# Encyclopædia Mundarica

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*Remark.*—The consonant *k* performs the function of a mood-infix. As such it always stands immediately before the verbalizing copula *a*.

I. In the imp. m. it is inserted into orders given to third persons s., dl. or pl.: *sen-k-ae, sen-k-akiq, sen-k-ako!* let him, etc., go, or he, etc., shall or must go. Tense-affixes and inserted d. and ind. objects precede this mood infix and follow their ordinary rules: *hiju-le-k-ae*, let him first come; duare *ni-la-ka*, let him put the door ajar; *rim-aka-kue*, let him continue keeping it raised; *kul-ko-k-ae*, let him send them

When the d. o. is an inan. o. the vowel *e* is inserted before *k*: *rim-e-k-ae*, let him raise it.

For the formation of prohibitions to third persons, see the rules given under *alo!*

II. The consonant *k* is similarly inserted to form the precative, concessive or optative m., and then it connotes that the speaker expresses a desire or that he asks or grants a permission, a concession or a favour. This mood occurs through the four voices in the ind. ts., in the simple, the anterior and the static f. ts. and in the continuative prst., in all three numbers: *cutiq-k aiq, cutiq-k-am, cutiq-k-ae*, etc., may I, thou, he, etc., be released! *rq-le-ko-k-aiq*, etc., may I, etc., first call them! *dapal-k-akiq*, let them fight; *opota-k-alaq*, let us two have a wrestling match, or, may we have a wrestling match! *hape-ko-k-ae*, let him make them keep silent! *hape-akan-k-ako*, let them keep quiet, or, may they now remain silent!

The mood-infix *k* must be referred to the indf. form *oko* in the indf. prns. *okoe? okoq?* in the indf. adj. *oko* and in the pl. *ko*. All these are expressive of doubt and uncertainty or vagueness. Hence it may be considered as fulfilling the function of a dubitative or intrg. adv, so that, v. g., the form *kami-k-aiq* is eqvlt. to: perhaps I shall work if thou or you allow, the uncertainty depending on the good will of a person distinct from the speaker.

**kā** (Or.; Lifuan *kŏ*) I. negative interjection, no! senamci?—*Kā!* Wilt thou go?—No; senam? hē ci *kā*? Wilt thou go, yes or no? heromgea, hē ci kā? It is sweet, is it not? It is often strengthened by the enclitic *ge*: senam ci?—*Kāge*. It may take the afxs. of address:

*kāĕa* (more often *kaĕa*), *kāna*, *kā-hale*, etc. When the enclitic is added it stands before these afxs. : *kāgea*, *kāgehale*, etc. In all these forms it may take the following postps. : (1) *derang*, *iā* Has. *huī* Nag. giving the meaning of : maybe not ! perhaps not ! (2) *oṛo*, *ṛo* Has. *tam* Nag. giving the meaning of : no, of course ! certainly not : *kaoṛo*, enkado kaiṇ patiā, I will certainly not agree to that ; kamaṇjanaci ? (or kam senkena ? senkenam ci ?)—*Kāṛo*, amdaṇ alom senom menleda ; didst thou not go ? (or didst thou go ?)—Of course not, since thou hadst told me not to go. (3) *honaṇ*, *honaṇa*, giving the meaning of : if so, no ! if such be the case, or if it is as you say, then no ! The postp. *do* added to *kage* (not to *kā*), is syns. with *oṛo* and gives the meaning : no, of course ; certainly not. But the afxs. of address are added to *do*, not to *kāge*. When the postps. *daṇ* or *da* are added to the interjection *kā*, they are eqvlt. to *do*, but the enclitic *ge* must always stand between *kā* and *daṇ* or *da*, and the afx. of address must come at the end. N.B. (1) In this and in all its other functions *kā* may be emphasized (*a*) by means of the afx. *uter*. The enclitic is placed after *uter* and may be followed by an afx. of address : *kāutergehale*. (*b*) by *uterge* with or without an afx. of address and preceding the negative : *uterge kā*, *utergehale kā*, (*c*) by *kāte*, *kā aḍ*, *kāṛa* preceding the negative : *kāte kāgehale*. (2) When in English a negative question is answered by no ! or by a negative sentence, the answer in Mundari may be *ad libitum* either *hē* or *kā*, an affirmative or a negative sentence : kamaṇjana ci ?—*Kāṛo* ! (or hēṛo !), didst thou not do it ?—Of course, I did not.

II. negative adv., not. It may take the enclitic *ge*, the postps. enumerated above, and the afxs. of address, all placed as already explained. It is also emphasized as already stated. In whatever form it occurs it must immediately precede the prd. it modifies and take as afx. its prnl. subj. When this is affixed directly to *kā*, the vowel in the last becomes an ordinary *a* : senam ci *kam* sena ?—*Kaiṇ* sena ; senam ci kā ?—*Kāgedonaiṇ* sena ; Hoṛo *kā* tani, he is not a Munda ; *kāutergeṇ* sena ; uterge *kaiṇ* sena ; kāte *kaiṇ* sena. But here it must be noted that, when added to the adv. *kā*, the postp. *daṇ*, *da* is not syns. with *do* (of course), but with *deraṇ*, *jā* (probably, perhaps) : *kādaṇe* (or kājāe) kadraŏa mente neaiṇ kajigaraṭada, I made the blunder of speaking like this, thinking that he was not likely to take it amiss ; dolaṇ pīṭte, tisiṇ *kāge-daṇem* (or kājām) ruaoa, come, let us go together to the market, thou art not likely to get fever to-day (as on the last occasion, or as on the preceding days).

III. negative prefix. (1) When pre-

fixed to an adj. it is eqvlt. to (or rather it is nothing else than) the adv. *not*, and often corresponds to the English prefixes *in*, *un* : *kābugin* hoṛoko, people who are not good ; *kāgojǫlekau*, not mortal, immortal ; *kādaṛiǫlekan*, impossible ; *kāṭundu*, infinite. (2) It is used in the formation of instrumental nouns denoting preservatives, precautionary or prophylactic implements and arrangements : *kālumǫteǫ*, anything used against getting wet, an umbrella, a waterproof ; *kāuǰuggteǫ* any contrivance preventing one from falling down, v. g. over a precipice, hence a parapet, a breast-work.

IV. sbst., syn. of *kākaji*, a denial, a refusal, the phrase no ! ne kaji sobenko hēkeda, *kādo* miḍ hoṛoāte bāri aĭumjana, all accepted, a refusal was heard only from one man.

V. trs., (1) prsl., to refuse or deny smth. ; to refuse smth. to smb. ; to deny smth. before those who question one : en kaji sobenko *kākeda* ; en kaji sobenko *kākeḍlea* ; rîṛîṭakae *kājaḍlea*, he refuses to pay us his debt ; ju, amjāe hēma, aledoe *kākeḍlea*. (2) imprsl. with inserted prsl. prn., to be unwilling to do smth. ; not to do smth. because unwilling ; to refuse by an interior act of the will to do smth. It differs from the intrs. imprsl. construction of prds. denoting a feeling, as *kasu*, *suku*, *rabaǫ*, in which the prd. has its terminus in the person who perceives the feeling, whereas here, though the prd. is constructed imprsly. because it denotes an interior act, this act has nevertheless an exterior terminus or d. o., viz., another act to be done or omitted. This d. o. which is denoted by an infinitive, i. e., the bare root of a prd., instead of being expressed, may be, and often is, only understood in the sentence. On the one hand, when it is omitted in the sentence, the latter may look like an intrs. construction, though in reality it is not. On the other hand the exterior act denoted by the infinitive, may itself have a terminus, i. e., a d. o, of its own, or an instrumental case or it may otherwise be modified, v. g., by an adv. If then the infinitive is not expressed in the sentence, these may appear to refer directly to the prd. *kā*, though, again, in reality they do not. For instance, in the sentence : dikuko urijiu *kakoǫ*, Hindus never eat beaf, *urijiu* is not the d. o. of *kakoǫ*, but of *jom* which is understood and might as well be expressed. In the following sentences we put between brackets the words which may be expressed or understood *ad libitum* : baṛaēkoǫ-do (isin oṛǫ juṭiḍ jom) *kaleǫ* ; we do not eat food cooked by blacksmiths or touched by them ; luturte (aĭum) *kakoǫ*, they wilfully shut their ears, they refuse to listen or to obey ; ili (nū) *kaēǫlana*, he does not want to drink beer now ; sabun (kiriǫ or lagaŏ) *kaṅa*, I do not intend to buy (or to use) soap ; iniǫ tamakun (jom) *kaleǫ*, we do not even chew

tobacco when it is offered by him ; nekan kamiko (rika) jɨti *kaĕɣ*, by character he is against doing such an action ; mâṛîmâṛîte (sen) *kakoɣ*.

The infinitive, when it precedes the prd. *kã* may be separated from it by an adv. (modifying *kã*), by an instrumental case (modifying the infinitive) or by one of the afxs. *o*, *do*, *ge*. When these afxs. are added to the infinitive, the latter may be put after *kã* : manatiɲ puṛsa *kaĕɣ*, he is often unwilling to obey ; aĭumo luturte *kakoɣ* ; they do not even want to obey ; seno *kaĕɣ*, *kaĕɣ* seno ; sengo *kaĕɣ*, *kaĕɣ* sengo ; sendo *kaĕɣ*, *kaĕɣ* sendo. Only persons, of course, or animate beings can make the internal act of will denoted by *kã* in this imprsl. construction. But inan. os. are sometimes personified and then this act of will is ascribed even to them : neado lõ *kaĕɣ* : this refuses to burn ; ne diri oklaɣ *kaĕɣ*, this rock refuses to be moved, i.e., remains in its position in spite of all our efforts to move it ; en diriĭ patubmente api horole ṭarikeda mendo *kaĕɣjana* ; ilim cakaleda ei ?—Hẽ, mendo jɨtajetao *kaĕɣ*, didst thou taste the beer to see whether it is all right ?—Yes, but it refuses to give any taste, i.e., it has no taste. When *kaĕɣ* is used alone of such personified inan. os. it is eqvlt. to an interjection of spite or discouragement at the uselessness of one's efforts.

The imprsl. *kã* has the following quite irregular conjugation : (1) indet. prst. and f. ts. : *kaĭ́ɣ*, *kamɣ*, *kaĕɣ*, *kalaɲɣ*, etc, (2) df. prst. *kaĭ́ɣtana*, *kamɣtana*, *kaĕɣtana*, etc. (3) imperfect : *kaĭ́ɣtan taĭkena*, *kamɣtan taĭkena*, etc. (4) indf. prst. *kaĭ́ɣjada*, *kamɣjada*, etc. (5) indf. past : *kaĭ́ɣjana*, *kamɣjana*, etc. (6) conditional : *kaĭ́ɣre*, *kamɣre*, etc. (7) participle : *kaĭ́ɣtante*, *kamɣtante*, etc. *kaĭ́ɣjante*, etc. (8) nouns of agency : (*a*) formed with the 3rd person : *kaĕɣni*, *kakiɲɣkiɲ*, *kakoɣko*, the one, the two, those, who do not want to do this thing ; *kaĕɣtani*, *kakiɲɣtankiɲ*, *kakoɣtanko*, etc. (*b*) formed with any person and preceded by the prsl. prn. corresponding to that person : aiɲ *kaĭ́ɣni*, aiɲ *kaĭ́ɣkiɲ*, aiɲ *kaĭ́ɣko*, am *kamɣni*, aɣ *kaĕɣni*, the one, two or more liv. bgs. whom I, thou, he, do not want to (take, buy, eat, etc.) ; aiɲ *kaĭ́ɣtani*, aiɲ *kaĭ́ɣjani*, etc. ; aiɲ *kaĭ́ɣteɣ*, am *kamɣteɣ*, etc., the inan. object or objects which I, thou, he, do not want to (take, buy, eat, etc.). These forms may be emphasized by the insertion of *uter* or *hereɲ* just before the ts. afx. In the indet. and the f. ts. this *uter* or *hereɲ* is followed by the copula : *kaĭ́ɣutera*, *kaĭ́ɣutertana*, *kaĭ́ɣuterjada*, etc. They may also be emphasized by means of the advs., *uterge*, *hereɲge* or *kãte*.

The first person s., dl. or pl. of the f. ts. *kaĭ́ɣ*, *kalaɲɣ*, *kaliɲɣ*, *kabuɣ* *kaleɣ* may also take the trs ts. afxs., and be used trsly. or intrsly. in the meaning of to say to smb. : " I do not want to, we do not want to, let

us not agree to that" i.e., in the meaning of to express one's unwillingness: alom *kaĭñaea ; kaĭñakedae, kaĭñakedleae,* seno *kaĭñakedlea.* The p. v., *kaĭñagǫ, kalaŋagǫ,* etc., may be used in the corresponding meaning: ne kaji sobenko hēkeda, amą mocategę *kaĭñagǫtana,* every one has agreed to this, unwillingness is expressed only by thy mouth.

VI. intrs., (1) prsl., to refuse or deny; to say no, to say nay to smth.: kulikope, *kāea* ciko hēa, ask them whether they agree; miḍ gaṇṭalekaiŋ *kākeda* (or *kākena*) ; ju, amjīe hēama, aledoe *kākedlea ;* imiŋuŋage goāko kajikeda, nāḍoe *kāereo* (or kāereo hēereo) guŋaregee hisaboa, the witnesses said this much and now even if he denies (or whether he denies or not) he will be deemed guilty. (2) imprsl, (without insertion of a prsl. prn). This occurs only in the question *kāgea* ci? and in the conditional *kāre.*

1⁰ *kāgea* ci? Is this not a thing that will not be? Is this not an impossibility? Would it not be a wonder? This question is used after a conditional sentence ending with the afx. *do.* It is an emphatic contradiction of what an interlocutor has said or implied about a future event: ṭakale asiīa.—Ṭakae omaperedo *kāgea* ci? We are going to ask him money.—If he were to give it you, would that not be a wonder?

lope buloa.—Ne hoŋo tisiŋ kae buljanredo *kāgea* ci? Do not get drunk.—Can it be expected from this one not to get drunk to-day? This one is sure to get drunk to-day; eraŋipe menteŋ kajiaḍkoa, tisiŋdoko eraŋiajā —ō! tisiŋko eraŋiredo *kāgea* ci? I told them to scold him, maybe they will do it to-day.—Pooh! Do not ever expect it from them, at least not at present.

2⁰ *kāre.* This conditional is sometimes emphasized by the insertion of *ge* between *kā* and *re ;* it may occur with the afx. *o* or *do,* and is often used in the function of a conjunction. It means: (*a*) if the proposition represented by the single word which precedes *kāre* (the rest being understood) is negatived: tisiŋ *kāre* (eqvlt. to tisiŋ kam seŋgre) gapa seŋǫne, if thou dost not go to-day, then go to-morrow, i.e., go either to-day or to-morrow, go to day or to-morrow; jiliŋą *kāre* (eqvlt. to jiliŋ kam auĭre) diŋgaĕą auĭme, if thou dost not bring a long one then bring a short one, i.e., bring a long or a short one. See the note under *baŋ* on p. 373. In this construction the use of *kāgere* instead of *kāre* adds a strong emphasis which changes the meaning: tisiŋ *kāgere* gapa seŋǫne, if thou canst not go to-day (because it is impossible or because thou dost not want), then go to-morrow, i.e., if not to-day, go at least to-morrow; jiliŋą *kāgere* diŋgaĕą namoa, if it is impossible to find a long one, then a short one will be found, i.e., if not a long one, at least a short one can be found. (*b*) if the answer is to be no, if you have made up

your mind to refuse. *Kāgere* is not used in this meaning: haṭikuṭim bānajada, ena kale āluma, hēredo hēeme, *kāredo* kāeme (or hēredo hēeme, *kāredo* kā), iminaṇgea, thou puttest forward all kinds of pretexts to which we will not listen, if it is to be yes, say yes, if it is to be no, say no, this is all what we want to hear. The meaning of *kāre* seems to be very much the same in the following sentence: *kāreo* (or *kāo*) kuiṅape cikataiṇgea (or cikaiṇgea)? If I make up my mind not to do it, I shall not do it; even then what can you do to me? i.e., do not count too much on my doing it, you have no hold on me; it is not sure at all that I shall do it, and you cannot force me. (*c*) if this fact (of which there has just been question) has not taken place, i.e., is not true: hēredo hēeme, *kāredo* kāeme; hēgeredo hēeme, *kāgeredo* kāeme, if it is true, say yes, if it is not true, say no; hēredo hēeme, *kāredo* kā; hēgeredo hēeme, *kāgeredo* kā, if it is true say yes, if it is not true, then not; hēreo *kāreo* (or hēgereo *kāgereo*) sartige udubaiṇame, whether it be true or not, tell me truthfully; tell me the truth, whatever it be. (*d*) if or when this fact (of which there has just been question) does not take place (now or later): meromkoe gupikena ne hon, mandiko omaia.—Hēge, mendo *kāreoko* (or *kāgereoko*) omaia, this boy herded the goats, they (his parents) have fed him.—Yes, but even when he does not herd the goats they feed him, i.e., yes, but otherwise too they feed him; oṛasare puraṇgejā kami meṇa, *kāredo* (or *kāgeredo*) kupulotena sena, maybe there is much work at home; if not (if there is not) I shall go on a visit; ṛapao maraṇgee daea cimaḍ, *kāredo* (or *kāgeredo*) Ranciten sena honaṇ, most likely there will be heavy rain to-morrow also, if not (if there be not) I should go to Ranchi. (*e*) if this assertion about that event (past, present or future) is not in conformity with the truth: iminuṇ goāko kujikeda, nṛdo *kāreo* (or *kigereo*, hēreo *kāreo*, hēgereo *kāgereo*) gunaregee hisaboa, the witnesses said so much that now even if they did not tell the truth (or whether they told the truth or not) he will be deemed guilty; hijutangeaeko men, mendo hēreo *kāreo* (or hēgereo *kāgereo*) samagea, they say that he is coming, but it is the same whether he be coming or not; hijuaiṇe menla, hēreo *kāreo* (or hēgereo *kāgereo*) moḍ ganṭa taṇgilīpe, he said that he would come, whether he really comes or not wait for him during one hour. (*f*) if you do not mind or do not object. In this meaning a man begins his speech (an assertion or a question) with *kāre* (not *kāgere*) when he proposes or advises a change in the order just given or in the intention just expressed: am, gomke, *kāre* sidakoreṇ hijua (or am, gomke, sidakorejā ciiṇ hijua ?), I say, sir, if you do not object, I shall come a

an earlier time than the one you indicate; (I say, sir, may I perhaps come at an earlier time?); *kāre* kabuą (or kabuąją ci?), if you do not mind, let us abandon the purpose we have just agreed to; would we not perhaps (i.e., as well) abandon this purpose? *kāre* aloma (or alomają ci?), if thou dost not mind, abandon this purpose of thine; *kāre* senome (or senomeją ci?), if thou dost not mind, rather change thy resolution not to go.

*kā-n* rflx. v., to refuse to do smth.: jumajāna acunme, sobenarem *kāntanu*, consent to do smth. at least, thou refusest all along.

*kā-ę* p. v., (1) to be refused, to be denied: ne kajido hēpkage, cilkate *kāoa?* This proposal must be accepted, how can it be rejected? sarti kaji aloka *kāę*, let what is true not be denied. (2) not to come true, to prove untrue, to be negatived by the facts: honderlo etŏārhulaą dą gamaeaa menlą, mendo inią kaji *kājana*, the other day he said that on Sunday it would rain, but his prediction has not been verified. (3) It occurs also in the phrase hēę ci *kāę*, which see under *hē ci kā*.

*kāte* adv., modifying *kā* to emphasize it. It is properly the instrumental case of the sbst. *kā*.

*kāni* noun of agency, one who says no, who refuses, who denies, who does not do as has just been said: ne kaji sukutanko tī rimepa, *kākodo* kāge, let those who approve of this raise their hand, not the others.

*kāteę* prnl. noun, (1) what is or must be refused or denied; a thing about which one says or ought to say: no! am *kāteę* aiądoiną hējada, I accept the proposal thou refusest; I affirm what thou deniest; ili nūanate kanabule kabuljada, *kāteę* raţiĭ hējada, being drunk he agrees to everything, even to what he should refuse or deny. N.B. In this meaning similar prnl. nouns may be derived also from more complicated conjugational forms of *kā*, v. g., *kājanteę* (or *kājanę*, *kālenę*, *kālenteę*) raţiĭ hējada, he agrees even to what has been refused or denied; *kākiteę* (or *kākię*) raţiĭ hējada, he affirms even what others have told him is not true. (2) a thing which is not of the kind just mentioned: loperarąle siąrikalja, *kāteąkoe* (or eta arąkoe) jamaakada, we told her to pluck Amarantus leaves, she has gathered other potherbs; jome uąko bāri auĭme, *kāteąko* (or kā jometeąko) alom jamaea, bring only edible mushrooms, do not gather such as are not edible; rōro sānko adereme, *kāteądo* (or kā rōroakanądo) racare taĭnka, put the dry firewood inside the house and leave in the courtyard that which is not dry.

*kāteni, kātenkiną, kātenko* prnl. n. (liv.bg.), who is not of the kind just mentioned: abu jamako rąkope *kātenkodo* alope rąkoa, call together (from among the crowd) those who belong to our group, those who came in our company, but not any other people; pâĭca jomakadį kamirikaipeiną menleda, *kāteniįe*

acukja, I told you to engage for the work any one who has taken a loan from me, you have engaged one who is not in this case. When the kind just mentioned consists of those who are willing or who accept smth., then *kāteṇi* means the one who is unwilling or who refuses, and so becomes syns. with *kaṭṭtaṇi, kakiṇṇtaṇkiṇ, kakoṭtanko:* ili aṇgaŏjaḍko omakope, *kātenko* ekatakope, give beer to those who desire to drink, leave out the others; moṭaĭraṇ kaji banoa, moneḍaḍko senpe, *kātenko* alopeṇ, kajido sobenkoreṇ kajijada, though I address you all, there is no question of forcing any one, let those go who agree to it, let the others remain. If the kind just mentioned consists of those who affirm smth., then *kāteṇi* means the one who denies it: ne kaji sartigea ci kā? hē menjaḍko tī rimepe, *kātenkodo* alope rimea, is this true or not? Let those who affirm it raise their hands, and those who deny it keep their hands down.

VII. Note the idoms: (1) of *kā* as a negative interjection: (*a*) *kā!* without any trace of the negation left in its meaning, may be used to introduce any clearly affirmative sentence as a mere expletive intended to avoid abruptness. It corresponds to the similar use of "well!" in English, to "I say!" to "listen!" or to "by the by!". It may introduce an answer to a question: cekaṇam namtana?—*Kā,* gomke, kaji ncage, what dost thou want?—Well, sir, the matter is this; cekaṇ kaji meṇa?—*Kā,* gomke, dukamsukamge, what is it thou wishest to say?—Well, sir, I come to speak about the weals and woes, i.e., about nothing special; kotemtana?—*Kā,* Banegāŏtiṇatana, whither art thou going?—Well, I go to Bandgaon; ape okorenko?—*Kā,* ale Koṭarenko, from where are you?—Well, we are from Kota; okoe nokakada?—*Kā,* aledo kā, who has done this thing?—Well, not we at any rate; eṇaiṇ cekaca?—*Kā,* thanate seṇome aḍ darogaṭa uḍubeme, whatever shall I do?—Well, go to the police station and tell everything to the subinspector; ruatane taĭkeṇa, Ran itee senakana ei kā?—Kā, gomke, enkategee senakana, he had fever, has he gone to Ranchi?—Well, sir, he went like that, i.e., in spite of his fever; senaiṇ ei—*Kā,* seṇome, shall I go?—Well, yes, go; Rancitee senakana ei kā?—*Kā,* gomke, senakane, has he gone to Ranchi?—Well, sir, he has gone. (Note that: kā, gomkee senakana, means: no, sir, he has not gone; and that: kā, gomke senakana, means: no, it is the master who has gone); ṭakam namakaḍa ei aāŗige?—*Kā,* namakadaiṇ, hast thou got the money?—Well, I have got it. (Note that kaiṇ namakada, means: I have not got it).

It may also introduce quite abrupt sentences. One who wants to interfere and have his say in a discussion, will begin with: *kā,* aiṇ

miadiṅ kajilea, listen, allow me also to say smth. In the middle of a conversation or of a silence, one will say all at once, v.g.: *kā*, aiṅtabu pīṭitiṅa, by the by, I will go to the market myself this time; *kā*, Ranciteṅ sena, by the by, I intend going to Ranchi. In all these meanings *kā* may take the afxs. of address, but is never followed by the enclitic *ge* or by a postp.

(*b*) *kage*! in answer to an order or to an assertion about smth. to be done: there is a difficulty; I have an objection, a counter proposal; it is impossible. In this meaning it may take the afxs. of address, but no postps.: am gapa idaṅre Ranci senǫme aḍ tebaṅutereme.—*Kāge*! miadiṅ kajilea: Kalamaṭireṅ taĭaṅena, go! thou early tomorrow to Ranchi in one stretch.—No, not like that! Let me propose otherwise: I shall go! to-day till Kalamati and pass the night there; tisiṅ baransânje sobenko bababu irea.—*Kāge*! aiṅtabu pīṭitiṅa, today both in the morning and afternoon, we shall all together reap the rice.—Impossible! I am going to the market for our weakly purchases.

(*c*) *kā aḍ kā, kārǫ kā, kāte kā*, generally with the enclitic *ge* at the end. It is used as d. o. of *kaji*, to say, and *aĭum*, to hear, or as sbj. of *kajiǫ, aĭumǫ*. It means a stubborn refusal or denial: kajibujaŏkenale mendo *kā aḍ kāe* (or *kā aḍ kāyee, kārǫ kā kāte kāe*) kajikeda, we argued with him, but he refused (or denied) obstinately. As stated above these same phrases may be used adverbially, like *utergekā* and *kāuter*, to emphasize a negation; but then, if the prnl. sbj. is affixed to the last *kā*, the *ā* in this *kā* ceases to be a long vowel: *kā aḍ* (or *kārǫ, kāte*) *kako* kajikeda, they certainly did not say it,; *kā aḍ* (or *kārǫ kāte*) *kako* kajikena, they did not say a single word; acukjale, *kā aḍ* (or *kārǫ, kāte*) *kaĕajangea*, we urged him on, but he refused absolutely.

(*d*) *kākāte*, at last (after showing much reluctance or refusing several times, or after much seeming impossibility). It is used adverbially: *kākāte* Ranciteṅ senkena, I went to Ranchi against my better judgment on account of their importunities; *kākāte* moḍ ṭakae omaḍlea, he finished by giving us one rupee; *kākāte* Ranciiṅ tebaṭaḍg a tisiṅ, to-day it looked as if I would never reach Ranchi, but I reached at last.

(*e*) *kāgekā*, denials or refusals: sobenkoǫ mocaēte *kāgekāiṅ* aĭumkeda, I heard only denials (or refusals) on all sides. The emphatic and the simple negative interjection are here grouped into a cpd. sbst.

(2) of *kā* as a negative adv.: (*a*) *kā ci kā*, syn. of *kājā*: am namtan cīj enado *kā ci kā* (or *kā ci kā* taṇa) monte kaiṅ anaḍma, I did not bring thee the thing because I doubted whether it was the one thou wantest; *kā ci kāṁ* (or *kā ci kam*) hijǫ (or hijue) monte manḍi

kale sarẹaḍma, we did not keep over any food for thee because we did not know whether thou wouldst come.

(*b*) *aiṇdo, amdo, aẹdo,* (etc.) *kāleka,* as if I, thou, he, were not such ourselves or did not do the same. In the latter meaning *kāleka* may be replaced by *kaiṅ̃ẹleka, kamẹleka,* etc.: aẹdo *kāleka* eṭẹko landiẹe metatana, or aẹdo kā (or kae) landialeka, eṭẹko landiẹe metatana, he says that the others are lazy as if he were not lazy himself; aẹdo *kāleka* eṭẹko landiae metakotana, he reproaches the others with laziness as if he were not lazy himself; aẹdo *kālekagee* baintana, he pretends, or makes believe, that he is not such himself or that he himself has not acted or does not act in the same way; aẹdo *kaẽẹleka* inkudo keṛajiluko jōmae metabutana, he tells us that the others eat buffalo flesh as if he did not do it himself, aiṇdo *kaiṅ̃ẹleka* apedo keṛajilupe jōmaiṇ metaḍkoa, I taunted them with eating buffalo flesh as if I did not do it myself; aẹdo *kaeẹjanlekagee* baintana, he pretends or makes believe that he has not done it also.

(*c*) *sen* (or *sen sen*) *kā sen, sen sen kā kā, senre kā senre, senreo kā senreo* and the same constructions with other prds. When there is question of the possible action of a man or animal and the first member of the sentence expresses the fact that he is invited, asked or told to do that action, the constructions above put as 2nd member (and followed by *baioa* which is at least understood, if not expressed) indicates that not much importance is attached to his doing the thing asked: it will do whether he complies or not. His compliance is however desired, otherwise he would not be asked. Animals of course are not asked by word but by a certain deed, bullocks, v.g., are asked to work by the fact that they are put under the yoke. Notethe position of the prnl. sbjs.: kulidole kulilja, (or kulilẹae) *ome* (or *ome ome*) *kae ome,* (or *omere kae omere, omereo kae omereo*); kulidole kulilẹae *ome ome kā kā,* we asked him for it but we do not care very much whether he gives it or not; doladole dolaia, *sen* (or *sen sen*) *kae sen,* (or *senre kae senre, senreo kae senreo*); doladole dolaiae *sen sen kā kā,* we will indeed engage him to go with us though it is not very important that he should; kajidoiṇ kajiaḍma, *sen* (or *sen sen*) *kam sen,* (or *senre kam senre, senreo kam senreo*); kajidoiṇ kajiaḍmam *sen sen kā kā,* I have done my duty in telling thee to go, but whether thou goest or not is of little or no concern to me; kajiaipe, *hijụ* (or *hijụ hijụ*) *kae hijụ,* (or *hijụre kae hijụre, hijụreo kae hijụreo*); kajiaipee *hijụ hijụ kā kā,* tell him to come but that it is not quite necessary; tell him that it would be better if he came; ne uri araṛâlīpe, *sene* (or *sene sene*) *kae sene,* (or *senere kae senere, senereo kae senereo*); ne uri araṛâlīpee *sene sene kā kā,* yoke

this new bullock, if it proves to work well, so much the better.

When there is question of the actual action of a man or animal, the same phrases are used adverbially to modify the prd. which comes at the end of the sentence. They mean: lazily, negligently, for form's sake, as if not caring. The phrases *senre kā senre, kā senreo kā senreo* may be used only if followed by *menleka*. In this meaning a more emphatic phrase is *kā sen kā sen*, but it may be used only when the prd. repeated twice after *kā* is intrs. and even then any construction with *menleka* is incorrect. The use of the prsl. sbj. affixed to *kā* is optional in all cases: *sen* (or *sen sen*) *kā* (or *kae*) *sene* rikantana, *sen sen kā kāe* rikantana; *senre kā* (or *kaiꝙ*) *senre* (or *senreo kā, or kaiꝙ, senreo*) menelekae rikantana, he seems to hesitate about going; *kā* (or *kae*) *sen kā* (or *kae*) *sene* rikantana, he shows himself not eager at all to go; *sen* (or *sen sen*) *kā* (or *kae*) *sene* rikantana; *sene kā kāe* rikantana; *senere kā* (or *kaiꝙ*) *senere* menelekae rikantana; *senereo kā* (or *kaiꝙ*) *senereo* menelekae rikantana, he walks lazily as if for form's sake; *kā* (or *kae*) *sene, kā* (or *kae*) *senee* rikantana, he walks on loiteringly, stopping again and again; *name* (or *name name*) *kā* (or *kae*) *namee* dâṛâtana; *name name kā kāe* dâṛâtana; *namere kā* (or *kaiꝙ*) *namere, namereo kā* (or *kaiꝙ*) *namereo, namꝙ kā namꝙ, namꝙ namꝙ kā namꝙ, namꝙ namꝙ kā kā, namꝙre kā namꝙ, namꝙreo kā namꝙreo* menelekae dâṛâtana,' he searches as if he did not care to find.

When there is question of the feelings or dispositions of a person as noticed by another, 3 degrees are distinguished: *kā* (or *kae*) *sukuiꝙ* lelkịa (or aṭkarkịa aĩumkịa, ṭōrkịa, mundikịa, andanjkịa), I made out that he was not pleased; *kā* (or *kae*) *suku kā* (or *kae*) *sukuiꝙ* lelkịa, I saw that he was rather displeased; *suku kā* (or *kae*) *sukuiꝙ* lelkịa; *suku suku kā* (or *kae*) *sukuiꝙ* lelkịa; *suku suku kā kāiꝙ* lelkịa, I did not see whether he was pleased or displeased; *sibiljại sibiljại kā* (not *kae*) *sibiljạiiꝙ* leljạia, I cannot make out whether he finds it tasty or not.

(*d*) *kākā* (diminutive of *kā*) used as syn. of *kātanịlekanꝙ* (of a liv. bg), *kātanạlekanꝙ* (of an inan. o.), rather as if he (or it) were not the one you speak of: inịdo Mangra ci kā?—Ainịdo *kākāiꝙ* leljạia (or aṭkarjạia, urumjạia, ṭōrjạia), is that Mangra?—He appears to me rather not to be Mangra, i.e., I do not think so. The full negative *kā*, not, is never used in this kind of construction because the confusion between *kāiꝙ* and *kaiꝙ* would be too easy. Therefore a construction with *meta* is used instead: ainịdo *kāiꝙ* metaitana, I do not call him like that; ainịdo *kāiꝙ* metatana, I do not call it like that, i.e., according to me it is not the one you speak of.

(*e*) *kālꝙ, kārꝙ* syn. of *begarlꝙ*, when (though) one has not done the thing

of which there is question. In these phrases which may be emphasized by putting *ciulaŏ* before *kā*, or before *begar*, a verb must be understood between *kā* or *begar* and *lo* or *ra* : *kālǫe* (or *kārǫe*) eraṇkiña (understand : kā gunaakaḍlǫ), he scolded me without reason ; gunatadam mentedaṇ sajaï namakana, *kā'ǫdo* (or *kārǫdo*) cilka namoa ? (understand : kā gunakeḍlǫ), thou wert punished because thou hadst committed a fault, otherwise how can one be punished ? *ciulaŏ kālǫ* (or *ciulaŏ kāra, ciulaŏ begarlǫ, ciulaŏ begarra*) kumbŭruko metaitana, (understand : ciulaŏ kā kumbŭrukeḍlǫ), they call him a thief though he has never stolen anything ; *ciulaŏ kālǫ* (or *ciulaŏ kāra*) janaŏiṇ hijutanae menjada, (understand : ciulaŏ kā hijutanlǫ), he says that he always comes, although he never came ; *ciulaŏ kā'ǫ* (or *ciulaŏ kāra* tisiṇe hijuakana, (understand : ciulaŏ kā hijutanlǫ), he who never comes has happened to come to-day.

(*f*) *kā aḍ ci kā ?* there is no question of one's not doing it (or not having done it). Cfr. the idiomatic use of *aḍ ci :* enkam kajiliạ, kacim sena ?—*Kā aḍ ci kaiñą ?* (or *kā aḍ ci kaiṇ* sena ? injgeṇ argaŏkena, thou hast told him that thou wilt not go, wilt thou not go ?—No question of my not going, I pulled his leg ; *kā aḍ ci kamą ?* ainagem bedatana, of course thou wilt do it (in spite of what thou sayest), thou art pulling my leg ; *kā aḍ ci kaěǫ ?* amo ! No question of his not doing it, you fool ; *kā aḍ ci kako* jomlą ? samageko enkajala, have they not eaten though ? They complain without reason.

**ka** (Sad.) affix of address used in Nag. instead of *a* or *na* irrespectively of gender, as a more polite form : *eteka* ! I say !

**ka** in Siripati var. of *cika ?* : *kataiam ? kaǫtanam ? kaṇą kiea ? kan* kaji ? *kalekale ?*

**ką** (T. *kāi* vegetable, fruit) syn. of *ala*, used by little children instead of *arą*, potherb.

**ką** var. of *khą*.

**kabāb, kaŏāb** (P.) I sbst, meat rubbed with pepper, salt and turmeric and roasted on the spit : *kabāb* Muṇḍako puraṇ bēs kako aṭăkarea, enamente jilu ciulaŏ kako kabābea, meat prepared in this way does not appeal to the Mundas, therefore they never prepare it.

II. trs., to roast meat as described : eekan jiluko *kabābkeda ?*

*kabāb-ǫ, kaŏāb-ǫ* p.v., of meat, to be roasted as described : urjjilu *kabābakana* ci meromjilu ?

**kabāb-jilu, kaŏāb-jilu** sbst., same as *kabāb*.

**kabaǩ-kubuǰ** syn. of *kabakobo*.

**kabą-kabą** var. of *khabąkhabą*.

**kabą-kobą** Has. **kabą-kubu** Nag. (Or. *kib'akub'urnā*) I. adj., with *hoṛo*, a weak-minded, thoughtless, unreflecting man, with only one idea at a time in his head : *kabąkobą* hoṛoko alope goākoa, hēredo hēgeko ituana, kūredo kūgeko

ituana, do not call weak-minded people as witnesses, when once they have "yes" in their head they affirm everything without any reflection, when once they have started denying they go on answering "no" to all questions.

II. intrs., to look for smth., bending slightly to right and left whilst advancing: cenąm *kabąkobǫjada?*

*kabąkobǫ-n* rflx. v, to be intent on only one thing, to be entirely taken up with one action: honko inunąreko *kabąkobǫna.*

*kabąkobo-ǫ* p. v., to become weak-minded, thoughtless: puraǫee *kabąkoboakana.*

III. adv., with or without the afxs. *ange, ge, lan, tange,* (1) modifying *sen, dârâ,* to go or search stooping to right and left. (2) modifying *rikan, inunąq,* to be entirely taken up with smth.

**kabąkobǫ-au** intrs., to come bending to right and left, and looking for smth.

**kabąkobǫ-bąra** intrs., to look about for smth, bending to right and left: *kabąkobǫbąrojadae.*

**kabąkobǫ-idi** intrs., to go away bending to right and left, and looking for smth.

**kaba-kobo** Nag. **kaba-kubu, kabaẽ-kubuĩ, kabaą-kubuą, kabiąa-kubŭąu, kiba-kabi** Has. (Or. *kab'akub'urnā*) I. sbst., an accidental crookedness of the back, caused by pain, owing to which one walks stooping but straightening oneself now and again, in entrd. to *kuba* Has. Nag. *kobokobo, kubŭąuą, kubŭruą-kubŭąuą* Nag. *kubukubu, kubuĩ, kubuĩkubuĩ, kubuą, kubuą-kubuą, kubŭąu, kubŭąukubŭąu* Has. a permanent crookedness caused sometimes by a physical defect, generally by old age: *kabaąkubuąte* inį j.tan kami kae daąia.

II. adj, with *hoąo,* a person with such an accidental crookedness of the back: *kubukubu* hoąoko maẽaąko bagŭąaõakana aą maparaąge kako canąaąea. Also used as adj. noun.

III. trs. caus., (1) to cause smb. such an accidental crookedness: tisiągaąa maẽaąhasu *kibakabiįąia;* hambal bārom ne hoąo *kibakabiakąia.* (2) to cause smb. to bend and stagger under a heavy load; ne hondo cią naminaąpe *kibakabikąia?* tara cīj etąniĩ gǫeka; daru huąiąge lelǫtana mendo bar hoąoe *kibakabiledliąa.*

IV. intrs., (1) to walk with a crooked back on account of pain, straightening oneself again and again. (2) to bend and stagger under a heavy load: ţilŝi bajaąãątanrekią *kabakobotana* (or kabakobontana).

*kabakobo-n,* etc., rflx. v., same meanings.

*kabakobo-ǫ,* etc., p. v., meanings corresponding to those of the trs. caus.: maẽaąloţoẽtee *kibakabijana;* gǫtanrelią *kibakabilena.*

V. adv., with or without the afxs. *ange, ge, tan, tange,* modifying *riko, rikan, sen, lelǫ, gǫ, bāromǫ:* maraą daruĩ teągǫkena, *kabakubutane* hijąlena.

**kabą-kubu** Nag. var. of *kabąkobǫ* Has.

**kaba-kubu** Has. var. of *kabakobo*.

**kaba ṇ-kubu ṇ** Has var. of *kabakobo*.

**kabāṛa-kabāṛa** var. of *khaḅakhaḅa*.

**kabāṛa-kubūṛu** Has. var. of *kabakobo*.

**kabāṛa ṇ-kubūṛu ṇ** Nag. syn. of *kaḍbaṇkuḍbaṇ* Has.

**kabaṛaŏ** var. of *khabaṛaŏ*.

**kabīs-hasa** (Sk. *kābish*) sbst., red earth mixed with a decoction of mango bark. It is used to coat earthen pots before baking them, so that they are of a nice red colour when baked.

**kaḅ-kaḅ** var. of *khaḅkhaḅ*.

**kaḅpa, kaḅpa-bagel** and **kaḅpaken** vars. of *khaḅpa, khaḅpabagel, khaḅpaken*.

**kabra** (H. grey, variegated; Or. dirty white) I. abs. n., piedness, white and another colour. The other colour is specified in the terms *hendekabra*, white and black, white and grey; *aṛakabra*, white and red, white and brown: iniạ hoṛmore *kabra* menạ.

II. adj., (1) pied: *kabra* sim. (2) with *ote*, syn. of *kosoṛâote*.

III. trs., to mix foreign words with one's language: kajiĭ *kabraĕa* (or dikuĭ *kabraĕa*), he mixes Hindi with his Mundari.

*kabra-ẹ* p. v., to become pied: ne seta *kabrajana*. (2) to be mixed with foreign words: Kerạkore hoṛokaji *kabraakana*.

*ka-n-abra* vrb. n., the number of pied animals: aleạ meromko *kanabrako* kabrajana, miado sonṇgaṛako baṇkoa.

*kabraṇkabra* adv., also with the afxs. *ange, ge*, modifying *raṇṇẹ, jagar*: *kabraṇkabragee* raṇṇakana; hoṛojagarkae munḍibēstada *kabraṇkabraangee* jagartana; *kabraṇkabra* dikuĭ jagara, he mixes Hindi with his Mundari.

**kabra-ali** syn. of *kosoṛâali*.

**kabra ciṇka, kabra culṇka** syn. of *kabra ḍhonḍos*.

**kabra dahikal** or *dahikal* (Sad. *bak-suia*) sbst., the Magpie Robin, Copsychus saularis.

**kabra daldali** sbst., a bird so called. It is a black bird, larger than a sparrow, white on the breast and under the tail.

**kabra ḍhonḍos** Nag. syn. of *maraṇ cušṇka, maraṇ ḍonḍosa, kabra cušṇka*, sbst., the black and white Hornbill, Hydrocissa coronata.

**kabra ḍiṇgua** sbst., the white-breasted King-crow.

**kabra ere** sbst., the Yellow-fronted Pied Woodpecker, Liopicus Mahrattensis.

**kabra kikir**, Has. **kabra kilkila** Nag. syn. of *maraṇ kikir, maraṇ kilkila*, sbst., the Pied Kingfisher, Ceryle varia.

**kabra-kubru**, used of dogs, goats, horses, cows and bullocks, I. sbst., piedness in many patches of white and another colour. The corresponding term for fowls is *purta*. The 2nd colour is specified in the terms *hendekabrakubru, aṛakabrakubru*: en uriạ hoṛmore *kabrakubru* menạ.

II. adj., with many patches of white and another colour.

*kabrakubru-ẹ* p. v., to be or become covered with many patches of white and another colour: *kabrakubrua*

*kanac.*

III. adv., with or without the afxs. *ange, ge, ṷge, tan, tange,* modifying *lelo, rikao.*

**kabra miṇḍi** syn. of *miṇḍiĭumbuli, kabra tumbuli,* sbst., the large wasp with yellow-ringed abdomen.

**kabra serali** sbst., the Pin-Tail, Dafila acuta.

**kabra seta** sbst., a dog with one or several large white patches on any dark background or vice versa.

**kabra tumbuli** syn. of *kabra miṇḍi.*

**kabu** var. of *khabu.*

**kabul** (A. consent) syn. of *humani,* I. sbst., acceptance of a proposal, acknowledgment, affirmation : ne kajira *kabul* kā hobaakana.

II. trs. caus., to cause to accept a proposal or acknowledge the truth : *kabuliabu.*

III. trs. or intrs., to accept, to acknowledge : kae *kabuljada* ; ne kaji kae *kabuljada.*

*kabul-en* rflx. v., same meaning : *kabulentanae.*

*ka-p-abul* repr. v., to accept each other's proposal, to acknowledge to each other : oenąkoben *kapabultana* aben sekar, miaḍleka goāliṛa dōjoma mendo kā ? What are you agreeing to between yourselves without any witness ?

*kabul-o* p. v., to be accepted or acknowledged : ne kaji *kabuljana.*

*ka-n-abul* vrb. n., (1) the extent to which one accepts proposals or acknowledges : ili nūanate *kanabule* kabuljada, kāteą raṭiĭ hējada, being drunk he agrees to everything, even to what he should refuse or deny. (2) the action : inią *kanabulpe* aiumląci ? (3) the proposal accepted : *kanabul* kae puraŏkeda.

**kabuṛaŏ** var. of *khabuṛaŏ.*

**kabuṛ-kabuṛ** Nag. **kabuṛu-kabuṛu** Has. of men and monkeys, I. adj., with *horo,* a man who has the habit of walking jerkily with bent body. Also used as adj. noun : nīdo okoren *kabuṛkabuṛ ?*

II. intrs., to walk or run jerkily on all fours or with bent body : inido okoe *kabuṛkabuṛjada ?* sene *kabuṛkabuṛjada.*

*kabuṛkabuṛ-en* rflx. v., same meaning : *kabuṛkabuṛentanae.*

*kabuṛkabuṛ-o* p. v., of smb.'s way of advancing, to become as described : kuba horokoą sesen sekeṛalere *kabuṛkabuṛoa.*

III. adv., with or without the afxs. *ange, ge, tąn, tange,* also *kabuṛleka, kabuṛkenkabuṛken,* modifying *sen, nir, hijų, rikan, lelo* : *kabuṛkabuṛtane* senjada ; inią sesen *kabuṛkabuṛge* lelotana.

**kabuṛkabuṛ-au** Nag. **kabuṛukabuṛuau** Has. intrs., also in the rflx. v., to come this way advancing jerkily on all fours or with bent body : *kabuṛkabuṛaujadae ; kabuṛkabuṛauntanae.*

**kabuṛkabuṛ-idi** Nag. **kabuṛukabuṛuidi** Has. intrs., also in the rflx. v., to go away advancing jerkily on all fours or with bent body.

**kabuṛu-kabuṛu** Has. 1° var. of *kabuṛkabuṛ.* 2° of dogs, I. sbst., the movements of a male dog trying to copulate : setakoą *kabuṛukabuṛum*

lelakada ci?
II. trs., of a dog, to submit a bitch to this attempt: *kabuṛukabuṛukiae.*
*kabuṛukabuṛu-n* rflx. v., same meaning.
*kabuṛukabuṛu-ṇ* p.v., of a bitch, to be submitted to this attempt.

**kaca, kaci** (H.) adj., not as it should be: *kaca* kanḍa (Asur legend) a single-edged sword (of sword dancers).

**kaca, kaci** Has. syn. of *arda.* The p. v. of *arda* and its syns. *kaca* and *jitār* are also used of men afflicted with atrophy of a testicle.

**kaca** var. of *khaca.*

**kacaĭri** (H. *kacahrī*) I. sbst., a law court: Simḍegare *kacaĭriko* baiakada, they have established a law court in Simdega.
II. intrs., to hold court sessions. Jestingly it is applied to the deliberations of the village panchayats: hola hakim ruajana, kako *kacaĭri-keda* (or *kacaĭrikena*).
*kacaĭri-ṇ* p. v., of court sessions, to take place: gapa poroḥṛte kā *kacaĭrioa.*

**kacaĭri-hoṛoko** sbst., (1) the court officials. (2) the people who come to court.

**kacaĭri-oṛa** sbst., the building in which justice is administered.

**kaca-kaca** var. of *khacakhaca.*

**kacakaĭl, kacamkaĭl, kacamkĭl** (Sad. *kacamkirra,* to a cramming) in cntrd. to *cakamcil* which is used only of water, I. adj., quite full, brimful, crammed: ne sokoṛare ĭtisiṇ *kacamkĭl* dą meną; ne gôṛa urikote *kacakaĭlgea,* this stable is crammed full of bullocks; apa gôṛâre uriko *kacakaĭlgea.*
II. trs., to fill to the brim, to replenish with: ne oṛą uriḳoteko (or uriko) *kacakaĭltada;* ne banda dą *kacakaĭlakada;* ne oṛą poṭomteko (or ne oṛąre poṭomko) *kacakaĭlakada;* ne oṛą poṭom *kacakaĭlakada.*
III. trs. caus., to cram into: uriḳole *kacakaĭltaḍkoa.*
IV. intrs., to be brimful, to be as full as an egg: ne bandare dą *kacakaĭltana;* ne gôṛâ uriḳoe *kacakaĭltana;* ne gôṛâre uriko *kacakaĭltana;* ne banda dąte *kacakaĭltana.*
*kacakaĭl-en* rflx. v, of men or animals, to replenish a place: burupiṛire hoṛoko *kacakaĭlenjina;* ne bandare dą *kacakaĭlentana.*
*kacakaĭl-ṇ* p. v., to be filled to the brim, to get brimful; to get filled or crammed: ne guduṛi meromkote *kacakaĭlakana;* ne bandare dą *kacakaĭlṇtana;* ne banda dąte *kacakaĭlṇtana.*
V. adv., with or without the afxs. *ge, ṇge, tan tange,* modifying *peregṇ, rikaṇ*: loĕoṇ dąte *kacakaĭltan* rikaakana, the rice-field is brimful of water.

**kacamaca, kacamacaŏ** var. of *khacamaca.*

**kacamkaĭl** var. of *kacakaĭl.*

**kacamkĭl** var. of *kacakaĭl.*

**kacaṇ-kacaṇ, khacaṇ-khacaṇ** syn. of *khacara.* It is moreover used of the amble of a horse (Sad. *kacau*).
I. trs. caus., to put a horse to an amble: sadome *kacaṇkacaṇjąia.*
II. trs. or intrs., to amble: sadom

*kacaŋkačaŋjada*; ne sadom *kacaŋ-kacaŋ* kako itukja, they have not trained this horse to amble; sadom sene (or nire) *kacaŋkacaŋjada*.

*kacaŋkacaŋ-en* rflx v., same meaning, when it is clear from the context or circumstances that it is not a syn. of *khacıran*: en horate miad sadom *kacaŋkacaŋentana*.

*kacaŋkacaŋ-o* p. v., of a horse, to be put to an amble, provided this meaning be clear from the context or circumstances: bēsgee *kacaŋ-kacaŋotana* tisiŋ, the horse ambles well to-day.

III. adv., with or without the afxs. *ange, ge, oge, tan, tange*, also *kacaŋ-leka*, modifying *sen, nir, rikan, seno, kuduŏ, an, idi*: sadom *kacaŋ-kacaŋ* auime, bring the horse at an amble; ne sadom *kacaŋlekae* autaljiña, this horse brought me rapidly at an amble.

**kacaŏ** var. of *khacaŏ*.

**kacapaca, kacapacaŏ** var. syn. of *khacamaca*.

**kacăra**, sometimes **kacăṛa**, var. of *khacara*.

**kacăra** Nag. (Sad.) syn. of *opaḍ* Has. a sapling.

**kacarkūṭ, khacarkūṭ** Nag. syn. of *kacaraganḍuṭ* Has.

**kacăṛaŏ, kacṛaŏ** var. of *khacăṛaŏ*.

**kaci** var. of *khaca*.

**kaci!** syn. of *ke!* interjection, indeed! you do not mean to say so! It may take one of the afxs. of address *a, ka, hale, ga, na*, etc.

**kă-ci? ka-ci?** in form a question affecting the negation, in meaning an emphatic and sometimes reproachful or sarcastic assertion: *kaciŋ kajikeḍma?* Did I not tell thee? *kaciko* hijua? Won't they come? i.e., they are sure to come. N. B. When a sentence begins with a causative clause ending in *te*, or with a conditional clause ending in *re*, and these are followed by a negative question, it has the same assertive meaning whether *ci* is affixed to *kā* or comes at any other place in the question: buṛi holae bolokente (or bolokenre) *ci* oṛo nā *kae* taĭna? Since (or if the) bear entered the den yesterday, it is sure to be still there. This assertive meaning is also attached to any negative question in which *ci* is put after an adv. of time modified by *oro*: buṛi holae bolokena; oṛo nā *ci kae* taĭna?

**kaci, kaci-kuci** syn. of *dapi*, not yet, used only by children in the games of *ukuinuŋ, guliinuŋ, kaliinuŋ, tilgutiinuŋ*. Used during these games it replaces the word *aŭri*, used in all other cases.

**kaci** (H. *kācā*) I. adj., (1) with *horo*, a raw, not well instructed person: ne hon olpaṛaŏree *kacigea*, this child is not proficient in its studies; *kaci* umar horole masṭara-kaia, we have engaged as schoolmaster and individual too young for this work. (2) of things, badly made, badly chosen, not likely to last long, in bad condition from the very beginning: oṛa *kacigea*; ne saṛmiṛa darna *kacigea*; ne iṭa *kacigea*, these bricks are badly baked. (3) of animals, syn. of *arda, kaca*.

II. trs., (1) to do a work badly, imperfectly, negligently : ne loṛoṇ sipe *kacikeda*. (2) with *ranu* as d. o., to administer a medicine in insufficient quantity : ne hon ranum *kacikija*. (3) syn. of *kaca, arda*.

*kaci-n* rflx. v., to do imperfectly an action which terminates in oneself : julābem (or julāḅ nūm) *kacinjana*, thou hast taken too slight a purge ; ne hon olparaðree *kacintana*, this child is not keen at school.

*kaci-ǫ* p. v., (1) of an action, to be done badly, imperfectly, negligently : oṛą bai *kacijana*. (2) syn. of *kacaǫ, ardaǫ*. (3) of a boil or ulcer, to heal immaturely and suppurate afresh afterwards : inią gura *kacijanci* gaŏ bimbijana oṛǫ maraṇjana.

