learned by experience that it is dangerous to live mixed up with aliens. Such also must have been the fate of a pretty civilized people which has left traces in the South and East of the Kolhan in the shape of tanks and ruins. A tank at Banisagar is surrounded by ruins of a large town. These tanks are said to have been made by the Saraks who were Jains. Col. Dalton conjectures that part of these Jains were absorbed by the conquering Hos. He does so in order to explain the superior physique of the Hos and especially the regularity of their features which, in many individuals, attains to great beauty. As Lieut. Tickell (Journal of the Asiatic Society of Bengal, 1840, Vol. IX, Part II) puts it: "The Hos are eminently handsome with figures like the Apollo Belvedere". However, this intercourse is hardly compatible with the Hos' absolute contempt for aliens, and especially for Hindus. Moreover they were not likely to have forgotten their recent experience in the Porahat. Besides, Col. Dalton himself admits that there is hardly any difference in appearance between the Mundas met with in the Southern part of the Chota Nagpur plateau and the Hos. In the Kolhan the Hos not only tolerated no aliens in their midst, but they did not even allow any to pass through their country, so that pilgrims to Jagarnath had to avoid it and, taking a circuitous road, to lengthen their journey by several days. This also was a result of the well remembered experience in the Porahat.

In the eighteenth century three great attempts were made to subjugate the Hos. First Dripnath Singh, rajah of Chota Nagpur, entered the Kolhan mustering an army of 20,000 men, reinforced by the soldiery of the Porahat chief, the so called rajah of Singbhum. His defeat was crushing. In 1770 his grandson, Jagarnath Sai, attacked the Hos with an army nearly as strong. Col. Dalton writes: "The scene of the second

battle, the centre of an extensive and elevated plain, was pointed out to Major Roughsedge by an eyewitness who told him that the action was fought at noon-day in the month of, May, when the heat must have been frightful. The rajah's troops succumbed to the firs onslaught of the Larkas; many hundreds were slaughtered on the battle-field, and many more were killed or died from thirst in the retreat, the Larkas pursuing them for ten miles till the fugitives had surmounted the steep ascent into their own country: An invasion from the Mayurbhanj, led in 1800 by a Gond chief, the mahapator of Bamanghatti, met with a similar fate. After this last victory the Hos started plundering raids on the border villages of adjoining states, being often instigated thereto by neighbouring chiefs who wanted to annoy each other.

The *Gazeteer of India* in its article under *Singhbhūm* gives as follows the latter century of the Hos' history:

"British relations with the Rājā of Singhbhūm date from 1767, when he made overtures to the Resident at Midnapore asking for protection; but it was not until 1820 that he acknowledged himself a feudatory of the British Government, and agreed to pay a small tribute. He and the other chiefs of his family then pressed on the Political Agent, Major Roughsedge, their claims to supremacy in the Kolhān, asserting that the Hos were their rebellious subjects and urging on Government to force them to return to their allegiance. The Hos denied that they were subject to the chiefs, who were fain to admit that for more than fifty years they had been unable to exercise any control over them; they had made various attempts to subjugate them, but without success, and the Hos had retaliated fiercely, committing great ravages and depopulating entire villages. Major Roughsedge, however, yielding to the Rājā's representation, entered the Kolhān with the avowed object of compelling the Hos to submit to the Rājās who claimed their allegiance. He was allowed to advance unmolested into the heart of their territory, but while encamped at Chaibāsa an attack was made within sight of the camp by a body of Hos who killed one man and wounded several others. They then moved away towards the hills but their retreat was cut off by Lieutenant Maitland, who dispersed them with great loss. The whole of the northern Hos then entered into engagements to pay tribute to the Rājā of Singhbhūm; but on leaving the country Major Roughsedge had to encounter the still fiercer Hos of the South, and after fighting every inch of his way out of Singhbhūm, he left them unsubdued. His departure was immediately followed by a war between the Hos who had submit-

ted and those who had not, and a body of 100 Hindustāni Irregulars sent to the assistance of the former was driven out by the latter. In 1821 a large force was employed to reduce the Hos; and after a month's hostilities, the leaders surrendered and entered into agreement to pay tribute to the Singhbhūm chiefs, to keep the road open and safe, and to give up offenders; they also promised that if they were oppressed by any of the chiefs, they would not resort to arms, but would complain to the officer commanding the troops on the frontier, or to some other competent authority.

"After a year or two of peace, however, the Hos again became restive, and gradually extended the circle of their depredations. They joined the Nagpur Kols or Mundās in the rebellion of 1831-2, and Sir Thomas Wilkinson, who was then appointed Agent to the Governor-General for the newly formed non-regulation province of the South-Western Frontier, at once recognized the necessity of a thorough subjugation of the Hos, and at the same time the impolicy and futility of forcing them to submit to the chiefs. He proposed an occupation of Singhbhūm by an adequate force, and suggested that, when the people were thoroughly subdued, they should be placed under the direct management of a British officer, to be stationed at Chaibāsa. These views were accepted; a force under Colonel Richards entered Singhbhūm in November 1836, and within three months all the refractory headmen had submitted. Twenty-three Ho *pīrs* or *parganas* were then detached from the states of Porāhāt, Saraikelā, and Kharsawān, and these, with four *pīrs* taken from Mayūrbhanj, were brought under direct management under the name of the Kolhān; and a principal Assistant to the Governor-General's Agent was placed in charge of the new district, his title being changed to Deputy-Commissioner after the passing of Act XX of 1854. There was no further disturbance until 1857, when the Porāhāt Rājā, owing largely to an unfortunate misunderstanding rose in rebellion, and a considerable section of the Hos supported him. A tedious and difficult campaign ensued, the rebels taking refuge in the mountains whenever they were driven from the plains; eventually, however, they surrendered (in 1859), and the capture of the Rājā put an end to the disturbances.

"Since that year the Hos have given no trouble. Under the judicious management of a succession of British officers, these savages have been gradually tamed, softened, and civilized, rather than subjugated. The settlement of outsiders who might harass them is not allowed; the management of the estate is carried on through their own headmen; roads have been made; new

sources of industrial wealth have been opened out, new crops requiring more careful cultivation introduced, new wants created and supplied; even a desire for education has been engendered, and educated Hos are to be found among the clerks of the Chaibāsa courts."

The same *Gazeteer* in its article under *Kolhān* gives further details about the administration:

"The indigenous village-system of the Kols, based upon a federal union of villages under a single divisional headman, which is gradually dying out elsewhere in Chota Nagpur, still survives in this tract. The whole estate is divided into groups of from 5 to 20 villages. Each village has its own *munda* or headman, all of whom are subject to the authority of the *manki* or divisional headman. Every *munda* is responsible for the payment of the revenue, and the detection and arrest of criminals in his village, to the *manki* who is in his turn responsible to Government. For acting as revenue collectors, the mankis receive a commission of 10 per cent and the *mundas* 16 per cent of the revenue which passes through their hands. Besides these duties, *mankis* and *mundas*, each in his degree, have certain informal powers to decide village disputes and questions of tribal usage."

Col. Dalton, before giving the more prominent data of the Mundas, Hos and Bhumijs, writes on p. 184 of his *Descriptive Ethnology of Bengal*: "I propose to select the Hos as the branch of the people who, from their jealous isolation for so many years, their independence, their long occupation of one territory and their contempt for all other classes that come in contact with them, especially the Hindus, probably furnish the best illustration, not of Mundaries in their wildest state, but of what, if left to themselves and permanently located, they were likely to become". A sincere liking for the Hos shines through all what he writes about them. In this passage he clearly expresses the deep regret he always felt because the wise measures adopted in the Kolhan were not, from the outset, extended to the other Mundas as well. The reader will, no doubt, draw the conclusion that the Missionaries are not alone to express this regret. In fact, not only this regret, but also the Missionaries' love and esteem for the aboriginal tribes, is shared by many a distinguished officer of Government. Only people unconsciously prejudiced against the Aborigines are prone to regard as exaggerated what the Missionaries say about these, and to ascribe it to 'Missionary bias.' What Missionary has ever praised them more than Col. Dalton and Lieut. Tickell in the quotations below? If the *mankipati* system had been saved in Chota Nagpur as it has been in the Kolhan, Christianity would probably have made as little progress in the

first as it has in the latter. Its disappearance must indeed be very regrettable if even the Missionaries regret it.

As already stated, the Hos form one tribe with the Kompat Mundas, they speak the same language and there are no essential differences between their religious beliefs and social practices. Only, the Hos have proved more refractory to the witchcraft system than the other Mundas and they marry later in life, owing to the exorbitant price exacted for the brides. Both Lieut. Tickell and Col. Dalton give detailed accounts of their beliefs and practices, but both accounts are incomplete and either of them gives details which the other omits. This will not surprise any one who has ever tried to collect information from the Aborigines: We ourselves have never come across a single individual who could, by himself, give a really complete and reliable account of a belief or pratice. Besides, both these writers seem to have been much more interested in the people's physical and moral qualities than in purely ethnographic data. Both entirely agree in contrasting the Hos most favourably with all the surrounding Hindus and Aborigines. They speak of the fine erect carriage and the long free stride of both men and women; of their strong developed limbs; of their love for, and success in, the chase; and of their indomitable courage in war. In the plundering excursions they made at the instigation of neighbouring Hindu zamindars, they always abstained from cruelty and unnecessary violence; "nor, except when they were openly resisted, was ever life taken.....Cold blooded murder for the sake of gain, robbery and even pilfering; lying, deceit and dishonesty are almost unknown, and looked upon with disgust. The truth and integrity of the Hos are well known, and the fidelity of their wives and modesty of their females in general, proverbial. They are, on the whole, a light-hearted and good natured race, irascible though quickly appeased. But so strong is their sense of injury, that a harsh word suddenly spoken may produce the most serious result. For this reason, they seldom quarrel and terms of abuse are unknown in their language. The mere hearing of a few words of reproach may lead a female to suicide, and this crime is so frightfully prevalent in both sexes, as to afford no parallel in any known country.....Jokes of an injurious nature they do not understand". (Lieut. Tickell). "Both married and unmarried women contrast most favourably with Hindu women for their abstaining entirely from the vile abuse always heard from the latter, and they are exceedingly sensitive to reproaches or scoldings which easily drive them to commit suicide. The girls though full of spirit and

somewhat saucy, have innate notions of propriety that make them modest in demeanour, though devoid of all prudery". (Col. Dalton). On the same point Lieut. Tickell remarks: "They are all well, and at times handsomely dressed, with a tasteful proprotion of ornaments, without the stupid shyness and false modesty thought proper among Hindu women; they are becoming and decorous in their looks, and doubly engaging from the frank and confiding simplicity which true innocence alone gives..... Prostitution is quite unknown among them, and no more restraint is placed on the females than in our own country." The Hos, like the other Mundas have a passion for cock-fighting. Meetings for the purpose are held at all markets from November till March, and also weekly in a few other villages. Referring to these, Col. Dalton writes: "I have noticed with some pleasure that women frequenting the markets kept aloof from the cock-fights, and there was feminine delicacy and tenderness in this abstinence from which the fair sex of some civilized nations might take a lesson."

This trait and most of the preceding apply equally to the other Mundas. But the truthfulness of the latter has become a myth, at least as far as lawsuits and land disputes are concerned. Amongst the other Mundas also, suicide is far from prevalent; in 20 years we have heard only of three cases. If it has been more frequent in olden times, it has been replaced now by expatriation to the tea plantations.

Col. Dalton and Lieut. Tickell are beyond suspicion of bias. Their testimony is a revindication of the whole Munda race and an irrefragable refutation of the calumnies of the Hindus who for centuries have never ceased to denounce the Mundas as a low and unclean race, devoid of all morality and religion. Both these writers deserve the thanks of the Mundas and of all lovers of truth.

hoa Nag. var. of *huā* Has. syn. of *haḷ* Nag.

hoar, hodar I. sbst., numerous scratches caused by thorns: manisunumin gosoakana, *hoarkore* toṭana, caṭapaṭajaĭńa.

II. trs., to scratch all over with a thorny branch, in cntrd. to *hiriraŏ, hiriraŏ, cocoraŏ*, to cause an abrasion; *hudir*, to scratch with a thorn, stick or pointed object; *godar*, to rake: *goṭā*, to scratch with the nails; *ruba*, to scratch by pulling, after inserting the claws: puṭusujanum *hoarkiń̃a*; puṭusujanumten *hoarkia*. *hoar-en* rflx. v., to scratch oneself all over on a thorny branch or branches: ne hon puṭusubakṛire ugurparomtanre nekae *hoarenjana*, this boy covered himself with these scratches by creeping through the Lantana hedge.

hoar-ā p. v., to get scratched by numerous thorns: puṭusujanumten

koarlena, I got scratched all over by the thorns of a Lantana bush.

ko-p-oar repr. v., to scratch each other with many thorns: puṭu u-cupaḍre upudurtanrekiṇ *hopoarjana*.

ho-n-oar vrb. n., (1) the extent of scratching with thorns: *honoare* hoarjana, goṭa horṃoe cinacabaakana, he was scratched by so many thorns that his body is all covered with the marks. (2) the numerous scratches which have been produced: nea okoṭaṛa *honoar*? Where didst thou get all these scratches?

hoba I. sbst., also *hōba*, *hobaṛ*, the fertility of a field: ne loĕoṇaṛa *hoba* lelte bandarteko autaḥkeda, seeing the good crops the field produced, they readily took it on mortage.

II. adj., also *hōba*, *hobaṛ*, with *loĕoṇ*, *aṛi*, *ote*, a fertile field. Also used as adj. noun: apia aṛitaiṇ menaṇ, *hobado* miaḍgea, I have three rice fields, but only one is fertile.

III. trs., (1) to give everyone a share or portion: ne mandi (or ne mandite) sobenko *hobakom*. (2) to make suffice for all, to divide amongst all: ne mandi sobenko (or ne mandi sobenkore, sobenkomente) *hobatam*. (3) to fulfil a promise or a threat: ne horo dalmeaiṇ mente isudine kajilaṛ, tisiṇdoe *hobakeda*, very often he said that he would beat me, he has done it to-day. (4) only in the form *hōba*, to render fertile: ne loĕoṇ isu camṭaĭ taikena, nāḍole *hōbakeda*, this rice field had very hard and very meagre soil, now we have rendered it fertile.

IV. intrs., (1) of a field, to give a good crop: ne loĕoṇ apisirmaṭaḍte *hobatana*. (2) to have smth. in sufficient quantity: mandi kalĕ *hobatana*.

hoba-n rflx. v., (1) to make smth. suffice for all, to divide amongst all: oṛodo banoa, neatege *hobanpe*, this is all there is, make it suffice for all of you. (2) to cause themselves to be so or so many: ne kami iril horote kā cabaoa, gel horo *hobanpe*, you cannot finish this work if you are only eight, make yourselves ten, i.e., get two more to work with you.

hoba-ṛ p v., (1) to become, to happen, to occur, to take place, to come into existence: nere musiṇhulaṇ hatu *hobaoa* (or nere musiṇhulaṇ hatuua), some day a village will spring up here; enkaṇa nere ciulaŏ kā *hobaoa*, such things will never happen here; porob aṭiri *hobaoa*, the feast will come off later. (2) to be born: tisiṇ ne oṛare miaḍ hom *hobaakana*. (3) to produce a crop of so or so much: ne loĕoṇare bar poṭom *hobaoa* honaṇ, ne kalomdo miaḍ eskar *hobaoaiṇ* menjadà, mendo okoe ṭōrjala? kajilekado (uṛulekado, monelekado, sinaṇlekado) kā hobaoa, this rice field should produce two bales, I say that this year it will produce only one, but who can tell? Things do not happen as we foretell (as we think, as we intend, as we desire). (4) to produce a good crop: ne kalom baba kā *hobalena*, the rice crop is bad this year; baba *hobaakana*, the rice

crop is good. (5) to get or have enough : ne mandịtepe *hobaoa* ci ? Will this cooked rice be sufficient for you all ? (6) to get each a share or portion (even if the shares are too small) : ne mandi (or ne mandịte) sobenko *hobaǫka*. (7) to be caused to suffice for all, to be distributed to all (even if each one's share is insufficient) : sobenkore (or sobenkomente) *hobaǫka*. (8) to be verified or fulfilled : ne hoṛo dalmeaiɲ mente isudine *kajilą*, tisiɲdo en kaji *hobaǰana*. (9) in the prf. ts., to be so or so many years old : cimin sirmam *hobaakana* ? (10) in the prf. ts., to be in a place already so or so many days, months or years : nãdo môṛê sirma Khuntịreɲ *hobaakana*, it is now five years that I live at Khunti. (11) in connection with *kami*, to be of use, to serve some purpose : alom giṛitą, kami *hobaoa*, do not throw it away, it will still be of use ; enkaną jetan kami kã *hobaoa*, things of that kind are of no use at all. (12) imprsl., in connection with a prd. denoting an action, to be necessary to do this action. The action may be emphasized by the afxs. *ge*, *te*, *tege*. The action, its subject or its time may take the afx. *ṛą* : gapą sen *hobaoa* ; senge *hobaoa* ; sentege *hobaoa*, to-morrow it will be necessary to go ; hola môṛê hoṛoko senṛą *hobąlena* ; tisiɲṛą api hoṛoko sen *hobąǫtana*, gapa bar hoṛokiɲṛą sen *hobaǫa*. When the pos. prns. *taiɲ*, *tam*, *tae*, etc., or *taĭñą*, *tamą*, *taĕą*, etc., are affixed to the imprsl. form of *hobaǫ*, (*a*) if they agree in number and person with the subject of the action, they denote that this sbj. is definite and known : hola senge *hobalenataiɲ*, I had to go yesterday ; gapa bar hoṛokiɲ sentege *hobaoatakiɲą*, to-morrow these two must go. (*b*) if they do not agree in number and person with the sbj. of the action, they mean that this sbj. is indefinite, but must be one of the persons denoted by the prsl. prn. : gapa bar hoṛokiɲ *senhobaoatabuą*, to-morrow two of us must go. N. B. The sentence : abusąãte (or abuą hisaḅte, abuą hisaŏte) bar hoṛokiɲ sen *hobaoa*, means : two men must go in our name, for us. Moreover in all these imprsl. constructions, *meną* or *taĭn* may be used instead of *hobaǫ* : hola môṛê hoṛoko senṛą taĭkena ; tisiɲṛą api hoṛoko senge meną. However, when *taĭn* stands in the fut. ts., the sentence generally implies that the action to be done by one, is also previously done by others : gapa bar hoṛokiɲṛą sen taĭna, we shall go to-day, but two of us must wait till to-morrow.

hǫ-n-oba vrb. n., (1) the number of births ; the extent of field produce : ne hature ne sirma *hanobaka* hobajana, oṛąoṛą mipiąd balęhonko menąkoą, so many births took place this year in this village that there is a baby in every family ; piṛidisum oṛǫ Siripatịre loĕoɲkodo *hanoba* hobaoa, kandirege miądko, potomjada, in the Torpa-Khunti country and on the Maranghada side, the

low rice fields give such good crops that people there make a bale (of some 20 maunds) with the produce of a field where half a maund is sown. (2) result : the child born ; the good crop obtained : ne hondo oko candụ *honoba* ? In what month was this child born ? ne soben potom ne kolomra *honoba* ci ? Are all these bales the result of this year's crop ? Also used as adj. : nīdo oko candụ *honoba* hon ?

hoba-caba trs., to distribute to all : sobenkoe *hobacabakeḍkoa*.

hobacaba-ọ p. v., to receive all a share in a distribution : sobenkole *hobacabajana*.

hoba-dari I. trs., possibly to do smth. : ondokaoaeko menea, sartige ci ?—Hegejā enkan kamiko ini *hobadariia*, they say that he makes human sacrifices, is it true ?—Yes, it may perhaps be true, he is a man to do such things.

II. intrs., with ind. o., to be able to give a share to all ; to be able to give enough to all ; to be able to give their due to all : paēsain hatinakena, kain *hobadariaḍkoa*.

hobadari-n rflx. v., (1) to be able to become smth. by one's exertions : mastarene moneakada, mondo mastar kae *hobadarina*, itun purae landia. (2) to be able to get enough : nimin mandire kako *hobadarina*.

hobadari-ọ p. v., (1) to happen possibly : *hobadarioa*, it is possible, it may be : enlekanado kā *hobadarioa* such things are impossible, cannot happen. (2) to suffice possibly : mandi hurinage mena nimin horokore kā *hobadarioa*. (3) to get possibly enough : mandi hurinage taikena kako *hobadarijana*, there was too little cooked rice, they could get no full meal.

hoba-duku Nag. (A. *waba*, pestilence) var. of *obaduku* Has. cholera.

hoba-etegọ p. v., to be begun, to be started : upādēs cimtara hobaca ? —Nāge *hobaeteakana*, when will the sermon take place ?—It has been started just now.

hŏbŏbŏbŏ, **ŏbŏbŏbŏ**, **bọ-bọ**, **bĕbĕbĕbĕ**, **čbĕbĕbĕ**, **bẹ-bẹ** onomatope, I. sbst., the grunt of a male sheep or goat just before coupling : mindikoa *hŏbŏbŏbŏ* kacim aiumla ?

II. adj., with *kakăla*; same meaning.

III. trs., thus to grunt at a female : en bakăra apea enga merome *hŏbŏ-bŏbŏlia*.

IV. intrs., same meaning : en bakăra *hŏbŏbŏbŏjada*.

hŏbŏbŏbŏ-n rflx. v., same meaning : en bera *hŏbŏbŏbŏntana*.

hŏbŏbŏbŏ-ọ p. v., (1) of a female, thus to be grunted at : en enga mindi *hŏbŏbŏbŏlena*. (2) of a goat's or sheep's mouth, to utter this kind of grunt : oko bakăraa moca *hŏbŏ-bŏbŏlena* ? (3) impral., of such a grunt, to be uttered : misage *hŏbŏ-bŏbŏlena*.

V. alv., with or without the afxs. *ange*, *ge*, *ọge*, *tau*, *tange*, modifying *sari*, *kakăla*, *nika*, *nihan*, *aiumọ*.

hobol Cfr. *hujul*, I. sbst., of cattle, the act of running slowly when drawing a cart : en kerakina *hobol*

lellem.

II. intrs., of cattle, to run slowly when drawing a cart or under the yoke : goâṛâre miḍ gaũdi horakin̨ *hobolkeda*, enreo kakin̨ lagaakana, they ran slowly the distance of a league, dragging a load attached to the yoke, and nevertheless they are not tired.

hobol-en rflx. v., same meaning : en keṛakin̨ kenṭeḍkin̨ *hobolena*, these two buffaloes, when put to the cart, run fast (or run slowly for a very long time).

ho-n-obol vrb. n., (1) the rapidity or duration of the run of cattle drawing a cart : *honobolkin̨* hobolkeda, miḍgaṛikaḍre hatukin̨ tebąlą, they drew the cart, running so fast that they reached the village in a short time. (2) the act . of thus running : en keṛakin̨ą *honobol* lellem.

hobon̨, hobon̨-ader, obon̨, obon̨-ader Has. trs., (1) to push smth. into a hollow, hole or narrow space, either altogether, or so that part sticks out : caṭure lija *hobon̨tam*. (2) of elephants, to stow things in the mouth by means of the trunk : hatiko patăṛado sōnḍote mocareko *hobon̨ea*.

hobon̨-en rflx. v., (1) of elephants, same meaning : hatiko patăṛako *hobon̨ena*. (2) fig., impolite, of people to put in the mouth smth. to eat : kanṭaṛa mocaree *hobon̨entana*.

hobon̨-ǫ p. v., meanings corresponding to the trs., : ne lija caṭure *hobon̨ǫka ;* hatią mocare bakălą *hobon̨akana*.

ho-n-obon̨ vrb. n., (1) the extent of the act : *honobon̨ko* hobon̨keda, ne caṭure lija peręgiṛiakana. (2) the result of the act : nea okoẽą *honobon̨ ?* Who has pushed this inside ?

hobon̨hobon̨te adv., used of elephants: hatiko *hobon̨hobon̨teko* jomea, elephants eat by stowing and stowing things in their mouth.

hobon̨-ṛarom Has. trs., (1) to push smth. into a hole or narrow space so that it sticks out on both sides or at least on the other side. (2) sometimes syn. of *pucu*, to pass smth. through and through a hole or narrow space.

hobon̨ṛarom-ǫ p. v., corresponding meanings.

hocą (Sad. *huckaek ;* Or. *koc'a*, a piece broken off or cut away) Cfr. *hacą*, I. sbst., also *honocą*, the place on a tree where a large branch or the top has been broken off : ne darurą *hocą* lelte mundiǫtana jōrgee hoẽoleda nesą, seeing this tree with its top torn off, it is clear that there has been strong wind in this place.

II. adj., (1) with *koto*, a large branch torn from a tree : *hocą* kotope sānkedaci ? (2) with *daru*, (*a*) a tree, the top or a large branch of which has been torn off. (*b*) the part torn off.

III. trs., to wrench, or tear, off a large branch or the top of a tree : holagą hoẽo isu darukoe *hocąkeda*, yesterday's wind has wrenched off many large branches and tops of trees ; ne darudo jōge *hocąkeda*.

IV. intrs., in the df. prst., of a large branch or top of a tree, to

break off: parkanpe, koto *hocẹtana.*

hoca-gẹ p. v., of the same, to be wrenched off by the force of the wind or by the weight of the fruit; of trees, to have their tops or branches wrenched off: daru *hocẹjana;* jōrẹ hambalte koto *hocẹjana.*

ho-n-ocẹ vrb. n., (1) the extent to which large branches are torn off: ne daru *honocẹ* hocẹjana, miaḍ raṭi koto kā sarẹjana, this tree has had so many branches wrenched off, that there is none left. (2) the actual tearing off: en darurẹ *honocẹdo* leljaḍgeꞑ taĩkena, I saw the branch breaking from that tree. (3) the result, i.e., the traces left by the tearing off: ne daruẹ *honocẹ* lelte mundiọtana jōrgee hoĕoleda nesẹre.

V. adv., with the afxs. *gẹge, tange,* (1) modifying *hoĕo,* so as to tear off branches: daru *hocagẹge* hoĕokeda. (2) fig., modifying *gẹ:* taran *hocẹtange* caũliĩ gẹkeda, he carried a very heavy load of rice.

hocẹ trs., to catch up on the palm of the hand a small quantity of, v. g, grains, from a cloth, mat or the middle or mouth of a winnowing shovel.

hoce-gẹ p. v., corresponding meaning.

hocẹ diminutive of *hocẹ,* trs., (1) to tear off with one hand a small branch where it joins a thicker one, in cntrd. to *henjere, ceꞑgere,* which is also used of the tearing off leaflets from the main axis of a pinnate palm leaf; *hẹ,* to tear off a leaf with its petiole or a leaflet from the main axis of a pinnate palm leaf; *hoḍ,* to strip off the leaves or fruit from a twig, or the leaflets from the main axis of a pinnate leaf, by pulling it from tip to bottom through the closed hand; *ɟeṭẹ,* to pinch off a leaf or twig: kotohonko *hocẹkeate* ne opaḍ teꞑgẹeme, carry this sapling on thy shoulder after having torn off the small branches. (2) with *karmaṛẽ, sakam,* as d. o., to ply a leaf in two lengthwise, pressing its base between the thumb and forefinger, and then pull off its petiole in the direction of the leaf so that part of the midrib comes off at the same time, as is done with the leaves used for making cups: ne sakamko (or ne sakamrẹ karꞑaṛâko) *hocẹtape,* kalẹbu tukuĩĩa.

hoce-gẹ p. v., corresponding meaning.

hocen Has. var. of *hecen* Nag.

hocoḍ Nag. var. of *ucuḍ* Has. I. sbst., the hump of a zebu or camel.

hocod-ẹ p. v., to get a hump: ne uri khũbe *hocodakana,* this zebu has a large hump.

hoco-hoco var. of *hecchece.*

hẹcol, hẹcolaꞑ, ẹcol, ẹcolaꞑ Has. var. of *hoḍcol.*

hocon Has. var. of *hecen* Nag.

hoḍ (H. *khōlnā,* to scratch) I. sbst., in the meaning of *honoḍ,* the act or the result of the act described below.

II. adj., also *honoḍ,* resulting from this act.

III. trs., (1) to strip off the leaves or fruit from a twig, the leaflets from the main axis of a pinnate leaf or the grains from an ear, by pulling it between the fingers (from tip

to bottom in the case of leaves, leaflets or fruits) : mungaaraṛako *hoḍea*, they strip off the leaflets from the main axis of the Moringa leaves ; miaḍ gelee (or miaḍ gelera jano) *hoḍkeḍa*. (2) to rub with force a rope or twine, either in order to destroy its tendency to untwist and curl up, or in order to wear off the loose fibre-ends : baĕarko *hoḍea* gojoka mente, kāredo budurbusiko haṛokamente. It is rubbed, in a seesaw motion, either with a handful of straw, or around the trunk of a tree, as described under *budurbusi*. (3) to pull out a louse along the few hairs which happen to be between the fingers when the louse is got hold of : ne hon sikuko *hoḍipe* ; ne hona sikuko *hoḍkope*. (4) to rub off on sub. the spinescent capsules of the Achyrantes aspera, or the birdlime of a *cari*, by pulling the stem or the *cari* over his skin : ne hon sitirkaḍko *hoḍkia* ; aṭacariko *hoḍkia*. (5) of a bird, to extricate itself from lime sticks either by carrying off the lime on the feathers, or by leaving down of the feathers on the limed sticks : puṭam lasae *hoḍkeḍa* ; puṭam ūbe *hoḍkeḍa*. (6) to get capsules of the Achyrantes aspera sticking on one's skin or clothes, paromtanre lijare (or lijaṭe) pura sitirkaḍem *hoḍkeḍa*. (7) to free *koṭole* stems of the seed capsules. IV. intrs., syn. of *hole*, *pared*, to withdraw oneself from one's work, in order to go somewhere : kamile aculia pīttee *hoḍkeḍa*.

hoḍ-en rflx. v., (1) 3d, 5th and 6th meanings of the trs : sikukee *hoḍentana* ; puraṛe eiko sikuakaḍma euavāṭem *hoḍentana* ? puṭam aṭalena mendo *hoḍenjaneĭ* nirjana ; lijare sitirkaḍe *hoḍenjana*. (2) same as the intrs. : pīttee *hoḍenjana*.

ho-p-oḍ repr. v., 4th meaning : honko sitirkaḍko (or sitirkaḍteko) *hopoḍtana*.

hoḍ-ọ p. v., meanings corresponding to the trs.

ho-n-oḍ vrb. n., (1) the extent of the act : *honoḍ* hoḍepe nāge ne mungaara cabaoka. (2) the act in all the above meanings : sakamko *honoḍre* (or *hoḍre*) miḍ ganṭa senọjana ; baĕar ḍeraḍoina, ḍeraṭaḍa, *honoḍ* (or *hoḍ*) aŭri hobaoa ; *honoḍte* (or *hoḍte*) sikukoe cabakeḍkoa ; *honoḍte* (or *hoḍte*) aṭacari samajana ; puṭam *honoḍtee* (or *hoḍtee*) banetōnjana ; *honoḍteṛ* (or *hoḍteṛ*) sitirkaḍgirijana. (3) the result of the act, in the same meanings : nea cimtaṛa *honoḍ* (or *hoḍ*)? ne sikuko cimtaṛaren *honaḍko* (or *hoḍko*) ? Also used adjectively : holaṛa *honoḍ* (or *hoḍ*) aṛa tasitape ; tisiṛa *honoḍ* (or *hoḍ*) pasŭrape hondḷeḍa ci ? Have you parboiled the wild rice-grains stripped off yesterday from the ears ? *honoḍ* sikuko, *honoḍ* baĕar, *honoḍ* aṭacari, *honoḍ* ūb, *honoḍ* sitirkaḍ. (4) a split piece of wood fixed in the ground or held firmly with the foot, through the split of which the stems of *koṭole* are drawn to get freed of the seed capsules. When it is not necessary to press together the free ends of the split, the piece of wood

may be held in the hand.

hoḍtaḍleka adv., and *hoḍtaḍlekan* adj., used like *borbor*, of a tree with a long, clean, straight stem.

hoḍ Nag. intrs., in the df. prst., of fire, to die out so as to become black with charcoal: sengel (or gucaṇ, bucaṇ, aṇgar, hasaṇgar) *hoḍtana*.

hod-ọ p. v., same meaning.

hoḍ Kera. I. trs., syn. of *akiriṇviḍ* to sell definitively: ne oto *hoḍ ere* puraṇ taka namọraṇ.

hod-ọ p. v., corresponding meaning.

II. adverbial afx. to other prds. syn. of *giṛi*, altogether, definitively.

hodaṇ, hodar (H. *khōtnā*, to scratch) 1⁰ syn. of *hoar*. 2⁰ trs., syn. of *paṭarpaṭar*, (1) to comb hair, using neither oil nor water, so that some of the hair gets torn out. (2) to plough, only scratching the soil: dola en goṛabu *hodaṇṭọ*, dạ gamakere alitabọka.

hodaṇ-en rflx. v., to comb one's self thus: diriṇnakịtee *hodaṇentana*, nakịdo saporacabatana, he is combing his dry hair with a horn comb, the comb loses all its teeth.

hodaṇ-ọ p. v., (1) to be combed thus; of hair, to be torn out in thus combing: *hodaṇakan* ūḫte kuṛihonko apan naṣako baiĭa, girls make their false tress with their own hair torn out in combing. (2) of soil, to get only scratched by the plough: *hodaṇakan* loĕoṇ apia menạ, huṛiṇleka dạlereo alioa.

ho-n-odaṇ vrb. n., (1) the extent of thus combing: *honodaṇe* hodaṇenjana, nakịdoe saporacabakeda, he combed his hair so much without wetting it, that he broke many teeth of his comb. (2) the soil or field thus scratched; the hair thus torn out: nea holaṛa *honodaṇ* ci? Was this field thus scratched yesterday? ne ūḫdo puraṇ dinraṇ *honodaṇ*, this hair was gathered very slowly in proportion as it was torn out by my comb.

hoḍcol, hoḍcolaṇ, họcol, họcolaṇ Has. **hoḍcoḍ** Nag. also without aspirates in Nag (Sad. *bokocol*) Cfr. *colcolan*, I. adj., (of things that should be round or rounded off), tapering, pointed: iniạ *hoḍcol* bọ̄ leleme; en *hoḍcol* hoṛo lelime, look at his pointed head, look at that man with a pointed head; *hoḍcol* poṭomre huṛiṇ poṭom tiriṇepe, put a very small bale on top of the tapering one. Also used as adj. noun: iniạ *hoḍcol* leleme; en *hoḍcol* lelime; *hoḍcolre* huṛiṇ poṭom tiriṇepe.

II. trs., to make smth. taperin which should be rounded off poṭompe *hoḍcolkeda*.

hoḍcol-ọ p. v, to be made or become tapering instead of rounded: poṭom *hoḍcolakana*.

III. adv., with or without the afxs. *aṇge*, *ge*, *ọge*, *laṇ*, *tuṇge*, modifying *poṭom*, *bai*, *lelọ*, *bōgọ*: *hoḍcolaṇgee* bọ̄sakana.

hoḍcol-bọ̄ and *bọ̄* affixed to the other vars. of *hoḍcol*, adj. and adj. noun, a person with a pointed head: en *hoḍcolbọ̄* hoṛo lelime; en *hoḍcolbọ̄* lelime.

hoḍḍo, huḍḍu (Sad. *hoḍhodo*) trs.,

to cause (even by mistake) to flow out suddenly and in a mass : paṭire borarą caŭlikiną *hoḍdoleda*, pasiruruą-jana, they untied the bag over a mat and,lifting it by the bottom, emptied it ; the rice scattered over the border of the mat.

hoḍdo-ǫ p. v., thus to be emptied, or thus to flow out : kudakan caŭli boraāte *hoḍdolena*, the gunny bag burst or got untied whilst he carried it on the back, and the rice fell out ; kesedakan dą ari hąlenci *hoḍdolena*.

hoḍdoken adv., modifying *uṛuą, uĭų, parom, liągi, arę* : ṭuąkiraą penda buriḍjana caŭli *hoḍdoken* uĭų̣jana.

hoḍdoleka adv., frequentative of *hoḍdoken*, modifying the same verbs : miḍsānj *hoḍdolekale* arękeda.

hoḍdo-bagel, huḍdu-bagel trs., same meaning as *hoḍdo*, also in the p. v.

hoḍ-hotor I. sbst., the act of leaving successively : inkuą *hoḍhotor* lelte muṇḍijana aĭńą kaji aĭmmente duḅ kako sukujana, seeing how they all went away one after the other, it was clear that they did not want to sit and listen to me.

II. trs. caus., to cause people to leave one after the other.

hoḍhotor-en rflx. v., to leave successively a place where people are gathered ; to come back from such a place after leaving it one after the other : hajiri kąmiko hijųlena, hambal kami lelkeḍeiko *hoḍhotorenjana* ; kamite sentanle taĭkena inkudo oṛąteko *hoḍhotorenjana* ; oṛąrenko soben setąre iṛąteko senkenako *hoḍhotorenjana*, in the morning all the people of the house went together to reap ; they came back one after the other.

hoḍhotor-ǫ p. v., (1) same meaning. (2) to be caused to leave a gathering one after the other.

II. adv., with or without the afxs. *ange, ge, ǫge, tan, tange*, modifying *seną, hijų, ruaṛ, rikan* : pancāĭṭ tikin hanre kajilena, *hoḍhotortanpe* ruaṛtana.

hoḍhotor-au intrs., and *hoḍhotor-aua* rflx. v., to come back from a gathering one after the other.

hoḍhotor-idi intrs., and *hoḍhotor-idin* rflx. v., to go away from a gathering one after the other.

hoḍ-jarom trs., to strip off the ripe part on the top of rice ears before the lower part is ripe. The poor often must have recourse to this expedient in order to gather from their field rice enough for their actual need : baba aŭriloǫgeko *hoḍ-jaromjada*.

hoḍjarom-ǫ p. v., corresponding meaning : lēslo aŭria, baba enkatege *hoḍjaromǫtana*, karcale banoakana.

hoḍ-jīden rflx. v., to live on rice stripped from the ripe half of ears : tisiągapale *hoḍjīdentana*.

hoḍ-kul intrs., of rain-water, to flow from a field because the field is on rising ground, or because its embankment is too low : ne loĕoąre (or ne loĕoąāte) dą *hoḍkultana*.

hodo sbst., nickname for a person with large belly. Also used as proper noun.

hodo-hodo var. of *hadahada*, but

referring only to water.

hodo-hodo var. of *hidahodo*.

hodŏro, hodŏrǫ, hodro, hodrǫ, also without aspirate, syns. of *hidahodo*, but only as referring to a large belly.

hodoṛ, hodoṛo (Or. *hodoṛ*, bulging out; Sad. *hodraek*) 1° I. adj., corresponding to the meanings of the intrs.: *hodoṛo* caŭli horareiŋ lelleda; dupiltanre *hodoṛo* dątee lumgiṛijana; *hodoṛo* lijąko kantątam, patch the worn and torn clothes; *hodoṛo* sondoro lijąre ţǫjana; *hodoṛo* caţu alom idiĭa, do not take a leaking pitcher; gaŏ *hodoṛogea*. Also used as adj. noun.

II. trs., to make a hole or cut in smth. so that the contents, if any, flow out: borae *hodoṛokeda*, he has made a hole in the bag; ne meromą dana *hodoṛoepe*, cut open and clean the stomach of this goat; ne merom poţa *hodoṛoipe*, cut open the belly of this goat and take out the entrails; janumto guṛa *hodoṛoime*, pierce his boil with a thorn so that the pus may flow out.

III. trs. caus., (1) to cause such contents to flow out: borarą caŭlii *hodoṛokeda*; guṛarą sondoroe *hodoṛokeda*. (2) to wear a cloth so much that it loses all its strength: lijąe *hodoṛokeda*; caŭli kasaŏkatete soben borae *hodoṛokeda*, he has worn the gunny bags filling them constantly with rice.

IV. intrs., (1) of the contents of a recipient, to spill, to flow out by a leak or hole: borarą caŭli *hodoṛotana*; caţurą dą *hodoṛotana*; guṛarą sondoro *hodoṛotana*. (2) of a recipient, to have a hole or cut, or to be torn: bora *hodoṛotana*; caţu *hodoṛotana*; guṛa *hodoṛotana*. (3) of a cloth, so worn or half rotted that it may easily get holes or tears: liją *hodoṛotana*; bora *hodoṛotana*. (4) of the flesh around a sore or boil, to fester so much that pieces are likely to fall off: gaŏ *hodoṛotana*; guṛa *hodoṛotana*. (5) of fruits, to be so ripe that many fall from the tree: baṛi *hodoṛotana*; kanţaṛa *hodoṛotana*.

hodoṛ-ǫ, hodoṛo-ǫ p. v., (1) meanings corresponding to the trs. and trs. caus. (2) meanings of the intrs., but connoting beginning: caŭli *hodoṛoǫtana*, the rice begins to spill; liją *hodoṛoǫtana*, the cloth is getting much worn; liją *hodoṛoakana*, the cloth is much worn.

ho-n-odoṛ vrb. n., the extent of the act or state in all the above meanings: ne liją *honodoṛo* hodoṛojana, uĭun kā ituuteroa, this cloth is so much worn that it is impossible to use it for dress.

2° fig., syn. of *hodŏro*.

hoḍso trs., to cause to glide down suddenly and quickly, and fall from an inclined surface: mēj tarasąe ţinḍimkeate mējrą paĕ sakt*hoḍsokeda*, he made the money fall off by lifting the table on one side.

hoḍso-ǫ p. v., corresponding meaning: mēj tarasąe ţinḍimlą, soben paĕsa *hoḍsojana*.

hoḍsoken adv., modifying *rika, uĭų*.

hoḍso-bagel trs, same meaning as *hoḍso*, also in the p. v.

hoḍor Nag. var. of *hoṛor, hoţor*.

hoĕ-hoĕ var. of *ḍoĕḍoĕ*.

hõeŋ Cfr. *uiŋ*, syn. of *ďiţaŏ*, but when there is question of a cloth, it

nearly always connotes that the cloth is wet. Note the idiom: ne hoŗo supukoe *hõeŋgiŗiakana* (or âiŗaŏgiŗiakana, penŗorgiŗiakana, ḑeragiŗiakana), he is very strong, the muscles show on his arms like a twisted rope.

hõeŋ-goǧ syn. of *âiŗaŏgoǧ*, *penŗorgoǧ*, trs., to kill by twisting the neck: miaḑ sime *hõeŋgoǧkia*. It occurs fig. in a riddle, the answer to which is *suluǧ*, snot: "*hõeŋgoǧ*, tabaḑgoǧ, to kill by twisting and flinging down."

hoče (H. *hawā*) I. sbst., (1) air, breeze, wind: baïsikalrą cãka *hočote* peŗąkana, the wheels of a bike are filled with air; *hoče* miado banoa, there is no wind or breeze at all; samaŋareą *hoče*, wind in front, contrary wind; doẽareą *hoče*, wind from behind, favourable wind. (2) fig., a rumour, an unproved news or assertion: ena *hoče* alesao cuŗicuŗi tebąlena, we too have heard smth. of this rumour; *hočote* bãrirele aïumleda, we heard it only asserted without any proof. The idea of the latter sentence is also expressed by the sayings: *hočore* oŗaŋbaŗa kajile aïumleda, ltly., we have heard words carried about by the wind; and: hoŗokaji setabŗle aïumleda, ltly., we have heard the talk of men and the bark of dogs. (2) an epidemic: ne hature tisiŋgapa *hoče* ŗoakana. (4) poverty, want: tisiŋgapa *hoče* namakaḑlea (or ŗoakaḑlea). (5) syn. of *bãu*, a spell: ne hoŗo *hočoe* ŗoakana, sirnikaŗaŏtape, this person is under a spell, counteract it by making an offering in cash to the witch-finder. Note the saying: *hočosą cãǧ*, to open the mouth towards the wind, i.e., to live on air, to be without livelihood: aminaŋalom lanãna hupuŗiŋako *hočosą* ci ko cãbeka? Do not appropriate so much for thy priviledged part of the inheritance; what will remain for thy younger brothers? Dost thou want them to live on air?

II. trs., of wind personified), to blow on smb.; to blow on smth. with bad result: tisiŋ horare niralgee *hočokeḑlea*, on our way, to-day, we had a pleasant breeze; apia daruï *hočokeda*, aleą sakeŗą, the wind has blown down or broken three trees in our grove.

III. intrs., of wind (personified), to blow: niralgee *hočotana*, there is a pleasant breeze; kenŗode *hočojada*, there is a very strong wind.

hočo-ą p. v., to be blown on; to suffer from the wind: hijŗtanre puraḑgele *hočolena*, in coming we had a strong wind; apia daru tisiŋ *hočolena*, to-day three trees suffered from the wind.

ho-n-očo vrb. n., the violence of the wind: *honočoe* hoẽola, taramara oŗąkoe oŗąuterkeda, there was such a strong wind that it carried off the tiles or thatch from several roofs.

hoče (Or. *khoynā*, to scrape, to mow) trs., to shave. Mundas shave with water only, without soap. Note the sayings: (1) begar dątem *hočojaḑlea*, thou shavest us without water, i.e., there is nothing behind

thy talk, it is all humbug. (2) niku soben ain *hoẓoakaḍko*, these have all been shaved by me, i.e., these have all been taught by me. This is said either as a boast or in rebuking the pride of those whom one has taught.

hoẓo-n rflx. v., to shave oneself or let oneself be shaved.

ho-p-oẓo repr. v., to shave each other.

hoẓo-g p.v., to get shaved.

ho-n-oẓo vrb. n., (1) the extent or thoroughness of the shaving: *honoẓoe* hoẽokia, miad raṭi ũḅ kae sareḳia, he shaved him so well that not a single hair remained on his head. (2) the act of shaving: *honoẓo* kae ṭaũkakia, he did not shave him well. (3) the result, i.e., the person, or part of the body, shaved: nī okoẽa *honoẓo*? Who shaved this one? nea okoẽa *honoẓo*? Who shaved this?

hoẓo-arăgu I. trs., of the western wind (personified), (1) to carry smth. eastwards, to the plains: ḍuluko puraa Malcandu ṭunḍuṭnnḍukoree *hoẓoarăgujaḍkoa*, about the end of May the western wind brings the dragon-flies. (2) to blow on smb. horaree *hoẓoarăgukiña*.

II. intrs., of the wind (personified), to blow from the West, towards the plains: tisiae *hoẓoarăgujaḍa*.

hoẓoarăgu-g p.v., (1) to be carried by the wind towards the East; to be brought on the wind from the the West. (2) to be exposed to a western wind.

hoẓo-cerercerer, **hoẓo-cererẹcerere**, **hoẓo-cerẹcerere**, **hoẓo-cerẹnacerẹn**, also with *j* instead of *c*; also, but rarely, with the 2nd member of the cpds. not redoubled, vars. of *hoẓocerẹman*, *hoẓojerẹman*, *hoẓoherer*, *hoẓoherere*, trs., to shave wholly smb.'s head: ne honko sikuṭaia, *hoẓocerẹmaṇṭaipe*. *hoẓocererẹcerer-en*, etc., rflx.v., to let one's head be shaved entirely: *hoẓocerẹmaṇenme*, mermerko sikuṭaḍma.

hoẓocererẹcerer-g, etc., p.v., to get one's head entirely shaved.

hoẓo-cerẹman var. of the preceding.

hoẓo-daḍ I. sbst., a storm with rain: *hoẓodaḍ* hijuṭana, there is a storm and rain coming.

II. trs., of a rain-storm (personified), to affect smb.: *hoẓodaḍkeḍleae* horare, we had a rain-storm on our way.

III. intrs., of a rain-storm (personified), to rage: *hoẓodaḍjadae*. They say also: hoẓo aḍ daḍe gamajada.

hoẓoda-gg p.v., to be exposed to a storm with rain; horarele *hoẓodaḍjana*, we had a storm and rain on the way.

hoẓo-dudugar a dust or sand-storm. Constructed like *haẓodaḍ*.

hoẓo-gama syn. of *hoẓodaḍ*.

hoẓo-giri trs., to shave completely smb.'s head, beard or moustache: ne han *hoẓogiriṭaime*.

haẓogiri-n rflx. v., (1) to shave, or let smb. shave, one's head, beard or moustache; gueu *haẓogirisime*. (2) to perform the ceremonial shaving after a burial: Samua ararako *haẓogirintana*. (3) sbst., the ceremonial shaving or cropping of the hair after

the death of a relative : *hoĕogiṛinrą* nenḍa api māre kāre môṛê mūre hobaǫ lagatina, enado hisaḅlere din kā juṛiǫlekage.

hoĕogi-p-iṛi repr. v., to shave completely each other's head, beard or moustache : gucuko *hoĕogipiṛikǫate* pīṭtelana, let us shave each other's beard (or moustache) before going to he market.

hoĕogiṛi-ǫ p. v., (1) of the head, beard or moustache, to be shaved off : inią gucu nāḍo hoĕogiṛiakana. (2) of the ceremonial shaving, to take place : oko hulan *hoĕogiṛiǫre* ṭaũkaoa ?

*The ceremonial shaving or cropping of the hair is performed not only by the members of the deceased's household, but also by all the male relatives present. The women only pare their nails. There is no rule about the superficial extent of the shaving or cropping, nor about the length to which the hair should be cut. It is not necessary to crop it closely.

At the end of the burial the married men of the village before going to bathe, discuss and settle the date on which this ceremony is to take place. It must be performed before the new moon and so it may have to be done on the very day of the burial. Otherwise it takes place on the third, fifth, seventh or ninth day. When one asks what is the customary date of this ceremony, one lgets generally the answer : "after one week" or "after eight days". But this means on the 7th or 9th day, because, like the birth and the *caṭi*, so the burial and the *hoĕogiṛin* may not fall on the same day of the week, v. g., not both on a Monday. When a betrothal or a marriage is due to come off shortly in any house of the village the *hoĕogiṛin* is always advanced in consequence.

Between the burial and the shaving ceremony no dancing is allowed in the village, and the members of the deceased's household must abstain from meat and fish. Even when, for some reason or other, the shaving ceremony has had to be advanced, they will not have their *âĭsbiṭ.l*, first eating of meat, before the 7th or 9th day.

If rice-beer can be made ready in time, it is on the shaving day that the *hasagaṛaili* (or *gaṛaurili*, *meḍḍą-gosǫili*) is served both to the relatives and to the people of the village. On this occasion smb. is charged to make a speech similar to the toasts spoken on other drinking occasions. But this is not a true toast or thanksgiving : joardo kae joarea, kaji bāriĭ kajiĭa. This speech is given under *joar*. It is generally on the night after the *hoĕogiṛin* that the shade is introduced into the *aḍiǫ*, as described under *umbulader*.

There is another occasion on which a similar ceremony takes place. When smb.'s daughter becomes an outcast by intercourse or marriage with a man of another tribe or caste, she is as much as dead to her father. He then sometimes, calling his rela-

tions together, shaves his head and serves them a feast. This too is called *hoĕogiṛin*.

Shaving of the head is also performed on the *caṭi* day by the father of a new-born child, but the noun *hoĕogiṛin* does not apply to this. When he finds himself in the necessity of offering a sacrifice, he may not do so as long as he is *cūt*, socially unclean. But he may remove this uncleanness by shaving his head on any day after the birth, and then he can offer his sacrifice even before the *caṭi* takes place.

The *hoĕogiṛin* ceremony has been borrowed from the Hindus who call it *kamān*.

hoĕo-hejeṛ, hoĕo-hejeṛe Nag. vars. of *hoĕocereṛcereṛ*.

hoĕo-jereṛjereṛ, hoĕojereṛejereṛe, hoĕojeṛejeṛe, hoĕo-jeṛeṇjeṛeṇ, also, but rarely, with the 2nd member of the opds. not redoubled, vars. of *hoĕocereṛcereṛ*.

hoĕo-jeṛemaṇ var. of *hoĕocereṛcereṛ*.

hoĕo-maṇko sbst., the air cleavers, a name given to the *paikis* or sword dancers.

hoĕo-peṛ trs., to fill with air, to inflate: baisikalṛa cāka *hoĕoperetam*.

hoĕopere-gg p. v., to get inflated: baisikalṛa cāka *hoĕopereakana*.

hoĕoperĝleą, instrumental noun, an inflator.

hoĕo-rakaḷ contrary of *hoĕoaṛāgu* like which it is constructed: cāĕako nimiṛa jāṛidipliï *hoĕorakaḷkeḍkoa*, this storm has brought us the green bug from the plains, (from the East).

hogo-hogo syn. of *hidahodo*.

hogoṛ, hogoṛo (1) var. of *hodoṛ, hodoṛo*, but used neither of cloth, nor of the flesh around a boil or sore. (2) syn. of *hą*, to break through an embankment.

hoho var. of *ho, hore* Nag.

hojo-hojo var. of *gojogojo*.

hojol, hojor (Or. *cugul cugul*, at a trot) syn. of *khojoṛo*, cfr *cunuï*, I. sbst, (1) the quick short step of postal runners and Indian carriers: ḍākdārkoą *hojorem* lelakadaci? (2) the very quick step in certain dances, as the *orjadur*.

II. trs., of men, to cover a distance, running slowly, trotting: ne horale *hojorkeda*, we trotted along this road.

III. intrs., of men, to trot or run slowly with short steps; to dance quickly as in an *orjadur*; in cntrd. to the following used only of trotting: *hujul, hujur*, of men; *cunuï, cunuïcunuï*, of men and dogs; *janḍuïjanḍuï*, of dogs and cats: *hobo'*, of cattle; *kudŭṛu*, of birds hopping fast: gogǫko anaṛāgureko *hojorkeda*, the carriers went at a trot on the downward slope; orjadurreko *hojorea*.

hojol-en rflx. v., same meanings: puraǫeko *hojorenjana*, they trotted fast or for a long time; orjadurreko *hojorena*.

hojol-ǫ p. v., of a distance, to be covered at a trot: jolahora *hojorlena*, the way downhill was managed at a trot; tala gaṇḍi *hojorlena*, trot-

ting went on for half a league.

h-o-nojol vrb. n., (1) the distance covered or the time spent in trotting; the rapidity of the trot: *honojore* hojorkeda, midgarikadre pīte tebala, he trotted so fast that he reached the market in a short time. (2) the act of trotting: *honojor* purape sekerakeda, enamentepe lagatabjana.

hojolhojolte adv. of manner, by trotting frequently: *hojolhojolte* pīte tebala.

IV. It occurs in poetry, in the form *nojor*, as parallel of *nir*.

hok var. of *hak*.

hoka I. trs., (1) to cease, to discontinue a work or occupation: bagānra kamiin *hokakeda*, I have stopped working in the garden; landako *hokakeda*, they ceased to laugh. (2) to stop doing smth. to smb.: nādoko *hokakiña*, now they leave me in peace.

II. intrs., to cease, to stop, to discontinue: *hokaepe* nādo, iminange, stop now, it is enough. Note the polite form of notice given by a servant to his European master that he is going to leave at the end of the month: Gomke, *hokanokgain* ne candu, ltly., Sir may I be allowed to stop working for a while this month?

hoka-n rflx. v., to stop doing smth.: kami *hokanpe* nādo, stop working now.

ho-p-oka repr. v., to stop doing smth. to each other: laraikin *hopokajana*, they have ceased litigating with each other.

hoka-o p. v., (1) of an action, to be discontinued: en kamido nimir *hokaakana*. (2) to cease being subjected to such or such a treatment: janaōin eranotan taikena, nimirdoin *hokaakana*.

ho-n-oka vrb. n., the act of ceasing to do smth.: *kamihonokaree* hijulena, he came when work was being stopped.

hoka-giri to cease altogether. Constructed like *hoka*. The repr. v., is *hopokagiri*, *hokagipiri*, and the vrb. n., *honokagiri* or *hokaginiri*.

hoka-holed syn. of *hokagiri*: kajidoe kajikena, purage dundurjanci kajioe *hokaholedjana*, indeed he spoke out, but receiving a very angry reply, he renounced saying even one word more.

Hō-kaji sbst., the Mundarī dialect spoken by the Hos. See under *Hō*.

hola I. adv., yesterday. This adv. has the same root as the sbst. *hula*, a single day, days belonging to an indf. series. Compare *mā*, *maha*, which as sbst., means days belonging to a df. series, and as adv., last year.

II. adj., same as *holarā* and *holaren*.

III. trs., (1) to have done smth. yesterday: en kamidole *holakeda*. (2) to have told smb. to do smth. yesterday: *holakedpeale* mendo tisinape hijutana, we had told you to come yesterday and you come to-day.

hola-n rflx. v., to have done smth. yesterday: tisin hijurako kajilena mendoko *holanjana*.

hola-ę p. v., to have been done yesterday : en kami *holaŧana*.

ho'a, holarą, holoreą, adj., of an inan. o., which was seen or heard yesterday : *hola* kajim ţōrjada ei ? Dost thou remember what was said yesterday ?

hola, holaren adj., of a liv. bg., who came or was seen yesterday : *hola* hoṛo okotjjana ? Whither went the man who came yesterday ? Note the saying : cenąpe ituana *hola* (or *holaren*) honko ? What do you know, you children born yesterday ? It is used by seniors to youngsters who pretend to know smth. better than themselves.

holanį, holarenį prnl. noun, the one who came or was seen yesterday.

holarą, holareą, holateą prnl. noun, the thing which was seen or heard yesterday.

holaḑ (Or. *kholā* ; Lifuan *ħele,* knife) I. sbst., a razor (Pl. XXV, 8) made by the village blacksmith. Its blade is about the same size as that of a European razor : ne katu iminan kesera *holaḑ* parkare taĭnǫka (or *holadem* cekaea ?), this knife is sharper than a razor. (2) the spiny fore-legs of a mantis with which it grasps its prey : tasaḑnaŧa oṛǫ sakamnaŧa *holaḑle* tijukokin haḑkoa. Note that *naŧa* means a barber.

Note (1) the saying : oetanre sunum, bitarṛe *holade* lagaŭjada, he rubs oil on the surface and applies his razor underneath, i. e., he is a snake in the grass. (2) the saying, used in jest or displeasure : inku soben miaḑ *holaḑteko* hoĉentana (or hoĕoakana) they use all the same razor, i. e., they behave all in this same manner.

II. trs., to forge into a razor : ne meṛeḑ *holademe.*

holaḑ-ę p. v., to be forged into a razor : meṛeḑ *holadaŧana,* the iron has been forged into a razor.

hola-gapa, hola-gaparen adj., used in jest, with *hon, hoṛo,* one who is by many years the junior of the speaker.

holako, holakore, holamen, holamanko, holamankore adv., on one of the preceding days : *holako* cenąmente kam hijųlena ?

holakonį, holakorenį, holamannį, holamankonį, holamankorenį prnl. n., the one who came or was seen on one of the preceding days.

holakorą, holamanę, holamanrą, holamankorą, also with *reą* instead of *rą,* prnl. noun and adj., the thing seen on one of the preceding days.

holater Nag. **holatere** Has. syn. of *anhula, anhulan, anula, anulan, honderhulan* adv., on the day before yesterday.

holaterą, holatereą prnl. noun and adj., the thing seen or heard on the day before yesterday.

holateren adj., who came or was seen on the day before yesterday.

holaterenį, holaternį prnl. noun, the one who came or was seen on the day before yesterday.

holcoḑ, olceḑ Nag. var. of *hoḑeol* Has.

hole (Or. *khama*) I. adj., same meanings as *holeakan* : *hole*

sonǫ miado kaiṇ lelljada, sobenąko tusiṇacabakeda, I see no coat left behind they have donned them all. Also used as adj. noun: ne *holę* ḍanḍomruaṛtam, put back a handle to this. Note the saying: ape *holę* hakeleka kape munḍioa, ltly., like handleless axes you are not seen working properly, i.e., there is no relying on you for any work, you are too inconstant.

II. trs., (1) to pull off the ring-like or sheath-like covering which surrounds smth.: hake *holętam*, pull off the axe from its handle: sonǫ *holętam*, take off thy coat: mudam *holętam*, pull off thy ring: juta *holętam*, take off thy shoe. (2) to pull out from a hole, ring or sheath-like covering: kanṭi *holętam* (or tuḍtam), pull out the nail: ḍanḍom *holętam*, pull out the handle; kāpokatu *holętam*, open the clasp-knife. In this meaning it may not be used of the body or limbs, unless the thing from which they are pulled is expressed, but even so the rflx. v., is preferred: tī sonǫēte *holęlą*.

III. intrs., (1) to come out by itself from a hole, ring or sheath-like covering: ḍanom *holętana*; bakāsarą kanṭi *holętana*. (2) of a ring or sheath, to let come out by itself what it surrounds: hake *holętana*, mudam *holętana*. (3) used fig like *hoḍ*: kamile aculią pīṭtee *holękeda*.

holę-n rflx. v., (1) to pull off from oneself a ring or sheath-like covering: juta *holęnme*. (2) to pull one's finger or a limb from such a covering: tī sonǫēte *holęnme*. (3) fig., ike *hoden*: pīṭtee *holęnjana*.

o-p-olę repr. v., to pull off from each other a ring or sheath-like covering: mudamkiṇ *hopolęjana*.

hole-gǫ p. v., (1) meanings corresponding to the trs. (2) same as the intrs.

ho-n-olę vrb. n., (1) the number of things pulled, or come, out or off, as described: hakeko *honolę* holęakana, miaḍ raṭi ḍanḍomakanąṇ banoa, all our axes are without handle. (2) the result, i.e., the thing pulled, or come, out or off: misa *hono'ędo* (or misa *honolę* hakedo) ḍanḍomruaṛlena, orǫge holętana, the axe had been fitted again to the handle from which it came off, now it comes off once more; ne sonǫdo okoēą *honolę*? Who has doffed this coat?

holeḍ adverbial afx. to prds. which, like the afx. *giṛi*, it emphasizes, but with a nuance varying according to circumstances. This nuance may often be expressed by: I do not mind; never mind; not minding the consequences; in spite of reasons to the contrary; leaving undone what one is expected to do or should do: *senǫholeḍme*, go away for good and all, we do not mind; Asāmtee *senǫholeḍjana*, he went to Assam though his family needed him here; en meromle *jomholeḍkią*, we slaughtered that goat though we should rather not have done so; dasikamiiṇ *hokaholeḍjana*, come what may, I have done being the servant of others; *eraǫholediaiṇ*, I will give

him a tremendous scolding, even if it displeases you; *hĕholedaime*, never mind, promise him even if thou hast no intention of keeping the promise; *hijuholeḍjanae*, he has dared to come, or he has come in spite of all; *kacaholeḍjana*, he absolutely refused and did not mind the consequences; he did not want to listen to reason; banda tole eṭeḷa, anadoe *goṛholeḍjana*, he began to make a bund, but died leaving the work unfinished.

holo childish for *horo*.

***holoĕ** Has. syn. of *erasendera*, I. sbst., a general mock-hunt by the women, which takes place as a rule every twelve years, and sometimes also at other times, when the rainy season begins very late or is cut by a very long break. The Mundas believe that the order for this hunt is issued by the pahan of Satiambaĕ-Kuṛumbaĕ. Anyhow, it starts on the Ranchi side and from there spreads westwards and southwards over the whole country. On thi occasion the women of one village, sometimes of two or three villages together, put on a dhoti or a turban if possible, and armed with axes, bows and arrows, go to hunt fowls, goats, sheep and pigs in the villages sometimes several leagues distant, situated to the East of their own. They may not enter the houses nor kill anything in the forest. In some villages a fowl or two is given them if they consent to pass on without hunting. Each village may hunt for one day only. Whatever the hunters kill they may carry off f the women of the village do not prevent them from doing so and appropriate the kill themselves. Any man interfering would be condemned and fined by a panchayat of the neighbouring villages. The last hunt was due and took place in 1928. It so happened that it coincided with a long break in the monsoon. It would be interesting to know whether this practice is based on any periodicity of insufficient monsoons every twelve year on the Chota Nagpur plateau. Anyhow, it is considered by the Mundas to redeem the punishment (*gara kaṭaŏ*) merited by such faults as induce Singbonga to send weather unfavourable to the crops. The Oraons who have the same practice concomitantly with the Mundas, and from whom these may have borrowed it, explain it otherwise. They say that it is a commemoration of the fight put up by the women (when all the men lay drunk) in the defence of the Oraon fortress in Rohtas. Note however, that the spreading of the hunt from NE. to W. and S. follows the same course as the bay-monsoon when it spreads over Chota Nagpur. This rather favours the belief of the Mundas that it is a rain-making practice. The four last hunts were all 12 years distant from each other. II. adj., (1) with *kuṛiko*, the women engaged in this hunt: *holoĕ* kuṛiko aleą sukuriko goḳkja. (2) with *jilu*, the meat procured by this hunt: ne haturen koṛako tisia

ho'oĕ iluko geḍtana.

III. trs., to raid a village in this hunt: ne hatuko *holoĕkeda.*

IV. intrs., to hunt as described: tisiŋgapa soben hatureko *holoĕtana*; *holoĕkedako*; *holoĕkenako.*

holoĕ-n rflx. v., same meaning: apedo cimtaŋpe *holoĕna*? When shall you, women, go for your hunt?

holoĕ-ǫ p. v., of a village, to be raided in this hunt: aleą hatu apimā *holoĕjana.*

ho-n-oloĕ vrb. n., the extent of this hunt: tisiŋ *honoloĕko* holoĕkeda, ne japąkoraą jeta hatu kā pocolena, to-day the women hunted so much that they raided all the villages in this neighbourhood.

holoŋ I. sbst., (1) Has. Nag., flour of any food grain: *babaholoŋ, gōmholoŋ*, etc. (2) Nag. syn. of *laḍ* Has., bread, cake. Dough is called *leaakan holoŋ*, if liquid, and *sipudakan holoŋ*, if firm. (3) *hōloŋ*, syn. of *honoloŋ*, the act of grinding flour.

II. trs., to grind to flour: ne baba *holoŋepe.* (2) to daub with flour mixed in water: sōraĭre goreakunṭake *holoŋea.*

III. intrs., to grind flour: tisiŋdo *holoŋme.*

holoŋ-en rflx. v., to daub oneself with a mixture of flour and water: taramara hoṛoko sōraĭre supureko *holoŋena* (or supu holoŋteko toabena), some people, on the cattle feast, make upon their upper arms hand marks with flour mixed in water.

holoŋ-ǫ p. v., (1) to be ground to flour; ne kode *holoŋǫka*, laḍ haĕatana, let this millet be ground to flour, cake is craved for. (2) to be daubed with flour mixed in water: sōraĭre goreakunṭa *holoŋoa.* (3) imprsl., of flour, to be made: tisiŋdo *holoŋǫka.*

ho-n-oloŋ vrb. n., (1) the amount of the flour prepared: *honoloŋko* holoŋkeda, barsiŋmente laḍ hobajana, they have ground so much flour that there will be cake for two days. (2) the act of grinding flour: *honoloŋ* (or hōloŋ) kape ṭaŭkakeda. (3) the result of the grinding to flour: nea amą *honoloŋ* ci? Was this flour ground by thee?

Holoŋ-purti sbst., name of a subclan of the Purti-clan of the Mundas. See *kili.*

holoŋ-uḍ Nag syn. of *ataud* Has.

hombǫ, tombǫ (Or. *humbu'ū*) I. sbst., a fall forwards: inią *hombǫ* lelte sobenko landakeda.

hombǫ-n rflx. v., to fall forwards, to fall on the stomach or face: ne hon cilkatee *hombǫnjana*?

hombo-gǫ p. v., same meaning, in cntrd. to *tumbidǫ*, which may also be used of vessels upset or turned upside down; and *sombodǫ, sōrtumbidǫ*, to be precipitated on one's face, (whilst running or walking fast), further forward than if one had simply fallen on the face: en haṛam bulakan tee *hombǫlena*; ombąbaṛantan honko purąsako *hombogoa.*

ho-n-ombǫ vrb. n., (1) the number of falls: *honombǫe* hombǫlena, gelsae purauterlą, he fell on his face at least ten times. (2) a fall forwards: inią

konombo lelte sobenko landakeda.ŏ

hōmon Has. Nag. syn. of *aṇgar*.

hon (Kh. *khūn*, son or daughter; Sk. *sūnu*, son) I. sbst., (1) a child. When it is desired to distinguish between the sexes, the words *koṛa*, *kuṛi*, are prefixed, or sometimes affixed, to *hon*: *koṛahon*, a boy, a son; *kuṛihon*, a girl, a daughter. In the meaning of son, daughter, *honkoṛa* and *honkuṛi* must be used when specified by the prl. prns. *iṇ*, *me*, *te*, inserted between the two words: *honiṇkoṛa*, my son, *honmekuṛi*, thy daughter; but when the pos. adjectives *aṅṅa*, *amaṇ*, *aṅaṇ*, *akiṇa*, *akoṇ*, etc. are used, *koṛahon* and *kuṛihon* are preferred. In the meaning of boy, girl, *honkoṛa* and *honkuṛi* are never used of infants and children up to about ten years of age; and the same terms are preferred when there is question of an intended or actual bride or bridegroom. (2) the young of any animals: maĕno *honkoe* apirkeḍkoa, the myna has induced its young to leave the nest.

II. adj., with *koṛoko*, syn. of *haturen honko*, the children of one's village, in contrd. to *eṇga koṛoko*, the mothers of one's village: ape *hon* koṛoko apu koṛokoloṇ enka eperaṇ ciulaŏ alope heŏana, you, children, take never such a habit of quarrelling with elder people in the village. (2) of any animal, a young one: *hon* merom *hon* minḍi, *hon* sim. *Hon* is never used with *keṛa*, *uṛi* or *haṛkom* because there are special terms to designate a buffalo-calf, a calf, and a young crab. (3) with *cēṛē*, bird, *bani*, *raṇga*, coloured stripes along the border of a cloth, *daṛo*, *ganda*, *kaṭu*, finger or toe: smaller or narrower in comparison to another or others, described by the adj. *eṇga*. In these connections, *hon* may be used as adj. noun when the context or circumstances make the meaning sufficiently clear. (4) of a plant or tree, young: *hon* tamrasdiru. (5) of a fruit or any other object, small-sized: *hon* tamras, a small guava; *hon* ari, a small saw.

III. trs., to give birth to (impolite when used of a woman): aleṇ seta turuĭae *honkeḍkoa*, our bitch has brought forth six pups.

IV. intrs., (1) to call smb. a child: samagem *honaiṇtana*, moḍ-noṇgejāṇaṇ umarakana, thou hast no reason to call me a child, we must be of about the same age. (2) to address smb. with the vocative *hon*: Nagurikodo babuako oṛoṇ mâĭakoko *honakoa*, in Naguri they use *hon* as vocative of address even for grown boys and girls, for whom in Hasada they use *babu* and *mâĭ*. Note the idiom: ne kuṛido jilu naman ca hai naman urlusurluge namaia, hon kae *honakoa*, koṛao kae koṛaaia, this woman when she gets hold of some meat or fish, has a fit of ungovernable greediness and gives no part of it either to her children or to her husband.

hon-en rflx. v., to do smth. which only children do, v.g., to ask for a meal in the morning: ne haṛama *honentana*.

hon-ǫ p. v., (1) to be born: aleą oŗąre turuĭa setako *honjana*. (2) in the past tenses, of a child, animal, tree, fruit or other object, to be small: inią honko *honakangea*; nekan kamimente puraę *honjana*, he is far too young for this kind of work; ne kuḍlamdo *honiana* maraŋnoą auĭpe, this hoe is too small, bring a larger one.

V. afx. (1) to *hoŗo*: *hoŗohon*, a child of man, a human being. (2) to proper nouns of races or castes, a member of the said race or caste: *Muṇḍahon*, *Iloŗohon*, a Munda; *Dikuhon*, a Hindu; *Uraŋhon*, an Oraon. (3) to names of animals, trees, plants, fruits, or other objects. The cpds. thus formed are syns. of the phrases in which *hon* stands as adj.

honan adj., (1) with *kuŗi*, a mother who has a baby: *honan* kuŗiko hijuka, tisiŋ kūdaṇi hijuakana, let the mothers who have a baby, bring it; the vaccinator has arrived to-day. Also used as adj. noun: *honanko* hijuka. (2) with the name of any animal, a she-animal with a litter or with a sucking young. The term is used also prdly. both of women and she-animals: en kuŗi *honana*, she has a baby; aleą eŋga seta *honana*, our bitch has a litter. When a nl. is added to this construction, the meaning becomes: to have given birth to, and the phrase is impolite if applied to women; ne kuŗi apiae *honana*, this woman has had a child three times; ne kuŗi miado kae *honana*, she never had a child; aleą eŋga seta apiae *honana*, our bitch has three pups. The polite expression for women is: apiae hebeana.

honaŋ, **honaŋa**, **honaŋą** (Or. *hotang*, perhaps) I. enclitic added to the indicative mood to form eqvlts. of our subjunctive and optative moods. It may be placed, without changing the meaning, after almost any word in the sentence even after an interjection.

(1) Added to ordinary indicative props. it has the nuances of meaning indicated in the following constructions, in which moreover the word *mendo* may be suppressed: senae *honaŋ* mendole manakĭa, he would go (or he would like to go), but we have forbidden him; holae senkena (or holae sena) *honaŋ* mendole manakĭa, he would have gone, (or he would have liked to go) yesterday, but we forbade him; holae sentana *honaŋ* mendole manakĭa, he was starting (or he was on his way) yesterday, but we stopped him; hola eneę *honaŋe* sena (or sentana), or eneę! hola *honaŋe* sena (or sentana), mendole manakĭa, he was starting yesterday, but we stopped him. In all these sentences the copula *a*, in the prd. of the first clause may be replaced by *teą*, and if it be so replaced, *honaŋ* may be omitted. Holae senkena *honaŋ*, holae *senkenteą honaŋ*, holae *senteą*, have the same meaning. The omission of *honaŋ* is more frequent in Nag.

(2) In conditional sentences, *honaŋ* may be placed either in the condi-

tioning or in the conditioned clause. These sentences often connote an unrealizable desire, a probability, a mere contingency, a remote or doubtful possibility, but these connotations arise from the circumstances or contexts, and are not entailed by any special position of the enclitic. In the conditioning clause the copula *a* of the prd. is replaced by *re*. In the conditioned clause it may be replaced by *teą*, and in this case *honaŋ* may be omitted: Asāmre *honaŋ* bokomkoṛaiŋ namire (or Asāmre bokomkoṛa *honaŋiŋ* namire, Asāmre bokomkoṛaiŋ namire *honaŋ*), amą soben hāliŋ udubaia (or udubaiteą); Asāmre bokomkoṛaiŋ namire, amą *honaŋ* soben hāliŋ (or amą soben *honaŋ* hāliŋ, amą soben hāl *honaŋiŋ*) udubaia (or udubaiteą); Asāmre bokomkoṛaiŋ namire, amą soben hāliŋ udubaiteą (or udubaia *honaŋ*, udubaiteą *honaŋ*). All these different forms of the same sentence have exactly the same meaning: if I chance to meet thy younger brother in Assam, I shall tell him all about thee. The same variety of form may be taken by a sentence expressing a great probability, v.g.: en kumbŭṛu aĭńą loĕoŋ-reŋ namkįreŋ tuĭŋagoĕkįa *honaŋ*, I would most probably have killed that thief with my bow and arrows, had I found him in my rice field (i.e., reaping my rice). However, in this sentence, *honaŋ* may not be added to the dmst. *en*; it may be added to *aĭńą*, only in case this poss. adj. stands here in opposition to another poss. adj. in the preceding context: en kumbŭṛu amą loĕoŋreŋ namkįa, aĭńą *honaŋ* loĕoŋreŋ namkįreŋ tuĭŋagoĕkįa. Conditional sentences expressing a realizable or unrealizable desire, also present the same variety of form, at least when the conditioned clause is not omitted: okoe *honaŋ* ne kami deŋgaiŋre tisiŋ cabaoa, if only smb. would help me, this work would be finished to-day; Soma *honaŋ* ne kami deŋgaiŋre tisiŋ cabaoa, if Soma will help me, this work will be finished to-day.

(3) All negative sentences in which *honaŋ* occurs are constructed with the negative particle *kā*, except those referring to a realizable or unrealizable desire. These are constructed with the prohibitive particle *alo*, and the prd. of the conditioning clause does not take the afx. *re*, but keeps the copula *a* or, more often drops it or replaces it by *teą*. In the latter case *honaŋ* is sometimes omitted, especially in Nag.: kupulko tisiŋ alo *honaŋko* seŋo (or senoa, seŋoteą) or, tisiŋ aloko seŋoteą, jānjetan kamiko deŋgatukaiŋa, if only the guests would not leave to-day, they might, before going, help me in some of my work. N. B. The desire, whether realizable or unrealizable, affirmative or negative, is strongly emphasized by beginning the sentence with the interjection *o!*

(1) In these affirmative or negative conditional sentences expressing a desire, the conditioned clause is

often omitted : seŋoreko *honaŋ* ! o *honaŋko* seŋore ! Would that they went away ! alo *honaŋko* seŋo ! o *honaŋ* aloko seŋoteą ! o aloko seŋoteą ! Would that they did not go away !

(5) The question *eią honaŋ ?* may have two meanings : (*a*) When it is an answer to another question, it means : Why do you ask ? Pīṭtem sena ci ?—Cią *honaŋ* ? (*b*) When it is a reply to a declarative sentence, it means : What will you do about it ? What will happen now ? What will be the consequence ? en hoŋoko tisiŋ hijuiŋ kajikeḍkoa, mendo kakoąjana.—Cią *honaŋ ?*

(6) The anwers *hē honaŋ* and *kā honaŋ* mean : in that case, yes ; in that case, no : geltaka omamerem dasina ci ?—Hē *honaŋ*, if thou get 10 Rs. for thy wages wilt thou take service ?—Yes, if I get so much.

(7) Conditional sentences often begin by the interjection *ci* followed by *honaŋ*. This *ci* may take one of the afxs. of address *a, ga, hale*, etc. : cia *honaŋ ?* holabu sīkeḍredo tisiŋ ne ote cabajana, do you see ? If we had ploughed yesterday, this field would be finished to-day.

(8) There are two other constructions in which *honaŋ* is added to *alo :* (*a*) In the first, *alo honaŋ* expresses a negative desire similar to that occurring in the conditional setences above : sendera kacipe hokaŋā ?—*Alo honaŋ*, miaḍle goḷlī (or miaḍle goḷlīa, miaḍ kajile goḷlī, miaḍ kajile goḷlīa), I suppose you will stop the hunt now ?—We do not wish to, we will first kill at least one, i.e., we no not want to stop before we have had at least one kill. One may also say : alo miaḍ *honaŋle* goḷlī, alo miaḍle goḷlī *honaŋ*. (*b*) In the second, *honaŋ* has the meaning of perhaps, and the sentence should be compared with what has been said under *alo mente :* ne birre ciulaŏ kulaĕ kale namakaḍkoa, apedo neape senderatana !—Hēŋo ! alo *honaŋ* (or alo daŋ, alo deraŋ, alojāą) miaḍleka meneąge (or mentege), we never saw any hare in this jungle, and you come to hunt here !—Yes, we know ; but we say to ourselves : do not give it up, there may be one or two. *Honaŋ* may also be put after *miaḍleka* instead of after *alo*.

II. intrs., to use the word *honaŋ* ; to express a desire or doubt by means of *honaŋ* : ciąm *honaŋjada ?* Why dost thou qualify the sentence by the word *honaŋ ?*

honaŋ-o p. v., imprsl., of the word *honaŋ*, to be added to a sentence : ne kajiloŋ cenąmente *honaŋoŋana ?* Why do they say this with a *honaŋ* in the sentence ?

hon-ara I. sbst., son-in-law.

II. trs., to accept smb. as son-in-law : *honarakiale.*

honara-n rflx. v., to marry smb.'s daughter : inkiŋą cim *honarana ?*

honara-o p. v., to become smb.'s son-in-law : inkiŋąe *honaraakana.*

hon bā-paraḷ syn. of *hiroŋiri*, sbst., the purificatory rite observed just before the first sowing. It is

called the minor flower feast because it follows closely on the flower feast.

hon-bare sbst., used by women instead of *bare*, brother, as a more polite form: aĭńą *honbare* hondere arandilena; amą *honbareko* ciminan menąkoa? This cpd., unlike *bare*, does not take the prsl. prns. *iṇ*, *me*, *te*, as pos. afxs. N. B. A man calls his brother *haga*, and his sister *honmisi*. A woman calls her brother *bare* and her sister *honmisi* or *haga*.

hon-buṛi, **hon-buṛiko** collective noun, wife and children: eḍkan hoŗoa taĭkena, *honbuṛiĭ* nirbagetaḍkoa, he was a bad man, he deserted his wife and children; diku soben otee reabakiṇa, *honbuṛiko* cilkaten asulkoa? The landholder has robbed me of all my fields; how am I to feed my family now? N. B. The dl. form is not used.

hon-cara I. sbst., anything given to children to eat between meals, v. g., sweets, fruit, sweet-potatoes: jetan *honcara* kale roaana, honkotale lelonagoḍtana, we have not planted any of the things children eat between meals, our little ones look on with envy at other children more fortunate; ne sirma *honcarale* bănoakana.

II. adj., with *cīj*, same meaning neakodo *honcara* cījko dan.

III. adv., with or without the afxs. *ange*, *bāri*, *ge*, : sangako *honcarabārile* roaakada, akirin baraelekado kā, we have planted very little sweet-potatoes, enough for the children, not enough to take any to the market.

hon-cinḍa (Or. *ceṛnā*, to be pregnant with) adj., same as *honcinḍaakan*.

honcinḍa-ǫ p. v., of eggs, mammals and, impolitely, also of women, to have an embryo: simjarom *honcinḍaakana*; *hǫncinḍaakan* merome tergoǫlja, geḍtanre leljana, he killed, with a stone, a goat with an embryo in the womb, it was seen in the cutting up of the meat.

honder (Or. *khōn*, a while ago within the same day) adv., some time ago, i.e., from 3 days to about a month ago. The following adverbial phrases all refer to a time within the year. Those preceded by *han* refer to the time immediately preceding that denoted by the same phrases without *han*. *Han* may be everywhere replaced by *hana*:

hanhonder, *hanahonder* long ago, i.e., 2-3 months ago.

honderhonder, *honderną* about 3 months ago.

honderko, *honderkore*, *honderman* same a *honder*.

hanhonderko, *hanhonderkore*, *hanhonderman* same as *hanhonder*.

honderuter very long ago, i.e., from 3 months to less than a year ago.

honderhulaą syn. of *anhulaą*, *holatere*, the day before last, two days ago.

hanhonderhulaą three days ago.

honderhapăta, *honderpīṭ* during the week before last.

hanhonderhapăta, *hanhonderpīṭ* between 2 and 3 weeks ago.

hondercanḍų (1) during the month before last. (2) in some places, during last month.
hanhondercanḍų (1) between 2 and 3 months ago. (2) in some places, during the month before last.
honderjeṭe during the last summer.
hanhonderjeṭe during the first part of last summer.
honderjargi during the last rainy season.
hanhonderjargi during the first part of last rainy season.
honderrabaŋ during last winter.
hanhonderrabaŋ during the first part of last winter.

hon-dipili, hon-dipli syn. of *honakanre, honre*, adv., when a child, during one's childhood.

honḍa (Sad. *hoṛa harek*) I. adj., same as *honḍaakan*, stewed as described below: *honḍa* aṛą, *honḍa* jilu. Also used as adj. noun: sakamre *honḍa* oṛǫ puṛųre rasi utuko omąĭńa. II. trs, to stew vegetables or meat so that there is very little water or juice in the stew, in cntrd. to *oĕoŋ*, to steam, to boil in water, pouring off the water afterwards; and *tiki*, to boil in water without pouring this off afterwards, so that the stew is very juicy or watery. *Honḍa* is done in three ways specified in the phrases: *tikicoṛa*, to stew with only a little water; *berelte caŋkaŏ*, to fry raw vegetables or meat, throwing them on heated grease or oil; *tikicoṛakeate caŋkaŏ*, to fry vegetables or meat, throwing them on heated grease or oil after having first stewed them in a little water.
honḍa-ǫ p.v., to be stewed in one of the three ways described.
ho-n-onḍa vrb. n., (1) the quantity thus stewed: mungaaṛądo *hononḍako* honḍakeda, barsiŋare kale cabadaṛijana. (2) the act of thus stewing: *hononḍare* roŋgolena, it has been burnt in the stewing. (3) the stew so prepared: nea okoeą *hononḍa* (or honḍa)? Who has prepared this dry stew?
honḍage, honḍate adv., modifying *jom*: *honḍatebu* jomea, alope rasiĭa, let us eat it in the form of a dry stew, do not make it watery.

honḍa-ḍanḍą sbst., a stick used for stirring stew.

hon ḍaḍo syn. of *ḍaṛohon*.

honḍa-ganḍe, honḍa-ganḍi Cfr. *gaṇḍehoṛaŋ*, I. trs., to hit things with the tree, long piece of wood or pole, one carries: ne sān racareŋ topaŋlea mondo kā, oṛąrem *honḍaganḍijada*, without thinking of cutting up in the courtyard that (long) piece of firewood, thou bringest it in the house hitting things with it all about; amą sānte caṭum *honḍaganḍijada*.
honḍaganḍe-ǫ p.v., corresponding meaning: ne sān oṛąre *honḍaganḍiǫtana*, uṛuŋruaṛtam; amą sānte caṭuko *honḍaganḍiǫtana*, miaḍḍom rapuḍtada.
II. adv., with or without the afxs. *ange, ge, ǫge, tange, tan*, modifying *rika, gǫ, dupil, ader*, so as to hit things all about.

hon ḍaṛo syn. of *ḍaṛohon*.