III. adv, with the afxs. *ange, ge*, modifying *kami, rika, itun, khasi, sī, isin, pusuriǫ, aṭākar*, etc.

**kacia** (Sad.) syn. of *paĕsa*, I. sbst, (1) a piec, the fourth part of an anna, (2) money in general : ainṭare *kacia* banoa.

II. intrs, to earn money : kūbe *kaciatada*, he has made a lot of money.

**kaci-duku** (Or. *kachidukh*) sbst., a recrudescence, after a month or so, of any of the infirmities connected with childbirth. These, in the case of Mundari women, generally last only 1 or 2 weeks.

**kaci-kuci** var. of *kaci*, syn. of *dapi*.

**kaṛaŏ** var. of *khaĕraŏ*.

**kad** var. of the tense affix *akad*, rarely used.

**kada, kada-mada** Nag. (Sad. *kodromodro* ; T. *kōtu*) syn. of *garda, gardamarda* Has. a sediment in liquids.

**kādād, kādūd, kānaṭą, kāneṭą, kāḍuṛiḍ, kaṛin saṇgin.** The *kā* in these words is the negative prefix. They constitute emphatic denials of proximity or vicinity and are used mostly in displeasure or sarcasm. I. adj., with *hoṛo*, a man from a very distant place : niku *kādād* hoṛoko, hana Ranci paroṇ, they are people from a very distant place beyond Ranchi.

II. trs., to put smth. down at a great distance or too far away, or to remove smth. to such a place : raca atomre dōtamiṇ menleḍa, mendom *kādādkeda* ; I told thee to put it down at the side of the courtyard but thou hast put it down far from there ; seaim *kādādkeda*, kaiṇ tebąḍaṛitana, thou hast moved the ink too far from me, I can no more reach it. *kādāden* rflx. v, to go very far away or too far away : neṭąkorege taĭnmeṇ menlja, mendee *kādādenjana*, I told him to remain in the vicinity, but he has betaken himself to a distance.

*kādād-ǫ* p. v., to be put at a great distance or too far away : neṭąkorege dōǫkaiṇ menlą, mendo *kādādjana*.

III. adv., (1) with or without the afxs. *ange, ge, ǫge*, modifying *seṇǫ, idi*, in the meaning of *kādādle*, and *meṇǫ, dō*, in the meaning of *kādādre*. (2) with *re*, modifying *meṇǫ, dō* and other prds. connoting rest in a place. It means in a place very distant or too distant ; it may be

used prdly. with inserted prnl. sbj. : Ranchi musinate kā tebageā, *kādādrea* (or *kādādre* menā), Ranchi cannot be reached in one day, it is a long way from here. (3) with *te*, modifying *senā*, *idi*, towards a place very distant or too distant. It may be used prdly. with inserted prnl. sbj. : ne simānkore en ranu namoaiñ metaia, anadoe *kādādenjana* (or *kādādlee* senājana), I told him that this medicinal root can be found within the boundaries or in the close vicinity of this village, but he has gone far away (to look for it). (4) with *āte*, *ēte*, modifying *hijā*, *au*, *idi*, from a place far away : ne daru *kādādāteñ* aulą, hana Bagri japą, I brought this piece of timber from very far, from close to that distant Bagri.

*kādādren* adj, of liv. bgs., living in, or come from, a very distant place.

*kādādrē* adj., and prnl. n., of inan. os., found in, or brought from, a very distant place.

*kādādnį*, *kādādrenį* prnl. n., a man or animal living in, or come from, a very distant place : *kādādkolāyee* senakana.

**kada-kada** var. of *khadakhada*.

**kadākadaŏ** var. of *kkadākhadaŏ*.

**kadą kudų** Nag. syn. of *dalądulų*.

**kadal** Has. (Sk. *kadī*) syn. of *kera* Nag. sbst., (1) Musa sapientum, Linn.; Scitaminae, the Banana, the fruit of which is sweet and soft, and which is also called *amritkera*. (2) Musa sapientum, Linn.; var. paradisiaca F.B.I., the Plantain, the fruit of which has firm flesh, and which is also called *hatukera* because cultivated in the villages. The Mundas do not cook its fruit, but eat it when it is soft from overripeness. There are two forms of plantain the *mindiliriñ*, the smaller, and the *bondea kera*, the larger. Note the following riddles, the answer to which is *kadal* : kuba gundią sonlorom jaltajaltą, thou startest again and again licking the pus of a crooked cow ; enaga sēlebōle, honko kubakuba, the mother is straight, the children have a crooked back.

The sap of the stem, in a dose of half a quarter to half a pint, is drunk in dysentery and diarrhoea. The root ground with molasses and mixed with water is drunk when the urine is white (*pundi dāūd*).

**kadal-daru** sbst., a plantain tree.

**kadal kandi** sbst., a cluster of plantains.

**kadal-muli-bā** sbst., Canna indica, Linn.; var. orientalis, F.B.I.; Scitaminae,—a herb. 3 to 4 ft. high, with a perennial root-stock, cultivated in gardens as a flowerplant.

**kadam** (Sk. *kadam*, pace, step) syn. of *kacañkacañ* but used only of the amble of a horse In the trs. it may take also *kaṭa* as d.o.: sadom katae *kadamjada*, the horse lifts both legs on each side alternately. As adv. it may take only the afxs. *ange* or *ge*. It has a vrb. n., *ka-n-adam*, used for the swiftness or duration of the amble : *kana lame* kadamkeda Sundigāōāte Banegāōe tebąuterkeda,

the horse ambled in one stretch from Sandgaon to Bandgaon.

**kada-mada** Nag. syn. of *gada-mada* Has. jingle of *kada*, refinement.

**kadam-daru, kodem-daru** (Sk. *kadam*) syn. of *sahodara* sb.t., Anthocephallus Cadamba, Miq; Rubiaceæ—a large tree, generally planted, with long funnel-shaped five-lobed flowers, united by their confluent calyx tubes in terminal, globose, solitary, pedunculed heads.

**kadăraŏ, kadraŏ** (Or. *kadārnā*, to flare up) syn of *khis, kukur*, I. abs. n., indignation, anger: *kadraŏtee* enkakeda.

II. adj., with *hoṛa*, inscible: Rasi kūḍ *kadăraŏ* hoṛoge.

III. trs. caus., to make smb. angry: alope *kadaraŏkoa*.

IV. intrs., (1) prsl., (a) to give way to anger: hola puṛagee *kadăraŏkena*. (b) with an ind. o., to be angry with smb.: Somadoe *kadraŏaṅña*. (2) imprsl., with inserted prsl. pron., to feel indignant, angry: puṛagge *kadraŏjgia*.

*kadăraŏ-u* iflx. v., to give way to anger: hola puṛagee *kadraŏnjana*.

*kadăraŏ-ṛ* pv., to be made angry, to get angry: khubo *kadăraŏakana*. Note the saying used in quarrels: am *kadraŏkṛre* hati gojoa ei sadom? If thou get angry will the elephant die or the horse? i.e., get as angry as you like, who cares?

*ka-n-adăraŏ* vrb. n., the height or degree of anger: *kanadraŏe* kadraoakana, mandio kaĕa, he is so angry that he refuses his meal.

**kadar-kadar** var. of *khadarkhadar*.

**kadarkān** Nag. (Sad) syn. of *paṅkapaṭuṛu* Has. I. adj., with *aṛi*, an embankment broken through, spoiled in several places, by hoeing, by holes of rats or snakes, by the action of water, in entrd. to *doṛaṇ* and *haṛ*, used only of embankments broken through by water: *kadarkān* aṛi **bairuaṛoka** Also used as adj. noun: *kadarkān-kope* bairuaṛkeda ei?

II. trs., to break through an embankment (in several places): guḍuurko ne aṛiko *kadarkānkeda*, those digging for rats have spoiled this embankment.

*kadarkān ṛ* p. v., of an embankment, to get spoiled: aṛiko cilkate *kadarkānjana?*

III. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *rika, ur, haṛ*.

**kadăra kudŭru, kadra-kudru** of birds and, in jokes, of men, frequentative jingle of *kudŭru*, to hop about.

**kaḍbaṇ-kaḍbaṇ, khaḍbaṇ-khaḍbaṇ** var. of *kabaṛkabaṛ, khabaṛkhabaṛ*, syn. of *cidaṛcidaṛ*.

**kaḍbaṇ-kuḍbaṇ, kaḍbaṇ-kuḍburu** Has. Nag. syn. of *kabăṛuṇkubŭṛuṇ* Nag. I. abs. n., utter crookedness of a stick or piece of wood: ne soṭaṛa *kaḍbaṇkuḍbaṇ* lelte kaiṇ sukuada.

II. adj., with *soṭa, daru*, a stick or piece of wood crooked all over. Also used as adj. noun: sōje soṭa emaiṇme, ne *kaḍbaṇkuḍbaṇdo* kaĭña.

III. intrs., in the df. prst., to be

crooked all over : ne soṭa *kaḍbaŋ-kuḍbaŋtana.*

IV. adv., with or without the afxs *ange, ge, tan, tange,* modifying *le/o.*

**kaḍcă, kaḍcaŋ** Has. syn. of *cạ.*

**kaḍcă-bagel, kaḍcaŋ-bagel** Has. syn. of *cạbagel.*

**kaḍcă-kaḍcă, kaḍcaŋ-kaḍcaŋ** Has. syn. of *cạcạ.*

**kaḍcă-keḍcĕ, kaḍcaŋ-keḍceŋ, kaḍcaŋ-keḍcoŋ** Has. syn. of *cạcẹ.*

**kaḍcăken, kaḍcaŋken** Has. syn. of *cạken.*

**kaḍcu** var. of *khaḍeu.*

**kaḍḍă, kaḍḍaŋ** Nag. syn. of *cẹ.*

**kaḍḍă-bagel, kaḍḍaŋ-bagel** Nag. syn. of *cạbagel.*

**kaḍḍă-kaḍḍă, kaḍḍaŋ-kaḍḍaŋ** Nag. syn. of *cạcạ.*

**kaḍḍă-keḍḍĕ, kaḍḍaŋ-keḍḍeŋ, kaḍḍaŋ-keḍḍoŋ** Nag. syn. of *cạcẹ.*

**kaḍḍăken, kaḍḍaŋken** Nag. syn. of *cạken.*

**kaḍ-kuḍ** (Sad. with a gargling noise) I. sbst., (1) the state or feeling of suffocation caused by water, smoke, smth. sticking in the throat or entering the wind-pipe, (not of stifling by heat, *ukupukŭ* being used for this) : sukulte *kaḍkuḍ* namakạin, saĕaḍ kae daṛitana. (2) the physical reaction against such suffocation, as by gasping, coughing, spluttering : inia *kaḍkuḍ* lelte mundiọtana jānạtedoe djakana. (3) figuratively, the state of being struck dumb with fear and shame by accusations or reproaches.

II. trs., of water, smoke, etc., to suffocate : ḍumbuĭọtanre hoṛoko ḍa *kaḍkuḍkoa.*

III. trs. caus., to cause to suffocate in water, in smoke : sukultem *kaḍkuḍjaḍlea,* seŋgel jultabeme, thou suffocatest us with smoke by not kindling the fire into flames, do it quickly. (2) to strike smb. dumb with fear and shame : oko kajiteko *kaḍkuḍkia ?*

IV. intrs., (1) prsl. (a) to react physically against suffocation : djakanae enatee *kaḍkuḍtana.* (b) to keep silence through fear and shame. (2) imprsl., (a) to feel suffocating : sukulte *kaḍkuḍjia.* (b) to feel struck dumb with fear and shame : ne kaji aĭumkeḍei *kaḍkuḍkia.*

*kaḍkuḍ-en* rflx. v., to react physically against suffocation : jomeạte, dạte, sukulte djakanreko *kaḍkuḍena.*

*kaḍkuḍ ọ* p. v., (1) to suffer suffocation : ḍumbuĭọtanreko *kaḍkuḍoa.* (2) to get struck dumb with fear and shame : aledo kae gasaĭjaḍlee taĭkena, ponĕoko namkjae *kaḍkuḍjana,* he did not mind what we said, he fell into the hands of the panches and there he stood dumb with fear and shame.

V. adv., with or without the afxs. *ange, ge, ọge, tan, tange,* modifying *rika, rikan, rikaọ, ḍambuĕọ, arẹ, mọ* : ponĕoko kajileḍei *kaḍkuḍtane* rikajana .

VI. It may be affixed to *arẹ* (to splash water on smb.) and *mọ* (to smoke smb.) and so be used in the trs. or the p. v. : tuĭule *mọkaḍkuḍkia.*

**kaḍlaŋ, kạlaŋ** syn. of *seta,* used in tales only, sbst., a dog.

**kaḏraŏ** var of *kaḏäraŏ*.

**kaḏsaken** var. of *khaḏsaken*.

**kaḏsa-kuḏsu** (Sad. *kaksakusu*) syn. of *kaḏkuḏ* in its figurative meaning and sometimes in reference to suffocation (by smoke only). Unlike *kaḏkuḏ* it may be used in the rflx. v. in the meaning of to keep silent from fear and shame : alom *kaḏsakuḏsuna*, kajiiąḍo kajiime.

**kaḏsom, kąsom, katsom,** sometimes **karsom, kaskom, kaksom** (Or. *kabsi*) I. sbst., (1) Gossypium herbaceum, Linn. ; Malvaceae,—the Cotton, a shrub cultivated in fields. Note the saying : *kaḏsomrēḏlekam* eskargea, okoe gasaŏmea ? Thou art alone like the (tapering) root of a cotton plant, (i.e., thou art an only son, not backed by brothers) ; who will have any consideration for thee ? (2) raw cotton wool, in cntrd. to *tulam*, ginned cotton wool.

II. intrs., (1) to raise and gather a large or small crop of cotton : khūḫko *kaḏsomakada*. (2) to sow much or little cotton : ne hature khūḫko *kaḏsomtada*, iduuruǫ hēoa ci kā ? In this village they have sown much cotton, but the question is whether it will give a good crop.

*kaḏsom-ǫ*, etc., p. v., of cotton, to be sown or raised in small or large quantity : khūḫ *kaḏsomoa* ne kalom, there will be a rich cotton crop this year.

**kaḏsom-nakį** Has. syn. of *bananakį* Nag.

**kaḏtă, kaḏtă-bagel, kaḏtă-kaḏtă, kaḏtă-keḏtē** and **kaḏtāken** (Sad. *kuṭurkuṭur*) syns. of *cą, cą-bagel, cącą, cącę*, and *cąken*, but used mostly of the cutting of dry, hard things with one stroke of the axe.

**kadua-suku** Nag. (P. *kadū*, pumpkin) sbst., any form of *suku*, Lagenaria vulgaris, Linn. ; Cucurbitaceae, when sown in winter so as to ripen in summer : *kaduasuku* jōto kā nelurumoa.

**kādūd** var. of **kādād**.

**kaduī-kaduī** used of gauntness, great leanness, in dogs, goats and other small animals, especially in fowls, and constructed like *jerejere*. Jokers sometimes use it of men or large animals instead of the latter word.

**kaḏą-kuḏų** I. sbst., the act of walking either on tiptoe (one foot) or on the heel of one foot, owing to a thorn, corn or boil on the sole : nią *kaḏąkuḏų* lelle mundiǫtana nią kaṭare janum, gaṭi kāre poṛŏka meną.

II. trs. caus., to cause smb. to walk as just said : poṛŏka *kaḏąkaḏųlaia*.

III. intrs., to walk as described : *kaḏąkuḏųjadae* ; seno *kaḏąkuḏųjada*.

*kaḏąkuḏų-n* rflx. v., same meaning : janumakanam ci ? cenątem *kaḏąkuḏųntana* ?

*kaḏąkuḏu-gǫ* p. v., (1) to be caused to walk as above : tisiugapa poṛŏkatee *kaḏąkuḏuakana*. (2) of one's walk, to become as described: kaṭatalkare gatiakanredo *kaḏąkuḏugoa*.

IV. adv., with or without the afxs. *angę, ge, tan, tange*, modifying *sen, hijų, senǫ, rikan*.

**kaḍi** Nag. syn. of *esanḍi*.

**kaḍrą-daru** Nag. **koḍrą-daru** Has. syn. of *gaṛahataną* (H. *kau gāch* ; Dekkan, *kārā*) sbst., Terminalia Arjuna Bedd. : Combretaceae,—a large tree with pale, smooth, flaky bark ; short-petioled, opposite, elliptic, glabrous leaves ; small, paniculate flowers and acutely five-winged fruit.

**kaḍri, kaṛri** Nag. syn. of *naŭkihon, sanḍaŭrihon* Has. sbst., a female buffalo calf.

**kaḍru, kaṛru** Nag. (H. *kāṛa* ; Or. *kaṛru*) syn. of *biarhon* Has. sbst., a male buffalo calf. N. B.—In Has. the word *kuṛi* denotes a buffalo calf without connoting sex.

**kaḍru-nâṛî** Nag. **karṛu-nâṛî, karŭṛu-nâṛî, kaṛ u-nâṛî, kaṛŭru-nâṛî** Has. (Sid. *kaṛru-phār*) sbst., Entada Pursaeta. DC. ; Mimoseae,—a large climber with bipinnate leaves, flowers in slender spikes, and flat woody pods over 1' long and 2½" broad. Tobacco boxes are made from the large, orbicular seeds. These seeds, after pounding, are rubbed on aching chests, and, mixed with water, are given as a drink to buffalo calves when these get worms during the first 2 or 3 weeks. A solution in water is rubbed over mud floors and walls to impart to them a shining leather-brown colour.

**kāḍuriḍ** syn. of **kādāḍ**. The word *ḍuriḍ* is no more used alone in the meaning of close by, which is here negatived by the prefix *kā*.

**kae** syn. of the afxs. *gaĕoḅ, gara*. It is affixed to prds. to imply that the agent did either not foresee, or certainly not intend, the evil effects, which have actually followed from his act ; hence it may also be defined as connoting the regret of the agent at these consequences : rîṛîle *jomkaetada*, nāḍo ote bandar babaętana, we made the mistake of taking a loan, now we have to mortgage fields ; okoąin *kujikaetada*, sobenko kadărăŏntana, now all are indignant at something which I said without intending any offence ; *kudumakaetege* merom goğjana, the goat was killed by an unfortunate hit, i.e., by a stone or stick thrown at it without any intention of killing.

**kačaḍ, kâčaḍ** Has. **kâeḍ** Nag., Abrus precatorius, Linn. ; Papilionaceae,—a slender climber with even-pinnate leaves, many-paired, small leaflets, and round, red seeds with a black spot (*arą kačaḍ*) or round, white seeds with a dark brown spot (*punḍi kačaḍ*). These seeds are used for necklaces. Those of the *punḍi kačaḍ* are used medicinally ; they are poisonous, producing vomiting and convulsions ; a dose of one rupee's weight may prove fatal. The following sentence occurs in the *sadîni sadaŏ* and in several tales : *kačameḍāa*, rukuleka ḍaṭatīa, môṛô muka alaṇatia, he has eyes like the seed of Abrus precatorius, he has teeth like a chisel, he has a tongue five cubits long.

**kača kuĭu, kačaṛa kuĭuṛu, kaĭṛa-kuĭṛu** (Or. *kuyā*), connoting walk, movement, in contrd. to *kuĭukuĭu*,

*kuĭṛukuĭṛu, kuĭuṛukuĭuṛu.* The last vowel of both members in all these jingles is often checked. I. adj, who walks with a lean, bent and weak-looking body: miaḍ *kačakuĭu* haṛam hijuakana. Also used as adj. noun: nī okoren *kačakuĭu?*

II. trs., with *sen* as d. o., to walk like that: sene *kačakuĭujada.*

III. intrs., same meaning: maṛako, ṭokaḍsimko aḍ pinuko *kačakuĭutana*, peacocks, guinea fowls and turkeys walk with a high back and look as if they were not strong.

*kačakuĭu-n* rflx. v., to walk just now like that: henṭa maṛa *kačakuĭunjana.*

*kačakuĭu-y* p. v., to get into such a state of health that one walks like that: *kačakuĭujanae.*

IV. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *sen, rika, rikaǫ, lel, lelǫ*: *kačakuĭutanang* lelkja, I saw him walking lean, bent and weak-looking; ṭokaḍsimko *kačakuĭugeko* senea.

V. In the intrs. and in the rflx. v. it may take the afx. *au*, to denote coming, or the afx. *idi* to denote going away: *kačakuĭuaujadae, kačakuĭudidanae.*

**kačaṛa-kuĭuṛu, kačaṛą-kuĭuṛu** var. of *kačakuĭu.*

**kačâ, kačhâ, kâčâ, kâčhâ** syn. of *kaĭṇkuĭṇ*, but as adv. it takes the afx. *ange* or *ge.*

**kačdi, kaĭdi** (A. *kaid*, imprisonment) syn. of *jchel.*

**kačkač** Has. **khaĭkhaĭ** Nag. (Sad.) sbst., the Indian Fox, Vulpes bengalensis: *kačkač* landatanlekae rąea, the fox yelps as if it were laughing; en hoṛo *kačkačlekae* landatana, that man's laugh sounds like the yelping of a fox.

**kaǯ-kaǯ** var. of *khaǯkhaǯ*, sourness.

**kaǯ-koǯ** pl. or frequentative of *koǯbagel, koǯken uḍ*, I. trs., of all, to swallow (or of one, to swallow again and again) at once, without chewing, food which can easily be so. swallowed or which may easily stick in the throat, in entrd. to *kambaǯ-komboǯ*, restricted to food which can easily be thus swallowed; and *karaǯkoroǯ*, to gulp a drink: setako janąjiluko *kaǯkoǯjada*, dogs devour voraciously the bones with the meat. The term is, however, also used, without connotation of sound, in the meaning of: to gulp a drink.

*kaǯkoǯ-n* rflx. v., (1) same meaning: honko jarom kanṭaṛako *kaǯkoǯnlana*, the children swallow at once, without chewing, the pieces of ripe jack fruit. (2) to make noises in the throat in an effort to get rid of food that sticks in it: djakanam cim *kaǯkoǯnlana?* Hast thou smth. sticking in thy throat? Thou makest such noises!

*kaǯkoë-o* p. v., (1) of food, to be swallowed as described: soben jilu miḍgaṛikaḍre *kaǯkoǯjana.* (2) to be reduced to the making of noisy efforts to get rid of smth. sticking in the throat: jarom kanṭaṛatee *kaǯkoǯlena*, tuḍkareko gillici aṛăgujana, there were noises in his throat when he tried to get rid of a piece of jack fruit sticking in it,

it went down when they had fisted him on the back of the neck. (3) to be drowning : jā hoṛo ḍumbuĭtanre ḍạe uḍkatere, *kaĕkoĕgtanae* menon.

II. adv., with or without the afxs. *ange, ge, tan, tange,* modifying *jom, uḍ, rikan, rikaŋ, digg, nū.*

**kaĕl** (A. *kāil,* subdued, confuted ; Or. *kael*) (1) syn. of *jambur* in the 3d meaning, i e., as referring to the body or mind. (2) syn. of *kaĕ'kaĕl.*

**kaĕ-maĕ, kâĕ-mâĕ** var. of *khaĕmaĕ.*

**kačoḷ-kačoḷ** I. sbst., utter dryness of the throat and mouth from thirst or fever, in entrd. to *raŋgaḷ-raŋgaḷ,* the same in a lesser degree. In fever the throat is rarely dry enough to justify the u e of *kačoḷ-kačoḷ : kačoḷkačoḷ* namkịa.

II. adj., with an utterly dry throat : miaḍ *kačoḷk.čoḷ* hoṛo ḍạ nūkeḍeiĭ sompolena, a man lost all appetite by drinking water when his throat was utterly dry.

III. trs., (1) of thirst or fever, to utterly dry up the throat : tetaŋ *kačoḷkačoḷkịa.* (2) to cause in smb. excessive thirst with utter dryness of the throat : miaḍ silịle *kačoḷ-kačoḷlạia.*

IV. intrs., (1) prsl., to have one's throat utterly dry from thirst or fever : honko *kačoḷkačoḷlana,* ḍạ omakope. (2) imprsl., to feel one's throat utterly dry : *kačoḷkačoḷjạiña. kačoḷkačob-en* rflx. v., to cause in oneself excessive thirst and utter dryness of the throat : tumbare ḍạiŋ idijoma mendo kā, *kačoḷkačob-entanam,* thou reducest thyself to excessive thirst because thou dost not say : "I will take with me water in a bottle gourd."

*kačoḷkačob-ọ* p. v., (1) to get quite dry in the throat and mouth : ḍạtetaŋtee *kačoḷkačoḷjana.* (2) to be caused to become utterly thirsty : senderare miaḍ silịḷ *kačoḷkačoḷlena.*

V. adv., with or without the afxs. *ange, ge, ọge, tan, tange,* also *kačoḷleka,* modifying *tetaŋ, rika, aṭkar, senbaṛa, jeṭe : kačoḷlekae* jeṭejada, it is so hot that one gets dry in the throat.

**kāčom** (A. *kāim,* erect, perpendicular) I. adj., sudden, unexpected, abrupt : inịa *kāčom* kaklaiŋ aĭumlạ ; inịa *kāčom* tenebạmenten rasikajana, I rejoiced at his sudden arrival.

II. trs., with an infinitive as d. o., to do smth. suddenly. When the infinitive is intrs., *kāčom* does not take a 2nd d o., but when it is trs., *kāčom* takes as 2nd d. o., (represented by an inserted prsl. prn.), the d. o. of the action denoted by the infinitive. These two constructions are synonymous with intrs. and trs. cpds. in which the adverbial affix is *bagel ;* kakĭlae *kāčomkịa,* he shouted suddenly at him ; kuṛile *kāčomkeda,* he jumped suddenly.

*kāčom-en* rflx. v., corresponding to a rflx. cpd. in which the adverbial affix is *bagel,* same meaning : ḍạre kabuṛaŏe *kāčomenjana,* he ran suddenly into the water.

*kāčom-ọ* p. v., corresponding to a passive cpd. in which the adverbial affix is *bagel* : (1) to be done

suddenly : kakāla *kāčomlena.* (2) to be suddenly the terminus of some action : *kakā'aią kāčomlena,* I was suddenly shouted at.

III. adv., also with the afx. *te,* suddenly, unexpectedly : *kāčomtee* t·bąlena.

**kačŗą** I. sbst., the act of stepping suddenly into a rather deep hole when fording a river : inią *kačŗą* lelkeḍte etą horaią saḅkeda.

II. trs., of a hole (personified) to cause people to step into it : daą pereakanre netąge hoṛokoe *kačŗą-jaḍkoa,* when the river is in flood, this hole causes a sudden drop to the people who ford it.

III. intrs., to step suddenly into a rather deep hole whilst fording a river : netąre puraą hoṛoko *kačŗątana.*

*kačŗą-n* rflx. v., same meaning : ne panarom misao ci kam senakada nerem *kačŗąnjana ?* Didst thou never once try this ford that thou hast stepped into this hole ?

*kačŗą-gǫ* p. v., same meaning : netąreko *kačŗągǫtana.*

**kačŗa-kuīŗu, kačŗą-kuīŗu** var. of *kačakuīu.*

**kačta,** Has. **kačtha** Nag. (Or. *kačtha*) sbst., Trichosanthes Cucumerina, var. anguina, Linn. ; Cucurbitaceae,—a cultivated, slender climber with white flowers, 1½-2″ diam., and a fruit attaining 2′ in length. This is used as a vegetable by the Mundas, (not by the Sadans). It is callen *puṇḍi kačtha* or *līl kačtha* according as the fruit is white or bluish. There are all gradations between this plant and the wild Trichosanthes Cucumerina, with ovoid-conical fruit.

**kagaḍ, kagaj, kagaje** (P. *kāgaz*) I. sbst., paper, a piece of paper : *kagaj* cenąrąteko baiīa ? miaḍ *kagaj* o·naiąme.

II. adj., of paper : *kagaje* sakam omaiąme, give me a sheet of paper.

III. intrs., to store or to acquire paper : ne dokānre khūḅko *kagajakada.*

**kagiṛi** var. of *khagiṛi.*

***kahani** Nag. **kāni** Has. (Sk.) I. sbst , a tale, a story. The Mundas distinguish 3 kinds of stories : (1) the *hēkahani,* so called because the listeners are supposed to encourage the narrator by throwing in, more or less alternately, the interjections *hē* and *kē.* (2) the *duraṇkahani,* a story with intercalated stanzas of one or several songs. When the story-teller strikes up one of these stanzas the audience must join and sing with him. (3)the *nutumkahani,* ltly., a name story. These are popular riddles, to which the listeners are supposed to answer by naming the thing meant by the riddle.

II. trs. or intrs., to tell a story, to propose a riddle, to play at riddle guessing : miaḍ *kāniaiem,* hēdeṇgameale, kēdeṇgameale, tell us a story, we shall help thee with the interjections *hē* and *kē* : duraṇkani *kānilem,* hēkānitele uburąjana, tell us a story with songs, we are sated with ordinary tales ; nutumkān·bu *kāniīa,* let us play at riddle guessing.

*kahani-ọ* p. v., of a story, to be told; nealọ upunia *kahanijan i.*

**kahani-ili** Nag. **kāni-ili** Has. sbst., the beer offered to the bride and groom just before the *cuman* ceremony, (which see).

**kā-hereṇ** Nag. syn. of *kāuter*, See under *hereṇ*.

**kā-hunḍi** trs. and intrs., to make successively several negations or refusals: soben kajiĭ *kāhunḍikeda*; kuliḷiale, mendoe *kāhunḍikeda.*
*kāhunḍi-ọ* p. v., of several things, to be denied or refused successively: iniṭaiṇ kulikena, sobenạ *kāhunḍijana.*

**kā-huriṇ, kariṇ** adv., not a little, i e., very much or too much. It is used sarcastically to modify any adj., adv. or prd. of an unpleasant nature: *kariṇ* saṇginteko senakana, they are gone away very far; *kiṛine* usṇakana, he is very lean; *kariṇko* kakălakeda, they shouted very loudly or very much. When it modifies the prds. *hijụ, senọ, menạ*, it means in very great or too great numbers. When it modifies a prd., another construction may also be used: the prd. in the infinitive may be put as d. o. of *kāhuriṇ* or *kariṇ* used trsly.: kakălako *kariṇkeda*, taramarako gaṇgaṛanterjana, they shouted very loud or very much, some got quite hoarse.

**kaĭḍi, kačḍi** syn. of *jekel.*

**kaiḍ-baiḍ** syn. of *cuḍcuḍ.*

**kaĭlu-maĭlu** I. sbst., the act of turning the food about in one's mouth either because one has no teeth or because it is too hot to be chewed or swallowed: en haṛaṇạ *kaĭlumaĭlu* lelkeḍei honko landakeda. II. trs, to turn the food about in one's mouth: lolo alu kapạkeateo *kaĭlumaĭlukeda*; ḍaṭa baṇgtenko jilu *kaĭlumaĭlukeateko* udea.
*kaĭlumaĭlu-n* rflx. v., (1) samo meaning. (2) to put into one's mouth things that are too hot: alom *kaĭlumaĭluna*, raṛgrikaeme.
*kaĭlumaĭlu-ụ* p. v., of food, to be turned about in the mouth: en jiludo raṛgelenatem jomkeda ei *kaĭlumaĭlujana?*
III. adv, with or without the afxs. *ange, ge, tan, tange*, modifying *jom, uḍ, rika, rikan, rikaọ.*

**kaĭmu** (*fide* Haines) sbst., Bauhinia racemosa, Lamk.; Caesalpiniceae,—a small, bushy tree with pendulous branches, cleft leaves, 2-3″ wide by 2″ long, showy flowers in lax racemes, and pods 1″ wide.

**kaiṇ-kuiṇ, karaiṇ-kuiṇ, raiṇ-ruiṇ** syn. of *kača, kačha*, cfr. *kalkal, halhal, khačmač*, 1⁰ of people, I. abs. n., great irascibility, rudeness, roughness, in cntrd. to *muruiṇmuruiṇ* which denotes a lesser degree: *kaiṇkuiṇte* ne horo usṇtana, this man becomes lean on account of his irascibility.
II. adj., (1) with *horọ*, a very irascible, rude person: *kaiṇkuiṇ* horoko bieăracăr kako daṛia, very irascible people cannot be put to act as judges. Also used as adj. noun: ne *kaiṇkuiṇtare* alom dasina. (2) with *kīsi, eraṇ*, rough words, an angry scolding: *kaiṇkuiṇ* kajĭ kaiṇ sătiṇkeḍei aĭńoiṇ eraṇrūṛakia. Also

used as adj. noun: *kaĭŋkuĭŋ* aĭumteko heĕajana, ne honko nā̤lo kako boroea.

III. trs., to speak in high dudgeon to smb.: *kaĭŋkuĭŋkeḍ̤eae.*

IV. intrs., in the df. prst., to be very irascible: *kaĭŋkuĭŋtanae.*

*kaĭŋkuĭŋ-en* rflx. v., to speak in high dudgeon, to speak roughly.

*kĭĭŋkuĭŋ-o̤* p. v., (1) to become very irascible: *kaĭŋkuĭŋo̤tanae, kaĭŋkuĭŋajanae.* (2) to be spoken to angrily or roughly, (rarely used in this meaning).

V. adv., with or without the afxs. *ange, ge, tan, tange,* modifying *kaji, rika, rikan, rikio̤, hijṳ, seno̤, bolo, uṛuŋ, aṭăkar*: *kaĭŋkuĭŋtane* senǫjana, he went away in high dudgeon; *kaĭŋkuĭŋtaniŋ* aṭăkarlja, I judged him to be very angry; beṭekan *kĭĭŋkuĭŋgele* rikajana neskando, this time we were spoken to very angrily.

2⁰ of horses, bullocks and buffaloes, syn. of *khaeĕra.*

**kajă, kajă-bagel** and **kajăken** syn. of *eă, eăbagel* and *eăken.*

**kajaḅ** (Sad. *kājab*) syn. of *sonjoko*, perchance, by chance, but used only in conditional sentences: gapa senteŋ sena, *kajaḅ* gomke manakiŋaredo kāge, I shall go to-morrow, but not if perchance the master prevents me; gapa senteŋ sena, *kajaḅ* gomke kae manakiŋare, I shall go to-morrow if perchance the master does not prevent me; *kajaḅ* iniˌ hijṳ, ne kaji udubaipe, if perchance he were to come, do not forget to tell him this; Soma *kajaḅe* hijṳre, kultaime, if perchance Soma were to come, send him to me.

**kajana** var. of *khajana.*

**kaja̤ŋ-kaja̤ŋ, khaja̤ŋ-khaja̤ŋ** (1) syn. of *cidaăcida̤.* (2) syn. of *daŋkaĕddaŋkaĕ.*

**kajaṛa-kajaṛa, khajaṛa-khajaṛa** (1) syn. of *cidaăcida̤.* (2) syn. of *daŋkaĕdaŋkaĕ.*

**kaji** (A. *kaziya*) I. sbst., (1) a word: ne *kajiŋa* mundi cikana̤? What is the meaning of this word? (2) language, tongue: *hoṛokaji*, the Mundari tongue. (3) news: *kaji* auĭme, bring news; *kaji* tebaṭam, deliver the news; gapa enara̤ *kaji* nere tebaṭam, bring back news about that to-morrow. (4) business, matter: cikan *kaji* mena̤? What is the matter? What is your business? (5) a particular version of sᵘth.: neado aĕa̤ *kajige*, that is his version of the case. (6) notion, idea, understanding: birren jontuko kasurrea̤ *kaji* kādaŋko ituana, wild beasts have of course no notion of guilt. (7) what people say. In this meaning it occurs in the saying: *kajirege* mena̤, it is a proverb.

Note the idioms: (1) *kaji, kajige,* coming after a genitive case, and *mena̤* being understood at the end, it is a question of, it depends on: musiŋte tebaṛa̤ monedo mena̤, mendo peṛeṛa̤ *kaji*, I intend to reach in one day, but it is a question of strength; Tapkarare pokŏto uṛiko namoa ci?—Ṭakara̤ *kajige*, can one buy good bullocks in the Tapkara market?—It depends on the money

which one can dispose of. (2) *kaji, kajige, kajiṭaṇa, kajitanaiṇa*, and negatively *kā kaji, kāge kaji, kaiṇa kajiṭa, kaiṇa kajitana*, following a word or a clause in the genitive case. When this genitive case has a conditional meaning these phrases may be translated by: at least if, at least if not, except if, but they always mean ltly.: I speak (or I do not speak) of the question or the case of: riṇgaṛa *kaji*, ḍuṛūri aṛako oṛo peṭo kako tikitikitele jomkeda, at the time of famine, we cooked and ate leaves of the *ḍuṛūri* tree and unripe wild figs; riṇgaṛa *kā kaji*, jiṇaŏsiṛina Lohardagaṛa caũli Ranci hijua, every year, when there is no famine, rice from Lohardaga is brought to Ranchi; peṛeakaṇṛa *kaji*, musiṇate Ranchiteṇa senkena, kaiṇa aĩuḅjina, once when I was particularly fit, I walked to Ranchi in one day and reached before the night; peṛeakaṇṛa *kaji*, dasturlekate niminuṇ hora musiṇate kā senoa, except when one is very fit, as a rule one cannot walk so far in one day; gomketa senkoṛe tisiṇ pâĩcae omapea, ṭaka menaṛa *kaji* (or ṭaka menaṛaiṇ *kajiṭa*), if you go to the gentleman to-day, he will give you a loan, at least if he has money; ṭaka baṇoṛado *kāge kaji*, tisiṇado pâĩcae omapea honaṇ, he is likely to give you a loan to-day, at least if he is not without money; bugijiṛa *kaji* (or hasudukuṛa *kā kaji*), gapadoiṇ ruiṛgea, I shall come back to-morrow, at least if we are all well at home (or, except in the case of sickness); kakaguṇaguṛa *kā kaji*, moḍ lāṛ̃ hagado kā tankiṇ, as far as I know they may be cousins, but they are not brothers; kakaguṇaguṛa *kā kaji*, moḍ lāṛ̃ hagakodo baṇakoa tae, I cannot say whether he has any cousins, but he has no brothers; he has no brothers, whether he has cousins, is an open question. (3) *kaji menaṛe, kaji menaṛeṇ kajitana, kajiṛa kajige, neado kajiṛa kajige*, I only put the case, I only make the supposition (without pretending that it is true): tisiṇ landiate ne kami kam cabakere ci hãlle rikamea (or cile rikamea)!—Hela, ciulaŏ landiarepe sabutiakaṇiña ci?—Kāgea, neado *kajiṛa kajige*, if through laziness thou dost not finish this work to-day, we will make thee suffer for it.—But, I say, have you ever caught me being lazy?—No, my boy, this is only a supposition; miḍ hoṛo bar sēr caũliṛa mandi mosate jomcabaleree cilkaoa?—Okore nelekankom lelkeḍkoa?—Lelo kā, aĩumo kā, *kajiṛa kajige*, what would happen if a person ate in one meal 2 sers of rice?—Hast thou ever anywhere seen such a person?—Neither seen nor heard of, but I just suppose the case; senderarebu gelhoṛogea, siliḅ goĕanro bēsgebu ḍoṇaoa.—Goĕileka cim pasandiakada?—*Kaji menaṛe*. (4) *kajiṛa kaji* as sbst. phrase. This should, by analogy with other similar expressions, mean an emphasized *kaji*. On account of possible confusion with the preceding idiom it is restricted to the meaning of a

scolding, and used only when this meaning is clear from the context : eṭaḳoa urjiṇa terlaṇgṛaṭaja, *kajirą kajiṇ* aĭumkeda, ḍanḍerą ḍanḍeiṇ perẹkeda, I lamed another man's bullock by throwing a stone at it, I got my scolding and I had to pay my fine. (5) *kajirą kajige* as predicative phrase. It refers to prolonged speaking in spite of a prohibition or in spite of former silence : hokaepe menjana, *kajirąpe kajitangea*, you have been told to keep silence and nevertheless you go on talking and talking ; sidasą hapeakane taĭkena, kajiĭmo menjanci *kajirąe kajitang a*, in the beginning he kept silent, having been told to speak out he does it with a vengeance ; sidasąe kaḍsakuḍsulena, taõomte horae naṃkeda oro *kajirąe kajikengea*, at first he was struck dumb with fear and shame, afterwards he saw his way (to exculpate himself) and he talked volubly. (6) *ena* (r *enako*) *ci kaji* (or *kajido*) *?* Is such a way of acting right and admissible ? enaṇāteṇ kāṭana, moṭaĭpe hērikajaĭńa, *ena ci kajiilo ?* I have been answering "no" for a long while and you try to force me into saying "yes", is that a decent proceeding ? (7) *kaji* following a nl., at least one, at least once : puraṇ kā (or kāreo), api ṭaka *kaji* omaiṇme, if not more, give me at least 3 Rs. ; apisa *kaji* seṇme, oroḍo kāreo, go at least three times, if not more.

II. trs., (1) to say smth., to tell smth., in contrd. to *jagar*, to speak, v. g., a language, to speak about smth., to speak in conversation. *Kaji* is never used, like *men*, of interior speech : enado kae *kajikeda*, he did not say that. (2) to tell, i.e, to order, smb. to do smth. : baba ire *kajiaḍkoa*, he told them (i.e., he ordered them) to reap the paddy.

III. intrs., (1) to speak, to say, to tell smb. : miḍ hoṛo oltana, miḍ hoṛo *kajitana*, one writes, the other dictates ; kae *kajikena*, he did not speak, he said nothing ; kae *kajikeda*, he did not say it ; eilkajana mente *kajilem*, tell us what has happened. (2) to give an order to smb.

Note the idioms : (1) *kajitadako*, people have said, i.e., the proverb says. (2) *jetae kae kajitada*, nobody says or said (that it was good), i.e., nobody is or was pleased with it, nobody can or could approve of it : babale roa rikalja, enetaṇe etaṇjada (or etaṇkeda), aminaṇ etaṇdo *jetae kae kajitada*. Also in the interrogative form : *okoe kajitada ?* Who approves or can approve of it ? puraṇem kaṭaṇcaṭaṇjaḍlea, ankado *okoe kajitada ?* (3) *alom kaji ! alom kajia !* or *aloma !* No need to tell us ! We know it ! Somado buḷọ oṛọ kumbüṛu hoṛoge —Alom kaji ! hola aleą babae irkeda, Soma is a drunkard and a thief.—No need to tell us ! Yesterday he reaped our paddy. (4) *kale kājia*, we shall not say anything, we have no objection : eimindaṛim gọea idiĭme, *kale kājia*, thou art free to take as much as thou canst carry, we have no objection.

(5) *jetaŋ kale kajitana*, we do not interfere by means of an order or a prohibition : aĕą uŗulekae taĭntana, *jetaŋ kale kajitana*.

*kaji-n* rflx. v., (1) to praise oneself, to boast, to brag : nīdo mamaraŋ hoŗo, janaŏe kajintana. N. B.—He always speaks of himself, is rendered by : janaŏ aéagągee jagara. (2) to speak aloud to oneself : bāŗabūŗu hoŗoko akogeko *kajina*.

*ka-p-aji* repr. v., (1) to tell each other, to speak with each other : cenąben *kapajitana ?* (2) to altercate : eikanąreąko *kapajitana*, enaŋāte haŭhaŭiŋ aĭu ŋjada ? Over what are they altercating, for a long time already I hear their uproar. (3) sbst., an altercation : *kapaji* hobajana.

*kaji-ą* p v., (1) to be said : ena kā *kajioa*, that is not said ; people do not speak like that ; that is an incorrect way of speaking. N. B. This sentence may also be used instead of (*a*) ena kaji kā bŋioa, that may not be said, spoken about, divulged. (*b*) ena kā kajidaŗioa, it is impossible to say : hijuue ei kā, ena kā *kajioa*. (*c*) enkan kaji kā hobadarioa, it is impossible that such a thing be said : praeār tisiŋe kajileda : sukurbār jilu jomepe. —Ena kā *kajioa*, the catechist told us to-day to eat meat every Friday. —I do not believe it, no catechist would ever say that. (2) of unmarried girls, to be bespoken, to be promised in marriage : aŭriĭ *kajioa ; kajiakanae*. (3) to be told or ordered smth. : hiju mente kale *kajilena*.

*ka-n-aji* vrb. n., (1) the amount of things said : *kanajiko* kajikeda miaḍ jakeḍ jīre kaiŋ dūdaŗijana, they said so many things that I was unable to keep a single one in my mind. (2) the result of speaking, i.e., the thing said : amą *kanaji* kā genouoa, no importance will be attached to what thou wilt say ; nekan *kanaji* ciulaŏ kaiŋ aĭumakada, I never heard any body speak in such a (reprehensible or unpleasant) way ; nekan *kanajido* kā aĭumakana, such a manner of speaking, (i.e., such a grammatical construction) has not been heard, is never used, is incorrect.

IV. a lv , only just what is implied by what is said in the clause. In negative clauses *kā* may not be emphasized by the enclitic *ge*, and is either preceded or followed by the adv. *kaji :* miḍ ţaka *kaji* omaiŋame, just give me one rupee ; gapa *kajim* senǫ, sajaĭ kam namea, only go to-morrow and thou wilt not be punished ; gapa *kaji kam* (or gapa *kā kajim*) senǫjan, sajaĭ namkedąge ţōreme, mind, just do not go to-morrow, and thou wilt surely be punished. This is the construction used in the following riddle, the answer to which is *jom*, to eat : pundi diriţą *kaji* tebątaime, ąege senoa, only just take him (i.e., the food which is here personified) to the white stones (i.e., the teeth), thence he (i.e., the food) will go on by himself.

Note the idiomatic construction in which *kaji* stands either between the nouns of a liv. bg. or an inan. o. and its repetition (in which case the prnl. noun *tanḍ* or *tanḍ* is understood after the repetition), or between the noun of an action and its repetition (in which case the repetition is often under a predicative form, generally in the imp. m.) : kalutʻiṇḍ namtʻina, sim *kaji* sim (understood *tanḍ*) alom auia, I want a young hen, so do not bring a fowl which is just a fowl, i.e., which is an ordinary fowl without the qualification required ; aḍoge baba *kaji* baba (understood *tanḍ*) jā peṭḍ jā sururigae omabua, he too will give us paddy which is only just paddy (which only just merits the name of paddy ), any empty or weevil-eaten paddy ;' cikan kami menḍ ? —Sen *kaji* sen (or senme), haure mundioa, what work is to be done there ?—Just go, thou wilt find out there"; kami *kaji* (or *kajibu*) kami, 'eabaḍ ea kā, we shall only ju t'do the work without bothering whether it will be finished or not; hijṵ *kaji* hijṵ (or hijṵkae), enrege baijana, let him just come, that is all what we want.

**kaji-aḍ** syn. of *bakâraḍ*.

**kaji-aṭâṛî** syn. of *kajiiṭiṇḍ*, trs., (1) to oust smb. from his turn of speaking. (2) to interrupt smb. and speak in his stead.

*kajiaṭâṛî-ḍ* p.v., corresp. meanings.

**kaji-au** trs., to hand down by tradition : haṛamko enkageko *kaji-anjada* (or *kajiaukeda*).

*kajiau-ḍ* p v , to be handed down by tradition : munuāte enkage *kajiaujana*.

**kaji-berel** intrs., syn. of *kaji berel*, to revive a question already settled : oko hoṛo gapakotee *kajiberelea*, inị bicāroa, any one reviving this question later on, will be judged by the panchayat.

**kaji-bṍ** syn of *kajisuṛura*, *kajisuṛuraŏ*, I. sbst., plain speaking : kae portoĕṍtan tʻikena, *kajibṍtee* mundiuterkeda, he could not be brought to understand by means of allusions, but by the use of plain talk he understood perfectly.

II. adj., with *kaji* same meaning : *kajibṍ* kajire enaṇḍ inị bujaŏoa, that one can be made to understand only by plain speaking.

III. trs. and intrs., to speak plainly, to call a spade a spade : antar-antar kajite kae bujiŏṍtana, *kajibṍime* ( or *kajibṍaime*, *kajibṍeme*), there is no getting him to understand by beating about the bush, speak plainly to him.

*ka-p-ajibṍ*, *kajibo-p-ṍ* repr. v , to speak plainly to each other : antar kaji aloben calaŏbaṛaea, *kajibopṍben*.

*kajibō-gḍ* p. v , (1) to be told plainly : *kajibṍlenae*. (2) of speaking, to be plain : akoḍ kaji kā *kajibṍjana*. (3) imprsl., same meaning : *kajibṍjana*, it has been said plainly.

*kajibo-n-ṍ* vrb. n., plain speaking : *kajibonṍ* kae aĭumakʻala.

**kaji-caba** trs. or intrs , (1) to explain everything : sobenae *kajicaḷaḍ*. (2) to promise for ever, to say

that one will always (or never) do a thing: urijilu ciulaŏ kaiŋ jōma.—Alom *kajicabą*, iduuŗo! I will never eat cow's meat.—Do not be so positive, who knows what may happen?

**kaji-cal** I. adj., with *kaji*, a message, a report, a rumour: *kajical* kajiiŋ aĭumlą. Also used as adj. noun.

II. trs., (1) to send a message through one or more persons. (2) to pass on a message so that it reaches the person intended. (3) to spread news.

*kajical-ŗ* p. v., (1) of a message, to be sent on or passed on: ne hāl ainątate *kajicaljana*, this message has been sent to me; ne kaji ainątare *kajicaljana*, this message was forwarded through me. (2) of news, to be spread about: ne hāl *kajicaljana*, sobenko aĭumkeda.

Note the proverb: *kajicinal* kaji ci argoinal dą, it is equally unpleasant to be subjected to backbiting, and to have water splashed at one.

**kaji-cirgal** trs., to render smb. prudent by one's warning.

*kajicirgal-ŗ* p. v, to be rendered prudent by smb.'s warning.

**kaji-darom** syn. of *eraŋruar*, trs., to retort to one who scolds: amine eraŋtanre jetae kape *kajidaromkiŋ*. *Darom* alone is also used in this meaning.

*kajidarom-ŗ* p. v., to be answered back when scolding.

**kaji-deŋga** trs., to help smb. in his speech (by corroborating what he says or by explaining what he means, when he is not understood).

*kajideŋga-ŗ* p. v., to be helped in one's speech.

**kaji-deŗe** trs. and intrs., (1) not to finish one's sentence. (2) to omit smth. in one's statement.

**kaji-ḍaṭoḅ, kaji-ḍiṭuḅ, kaji-ḍoṭoḅ** intensive of *kajikeŗe*, the afx. *ḍaṭoḅ* meaning: so as to leave no way of escape, in coord. to *kajisakāraŏ*, *kajite* (or *kajire*) harjapa, to testify to, or prove, smb.'s guilt peremptorily.

**kaji-eseḍ** I. sbst., the displeasure of being told disagreeable things: *kajieseḍ* namkiŋ.

II. trs., to displease smb. by what one says to him or by the way one speaks to him: *kajieseḍkiŋape*, enate jāru kae hijuj na.

*ka-p-ajieseḍ, ka-p-aji-p-eseḍ kajie-p-eseḍ* repr. v., to speak to each other so as to displease each other: cilkateben *kajiepeseḍjana* on horoloŗ?

*kajieseḍ-ŗ* p. v., to be displeased by what is said to one, or by the way in which it is said: panoāiṭre tisiŋ api horoko *kajieseḍjana*.

N. B. *Eseḍ* preceded by *kaji* may also be used as adj. and as intrs. imprsl., but then it is not a cpd. and refers to the one who is spoken to.

**kaji-eser** trs., to speak instead of the one who should speak himself: alom *kajieseria*, kajirikaime, do not speak in his stead, let him speak himself.

*kajic-p-eser* repr. v., to speak instead of each other: apanapan kulijaŋ kajiruareben, aloben *kajicpe-*

*sera.*

*kajieser-ḍ* p. v., to be prevented from speaking by another speaking in one's stead : aloka *kajieserḍ*, inia moeũtege sobon kaji namọka.

**kaji-eto** Nag. **kaji-itu** Has. trs., to ape smb. in his words or way of speaking : alope *kajiituiñaiṇ* daltapego.

*kajie-p-eto* repr. v., to ape each other's way of speaking.

*kajieto-ḍ, kajiitu-ḍ* p. v., to be aped in one's words or way of speaking.

**kaji-gačoḅ** I. adj., with *kaji*, smth. said imprudently, without foreseeing the consequences or without intending them : *kajigačoḅ* kajiteko kadăraŏjana. Also used as adj. noun.

II trs., to say smth. imprudently : kădaṇe kadraŏoa mente neaiṇ *kajigačoḅtada*, I made the blunder of speaking like this because I thought he was not likely to take it amiss ; okoaiṇ *kajigačoḅtadkoa !* What a blunder I have made in speaking like this to them !

*kajigačob-ḍ* p. v., to be said imprudently : ne kaji *kajigačoḅana.*

**kaji-gara** ltly., to say smth. which attracts a punishment of some kind, syn. of *kajigačoḅ.*

**kaji-hapa, kaji-hape** trs., to speak to smb. so as not be heard by others : cenạm *kajihapajạia* (or *kajihapeaitana*) ?

*kajihapa-ḍ* p. v., to be thus told smth. : en horo *kajihapejana*, etạko kako aĭumlạ.

**kaji-harḍ** I. sbst., the act of throwing the responsibility of a fault on others ; also the habit : *kajihardḍ* inkụre kũḥ men.

II. adj., with *horo*, a man with this habit ; inland : *kajikardḍ* horoko, *kajiha-p-ardḍ* repr. (1) sbst., the act of throwing on each other the blame for a common fault ; also the habit : nikiṇạ *kajihapardḍpe* l'ada ci ? (2) adj., with *horoko*, people with this habit.

**kaji-haṛaḍ**, to speak in such a way to smb. as to embitter him ; constructed like *egerhaṛaḍ.*

**kaji-huduma** Has. **kaji-hutuma** Nag. syn. of *kajihardḍ.*

**kaji-huraṇ** syn. of *kajihardḍ.*

**kaji itu** Has. var. of *kajieto* Nag.

**kaji-iṭiṇ** Nag. syn. of *kajiṭâṛi.*

**kaji-kae** syn. of *kajigačoḅ.*

**kaji-ke eḍ** trs. or intrs., to interrupt one who speaks : alope *kajikesedea*, okoạe moneakada enae ṭunḍuleka, oko kaji monạredo taĕomte kaj ĭpe, do not interrupt, let him say all he wants to say, if there is anything you want to say, say it afterwards.