***honḍe** (Or. *ondnā*) I. sbst., the

point to be reached in parboiling paddy before husking it: baba *honḍę* aŭri hobaǫreko donkeda, ladiruaṛtape, they have taken the paddy from the fire before it was parboiled, put it back on the fire.

II. adj., (1) with *baba*, parboiled rice: *honḍę* baba sāṛajana ci kā? Have the husks of the parboiled paddy been caused to split? (2) with *lija*, a cloth boiled with ashes in preparation to being washed: *honḍę* lija cia kape nurajada?

III. trs., (1) to parboil paddy to prepare it for qu'ck and easy husking. It is taken from the fire as soon as small bubbles begin to rise to the surface; to overboil it would spoil it completely: baba aĭuḅ *honḍę-keḍci* dą sam caṭureko taĭrikaea, setądiplido dą âṛ̨keḍciko sūṛaea, sāṛatanredo heṛe caṭągoa, ente tasirōṛjanciko ruṛuaea, having parboiled the paddy in the evening, they let it stand overnight in the pot together with the water; in the morning, having drained off the water, they warm again the damp paddy; during this process the husks split; then the paddy, after having been spread out to dry, is finally husked. The Mundas always husk their paddy in this manner. They say that it makes the rice less liable to get spoiled by damp, or to lump together in the cooking; that it renders the grains harder and more slow to cook; and that rice husked without parboiling digests too rapidly and causes diarrhoea. (2) to boil clothes with ashes before washing them: lija *honḍęepe*, puraǫe humuakana. (3) syn. of *basaa*, to put water to boil: dąpe *honḍę-keda* ci?

IV. trs. caus., fig., to cause smb. grief and uneasiness: janaŏpe gopoëa, enate apum jīpe *honḍęjąia*, (or apumą jīpe *honḍęjada*).

V. intrs., (1) prsl., of water, to boil: dą *honḍętana*. (2) fig., prsl. or imprsl. with inserted prsl. prn., to grieve and be uneasy; to be restless on account of some affliction: jīa *honḍętana*; aĭńą jī *honḍętana*; honiaakoṛakia mapąkena enate jī *honḍęjąiń̃a*, I am in great affliction and very uneasy, my two sons have fought each other with axes.

honḍę rflv. v., to give way to grief and uneasiness: jī aminaa alom *honḍęna*, ne disumre misamisa enkagea, do not grieve so much and be not so uneasy, such trials are common in this world.

ho-p-onḍę rcpr. v., to cause grief and uneasiness to each other: ote repęte jīkia *hopondętana*.

honḍe-gǫ, *honḍe-ǫ* p.v., (1) of paddy, to be parboiled: *honḍeakan* baba martomgiṛiǫre kā ruṛuahēseoa mendo gunḍaoa, if the parboiled paddy be allowed to get entirely dry it cannot be husked properly, it breaks to little bits. (2) of clothes, to be boiled with ashes. (3) of water, to be put to boil; to boil. (4) fig., of the mind, to be afflicted and rendered uneasy: enkan kajite inia jī *honḍegǫtana* (or jīl *honḍegǫtana*),

ho-n-onḍẹ vrb. a., (1) the quantity of paddy parboiled, or of clothes boiled with ashes: babako *honoṇḍẹko* hoṇḍẹkeda, bansiare enaṇjẹ raṛuacabaoa, they have parboiled so much paddy that it will take two days to husk it. (2) the excess in parboiling paddy; the excess of grief and uneasiness: ne baba *honoṇḍẹko* hoṇḍẹkeda maṇḍileka lebẹuterjana; iniạ jī *honoṇḍẹ* hoṇḍẹtana, apimāleka kae duṛuṃpokŏṭoakana. (3) the act of parboiling rice: *honoṇḍẹ* kape taṅkakeda, ladirūṛaepe. (4) the paddy parboiled; the clothes boiled with ashes: neado apeạ *honoṇḍẹ* ci, nere tasiakana? Is it your parboiled paddy that is spread out here to dry?

hon ḍêṛẹ̃ sbst., the two small hind legs of crabs. Like *hoṇḍaṛo*, the smaller claw of a crab, it is also used as syn. of *honganda*, the little finger or little toe of men.

hon ḍimbu syn. of *kuṛiṇ ḍimbu*, sbst., a form of Cucumis trigonus, Roxb., Cucurbitaceae. Its leaves are not lobed, and its berry, which is eaten, is hardly 1″ across. It grows wild on high fields.

hoṇḍoṇạ var. of *haṇḍaṇạ*, but used only of a woman's waist-cloth.

hoṅear Nag. var. of *honjar* Has. Nag.

hon ganḍa, hon gaṇḍa syn. of **hon kaṭu, hon sarsar**, sbst., the little finger; the little toe. They are also called *hon ḍaṛo* or *hon ḍêṛẹ̃*.

hon-gâṛâ, hon-gâṛâko collective noun, descendants, posterity, children and grandchildren: *hongâṛâ baṇẹten* (or baṇẹkoten) *hoṛo*, a person without offspring: iniạ *hongâṛâko* ne hature baṇkoa, his children and grandchildren do not live in this village.

hon-hopon, hon-hoponko sbst., (1) syn. of *hongâṛâ* when the term is referred to a distinct particular person v. g., when it serves to qualify *hoṛo* or is itself qualified by a pos. adj.: *honhopon* baṇẹ (or baṇẹkoten) *hoṛo*; iniạ *honhoponko* puraṇẹko saṇgijana, his children and grandchildren have become very numerous. (2) when no such reference is made, parent and child; parents and children: *honhopon* (or *honhoponko*) cipo seṇẹtana? Are you going away, you and your children? *honhoponkiṇ* laṛaĭtana, father and son have a lawsuit against one another. (3) the relationship between parent and child: *honhoponṛekiṇ* laṛaĭtana.

hon-jai sbst., (1) syn. of *hongâṛâ*. (2) var. of *jaĭkon*, grandchild: ne koṛado Somaṇ *honjaĭ*, this is a grandson of Soma.

honjar Has. Nag. **hoṅear** Nag. sbst., (1) used instead of *apuhonjar*, father-in-law, in cntrd. to *kanar*, mother-in-law, like which it is constructed. (2) affixed to the names of some male relations with the meaning of "in-law": *kukuhonjar, guṇguhonjar* Has. *baṛahonjar* Nag. great grandfather-in-law or great grand-uncle-in-law; *tatahonjar*, grandfather-in-law or grand-uncle-in-law; *apuhonjar*, father-in-law; *kukuhonjar, guṇguhonjar* Has. *bāṛahonjar* Nag. elder brother of father-

in-law or husband of the elder sister of mother-in-law; *kakahonjar*, younger brother of father-in-law, or husband of mother-in-law's junior sister; *kumahonjar*, brother of mother-in-law or husband of father-in-law's sister; *batthonjar*, elder brother-in-law. It is not applied to other relations by marriage. These are called: *tenja*, elder sister's husband; *misiara*, a man's younger sister's husband; *ara*, a woman's younger sister's husband; *tenjakora*, younger brother of wife; *irulkora*, younger brother of husband; *saragi*, a man's sister-in-law's husband; *gunguara*, *kukuara* Has. *baraara* Nag. husband of great granddaughter or of great grand-niece; son-in-law of a man's younger brother or son-in-law of husband's younger brother.

honjar-hanar var. of *hanarhonjar*.

honjor I. trs., (1) to push down one's loin cloth: ne hon surbud rara kac mundikeda, botoge *honjorjada*, this boy being unable to pull out the hind end of his loin cloth (for a call of nature), pushes down with his hands the whole of his loin cloth along the hips. (2) to go about with a loin cloth, or waist cloth, too loosely tied and sliping along the hips: botogm (or lijam, gajim) *honjorjada*, sakătaŏrnartam. (3) to cause loosely heaped up earth or sand to slip; naŏa dulakan arite uriko alope harkoa, hasako *honjoreg*.

II. intrs., (1) of a loin or waist cloth, to slide because loosening or too loosely tied: ama gaji *honjortana*, nege niugoa, thy waist cloth, little girl, is sliding down, it is going to fall off. (2) of an embankment made of *ipotom husa*, to have its bottom broadening out, (when moist), under the weight of the upper part: Cendaguture tĕŏŭloĕontakore janaŏsirma jargidinre ari *honjortana*. (3) of loosely heaped up earth or sand, to slip, to get spread out by the action of water: gitilteko arileda, jargite *honjortana*. (4) fig., of fruit to fall plentifully from the trees: en burura madukam kŭb *honjortana*, halanaupe, lots of Bassia flowers fall from the trees on that hill, go and pick them up.

honjor-en rflx. v., two first meanings of the trs.; gajim *honjorentana*, sambăraŏruarlem.

honjor-q p. v., same meanings as the intrs.

honjorqge adv., modifying *nir* in connexion with *botoq*, *lija*: botoq *honjorqgae* nirkena, he ran so fast that his loin cloth was sliding down.

hon katu Has. **hon katub** Nag. syn. of *hon ganda*.

hon-kimin I. sbst., daughter-in-law: inkina *honkimin* nirjana, their daughter-in-law has run away. The voc. of address is: *abenga, aben mĕi*. The prl. prns. *in*, *me*, *te*, as pos. afxs. are added at the end of the cpd.: *honkiminiq*, *honkiminme*, *honkiminte*.

II. trs., to receive a woman as daughter-in-law: *honkiminbjae*.

honkimin-en rflx. v., to consent to marry smb.'s son: inkintarem *honkiminena* ai?

honkimin-q p. v., to become smb.'s

daughter-in-law : cn oṛaregee *honkiminakana.*

hon-kiria I. sbst., an oath with imprecation on the head of one's child. The prsl. prns. *iṇ, me, te* are inserted after *hon : honkiria* puraṇgeko boroĕa, to swear on the head of their child is the kind of oath the Mundas are most afraid to take ; *honiṇkiriaiṇ* jomkeda (or honreṇ kiriakeda), I swore on the head of my child.

II. trs. caus., with or without inserted pos. afx., to make smb. swear cn the head of his child : *honkiriameale,* or *honmekiriameale.* This is rarely used, the ordinary phraso being : honkiriale (or honmekiriale) kiriamea ; honrele kiriamea. *honkiria-n* rflx. v., with or without inserted pos. afx., to swear on the head of one's child : *honkirianjanae, hontekirianjanae.* This is rarely used, the ordinary way of expressing this idea is : honkiriae (or hontekiriae) kirianjana (or jomkeda) or honree kirianjana, honre kiriae jomkeda.

honkiria-ṇ p. v., with or without inserted pos. afx., to be made to swear on the head of one's child : *honkiriaoam, honmekiriaoam.* This also is rarely used ; they say generally : honkiriam (or honmekiriam, honrem) kiriaoa.

hon-koṛa sbst., a boy, a son, as explained under *hon.*

hon-kuṛi sbst., a girl, a daughter as explained under *hon.*

hon-misi Has. Nag. *misihon* Nag. sbst., used by men instead of *misi,* sister, as a more polite form. The prsl. prns. *iṇ, me, te* as pos. afxs. may be put at the end of *honmisi,* but *misihon* does not take them : *honmisiiṇ* (or aĭńa *honmisi*) goṇjana, my sister is married ; amaṇ *honmisiko* ciminaṇ menaṇkoa ?—Misiiṇako api hoṛo, how many sisters, man, hast thou ?—Three.

hon ocoṇ jaĭ ocoṇ adv., with or without the afxs. *ṛa, mente,* for ever, till after the death of one's children and grandchildren : *hon ocoṇ jaĭ ocoṛaṇ* hatuiṇ kiriṇakada, I have bought for ever a site for a new village ; ne oṛaṇ *hon ocoṇ jaĭ ocoṇ* senoa, this house will stand till after the death of my children and grandchildren.

N. B.—The vocal check on *ocoṇ* is sometimes dropped.

honor (Cfr. *hora*) sbst., a walk (of school boarders) in cntrd. to *senbaṛa,* a journey : tisiṇ *honor* hobaoa ci kā ? Will there be walk to day ? *honorre* miaḍ cêṛêiṇ goḷḷia, I killed a bird during the walk.

N. B. The Mundas never go out for a mere walk.

II. trs., (1) syn. of *bhâüri,* to hawk from village to village : ne bâṛîa janaŏ tamakuĭ *honorjada ;* ne bâṛîa tamaku kuṭuṇakeḍci apia hatuĭ *honorkeda,* this merchant having taken a load of tobacco hanging from a stick on his back, hawked it in three villages. (2) of school boarders, to take a walk in a said place : tisiṇ birle *honorkeda,* to-day we went for a walk in the forest.

III. intrs., (1) of school boarders, to take a walk : *honorkenale;* tisiṇaloṇ

apimāle *honorkeda*, this is the third day we go for a walk. (2) of cattle, to wander about when not herded : aleą uri kotee *honorjana ?* nājakeḍ kae lelǫtana, whither is our bullock gone to roam about ? Up till now we did not see it. (3) of pain (personified), to travel about on the body : paṭha *honortangea*, aŭrigee mandaŏoa, the pain of pneumonia is still travelling about, it has not yet settled on one spot. (4) of the *karamboŋga* or *haŋkarboŋga*, to inflict harm to members of one household after another in the same family, v. g., when a devotee of *karamboŋga*, is remiss in his worship : karamboŋga *honorcana*, gusṭi bitarre paṛipaṛiĭ namjaḍkoa. (5) imprsl., with inserted prsl. prn., to feel a pain travelling about on the body : hǫrmohasu *honorjąiña*, I feel rheumatism now in one limb then in another.

honor-ǫ p. v., (1) of a commodity, to be hawked : tisiŋgapa kolomkolom tamaku *honorǫtana*, these days tobacco is hawked on the threshing floors. (2) of a locality, to be gone over in a walk by school boarders : en bir misao kā *honorakana*, tisiŋbu sena, we never took our walk in that forest, let us go to-day. (3) of pain, to travel over the body : cutŭkadukure, hǫrmohasure orǫ paṭhadukure hasu *honoroa*, the pain uses to travel about on the body in puerperal fever, rheumatism and pneumonia.

honorte adv., modifying *sen*, of school boarders, to go for a walk. Also used prdly. with inserted prnl. sbj. : *honortekotana*, they go for a walk ; *honortekojana*, they are out for a walk.

honor-au I. trs., to come along hawking a commodity : tamakuĭ *honoraujada*.

II. intrs., and rflx. v., of school boarders, to come along taking a walk : *honoraujadako*, *honorauntanako*.

honor-bara I. trs., (1) to hawk a commodity here and there : ne tamaku tisiŋ *honorbaṛatam*, cabatabǫka. (2) to perambulate : goṭa disumiŋ *honorbaṛakeda*, mendo nekaŋ jetasąre kaiŋ lelakada, I have been all over the country, but this kind of thing I saw nowhere. (3) of school boarders, to take walks over different grounds : ne sirma birkole *honorbaṛajada*, this year we take our walks in the surrounding forests.

II. intrs., to wander about, to go about ; of school boarders, to take a walk : siŋsaṭuḅ samagee *honorbaṛakena*, he has been running about the whole day without working ; tisiŋ kosątepe *honorbaṛakena* ? In what direction did you wander about to-day ? In what direction did you take your walk to-day.

honor-biur syn. of *honorbaṛa*.

honor-idi I. trs., to go away hawking a commodity.

II. intrs. and rflx. v., of school boarders, to go away for a walk : *honoridijadako*, *honoridintanako*.

honor-torsa trs., to hawk a com-

modity along the way on the occasion of one's going somewhere: pṭṭe tamakuĭ *honorṭorsalẹ*, he hawked tobacco in the villages along his way to the market.

hon-sarsar syn. of *hon ganda*.

hon-sereḍ, seṛeḍ, seṛeḍ-hon Cfr. *sepereḍ*, I. sbst., a stepchild, and, with the addition of *koṛa, kuṛi*, a stepson, a stepdaughter. The prsl. prns. *iŋ, me, te*, are added as pos. afxs. at the end of these three terms even when they are followed by *koṛa* or *kuṛi*: *honseṛediŋ, seṛeḍmekoṛa*, *seṛeḍtekuṛi*, my stepchild, thy stepson, his (or her stepdaughter. When a stepchild speaks of its stepparents, it calls its stepfather *gaṛineŋgaiŋ*, and its stepmother gaṛineŋgaiŋ; when addressing them it calls them *kaka, kaki*. The same vocative *kaki* is used by the children of the first wife of a bigamist towards the 2nd wife, of whom they speak as *gaṛiŋiŋ*. The children of the 2nd wife address the first as *kuku, gungu*, and speak of her as *kukuiŋ, gunguiŋ*.

II. trs., to take smb. as stepchild by marrying the father or mother: en honkoe *honseṛeḍkeḍkoa*. The same sentence, especially in the pfst. ts., may be used in the meaning of: to have unlawful intercourse with a child's widowed father or mother.

hon-tamras sbst., Psidium guineensis, Myrtaceae,—the Gooseberry Guava, a small tree, 5'-6' high with pendulous branches, bearing small berry-like fruits, the size of a gooseberry. It is found only planted in stations.

hoŋgoṛ-hoŋgoṛ I. sbst., a draught through a small hole, in cntrd. to *kuruĭkuruĭ*, any draught of air: *hoŋgoṛhoŋgoṛ* keseḍtape, shut out the draught that passes through the small hole.

II. adj., with *hoṛo*, same meaning: paṛiribu sōjeree gitiḳena, *hoŋgoṛhoŋgoṛ* hoṛote manda saḅkia, he slept in front of a hole in the wall, the draught gave him a cold in the head

III. trs., of the wind, to blow on smb. through a hole: hoṛo *hoŋgoṛhoŋgoṛkiña*.

IV. intrs., (1) prsl., of the wind, to cause a draught through a hole: ne bute hoṛo *hoŋgoṛhoŋgoṛtana* (or *hoŋgoṛhoŋgoṛjada*). (2) imprsl., with inserted prsl. prn., to feel the draught of a small hole: paṛiribu sōjereŋ duḅkena, purage *hoŋgoṛhoŋgoṛkiña*.

hoŋgoṛhoŋgoṛ-n rflx. v., to expose oneself to such a draught: buṭaree *hoŋgoṛhoŋgoṛnjana*, enate manda namakaia.

hoŋgoṛhoŋgoṛ-ọ p. v., to be in the draught of a small hole: ne burate puragele *hoŋgoṛhoŋgoṛjana*.

V. adv., with or without the afxs. *ange, ge, ọge tan, tange*, also *hoŋgoṛkenhoŋgoṛken, hoŋgoṛleka*, modifying *hoṛo, rika, aṭaṛkar, boloṛ, hiĭŋ*.

hoŋgoṛo, hoŋgoṛo-hoŋgoṛo vars., of *hiŋgaṛahoŋgoṛo*. As adv., *hoŋgoṛo* takes the afxs. *ange, ge, ọge, leka*.

honso (T. *honpsa*) sbst., a goose.

hopǫ Has. I. sbst., (1) distinguished into *darukopǫ* and *dirikopǫ*, the first being any worm or grub boring galeries in dry or green wood, fruit or sweet-potatoes; the 2nd being a grub or worm boring galeries in stones, in entrd. to *kuti*, beetles boring galeries in dry wood. In Nag, they call *tiju*, or *hopǫ*, the worms or grubs boring galeries in dry or green wood, and *goro* those which bore into fruit or Sweet-potatoes. In Nag. also, they call *maraṇ hopǫ* and *kuriṇ hopǫ* two large beetles, the grubs of which bore galeries in green wood: kanṭaṛadaruren *hopǫko* bari-alekako taĭnre kuria daruko goǫ-uterea, rukateko rǫuruakoa, kāredo madukam dateko dulgoǫkoa, when two or three of the worms special to jack trees, attack a young specimen (about 1′ diam.) they kill it; people cut them out with chisels or destroy them by pouring into their galeries water in which Bassia flowers have been cooked. (2) sometimes syn. of *honopǫ*, the drilling of wood or stones by worms: *hopǫte*, ne daru korokosogiriakana.

II. adj., attacked by boring grubs: *hopǫ* sataga sukuharad harada, worm-eaten sweet-potatoes are as bitter as the bitter gourd.

III. trs., of worms or grubs, to attack wood, etc.: sangaku *hopǫkeda*.

hapo-gǫ p. v., to be worm-eaten or attacked by boring grubs: ne goreaṇ sanga purage *hopoakana*.

ho-n-opǫ vrb. n., (1) the extent of the galeries bored by grubs; the number of fruits attacked: *honopǫko* hopǫkeda, puratedo bagraŏakan sangage taĭkena, so many sweet-potatoes are worm-eaten that the greater number are spoiled. (2) the boring by worms or grubs: *honopǫte* ne daru korokosoakana. (3) the result, i.e., the wood or fruit bored: nekan *honopǫ* (or *honopǫ* sanga) kā jomdarioa, purage harada.

hopon I. sbst., (1) in the s. or pl., a single or several grubs of bees, wasps or white-ants. (2) in the pl., (a) of bees and wasps, syn. of *hopondā*. (b) of white-ants, the whole comb, when it contains eggs or grubs, in entrd. to *harlu*, the comb even when it is empty.

II. in the cpd. *honhopon*. N. B. *Hopon* is derived from *hon* as *hapaṛom* is derived from *haṛam*, so that, properly, it should be used only in the dl. and pl. meaning: father, son, son of son, son of grandson, in a word the living family, just as *hapaṛomko* means the dead ancestors: father, father's father, grandfather's father, etc. In reality *hopon* is not used in this meaning, except in the cpd. *honhopon*. The Santals use it both in the s. and pl. as syn. of *hon* without any connotation.

hopon-dā Has. **hopon-daha** Nag. syn. of *hoponko*, of bees and wasps, the part of the comb in the cells of which there are eggs or grubs, in entrd. to *naki* or *nakidā*, the part of the comb where the cells contain only honey; and *cokǫ*

the part of the comb where the cells are quite empty.

hopor (probably derived from *hora*) I. adj., near either in front, on the side or at the back: ain (or aĭńą) *hopor* oṛąre miḍ hoṛo kūḅ hasutana, in the house near mine some one is very sick: aĭńą *hopor* loĕoṇkore baba kūḅ hobajana, aĭńąredo banoa, there is a good crop in the fields near mine, in mine it has failed; *hopor* hagako miḍ hoṛoo kako taĭkena, there was no near relation present.

II. trs., instead of any cpd. trs. prd. in which *hopor* stands as adverbial afx.: *dōhopor, duḅhopor, omhopor, senhopor, nirhopor, tiṇguhopor*, etc, to put, sit, give, go, run, stand close to smb. or smth.: en katu *hoporaiṇme* (or *dōhoporaiṇme*); manḍiko *hoporakada* (or *dōhoporakada*), they have put the meal before the people; manḍiko *hoporakada* (or *duḅhoporakada*) they sit to their meal; miaḍ saramiṇ *hoporlįa* (or *senhoporlįa*), mendo kapi kā taĭkena, I approached a sambur, but was without my axe; *hoporjaḍleae* (or *tiṇguhoporjaḍleae*), he stands close to us.

hopor-en rflx. v., (1) instead of the rflx. v. of the same cpds. (2) fig., to pay a visit: amagą haga hasutana, musiṇo kam *hoporentaṇa*, thy relation is sick, and thou never goest to visit him.

ho-p-opor rcpr. v., instead of *sezenhopor, nipirhopor, senjapapą, nirjapapą*, to approach each other; to run towards each other: saṇginātekiṇ lepelkena, ente jagarmentekiṇ *hopoporjana*; goṛoḡmentekiṇ *hopoporjana*, entele harḍuḳeḍkiṇa, they approached each other to fight, but we separated them.

hopor-ǫ p. v., instead of *dōhoporǫ, duḅhoporǫ* etc., : sengel *hoporǫka* (or *duḅhoporǫka*) manḍi isintaḅmente, let smb. sit near the fire (and take care of it) to cook the rice quickly.

ho-n-opor vrb. n, (1) the extent of the above actions: sengeldo *honopor* hoporeme, manḍi aŭri isino jakeḍ bagege alom bageea, sit near the fire without moving away at all until the rice is cooked; *honopore* hoporkeda, apiaupunia ḍubŭrikore utuge taĭkena, he sat down to such a meal that there were three or four bowls of stew. (2) the corresponding acts: misa *honoporre* tala ser caŭliṛą manḍim cabaea ei? Wilt thou be able to finish a meal of 1 lb. of rice? (3) the thing put near smb. or smth.: nea okoéą *honopor*? netąree bagetada, jā setao kae omąia, who has been siting here to his meal? He has left part of it on his plate instead of giving it to a dog.

III. adv. of place, modifying *dō, duḅ, om, nir, sen, tiṇgu*, (1) with the afxs. *ange, ge, re*, near (perhaps all around): en ḍanḍą ain (or aĭńą) *hoporre* dōtam. (2) with the afx. *kore*, somewhere near: aĭńą loĕoṇ *hoporkore* baba kūḅ hobalena.

hoporniį, hoporreniį sbst., neighbour: goṭa ṭolarenko ili nū alom rąkea,

hoporrenko bāri.

hopor-bara I. sbst., the act of keeping near smb. wherever he goes: pītre inkiŋa *hoporbara* lelto mundijana kūḅkiŋa hiriitipiriitiakana.

II. trs, to keep close to smb. wherever he goes: pīttena senkenae *hoporbarakiña*.

hoporbara-n rflx. v., same meaning: aintaree *hoporbaranjana*.

hoporba-p-ara rflx. v., to keep close to each other in going about: senderarekiŋa *hoporbaparajana*.

hoporbara-ŋ p. v., to be followed about closely, or accompanied.

hopor-biur I. sbst., (1) syn. of *hoporbara*. (2) the act of surrounding closely: enka *hoporbiur* kaiŋa namtana, tarasarege duḅpe, I do not want you sitting all around me, sit all to one side, sit all in front.

II. trs., (1) syn. of *hoporbara*. (2) with a s. sbj., to walk about smb. or smth.: daruiŋa *hoporbiurlą*, jetasate mamą kaiŋa itukeda, I turned round the tree and could see no side from where to start cutting it down. (3) with a pl. sbj., to surround; to approach, stand or sit, close around: miad saramle *hoporbiurlia*; duḅteko *hoporbiurkiña*.

hoporbiur-en rflx. v., same meanings.

hoporbi-p-iur repr. v., syn. of *hoporbapara*.

hoporbiur-ŋ p. v., meanings corresponding to the trs.

hopor-japą intensive of *hopor*, constructed in the same way. The repr. v., is *hoporjapapą*.

hor Nag. **hora** Has. Nag. I. sbst., (1) a road, way, path or passage: en *horte* senme, go by that road; entare *hora* banoa, there is no path there. (2) the way to a certain place: *horam* adkeda ci? nimiŋanem aiubakana? Hast thou lost thy way that thou arrivest so late in the night? Ciulaŏ kaiŋa senakana, *hora* cilkatena sariia? I never went thither, how can I know the way? (3) a means or method to reach an end; a way out of a difficulty: nādo jetan *hora* kā sarcakana. (4) agency, instrumentality, intervention, aid, mediation: amą *horatele* bancaŏjana; amą *hora* bancaŏkedlea. (5) a way of acting causing ruin or misfortune: reŋagegoŋą *horam* udubaiŋtana, the way thou showest me, leads to poverty. (6) the practice of a certain religion: Kirtan *horarepea* ci? Are you Christians? (7) a further argument, a way out of a discussion, an answer to an objection: kajiŋą *hora* kae namkeda, he found no answer to their arguments. (8) a reason for a judgment or decision: lelotan *hora* kam kajiredo cenąmentem bicārtana? Why dost thou sit in judgment, if thou dost not give thy decision according to what has been proved, ltly., according to the reason which is seen; iniį sajaiŏrą *hora* banoa, there is no reason to punish him: oko *horate* nī sajaiī namea? Why should he be punished? (9) syn. of *nata*, degree of relationship, either on the father's side (*kilirą hora*) or on the mother's or wife's side (*kupulrą hora*): alaŋ oko natalaŋ

sabea? kuṛikiṇa *horatedolaṇ* saṛagiaoa, abuṇ sida *horatedolaṇ* iārtada, —Sida *horalaṇ* otoṇa, in what degree are we two going to consider ourselves? By marrying two sisters we shall be related as *saṛagias*, but we were already *iārs* (i.e., the one's brother had already married the other's sister).—Let us consider ourselves in the same degree as before, i.e., let us go on calling each other *iār*. (10) the separate strips of which a mat is composed (Pl. XXXVIII, 1 and 2): ,upun *horaiṇ* gaṇkeda, I have stitched together four strips. (11) a line along which the threads of a cloth are not close enough to each other; a line woven with double thread: ne lijare barta *hora* meṇa. (12) a groove running all around a rice bale where it is tied with a rope: ne poṭomre upunia *hora* meṇa, this rice bale has four grooves running all around, i.e., eight ribs. (13) instead of *horapari*, the consultation of omens: ,kupuljaḍle taïkena *hora* bagṛaŏjana (or *hora* kā baijana, kā aṛaṇjana, kā ṭaŭkajana).

N.B.—(1) *Hor*, *hora* is not used alone instead of the cpds. *pagahora*, *pālhora*, *esandihora*, *kaṛabahora*.

(2) The phrase *hora aḍ*, to lose one's way, is used fig. as syn. of *soroḍ*, to give offence to smb. and then keep aloof through shame: sumdim *horae* aḍkedamente kupuloṇ misao kae hijua, the father-in-law of thy child never comes to visit thee because he is ashamed of the way he treated thee. (3) The phrases *nirte hora aḍ*, *nirte hora dâṛâbaṛa*, are syns. of *jātejetat*, *nirbaṛa*, not to know whither to run in one's fear.

(4) The phrase *kajihoṛa aḍ* means not to know what to say, or it means to speak besides the question.

*(5) When a man has been accused by another of being a wizard, to settle the dispute it was formerly the custom to say: "*horabu senea*! Let us make a journey!" Then they went together to a certain village near Mandar (in the Oraon country) and there offered a sacrifice through the office of that village's pahan. This pahan, when the sacrifice was over, ordered each of them to cook a meal with water taken from a certain deep pit in the locality, foretelling them that one of the two, either the culprit or the false accuser would never reach home alive. It always so happened that one of the two died. The phrase is used now in the meaning of to go on a journey to consult a *sokha*, sooth-sayer

II. trs., (1) to throw a road over a piece of land: aĭṅa miaḍ goṛa sarkār *horakeda*. (2) to make a path by use; to use as a path: ne aṛiko *horakeda*, people use this field ridge as a path. (3) to take a measure, use a means, for obtaining an end: ne hoṛo bancaŏmente cenabu *horaea*? (4) to maintain one's position in a discussion: neka kajilekore jetanako *horadaṛialeka* kā aṭkaṛoṭana, methinks that if they speak like this they will in no way be able to uphold their point. (5) to fender, by false witness, smb. liable to punish-

ment: sajaiṛaṇko *horakiṇa*. (6) to stitch together strips of matting: paṭiiṇa gaṭana, apiaiṇa *horaakada*. (7) to weave a cloth with a double-threaded line, or with lines wherein the threads are too far apart: peṛâê ne liṇa apiṭaṇe *horakeda*. (8) to make a bale with a said number of grooves around it: poṭo n puraṇ marange hobaoa, turuĭa *horaepe*, it will be a large bale, make it with 6 grooves (i.e., with 12 rils).

III. intrs., (1) to construct a road: sarkār han buru parome *horaakada*. (2) to make a path, by mere use; to wear a path: aleṇ aṛireko *horaakada*. (3) to take means: ne hoṛo bancaŏmente cilkabu *horaea*. (4) with ind. o., to interfere, or act, in smb.'s favour: bugingem *horaaḍlea*, enatele bancaŏjana. (5) to weave with lines where the threads are either double, or too far apart: peṛâê liṇare apiṭaṇe *horakeda*. (6) to make the grooves around a rice bale: poṭomre upuntaṇko *horaakada*.

hor-ṇ, hora-ṇ p.v., (1) prsl., corresponding to the trs. meanings, except the 4th: sarkāraṇ hukumte miaḍ goṛataiṇa *horajana*; hantaṛedo miaḍ aṛi *horaakana*; ne hoṛo bancaŏmente cenaṇ *horaoa*? sajaiṛaṇe *horajana*; paṭiiṇa gaṭana; apia *horajana*; ne liṇa apiṭaṇ *horaakana*; ne poṭom baria *horaakana* (or *barhoraakana*). (2) imprsl., (a) of a road or path, to be made: ne bir bitarro kā *horaakana*, there is neither road nor path through this jungle. (b) of a means, to be taken: ne hoṛo bancaŏmente cilka *horaoa*? (c) of a reason for punishment, to be duly proved: sajaiṛaṇ *horaakana*. (d) of double-threaded or weak lines in a cloth, to be woven: ne liṇare apiṭaṇ *horaakana*. (e) of grooves in a bale, to be made: ne poṭomre bartaṇ *horaakana*.

ho-n-or, ho-n-ora vrb. n., the number of double-threaded or weak lines in a cloth: ne liṇdo *honorae* horakeda pīṭre jetaeo kako sukuada, he has woven this cloth with so many weak lines that nobody wanted to buy it in the market.

horhor, horahora adv., with or without the afxs. *ange, ge*, modifying (I): *otoṇ*, to follow everywhere. (2) *otoṇ, jagar, duraṇ*, etc., all along the way: *horahorako* jagarkena. (3) *kaji*, to give sound arguments: *horahora* kapaj'pe, âŏge alops eperaṇa, indicate serious reasons for your displeasure, do not quarrel in the air. (4) *teṇ*, to weave a cloth with several double-threaded or weak lines. (5) *ceṇ*, to tear a cloth along a line where the threads are not close enough (See *horahora*, trs.).

hora var. of *hor*.

hora-caluṇ syn. of *otecaluṇ, otejŏ, huriṇ carpanḍu*, sbst., Premna herbacea, Roxb.; Verbenaceae,—a little plant with herbaceous shoots, 1-½″ high, from a woody rootstock; four or five broad-ovate, coarsely serrate leaves, closely adpressed to the ground; and very small white flowers forming a corymb 1½″ diam. on a short peduncle. The fruit is a small black drupe with a hard endocarp; it is eaten.

hora-hanaṭiṇ, hora-hapaṭiṇ, sbst.,

the branching off of a road.

hora-hora, hor-hor I. trs., to weave a cloth (1) with several weak lines where the thread is not close enough together, either lengthwise or crosswise. (2) with several thick double-threaded lines : ne peṛâê naŏagee teṇituntana, lijạe *horahorakeda.*
horahora-ọ p. v., of a cloth to be thus woven : lijạ *horahoraakana.*
II. adv., with or without the afxs. *ange, ge,* modifying *teṇ,* same meaning : lijạ *horahorae* teṇkeda.

hora-jonoṛeṇ, hora-jopoṛen syn. of *horahanoṭiṇ.*

horalsi, horlasi Has. Nag. **hurlusi, hursuli** Nag. (Sad. *horlasi*) I. sbst., a whirlwind.

*Note the superstitious belief that if one finds himself in a whirlwind, or dreams as much, it is a warning of an impending grievous or perhaps fatal accident : *horalsi* topakịre ranudạakanae mente munḍioa. If the same is dreamt about another person, the subject of the dream is similarly threatened. The same portent attaches to the fact of getting stung by numerous bees or wasps, and to a dream that one or smb. else, either is stung by a bee or wasp, or gets one's or his cloth so badly burnt that a flame is visible. To dream that one's or smb.'s house is on fire is a sign that a grievous accident threatens one of its inhabitants. A whirlwind is believed to be caused by the locomotion of a spirit, generally of Burubonga when he goes to bathe: in fact, whirlwinds often die out in the vicinity of water.
II. adj., with *sakam, duṛa,* dust, leaves, whirling in a whirlwind.
III. trs., of a whirlwind (personified), (1) to pass over smb. : *horlasikịae.* (2) to carry off and whirl dust, etc. : sakamkoe *horlasikeda.*
IV. intrs., of a whirlwind (personified) to blow : *horlasijadae.*
horalsi-n rflx. v., of a spirit, to cause a whirlwind by his locomotion ; to surround himself by a whirlwind when going from place to place : bonṇgako *horlasina* mentcko bistũastana.
horlasi-ọ p. v., (1) prsl., (a) of a person to be overtaken by a whirlwind : *horlasijanae* ne hoṛo, ranudạ cimạe ṭọakan ı, this man was overtaken by a whirlwind, he is most probably threatened with a grievous accident. (b) of leaves, dust, etc., to be whirled away : sakamko *horlasijana.* (2) imprsl., of a whirlwind, to form ; to blow : tisiṇagapa dinaki *horlasiọtana,* at present there are whirlwinds daily.

horalsi-koṭoṇ and vars. as above, trs., of a whirlwind (personified), to meet augury observers or cross their path in front : *horlasikoṭoṇ-keḍleae.*
horlasikoṭoṇ-ọ p. v., of augury observers, to meet a whirlwind : *horlasikoṭoṇjanale.*

horalsi-kulaĕ, horlasi-kulaĕ Has. syn. of *leṛeakulaĕ* Nag. sbst., a smaller and paler kind of hare, in entrd. to *jaṛakulaĕ,* the taller and darker kind. N.B. Dôĕsadisumre, puṛạtedo Cokeburure, pundi kulaĕko

namoako menea, enre pundi kaṭeacuṭuuko namoako menea, it is said that in the Doisa country, especially on the Chokeburu hill, are to be found albino hares, rats and mice (in a wild state).

hora-pari ltly., going in turns, syn. of *cẽrẽuri* : *horapari* aŭri hobaoa.

hora-senni var. of *senhorani*, noun of agency, a traveller, a wayfarer. N. B. *Horasen* is no more used as vär. of *senhora*.

horateni, *horatenkiŋ*, *horatenko* prnl. noun, syn. of *horasenni*.

horatenko, horatenkoŋ bonŋgako sbst., the ancestors of a family with which one is on visiting terms, generally the ancestors of one's wife : *horatenkore* miaḍ sim bonŋgataipo ; kupuloŋre adiŋrem bololena, ente *horatenko* kulikeḍma, miaḍ sim lagaŏoa, during a visit to thy relations by marriage, thou hast entered their inner room, and then their ancestors have put thee a question. (They asked : "What dost thou want here ?" And so they showed their displeasure, and being displeased, they caused thee this sickness). It is necessary to offer them the sacrifice of a fowl. This sacrifice is offered in one's own house, and in the formula, one's own ancestors are named first. N. B. People before starting on a long and perilous journey, promise Burubonga to offer him a sacrifice if they reach safely, but Burubonga is not, on this account, called *horatenkoŋ bonŋga*.

horcoḍ Nag. syn. of *korcol* Has. The frequentatives are *harcaḍ-horcoḍ* Nag. *karcalkorcol* Has. and *lalocaŋ* Nag. I. adj., (1) of upright surfaces (walls, sides of embankments), with a projection or protuberance. (2) of a spot on such a surface, projecting or protruding. Also used as adj. noun : pacriŋ *horcoḍko* samtape, level down the protuberances of the wall.

II. trs., to make such a surface so that it projects or protrudes in one spot : paeri miḍtaŋrepe *horcoḍkeda* : loĕoŋdope *horcoḍkeda*, sõje ciaŋ kape baikeda ? You have made the rice field with a side projecting at one place, why did you not make straight sides ?

III. intrs., in the df. prst., of an upright surface, to protrude in one spot : aŋri *horcoḍtana*.

horcoḍ-o p. v., to be made or become protruding in one spot : paeri cilkate *horcoḍjana* ?

IV. adv., with the afxs. *ange, ge, oge*, modifying *bai, rika, ilo* : paeri *horcodangepe* baiakada.

horcoḍ-horcoḍ, horcoḍnoŋ diminutive of *horcoḍ* ; of an upright surface, rather protruding, some what protruding, somewhat uneven. Constructed like *harcaḍhorcoḍ*.

hore, hôre, hô, hôhô (Sad. *hore*) interjection : a call to cattle to make them stand still.

hor-hor var. of *horahora*.

horkobodoŋ I. sbst., the act of riddling with holes a cloth, basket or embankment : gurukoŋ *horkobodoŋte* jargidindo aŋri haŋterjana, the rice field ridge got a great gap

in the rainy season because it had been riddled with holes by field rats.

II. adj. and adj. noun, of a cloth, basket, ridge or embankment, with numerous holes : ne *horkobodoŋtege* cim uiuntana ?

III. trs., to riddle with holes a cloth, basket, ridge or embankment : ne tuŋki cilkatepe *horkobodoŋkeda* ?

IV. intrs., in the df. prst., of the same, to have numerous holes : ne lija *horkobodoŋtana*.

horkobodoŋ-o p.v., of the same, to get numerous holes, to be riddled.

V. adv., with or without the afxs. *ange, ge, oge, tan, tange,* modifying *rika, ceca, by*.

horla I. sbst., an empty comb of bees or wasps ; an empty nest of red ants (*haŭ*), in cntrd. to *harlu*, a white-ants' comb, full or empty ; *naki*, a layer of cells in a honey comb, either full or empty ; but without eggs or grubs ; *ora*, a cell in any comb.

II. adj., (1) with *naki*, a layer of bee cells which have been emptied. (2) with *potom*, (a) an empty nest of red ants : haŭkoa *horla* potom lelurumogea, a nest abandoned by red ants can be recognized from one inhabited. (b) fig, an empty rice bale. Also used as adj. noun : ne *horla* tisiŋ kotautarepe, shake out to-day whatever paddy may be left in this empty bale.

III. trs., (1) of bees, to consume all their provision of honey : purasa jargidinre hurumsukuko rasiko *horlaea*. (2) of wasps, white-ants and red ants, to abandon their nest after the grubs have become perfect insects ; soben dāko horocabajanci, haŭko potomko *horlaea* ; nindirko harluko *horlakeda*. (3) fig., to empty little by little a rice bale : apia potomle *horlakeda*, miad bāri sareakana. (4) to let a fire die out : seŋgelpe *horlakeda*.

IV. intrs., (1) two first meanings of the trs. : jargidinre purasa hurumsukuko *horlaea* ; haŭko *horlakeda*. (2) of a rice bale, to get empty little by little : potom *horlatana*. (3) of a fire, to be dying out : seŋgel *horlatana*.

horla-o p.v., (1) of the bees' provision of honey, to get used up : hurumsukukoa rasi *horlaakana*. (2) of a nest of wasps, white-ants or red ants, to be abandoned : haŭkoa potom *horlaakana*, nindirkoa harlu *horlaakana*. (3) of a rice bale, to get emptied little by little : baria potom *horlaakana*. (4) of a fire, to die out : sān kape tumbudorogere seŋgel *horlaoa*.

ho-n-orla vrb. n., the number of red ants' nests abandoned : *honorlako* horlakeda tisiŋagapa, soben purna potomre haŭko baŋkoa.

horlasi and derivatives, vars. of *horalsi* and derivatives.

Horo sbst., name of a sept of the Mundas. See *kili*.

horo (Sk. *kurmā*) sbst., a tortoise. There are two kinds : *dahoro*, a black river tortoise, Trionyx sp., and *pirihoro*, a land tortoise, Testudo elegans, with radiating yellow streaks on a black ground : *hore*

aĕą horṃoree (or aĕą oṛąree) ukuna, atiątanredoe uṛuąoa, the tortoise hides in its shell, it comes out of it when in quest of food.

horo (Cfr. Engl. to *guard*, to *ward*, *wary*, to *beware*) I. sbst., the act of guarding : ne rāṛi honkoą *horote* kā bancaŏoako jomrikakoa, maraąąṇi *horoepe*, this pigeon pease field will not be effectively guarded by children, they will not prevent cattle from grazing on it : let any full-grown man amongst you watch over it.

II. trs., (1) to guard smth. against thieves or against depredation by animals : kolom okoe *horojada* ? Who watches over the threshing floor ? rāṛi maraąąṇi *horoepe*, let any full-grown man from amongst you watch over the pigeon pease field ; gōm kitilere *horo* lagatiąa kāredo uṛṃeromko jomcabaea acaṛa *horoeme*, dudŭmulko jomea, keep watch over the rice sown in mud, the pigeons will eat it. (2) to watch over the work of labourers : kuliko *horokom*, alokako landḷa. (3) instead of *duḽhoro*, to sit watching over the fire, the cooking, etc., taking care of it : mandḷi *horolem*, nęge isinoa ; seągel *horoeme*, mandḷi isintabǫka. (4) to sit at meal : jomtabeme enaąāte mandḷim *horoakada*, eat faster, thou art sitting at thy meal already for a long time. (5) to follow with the eyes smb. for whose company one is waiting : sekęranme, ciminiąa *horomea*. (6) to watch any skilled labour in order to learn it : barhīmistṛikoe *horojaḽkoa*. (This may also have the above 2nd meaning). (7) to be still alive and live in the same house or village : aĭńą môṛê houko taĭkena, miaḍnḷ bāri *horoakaḭńa* ; iduuṛǫ apuiąa cimin sirmae *horoiña* ; aleą hature soben haṛamko goǧjana, miḍ hoṛo bārigee *horoakaḽea*. (8) of a sickness or pain, to still affect smb.: rōgo *horoakaḽea*, the epidemic is still in our midst. (9) to last, not to be used up : ne poṭom apicandḷudoe *horoiea*, this bale of rice (personified) will last us for three months.

ho-p-oro repr. v., to remain sitting together without working : enaąāteben *hoporotana* ; kami ei banoa ?

horo-ǫ p.v., corresponding to the meanings of the trs., except the 4th 7th and 9th.

ho-n-oro vrb. n., (1) the length of the watch : kolomdo *honoro'e* horokeda apicandḷe puraŏuterlą. (2) the thing which has been guarded: ne rāṛi aĭńą *honoro*, the fields, where this pulse grew, was guarded by me against depredations.

horonḭ noun of agency (the object guarded must be expressed) the one who is to watch over smth., in entrd. to *hōronḭ*, the one who usually watches : aleą baba *horonḭdo* nīge.

horǫ, soroǫ (Or. *kherrnā*. Cfr. Lat. *insero*, *devoro*) tr., (1) to slip, fit, insert, stick into, (contrary of *hotor*) : pāl *horǫtam*, fix the share into the plough ; bintikitaḅre miaḍ capae *horǫakada* ; ne sān ḍīlge tolakana, barialeka *horǫtam*, this bundle

of firewood is loosely tied, push two or three more pieces into it. (2) in jest or displeasure, fig., to eat : manḍii *horọjada.*

horọ-n rflx. v., (1) to push a limb into a hole, cavity, sleeve, etc., sonọre tiko *horọna.* (2) in jest, to crawl into a hole : bụree *horọnjana.* (3) in jest, to poke into one's nose or ears : luturre simīle *horọntana.* (4) in jest or displeasure, fig., to eat : setạre moḍcipi mandii *horọntana.*

horo-gọ p. v., meanings corresponding to the trs., : pāl *horọakana ;* jaṇgiare kaṭa *horogoa,* the legs are slipped into the breeches; manḍi cenạmente nāj̃akeḍ kā *horogọtana ?*

ho-n-orọ vrb. n., (1) excess in eating : en daridā hoṛo hola manḍido *honorọe* horọjana, moḍnidae puṭilena, that glutton yesterday swallowed such an amount of rice that it remained on his stomach the whole night. (2) the thing fitted or inserted into : nea okoẽạ *honorọ ?* Who has inserted this ?

horọteọ instrumental noun, might be used by jesters, in connexion with *manḍi,* to denote a fork or spoon.

horoaṛ kaũa Nag. var. of *haraṛa kāũ* Has.

horo-coṭo Has. syn. of *manḍi-horoṇi,* sbst., the House lizard or Gecko, Hemidactylus turcicus.

horo-katoa-caũli sbst., rice collected from house to house, at dawn, by the youth of the village after they have danced through the night at the *mage* feast. They parch it at once and eat it by way of a breakfast. See under *mageporoḳ.*

horo-umbul sbst, protection, guardianship : *horoumbulrepea,* enatepo bubukaðakana, you are under other people's care, that is why you are difficult about food, i.e., you would not be so particular about food if you had to work for it yourselves.

horsaḍ in some parts of Nag. var. of *horsoḍ.*

horsoḍ (Cfr. *horọ*) trs, to stick smth. between two other things, v. g. between the laths and covering of a roof; between the rib and cover of an umbrella; in the hair; between two coils of the straw rope around a rice bale : candaĩre karkaḍ *horsoḍtam ;* cuṇgi eatomree *horsodakada ;* supʻḍre bāko *horsodea ;* poṭomre sāre *horsoḍtada.* Note the phrase *caũlijaṇ horsoḍ* explained under *caũlijaṇ.*

horsod-ọ p. v., to be stuck between two things.

ho-n-orsoḍ vrb. n., (1) the great amount of things stuck in the roof : karkaḍko *honorsoḍko* horsoḍkeda, candaĩ peregiṛiakana. (2) the thing stuck in the roof : nea cimtaṇa *honorsoḍ ?* When was this stuck under the roof ? ne *honorsoḍ* (ne *honorsoḍre,* ne *honorsoḍrọ*) cimtaṇ boṇgaoa ? When will the sacrifice take place which was promised when these grains were stuck under the roof ?

horsoḍ-ili sbst., the beer of the flower sticking, a draught of beer offered to the pahan in each house of the village, after he has stuck a

branch of sal flowers over the door on the *bāporoḳ*, flower feast.

hoṛa trs., to throw smth., or put it quickly, into the fire, either to burn it or bake it, in cntrd. to *rapą* which does not connote a fire already lighted : ne hai *horataime*.

hoṛa-n rflx. v., syn. of *kadiṛin*, to throw oneself into a fire : oṛąre aṛąjan tuṛuko aĭuḳdipli seṅgel lelkelǫgeko *hoṛana*, a squirrel let loose in the house at night, as soon as it sees the fire, throws itself into it.

hoṛa-ǫ p. v, to be thrown, or put quickly, into the fire.

hoṛa-baji (Sad. H *hor* and P. *bāzī*, wager-stake) syn. of *harahari*.

hoṛa-huṛi Nag. **hoṛa-juṛi** Has. (Sad.) I. sbst., the habit of trying to go one better than another either in the text of songs, i.e., in the number and difficulty of their metaphors, or in the difficulty or beauty of their tunes ; the habit of pretending to know the special rhythms of the drums better than others, and of superseding them in the beating of these instruments; the habit of trying to get the better of another in a sword dance : eṭąeṭą ilakaren paĭkiko napamjanre *hoṛajuṛi* hobaoa, moḍmoḍṭąrenkodo aminaṅ kako hoṛajuṛiia.

II. trs., with a dl. or pl. sbj., to emulate as described : duraṅkiṅ *hoṛajuṛijada*.

III. trs. caus., to put people in presence for such a competition : paĭkikiṅ naḳkebu *hoṛajuṛikiṅa*.

IV. intrs., to emulate as described : duraṅreko *hoṛajuṛikeda* (or *hoṛajuṛikena*).

hoṛahuṛi-n rflx. v., same meaning : tisiṅ purągeko *hoṛajuṛintanu*.

hoṛahuṛi-ǫ p. v., of singing, beating the drums, sword dancing, to be the occasion of emulation : duraṅ (or duraṅre *hoṛajuṛilena* tisiṅ, there has been emulation about songs ; *hoṛajuṛiǫtana*, emulation is taking place.

V. adv., with or without the afxs. *ange, ge, tan, tange,* modifying *duraṅ, rū, paĭki : hoṛajuṛitanko* rūjada, they try to beat the drum better than each other.

hoṛa-juṛi Has. var. of *hoṛahuṛi* Nag.

hoṛaṅ in jest or displeasure, syn. of (1) *sobǫ*, to thrust at ; to poke into. (2) *sī*, to plough.

hoṛę sbst, name given to two leguminous plants cultivated as pulses and distinguished in (1) *rutahoṛę, boroṛhoṛę* (H. *kurthi*), the form of Dolichos biflorus, Linn ; Papilionaceae, with black-speckled or altogether black seeds. Dolichos biflorus is a suberect, trailing or twining annual with pale sulfurous flowers and linear recurved pods containing 5 or 6 small compressed seeds. (2) *caṭiihoṛę* (H. (*kurthi*) the form of Dolichos biflorus with pale grey seeds. (3) *jugihoṛę* (H. *ram kurthi*) Glycine hispida, Maxim.; Papilionaceae,—a suberect annual with reddish purple flowers and compressed linear or falcate pods, spongily septate between the 2-3 black seeds which are twice as large as those of the Dolichos

biflorus. (4) *birhorẹ, birjugihorẹ,* one of the names of Atylosia Scarabaeoides, Benth.; Papilionaceae.

horẹ-mandi sbst, *horẹ* pulse husked and cooked so that the beans remain whole or are only split.

horeṇ (Sad. *gargur*) sbst., Coix Lachryma-Jobi, Linn.; Gramineae,—a stout perennial grass, 3-5′ high, with long flat leaves, and grey, nearly orbicular grains used as beads. The Mundas distinguish two forms: *bakṛihoreṇ*, conform to description, and *loṭoṇhoreṇ*, a depauperate form, growing annually in the rice fields, single stemmed, only 2′ high, and with smaller seeds.

horẹ-surgunja Has. syn. of *kurthimaga* Nag. I. collective noun for the crops sown in the rainy season just after the sowing of paddy, i.e., at the end of July and in the beginning of August.

II. intrs., to sow the crops described: apedope *horẹsurgunjakeda* ci kā? In the prf. past. ts., it means to have had good crops of this description: kūḷle *horẹsurgunjaakada.*

horẹsurgunja-n rflx.v., to sow the crops described: aũrigele *horẹsurgunjana,* badikorelegea, we have not yet sown the Guizotia and the like, we are still busy in the rice fields.

horẹsurgunjaan adj., possessing much field produce of this description: *horẹsurgunjaanape* ci kā? *horẹsurgunjadin* adv., at the time such crops are sown: *horẹsurgunjadine* maṇḍakeda, he died about the beginning of August.

horẹ-tasaḍ sbst., Alysicarpus monilifer, DC.; Papilionaceae,—a small prostrate herb with single leaves, and pods constricted between the one-seeded joints.

horẹ-tuḍ sbst; (1) one of the calls of the *kokoṛomaṛa,* Sarciophorus malabaricus, the Yellow-wattled Lapwing. It calls also *huṛiḍtukiḍ.* (2) name of the same bird.

horẹ-uḍ sbst., a yellow, gregarious, edible mushroom growing in high fields shortly after the sowing season of the *horẹ* pulse.

horṃo, horṓmo (A. *markab*) I. sbst., (1) the body, in cntrd. to the soul: *horṃo* gojoa jī kae gojoa. (2) the body, in cntrd. to the head: mûâboṇgako misamisa *horṃo* sekarko leloa, misamisa bō̃ sekar, the shades of beheaded people appear sometimes with only the body (without the head) and sometimes with only the head. (3) the body of a basket or vessel, in cntrd. to its rim or mouth: ne caṭuṛa *horṃo* huṛiṇgelekatedo moca puṛa cakara, the mouth of this waterpot is too broad compared to its body. (4) the blade of an axe, hoe, adze, in cntrd. to its ring: ne kuḍlamṛa *horṃo* huṛiṇgelekatedo bō̃ puṛa maraṇgea, the ring of this hoe is too large, compared to its blade. (5) syn. of *oṛa,* the shell of a tortoise or snail and the like: dupillinḍuṇa aeṛa *horṃoree* ukuna, the snail hides itself in its shell.

II. trs., to make in a stated way the blade of a hoe, axe or adze;

or the body of a vessel or basket: ne hake huṛiṇgem *hoṛmokeda* bo̤ maraṇalekatedo, thou hast made the blade of this axe too small in comparison to its ring.

III. trs. caus., to fatten, to cause to become fat: ne keṛado ṇā̤dope *hoṛmokia*, jaṇgee taĭkena, now you have caused this buffalo to become fat, it had only skin over the bones.

IV. intrs., in the df. prst., to gain flesh, to fatten: hasulenae mendo ṇā̤doe *hoṛmolana*.

hoṛmo-o̤ p. v., (1) to gain flesh, to become fat: usṳgi̤rilenae, aŭrii *hoṛmooa*. In the prf. ts. with the negative *kā*, it means to be naturally lean: ne hoṛo kae *hoṛmoakana*. (2) of a hoe, etc., to be made with a stated kind of blade; of vessels or baskets, to be made with a stated kind of body: ne kapi maraṇge *hoṛmoakana*.

hoṛmoan adj., fat, not lean: *hoṛmoan* uṛi kiriṇaime, jaṇeskarko aloma; ne hon kūbe *hoṛmoana*.

hoṛmo-hasu, hoṛo̤mo-hasu sbst., more or less acute pains over the whole body, especially in the joints, proper to rheumatism or preceding or accompanying malarial or puerperal fever. The Mundas ascribe it to the presence of several diseases at the same time: racada̤ lellere mundioa okooko duku *hoṛmohasure* jamaakana, examination of the urine reveals the complexus of diseases which, in each particular case, cause these pains.

hoṛo I. sbst., (1) in the s., (a) man, mankind; *hoṛo* jagara, jontu kae jagara, man speaks, the animals do not. In this meaning, though the sbj. be in the s., it may be represented before the prd. by the pl. prnl. affix *ko*: hoṛo ṇā̤jūgu ṭakapaĕsareko me̤jada, man nowadays hankers after money. (b) a human being, a person male or female: kula mo̤ *hoṛoe* bagraŏkia, the tiger has killed somebody; cimin *hoṛo* menaṇpea?—Api *hoṛo* ale, how many are you?—We are three. *Jī* is used similarly. Cfr. *jon, jon*. (c) a person belonging to another class of people: maraṇ *hoṛoe* baintana, he deems himself an important personage. (2) in the pl., (a) man, mankind: *hoṛoko* jagara jontuko kako jagara. (b) people, folks, men, persons indefinitely: *hoṛoko̤* sanamaṇre kumbṳruleka kae lelrikantana, in the eyes of the people he does not behave like a thief. (c) a separate class of people: maraṇ hoṛoko̤ hukum manatiṇ lagatiṇa, one must obey the important people, the people with authority, the authorities. (d) bees, wasps, carpenter-bees, or ants, as perfect insects, in contrd. to their grubs: hurumsukukole urkena, *hoṛoko* bāri taĭkena, dōdo kā, we dug out a nest of small Indian bees, there were only perfect bees, no larvae.

II. trs., fig., (1) to help smb. out of poverty: puraṇge reṇge̤tane taĭkena, apege *hoṛokia*. (2) syn. of *asulmata*, to bring up a child to manhood: tijuakane taĭkena, aiṇge *hoṛoako̤ia*, he was a little crawling

thing, I brought him up to manhood.

III. intrs., in the df. prst., (1) in scoldings, to be a man: am uṛitanam cim *hoṛotana*? kam jagara? (instead of: am uṛi tanme ci hoṛo tanme?) Art thou a man or a bullock, that thou dost not speak? (2) to grow into a man: ne hon mâṛîmâṛîtee *hoṛotana*. (3) of the larvae of bees, carpenter-bees, wasps, beetles and any kind of ants, to be actually becoming perfect insects: haŭko nim'rko *hoṛotana*.

hoṛo-ǫ p. v., (1) to grow, or be brought up, to manhood: ne hon mâṛîmâṛîtee *hoṛoǫtana*; apeą jomnūtee *hoṛoakana*. (2) to get, or be helped, out of poverty: apeą deṅgatee *hoṛoakana*. (3) of the grubs of bees, carpenter-bees, wasps, beetles or ants, to become perfect insects: huṛiṅ guṛjuruą dā guṛibitarre *hoṛojanci* guriĭ gerbuĭa, the grub of the small dung-beetle having become a perfect insect inside (a ball of) dung, pierces it (to come out).

ho-n-oṛo vrb. n., the number of grubs which have become perfect insects: haŭko koṭale senkena, mendo *honoṛoko* hoṛojana, miaą poṭomre raṭi dā kā namjana, we went to shake out red ants' nests, but so many grubs have become perfect insects, that in not a single one did we still find any.

hoṛo, hoṛoge adv., by nature, by character: ihi kae hapena, *hoṛogee* merobmelonjana, that one will not keep silent, he is a chatterbox by nature.

hoṛoǫge adv., modifying *deṅga*, to help smb. out of poverty: *hoṛoǫgeṅ* deṅgak dpea.

Hoṛo I. sbst., a Munda (lit'y., a man): aiṅ *Hoṛoge*, nikiṅ Uraṅkiṅ tankiṅ, I am a Munda, these two are Oraons.

II. trs., to use the Mundari tongue: jagar *hoṛoeme*.

III. intrs., (1) to speak Mundari: *hoṛojadre; hoṛoaiṅme*, alom dikuaińa, speak Mundari with me, do not address me in Hindi. (2) to take smb. for a Munda: *hoṛoaitan'e* taĭkena mendo Uraṅ tauį, we thought him a Munda, but he is an Oraon.

hoṛo-n rflx. v., to pretend or feign that one is a Munda: oǫ! alom *hoṛona*, sobenkole ituana, am peṛâê gusṭireni, stop, do not pretend to be a Munda, we all know that thou belongest to a weaver family, i.e., that thy blood is mixed with weaver's blood.

ho-p-oṛo repr. v., to speak Mundari with each other: *hopoṛoben*, alobon dipikua.

hoṛo-ǫ p. v., (1) of a family whose alien origin gets forgotten little by little, to become Mundas, to be reckoned as Mundas: miaą Uraṅ Ṭunḍugâŏree oṛąkeda, enre hoṛo kajiĭ itukeda oṛǫ dinǫdinǫlǫ hoṛokolǫe kupulkeda, nā inią henhoponko Sinjuḍireko *hoṛoakanako* menea, it is said that an Oraon settled at Tundugaon, that he learned Mundari there and little by little married his children with Mundas, and that

now his descendants live, and are counted as Mundas, at Sinjudi. (2) of speech, to take place in Mundari: upădēs dikujanṛate kaiṇ muṇḍikeda, *hoṛojanre* honaṇiṇ muṇḍikeḍteaṇ, because the sermon was preached in Hindi I did not understand it, in Mundari I would have understood.

ho-n-oṛo vrb. n., the perfection with which one speaks Mundari: Baṛiikirren Turkuko *honoṛoko* hoṛoea, etaṇ jati hoṛojaḍleka kako aĭumoa, the Mahomedans of Bariikir speak Mundari so well that one cannot detect in their speech that they are aliens.

hoṛoge, hoṛote adv., modifying *kaji, jagar,* to speak Mundari. *Hoṛote* may also modify *sari,* to know: *hoṛote* kae saria, he cannot express himself in Mundari, he does not know Mundari.

hoṛoange adv., modifying *aĭum, aĭumo,* to hear an alien speech, finding that it sounds much like Mundari: iniaṇ kaji *hoṛoangeaṇ* aĭumkeda.

*I. *Racial type of the Hoṛos or Muṇḍas.*—The physical appearance of the Mundas may be summarily described as follows:—colour dark brown; hair jet black, often wavy, never curly; beard rather scanty, rarely worn; moustache slight; lips rather thick; nose broad and bridgeless; facial angle low; head long or dolichocephalic; muscles well developed; body sturdy but not squat. Of the one hundred Mundas whose measurements were taken by H. Risley, the average head measurements were: length 185·2; breadth 138·6; cephalic index 74·5. The average stature was 158·9, the maximum being 171·8 and the minimum 144·6.

This type is called Dravidian and is common to the Dravidians and the Kolarians or, to discard this inappropriate term, Santali races. (As applied to languages the term Kolarian has been replaced by Mon-Khmer; as applied to races it comprises only such as inhabit India, and is inappropriate because the term Kol, from which it is derived, denotes all the aboriginal tribes of Cnota Nagpur, including the Oraons who are Dravidians. We prefer to call these races Santali races, and their languages, part of the Mon-Khmer group, Santali languages, because amongst them the Santals are by far the numerically superior tribe still extant, and because it may very well be this name which, under the form Savara, occurs continually in early Sanskrit literature to denote the Aborigines of northern India). From the uniformity of type between the Dravidians and Santalis H. Risley and some other writers have concluded that these two races were originally one. However, against this physical similarity there stands a very striking difference in the languages. No relationship has so far been shown to exist between the Dravidian and any other language in or around India, except perhaps the dialect of the Brahuis of Beloochistan. The suggestion that the

Dravidian languages are allied to the Australian, is not proved. The Santali languages on the contrary have been proved to belong to the great Austric family which extends from northern India to Australia. See W. Schmidt, *Die Mon-Khmer Volker, ein Bindeglied zwischern Volkern Zentralasiens and Austronesiens*). It is especially in their inner structure that the Dravidian and Santali languages are strikingly different. Identity of race seems hardly compatible with such a dissimilarity of language. It remains however to be seen whether any conclusions can be drawn from the comparisons with Tamil occurring in this work.

Those who admit the racial distinctions try to explain the physical resemblance by suggesting that the two races may have been settled in India for countless ages, during which intermarriage and climatic influences and environments gradually destroyed the differnces and evolved a uniform type. This supposes that in those far-away times the two races had not the same objections to intermarriage as they have now. And indeed, present-day exclusiveness is by itself no absolute proof against former intermarriages. However there appears to be no necessity for admitting this extensive intermarriage. No valid reason can be adduced for supposing that the type of the Santalis was originally widely different from that of the Dravidians, v. g., for supposing that they were Mongolians. If the types were not widely different, habitation for ages in the same or similar environments and under the same climatic conditions, suffices to explain the gradual obliteration of the differences.

II. *Origin.*—There is no reason to suppose that another oldet race preceded the Santali and Dravidian stocks in India, and disappeared without leaving any trace. Of these two the Santali tribes "were the earliest settlers, as we always find them driven to the worst lands in districts where they live together with the other races" says J. F. Hewitt (Early History of Northern India, in Journal of the Asiatic Soc: 1888 and 1889). This however can be equally well explained by their being the weaker or meeker. The same author further thinks that they were the first to clear the forests and till the land, and that, although they learned the use of iron very early and cut the trees with iron weapons, the great number of stone axes or celts found in various localities makes it probable that they did some clearing work with stone implements before they found out the use of iron.

It was formerly the current opinion that the Santali tribes entered into India by the East or North-East "and after spreading over the regions now known as Assam and Bengal, encountered the Dravidian current, which was pushing from the other end" (having entered

through the north-western passes) "somewhere in the Vindhya highlands, about the centre of the land, where they converged, or rather collided, and crossed each other, the weaker Kolarians being broken up by the shock, and dispersing among the valleys and forests of this most intricate, though moderately high mountain-ridge, while the more hardy, more vigorous Dravidians swept on and through the ridge, and flooded the South." (Z. A. Ragozin, *Vedic Indic*).

At present, mostly for want of any indications to the contrary, and without positive proof, it is universally admitted that the first contact of the invading Aryans with the Dravidians did not take place before the expedition described in the Ramayana, and that in Vedic times times and before, north India was inhabited by the Santali tribes, which however seem never to have reached the shores of the western seas. Moreover it is thought now that the spreading of the Mon-Khmer stock over India and the Austric lands was not a movement to right and left, but proceeded from the extreme western end, i.e., from northwestern India. (See W. Schmidt, same article, page 80).

S. Ch. Roy opines that it was the Aryan invasion of India that caused this emigration and that some of these tribes covered "probably in their rude canoes" the distance between the Nicobar Islands and the Philippines and Australia. This however is utterly impossible. If there really was an exodus from India that went to people the Malayan and Austric lands, it must have taken place long before, at a time when the Indian Aborigines were still quite primitive. It is clear indeed from the Rig Veda that the invaders found them civilized to a certain degree. It would be strange if all these tribes, without exception, had by their emigrating, lost this civilization and fallen back into a state of backwardness generally even worse than that of the tribes which remained in India. Why should they all have met with circumstances as adverse as those which confronted the latter? Moreover, if the emigration (or for the matter of that, the immigration) dated no further back, the Austric languages which now are but faintly akin to Mundari, would certainly present more striking affinities. Finally, nothing can justify the supposition that at so late a time the distances separating the lands between Australia and the Malayan peninsula were less than they are now. No "rude canoes" could cross such distances.

Were these distances at an earlier period ever smaller? They must have been, otherwise they could not have been crossed. Or was there a time when man was already on earth and these various lands were joined in one continent?

The hypothesis of a continent of Lemuria having once joined the

Malayan country to Madagascar, put forward to explain the presence of the lemur family only over this tract, has been abandoned as useless since undoubted remains of such animals have been discovered in Europe and in America. This hypothesis moreover would not have brought the Malayan peninsula any nearer to the Philipines and Australia. Of late another hypothesis based on geological reasons has supposed that before the tertiary period and during its first part, there existed an uninterrupted continent uniting Australia with India, South Africa and South America. It has been named Gondwanaland (from Gondwana, the country of the Gonds, in India). It was, the geologists say, separated by an Ocean from a corresponding continent in the northern hemisphere. But this was, in all probability, before the first appearance of man on earth, as no human bones have been discovered in such early strata, and the few pieces of flint found in them are of such a form that they can be ascribed to physical causes. If, however, such a continent really ever existed, its disruption and the submersion of its parts now disappeared, may have had successive phases, and there may have been a time when man could reach in a canoe from land to land. Anyhow, the Gondwana land hypothesis with its subsequent breaking up and immersion of whole continents, rests on the assumption that the interior of the earth is a molten mass. This assumption presents scientific difficulties which have led Pr. Wegner to propose yet another hypothesis. According to him the interior of the earth, instead of being fluid, is a hard kernel of nickel and iron (the *Nife*), surrounded by a tough mass (the *Sima*) on which the masses of land rest and float, sinking more or less into it in proportion to their weight. The present continents, he says, originally formed one whole around the arctic sea ; clefts which occurred during the carbon period occasioned their separation and a drifting apart so slow that man had no difficulty in spreading over the whole earth.

III. *Vedic times and subsequent migrations.*—Everybody now admits the opinion that the tribes of aborigines which supported the first shock of the Aryan invasion were Santali. To them were applied in the Rig Veda the epithets : black-born, noseless, eaters of raw flesh. These and other similar epithets are evident exaggerations inspired by race antagonism. The Rig Veda called them by the general term *Dasyu*, peoples, nations ; which later, after the defeat and subjugation of the Aborigines, was changed into *Dasa*, slaves, servants.

To speak, as many do, of the already high culture of the Aryans when they invaded India, is simply race and colour prejudice. Why should they have been more, and not less, civilized than the hordes of barbarians of the same stock who poured

over Europe in the Christian era? Their religious thought was perhaps more advanced than that of the natives, but not very much. As T. W. Rhys Davids says in *Buddhist India*, p. 212: "Pr. Max Muller insisted to the last on the primitive nature of the beliefs recorded in the Rig Veda. Those beliefs seem to us, and indeed are, so bizarre and absurd, that it is hard to accept the proposition that they give expression to an advanced state of thought".

As for their enemies, the Aborigines, it is clear from the Rig Veda, that they had at that time, or at least some tribes had, attained a certain degree of civilization. The Rig Veda speaks of aboriginal leaders ruling over a hundred cities; of their firm forts and their castles; the composer of the 104th hymn of the first book seems to envy the wealth of the Dasa Kuyava, in a passage thus interpreted by Ludwig: "While the poor Aryan who can only wish for the wealth which he does not possess, has not even ordinary water to wash himself in, the wives of the enemy in the insolent pride of their riches, bathe in milk". The historian of Ancient India in the *Historians' History of the World* is quoted by S. Ch. Roy as saying: "It was from the natives that the Aryans learnt the art of building in stone, they themselves like other Indo-Europeans understanding only how to build in wood and piles, or dwelling in caves". The organization of the villages under a headman was probably then already proper to one at least of the Santali tribes. It so struck the Aryans that they were the first to call these headmen *munḍas* (ltly., heads), and their people *Munḍas*. The Mundas call themselves *Horoko* or *Hoko*, men. The leaders of a number of cities, of whom the Rig Veda speaks, have their modern representatives in the *mârkis*.

It took the Aryans a long time to overcome and subjugate definitively the Aborigines and make of them really *dasas*, slaves and servants; nor was it without occasional reverses. Such was the lot of the tribes that remained in their country. By intermarriage and otherwise they became gradually hinduized so as to lose even their languages, and give rise to many of the lower castes of north India and Bengal. Some tribes preferred to retire before the invader. These by a series of traditional migrations reached the central parts of India where they are now settled.

According to the traditions of the Mundas, their tribe came from Ajabgarh and settled successively in Kalangjargarh, Garh Chitr, Garh Nagawar, Garh Daharwar, Garh Pali, Garh Piprah, Mandar Pahar, Bijnagarh, Hardinagar, Laknauragarh, Nandangarh, Rijgarh, Ruidasgarh, until they reached Omedanda, a village not far from the meeting point of the

Hazaribagh and Palamau districts, where they founded their first settlement in Chota Nagpur, and separated from the Santals who crossed the Damudar river and passed on to Manbhum and the Santal Parganas. The author of *The Mundas and their Country* tries to identify these traditional places. He suggests: Azamgarh, in the United Provinces; Kalinjar, in the Banda district of Bundelkhand; Chitrakot, in the same district; Nagar, in the state of Uniyara; the ancient Dhand, a site some 12 miles to the S.W. of Nagar; Pali, a village 13 miles to the N.W. of Gaya; Pipariya, not far from the frontier of Nepal; the Mandara Giri of sanskrit literature, in the Banka subdivision of Bhagalpur; Biana, about 50 miles to the S.W. of Agra; Hardi, in the Madhepur subdivision of the Monghyr district; Laknaura, some ¾ mile N.E. of the old site of Basti; the ancient fort of Nandangarh, ½ mile S. of the present village of Lauriya, 10 miles E. of Gandak; Rajgir, the ancient capital of Magadha (South Bihar); Rohtasgarh, on the Kaimur plateau. Such identifications, however, are necessarily little better than guesswork.

IV. *In Chota Nagpur.*—When they had reached Jharkhand, as they called Chota Nagpur, the Mundas at last found a long rest. The invader did not follow them thither. Forests had no intrinsic value in those days; the endless road and pathless hills formed a difficult, dangerous and forbidding country and the forest had not yet been cleared into alluring fields. Then they began to found a large number of their typical villages in the N.W. of what is now the Ranchi district. Most villages there have Mundari names and Mundari burial stones. And yet at present there remain there only a few scattered villages of Mundas, who do not even speak Mundari any more. The country has passed into the hands of Hindu landlords and the fields made by the Mundas are cultivated by Oraon and Sadani ryots. Of the real causes that have brought about this change, we have no certain knowledge. The Mundas have no tradition of any war or struggle with the Dravidian Oraons. Nay, the latter say that they were well received by the Mundas, that they were offered food and lodging by them when they first came to their country. Even to this day there is no trace of ill-feeling, bitterness or antagonism between the two tribes. Moreover, in all the villages from which the Oraons have somehow crowded out the Mundas, they have kept a Munda as sacrificer to the local spirits, and also a Mundari blacksmith. These would never have remained if there had been a hostile struggle. The Oraons say they first came to Chota Nagpur after they had been expelled from Rohtasgarh, but their traditions on

this point are so vague that it is impossible to make out whether it were the Hindus or the Cheros who expelled them. They even name the Mahomedans as their conquerors. The Mundas have a tradition about their leaving their first Chota Nagpur settlement and migrating to the centre and the S.E. of the plateau, but it contains no clue as to the time when this took place. At whatever time it occurred, the ousting or outcrowding of the Mundas by the Oraons has evidently followed a slow and quite peaceful process. We think it is in the character of the two races we must look for an explanation.

The Oraons are good and hardy earthworkers of a rather submissive, peace-loving and cheery disposition. They are more prolific than the Mundas. Once admitted into the country, it is not surprising that they should have rapidly reclaimed such parts of the forest as were yet untouched by the Mundas. So it happened that the original Mundari villages were gradually surrounded on all sides by Oraon settlements. Hence after a time, their excess population could no longer establish new homes in the proximity of the parent villages, but had to go far away beyond the Oraon settlements; for, clearing of new virgin tracts is the only remedy for overpopulation in a race depending for its food on self-sown herbs, wild tubers, the produce of the chase and of rudimentary agriculture. In the new villages, however distant, relations with the old homes were necessarily intimate and frequent, because it is from them that wives had to be got for the young men, and because frequent visits between relatives are a characteristic of the race. When therefore the people of the old villages went to visit their relatives in the distant forests, they would envy them for their unrestricted liberty, their abundant food and their easy and ample opportunities to make new clearances in the apparently limitless jungles. It appears quite in keeping with their ways that family after family should have emigrated to the new paradise their cousins had found. Eventually those left behind in the original settlements must have felt more lonely amidst the Oraons, till they at last resolved on the great move in which, according to tradition, Risa Munda led twenty-one thousand of them towards the centre of the Ranchi plateau. This must have happened before (probably long before) the institution of a king, since the tradition in question says that one of Risa's followers, Sutia by name, founded the village of Sutiambe, where one of his descendants, Madura Munda, became the fosterfather of Phani Mukut Rai, the first Rajah of Chota Nagpur. Since the Hos have no tradition about the election of a rajah, we may perhaps conclude that they too

were of the followers of Risa Munda, if they had not left the original settlement at an earlier period. The family chronicle of the Nagbansi rajahs of Chota Nagpur would give us a clue as to the time if its first part were anything more than a mere flight of imagination indulged in, probably at the beginning of the 17th century, when at last the rajahs gathered around them foreigners who could read and write. It states that Phani Mukut Rai was elected rajah by both Mundas and Oraons in 64 A. D. The number of 61 rulers which it gives, may be, or not be, based on tradition. However, in Vol. IV of *Anthropos*, Fr. André Grignard S. J. gives reasons to believe that it was a Chero chief who insinuated himself as rajah of the Mundas at the downfall of the Chero power, about 500 A. D.

To the centre of the plateau also, after some time, the Oraons followed the Mundas, and around Ranchi they even adopted the Mundari tongue and now speak the dialect called *Kera Munda* or *Horolia jagar*. They once more crowded out the Mundas, probably in much the same manner as before. The process, if anything, must have been slower, since the adoption of the language supposes a long stay amongst the Mundas. It has been suggested that the departure of the latter may have been hastened by early exactions on the part of the rajah, or by an increased influx of Oraons attracted by the king who hoped from them more revenue and less trouble. This however seems unlikely as, according to tradition, the further migration took place already in the second generation after the king's election: the Mundas were led in it by the great-grandsons of Madura Munda. The eldest, named after his great-grandfather, took a batch 22 miles to the South and founded Khunti. It is probably shortly afterwards that the Mundas spread further South and finally pushed into the heart of Singbhum, the land of jungles, where they still live under the name of Hos. The second great-grandson of old Madura Munda took another body, gratuitously supposed to have been much larger, towards the East. It is however to be noted that this tradition does not agree with the fact that the Tamadias or Mahali Mundas who spread eastwards, are the elder branch of the race (*Mara Mundako*), and those who went southwards belong to the younger branch (*Huria Mundako*). The latter, according to S. C. Roy, had to fight and expel the Tirkis and Asurs and drive them westwards. The Tirkis, he says, owned the land, and the Asurs (a Santali tribe still extant), lived amongst them as ryots. The Tirkis fled and migrated as far as Europe and were the ancestors of the Europeans. This last detail should have at once excited his suspicions. Indeed he has been led into error by a too imaginative informant. Whatever tradition there

exists about the Tirkis, and all that is known about them, is embodied in a stanza of a song, the rest of which is now forgotten. One only of our informants heard it sung in his youth. It was then a refrain to a song in Hindi. The stanza is as follows:—

Tirki tikitiki,
Naguri bilaṇbalaṇ,
Bodra botorbotor.

The last verse is forgotten in part of the country, and *bilaṇbalaṇ* is sometimes replaced by its syn. *jalahjilih*. *Tikitiki* means to advance in an endless trail, as an army of ants on the move. *Naguri* means the Mundas on the Ranchi plateau. *Bilaṇbalaṇ* (or *jalahjilih*) describes the flashing of numerous pieces of bright metal in the sun; it sometimes refers to the glitter of ornaments, but more often to the glitter of arms. Here it refers to the latter because nothing indicates that there is question of women. Bodra means the Hos or Mundas of Singbhum, amongst whom the Bodra clan is very numerous. *Botorbotor* means to walk in a long file. Now, in Mundari poetry, when the lines, without conjunction, do not express a mere equality or a mere opposition, but indicate a succession, the event prior in time is always expressed first, and the cause always precedes the effect. Therefore the above stanza cannot mean that the Tirkis fled when, or because, they saw the flashing of the Mundas arms. It means that the Tirkis *came* in an endless trail (and therefore that they were the invaders), that the Mundas stood in battle array (to oppose them) and that the people of Singbhum came in a long file (to help the Mundas, their congeners). This is the only meaning the stanza can possibly have.

Who were these Tirkis? Not of course, the Munda clan of Tirkis living on the borders between Singbhum and Gangpur. Most of our informants agree that they were a Santali tribe. One says that they came from Belangi in the North of Hindustan, and were driven beyond the Ganges. One identifies them with the Mohali Mundas who live near Belkudi; none, it is to be noted, identifies them with the Oraons whose Tirki clan is very numerous near Ranchi. The Mundas around Sarwada identify them with the Mahomedans (*Turku*) and relate that in the days of Mahomet Gori a body of Mahomedans came to attack the Mundas and defeated them near Pudih (16 miles S. of Ranchi). The Mundas reformed their ranks and, aided by the Hos, engaged battle once more on the Phuljeri river (boundaries of Singbhum). They were defeated again and retreated to the Kochang-Loada pass. Here the women and children strew on the road thousands of small round fruits on which the Mahomedan cavalry floundered. Then the Mundas and Hos were

able to overcome and chase their enemies. Whatever truth there may be in this story, it is wrongly connected with the stanza in question: no reason can possibly be assigned for the change of *Turku* into *Turki*.

S. C. Roy ays that heaps of bricks of very larg· dimensions occasionally unearthed in these parts are pointed out as having belonged to the buildings of the Tirkis and that it is triumphantly asserted that the Munda women of those times used to wear glittering jewellery weighing as much as ten seers. Not so. All our informants unanimously ascribe those bricks to the Asurs, and to the wives of the latter the ornaments which have been unearthed, so huge that no woman nowadays could wear them. As for a bloody struggle with the Asurs having at one time taken place, We have shown under *Asurkahani*, that this cannot be inferred from the Asur legend.

The batch of Mundas who went eastwards, spread over the Panch Parganas (Silli, Baranda, Rahe, Bundu and Tamar), and part of it pushed as far as the parganas of Jhalda, Bygonkud r, Bagmari and Patkum, in western Manbhum. In the latter there are now no Mundas left; according to local tradition they have been driven out by Kurmi immigrants.

After the election of a king,—if real election there ever was,—the Mundas were to find out little by little that a rajah is not an unmixed blessing. In the beginning the Khuntkattidars were held only to military service in time of need; it were the ryots or outsiders settled in the villages, who had to supply the food and clothing of the rajah. The latter was little more than a leader. This status seems to have perdured without notable change till the beginning of the 17th century. About the year 1616 A. D. the rajah Durjan Sal was defeated by the troops of Jehangir and kept for twelve years a prisoner in the Gwalior fort. After his release he had to pay a yearly tribute of Rs. 6,000. To gather this sum, large for the time, he had to enforce rigorous measures. Moreover during his captivity he had consorted with Hindu royalties and seen the splendours of the Mahomedan Empire, and when he came back, he and his successors began to build magnificent palaces and temples. To cover these expenses, more exactions were resorted to. He and his successors surrounded themselves with Brahmans, courtiers, legal advisers and servants, and their court gradually assumed great splendour.

Says S. Ch. Roy: "These Brahmands, Rautias and other courtiers and servants who now flocked to the Raja's place mostly from Behar and the Central Provinces, had to be provided for. Circumstanced as the Raja then was, what better expedient could he devise, or his advisers suggest than that of maky

ing service-grants of his rights in a number of villages to these new-comers? This system of service-grants was an exotic idea probably imported by these alien adventurers themselves. And then arose the class of jagirdars under various denominations such as Bhaiyas, Baraiks, Brittias, Pandeys, Jamadars Ohdars and so forth.

"In the beginning, it would appear the change was imperceptible. The evil fruits that might spring from such imported seeds were not perhaps foreseen by the Raja. As Mr. Rakhal Das Haldar in his account of the village system of Ch ta Nagpur appended to a Resolution of the Bengal Government of the year 1880, writes—

'It is probable that when he (the Maharaja) gave away villages in this manner, he meant no more than to relinquish his claim to the supplies in favour of the Jagirdar'.