Note the following, often heard in panchayats : Hô ! misaiṇ *kajikeseḍlema*, stop, let me interrupt thee once. It is on a par with this other : Kā ! aiṇ miadiṇ kajilea, let me also give my opinion. These are not mere parliamentary phrases but really ask for permission to speak, expecting this permission to be given.

*kajike-p-eseḍ* repr. v., to interrupt each other : kanekaneben *kajikepe-*

*seḍḍana*, mimiḍ hoṛotelin ṭunḍuẏa mendo kā, you interrupt each other continually instead of making up your mind to let each one in turn finish what he has to say.

*kajikesed-ę* p. v, to be interrupted : ne hoṛo kanekanee *kajikesedętana*, enate jagar kae ṭunḍutaḅjada.

**kaji-keṭę** syn. of *kajiurį*, cfr. *kajidaṭoḅ*, I. adj., with *kaji*, a positive or peremptory answer, statement, demand or order. When there is question of a positive order it is syns. with *hukumkeṭę* : *kajikeṭę* kaji kale namkeda, enamente kale manatinkeda. Also used as adj. noun : *kajiketę* kale namkeda.

II. trs. or intrs., to answer, speak, demand, urge, command, prohibit, positively or peremptorily : baba ir *kajiketęakom* ; gapam hijua ci kā ? *kajiketęalem*, racamdo alom racamea, wilt thou come to-morrow, yes or no ? Tell us positively, without any trace of hesitation.

*kajike-p-eṭę* repr. v., to answer, speak, etc., positively or peremptorily to each other : ne haturenko *kajikepeṭękę* enanko depengą, the people of this village do not help each other unless they are positively asked to do so.

*kajiketę-ę*, *kajiketę-gę* p. v., (1) to be told smth. positively : kajiko *kajiketęjana* (or kajiko keṭęjana), ujur kako daṛijana, they were told peremptorily, they could not object. (2) to be said positively : kaji kā *kajiketęlena* (or kaji kā keṭęlena) enamente kae omaḍlea, we did not ask for it positively, that is why he did not give it to us.

**kaji-koṭon** syn. of *kajikeseḍ*.

**kaji-kul** I. adj., with *kaji*, a message : aĕą mocaētedo kain aĭumlą, *kajikul* kajigen aĭumleda, I did not hear it from his own mouth, but through a message he sent me. Also used as adj. noun.

II. trs. or intrs, to send word to smb. (when it is a written message *olkul* is generally preferred) : ne hāl inịtąte *kajikultape* ; *kajikulgiale* (or *kajikulkịale*), mendo kae hijụjana.

*kajikul-ę* p. v., (1) to be sent as a message : cikin kaji *kajikullena?* (2) to receive a message : Somaoe *kajikullena*.

**kaji-kuta** trs. or intrs., to repeat rapidly several times the same word: ena kaji *kajikutakeda* ; enka alom *kajikutaĭńa*.

*kajikuta-ę* p. v., corresponding meaning.

**kaji lą** I. trs., to add by exaggeration so and so much to the true amount : ne urį hisi ṭakatebu kirinlịa ; hoṛoko kulijaḍmea, do môṛê ṭakam *kajilāgeda*.

II. intrs, to exaggerate : cuileka salangi setain lelkịa.—Ocām *kajilągjada*.

*kajilā-gę* p. v., to be said over and above the true amount : amą mocate môṛê ṭaka *kajilāgjana*.

**kaji-lasur** syn. of *kajite lasur*, trs., to calm, by reasoning or with soothing words, smb. who is in a passion of anger, desire, etc., in contrd. to *kajilōm*, to pacify one or the two antagonists in a quarrel. It is constructed like *kajilōm*.

**kaji-lōm** trs, (1) to pacify one or the two opponents in a quarrel: *kajilōmkiale*. (2) to pacify a quarrel: eperaṉale *kajilōmkeda*.

*kajilo-p-ōm* repr. v, to pacify each other in quarrels as occasion arises: haturaṉ eperaṉakore *kajilopōm* lagatiṉa.

*kajilōm-ọ* p. v., to be pacified by smb.'s soothing influence when quarrelling: *kajilōmjanakiṉ*. (2) of a quarrel, to be soothed down: eperaṉ *kajilomjana*.

*kajilo-n-ōm* vrb. n., the state of quiet brought about by soothing interference in a quarrel: *kajilonōmte* (or kajilōmte) nāḍokiṉ hapeakana.

**kaji-maṉgal** I. sbst, the act of speaking badly of people either, in their presence, of poor or uninfluential people who have not the means to defend themselves, or of other people, without sufficient reason, in their presence or absence: *kajimangal* eḍkagea.

II. adj, (1) with *kaji*, disparaging words: *kajimaṉgal* kaji kā sātiṉoa. (2) also *kajimāṉgal*, with *horo* syn. of the noun of agency *kajimaṉgalni*, *kajimāṉgalni*, a man who is in the habit of speaking badly of others, a scandalous gossiper: *kajimaṉgalko* kaiṉ sukuakoa, I do not like talebearers.

III. trs., with d. or ind. o., to speak badly of smb.: alope *kajimaṉgalia*; sieatom horoko sobenko *kajimaṉgalamtana*, the people all about speak badly of thee.

IV. intrs., same meaning: *kajimaṉgal.anae* ne horodo.

*ka-p-ajimaṉgal*, *kajima-p-aṉgal* repr. v., to speak badly of each other when occasion arises: ciulaŏ alope *kajimapaṉgalu*.

*kajimaṉgal-ọ* p. v., to be spoken of badly: Soma tisiṉapapa puraṉgee *kajimaṉgalọlana*.

**kaji-nam** (1) syn. of *bakârânam*. (2) to get an order or a scolding because one by his own words has recalled it to the mind of the one who was forgetting to give it: gomke kae tōrjaḍ taikena, ne hukumdo apege *kajinamana*, the master did not think of it, it was you who reminded him to give you this order; amlekan ḍondo! moḍ ḍāki eraṉem *kajinamaḍbua*, thou fool, thou hast procured us any amount (ltly., a large basketful) of scolding by recalling our fault to his mind. (3) In the meaning of, to speak without reflection, to say anything that comes into one's head, it takes the following forms: (a) indet. or f. ts.: nīṉ mocare lagoin banoa, jāṉagee *kajikenamkea* (or *kajikeḍuamkea*), this man has an unbridled tongue, he says whatever passes through his head. (b) past ts.: okoṉ mocare hijujana, enagee *kajikeḍuamkeda* (or *kajikenamkeda*), whatever came to his tongue he said. (c) past ts. p. v.: okoṉ mocare hijujana, enage *kajijannamjana*.

**kaji-ôṛâ** to speak so as to cause resentment. Constructed like *ôṛâ* (3⁰).

**kaji-parom** trs, (1) to say things which, through fear and shame, ought not to be said: amdo kadraŏ-

janci janąge dikukolekam *kajiparomea*, musiṇdo enkato goḡm namea, when thou art angry, thou, like the Hindus, sayest shameful things, in that way some day or other thou wilt get a beating. (3) to say openly what through shame, should be said only in a veiled manner, if possible : ne buĭdi antarantarte kae muṇḍikaḍei akoą dukule *kajiparomtąia*, as this doctor did not understand our veiled explanations, we told him plainly what is the matter with her. (3) to let escape what one had decided not to say : uku moneakaḍ kaji jagarjagarlǫiṇ *kajiparomtada*, or, kajido uḍjaḍuḍjaḍteṇ *kajiparomtada*. (1) sometimes syn. of *kajilą̄*. (5) to speak in smb.'s favour and so get him out of his difficulty : sabǫtane taĭkena, aiṇ *kajiparomkǫa*.

*kajiparom-ǫ* p. v., corresponding meanings.

**kaji-posŏṛa** syn. of *kajimaṇgal*.

**kaji-pucų** syn. of *kajiparom*, but not used in the meaning of *kajilą̄*.

**kaji-repę** repr. v., to contradict each other ; to urge different opinions.

**kaji-rogoḍ** trs, to worry into acquiescence by always repeating the same importunities : enkage alom *kajirogodea*.

*kajirogod-ǫ* p. v., to be importuned into acquiescence : *kajirogoḍjanaiṇ*, kāredo kaĭṅą honaṇa.

**kaji-ruaṛ, kajiruaṛa** Nag. Has. **kaji-rūṛa** Has. I. sbst., an answer, a reply.

II. trs., (1) to answer : *kajiruaṛkedako, kajiruaṛkǫako*. (2) to repeat what one has said : *kajiruaṛeme*, kā aĭumbēsjana. (3) to speak again changing or correcting what has been said : baba ire kajiakana, *kajiruaṛtaipe* guṛūluĭ ireka, he has been told to reap the paddy, change that and tell him to reap the millet. *kajiruaṛ-ǫ* etc., p. v., corresponding meanings.

**kaji-sabą** syn. of *bakārāsabą*.

**kaji-sakāṛaŏ** syn. of *kajite harjapą, kajite harḍaṭoḵ*, to testify or prove peremptorily smb.'s guilt so that he has no way of escape, to drive into a corner on a question of guilt.

*kajisakāṛaŏ-ǫ* p. v., to be driven into a corner by a peremptory testimony or proof of one's guilt.

**kaji-saṇgom** trs. or intrs., to say or enumerate things in their natural or logical order : *kajisaṇgomeme*, hanrenarem kajijada.

*kajisaṇgom-ǫ* p. v., of things, to be said in their order : sobeną *kajisaṇgomǫka*.

**kaji-sōje** trs., (1) to correct what has been mistakenly said by oneself or another : ulṭago bujaŏjaḍkoa taĭkenaiṇ *kajisōjekeḍa* (or sometimes, *kajisōjekeḍkoa*). (2) to bring smb. to a reasonable state of mind : kadraŏakanko taĭkenaiṇ *kajisōiekeḍkoa*.

*kajisōje-ǫ* p. v., corresponding meanings.

**kaji-sorlǫ** syn. of *kajigaŏoḵ*, but connoting precipitancy, thoughtlessness.

**kaji-sotǫ** syn. of *kajisaṇgom*.

**kaji-suku** syn. of *kajite suku*,

intrs., to speak without opposition, without being interrupted or contradicted: *kajisukutanae.*
*kajisuku-n* rflx. v., same meaning: *kajisukuntanae.*

**kaji-suṛūra, kaji-suṛūraŏ** syn. of *kajibō.*

**kaji-tala** trs., to say meanwhile, i.e., to settle or ask now what will be put into execution only at a later period: en uṛidom *kajitalaṭaia* aḍ kale akiriṇaja, mendo nāj akeḍ ṭaka kam omale aḍ uṛjo kam idii! Thou saidst that thou wouldst buy our bullock and therefore we do not sell it to others; but up till now thou dost neither pay the money nor lead off the bullock; he poncŏko, aĭumtape, neaiṇ *kajitalajada*: aiṇ mente api aṛi hisaŏjana, aiṇ goẹjante miḍ aṛido asultumbiḍṇi auĭka aḍ bar aṛido soben honkore haṭiṇoka, O panches, listen, this is what I settle beforehand (this is my spoken testament): I possess three low-fields; after my death let one be given to that son who will take care of me and feed me in my old age, and let the two other fields be devided amongst all my sons (including the *asultumbiḍṇi*).
*kajitala-ẹ* p v., to be settled or asked meanwhile: kumasalado asiẹre janaŏ *kajitalaẹgea,* when a marriage is arranged and a bullock is asked for the benefit of the bride's maternal uncle, it has never to be given at once but only at a later period, viz., after the marriage, when the maternal uncle invites the bridegroom and his family to a feast prepared in their honour.

**kaji-tebẹ** trs., to recall unwittingly to smb. an old and forgotten guilt of his: bugilekaliṇ jagartan taĭkena, nēẹ gunaiṇ *kajitebẹtaḍci* usurkja, we were conversing nicely when I happened to recall his fault and he was nettled; honderẹ kasurle *kajitebẹtaḍcicii* kadăraŏjana. (2) to reach a certain place speaking all along the way about a certain matter: neate pītii *kajitebẹkeda.* (3) to speak also of a certain matter, to touch also a certain question: talagantae uduḥkena mendo sobenẹ kae *kajitebẹkeda,* he explained for half an hour but did not explain everything, did not exhaust the subject.

**kaji-topa** syn. of *bakāṛaḍ,* also to cut short smb.'s sentence by saying smth. oneself.

**kaji-tuka** trs., (1) to tell smth. to smb. and then leave him. (2) to tell smth. and then continue the work one has interrupted to say it: *kajitukataime.*

**kaji-turuḥ** syn. of *kajitebẹ.*

**kaji-ṭuṭuṇga** (1) in Nag. syn. of *kaji goẹ* and *kajibō.* (2) in Has. syn. of *kaji goẹ.*

**kaji-uṛi, kaji-uruj** Nag. syn. of *kajiketẹ* Has.

**kaji-uṛuṇa** (1) syn. of *kajinam.* (2) to get back by one's own urgency or through the intercession of another, part of what one has been forced to disburse: moḍhisi ṭakae ḍandelena, môṛê ṭakado aiṇ *kajiuṛuṇẹaia.* (3) to get by one's own entreaties or through the interven-

tion of others a thing to which one is entitled and which is being held back: en horoą dasigonoą pacaõǫtan taĭkena, aią *kajiuruąkeda*.

*kajiuruą-ǫ* p. v., corresponding meanings: inią rîrî ḍubaõǫtan taĭkena, poucokote *kajiuruąjana*, he was at the point of losing the money he had lent, it was restored to him by a decision of the panchayat.

**kajõra** (Sad. *kajra*, H. *kajal*, lamp-black with which the eyelids are painted) I. adj., (1) with *kera*, a buffalo with a white throat: *kajõra* keṛalo kiriąakąia. (2) with *bią*, a snake with white streaks passing above the eyes and meeting on the nape of the neck: miaḍ *kajõra* biąle goẽḷia.

*kajõra-n* rflx. v. poetical parallel of *sindurin*, to daub oneself with red lead:

Kuḍmoloąlekalaą sindurintea.
Maṛąseromlekalaą *kajõrante*.

Let us go and daub our forehead like the head of the coppersmith bird. Let us go and daub ourselves like the neck of the peacock.

*kajõra-ǫ* p. v., of buffaloes, to have a white throat; of snakes, to have the white streaks described above; of birds, to have a collar: ne keṛa *kajõraakana*; miḍ rakamren ḍur hoṭǫre ciṛibiritane *kajõraakana*, one kind of quail has a speckled collar; burupaṇḍaĭti *kajõraakanią* leḷḷia, eṭą biąkodõ kã.

**kajur** adj., occurs with *bococéṛé* in the Asur legend. The meaning no more known is probably timid It seems akin to Sk. *kãyar*, timid, and A. *kajal*, bashful.

**kaka** (H. paternal uncle) I. sbst., (1) a father's younger brother: cilkan *kakam ?*—Moḍlãi *kakaią*, what kind of a junior uncle of thine?—My father's uterine junior brother. (2) the husband of the mother's junior sister: cilkan *kakam ?*—Eągaraiąa. (3) anybody, of one's own clan or of one's relations by marriage, who addresses one's father with the vocative *dada*, elder brother or elder cousin. It takes the prsl. prns. *ią, m, te*, etc., as poss. afxs.: *kakaią*, my junior uncle, *kakam*, thy junior uncle. A man uses the vocative *babu* or *maĭ* with all those who call him *kaka*.

II. intrs., with inserted ind. o., to address smb. as one's junior uncle, i.e., to have him as junior uncle: *kakaaiaią*, *kakaaiam*, etc. This is used as the eqvlt. of the English: he is my, thy, his, etc., junior uncle: cimin horoko aputeko dadaaia, inku sobenkoe *kakaakoa* kilireo kupulreo. They say also *kakaṭąaiaią* etc., in the same present meaning, and *kakaḷąaiąa*, referring to the past, after the junior uncle's death.

**kąką̃** (Or. *khākhā*) I. sbst., the cawing of a crow; *kąkąiąa* aĭumlą.

II. intrs., to caw: kãũko *kąkąjada*.

*kąką-n* rflx. v., to caw: enaąãteko *kąkąntana*, they are cawing for a long while.

III. adv., with the afxs. *tan, tanye*, modifying *rą, rikan*.

**kąką** var. of *khąkhą*.

**kaka‡-kuku‡** syn. of *peṭąkaka‡ku-*

*kuʃ*, I. trs., to break the bones of an animal so as to fold it up into a small compass : Gondo miaḍ sime *kakaʒkukuʃkia* aḍ bugulirea sajukia. *kakaʒkukuš-o* p. v., of an animal, to have its bones (neck, legs, wings) broken and folded up into a small compass : *kakaʒkukušakan* sim bugulĭatea uruakia.

II. adv., with or without the afxs. *ange, ge, ogo, tan, tauge,* modifying *rika* : sim *kikiʒkukuʃoʒee* rikakia.

**kakaʒ-kukuʃ** poetical syn. of *kubaʒkubuʃ* :

Cihom burubĭeakena e ?
Cihom tondauakuĭlaken ?
Cihom *kakuʒkukuša* !
Cihom dirjalatia !

Hast thou dug iron ore on the hill (and carried it far away), that thou walkest with bent and aching back ? Hast thou burnt charcoal in the jungles, that thou twistest and stretchest thy strained waist ?

**kaka-guagu** adj, (1) with *haga*, a son of one's father's brother, and with *misi*, a daughter of one's father's brother, in entid. to *kumahutom* (*haga* or *misi*), a child of one's mother's brother ; and *eagaratia* (*haga* or *misi*) a child of one's mother's sister. These are general terms making abstraction of the respective age of the two cousins. (2) with *bau, aji, loko,* such an elder male cousin, such an elder female cousin, such a younger male or female cousin. (3) with *hagea*, the degree of relationship described, as existing between two male cousins or two female cousins. (4) with *bokobota*, the degree of relationship described, but in general, i.e., making abstraction of the sex of the cousins : *kakaguagu*, kumahatom kăredo eagaratia bokobočare arandi ciulaŏ kă baioa.

**kaka-honjar** sbst., (1) the younger brother of one's father-in-law. (2) the husband of one's mother-in-law's younger sister. (3) anybody who addresses one's father in-law by the vocative *dada*. The vocative generally used is *aba*, sometimes *kaka*.

**kă-kaji** sbst., the interjection "no!", a refusal, a denial : sobenko sukutana mente aia ituana, *kăkaji* okoe udubadma? I know that all agree, who told thee that he refuses ?

**kaka-koko, kakăra-kokŏro, kaaka-koako** (Sad. *kaklăkoklo*) syn. of *balubalu*, but connoting speechlessness : hola ne horo kula saragomlia tisiajakede *kakakokoakana*, yesterday a tiger threw this man, he is still speechless and stupefied (from the shock).

**kakăla, kakla** (Engl. to *cackle*) I. sbst., a shout, a call, shouting, very loud speaking or calling. *kakăla* aĭumlena.

II. adj., with *kaji*, shouted speech : kaladkolodko *kakăla* kajio kako aĭumurumea, entirely deaf people do not even remark that smth. is shouted. (2) with *horo*, syn. of the noun of agency *kakălani*, a man who does not speak without shouting : ale hature miad *kakăla* horo menaia, jagarlere kŭb sanginătee aĭumoa. With the negative prefix

it means a man usually silent: miaḍ *kākakăla* horolǫe sumdiakana.

III. trs., (1) to shout smth., to say smth. very loudly: kaji *kaklaeme.* (2) to call out to smb., to speak loudly to smb.: ciạ kape *kaklaḷia? kaklalīme.* (3) to utter any sound however low: kulikịale, jetaṇạ kae *kaklakeḍa,* we asked him, he did not utter a word; hanarte kae *kaklaitana,* her mother-in-law never speaks to her.

IV. intrs., same meanings: (1) alom *kaklaea* kaiṇạ bairaakana. (2) ne horo saḍkasoḍkatana *kaklaaipe,* mâṛîteạ kae aĭumea, this man is somewhat deaf, speak very loudly to him, he does not hear what is said in a low voice. (3) êêtane *kaklajaḍa,* he groans; ehẹchẹtane *kaklajaḍa,* he sobs; hanarte kae *kaklaaitana;* kupulǫtele senkena, kako *kaklaaḍ'ea,* enatele ruarjana, we went to see our relatives, they did not converse with us, therefore we came away.

*kakă'a-n* rflx. v., to shout: aĭumledale, iminaṇage *kaklanme,* we have heard, stop shouting.

*ka-p-akăla* repr. v., (1) to speak to each other: kulgiare cenạmente kaben *krpıklatana*? Why do you, husband and wife, not speak to each other? (2) rarely used, to shout to each other: ţinoṛạre dubakandipĭlii arilkedaliṇ *kapaklakena* jagarre (or *kapaklatelin* jagarkena), it hailed when we were sitting under a corrugated iron roof, we had to shout to make ourselves understood. Usually they say: kaklatelin japagarkena.

*kakăla-ǫ* p. v., of a speech or call, to be shouted: kaji *kaklaǫka,* aleạ luturre kā tebạtana, your words do not reach our ears, let them be shouted.

*ka-n-akăla* vrb. n., (1) the loudness of shouting: *kanaklale* kaklala, kula nirjana, we raised such an uproar that the tiger ran away. (2) the act of shouting: misa *kanaklate* kako aĭumkeda, oroge kaklaome, they did not hear thee the first time, shout again.

V. adv., with or without the afxs. *ange, ge, te,* modifying *kaji, jagar, ṛạ, duraṇ,* very loudly, at the top of one's voice.

**kakăla-ciriḍ** to shout suddenly and inarticulately through fear. Constructed like *ṛạcıriḍ.*

**kakăna, kakna** (Sk. *kaknā,* a ring worn on the wrist) sbst., a grass bracelet used at the celebration of the *karam* feast.

**kakăna-bihir** syn. of *galpulabihir.*

**kakanḍa** var. of *khakanḍa.*

**kakar** var. of *khakar.*

**kakaraḍ** (Eng. to *cackle*; Germ. *gackern.* Or. *koṭkoṭrnā*) I. sbst., the cackling of hens: simkoạ *kakaradem* aĭumlạci?

II. adj., with *sim,* a hen actually cackling.

III. trs. or intrs., fig. of people, to repeat incessantly and annoyingly the same thing: cenạm *kakaradaletana? cenạm kakaraḍjaḍlea? aminaṇage kakaraḍlem,* stop annoying us with this thing thou repeatest continually.

IV. intrs., of fowls, to cackle: sim *kakarāṇtana*; *kakaraḍjadae*.

*kakarad-en* rflx. v., same meanings: apimātaẽtee *kakaradentana* n: sim, tisinakodoe jaromeają, this hen cackles since 3 days, maybe it will lay an egg to-day or to-morrow: iminaṇge *kakaradenme*, kamitem, ju!

*kakarad-ǫ* p.v., of smth. to be repeated continually and annoyingly: ne kaji *kakaradǫtana*.

**kakăru, kakru** (Sk. *kakri*, a kind of cucumber) sbst., a vegetable fruit and the climber on which it grows. Three kinds are distinguished: (1) *piṭikakăru*, Cucurbita Pepo. DC.; Cucurbitae ae,—the Pumpkin, a cultivated annual creeper or climber with deeply five-lobed leaves on petioles with rigid pungent hairs; with very large yellow flowers and a large fruit, flat or round, and ribbed. (2) *bonḍeakakăru*, Cucurbita maxima, Duchesne;—the Gourd, with hairs not pungent, lobes less deep, and a very large, oblong, slightly ribbed fruit. (3) *panḍea-kakăru* Has. *punḍi kakăru* Nag. Benincasa cerifera, Savi; Cucurbitaceae,—a large softly hairy climber, with leaves more or less five-lobed, large yellow flowers and a large, oblong, white-pubescent fruit.

**kakăru-aṛą** sbst., the tender leaves and the flowers of the pumpkin and the gourd, when used as potherbs.

**kakăru-cāẽa** sbst., a large brown bug, about 1" in size.

**kakăṛa-kokŏṛo** var. of *kakąkokǫ*.

**kakăṛom, kakṛom** Has. var. of *kaṛăkom*.

**kakăsa-dăru, kakăsa-hesą** syn. of *gŭṛihesą*.

**kakăra-gaŏ** (Sk. *kakhri*, soreness of the armpit) sbst., a sore in the lymphatic gland of the armpit.

**kaki**, the wife of a *kaka*. In Nag. it is used and constructed like *kaka*. In Has. it is used only as voc. and correspondingly as a trs. or intrs. prd.; in all other cases they use *gaṛin*.

**kaki-hanar** Nag. syn. of *gaṛinha-nar* Has., the wife of a *kakahonjar*. The voc. used is *eaą* and sometimes *kaki*.

**kakla** var. of *kakăla*.

**kakna-bihir** syn. of *galpulabihir*.

**kąkǫ** var. of *khąkhǫ*.

**kąkǫ** syn. of *kidąkodǫ, kindąkondǫ, kidarkodor, kodǫkodǫ, kombąkombą*, contrary of *gereẽgereẽ*, I. adj., with *aṛą*, a potherb of which the fresh leaves have grown rapidly large without losing their tenderness: tisin *kąkǫ* aṛą bāriin sidakada, to-day I have plucked only large tender leaves. Also used as adj. noun: *kąkǫko* sideme, ritipitiko bageeme.

*kąko-gǫ* p. v, of a potherb, to shoot fresh leaves which grow rapidly and remain tender: ne sinaṛą janăŏ-sirma *kąkogoa*.

II. adv., with or without the afxs. *ange, ge tan, tange*, modifying *saṇgenǫ, rikaǫ, lelǫ*: ne aṛą *kąkǫtan* saṇgenakana.

**kakru** var. of *kakăru*.

**kakṛom** Has. var. of *kaṛăkom*.

**kaksom** rarely used var. of *kaḍsom*.

**kă-kuta** trs. or intrs., to utter

several times the negative *kā*: asikenaiṇ mendoe *kākutakeda* (or *kākutakiṇa*).

*kākuta-n* rflx. v., same meaning: asikenaiṇ mendoe *kākutaṇjana*.

*kākuta-ṇ* p.v., to be refused by a rapid repetition of the negative *kā*: asikenaiṇ mendo *kākutajana*, asikenaiṇ mendoiṇ *kākutajana*.

**kāl** (S k.*kā'*) sbst., an engine, machine, clockwork, driving power: rēlgaṛiṛą *kāl* miaḍ kuṭṛire taĭna, the railway engine is on one carriage; samaĕlelgaṛire *kāl* meną, there is clockwork in a clock, which makes it go: samaĕlelteą *kāl* gaṛiko meta, they call clock or watch an instrument to see what time it is; hupuṛiṇ oījko lelteą miaḍ *kāl* meną, there exists an instrument to see small things (the microscope); *apirkāi*, a flying machine; *moṭorkāl*, a motor-car; *lijąteṇkāl*, a loom; *holoṇriḍkāl*, a flour mill; *darukaḍkāl*, a saw-mill.

**kāl** (Sk. *kāl*, death, calamity) I. sbst., (1) syn. of *maĭra*, poison: maṇḍire suidakan *kāle* jomląe goĕjana, he has eaten poison mixed in his food and died of it. (2) a spell thrown by a witch that poisons smb.'s food: *kālko* calaŏlia, somebody has thrown a spell on him, which poisoned his food. (3) syn. of *kālduku*, poisoning by means of poison or by means of a spell: cikan *kāl* namkedatee goĕjana? Did he die from ordinary poison or from a poisoning spell?

II. trs., to poison with poison or with a poisoning spell: ne hona eputeko *kālkia*.

*kāl-en* rflx. v., to poison oneself.

*kāl-ą* p. v., to be poisoned; to be under the effect of a poisoning spell.

*ka-n-āl* vrb. n., the virulence of administered poison or of a poisoning spell; the number of people killed by poison or by a poisoning spell: ne najom buṛia *kanāle* kālkeḍkoa, moḍ canḍure gelhoṛolekako goĕjana; *kanālko* kāllia, jetan ranute kabu bugidaṛiąia, they have given him so virulent a poison that we have been unable to save him by any medicine.

**kaḷa** (P. *kar*) var. of *kaĭi*, deaf.

**kaḷaḍ-koloḍ** var. of *khaḷaḍkholoḍ*.

**kąḷal, kanṇra, banṇra** Kera syn. of *banoa*.

**kalal** I. sbst., enamel: *kalaĭ* coṭąjana, the enamel has come off.

II. trs., to enamel: mêṛeḍrą pileṭko *kalaĭtaḍa*.

*kalaĭ-ą* p. v., to be enamelled: ṭiṇdo kā *kalaĭakana*, tin-plate and galvanized plate-iron are not enamelled.

**kaḷą-koloṇ** var. of *khaḷaḍkholoḍ*.

**kaḷa-kunḍa** deaf and quiet. Constructed like *kali*.

**kalam** (A. a pen, a reed) sbst., a pen-holder.

**kalam** (A. *kalam karnā*, to cut) I. sbst., the act of grafting a plant; the act of lopping the branches of an old fruit tree: *kalam* kā ṭaŏkajana.

II. adj., grafted: *kalam* ulikee roaakada, he has planted grafted mango trees.

III. trs., (1) to graft: gamălaąr

satāludaru *kalameme.* (2) to cut all the branches of an old fruit tree for renewing its wood and bettering its fruit: soben tambarasdaruko *kalamtada.*

*kalam-ǫ* p. v., corresponding meanings.

*ka-n-alam* vrb. n., (1) the number of plants grafted or of old fruit trees lopped of their branches: *kanalamko* kalamakada, soben tambaras ṭuṭuŋgaakana. (2) the act of grafting; the act of lopping the branches of an old fruit tree: *kanalam* kā ṭaũkajana.

**kalamdani** sbst., a long-grained, late variety of paddy, sown or planted in low fields.

**kalámeg, kalmeg** syn. of *bhuĭnīm.*

**kaḷaŋ** var. of *kaḍlaŋ.*

**kalaŋ-kalaŋ** Nag. syn. of *kalkal,* in the 2nd and 3rd meanings.

**kaḷaŋ-kaḷaŋ, khaḷaŋ-khaḷaŋ** (1) syn. of *cidaḍcidaḍ.* (2) syn. of *daŋkaĕ-daŋkaĕ.*

**kalapani** (H. the Ocean) I. sbst., (1) the Andaman islands: *kalapanire* kamiko senǫjana. (2) deportation to the Andamans: *kalapanĭ* namkeda.

II. adj., with *hoṛo,* a convict deported to the Andamans: *kalapani* hoṛoko puraṣa enregeko mandauterjada, convicts deported to the Andamans often remain there for the rest of their life.

III. trs., to deport a convict to the Andamans: sarkār isu bhagŏānkoe *kalapanikeḍkoa.*

*kalapani-ǫ* p. v., to be deported to the Andamans.

**kalaṛe** (Sad. *baṭura*) sbst., Pisum arvense, Linn.; Papilionaceae,—the Field-Pea, an annual herb with even-pinnate leaves ending in a tendril. The flowers are purple, with angular, white standards, and the seeds are mottled, gray or purple, and smaller than those of the garden pea.

**kalaṛe-aṛa** sbst., the young leaves of the field-pea, when used as a potherb.

**kalbal** var. of *khalkal.*

**kalcur** Nag. (Sad.) **karcul** Has. (H. *karchul,* a large spoon) sbst., a small iron ladle (Pl. XXIV, 2).

**kale kalete** adv., slowly, little by little, at last, with great difficulty: banda *kalekaletele* tearlą, it took us a long time to prepare the bund; *kalekalete* miḍ ṭakae omaḍlea, with much ado he gave us one rupee.

**kalga** var. of *khalga.*

**kalgi** var. of *khalgi.*

**kali** var. of *kala.* Though this looks like a feminine form, the Mundas use it independently of sex. As proper noun it is even restricted to males.

I. sbst., (1) a slight deafness: *kalile* bēsleka kaiŋ aĭumtana. (2) the dulness of sound in drums, the skin of which is too slack, or in dirty cymbals: *dumaŋkali* juguturuaṛepe, correct the dulness of sound of the

II. adj., (1) with *hoṛo,* slightly deaf: *kali* hoṛoko bēsleka kako aĭumea, slightly deaf people do not hear well. Also used as adj. noun, and (for males) as proper noun. (2) of

drums, dull-sounding because the skin is not taut: *kali* dumaṇ bēs kū saṛia ; dumaṇ *kaligea.*

III. trs., caus., (1) to let a child eat of the ferment for rice-beer and so cause it to become slightly deaf: ne hon iliranute ciąpe *kalikiạ?* (2) to deafen : bandukuṛą saṛi *kalikiṇa ;* banduku saṛitee *kalikiṇa.* (3) to stretch insufficiently the skin of a drum : nagĕrako *kalikeda.*

III. intrs., in the df. prst., (1) to be slightly deaf: aĭṇą lutur *kalitana.* (2) to sound dully : dumaṇ *kalitana.*

*kali-n* rflx. v., to cause oneself a temporary slight deafness: ne hon iliranutee *kalinjana,* this child has rendered itself slightly deaf by eating ferment prepared for brewing rice-beer.

*kali-ọ* p. v., (1) to be deafened : banduk saṛitea *kalilena.* (2) to become slightly deaf : ne hoṛodo luture *kaliakana,* bēs kae aĭumea. (3) to be or become dull-sounding : kartal kâĭte *kalijana ;* rūrūte dumaṇ *kalioa.*

V. adv., with the afxs. *ange, ge,* modifying *aṭăkar:* tutkun dąre umunkọre misamisa *kalige* aṭkaroa.

**kaliḅ** (A. *kālib,* mould, form) sbst., the form on which an arch is built.

**Kalipurti** sbst., name of a subsept of the *Purti* clan. (See *kili*).

**kalisa** (Or. *lassā*) I. sbst., syn. of *hajirikami,* work done for daily wages: kutaŏkami kakoąre, *kalisako* kamika, if they refuse contract work, let them work as day-labourers.

II. adj., with *kami,* same meaning.

III. trs., to engage smb. as a day-labourer: *kalisataḍkoniṇ.*

*kalisa-n* rflx. v., to engage oneself as a day-labourer: kutaŏnape cipe *kalisana?*

*kalisa-ọ* p. v., to be engaged as a day-labourer: kutaŏakanako ciko *kalisaakana.*

**kaljūg** (Sk. *kalijug,* one of the 4 Hindu ages) sbst., the bad times in which we live, in contrl. to *sotojūg,* the golden age.

**kal-kal** (1) var. of *khalkal.* (2) syn. of *kalbal.* (3) syn. of *kalhal,* of a child, I, adj., with *hon,* an unmanageable child.

II. trs, to spurn its parents in their authority : hondo hola puraạee *kalkalkiṇa.*

III. intrs., (1) to show itself unmanageable : hondo hola puraạee *kalkalkena.* (2) in the df. prst., to be unmanageable : *kalkalinae.*

*kalkal-en* rflx. v., to show itself unmanageable : alom *kalkalkena.*

*kalkal-ọ* p. v., to become unmanageable : ne hon *kalkaljana.*

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

**kal-kaṭaŏ** Nag. trs., to spend one's time : jehelre bar sirma isu muskilteṇ *kalkaṭaŏkeda,* I spent two years in prison with great hardship.

**kal-kol** (Or. *halkabrnā,* to repeat incessantly) I. sbst, a buzzing of the ears : *kalkolte* jetaṇą kaiṇ aĭu njada.

II. adj., with *lutur,* buzzing ears : *kalkol* lututo bēs kaiṇ aĭumjada.

III. intrs., (1) prsl., in the df. prst.,

of the ears, to buzz: aĭṅą lutur *kalkoltana*. (2) imprsl., to feel a buzzing in the ears: lutur *kalkoljątṅa*.

*kalkol-ǫ* p. v., of the ears, to buzz: aĭṅą lutur *kalkolǫtana*.

IV. adv., with or without the afxs. *ange, ge, tan, tange,* modifying *aṭkar, rikaǫ*.

**kal-kol** var. of *khalkol*.

**kalmeg** syn. of *bhuṫuīm*.

**kaloa** var. of *khaloa*.

**kalǫ-kalǫ** I. sbst., the noise made by dogs eating a semi-liquid or drinking a liquid, with their snout in it: kundumre *kalǫkalǫ* aĭumǫtana, seta cikanąe namakada? *Cakalcukol* is used in the same meaning.

II. adj., with *saṛi*, same meaning.

III. trs. or intrs., to eat or drink as described: seta ţenḍąḍąe *kalǫkalǫjada*.

*kalǫkalǫ-n* rflx. v., same meaning: ţenḍąḍąe namakada, seta *kalǫkalǫntana*.

*kalǫkalo-gǫ* p. v., of a liquid or semi-liquid, to be swallowed as described. ţenḍą seta namakada, *kalǫkalogǫtana*.

IV. adv., with or without the afxs. *ange, ge, tan, tange,* also *kalǫleka, kalǫkenkalǫken,* modifying *jom, nū, jal, solka, rika, saṛi, aĭumǫ*: utu ci dąe namtada seta, *kalǫkalǫtane* saṛijada.

**kalom** I. adv., next year, in cntrd. to *nekalom*, this year.

II. trs. or intrs., to put off snb. or smth. for the next year: ne oṛą nekalomgebu baiĭa cibu *kalomea?* janaŏsirmae *kalomjada*, he puts it off every year; upun sirmaţąētee *kalomtangea*, ne hoṛo, he has been putting it off for four years already; ne kajim *kalomkatejada*, thou always puttest this business off for the next year; aṛandi mente mādope *kalomkeḍlea*, niulan cenąpe metaletana? Last year you have put us off for one year about this marriage, what do you say this year? Note the idomatic way of putting the last sentence: mūle kulikena, *kalomtegepe* harkeḍlea, nāḍo *kalom* tebaakana, cenąpe menjada?

*ka'om-en* rflx. v., same meaning: Asūmte niulangelan sena cilan *kalomena?*

*kalom-ǫ* p. v., to be put off for one year: mādope *kalomjana*, niulanle omapegea; *kalomǫka* ne oṛą bai; mādo *kalomlena*, nāḍo hobaǫka.

**kalom-kalom** I. adv., next year and (or) the one or several following years: ne buru *kalomkalombu* goṛa'a.

II. trs. or intrs., to put off for one or several years: ne oṛą baibu *kalomkalomea*; oṛą bai mosaḍsirmako *kalomkalomkeda* mendo nā jakeḍ aŭriko etţea, two years ago they put off for one or several years the building of their new house, but up till now they have not yet started the work.

III. intrs., to say "next year" again and again or for several years in succession: alom *kalomkalomea*, do not say always "next year"; am hatum kiriąea ci kā? kale mundijuḍma, *kalomkalomtege* din senǫtana, art thou going to buy the

site for the new village, yes or no? We do not understand thee, with all these delays the time passes; oṛa bai mentee *kalomkalomjada*, he always says that he is going to build the house next year; ne hoṛo *kalomkenkalomk.na*, he has been saying "next year", again and again or for several years.

*kalomkalom-en* rflx. v., same meanings as the trs. and intrs.: kulii partede *kalomkalomentana*.

*kalomkalom-o* p. v., meanings corresponding to those of the trs. and the intrs.

*kalomkalomge*, *kalomkenkalomken* adv., modifying *jagar* in the meaning of the intrs.: kulko parted *kalomkalomgeko* jagarea, each time they are asked they answer "next year".

**kalomkote** adv., next year and (or) the one or several following years.

**kalpana** var. of *khalpana*.

**ka'paŏ** var. of *khalpaŏ*.

**kalsa** (Sk. *kalas*, spire, pinnacle) Nag. syn. of *ṭusa* Has. sbst., the tender end of a twig, with 3 or 4 leaves.

***kalsa** Nag. (Sad.) **kaṛăsa, kâṛăsa, kâṛsa, kâṛâsa** Has. (Sk. *kalas, kalsa*, waterpot) I, adj., (1) with *caṭu* or *bāṇḍa*, any narrow-necked waterpot. This is the kind of waterpot used in the *kalsa galaṇ* ceremony. (2) with *baba*, paddy planted to serve in the same ceremony. At the time of the transplantation of the rice in a field belonging to a family wherein a marriage is to be celebrated the next year, three handfuls (*toaḳ*) of seedlings are each planted in a tuft without separating the plants. At reaping time these tufts are tied together into one sheaf (*aṭi*) and kept unthreshed for use at the ceremony. If these tufts do not yield enough to make up a sheaf, then other stalks from the same field may be added. In this meaning it occurs as adj. noun, d.o. of *galaṇ*, with reference to the ceremony, in the latter's name: *kalsa galaṇ*, the plaiting of the *kalsa baba*.

II. trs., to make a waterpot narrow-necked: kumbar apia caṭuĭ cangolakeda, bariadoe *kâṛsakeda*.

*kalsa-o* p.v., of a waterpot, to be made narrow-necked: miaḳ caṭu *kâṛsaoka*.

***kalsa galaṇ** Nag. **kaṛăsa galaṇ** and other vars. Has. sbst., the 3rd among the ceremonies observed at the Mundari marriage. It is practised also by the Sadans and the Oraons. Amongst the Mundas it is a ceremony proper to the Hasada country, followed in the Naguri country only by Hasada people who have settled there and by Naguri families when they happen to intermarry with Hasada people. The Sadans see in it a so-called *tantra-mantra*, i.e, a rite producing its effect by the sole fact of its being performed. For them it is imitative magic. The Mundas see in it a mere symbolic prayer, which may fail of its effect like any ordinary prayer. The effect intended is to obtain numerous

offspring. The *camka* and the waterpot represent the male and female organs and the basket, at least according to the Mundas, represents the work the parents have to go through to bring up their family.

Whether this ceremony be of Aryan or Munda origin is difficult to say. The first is more probable. Phallic or lingait rites were spread over the whole East and extended even to Greece and Rome. The only ancient eastern religions showing no traces of them are Parsiism and the ancient religions of Egypt. But in those rites, only the penis was represented. As will be seen, there is nothing obscene about this ceremony of the Mundas.

In the village of the bridegroom, the ceremony takes place immediately after the erection of the arbour (*maṇḍoa dul*), in the afternoon before the bridal party sets out for the village of the bride. In the latter it takes place before the *uliaṛandi*, either that same night or the following morning. The things required are: (1) a *kalsa caṭu* or a *kalsa bāṇḍa*, also called *aṛandicaṭu*. (2) an ordinary new waterpot (*dulḍa caṭu*). (3) a *camka*. This is the conical tube prepared on the potter's wheel, which, when cut longitudinally in two, yields two roofing tiles. Such tubes when prepared specially for this ceremony have the narrower opening slightly turned outward, so as to prevent the plaited paddy haulms from slipping off. (4) a small basket called *ṭuṛki*. (5) a sheaf of unthreshed *kalsa* paddy. If this is a mixture of several varieties, they must be sorted according to the colour of the grain.

When all is ready an old man steps on to the raised platform (*piṇḍĭri*) in the centre of the arbour, faces East and sits down so as to have the central post of the arbour between himself and the house. Then he makes a plait of *kalsa baha*, just long enough to fit round the neck of the *kalsa caṭu*, and he ties it in such a manner that the ears hang outside right round the pot. The lower ends of the haulms are plied into its mouth. Then he prepares similar plaits for the *camka* and the basket and fits them around both in the same manner. The basket contains some earth and lumps of dough of rice flour compressed in the hand (*ḍumbā*). These are not rounded off, but left with the marks of the fingers on them. In Hasada and also in parts of Naguri they do not put these balls nor any earth into the basket. The old man crowns the latter with a flat leaf plate (*patĭri*), which he fastens with a string. He covers the *kaṛĭsa caṭu* and the *camka* with a large-sized earthen plate, shaped as a waterpot cover. This is to serve as a lamp (*ṭaṭi*). Since it is new and would absorb the oil to be

poured into it, it is either soaked in water or placed into another plate containing some water. It is filled with *surguja* oil, and roasted pulse grains are dropped into the oil in order to prevent it from spilling when, later, the women dance whilst carrying the waterpot and the *camka* on their heads. Each of these lamps contains four wicks.

When all this is ready, the panches, i.e., the people come to witness the ceremony, step into the arbour (*mandoa*), arrange the *kalsacaṭu*, the *camka*, the basket and the ordinary waterpot, this latter turned upside down, and tie them around the central post with five or seven turns of a single thread of *adoa sutam*, i.e., a new, quite fresh cotton thread. They sit down facing East. Then the women bring from the house and hand over to them three flat leaf-plates containing cooked balls of dough. These balls are made of fresh flour, husked in the morning by maidens who were still fasting. They must also be cooked by them. The panches put these balls on the raised platform. Two pots of rice beer, destined for the sacrifice are also handed to them. The lamps over the *kalsa caṭu* and the *camka* are lit and the pahan performs the sacrifice of the occasion in the arbour. It consists of a red cock offered to *Khûṭ Durha*, *Desauli*, *Mux* and all the bongas of the village, with the prayer: "*alope dukuale*, do not give us any trouble". Then a libation of rice-beer is made, a leaf-cup of it being poured out on the raised platform. After this the sacrificed animal, the sacrificial beer, and the balls of dough are removed from the arbour; and the balls are eaten then and there and the beer drunk by the people present.

Meanwhile the ceremony called *kalsa biriḍ*, the lifting up and carrying into the house of the *kalsa caṭu*, the *camka* and the basket, is begun under the arbour by the groom's mother and one of her sisters-in-law. The mother salutes the *kalsa caṭu*, kissing the tips of her joined hands, throws on it in three directions, some water in which flour is diluted, and makes on it with her fingertips three parallel marks of red lead (*sinduri*). In some places she also draws three similar lines on the platform, under the waterpot. Then she takes some pearl-rice into her folded hands, salutes the pot once more, kissing her fingertips, and throws that rice on the platform. She now puts the *kalsa caṭu* on her head and, dancing carries it into the house. Her sister-in-law, carrying the basket on her head, follows, also dancing. All the women present follow suit taking care, however, not to touch the bearers of the *caṭu* and basket. (It would be an evil omen if a widow were then to touch either of the two women). In some places the *camka* is similarly carried into the house by a second sister-in-law of the groom's mother. The ordinary waterpot is always left in its place

upside down. When the *canka* is not carried into the house, it is left where it stands, but the lights are extinguished.

Meanwhile the Gasis, musicians, sacrifice and eat a fowl which has been given to them.

**kalsa** var. of *khalsaŏ*.

**kalu** Has. syn. of *khalgi* Nag. (Sad. *kula*) I. sbst., a plate made of leaves, generally 8″ or 9′ diam. and about 4½″ deep. Note the phrase: jomken *kalure* ji, to void excrements into the leaf plate from which one has eaten, i. e., to return evil for good. As a measure in the division of meat or fish, *mod kalu*, one leaf-plateful is about 3 lbs., in contrd. to *mod sakam*, one leafful, which is about ½ lb.

II. trs., to pin leaves together so as to form such a leaf-plate: sarjom sakam *kalume*.

*kalukalu* adv., a leaf-plateful each: *kalukalu* jiluko donajana, in the division of the meat they got about 3 lbs. each.

**kalu-mandi** I. sbst., (1) cooked rice on a leaf plate: *kalumandiko* idikeda, they took with them a leaf plate with cooked rice; tisingapa *kalumandiŏ* hartana, these days he runs from place to place, whithersoever a meal is to be got at a wedding or a feast. (2) fig. syn. of *rokalāi*, (*a*) food given as only compensation for labour or service: jetan talab banoa, *kalumandi* bāriin namjada. (*b*) the contract or agreement by which one gets only one's food for one's work: aletare upun salatedoe dasikena, ne sirmado etare *kalumandiree* tojana, when he was in our service he got 4 maunds of paddy for his pay, this year he is a servant elsewhere and earns only his food.

II. adj., also *kalumandiren*, with *dasi* or *nalani*, a servant or a day-labourer who gets only his food for wages.

III. adv., also with the afx. *te*, modifying *kami*, *dasin*, *nala*, to get only one's food for wages.

**kalu-puru** I. collective noun, all kinds of leaf plates and cups.

II. intrs., to prepare the leaf plates and cups required.: *kalupuŋkedako* ci aŭrige?

**kalu-sala** syn. of *harhu*.

**kaluti** adj. (1) with *sim*, a young hen having reached the laying age. Also used as adj. noun: kerebore *kaluti*, a fat young hen during the fortnight or so when it cackles but has not yet laid its first egg. (2) with *enga*, a young hen having hatched only once.

*kaluti-o* p. v., (1) to become a hen, in contrd. to *sandio*, to become a cock: ne jiaŋjiaŋkore ciminaŋko *kalutioa* aŭrige mundioa, one cannot see yet how many of these small chickens will become hens. (2) of a young hen, to reach the laying age: ne sim nādoe *kalutiakanae* kakāiadtana.

**kamai** (H. *kāmāī*) I. sbst., earning, product of labour: aputea *kamaiee* bhōgtana, he lives and carries on his work with the means his father had gathered.

II. trs., to earn: ṭapure cimin ṭakam *kamaïleda?*
*kamaï-ǫ* p. v., to be earned.

**kamān** (H. *kamānā*) I. sbst., sometimes used instead of *hočogiṛin*, the ceremony of shaving after the death of a relative.
II. intrs., to observe this ceremony: tisiṇko *kamāntana.*
*kamān-en* rflx. v., same meaning: tisiṇko *kamānentana.*
*kamān-ǫ* p. v., of this ceremony, to be performed: tisiṇge *kamānǫre* baioaci?

**kamār** (Or. *kamhār*, toil) sbst., syn. of *baṛaï*, blacksmith. This term seems to be applied especially to the blacksmiths of Gangpur, who, though of Mundari race like the lohars of Biru, Barway and other Oraon parts, are considered outcasts by the latter because they use tanned hides for their bellows.

**kamāṛa, kamāṛâ** var. of *kamṛa.*

**kamaṛkom** Nag. **karmaṛâ** Has., sbst., the petiole or stalk of a leaf.

**kambaǰ-komboǰ** pl. or frequentative of *komboǰhagel, komboǰken uḍ,* I. trs., of all, to swallow (or of one, to swallow repeatedly) at once, without chewing, food which can easily be so swallowed, in entrd. to *kaǰkoǰ*, which applies also to the swallowing of lumps which may stick in the throat.
*kambaǰkomboǰ-n* rflx. v., same meaning: moḍ tompa baruï *kambaǰkomboǰnjana*, he swallowed at once a whole bunch of *baru* fruit.
*kambaǰkomboǰ-ǫ* p. v., to be thus swallowed: barujō tuluṭkeate *kambaǰkomboǰoa*, the fruit of the *baru* tree when taken out of its shell can be swallowed without mastication.
II. adv., with or without the afxs. *ange, ge, tan, tange*, also *komboǰleka*, modifying *jom, uḍ, rika, rikan.*

**kambakura** Has. I. sbst., the act described under the trs.: nekan *kambakuratedo* poṭom kam palṭidaṛiṇ, saḷpargaṛâkeate palṭiïme.
II. trs., to try and turn over a heavy object without taking proper hold of it: enaṇāte poṭome *kambakurakatejada.*
*kambakura-n* rflx. v., same meaning: enka alom *kambakurana*, saḷpokŏtome.
*kambakura-ǫ* p. v., (1) corresponding meaning: *kambakuraǫredo* poṭom cilka palṭioa? (2) fig., to have so much pressing work as not to be able to do it perfectly: kami tisiṇgapale *kambakuraakana.*
III. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *udur, siḷ, palṭi, rikabaṛan*; also modifying *rikaǫ* in the fig. meaning: tisiṇgapa kamite *kambakuratanle* rikaakana.

**kamca-kuṛaṇ, kamcaṇ-komcoṇ, kamcaṇ-kumcaṇ, kaǰca-kuṛaṇ, kanca-konce** (Sad. *kancākonco*) cfr. *kaṛaṇdondaṇ, kaṛaṇkucaṇ, lenḍeṇkonḍeṇ, reḍsekonḍeṇ*, I. adj., of trees or wood, crooked in various directions; of roads, tortuous, very winding; of rivers, meandering. Also used as adj. noun: sōje loratepe sen'ā c' *kim ak raṇ'e?* Did

you go by a straight path or by a winding one?

II. trs., to trace a road or path tortuously: burujanare sandakako *kamcakuraŋkeda*, they have made the road sloping down tortuously along the side of the hill.

III. intrs., in the df. prst., to be very crooked, tortuous, meandering: ne daru *kamcakuraŋtana*.

*kamcakuraŋ o* p. v., to grow very crooked, to be made tortuous, to be meandering.

IV. adv., with or without the afxs. *ange, ge, gge, tan, tange*, modifying *horaŋ, lelo, bai, sen, haraŋ, inggi*.

**kami** (II. *kām*) I. also *kamia*, abs. n., diligence at one's work: ne horore *kami* menaŋ.

II. sb.t., (1) work, labour, occupation: amaŋ *kami* menaŋ ei banoa? (2) business, undertaking: nekan marara *kami* kae calaŏdaria, he cannot manage a big undertaking like this. (3) an action, a deed considered in its moral aspect. In this meaning it refers only to actions performed with one's hands and to copulation: bugin *kami*, a good action; eŋkan *kami*, an evil deed; pāp *kami*, a sinful action; giŋ *kami*, or poari *kami*, coit. (4) usefulness, or work done with smth. In this meaning it occurs in the following phrases: *kamire* hijua, *kami* hobaoa, enaraŋ *kami* hobaoa, enate *kami* hobaoa, work will be done with it, i.e., it will be of use; *kamire* kā hijua, *kami* banoa, enaraŋ *kami* banoa, it is or will not be used for work, i.e., it is of no use. (5) as affix, a work, an action performed with the hands, an avocation or profession: gapa *siŋkami* hobaŋka; *kumbūrukamiree* sahjana, he was caught in theft, he was caught stealing; *barhikamiraŋ* namakada, I have obtained carpenter's work to do; *okilkamire* kūb takaoa, much money is made in a pleader's profession; Biruruko *siŋkami* kako kamia, Birhors are not cultivators.

III. adj., also *kamia*, with *horo* (1) a diligent man, one who works well, without laziness: nīdo kūb *kami* horo. (2) syn. of the noun of agency *kaminj*, one who works, a coolie, one who can work, or who works for the upkeep of the family: ne oŋare *kami* horoko hurinjana, jojom puraŋca, in this family few are able to work, but there are many mouths to feed. N. B. In both meanings *kamia* may be used as adj. noun: dasi kaji dasikodo kaiaŋ namtana, *kamiako* siribainape, I do not want ordinary servants, enquire for me after servants who work well; *kamia* banga'a oŋare, soben loĕoŋakotalc haŋcabatana, there is no one in the family who is able to work, all our rice-fields have broken embankments.