"The oldest pattah or lease which Mr. Rakhal Das Haldar could discover was dated 1676 A. D. 'The grantee' as Mr. Rakhal Das Haldar who can by no means be accused of any partiality to the ryot, says, 'the grantee could not possibly remain contented with the Maharaja's share of the produce. His natural desire was to grow rich and powerful, within his own sphere at least; and he was not long master of the village before he commenced attacks on the most vulnerable points of the system. The lands held by the *rayats* naturally came first within his grasp. The people could be easily persuaded to believe that as the Maharaja was entitled to supplies from the villages, and the ryots provided the bulk of the supplies, and as the Maharaja had made over these to the grantees, the latter had an absolute right to them. Thus a certain proportion of the produce of the lands held by the ryots was collected by the Jagirdars, the same being gradually commuted into money, and the fogeign idea of 'rent' introduced. The Jagirdar's right to such lands came to be recognised also, and hence originated the Rajhas tenure. Out of the Rajhas the grantee took some lands for holding himself; such land came to be known as Manjhihas'.

This state of affairs was first brought about in the villages of the Oraons, and gradually extended to those of the less tractable Mundas. However, the small tract called Mankipatti, to the S. and E. of Khunti, successfully resisted all expoliation; the villages there are still khuntkatti as are those of the Ho Mundas in the Kolhan around Chaibasa. It would be an error to think that the migration of the Mundas to the southern part of the Mankipatti was a consequence of the struggle to keep the old village system. The great similarity of the Hasada and Ho dialects shows that the Hos and the Hasada Mundas are one and the same people, part of which went further South long before this struggle had

started.

Says S. Ch. Roy: "The attacks on the land-system of the Mundas and on their rights to the villages that they had themselves established, appear to have commenced in the eighteenth century, and have been in active progress till the present day". It is however under English rule that the greatrest havoc has been wrought. (See articles under *bhuĭñari*, *ghus* and *nalis*).

The parganas of Tamar, Bundu, Rahe, Baranda and Silli, when the Mundas settled there, belonged to the rajah of Mayurbhanj; they are now under the maharajah of Chota Nagpur who, however, has no right in them saving a certain revenue payable to him. The Mundas there fared no better than their brethren in the centre and South of the Ranchi plateau. They were despoiled in much the same manner as the latter, but their despoilers were not aliens; they were some of their own mankis who arrogated royal titles and authority.

hoṛo-bṍ sbst, (1) a human head. (2) syn. of *hoṛoṍḷ*, *huṛṍḷ*, Lygodium flexuosum Sw., Schizaeaceae,—a graceful climbing fern with palmately lobed fronds. It is so called on account of its dense radicels which look like a head of hair. The root enters as an ingredient into a curious remedy for carbuncle. It is pounded together with root of *kantaaṛa* and with the contents of a porcupine's stomach. The mixture is fried a first time with some *koronj* oil in an iron ladle, then ground and well mixed by means of a chisel, and once more fried in oil. It is rubbed on the carbuncle.

hoṛo-cabaḍ p. v., of the larvae of bees, carpenter-bees, wasps, beetles, or ants, to become all perfect insects: tumbulikoḍ dā *hoṛocabaḍjana*, horlakedako, the grubs of the yellow wasps have become perfect wasps: the nest is empty.

hoṛo-dā syn. of *caṭlidā*, sbst., larvae of red ants destined to become the ordinary wingless insects called *haṭ*, in entrd. to *raṭmdā*, those destined to become the winged, but not flying insects called *raṭm*, and *kudidā*, those destined to become the flying insects called *saṛaṣonokoḍ*. The generic term is *haṭdā* and the prd. *hoṛoḍ* is used in connexion with the three kinds of larvae, though people say more often: raṭmdā raṭmjana, and: kudidā saṛaṣonokoḍjana.

***hoṛo-dâṛê** I. sbst., (1) a human sacrifice: *hoṛodâṛêko* uṛuṇkeda (or rakaḷkeda), they offered a human sacrifice. (2) the necessity of offering a human sacrifice to find a treasure, to cure a patient, to raise a bund or start a new village, as explained below: *hoṛodârêe* kaṭaṍkeda, he redeemed the human sacrifice, by means of one of the vicarious sacrifices (indicated below); he rendered unnecessary the human sacrifice.

II. adj., with *ṭaka*, money, buried

with a prayer that anybody be vowed to death who digs it up without first offering a human sacrifice: *hoṛodâṛê ṭakaiṇa kumunamakada*, narial bongalere uṛuṇdaṛioa, through a dream I know where a treasure has been buried for the digging of which a human sacrifice is required; if a coco-nut be sacrificed (instead) there will be no danger in digging it up. A coco-nut, a *kitabō* (the rootstock of a Phoenix acaulis) or a *haṛaḍbō*, yam, may always be sacrificed vicariously for a human being, because they present, at least in bulk, the form of a human head.

III. trs., (1) to bury treasure with the prayer just mentioned: en baṛi subare ṭakako *hoṛodâṛêakada*. (2) of a devotee of a *mûâbaṇga* (shade of a person murdered with a weapon), to throw, by means of an incantation, such spell that a sick person cannot get cured, or a bund cannot be made successfully, or a village cannot be inhabited safely, etc., if a human sacrifice be not offered: en hoṛoko *hoṛodâṛêkia*; netaṛe bandako *hoṛodâṛêakada*, enamente kā ṭekaŏṇtana; birdisumṛa hatuko misamisako *hoṛodâṛêea*, en dâṛê aŭri kaṭaŏe jaked en haturen hoṛoko kula nanatānkoa; nekan batu bagṛaŏakanako menea. A Similar spell may be cast by which the sacrifice of an elephant, a horse, an ass or any other animal, becomes necessary. This is expressed by the opds. *hatidâṛê, sadeudâṛê, gâdhadâṛê*, etc. Such animals as are too difficult to get, may be replaced in the sacrifice, by their image in clay. A pig to be sacrificed, may always be represented by a *hasear* yam or a *guṛu*, field rat, provided some one present imitates the grunts of a pig.

hoṛodâṛê-ṇ p.v., (1) of a treasure, to be buried as described: ne baṛi subare ṭaka *hoṛoddṛêakana*. (2) of a sick man, a bund, a village, etc., to be under the spell described: ne batu *hoṛodâṛêakana*.

hoṛoḍso-bagel contrary of *khaḷpabagel*, trs., to insert smth. into a hole where it enters at once and fits loosely.

hoṛoḍsobagel-ṇ p.v., to be thus inserted; to enter at once into a hole and fit loosely: maraṇge esaṇḍihora rojana enamente esaṇḍi *hoṛoḍsobagel'jana*, the shaft hole in the plough has been chiselled too broad, that is why the shaft entered at once and remains loose.

hoṛoḍsoken adv., modifying *bolo, soaḷ, rikaṇ* in the meaning of *hoṛoḍsobagel*: esaṇḍi naĕalre *hoṛoḍsokena*.

hoṛo-ganika Nag. (Sad. *ganek*, to count; *adwi ganik*) syn. of *hoṛoparteḍ* Has.

hoṛogor I. sbst., a narrow channel made by rain-water: ne *hoṛogor* hiju jeṭebu karapereea.

II. adj., with *ote*, land or fields intersected with narrow channels made by rain-water: *hoṛogor* oteṛa baba huṛialeka naaniena atomre.

III. trs., of rain-water, to dig one or several narrow channels in a piece

of land : burugoṛare hoṛęle herlą, maran dą namtada, goṭa goṛae *hoṛogorkeda* aḍ purąge hoṛę atujana, we sowed Dolichos biflorus in a field on the slope of a hill ; heavy rain fell on it, channelled it in several places and carried off a number of the plants.

IV. intrs., in the df. prst., to get channelled by rain-water : ne bāṛite isu loĕoṇko (or baba) *hoṛogortana.*

hoṛogor-ǫ p v., same meaning : goṛa *hoṛogorjana ;* hoṛę *horogorjana.*

ho-n-oṛogor vrb. n., the number or depth of the channels dug by rain-water : aleą hoṛędo *honoṛogor* hoṛogorjana, apia antarleka bāri sareakana ; aleą gaṛaloĕondo ne sirma *honoṛogore* hoṛogorkeda, talatalate maĕaṇkore gaṛauterjana.

hoṛo-gunge syn. of *hoṛohoṛoge.*

hoṛo-hon I. sbst., (1) a member of the Munda race : *hoṛohonko* saharkore puṛą baṇkoa, there are not many Mundas living in the towns. (2) sometimes syn. of *manoahon*, a human being.

II. intrs., in the df. prst., in scoldings, to be a Munda , to be a man : *hoṛohontanam* cim dikuraṛitana ? (instead of hoṛohon tanme, ci dikuraṛi tanme ?) One would say that, instead of being a Munda, thou belongest to some other race ; *hoṛohontanam* cim jontuhontana ? Art thou an animal, instead of being a man ?

hoṛo-hoṛi, hoṛo-hoṛia, huṛu-huṛi, huṛu-huṛia (Sad.) in jest, syn. of *lāṛ̆dul*, diarrhoea, like which it is constructed ; but as adv. it may take the afxs. *ange, ge ǫge, tan, tange,* and modify *rikaǫ, dul.*

hoṛo-hoṛo, huṛu-huṛu I. sbst., (1) borborygms preceding diarrhoea : *hoṛohoṛo* namjąia. (2) sometimes syn. of *lāṛ̆dul*, diarrhoea.

II. adj., with *saṛi*, borborygms preceding diarrhoea.

III. intrs. (1) prsl , of the bowels, to make a rumbling noise : inią laṛ̆ *hoṛohoṛotana.* (2) imprsl., with inserted prsl. prn., to have borborygms : *hoṛohoṛojąĭña.*

hoṛohoṛo-ǫ, huṛuhuṛu-ǫ p. v., (1) of the bowels, to make a rumbling noise : inią lāṛ̆ *hoṛohoṛoǫtana.* (2) to have a borborygm : apisae *hoṛohoṛolena,* ente lāṛ̆dul eṭękįa. (3) imprsl., of a borborygm, to take place : apisa *hoṛohoṛolena,* ente lāṛ̆dul eṭęjana.

IV. adv., with or without the afxs. *ange, ge, ǫge, tan, tange,* also *hoṛokenhoṛoken*, modifying *saṛi, rika, rikaǫ, aĭumǫ, dul.*

hoṛohoṛoge syn. of *hoṛogunge*, adv., (1) syn. of *tĭtĭge*, according to each one's fate or luck : ne otere apuiṇdo geleae poṭomjaḍ taĭkena, aiṇdo turuĭaāte aĭdi moḍsirmao kaiṇ poṭomakada, baba *hoṛohoṛoge* hobaoa. (2) according to each case : isu hoṛoko pâĭcako asitana, mendo *hoṛohoṛogee* omakotana, many people ask him for loans, but he does not grant them indiscriminately, i.e., he gives only to those in whose case he sees a special reason : honesty or great need of the borrower, his own sympathy, etc. (3) according to

the "slowness" (*hambal roa*) or "liveliness" (*rabal roa*) of each one's soul : netąren mûâ *hoṛohoṛogee* botoṇkoa, hambal roatenkodo kaĕą, the shade of a murdered man which dwells hereabout comes to frighten only those passers-by who have a "lively" soul.

hoṛo-jagar syn. of *hoṛokaji*, sbst., the Mundari tongue. (2) idle talk, mere gossip, a rumour : *hoṛojagarre* alom bedana, do not be deceived by mere gossip ; ena kajim ituana ci ? —Aĭumdo *hoṛokajiiṇ* aĭumlą, art thou sure ?—I know it only by hearsay ; *hoṛokajite* ne aṛandi bagṛaŏjana, this intended marriage was broken off owing to mere gossip ; *hoṛojagar* alom aĭuma, do not believe things simply because they are said or rumoured.

hoṛo-jaĭn, hoṛojâṛê (H. *jānnā*, to know) I. trs., to treat people according to one's knowledge of them, according to their qualifications : ne hon cią kape *hoṛojâṛêkįa* ? aminaṇpe gọrikatąia ! enkate maĕaṇko bagṛaŏoa, why did you not treat that boy according to his strength ? You have let him carry such a heavy load ! Enough to hurt his back ! The negative *kā hoṛojâṛê* when it denotes excess, may be replaced by the disjunctive *hoṛonajâṛê* meaning ltly. : to treat smb. neither like an indefinite person nor like a known one : en honpe *hoṛonajâṛêlọia*, you have let that boy carry a load too heavy for him. *Hoṛojaĭn* is never constructed in this manner.

hoṛojaĭn-en rflx. v., to do smth. in accordance with one's qualifications : bārom sobenko *hoṛojaĭnenjana*, miḍ hoṛo bāri peṛee ukukeda, miḍ hoṛodoe *hoṛonajâṛênjana*, they all took up a load in accordance with their strength ; only one took less, and another took too much.

hoṛojaĭn-ọ p. v., (1) of, v.g., a load, to be made or given according to one's, or each one's, qualification : bārom *hoṛojaĭnjana*. (2) to be treated, or to get, according to qualification : sobenko *hoṛojaĭnọka*, miado alokako *hoṛonajâṛêọ*.

II. adv., with or without the enclitic *ge*, according to, in proportion to, one's or each one's size, strength, or other qualification. In connexion with *huṛiṇge*, *aminaṇ*, *miḍkokoḷ* or *jatiḍ*, it means less than according to qualification. In connexion with *aminaṇ* or *purọge*, it means more than according to qualification. In the last sense, in which excess is denoted, the negative *na* is often inserted between *hoṛo* and *jâṛê* (never between *hoṛo* and *jaĭn*) : cimpiraṇkeḍpeae talaḅdo ?—*Hoṛojaĭnge*, how much did he give you for your wages ?—He gave us according to each one's size ; *hoṛojaĭnge* bāromjana, the loads were made up according to each carrier's strength, ; *hoṛojâṛê* huṛiṇgee gọkeda, he carried little for his strength, he could have carried more ; en hon *hoṛojâṛê* (or *hoṛonajâṛê*) aminaṇpe gọrikatąia, you have made this boy carry very much, or too much, for his strength. The sentence ; en hon *hoṛonajâṛêpe* gọri-

kaṭaia, means: you have made this boy carry a load though he is still too small to be a carrier at all.

N. B. The phrase *hoṛo na jâṛê*, in three words, occurring as sbj. or obj. in a proposition, has a disjunctive meaning: neither an indefinite person nor a known one, i.e., nobody at all. In such sentences the prd. is nearly always without the copula *a* and may be in the s. or in the pl. when the sbj. is *hoṛo na jâṛê*: *hoṛo na jâṛê* menąi; *hoṛo na jâṛê* menąko, there is nobody here, neither those supposed to be here nor any other people; *hoṛo na jâṛêe hijuakan*; *hoṛo na jâṛêko* hijuakan, nobody has come, neither any of those expected nor any unexpected people: pancāĭṭmente *horo na jâṛêm* rąkeḍko, thou hast called nobody at all for the panchayat, neither those generally expected to come, nor any other. Though these sentences are by themselves negative, a second negative, v.g., *kā*, is sometimes added redundantly; but then the prd. always keeps its copula: *hoṛo na jâṛê* baṅgai (or b ąkoa); *hoṛo na iâṛê* kae (or kako) hijuakana; pancāĭṭmente *hoṛo na jâṛê* kam rąkeḍkoa.

hoṛo-jaą I. sbst., a human bone; a human skeleton.
II. adj., with *lōr*, *piṛi*, a ravine, an upland, where many human bones are found: ne lōrdo *hoṛojaṅgea*.

hoṛo-jati syn. of *hoṛohoa* and constructed like this word, but only in the meaning of a member of the Munda race.

hoṛo-jâṛê var. of *hoṛojaṭn*.

hoṛo-kaji syn. of *hoṛojagar*.

***hoṛo-kuia** syn. of *hoṛotēṛō* sbst., a weretiger or man-tiger, i.e., a man who, by the help of *Bāgocanḍi*, has taken the form of a tiger; or *Bāgocanḍi* himself when he takes this form. See under *candarbandar*. It is the belly of the man which becomes the back of the tiger, and his back becomes the tiger's belly. His arms are changed into its forelegs and his legs into its hind legs. This is why the weretiger has only short forelegs and its gait is of a galloping character. The belief that all man-eaters are weretigers is not general. More people believe that the man-tiger not only attacks man, but also and mostly goats and sheep, and even eats maize and brinjals. Like all wild beasts, he cannot attack man, except when Singbonga has marked them out for such a fate (*ranuḍąakan hoṛoko*). Then by a hallucination, he mistakes them for goats; otherwise, being a man, he would never eat a human being. Those people who distinguish him from the common man-eater, say that he is of smaller size than the royal tiger, uniformly gray, without stripes nor spots. He is believed to frequent often the mango groves in the mango season, and a special cry, described as *kąką*, is attributed to him. This cry, they say, he utters only when fighting with another weretiger.

It is strange that we have vainly tried to find out the Mundari name

for the Indian tiger-cat, the only feline animal which answers this description in size and colouring.

hoṛol-hoṛol I. abs. n., sleeplessness from fear or apprehension : *hoṛol-hoṛol* namkiạ.

II. adj., with *boro, uṛụ*, fear or apprehensions causing sleeplessness : enkan *hoṛolhoṛol* uṛụko bagotam, put aside those apprehensions which make thee sleepless.

III. trs. caus., to frighten, or excite smb. by bad news, so much that it keeps him awake at night : bargiko hijụtana mente goṭahaturenkoe *hoṛolhoṛolkeḍkoa*, having announced the coming of an armed band of robbers, he frightened the whole village into sleeplessness ; amạ banda hạjana mene kajitem *hoṛolhoṛolkiṅa*, thou hast deprived him of sleep by telling him that his bund is broken through.

IV. intrs., imprsl., with inserted prsl. prn., to feel fear or apprehension so as to be unable to sleep moḍ nida *hoṛolhoṛolkiṅa*.

hoṛolhoṛol-ọ p. v., to be frightened into sleeplessness by bad or fearsome news.

V. adv., with or without the afxs. *ange, ge, ọge, tan, tange,* also *hoṛolleka*, modifying *rika, rikaṇ, rikan, boro :* banda hạjana mentea aĩumlạ moḍnida *hoṛollekaiṇ* rikajana.

hoṛolia adj., with *jugar*, syn. of *Kerạ Munḍa*, the Mundari dialect spoken by the Oraons around Ranchi.

hoṛŏmo var. of *hoṛmo*.

hoṛŏmoe-jonọ Has. syn. of *caŭli-jonọ*.

hoṛo-mul ltly., man's ant, syn. of *maji*, sbst., the Bed Bug, Cimex lectularius.

hoṛonajâṛê see under *hoṛojaṛa*.

hoṛoṇ Cfr. *kuṛaṇ*, sbst., a broad ravine in the forest : ne *hoṛoṇre* bandabu tolea.

hoṛoṇ-ọ p. v., imprsl., of such a ravine to exist : alạ birre *hoṛoṇakana*.

hoṛoṇ Kera. syn. of *paṇḍraili*, sbst., rice beer offered for sale or bought.

hoṛoṇ, hoṛoṇ-hoṛoṇ vars. of *hiṇgaṛahoṇgoṛo*. As adv., *hoṛoṇ* takes the afxs. *ange, ge, ọge, leka*.

hoṛoṛ var. of *handapạ*, but used only of a woman's waist cloth.

hoṛo-parteḍ Has. syn. of *hoṛoganika* Nag. I. trs., (1) to do or give smth. to all without exception : eraṇe *hoṛopartedkeḍlea*. (2) to do, all without exception, the same thing to smb. : eraṇle *hoṛopartedkịa*.

hoṛoparted-ea rflx. v., to do smth. all without exception : alope *hoṛopartedena*, tarage senọpe, do not go all, but only half of you.

hoṛoparted-ọ p. v., (1) to be done to all without exception : sobenko hijụpe mene kaji *hoṛopartedịana*, mendo nạjakeḍ miḍ hoṛoge hijụakana. (2) to be done by all to smb.: eraṇge *hoṛopartedjana*.

II. adv., with or without the enclitic *ge*, every one of them without exception : *hoṛopartedko* tebaakana, they have arrived to the last man ; *hoṛoparteḍ* omakoṃ, give to all without exception.

hoṛor, hoḍor, hoṭor (Or. *handṛa' ānā*) syn. of *ragoro, raguṛu*, trs., (1) to poke at or into, or thrust, with a stick or other light object, in cntrd. to *hoṭa*, to thrust and follow up the thrust by a sideward motion; and *sobo*, to poke or thrust with any object, even a heavy one, as a crowbar or husking pole: tumbuliko alope *hoṛorkoako* tūṛua, do not poke at the wasps, they will sting. (2) to use smth. to poke with: inią lāṛre soṭae *hoṛorkeda*. See also the sentence under the vrb. n. of *gapuṇ*.

hoṛor-en rflx. v., to poke into one's mouth, nose, etc.: miaḍ caĕnabaĕna meḍ caṛitee *hoṛorenjana*, a juggler poked his eyes with a little stick of split bamboo; kamite senǫme, enaną āte luturem *hoṛorentana*, go to thy work, do not remain so long poking thy ears; ulaekainą mente karkaḍte *hoṛorenjana*, to cause vomiting (ltly., saying: 'that I may vomit'), he thrust a toothbrush into his throat.

ho-p-oṛor repr. v., to poke each other: sān gǫtanrekiną *hopoṛorjana*, in carrying brushwood they poked each other (unwittingly) with the bundles.

hoṛor-o p. v., (1) to be poked with some light object: parkanme kārem *hoṛoroa*. (2) to be used for poking: karkaḍ *hoṛorjana*, enatee ulakeda.

ho-n-oṛor vrb. n., the force or amount of poking: miaḍ kaṭea ṭoke undure *honoṛorko* hoṛorkiae sereduterjana, they poked with a stick at a rat in a small hole with such force that it was quite crushed.

hoṛor-bu trs., to make, by poking, a hole through and through smth.: aṛiī *hoṛorbuakada*; caṛite kalui *hoṛorbukeda*.

hoṛorbu-go p. v., corresp. meaning.

hoṛor-parom trs., (1) to thrust a stick through and through a hole or opening: bakṛire ḍāną *hoṛorparomtam*, pass the pole through the hedge. (2) syn. of *hoṛorbu*.

hoṛorparom-o p. v., corresp. meanings.

hoṛor-uiu trs., to cause to fall off by poking with a stick: kāūkoą tukako *hoṛoruĭukeda*.

hoṛoruĭu-go p. v., thus to be made to fall off.

hoṛor-uṛuną trs., to push out, or cause to come out, by means of a stick or similar object: guṛarem sukuriko kula caḍlomtee *hoṛoruṛuną-koako* menea, they say that the leopard drives out the pigs from the sty (if this has not been shut properly), by pushing its tail between the stakes which form the wall; and thus frightening them.

hoṛoruṛuną-o p. v., corresp. meaning.

hoṛōsaō, hoṛsaō trs., to drink in long draughts and empty the cup quickly, in cntrd. to *nūinuą*, to sip.

hoṛo-tī Has. **hoṛo-ṭi** Nag. sbst., a human hand. In the instrumental case, *hoṛotīte*, and in the p. v., *hoṛotīo*, it is used fig., referring to a theft by an unknown person, in cntrd. to destruction by an unknown wild animal: merom tuĭumocatee senǫjana oi *horotīte*? kā. mundiǫtana, we cannot make out whether the goat was eaten by a

jackal, or stolen; merom kale namkia idunṛǫe tuĭutaruḅjana ciĭ *hoṛotījana*, we could not find back the goat, it has perhaps been caught by a jackal or leopard, or been stolen by some thief.

***hoṛo-ṭêṛô** (last nasal with a vocal check) ltly., a werewolf, syn. of *hoṛokula*, i.e., Bāgocandi or one of his devotees, in the form of a tiger. The fact that the Mundas apply the term *hoṛoṭêṛô*, not to werewolves, but to weretigers, seems at first sight to suggest that, before coming to their present inhabitant, they have liv d in a country where the wolf was the most dangerous animal they had to fear. This would point to Central Asia as the cradle of their race. It would show also that the superstition about weretigers is but another form of the superstition about werewolves, so popular still in Europe. Against this inference it may be urged that the meaning of *ṭêṛô* is not so well defined as to apply only to wolves. The leopard (*soncita, soncitakula*) is sometimes called *soncitaṭêṛô* or, when it feeds mostly on dogs, *setaṭêṛô*. The hyena (*tagukula*) is also called *taguṭêṛô*. The royal tiger is sometimes called veiledly *maraṇ ṭêṛô* by people who do not wish to frighten their hearers. The wolf however is never called *kula*, and the unqualified name of *ṭêṛô* applies only to this animal. The supposition that the Mundas immigrated from central Asia is no more admitted.

hoṛo-ūḥ sbst., (1) human hair. (2) the climbing fern under *hoṛobǭ*.

hōṛu, hūṛu (Sad.) onomatope, I. sbst., the sound of water thrown into other water whilst baling it out: arẹtankoạ *hōṛu* misao kā aĭumǫtana. II. adj., with *saṛi*, same meaning. III. trs., to bale out water once only, producing this sound: dạ misakin *hōruleḍeikiṛ* hokajana, they stopped after baling once. IV. intrs., of water, to produce this sound: arẹjaḍ dạ *hōṛutana*.

hōṛu-ṛ p. v., of water, to be baled out (once) producing this sound: dạ misa *hōṛulenci* arẹk'a hokajana.

hōṛuken adv., modifying *rika, arẹ, aĭum, saṛi*, with this sound produced only once.

hōṛu-hōṛu, hūṛu-hūṛu frequentative of *hōṛu*: arẹtankoạ *hōṛuhōṛu* aĭumǫtana; dạko *hōṛuhōṛujada*; arẹjaḍ dạ *hōṛuhōṛutana*; miḍsānj dạ *hōṛuhōṛujana*. As adv., it may take the afxs. *ange, ge, ṛge, tan, tange*, and the forms *hōṛukenhōṛuken* and *hōṛuleka* are also used.

hoṣẹ syn. of *haluṛ*, in the 2nd meaning of this word as referring to winnowing.

hoso, hosongor, hosor (Sad. *haso, hoso*) I. sbst., a straight line on a slope, from which all obstacles have been removed to let pieces of timber glide down: pāliko buruāte gọaṛāgu kā bapaia, miḍtạre *hosoṇgor* baitape, we cannot carry down the timber, make an inclined plane.

II. trs., to let smth. glide, or shove it, downwards, in cntrd. to

hesokoḍ, to shove aside on level ground; *hosokoḍ*, to shove or drag forwards without connotation of sound; *hosohoso*, to glide, shove or drag along, with a continuous sound; *hisaḍhosoḍ*, *hosoḍhosoḍ*, to shove, or drag, with short advances and intermittent sound, hence, to drag the feet along the ground; *hosoḍ* to shove or drag with one short noisy advance; *pôč*, to shove, or let glide downwards, on a slope, a long object, v. g., a piece of timber; or push or drag it along floating on water, the motion being in both cases in the direction of the axis; *jiki*, to drag oneself along the ground in a sitting posture without raising the bottom: pāliko buruāteko *hosoŋgorkeda*.

III. intrs., (1) in the df. prst., to slide downwards: oṛą purą cigiakana, kecǫko *hosoŋgortana*. (2) in all tenses, to let oneself glide down: honko bandaaṛireko *hosoŋgorkena*.

hoso-n, *hosoŋgor-en*, *hosor-en* rflx. v., (1) to let oneself glide down: miaḍ hon keṛaēte *hosoŋgorenjana*. (2) fig., to draw back from smth. one has decided or promised: môṛê goākoiŋ namakaḍko taïkena, api hoṛoko *hosoŋgorenjana*.

hoso-ǫ, etc., p. v., to be let glide, or to be shoved, downwards; to slide downwards: soben pāliko buruāte *hosoŋgorjana*; mâṛimâṛîte kecǫ *hosoŋgorǫtana*.

hosoḍ I. sbst., the short sound of smth. being shoved or dragged: *hosodiŋ* aĭumleda, oikanąko hosoḍlą?

II. adj., with *saṛi*, same meaning.

III. trs., (1) to shove or drag smth. with one short noisy advance: otere kaṭae *hosoḍlą*. (2) to rub the ground and produce a short sound by shoving or dragging smth. over it: ote miąḍ kaṭatee *hosoḍlą*.

hosoḍ-en rflx. v., to drag the foot once: otere kaṭae *hosoḍenjana*.

hosoḍ-ǫ p. v., meanings corresponding to the trs.: otere kaṭa *hosoḍlena*; cenąte ote *hosoḍlena?*

hosoḍken adv., modifying *rika*, *saṛi*, *aĭum*.

hosoḍ-bonḍor I. adj., with *oṛą*, a floor (of beaten earth) worn to dust: *hosoḍbonḍor* oṛąre cilkabu duba? Also used as adj. noun: *hosoḍbonḍor* guṛitam.

III. trs., to wear a mud floor to dust: oṛąbu *hosoḍbonḍorakada*, e buĭ, guṛitam.

hosoḍbonḍor-ǫ p. v., corresponding meaning: oṛą *hosoḍbonḍorokana*.

IV. adv., with or without the afxs. *ange*, *ge*, *ǫge*, *tan*, *tange*, modifying *rika*, *rikaǫ*.

hosoḍ-hosoḍ, **hisaḍ-hosoḍ** 1⁰ syn. of *hosoḍbonḍor*. 2⁰ of an intermittent dragging sound, v. g., the dragging of the feet; frequentative of *hosoḍ*, like which it is constructed. As adv., it may take the afxs. *ange*, *ge*, *ǫge tan*, *tange*; the adverbial form *hosoḍleka* is also used.

hoso-hoso I. sbst., (1) a protracted dragging sound: *hosohoso* aĭumǫtana, jamburubiŋ oi nubaree senǫtana? There is a protracted dragging sound, is it a fat snake gliding in the dark? (2) the sound made by the plough,

cutting through soft, sandy soil: gitil ote sītanre *hosohoso* aĭumoa.

II. adj., with *saṛi*, same meanings.

III. trs., (1) to cause smth. to produce a protracted dragging sound: paga oteree *hosohosojada*. (2) to rub the ground, and cause a sound, by dragging smth. over it: ote pagatee *hosohosojada*. (3) to cause the plough to make the sound described: gitilotere naĕale *hosohosojada*. (4) to plough sandy soil with the sound described: gitilote naĕaltee *hosohosojada*.

IV. intrs., to make a protracted sound whilst being shoved or dragged, or driven through sandy soil: paga *hosohosotana*; naĕal *hosohosotana*.

hosohoso-n rflx. v., (1) of a snake, to glide along with a protracted sound: jamburubin *hosohosona*. (2) of people, to let themselves glide down with a protracted sound: serenātee *hosohosonjana*.

hosohoso-ǫ p. v., (1) meanings corresponding to the trs.: paga *hosohosoǫtana*; ote pagate *hosohosoǫtana*; gitilotere naĕal *hosohosooa*; gitilote siŭtanre *hosohosoa*. (2) of people, to glide down with a protracted sound: okadentanin taĭkena, cilkacilkaten padagariṛitaḍein *hosohosolena*, I was climbing a tree clasping it between my knees, in some way or other my legs slipped and I glided down noisily.

V. adv., with or without the afxs. *ange, ge, ǫge, tan, tange*, modifying *saṛi, aĭum, rika, sen, sī, gaŏ, or*: jamburubin *hosohosotane* senea; gitilote soĕsoĕtan siua aḍ *hosohosoge* gaŏoa; *hosohosotan* saṛia, soĕsoĕge gaŏoa, sandy soil is ploughed easily and gets cut by the plough with a sound as of dragging smth. on the ground.

hosokoḍ trs., to shove or drag smth. forwards on level ground (without connotation of sound): pāli sabŏṛote hesokoḍnǫleate *hosokodepe*, by means of a crowbar, first shove the beam a little sidewards, and then forwards.

hosoko-en rflx. v., syn of *jikin*: rabanajai taĭkena jūlasatee *hosokodenjana*, he felt cold and, keeping his sitting posture, dragged himself closer to the hearth.

hosokod-ǫ p. v., meaning corresponding to the trs.

hosonagor syn. of *hoso*.

hosor var. of *hoso*. In the form *nosor* it is a poetical parallel of *uĭṇ*.

hosŏṛo, hosṛo (Or. *phasıyār*, a lie)

I. abs. n., the habit of lying: en hoṛore *hosŏṛo* purage menā.

II. adj., with *kaji*, a lie: *hosŏṛo* kaji en boṛo bistāskeda. Also used as adj. noun: enkan *hosŏṛo* alom aĭuma, do not believe such lies. Note the phrase: miaḍ binale lellja, sam *hosṛokolǫ* môṛê mukadoe taĭkena, we saw a snake; if I am not mistaken (ltly., together with possible error), it was five cubits long. (2) with *hoṛo*, syn. of the noun of agency *hosŏṛoni*, a liar: nīdo *hosŏṛo* hoṛo ci kā? Also used as as adj. noun: nī *hosŏṛo* do kā, he is not a liar.

II. trs., (1) to cause one's words

to be a lie; to utter one's words lyingly: kajii *hosṛokeda*. (2) to lie to smb.: abuą birre kula rakabakana mentee *hosŏrokeḍlea*, he told us lyingly that a tiger has made its appearance in our jungle. (3) fig., to cheat by an action equivalent to an unspoken lie: buluą moḍ sere *hosŏṛokiṅa*: pīṭre are ser namoṭana, aḍo iril serge omąiṅa, he cheated me of 2 lbs. of salt: all over the market the price was 18 lbs. in the rupee and he gave me only 16 (when I asked a rupee's worth).

IV. intrs., (1) to lie, to tell a lie: *hosṛotanae*; beṭekane *hosṛoa*, he is a big liar. (2) with ind. o., to call smb. a liar: ape enkanko, enarądo ainape *hosṛoatana*, you who are liars yourselves, you dare to call me a liar.

hosŏṛo-n rflx. v., (1) to let oneself be deceived by a lie: inią kajite (or kajire) alom *hosṛona*. (2) to tell a lie or be in the habit of telling lies: enka alom *hosṛona*, do not lie so much.

ho-p-osŏṛo repr. v, to lie to each other: beṭekankin *hoposŏṛojana*.

hosŏṛo-ṛ p v., (1) to be deceived by a lie: okoĕą kajitepe *hosŏrojana*? (2) of words or speech, to be uttered lyingly: kaji *hosṛolena*. (3) impral., of a lie, to be told: *hosṛolena*, mendo jetaeo kako patiaada, a lie was told but nobody believed it.

ho-n-osŏṛo vrb. n., (1) the extent of lying, the number of lies: *honosṛoe* hosṛokeda tukute gŋereo kă cabaoa, he told an incredible amount of lies (ltly., he told so many lies that they could not be carried all even if one were to use a husking pole instead of a carrying pole; it would break under the weight of the lies). (2) the act of lying: inią *honosṛote* isu hoṛoko bedajana. (3) the thing said lyingly: abuą birre saram rakabakana mente kajiṭana, neado okoĕą *honosṛo*? They say that a samlur has come over to our forest: who has spread this lying report? (4) the people who have been told a lie: amą *honosṛoko* tisinako senŋjana, those thou hast sent on a wild goose chase, went off to-day.

II. adv., with or without the afxs. *ange, ge*, modifying *kaji, ol*, to speak, or write, lyingly: *hosṛoe* kaj keda.

hosŏṛoŋge adv., modifying *kaji, ol*, in such a way as to make people believe a lie.

hotor I trs., to unsheath, to draw out: tarąṛii *hotorkeda*, he draw his sword; sān miado alom *hotorea*, ḍīloa, do not pull out any stick from the bundle of firewood, it would become too loosely tied; sim lenḍaḍ unḍuātee *hotorkiṅ*, the fowl pulled out an earthworm from the ground.

II. intrs, to glide or slip out from a sheath or sheaf: sān *hotortana*, tolrūṛaene.

hotor-en rflx. v., in jest. of snakes, (1) to come out of a hole: miaḍ bia unḍuātee *hotoruṛuŋgenana*. (2) to shed their skin: bialekado kam *hotorena*, musiarądinem gojoŋgea, thou canst not, like a snake, shed

thy skin (and become young again, never dying of old age, as the Mundas believe); thou must die one day.

hotor-ǫ p. v., (1) to be unsheathed, drawn out: tarauri *hotorukana.* (2) same as the intrs.: katu karkaḍko'ǫ tolauja liṇa taikena, okore *hotor-giṛiǰana,* I was bringing back the knife tied up with the toothbrush sticks, it slipped out somewhere or other, and is lost.

ho-n-otor vrb. n., (1) the number of things pulled or slipped out: sāniṇa gotonre *honotor* hotorjana, tarasą boḍaṛajonci kaṭareṇa ṭolena, so much firewood slipped from the bundle on one side of the carrying pole that, the poise being destroyed, the bundle on the other side went down and hit my foot. (2) the things that have slipped out: ne sāṇ okoẽą *honotor?* From whose bundle has this firewood slipped out?

hotorkeḍleka adv., and *hotorkeḍlekan* adj., used like *horhor* of a tree with a long, clean and straight stem.

hotor-aḍ trs, to let slip out (from a sheath, bundle or sheaf) and lose.

hotoraḍ-ǫ p. v., to slip out and be lost.

hotor-giri trs., syn. of *hotoraḍ.*

hotor-uiṵ trs, to let slip out (from a sheath, bundle or sheaf) and let fall.

hotoruṵu-gǫ p. v., to slip out and fall.

hotor-uṵuṇa syn. of *hotor.*

hoṭą trs, to poke or thrust at smth. with a light object, (not with a crowbar), following up the thrust with a jerk or sideward motion, in contrd. to *horor* and *sobǫ*: baṛil *hoṭąǰada,* he causes the banyan figs to fall from the tree by jerking them with the tip of a pole; iṛuaḍkoe *hoṭąǰaḍkoa,* he takes out the earwax (personified), scooping the ear with a little stick; keṛa *hoṭąkiṇa,* a buffalo butted him.

hoṭą-n rflx. v., to pick one's teeth; to scoop out the wax from one's ear: ḍaṭae *hoṭąntana;* future *hoṭąntana;* iṛuaḍkoe *hoṭąntana.*

ho-p-oṭą repr. v, (1) of buffaloes only, to butt each other, in contrd. to *upuṵ,* also used of bullocks and cows; and *ṭopokoǰ,* used of goats and sheep. (2) trs, to permit buffaloes to fight: en keṛakiṇa ciape *hopoṭąleḍkiṇa?* (3) sbst, a fight of two buffaloes: keṛakoṇ *hopoṭą* kacim lelakada? (4) adj.: *hopoṭą keṛa,* a buffalo with the habit of fighting others, in contrd. to *hōṭą keṛa,* a buffalo with the habit of attacking people.

hoṭą-gǫ p. v., to be poked or thrust at as described.

ho-n-oṭą vrb. n., (1) the amount or force of thrusting as described: baṛido tisiṇa *honoṭąko* hoṭąkeda, laṇkaǰkoraḍoko caṇanterkeda; keṛado *honoṭąe* hoṭąkia, ṭāõregee goǰjana, a buffalo butted him so badly that he died on the spot. (2) the act: en baṛi setąṛą *honoṭąte* kā cabalena, they did not poke off, this morning, all the figs from that banyan tree. (3) the thing poked at: nea okoẽą *honoṭą* (or okoẽą

honoṭą bari) ? Who has poked these banyan figs from the tree ? ne Lalaldo o'ko keraą *honoṭą* ? What buffalo has been butting and spoiling this plantain tree ?

hoṭą-gaŏ trs., to wound by a thrust ending with a jerk : kera *hoṭągaŏkia*, a buffalo butted and wounded him.

hoṭągaŏ-ą p. v., thus to be wounded.

hoṭą-uṭų trs., to jerk off with the tip of a stick or pole : barijŏkoe *hoṭąuṭyjada*.

hoṭąuṭu-gą p. v., thus to be jerked off.

hoṭą-uṛuą trs., to take out with a stick, by jerking or scooping : iṛuąkoe *hoṭąuṛuąjaḍkoa*.

hoṭąuṛuą-ą p. v., thus to be removed.

hoṭe Nag. sbst., syn. of *ruji*, the vulva.

hoṭą I. sbst, the neck of a man, animal, bottle, pitcher, etc.

II. trs., to fit smth. with a said kind of neck : caṭu huṛiągeko *hoṭąkeda*, they have made the pitcher short-necked.

hoṭą-gą p. v., to have, or be made with, a neck or a said kind of neck : kǫ jiliągee *hoṭąkana*, the cattle-egret is long-necked ; botolo *hoṭąkana*, a bottle has a neck.

ho-n-oṭą vrb. n., (1) the excessive length of a neck : ne caṭudo *honoṭąko* hoṭąkeda, miado lelre kā ḍaṭiljana, they have made this pitcher with such a long neck, that it (the pitcher) offers to the eyes no proper proportions whatever, i. e., it is very ugly to look at.

hoṭo sometimes used as var. of *heṭo*.

hoṭo-hoṭo syn. of *hosohoso*, but implying a harsher sound, as when things are dragged over rough ground. It is not used in the rflx. v.

hoṭokar, hoṭokarte var. of *haṭakar*.

hoṭǫkore Has. **moḍhoṭǫ** Nag. up to the neck (deep or high). Constructed like *hataʼąkore*.

hoṭǫ-loṭoʔ Has. sbst., a wry neck : *hoṭąloṭoḍo* indikare itirte kāre tombote bugioa, a wry neck gets cured by shampooing the tendon of Achilles or touching the same with a red-hot iron.

hoṭor var. of *horor*.

hŏ, hô-hô (Sad.) interjection used (1) to stop one who talks : *hŏ !* misaią kajikeseḍlema, stop, let me interrupt thee ! (2) by mothers only, to soothe crying babies. (3) to a man or animal walking.

hôre syn. of *ho, hoho, hore*, Nag. interjection used to stop an animal which walks.

hôṛêaḍ var. of *hâṛiaḍ*.

hôṛêaḍ Has. syn. of *kiéḍ* Nag. sbst., the large Grey Babbler, Crateropus Malcomi. It calls *kaŏńą ! kaŏńą !*

hôṛôḅ var. of **hâṛâḅ**.

hôs, hôso adj. and adj. noun, a portly, i. e., a tall and broadly built, man.

huą Has. **hoą** Nag. syn. of *haḅ* Nag.

huąni, huąko noun of agency, restricted to bed bugs.

huahuahū, huahukahuahukahū, huahukahuahukakâĕ, huRahukahū onomatope of the forms taken by the call of the jackal, I. sbst. : *huahua-*

hūiṇ aĭumlą.
II. adj., with *saṛi, rą, kakăla.*
III. intrs., of the jackal, to utter the call-in question : miaḍ tuĭu *huahuahūleda.*
huahuahū-n, etc., rflx. v., same meaning.
huahuahū-ų p. v., imprsl., of the call in question, to be uttered : apisaleka *huahuahūlena.*
IV. adv., with the afxs. *ge, tan, tange,* modifying *saṛi, rą, kakăla.*

huam Has. **huṛam** Nag. sbst., the fruit of the following.

huam-daru Has. **huṛam-daru** Nag. sbst., three plants. (1) Leea aspera, Edgew.; Ampelideae,—a stout shrub 5-10′ high, with pinnate upper leaves, bipinnate lower leaves, and an edible black berry. (2) Leea herbacca, Ham.,—a large many-stemmed shrub, 15-20′ high, with bipinnate leaves and a glaucous berry. (3) Leea robusta, Roxb.,—a stout shrub, 4-6′ high, with 2-3-pinnate leaves and a purple-black berry.