IV. trs., (1) with *kami* (expressed or understood) as d. o., to perform a work; to do an action with the hands (also to copulate); to exercise a profession. When reference is made to the moral aspect of an action, the d. o. may be a prnl. noun formed by means of the afx. *o, teŋ*. In this case *kami* is not understood:

neado (or ne kamido) gapa *kamiṗe*; kumbŭṛu (or kumbŭṛukami) alom *kamia*; giụ (or giụkami) alom *kamia*: Hoṛoko oteko (or otekamiko) *kamia*, the Mundas are cultivators; maliĭ (or malikamiĭ) *kamitana*, he is doing gardener's work: apisirma masăṭare (or masăṭarkamiĭ) *kamikeda*, he has been schoolmaster for 3 years; eḍkaṇe *kamikeda*, he has done evil things; giụteṣe *kamikeda*, he has copulated. (2) with *ṭaka* as d. o., to earn money: mahajanko ṇekalom kŭḷ ṭakako *kamikeda*.

V. intrs., to work, to be at work: *kamitanae* ci? Is he working?

*kami-n* rflx. v, (1) rarely used in the same meaning as the trs. (2) in poetry parallel of *dasin*: okoreṇ dasina? okoreṇ *kamina?*

*kami-ṛ* p. v., (1) of a work or an action, to be done: ne kami gapa *kamiṛka*, siụkamido tisiṇ; kumbŭṛu ciulaŏ aloka *kamiṛ*. (2) of money to be earned: lumambepārre nekalom ṭaka haṛiṇge *kamijana*.

*ka-n-ami* vrb. n., (1) the amount of work done: *kanamiko* kamijana, singi aŭri turṛāte singi ḍumbuĭ jakeḍ piṛiregeko taĭkena, they worked so long that they remained in the fields from before sunrise till sunset. (2) the manner of working: iniṇ *kanami* kā lelakana, idŭṛṛe jōrea ci kā? Nobody has seen how he works, who knows whether he exerts himself at work? (3) the act of working: nea musiṇ *kanamite* cabaoa, this will be finished by working one day. (4) the work done: neado okoeṇ *kanami?* Whose work is this?

VI. adv., (1) with the locative afxs. *re, ṣare, te, ṣale*. These forms may be used as intrs. prd. with inserted prnl. sbj.: *kamire* menṇia, or *kamiria*, he is at his work; *kamitee* senṇjana, or *kamitijana*, he has gone to his work. (2) with the afxs. *āte, ēte: kamiāte* aŭriĭ hijụruaṛa, he has not yet come back from his work.

*kamiĭṛ* prnl. noun, work that is to be done: aĭñiṇ *kamiĭṛ* purage menṇ, I have a lot of work to be done (by me or by others); aiṇ *kamiĭṛ* puṛa menṇ, there is a lot of work which I must do.

**kamia** var. of *kami* as abs. n., adj. and adj. noun.

**kami-ajaŭṛi** trs. or intrs., to lighten or shorten a future work by doing part of it in advance, by preparing it: hijụ candụ oṛṇbai eṭegoa, honderātele *kamiajaŭṛiakada*; oṛṇ bailo *kamiajaŭṛiakada*.

*kamiajaŭṛi-n* rflx. v., same meaning: ukulaṇ oṛṇbai ebetōbea, nṇātebu *kamiajaŭṛina*, later on the building of the house will give us a multiplicity of occupations, let us begin to prepare things in advance.

*kamiajaŭṛi-ṛ* p. v., of a work, to be prepared in advance: oṛṇbai *kamiajaŭṛiṛka*.

**kami-au** trs., to cultivate a field and hand it down from generation to generation in the same family: ne loĕoṇ haṛamko *kamiauḷṇ*, cilkate nṇ honkore bageoa?

*kamiau-n* rflx. v., same meaning;

haṛamko *kamiaunjana*, honkooko kamiidinka.

*kamiau-ŋ* p. v., of a field, to be handed down by uninterrupted cultivation : ne loĕoŋ haṛamkoāte *kamiaujana*, this field has been handed down and cultivated by the same family since the days of their ancestors.

**kami-bage** trs., to omit some work inadvertently ; (rarely) to omit it wilfully.

*kamibage-ŋ* p. v., corresponding meaning : sobeŋa rikajana mendo miadą *kamibagejana*.

**kami-caba** trs., to achieve all the work of a certain kind which is to be done at this season : siuko *kamicabakeda*.

*kamicaba-ŋ* p. v., corresponding meaning : siu *kamicabajana* (or siukami cabajana).

**kami-deŋga** I. sbst., help in one's work : apimā *kamideŋgaiŋ* namkeda.

II. trs. or intrs., with d. or ind. o., to help in a work : *kamideŋgakiale* oṛąbairele *kamideŋgatana*.

*kamideŋga-n* rflx. v., same meaning : aĭńą oṛą baire *kamideŋgaŋpe*.

*kamide-p-eŋga* repr. v., to help in each other's work.

*kamideŋga-ŋ* p. v, (1) to be helped in one's work ; oṛą bairele *kamideŋgajana*. (2) of help in work, to be given : oṛąbaire *kam deŋgajana*.

III. adv., with or without the afxs. *ge, te*, modifying *kami* : gonoŋatedo kā, *kamideŋgagele* kamitana, it is not for wages, it is by way of helping that we work.

**kami-din** I. sbst., the busy season, the season of much work : *kamidin* tebąakana.

*kamidin-ŋ* p. v., to be in the busy season : tisiŋagapale *kamidinakana* ; tisiŋagapa *kamidinakana*, these are the days of much work.

II. adv., with or without the afx. *re*, at a time when there is much work, in the busy season : *kamidine* bagetaḍlea, jojomdine hijuruaṛjana.

**kami-eser** trs., to compete without need with poor people and so deprive them of money they could earn ; to take the bread out of the mouth of poor people : amdo nekan kamiko kamąre baioa, reŋgękom *kamiesertana*.

*kamieser-ŋ* p v., of poor people to be deprived of what they could earn, if they were let alone to do a certain work : amdo oṛara kamime, hajirim kamitanrąte reŋgęko *kamieserŋtana*.

**kami-eṭę** trs. and intrs., to begin a work, to start work : oṛąbaiko *kamieṭękeda*, they have started the building ; *kamieṭękedako* (or kamiko eṭękeda), they have begun to work (or the work).

*kamieṭe-gŋ* p. v., corresponding meaning.

**kami-garaŋ** I. trs., with *ṭaka* as d. o., to earn much money : ṭakadoiŋ *kamigaraŋlą*, mendo hundi kā hundijana, I earned much but had to spend much also, could not hoard the money.

II. intrs., to work hard or for a long time : modgaṛikaḍ *kamigaraŋkenciĭ* senŋjana ; tisiŋ kae *kamigaraŋkena*.

*kamigaraŋ-en* rflx. v., same mean-

ing : tisiŋ kae *kamigaraŋenjana.*

*kamigaraŋ-ǫ* p. v., (1) of much money, to be earned : ţaka *kamigaraŋjana.* (2) of much work, to be done : tisiŋ kā *kamigaraŋjana,* little work has been done to-day.

**kami-hal** intrs., to work for another as compensation for the work he has done for one : honderiŋ kamikaṛiakadą cimtaŋpe *kamihalaiñą?*

**kami-heŏa** trs., (1) to cause smb. to get accustomed to work : ne hon *kamiheŏaipe.* (2) to accustom oneself to a work : calu kaiŋ *kamiheŏaakada.*

*kamiheŏa-n* rflx. v., to accustom oneself to a work : calu kaiŋ *kamiheŏanjana.*

*kamiheŏa-ǫ* p. v, to be or become accustomed to work or to a certain work : ne hon aŭrigee *kamiheŏaoa.*

**kami-hundi** trs , with *ţaka* as d. o., to hoard one's earnings : puraŋ ţakae *kamihundiakada.*

*kamihundi-ǫ* p. v., corresponding meaning.

**kami-kaṛi** trs. and intrs., to do now a work to be compensated afterwards either in money or with work in return : siųĭ *kamikaṛikeda ;* isu ţakae *kamikaṛiakada.*

*kamikaṛi-n* rflx. v., same meaning : cimin mām *kamikaṛinjana ?*

*kamikaṛi-ǫ* p. v., corresponding meaning : siųkami *kamikaṛijana ;* apimā *kamikaṛijana,* api ţaka *kamikaṛiiana.*

**kami-lą** trs. or intrs., to work better, more or longer : *kamilākiñae,* or, aĭñātee *kamilą̄keda,* he has done more work than myself ; candųāte apimāe *kamilākena,* he has worked 3 days over a month ; ţakaāte upun gandaiŋ *kamilą̄akada,* I have worked such a time as to have a right to a pay of 4 annas more than one Re., i e., of Rs. 1-4-0.

*kamilą̄-n* rflx. v., same meaning.

*kamilā-ǫ* p. v., (1) to be beaten in the amount of work done : api hoṛole taĭkena barhoṛokinaten *kamilājana,* we were three, both the others did more work than myself. (2) of work, to be done more or longer than a given unit : tisinlǫ apimī candųāte *kamilāgǫlana ;* ţaka āteupun gandą *kamilājana,* work has been done worth Rs. 1-4-0.

**kami laga** trs., to e use to get tired by work : ne uripe *kamilagakiŋ.*

*kamilaga-n* rflx. v., to tire oneself by work : puraŋ alom *kamilagana,* naǫke senhora hobaoa.

*kamilaga-ǫ* p. v., to be tired by work : *kamilaganjanae.*

**kami-nala** intrs., to work for daily wages : gapado *kaminalame.*

**kami-nam** intrs., to become wealthy by one's own exertions : honko aputo dipĭli renagetanko taĭkena, nądoko daṛijanako *kaminamakeda.*

*kaminaman* adj., who has become wealthy through his own exertions : nądoko *kaminamana ; kaminaman* hoṛo aloe pulaĭnka, let him who has become rich, not indulge in pride.

**kami-pacaŏ** trs., to activate the digestion of food by heavy work.

*kamipacaŏ-n* rflx. v., same meaning.

*kamipacaŏ-ǫ* p. v., of food, to get

quickly digested owing to heavy work.

**kami-parom** syn. of *kamılā.*

**kami-rabal** trs., (1) with a liv. bg. as d. o., to relieve smb. in his work : ne hoṛo honko *kamırabalkia.* (2) with an inan. o. as d. o. syn. of *kamiojaŭṛi.*

*kamirabal-ǫ* p. v., corresponding meanings.

**kami-sabą** trs, to do so often a certain work that one does no more take any interest in it : nekanąko-dole *kamisabątada.*

*kamisaba-gǫ* p. v., of a work to be done thus often : nekan kamido *kamisabąakana.*

**kami sarę** trs., to leave part of a work undone, not to finish a work : huṛinąlekalo *kamisarçakada.*

*kamisare-gǫ* p. v., of part of a work, to remain to be done : huṛinąleka *kamisareakana,* or, huṛinąleka kami sareakana.

**kami-sida** trs., to do one work before another : okoabu *kamisidą* banda tol ci oṛą bai ? What shall we do first, build the new house or make the bund ?

*kamisida-ǫ* p. v., of one work, to be done before another : bandatol *kamisidaoka.*

**kami-taṛa** trs. or intrs., to do a work meanwhile : ainą sen jaked ena *kamitaṛape,* work at that until I come.

*kamitaṛa-ǫ* p. v., corresponding meaning.

**kami-udam** I. sbst., collective noun for all kinds of work.

II. intrs., to be engaged in various kinds of work : *kamiudamtanako.*

**kami-usrač** trs. or intrs., to do a work diligently, quickly : *kami-usračepe* ; irǫle *kamiusraŏkeda.*

*kamiusraŏ-n* rflx. v., same meaning.

*kamiusraŏ-ǫ* p. v., of a work, to be done quickly : irǫ *kamiusrağjana.*

**kamîṛî** I. sbst., also *kamîṛîkuṛi, kamîṛînį,* a maid-servant.

II. trs., to engage as maid-servant ; to give a girl service : *kamîṛîkiale.*

*kamîṛî-n* rflx. v., to work as a maid-servant : midsirinae *kamîṛînjana.*

*kamîṛî-ǫ* p. v., to be engaged as maid-servant ; to be given into service : bar hoṛokiną *kamîṛîǫka,* puraą kami menąą oṛare ; ne ţuar-honkiną *kamîṛîǫka,* abudo jojomko purąjana, kabu asuldariakiną, let us give these two orphan girls into service, we cannot keep them, there are too many mouths to feed in our house. It may be used also sbstly., and as adv. with the afx. *te* : *kamîṛîǫ* ne hature namoa ci ? Can one get an engagement as maid-servant in this village ? *kamîṛîǫteko* idikia, they took her away to become a maid-servant ; *kamîṛîǫliiana,* she has taken service.

*Among the Mundas maid-servants are engaged only in houses where the womenfolk are too few to cope with their work. They are to men-servants (or rather boy-servants) in the proportion of about 1 to 5. Like the boys, they may go into service from the age of about 12 until their marriage. Like the boy-servants, so they too are treated in all things like the children of the

house, fed, clothed and housed with them and like them. No difference is made. They work in the fields as well as in the house as if they were daughters of the family. They have a right to a new cloth every year and receive moreover 3 or 4 Rs. for each year's service.

No Munda girl ever becomes the servant of a family belonging to another caste. Within the tribe only orphan girls and, occasionally, girls so poor that they starve at home, ever enter the service of a strange family. Even orphan girls are not sent into such service if one of their near relatives is at all able to feed them. Girls whose parents are still alive are allowed to enter the service only of relatives. From them the service is practically equivalent to a prolonged stay with their relatives and it is intended only to afford help to the latter.

A kind of half-maid, half-charwoman, generally a widow, who goes every day to her employer's house to perform fixed household duties, viz., to sweep the house and courtyard, clean the plates and fetch the water, is common among the Hindus (where she must of course belong to a touchable caste). But she is very rarily, if ever, met with in the house of a Munda. A Munda housewife, indeed, even when relatively rich, does not object to performing herself these humble duties. Such a menial receives a meal a day for her services, and 3 or 4 Rs. a year.

**kampaĕ** (Sad. *kapae*) I. sbst., a kind of basket loosely made of simply juxtaposed haulms of some kind of long grass. These are tied together at the middle of the bottom. It is flat-bottomed and cylindrical, from 1½′ to 2′ high, and has nearly the same diameter. It is used only to carry charcoal: amą *kampaĕ* hupuṛingea kaiṁ sukuatana, thy two baskets of charcoal are too small, I do not buy them.
II. trs., (1) to make into such a basket: saṅṛi, kita, ciru, sudugan, ṭaṭiko *kampaĕea*. (2) to put charcoal into such a basket: kuĭla *kampaĕcpe*.
*kampaĕ-n* rflx. v., figuratively used in jest about men only, to gird one's waist with any cloth other than a *botoę*, so that it hangs down to the knees.
*kampaĕ-ę* p.v., (1) of grass to be made into the basket described: saṅṛi *kampaĕoa*. (2) of charcoal, to be put into such a basket: soben kuĭla *kampaĕukana*.

**kampa-kumpu** var. of *khampa-khumpu*.

**kampu, kapu** I.sbst., a sheathed flowering or fruiting spike as that of *jondra*, maize, and *keorabā*. The sheath is called *kapuṛą sakam* or *coką*: the rachis of the spike is called *coką* in Has. and *koĕa* in Nag.: cimin *kapupe* aulą? gele oetanrege geleoa, *kapudo* moṭoṭą-re, darure kapuua, the male spike is terminal, the female spike is axillary.

II. intrs., in the df., prst., to produce actually such spikes: jondra *kaputana.*

*kapu-ṷ* p. v., to produce such spikes: keorabāo *kapuua.* Note the metaphorical saying: jondra *kapujanaci?* This question, when asked about a woman who has been married for a year or so, means: has she got a child? The manner in which Munda mothers carry their babies slung in a cloth on their back, suggests this comparison with the flowering maize.

*ka-n-ampu* vrb. n, the number of sheathed spikes produced: jondra *kanapu* kapujana, jomtele masaṷgiṛijana, the maize has produced so many fruiting spikes that we are tired of eating them.

**kampu** Nag. syn. of *khapṛŏ.*

**kamṛa, kamṛâ, kamăṛa, kamăṛâ** (Sk. *kammal*) I. sbst, a blanket made of hair, camel's hair, sheep's wool, etc., and worn by Munda men as an overall, in cntrd. to *banāt,* a blanket made of some fibrous or fleecy substance resembling hair.

II. trs., to weave hair into a blanket: mindiñḷko *kamăṛaea,* enage minḍikamăṛa menoa.

*kamṛa-n* rflx. v., to don a woolen blanket: rabaṇdinreko *kamṛana.*

*kamṛa-ṷ* p. v., of any kind of hair, to be woven into a blanket: ûṭkoạ ūḷ *kamăṛaoa,* mente kale ituana lelkeredo ûṭkamăṛale menea, we do not know that they make also blankets with camel hair, if we saw such blankets we would call them *ûṭamṛa.*

**kamsaŏ** var. of *khamsaŏ.*

**kān** var. of *khān.*

**kan?** **kaṇạ?** and **kaṇi?** Siripaṭi var. of *cikan? cikaṇạ?* and *cikaṇi?* Hence *kaṇạe katana?* is syns. with: *cikaṇạe cikatana?*

**kā-nā̤** adv., not now, in the meaning of very long ago, very much later. It occurs in the following derivatives:

*kānā̤āte* adv., since a very long time: *kānā̤ātele* kajibujaŏḷia, moḍ canḍụdo hobajana, it is a long time we are trying to call him to reason, in fact it is already a whole month.

*kānā̤te* adv., very much later; *kānā̤tee* hijua, api canḍụ ensạregee taĭna.

*kānā̤re* adv., long ago: *kānā̤rele* kajileḍma, moḍ canḍụdo hobajana, we told thee long ago, surely a month ago.

*kānā̤, kānā̤ren* adj., with *hoṛo,* a very old man: nī *kānā̤ren* hoṛo, aĭńūte gel sirmajā̤e maraṇa. It may also qualify the name of an animal.

*kānā̤rạ* adj., of inan. os, very old: *kānā̤rạ* kajikom uṛuṇjada.

*kānā̤ṇi, kānā̤reṇi* prnl. n., of liv. bgs., a very old one: niku *kānā̤koge.*

*kānā̤reạ* prnl. n., of inan. os., a very old thing: hapeakanme, senọjana se senọjana, *kānā̤reạm* uṛuṇjada, hold thy tongue, bygones are bygone, thou revivest an old, old question.

**kanaĭli** (Sad.; H. *kaner*) sbst., Nerium odorum, Soland.; Apocynaceae,—the Oleander, a large erect shrub with whorled, narrow, coria

cous leaves, and large, often scented, white or pink flowers in racemose cymes. The variety with white flowers is called *punḍi kanaĭli*, the one with pink flowers is called *araṇ kanaĭli*. The whole plant is poisonous. The root of the white flowered variety is used medicinally. The seeds of both varieties are used, like those of *maraṇ kanaĭli* (Thevetia neriifolia), to poison pigs and jackals.

**kanaĭ-oṛe** Nag. (Sad. *kanhai*) syn. of *kâṛîaḍur*.

**kana-kunu, kanam-kunum, kunu-kunu, kunụ-kunụ, kunum-kunum** Nag. (Sad.) syn. of *kabaḳoboṇ* Nag.

**kanạ-kunụ** Nag. (Sad.) (1) syn. of *kabaḳoboṇ* Nag. (2) syn. of *daḷa-du'ụ*. Cfr. *tanạtunụ, tanamtunum, tunụtunụ* and *tununtunum* Has.

**kanar, kanar-biur** trs., to surround from a distance in order to catch or prevent escape, in entrd. to *juru*, to surround from close by for any purpose : kulaĕle *kanarliạ* ; kumbũrule *kanarliạ*.

*kanar-en* rflx. v., same meaning : *kanarenpe*, kumbũṛu nirhora alokae name.

*kanar-ọ* p. v., to be encircled from a distance : kulaĕ *kanarjaurcoe* pucukaŏjangea, a hare often slips through the line of hunters who encircle it.

*kanarkanar* adv., (1) with the afxs. *ange, ge, te*, modifying *dârâ*, to form a wide circle and search for lost game : ne guṭuro kulaĕ adakana, *kanarkanarge* dârâipe. (2) with the afx. *te*, modifying *goḍ, saḳ*, to kill game after encircling it ; to catch a malefactor by encircling him.

**kanar-baṛa** trs., with *kaji* as d. o., syn. of *antarbaṛa*, to use circumlocutions, to beat about the bush.

**kanăsi, kansi, kanaũsi** Nag. syn. of *saba* Has. *maḍkolo*, sbst., a branch of bamboo.

**kanăsũl, kaũnsil** (Sad. *kaunsil*) same as *cuṭikanăsũl*.

**kãnaṭạ** syn. of *kãdãd*.

**kanaũ** (Sad.) sbst., a small-grained, rather early variety of paddy, sown in *badi* fields, sometimes mixed for an early crop (to be reaped before the rest) with the late paddy sown in low fields.

**kanaũsi** Nag. var. of *kanăsi*.

**kanaũsi** (Sad.) I. sbst., a special copper pin used in ear-piercing. The pin after it has been driven through the lobe, is bent so that both ends meet ; these then are twisted together and the kind of ring thus formed remains inserted for a few years until it is replaced by a real *mundura*, simple circular ear-ring without pendant : lutur *kanaũsiteko* tukuĭa, they pierce the ear by means of a copper pin. (2) Nag. a small ring fitted along the rim of the ear.

II. trs., (1) to make into such a pin : ne paĕsa apiage *kanaũsiĭme*. (2) to pierce the ear of a child leaving the *kanaũsi* in the lobe : ne honko *kanaũsitạia*.

**kanbasi** Nag. (H. that which rests on the cattle's ears) syn. of *akusi* Has.

**kanbasi-bačar** Nag. syn. of *akusi-*

*bačar* Has.

**kanca-konce** syn. of *kancakuṛaṇ*.

**kanci** sbst., a pretty large basket made of square strips of bamboo, twice as thick as a match. It is shaped as shown on Pl. XVI, 4. The mouth of the specimen there shown measures 17½″ and the widest part of the body has a diam. of 21½″. Inside it is besmeared with a solution of cowdung. It is chiefly used to carry grain.

**kanda** (Sk. *khaṇḍnā*, to divide) I. sbst., a compartment of a house, field, box, trap; a bed in a garden: loĕoṇṛa miaḍ *kanda* aĩñiṇ auakada, miaḍ *kanda* baũiṇ.

II. trs., syn. of *kandahaṭiṇ*, to divide into compartments by means of partition walls, ridges, etc.: maraṇ loĕoṇko *kandaakada*.

*kanda-ǫ* p.v., syn. of *kandahaṭiṇǫ*, to be divided into compartments: jimbiri *kandaakana*, the *jimbiri* fish-trap has compartments.

*ka-n-anda* vrb. n., the act of dividing into compartments: haiko aṛętanṛa *kananda* kami hobajana ci kā? Has it proved useful to have divided into compartments (by means of a ridge) the sheet of water you baled out in order to catch the fish?

**kanda** syn. of *kandaoṛa*.

**kanda** I. sbst., the ceremony by which an outcast is purified and readmitted into the tribe: apeą *kandare* okoe karṭa uṭaŏlą? Who presided at the ceremony of your readmission into the tribe?

II. trs., to readmit an outcast into the tribe by means of the *kanda* ceremony: poncokoṭaree uĩṇtana, oṛǫdo kae daṛitana, *kandaiaɔu* ci kā? He humbly begs of the council (that only so much be exacted from him), he cannot afford more, shall we readmit him or not?

*kanda-n* rflx. v., to seek readmission into the tribe by means of the *kanda* ceremony: *kandanpe*, janaŏ parăkarepe dubǫtana, get yourselves readmitted, now you are always made to sit apart from the others.

*kapanda* repr. v., to readmit each other into the tribe (at different times): ne sirna ale hature ilitele *kapandajana*, this year in our village we readmitted each other into the tribe, exacting only a drinking feast.

*kanda-ǫ* p.v., to be readmitted into the tribe by means of the *kanda* ceremony: cimtaṇko *kandaoa?*

*ka-n-anda* vrb. n., the manner in which the ceremony takes place: nekan *kanandate* jati kā bairuaṛoa.

*There are only two faults which destroy the caste irreparably and cannot be made good by any *kanda* ceremony. The first is incurred by a woman marrying a man of another caste or being marked with red lead on the forehead by such a man, or having sexual intercourse with him, or passing even only one night in his house in such circumstances as render it not improbable that sexual intercouse has taken place between them. The presence of that man's wife or several other women would make this improbable,

and then she might be readmitted into the caste. The second is the case of a man whose forehead has been marked with red lead by a woman of another caste. This, even when it is done without any marriage ceremony, is considered equivalent to a true marriage.

If a man takes as concubine a woman of another caste he can be readmitted as soon as he ceases to eat and drink what has been prepared or touched by her. The sons of this union are not subject to any social impurity until their marriage and they may marry a Munda girl without having first to be readmitted into the tribe by a *kanda* ceremony. Nevertheless on the day of their marriage a panchayat has to be convened which formally declares them to belong to the tribe, after they have undertaken to treat henceforward their mother as untouchable. His daughters incur impurity as soon as they let their hair grow definitively, but can be readmitted whenever they cease to eat what has been prepared or touched by their mother.†

If the readmission does not take place in the first generation, it can no more take place afterwards, though in the Naguri country exceptions have been made of late through the influence of the Lutherans. The offspring of such a union and their descendants even when readmitted into the tribe are never allowed to succeed in the office of pahan (sacrificer) or munda (chief) of the village. An instance of this occurred a few years ago in the village of Gutigara.

When a man has done smth. which renders him an outcast, as soon as his co-villagers hear about it, a panchayat is gathered to judge the case. If the fault is proved true and is found to be reparable, the pahan who presides at the assembly, says: "Now, my brethren, this brother of ours has become an outcast, we must keep him aloof at the distance of the thickness of a bamboo pin (mod̤ cari̤do parkalīre enan̤ baio), i.e., we must avoid his touch for some little time. Tell everybody in the village that, until he is readmitted into the caste by the *kanda* ceremony, anybody eating what has been touched by him will be likewise outcast; tell also your women to take special care not to touch his womenfolk when they go to draw water from the spring." Then he turns to the culprit and says: "Thou art outcast until thou submit thyself to the *kanda* ceremony. Remember that, if thou communicate thy impurity to other families, the conditions for readmission will be harder (ensat̤eom lōoa). We do not give thee the order to submit thyself to the kanda ceremony, do as thou willest. Such an order might be ascribed to eagerness on our part for a banquet. We are not eager for any banquet, such is not the reason why we, thy brethren, gathered in this numerous

meeting treat thee in this way. The reason is that the Old One has made a separation (between the various castes) which may not be destroyed and thou hast destroyed it: Haṛam aṛiī dōakada, ena kā uturû lagatina".

If the man submits and begs to be readmitted, he says at once: "Alas, my brethren, I have been proved guilty. Under what conditions will you condone me: "ciminanarepe paromiña?"

The question is then discussed how much will be exacted from him. For this discussion the more influential villagers generally step aside. If the man in question has not begun by denying his guilt and quarrelling with those who said that he had incurred social impurity, if he has remained outcast for a short time only and if, moreover, no other families have been contaminated by him, the conditions exacted will not be hard. Expensive conditions are, however, always imposed when the impurity has been incurred by continuing to keep a daughter who has had sexual intercourse with a man of another caste or by allowing a woman of another caste to settle in the house as the concubine of a son. The same may be said of a family outcasted for reason of witchcraft, but in this case there is no social impurity and the reinstating ceremony though sometimes called *kandi*, is rather a *garakaṭaŏ*.

The ceremony itself must be performed by a *karṭautaŏṇi*, master of the ceremony, belonging to another clan, in the presence of at least one member of both the *muṇḍikūṭ* and the *pâṛâkūṭ*, otherwise it is invalid.

The easiest conditions that can be imposed are these: after the blood of a white fowl has been mixed with some fresh water and with some ferment of rice-beer, the *karṭauṭaŏṇi* must dip into this mixture some couchgrass and besprinkle with it first the married members of the household and such of the daughters as are old enough to have been contaminated. Afterwards he must besprinkle also the inside of the house. Before starting the sprinkling the *karṭauṭaŏṇi* says: "My brethren, the blacksmiths, Gāsis and Doms do not cook their rice so that it is black or red; they prepare their rice and curry just in the same way as ourselves, and nobody gets black in the mouth or the stomach for having eaten it. Therefore it is not the food itself that contaminates a man but the fact that the Old One has established a wall between the various castes and that this wall may not be pulled down, otherwise our youths and maidens would intermarry with other castes and we would never be sure that they behave virtuously (inkure daramṛa jɛtan ṭhekan kā taĭna). This brother of ours, a member of your clan, has been outcasted for the reasons described, and you have judged that

he must be cleansed of his impurity, but you have not imposed the provision of any feast. Therefore let us now proceed to the cleansing.

After the sprinkling a feast is nevertheless often freely provided, and often also the *karṭauṭaŏṇi* foregoes his fee.

When hard conditions are imposed the ceremony is as follows. First, on the day of judgment they say: "This brother of ours, we cannot refuse him readmission, we cannot cause him to remain an outcast. But he has not behaved like a man conscious of his guilt, he first denied it in our face, that is one reason for the decision we take. The fault in question is not an impurity incurred against one's will, as when somebody gets his sore infected by maggots, but it is an impurity incurred by the deliberate act of an evil doing character. Therefore he will have to pay a fine of so or so many Rs. because he first denied; and for his readmission he will, in addition to the usual white goat, have to produce so or so many pots of rice-beer, so or so much rice and pulse, and a second goat. If he does not agree to this we will not sit down (to eat) with him: kabu duba". If he agrees to all this, when everything is ready he calls together the *karṭauṭaŏṇi*, whom he chooses himself, and representatives of both *kūṭ* of his village, and the sprinkling takes place as above, only in this case the rice-beer poured from the dregs may not be replaced by ferment of rice-beer, and the blood is taken from the white goat. Sometimes only a white fowl is exacted, sometimes both a white goat and a white fowl.

After this the rice-beer is squeezed from its dregs, the second goat is killed, the fine is paid, and the sacrificial meal (*supiḷeṭe*) is prepared including part of the white goat's meat (and the white fowl, if any has been sacrificed).

When the beer has been squeezed out, the *karṭauṭaŏṇi* rises and says: "My brethren, I must ask you a question. This brother of ours has called us all, big and small, together, asking us to readmit him in the caste. We have cleaned him and he has fulfilled whatever the panchayat has exacted. Is there any reason left why we should not eat and drink what has been touched by him? Speak out." The same question is put thrice now and will be repeated thrice before partaking of the sacrificial meal and before sitting down to the banquet.

The people answer: "There is no objection, but ask him once more whether sooner or later he will not complain that we have seized this opportunity to 'tread him down' and to 'pluck out his tongue'. If he is going to speak like that, we shall get up and go away. We have not acted through eagerness for a banquet. If some of us cannot afford beer or cooked rice in their house, shall they grow fat on eating and drinking once in his court-

yard ?" Then the question is put to the man and he answers : "I will never say such a thing, but will always speak as I did on the day of the judgment ; if later on I backbite in this way fine me, I can say no more. Let us eat without misgiving whatever I have been able to gather. I know that you have not come here through eagerness for a banquet. It is I who have called you together to readmit me into the caste. In order that my brethren may not go away with an empty stomach, when I have called them, we are going to drink together whatever rice-beer has been prepared ; if there is not a full cup, there are at least a few drops for each : purute kabu dororedo hircite". The *karṭauṭaŏṇi* then says : "All right then, and take care ; no objection has been made, let us drink the beer, and if anybody to-morrow revives the question, he will be judged and fined so or so many Rs."

Then the man presents the *karṭauṭaŏṇi* with a cup of beer and when it has been drunk, he offers one also to each of the people present.

When the sacrificial meal is ready, the man distributes it all around, they wait with it on a leaf in their hands until the *karṭauṭaŏṇi* gets up once more and addresses them : "My brethren, what I said a while ago I repeat now, if there has been anything defective in our proceedings point it out. We have followed in everything the customs handed down by our ancestors, and this brother has been cleansed of his impurity. Nevertheless even now you may raise objections, tomorrow you will be precluded from doing so." When he has put the same question a 2nd and a 3rd time without eliciting any answer, he proceeds : "No objection is forthcoming ; let us all eat the sacrificial meal we hold in our hands" When this is done the women are called together from their houses and beer is distributed to them also.

When the dinner is ready, word is given to wash one's hands. For this plenty of water is put at everybody's disposal. Then the rice and the stew are distributed and the *karṭauṭaŏṇi* rising says : "My brethren, this is what I have to say. We have finished a while ago the ceremony readmitting this brother into the tribe and now he has made us sit down to partake of a meal. But we are not going to eat it without saying first what must be said according to our customs." They answer : "Of course you must say it. Well, speak out." Then he goes on. "My brethren, this brother of ours was sticking in the dung and he brooded over the fact that he was kept aloof by his brethren and relatives and that his wife also was avoided when she went to fetch water from the spring. He intended to get readmitted into the caste but was afraid that he would not be able to satisfy the conditions imposed

upon him. By the mercy of the Old One he has been able to gather all that was needed and he himself called together this assembly of his brethren in order to be readmitted by us. He has been cleansed of his impurity in the proper way and for this reason we have drunk his beer and have partaken of his sacrificial meal. At that time no objection was raised. But now we are sitting each before our plate of rice (*cŋga sakam*) even now, if anybody knows of any reason against eating it, he may say it, whereas if he waits till to-morrow (for saying it) he will not be listened to and will moreover be fined." A second and a third time he asks them whether anybody has anything to say, and when he receives no answer he goes on: "No objection whatever has been raised, he is duly readmitted into the caste. From to-day cease to treat him as an outcast and tell all the women that his womenfolk may no more be thus treated when they go to fetch water from the spring. This same assembly will judge, condemn and fine any one failing to obey this injunction, and the fine will be so or so much. Well, my brethren, let us fall to. I have nothing more to say."

During the banquet the *kaṛṭauṭaŏṇi* sits on a skein of thread or the man who is readmitted into the caste brings it to him together with his fee and a brass plate (*cipi*). All these things he may keep for himself or distribute among his friends.

The *kaṇḍa* ceremony is also used to readmit a family which is outcast or at least socially unclean on account of *tijuuu*, i.e., a family a member of which is afflicted with worms or maggots in a sore. It is not allowed to eat or drink things prepared in such a family but its members may touch the food prepared by others without contaminating it. Therefore when they happen to eat or drink in other houses they are not obliged to sit apart.

In such a case no panchayat is convened, no inquiry is made as to objections, and no special conditions are imposed. The family itself decides how much it will spend and though people do not like to eat and drink in such a house they must do so if invited to this ceremony.

In the ceremony the same sprinkling as described above takes place with the blood of a white fowl or white goat, mixed with fresh water and beer poured from the brew.

After that the drinking feast starts with a speech of the *kaṛṭauṭaŏṇi*. He says: "My brethren, this person has been afflicted by the Old One with worms in his sore (Haṛam landaąia). We do not know why, but the Old One sees everything that should be punished.

According to the custom we have inherited from our ancestors, it is not permissible to eat or drink in a house where such a thing occurs,

until the fault which has merited this visitation has been atoned for (gara aũri kaṭaõo jakeḍ, lit'y., until the fault has been cut off, i.e., until the proper means have been taken to obtain, if possible, the remission of this fault). This brother has entreated us to gather here to-day in a large meeting of brethren and relations, in order to inquire from us how he can get rid of this fault and punishment. We have done all we could according to our traditions, the punishment, however, can be removed only by the Old One. But we beseech the Old One to remove it and to grant that henceforward there be no worms in the sores in this family (ne oṛare tiju baṇkoṇka uru baṇkoṇka)."

**kanda-aṛi** sbst., an embankment which divides a field or a sheet of water into 2 compartments : *kanda-aṛi* alope calubeḍa.

**kandā-dapā** Has. IIo, var. of *khandaṛdapaṛ*.

**kandaõ** var. of *kanda*, compartment, but used only of compartments in boxes or traps.

**kanda-haṭiṇ** same as the prd. *kanda*, to divide into compartments.

**kanda-kanda** I. trs., to divide into small compartments or plots : oṇamente ne bagān aminaṇpe *kanda-kandaakada ?*

*kandakanda-o* p. v., to be divided into small compartments or plots.

II. adv., with the afxs. *ge, te*, modifying *haṭiṇ, haṭiṇo*.

**kanda-mandi** sbst., the feast accompanying the *kanda* ceremony.

**kanda-oṛa** sbst., a temporary shed covered with green branches, serving as kitchen on occasions of great banquets : balasakare *kandaoṛareko* māndia.

**kanda-paeri** sbst., a partition wall.

**kandaṛa-dapaṛa** Has. var. of *khandaṛdapaṛ*.

**kandi** sbst, the meat of that part of a goat's neck, which remains with the severed head : meromboṇo *kandi* huṛiage taïkena.

**kandi** (Or. *khandhī*) I. sbst., a bunch of bananas or plantains.

II. intrs., of a banana or a plantain tree, to produce its bunch of fruit : apia kadaldo *kanditana*.

*kandi-o* p. v., of the same, to get its bunch of fruit : kadal *kandiakana* ei aũrige ?

***kandi** (Sad.) sbst., a one year old cutting of a *munga* tree : ne mungaṛa miaḍ *kandi* omaiṇamo.

***kandi** (Sk. *khaṇḍnā*, to divide) Cfr. *khandia* Nag. I. sbst., a contract by which a bullock or buffalo is handed over to smb. who will take care of it and graze it, at the same time using it occasionally for his own work. No other compensation is asked nor given. If an animal thus lent happens to die, a panchayat takes place to judge whether death has been brought on by the fault of the one who had it in keeping. If it happened through his fault he must refund the value of the animal, otherwise he has only to make over its skin. Cattle are mostly lent in this manner to people living in the

jungles where fodder is plentiful : miaḍ uṛmente birdisumren hoṛoḷo *kandi* bondobosakana.

II. adj., also *kanditen*, with *uṛi* or *keṛa*, a bullock or buffalo lent under this contract : *kandi* uṛikote kamiiṇ calaŏjada, aĭńąkodo banąkoa. This corresponds to the prl. noun *kandiṇi* or *kanditeṇi* : *kandikote* kamiiṇ calaŏjada.

III. adv., with or without the afx. *te*, modifying *nam* or *om*, to give or to receive a bullock or buffalo on the terms of the contract described : gupiṇi *kandiĭ* (or *kanditee*) namkoa, kisando *kandiĭ* (or *kanditee*) omkoa ; bar araṛâ *kanditele* omakaḍ coa ; *kandi* namte mâṛîmâṛîtee punjijana.

**kanḍuri**, sometimes **kanḍuṛi** (H. *kān*, ears, and *doṛī*, line) occurs in the cpd. *bōkanḍuri*. People do no more know the meaning of *kanḍuri*.

**kanḍa** var. of *khanḍa*.

**kānḍa** var. of *khānḍa*.

**kānḍa-kusa** (Sad. *karaṇkucaṇ*) I. adj., (1) of fish, not cut into pieces. (2) of meat, bones, herbs, etc, cut or chopped into long pieces : *kānḍakusa* aṛą haḍruaṛtam. Also used as adj. noun : *kānḍakusako* enkatege ututape, isinǫgeda, stew those long pieces as they are, they may become soft.

II. trs., to cut, chop or stew in this manner : kubiaṛąe *kānḍakusatada* ; haiko alom *kānḍakusakoa*, do not prepare the fish without cutting them into pieces.

*kânḍakusa-ǫ* p.v., to be cut, chopped or stewed in this manner ; jaṇ *kānḍakusaakana*, jom kā itaua.

III. adv., with or without the afxs. *ange, ge, ǫge, tan, tange*, modifying *maṇ, haḍ, utu*.

**kanḍaṇ-konḍoṇ, kinḍaṇ-konḍoṇ, konḍo-konḍo, konḍoṇ konḍoṇ** syn. of *kaṇkudaruru, khoṭŏkoṭo*, cfr. *kanḍaṇkunḍuṇ, kanḍuṇkunḍuṇ, kanḍuĭkanḍuĭ, laṇka*, I. adj., also *konḍoṇlekan*, lean and long-necked, lanky. Also used as adj. noun okoṭaren *kanḍaṇkonḍoṇ* hijuṭana ?

II. intrs., (1) in the df. prst., to be lanky : *kanḍaṇkonḍoṇtanae*. (2) to stand or walk looking lanky : *kanḍaṇkonḍaṇjadae*.

*kanḍaṇkonḍoṇ-en* rflx. v., to stand or walk looking lanky, to make apparent one's lankiness.

*kanḍaṇkonḍoṇ-ǫ* p.v., to grow tall and lean.

III. adv., with or without the afxs. *ange, ge, ǫge, tan, tange*, also *konḍoṇleka*, modifying *sen, tingun, lelǫ, rika, rikaǫ*.

**kanḍaṇkunḍuṇ** (Sad. *kandaṇkunḍuṇ*) I. intrs., of bipeds, to walk looking lanky ; to walk with long strides : *kanḍaṇkunḍuṇjadae*.

*kanḍaṇkunḍuṇ-en* rflx. v., same meaning.

II. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *sen, nir, rikan*.

**kanḍaŏ** var. of *khanḍaŏ*.

**kanḍeor-daru** (Sad. *kanṛor*) sbst., Bursera serrata, Colebr.; Burseraceae,—a middle-sized, balsamiferous tree, with alternate, serrate leaves and short-branched panicles of small flowers. The Santals call this tree

*armu*, while their *kaṇḍeer* is the *armuḍoka* (Garuga pinnata) of the Mundas.

**kaṇḍeor lumam** sbst., a variety of silk-worm, the cocoons of which are not stalked and solitary, but stalkless and gathered in a leaf-hidden lump. Its cocoon is orange coloured and its silk yellow. Though it fetches the highest price in the market, it does not seem to be bred in preference in any part of the country. The worms feed on the Bauhinia Vahlii climber.

**kaṇḍi** var. of *khaṇḍi*

**kaṇḍil** (Engl. *candle*) I. sbst., a Chinese lantern. These made their way into the Mundari villages together with the Christmas feast. They are unknown to the pagans.
II. trs., to make into Chinese lanterns : ne kagajbu *kaṇḍilea*.

**Kaṇḍir** sbst., name of a clan of the Mundas. See under *kili*.

**kaṇḍo** var. of *khaṇḍo*.

**kaṇḍom** Has. **koṇḍaṇ** Nag. I. sbst., the rim of any vessel or basket ; the back of the blade of a knife. The border of the bottom of a winnowing shovel on the open side is called *cuṭi*, the 3-sided rim is called *kaṇḍom* or *rupi*. N. B. *Meḍkaṇḍom* means the eyebrows.
II. trs., to make such or such a rim : ṭuṇki moṭoge *kaṇḍomtam*.
*kaṇḍom-ǫ* p.v., to be made with such or such a rim : ne cipi etaṇge *kaṇḍomakana*.

**kaṇḍul** Nag. (Sk. *khaṇḍnā*) var. of *gaṇḍuṛ* Has.

**kaṇḍul-kaṇḍul** (Sad. *kandulkandul*) adj., of quadrupeds, tall and lean, lanky. Also used as adj. noun : ne setado okoẽa *kaṇḍulkaṇḍul ?* As prd. and adv. it is syns. with *kaṇḍaṇḍkuṇḍuṇ* and is used only occasionally of quadrupeds.

**Kaṇḍulna** sbst. name of a clan of the Mundas. See *kili*.

**kaṇḍu-maṇḍu** (Sad. *kaṇḍumaṇḍu*) Cfr. *khaṇḍo*, I. abs. n., indigestion, and pain in the pit of the stomach after eating or drinking acid things or sour, unripe fruit : *kaṇḍumaṇḍute* mundi kaiṇa jomdarijana (In Nag. it is used in a wider sense covering also the meaning of *kuḍhaũru*).
II. adj., (1) with *lāi*, a stomach thus troubled : *kaṇḍumaṇḍu* lāiṛe lolo daṇ nūlere ṭaũkanogoa. (2) with *hoṛo*, a person thus troubled : *kaṇḍumaṇḍu* hoṛoko lolo daṇko anūkoa.
III. trs., (1) of tamarind or green mangoes, to cause this trouble : ne hon peṭoṇ uli *kaṇḍumaṇḍujaia*. (2) causatively, to give smb. too much tamarind or green mangoes to eat and so cause this trouble : ne hon peṭoṇ ulitepe *kaṇḍumaṇḍukia*.
IV. intrs. (1) prsl., to suffer from this trouble : *kaṇḍumaṇḍutanae*, lāṛĩ *kaṇḍumaṇḍutana*, iniaṇ lāṛ *kaṇḍumaṇḍutana*. (2) imprsl., same meaning : jojo purae jomkeda *kaṇḍumaṇḍujaia* (or lāṛ *kaṇḍumaṇḍujaia*).
*kaṇḍumaṇḍu-ṵ* p. v., to get this trouble of the stomach : *kaṇḍumaṇḍuṵtanae*, lāṛĩ *kaṇḍumaṇḍuṵtana*, iniaṇ lāṛ *kaṇḍumaṇḍuṵtana*.

V. adv., (1) with or without the afxs. *ange, ge, tan, tange,* modifying *aṭkar.* (2) with the afx. *ɣge,* modifying *jom:* jojo *kanḍumanḍuɣgee* jomkeda, he has eaten so much tamarind that he got an indigestion.

**kanḍuṇ-kanḍuṇ** (Sad. *konḍoṇ konḍoṇ*) syn. of, and constructed like, *kanḍaṇkonḍoṇ,* but restricted to men and women.

**kanea** Nag. **konea** Has. (Sk. *kanyā,* unmarried girl) I. sbst., a bride.

II. trs., to give in marriage; honmekuṛim *koneaḷja* ci?

*kanea-n* rflx. v., of a girl, to marry: *koneanjanae,* she made herself a bride.

*kanea-ɣ* p. v., to become a bride, to be given in marriage: ni api canḍu tašomtee *kaneaoa.*

**kane-kane** Has. **kani-kani** Nag. var. of *khane-khane.*

**kane-kapeṛe** (Sad. *kān,* ear, *kapār* forehead; Or. *kappnā*) I. trs., to slap or strike smb. several times on the head: *kanekapeṛekḷako.*

*kanekapeṛe-ɣ* p. v., corresp. meaning.

II. adv., with or without the afxs. *ange, ge, tan, tange,* modifying *tabṛi, dal.*

**kanesa, kanisa** var. of *khanesa.*

**kāneṭa** syn. of *kādād.*

**kani** (Cr.; Sad.) I. sbst., the barbs of an arrow-head, the sharp sides of a lance-head.

II. trs. or intrs., to make an arrow with barbs or with such or such barbs: jiliṇaŋge *kaniṫme,* sār *kaniṫme.*

*kani-ɣ* p. v., of an arrow, to be made barbed, to be made with such or such barbs.

**kāni** Has. var. of *kohani* Nag.

**kani-ḍaṭa** sbst., the canines of carnivorous animals; the fangs of snakes.

**kani-kani** Nag. var. of *khane-khane.*

**kanisa** Nag. syn. of *khanekhane.*

**kani-sār** sbst, a barbed arrow. Plate II shows all the arrows used by the Mundas.

**kani-sarsar** sbst., the little finger, so called because it stands at the outer side of the hand, the latter being compared to a lance-head.

**kanjaŏ** var. of *khanjaŏ.*

**kanjigi** var. of *khanjigi.*

**kanju, sanju** I. sbst., the act of putting or throwing into a recipient or cavity; of putting into jail, of throwing or falling into a pit or precipice: *kanjale* uṛitaiṇa goĕjana.

II. adj., with *parkoṇ, eṭoki, manci,* a bed, or a stool, that sags.

III. trs., to put or throw into a pot, basket, box or other recipient; to put into jail; to throw into a well, into a precipice, in cntrd. to *hoboṇ,* to introduce smth. into a hole running horizontally, and *kapa,* to throw into one's mouth: diriko huaṇre *kanjulam.*

IV. intrs., (1) to fall or sink into a cavity: ne huaṇre kanekane meromko *kanjutana,* now and then a goat falls into this precipice; ne huaṇre liṇgitan daḷo gitil *kanjutana,* mâṛimâṛite huaṇ perṭana. It is used imprsly. as follows: kanjuṇakan parkomre *kānjua,* one sinks

into a sagging bed. (2) syn. of *kanjuą*, to sag: parkom *kanjutana*.

*kanju-n* rflx. v., to enter, throw oneself or let oneself fall into a cavity; to fall into it by one's own fault: uri huaąree *kanjunjana*.

*ka-p-anju* repr. v., to push and pull each other into a precipice: miḍ hoṛo huaąree udurhâṛâḅkia, uĭugoṭaṇi udurkenioe racąjamakia, enlekatekią *kapanjujana*.

*kanju-ą* p. v, to fall, to be put, to be thrown into a recipient, prison or pit: diri huaąre *kanjujana*; miṇḍi kûâree *kanjujana*.

*ka-n-anju* vrb. n., (1) the falling into a pit or precipice: en *kananjure* bar hoṛokią gañljana, in that accident when they fell into the precipice, two people got wounded. (2) the being which has been thrown or put into a cavity or which has fallen into it: ne baba holaṛą *kananju* ci? holaren (or holaṛą) *kananju* ci amą uṛido? Is it thy bullock which fell yesterday in the precipice? In this meaning it is also used adjectively: hola *kananju* uri nąjakeḍ kae uṛuąakana.

**kan-kan** (Or.) syn. of *jihiljihil*.

**kăn-kaṭa** Nag. (Sad.) syn. of *bilbilmako* Nag. *sakamnaña* Has.

**kanǫge** Kera var. of *banǫge* Nag.

**kanǫṛą, banǫṛą, kąlaḷ** Kera. var. of *banoa*.

**kansări, kesări** (H. *khesări*) sbst., Lathyrus sativus, Linn.; Papilionaceae,—a cultivated pulse crop, an annual herb with pinnate leaves of 2 or 4 leaflets, and blue or white flowers.

**kansări-aṛą, kesări-aṛą** sbst., the young leaves of the preceding when used as a potherb.

**kansăl** var. of *kaṇăsūl*.

**kanta** (Sk. *khāṇḍa*, a piece) cfr. *jarkamturkam*, I. adj., (1) with *lija*, a patched cloth; a cloth made of pieces sewn together; a quilt. Also used as adj. noun. (2) with *hoṛo*, a person dressed in such a cloth.

II. trs., to sew patches on a cloth; to sew rags together so as to make a cloth: ne sereḍko *kantatam*. (2) to patch a cloth: amą lija moḍṭąre lōjana, *kantatam*.

*kanta-n* rflx. v., to dress in a patched cloth or in a cloth made of pieces sewn together: lija kale kiriądaritana tisiągapa sobenkole *kantabaṛantana*.

*kanta-ą* p. v., of a cloth, to be patched or made up of pieces sewn together: inią lija *kantaakana*.

**kanta-mari** sbst., confluent smallpox, the most dangerous form: *kantamari* hupuriągea mendo kūb ibilge omonoa, goṭa hoṛmo soĕaǫleka rikaoa, in the confluent form of small-pox the pocks are small but so numerous that the whole body seems rotting.

**kanta-tasaḍ** syn. of *loĕoṇḍumbu*, sbst., Coelachne pulchella, R. Br., var. spicata, Hook. f.; Gramineae,—a short, stout, suberect grass of marshy places (jīḍ loĕoą), with linear-lanceolate leaves and spiciform racemes, 1½" long.

**kanṭa-aṛą** syn. of *seraliaṛą, sirliaṛą, kaṭaĭaṛą* (Sad. *sarla sāg*) sbst., Vangueria spinosa, Roxb., var. mollis,

Rubiaceae,—a small tree armed with straight, opposite or ternate spines. The tomentose leaves are opposite ; they are used as a vegetable. The flowers are small, greenish, fascicled in the axils. The fruit, a berry as large as a guava, is eaten. Some forms closely resemble the large-leaved variety of Randia dumetorum, *jōhaṛa*.

**kanṭa-aṛa** (Sad. *balam sāg*) sbst., an erect waterplant about 1′ above the level of the water. The lower part of the stem has soft spines. The leaves are eaten as a potherb by the Oraons. It is used medicinally. The root of *heṛobō*, the root of *kanṭaṛa* and a *jikipoṭa*, i.e., whatever they find in the stomach of a porcupine (roots, etc.) when they kill the animal, all this is pounded and put to fry in an iron ladle or spoon with *koronj* oil. Then it is well ground and mixed together by means of a chisel and again boiled in a little oil, to be rubbed on *dągaŏ*, and *punḍi dągaŏ*, carbuncle.

**kanṭala** used by little children for *kanṭaṛa*.

**kanṭaṛ** Nag. var. of *kanṭaṛa*, also in the cpds.

***kanṭaṛa, kanṭaṛa-jŏ** sbst., the female flowers or the fruit of a jack fruit tree. Note the following riddle : jarkamturkam solo ṭaka soaba, (there is) a cloth made of pieces sewn together and large enough to contain Rs. 16. The answer is : the jack fruit.

**kanṭaṛa-bă** syn. of *kuĭuą*, sbst., the male flowers of the jack fruit tree.

**kanṭaṛa-compa** sbst., a cluster of jack fruit flowers, containing male and female flowers.

**kanṭaṛa-cui** sbst., the embryo and radicle of a jack fruit seed.

**kanṭaṛa-daru** sbst., Artocarpus integrifolia, Linn. f. ; Urticaceae, —the Jack fruit tree, a large evergreen tree, 40-60′ high, with large, alternate, coriaceous, entire leaves and enormous fleshy, oblong-cylindric, edible fruits. The male flowers are eaten by children. The bark of the underground root is highly poisonous, as explained under *bisi*. The leaves enter in a compound medicine drunk to stop vomiting : 3 young leaves, an earthworm, the tongue of a frog, 1½ seeds of pepper, 2½ old cucumber seeds are ground together and mixed with as much water as is contained in one of the leafcups used to drink beer.