*Note the superstition : meḍoṭo puṛąsa uṛuṇąotanre kāro puṛąsa guṛa uṛuṇąotanre *huaṇko* kiriŋea. Sakam saḅkeateko kajiĭa : " Tisiṇtąēte aĭńą meḍoṭo (aĭńą guṛa) hokaṇka, aiṇdo tisiṇąte *huam* oṛḍo kaiṇ joŋea ". When one gets often a stye on the eyelids, or a boil elsewhere, he takes the pledge no more to eat the fruit of the *huam.* Holding in his hand a leaf of the plant, he says " let my styes (my boils) disappear, and I, on my part, shall no more eat *huam* berries ".

huaṇ (H. *dhāng*) I. sbst., a precipice surrounded, or nearly surrounded, by precipitous sides; a pit deep enough for a man or animal falling into it, not to get out easily, in entrd. to *haṇgi, haṇsil, dasna, dasăna, ḍasna, ḍasăna, darsârî,* ground falling or rising precipitously ; two cliffs facing each other.
II. adj., with *disum,* a country where there are many such precipices.
II. trs., to dig a pit to the depth stated in the sentence : kûâ ciminaṇpe *huaṇkeda* ?
huaṇ-ų p. v., (1) of such a precipice, to be formed : entąre maraṇge *huaṇąkana,* ensą uṛiko alom harkoa. (2) of a pit, to be dug to the depth stated : kûâ barpursaleka *huaṇąkana.*
hu-n-uṛṇ vrb. n., the depth of a precipice : *hunuaṇ* huaṇąkana, lellere boroge sanaṇa, there is such a precipice that it looks fearful.

huapapa in jest, syn. of *papapapa.*

huaṛ, huaṛa (H. *hariyāl* ; Sad. *harila*) sbst., the Green-pigeon, Crocopus phoenicopterus. Note the phrase : *huaṛaleka* rikan, *huaṛaleka* jom, to gobble like a green-pigeon.

huba Nag. syn. of *mą,* trs, or intrs., to cut with a downward stroke of the axe, sword, hoe or adze, in entrd. to *lą,* to pare ; to cut with a slanting stroke of the hoe or adze ; *ṭapa,* to pare with a striking motion of the axe ; to cut along the surface ; *haḍ,* to cut with a sawing motion ; *husiḍ,* to cut along the surface with a sawing motion.
huba-n rflx. v., to cut oneself with the kind of stroke described : sahan

par;tanree *hubąnjana.*

hu-p-ubą repr. v., to fight with axes or swords: ote repętankiŋ *hupubąjana,* the two who are disputing the possession of a field, fought with axes.

huba-gą p. v., to be cut as described: merom *hubąakana* ci aŋrige?

hu-n-ubą vrb. n., (1) the amount of cutting thus: *hunubą* hubiepe, ne guṭu nąsāŋj cabąoka, cut so well that this scrub jungle be cleared in half a day. (2) the act: misa *hunubąte* en kacara kaŋa oḍkeda, I did not succeed in severing that sapling in one stroke. (3) an object cut down: ne daru okoĕ± *hunubą?* Who felled this tree?

hū-bagelen rflx. v., syn. of *hūken apir.*

hubą gur Nag. syn. of *mąbaṭi,* trs., to fell a tree; to cut down a man or animal: loale *hubągur-akaḍtąrekoa,* they are where we cut down the fig tree.

hubągur-ą p. v., to be cut down; to be felled.

huda, uda (A. *uhdā*) I. sbst., (1) an office under Government (not lower than that of assistant sub-inspector of police) (2) a public duty. In this meaning it includes landholders, mankis, pahans and village chiefs. (3) a position or occupation in some way connected with Government and connoting intellectual work. In this meaning it applies to pleaders, postmasters, schoolmasters, and even catechists: iskuldoe hokaakana, *huda* moḍ candu tăcomtee nawaa, he has finished his studies, he will be appointed to some office after a month. (4) it occurs also in the cpd. *kamihuda, kamuda.*

II. trs, to appoint smb. to an office: en horo cikaŋko *hudakĭa?* To what office did they appoint him?

huda-ą p. v., to hold an office or be appointed to one: en horo maraŋgee *hudaakana,* he is one of the high officials; cikanae *hudaakana?*—Mastarge, what office does he hold?—He is a school master.

huḍ;u, and **hąḍu-bagel** vars. of *huḍḍo* and *huḍḍobagel.*

hudir (Or. *hudr 'ānā*) I. sbst., a scratch, along one line, made with a thorn, stick or pointed object See entrd under *hoar*: amą kaṭarą *hudirre* phenil lagĭŏtan, apply phenyl on the scratch along thy leg.

II. trs., to scratch as described: bakṛi depuromtanre buluiŋ *hudirleda,* in passing over a hedge I scratched my thigh

hudir-en rflx. v., thus to scratch oneself: buluiŋ *hudirenjana.*

hu-p-udir repr. v, thus to scratch each other: simkiŋ papadatanre ciritekiŋ *hupudirjana,* two cocks in fighting scratched each other with their spurs.

hudir-ą p. v., to get such a scratch: buluiŋ *hudirjana;* aŋŋą bulu *hudirjana.*

hu-n-udir vrb. n., (1) the length or depth of a scratch: *hunudire* hudirlena, hąḍilekagee gaĕjana, he got so deep a scratch that it was like a cut. (2) the scratch inflicted: nea

bo'ara *hunudir*, this is the scratch I got yesterday; nea kantira *hu u dir* ci jān jatakora? Was this scratch made by an iron nail or by some piece of brushwood?

hudi-arăgu trs., to scratch along a line running down the body.

hudiraŗăgu-n rflx. v., thus to scratch oneself.

hudiraŗăgu-y p. v., thus to get scratched: sangota garirijana, kuŗamkuŗamtee *hudiraŗăgujana*, the tip of the stick grazed him, he got a long scratch running down his chest.

hudţir Nag. var. of *hutir*.

hudu-hudu var of *hadahuda* in all the meanings of this word, except that of loud laughter.

hudul-bagelen, sudul-bagelen rflx. v., syn. of *huduŭken helaŏn*.

huduŭbagel-y, suduŭbagel-y p. v., syn. of *huduŭken tebą*.

huduŭken, suduŭken adv., modifying (1) *helaŏn*, to start a work or action suddenly and unexpectedly. (2) *tebą*, to reach suddenly and unexpectedly.

huduma Has. Nag. **hutuma** Nag. syn. of *hura-y, ter* (the latter, however, is generally used of stones), I. adj. with *dira, ḍanḍą*, a stone, a stick, used for throwing at smth.: *huduma* sota baiipe uli jamtabu. Also used as adj. noun: *hudumatey tolena*, I was hit by a projectile.

II. trs, (1) to use smth. as a projectile: ḍanḍąe *hudumakeda*. (2) to throw a projectile at smb. or smth.: *hudumakiñue*; uliko *hudumajada*. (3) to fling away, to throw far away: soĕakan uliko en garare *hudumaeme*. (4) with *kaji* as d. o., syn. of *ḍesa, hardą*, to throw unjustly on another the responsibility for a fault: en kaji samage ainar ko *udumajada*; kajiko *hudumakiñu*.

III intrs., in the df. prst., with *kaji* as sbj., of the responsibility for a fault, to be thrown unjustly on another: kaji ainare *hudumatana*.

hu-p-uduma repr. v., (1) to throw projectiles at each other: honko *hupudumatana*. (2) to throw on each other the responsibility for a common fault: kajikin *hupudumatana*.

huduma-y p. v., (1) of a projectile, to be thrown at smb. or smth.: ḍanḍą simsąte *hudumajana*. (2) to be thrown at or hit with a projectile: ne uli sotate *hudumalena* ci dirite? (3) to be flung away: soĕa uli bakŗire *hudumajana*. (4) of an axe head, to detach itself from the handle and fly off at a distance: bake hansare *hudumaakana* besądarusą. the head of the axe has flown off and lies yonder, near the Ficus tree. (5) with *kaji* as sbj., same meaning as the intrs.: soben kaji injre *hudumajana*.

hu-n-uduma vlb. n., (1) the amount of throwing: *hunudumako* hudumakeda moą butadoko kankarkedae they have thrown so may stones and sticks at the fruit that they have knocked down everything from one of the trees. (2) the act: *hunndumate* uli sekerage kā namoa, rukulere honau namtaboa, mangoes are got from the tree much faster by shaking it than by throwing at

them. (3) the projectile thrown or the object hit and knocked down: nea okoẽą *hunuduma* ?

huduma-ader trs., (1) to throw or fling into smth: ąąre dirii *hudumaaderkeda*. (2) to throw a projectile at smb. who enters a house: *hudumaaderkiaiąą*.

hudumaader-ą p. v., corresponding meanings: lorare bengaąa *hudumaaderjana*; *hudumaaderjanaiąą*.

huduma-aąągu trs, (1) to throw a projectile downwards: dirii *hudumaaąągukeda*. 2) to throw a projectile at smb. lower down: burujanare kulaẽ niąąd taikenaiąą *hudumaaąągukia*.

hudumaaąągu-n rflx. v., to throw oneself from v. g., a horse: sadomãtee *hudumaaąągunjana*.

hudumaaąągu-ą p. v., meanings corresponding to the trs.: diri *hudumaaąągu ena*; kulaẽ *hudumaaąągujana*.

huduma-baąi trs, to hit smb. with a thrown projectile, so that he falls: miaąd kulaie *hudumabaąiąa*.

hudumabaąi-n rflx v, to throw oneself on the ground: laga namkja jõrte, jomkoąlogee *hudumalaąinjana*, he was very tired; as soon as he had eaten he flung himself on the ground.

hudumabaą-ą p. v., (1) to be felled by a projectile thrown: miaąd kulaẽ *hudumabaąijana*. (2) to fall headlong or on the back after hitting against smth.: nirakade taikena, kunąatąre, kujame tuguąilena deatee *kuraąbaąijana*, he ran with his chest against a post and was thrown on his back.

huduma-darom trs, (1) to face smb. on his way and throw projectiles at him: *hudumadaromkiaiąą*. (2) to throw a projectile at smb. who comes: diriiąą *hudumadaromkeda*

hudumadarom-ą p. v., to be faced on one's way by smb. throwing projectiles: *hudumadaromjanaiąą*. (2) to be thrown from in front, at smb. walking or running: diri *hudumadaromjana*.

huduma-goą trs., to throw a projectile at a retreating figure: *hudumagoąkiaiąą*; diriiąą *hudumagoąkeda*.

hudumagod-ą p. v., (1) to get a projectile thrown at one from behind whilst walking, or running away: *hudumagoąjanaiąą*. (2) to be thrown after a retreating figure: diri *hudumagoąjana*.

huduma-goą trs., to kill with smth. thrown: sime *hudumagoąkia*.

hudumagoč-ą, *hudumagoj-ą* p. v., to be killed with smth. thrown.

huduma-halaąągi trs., to throw a cloth or rope so that it remains hanging across smth.

hudumahalaąągi-ą p. v., corresponding meaning.

huduma-kaburaõ trs., to throw or fling smth. suddenly into water.

hudumakaburaõ-ą p. v., corresponding meaning.

huduma-kadiąi trs., to throw or fling smth. suddenly into fire.

hadumakadiąi-ą p. v., corresponding meaning.

huduma-keseą trs., to throw a projectile at smb. coming or passing: *hudumakeseąkiiaąą*; diriiąą *hudumakeseąkeda*.

hudumakeseą-ą p. v., to get a pro-

jectile thrown at one from the front or the side whilst walking or running : *hudumakeseḍjanae.* (2) to be thrown at smb. coming or passing : diri *hudumakeseḍjana.*

huduma-kolaŋgi var. of *huduma-halaŋgi.*

huduma-kul syn. of *hudumagoḍ.*

huduma-rakaḅ trs., (1) to throw smth. upwards : saŭṛimuṭi saṛimare *hudumarakabepe.* (2) to throw a projectile at smb. higher up : *hudumarakaḅkiṇiŋ.*

hudumarakab-o p. v., (1) to get thrown at from lower down : *hudumarakaḅjanae.* (2) to be thrown upwards : saŭṛimuṭi *hudumarakabakana.*

huduma uṛuŋ trs., (1) to throw or fling out : soĕa uli *hudumauṛuŋeme.* (2) to throw a projectile at smb. leaving a house : *hudumauṛuŋkiṇiŋ.* (3) of water, to throw smth., by the force of the current, out of the pit in which the water falls, or out of the strong current where the river turns against a high bank : suṛurḍobare puraṣa losoḍ kā taĭna, ḍa *hudumauṛuŋea,* in the deep pit under a waterfall there is generally no mud, the current rejects it.

hudumauṛuŋ-o p. v., (1) to be thrown or flung out : diri *hudumauṛuŋjana.* (2) to be thrown at when leaving a house : *hudumauṛuŋjanae.* (3) to be thrown out by the force of the current : atutan merom giniläte *hudumauṛuŋlen* dipïlile saḅḷia, we caught hold of the goat carried off in the flood, at the time it passed near the border after having been washed along the high bank facing the bend of the river.

huduṛ-bagel, hudŭṛu-bagel Has. Nag. (Sad. *huduṛ*) trs., to do smth. with a quantity in a lump : caŭli hâṛâḅtanree *huduṛbagelkeda,* enamente lolodątee pasirjana, when she poured the raw rice in the boiling pot she threw it in a lump, that is why she got besplashed with hot water.

huduṛbagel-en rflx. v., to do all in a body a momentary or sudden action : ela menelọge sobenko *hudŭṛubaǫelenjana,* the moment one said " come " they all started in a body.

huduṛbagel-o p. v., of a quantity, to be used in a lump : caŭli *hudŭṛubageljana.*

hudaṛ-huduṛen, hudŭṛu-hudŭṛun rflx. v., to do all together in a body an action of some duration : pïṭteko *hudurhuduṛenjana,* they went all together to the market.

huduṛhuduṛ, hudŭṛuhudŭṛu adv., with or without the afxs. *ange, ge, tan, tange,* also *huduṛleka, hudŭṛuleka,* modifying *sen, hiju, rika, rikan, kami,* etc., in the same meaning.

huduṛken, hudŭṛuken adv., (1) modifying, v. g., *dul,* to do smth. with a quantity in a lump. (2) modifying *seno, teba, etg, biriḍ, rikan,* etc., to do all in a body a momentary or sudden action.

hudŭṛu-bagel, hudŭṛu-hudŭṛun and **hudŭṛuken** vars. of *huduṛbagel,*

huḍuṛhuḍuṛeu and *huḍuṛken*.

huḍi Nag var. of *hoṇḍe*.

huḍi, huḍia Nag. vars. of *huṛi, huṛiṇ* Has

huḍul Nag. var of *huḍuṛi* Has.

huḍuṛi, huḍuṛia Has. **huḍul, huruṛi** Nag. syn. of *kaṭi, kaṭikun* Nag. intensive of *kuṛi, kuṛiṇ*. In all its constructions this term may denote either mere intensity : very small, very little, etc., or great excess : much too small, by far too little, etc. I. adj., also with the afx. *leka*, (1) very small or much too small : *huḍuṛiṇ* simle kiriaṅkaia, ne sim *huḍuṛiṇlekageu* ; (kaji) *huḍuṛiree* (or *huḍuṛilekuree*) kadăraboa, when the matter is very small he gets angry, i.e., he gets angry for scarcely any reason. (2) little or much too little : en bandare *huḍuṛiṇ* dą men ; en bandarą dą *huḍuṛia*.

II. trs., also with the afx. *leka*. (1) to make smth. so that it is very small or much too small : alope *huḍuṛiia*, mar anoggoka. (2) to give smb. a very small part : ako pupuraṇjana, aindoko *huḍuṛikiña*, they took much each of them, and gave me very little.

huḍuṛi-n, huḍuṛilek-n, etc., rflx. v., (1) to keep a very small share for oneself : haṭiakenae, ăḍoe *huḍuṛiṇenjana*. (1) to reduce oneself to very small proportions : netą-ren candi haṭikuṭi rūptee lelrikana ; miḍgaṭikade jâṅtuna, enlogee *huḍuṛiṇena*, the *candi* spirit of this place shows himself in various shapes ; he takes for a short while the form of a large animal, and then at once reduces himself to very small proportions.

hu-p-uḍuṛi, hu-p-uḍuṛileka, etc., repr. v., to do smth. to each other in a very small way : hola tapaṅkiṇ *hupuḍuṛiṇjana*, enamente tisiṅkiṇ moneakaḍgea, yesterday they fought very little, that is why they intend renewing the fight to-day.

huḍuṛi-g, huḍuṛi-gg, huḍuṛileka-g, etc., p. v., (1) to be made very small. (2) to prove, to turn out to be, very small or much too small : ne orą *huḍuriṇjana*, kabu soaba, this house is very small, we cannot enter all together. (3) to receive very little : akodoko momoḍeipijana, aiṇ *huḍuṛijana*. (4) to become very few, to be reduced to a very small number : iskulre honko *huḍuṛiṇjana*.

III. adv., (1) with or without the afxs *ge, leka, lekage*, (*a*) very little : *huḍuṛiṇ* omaiṇame. (*b*) very few : *huḍuṛiṇko* hijulena. (*c*) a very short time : *huḍuṛiṇ* tinguḳome. (*d*) with some exertion, with some good will : Ranchim senre *huḍuṛiṇ* Samuą orą seṅkome, if thou go to Ranchi, take a little trouble to go to Samu's house, try and go to see him ; ituanredom *huḍuṛiṇ* ranutaiṇame, if thou know (a remedy for my sickness) please, try and cure me. (2) with or without the afxs. *ge, te, leka, lekage, lekate*, (*te* and *lekate* implying comparison) : (*a*) a very small part : *huḍuṛiṇtee* jomkeda, he ate a very little of what there was. Any of the forms without *te* or *lekate* may

have the same meaning, but may also mean: he ate the very little there was; manḷi *huḍuṛiŋ'ekiteko* saṛetada, they left very little of the cooked rice, they ate nearly all there was. (*b*) very few of the number: jomkelape ei aṅrige? *Huḍuṛiŋtele* jomkeda, did you have your meal? —Very few of us have had. (*c*) a very little late, a very little too late: *huḍuṛiŋtee* taĕomjana. (*d*) in affirmative sentences, with a very small margin, with a very close shave, when there was very little hope: *huḍuṛiŋtee* bancaŏjana, he had a very narrow escape. When a conditive clause is expressed, it may stand between *huḍuṛi* and the verb modified by *huḍuṛi*, and the afx. *mente* or *te* may be omitted: kaiŋ lelkiŋa mente (or kaiŋ lelkiŋ te, lelkiŋte) en najom *huḍuṛiŋe* bancaŏjana: kaiŋ lelkiŋa, en najom *huḍuṛiŋe* bancaŏjana; ne najom *huḍuṛiŋ* kaiŋ lelkiŋmentee (or kaiŋ lelkiŋte, lelkiŋte, lelkiŋae) bancaŏjana, that witch just escaped a thrashing because I did not see her. Moreover a disjunctive conditional clause beginning with *kāredo* may be added to these sentences to express the nature of the escape, the thing which nearly happened. In this conditional clause, *honaŋ* may be expressed or omitted: en najom *huḍuṛiŋ* kaiŋ lelkiŋamentee bancaŏjana kāredoiŋ dalkiŋa honaŋ. When such a conditional is added, the verb modified by *huḍuṛi* (i.e., *bancaŏjana*, in this sentence) may be omitted: en najom *huḍuṛiŋ* kaiŋ lelkiŋa, kāredoiŋ dalkiŋa, that witch had a narrow escape: I did not see her, otherwise I would have thrashed her; *huḍuṛiŋ* am ranukiŋate, kāre goĕjana, he had a narrow escape: he got cured because thou last doctored him, otherwise he would have died; he would have died but for thy doctoring him. (*e*) in negative sentences: it was by a very small margin that one did not; it was touch and go that one did not; one very nearly did: *huḍuṛiŋ* kaiŋ dalkiŋa, I very nearly gave her a thrashing. A causative clause may be added as explained above and, in this case only, the negative sentence may be converted into a conditional affirmative sentence with or without *honaŋ*. The latter construction is akin to that in which *kāredo* occurs as explained above: en najom *huḍuṛiŋ* kaiŋ lelkiŋamente (or kaiŋ lelkiŋate, lelkiŋte, lelkiŋa,) kaiŋ dalkiŋa; en najom *huḍuṛiŋ* kaiŋ lelkiŋamenteŋ (or kaiŋ lelkiŋateŋ, lelkiŋteŋ lelkiŋaiŋ) dalkiŋa (or dalkiŋa honaŋ) I would have thrashed that witch but I did not see her, she had a narrow escape; *huḍuṛiŋ* apuiŋ goĕjana ne banda kā tearjana: *huḍuṛiŋ* apuiŋ goĕjana ne banda *tea jana* (or tearjana honaŋ). In such sentences *dalkiŋaiŋ* and *kaiŋ dalkiŋa*, *tearjana* and *kā tearjana*, are not contradictory but express the same idea: the negative phrase expresses it indicatively and the affirmative phrase conditionally. *huḍuṛiŋ*, *huḍuṛiŋkeŋ*, etc., pml. noun, a very small thing.

huḍuṛiṇi (*huḍuṛikiṇ*, *huḍuṛiko*), *huḍuṛilekaṇi* (*huḍuṛilekanko*) etc., prnl. noun, a very small individual. *huḍuṛiteṇi* (*huḍuṛitenkiṇ huḍuṛitenko*), etc., prnl. noun, (1) a very small individual: *huḍuṛitenko* ṛakom maraṇakodo kā. (2) one who has received very little: *huḍuṛiṇtenko* ṛakom, puraṇge namakaḍkodo kā. (3) in the pl. only, those amongst them who form a very small group: *huḍuṛiṇtenko* ṛakom, puraṇtenkodo aloma.

IV. The redoubled forms have the same meanings but connote plurality or distribution: *huḍuṛiṇhuḍuṛiṇ* honko inuaṇtana, several very small children are playing; *huḍuṛiṇhuḍuṛiṇ* omakope, give them each a very little.

hugŭṛu-dugŭṛu, ugŭṛu-dugŭṛu (Sad. *dugurdugur*; Or. *higiṛāigiṛ*, bullying) Cfr. *dugŭṛuputam*, the hoopoe, I. sbst., the act of making immoderate movements (running, dancing or jumping about) with a cloth or *guṇgu* (waterproof made of leaves) dangling from the head: iniṇ *ugŭṛudugŭṛu* lelte sobenko landakeda.

II. trs., to cause a *guṇgu* or cloth to dangle as described: lijaṇe *ugŭṛudugŭṛujada*.

hugŭṛŭdugŭṛu-n rflx. v., to make quick or inordinate movements when one has a *guṇgu* or cloth thrown over the head: puraṇgee (for a long time) *ugŭṛudugŭṛuntana*.

hugŭṛudugŭṛu-ṇ p.v., of a *guṇgu* or cloth, to be shaken as described: ne guṇgu *ugŭṛudugŭṛujana*, enate nekaakana, smb. has been moving immoderately with this *guṇgu* over his head, that is how it has been reduced to this state.

III. adv., with or without the afxs. *ange, ge, ṇge, tan, tange*, modifying *nir, susun, kuṛilbaṛa, rika*.

huhi Nag. syn. of *halagula*.

hūhū (Sad.) onomatope, I. sbst., loud blubbering, loud crying: *hūhū* aĭumoṭana enre oko hoṛojĕ goĕjana, the sound of blubbering is heard, perhaps some one has died.

II. adj., with *ṛa, kakăla, saṛi*, same meaning.

III. intrs., to blubber loudly: bar hoṛokiṇ *hūhūkeda* (or *hūhūkena*); baleṇ honko kako *hūhūdaṛiṇ* mendoko ôôôea kāredoko kĕkĕea, babies cannot blubber, they either whine or pule. *hūhū-n* rflx. v., same meaning: ne hondope dalkja ci? enaṇātee *hūhūṛtana*.

hūhū-ṇ p. v., imprsl., of loud blubbering, to take place: ensa ṭolare *hūhūṇtana*, enaṇāteṇ aĭumjada, there is loud blubbering in that hamlet there, it is a long while I hear it.

IV. adv., with or without the afxs. *ange, ge, ṇge, tan, tange, te*, also *hūleka, hūkenhūken*, modifying *ṛa, kakăla, saṛi, rikan, aĭumo*: ensa ṭolare *hūkenhūkenko* ṛaṭana: mâṛîmâṛîtee ṛaḷa ci *hūhūte*? N.B. *Hūhūte* is not used with *rikan*.

hŭ-hŭ! or *ātāt*! a shout of the drummer or of the singers at the end of a *nagĕra khŏd*.

huhuṛi-daru Nag. **hūṛi-daru** Has., sbst., usual name of the Vitex Negundo, Linn.; Verbenaceae. See *bigana*.

huhuṛi-sūm Nag. **hūṛi-suam** Has.

sbst, Loranthus longiflorus, Desr., Loranthaceae, when this parasite plant grows on a Vitex Negundo. See *sarjomsuam*. *Huhuṛisūm* is used as a remedy in dropsy. First a purge of castor oil is taken; then the whole body, from head to foot, is rubbed with a mixture obtained by grinding all the leaves of this mistletoe with a tuber of *nâṛisasaṇ*. The application is repeated on 4-5 consecutive days.

huḷ Nag (Sad.) syn. of *hoba*: gelbar hoṛore sikaŏṛą gonoą api ṭaka *huĭoga*, the wages for teaching twelve people will be Rs. 3.

huḷ, Nag. (Sad.) syn. of *ją̄*, perhaps.

huḷ, suḷ onomatope, the frequentative of which is *haḷ̆huḷ̆*, *saḷ̆suḷ̆*, I. sbst., the sound made by swaying, once only, a thin cane, switch or whip.

II. adj., with *saṛi*, same meaning

III. trs., (1) to beat the air, once, with a switch; to crack a whip: maḍsaṭiī *huḷ̆kela*. (2) to strike smb, once, with a switch or whip: maḍsaṭitee *huḷ̆kiṇ*.

IV. intrs., in the past ts. only, of a switch or whip, to give this sound: saṭi hoĕore *huḷ̆kena*.

huĭ-ọ p. v., (1) of a switch or whip, to sound whilst swayed once in the air: saṭi hoĕore *huĭoa*. (2) to get one stroke of a switch or whip: hon saṭitee *huḷ̆lena*.

huḷ̆ken adv., modifying *hâṛsa*, *saṛi*, *rika*, *aĭumọ*.

huḷadą Nag. syn. of *ją̄*, perhaps: inige *huĭadą*, it was he perhaps.

huḷ-huḷ, suḷ-suḷ (H *sarsarnā*, to whizz; Or. *suisuirna*, of a breeze, to blow softy) onomatope, I. sbst., the sighing of the wind through a hole, as of a bamboo, or in the leaves of the *jhaŭdaru*, Tamarix gallica.

II. adj., with *saṛi*, same meaning.

III. trs., of the wind, (personified) to cause the Tamarix leaves, or a hole, to sigh: hoĕo jhaŭsakame *huĭhuĭjada*; hoĕo maḍunḍuĭ *huĭhuĭjada*.

IV. intrs., of the wind or the leaves, to sigh as described: jhaŭsakamte (or jhaŭsakamre) hoĕo *huĭhuĭtana*: moḍnida maḍunḍu hoĕore (or hoĕote) *huĭhuĭkena*.

huĭhuĭ-ọ p. v., same meaning and construction.

V. alv., with or without the afxs. *ange*, *ge*, *ọge*, *tan*, *tange*, also *huĭkenhuĭken* modifying *saṛi*, *rika*.

huḷ-huḷ (Sad. *haĭhuī*) syn. of *khâḷ̆khâḷ̆*, very acid.

hūḷ-hūḷ in jest only, var. of *hūhū*.

huḷṇ (Sad.) onomatope, the frequentative of which is *haĕṇhuĭṇ*, I. sbst., the sound produced in throwing a top to make it spin; the whizzing of a *lamą* seed when the pod bursts and projects it at a great distance.

II. adj., with *saṛi*, same meaning.

III. trs., to cause this sound by spinning a top: bâŏra *huĭṇkeda*.

IV. intrs., in the past ts. only, to give this sound: bâŏra *huĭṇkena*; lamąjaṇ *huĭṇkena*.

huĭṇ-en rflx. v., fig., of only one man, to go away in high dudgeon.

huiŋ-ŋ p. v., to give the sound described; to be spun or projected with this sound: lamą catąjanlo jan *huiŋoa*.

huiŋken adv., modifying (1) *saṛi*, *huduma*, *rika*: with the sound described: lamąjan *huiŋken* huranoa. (2) *rikan*, *seno*, to leave in high dudgeon: kajio tęjadlǫge en hoṛo *huiŋkene* senǫjina, we had scarcely begun to speak when that man left, full of wrath.

huiŋ huiŋ onomatope, I. sbst., the humming of a top when it spins; the humming of flies and bees; the buzzing of a stick swung round rapidly at the end of a string; or any other similar continuous sound. II. adj., with *saṛi*, same meaning III. trs., to cause smth. to give this protracted sound: bâôra *huiŋ-huiŋkeda*. IV intrs., to give this sound: bâôra *huiŋhuiŋtana*.

huiŋhuiŋ-n rflx. v., of flies or bees, to buzz, to hum.

huiŋhuiŋ-ŋ p. v., to be caused to give this sound: bâôra janaólo kā *huiŋhuiŋoa*, a top when it spins, does not always snore.

V. adv., with or without the afxs. *ange*, *ge*, *ŋge*, *tan*, *tang*, also *huiŋleka*, modifying *saṛi*, *atumŋ*, *rikan* (but *huiŋhuiŋŋge* is not used with *rikin*): bâôra biurtanre benbenan le'oa olere *surusutan* saṛi oṛo hoêore *huiŋhuiŋtange* atumoa.

huiuŋ Nag. syn. of *iruaŋ*, earwax.

huju Nag. var of *hejo*. In Has. it is used only by children.

huji, hujur vars. of *hejer*, but not used of a rapid step in dancing.

hūk, hūku (H. *shokh*; Sad. *hūek*) syn. of *monduku*, I. sbst, grief, desolation, anxiety: koṛa nirbagekireą *hūktee* goǫjana, she died of grief because her husband abandoned her and ran away. II. adj., with *hoṛo*, a person suffering grief, desolation, anxiety; *hūku* hoṛoko jīraṛę omakope, console the afflicted.

III trs, to cause grief to smb.: apę en hoṛope *hūkukia*.

IV. intrs., (1) prsl., to grieve: purągea *hūkutana*. (2) inprsl, with inserted prsl prn, to grieve: tisingipa *hūkująia*.

hūku-n rflx. v., to give way to grief: alokae *hūkun* kajaipe, tell him not to grieve.

hūk-ŋ, hūku-ŋ p. v., to be caused to grieve; to grieve: honkoą gonoǫtee *hūkuiana*.

hu-n-ūk vrb. n, (1) the extent to which one grieves: *hunūkuī* hūkujana, hasu namuterkią, he grieved so much that he got sick over it. (2) the act of grieving: nekin *hunūku* misao kā lelakina, such grief was never seen before.

***huka** (A. *huqqa*) I. sbst., ( ) a hookah. This finds favour mostly in the Naguri country, especially with women advancing in age. The Mundas generally use a simplified form without mouthpiece, the lips being applied to the cocoa-nut which contains the water. The mixture smoked is called *gaṛai*, *aṛuku* or *nāī tamaku*: *huk-e* sibtana (or nātana), she is smoking

the h okah. (2) fig. syn. of *soṭa* a very small *paila* (grain measur): tisiṇgapa piṭre caūli *hukateko* soṇjada.

II. adj., fig., syn. of *comḍe*, with *laṇḍi*, tapering, i.e., slender, buttocks. Also used as adj. noun : merom kiriṇe senkena miaḍ *hukae* kirialja.

III. trs., to make a hookah of smth.: narialjōko *hukaea*, they make hookahs with coco-nuts.

huka-ṛ p. v., to be made into a hookah : ne narial *hukaṛka*.

huka-bān I. sbst., a piece of fireworks consisting of a small earthen pot spitting fire : *hukabāṇko* calaō: k da.

II. intrs., to fire such a piece of fireworks : hola daparomtane kaṇṭaḍ ko *hukabānla*, yesterday, when the bride's party met and welcomed the bridegroom's procession, they lighted a great number of fire-spitting pots.

huṛkar (H. *hunkār*, a growl) I. sbst., (1) the bellowing of bulls at any time, or of bullocks on the point of fighting : baturiṇ *huṛkaria* aĭumla ; upuṭuḅ moneakare jā urige sursurea, *huṛkar* aḍ paṇurdo sāṇḍako aḍ haṛako bārire lelakana, when they are going to fight, even cows snort, but only bulls and bullocks have ever been heard to bellow and seen to paw the ground (2) fig., som times syn. of *hurugur*, the growl of a leopard. (3) fig., sometimes, a very loud blubbering of children louder than that denoted by *huha*.

II. adj., with *cari*, same meanings.

II intrs, (1) of bulls, at any time, of bullocks, when going to fight, to bellow (with lowered head) in cntrd to *ombā*, of bulls, bullocks, cows or calves, to low or moo (with raised head), especially when calling each other : sāṇḍako begar upuṭuḅanreoko *huṛkarea*. (2) of a leopard, to growl : soncita *huṛkariada*. (3) of children, to blubber and howl.

huṛkar-en rflx. v., same meanings : en sāṇḍa enaṇāte *huṛkarentana*.

huṛkar-ṛ p. v., impsal., of the bellow of a bull or bullock, or the growl of a leopard, to be uttered : apisa *huṛkarlena*.

hu-n-ṛkar vrb. n., (1) the loudness of a bull's bellow : *hunuṛkare* huṛkarla, tala mil aĭumutar kana, the bull bellowed so loudly that it was heard from fully half a mile's distance. (2) the act of bellowing oko sāṇḍaṇ *hunuṛkar* aĭumoṭana ?

huṛkāri Nag. (Sad) syn. of *hē* as referring to tales : to say 'yes' at the end of each sentence whilst listening to a tale.

huṛkāri-kahani Nag. syn. of *hēkāsi* Has.

huṛkar-koṭoṇ trs., of a bull, to bellow in front of marriage augury observers.

huṛkarkoṭoṇ-ṛ p. v., of marriage augury observers, to hear in front the bellow of a bull.

hūken (Sad. *kau*) adv., modifying *apir, seṇṛ, birid, r kua, sari, aĭumg*, used of the whirring sound produced by a number of birds rising together : duḍḍumako *hūkenko* bicid

jana. It is not used of the whir of a single partridge's wings. With the addition of the copula, it is used as intrs. prd.: dudŭmulko *hūkena*.

hūken-hūken adv., (1) frequentative of the preceding: abuą loĕonare singibuŗa dudŭmulko arăguntana, kakălae parteḍ *hūkenhūkenko* birila. (2) corresponding to *hūhū*. (3) modifying *saŗi, aĭumǫ*, of the sound of a distant river with a rocky bed and a certain amount of water: gaŗa ōraŏtanre saŋgiąāte *hūkenhūken* aĭumoa.

hūku var. of *hūk*.

hukum (A.) I. sbst., an order, a command, a precept, a commandment enaŗą *hukum* bano, there exists no order to that effect. Note the proverb: hakim ci *hukum*? What is more important, criticism or a command? This means: we must obey our master in spite of what other people think or say about his commands: neado ḍonḍogepe kamitana,—Gomkege hukumakaḍlea; hakim ci *hukum*, kam ituana? It is stupid to do such a work.—It is our master who has ordered us to do it; dost thou not know the proverb: what is more important criticism or a command?

II. trs., to order smth.: enagee *hukumaḍlea* (ind. o.); enagee *hukumkeḍlea* (double d. o.), that is what he ordered us to do.

hu-ǫ-ukum repr. v., to command each other: *hupukumtanakiǫ*.

hukum-ǫ p. v., (1) prsl., to be ordered to do smth.: okoeokoe mąŗar roako *hukumakana*, some have been ordered to plant the peas. (2) imprsl., of an order, to be given: *hukumǫredole* sena, if the order be given we shall go.

hu-n-ukum vrb. n., (1) the extent or number of orders given: en gomke *hunukume* hukumkeda, jetae kako puradaŗijana. (2) the act of ordering: okoeą *hunukumle* nekape kamitana? By whose order do you do this work? (3) the work commanded: tisią baba herdo okoeą *hunukum*? Whose order is it to sow the paddy to-day?

hukumleka, hukumlekage adv., in accordance with an order: *hukumlekageko* kamikeda; Pormesoŗą *hukumleka* sesenpe, conduct yourselves according to the commandments of God.

hukum-huŗmuŗaŏ and cpds. of *hukum* with vars. of *huŗmuŗaŏ*, trs., to overwhelm smb. with so many orders that he cannot attend to the work intelligently and properly.

hukumhuŗmuŗaŏ-ǫ p. v., corresponding meaning.

hukum-keṭę trs., to give a strict order; to order emphatically.

hul Kera. (Sad.) syn. of *hiq*, hiccough.

hulą, ulą I. sbst., the fracture of a bone: *huląŗą*, paṭuḅŗą oŗǫ loṭoḡŗą ranum ituana ci? Dost thou know remedies for the fracture of a bone, for the dislocation of a joint and for a sprain?

II. adj., with *tī, kaṭa, daru, koto, meŗeḍ*, etc., anything long and hard, broken: *hulą* kaṭa rabataipe.

III. trs., (1) to break smth. long

and hard ; to break off a piece from smth. long and hard : diri ţaṛitanre sabŏṛoe *huląkeda* ; ne marâṛâ okoe *huląkeda ?* ne uri terteko *huląkia*, they broke a leg of this bullock by hitting it with a stone. (2) fig., with *jī* as. d. o., to discourage, dishearten, smb. : moneakade taĭkena, jīko *huląkia*.

IV. intrs., of smth. long and hard, to break : en koto jōrą hambalte *hulątana*, that branch breaks under the weight of the fruit.

hulą-n rflx. v., (1) to break a limb : tī cilkatee *huląnjana ?* (2) to give in to discouragement : enkankoą kajite jī alom *huląna*.

hu-p-ulą repr. v., to break each other's limbs : hardŭtakiną pe en uriĭkiną, netąko huanągea, kaţakiną *hupuląakange*, separate those two fighting bullocks ; there are pits hereabout : they are sure to break each other's legs.

hula-ą, hula-gą p. v., (1) of smth. long and hard, to get broken : aĭńą kaţa *huląjana* ; ne darure apia koto *huląjana*. (2) to have a broken limb : kaţainą *huląakana*, I have a broken leg ; ne daru apia koto *huląakana*, this tree has three broken branches.

hu-n-ulą vrb. n., (1) the number of fractures, of long hard things broken : *hunuląe* huląjana en uri baran aĕarkaţae bagṛaŏakana, that bullock has broken both its forelegs at the same time. (2) the long and hard object broken : nea okoĕą *hunulą ?* Who has broken this.

hulągge adv., so as to break : sabŏṛo *hulągge* diriĭ ţaṛikeda ; kaţa *hulągge* uĭųlma

V. adverbial afx. to the prds. *dal, ter, tega, ţaṛi*, to break by striking with a stick, hitting with a stone by treading upon, by using as a lever.

hula, hulaną, ula, ulaną (Or. *ullā*)

N. B. The aspirate is never put in the cpds. *niula, ncula*, syn. of *nekalom*, this year ; and *ukula, ukųlaną*, syn. of *jāhula*, some day or other ; it may be put in *nehu'a, neula*, when there is question of a day. The syns. *hula, siną, mā* (*maha*) and *din*, are not used promiscuously ; *hula* refers to a qualified or single day or date and is never used in connection with a nl. ; in the cpd. *niula, neula* it means year. *Siną* occurs only in the advs. *musiną*, one day, once, *musiną hulaną*, one day in the past, once upon a time ; *barsiną*, two days ; *siąsaţuḃ*, the whole day. *Mā* refers to a df. series of days, and is never used except in connection with a nl. higher than two, and in the cpd. *aąǫmā*, daily ; when it is used alone it means last year, *Din* generally refers to an indf. series of days ; it may always be used instead of *mā* for a df. series of days ; and is, in some cases, used instead of *hulaną* or *siną* (v. g., *etoārdin, miḍ din, bar din*). As. prd., *hula* occurs only in the same phrases or cpds. as are explained under the adv., I. sbst., a qualified or single day : *etoārhulaną* Pormesoṛą *hulaną* Sunday is the day of the Lord ;

balahulaṇ tebaṭana, the day of betrothal approaches ; *etoārhulaṇ* kako manatiṇjada, they do not observe the Sunday.

II. trs., (1) to do smth. on such or such a day or date : balako *nehulaṇkeda* ei *enhulaṇkeda* mente kā muṇḍiakana, we do not know on what day the betrothal took place ; ne kamibu *būdhulaṇea*, we shall do this work on Wednesday ; baladope *okohulaṇea* ? On what day will you have the betrothal ? (2) to fix the date for an event : balaṛadope (or balaṛa neṇḍadope) *okohulaṇkeda* ? What date did you fix for the betrothal ? neṇḍako *somārhulaṇkiña*, they chose Monday for my betrothal (or for the betrothal of my son).

hula-n etc., rflx. v., to do smth. on a stated day or date : tisiṇ alom sena, *somārhulaṇenme*, do not go to-day, go on Monday.

hu-p-ula, etc., repr. v., to agree about a date for a common event : neṇḍakiṇ *somārhupulaṇiana*.

hula-ǫ etc., p. v., (1) of an action, to be done on a stated day or date : jomnū *somārhulaṇǫka*, let the banquet take place on Monday. (2) of a date, to be fixed on a certain day : balaṛ *nehulaṇakana* mente tisiṇiṇ aĭumjada, it is the first word I hear about the betrothal being fixed for this date (or being fixed at all).