*Note the following superstitious belief. If a suckling happens to sneeze whilst sucking, this causes a swelling of its mother's breast. Then the medicine-man plucks 3 or 4 twigs from a jack fruit tree, passes then 2-3 times over the swollen breast and hangs them on the roof over the fire place. As the twigs wither and dry, the swelling disappears.

**kanṭās, kanṭāse, kanṭāsh** (H. *kanṭasht*) I. sbst., a lesson learnt by rote : *kanṭās* kako ituana, sajaĭkom.

II. trs., to learn smth. by rote ;

nea *kanṭāsepe.*

*kanṭās-en* rflx. v., same meaning : ne kaji *kanṭāsenpe.*

*kanṭās-ọ* p. v., to be learnt by rote : ne kitaḅ goṭa *kanṭāseọka.*

*kanṭāste* adv., by rote, modifying *itun* : *kanṭāste* itunpe.

**kanṭeḍ** (H. *kāṇṭā,* a thorn) I. abs. n., the spirit of criticism, captiousness, the habit of putting spokes in the wheel : ne hoṛore *kanṭeḍ* puṛajana jetaču kajite kae sōjeoa.

II. sbst., smth. sticking across the throat : *kanṭeḍ* uṛuṇtaipe, take out the thing that sticks crosswise in his throat.

III. adj., (1) with *hoṛo,* people disposed to find fault or raise objections : *kanṭeḍ* hoṛoko ain kako manatiṇa. (2) with *kaji,* criticism, objection raised against an order, against a rule, against what it is one's duty to do : *kanṭeḍ* kaji alom ituna.

IV. trs., (1) to criticize, thwart smb., to put spokes in the wheel : pīt seṇoiṇ monelạ, oṛạrenko *kanṭeḍkiṅa,* I intended going to the market, my wife objected. (2) of a thing, to stick crosswise in smb.'s throat : hoṭọre simjaṇ *kanṭeḍkia.*

V. intrs., (1) to criticize, to put spokes in the wheel : oṛạrenko *kanṭeḍkena,* enate kaiṅajāna, my wife objected, then I gave it up. (2) to stick crosswise in the throat : iniạ hoṭọre jaṇ *kanṭeḍtana.* (3) to have smth. sticking across the throat : ne hon hoṭọree *kanṭeḍtana* ci ?

*kanṭeḍ-en* rflx, v., (1) to object to an order : pancāīṭire tisiṇe *kanṭeḍenjana.* (2) to cause, v.g., by one's way of eating, the sticking of smth. crosswise in one's throat : jaṇe *kanṭeḍenjana.*

*ka-p-anṭeḍ* repr. v., to object to each other's doings or orders, to thwart each other.

*kanṭeḍ-ọ* p. v., (1) to get into the habit of finding fault or raising objections : enka alom *kanṭeḍoa.* (2) to be thwarted : abuī kanṭeḍburedo aeoe *kanṭeḍọka.* (3) of a man or his throat, to have smth. sticking in it : *kanṭeḍakanae,* jaṇe *kanṭeḍakana,* hoṭọree *kanṭeḍakana,* iniạ hoṭọ *kanṭeḍakana.* (4) to stick crosswise in smb.'s throat : jaṇ *kanṭeḍakana.*

*ka-n-anṭeḍ* vrb. n., (1) the extent to which one raises objections : *kinanṭeḍe* kanṭeḍkeḍlea, miaḍ raṭi aleạ kaji kae manatiṇajāna. (2) the extent to which smth. sticks crosswise in the throat : *kananṭeḍe* kanṭeḍjana, isu maskiltele oeọkia.

**kaṇī** (H.) I. sbst., a nail.

II. trs., in jokes, to nail : ne batako gapale *kaṇīča.*

*kaṇī-ọ* p.v., in jokes, to be nailed.

**kaṇṭụ** (Sk. *kaṭi,* the loins, the waist) syn. of *buṇṭụ.*

**kaṇụia, kaṇụiṛạ** Kera. var. of *baṇgaia.*

**kaṇka-koṇke** var. of *kakạkoḷọ.*

**kaṇkar** (Sad.) trs, to eat up in a very short time all the fruit of a tree or all the fruit of a certain kind : iskulhonko miaḍ darurạ jōko *kaṇkarkeda.*

*kaṇkar-ọ* p.v., of all the fruit of a tree or of a certain kind, to be eaten

in a very short time: baṛi *kaṇkarjana.*

**kaṇkar-jati** adj., with *honko*, children who are in the habit of eating at once all the fruit of a tree: *kaṇkarjati* honko loako eabagiṛikeda.

**kaṇkaṭa** var. of *kāṅkaṭa*, instead of which it is used on the silk-worm breeding ground in the superstitious belief that the use of the true names *kāṅkaṭa, bilbilmako* or *sakamnaŭa* would attract harm on the silk-worms.

**kaṇki** (H. *kankh*, a crane) sbst., Tantalus leucocephalus, a wood-ibis, a large wading bird with crooked beak: *kaṇki* darum juṭiḍleree kârea, the tantalus calls *kâr* if one touches the tree (on which it has made its nest).

**kaṇkudaruṛu** syn. of *kanḍaṇkunḍuṇ*. N.B. This word, as adj. noun, was very often used formerly, but is used much less now, instead of *kaṭkaṭa* or *seroṛo*, the heron: *kaṇkudaruṛuko* dubakana, the herons are on the ground.

**kaṇkusi, kaṇkusia**, generally affixed to *seṇ*, sbst., the act of leaving one's country in sorrow or despair: ne ṭola horokore *kaṇkusia* misao kā hobalena.

*kaṇkusi-n, kaṇkusia-n* rflx. v., generally affixed to *seṇ*, to leave one's country in sorrow or despair: puṛuṭare reṇgẹjana oṛọ riṭite kaṛitee topẹjana, entee *kaṇkusianjana*, he was in dire poverty, was over head and ears in debt; and so, no more knowing where to turn, he left the country.

**kaṇsāl** var. of *kanāsāl*.

**kaŭa** (Or. *kâwar*) syn. of *pagar*, I. sbst., a ridge made with the hoe, on which to plant a hedge: *kaŭare* janum reatape.

II. trs. or intrs., to make a ridge on which to plant a hedge: *kaŭaepe*; bakṛi tarasạko *kaŭakeda*; bakṛiko *kaŭabiurkeda.*

*kaŭa-ṇ* p.v., to be closed with such a ridge: bakṛi *kaŭaakana.*

*ka-n-aŭa* vrb. n., (1) the act of throwing up such a ridge: musiṇ *kanaŭate* gel mukaiṇ jiliṇlạ, in one day I prolonged the hedge ridge by ten cubits. (2) the ridge made: nea okoẽạ *kanaŭa?* (3) the extent or the height of the ridge: *kanaŭako* kaŭakeḍa, jetasạ kako sarẹkeda.

**kaŭāb** var. of *kabāb.*

**kāp** var. of *khāp.*

**kapa** (Or. *pakkhā*) I sbst., a small niche for the lamp.

II. intrs., to make such a niche: paciṛire *kapaepe.*

*kapa-ṇ* p. v., imprsl., of such a niche, to be made: apeạ oṛạre (or pacrire) oiminṭạ *kapaakana?*

**kapạ** (Or. *khappnā*, to swallow; *khapp'anā*, at one stroke) syn. of *haḍaḷ* Nag. (cfr. *hâṛâḷ* and *sopṛ*) I. sbst., in the 2nd and 3d meanings of the vrb. n.

II. trs., to throw smth. to eat into one's mouth: tamakuĭ *kapạkeda.* (2) to throw into the *ḍunṭi* the fish caught: jaḷomrea haiko ḍunṭire *kapẹkom.* (3) to throw dust into smb.'s ears or eyes: luturre gitilko *kapẹkia.* (4) fig., to sow in small

quantity in a little field: tisiṇ bar ṭeŏą guṛūlule *kapąkeda*. (5) to fan a fire in a hole or cavity: jūla *kapąlem*.

*kapą-n* rflx. v., to throw smth. to eat into one's mouth: cikanąm *kapąntana?*

*ka-p-apą* recpr. v., (1) to throw smth. to eat into each other's mouth. (2) to throw dust or sand into each other's eyes or ears: honkiṇ meḍre gitilkiṇ *kapapątana*.

*kapa-gǫ* p. v., corresp. meanings: kaṭeako mǫtanre seṇgel sakamte *kapagoa*.

*ka-n-apą* vrb. n., (1) the extent of throwing into the mouth, the eyes or ears; of fanning the fire: haṭąre dōlen ata honko *kanapąko* kapąkeda, miḍ kapą raṭi kā sareakana; *kanapą* kapaeme, seṇgel aŭri julǫ bāri ruṛuge alom ruṛuĭa, do not stop fanning the fire before it flames up. (2) the act of throwing into one's mouth, the fanning the fire: niminaṇ atado barsa *kanapąte* cabaoa; kaṭeako mǫtanre *kanapąpe* huṛiṇkeda. (3) the thing thrown or to be thrown in one act into the mouth: miḍ *kanapą* raṭi kā sareakana.

**kapą-baṛa** trs., (1) to throw again and again smth. to eat into one's mouth. (2) to sow in small quantity in a little field: guṛūlupe *kapąbaṛakeda* oi?

*kapąbaṛa-ǫ* p. v., corresp. meanings.

**kapăcaŏ, kapcaŏ** (Sad. *kapuc*) diminutive of *latalutu*, I. sbst., cowering, silence kept through fear: *kapăcaŏte* jeteną kakǫ kajiruaṛkeda. II. trs. caus., to cow smb.: eraṇtee *kapăcaŏkeḍkoa*.

*kapăcaŏ-n* rflx. v., to keep silent through fear: borotee *kapăcaŏnjana*; kula huṛkaŏlą sobenko *kapăcaŏnjana*.

*kapăcaŏ-ǫ* p. v., to be cowed: kula garjaŏteko *kapăcaŏjana*.

**kapaĭ tasaḍ** (Sad. *kapaĭ ghâs*) sbst., Pennisetum pedicellatum, Trin.; Gramineae,—an annual branching grass, 1-3 ft. high, with narrow leaves and spiciform inflorescence.

**kapa-kupu** (1) var. of *khapakhupu*. (2) sometimes used instead of *khampakhumpu*.

**kapaṇ-kapaṇ** (Sad. *dapaṇḍapaṇ*) I. adj. and adj. noun, dressed in a cloth that does not overlap properly. In the case of a man there is question of the *nĭunlija*, when it cannot be thrown back over both shoulders. In the case of a woman there is question of the *lāṇga*, waist cloth, when the upperpart of one of that woman's legs becomes partly visible at each step: ne *kapaṇkapaṇ* kuṛi apeą haturenį oi? (2) with *liją*, a cloth which when used by a particular person does not overlap properly: aiṇmente *kapaṇkapaṇ* lijąko kiriṇkeda.

II. intrs., (1) to be dressed in such a cloth, to be improperly covered by one's cloth: ne lijąm (or lijątem) *kapaṇkapaṇtanredo*, eṭagąbu kiriṇama, nea honko nĭunteka. (2) of a cloth, not to overlap properly: amą nĭuakan liją *kapaṇkapaṇtana*; gajite nĭukǫre *kapaṇ-*

*kāpaṇa.*

*kapaṇkapaṇ-en* ifix. v., to put on a dress which does not overlap properly.

*kapaṇkapaṇ-ọ* p. v., same as the intrs.: ne lijạdoiṇ (or ne lijạtedoiṇ) *kapaṇkapaṇoa*; ne lijạ aĩńạ hormore *kapaṇkapaṇọtana.*

III. adv., with or without the afxs. *ange, ge, ọge, tan, tange,* also *kapaṇleka,* modifying *uiun, lijạn.*

**kapaŏ** var. of *khapaŏ.*

**kapăṛa-kupŭṛu** var. of *khapăṛa-khupŭṛu.*

**kapăṭa** (Sk. *kapāṭ* a door, a shutter) I. sbst., also *kapăṭaduar,* a one or two-leaved door, the leaf of which is made of a thick plank with a pivot above and below, all in one piece. The pivot is called *surea,* and the hole in which it turns *cukŭri.*

II. trs., (1) to pare a piece of wood into such a door: daruko *kapăṭakeda.* (2) to fit an entrance with such a door: duarko *kapăṭakeda.*

*kapăṭaọ* p. v., corresponding meanings: daru *kapăṭaakana*; duar *kapăṭaakana.*

**kaphi** (Engl. *coffee*) sbst., Coffea arabica, Linn.; Rubiaceae,—the Coffee tree, cultivated on the Ranchi plateau, an evergreen large shrub or small tree with opposite shining leaves and axillary, white flowers.

**kaphi-dạ** sbst., an infusion of coffee: *kaphidạe* nūtana, he is drinking coffee.

**kaphi-jaṇ** sbst., coffee beans.

**kapi** (Or.) I. sbst., (general term) a hunting axe with or without its handle. Hunting axes are distinguished as follows: (1) *hêṛṛkapi,* the smallest kind, with an edge straight in the middle and corners horned backwards. (2) *karakoṇḍẹ,* a triangular-bladed axe with straight edge (Pl. III, 4). (3) *tabŭla,* an uncommon kind of *karakoṇḍẹ* (Pl. III, 5). (4) *ombạkapi,* an axe with concave edge and corners generally pointing forwards. (5) *pharsi,* an uncommon kind of *ombạkapi* (Pl. IV, 1). (6) *burukapi,* an axe with a convex edge or with an edge angularly protruding (Pl. III, 6). (7) *gaṇḍas,* the largest kind of axe, (Pl. IV, 2). The most common form is the kind of *burukapi* represented on Pl. III, 6, and generally called simply *kapi.* It is of course of the highest importance that in a hunting or battle axe the handle should be absolutely firm in the handle ring because any sliding in an encounter might spell death to the one who uses it. To secure absolute steadiness a thin semicircular shield or plate called *pătti* is inserted between the handle and the ring in the axe-head so that the iron does not come into direct contact with the wood of the handle, which is generally bamboo having a very hard but slippery surface. Then to secure a perfect grip of the ring on this tight-fitting shield, a long iron slip is forced underneath between the ring and the handle to act as a kind of wedge. The end of this wedge is turned round on the

outer side of the ring. It is long enough to pass well beyond the iron shield that is on the top. There it passes through two additional iron rings round the handle and is then once more twisted round, as seen in fig. 6, so that it cannot possibly move. The two additional rings are for more security, kept fixed to the handle by two nails in each. The handle top beyond the ring may end with an ornamental knob or spike as seen in fig. 1 and 2 of Pl. IV.

The axes of the Mundas are mainly used against wild beasts and larger game, because the Mundas are not a warlike race. But when they are forced to self-defence, they readily use them as real battle axes, and as such they prove very deadly weapons. They were used in risings and, as the following stanza of a song seems to indicate, also occasionally in local disputes :—

Nale disumdona, buĭna Bindi, kam sesendaṛiana,

Buĭna Bindi, kam sesendaṛi.

Nale gamaĕ lona, buĭna Bindi, kam ṭundaṛadaṛiana,

Buĭna Bindi, kam ṭundaṛadaṛi.

Nale disumdona, buĭna Bindi, *kapi* jiliḭjilibana,

Buĭna Bindi, *kapi* jiliḭjiliḭ.

Nale gamaĕdona, buĭna Bindi, sūr siṛêḭsoṛôĕana,

Buĭna Bindi, sūr siṛêḭsoṛôḭ.

Nale disumdona, buĭna Bindi, tarako mapaṭanadona,

Buĭna Bindi, tarako mapaṭan.

Nale gamaĕdona, buĭna Bindi, tarako tupuĭṇatanadona,

Buĭna Bindi, tarako tupuĭṇatan.

In this song a youth addresses Bindi, his sweatheart. He complains that they cannot marry just now since she cannot come to his part of the country because "in our country the battle axe is flashing now" and "the arrows are whizzing", because "some are fighting with axes and some with arrows".

II. tr., (1 to form into a hunting axe-head, especially into the head of the ordinary axe depicted on Plate II. 6: nea mêṛeḍ tara *kapiime*, tara koṇḍeeme. (2) affixed to a nl., to strike smb. so or so many times with one's hunting axe : *moḍkapiliḭae*.

*kapi-ǫ* p. v., corresponding meanings: mêṛeḍ *kapiakana* ; *barkapilenae*.

*ka-n-api* vrb. n., the great number of strokes given with a hunting axe. *kanap ko* kapikiḭa, no birsukuri goṭa horṃoe seṛeḍcabaṛjana, they struck the wild boar so many times with their axes that they belaboured its whole body.

**kapi-bǭ** sbst., the ring of an axe-head, wherein the handle fits.

**kapi-cuṭi** sbst., the two corners of the blade in an axe-head. Note the song : *Kapicuṭii* supidakada, Sārkanii ḍanḍidakada, She has the corners of an axe-head sticking out from her chignon, She has the barbs of an arrow-head stuck behind her ear. The meaning is that she is married so that whoever is caught

in adultery with her, will be liable to be cut or shot down by her husband.

**kapi-dār** syn. of *kapisamaṇ*, sbst., the sharp side of a hunting axe.

**kapi-dali** sbst., a long, erect cocks-comb.

*kapidali-ṇ* p. v., of cocks, to grow a long erect comb.

**kapi-gunge** adv. syn. of *kapikapige*.

**kapi-hoṭo** sbst., the neck of an axe-head, where the blade joins the handle-ring.

**kapi-kapige** syn. of *kapigunge*, adv., depending on the axe (according to the superstitious belief that certain axes acquire magical qualities as described under *jumburi*) : miaḍ sukuri hijuḷena, aiṇa nimin jabar hoṛo bar tīteṇa maḳena, kaiṇa gaŏkja, taĕomte miad upaṭ̌ joroṭ̌jo-roṭ̌ hoṛo maḷjae larargiṛikja ; *kapi-kapigeṇ* menkeda, a wild boar came o[illegible]ay, I who am such a strong man, I hit it holding my axe with both hands and did not even wound it, then a puny fellow without strength hit it, and his axe cut through and through ; I said to myself : it all depends on the axe.

**kapi-kuṛam** sbst, the thicker part of the blade of an axe ; the part more remote from the edge.

**kapi-lāḷ** sbst., the thinner part of the blade of an axe near the edge.

**kapi-samaṇ** syn. of *kapidār*.

**kāpo** var. of *khāpo*.

**kāpo-katu** var. of *khāpokatu*.

**kapōṭi** (H. *kapaṭ-veshī*) rarely used, sbst., a hypocrite.

**kappa, kappa-bagel** and **kappaken** vars. of *khaḅpa, khaḅpabagel, khaḅpak'n*.

**kapu** var. of *kampu*.

**kapuca** var. of *khapuca*.

**kār** sbst., used only as sbj. or d. o. of *uṭ.ŏ*, a banquet : maha diri orkenṛa *kār* niulaṇle uṭaŏea, we shall give this year the banquet due to those who helped last year to fetch the slab destined for a burial stone ; nea *kārdo* cenaṃente uṭaŏakana ?

***kara** IIas. **karha**, **kurūṛ**, **kuruṛu** Nag. (Sad. *karur*) I. sbst, (1) a levelling plank (Pl. XIV,1). There are two kinds : the *puruṭ̌kara* destined to level dry earth, and the *losoḍkara* destined to level mud. The dimensions of both vary according to whether they are worked by bullocks or buffaloes ; the thickness is always 2½″ tapering down to ½″ on the side touching the ground when the plank is in use. The *losoḍkara* is a straight plank up to 3 cubits and a span long with a breadth of 1′ when worked by bullocks, 4 cubits long and 1′ 3″ broad when worked by buffaloes. The *puruṭ̌-kara*, represented on the plate, is a curved plank 2′ 3″ long and from 1′ to 1½, broad, according to the size and strength of the bullocks used in drawing it. It is 2′ 6″ long and up to 2′ broad when worked by buffaloes. A and B are the front and back sections. On the top in the middle there is a square hole into which is fitted

the handle (*ḍaṇḍom*), by means of which the plank is held at the proper angle when in use. On either side there is a square hole, through which the *akura* (fig. 3)—called *halka* by mistake on the plate—is slipped in such a way that the branched catch holds the plank from behind while, in front, the two hooks are inserted into the 2 square holes of the shaft, *karaḍaṇḍi*, (fig. 4). This mode of connection leaves free play to the shaft. The latter is a strong pole 7′ long, split at one end and attached to the yoke at the other end. In the Hasada country the shaft is connected with the plank not by means of an *akura* but by means of a *halka*. The only difference between the two is that the *halka* has a plain ring instead of a double-horned one. When this is used the holes at both ends of the plank are replaced by cylindrical knobs jutting out from the middle of its border. The ring of the *halka* is fixed on both sides over this knob which it encircles closely.

The way of operating the levelling plank is as follows. When a plot of uneven ground must be levelled to turn it into a rice-field, the earth in the higher parts is loosened by means of the plough or the hoe. Then the operator transports the loosened earth to the lower parts by means of the *kara*. When he starts he presses down the handle so that the plank makes an acute angle with the ground. As the oxen or buffaloes move on, the plank is very soon filled with the loose earth. He then raises the handle gradually until it is nearly vertical. Thus the earth retained by the plank is dragged along to the desired spot. There he jerks the handle forwards, releasing it at the same moment, so that the plank slips over the earth carried up till now and leaves it behind. Their skill in the use of this implement enables them to do much levelling work in a comparatively short time.

(2) also *babakara*, an instrument made on the same principle and used to scrape together or spread out the grain on the threshing floor. It consists of a tringular plank the base of which may be up to one cubit long, and the height one span. In the broad angle there is a hole into which the handle fits in the same manner as the handle of a hoe. It is worked with the hand.

II. trs., (1) to make into a levelling plank, or into a grain scraper : ne darubu *karaea*. (2) to level mud or earth with a levelling plank. It may take as d. os. *losoḍ, gitil, hasa, loẽoŋ, pixi :* loẽoŋ tisiŋ *karaeme*. (3) on the threshing floor, to spread out or heap up the grain by means of a wooden scraper : buruakan baba *karaeme*, tasiakan baba *karaeme*. (4) to use a bullock or buffalo for levelling work : ne uṛikiŋ *karakiaṛme*, bẽsgekiŋ heẽaakana.

III. intrs., to level mud or earth with a levelling plank : hola miḍsãnje *karakena*.

*kara-ṛ* p. v., meanings corresp.

to those of the trs.: ne haṛado misao kae *karalena*.

*ka-n-ara* (1) vrb. n., the extent to which earth is carried off with the levelling plank: *kanarako* karakeda, ţikuralentare dą ḍekomjana, they have carried off so much earth with the levelling plank that where the ground was formerly above the surrounding level, the water now remains standing in a slight depression. (2) the work with the levelling plank: musiną *kanarate* kā cabaoa; *kanarape* huṛiną keda. (3) the result of the work with the levelling plank: enado holarą *kanara*.

**kara-ḍanḍi** I. sbst., the shaft of the levelling plank described under *kara*. II. trs., to use a sapling for making such a shaft: no heselopaḍbu *karaḍanḍiĭa*.

*karaḍanḍi-ǫ* p. v., corresponding meaning.

**kara-ḍanḍom** sbst., the handle of the levelling plank.

**karaḍonḍa** syn. of *ḍaraḍomba*.

**kara-ebejobe** syn. of *ebejobetan kara*, trs., to level mud with the levelling plank so as to bury the weeds: ne loĕonare tasaḍko *karaebejobeepe*; tisiną ne loĕoną *karaebejobeepe*, barsiną taĕomtebu roaea.

*karaebejobe-ǫ* p. v., corresponding meaning.

**karaǯ-koroǯ** I. sbst., (1) a gurgling breathing of one being strangled: ete! uṛiḍoe karsaakana cimą, *karaǯkoroǯ* aĭumǫtana. (2) the sound made in gulping a drink: cenąm nūtana? *karaǯkoroǯiǫ* aĭumjada. (3) borborygms: manḍi pacaŏǫtanre purąsa setakoą lāĭre *karaǯkoroǯ* aĭumoa.

II. trs. caus., (1) to cause smb. to gurgle by strangling him: *karaǯkoroǯkiae*. (2) to cause borborygms when shampooing smb.'s stomach: lāĭhasumente nin.ir setądipĭliko itiriña aḍ janaŏko *karaǯkoroǯiña*.

III. intrs., (1) to make a gurgling noise when being strangled, or a gulping sound when drinking: *karaǯkoroǯjaḍae*, *karaǯkoroǯtanae*. (2) of the intestines, to make rumbling noises caused by wind: inią lāĭ *karaǯkoroǯtana*.

*karaǯkoroǯ-n* rflx. v., in the first meaning of the intrs.: merom lelipe, karsaakanae ci? enaną ātee *karaǯkoroǯątana*.

*karaǯkoroĕ-ǫ* p. v., (1) to be caused by strangling to breathe with a gurgling noise: baĕartee *karaǯkoroĕǫtana*. (2) of a drink, to be gulped down audibly: dą ci ili *karaǯkoroĕǫtana?* (3) of the stomach, to have borborygms: inią lāĭ dinaki *karaǯkoroĕǫtana*.

IV. adv., with or without the afxs. *ange, ge, ǫge, tan, tange,* also *koroǯleka, koroǯkenkoroǯken,* modifying *saĕaḍ, nū, rika, saṛi, aĭumǫ*. When the sound is produced only once the adv. *koroǯken* is used.

**karačla** Nag. **karla** Has. sbst., Momordica Charantia, Linn.; Cucurbitaceae,—a slender climber with deeply 5-7-lobed leaves, yellow flowers and oblong berries covered with triangular tubercles. The fruit, though bitter, is used as a vegetable, and so are the young

leaves. It is from 1½" to 4" long, the form with middle-sized fruit being the most bitter. It is much valued as a stomachic.

**karačla-aṛa, karla-aṛa** sbst., the young leaves of the Momordica Charantia, when used as a vegetable.

**karai-duku** syn. of *ṭān, ṭāndaṭṭ*, sbst., strangury: kūḷ jeṭetanre|nirbaṛakoate rokage kūḷ tutŭkun daṛe nirbolokọre hormo barkaŏoa oṛọ *karaṭ* nāma, enado musiṇleka raeidạtanre hasua. The remedy commonly resorted to is to drink hot water in great quantity or to provoke abundant perspiration by sitting for half an hour close to the fire. The *karam* and the *rengebanam* trees are also used. People subject to this infirmity often wear as a preventive a twig of the *kuda* or the *tiril* trees over their navel.

**karaiṇa-kuruiṇa** var. of *kaṭṇakuṭṇ*.

**kara-jaṇa** I. adj., with *ote, loĕoṇ*, a field from which all the loose earth has been carried off with the levelling plank. Also used as adj. noun: nekan *karajaṇre* baba her kā lagatiṇa.

II. trs., to carry off with the levelling plank all the loose soil from a piece of land: aṛi baitanre loĕoṇle *karajaṇkeda*.

*karajaṇ-ọ* p. v., corresponding meaning: loĕoṇ *karajaṇakanre* begar sīruaṛte baba kā heroa.

**kara-kari** var. of *kharakhari*.

**karakasua** var. of *kharakasua*.

**kara-konḍẹ** sbst., an axe with a triangular blade. See *kapi*.

**kara-lōm** trs., (1) to pass with the levelling plank over one *antar*, i.e., over one of the strips over which the ploughman has confined himself covering it with parallel furrows before passing on to plough the next strip: bar antariṇ *karalōmkeda*. The way of the levelling plank however is different from the way of the plough, since, in levelling, the passage of the plank in coming back adjoins its passage in going. To complete this double passage is called *miḍ, bar, api kira lōm*: bar karaiṇ *lōmkeda*. (2) to level (by passing a second time or by driving a second plank in the wake of the first) the small ridges (*cira*) left by earth escaping on the sides of the plank, or narrow strips left between the passages: ae cira *karalōmtam*.

*karalōm-ọ* p. v., corresp. meanings.

**karam** var. of *korom*.

**karam** I. sbst., the karam feast. See under *karamparaḷ*.

II. intrs., to hold this feast.

*karam-en* rflx. v., same meaning.

*karam-ọ* p. v., of this feast, to be held.

**Karam-bonga** sbst., the Hindu divinity Karma as worshipped by some not hinduized Mundas. Some Mundas consider him as only a modality of Ikir bonga. In this way they persuade themselves that they are not introducing a new cult into the country.

*karambonga-n* rflx. v., to take the modality of Karam bonga: Ikirbonga *karambonganа*.

**karam-canḍu** sbst., the month in which the karam feast takes place.

This takes into account only the *indikaram* feast, so that *karamcanḍu*, *indicanḍu* and *marmicanḍu* are one and the same month.

**karam-daru** Nag. **kuṛumba-daru** Has. sbst., Adina cordifolia, Hook. f.; Rubiaceae,—a large tree with orbicular-cordate, acuminate leaves and long silky, funnel-shaped flowers, crowded in globose heads on 1-3 axillary, hairy receptacles. A decoction of its bark and of the bark of *reṇḍehanam* (Oroxylon indicum) mixed with candied sugar, is given as a drink in *karaïduku*. This tree is not called *karamdaru* because it is used on the *karam* feast, but it is used on this feast because it is called *karamdaru*.

**karam-daru** sbst., the bundle of branches of a *karam* or a *ṭepelhesa* tree (Ficus religiosa) planted for the karam feast. It is called also simply *karam*: karambonga namakaḍko *karamko* bidea, eṭa horokodo kā.

**karam-duraṇ** sbst., (1) songs in Hindi, sometimes translated into Mundari, taken from the Ramayana and sung during the dances on the karam feast, and for some time after. (2) songs in Mundari of which the subjects have no connexion whatever with Hindi mythology but which are adapted to the rhythm of the karam (*lāsua*) dances. In these are comprised the songs called *ciṭiḍ*, *gaṛua* and *khemṭa*.

***karam-paraḫ**, **karam-poroḫ** sbst., a feast observed by some animist Mundas in honour of the Hindu divinity Karma, whom they call *Karambonga*. For these people this divinity is neither better nor worse than any ordinary spirit who must be placated and prevented from doing harm. His cult starts when the consultation of the witch-finder or sorcerer has revealed him to be responsible for the harm which has befallen a certain person or his family. From this moment the latter becomes Karam bonga's devotee, promising him a yearly sacrifice at the karam feast; blessed by him with material prosperity if faithful to his cult; punished if remiss. As a token of the promise a *ḍali* basket is hung up under the roof of the house or on the wall. If, at the time when the sacrifice and feast become due, he is unable to face the expenses, he may take down the basket and hang it up again after renewing the promise for the next year. He may stop after the 3rd year and there is a chance that the Karam bonga will leave him alone then. But often this spirit, by inflicting new harm, forces him to go on indefinitely. Another occasion for the starting of this cult is the birth of a child on the day of the karam feast. The child receives the name of Karma or Karmi and its father holds the karam feast for the next 3 years.

Up till now there has been question only of the *oṛakaram*, performed by one family. But there is also the *hatukaram* performed by a

whole village. This also has its origin in harm inflicted by the Karam Bonga on the whole village community. Both the *oṛakaram* and *hatukaram* have different names according to the time or the place on which the feast takes place, and according to the tree, branches of which are planted on this occasion. There is first the *rājkaram* which takes place on the 11th day after the full moon of Bhado (September), the first day on which it may take place. The next day, is the first which may be chosen for the *indi* feast. If the karam takes place on the 12th only, on returning from the *indi* feast, or if it comes off on the eve of the *indi* feast when this happens to be held only at a later date on the nearest *indipiri*, it is called *indikaram*. In the first of these cases the maidens who must fast for the karam, clean their teeth on the way to the *indi*, but do not break their fast, and the branches needed for the feast are cut when they come back. In the same way if it is held on the eve or on the night of the *dasâĭ* feast it is called *dasâĭkaram*. It must in all cases be held before the *sohoraĭ* feast. The *oṛakaram* is always performed in the courtyard of the special devotee, and the *rājkaram* on the dancing ground. Other karams are held either on the dancing ground or on some spot of the village street, *haṭia*. In the latter case it is called *haṭiakaram*. The *haṭiakaram* has this unexplained peculiarity that the branches planted there are not thrown into a stream after the feast, but on a white-ants' hill. The branches used by the Mundas are taken from a *kurumba* tree. Those used by the Hindus are taken from a *ṭepelhesa*. When Mundas in imitation of the Hindus use the latter the feast is called *jiṭiakaram*, *jiṭia* being the Hindi name of the *ṭepelhesa*. A *jiṭiakaram* is sometimes followed by a *jiṭiaindi*. The branches are every year cut from the same tree, and in a *hatukaram*, it is always the head of the same family, chosen for the purpose, since the beginning, who is the chief (*malik*) of the proceedings and acts as sacrificer. It is not necessarily the pahan who is put in charge of this function. Eight days before the feast some 4 or 5 (or more) maidens, invited to do so in the case of *oṛakaram*, prepare a special kind of maize shoots. These are called *jaŏa* and their planting is called *jaŏa akiḍ*. Each of them fills with sand a new *ḍali* basket, called *jaŏaḍali* and plants in it maize seeds, about the fourth part of a *paĭla* measure, i.e., ½ lb. or less, according to the size of the *paĭla*. They keep their baskets inside their house and daily water it with a mixture of ground turmeric. This work is called *jiâṛâ*. When the seeds have sprouted and the plants have come out (*jaŏa jagaŏjana*), the shoots are of a bright yellow colour on account of the turmeric.

On the day of the feast these maidens must keep a strict fast. At

dusk they accompany the young men (invited in the case of *oṛakaram*) who go to cut the branches of the tree. As many branches are cut as there are girls, less two. The maidens catch the branches as they fall from the tree and do not let them reach the ground and they carry them on their left shoulder as a soldier carries a gun. Then the young men and the maidens come back dancing at the sound of the *dumaṛ* drum. When they approach the place where the ceremony is to be performed and the branches must be planted, the maidens sing a song in which they urge in forcible language the *malik* of the karam to dig the pit wherein to plant them (*duraṛteko eraṛia*). When he has dug the pit they put in it their branches, together in a bundle, and he fills it up. The girl who has put down her branch first, embraces th bundle of branches and presses her left breast, and then her right breast, against them; this she follows up with a profound obeisance bringing her hands from the foot of branches up to her forehead. The 2nd and the other girls who brought a branch do all this also in turn and then step aside. The wife then or the son of the *malik* approaches and brings a brass plate containing leaf cups with pearl-rice, molasses, dough and red lead, the last mixed with oil. There is also a brass bowl full of water, a lighted lamp and some fire on a potsherd. All this is deposited to the West of the branches. The *malik* also stands to the West, facing the East. First, with the dough, he puts a treble horizontal impression of his right hand, one alongside the other, on the bundle of stems. Then over this he makes 3 vertical daubs of red lead with the index. He sprinkles the ground before him with water and levels the spot. He puts down 3 little heaps of pearl-rice and causes the sacrificial fowl, a black one, to eat some of this rice. He cuts its throat then and lets the blood trickle on each of the little heaps. Putting the fowl aside he takes the fire before him and throws molasses and sal rosin on it in 3 places. The lamp he places near the foot of the karam branches. Then he salutes these and embraces them as the girls have done. Now those who are still fasting and the young men also who went to cut the branches and so have not yet had their meal, all go home or, in the *oṛakaram*, to the *malik's* house. Meanwhile their families which have gathered for the ceremony with many other people, take care that nobody approaches the karam branches, because if any one plucked a leaf before the end of the *kāni*, the blessings hoped for would be lost.

After making their toilet they come back. The maidens bring with them each a young cucumber, a lamp protected with a *saru* leaf and a bundle of leafy twigs of some pulse plant or, when whole plants, of *tambṛa*. These twigs

were plucked when the maidens were on their way to and from the tree when they fetched the karam branches. The maidens sit down in a semi-circle at some ten paces to the East of the karam branches and face the latter. The other people form a large circle at a distance. In the *hatukaram* the maidens do not return all together; the *malik* is warned when they are all there. He sits down on the side of the branches, facing them, and again burns incense and molasses. Then the maidens ask him that the *kāni*, the tale of Karma and Dharma, be now told. The story teller being called, sits down near the *malik*, together with one *hēṇi* (who has to say *hē!* yes! all along the tale). The teller often interrupts his tale to say to the maidens: "Kaṭaḫken daṇgṛiko, bī giṛiīpe." These then throw some of their leafy twigs towards the karam branches. At the end he asks them: Kaṭaḫken daṇgṛiko cikaṇape namana?" They answer: "Kakārulekan koṛahonle namana, we have got a boy like a pumpkin (cucumber)". This her cucumber each of the maidens will eat afterwards. This is evidently a phallic episode. The *malik* then, after having once more burnt incense and molasses tells the people to dance nicely and without quarrels, and, if he is not too old he sings himself the first song. After that, he and the group of maidens who have not yet broken their fast, go home to have their meal.

In the case of an *oṛaḫkaram* they accompany him to his house and are there treated to a meal. In the case of a *hatukaram* they must get their meal in their own home. Afterwards they return to take their share in the dancing. The dance lasts the whole night through. At any time during the dance, the mothers of the maidens who fasted, bring fire on a potsherd, burn incense and molasses and salute and embrace the karam branches. On these they hang the arm and wristlets of plaited *kakāna* grass, which their children of cattle grazing age, have been made to wear, more or less since the beginning of the karam month.

The devotee who holds an *oṛaḫkaram*, treats the dancers (at least those who have been invited) to beer and *taben* (rice beaten flat). This is at their disposal as soon as the dancing starts and is partaken of now by this group then by that, as long as it lasts all through the night. During a *hatukaram* the dancers must go to their own homes if they want any refreshment.

At sunrise the maidens who fasted go and fetch from their homes the *jaŏa* they have reared. These they distribute amongst the dancers and onlookers, who stick them in their hair by way of a flower.

The dancing always lasts till after sunrise. It often is prolonged till noon or even till the following night in large villages where many

people wish to take their turn in the songs. In an *oṛakaram*, when the dancing near the karam branches stops, two of the maidens sweep and gather into a new *ḍali* basket, whatever lies on the ground around the branches: fallen leaves, ashes, etc. One of the two puts it on her head. The other in a *hatukaram*, not in an *oṛakaram*, takes on her head a new *baŭgi* basket. The maidens who yesterday have brought the branches, now pull them out, each her own, and, carrying them as before, go dancing at the sound of the drum, together with the young men who went to cut the branches on the previous day. They take these branches to a pool or to a stream. There the song ends with the words: "Holado, karam raja, seŏasaṛakeḍmale, tisiṛadole atujaḍma, yesterday we have honoured and sung thee, O King Karam! to-day we throw thee into the running water". Then the branches are thown into the water. If it is running water they are thrown so that the top part is carried off foremost.

In a *hatukaram* they do not go straight to the water but make first the round of the village, entering the courtyards and dancing there. The matron of the place brings fire on a potsherd and burns incense and molasses. The fire is afterwards thrown into the *ḍali*. Then with liquid dough, she puts three times the impression of her hand on any one of the branches, on which she also makes 3 vertical daubs of red lead. Finally she puts 3 impressions of her hand on the back of the young man who beats the drum, one on each shoulderblade, one in the middle. Wherever there is some beer left, the dancers get a sip of it, and everywhere some food is put into the *baŭgi*. On this the young people will feast when they return after throwing the branches into the water.

In the case of a *haṭiakaram*, the branches, whether of *kuṛumba* or of *ṭepelhesa*, are not thrown into a pool or stream but on a white-ant hill.

***karam-susun** sbst., (1) in Has. syn. of *lāsua* (*ciṭil*, *gaṛua*, *kheṛṭa*), the kind of dance used on the karam feast and throughout the season of this feast, even where it is not observed. The women dance in a circular line, holding each other by the waist or by the hands with interlaced fingers, and moving around the men who beat the drums. See the description of the step under *susun*, and of the rhythm under *khōd*. (2) in Nag. syn. of *dubuṛkaram*, *kupunkaram* Nag., a kind of dance borrowed from the Oraons and accompanied with songs in Sadani or Mundari.

**karan** (Sk. *kāran*) sbst., cause, reason. Note the saying: lāṛe *karan* menạ, julāb omaipe, he has bile, give him a purge.

**karan** I. sbst., the coating of *karangaṭi*, raw *henderambṛa* and cooked rice, ground together into a paste and applied to the skins of a

*dumaṇ* drum. The coating is thicker on the *eṇga* (low-toned side) than on the *sanḍi* (high-toned side) : dumaṇara *karan* coṭajana.

II. trs., to cover the two skins of a *dumaṇ* drum with such a coating : dumaṇko *karankeḍa*.

*karan-o* p. v., corresponding meaning : dumaṇ *karanakana*.

**karan-gaṭi, karan-hasa** sbst., soft balls of lime stone, about 1″ thick, found in potter's clay (*nāṛāka hasa*). After burning they are used for building purposes, never for chewing with tobacco.

**karanjua** sbst., a species or rhynchophore beetle about ½″ long.

**karanṭi** var. of *kharanṭi*.

**karaṇga, karaṇga-baba** sbst., a late variety of paddy sown on high ground or in *baḍi* fields. Its grain is blacker than that of *karāṛi*.

**karaṇ-koroṇ** (Sad.) I. sbst., breathing obstructed by mucus in the nose when one has a cold in the head : *karaṇkoroṇ* namakaṇia.

II. adj, with *saĕaḍ*, same meaning : *karaṇkoroṇ* saĕaḍ kā hokaṭana.

III. trs. caus., of a cold in the head, to cause obstruction in the breathing : kumanda *karaṇkoroṇkiṅa* goṭa nida.

IV. intrs., (1) to breathe with audible obstruction in the nose : singiburae *karaṇkoroṇkeḍa* (or *karaṇkoroṇkena*). (2) imprsl., to feel one's breathing obstructed by the presence of mucus in the nose, when one has a cold in the head : *karaṇkoroṇ'aṅña*.

*karaṇkoroṇ en* rflx. v., to breathe with audible obstruction in the nose : goṭa nidae *karaṇkoroṇenjana*.

*karaṇkoroṇ-o* p. v., to get one's breathing obstructed through a cold in the head : kumandatee *karaṇkoroṇakana* ; iniṇ saĕaḍ *karaṇkoroṇoṭana*.

V. adv., with or without the afxs. *ange, ge, tan, tange,* also *koroṇleka* and *koroṇkenkoroṇken*, modifying *saĕaḍ, rika, kuṇ, manda*.

**karaŏ** var. of *kharaŏ*.

**kara-panaṛa** I. adj., with *daru* or *muṭu*, a very thick tree, standing or felled, thick enough to make a levelling plank out of it : in entrd. to *naĕalmapo daru*, (or *muṭu*,), a tree thick enough to carve a plough ; and *hade daru*, a tree thick enough to be sawn into planks.

*karapanaṛa-go* p. v., of a tree, to grow to this thickness : ne daru *karapanaṛaakana*.

II. adv., with or without the afxs. *ange, ge, goe*, modifying *moṭoo, lelo*.

**karār** (A.) I. sbst., (1) syn. of *karārkaji*, a promise to do or not to do smth., in entrd. to *gacaŏ*, a promise to do smth. ; *karār* kae omkeḍlea, he did not give us his promise. (2) syn. of *karārakaṇa, karārcīj, karārkaji*, the object promised : *karār* kae omkeḍlea. (3) the oath taken in the law courts, which the Mundas consider a mere promise. (4) a religious vow.

II. trs. and intrs., (1) to promise : *karārkeḍleae*, en kajiĭ *karārkeda* ; omeaiṇ mentee *karārjada*. (2) to admit one's guilt : aḍo kae *karārjada*, goāko e sabuti ana.

*karār-en* rflx. v., same meanings: kae *karārentana*.

*ka-p-arār* repr. v., to promise to each other: cenąben *koparārjana?*

*karār-ǫ* p. v., meanings corresponding to the trs.

*ka-n-arār* vrb. n., the extent to which one promises: *kanorāre* karārkeda, puradaṛileka jetae kale aṭăkarlja, he made so many promises that none of us thought he can fulfil them.

**karār-cīj** sb t., an object promised.

**karār-kaji** sbst., (1) a promise. (2) an object promised.

**kara-rogoḍ** I. sbst., a condition of broken health and strength, caused in a bullock or buffalo by overwork with the levelling plank: *kararogoḍ'e* ne uṛi oṛǫ jetan kami kae daṛitana, through overwork with the levelling plank this bullock has become unfit for any work whatever.

II. trs., to break the health and strength of a bullock or buffalo by overwork with the levelling plank: uṛikine *kararogoḍkeḍkiṇa*.

*kararogoḍ-ǫ* p. v., of a bullock or buffalo, to get its health and strength broken by overwork with the levelling plank: keṛakiṇ barankiṇ *kararogoḍjana*.

**kararonḍa** syn. of *ḍaraḍomba*.

**karaṛa** var. of *kharaṛa*.

**kara-ṭaki** I. adj., with *loĕoṇ*, a rice-field of which the mud, having been mixed by means of the levelling plank when there was not water enough for sowing, has subsequently dried up and become very compact for want of rain: *karaṭaki* loĕoṇ siṇ isu koĕdea. Also used as dj. noun: *karaṭakiko* cimtaṇ sīruaṛoa?

II. trs., to reduce a field to the condition described: aleą loĕoṇle *karaṭakikeda*, dą hijṇtanleka lellena anadoe jeṭegiṛikeda.

*karaṭaki-ǫ* p. v., of a field, to be reduced to this condition: loĕoṇ *karaṭakijana*, our field, after we had mixed the mud, has become compactly dry.

**karâṛî, karâṛî-baka** Has. **karhal** Nag. (Sad.) sbst, an early variety of the rice-plant only 1-2′ high, sown in *caŏṛa* or *badi* fields. Its grain is black and thick. It is absolutely taboo for sacrifices whether in the form of pearl-rice, cooked rice or rice beer. In the form of cakes or beer it is considered wholesome by the native doctors, who often prescribe it as a vehicle for their medicines.

**kar-bagel** var. of *kharbagel*.

**karbār** (P. *kār o bār*, business) sbst, a business transaction.

**karca** var. of *kharca*.

**karca-barca** var. of *kharcabarca*.

**karcal-korcol** Has. var. of *karcaḍ-korcoḍ* Nag.

**karce** Nag. **korce** Has. (Or. *karche*, away from) syn. of *gonje*.

**karcul** (H. *karchul*, a large iron spoon) I. sbst., a small iron ladle: *karculte* manḍiko lūĭa. Note the saying: *karcul* menąte tīte alom susua. This is said in 2 meanings: (1) do not do the work of thy servants. (2) if smb. has experi-

ence of the work to be done, he is the one thou shouldst apply to it.
II. trs., to make iron into a small ladle: mêṛeḍko *karculea*.
*karcul-ǫ* p. v., corresp. meaning.

**kardani** (Or. *kardhanī*) sbst., a string made of 12 magenta threads so as to encompass once the waist. It is worn chiefly by children, whose waist it is said to strengthen, and sometimes also by grown-ups. If it has been prepared with the length needed for the latter and put on a child, it will of course turn several times round its waist; but this is unusual. Note the saying: hon aũri hobaǫlǫ *kardanĩ̆* baitana, he prepares a waist string for a child yet unborn, i.e, he counts his chickens before they are hatched.
II. trs., (1) to put such a string round the waist of an infant: ne honko *kardanitǫia*. (2) to join red thread into such a string: ne sutambu *kardaniĭa*.
*kardani-n* rflx. v., to put such a string around one's own waist.
*kardani-ǫ* p.v., meanings corresponding to the trs.: hon *kardaniakana*, sutam *kardaniakana*.

**kardani-ḍuḍũmũṛĩ** Nag. syn., of *puruḍumḍuṛi* Has. sbst., the globose flower-heads of Sphaeranthus indicus: *kardaniḍuḍũmũṛĩte* honko *ṭulinuṇa*, the boys use them as plugs for their pop-guns.

**kardani-ḍuḍũmũṛĩ-tasaḍ** Nag. syn. of *puru*, *najompuru* Has. sbst., Sphaeranthus indicus, Linn; compositae,—a low annual herb very common in rice fields, with spreading branches, alternate, toothed, decurrent leaves, and globose, magenta flower-heads. The leaves are used in some places as a potherb, under the name of *kuṭhnaarǫ*. The whole plant bruised, is thrown into water to kill fish. It is stuffed into crabs' holes to kill them. The plant is pounded with a little water and the juice is expressed and used as a styptic. The juice of the fresh leaves, similarly obtained, is boiled with a little milk and sugar-candy, and drunk against cough.

**kare** (Sinh. *giräwa*, a parrot; Or. *koṛhē*, much, many) in songs, (1) parallel of *isu*: Isuboko lumamjan, *karekoko* laṛiajan, there are a great number of silk-worms; Kamĩṛĩtan bolehō *kare* coa nondōṛ, if one is a maid-servant one is subjected to endless annoyance.
(2) parallel of *miru*:

Cuṭimuli sarajombā,
Namei, miru, niame ?
Subadaṛaĕ tilaĕḍali,
Namei, *kare*, saéade ?

Is it thou, my paroquet, who criest between the flowers on the top branches of the sal tree? Is it thou, my paroquet, who sighest, amidst the flowers on the lower branches of the *tilae ?*

**karǫ-karǫ** diminutive of *karuǫkaruǫ*, the raw fruits crunched not being so crisp.

**karenca** sbst., said by some to be a mad jackal, and by others to be an old toothless jackal. Its call is *hū ! hū !* or *hau ! hau !* or *āu ! āu !* Note the omen: *karenca* cêṛêwṛ

dipĭli jomsąree rąkere kuṛi gojoa, leŋgasąree rąkere koṛa gojoa, when they go to consult the omens before a marriage, if an old jackal calls to the right it portends the early death of the wife; if it calls on the left-hand side it has the same portent regarding the husband.

**kareŋga** poetic parallel of *sendera* both as sbst. and as prd.: Senderako noroaleda, *kareŋgako* saĕaḍleda, the hunters blew their horns; Kae aŋgaŋgdo senderatiña, Kae turgturgdo, *kereŋgatiŋ* if the morning star does not rise, I will nevertheless go on the chase. If the moon does not rise, even so I will start for the hunt.

**kargelô-daru, kargeluŋ-daru** Nag. syn. of *paṛasudaru* Has. sbst., Cleistanthus collinus, Benth., Euphorbiaceae,—a deciduous forest tree with alternate, broad, apiculate leaves (the apex being rounded or obtuse); with small flowers in axillary clusters; and an extremely poisonous, subglobose seed-capsule. The leaves dried and pounded are thrown into pools and ponds to kill fish. The wood is hard and is used in building.

**kargelô-sûm, kargeluŋ-sûm** Nag. syn. of *paṛasusuam* Has. sbst., Viscum orientale, Willd.; Loranthaceae,—the mistletoe of the *kargelô* tree, a large parasitic shrub with small, opposite, elliptic, obtuse leaves.

**karha** Nag. var. of *kara* Has.

**karhaĩni** Nag. (Sad.) var. of *karâṛi* Has.

**karigar** (P. *kaṛīgar*) I. abs. n., skill in work, art: ne hoṛore *karigar* menąa.

II. adj. and adj. noun. (1) with *kami*, (a) skilled labour, the work of an artisan or artist: *karigar* kaiŋ ituana. (b) a work of skill, a work of art, a masterpiece: nea okoĕą *karigar?* (2) with *hoṛo*, a skilled labourer, an artisan, an artist: *karigarko* bāri murtuko baidaṛia.

III. trs., (1) to make smth. which cannot be made without skill: ne murtu okoe *karigarkeda?* Who has made this statue? (2) to make smth. skilfully, artistically: bangala kūḅko *karigarkedi*, they have made an artistic building, or they have built it very skilfully.

IV. intrs., to apply one's skill in making smth.: nea baikeṇi beṭekane *karigarkeda*, the one who made this applied much skill, gave proof of much skill.

*karigar-en* rflx. v., to learn or to undertake skilled labour, the work of an artisan or artistic work.

*karigar-ą* p. v., meanings corresponding to those of the trs.

**karigiri, karijiri, karijuri** sbst., (1) syn. of *piṛilijudiriŋ*, Corchorus acutangulus, Lamk.; Tiliaceae,—a spreading annual herb, 1-2 ft. high, with small five-petalled, yellow flowers and six-angled, oblong seed-capsules, 1″ long. The seeds are bitter and are given and eaten against pneumonia and stomach-ache. (2) syn. of *sâŏrāj*, Centratherum anthelminticum, O. Kuntze; Compositae,—the Purple Flea-bane, a tall, robust, leafy annual with

purple flower-heads. The seeds are very bitter and are used instead of quinine. In paralysis of the legs the powdered seeds are applied externally. When the stomach of cattle swells, v. g., after they have grazed too much on paddy or *rambra* plants, the powdered seeds are mixed in equal quantity with salt and soot of the fireplace. This is dissolved in water with the addition of two capsules of Spanish pepper, and given as a drink.

**karijiri** and **karijuri** see *karigiri*.

**kari-maṭi** var. of *kharimaṭi*.

**kari-nāṛī** Nag. syn. of *urmuṛiṇ*, *uruṛiṇ* Nag. and *hūrmeṛeḍ* Has. (Sad. *kari*) sbst., Erycibe paniculata, Roxb.; Convolvulaceae,—a small tree with spreading branches, or a scandent shrub, with alternate, elliptic, coriaceous leaves, and panicles of small, yellowish flowers. The fruit, a rather large, fleshy berry, is eaten.

**karkaḍ** (Or. *kaḍrkā*) I. sbst., a toothbrush made of a thin stick, generally of green sal wood, one end of which has been frayed by chewing for a while. When the teeth have been cleaned with it, it is split in two and the pieces are used to scrape the tongue: *karkaḍ tagoẽlaṅḍkeci ḍaṭako henagana, en taĕomte, caṭakeci alaṅko husidena, ente karkaḍko giṛiña.*

II. trs., (1) to clean an infant's teeth (by means of a cloth): *baleḍhonkodo sereḍteko karkaḍkoa.* (2) to use a twig for a toothbrush: *ne koronjo jaṭako karkadepe*, use these *koronjo* sticks for brushing your teeth.

*karkad-en* rflv. v., to brush one's teeth: *karkadenteko* sentana, they go to brush their teeth (at the nearest spring, stream or pool); *gomkeko ūḅṛa baiakanateko karkad-na.*

*karkad-ẹ* p. v., corresp. to the trs.: *jiluḍaṭatanre kulajaṛa kāre aṭĭkir karkadoa*, when the gums are swollen, sticks of *kulajaṛa* or of *aṭĭkir* are used as toothbrushes.

*ka-n-arkad* vrb. n., the long time taken in brushing one's teeth: *kanarkade* karkadenjana, tala ganṭare enare hokakeda.

**karkaḍ-ili** sbst., beer offered to the guests when they return from cleaning their teeth on the morning of a betrothal or marriage.

**karkar** var. of *kharkhar*.

**karkaraŏ** var. of *kharkharaŏ*.

**karkaṭa-daru** sbst., Zizyphus xylopyra, Willd.; Rhamnaceae,—a small, usually gregarious, armed tree with alternate subbifarious leaves and small flowers in axillary cymes. The drupaceous fruit, larger than that of *dodaṛidaru*, is used to poison fish.

**karken** var. of *kharken*.

**kar-kor** syn. of *karaḍkoroḍ* (of borborygms and of the gurgling noise in the throat in cases of strangulation, rarely of the sound of gulping a liquid). Also used as follows:

I. also *karkorduku*, sbst., influenza: *karkor namkija.*

II. intrs., to have influenza: *apimātaĕtee karkortana.*

*karkor-ẹ* p. v., to get influenza.

III. adv., modifying *rikaŋ*, to get influenza.

**karkor-duku** sbst., influenza : *karkordukute* puraŋ horoko goŋjana.

**karla, karla araŋ** Nag. vars. of *karačla, karačlaaraŋ*.

**karmaṛâ** Has. **kamaṛkom** Nag. sbst., the petiole of a leaf and of the leaflets in a pinnate leaf. The main stalk or rachis of a pinnate leaf is called *ḍanṭuḷa* ; the ribs, also the midrib, of a leaf are called *sir copa* is the peduncle of a flower or fruit. It occurs also in the cpd *sakamkarmaṛâ*, a special soreness of the throat.

**karmi-araŋ** (H. *karmi, kalmi sāy*) sbst., Ipomoea reptans, Poir.; Convolvulaceae,—a long-stemmed creeper, floating on the surface of ponds and marshes or prostrate on mud. The leaves and young shoots are used as a potherb.

**karmi-daru** Nag. (Sad.) syn. of *gunidaru*.

**karo** (Sk. *kar*, arm, hand) sbst., the shoulder-blade of an animal. The shoulder-blade of man is called *rupijaŋ*.

**karoa** I. sbst., also *karoahasa*, a kind of saltish earth which the bullocks lick greedily and the pigeons and doves peck : puraŋsa uṛiko *karoako* jallere, kāredo rōṛ madukamko jomlere ena taĕomte ḍako nūlereko puṭigojoa, often bullocks die of tympanites when they drink after having licked saltish earth or after having eaten dried *madukam* (Bassia latifolia) flowers. Note the saying : misa *karoa* jalkeḍ uṛi en *karoaṭaṭee* sengea, people revisit willingly places where they have been well received.

III. trs., of bullocks, to frequent a place where there is saltish earth : mātaŋēte uṛiko ne lōrko *karoaakada*.

**karoa-gaṛa** sbst., a ravine where saltish earth is to be found.

**karoa-hasa** sbst., a kind of saltish earth.

**karoa-lōr** sbst., a nullah where there is saltish earth.

**karpa** var. of *kharpa*.

**karpaṛaŋ** var. of *kharpaṛaŋ*.

**karṛa** var. of *kharāṛa*.

**karṛu-nâṛî** var. of *kaḍrunâṛî*.

**karsa** I. sbst., used instead of the vrb. n.

II. adj., with *tonol*, a strangling ligature, a strangling way of tying, *karsa* tonolte saĕaḍ aṭākaŏjana.

III. trs., to strangle a man or animal with a rope or cloth ; to tie a rope too tight round the neck, in cntrd. to *limbuḍ, rombod*, to strangle with the hands : merompe *karsaṭaia*, tolruaṛtaipee gojoa.

IV. intrs. prsl. or imprsl., to feel strangled by a rope or cloth : *karsatanaiŋ, karsojaṭiña*.

*karsa-n* rflx. v., to cause in any way one's own strangulation : merom toltanre kam ṭonḍomkeseḍkeda, enatee *karsanjana*, thou hast tied the goat without a safety knot (a knot in the body of the rope preventing the knot at its end from running too close to the neck) and so by pulling on the rope it strangled itself.

*ka-p-arsa* repr. v., of animals, to strangle each other by pulling on

the rope with which both are tied: joṛaakan uṛikin *kaparsajana.*

*karsa-ɣ* p. v., to get strangled by a rope or cloth; to be tied in a strangling way.

*ka-n-arsa* vrb. n., (1) the strangling or being strangled with a rope or cloth: ne merom *kanarsatee* goǧjana. (2) the rope or cloth that strangles: karaǧkoroǧtanae en uṛi, *kanarsa* ocǫtaipe.

V. adv., generally with the afxs. *ange, ge, ɣge,* modifying *tol, rika, aṭăkar*: *karsaangee* tolakąia.

*karsakarsate* frequentative adv., modifying *gojɣ, goǧɣ*: *karsakarsatee* goǧjana, by being often tied in a strangling way, one day it died of it.

**karsa-goǧ** trs., to strangle to death with a rope or cloth.

*karsagoǧ-n* rflx. v., to cause one's own death by strangling with a rope or cloth.

*karsagoč-ɣ, karsagoj-ɣ* p. v., to die strangled with a rope or cloth.

**karsa-karsa, karsa-nɣ** diminutive of *karsa.*

**karse, karsi** I. sbst., the cud, i.e., the contents of the first stomach of ruminants. *Karsi* as occurring in *koṭaǧkarsi,* the name of the dirt-kite, seems to be the same word.

II. trs., in cutting up a dead ruminant, to dirty the meat with the cud: geḍtanre kape cirgalkeda, jilupe *karsekeda,* soantana, capi lagatina.

**karsel, korsel** var. of *kase.*

**karsom** var. of *kaḍsom.*

**kartal** (Sk. *karṭāl*) sbst., brass cymbals. The larger kind is about 1 millimeter thick and about 7½″ in diam. The smaller kind has a diameter of only about 5″. (Pl. XXVII, 5).

**karṭaha, karṭhā** Nag. **karṭa-uṭaŏni** Has. (Or. *karṭahas*) sbst., the master of ceremonies in the *kanda* (reinstation of an outcast).

**karṭa uṭaŏ, karṭha uṭhaŏ,** to preside and direct the *kanda* ceremony by which an outcast is readmitted into the tribe. This office cannot be performed but by a man belonging to another clan.

**karɣ-bagel** trs., to crunch for a moment a very crisp fruit.

*karɣbagel-ɣ* p. v., corresp. meaning.

**karɣ-karɣ** I. sbst, a strong and protracted sound of crunching uncooked very crisp fruit, v. g., a full-grown cucumber. A diminutive of this is *karɣkarɣ,* used for the slighter sound of crunching less crisp fruits or other similar things. When *karɣ-karɣ* is used it may refer to crispness without connotation of sound or connoting only a slight crunching sound.

II. adj, with *saṛi,* same meaning.

III. trs. or intrs., to crunch as described: okoe taĕare *karɣkarɣjada ?* okoe *karɣkarɣjada ?*

*karɣkarɣ-n* rflx. v., to crunch as described: ne hon taĕare *karɣkarɣntana.*

*karɣkaru-gɣ, karɣkaru-ɣ* p. v., to be eaten with a crunching sound: maran tačar enkatege jomlere *karɣkarugoa*; honko tagoǧtana, taĕar *karɣkaruɣtana.*

IV. adv., with or without the afxs.

*ange, ge, ggge ųge, tan, tange,* also *karųleka* and *karųkenkarųkeą*, modifying *tagoĕ, jom, rika, rikaą, rikan, saṛi, aĕumą.*

*karųken* adv., used of the same sound heard only for a moment.

**karumpą, karumpą-jaą** vars. of *kharumpą.*

**karūṛu-nâṛî** var. of *kaḍruuâṛî.*

**kaṛăba** (Or. *kaṛba;* P. *kulāba,* handle) sbst., (1) the handle grip of a plough, the piece of wood (Pl. XIII, I, F) fixed on the top of the *kaṛăbaḍanḍi.* (2) the semi-circular piece of wood attached to the side of the *gulail,* pellet-bow, by way of giving a firm grip. (3) syn. of *koṛŏba,* the oblong piece of wood with upturned tips, fitted on top of a post as a cushion for the beam.

**kaṛăba-ḍanḍi** sbst., the shaft supporting the handle (*jō*) of the plough (PL.XIII,1, E).

**kaṛăba-hora** sbst., the socket in the plough, in which the *kaṛăbaḍanḍi* fits.

**kaṛăba-jō** sbst., the handle grip of a plough.

**kaṛăbą-kabą, kaṛăbą-kaṛăbą** also without *ă,* (1) vars. of *khabąkhabą.* (2) in songs, see *khaṛăbąkhabą.*

**kaṛăba-unḍu** sbst., the sockets in which either end of the handle shaft of the plough fits (in the body of the plough and in the grip).

**kaṛaḅ-kaṛaḅ** var. of *khaṛaḅkhaṛaḅ.*

**kaṛaḅ-kuṛuḅ** var. of *khaṛaḅkhuṛuḅ.*

**kaṛaḍ** Has. (H. *damkaṛā*) syn. of *ṭakua* Nag. 1. sbst., the spindle of a spinning wheel.

II. trs., to forge into a spindle; ne meṛeḍ *kaṛademe.*

**kaṛaḍ-kaṭa** syn. of *maĕnokaṭa* adj., with *hoṛo,* a person very thin legs. Also used as adj. noun: he *kaṛaḍkaṭa,* hijųme. The contrary is *katikaṭa.*

*kaṛaḍkaṭa-ą* p. v., to get or have very thin legs: *kaṛaḍkaṭaakanae.*

**kaṛaḍsa** also with the afx. *bagel,* and **kaṛaḍsa-koṛoḍso, kaṛaḍsakuṛuḍsu** vars. of *kharaḍsa* and *khaṛaḍsukhoṛoḍsa.*

**kaṛaĕ** (Or. *koṛā*) sbst., a superficial ploughing in order to loosen the earth between the plants. This is always resorted to for the paddy sown (not planted) in 1st and 2nd class paddy fields (*ikirločoą* and *caŏṛa*), and for *kode* millet when this is not to be transplanted: sometimes also for *jeṭerāṛi* when sown between *guṛŭlu* millet, and for *saŭṛi,* thatch grass. For paddy it takes place 2 months after sowing, and for *kode* one month. The *jeṭerāṛi* is thus ploughed only when the *guṛŭlu* has been reaped.

II. trs., (1) to plough as described: tisią babako *kaṛačkeda;* loĕoą cimtaąpe *kaṛačea?* (2) fig. syn. of *goĕgaṭaŏ,* of an epidemic, to diminish by death the number of inhabitants: rōg hoṛokoe *kaṛačkeḍkoa;* Siąbonga ne hoṛokoe *kaṛačkeḍkoa.*

III. intrs., (1) to plough a field as described: tisiąle *kaṛačkena.* (2) fig. in the df. prst., of inhabitants, to diminish by death: ne gustire sidasądo kūḅko posaaulena, nāḍoko *kaṛačtana.*

*kaṛaĕ-n* rflx. v., of people, to dimi-

ni-h their number by causing the death of many among themselves: Phărans disumreṇ laṛaĭre hoṛoke *kaṛaĕnjana.*

*ka-p-aṛaĕ* repr. v., to diminish by death the number of inhabitants in each other's country: Phărans disum oṛo Jarman disumrenko laṛaĭteko *kapaṛaĕjana.*

*kaṛaĕ-ṛ* p. v., (1) to be ploughed as described. (2) of people, to diminish in number by death: rōgre (or rōgte) hoṛoko *kaṛaĕjana.*

*ka-n-aṛaĕ* vrb. n., the extent to which the population is diminished by death: *kanaṛaĕko* kaṛaĕjana ne hature, môṛêhisire apihisiko saṛejana, so many people died in this village that out of a hundred inhabitants only sixty are left.

**kaṛaĕ** used instead of *kaṛamu* in songs.

**kaṛaĕ-mucuri** poetical var. of *gonoṇsati* or of *jāṭijapa: Kaṛaĕmucuri* kame cedan. If thou hast not paid the marriage price.

Ne suku jāṭijapare,
Ne suku nomonelen;
Ne suku *kaṛaĕmucurire,*
Ne suku busaṛalen.

This bottlegourd grew up near the hedge of the garden.

**kaṛag-kaṛag** var. of *khaṛagkhaṛag.*

**kaṛăka-daru** sbst., Bridelia retusa, Spreng.; Euphorbiaceae,— a large, armed forest tree, with alternate, coriaceous, elliptic-oblong leaves, the 15-20 nerves of which are straight and parallel; and very small flowers in axillary clusters.

**kaṛăka-daŭd, kaṛka-daŭd** sbst., a stone in the bladder.

**kaṛăka-mari** sbst, a form of small-pox in which the pocks are very large and very painful, but not numerous: *kaṛăkamari* etanage omonoa, mendo kantamariāte maparana ad purṇ basua.

**kaṛa-kaṛa** var. of *khaṛakhaṛa.*

**kaṛa-kaṛa, kaṛ-kaṛ** var of *khaṛakhaṛa.*

**kaṛakaṛia** Has. **kaṛkaṛi** Nag. sbst, a palankeen with pannels of wood or sheet iron on all sides, and with two doors: *kaṛăkaṛia* bakă-aleka baiakana.

**karakasua** var. of *kharakasua.*

**kaṛăka-tăcar** sbst, the oblong, red, eatable berry of *birkunduru,* Zehneria umbellata, Thw.; Cucurbitaceae.

**karaki** poetical parallel of *gōṭo* but always applied to the herd of buffaloes.

Gōṭo buruḍburuda,
*Kaṛaki* durumduruma,
Namą nuṛikocia, baria ?
Namą kaṛakocia, baria ?

The herd of bullocks is white. The herd of buffaloes is black. O my brother, are these thy bullocks? O my brother, are these thy buffaloes?

**kaṛăkom, kaṛkom, kakăṛom, kakṛom** Has. **kaṭăkom, kaṭkom** Nag. (Sk. *kekṛa;* Or. *kakṛō;* Greek, *karkinos*) sbst., a crab. There are 3 kinds: *asaṛakaṛăkom, peṭakaṛăkom* and *orakaṛâkom.* Each of these when they have lost their carapace are called *libu* or *libu kaṛkom;* and the young of all

are called *cece* (not *kaṛăkomhon*). *Note the riddle, the answer to which is *kaṛkom:* Gaṛajapaṛe laka koṛa oṛae tapaṭara near the stream a short, heavy-limbed fellow raises the mud walls of his house. Another riddle has for answer: a dead frog, a snake which carries off the dead frog and a crab which looks on: Goĕakaṇi upuniae kaṭaakana, gotaṇi kaṭabaṇo leltaṇi bō baṇo, the dead one has four legs, the one who carries him off has none, the one who looks on has no head. Note also the superstitious belief: *kaṛkomko* urina, janaŏsirmako balĕruaṛoa, haṛamte kako gojoa mente hoṛoko bisŭŭstana, crabs shed their carapace and people believe that they become young again every year and never die of old age.

**kaṛăkom-marmar** (the first member in this cpd. may be replaced by any of its variants) sbst, the large scorpion, said to be 5″ long and nearly 1″ thick. Its venom is sometimes deadly. N. B. Miaḍ kiria dōakana: *kaṭkommarmar* miuṛ turtaire apisako jŏia loĕte; kuṛi turtairedo, miaḍ laṇgăṭa koṛahonge loĕteko jŏirikaia, turakantaṛe, a superstitious practice is current: when a large scorpion has stung any person, somebody moves about, thrice, his male organ over the stricken spot, touching it with the tip; if the patient is a woman, it is a little boy still running about without any dress, who is made to perform this action.

**kaṛăkom-meḍ** (the first member in this cpd. may be replaced by any of its variants) I. sbst, the eyes of a crab. These are long, stalked. (2) fg., finger nails split at the sides: iniaṇ tire *kaṛăkommeḍ* menaṇ.

II. intrs, to have the side-border of one or several finger nails split: soben gandakoiṇ *karăkommeḍtana*, bōṛ galaṇ kaiṇ daṛia, I cannot braid straw ropes, all my finger nails are split; undu sŭtee *kaṛkommeḍtana*, his nails are split for having poked with his hand into a hole.

**kaṛăkuṛu, kaṛkuṛu** vars. of *khaṛăkuṛu*.

**kaṛaṇ-kuṛu** var. of *khaṛaṇkhuṛuṇ*.

**kaṛamu, kaṛaĕ**, poetical parallel of *jaṭi* which, in songs, is used instead of *ṭoṇ, dudŭmuloṛa*:

Jaṭire ci *kaṛamure?*
Jaṭire siri dudumul.
Jaṭire ci *kaṛamure?*
*Kaṛamure* pundi paraĭul.

A very large pigeon in a house (walled with interlaced bamboo slices). Is it in a pigeon-house or in a water-pot hung up under the eaves to serve as its nest? Under the eaves it is, a large white pigeon.

**kaṛaṇ-bagel** I. trs., (1) to cause suddenly, once, the sound described under *kaṛaṇkaṛaṇ*. (2) to say smth. snappishly, harshly: kajiĭ (hukume, kuliĭ) *kaṛaṇbagelkeda* (or *kaṛaṇbagelkeḍlea*).

II. intrs., (1) prsl., to produce suddenly such a sound: nagĕra *kaṛaṇbagelkena*, daru *kaṛaṇbagelkena*.

(2) of the sunshine, to be suddenly fierce between two clouds, as described under *kaṛaṇkaṛaṇ* : entedo jeṭe *kaṛaṇbagelkena.* (3) imprsl., to feel suddenly such a sunshine : oṛaṇten uṛuṇjanci jeṭe *kaṛaṇbagelkiṅa.*

*kaṛaṇbagel-en* rflx. v., to walk for a few moments in the fierce sunshine : jeṭere cenaṃentem *kaṛaṇbagelenjana.*

*kaṛaṇbagel-o* p. v, (1) meanings corresponding to the trs. (2) of sunshine, to become suddenly fierce between two clouds.

**kaṛaṇ-dondaṇ** (see cnfrds. under *kamcakuṛaṇ*) I. adj., with *daru,* a felled tree or timber or heavy piece of wood which is bent or crooked. Also used as adj. noun : poṭom ṭaṛa mente *kaṛaṇdondaṇ* alom auĭa, rabal aḍ sōjeṇo auĭme, do not bring a heavy and bent stick for tightening the rice bale, but a light and pretty straight one. (2) with *hake, kapi, kuḍlam,* etc., a heavy axe, hoe, etc., the handle of which is not straight. Also used as adj. noun : *kaṛaṇdondaṇṭe* honko mamaṇ kako daṛia.

II. intrs., in the df. prst., of a piece of wood, to be heavy and not straight : ne daru *kaṛaṇdondaṇṭana.*

III. qualitative adv., with or without the afxs. *ange, ge, tan, tange,* modifying *lelo, au, idi* : ne daru *kaṛaṇdondaṇṭan* lelotana, this piece of wood looks heavy and crooked ; miaḍ daru *kaṛaṇdondaṇṭanko* autada, they brought a piece of wood which was heavy and not straight.

**kaṛaṇ-kaṛaṇ** (Sad. *taraṇtaraṇ*) I. sbst., (1) the fierce sunshine at noon in midsummer or sometimes immediately after the rains : *kaṛaṇkaṛaṇre* alom senbaṛaea. (2) the harsh, grating sound of certain *nagĕra* drums : nagĕraraṇ *kaṛaṇkaṛaṇte* lutur kaligiṛiolcka aṭăkarjaṇiṅa, I feel as if I were going to be completely deafened by the harsh sound of that *nagĕra* drum. (3) the sound produced by strokes of the axe on altogether dry trees, standing or, at least, not lying on the ground : okoe rōṛdaruĭ maṇjada ? *kaṛaṇkaṛaṇ* aĭumotana.

II. adj., also *kaṛaṇlekan* (1) with *jeṭe,* the fierce heat described. (2) with *saṛi,* both the kinds of sound described. (3) with *nagĕra,* a *nagĕra* drum producing the sound described. Also used as adj. noun : *kaṛaṇkaṛaṇre* sunum dullere lidimlidimoa, if one pours oil on (the skin of) a harsh-sounding *nagĕra* drum, its sound becomes mellow.

III. trs., of fierce sunshine, to affect people : goṭa hora jeṭe *kaṛaṇkaṛaṇkeḍlea.* (2) to grate on people's ears by beating such a drum : nagĕra rūte luture *kaṛaṇkaṛaṇkeḍlea.* (3) to strike with the axe a dry tree resoundingly : oko daruko *kaṛaṇkaṛaṇjada ?*

IV. intrs., (1) prsl., (a) of sunshine to be fierce as described : jeṭe *kaṛaṇkaṛaṇṭana* (or *kaṛaṇkaṛaṇjada*). (b) of a drum or tree, to sound as described : nagĕra *kaṛaṇkaṛaṇṭana ;* daru *kaṛaṇkaṛaṇṭana.* (2) imprsl., (a) to feel such a heat ; *kaṛaṇaṛaṇ-*

*kiṇci* umbulrea dubjana. (b) to feel incommodated by such a sound: lutur *kaṛaṇkaṛaṇjaṭña*, hokaepe nagĕra rū, stop beating that drum, it grates on my ear.

*kaṛaṇkaraṇ-en* rflx. v., to expose oneself to such a heat: nekan jeṭere alom *kaṛaṇkaṛaṇena*.

*kaṛaṇkaraṇ-o* p. v., (1) to be exposed to such sunshine: goṭa horarele *kiṛaṇkaṛaṇiana*. (2) of the sunshine, to become fierce as described: oṛo garikadre jeṭe *karaṇkaraṇoa*, a little later the sun will shine fiercely. (3) to be submitted to the harsh sound of such a drum: luturle *kaṛaṇkaṛaṇolana*; aka lutur *kaṛaṇkaṛaṇolana*. (4) of a *nagĕra* drum, to become such as to sound harshly: nagĕra *kiṛaṇkaṛiṇkana*, sunum dultape, guṛumiguṛumoka. (5) of a dry tree, to be struck with an axe: daru *kaṛaṇkaṛaṇolana*.

V. adv., with or without the afxs. *ange, ge, oge, tan, tange*, also *karaṇleka* and *kaṛaṇkenkaṛaṇken*, modifying *jeṭe, aṭăkir, aium, saṛi, rū, ma, koṛam, keṭe*: ne daru *kaṛaṇleka keṭea*, this tree is so hard that, struck with an axe, it resounds.

*kaṛaṇken* adv., modifying the same prds. or *kaji, hukum, kuli*, same meanings as *kaṛaṇbagel*: kaĭña mente *kaṛaṇkene* kajiruaṛa, he snapped: I won't.

VII. It occurs also in the cpds. *kijukaraṇkaṛaṇ, senokiṛaṇkaṛaṇ, baikaṛaṇkaṛaṇ*, etc., both as intrs. or trs. and as rflx. v. It then means for good and all, definitively.

**kaṛaṇkās** (Sad.) contrary of *lambaṛapusaṛa*, I. abs. n., straightforwardness, firmness of character, trustworthiness: *kaṛaṇkāste* sobentaree sābaĭsiakana, he is well spoken of everywhere on account of his reliability.

II. adj, with *hoṛo*, a man straightforward in his dealings, a trustworthy, reliable, firm man, who keeps his word: *kaṛaṇkās* hoṛoko okoko karārkedako omegea, straightforward people give what they have promised; benakere ṭakapaĭsa dōeme, benakera ain *kaṛaṇkāsgea*; put thy money in the bank, its by-laws are firm, unbreakable. Also used as adj. noun: janaōre nī nekan *kaṛaṇkā ge*, he is in everything the same reliable man.

III. trs., (1) to speak straightforwardly: kajiĭ *kiṛaṇkāsjada* (or *kaṛaṇkāsjaḍ'ea*). (2) to promise firmly; to keep one's promise: ṭaka ome *kaṛaṇkāskeda* (or *kaṛaṇkāskeḍlea*).

IV. intrs., in the df. prst., to be habitually straightforward, reliable: ne hoṛo *kaṛaṇkāstana*.

*kaṛaṇkās-en* rflx. v., to act or speak here and now with a firm will, straightforwardly: *kaṛaṇkāsenjanae*.

*kaṛaṇkās-o* p. v., meanings correspo. to the trs.: kaji (or kajile) *kaṛaṇkāsjana*; ṭaka om (or omle) *kaṛaṇkāsjana*.

V. adv., with or without the afxs. *ange, ge, oge, tan, tange*, modifying *kaji, karār, kami, rika, rikan*: *kaṛaṇkās* kajiĭme, speak out straightforwardly, tell the truth without fear or shame.

**kaṛaṇ-kucaṇ** (Sad) used of firewood, wood or timber crooked in all directions. Constructed like *kaṛaṇ-dondaṇ*. It is also used intrsly., in the rflx. v., and as adv. modifying *sen, nir*, as syn. of *aṇkabaṇka*, in the meaning, to go or run zigzagging, cranking: nire *kaṛaṇkucaṇjada; karaṇkucaṇtanae; kaṛaṇkucaṇtane* niitana.

**kaṛăpaŏ** var. of *khaṛăpaŏ*.

**kaṛăpaṭ-kaṛăpaṭ** var. of *khaṛăpaṭ-khaṛăpaṭ*.

**kaṛap-kaṛap** var. of *khaṛapkhaṛap*.

**kaṛa-puja, khaṛa-puja** Nag. syn. of *kolomsiṇ* Has.

**kaṛăsa** and **kaṛăsagalaṇ** vars. of *kalsa* and *kalsagalaṇ*.

**kaṛâ-kaṛâ** (Sad.; Sk. *kaṛkaṛā*, hard, stiff) I. adj., (1) with *pāṭ*, a wooden wedge fixing smth. tightly. (2) with *pacar*, a wooden spike driven in tightly through a joint in carpentry. (3) with *oṭe*, soil become very hard in drying.

II. trs., (1) generally affixed to *kila, ṭaṛa, pacar, soaḷ, tusiṇ*, to drive or hammer in very tightly: naĕalre pāṭko *kilakaṛâkaṛâtada*. (2) generally affixed to *rōr, rōṛo*, to cause earth to become very hard by drying: situṇ ne otee *kaṛâkaṛâkeda*.

*kiṛâkaṛâ-ṛ* p. v., generally as afx. to the same prds., corresponding meanings: oṭe *kaṛâkaṛâjana*, kā gaŏoa, the ground has dried very hard, the plough does not bite.

III. adv., with or without the afxs. *ange, ge, ṛge, tan, tange*, modifying *kila, ṭaṛa, pacar, soaḷ, tusiṇ, rōṛ, ṛika*.

**kaṛe** Has. Nag. (H. *khari*) I. sbst., oil cake: *koronjokaṛe* nāḍo ote saramene kūḷ bugina menteko muṇḍikeda.

II. intrs., to obtain so or so much cake in the pressing of oil seeds: tisiṇ sunum lentanre ciminuṇape *kaṛeḷa?*

*kaṛe-ṛ* p. v., imprsl., of oil cake, to result from the pressing: ne surgunja lencabalere moḍ ṭuṇkido *kaṛeca*, if these Guizotia seeds be pressed for oil, there will be a basketful of cake.

**kaṛe-bā, kaṛi-bā** sbst., the panicle of *kaṛetasaḍ*.

**kaṛe-coṛa** Has. syn. of *gaṛakaṛe* Has. and *coḍalukuṭ* Nag.

**kaṛe-tasaḍ, kaṛi-tasaḍ** Has. **kasi-tasaḍ** Nag. (Sad. *kasighās*) sbst., Saccharum spontaneum, Linn.; Gramineae,—a tall, erect, perennial grass, 5-6′ high, with a stout rootstock, a stout, hollow stem, and a large, white, silky panicle. It is also called *piṛikaṛe* in entrd. to *gaṛakaṛe* or *kaṛecoṛa*.

**kaṛe-mala, kaṛi-mala** Has. **kasi-mala** Nag. sbst., a necklace made of bits of the stem of *kaṛetasaḍ*, dyed with turmeric and strung on twine.

**kaṛe-poneal** syn. of *kaṛebā*. It is often used in the proverb: kurji *kaṛeponeal* cīj daṇ: reṇgẹ hoṛooe dhanioa, dhani hoṛooe reṇgeoa, riches are very fickle, the wheel of fortune turns.

**kaṛi** (II. *kaṛhnā*, a deduction on the sum lent) syn. of *pâĭca*, I. sbst., (1) a loan without interest: *kaṛi*

kale namlą ; *kaṛile* omąia ; *kaṛile* jomkeda. (2) in the cpds. *arkikaṛi, ilikaṛi,* the purchase of liquor or rice-beer : *ilikaṛi* namoa ci ?

II. adj., (1) with *ţaka, pačsa, caŭli,* etc., the money or the thing lent without interest : *kaṛi* ţakam halkeda ci ? Hast thou paid back the loan without interest which was granted thee ? *kaṛi* caŭli tisiądole mandijada, we are eating rice lent to us without interest. (2) with *arki, ili,* bought or for sale : *kaṛi* ili namoa ci ? Is there rice-beer for sale ?

III. trs., (1) to take on loan without interest : moḍ ţeŏą caŭlile *kaṛilą.* (2) to take such a loan from smb. : karcatabu cabaakana jūegebu *kaṛiïa,* we have nothing more to eat, let us get a loan without interest, from anybody. (3) to buy liquor or rice-beer : bar pačsarą ilile *kaṛilą.*

*kaṛi-n* rflx. v., to take a loan without interest : alope *kaṛina,* neakoge haraǧhoroǧ jomkepe, do not run into debt, put yourselves on short commons ; namudam kalo itukeḍei kandileka caŭlile *karinjana,* finding no (salaried) work we have taken a loan (without interest) of some 20 measures of rice.

*ka-p-aṛi* repr. v., (1) to take on loan (without interest) from each other : janaŏle *kapaṛitana,* sūd kale hipisāḷtana. (2) to take beer on credit or on loan from each other : kupulko hijųjanre jāĕą oṛąre ili tearakanredo janaŏle *kapaṛitana.*

*kaṛi-ǫ* p. v., (1) to be taken on loan without interest ; to incur the debt of such a loan ; kandi caŭli (or caŭliiną) *kaṛiakana,* cilkateiną halea ? (2) to be induced to give on loan without interest : kandi caŭliiną *kaṛiakana,* cilkateiną namruaṛea ?

*ka-n-aṛi* vrb. n., (1) the amount taken on loan (or on loans) without interest : *kanaṛiť* kaṛikeda, bǭrą ūḷ lekaereo kae haldaṛia, he has taken such loans that even if he counts the hairs on his head he cannot pay back, i.e., that he owes more than he has hairs on his head. (2) the act of taking such a loan : misa *kanaṛire* api ţeŏąiną aulą. (3) the thing taken on loan : uĭųdąrą *kanaṛi* sardile halkeda, we gave back, when the paddy was ripe, what we had taken on loan at the first rains. (4) the liquor or rice-beer bought : ne ilido holarą *kanaṛige.*

IV. It occurs as affix in the cpds : *omkaṛi, emkaṛi,* to give in loan without interest ; *kamikaṛi,* to work for wages to be paid at a later date ; *jomkaṛi,* to eat as a provision against future hunger ; by accepting an invitation, to incur the obligation of inviting in one's turn ; *nūkaṛi* to drink (liquor or beer) on credit ; to drink (water) as a provision against future thirst.

**kaṛi** var. of *khaṛi* (in the 3 meanings : a drumstick, a link of a chain, a couplet of a song).

**Kaṛia** generally **Khaṛia,** sbst., a tribe akin to the Mundas though not as closely as the other Mon-Kmers of the Ranchi plateau and central India.

**Kaṛia-Munḍa, Khaṛia-Munḍa** sbst., (1) name given to themselves by a

nomadic tribe, similar to the Birhors, and living in the forests between Dalbhum and the Mayurbhanj state. They speak the Ho dialect. (?) in Biru and Barwai, a tribe of Mundas who have adopted Khaṛia for their mother-tongue.

**kaṛi bā** var. of *kaṛebā*.

**kaṛi-koḷoaḍ** syn. of *pāiceṛdhar*, I sbst, collective noun for loans without interest, in contrd. to *dhāṛudhar*, collective noun for all kinds of loans: *kaṛikoḷoaḍ* kaina namana.
II. trs, to take various loans without interest: haṭikuṭile *kaṛikoḷoaḍkeḍa*.
*kaṛikoḷoaḍ-ea* rflx v., to live on loans: bar pīṭhe *kaṛikoḷoaḍeṛjana*.
*kaṛikoḷoaḍ-o* p. v., of various loans without interest, to be taken: haṭihuṭi *kaṛikoḷoaḍjana*.

**kaṛi mala** var. of *kaṛemala*.

**kaṛin** var. (contraction) of *kāhuṛiṇ*.

**kaṛi tasaḍ** var. of *kaṛitasiḍ*.

**kaṛka-caūd, kaṛāka-d.ūd** sbst., a stone in the bladder.

**kaṛki, karāki**, poetical var. of *gōṭ*, cattle-pen: *Kaṛki* tala laṭaṛakoĕaṇa, *Kaṛki* talaiṇ kelaṇṛiken, In the cattle-pen the dust flies about in clouds. It is in the cattle-pen that I have been romping about.

**kaṛkom** and **kaṛkom-marmar** var. of *kaṛākom* and *kaṛākommarmar*.

**kāṛo** I. as. syn. of *kātam* Nag. negative interjection or adv. See under *kā*.

**kāṛo?** Has. syn. of *anta? hanta? kttam?* Nag. *hē ci kā* Has. Nag. interrogative interjection: is not it? hola en hoṛo pīṭrebu namḷiṇa *kāṛo?* Yesterday we met that man at the market, did we not?

**kaṛoaḍ** (Sk. *karwā*, bitter, hard-hearted) I. abs. n., ill-nature: iniṇ *kaṛoaḍte* kamiudam bagṛaŏjana, all the work has suffered from his ill-nature, through ill-nature he has often refused to do his part of the work.
II. adj., with *hoṛo*, a cross, ill-natured person: *kaṛoaḍ* hoṛoko bugingeṇ kajiakoreo eḍkiteko idiṇa, ill-natured people take amiss even what one says to them in a pleasant way.
III. trs., to treat smb. ill-naturedly, crossly: *kaṛoaḍkeḍleae* cnate sajaiī namkeda.
*kaṛoad-ea* rflx. v, to take smth. amiss; not to obey an order one has taken amiss: aleṇ hukumree *kaṛoadenjana*.
*kaṛoad-o* p. v., to become ill-natured, to get into the habit of taking things amiss: *kaṛoaḍjanae*.
*kaṛoaḍge, kaṛoaḍange* adv., modifying *rika, rikan, rikaṇ*: *kaṛoaḍangee* rikaakana, he is still cross.

**kaṛūru-daru** var. of *kaḍrudaru*.

**kasa** (Or. *kâsā*, whitish brass) I. sbst., the brass of which eating vessels are made; in contrd. to *pital*, the bronze used for gongs: ḍubako *kasaṛageko* baiīa; ţenţerako *kasako* ḍubajada.
II. adj., made of such brass: pital loţaāte *kasa* loţa puṛage gononakana.
III. trs., to make with an alloy containing much or little brass: ne

ḍuba huṛingeko *kasatada*, pital purạge meṇa, enamente sĩṛĩa.

*kasa-ọ* p. v., to be made of such an alloy : ne ḍuba bẽsge *kasaakana*.

**kasa** Nag. (H. *kasāo* astringency ; Or. *kasa*, astringent) syn. of *kebon*.

**kasa** Has. (Sad.) I. adj., with *ūr*, tanned leather : *kasa* ūr kā soana, tanned leather does not stink.

II. trs., to tan leather : camūrko ūrko *kasaea*.

*kasa-ọ* p. v., of leather, to be tanned : *kasaakin* ūrko jutaea, they make shoes of tanned leather.

**kasa baka, kasa bakuli** var. of *kasa baka, kasabakuli*.

**kasaḷ-kasaḷ, sakaḷ-sakaḷ** used of a laugh feeling of the food in the mouth or throat, stronger than that described by *kaćam*, corresponding to *ragam*. It is constructed like *haraḍharaḍ*, but as adv. it may modify *jom* or *aṭākar* : mandi *kasaḷkasaḷlania* joula, bẽsge kako gumkeda cimaḍ, I ate my cooked rice feeling it rough in the mouth and throat ; they must have winnowed carelessly.

**kasaḍ-kusuḍ** (Sad. *kaskus*) jingle of *kusuḍ*, with the same meaning : to sob. As adv. it may take the afxs. *auge, ge, ege, tan, tange*. It has no vib. n.

**kasai, kasaĩa** (A. *kasāī*) sbst., a butcher. There are two kinds : *meromkasaĩa* and *uṛịkasaĩa*.

*kasai-n, kasaĩa-n* rflx. v., to become a butcher.

**kasaĩa-jilu, kasai-jilu** sbst., butcher's meat : *kasaĩajilule* kiriṇạ.

**kasaĩi** (H.) I. sbst., a betel-nut.

II. trs., in composition with the adjs. *goṭa* and *kecạ*, (1) to send to smb. a whole betel-nut (with turmeric and rice, in a leaf) as an invitation to come to a betrothal or wedding and bring, as help for the feast, a goat, two pots of beer and some rice : *goṭakasaĩlakịko*. (2) to send smb. a piece of betel-nut, in the same manner and circumstances, as an invitation to come to the feast bringing a pot of beer and some rice : *kecạkasaĩlakịko*.

*kasaĩi-ọ* p. v., to get an invitation as described. iril hoṛoko *goṭakasaĩlĩena*, gẽhar hoṛodo kecạ.

**kasaĩi-bā** syn. of *budulā*.

**kasaĩi daru** sbst., Areca Catechu, Linn ; Palmeae,—the Betel-nut tree a tall, slender, graceful palm-tree, cultivated and found only in the stations of Europeans. The Mundas do not, like the Hindus, chew the nut of this tree with lime and a leaf of *pāndaru* (Piper Betel). They chew a mixture of tobacco and lime.

**kasạ kusụ** var. of *kasaḍkusuḍ*.

**kasala** (A. *kasālā*, heaviness, sickness, grief) I. sbst., pain in body or mind : *kasala* kaina sātindaṛitana.

II. adj., with *kami*, tiring, painful or unpleasant work : *kasala* kamile namakada.

III. trs., to cause smb. suffering, trouble, difficulties : *kasalakịko* ; hasu *kasalajgia*, the sickness causes him much pain.

IV. intrs., (1) prsl., to be in pain, in worry, in grief : rạngṭele *kasalatana*. (2) impsl., to find smth.

hard to bear : purạge *kasalajaḍmeredo* dasin hokaeme, give up being a servant if thou findest it too hard.

*kasala-n* rflx. v., to grieve, to worry : alope *kasalana*, dola ! aleạ oṛạre jomnū bēsgea, enrebu asulena, do not grieve and worry, come on ! in my house there is plenty to eat, there we shall live all together (says the father to his bereaved daughter and her children).

*ka-p-asala* repr. v., to cause pain and trouble to each other : hirumeakiṇ *kapasalatana*.

*kasala-ọ* p. v., to be subjected to suffering, trouble, difficulties : dikukoạ kamitee *kasalajana*; hasutee *kasalaọtana*.

*ka-n-asala* vrb. n., the amount one has to suffer : kiminte *kanasalae* kasalakịa, ne oṛạre kae sambaṛaŏḍaṛiada, she caused so much trouble to her daughter-in-law, that the girl could not bear it (and ran away).

V. adv., with the afxs. *ange*, *ge*, modifying *aṭăkar*, *rika* : *kasalageko* rikakịạ.

**kasaŏ** var. of *khasaŏ*.

**kasaŏ-banduk** syn. of *khasaŏbanduk*, a muzzle-loader.

**kasaŏ-ḍulḍul** var. of *khasaŏḍulḍul*.

**kasaparaṛa** I. intrs., to move restlessly, especially when searching for smth., often connoting the sound of things touched or moved : pusi bakăsakoree *kasaparaṛajada*.

*kasaparaṛa-n* rflx. v., same meaning : namoṛa simlekam *kasaparaṛabaṛantana*.

*kasaparaṛa-ọ* p. v., same meaning : alom *kasaparaṛaoa*.

II. adv., with or without the afxs. *ange*, *ge*, *ọge*, *tan*, *tange*, modifying *rikan*.

**kasaronḍa** IIas. (cfr. *kararonḍa*) I. adj., with *cīj*, also adj. noun, things, especially pieces of wood, put down disorderly so as to be in the way and hit people when they move about : ne *kasaronḍa* sānko sotọsotọ dōtape, tiṇgun oṛọ senbaṛao neṭạre kā ituṭạtana.

II. trs., to put things down as described : sānkodo neṭạre okoe *kasaronḍaṭada* ?

III. intrs., in the df. prst., of things, to be in the way and hit people when they move about : jūlaṭạre sānko *kasaronḍaṭana*.

*kasaronḍa-ọ* p. v., meaning corresp. to the trs. : jūlajapạre sānko *kasaronḍaakana*, duḅ kaiṇ itujada.

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

**kasăṛa-kasăṛa** var. of *khasăṛakhasăṛa*.

**kasăṛaŏ** (Or. *kisnā*, to tighten) in jokes, 1⁰ var. of *kasaŏ*, to tighten. 2⁰ I. adj., with *gitil*, sand silted on a rice-field : *kasăṛaŏ* gitille karatana.

II. trs., of water, to carry off and deposit sand : gọṛa atomṛạ 'gitil dạ *kasăṛaŏakada*, the water has carried sand from the border on to the bed of the river ; loĕoṇạre dạ gitile *kasăṛaŏkeda*, the flood has deposited sand on the rice field.

*kasăṛaŏ-ọ*, of sand, to silt : loĕoṇạre gitil *kasăṛaŏakana*.

**kasăti** of the state of mind

which causes hurry, in cntrd. to *khacamaca* used also of the bustle or exterior signs of hurry, and *kaṛḍbaṛḍ* restricted to hurry in getting on one's way. Constructed like *kaṛḍbaṛḍ*, but as adv. it takes the afxs. *ange* or *ge*. It may also be used trsly.: kamiko *kasăṭiṛkeda*, they did the work in a hurry.

***kasbi** (A.) adj., with *kuṛi*, a harlot, a prostitute: *kasbi* kuṛi kae susuna, gonoṇe auĭa, a harlot is not a dancing-girl, she lends her body for money. There is no Mundari word for this, as there are no such women among the Mundas. One Munda woman who lives in Goa, near Burju, has prostituted herself. She has been expelled from the tribe; and if a Munda had anything to do with her, even if he were only to drink water she has touched, he would be likewise outcasted. This is the only case known. A widow who remains in the village of her late husband, even when childless, never becomes a prostitute. The first man with whom she would be caught would be forced by the panchayat to marry her, if single, or to take her as second wife if already married.

*kasbi-n* rflx. v., to prostitute oneself.

**kase, karsel, kose, konse, kor el, korte,** (Sad. *korsel*) also in the redoubled forms *kasekase*, etc., I. adj. and adj. noun, one who looks with one eye only, the other eye being either spoiled or always half-shut, in cntrd. to *najari*, to look at smth. with one eye, the other being shut on purpose: nī okoren *kose?*

N. B. (1) *kase, kose*, or *konse* occur with *meḍ* in the idiom: saĕmeḍ *kosemeḍlia* lepeltana, we are at daggers drawn with each other. The same may be expressed by: saĕmeḍlia lepeltana; medan (or meḍte, mostly in songs) menaḷia lepeltana. (2) Note the saying: ḍaḍreo ḍuḍreo, kârârreo *kosereo* kuṭum hilaṇ kā lagatiṇa, one should not feel or show disgust at a guest, even a dwarf or with only one eye. (3) *Note the superstition: namudam kāre pīṭpalan seṇgre *kaseko* lelgoḍkį horo oaloa, whoever goes about for gain or trade will make little profit if a one-eyed man follows him with the eye.

II. trs., to look at smb. with one eye only: *kosekįñae.*

*k.se-n*, etc., rflx. v., to look with one eye shut or half-shut: Kulasūḍrea Lukiram hontekoṛa jatiregea *kosena*, meḍḍo kae bagṛaĕakana, heĕageo enkajana, the son of Lukiram of Kudasud always looks with only one eye, the other is not spoiled but he has taken the habit of shutting it.

*kase-ṛ*, etc., p. v., to become blind of one eye: *kaseakanae*; tara mede *kaseakana.*

adv., (1) in the simple forms with the afxs. *ange, ge*, (2) in the redoubled forms with or without the afxs. *ange, ge, tan, tange*, modifying *ariḍ, meḍ, le', heta, rikan*: *kasekasegee* aridea.

**kasea** Nag. var. of *kaṭsa*, but used only of goats.

**kas-kas** var. of *khaskhas*.

**kaskuṛa** **kaskuṛha** vars. of *khaskuṛa*.

**kasmar-ḍa u** Nag. **kasombar-daru** Has. sbst., Gmelina arborea, Linn.; Verbenaceae, – a tall tree with large, ovate-cordate, acute leaves, f dvous-tomentose underneath, and large yellow flowers.

**kasna** (Or.) I. sbst., a belt or girdle, usually of leather.
II. trs., to girdle (a child) : ne honko *kasnaṭaia*.
*kasna-n* rflx. v., to girdle oneself.
*kasna-o* p. v., to be girdled.

**kaṣom** var. of *kaḍsom*.

**kasombar-daru** Has. var. of **kasmardaru** Nag.

**kasra** (H. *khasrā*) I. sbst., the itch (eruptions caused by the presence of a mite in the skin), in contrd. to *khasua*, which see : inia horomoro *kasra* uruaakana.
II. adj., (1) with *horo*, a person affected with itch. (2) with *gaŏ*, the itch. Note the only expressions in which *kasra* is used (instead of *kasua*) of an animal : *kasra* meromlekae kuṭubentana, he squeezes himself in our midst shoving the others as a mangy goat rubs itself against a wall ; *kasra* meromlekam rikantana, *kasra* meromlekam rikajaḍlea, thou jostlest us restlessly (when sitting or lying down) and canst not keep quiet, just as a mangy goat.
III. intrs., prsl., to have the itch : *kasratanae*. (2) imprsl., same meaning : *kasrajaia*.
*kasra-o* p. v., to get the itch : eḍkan daṭce *kasralena*, he got itch by bathing in dirty water.
*ka-n-asra* vrb. n., the extent to which one gets the itch : *kanasrae* kasrajana, bar candure cnanae bugijana.

**kasua** var. of *khasua*.

**kasuaŏ** used by jokers instead of *khamsaŏ*.

**kasur** as syn. of *guna*, fault (A. *kusūr*), is of late introduction ; the old and usual meaning is syns. with *khamsaŏ* in the first meaning of this word, i. e., to quieten, to calm, to pacify, to cow.

**kasur-jaṛaŏ** syn. of *baŕrijaṛaŏ*. See under *jaṛaŏ*.

**kata-kaĭḍ** syn. of *kaiḍhaĭḍ*.

**kaṭa-kaṭa** syn. of *khakha*, moderate laughter.

**katăla** trs., (1) to put a cloth, a rope, etc., as a shoulderbelt, passing over one shoulder (where the cloth is rolled up, not hanging over the arm) and under the other arm : lija, baĕare *katălakeda*. (2) syn. of *katar*, to carry, under one's arm or on one's back, smth. sustained by a cloth put on in the way described : hon lijaṭee *katălakia*. (3) to carry a sword or anything else hanging from a shoulderbelt or from a rope passing over one shoulder and across the chest and the back : tumbae *katălajada*.
*katăla-n* rflx. v., to put a cloth, rope, etc., as a shoulderbelt : lijaę *katălanjana* : bamaṛêko poĕtako *katălana*, bagŏãnko koroṇdana, the brahmins wear the sacred thread passing over

the shoulder and across the chest, the bhagwans wear it around their neck.

*katăla-ǫ* p. v., meanings corresp. to the trs : lija *katălaakana* ; hon *katălaakana* ; tumba *katălaakana*.

*ka-n-atăla* vrb. n., the amount so carried, the length of time during which smth. is thus carried or a cloth is thus put : *kanatălae* katălakeda, sinagibura kae oeǫkeda.

***katăla uṛuṇǫ** p. v., to come out (of the womb) with the placenta rolled up over one shoulder and across the chest and the back. Note the superstitious belief : *katăla uṛuṇǫlenko* mente jēlǫra boro mena, oro inku mapatupuĩa kako boroẽa, to be born with a shoulderbelt spells pugnacity which may land one into jail.

kătam ? Nag. syn. of *anta ? hanta ?* Nag. *kāṛǫ* ! Has. *hẽ ei kā ?* Has. Nag. intrg. interjection, is it not ?

**kātam** Nag. syn. of *kāṛǫ* Has. negative interj. or adv. See under *kā*.

**katăra** var. of *khatăra*.

**katăraŏ** var. of *khatăraŏ*.

**kate, akate** adverbial afx. to prds., continually, without interruption. It is evidently a contraction of *akaḍe*, though the latter is never used in the same construction : *gopoǫkatetanae*, he fights continually ; *senǫkatetanae*, he goes away continually, he is continually absent ; enagem *kajikateiada*, thou goest on repeating this same thing.

**katere** I. sbst., the act of looking sideways : inia *katere* lelte puragele landakeda.

II. adj., (1) with *meḍ*, eyes both looking sideways on account of some defect or through habit. (2) with *meḍmuâr*, eyes looking sideways on a given occasion. (3) with *hoṛo*, a person looking habitually sideways : Kudasūḍre miaḍ *katere* hoṛo menaia, meḍdo kae bagăraŏakana, lelge enkae heŏaakana.

III. trs., also *katerekatere*, (1) to turn one's eyes sideways : meḍmuâre *katerejada* (or *katerekaterejada*). (2) to look sideways at smb.: alom *katereiña* ; meḍmuâr alom *katereaiña*. (3) to enter or go out walking sideways : kuram puragem cakara aḍ dur kā nigaraṇ ituṇtana, hoṛno *katerekate* bolome, tobem soaba.

*katere-n*, *katerekatere-n* refx. v., same meanings : kadăraŏtee *katerentana* ; *katereume*, duarre kam soaḅtaneedo.

*katere-ǫ*, *katerekatere-ǫ* p. v., corresp. meanings : inia meḍ kadăraŏte ainsa *katerejana* ; bēsgo leljade taĩkena, akuți hatirliță ēte ne hoṛoa meḍmuâr *katereakana* ; uṛuṇǫtanre ama kuram *katereǫka*.

V. adv., with the afxs. *ange, ge*, also *katerekatere* with or without the afxs. *ange, ge, tan, tange*, modifying *lel, bolǫ, uruṇǫ*. Modifying *lel* it is syns. with *saete lel*.

**kati** I. sbst, a semi-circular little plank used in *katiinuṇ*. Its base is about a span long. It is only ¼" thick along the base, and ½" along the top : *kati* baialem.

II. adj, instead of *katiakan*, of a more or less flat object standing on

edge : *kati* diri tapętam, *kati* poṭom duḅtam, *kati* parkom biltam, put the flat stone, the bale, the bed, in a horizontal position.

III. trs., to put on its side a more or less flat object : takŭta, diri, poṭom, parkom, *katitape.* (2) to use smth. instead of a *kati* (in the game) : mara, lupŭlaḍ *katitam,* go to, use a husk cake as a *kati* (Asur legend).

IV. intrs., to throw one's *kati* in the game of *katiinuŋ* : apedope oṛaŏkeda (or oṛaŏkena) cipe *katikeda* (or *katikena*) *?*

*kati-n* rflx. v., syn. of *suṛŭtan,* to lie on one's side : *katinme.*

*kati-ǫ* p. v., (1) of a more or less flat object, to be put on its side : apeą duartąre nagăra *katiakana,* a *nagĕra* drum rests on its side near your door. (2) imprsl., of the *kati* (in the game) to be thrown : apiage *katilena.*

*ka-n-ati* vrb. n., (1) the extent to which things, v.g., flat stones, are raised on their side : diriko *kanatile* katikeda, dąle aṭăkaŏuterkeda, we planted so many flat stones on their sides that the water was held up. (2) the flat things raised on their sides : sida *kunatilo* bagṛaŏlena, oṛǫle katiruaṛtada, the row of flat stones we had raised on their sides, gave way, we erected it anew.

V. adv., with the afxs. *ange, ge, te,* modifying *dō, ader, uruŋ, gitį.*

**kati-ader** trs., to introduce a flat object through a passage by carrying it one side downward.

*katiader-ǫ* p. v., to be so introduced.

**katiba-eŋę** sbst., syn. in Biru of *bitiinuŋ* and *kunicaḍlomeŋę.*

**kati-baṛan** rflx v., of fishes with narrow back and flat sides, to swim about with the back above water : dą anj ḍeabatan dipli miaḍ puṭuhai *katibaṛantane* taĭkena.

***kati-eŋę** Nag. **kati-inuŋ** Has. I. sbst., a game of boys, played with semi-circular planks (*kati*) a span long and ¼″ thick. It is a very old game cited already in the Asur legend. The little planks have a notch on their base at some distance from the middle. The players are divided in two camps. The defenders place their *katis* on edge in a line, a span between each. The attackers face them from a parallel line 6 or 7 yards distant. Here each in turn places his *kati* on edge, holds in his left hand a stick¦ from a cubit to two feet long, applying its tip in the notch of the *kati,* and then with a smart stroke of a smaller stick on the first, sends his *kati* flying towards those of the defenders. He must knock down one of them otherwise he is out of the game. When the players are not very proficient a second and even a third trial may be allowed according to previous agreement. When they have had each their turn, those of the attackers who survive, advance the length of one of their longer sticks and, from this diminished distance, r new the attack. And so on. If at length the distance becomes too short, the defenders pick up their *katis* and carry them to the first line of attack, and the

game goes on in the opposite direction, until no attacker survives. Then they change camps. Good players sometimes agree to change camps as soon as anybody fails to knock down an opposing *kati*.

**katik, katik-candụ** sbst. and adv., a lunar month generally corresponding with October and beginning with the new moon.

**katik** sbst., an early, large-grained variety of paddy sown in *caŏṛa* fields.

**kati-kesẹḍ** trs., to put a plank across an opening without nailing it; to close or enclose with one or several flat stones raised on edge; to hold up water by thus closing the waterway.

*katikesed-ọ* p. v., of a passage, to be thus closed; of a spot, to be thus enclosed; of water, to be thus held up; of a plank or stone, to be thus used.