III. adv., also like all other advs. of time, with the afx. *re*, (1) affixed to the names of the days in the week : *somārhula*, on Monday : *maṇgārhulaṇ*, on Tuesday ; *būdhulaṇe* goǧjana. (2) affixed to a dmst. or indf. adj. : (*a*) *nehula*, on the present day, on that day in the future, on a stated day : bala cimtaṇ hobaoa ?—*Nehula* hobaoa mente kaiṇ aĭumakada, when will the betrothal take place ?—I have not heard on what day ; bala miḍhisi tarikre hobaoa.—*Nehula* hobaoa mente tisiṇiṇ aĭumjada, the betrothal is to take place on the 20th.—It is only now I hear that it is to take place on that day (on the future day just mentioned). (*b*) *enhula*, on that day in the past : somārhulaṇko bākeda.—*Enhulaṇ* hobaoa mente tisiṇiṇ aĭumjada, they held the flower feast on Monday.—It is only now I hear that it was to take place then ; *enhulaṇ* Rancire taĭo kaiṇ taĭkena, on that day I was not at all at Ranchi. (*c*) *nehula ci enhula*, on a stated day, exactly on what day : ne caṇḍure bala hobaoa, mendo *nehula ci enahula* mente kaiṇ aĭumakada, the betrothal is to take place this month, but I do not know the exact date. (*d*) *anhula*, the day before yesterday. (*e*) *okohula ? okohulaṇ ?* On what day ? *okohulaṇ* sen hobaoa kā muṇḍijana, we do not know on what day we must go. (*f*) *okohula*, *okohulaṇ*, *jāhula*, *jāhulaṇ*, on some day or other, past or future ; on any day : in cntrd., to *jaŭla*, *jaŭlaṇ*, *ukula*, *ukulaṇ*, on any future day, on some future day : *okohulaṇ* hijụpe, come on whatever day you like best. (3)

affixed to the adv. *musiṇ* (*a*) on some day not long ago ; often syn. of *anhula* : nea holale irlą enado *musiṇhulaṇ*. (*b*) *musiṇhula*, *musiṇą hula*, *musiṇrą hula*, sometimes used instead of *musiṇdin musiṇądin*, once upon a time (past) ; the day will come when (future). (4) used sometimes, like *din*, with the name of a df. day in the genitive case : eight days before or after : birispaitrą *hulaṇe* hijua, he will come on Thursday week ; ne hijuądo kā, oṛo hijuą gaparą *hulaṇe* hijuą, he will come a fortnight after to-morrow ; tisiṇą (or tisiṇrą *hulaṇe* hijųlena, he came eight days ago. Another construction must be used for a fortnight ago : ne senǫjanądo kā, han senǫjanrą *somārhulaṇe* hijųlena, he came on the Monday of the week before last ; ne senǫjan pīṭrądo kā, han senǫjanrą gaparą *hulaṇe* hijųlena, to-morrow it will be a fortnight since he came; cimtaṇe hijųlena ?—Han senǫjan pīṭrą *tisiṇhulaṇ*, when did he come ?—Exactly a fortnight ago. In all the above constructions *holahulaṇ*, *tisiṇhulaṇ*, *gapahulaṇ meaṇhulaṇ*, may be used instead of *holarą hulaṇ*, *tisiṇrą hulaṇ*, *gaparą hulaṇ*, *meaṇrą hulaṇ*. (5) affixed to the name of an event taking place on the day in question : *bāhulaṇ*, *balahulaṇ*, *gojǫhulaṇ*, etc. : *balahulaṇ* ciminaṇ meromkope goǭleḍkoa ? How many goats did you slaughter on the day of the betrothal ?

hulą-doṛaṇ I. adj., with *cīj*, *katear*, broken things, broken instruments, collectively. Also used as adj noun : jānjetan *hulądoṛaṇko* menąredo omainąme.

II. trs., to break several long and hard things : hatearko *hulądoṛaṇakada*.

hulądoṛaṇ-ǫ p.v., of several such things, to break or get broken : *hulądoṛaṇakanąko* tinąepe.

III. adv., with the afxs. *ange*, *ge*, *tan*, *tange*, modifying *rika*, *rikaṇ*, same meaning.

hulądoṛaṇkore adv. of time, on the occasion of several long and hard things getting broken : *hulądoṛaṇkore* jānąbu baiia mente ne daru palture dōakana, this piece of timber has been set aside to repair things which may happen to break.

hulą-guṇągun rflx. v., to render oneself similar to a torn leaf hood, i.e., to give way to despondency, to get disheartened : dikujatiko muḍeokoǭ dukureoko *hulągųṇągųna*, Hindus yield without reaction to the slightest sickness.

hulągųṇągu adv., with or without the afxs., *ange*, *ge*, *leka*, *tan*, *tange*, modifying *rikan*, same meaning.

hulą-kesęḍ Has. syn. of *ṭǭkesęḍ* Nag. trs., to break snth. where it fits into another object, or to shut up a hole by breaking off level with it a piece of wood driven into it : mailo *huląkesęḍkeda*, he broke the arrow shaft level with the arrow head.

huląkesęḍ-ǫ p.v., corresponding meanings : mail *huląkesęḍakana* ; ṭoṭe *huląkesęḍakana*.

huldub I. sbst., spreading and

luxuriant appearance of a plant or tree : ne darura *hulduḷ* mąte bagraŏjana, the broad and dense appearance of this tree has been spoiled by cutting some of the branches.

II. adj., also *huldubaṅ*, of plants and trees, not of creepers, spreading with dense foliage, in cntrd. to *lidilidi*, tall and slim though covered with dense foliage ; *gudara*, *jumkujumbara*, dense but not spreading ; *laḍsalandir*, fast-growing, with slender branches and twigs ; *reperepe*, covered with spare foliage ; *raparapa*, without leaves ; *raĕraĕ*, dead and dry : horara *hulduḷ* darutąre tangiiąme. *Hulduḷ* is also used as adj. noun.

III. intrs., in the df. prst, of a plant or tree, to be broad and dense : ne daru *hulduḷtana*.

huldub-ǫ p.v., to grow in a broad mass of foliage : icąbā kā *hulduboa*, reperepege taĭna, the Woodfordia floribu da is never a dense bush, it remains always sparsely leaved.

IV. adv., with or without the afxs. *ange*, *ge*, *ǫge*, modifying *daruǫ*, *kara*, *leląo*, *naŭāyąo* : ne pabita māge roalena, nāḍo *huldubange* daruakana.

hulhuli Nag. syn. of *halagula*.

hūli Nag. **gūli** Has. syn. of *buriaŏ*.

huḷi Has. weak form of *hulą*, syn. of *lukuḷ* Nag. I. adj., with *ionǫ* syn. of *huliakan*, broom grass plucked, not reaped.

II. trs., to pluck, or snap at a node, a haum, especially of broom grass : dolara jonǫ *huḷile*, come let us go to pluck broom grass.

huli-ǫ, *huli-gǫ* p.v., of broom grass stalks, to be plucked or snapped at nodes : jonǫ purąsa kā iroa, *huligoa*.

hu-n-uḷi vrb. n., (1) the extent to which broom grass is plucked : *hunuḷiko* huḷikeda goṭa saŭṛige ṛarą jonǫko cabalą, they have been plucking so much the broom grass growing on the plot of thatch grass that there is none left. (2) the broom grass so plucked : nea okoeą *hunuḷi ?* balęgea, who has plucked this broom grass ? It is not sufficiently grown.

hulia (H. *hullār* ; Or. *hulhulī* ; *T. kuluppam*) 1° syn. of *halagula*. 2° I. sbst., official inquiries through the village watchmen, v g , : bout a lo t child. about the whereabouts of a criminal ; the offer of a reward for information, made by Government through the same channel : miaḍ hon jatrarea aḍjana, enamente sarkār *huliae* lagaŏkeda.

II. trs., with *kaji*, matter, as d.o., to inquire officially about a certain matter : ne kaji sarkār *huliakeda*.

III. intrs., same meaning : miaḍ hon aḍjana, enamente sarkār *huliakeda*.

hulia-n Nag. rflx. v., in the pl. only, to get together on the move after hearing a news or a rumour : saram rakabakana mente aĭum anci sobenko *hulianjana*, having heard it said that a sambur had appeared in the vicinity, all turned out to hunt it.

hulia-ǫ p.v., (1) with *kaji* as sbj., of a matter, to be inquired about officially : ne kaji *huliaǫka*. (2)

imprsl., of official inquiries, to be made: jēlāte miaḍ hoṛo nirjana, enaṛa soben mulire *huliajana.*

hulia-ciţi sbst., an order of the Magistrate sent to the sub-inspector of police to have official inquiries made in the villages.

hulia-darkās sbst., a petition presented in court to have official inquiries made in the villages.

hulia-kaji sbst., (1) news which creates a panic. (2) the subject matter of official inquiries made in the villages.

hulpu, ulpu Has. **hulsu** Nag. syn. of *aĭnaŏ* Nag. I. adj, with *jilu haiko, ulu,* raw meat, fish or vegetables spoiled by a kind of fermentation because kept in a mass, not spread out, in cntrd. to *mal,* used only of vegetables; *soĕa,* rotting, rotten; *basi,* of cooked things spoiled by fermentation; *poṭopoṭo,* of the spoiling meat of a whole animal kept without gutting: *hulpu* jilurą utupe omąiṅa, gorgoḍge soana, you have served me a stew made of spoiled meat, it has a rotten taste. Also used as adj. noun: nekan *hulpu* kaiṅ sukua.

II. trs, (1) to cause to spoil as described: jiludo poṭomtepe *hulpuḳeda,* you have caused the raw meat to spoil by keeping it tied in a bundle. (2) according to the belief of the Mundas, to cause a sore to suppurate more abundantly by tying it up: gaŏ *hulpukere* sondoro sirjaŏoa menteko bistāstana, enamente purąsa kako tolena.

hulpu-ṇ rflx. v., last meaning: gaŏe *hulpunjana.*

hulpu-ṷ p. v., meanings corresponding to the trs.; ne jilu aloka *hulpuṷ,* rokage utuĭpe. inią gao *hulpujana;* gaŏe *hulpujana.*

III. adv., (1) with or without the afxs. *ange, ge,* modifying *soan,* to have a taste of spoiled meat. (2) with the afx. *ṷge,* modifying *dŏ, poṭom, taĭrika,* (so as to cause to spoil), *tolen,* (so as to render the sore worse).

hulsa, hulsu (Sad.) I. sbst., the act of rushing on horseback in the middle of a crowd: tisiṅ pīṭre *hulsa* hobaoa menteko kajitana, they say that in to-day's market somedody will drive his horse galloping into the crowd.

II. trs., (1) to drive a horse galloping into a crowd: sadomko *hulsająire,* hoṛoko badākaŏna, ente jā nirbagejan hon bongainagenko sabiako menea, the Mundas believe that when people (Hindus, emissaries of the rajahs, etc.,) drive a horse galloping into a crowd, if, in the mad rush for safety, any child be left behind, they seize it and carry it off as a victim for human sacrifice. (2) to charge a crowd with a galloping horse: jatrako *hulsakeda;* gadāl hoṛokoe *hulsakeḍkoa.*

III. intrs., same meanings: pīṭire *hulsalere* hoṛoko badākaŏna.

hulsa-ṇ, hulsu-ṷ p. v., (1) prsl., meanings corresponding to the trs.: jatrare miaḍ sadom *hulsalena*: jatra tisiṅ *hulsajana.* (2) imprsl., of such a gallop, to take place: jatrare tisiṅ *hulsajana.*

hu-n-ulsa vrb. n., the extent to which such galloping takes place: *hunulsako* hulsakeda, soben muli sadomko nirbaṛakeda, they have driven their horses galloping in all directions through the crowd.

hulsu var of *hulsa*.

hulsu Nag. (1) var. of *halsu*. (2) var. of *hulpu*.

huluṇ-duluṇ, huluṇ-ḍuluṇ (Sad. *hulungdulung*) referring to loss of appetite and constructed like *hilaṇ*, of which it is a diminutive, except that it is not used as repr. v. and vrb. n, and that, as a lv, it may take the afxe. *ange, ge, gre, tan, tange*. Moreover, it is used fig. of a certain disgust or displeasure with the ways and conduct of people. In this meaning it is a diminutive of *hīn*, to despise, and is constructed like this word, with the same exceptions as above.

huṃṛ Nag syn. of *dal*, but only in the meaning of to beat smb. with a stick, and also sometimes in that of to thresh grains or pulses with a stick.

humani, rarely **umani** (Sad.; P. *zabānī*, verbal, by word of mouth) I. sbst., (1) syn. of *manjur*, consent: barankiṇa *humani* kā hobakṛe araṇdi kā hobaoa, no marriage is possible without the consent of both parties; *umanii* umanikeda ena sobene puraleredo ulṭasaṛe siṇgi turoa, he consented to so many things, that if he keeps all his promises the course of the sun will be reversed, i.e., that it is absolutely impossible for him to keep those promises. (2) an avowal: gunaṛa *humani* kā hobajana, cilekakiṇa rajioa, the fault has not been avowed, how can they be brought back to peace, i.e., as long as a fault is not avowed it cannot be pardoned by the offended party.

II. adj., (1) with *kaji*, words expressing consent or avowal: *humani* kajile aĭumkeda. (2) with *kami* an action promised or consented to: *humani* kami ciąm bagerūṛajada? Why dost thou draw back from fulfilling thy promise?

III. trs, (1) to consent to sm'h.: en kaji kale *humanikeda*; kaji kako *humanikṛña*, they did not agree to my proposal; dasikamiĭ kulikena kale *humanikṛa*, he asked to become our servant, we did not accept; om kae *humanijada* he does not consent to give. (2) to avow; to acknowledge: guna kae *humanijada*; rĭṛî kae *humanijada*, he does not acknowledge his debt.

IV. intrs., same meanings: jetaṇare kae *humanitana*; jetaṇ kaji kae *humanitana*.

humani-n rflx. v., same meanings: dasindoiṇ omaitana, mendo sâĭsi kae *humanintana*, I offer to take him as my servant, but he refuses to become syce; goũko ṭaũkageko sabutikeda mendo aę kae *humanintana*.

hu-p-umani repr. v., to consent on both sides: kā *hupumanikṛe* kiriṇakiriṇ kā calaðoa.

humani-ę p. v., (1) to be consented to: nekan kajiko aloka *humanię*; en hoṛo dasire kae *humanĭjana*, they did not accept him as a servant;

isuiṇ kajikena mendo miaḍre raṭi kaiṇ *humanijana*, I made many proposals, but was successful with none; ne uriṛą gonoṇ *humanijana*, the price of this bullock was agreed upon; ne uriṛ gel ṭakatee (or ṭakaree) *humanijana*; ne uriṛe gel ṭaka *humanijana*, the price of 10 Rs. for this bullock was agreed upon. (2) to be avowed, acknowledged: guna kā *humaniṛtana* enamente goāko kuliṛtana, the fault is not avowed, that is why the witnesses are examined.

V. adv., with the afxs. *ange*, *ge*, modifying *kaji*: *humanigee* kajikeda, he consented, he avowed.

humcaṇ, humcaō 1⁰ Nag. trs., to shake, or pull, with a jerk. See Appendix.

2⁰ Has. intrs., of a swift stream, to turn sharply.

humu I. sbst., (1) dirt, filth, on the body or clothes: ne lijąre purąge *humu* meną. (2) fig., moral filth, sin: capikọre *humu* kā namọleka jeta manoa baṇgaia, there is no man from whose body some dirt will not come off, if he be washed, i.e., no man being scrutinized, is found without sin. (3) social uncleaness, fault against the caste rules: ne hoṛoą *humu* niminaṇ poncoko duḅjante tisiṇ capigiṛiṛtana, to-day's great panchayat is convened to clean this man from his social impurity and receive him back into the tribe. (4) meṛeḍrą *humu*, syn. of *meṛeḍrą ṛ*, rust.

II. adj., (1) with *hoṛmo*, *liją*, a body or cloth actually dirty. (2) with *hoṛo*, actually or habitually dirty. (3) with *jī*, *mon*, morally unclean, sinful. (4) with *hoṛo*, socially unclean, outcast: *humu* hoṛo tisiṇdo poncoko capiamiṇia. (5) with *meṛeḍ*, rusty.

III. trs., (1) to make dirty, to soil: lijąe *humukeda*. (2) to soil one's conscience by sin: jī (or mon) alope *humuia*, parcigee taĭnka. (The conscience is personified). (3) to soil (i.e., to dishonour) the tribe by breaking its caste rules: kilikiṇ *humukeda*, haruṛuṇkiṇape.

IV. intrs., in the df. prst., to be dirty, physically or socially; to be rusty: liją *humutana*; meṛeḍ *humutana*.

humu-n rflx. v., to soil oneself physically, morally or socially: puraągee *humunjana*; lijąe *humunjana*, he has dirtied his cloth.

humu-ṵ p. v., to become dirty, or get soiled, physically, morally or socially; to become rusty.

hu-n-umu vrb. n., (1) the excess of the dirt: lijądo *hunumu* humujana, tīte juṭiḍleka raṭi kā leloṭana, the cloth has become so dirty that it does not look as if one would like even to touch it with the hand, i.e., that one would not touch it with a pair of tongs; the cloth has become disgustingly dirty. (2) the cloth soiled: nea okoĕą *hunumu*? Who has soiled this cloth?

hundi-bā sbst., name given to three plants: (1) syn. of *caŭlibā*, Jasminum arborescens, Roxb.; Oleaceae. (2) Porana paniculata, Roxb.; Convolvulaceae,—the Bridal Creeper, a handsome climber with

softly white-tomentose, ovate-cordate leaves. From October to December, its large panicles of small flowers form beautiful pure white patches in the jungles. (3) *huṛiṇ hundibā*, Jasminum Sambac, Ait.; Oleaceae. (See under *aṭalbā*). The phrase: *hundibā* daṭatema, thou hast teeth as white as the jessamine flower, occurs in sacrificial addresses to Singbonga.

hundi-boča Has. **undiboča** Nag. syn. of *bokoboča*.

hundi-bunum sbst., a white-ant hill with a jessamine or bridal creeper growing on it: *hundibununre* uĭṇjaṇi bagaĭtijana (Asur legend), any one (of the Asur women) who fell on a white-ant hill with a jessamine creeper, became a *bagaĭtiboṇga*.

***hunḍa** Has. I. sbst., each one of the four packets of a few lbs. of meat sent, as a token of friendship, to the four neighbouring villages at the points of the compass, when in a certain village the bag of the annual great hunt (*pāgusendera*) contains a sambur or other very large game: ne *hunḍa* Sarwada, Cenḍaguṭu, Ṭiṇgĭria oṛo Seldate idiipe.

II. trs., to send such meat: jiluko *hunḍakeda*; saramko *hunḍakia*; pāgusenderara saramjilu upun hatukole *hunḍaaḍkoa*.

hunḍa-ǫ p. v., of such meat, to be sent: pāgusenderara saramjilu upun hature *hunḍalena*.

hunḍa, hunḍa-haṭiṇ (Sad.) trs., or intrs., to divide the game killed (amongst the several villages which took part in a common hunt) more or less proportionately to the number of hunters of each village. These afterwards subdivide (*haṭiṇ-ruar*) their share amongst themselves: *hunḍaeabu* nāḍo; ijiluko *hunḍakeda*; saramko *hunḍakia*.

hunḍa-ǫ p. v., of the game, to be divided among a group of villages after a common hunt: *hunḍahaṭiṇǫ-tanre* misamisa eperaṇ uruṇoa.

hunḍi (Or. khóḍnā) I. adj., (1) of things, gathered in a heap: *hunḍi* sānre kaṭeako menaṇkoa. Also used as adj. noun: ne sān *hunḍirege* jamatam, put this firewood on the heap already gathered. (2) with *hoṛoko*, a group of people who are together, en *hunḍi* hoṛoko raṇkom.

II. trs., to gather; to collect; to put in a heap: pasraṅakan busuṇ *hunḍitam*; tebaṇakan hoṛoko jātarege *hunḍikom*; sān majaḍtorsako *hunḍijada*, they are putting the pieces of firewood together as soon as they are cut.

hunḍi-n rflx. v., to assemble: ragǫre kūḅko *hunḍina*, if they be invited, many will come.

hu-p-unḍi recp. v., occurs only in the cpd. *raḥuṇ unḍi*, to call each other together.

hunḍi-ǫ p. v., to be gathered, collected, put or got together, put in a heap; to assemble: busuṇ miṭṭare *hunḍiakana*, the straw is heaped up in one sid; sān kūḅ *hunḍiakana*, goṭa jargile hobaoa, much firewood has been collected, we shall have enough for the whole rainy season;

tisiṇgapa ne pīṭre kako *hunḍiṭana*, at present this market is little frequented.

hu-n-unḍi vrb. n., (1) the extent of collecting : *hununḍi* hunḍipe sānko goṭa jargibu puraŏuteṛka. (2) the act of gathering : *hununḍi* kape ṭaŭkakedape hanrenarekeda, you have not put the things well together, they are lying about. (3) the things collected ; a concourse of people : ne sān apeṇ̆ *hununḍi* ci? Is it you who collected this firewood? pancāīṭ mente kajilena, nāṇ̆jakeḍ hoṛokoṇ̆ *hununḍi* kā leloṭana, there is to be a panchayat, but up till now no gathering of the people is seen. Also used adjectively in this meaning : nea ci apeṇ̆ *hununḍi* sān? *hununḍi* hoṛoko kako leloṭana nāṇ̆jakeḍ.

III. adverbial afx. (1) to such prds. as are susceptible of being made to connote a gathering : *ṛaḥunḍi*, to call together ; *harhunḍi*, to drive together ; *gọhunḍi*, to gather by carrying ; *auhunḍi*, to bring together ; *lelhunḍi*, to wait and see that things are gathered ; to hoard money ; *uṛuḥugḍi*, to think over a question under all its aspects. (2) to other prds. where the dea of collection is not meant but merely a plurality : daruko *maḥunḍitana*, they are cutting down a number of trees ; taktabu *haḍhunḍiṭaṇ̆*, let us saw a number of planks ; inkuṇ̆ gunain *lelhunḍikeḍci* kā sukukiṇa, seeinn them guilty of many offences, I was displeased ; eranin *aĭumhunḍikeda* nāṇ̆do dasinin hokṇ̆, I have received many a scolding during my time of service, but I am going to stop being a servant ; *hēhunḍikedae*, he said yes the whole time (in listening to a tale, in affirming everything, in agreeing to all proposals) ; *kāhunḍikedae*, he said no to all proposals ; he denied everything.

hunḍi-torsa trs., to gather things in proportion as a certain action goes on : sān maṇ̆jāḍlọge *hunḍitorsaepe*, as soon as each piece of firewood is cut put it with the rest.

hunḍitorsa-n rflx. v., to assemble at once, whilst the order or invitation is still going round : hukumjāḍlọge-ko *hunḍitorsanjana*.

hunḍitorsa-ọ p. v., to be gathered in proportion as a certain action goes on : sān maṇ̆jāḍlọge *hunḍitorsaọka*.

hunḍur-daru, **hunru-daru** sbst., Wendlandia tinctoria, D C. ; Rubiaceae,—a small crooked tree with opposite o r ternat, leaves and small white flowers in dense terminal panic es. This tree is the *tilai* of the Santals ; what they call *hunḍro* is the *tilaĕ* of the Mundas.

huni Nag. sbst, a rat, general term applied to the *kaṭea*, *guṛu* and *cāūria*, not to the *bhûs*. In Has. the term is sometimes applied in jest to the *hutiṇ̆*.

huni-barduliḍ Nag. syn. of *kaṭeabarduliaḍ* Has. sbst., the Nose-leaved Bat, Rhinolophus sp. Its body is about the size of a rat.

***hunicaḍlom-eṇ̆** Nag. syn. of *cuṭucaḍlomeneṇ̆* Nag. *cubuluṇ̆inuṇ̆*, *buluṇ̆cuinuṇ̆* Has. sbst., the 'rat's tail' game, the 'mouse tail' game,

the 'little heap of salt' game, a game played by small children. One of the players raises a ridge of sand, less than a foot long and 4-5" high and broad. In this he hides a piece of *carị* (split bamboo) like a match or a little longer. Meanwhile another player is kept with his eyes covered by the hands of a companion. When he is released, he has to guess and spread his hands with interlaced fingers across the part of the ridge where he thinks the *carị* is hidden. If he has guessed right, he takes up the *carị* imbedded in a handful of sand. His eyes are then covered by the hands of the first player who, standing behind him, thus leads him away. Again and again he asks: "Sukurigôṛâiṇ tebąkeda? Have I reached the pigsty? For answer he gets several times: "Aŭri! Not yet!", until at last the answer is: "Handeḍkeḍkurkeḍ. I have shut it". Then, without the hands being taken from the eyes, both take a sitting posture, the handful of sand is deposed on the ground, both rise and retrace their steps. When they are back to the starting point, the one who has put down the handful of sand, his eyes being now freed, has to find it back and get hold of the *carị*, before he can take his turn of hiding the latter in the ridge.

Huni-purti sbst., name of a subsept of the *Purti* clan. See under *kili*.

hunjar Nag. var. of *honjar*.

hunpundiṇ Nag. rare var. of *hupuṛiṇ*.

hunru-daru var. of *hunḍurdaru*.

huṇ-huṇ (Sad.) onomatope, I. sbst., the deep sound made by a bee or fly humming or buzzing in some vessel or hole; or made by smth. hollow swung round at the end of a string or stick: ne caṭure *huṇhuṇ* aĭumǫtana.

II. adj., with *saṛi*, same meaning.

III. trs., to cause a cavity to produce such a sound: miaḍ hurumsuku caṭuĭ *huṇhuṇjada*; miaḍ hon baĕarkeḍei tumbae *huṇhuṇjada*.

IV. intrs., (1) to produce such a sound: undu bitarre hurumsukuko *huṇhuṇjada*; tumba *huṇhuṇtana*. (2) of the ear, to buzz: aĭṅą lutur *huṇhuṇtana*. (3) syn. of *kalkol*, imprsl., with inserted prsl. prn., to have a buzzing in the ears: lutur *huṇhuṇjąiṅa*.

huṇhuṇ-en rflx. v., of bees or flies, to hum, drone or buzz in a cavity: undure hurumsukuko *huṇhuṇentana*.

huṇhuṇ-ǫ p. v., of a vessel or hole, to be made to produce such a sound: caṭu *huṇhuṇǫtana*.

V. adv., with or without the afxs. *ange, ge, ǫge, tan, tange*, also *huṇleka*, modifying *saṛi, ṛą, ṛika, ṛikan, aĭum*.

huṇkura, huṇkura-ḍur sbst., Microperdrix blewitti, the Eastern Painted Bush Quail. Its name is derived from its call: a single loud note often repeated.

hupaḍ var. of *opaḍ*.

hupu-daru (Sad. *galgal*) sbst.; Cochlospermum gossypium, D C.;

Bixineae,—the Yellow Cotton-tree, 50′ high, with large yellow flowers, and young leaves larger than the adult ones. The leaves are digitately lobed and the tree has yellow juice. This most beautiful tree flowers in the hot season when it is leafless.

hur, hur-cēṛē syn. of *gaṇḍagaruṛ, garuṛ, garuṛa,* sb.st., Leptoptilus argala, the larger Adjutant Bird of India.

*The Mundas have several legends about the adjutant bird. 1° In one of their creation stories it is said that, when Singbonga had prepared the earth, then the *hurcēṛē* laid an egg, and out of this a boy and a girl were hatched, and these were the first human beings; from them all other men are descended.

2° They say that formerly the Mundas held the egg or its shell in their hands when they had to swear an oath.

3° Some Mundas say that the adjutant lays only one egg in its whole life; others say that it lays every year two eggs, giving birth to a cock and a hen.

4° An old Mundari legend says: Once upon a time an adjutant was flying over an Asur settlement and dropped the snake it was carrying. This fell just before an old Asurain and bit her. Then there was great consternation in the whole camp and they said: "Where shall we now find a remedy?" In the camp there was a tame mongoose. When it saw the snake it jumped on it and killed it. In the fight the snake bit also the mongoose. Then this one ran about, stopped at a certain herb and sniffed at it and was cured. Then they made the old woman also sniff at the same herb and she too got cured. Finally the mongoose bit the snake into seven pieces and ate the central piece. This middle portion, so the Mundas say, stands for the stomach of a man, in which snake poison is supposed to be most active.

5° Since the adjutant is a snake-eating bird, it is supposed to possess mysterious powers against the bite of these reptiles. Therefore the venom "sweepers" (*bisiṛ horoko*) invoke it in their incantations. These incantations are generally in the Sadani language. The first of the following is sung at the beginning of the process, when the venom is "swept" downward from above the wound; the 2nd is sung in the latter stage, when the poison is "swept" from the wound towards the extremity of the limb.

(1) Jahâ jahâ, garuṛa,
Sunu tohore, bahira minjur!
Chhekala bik.

Wherever thou mayest be, O adjutant, Listen, thou deaf peacock! The poison is checked.

(2) Upre dekho, Maire.
Gaṇḍagaurak chhauwa;
Heṭhe dekho, Maire,
Bishnaurak chhauwa,
Bishnaurak chhauwa.
Eko khaṇḍa khaeke;
Cheko khaṇḍa karale.
Patwari dohai!

Look up, O Mother (i.e., Goddess of snake bite poison), At the offspring of the adjutant; Look down, O Mother, At the mongoose offspring, At the mongoose offspring. One piece has been eaten; Six pieces have been made whole. Mercy from Patwari!

The mongoose when killing a snake is supposed to bite it into seven pieces eat one of these, and join together the six others which unite and form a new living snake.

6° The following is a current tale: In a certain village there lived a poor old lone widow. When the harvest had been brought in she used to go to the threshing floors of the rich people and to the places where the straw was stacked and gathering the rubbish left there, she winnowed it, and lived by daily cooking what she thus found. One day an old woman of a rich family, going for a walk, came to the house of this widow. She was invited by her to partake of the rice and stew she had cooked. Then she ate and asked the widow: "Of what kind of paddy hast thou cooked this? It is very tasty". The poor widow answered: "Wearing a rag as cloth I go to the threshing floors of the rich people and to the spots where the straw has been stacked and there sweeping together the rubbish and winnowing it, I get from it small and large grains of all kinds. These are very tasty". Then the rich woman said: "In my house the rice of paddy two or three years old, does not taste well. How can I too get such tasty rice as thine"? She answered: "Do thou also don a rag, take a basket and a winnowing shovel like myself, and going to to the places where rice has been threshed and straw stacked, sweep together the rubbish, winnow it, and thou wilt have the same kind of paddy as myself. Take it home and cook it, thou wilt find it very good". The rich old woman went home, donned a rag of old cloth, took a basket and a winnowing shovel, went to the threshing ground and to the spot where the straw is stacked, swept together the rubbish and kept winnowing the whole day long, but got no paddy out of it. At sunset, quite tired out by the work, she said: "In my house paddy and pulses are rotting and this old woman has deceived me. I feel ashamed and shall not return home". She then invoked Singbonga in these terms: "O Singbonga, my father, show me a way to find a living"! Then Singbonga answered her: "Thou wast not satisfied with riches, therefore remain in poverty". And he turned her into an adjutant bird.

hura and derivatives, syns. of *huduma* and derivatives.

hŭr-bagel syn. of *hŭrken pada*, trs., of a horse or bullock, to kick at smb. with a loud *hŭr* sound: sadom *hŭrbagelkiṅa*.

hŭrbagel-ǫ p. v., to be kicked at as described: *hŭrbagellenae*.

hurcundiaḍ Cfr. *harcondeaḍ*, I. adj.

with *bõ*, a close-cropped head which looks pointed at the top: inia bõ *hurcundiadgea*. (2) with *horo*, a man with such a head. In this meaning it is also used as adj. noun, with or without *bõ*: miad *hurcundiad* (or *hurcundiadbõ*) hijutana.

hurcundiad-o p. v., in the prf. past, (1) to have such a head: *hurcundiadakanae*. (2) of a head, to be such: inia bõ *hurcundiadakana*.

II. adv., with or without the afxs. *ange*, *ge*, modifying *lelo*: *hurcundiadgee* lelotana.

hurdaŋ I. sbst., also *hurdaŋtea*, syn. of *huturtulaŋ*, a sling: *hurdaŋ* ainatare banoa.

II., trs., (1) to hurl a stone or pebble by means of a sling: dirii *hurdaŋlo*, dirii *hurdaŋkiña*, he slung a stone at me. (2) to swing round and round smth. attached to a string; to burn in the following way one or several pieces of lime for chewing with tobacco: the pieces of limestone, together with a piece of live coal, are tightly wrapped into a length of straw rope, and this bundle, attached to a string 5-6' long, is rapidly swung round and round above the head: gatiiŋ *hurdaŋkeila*. (3) to swing a child round and round holding it by the hands: de, *hurdaŋiŋme*. (4) instead of *hurdaŋbati*.

hurdaŋ-en rflx. v., in gymnastics, to twirl oneself round and round a horizontal bar, or at the rings.

hu-p-urdaŋ repr. v., to sling stones or pebbles at each other: huturtulaŋtekiŋ *hupurdaŋjana*.

hurdaŋ-o p. v., meanings corresponding to the trs.: miad eskar diri *hurdaŋlena*; diriteŋ *hurdaŋlena*; gati añri *hurdaŋoa*; soben honko paripariko *hurdaŋlena*; ente rokagee *hurdaŋiana*.

hurdaŋ-bati trs., to catch smb. by the arms and fling him down: *hurdaŋbatikiae*.

hurdaŋbati-o p. v., thus to be flung down.

hurdaŋ-biriõ syn. of *hucibiriõ*.

hurdaŋ-kuca (1) Nag. syn. of *berberaõ*, to feel giddy. (2) Has. syn. of *hurdaŋkuta*.

hurdaŋ-kuta trs., to twirl or swing round and round with great velocity.

hur-hon sbst., a young adjutant bird. Note the saying: *hurhonlekam* esẽkargea okoe boroamea? Thou art alone like a young adjutant bird (i. e., thou art an only son, thou hast no brothers), nobody fears thee. The same idea is expressed by: kadsomredlekam esẽkargea, okoẽ gasaõmea? The cotton plant has a taproot, and it is said that adjutant birds have only two eggs in their nests, from which are bred a cock and a hen.

hur-hur (Sad.; T. *ura-kka*, to blow tempestuously; H. *hurā-hurī*, in a wrangle) var. of *harhar*, strong wind.

hurhuria, hurhuria-sẽrẽ see Appendix.

hürken the frequentative of which is *härhär*, adv., (1) modifying *pada*, syn. of *hürbagel*: saadom *hürkene* padaliña. (2) modifying *biriõ*, to jump up and go away:

jāruĭ hijŭlena, kaji kā sukukjei *hŭrkene* biriḍjana, he came for a chat; not liking the conversation he jumped up and went away.

hurkuburaŋ I. adj, with *ḍoba*, a small pool deeper than broad, or a natural pit full of water. Also used as adj. noun, in cntrd. to *ḍumkuḍumku, ḍuŋkuḍuŋku*, a round pool, some 30′ diam., with water rising at least to a man's waist; *ikir*, a large pool of similar depth; *toĕar*, a long or oblong pool, not necessarily so deep; and *sokoḍoṛcaḍ, sokoḍoṛeḍ*, a little pit, say 1′ broad, at the bottom of a waterway or stream.

II. trs., of water (personified) to excavate a deep little pool: neskan jargi apitą garae *hurkuburaŋkeda*, the last heavy rain has caused the formation of three deep little pools in the bed of the river.

hurkuburaŋ-ŋ p. v., of the ground, to be excavated by water in the form of a deep little pool: salaŋgiāte ulŭtan dąte ote *hurkuburaŋŋoa*.

III. adv., with or without the afxs. *ange, ge, ŋge, tan, tange*, modifying *ḍoba*: *hurkuburaŋŋge* ḍobaakana; dą *hurkuburaŋŋgee* ḍobaakada.

hurkunḍa Cfr. *herkenḍa*, in displeasure or jest, syn. of *ḍunḍula*.

hurla, hurlu I. sbst., the act of cutting or striking sideways with a sword, axe, etc.: miḍ *hurlatege* opade oḍkeda, he cut a sapling in one side stroke.

II. trs., (1) to strike sideways with an axe, sword or *toŋ*: taraŭrii *hurlakeda*, mendo kae ţokiña, he swung his sword for a side stroke but missed me. (2) to cut saplings, brambles, grass, by a horizontal stroke of an axe, *toŋ*, iron blade or stick: opaḍko *hurlagiṛitam*. (3) to swing the leg sideways: kaţae *hurlalą*. (4) syn. of *ţapa*, of buffaloes, to butt or hit with the horns, sideways: keŗa diriŋe *hurlaleda*, kae ţokiña; diriŋtee *hurlakiña*.

hurla-n rflx. v., two last meanings: kaţae *hurlantana*; en keŗa koŋgare diriŋe *hurlantana*.

hu-p-urla repr. v., to strike at each other sideways with axes or swords: kapitekiŋ *hupurlajana*.

hurla-ŋ p. v., meanings corresponding to the trs.: kapi misage *hurlajana*; goŗaŗą soben suŗako *hurlaakana*; amą kaţa senjaḍre janaŏ enkage *hurlaoa*; diriŋ *hurlalena*; diriŋtee *hurlalena*.

hu-n-urla vrb. n., (1) the violence of such a stroke: aleą keŗa miaḍ sadom *hunurlae* hurlalja, lāĭlāĭtee tiraŗagiŗijana, our buffalo butted a horse with such force that the skin was torn along a line over the belly. (2) the act: misa *hunurlate* kaiŋ oḍkeḍei, barsaiŋ hurlalą, not succeeding in cutting it in one side stroke, I struck twice. (3) the things cut by side strokes: neado amą *hunurlako* ci? Are these the saplings thou hast cut?

hurla-bara same as *hurla*, but to right and left; not used in the repr. v., and without vrb. n. Note (1) the saying: kula nirjante kapii

hurlabaṛalana, when the tiger has run away, he brandishes his axe, i.e., when the mischief has been done, and it is too late, then only does he take the measures that should have been taken before. (2) the jests in which *hurlabaṛa* is used to describe the gait of long-legged people.

hurli syn. of *bokorlundi*.

hurli syn. of *cuṭuaṛa*, *cuṭulutur*.

hurlu Nag. var. of *hurla*.

hurlusi var. of *koralsi*.

hurmaṭ Nag (Sad). syn. of *rumṭaṇ* Has. (both words evidently come from the same root) I. sbst., the condition of being still a bachelor when no more young : ne horodo *hurmaṭree* aṛandilena.

II adj., (1) with *koṛa*, a rather old bachelor (about 30-40 years old). Also used as adj. noun : he *hurmaṭ*, jatra nel kam sena ? Note the saying : *hurmaṭ* koṛa aḍ jonḍam kuṛi ṭaũkagekiṇ juṛioa, they are well matched, they are both rather old. (2) with *haṛam*, a fat and strong man. (3) with *keṛa*, a fat and strong buffalo.

III. trs., of parents, to neglect arranging a marriage for their son so that he becomes a rather old bachelor : hontaẽe *hurmaṭenḍakedia*.

hurmaṭ-en rflx. v., of a young man, to refuse marriage so long as to remain a bachelor until no more young : kuṛi dõimele metaitana, aẹgee *hurmaṭentana*.

hurmaṭ-ẹ p. v., to become a rather old bachelor : ḍinḍategee *hurmaṭakana* (*ḍinḍatege*, without marriage, is redundant).

hurpa I. adj., (1) with *caṭu* and other necked vessels, or bottles, having the upper part broken off at the neck. (2) with *ṭuṇki* and other baskets, having the rim gone. Also used as adj. noun in both meanings. II. trs., (1) to break off at the neck the upper part of a vessel : ne caṭu cilkape *hurpakeda* ? (2) to break off the rim of a basket : ṭuṇkiĩ *hurpakeda*.

hurpa-ẹ p. v., corresponding meanings : *hurpaakan* ṭupạdo menạ ei ?

hurr ! var. of *hirr* !

hurr onomatope of the whizzing of a stone through the air and of a stick thrown sideways. It is constructed like its frequentative *hurr-hurr*. The corresponding adv., is *hurrken : hurrken* okoe teraulạ ? Who sent a stone whizzing this way ; miaḍ diri *hurrken* paromjana, a stone passed whizzing through the air. This adv. may be used prdly. with the addition of the copula *a* : diri *hurrkena*, a stone whizzed through the air. The advs. *hurrleka* and *hurrkenhurrken* are frequentative forms.

hurr-bagel trs., (1) to send a stone, or a stick (thrown sideways), whizzing through the air, in entrd. to *hkõẽbagel*, to send an arrow whizzing : dirii *hurrbagelkeda*. (2) to hit with such a stone or stick : diritee *hurrbagelkiṇa*.

hurrbagel-ẹ p. v., corresponding meanings : diri *hurrbageljana* ; diriiṇ (or diritẹṇ) *hurrbageljana*.

hursuli Nag. var. of *koralsi*.

hurtaṇ Nag. **hurtulaṇ**, **huturtu-**

lan. Cfr. *hurdaŋ*, I. sbst., a sling (Pl. IV, 4) : *hurtulaŋe* sabakada.
II. trs., to sling, to hurl a stone by means of a sling : diri hurrkene *hurtulaŋkeda* ; dirii (or diritee) *hurtulaŋkiña*, he slung a stone at me.
hu-p-urtaŋ, etc., repr. v., to sling stones at each other : irrepętanre bar a haturen horoko *hupurtulaŋ-iana*.
hur aŋ-ę, etc., p. v., (1) of a stone, to be slung : apia diri *hurtulaŋiana*. (2) to be aimed at with a sling : miḍ horo *hurtulaŋiana*. (3) to be hit or knocked down with a stone slung : apia uli *hurtulaŋiana* ; miḍ horo bōree *hurtulaŋiana*.
hu-n-urtaŋ, etc., vrb. n., (1) the number of fruits knocked down with a sling : *hunurtulaŋe* hurtulaŋkeda moḍ ţuŋkiuter uliĭ uĭuleda, he used his sling so well that he filled a basket with the mangoes he knocked down. (2) the fruit knocked down : ne ulido soben amą *hunurtulaŋ* ci ? Is it thee who hast knocked down with thy sling all these mangoes ?

hurul-hurul Has. **surul-surul** Nag. I. sbst., (1) any draught of air, in cntrd. to *hoŋgoĕhoŋgoĕ*, a draught through a small hole : *huruĭhuruĭre* alom duba. (2) sometimes, a cold wind : ne ţoaŋ hon *huruĭhuruĭree* nirbarajada ! ruakǫrem ţōrea, thou naughty child, if thou get fever thou wilt know what it means to run about naked in the cold wind.
II. adj., with *hoĕo*, same meanings : *huruĭhuruĭ* hoĕore alom taĭna, manda nāma, do not remain in the draught, thou wilt catch a cold (ltly., a cold is caught by doing so).
III trs. of a draught of air, or, sometimes, of a cold wind, to blow on smb. : carireŋ gitikena, moḍnida hoĕogee *huruĭhuruĭkiña*, I slept in a shed open to the wind on two sides.
IV. intrs., (1) of the wind (personified), to blow in a draught ; to be cold : ne orare hoĕo *huruĭhuruĭjada*, there is a draught in this house ; tisiŋdoe *huruĭhuruĭjada*, there is a cold wind to-day. (2) imprsl., with inserted prsl. prn., to feel a draught : *huruĭhuruĭjąiña* purąge, etąsąreŋ duba.
huruĭhuruĭ-n rflx. v., to be wilfully in a draught : alom *huruĭhuruĭna*, hedere taĭnme.
huruĭhuruĭ-ę p. v., (1) to be in a draught : kacipe *huruĭhuruĭętana* ? ne poŋka kape tapąkesedjada ; ne poŋkate janaŏ horoko *huruĭhuruĭoa*. (2) of a house, to be traversed by a draught : ne poŋkate janaŏ orą *huruĭhuruĭoa*. (3) of the air, to become a draught, i.e., to blow in a draught : ne poŋkate janaŏ hoĕo *huruĭhuruĭoa*.
V. adv., with or without the afxs. *ange*, *ge*, *ęge*, *tan*, *tange*, also *huruĭ-kenhuruĭken*, *huruĭleka*, modifying *hoĕo*, *rika*, *ątakar*. It may also modify *bolo*, *hiĭų*, when the sbj. is *hoĕo*.

hurum-hurum syn. of *rumjulų*, *ruŋjulų*, I. trs., to crowd smb. ; to press round smb. : paĭkini samporoskana, mendo horoko *hurumhurumkia*, enamente paĭki kae itujada, the sword dancer is dressed and ready,

but he is in the press of people and cannot perform the dance.

hurumhurum-en rflx. v., to crowd together; to jostle each other: alope *hurumhurumena.*

hurumhurum-ą p.v., to be crowded by people; to have people pressing around one: paĭkini *hurumhurumakana,* paĭki kae itujada.