**kati-uṛuṇ** trs., to carry and take out a flat object, one side downward.

*katiuṛuṇ-ọ* p. v., to be thus carried and taken out.

**katkôĕâ-nâṛî** Nag. sbst., (1) syn. of *kôĕaḍnâṛî*, Calonyction muricatum, Don; Convolvulaceae,—a scandent annual climber, with muricate stem, large, cordate, entire leaves and rose-purple flowers. The fleshy clavate part of the pedicel is cooked as a vegetable. A couple of seeds, powdered, are taken to cure fever; they are very bitter. The whole plant crushed and mixed with water, is sprinkled about the houses to kill bugs. Cowdung is often added to the mixture. (2) syn. of *pusikaṭanâṛî* Nag. *cuṭulutur* Has. Ipomoea Pes-tigridis, Linn.; Convolvulaceae,—an annual twiner with spreading hairs, leaves palmately 5-9 lobed and pink flowers 1¼″ long.

**katsom** var. of *kaḍsom*.

***katu** (Beng. *kattān*; Or. *kanto*) sbst., a knife. Fig. 4 and 5 on Pl XX show the only knives made by the village smiths and used in their houses by the Mundas. The *kuṛiṇ katu*, shown on fig 5, is chiefly used to peal mangoes, when eaten raw with salt or stew before they are ripe. At the mango season most boys and young men carry such knives in their hair knot or hanging from their neck. Note the proverb in which *katu* seems to appear only for the rime: iniạ hatu nare *katu* (understood: menạ or banoa), he has neither village nor knife i.e., he is a vagabond.

II. trs., to forge into a knife: ne meṛeḍ *katuʼme*.

*katu-ụ* p. v., to be forged into a knife.

**katurpaḍ** (II. *kaṭār-pad*, a line of daggers) I. sbst., a line of spines along the back of certain fishes or snakes (*dokha dora, gaṛabiṇ, maḍsakamhai*): maḍsakamhai *katurpaḍtee* hāḍa, the *maḍsakam* fish cuts with the saw of spines along its back.

II. adj., with *hai* or *biṇ*, a fish or snake armed with spines along the back.

III. trs., (1) to make the teeth of a saw: ariṛa dārko *katurpadea*. (2) to dispose serrately: iskulṭare bā-

cumkaḍ atomatomte iṭako *katurpaḍhiuṛtada*, near the school they have surrounded the flower beds with a border of bricks sticking out at an angle.

*katurpad-ǫ* p. v., (1) to grow a line of spines along the back : maḍsakamhaiko *katurpadakina*. (2) syn. of *daṭiǫ*, of leaves, to become serrate or armed with spiny teeth : saramluturṣakam *katurpidakina* ; keorasakam *katurpidakana*. (3) to be armed with teeth as a saw or a sickle ; to be arranged like the teeth of a saw : ari dārsare *katurpidakana*, enage daṭiko meṭa.

IV. adv., with the affxs. *ange, ge, ǫ e*, modifying *hai, lel, riki, inuuǫ* : konga-akana mucie *katurpiḍe* ; janumakana, cuṭiredo suleka.

**kaṭa** I. sbst., (1) the leg, the foot of a man or animal : *kaṭaree* gaŏakana. (2) also *parkomkaṭa, mējkaṭa*, etc., the leg of a table, bed, chair, etc. : parkomra *kaṭa* hulajana, one of the legs of the bed is broken. (3) also *catomkaṭa*, two sticks protruding from the border of a bamboo umbrella. These bamboo umbrellas do not fold ; the handle is called *ḍanḍom* : catom katite dōakanre kaṭakin aḍ ḍanḍomre ṭekaŏoa, when a bamboo umbrella is put down sideways it rests on its two legs and on its handle.

Note the idiom : *kaṭare uĭuṇ, kaṭasubare uĭuṇ, kaṭa saḅ, kaṭasuba saḅ*, to throw oneself at smb.'s feet, to ask humbly, to supplicate : cemataiame, ama *kaṭasubaiṇ* saḅjada, or *kaṭasubaiṇ* sabjaḍma, forgive me, I beg of thee.

II. trs, to fit with a leg in the above meanings : moḍ horo daruteko *kaṭaakaia*, they fitted him with a wooden leg ; catom japapaṇgeko *kaṭaakaba*, they fitted the umbrella with legs too close to each other.

*kaṭa-n* rflx. v., to let oneself be fitted with a wooden leg : aspatalre daratee *kaṭmjana*.

*kaṭa-ǫ* (1) to grow up with such or such legs or feet : jipiliagee *kaṭaakana*. (2) to be fitted with legs : gandu hupuriage *kaṭaoa*, a stool is made with short legs. (3) fig., of children, to learn how to walk : ne hon oro apiupun emḍuredoe *kaṭaoa*, after 3-4 months this child will find its legs.

**kaṭa-abuṇ** sbst., the ceremonial washing of smb.'s feet as described under *abuṇ*. When it is a marriage ceremony it is called *jaṇgaḍa* : *kaṭaabuṇ* hobajana ci aŭrige ?

**kaṭaḳ** I. sbst, (1) a fast : bāporohre cimtaṇ *kaṭaḳ* hobaoa ? When do they keep the fast on the occasion of the flower feast ? (2) a series of days on which fast is kept ; lent ; the long fast of the Mahomedans : Turkukoa *kaṭaḳ* tisiṇ ṭunḍuṭana.

*N.B. The fast of the Mundas as used in marriage or religious ceremonies is so strict that they may not even clean their mouth. Nobody indeed ever puts any food or drink in his mouth before having brushed his teeth.

II. adj., with *horo*, fasting : nēgre *kaṭaḳ* horoko bonagaea, on feast days

the sacrifice is offered by men who have not even yet brushed their teeth.

III. trs. caus., (1) to deprive smb. of his meal by way of punishing him: ne hon uṛgupi kae acuna, enamentele *kaṭaḅkia*. (2) to let people wait long for their meal: ne kuṛi holae *kaṭaḅkeḍlea*, aĭuḅmandi tala nidale jomkeda.

V. intrs, (1) to fast: aŭri bonagaŏ bāriĭ *kaṭaḅkena*. (2) to starve, to be without food: nimir janaŏle *kaṭaḅtina*, karea banoa.

*kaṭab-en* rflx. v., to fast.

*ka-p-aṭaḅ* recipr. v., to let each other, on various occasions, wait a long time for their meal: balasakare oṛoḍo nela kabu *kapaṭaba*.

*kaṭab-o* (1) imprsl, of a fast, to take place: bāporobre *kaṭaboa*. (2) prsl., (a) to starve, to be without food, to be deprived of a meal: sajaĭmente iskulhonko gapa hoj riko *kaṭabca*. (b) fig., to be for a long time without tobacco, without cigarettes, without dancing: tisiṇ singibuṛa cungiiṇ *kaṭabakana*; ne hature susunle *kaṭaḅgiṛiakana*.

*ka-n-aṭaḅ* vrb. n., the extent to which one fasts or is starved: *kinaṭile* kaṭaḅjana, apimā jetaṇa kae jomkeda, he fasted or starved in such a way that for 3 days he did not eat anything.

**kaṭa-bisi** sbst., the poison which is supposed to exist in man's foot, killing the grass wherever people often pass: *k ṭibisile* horaṛa tasaḍ goḡtana.

**kaṭaḅ kuṭuḅ** var. of *kharaḅkhuruḅ*.

**kaṭăcaṇ, kaṭcaṇ** var. of *khaṭăcaṇ*.

**kaṭa gamaṇ** sbst., a tickling sensation on the soles of the feet on seeing smb. in danger of falling from very high, on remembering such a sight or on simply imagining it: enaṇ miaḍ hon daru dętaniṇ lelkia, ena uṛuname parteḍ *kaṭagamaṇ* hijutana (or namjaĭńa), a little while ago I saw a child climbing a tree, each time I think of it my feet tickle. N.B. The imprsl. construction *kaṭa gamaṇjaĭńa* is not a cpd.

*k ṭagamaṇge* adv., (1) modifying *aṭăkar*, to feel the horror which is apt to cause a tickling on the soles of the feet; to judge that the feat seen or imagined is apt to cause in the onlookers a tickling of the feet. (2) modifying *tel, uṛuṇam, pakam*, to feel a tickling on the soles of the feet on seeing smb. in danger of falling from very high or on remembering his danger.

**kaṭal-aṛa** Nag. syn. of *kanṭaaṛa*.

**kaṭa-jambar, kaṭa-jambara** sbst. It means the North in Hasada, the South in Naguri. See *bŏjambar*.

**kaṭa-kandur, kaṭa-kandura, kaṭa-kanduri, kaṭa-kandurkiḍ** sometimes used as syn. of *kaṭajambar*.

**kaṭa-kaṭa** var. of *kharakhara*, but as adj. and adj. noun it applies also fig. to very lean animals: *kaṭakaṭa* meromko goeliṇ, puraṇ huṛingee jilukeda, they killed a very lean goat, it furnished very little meat.

**kaṭăkaṭia** var. of *khaṭăkhaṭia*.

**kaṭăkom, kaṭkom** Nag. var. of *kaṛăkom* Has.

**kaṭăkuṛi** Nag. (Sad.) syn. of *ṭakaṭôṛê* Has. adv., with or without the afxs. *ange, ge, tan, tange,* modifying *diriṇ, leleṇ* : where there are many large or rather large stones embedded or loose, so that the plough cannot be driven there and the one who passes over such a spot may hurt his feet. When the stones are very large either *kaṭăkuṛi, ṭakaṭôṛê* or *haṭahuṭu, raṛaruṛu* are used. When the stones are small (not much thicker than the fist) *regeresẹ* is used.

**kaṭakuṛu** var. of *khaṭukhuṛu.*

**kaṭa-kuṭu** (1) Has. var. of *khaṛaḅ-khuṛuḅ.* (2) Nag. (Sad. *kaṭarkuṭur*) the moderate sound of persistent crunching of small bones. Constructed like *raṭaḅruṭuḅ.*

**kaṭălą** Nag. (Sk. *kaṭhrā*) syn. of *ḍaṛăka,* a trough made out of a log of wood.

**kaṭa-laga** I. sbst., the fatigue of a long journey: tisiṇdo maraṇ *kaṭalagale* namkeda.

II. adj., (1) with *hoṛo,* a tired traveller, a traveller at the end of a long journey. Also used as adj. noun: *kaṭalagako* ili omakope. (2) with *paësa* or *ili,* a gratuity given after, or beer served at the end of, a long journey: *kaṭalagado* cimin pačsam namkeda? *kaṭalaga* ilile nūtana, we drink beer served us after our long journey, (or we drink with the travellers). Also used as adj. noun: kupulkoṭaiṇ senkena, *kaṭalaga* kā ṭọjana, I went to see relatives and got no cup of beer when I reached; samagedo kaiṇ goārikamea, *kaṭalagaiṇ* omamea.

III. trs., (1) thus to treat a wayfarer: kane hāl udubem hijụtana, alom huṛiṇajīoa, musiṇo kale *kaṭalagajaḍma,* thou comest often to bring us the news, and we never receive thee with a cup of beer, do not take it to heart, (i.e., please, excuse us). (2) to use beer or money for this purpose: madaïtimente akiḍlen ilile *kaṭalagakeda.*

*kaṭalaga-n* rflx. v., thus to drink beer as a traveller or with a traveller: miḍ caṭu ilile *kaṭalaganjana,* oṛọ miaḍre menạ.

*kaṭalaga-ọ* p. v., meanings corresp. to the trs.: ne ili *kaṭalagaọka.*

**kaṭa-lunukuḷ** syn. of *mukuṛilunukuḷ,* sbst., the back of the knee of men; the back of the knee on the forelegs of quadrupeds, in cntrd. to *ṭuku, hanaruḅ,* the knee-cap.

**kaṭănasi, kaṭnasi** Nag. (II. *kaṭnā,* to be cut up) syn. of *geḍnala.* In Has. the young people who do not know the true meaning of this word, and jokers, use it in the meaning of, to slaughter: miaḍ meromko *kaṭănasikịa;* miaḍ sim *kaṭănasijana.*

**kaṭan-caṭan** var. of *khaṭanchaṭan.*

**kaṭaṇga-daru** (Sad. *kaṭaṇgaṛi*) sbst., Cedrela Toona, Roxb.; Meliaceae,—a tall timber tree with 7-jugately pinnate leaves and white flowers in terminal panicles.

**kaṭaṇgaṛi-maḍ** Has. **kaṭaṇ-maḍ** Nag. sbst., Bambusa arundinacea, Willd.; Gramineae,—a tall, thick-set bamboo, 80-100′ high with spinous stems.

**kaṭaṇ-maḍ** Nag. syn. of *kaṭaṇgaṛimaḍ.*

**kaṭaŏ** (H. *kāṭan*, act of cutting or clipping) 1⁰ syn. of *ghaṭaŏ*, to diminish, to lessen, to shorten. 2⁰I. trs., to counteract, to get rid of, an adverse influence. It may take as d. o. (1) *gara*, the liability of being punished by Singbonga for a certain fault: gara *kaṭaŏmenteko* bonŋgatana. (2) *oal*, a spell causing bad luck in the hunt, or sterility in a fruit tree or field, and consequent either on the use to which a product has been put, or on people laughing at the time this product was used: sendera oalakana, oal *kaṭaŏepe*. (3) *najari*, the evil eye. (4) *kaji*, an adverse opinion which has just been expressed: aĭńa kajidoe *kaṭaŏkeda*, he overthrew my arguments. (5) *duku*, a sickness: dukudo bonŋga, ranu, kāredo sirniteko *kaṭaŏea*, people get rid of a sickness by means of a sacrifice, by means of medicine or by means of the superstitious practice of giving up to the medicine-man a certain odd number of coins which he is supposed to throw away, health being bought in this way. (6) *soso*, a spell produced by praise. But with *soso*, *tapa* is generally used instead of *kaṭaŏ*. (7) *bicati*, social or religious uncleanness: caṭire bicatiko *kaṭaŏea*. (8) *sirni*, the superstitious practice of giving to the native doctor some money to be thrown away in order to get rid of a sickness. This is an irregular construction. It has the meaning the two words would have if used as a cpd. prd., i. e., to get rid of a sickness by means of a *sirni* practice: sirnipe *kaṭaŏkedaci?* The regular construction, which is not used, would be: duku sirnitepe *kaṭaŏkeda* ci? or dukupe *sirnikaṭaŏkeda* ci?

II. intrs., in the df. prst., of one of these adverse influences, to get counteracted: isugo rikadole rikabaṛatana, iminŋreo ne oṛaṛa gara kūge *kaṭaŏtana*.

*kaṭaŏ-n* rflx. v., to counteract such an influence affecting oneself: jatibicatire oṛo tijuŋrure gara cilkako *kaṭaŏna?*

*ka-p-aṭaŏ* repr. v., with reference to *kaji*, to discuss: kajilin *kapaṭaŏtana*.

*kaṭaŏ-ŋ* p. v., of an adverse influence, to get counteracted: bonŋgatanako gara *kaṭaŏŋka* mente; horoin goŋkia aĭńa gara cilkate *kaṭaŏoa?* I have killed a man, by what means can I escape being punished by Singbonga? sirni api paĉsate *kaṭaŏoa*.

**kaṭapaṭaŏ** (H. *chaṭpaṭānā*) I. sbst., (1) restlessness of hunger, hunger to such a degree that it causes restlessness: *kaṭapaṭaŏ* namkia. (2) the wriggling and kicking of a man or animal lying in pain or in the death struggle: en uriaṇ *kaṭapaṭaŏ* lelte mundiŋtana iniaṇ jī seŋotana.

II. adj., with *reŋgeŋ*, hunger such as to cause restless trying to get food.

III. trs., to cause smb. to get such a hunger: uriko ciaṃ *kaṭapaṭaŏjaŋkoa?* gupite harkom.

IV. intrs., (1) of stabled animals, to move about restlessly and try to get out on account of hunger: uriko *kaṭapaṭaŏtana*. (2) to lie down, wrig-

gle and kick about in pain or in the death struggle : ne uri *kaṭapaṭaŏtana.* (3) imprsl., to feel restless from hunger : *kaṭapaṭaŏjaia* ci ne hondo ? Is it from hunger that this child is restless ?

*kaṭapaṭaŏ n* rflx. v., same meanings as the intrs. : uṛiko niḳom renageteko *kaṭapaṭaŏntana,* let out the cattle from the shed, they are restless from hunger ; gojotanae cina en keṛadoe *kaṭapaṭaŏntana.*

*kaṭapaṭaŏ-g* p. v , to be reduced to a degree of hunger which renders one restless : renagete sidako *kaṭapaṭaŏoa,* ente jetan jomea kako namkeeiko jâĕoa, *kaṭapaṭaŏjanre* mandi sibila, jâejanre kā sibila, in cases of starvation people first move about restlessly, at this time a meal would be eaten with appetite ; but if they cannot get any food they begin to feel giddy and then all appetite is lost ; renagetele *kaṭapaṭaŏlen* dipli birre peṭo loukole tubidenjana, in the stress of hunger, in the forest, we ate unripe figs.

V. adv., with or without the afxs. *ange, ge, tan, tange,* modifying *renag, rikan, rikag, aṭăkar, ôṛân padubara: kaṭapaṭaŏtan* renagejadkoa.

**kaṭa-rabal** I. sbst., anything that prevents great fatigue on a journey as shoes, a bicycle, a horse, and, especially, a cup of beer at the start : *kaṭarabal* kiṛa jomme ; balara nendamenteko kulliña, koṛahona oṛare *kaṭarabaliṇ* ṭola oṛo kuṛihona oṛare kaṭalagako omaiña, I went to arrange for the date of the betrothal, the boy's parents sent me off with a cup of beer, and the girl's parents received me with another cup.

II. adj., with *ili,* a drink of rice beer before starting on a journey.

III. trs., (1) to treat with a cup of beer one who starts on a journey : iliteko (or seno sidareko) *kaṭarabalkiña.* (2) to use a brew of beer for this purpose : ne ilibu *kaṭarabalea.*

*Kaṭarabal-en* rflx. v., to provide oneself with shoes, or with a conveyance, for a journey ; to drink a cup of beer before starting : madaïtimente akiḍlen ilitele *kaṭarabalenjana.*

*kaṭarabal-g* p. v., meanings corresp. to the trs.

**kaṭa renekeg** sbst , the top part of the ankle where it bends, in contrd. to *ṭuku,* the two knobs, and *indika,* the heel.

**kaṭa-rērē, kaṭa-riam, kaṭa-ruïam** I. sbst., a tickling in the leg or foot after it has been kept motionless for a long time.

II. intrs., imprsl., with inserted prsl. prn., to feel such a tickling : *kaṭarērējaïña.*

**kaṭar-kuṭur** Nag. of the moderate sound of crunching small bones or other small hard things. Constructed like *raṭaḅruṭuḳ.*

**kaṭa-ruïam** syn. of *kaṭarērē.*

**kaṭa-suba !** syn. of *tâŏ !*

**kaṭa-talka** sbst., the sole of the foot : jom *kaṭatalkareg* gaŏakana, I have a sore on the sole of my right foot.

*kaṭatalka-g* p. v., to grow up with

a said kind of soles of the feet : ne hoṛo maparaṇgee *kaṭatalkaakana*, this man has large soles of the feet.

**kaṭa-ti** I. sbst, (1) collective noun for all the limbs. (2) fig., the means of going on with one's avocation, with the work on which one's livelihood depends : *kaṭatītaiṇ* banoa, I have not the means of going on with my work, not the necessary money, not the implements, not the cattle, etc. Cfr. the French : *j'ai les bras coupés.*

II. trs., (1) to bring up a child until it can work and provide for its own sustenance : sobeu honkoiṇ *kaṭatī-kedpea*, aĭṅagage ci nūope asraĕtana ? I have brought you up all of you, so that now you are big enough to work for yourselves, do you still even now expect me to provide for you ? (2) to make a statue with such or such limbs : ne murtu niralgeko *kaṭatītada*.

*kaṭatī-ṛ* p. v., (1) to grow big enough to work for one's sustenance *kaṭatījanae*. (2) of a statue, to be made with such or such limbs : ṭaŭkage ne murtu kā *kaṭatīakana*.

**kaṭa-tupu, kaṭa-tupuḷ** I. adj., (1) with *lija*, a cloth worn so as to reach, or nearly reach, the ground. (2) with *duti*, a man's broad loin cloth worn so as to reach the feet. (3) with *bondol*, the ends of a man's narrow loin cloth (*botoṛ*) when they hang down to the ground.

II trs., to put on one of these cloths so that it reaches, or nearly reaches, the ground : lija, duti, bondole *kaṭatupuṛtada*.

*kaṭatupu-n* rflx. v., same meaning bondole *kaṭatupuṛniana*.

*kaṭatupu-ṛṛ* p. v., of one of these cloths, to be so worn : amaṇ lijaṇ *kaṭatupuakana*.

III. adv., with or without the afxs. *ange, ge, ṛge, tan, tange*, modifying *lijaṇ* Has. *coren* Nag. (of a woman's waist cloth), *dutin* (of a man's broad loin cloth), *bondolen* (of a man's narrow loin cloth), *uĭun* (of a man's shoulder cloth).

**kaṭa-turuḷ** syn. of *kaṭatupu*.

**kāṭ-bakula** Nag. sbst., Barleria Prionitis, Linn. ; Acanthaceae,—a spinescent shrub, 2-5′ high, with opposite leaves and showy yellow flowers in lax spikes. It is common on rice-field ridges. A decoction of the whole plant is used in dropsy to wash the body with.

**kaṭcaṇ** var. of *khaṭăcaṇ*.

**kaṭea** Has. Nag. (Sad.) sbst., used instead of (a) *oṛakaṭea* the House Rat, Mus rattus. (b) *piṛikaṭea*, a field rat lighter in colour than the house rat, in cntrd. to *bhûs*, Mus giganteus, a rat as large as a small rabbit and found mostly in houses ; *guṛu*, the common Indian Field Rat, Nesocia bengalensis, larger and darker than *piṛikaṭea*, with shorter ears, legs and tail ; *căŭṛia*, the Indian Jerboa Rat, Gerbillus indicus. N. B. *Huni* Nag. is a general term applied to all these rats, with the exception of *bhûs*.

II. trs., in jests, to allow rats to multiply in the house : beṭekanpe *kaṭeaakadkoa*.

*kaṭea-ṛ* p. v., of rats, to multiply in

a house : ne oṛare beṭekanko *kaṭea-akana.*

**kaṭea-barduliaḍ** Has. syn. of *hunibarduliḍ* Nag.

**kaṭea-caḍlom** syn. of *lindatasaḍ*, sbst., Panicum myosuroides, R. Br.; Gramineae,—an erect, slender grass with a spiciform, narrow panicle 5-8″ long.

**kaṭea-ḍobol** adj., with *dg*, ltly., water in which a rat uses to float. It is used only jokingly to describe *basidg*, stale rice-water : *kaṭeaḍobol* dąkoe omaḍ'ea, he gave us acid rice-water to drink.

**kaṭea-garoa** sbst., a trap made of wire, in which rats get caught as in a cage.

***kaṭea laṭaḅ** sbst, a trap in which rats are cut with a pair of toothed scissors. The name is also used for a trap in which a semi-circle of strong wire comes down on the rat, breaking its back.

***kaṭea-pase** syn. of *toṭogŏrg*, sbst., a trap in which rats get strangled in a noose.

**kaṭea-pinjira** syn. of *kaṭeagaroa.*

***kaṭea-poḍeḍ, kaṭea-poteḍ** sbst., a trap in which rats get pierced with an arrow. Fig. 2. of Pl. VII, shows the whole of such a trap set ready. A strong wooden support, about 2″ broad and thick at one end, increases in breadth and thickness to 3″ at the opposite end. It is 1′ 6″ long. At the thinner end a peg with a little knob is inserted horizontally, to which the releasing piece B is attached. At the place where the bow passes this support, a transversal groove is cut, into which the centre of the bow fits. There it is secured further by a small wedge-like piece of wood, which keeps it perfectly steady. A little behind this groove the support is gradually thinned in a gentle curve till 3″ from the thicker end. There a vertical cut is made, which gives that end of the support the appearance of a square block, slightly narrower at the top, which is 2″ square, whereas at the bottom it is 3″ square. Into this block a round hole, about 2″ deep and 1¼″ diam. is made, as seen in A, which is a section of the block. Through the block 2 small holes are drilled horizontally one above the other. The upper one goes right through the whole block (to allow the arrow to pass and pierce the rat). The lower one goes only to the large vertical hole. It is destined to hold the release-piece B, as is seen also in the section A. The top-end of this release-piece reaches quite close to the opposite side or wall of the vertical hole. The bait is put underneath this prolongation. Hence the rat can get at it only from the top, by shoving its head down into the round hole. When it tries to bite at it, its snout pushes this prolongation of the release-piece down, freeing it from its hold and thereby discharges the arrow. For, a string fitted into the lower notch of the release-piece B, is passed round the top of a small upright peg, about

2½″ high, standing in the angle made by the strained bow-string, and thence passes on to the end of the support, where it is attached to the vertical knob. (By an oversight this continuation of the string from the top of the peg to the end-knob is not shown. There it looks as though the peg were attached at the bottom to the end-knob). The bow-string pulls the peg towards the bow by the lower end, whereas this string attaches its upper end to the end-knob, pulls it towards that knob as well as towards the bow and thus keeps it in its upright position. As soon as the release-piece is freed by the rat, the upright peg, now exposed to the sole strain of the bow-string, falls, thus allowing the bow-string to shoot off its arrow. The arrow is an iron rod about 10″ long and $\frac{1}{6}$″ thick, well sharpened at the upper end and thinned down at the opposite end for insertion into a piece of bamboo. This is 6″ long and about $\frac{3}{16}$″ thick. It is split in the middle near its lower end, to allow the insertion of the iron arrow-rod. C is a section of this bamboo. After the arrow is inserted, the two halves of the bamboo are well tied together by a thin string. At the end of this bamboo there is an indent or notch, which is fitted into the bow-string and firmly tied to it. The bamboo plus the protruding iron point are together about 1 foot long, and the point of the arrow is inserted into the upper vertical hole, so that it cannot deviate when shot off. (See section A). Therefore it must pass through the hole on the opposite side and thus keep the rat pinned to the block, even if it is not killed at once. E is a little bell $\frac{3}{8}$″ in diameter. It is attached to the bow-string so that it must ring and warn as soon as that string is released. N.B. The point D, in the illustration, is the continuation of the iron rod protruding beyond the section C, and represents the sharp point of the arrow. The length of the bow is about 19″, the breadth ½″ and the thickness $\frac{1}{6}$″.

**kaṭea-poṭa** I. sbst., the intestine of a rat.

II. adj., with *bōro*, a straw rope which looks alternately thick and thin: ne *kaṭeapoṭa* bōṛodo okoe galaŋatada? Also used as adj. noun: bōṛo asiiŋ senkena, miaḍ *kaṭeapoṭae* omaĩńa.

III. trs., to make a straw rope thus badly: bōṛo puraŋgee *kaṭeapoṭaea*, galaŋ kae sẹtada.

IV. intrs., in the df. past., of a straw rope, to be or become such: niŋ soben bōṛoko *kaṭeapoṭatana*; mon lagaŏkeate galaŋeme, bōṛotam *kaṭeapoṭatana*.

*kaṭeapoṭa-n* rflx. v., same as the trs.: bōṛodo puraŋgem *kaṭeapoṭanjana*.

*kaṭeapoṭa-ẹ* p. v., of a straw rope, to be made such: kā mundibēsetadi galaŋkena, bōṛodo puraŋge *kaṭeapoṭaakana*.

V. adv., with the afxs. *ange*, *ge*, *leka*, *ẹje*, modifying *gala*, *baiŋ*, *lelẹ*.

***kaṭea-ratam** sbst, a trap in which rats are crushed to death under a weight. N.B. When it has the form of a box, it is called *bandia* or *bandiaratam*.

In the ordinary *kaṭearatam* (Pl. VIII, 2) the rat gets crushed under a stone slab or weighted plank, leaning, when the trap is set, on the following structure. The bait is spitted in the middle of the *anasiḍ*, *D*, a fresh twig or a flexible stick of split bamboo, about ¼″ thick. The slab, at one end, rests on the ground, pressing the tip of *D* and keeping it in position. At the other end it leans on the *paĭkiḷa* or horizontal stick *B*. The latter is loosely supported by a vertical stick *C*, (called *kunṭa* or *paĭkiḷa-kunṭa*), the foot of which is separated from the ground by the crushed and flattened end of a very flexible twig *B'* called *tenekaḍ*. This twig, ½″ thick and bent over the other end of *B*, is twisted so as to go downwards, without however reaching the ground. Its free end is kept in position by the pressure of *D*, the free end of which is inserted between the two branches of *B*. As long as this pressure continues, the supporting frame *ABB'D* remains steady, but if it ceases, the whole collapses. If *D* and *B'* cross each other very close to their tips, not more than the nibbling of a rat at the bait is needed to jerk, loosen and release them. Fig. *B* and *B'*, to the right of the Plate, det il the form of the sticks *B* and *C*. The latter, shown in fig. *B'*, is flat and as broad as the broader part of *B*, i.e., 1″. The end of the twisted twig on which it rests is flattened out to the same breadth. The stick *B*, as shown in fig. *B*, is broad and flat in the part supporting the stone and resting on *C*. It is narrowed down at the end which is caught in the bend of the twisted twig.

**kaṭearatam-daru** sbst., Beilschmiedia fagifolia, Nees., Lauraceae,—a large forest tree with a straight stem and many far-spreading branches, and with broad-lanceolar deciduous leaves.

**kaṭi** var. of *khaṭi*.

**kaṭi, kaṭi-sunum** (H. *kāṭ*) sbst., the sediment of oil in a vessel: sunum bana *kaṭitele* gosontana, there is no oil left, we anoint ourselves with the sediment; cukare *kaṭi* baŭjana, the sediment in the little oil vessel is rotten.

**kaṭi,. kaṭikan, kaṭikan** Nag. syn. of *huḍuṛi* Has.

***kaṭikaḍ** (Or. *kaṭkuḍ*) syn. of *pase*, I. sbst., a more or less elaborate construction of bamboo sticks to support nooses of horsehair for catching birds: *kaṭikaḍko* oraŏtada, they have put in position a *kaṭikaḍ*. Partridges and some kinds of quail (*ḍur* and *gorea*) are ensnared by means of a square or circular *kaṭikaḍ* constructed on the ground around the decoy bird caged in the middle. There is generally but one line of nooses, but several parallel or concentric lines are occasionally

erected, as seen on the ground-plan of the circular *kaṭikaḍ* shown on Pl. V, 1, and by mistake called *gerea jampa*, instead of *gerea kaṭikaḍ*. Fig. B and 2 of the same Plate represent the elevation of the circular lines. They consist in a series of bamboo sticks bent into arches, 7 or 8″ high, the feet of which are fastened to a long bamboo stick running along the ground and describing a circle of a little under 2′ diam. A strong double thread of cotton runs from one arch to the other tying two adjoining feet together at about 4″ from the ground, then diverging the one towards the top of the arch, the other towards the middle of its base and joining again in the tying of the next adjoining feet; and so on through all the arches. In this way the threads describe in each arch a square or lozenge outside of which there is no room for a bird to pass and in the centre of which a noose is hung. Here and there along the circular line little posts are driven in the ground to steady the whole construction. In the case of a square *kaṭikaḍ* (Pl. V, 8, and Pl. VI, 1) the sides are 4 bamboo frames about 2′ long and from 7 to 8″ high. The top and bottom pieces are ½″ broad by ¼″ thick. From 4 to 6 transverse pieces strengthen the frame and divide it into from 5 to 7 equal compartments. Here also a double cotton thread runs from one compartment to another describing in it a lozenge in the middle of which hangs a noose. A similar frame or a line of arches with nooses sometimes starts perpendicularly from the middle of the two opposite sides, as shown on Pl. VI, 1. More nooses attached to the bottom pieces lie about on the ground within the circular or quadrangular line, so that any bird chancing to escape the hanging nooses may still get caught in the others. The nooses are 2½″ in diam. They are made of twisted horsehair and strong enough to hold the kinds of birds it is intended to catch.

Two other kinds of *kaṭikaḍ* are made for ensnaring birds which, as doves, do not run about on the ground. These are placed above the nests and no decoy bird is needed, in Has. they are called *kaṭikaḍ*, in Nag. one is called *kuji* and the other *gaṇḍe* (or *gaṇḍi*) *pase*. The *kuji* is shown on Pl. VI, 2. It consists of two arches, 7 or 8″ high, tied together crosswise. The feet are joined together by a string describing a square, and another string runs similarly at about half the height of the arches. It is from this last string that the nooses hang, one or several on each side. The *gaṇḍepase* is not represented on the Plate. It consists of one or two pieces of long bamboo bent into a semi-circular bow by means of a string. The top of the arch is placed downward and the nooses hang from the string. If there are two

pieces of bamboo, there is nevertheless but one string spanning the two bows. The two arches then diverge a little from the nooses which hang between the two. The string from which they hang is dyed black so as to be scarcely visible.

There is moreover a *huṛiṇ kaṭikaḍ* not represented on the Plates, and used, not to ensnare, but to kill small birds. It has a shaft 1′ long. There are two half circular bows of sliced bamboo, one of which is tied by the middle at one end of the shaft. Its ends are strung with twisted twine. The ends of the second bow are inserted in the strands of this twine in such a way that the latter acts on the bow like a spring. There is a small hollow piece of bamboo with a hole in the middle. When the trap is set, a string tied near the other end of the shaft, passes through the hollow piece, then round the bait and again through the hollow piece, thus securing the bait. It goes back to the end of the shaft from where it passes over the bow commanded by the spring. There it is tied to a small peg, the other end of which is held in place by the hole in the hollow piece. The removal of the bait releases the bow, which strikes the bird.

II. trs., to ensnare by means of a *kaṭikaḍ* : ḍurko, gereako aḍ eitĭrikoko *kaṭikaḍkoa*.

III. intrs., to put a *kaṭikaḍ* in position : *kaṭikaḍkedako*.

*kaṭikad-en* rflx. v., to let oneself be ensnared in a *kaṭikaḍ* : môṛêa ḍurko *kaṭikaḍenjana*.

*kaṭikaḍ-o* p. v., to be caught by means of a *kaṭikaḍ* : môṛêa ḍurko *kaṭikaḍlena*.

**katikan, kaṭikan, kaṭi** Nag. syn. of *huḍuṛi* Has.

**kaṭisa** cfr. *kaṭuaŏ* I. adj., (1) of liquids, congealed, coagulated, thickened by cold, in contrd. to *sakiḍ*, coagulated, condensed or inspissated from any cause whatever : *kaṭisa* aṭato cêṛê'ko kako juṛagoa, tersaṇlored lăĭamruṛoa, when bird lime is stiffened by cold it does not stick on the birds, it becomes sticky again when held over a fire : *kaṭisa* ḍolasunum kāre gotom lolote seroa, congealed *ḍola* oil or clarified butter is melted by heat. (2) fig., of cooked rice, not kept in water, and which gets hardened by cold in winter. (3) fig., of soil, rendered compact and hard (even when not quite dry) by successive rains or irrigations, the soil getting dry between : *kaṭisa* loĕoṇ lebege gaŏoleka leloa mendo keṭege gaŏoa.

II. trs., (1) of cold, to congeal, coagulate, thicken a liquid : aṭa moḍnida darureṇ taĭrikakeda, enamente sisir *kaṭisakeda*. (2) fig, of successive rains, to render the soil compact and hard.

III. trs. caus., (1) to let a liquid get congealed or thickened by exposure to cold : aṭam *kaṭisakeda*, tisiṇ honaṇ cêṛê aṭaṛa lăti meṇa. (2) to cause by successive irrigations, the soil to become compact : barkaŏkatete ne loĕoṇpe *kaṭisakeda*.

IV. intrs., in the df. prst. (1) of a liquid, to get congealed, thickened by cold : tutũkunre dõakana, mârî-mârite *kaṭisalana*. (2) of soil, to become compact on account of successive rains or irrigations : tisiṇgapa dą kurmujada, loĕoṇko *kaṭisatana*.

*kaṭisa-ǫ* p. v., (1) of a liqnid, to be congealed, thickened by the cold : aṭa tutũkunte *kaṭisajana*. (2) of cooked rice, not kept in water, to become hard on account of the cold in winter : rabaṇadinkore rukaṛamaṇḍi moḍ nidare *kaṭisaoa*, jeṭedinredo kã *kaṭisaoa* mendo rõṛooa. (3) of soil, to become compact on account of a succession of rains or irrigations : ne ote kurmudąte *kaṭisajana*.

*ka-n-aṭisa* vrb. n., the extent of coagulation or congelation : ne aṭado *kanaṭisa* kaṭisajana, miaḍ raṭi ũḅ kã juṛagoa.

**kaṭkaṭa** Nag. var. of *khaṭkhaṭa*.

**kaṭkaṭa** Nag. I. occurs in the cpd. *saḅkaṭkaṭa*, to catch or hold by the arm or leg as in a vice, in contrd. to *raṭapaṭa* Has. which applies also to very tight tying.

II. adv., with or without the afxs. *ange, ge, ǫge, tan, tange*, modifying *saḅ* in the meaning of *saḅkaṭkaṭa*.

**kaṭkom** Nag. var. of *kaṛãkom*.

**kaṭo, keṭo** var. of *khaṭo*.

**kaṭõra** sbst., a chalice.

**kaṭoruaṛ** var. of *khaṭoruaṛ*.

**kãṭ-tilmiṇ** (Sad. *kãṭ tĩl*) sbst., a wild form of the cultivated gingeli oil plant, Sesamum indicum, DC. ; Pedalineae,—an annual herb, 1′high, with leaves opposite below, alternate above ; and axillary, 2-lipped, pale purple flowers. The wild form is common on cultivated fields and its seeds are neglected.

***kaṭu** I. sbst, (1) wooden sandals, in contrd. to *karpa* leathern sandals. There are two kinds of wooden sandals : the *ḍubikaṭu* (H. *kharam*) shown on Pl. XXV, 6, with a knob fitting between the big toe and the next; and the *bãĕarkaṭu* (same Pl. fig. 10) with two strings starting from the sides and converging between the same toes. Wooden sandals of either kind are much used during the rains, especially at night, when they have the additional utility of frightening away, by their loud patter, any s ake crossing one's path : nidadipli *kaṭuṛą* kaṭaḅkuṭuḅte biṇko nira. (2) the pedals commanding the heddles in a weaver's loom.

II. trs., (1) to carve into a sandal : ne darubu *kaṭuĭa*. (2) to fit wooden sandals on smb. 's feet : ne hon *kaṭutaipe*.

*kaṭu-n* rflx. v., to put on wooden sandals : *kaṭunam* ci ?

*kaṭu-ǫǫ* p v., meanings corresponding to those of the trs. : ne gucuṇḍi baria *kaṭugoa ;* ne hon *kaṭuǫǫka*.

*ka-n-aṭu* vrb. n., the time one walks with sandalled feet : *kanaṭuĭ* kaṭuṇjana, goṭa horare misaokae holeṇjana.

**kaṭu** Has. **kaṭuḅ** Nag. sbst., (1) a finger ; sometimes used also of the thumb, though this is properly called *ṭepo ;* miaḍ *kaṭureṇ* gaĕakana.

(2) in conjunction with a nl. in the short form, the breadth of so many fingers, in entrd. to *ṭēp*, the breadth of the thumb, i.e., an inch. An *oṭa*, the breadth of the palm, is more than *upun kaṭu*, the breadth of four fingers, as it is measured not over the fingers but over the metacarpus : miḍ bita upun *kaṭu* cakara, it is one span and four fingers broad.

II. trs., in composition with a nl., to make smth. so many fingers long, broad or thick : ne daru puraṇ etaṇ alope hadea, *miḍkaṭuṟipe*, do not saw this tree into very thin planks, make them one finger thick.

*kaṭu-gō* p.v., (1) to have such or such, or so many fingers : miḍ horo tara tīre turuĭa *kaṭuakaṇiiṇ* leḷaia, I have seen a man with 6 fingers (including the thumb) on one hand. (2) to be made so many fingers long, broad or thick : *baṟkaṭugōka*.

**kaṭu, kaṭua** syn. of *khaṭakuṛu*.

**kaṭua** (II. *kaṭa hua*) I. sbst., (1) the fag ends of a weaver's web : ne gajihon *kaṭua* csĕkartoge teṇakana, this very small girl's cloth has been woven from nothing else than the fag ends of a long cloth (which have been joined by twisting, into a single thread). (2) the stalks and rubbish left after threshing and winnowing pulses or *surguja* plants : *horẹkaṭuare* uṛiko hartakope.

II. intrs., (1) in weaving, to make fag ends so or so long : moḍ mukae *kaṭuale la*. (2) to get such or such an amount of stalks left after threshing pulses or *surguja*: ne goṛaṛa horẹ dalkenre ciminaṇape *kaṭuaḷa ? kaṭua-ō* p.v., imprsl., (1) of the fag ends, to be made so or so long : ne liḷa teṇare moḍ muka *kaṭuajana*. (2) of stalks after threshing, to be left in such or such quantity : ne goṛaṛa horẹ dallere puraṇe *kaṭuaca*.

*ka-n-aṭua* vib. n., (1) the making fag ends so or so long : naminaṇ *kanaṭuate* puraṇ sutam paŏoa, if the fag ends are made so long, a great quantity of thread will become useless. (2) the obtaining of such or such an amount of stalks after threshing : naminaṇ *kanaṭuare* moḍ teŏgele jaṇḷa, though there is such an amount of stalks left, the threshing gave us only one measureful of seeds.

**kaṭuaŏ** syn. of *kaṭisa*, but used also as follows : I. sbst., stiffness of the limbs from cold : *kaṭuaŏ* meṇagea, kaiṇ nirdaṛia. (2) the slackening of vitality in plants and trees in winter : *kaṭuaŏle* daru-tasaḍ rabaṇadinre kā haraṭaboa.

II. adj., with *tī, kaṭa*, limbs stiff from cold : *kaṭuaŏ* kaṭate isum nirleda, thou hast run far though thy feet were numb with cold.

III. trs., (1) of cold, to numb the limbs : rabaṇ *kaṭuaŏkiṇa*. (2) fig., to reduce smb. to silence ; to strike dumb : miaḍ kajitele *kaṭuaŏkiṇa*. (3) of cold, to diminish the vitality of plants : saṇganûṛîdo nimir rabaṇ *kaṭuaŏkeda*, enate kā harasekeṛatana. *kaṭuaŏ-n* rflx. v., to get benumbed limbs through one's own fault:

senagel kae tiŋkeda, aeŋ kasurtee *kaṭuaŏnjana.*

*kaṭuaŏ-ŋ* p. v., meanings corresponding to the trs.: rabaŋtaeŋ *kaṭuaŏakana,* nir kaiŋ daṛitana; ne kaji aĩumtedoiŋ *kaṭuaŏgiṛijana;* rabaŋdinre daruko *kaṭuaŏoa,* enamente puraŋ kã haraoa.

IV. adv., with the afxs. *ange, ge, ŋge,* modifying *tutŭkun, raŋaŋ, aṭăkar.*

**kaṭua sutam, sutam-kaṭua** sbst., the fag ends of a weaver's web.

**kaṭuḅ** Nag. var. of *kaṭu̯* Has. a finger.

**kaṭu-caṭu** var. of *khaṭanchaṭan.*

**kaṭu̯-ḍubi** sbst., the knob which fits between the big toe and the next on a wooden sandal.

**kaṭu̯-manḍa** sbst., the foot marks left by sandalled feet.

**kaṭu̯-puṛu̯** syn. of *utupuṛu̯,* I. sbst., a quadrangular leaf cup made from 2 or 4 leaves and used to eat stew from (Pl. XXIII, 5): *kaṭu̯-puṛu̯* dõtare kã baṭioa, ilipuṛuḍo baṭioa, if a stew leaf cup is put down, it does not upset, a beer leaf cup capsizes.

II. trs., to join leaves together into a quadrangular cup: ne sakam *kaṭu̯puṛu̯ĭpe.*

*kaṭu̯puṛu-ŋo* p. v., of leaves, to be pinned together into a quadrangular cup: apia *k ṭupuṛuŋgoa,* let 3 quadrangular leaf cups be made.

**kaŭ** Has. **kaŭa** Nag. (H.) sbst., the House Crow, Corvus splendens, a glossy black bird with a grey neck smaller than *ḍomkaŭa, haraṛakãŭ najomkaŭa,* the Corby.

There is also a bird called *gaṛakãŭ.*

*kãŭ-u̯* p. v., occurs in the idiom: ne hature khũḅko *kãŭakana,* the crows have multiplied, there are many crows, in the village.

**Kaŭa** sbst., name of a clan of the Mundas. See *kili.*

**kaŭa-aṛaŋ** sbst., Justicia quinqueangularis, Koen., Acanthaceae,—a prostrate herb with sessile, linear leaves 2″ long. The leaves are used as a potherb.

**kaŭa-ḍhika** sbst., a bird so called. It is black, the size of a pigeon; its legs are not especially long though it lives on fish.

**kaŭa-saŋga** syn. of *japaŋpuṭus.*

**kaŭ-baŭ** 1° syn. of *kaŭlbaŭl* Has. 2° syn. of *hãŭŋhapu̯.* 3° I. sbst., ebullition, bubbling up of a boiling liquid: daṛaŋ *kaŭbaŭ* leljanci caŭli hâṛaḅtam.

II. adj., boiling: *kaŭbaŭ* daŋtee pasir'enae lugupugujana, he got sprinkled with water in ebullition, he is blistered.

III. trs. caus., to heat to ebullition point: daŋ *kaŭbaŭlepe,* taĕomte caŭli hâṛaḅoka.

IV. intrs, of a liquid, to boil: daŋ *kaŭbaŭtana.*

*kaŭbaŭ-u̯* p. v., to be heated to boiling point: niminaŋ sãnte moḍ caṭu daḍo *kaŭbaŭua.*

V. adv., with or without the afxs. *ange, ge, ŋge, tan tange,* modifying *leloŋ, rikaŋ, puri, basaŋ.*

4° in Nag. I. sbst., confusion of mind when speaking: *kaŭbaŭ* namkedia, ciŋa kaji lagatiŋa kae muṇḍikeda.

II. trs. caus., to cause smb. to speak with a confused mind: kulikul iteko *kaũbaũkedia*, they brought about confusion in his answer by simultaneous or rapidly succeeding questions.

*kaũbaũ-n* rflx. v., to speak confusedly: alom *kaũbaũna*, kaji taraatomāte bujhaõketẹkọate jabābeme, do not speak confusedly, understand well each of the questions before answering.

*kaũbaũ-ụ* p. v., to get confused in mind whilst speaking: haṭikuṭi kulite ne hoṛo *kaũbaũjana*.

III. adv., (1) with or without the afxs. *ange, ge, tan, tange*, modifying *rikaọ*. (2) with the afx. *ụge*, modifying *kuli*, so as to render smb. confused in his speech.

6⁰ I. adj., with *reṇgẹ*, hunger felt without interruption.

II. trs., of hunger, to make itself felt without interruption: reṇgẹ *kaũbaũjaĩña*.

*kaũbaũ-ụ* p. v., to feel hungry without interruption: reṇgẹtee *kaũbaũụtana*.

III. adv., with or without the afxs. *ange, ge, ụge, tan, tange*, modifying *reṇgẹ, rikaọ, aṭãkar*.

6⁰ In songs, var. of *ebetobe*. See under *ebetobe*.

**kāū-buṭi, kāū-buṭũki** Nag. **kāū-puḍki** Has. sbst. Three plants go by this name: (1) *maraṇ kāũbuṭki*, Trichosanthes palmata, Roxb.; Cucurbitaceae,—a large perennial climber with white flowers 2¼-3″ diam., the margins of which are long-fimbriate; and bright scarlet, globose or ellipsoid berries, 2-2½″ by 2″. *Vide* Haines, the fruit and the root boiled with mustard oil, are used for headache. (2) *huṛiṇ kāũbuṭũki*, Gymnopetalum cochinchinense, Kurz.; Cucurbitaceae,—a slender, herbaceous climber with five-lobed leaves; large, white, long-tubular flowers, not fimbriate; and an ovate-oblong, orange-scarlet berry 2″ by 1″ with acute base. The tuberous root, pounded and mixed with hot water, is rubbed on the body in *hoṛmohasu*, body ache, and *rōṛ ṭanaṛom*, atrophy of limbs. (3) *huṛiṇ kāũbuṭũki*, Mukia scabrella; Arn.; Cucurbitaceae, syn. of *merommeḍ, kaũasaṇga, jhajināṛi, japaṇuṭus*. See the latter.

**kaũḍaṇ, kaũḍhaṇ** Nag. (A. *kandan*, dull) I. abs. n., stupidity: ne hoṛoạ *kaũḍaṇ* ciulaõ kāːcabaoa.

II. adj., with *hoṛo*, a stupid man. Also used as adj. noun: miạḍ *kaũḍaṇle* her rikaḷjae etaṇkeda.

*kaũḍaṇ-ọ* p. v., to become stupid: *kaũḍaṇjanae*, he is stupid.

III. adv., with the afxs. *ange, ge*, modifying *bakâṛ, aṭkarọ*: *kaũḍaṇangee* bakâṛa, he talks stupidly; *kaũḍaṇangee* aṭkarọtana, he looks stupid.

**kaũḍi** Nag. **kaũṛi** Has. (H.) I. sbst., a cowri, a small marine shell, Cypraea moneta, formerly used as money: miḍ paĕsare môṛe *kaũṛi* taĩkena, 1 one pice was worth five cowries.

II. trs., to adorn a child or a bullock with a necklace of cowries; uṛiko *kaũṛiṭaia*,

*kaŭḍi-ǫ* p. v., to get adorned with a necklace of cowries: ne urị *kaŭṛiakana.*

*kaŭḍikaŭḍi* in conjunction with *hisaḅ*, adj. or adv. a strict account; to receive, exact, give a strict account.

**kāŭhar, kāŭkohar** sbst., the charge or work of driving away the crows: *kāŭhariǫ* namkeda, they have put me to drive away the crows.

**kaŭ-kaŭ** Nag. var. of *haŭhaŭ.*

**kāŭ-kuṛiḍko** syn. of *didikuṛiḍko*, I. sbst., collective noun for all scavenger birds.

II. trs., of such birds, to prey on, v. g., chickens: simkotaleko *kāŭkuṛiḍkeḍkoa.*

*kāŭkuṛid-ǫ* p. v., to fall a prey to these birds: simkotale *kāŭkuṛiḍjana*, miaḍgee sareakana.

**kāŭko-har** sbst, (1) same as *kāŭhar.* (2) name of a first supplementary game at tops, before the losers of seven consecutive games can benefit by *seke.* See under *bāŏrainuǫ.*

**kaŭl-baŭl, kaŭl-maŭl** (Sad. *kaurbaur*; Or. *kauṛbauṛ*, confused noise) 1° Nag. var. of *kaŭṛubaŭṛu.* 2° Has. syn. of *suŭlbuŭl, kaŭbaŭ*, I. sbst., a bad digestion in which liquid matter seems to move about in the bowels; it is accompanied by borborigms: *kaŭlbaŭl* cilkate hapeoa?

II. adj, with *lāṛ̃*, a stomach thus upset: *kaŭlbaŭl* lāṛ̃re dạe nūoṛǫtaḍciĩ ulatada, having drunk water and so still increased the quantity of water in his stomach, he vomited.

III. intrs., (1) prsl., of the stomach, to be thus upset: lāṛ̃ *kaŭlbaŭltana.* (2) imprsl., with inserted prsl. prn., to feel thus upset: lāĩ *kaŭlbaŭ'jǫia. kaŭlbaŭl-ǫ* p. v., of the stomach, to get upset: iniạ lāṛ̃ *kaŭlbaŭlǫtana*, lāṛ̃ĩ *kaŭlbaŭlǫtana.*

IV. adv., with or without the afxs. *ange, ge, ǫge, tan, tange,* modifying *rikaǫ, aṭākar.*

**kaŭnḍ maŭnḍ** Nag. var. of *kaŭṛubaŭṛu.*

**kāŭṇ-kāŭṇ, kāŭṇ-māŭṇ** (Sad. *kaulmang*) syn. of *hāŭṇhapụ.* The adv. takes also the form *kāŭṇleka.*

**kaŭra, khaŭra** Nag. syn. of *kasua.*

**kāŭ-rambṛa** Has. syn. of *kende budi, sarạḍaṭabudi* Nag. sbst., a black-seeded variety of Vigna catjang, Endl.; Papilionaceae. See under *budi.*

**kaŭraŏ, kaŭri** Nag. (Or. *kauṛbauṛ*, noise of many voices) I. sbst., (1) a very loud shout, very loud shouts: *kaŭrim* aĩumlạci? (2) the act of shouting very loud: misa *kaŭrite* soben hoṛoko kako phadarsinạjana, oṛǫko kaŭririkakija, by one shout the attention of all was not drawn, so that they forced him to shout a second time.

II. adj., with *kaji*, a very loud shout, very loud shouts: *kaŭri* kajido saṇginnǫre tinguakaure aĩumoa, if a shout is uttered at some distance, one must stand to hear it.

III. trs., and intrs., with d. or ind. o., to shout very loudly; to roar at or towards smb.: *kaŭrilme kaurilīme, kaŭriakom.*

*kaŭraŏ-n* rflx. v., same meaning: moḍghanṭalekae *kaŭrinjana*, enate

mocae gaṇgăṛakeda, he shouted for about one hour, he shouted himself hoarse.

*ki-p-aŭraŏ* repr. v., to shout loudly at each other : baĭrabaĭrakiṇ bakaṛâtana, sâŭsikiṇ *kapaŭritana*, two deaf people are conversing, they shout very loudly both of them.

*kaŭraŏ-ǫ* p. v., (1) imprsl., of a very loud shouting, to take place : puraṇge *kaŭrilena*, enreo kako aĭumkeda. (2) prsl. to be shouted at, to be called with very loud shouts : apisadoko *kaŭrilena*, kako aĭumkeda.

*ka-n-aŭraŏ* vrb. n., (1) the extent or amount of shouting : *kanaŭriĭ* kaŭriląṛ goṭa haturenko aĭumląṛ. (2) a shout, shouts : misa *kanaŭri* kā aĭumjana. (3) loud shouting, roaring : misa *kanaŭrite* soben hoṛoko kako phadarsiṇjana.