II. adv., with or without the afxs. *ange, ge, ąge, tan, tange,* also *hurumleka,* modifying *nirbiur, tiŋgubiur, rika, rikan, rikaą.*

hurumkuą I. adj., (1) of vessels and baskets, having a bowl-shaped body much broader than the narrow mouth, in cntrd. to its diminutive *komkom,* somewhat broader than the mouth; *cakaraka,* plate-shaped; *cecerąkelę,* saucer-like; *turuturu,* cup-like, deeper and with broader mouth than the ordinary *cipi* or brass bowl: soben catu *hurumkuągea*; kaca *hurumkuągea,* kaneido komkomgea. Also used as adj. noun, but only in the case of a *teŏą,* these grain measures not being uniform in shape: ne *hurumkuą* kiriŋeme. (2) with *huaŋ,* a pit broader inside than at the mouth. Also used as adj. noun: *hurumkuąree* sajujana.

II. trs., to make a vessel or basket in the shape described: kaca huriŋgem *hurumkuąkeda,* thou hast made the *kaca* basket too broad at the mouth.

III. intrs., in the df. prst., to get, to be made in, the shape described: huriŋge *hurumkuątana,* kā taŭkaoa.

hurumkuą-ą, hurumkuą-gą p.v., to be made in this shape; to get this shape: orgge *hurumkuągąkam* huriŋgjada, let the mouth be made narrower, thou makest it rather broad.

IV. adv., with the afx. *ange, ge, ągge gągge,* modifying *bai, lelą* .

hurumsuku connected with either *hurumhurum* or *huruŋhuruŋ,* sbst., (1) the Indian Bee, Apis indica, (see contradistinctions under *dumbur*): nili hurumsukuātee maraŋa, dumbur huriŋa; huriŋuternjdo terom; niliko orą dumburko kotoreko dāea, *hurumsukuko* orą téromko kukŭru kāre undukoreko dāea; *hurumsukuko* sekerage kako tdiua, the Indian bee, if left alone, is not aggressive; *hurumsukuko* rąea, sariĭa, saĕadea, enado sangiakanreko huruŋhuruŋea, eskareskarreko pêpêea, the sound made by the Indian Bee when it is excited and sits fluttering its wings, is thought by the Mundas to be made not with the wings but with the mouth, and is described by the terms *rą, sari* and *sĕăd* or by the onomatopes *huruŋhuruŋ,* of numerous bees, and *pêpê,* of a single one. The sound of their flight is denoted by the onomatope *roŋroŋ*; orare bolojan *hurumsukuko* catuteko haruḅkekoateko asulkoa; inku urunbolomente huriŋleka catuko buta, when a swarm of Indian bees enters a house people cover it up with a pitcher and keep it; a little hole is bored in the bottom to serve as outlet. N. B. This contradicts the assertion

made at the end under *dumbur*. (2) in the pl., syn. of *hurumsukudā*: *hurumsukukom* jomkoa ci? Wilt thou eat a piece of honey-comb?

hurumsuku-dā sbst., the honey-comb of Indian bees, or a piece of it, even when it contains no larvae, but only honey.

hurumsuku-rasi sbst., honey expressed from the comb of Indian bees.

huruṇ-huruṇ (Sad. *hururāek*) onomatope, I. sbst., 1⁰ syn. of *rumjuluṇ*, *ruṇjuluṇ*. 2⁰ the sound made by numerous Indian or *dumbur* bees when they sit fluttering their wings: ne duṭure *huruṇhuruṇ* aĭumoṭana, hurumsukuko cia ḳape pūjaḍkoa? The sound of Indian bees is heard in this tree stump, why do you not cut out their nest with an axe? (2) fig., of men, syn. of *rugumrugum*.

II. adj., with *saṛi*, *ra*, *saĕaḍ*, same meaning.

III. intrs., (1) of many bees together, to produce this sound: hurumsukuko unḍureko *huruṇhuruṇjada*. (2) fig., syn. of *rugumrugum*.

huruṇhuruṇ-en rflx. v., same meanings.

huruṇhuruṇ-o p. v., imprsl., of this sound, to be produced: *huruṇhuruṇoṭana* ne unḍure.

IV. adv., with or without the afxs. *ange*, *ge*, *oge*, *tan*, *tange*, also *huruṇleka*, modifying *ra*, *saṛi*, *saĕaḍ*, *rikan*.

huṛam-daru var. of *huamdaru*.

huṛaṇ Cfr. *huaṇ* and *hoṛoṇ*, sbst., the pool under a waterfall in the forest: apeą birre *huṛaṇ* meną ci banoa?

huṛaṇ-o p. v., imprsl., of a pool, to be formed under a waterfall in the forest: aleą birre miḍtą *huṛaṇakana*.

huṛaŏ (Or. *huṛābā'anā*) I. sbst., the act of practically forcing smb. to go somewhere: inią *huṛaŏtele* hijuakana, he pressed us to come to you.

II. trs., to urge or force to go or come: ju, en honko *huṛaŏkom*, enaṇāteko dubakana, kamitekoka.

hu-p-uṛaŏ repr. v., to urge each other: enaṇāte hapeakanko taĭkena, eraṇleḍkociko *hupuṛaŏtana*.

huṛaŏ-o p.v., to be urged or forced to go or come: sobenko baba irteko *huṛaŏjana*.

hu-n-uṛaŏ vrb. n., (1) the number of people forced to go or come: *hunuṛaŏ* huṛaŏkom, miaḍ raṭi alokako saregǫ. (2) the act: *hunuṛaŏteo* kakoą, cikakore baiua? Even when strongly urged they refuse to come, how shall we manage them? (3) the people urged or forced: niku inią *hunuṛaŏkoge* hijutana, here come those he has urged.

hūṛi Has. var. of *huhuṛi* Nag.

huṛi Has. var. of *huṛiṇ*.

huṛiḍ-tukiḍ I. sbst., (1) onomatope of one of the calls of *kokoṛomaraą*, *koṇgoṭomaraą*, the Yellow-wattled Lapwing, Sarciophorus malabaricus. (2) name of the bird itself. On account of two other ways of calling, it is named also *kuṛituku* and *hoṛeṭuḍ*.

II. intrs., to utter this call: miaḍ koṇgoṭomaraṇ *huriḍlukiḍkeda*.

huṛiḍtukiḍtan adv., modifying *ra*: **konagoṭomara** *huṛiḍtukiḍtane* raṇjada.

huṛiṇ Has. **huḍiṇ** Nag., small, little, few, etc. constructed like its intensive *huḍuṛi*, which see. The rflx. form *huṛiṇen* is moreover used (1) in reference to age in the meaning: to consider oneself younger, to pose as younger, or to act as if one were younger, than one really is. (2) like *licuren*, both as sbst., to denote humility, and as prd. in the meaning of to humble oneself, (*licuren* properly means to recognize and avow one's weakness or one's fault), in cntrd. to *ḍalaŏn*, to render oneself notorious, to spoil one's reputation, by bad behaviour; *hīnen*, to despise oneself, to find fault with oneself; *hīnen*, *hīnrikan*, to render oneself contemptible, to court contempt or disapproval; *posŏṛan*, to submit weakly to persecution and ill-treatment; *tegalatareu*, to let oneself be trodden down, to act with utter servility; *latareu*, to take physically a position lower than that occupied by another, to let oneself be vanquished in an argument, to give in to an argument. The true Mundari word for pride, to show pride, to be proud, is *ukaṛa*, *ukaṛan*; the term *mamaraṇ*, *mamaraṇen*, introduced by Missionaries, is not understood in this meaning by non-Christians.

huṛiṇ aru sbst., general name for the various forms of Dioscorea pentaphylla, Linn.; Dioscoreaceae: *kasersaṇga*, *baĕāṇsaṇga*, *iluladsaṇga*, *jataṇsaṇga*.

huṛiṇ aṭikir sbst, Asparagus racemosus, Roxb.; Liliaceae. See under *aṭikir*.

huṛiṇ batal sbst., the Little Button-Quail, Turnix dussumieri.

huṛiṇ burumaḍ sbst., a densely tufted dwarf and thorny bamboo, 4-5′ high, said to be found in the jungles.

huṛiṇ carpanḍu syn. of *horacalu*.

huṛiṇ catomaṛa sbst., Marsilea minuta Linn.; Marsileaceae,—an aquatic herb growing at the edges of ponds and in rice fields. It has four-foliate generally floating leaves. It is used as a potherb.

huḍiṇ ciṇka Nag. var. of *huḍiṇ cuĭṇka*.

huṛiṇ ciru sbst., Imperata arundinacea, Cyrill.; Gramineae,—an erect perennial grass with leafy stems and solid internodes.

huḍiṇ culṇka Nag. syn. of *huṛiṇ ḍonḍosa* Has. sbst., the Grey Hornbill, Lophoceros birostris.

huṛiṇ ḍemḍem sbst., name of three aquatic herbs: (1) Monochoria hastaefolia, Presl.; Pontederiaceae,—an aquatic herb with radical, not floating, hastate, sagittate or cordate leaves, and long-pedicelled flowers in the axil of the one solitary cauline leaf. (2) a depauperate form of Monochoria vaginalis, Presl. See *ḍemḍemaṛa*. (3) Sagittaria sagittifolia, Linn.; Alismaceae. See *ciariaṛa*.

huḍiṇ ḍhonḍos Nag. syn. of *huḍiṇ cuĭṇka*.

huṛiṇ ḍimbu syn. of *hon ḍimbu*.

huṛiṇ ḍuḍūmuṛi sbst., Xyris pau-

ciflora, Willd.; Xyrideae, a small tufted aquatic herb with narrow linear radical leaves, 3-8″ long, and small flowers hidden in the bracts of a dark-brown head, terminal on a leafless scape.

huṛiṇa ere sbst., the Pigmy Woodpecker, Jyngipicus Hardwickii, smaller than a sparrow.

huṛiṇa eṭeke sbst., Euphorbia nereifolia, Linn.; Euphorbiaceae. See under *eṭeke*.

huṛiṇagelekatedo, huṛiṇalekatedo opposed to *maraṇ* in another clause of the same sentence: in proportion to, for the size of: ne kuḍlamra hoṛmo *huṛiṇagelekatedo* bō̤ pura maraṇgea, the ring of this hoe is too large compared to its blade, ltly., is very large though its blade is small; ne hake maraṇgem bō̤keda, hoṛmo *huṛiṇalekatedo*, thou hast made the ring of this axe too large for the blade, ltly., thou hast made this axe large-headed though its body is small.

huṛiṇa gugura syn. of *piṛijiṛi*, *maraṇ piṛijiṛi*, sbst., Crotalaria mysorensis, Roxb.; Papilionaceae,— a much-branched herb, 1-2′ high, with long, dense, spreading hairs on the stems and branches, linear-oblong obtuse leaves, and yellow flowers in terminal racemes.

huṛiṇa haḍa syn. of *birhaḍa* sbst., Plesmonium margaritiferum Schott; Scitamineae. See *haḍa*.

huṛiṇa hanjeḍḍaru sbst., Solanum indicum, Linn.; Solanaceae, see *hanjeḍḍaru*.

huṛiṇa haṛjora syn. of *oṭotasaḍ*, sbst., Equisetum diffusum, Don.; Equisetaceae. Used for fractures.

huṛiṇa huṭiḍ sbst., Petalidium barlerioides, Nees.; Acantaceae,— an undershrub 2-3′ high, with oblong leaves, and flowers sessile and crowded on shortened lateral branchlets between large ovate bracteoles.

huṛiṇa-ji Has. **huḍiṇa-jiu** Nag. I. abs. n., also in the rflx. form, dejection, sadness, caused by the conduct of others towards one, v. g., by a scolding, in cntrd. to *udās*, sadness in general; *orasiḍ*, discouragement, despair; *uiṇlutur, lusuṇḍu*, want of hope of getting cured from sickness: hontae lagṛaöcabaṇtana enara *huṛiṇji* namakaia.

II. adj, with *uṛu*, dejected or sad thoughts on account of the conduct of others towards one: **iniṇ moare** *huṛiṇji* uṛu purage **meṇa**.

III. trs. caus., to aggrieve, to afflict smb. by one's conduct: **eraṇteke** *huṛiṇjīkia*.

IV. intrs., (1) prsl., to be sad as described: *huṛiṇjīlaṇae*, he feels aggrieved *huṛiṇjiaiñae*, he grieves on my account, he feels aggrieved by me. (2) imprsl., with inserted prsl. prn., same meaning: *huṛiṇjijiṇa*, he feels aggrieved.

huṛiṇjī-n, huḍiṇjiiu-n rflx. v., same meaning: *huṛiṇjīntaṇae*.

huṛiṇji-p-ī, huḍiṇji-p-iu recpr. v., to aggrieve each other.

huṛiṇjī-ṇ, huḍiṇjiu-ṇ p. v., to be afflicted by others: *huṛiṇjīākanae*.

V. adv., (1) with the afxs. *aṇge, ge*, modifying *kaji, rikau*, with sad-

ness as described, so as to afflict others. (2) with the afx. *gge*, modifying *kaji*, *eraṇ*, *rika*, *rikaṇ*, *aĭum*, so as to afflict; so as to get afflicted: *huṛiṇjiogee* kajiaḍlea; iniạ kaji *huḍiṇjiuṇgeṇ* aiumkeda.

huṛiṇ kāŭpuḍki Has. **huḍiṇ kāŭbuṭŭki** Nag. sbst., Gymnopetalum cochinchinense, Kurz.; Cucurbitaceae. See under *kāŭbuṭŭki*. (2) syn. of *kaŭasaṇga*, *merommeḍnâṛî*, Bryonia laciniosa, Linn.; Cucurbitaceae.

huṛiṇ kesari sbst., Scirpus erectus, Poir.; Cyperaceae,—a glabrous herb with terete stems, 2-12″ high, and spikelets clustered in a single lateral dense head.

huṛiṇ kheṛeṛe, kheṛeṛe sbst, the Shahin Falcon, Falco peregrinator, in entrd. to *banḍa kheṛeṛe*, the Peregrine Falcon. The shahin strikes its quarry (pigeons, parrots, etc.) in the air, and the Mundas erroneously believe that it has a claw on the top end of the wings with which it strikes the neck and severes the head, eating only the latter: apărobeuṭire sarsar menạ, enate hoṭoree ṭapaoḍkoa; bō eskargee jomea.

huṛiṇ kikir Has. **kikir** Nag. sbst., the Common Kingfisher, Alcedo ispida.

huḍiṇ kilkila Nag. syn. of *maraṇ kikir* Has. sbst., the White-breasted Kingfisher, Halcyon smyrnensis.

huḍiṇ kode Nag., syn. of *teperakode* Nag. *indikode* Has. sbst., the earliest variety of Eleusine coracana, ripening at the end of August. Its seeds are red.

huṛiṇ koṇga sbst, Sansevieria Roxburghiana, Schult. f.; Haemodoraceae,—the Indian Bowstring Hemp, with tufted linear-ensiform, semi-terete, rigid, fleshy leaves, unarmed, slightly striated, and fibrous, 1-3′ long. The flowers are greenish white, ½″ long. Strips of the leaves, without further preparation, are used to tie laths and thatch to the roofs.

huṛiṇ koṇgaḍ sbst., a decumbent or trailing herb so called, with stems one cubit long, and seeds embedded in cotton like those of *maraṇ koṇgaḍ*.

huṛiṇ kukŭratasaḍ sbst., a form of Setaria glauca, Beauv.; Gramineae. See *kukŭratasaḍ*.

huṛiṇ kuru sbst., Blumea oxyodonta, DC; Compositae,—a slender decumbent herb with spinulose-toothed, alternate leaves.

huṛiṇ luduludiatasaḍ syn. of *buruluduludiatasaḍ*.

huṛiṇ mani syn. of *turimani* (Sad. *turimani*) sbst., Brassica Napus, Linn.; var. dichotoma, Prain; Cruciferae,—the Tori or Indian Rape, a cold-weather crop of oil seeds, a herb with lobed, auriculate and stem-clasping leaves, green above, and without hairs. The seeds are small, globose and reddish.

huṛiṇ maṛaçuṭa syn. of *luputiam maṛaçuṭa* sbst., Peristrophe bicalyculata, Nees.; Acanthaceae,—a spreading herb, 8-10″ high, with entire leaves, and flowers, the rose two-lipped corolla of which is lea

than ⅛″ long.

huṛiṇ mindilaṭa sbst., Sida cordifolia, Linn.; Malvaceae,—a softly hairy erect weed with cordate leaves and pale yellow flowers.

huṛiṇ mothatasaḍ sbst., Bulbostylis barbata, Kunth.; Cyperaceae,—a small tufted annual grass with bristle-like stems, 2-10″ high, and spikelets clustered in globose heads.

huṛiṇ nāgbaĕl sbst., Tylophora (?) a slender creeper with stems 3′ long, and opposite, oblique lanceolate cuneate, acuminate leaves 1″ long. The smell of the plant is said to drive away snakes, and the root is applied to snake bites. It is also mixed with the brew of rice beer which it renders exceedingly intoxicating.

huṛiṇ onol sbst., Hemidesmus indicus, Br; Asclepiadaceae,—a slender climber, 6-8′ long, with milky juice, opposite elliptic leaves, and dark-purple, thick-lobed flowers, ½″ across, in opposite, crowded, subsessible, axillary cymes.

huṛiṇ onolsiṇ Has syn. of *ṭonaṛ-onol, otronol* Nag. sbst., a creeper so called, with milky juice and opposite, linear, acuminate leaves, 3-5″ long. We never found a specimen more than a cubit long and never saw it in flower.

huṛiṇ ṛalandu syn. of *huṛiṇ tiṇṭoroĕṇ* sbst., Combretum nanum, Ham.; Combretaceae,—an undershrub, 1-2′ high, with woody rootstock and dense racemes of small white flowers.

huṛiṇ piṛijintu, huḍiṇ piṛijimtu sbst., Cyperus umbellatus, Bth.; Cyperaceae,—a sedge less than 2′ high with a triquetrous stem surmounted by leafy bracts and umbelled inflorescence.

huṛiṇ piṛijiṛî syn. of *gaṛasokoĕ*, sbst., Crotalaria calycina, Shrank.; Papilionaceae.

huṛiṇ piṛisokoĕ sbst., Crotalaria albida, Heyne; var., epunctata; Papilionaceae, —a small perennial, slender, obscurely silky undershrub, 1′ high, with linear obtuse leaves, and yellow flowers in terminal racemes.

huṛiṇ piṭusiṇ syn. of *cuṭulutur, dirikakăru, ranureḍ, haruaṛa jaĭle*, sbst, Cissampelos pareira, Linn; Menispermaceae,—a slender climber from a perennial rootstock, with peltate, deltoid or broadly ovate leaves; small whitish male flowers in axillary cymes, female flowers clustered in the axils of leafy racemose bracts; and orange or scarlet drupes. The roots are long, slender and cylindric, and are one of the ingredients of the ferment for rice beer. These roots are administered for stomach-ache, not for diarrhoea: for children they are ground; grown-ups eat them as they are. A well grown plant has roots enough for 3-4 days' doses.

huṛiṇ puṭicira Has. syn. of *luputiam jonṛ* Nag. sbst., Sporobolus diander, Beauv.; Gramineae, —a slender grass with stems 1-3′ high, narrow leaves and a very

narrow short-branched panicle.

huṛiṇ reṇ sbst., a small insect called in India the green fly. These insects walk sideways and are a pest both in the mango trees under the leaves of which they hide, and in the bungalows where they are attracted at night around the lamps.

huṛiṇ sarsiranu sbst., Eclipta alba, Hassk.; Compositae. See *beṇgraj*.

huṛiṇ sâôrâj syn. of *pardia*, sbst., Blainvillea latifolia, DC; Compositae,—a rigid, hispid weed, 1 3′ high, with opposite leaves, small subdisciform flowerheads and triquetrous seeds.

huṛiṇ seṇgelsui sbst., Leucas martinicensis, Br.; Labiatae,—an erect, rigid, annual herb, 3′ high, with ovate leaves and small white flowers in globose axillary whorls.

huṛiṇ serali sbst., the Whistling Teal, Dendrocygna javanica.

huṛiṇ sikṛîbâ sbst., Torenia edentula, Griff.; Scrophularineae,—a small erect annual herb with opposite leaves, and rather nice flowers, the two-lipped calyx of which is five-winged and the wings decurrent on the pedicels.

huṛiṇ tiṇatoroč̣ṇ syn. of *huṛiṇ palanḍu*.

huṛiṇ tuṛi syn. of *huṛiṇ haṛjoṛa*.

huḍiṇ ṭonaṇkera Nag. sbst., Musa ornata, Roxb., Scitamineae,—a shrub-like herb 3-5′ high, with slender stems and firm unedible fruit.

huḍiṇ ṭonaṇmaga Nag. sbst., Pulicaria, angustifolia DC.; Compositae,—a softly pubescent annual herb, with alternate, sessile, narrow-based leaves, and yellow, rayed flowerheads.

huṛiṇ-uḷu sbst., Flemingia bracteata, Wight; Papilionaceae,—an erect shrub, 3-6′ high, with lanceolate leaves rounded at the base, and flowers in small cymes each hidden between two broadly cordate, foliaceous bracts, ¾″ long. These form dense panicles.

***huṛka, huṛuk** Nag. (Or. *huṛuk*) syn. of *taṛa* Has. I. sbst., a wooden bolt devised to fasten a double-leafed door or shutter: duarre *huṛka* meṇa. This bolt is a lath about 18″ long. It is level on the lower side, but in the middle of the upper side, its thickness is reduced to half over the length of one foot, and one end is slowly bevelled towards the tip. It is held on one door leaf by a wooden staple consisting in a vertical lath with, underneath, a groove of the same section as the middle part of the bolt. Both ends of this lath are thinned down so as to be easily screwed to the leaf. The bolt slides horizontally in the groove, the thick ends acting as stops. A similar staple is fixed correspondingly on the other leaf, and when the levelled tip of the bolt is caught in its groove, the door is firmly shut. The same contrivance can also be used to fasten a single-leafed door if the second staple is fixed to the frame.

II. trs., to fasten by means of this contrivance: duar *huṛkatam*.

huṛka-ṇ p. v., thus to be fastened:

duar *ḥuṛkaakana.*

ḥuṛkaŏ, ḥuṛūkaŏ syn. of *garjaŏ.*

ḥuṛkaŏ-uṛuṇ, ḥuṛūkaŏ-uṛuṇ syn. of *garjaŏuṛuṇ.*

ḥuṛka-ṭenekaḍ, ḥuṛuk-ṭenekaḍ Nag. syn. of *ṭaṛaṭenekaḍ* Has. sbst., the two wooden staples of a *ḥuṛka.*

ḥuṛmuṛaŏ, ḥuṛmuṛîâ, ḥuṛmūṛîâ (Sad. *hulmaul*) connotes want of attention, I. sbst., haste, hurry, impetuosity, precipitation: *ḥuṛmuṛaŏṛaḷe* hijụdipili isuiṇ riṛiṇjana, in my precipitation I forgot to bring a lot of things.

II. trs. caus., to urge on to quick action or instant reply; to overwhelm with work or questions without leaving time for reflexion: alom *ḥuṛmuṛaŏiṅa,* uṛụrikaiṇame; kuliĭ *ḥuṛmuṛaŏea,* hukume *ḥuṛmuṛaŏkiṅa.*

ḥuṛmuṛaŏ-n rflx. v., to hurry, to do smth. hurriedly: herọle *ḥuṛmuṛaŏn.jana.*

ḥuṛmuṛaŏ-ọ p. v., (1) to be urged on or overwhelmed as described: *ḥuṛmuṛaŏjanaiṇ,* enate kāuduḅlagatiṇ aọiṇ uduḅkeda, no time for reflexion was left me and so I revealed things that I should have kept secret; kuliiṇ *ḥuṛmuṛaŏjana*; kuli *ḥuṛmuṛaŏjana,* the questions followed each other quickly. (2) fig., to fall headlong, tumble and roll over: siṛigirreṇ jiladjanciṇ *ḥuṛmuṛaŏjana,* having slipped on the slope I was precipitated downwards.

III. adv., with or without the afxs. *ange, ge, ọge, tan, tange,* modifying *rika, ṛikan, ṛikaọ, acu, hukum, kuli, tabaọ*: *ḥuṛmuṛaŏe* rīkakeḍlea; *ḥuṛmuṛaŏtane* tabạlena.

IV. adverbial afx. to *acu, hukum, kuli* and, in the p. v., to *tabạ.*

ḥuṛu Kera. syn. of *baba.*

hūṛu var. of *hōṛu.*

ḥuṛ-ūḅ syn. of *hoṛoḅṇ,* sbst., a climbing fern so called.

ḥuṛuḅpu, ḥuṛuḅpu-bagel var. of *haṛaḅpa.*

ḥuṛūgur (same root as *haḍagar*) onomatope, I. sbst., the roar of some kinds of wild animals smaller than the royal tiger, especially of the *ḍurkula,* in cntrd. to *hāṇ,* the roar of the royal tiger: nenida hatuāte *ḥuṛūgur* aĭumjana.

II. adj., with *kakāla, saṛi,* same meaning.

III. intrs., to roar as described: durkula *ḥuṛūgurjada.*

ḥuṛūgur-en rflx. v., same meaning: han lōrre miaḍ kula *ḥuṛūgurentana.*

ḥuṛūgur-ọ p. v., imprsl., of such a roar, to be uttered: apisa nenida *ḥuṛūgurlena.*

hu-n-uṛūgur vrb. n., (1) the loudness of such a roar: *hunuṛūgure* huṛūgurlạ, hoṛoko nirte horako *dâṛâbaṛajana,* a leopard roared with such force that people (in their flight) did not know whither to run. (2) the act of roaring thus: misa *hunuṛūgurdo* sobenko kako aĭumlạ, barsaleḍci sobenko aĭumkeda, at first its roar was not perceived by all, but soon all heard it.

ḥuṛu-huṛi, ḥuṛu-huṛia vars. of *hoṛohoṛi.*

ḥuṛu-huṛu var. of *hoṛohoṛo.*

hūṛu-hūṛu var. of *hōṛuhōṛu.*

ḥuṛuḷ var. of *haṛuḷ.*

huṛuk var. of *huṛka*.

huṛukaŏ var. of *huṛkaŏ*.

huṛuk-ṭenekaḍ var. of *huṛkaṭenekaḍ*.

huṛŭmuṛaŏ, huṛŭmuṛîâ, huṛŭmŭṛîâ vars. of *huṛmuṛaŏ*.

huṛuppu, huṛuppu-bagel var. of *haṛaḳpa*.

huṛuṛi Nag. var. of *huḍuṛi*.

husaŋgiḍbā-daru sbst., Saraca indica, Linn.; Caesalpinieae,—a low tree, very beautiful when in flower. The leaves are even-pinnate and the large orange-scarlet flowers have no petals, only sepals. The pod is 4-10″ long by 1½-2″.

husiḍ I. sbst., scrapings, shavings: ne *husiḍko* joginitape.

II. adj., with *daru, soṭa*, a tree, piece of wood or stick which has been scraped or planed.

III. trs., to scrape off, generally with an implement, as a hoe or knife; to plane: kolom amiŋatanre kuḍlamteko lạea kāredoko *husidea*, when cleaning and levelling a spot for a threshing floor, they either cut it superficially, or scrape it, with a hoe; merom rōkịate jān jaṭate kūre caĭlạte kāre katute roŋgoakan ūḳko *husiḍgiriĭa*, when (after slaughtering and before cutting up) a goat, they have burnt its hair, they scrape off the burnt hairs with a piece of stick, a chip of wood or a knife; baṛhīko takăta randateko *husidea*, carpenters shave planks with a plane.

husid-en rflx. v., to scrape the tongue with a split *karkaḍ* (twig used as toothbrush): karkadenjanci caṭạakăn karkaḍte alaŋko *husidena*.

husid-ọ p. v., to be scraped or scraped off; to be planed.

hu-n-usiḍ vrb. n., (1) the extent of scraping: *hunusiḍe* husiḍkeda, en soṭa sunumtaḍlekae baikeda, he has scraped the stick so well that he has quite polished it. (2) the act of scraping: *hunusiḍ* kam ṭaŭkakeda, takăta karakasuagea, thou hast not planed the planks well, their surface is rough. (3) the thing scraped: nea okoĕạ *hunusiḍ?* karakasuagea, who has scraped this? It is not smooth; ne kolom okoĕạ *hunusiḍ?* By whom has this threshing floor been scraped and prepared?

husiḍ-enḍạ, husiḍ-eṛạ Nag. intensive prd. of *husiḍ*, without vrb. n., to scrape altogether; to scrape off altogether.

husiḍ-etaŋ trs., to scrape or plane so as to render thin an object with a flat surface.

husiḍetaŋ-ọ p. v., corresponding meaning.

husiḍ-giri Has syn. of *husiḍenḍạ*.

husiḍ-goṭa trs, to scrape or plane so as to render cylindrical.

husiḍgoṭa-ọ p. v., corresponding meaning.

husiḍ-huṇḍi syn. of *kokoraŏ*, trs., to scrape together: sarahasako *husiḍhuṇḍitam*, scrape together the manure decomposed on the surface of the ground.

husiḍhuṇḍi-ọ p. v., corresponding meaning.

husiḍ-nana trs., to scrape or plane a cylindrical object so as to render it thin.

husiḍnana-ọ p. v., corresponding meaning.

husiḍ-sam trs., to scrape or plane so as to render even or level.
husiḍsam-ǫ p. v., corresponding meaning.

husiḍ-sōje syn. of *husiḍsam*.

husir-daru Nag. **husṛi-daru, husū-ṛi-daru** Has. sbst., Stereospermum suaveolens, DC.; Bignoniaceae,—a large tree with bipinnate leaves and sweet-scented purple flowers, over 1″ long, in large, lax, terminal panicles.

husūki-aṛą Has. syn. of *piṛijojoaṛą* Nag. *piṛicatomaṛą, pusikaṭaṛą, pusiganjuaṛą*, sbst., Oxalis corniculata, Linn; Geraniaceae,—a small trefoil with yellow flowers, common by roadsides and on cultivated ground. The leaves are acidulate and are eaten raw.

husuṇgiḍ, usuṇgiḍ Has. syn. of *beṛasoṇga* Nag.

husūṛi-daru var. of *husirdaru* Nag.

huti I. sbst., (1) any kind of beetles boring galeries in dry wood. See contradistinctions under *hopǫ*. (2) syn. of *suruṛi*, a tiny weevil attacking stored paddy, rice or pulses. (3) a roundish beetle attacking stored chick-pease (*būṭ*).
II. adj, with *daru, baba, caũli, rāṛi, būṭ*, attacked by such beetles.
III. trs., of such beetles, to attack wood, paddy, etc.: daruko *hutikeda*; babako *hutikeda*, the rice weevils have attacked the paddy.
huti-ǫ p. v., to be attacked by such beetles: daru *hutiakana*, baba *hutiakana*.

hutiḍ-daru sbst., two plants: (1) *maraṇ hutiḍ*, Strobilanthes auriculatus, Nees.; Acanthaceae,—a shrub, 5-7′ high, with opposite sessile, serrulate, auriculate leaves, and pale purple or blue flowers in terminal linear oblong, velvety spikes. (2) *huriṇ hutiḍ*, which see.

hutiṇ (Sad.) sbst., a large kind of mouse, as large as the *iṛuṇgu* and *tumbacuṭu*, but whiter on the belly. They dig their holes straight down (biḍteko unḍuiᵓ), not slantingly as rats do. Around the outlet there are one or two rows of small stones, even when they happen to make their nest in an old white-ants' hill. The hole is generally made on sloping ground and the spot is so chosen that no rain water can flow into it: *hutiṇkole* puṭiledkoa, paḍcapuḍcutanko uṛuṇjana, we poured water in a nest of *hutiṇ* mice, they darted out.

hutiṇ-heol sbst., the small stones rejected by the *hutiṇ* mice when they make their nests, and disposed in one or two rows around the outlet.

hutum Has. syn. of *poǯ* Has. *kurkuca, puij, poẽj* Nag. I. trs., (1) to rinse the mouth: moca *hutumlem*. (2) of a suckling baby, to throw back the milk into the mother's breast and so stop the flow of milk and consequently cause a distension of the breast which may end in a sore on the nipple: hon *hutumkia*; hon toae *hutumkeda*.
II. intrs, syn. of *hutumrūṛaǫ*, of water in a rice field, to be held up by a ridge so as to rise over the

field. The Mundas conceive this as a throwing back of the water after it has flowed towards the ridge, and been stopped by it : en loĕoṇare dą kū *hutumtana*, janăŏ hoḍkultana, enamente lobǫ banoa, the water never rises over this field, it always flows off (because the ridge is too low), that is why there is no deposit of humus.

hutum-en rflx. v., (1) to rinse the mouth : moca *hutumenme* ; parci dąte *hutumenme*.

hutum-ǫ p. v., (1) of the mouth, to be rinsed : amą moca *hutumakana* ci añrige ? (2) of a woman, to have the flow of her milk stopped as described : toaiṇ *hutumakana*.

hutum-rūṛaǫ p. v., same meaning as the intrs. of *hutum* : kū somakan loĕoṇarą aṛi puṛąnǫge salaṇgilere enaṇ dą *hutumrūṛaoa*, when a field is not level, the water will remain standing over it only if a rather high ridge be made.

hutuma Nag. var. of *huduma*.

huturtulaṇ var. of *hurtaṇ*.

huṭar-daru sbst., Indigofera arborea, Roxb. ; Papilionaceae,—a shrub with odd-pinnate leaves of 13-17 leaflets, and large pink flowwers. These flowers are sold in the markets and are used as a vegetable. *Fide* Haines, a decoction of the roots is given in coughs.

huṭir Has. **huḍṭir** Nag. (H. *kharraṭa*, snoring) I. sbst., snoring : *huṭir* aĭumǫtana.

II. intrs., to snore : *huṭirkedae*, *huṭirkenae*.

huṭir-en rflx. v., same meaning : nīdo janăŏ nekagee *huṭirena*.

huṭir-ǫ p. v., impfsl, of snoring, to take place : tisiṇanida ale oṛąre puṛąge *huṭirlena*.

hu-n-ṭir vrb. n., the amount of snoring : *hunuṭire* huṭirea japąoṛąrenko aĭumea, he has the habit of snoring so loudly that people hear him from the neighbouring houses.

huṭuḅ sbst., a boulder.

huṭub-ǫ p. v., in the pf. past, to have boulders : ale disum kūḅ *huṭubakana*, there are many boulders in our country.

huṭu-huṭu Has. (Sad.) **uṭu-uṭu** Nag. of elephants, buffaloes and other large animals ; in jest, of people, especially when moping. I. sbst., the act of standing motionless for a long time : inią *huṭuhuṭu* lelte kadraŏkiṅa.

II. intrs., to stand motionless for a long time : hati horaree *huṭuhuṭuakada*.

huṭuhuṭu-n rflx. v., same meaning : ne hon moḍgantae *huṭuhuṭuniana*, for a whole hour this child stood moping and motionless.

III. adv., with or without the afxs. *auge*, *ge*, *ŭge*, *tan*, *tange*, also *huṭukenhuṭuken*, modifying *tiŋgun*, *rikan*, *hâṛâ* : hati birhorare *huṭuhuṭuŋge* namtąici gambaṛagapuŭtanle ruaṛjana, having met in the forest an elephant motionless on the path, we slank back ; cekanąm leltana ? enanāte *huṭukenhuṭukenem* tiŋguakana ; kanitam banoa ci ? What art thou looking at, standing there so long without moving ? Hast thou no work ?

huṭuluᵹ, uṭuluᵹ syn. of *maŭkal*, sbst., the Crow-pheasant, Centropus sinensis.

huṭumbuᵹ Nag. syn. of *joke, jone*, Has. sbst., an excrescence on trees or men.

huṭumbu-gᵹ p. v., to get such an excrescence : ne daru *hutumbuakana*.

huṭumbuange adv., modifying *mō, oḍoᵹo, rikaᵹ, nelᵹ*.

hûc, hûcu with long *û* (II. *jhôknā*) I. sbst., the act of pushing forward (in the *haparḍāᵹ* game) one of those players who have been caught, and so send him running in one's stead : haparḍāᵹinuᵹre api hoṛoko saḅkekoate *hûcu* hobaoa.

II. trs, (1) to push smb. as described : haparḍāᵹinuᵹre hartaṇi jēlakankoe *hûckoa*. (2) to swing the arm : tīī *hûcujada*. (3) to swing smth. in the hand : lalṭin alom *hûcuia*. (4) to cause smb. to swing in a swing or clinging with the hands to a branch of a tree : miaḍ honko *hûcuḳja*, tīī pocotada ade uĭuḷena.

II. intrs., of an object, to swing because the support, under which it hangs, moves : lalṭin *hûcutana*, baĕar kaṭotᵹpe, the lantern (under the cart) swings about, shorten its rope.

hûc en, hûcu-n rflx. v., to cause oneself to swing or let oneself be swung.

hu-p-ûc repr. v., (1) to push each other forwards in turns, in the *haparḍāᵹ* game. (2) to cause each other to swing in turns : haparḍāᵹinuᵹre oṛᵹ hûcuinuᵹreko *hupûca*.

hûc-ᵹ, hûcu-ᵹ p. v., meanings corresponding to the trs.

hûc-inuᵹ, hûcu-inuᵹ with long *û*, I. sbst., the play at swinging, with a swing or otherwise.

II. intrs., to play at swinging : *hûcuinuᵹlanako*.

hû-hû (first *û* long, the other short) I. interjection used to taunt smb. who is not strong enough to do a thing or does it badly : *hûhû* ! amleka daᵹgraiᵹ taĭken dipĭli nekanᵹko miḍ tītenᵹ rimjaḍ taĭkena ! Too bad ! When I was thy age I could lift such things with one hand !

II. intrs, (1) to use this interjection : enka alom *hûhûia*. (2) with ind. o., to address smb. with this interjection : enkᵹ alom *hûhûaĭña*.

hûhû-n rflx. v., to use this interjection : aĭúᵹ lᵹ leltem *hûhûtana*, neti am misa lᵹtaniᵹ lellema, thou laughest at my way of paring ; there ! take my adze and let me see once what thou canst !

hû-hû, sometimes **hû hû-hû** onomatope, I. sbst., (1) the call of the rock horned owl : dundukoᵹ *hûhû* misao ci kam aĭumakada ? (2) the cooing of a pigeon : du lŭmulkoᵹ *hûhû* puraṣa aĭumakana.

II. adj., with *saṛi, rᵹ, kakăla*, samo meanings.

III. intrs., (1) of a rock horned owl, to call : dundu *hûhûjada*. (2) of a pigeon, to coo : dudŭmul *hûhûjada*.

hûhû-n rflx. v., same meanings : kaṛăkomunḍu japᵹre dundukᵹ *hûhûna*, ente kaṛăkom uṛunjaṅciko sabia aḍ goṭa hoṛŏmoko jomia, enga daro būriko sareea ; dudŭmulko

hûhûna.

hûhû-ɣ p. v., imprsl., of this call or cooing, to be uttered : unḍu japạre *hûhûjanre* kaṛăkom uṛuɳoa ; ne caṭure *hûhûlena*, cilkan dudŭmul *gitiṭana ?*

IV. adv., with or without the afxs. *ange, ge, ɣge, tan, tange,* also *hûleka, hûkenhûken,* modifying *ra, saṛi, kakăla, rika, rikan, aĭumọ.*

hûhû-hûhû with short nasals, onomatope, I. sbst , the moan of a person shivering with fever : ne oṛạre okoe ruatana ? *hûhûhúhú* aĭumọtana.

II. adj., with *geraɳ, kakăla,* same meaning.

III. intrs., thus to moan : okoe *hûhûhûhûjada ?* enaɳnidado puraɳgee *hûhûhûhûkena.*

hûhûhúhú-n rflx. v., same meaning : biriḍkọte jiruḅasadime, enaɳătem *hûhûhûkûntana,* get up and warm thyself thoroughly over the fire, thou art shivering and moaning with fever already for a long time.

hûhûhúhû-ɣ p. v. imprsl., of such moans, to be uttered : ne oṛạre *hûhûhûhûɣtana,* okoe rùatana ?

IV. adv., with or without the afxs. *ange, ge, ɣge, tan, tange,* also *hûhûkenhûhûken,* modifying *geraɳ, rikan, aĭumọ.*

hût, hûṭu, ût, ûṭu with long *û* (H. *ûṭh*) sbst., a camel : *hûṭuko* deako unkurudakana aḍ hoṭọko kokodoṛọakana, camels have a hunched back and a curved neck.