IV. adv., with or without the afxs. *ange, ge, te*, modifying *kaji, kakla, paṛhaŏ, eger, keṛa, aĭumǫ*.

**Kaŭriar** sbst., name of a clan of the Mundas. See under *kili*.

**kaŭṛā** Has. *kĥaŭṛaha* Nag. syn. of *harhu* Nag.

**kaŭṛi** Has. var. of *kaŭḍi* Nag.

**kaŭṛila** (Sad.) I. sbst., a large patch of white on the belly of a goat or sheep : iniąṛ lāĭṛe *kaŭṛila* menąṛ.

II. adj., with *merom, minḍi*, a goat or sheep with such a patch. Also used as adj. noun : *kaŭṛila* harauipe.

*kaŭṛilɔ-ǫ* p. v., to become white-patched on the belly : aleąṛ merom *kaŭṛilaakana*, our goat has a large patch of white on the belly.

**kaŭṛu-baŭṛu** Nag. (Or. *kauṛbauṛ*, confused noise) constructed like *kanḍu manḍu* and covering the meanings of *kanḍumanḍu* Nag. i.e., of both *kanḍumanḍu* Has. and *kuḍbaŭṛu* Has.

**kaŭsa** I. abs. n., piedness or speckledness (black and white, or brown and white) of a horse or goat, sometimes also of a dog. The two combinations of colour are distinguished by the cpds. *hendekaŭsa*, and *araṇkaŭsa*. *Kasea* Nag. has the same meaning but is restricted to goats: miaḍ sadomre *kaŭsa* menąṛ, miaḍniṛe araṇ eskargea.

* II. adj., with *merom, sadom, seta*, a goat, horse or dog speckled or pied black and white, or brown and white : *kaŭsa* sadom kumure namlīre ikirbonga hātira, araṇ sadom kumulīre burubonga, punḍi sadom kumulīre Siṇbongamente jān dâṛê om hobaoa, hatirdo kae hatirkoa, if one dreams of a pied or speckled horse, he or a member of his family will be harmed by an ikirbonga ; if one dreams of a brown horse, he will be harmed by a burubonga ; if one dreams of a white horse, he will have to offer a sacrifice to Singbonga, but Singbonga does not harm people in order to get a sacrifice. Also used as adj. noun : miaḍ *kaŭsale* kiriṇakąia.

*kaŭsa-ǫ* p. v., to become thus coloured : aleąṛ merom *kaŭsaakana*, ours is a piebald goat.

**kā-uter** syn. of *kāherenǫ* : nekan kamiko *kačǫulera*, he will never do such things.

**kâc, kâce** (Sk. *kâc*) I. sbst., pieces of glass : jān ḍanḍąko *kâcc-*

*ɨeko* husidea, they use pieces of glass to scrape sticks.

II. trs., (1) to rub a string with a mixture of coocked rice and powdered glass as boys do with the string of their paper kite when they want it to cut the strings of other paper kites : guḍi laṛaïre honko sutamko *kâcea*. (2) to arm the top of a wall with pieces of glass planted on end : paciriko *kâceakada*.

*kâc-ọ, kâce-ọ* p. v., corresponding meaning : iniạ guḍisutam *kâceakana*, pacri *kâceakana*.

* **kâc, kâce** (Sk. *kainci*, scissors) I. sbst., the space between the alternately raised and lowered threads in a weaver's warp. In the primitive method followed by the village weavers, this position of the threads is obtained during warping by making them pass alternately above and under two sticks which are, before weaving, replaced by the healds, called *boẽpara*.

II. trs., of the village weaver, to dispose, during warping, the threads alternately on one and the other side of two sticks so that they cross each other : peṛâẽko ōrtanre sutamko *kâcea*.

*kâc-ọ kâce-ọ* p. v., of the threads to be so arranged : sutam *kâceakana*.

*ka-n-âc* vrb. n., the manner in which a particular weaver so arranges his threads : amạ *kanâceiṇ* lelakada, kī ṭaṅkagea, I know the unsatisfactory way in which thou arrangest the threads.

**kâce-guli** sbst., a glass playing marble.

**kâḡ** (*â* long) (Or. *kâykâyrnā*) the frequentative of which is *kâḡ-kâḡ*, 1⁰ of dogs, I. sbst., a single yelp of a dog : setado kaiṇ lelị̈a, kâḡ bāriiṇ aĭumleda.

II. adj., with *saṛi*, same meaning.

III. trs., to cause a dog to yelp once : okoe ete setadoe *kâḡlị̈a ?* Who has caused the dog we just heard, to yelp ?

IV. intrs., to yelp once : apeạ seta ciĭ *kâḡleda* (or *kâḡe* menleda) ?

*kâḡ-n* rflx. v., to yelp once : ṭêṛô romboḍkekore, setako misageko *kâḡna*, dogs yelp ust once when a wolf catches them by the throat.

*kâĕ-gọ* p. v., (1) of the yelp of a dog, to be uttered once : misa *kâḡlena*, kacim aĭumlạ ? (2) of a dog, to be caused to yelp : itị, miaḍ seta *kâḡjana*, did you hear ? A dog has been caused to yelp.

V. adv., with or without the afxs. *ge, ken*, modifying *rạ, rikan, aĭumọ* : *kâḡkene* rạlạ. *Kâḡken*, with the copula *a*, may be used intrsly., referring to the past : miaḍ seta nāgee *kâḡkena*, a dog has yelped just now. It may be used also as a participle : *kâḡken* seta nāe hapeakana, the dog which has yelped is quiet now.

2⁰ also *kâĕ*, fig., of men shouting sharply and angrily, in cntrd. to *câḡ* like which it is constructed, and which is used of women.

**kâčạ** Nag. (Sad. *kāea*) syn. of *hórêaḍ* Has. the large Grey Babbler.

**kâčaḍ** Has. var. of *kačaḍ*.

**kâčâ, kâčhâ** var. of *kačâ*.

**kâẓ-bagel** (*â* long) syn. of *kâẓ*, as prd. only. When used fig. of men, the cheek may be dropped. In the p.v., it is not used of the habit.

**kâẓ-kâẓ** (*â* long) 1⁰ of the repeated yelps of a dog or the yelps of several dogs, constructed like *kâẓ*. Note the sentence in which *kâẓkâẓ* stands for *kâẓkâẓleḍ* : netąren *kâẓ-kâẓ* seta kotįjana ? Whither went the dog which has been yelping here ? The adv. may take the afxs. *ange, ge, gge, tan, tange*, or the forms *kâẓleka, kāẓkenkâẓken*. The last form, with the copula *a*, may be used intrsly. 2⁰ also without cheek, fig., of men shouting sharply and angrily, constructed like *câẓcâẓ*.

**kâẓ-kâẓ** var. of *khâẓkhâẓ*, intense acidity.

**kâẓkâẓ-moca, kâčkâč-moca** (*â* long) syn. of *câẓcâẓmoca*, but used of men.

**kâẓken** adv., modifying *jojo*, intensely acid.

**kâč-kôč** var. of *khâčkhóč*.

**kâẓ-kûĭ** (long nasals) I. sbst., the whining of several dogs at the door, to be let in or out ; the whining of several puppies ; fig, the tiresome crying of several children (over 3 years old), in cntrd. to *kûĭkûĭ*, the same of one dog, puppy or child ; and in the case of children, in cntrd. to *kâkẓ, kẓkẓ, cácó, câčcûr* : setahonkoą *kâẓkûĭ* aĭumǫtana.

II. adj., (1) with *saṛi, rą*, same meaning. (2) instead of *kâẓkûĭleḍ* : *kâẓkûĭ* setahonko nądoko hapenjana, the puppies which have been whining are quiet now.

III. intrs., of puppies, to whine ; of children, to cry : setahonko *kâẓkûĭjada*.

*kâẓkûĭ-n* rflx. v., same meaning : setahonko *kâẓkûĭntana*.

*kâẓkûĭ-ǫ* p. v., of whining of puppies or crying of small children, to take place : kunḍamre *kâẓkûĭǫtana*, setahonko rabaątana cimą, whining is heard at the back of the house, the puppies probably feel cold.

IV. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *rą, saṛi, aĭumǫ, rikan*.

**kâč-mâč** var. of *khâčmâč*.

**kâẓ-moca, kâč-moca** syn. of *câč-moca*, but used of men.

**kâẓ nare kûĭ** adv., without saying anything, without word or sound, said mostly about children : *kâẓ nare kûĭ* baąkoa, the children are here, but keep perfectly silent ; Sanikado *kâẓ nare kûĭ*, lepo menae lepegiṛinjanciĭ duṛumuterjana, manḍi jomo kaĕąjana, Sanika did not say a word and did not even stir, so much so that he fell asleep, he did not even take his meal.

**kâĭ** var. of *khâĭ*.

**kâĭci** I. sbst., (1) scissors, syn. of *laṭaḳ*. (2) a prop of two poles tied crosswise.

II. trs., (1) to cut with scissors, to crop smb.'s hair : sonǫ tukuĭmente lijąe *kâĭcikeda ;* ne hon *kâĭcilaime*, puraągeko sikuakąia, this child's hair is full of lice, cut it. (2) to tie together two poles crosswise for a prop : ne baria daru *kâĭcilpe*.

*kâĭci-n, kâĭcirika-n* rflx. v., to get

one's hair cut: cenąmente kam *kâĭcintana ?*

*ka-pâĭci* repr. v., to cut each other's hair.

*kâĭci-ǫ* p. v., (1) to be cut with scissors, to have one's hair cropped: cimin candụtąēte kam *kâĭciakana ?* (2) of two poles, to be tied crosswise so as to form a two-legged prop: mąd *kâĭciǫka*, tite doudo kā tebagoa, tie two bamboos into a crossed prop, we cannot lift the (beam) to high, simply with our hands.

**kâĭci-bihir** sbst., Desmodium gyrans, DC.; Papilionaceae,—the Telegraph Plant, a shrub, 3-4′ high, trifoliate with terminal leaflet 3-4″ long, 1-1½″ broad, and side leaflets ½-1″ long and very narrow. These side leaflets move by jerks in damp weather.

**kâĭsaŏ** var. of *khâĭsaŏ*.

***kâĭti** (Sk. *kāṇṭa*, any hooked thing) I. sbst., the iron spur attached to the left leg of a fighting cock. It is a very sharp little knife the size of which varies between 3 and 4″ according to the size of the cocks. The edge faces downwards: ne simkiṇ *kâĭti* tolkiṇape.

II. trs., (1) to forge into such a spur: cekan meṛedem *kâĭtiakada ?* (2) in jokes, to arm a cock with an iron spur: ne simkiṇ *kâĭtitakiṇpe*.

***kâĭtidār, kâĭti-tolnaiani** sbst., a man who possesses iron cock spurs and fits them to the cocks which are going to fight. The owner of the winning cock pays 2 pice to his *kâĭtidār*. Two opposing cocks are always armed by different *kâĭtidārs*: sanḍidole jụrikịa, mendo *kâĭtidārko* baṇakoa, we have agreed to match our cock with another, but there is nobody to arm them with iron spurs.

*kâĭtidār-en* rflx. v., to become a *kâĭtidār*.

**kâĭṭu-giṛi** and **kâĭṭu-kâĭṭu** vars. of *khâĭṭugiṛi* and *khâĭṭukhâĭṭu*.

**kâ-kệ, kệ-kệ** (*â* checked) frequentative of *kệ, hệ*, but often used fig. without connotation of sound, (1) of people thrown in wrestling. (2) of a certain fish (*coṛakai*) when thrown with force on the ground in order to kill it: *kâkệkeḍkoae* opotatanre; coṛako *kâkệgǫtana*. As adv. it may take the afxs. *ange ge, tan, tange*, and modifies *tabą, rika*: honko *kâkệtanko* tapabątana.

**kâ-kệ, kệ-kệ** (long nasals and checked *â*) (Sad.) vars. of *câcệ*, the crying of babies.

**kâŏ-kâŏ, khâŏ-khâŏ** var. of *câŏcâŏ*, the sound of boiling water.

**kâô-kâô** var. of *câôcâô*, I. sbst., the sound of the largest cymbals.

II. adj., with *saṛi*, same meaning.

III. trs., to beat cymbals of the largest kind: kartal okoe *kâôkâô-jada ?*

IV. intrs., of such cymbals, to sound: akăṛare kartal *kâôkâôtana*.

*kâôkâô-ǫ* p. v., of the largest cymbals, to be caused to sound: kartal *kâôkâôǫtana*.

V. adv., with or without the afxs. *ange, ge, ǫge, tan, tange*, also *kâôleka, kâôkenkâôken*, modifying *saṛi, rika, aĭumą, tahṛi, rū*.

**kâr-kôr** (vowels long or ordinary) I. sbst., the squeaks of several rats, in cntrd. to *kôrkôr*, the squeaks of one rat, and *kâr*, a single squeak of a rat : nidadipli kaṭeakoa *kârkórem* aĭumlaci ?

II. adj, with *ra, saṛi*, the same squeaks.

III. intrs., of several rats, to squeak : cuṭuko oâĕcûĭjada, cundiko cuĭcuĭjada, kaṭeakodo *kârkórjada*.

*kârkór-en* rflx. v., same meaning : kaṭeako *kárkórentana*.

*kârkór-o* p. v., imprsl., of the squeaking of several rats, to take place : tisina miḍ nidage *kârkórlena*, kaṭeako purage cima menakoa, ratam oṛaŏeme.

IV. adv, with or without the afxs. *ange, ge, gge, tan, tange*, also *kórleka*, modifying *ra, aĭumo, rikan*.

**kâṛâsa, kâṛâsa, kâṛsa**, Has. and the same in connection with *galaṛ*, vars. of *kalsa* and *kalsagalaṛ* Nag.

**kâṛâ**, of males, **kâṛî**, of females (Or. *kâṛā*) cfr. *kase*, I. sbst, (1) the condition of being blind of one eye. The cpd. *meḍkâṛâ* occurs with the same meaning in the proverb cited below : ne hoṛo *kâṛârate* sipaĭre kako soaḅkia, he was not admitted into the police force because he is blind of one eye ; ne keṛaa *kâṛâ* lelte kĭrinako gonon hurinageko gojada ; ne kuri *kâṛîrate* kae gonotana. (2) occurs in the cpd. *meḍkâṛâ*, conjunctivitis of the eyes, in men or women : *meḍkâṛâ* namkia. (3) occurs in the cpd. *disumkâṛâ*, the loss of one's reputation, by not paying one's debts, by being quarrelsome, by breaking a contract of service with several masters in succession, etc. : Hence the proverb : *meḍkâṛâ* bugina, *disumkâṛâ* eḍkagea, to have lost one's reputation all over the country is worse than to be blind of one eye, (in the latter case one meets at least with commiseration and sympathy).

II. adj., blind of one eye : *kâṛâ* keṛa goejana ; *kâṛî* bâĭsi goejana. Also used as adj. noun : okoren *kâṛâ* (or *kâṛî*) nîdo ? (2) with *paĕsa*, syn. of *har* paĕsa, a worn pice, i.e., one poor little pice : aĭatare miaḍ raṭi *kâṛâ paĕsa* banoa, I do not possess a single little pice. (3) occurs also in the cpd. *meḍkâṛâ* qualifying *koṛa* or *kuṛi*, a man or woman suffering from conjunctivitis of the eyes : *meḍkâṛâ* hoṛoko cenatem ranukoa ?

III. trs., (1) to cause smb. to become blind of one eye : meḍ soṛekiteko *kâṛâkia* (*kâṛîkia*), they made him (her) blind of one eye by piercing it. (2) to cause a child to get conjunctivitis of the eyes : ne hondo hoĕodudugarre idibaṛate medem *kâṛâkia* (or idibaṛatem *meḍkâṛâkia*). (3) fig., to cause the country to look askance on one, i.e., to spoil one's reputation all over the country : baĕmânte disume *kâṛâkeda*, he has the reputation of not paying his debts.

IV. intrs., (1) prsl., to have conjunctivitis of the eyes : tisingapa mede *kâṛâtana* ; tisingapae *meḍkâṛâtana*. (2) imprsl., same meaning : *meḍkâṛâjoia*.

*kâṛâ-n* rflx. v., (1) to become blind of one eye through an action of one's own : ḍonḍo horokoa kuji aĩumleḍei etekesosote mede *kâṛânjana* (or *kâṛînjana*), following the advice of ignorant people, he (she) applied to his (her) eye juice of the Euphorbia antiquorum and so caused it to become blind. (2) to cause oneself to get conjunctivitis of the eyes : ne hon jeṭedipli ḍebelte mede *kâṛânjana* (or debeltee *meḍkâṛânjana*). (3) fig., to cause oneself to become an eye sore to the whole country : janaŏ eperangopoete disume (or disumree) *kâṛânjana*.

*ka-p-âṛâ* repr. v., fig., syn. of *soporoḍ*, of intimate people, to lose their esteem for each other and so stop friendly relations and visits : sumdiarekin *kapâṛâjana*.

*kâṛâ-ṛ* p. v., (1) to become or be rendered blind of one eye : pantire irtandipli tunbote mede *kâṛâjana* (*kâṛîjana*). (2) to get conjunctivitis of the eyes : jeṭedinre hoĕodudugarte hoako *meḍkâṛâoa* (or meḍko *kâṛâoa*). (3) fig., to get a bad reputation over the country : hagarapaṛekin sabjana, nãdo disumrekin *kâṛâakana* (or inkinanagente disum *kâṛâakana*).

**kâṛâ-aṛa** syn. of *arilaṛa*.

**kâṛâ-hai** (H. *boar*) sbst., a large fish, milled.

**kâṛâsa** and **kâṛâsa-galaṇ** vars. of *kalsa* and *kalsagalaṇ* Nag.

**kâṛêaḍûṛîa** Has. syn. of *kenḍemenḍe* Nag.

**kâṛî** (1) used of a woman blind of one eye, in the same manner as *kâṛâ* is used of a man blind of one eye. (2) syn. of *kôṛê*.

**kâṛî** Nag. **kâṛîa-ḍur** Has. sbst., the Blue-breasted or Painted Quail, Excalfactoria Chinensis : *kâṛîaḍur ḍonḍogea, kudaŏjaire duḅjanei jã tasaḍre bõ ugurkeḍeĩ japidea*, this is a stupid bird : when it is chased, on alighting it hides its head into some tuft of grass and shuts its eyes.

**kâṛõ** (*õ*, checked conditional particle replacing, like *re*, the copula *a* in a conditional prd. in any tense, but connoting that the condition is seldom fulfilled or has not been verified for a considerable time. It is moreover used only in case the conditioned sentence expresses inordinateness or excess in the subsequent event : *kisjankâṛõdo* en horoa eraṇ kã aĩumsãtinaoi, it is not often that he gets angry, but when he does, he scolds with unbearable offensiveness : ne hon *ṛakekâṛõ* bape kã daṛioa, this child seldom cries, but when it does, there is no soothing it ; *gamakekâṛõdo* kũbe jõreleka aṭkaṛoṭana, if it rains to-day, after such a long spell of dry weather, I think it will be a tremendous downpour.

**kâṛsa** and **kâṛsa-galaṇ** Has. vars. of *kalsa* and *kalsagalaṇ* Nag.

**kâsa baka, kâsa bakuli** Nag. (Sad.) sbst., the large, little and smaller Egret, Herodias alba, Herodias garzetta and Herodias intermedia. *Kâsa* means grey. It is possible that the bird called *bãṛ* in Has. is one or any of these three.

**kâsitasaḍ** Nag. (Sad. *kasi ghãs*) syn. of *kaṛetasaḍ* Has.

**kâṭ-câṭ** (long nasals) Nag. var. of *khaṭanchaṭan*.

**ke** a postp. borrowed from Sadani and often added to d. os. in those parts of the Naguri country where the language has suffered most from alien influence. It is an out and out barbarism destroying the Mundari character of nearly every sentence uttered there. Its use must be altogether condemned and avoided.

**kē** ! I. interjection used by all, even men, on hearing smth. they did not know, or smth. they affect not to know : so !

II. sbst., the exclamation *kē* : amą *kē* aĭumte landage uruṇjąĭńa, jetaną kam kajijada, kē bārim kē tana, thy continual *kē !* provokes me to laugh, thou sayest nothing else ; bēdebeora nammente soben rakam kaji inįtąren kajilą, mundo sobenąre *kētegee* harkiṇa, jetan bēde inią kā namjana I vainly tried in every way to pump him : he put me off continually by saying only "so !"; en hęrolo jagar kaiu padarsinjana, jānąiu kajileḍei *kēree* (or *kēgee*) tunḍuiña, aęte miado kae torsadea, I tried in vain to hold a conversation with him : whatever I said, he answered "so!", he did not utter a single sentence himself.

III. trs., to answer by the exclamation "*kē*" : kako ituan taĭkena, soben kajiko *kēkeda ;* soben kajireko *kēkiṇa.*

IV. intrs., to say "*kē*": bujaŏjanam ci samagem *kējada ?* Hast thou understood or dost thou say "*kē*" inanely, without having understood ? kacim munḍikeda ? kam *kēaiątana !* Hast thou not understood me ? Thou dost not say "*kē*"!

*kē-ǫ* p. v., (1) to be answered with the interjection "*kē*": kā ituan kaji aĭumjante munḍijanre *kēoa ;* soben kajirena *kēlena.* (2) imprsl., of the exclamation "*kē*" to be uttered : kako ituan taĭkena, sobenąre *kējana.*

*ke-ɴ-ē* vrb. n., the number of times one says "*kē*": *kenēe* kekeda, aĭumtanko soben landakeda.

**keaḍ** Has. **kereaḍ** Nag. sbst , the Rose-ringed Paroquet, Palaeornis torquatus. There are two more paroquets : the smaller *doŏmuru* or *sakumkeaḍ*, Palaeornis cyanocephalus, the Blossom-headed Paroquet, and the larger one called *miru. Keaḍ* is the more common and the only one sometimes kept in captivity. It is then generally called *rupu.*

**keaḍ-caḍlom-daru** sbst., (1) syn. of *ḍhôṛkhaĭr*, Albizzia odoratissima, Benth.; Mimosaceae. (2) syn. of *birmunga*, Dalbergia lanceolaria, Linn. f.; Papilionaceae.

**keaḍ-jaɴ-nâṛî** Has. syn. of *kačaḍ-nâṛî.*

**keal** var. of *kheal.*

**kecą** (Or. *koc'ā*, any piece broken off) I. sbst., a piece torn off from smth.: laḍrą *kecąe* aulą, he has brought pieces of broken bread or cake ; miḍ *kecą* (adverbial phrase) laḍko omąia, they gave him a piece broken from the cake.

II. adj., (1) with *laḍ*, torn asunder : *kecą* laḍ alope omaia, gotąre omaipe, do not give him a piece broken from

a cake, or a cake from which a piece has been broken, but give him an entire one. (2) with *lutur*, an ear a piece of which has been torn off: setaą *kecą* lutur purąge *maẽomtana*.

III. trs., to tear a piece from smth.; to tear into pieces: laḍ *kecąkeḍte* setae hudumaąia, having broken a piece from his cake he threw it to the dog; cungi baimente sakam eatąeme, kecądo alom *kecąea*, to make a cigarette, split a (sal) leaf into two (along the midrib), do not tear off any piece; kula *kecąkią*, the tiger has torn off one (or several) of his limbs and eaten it.

IV. intrs., to go to pieces simply by handling: pabita purąge matiakana sabjaḍloge *kecątana*, the papaw is overripe, it goes to pieces as soon as one tries to take it up.

*kecą-n* rflx. v., to bilocate: bartą moḍ dinrągepe neotajaĩńa, *kecąnaiąą* ci? You invite me to a feast in two different places on the same day, can I tear myself into two?

*ke-p-ecą* repr. v., to tear off a piece of each other's flesh: setakiną hupuątanre luturkiną *kepecąjana*.

*keca-gą* p. v., to be torn into pieces, to be torn asunder: ne laḍ *kecaggka*; inią lutur *kecąakana*; luture *kecąakana*, a piece of his ear has been torn off.

*ke-n-ecą* vrb. n., (1) the extent to which smth. is torn into pieces: miaḍ ṭanṭąra *kenecąko* kecąkeda, itjitjko ḍonjana, they broke a jack fruit in so many pieces that each got only a small bit. (2) the act of tearing off a piece, of tearing into pieces: misa *kenecąte* hurinlekainą kāṇḍalą, in the first tearing I took off a small piece. (3) the result of the tearing: nea okoẽą *kenecą?* Who has torn this into pieces? Who has torn this piece off? Who has torn a piece from this?

**kecą-caba** trs., (1) to tear the whole into pieces so that no large piece is left: kanṭąra alom *kecącabaea*. (2) to tear the whole lot into pieces: ne kanṭąrako alope *kecącabaea*, do not break into pieces all these jack fruits, some must be reserved

**kecą-haṭią** trs., to tear into pieces for distribution.

**kecą-sarę** I. sbst., also *kecą-sanarę*, a part of an object, remaining whole when the rest has been torn into small pieces: *kecąsarę* omaipe.

II. trs., when tearing an object into pieces to reserve a part which remains whole: kanṭąra *kecąsarępe*, alope jomsarẹea, keep in one piece the whole part of the jack fruit which you do not eat, do not tear up the whole fruit and then leave part of the pieces uneaten.

**kecẽkeca, khecẽkeca** Nag. syn. of *gandal, gedela*. *Kecẽkeca bul* is syn. of *terepetere*.

**kecekece, ketekete** (Sad. *ketekete*) cfs. *kecer*, I. sbst., the courting of cocks (and some other birds): simkoą *kecekecem* ituana ci?

II. trs., of a cock, to turn about a hen courting it: ne sandi engasime *kecekecekią*.

III. intrs., same meaning: *kecekecekedae*.

*kecekece-n* rflx. v., same meaning: ne sandi sim purąsa engako japąree *kecekecena.*

*kecekece-g* p.v., of a hen, to be courted: ne kaluṭi kanekanee *kecekecegtana.*

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

k. cel (cfr. Or. *kelkerua* and *kĕter*) trs., to sift flour by an up and down shaking of the winnowing shovel, which is held slightly inclined (the solid particles remain on the shovel), in entrd. to *ril*, to clean pulses and free them from gravel and small stones by shaking sideways the winnowing shovel which remains horizontal (the small stones remain on the shovel); *gum*, to winnow throwing the grain upwards in the shovel (the light particles, empty grains, bits of straw, bran, etc., fly off); *atur*, to winnow grains pouring them slowly from the shovel held on high (the light particles, are blown off by the wind): holoa *kecelema.*

*kecel-g* p.v., of flour, to be sifted as described: ne holoa kā *kecelakana.*

*ke-n-cel* vrb. n., the extent of sifting: *kenecel* kecelema, sadta ebagka, go on sifting until thou hast finished off all the flour. (2) the act of thus sifting flour: misa *kenecelte* kam pokŏtokeda, *kecelruaremo.* (3) the flour sifted: nea s ben amą *kenecel* ei?

kecer 1° of cocks (and some other birds) courting a hen, syn. of *kecekece* but not used as adv. 2° of men dancing and wheeling about sideways, I. sbst., such a way of dancing: ne damgraą *kecer* leltea landakeda.

*kecer-en, kecerbara-n* rflx. v., to dance in this manner: Budhua susuntanre janaŏe *kecerbarana.*

*ke-n-cer* vrb. n., the extent to which one dances in this way: susun dipli ne koraą *kenecer* kaia ituana, I cannot dance round and round sideways as much as he does or in the manner he does.

3° fig. of men swaggering or making provoking or defiant gestures, I. sbst., a swagger: eperaa bārite gopoę kājā hobajana honaa, mendo ina *kecer* keltele monekeda, the quarrel would not by itself have led to a fight, but when we saw his defiance we decided to give him a thrashing.

II. trs, to take an insolent and defiant stand against smb.: gopoęmente *kecerbarajaqlee* taĭkena, enamentele etękja, he defied us to our face, that is why we began to beat him. N.B. As prd. it often takes the afxs. *bara.*

*kecer-en* rflx. v., same meaning: gopoęmentee *kecerenjana.*

*kecer-g* p.v., to be provoked to fight by smb.'s defiant gestures: gopoęmente *kecerbaragtaure* cilka hapeakania taĭna? When I am provoked by defiant gestures how can I restrain myself from fighting.

4° in songs, in the rflx. v., of girls readily exposing themselves to the attentions and flirtings of the young men:

Simkeeer, mâĩna, alom *kecercna*,

Maraḍopali, mâĩna, alom dopalin.

Do not, O girl, expose thyself to the flirtings of the young men, as a hen exposes herself to the courting of the cocks Do not run uselessly the markets in the manner of a peacock which flies about aimlessly and stupidly.

5° of a flat stone thrown so as to skim the surface of a sheet of water, trs., tl us to tl row a stone : honko cepelṭa diri bandareko *kecerjada*.

*kecer-ǫ* p. v , of a stone, to be thus thrown : cepelṭa goǫdiri maparam bandakore kūḷ saaginjaked *kecerea*, soft discous stones can be thrown over the surface of large bunds so as to skim it for a long distance.

*ke-n-ceer* vrb. n., the distance to which a stone is thus thrown : miaḍ diri *kencceriṇ* k cerla, banda paromuterjana, I threw with such force and skill a stone skimming the surface that it reached the other side of the bund.

**kecǫ** I. sbst., (1) a piece of broken earthen-ware : candaĕḍa jorotan sijere *kecǫko* halaṇahunditape, pick up here and there the pieces of broken tiles and put them straight under the eaves where the water drops. (2) a roofing tile : aleą oṛą *kecǫte* dabakana, the roof of our house is covered with tiles. (3) an earthen pot with a piece out of its side : *kecǫre* rambracaŭliko ataĕa.

II. trs., (*1*) to make earth into tiles: ne ha[illegible]bu *kecǫea*. (2) to cover a roof with tiles : ne oṛą niulaṇdole *kec ǫea*, mā monelena mendo ha.uṛate kā kecǫjana. (3) to break off a piece from the side of an earthen pot : ne caṭu oljana, *kecǫepe* ramṛakobu atatea, this waterpot is cracked, take out a piece from its side, then we can use it to roast pulses.

*kecǫ-ǫ* p. v., corresponding meanings : ne hasa bar a[illegible]lo *kecogoa* this earth will be made into 2( 0 tiles, here is earth enough for 200 tiles ; ne caṭu kā *kecogoa*, sobersą oljana, it is impossible to take out only a piece from the side of this waterpot and keep the rest whole, it is cracked all over.

**kecǫ-arą** sbst., Boerhavia repens, Linn ; Nyctagineae, and its two varieties, procumbens and diffusa,—diffusely branched herbs, the 1st with branches under 1′, the two varieties with branches over 2′ long. The leaves are thick, entire, opposite, in unequal pairs, green beneath in the last named variety, white beneath in the two first. These leaves are used as a potherb though they cause soreness of the throat. The small subcapitate flowers are purple, funnel shaped and 5-lobed. The fruit is 5-ribbed and has sticky glands.

**kecǫ hasa** sbst., earth prepared for making tiles. It is a mixture of clay and red earth.

**kecǫ-oṛą** sbst., a house with a tile-covered roof.

**ked** afx. used to form the simple past of trs. ]rds. The tense is called simple past because it represents the action simply as past without any other connotation or implication.

Prnl. d. objects are inserted between *ked* and the copula *a* : *lel-keḍ-ko-aiŋ*, I saw them. In the Has. dialect the *d* of *keḍ* is always dropped before *iŋ* and *i*, often also before any other prnl. o., and even before the copula *a* when there is no inserted prnl. o. Before *iŋ* and *i*, the *e* also disappears, but *iŋ* and *i* become *iŋ* (or *iń*) and *i* : *lel-kiŋ-reko*, *lel-kiń-ae*, *lel-ki-ae*, *lel-ke-koaiŋ*, *lel-ke-ate*

When ind. objects are inserted, then the simple past looks so different that it would at first sight seem to be quite unconnected with *ked* : *om-ad-iń-ae*, *om-aḍ-me-ae*, *om-aḍ-i-ae*, *om:aḍ-laŋ-ae*, etc., he gave (it) to me, to thee, etc. No plausible reason can be given why a special original tense afx. *ad* should have been created for this particular case. The following considerations offer a rational explanation and show that the *d* in *ad* comes really from *ked* and is all that remains of it. The conception of a trs. action as such implies the logical necessity for the mind to conceive it as necessarily related to, or connected with, an agent and a terminus. In other words the mind can conceive a trs. action as such only in connection with a subject and an object : to think of beating as a real act, is *ipso facto* equivalent to thinking of one who beats and one who is beaten. Subject, object and action are the three essential parts of one and the same judgment or thought. These parts of a logical unity may, in organic languages, be expressed by three distinct words standing side by side as materially independent parts of a sentence : I will beat him. This the Munda cannot do : he imitates the logical unity by a verbal unity, in which act, object and subject coalesce into a single word, *daliaiŋ*. This may be called a slavish imitation of the thought in its outward expression. It is a stage th ough which probably all languages have passed. It has been abandoned by us because it hampers the expression of thought. That the Mundas beg n to feel this, is shown by the following facts. If the principle on which the insertion of d. and ind. objects rests, were carried out strictly, a number of prds. would have to insert two objects, a direct and indirect one, v.g., I shall give them (liv. bgs.) to you, would become : *om-ko-ape-aiŋ*. But they evidently feel, that this would be overloading a word and throwing the tense affix too far away from the word it specifies or modifies. Hence they never insert two objects into the same prd. If they insert the d. o., then the ind. o. is expressed by a separate pronoun out of the prd. with an appropriate afx. : (sadomko) *apeṭare* omjaḍ-*ko*-aiŋ. If the ind. o. is inserted then the d. o. must stand outside the prd. in the shape of a noun or pronoun : ne *sadomko* om-*ape*-tanaiŋ. Whether they ever did insert two objects, can no longer be ascertained ; but there can be no reasonable doubt that it is the

heaviness of the form resulting from such a double insertion, which in this case makes them deviate from the close imitation of the logical unity of the concept, which implies not only an agent and a thing, given, but also a being to whom it is given. So much to show, that difficulties in the verbal form have already made a breach in the law which requires a very close imitation of the logical thought in the outward expression. Other instances occur in the formation of tenses. The past ind. o. form *ad* seems to be a case in question. The logically correct practice of distinguishing ind. objects by the prfx. *a* from d. objects, is found to interfere too much with euphony and clearness in a number of tenses. If the ind. o. be preceded by *a* in the simple past, we would get : *om-ked-aiṇ-ae, om ked-am-ae, om-ked-alaṇ-ae, om-ked-aliṇ-ae*, etc., he gave me, thee, etc But the forms *omkedaiṇ, omke lam omke lae*, etc., are already complete propositions by themselves, meaning, I gave, thou gavest, etc. Hence they would by themselves alone call up these propositions or judgments in the mind, before the copula *a* and the sbj. *e* were pronounced. It is therefore conceivable that, to avoid this, they placed the *a* before the tense afx. thus : *om-aked-iń-ae, om-aked̨-me-ae, om-aked-i-ae*, etc. If this be so, then we may suppose that from the fact that *a* does not logically belong to the inserted pronouns there arose an instinctive hurrying over the tense affix *ked* and this brought about the elision of the two first letters *k* and *e* leaving only the *d* of the original *ked* ; hence the present forms : *om-ad-iń-ae, om-ad̨-meae*, etc. In the Has. dialect an elision, similar to that in the trs. forms, when the prns. *iṇ* and *i* are inserted as d. o, takes place before the ind. objects *iṇ* and *i* : the *d* of *ad* being dropped, causes the *a* to be checked, hence *om-aiń-ae* and *om-ai-ae*, instead of *om-ad-iń-ae* and *om-ad-i-ae*. This process is, in its way, as strongly organic as anything we meet with in the treatment of formative and demonstrative elements in organic languages. Of the whole tense afx. *ked*, there remains only a jerk in sound and a diacritical mark in writing.

**ked̨** I. sbst., the wooden pegs which fix the two bottom poles to the axle of a block-wheel cart : *ked̨* kilatape.

II. trs, to fix the bottom poles to the axle : ne darukiṇte sagiṛi *ked̨tape*.

*ked-ṇ* p. v., corresponding meaning : nigare udaṛa *kedakana*.

**ked̨** Nag. **ked̨-baṭa** Has. sbst, the Common or Fantail Snipe, Gallinago coelestis. The name is derived from the bird's call.

**ked̨cĕ, ked̨ceṇ, ked̨coṇ** Has. syn. of *cẹ̄*.

**ked̨cĕ-bagel, ked̨ceṇ-bagel, ked̨coṇ-bagel** Has. syn. of *cẹ̄bagel*.

**ked̨cĕ-ked̨cĕ, ked̨ceṇ-ked̨ceṇ, ked̨coṇ-ked̨coṇ** Has. syn. of *cẹ̄cẹ̄*.

**ked̨cĕken, ked̨ceṇken ked̨coṇken,** Has. syn. of *cẹ̄ken*.

**keḍḍĕ, keḍḍeṇ, keḍḍoṇ** Nag. syn. of *cę*.

**keḍḍĕ-bagel, keḍḍeṇ-bagel, keḍḍoṇ-bagel** Nag. syn. of *cębagel*.

**keḍḍĕ-keḍḍĕ, keḍḍeṇ-keḍḍeṇ, keḍḍoṇ-keḍḍoṇ** Nag. syn. of *cęcę*.

**keḍḍĕken, keḍḍeṇken, keḍḍoṇken** Nag. syn. of *cęken*.

**kē dila!** I. interjection mostly used by women: is it possible? who would ever have thought so?
II. trs. or intrs., to use this interjection: buṛiako puraṇako *kēdilaea*; *kēdilakiñae*; *kēdilaṭiñae*.

**keḍ-keḍ** (1) the call of the fantail snipe. Constructed like *keḍkeḍe*. (2) the noises made by a fowl with smth. sticking in the throat.

**keḍken-keḍken** adv., modifying *om, rika, rikan*, etc., to dally doing what one is asked or ordered to do: *keḍkenkeḍkene* rikakeḍlea; enaṇāte aṛulo acujaḍma, *keḍkenkeḍkenem* rikantaṇa. With the copula *a* it may be used intrsly.: enaṇātele dolajaḍmaṇājakedem *keḍkenkeḍkena*, for a long while we have been asking thee to come with us, thou art still dallying; seṭaṇāte ṭakale asikenae *keḍkenkeḍkena*, tikin enaṇae omaḍlea, from the early morning we asked him for the money, he dallied, he did not give it until noon; en horo jaṇaṅ jāṇa asijaireo *keḍkenkeḍkena*, this man always dallies when one asks him for smth.

**keḍkolaṇ**, used in negative sentences, I. sbst., the minding, the taking notice, of orders or remonstrances: iniṇ monre jetaṇ *keḍkolaṇ* baṇoa, naṇiṇ kajireo, there is no mindfulness in his head, though he has been told so many times.
II. trs., to mind what smb. says: aleṇ kaji kae *keḍkolaṇkeda*; kae *keḍkolaṇkeḍlea*.
III. intrs., (1) prsl., same meaning: hatiḷaṇ lire seṭa buṛlekaṇ horoko jetaṇa kako *keḍkolaṇa*, people who are like an elephant after which a dog barks, do not mind anything said to them. (2) inprsl, same meaning: kā *keḍkolaṇjaja*.
*keḍkolaṇ-en* rflx. v., same meaning: kae *keḍkolaṇ-enlaṇa*.
*keḍkolaṇ-g* p. v., (1) same meaning: jā iniṇ kajireo jen horo kae *keḍkolaṇgoṇ*. (2) of what is said, to be minded: aleṇ kaji kā *keḍkolaṇjaṇa*, he did not mind, or nobody minded, what we said.

**keḍṭᵉ, keḍṭᵉ-bagel, keḍṭĕ-keḍṭᵉ, keḍṭĕken** syn. of *cę, cębagel, cęcę*, and *cęken*, but used mostly of the cutting of dry, hard things.

**keḍuḅ, kiḍuḅ** IIas. sbst., food bought or procured (by labour) for immediate consumption: *keḍuḅ* kiriṇatelaṇa, piṭāte *kiḍuḅle* aṇḷa; *kiḍuḅ* dâṛâtia, he has gone to buy, or to work for, to-day's food.

**keḍa** Nag. (II. *kāṛā*, a young buffalo) var. of *keṛa* IIas. a buffalo.

**keja** (Or. *kejnā*) sbst., (1) syn. of *punja* Nag. pinches, or small weighed quantities of some commodity, prepared in the market in advance before the buyers come. As a rule their price is only one pice: miḍ *keja* maṛoi kiriṇalem. (2) barter, truck: *kejateṇ* aṇḷa, I got it by trucking, by exchanging it for an-

other commodity.
II. adj, (1) a commodity prepared in pinches or small quantities for sale: *keja* bulua akirıatana. (2) a commodity procured by barter: *keja* sagaia jomkeda.
III. trs, (1) to prepare such pinches before the buyers gather: marei mimiḍ paĕsaraę *kejatada*. (2) to truck, to barter a small commody for another, generally in the market: bulua te sagale *kejaḷa*, we procured sweet-potatoes in exchange for salt; bulua namro sagale *kejaḷa*, we gave sweet-potatoes in exchange for salt; ne buluadoia *kejakeda*, I got this salt by barter.
*keja-g* p. v., (1) of a commodity, to be prepared in pinches for sale: bulua *kejaakana*. (2) to be bartered for another commodity: bulua te saga *kejajana*, sweet-potatoes were procured in exchange for salt; bulua namme nte saga *kejajana*, sweet-potatoes were given in exchange for for salt; aleą oṛare moḍ kalu *kejalen* bulua mena, we have at home a leaf plate full of salt procured by barter.
*ke-n-eja* vrb. n., (1) the pinches prepared for sale: inia *keneja* purage hupuria, his pinches are very small. (2) the commodity procured by barter: ne ado aĭńa *keneja*.
IV. poetic parallel of *kiria*, to buy: Kejaia napaare juta reôceô, Father, buy a pair of creaking shoes for me.

**keja-besa** I. abst., the trucking and buying of poor people: ne pīṭre *kejabesa* cilka?
II. adj., with *kami*, the work of trucking and buying: *kejabesa* kamim mundʻtada ei kā?
III. trs. and intrs., to procure commodities by bartering and buying: bulua tamakule *kejabesajida*; *kejabesakedule* or *kejabesakenale*, we have finished our trucking and buying for to-day.
*kejabesa-g* p. v., to be procured by trucking and buying: ne pīṭre cekana *kejabesaoa?*

**kejĕ, kejĕ-bagel, kejĕken** Nag. syn. of *cę, cębagel, cęken*.

**ke.....kē!** interjection of astonishment, emphatic syn. of *kē*. Either one of the affixes of address *a, na, ga, hale, nabaĭ* must be added after the first *ke*, or a vocative must be inserted between *ke* and *kē*: Atena, nimirdo pīṭre hoṛę hondermanlekaćto puraṇoge namoṭana?—Okorena! hondermana ḍibuaṭeŏaḍo âṛâṭeŏaḍajana.—*Kenalē*! I say, are the Dolichos biflorus seeds cheaper in the market than formerly?—I should think not! Formerly the price of one measure was two pice, now it is one anna.—You don't say so!

**kę-kę** var. of *khękhę*.

**keke-keke** var. of *khekhekhekhe*.

**kekerecę** mostly used by children, of young cocks learning to crow, constructed like *kokoroco*, the crowing of full-grown cocks.

**kelaṛi, kelaŭṛi, keloṛi** var. of *khelaŭṛi*.

**kelea** syn. of *kiluaḍ, kiril, kiuḍ, bikâṛâ, biṛica*, I. abs. n., restlessness, fidgetiness, teasing disposition: ne Lonre *kelea* purajana.

N.B.—Of all these synonyms *keleŋ* is the only one that may be used when the teased one does not dislike the teasing.

II. adj., (1) with *hon*, restless, fidgety, teasing: *keleŋ* honko misao kako ruṛuna; iṇido kenṭeḍ *keleŋ* hon. (2) with *kami*, useless or very unimportant work: *keleŋ* kamikoe kamitana.

III. trs., (1) to handle or move smth. in a fidgety manner: kitab alope *keleŋea*, let that book alone. (2) to pilfer field produce: honko aleą sangako *keleŋkeda*. (3) to tease: en hondo puṛgeko *keleŋkiṇ*; pusi alom *keleŋiae* godarma. Also with ind. o.: ceną en pusipe *keleŋaitana*, godarleperepe ṭōrea? Why do you tease that cat? If it scratches you, you will know what it means; if it scratches you, it will be too late.

IV. intrs., (1) to be restless, fidgety: amdom *keleŋtana*, thou art restless; tī alom *keleŋa*, do not fidget with thy hands. (2) to tease each other: honko *keleŋtana*. (3) to lose one's time over trifles: amdom *keleŋtana*, amą kami ci banoa? Thou losest thy time in useless occupations, hast thou no work? (4) fig., to try and do smth.: arkidulpe ituana ci?—Kale ituana, enkaną ciulaŏ kale *keleŋa*.

*keleŋ-en* rflx. v., occurs in the sentence: iminaŋge *keleŋenpe*, stop teasing each other.

*ke-p-eleŋ* (1) repr. v., to tease each other: kenṭeḍko *kepeleŋkena*. (2) abs. n., a teasing disposition, the habit of teasing: nīre *kepeleŋ* banoa. (3) adj., who likes to tease: iṇido kenṭeḍ *kepeleŋ* hon.

*keleŋ-ǫ* p. v., to be teased: pusi puṛagee *keleŋjana*, enate honkoe godarbaṛakeḍkoa.

*ke-n-eleŋ* vrb. n., (1) the extent of teasing: ne hon *keneleŋko* keleŋkiae ṛąuterkeda, they teased this child so much that it began to cry. (2) the act of teasing: misa *keneleŋte* pusi honkoe godarbaṛakeḍkoa, as soon as the children began to tease the cat, it scratched them.

V. adv., with the afxs. *unge*, *ge*, *leka*, modifying *aṭăkar*, to consider a work of little importance; to consider a work child's play: ne kami *keleŋge* cim aṭăkarkeda?

N. B.—In Gangpur and Singbhum *keleŋ* means also to humbug.

**keleŋ-beleŋ** jingle of *keleŋ*, used only of teasing. As adv. modifying *rika*, *rikan*, it may take the afxs. *unge*, *ge*, *tan*, *tange*.

**kelkoaḍ, kelkoaḍ-uṛuŋ** I. sbst., the act of scooping, scraping or wiping out smth., with a circular motion of the hand or of some instrument, as a knife, spoon, shell, in contrd. to *ge* which is used also when there is no circular motion: *kelkoaḍte* cabaoa ci kā cabaoa?

II. trs., to do the above action: damâṛârą sunum *kelkoaḍkem*, wipe out with thy finger the little oil remaining in the lamp; tukusambero takidakan holoŋko *kelkoadea*, they scrape out with a knife the powder which has settled in the cavity of the husking pole.

*kelkoad-en* rflx. v., to wipe smth. from a cavity in one's own body : *kantaṛa* jomtanre mocabitarre sosoĕjana, entee *kelkoadenjana*, in eating jack fruit, its juice remained sticking in his mouth, he wiped it out with a turn of his finger ; gaŏe koroaakana, sakamte sondŏroe *kelkoadentana*, he has a hollow round sore, he scoops out the pus with a leaf.

*kelkoad-ǫ* p. v., of smth., to be scooped, scraped or wiped out from a cavity, in the manner described : gôṛârą buanąkoāte guriko oṛǫ uriḍukiko keǫte *kelkoaḍuṛuǫoa*, in the cattle shed the evacuations of the animals are scooped out, from the pits in the floor, by means of a shell of the *lamą* creeper's fruit.

**kelǫ-kelǫ** I. sbst., one of the calls of the grey partridge : citĭrikoą *kelǫkelǫ* aĭnmlena.

II. intrs., of the grey partridge, to call in this way : citĭri *kelǫkelǫjada*.

*kelǫkelǫ-n* rflx. v., same meaning : enaąāte miaą citĭri *kelǫkelǫntana*.

*kelǫ-kelo-ǫ* p. v., imprsl., of this call, to be uttered : apisa *kelǫkelǫjana*.

III. adv., with or without the afxs. *ange, ge, tan, tange*, also *kelǫleka, kelǫkenkelǫken*, modifying *ra*.

**kelǫkelǫ-katiąkelǫ-katiąkelǫ** another call of the grey partridge, constructed like *kelǫkelǫ*.

**kelo-meto** I. sbst., the habit of cleaning brass eating vessels by only rinsing, without scrubbing ; am *kelometo* ciralaŏ kaą bageea, kāci ĭḍu ĭṛĭma ?

II. adj., with *kuṛi*, a girl or woman having this habit : nīdo janaŏre nekan *kelometo* kuṛige. Also used as adj. noun : nekan *kelometoko* kaiąą sukuakoa.

III. trs., only to rinse a brass eating vessel after use, without scrubbing it : ne cipi aĭubem *kelometolǫ*, nąą setą toroĕte gesaeme, kāredo sĭṛĭa, yester-even thou hast only rinsed this brass cup, scrub it with ashes this morning otherwise it will smell badly.

*kelometo-ǫ* p. v., of a brass vessel, to be only rinsed : soben cipiko *kelometoakana*, gasarruaṛepe.

IV. intrs., in the df. prst, to have the habit of only rinsing the brass vessels : *kelometotanae*.

V. adv., with or without the afxs. *ange, ge, ǫge, tan, tange*, modifying *gasar, rika* : *kelometotanem* gasarjada, kāci sĭṛĭa ?

**kelǫṛi** var. of *khelaŭṛi*.

**kemba** (Sad.) I. sbst., a round patch of hair left on the top of the head, all the rest being shaved. It has the appearance of a skull-cap and is the opposite of a monk's tonsure : iniąą *kemba* khūḅ niralgea.

II. adj., with *bǫ̆*, same meaning : iniąą *kemba* bǫ̆ bĕsge cim leljada ?

III. trs., to shave smb. so as to leave such a patch : ne hon *kembataipe* ; nīąą bǫ̆ *kembatam*.

*kemba-n* rflx. v., to let oneself be thus shaved : *kembanam* ci ?

*kemba-ǫ* p. v., to be thus shaved : iniąą bǫ̆ *kembaǫka*.

IV. adv., with the afxs. *ange, ge,* modifying *hoče, rika, rikan* : *kemḅage* hoĭotaipe.

**kemborom** I. sbst., also *kemborom-sakam,* the leaf which enfolds the flowering bud of rice and other grasses : *kemboromsakam* uṛuṇatanre jeṭejōrkeda, enamente gele kā tāñĭjana, when the paddy was budding, there came a spell of very hot weather, and so the ears are short (lit'ly., have not been drawn out) ; *kemborom* uṛuṇajana ci kā ? Is the floral leaf formed already or not ?

*kemborom-ǫ* p.v., of grasses, to bud : baba *kemboromakana* ci ? baba *kemboromsakamakana* ci ?

**kemoto, khemoto** syn. of *jhuki.*

**kemoto-bamoto** jingle of *kemoto* : nīre jetanaṛą *kemotobamoto* banoa, there is nothing about which he is keen.

**kempa, kepa, hempa** vars. of *khempa.*

**ken** (Or. *kan* for all verbs) is the intrs. eqult. of the trs. *ked.* I. It is affixed to intrs. prbs. to form the simple past ts. As such it only states a fact without any kind of connotation : Ranoitele *senkena.*

II. As afx. to trs. prds., it forms the so-called incomplete past, which directly denotes, that the action in question has been only interrupted (and in so far belongs to the past) but at the same time it connotes the intention of the agent to resume or complete it. This mode of conception implies that the mind abstracts from the terminus or object and considers the action so far only as a mere modification of the sbj, i.e., considers it as intrs. Hence the intrs. afx. *ken* instead of the trs. *ked.* It is generally to be rendered in Engl. by : I have been, or I was, busy, followed by a participle : aĩṅą loĕoṇem sīakada ci ? Hast thou completed the ploughing of my rice-field ?—Sīdoiṇą *sī-ken-a,* aũriiṇą cabaea, I have been busy ploughing, but I have not yet finished it.

III. It may also be affixed to trs. prds. without the implication just described, when it is desired to show that the mind abstracts from the terminus and conceives the action intrsly., i.e., only as a mere modification of the sbj. To the question : what work wert thou doing last year ? a schoolmaster would answer : honkoiṇą *ilukena,* I was teaching (children). Cfr. the explanation given on this point under *tan.*

**kenda** Nag. syn. of *kitudā* Has. sbst., the edible inner part of the rootstock of Phoenix acaulis.

**kendāri, kendāri-jadu** syn. of *maraṛą jadu,* sbst., Crinum defixum, Ker. ; Amaryllidaceae,—a large bulbous herb growing between rocks in river-beds, with leaves 1½" wide and, emerging from two spathe-like bracts at the top of a long scape, 6-12 umbellate white flowers consisting of a tube 2½-3" long and 6 linear lobes of the same length. The bulb is used by weavers to size thread.

***kendṛa, kendra** (Sad. Or. *kendrā*

I. sbst., (1) a kind of double-stringed guitar. See Pl. XXVIII, 1 (under which the name *ektara* has been printed by mistake). A bamboo tube 2′9″ long and $\frac{7}{8}$″ in diam. has an ornamented handle at one end, $2\frac{1}{2}$″ at the base, and 6″ high. Fixed on this is a peg, 2″ high and $\frac{1}{10}$″ thick, to which two brass wires are attached. One of these, 2′ 6″ long, passes over a finger-board of 9 small ridges and is then tied to an upright peg at the opposite end of the tube. At right angles to the last, a little further from the extremity, another peg supports the second wire. These two pegs, made of ebony, are square in the middle $4\frac{3}{4}$″ high and $\frac{5}{8}$″ broad. They have a little knob on the top, in the groove under which the wire is attached. Two gourds, about 4″ high and 6″ in diam., are fixed under the bamboo tube. They have a hole at the bottom, $1\frac{1}{4}$″ broad. The necks joining them to the tube are hollow and made of turned wood. The side touching the gourd is $1\frac{3}{4}$″ in diam., and that which touches the tube $1\frac{3}{8}$″. The ridges of the finger-board on the specimen here represented, are made of bees' wax. To prevent the deadening of the sound, there is fixed in the middle on top of each a small slice of bamboo rind, as shown in fig. D. On other specimens they are of lac or hard wood. The brass wire and the pieces of turned wood used in the construction of this instrument, show that it was never invented, and probably never made, by any Munda. It is only of late that a few Mundas have learned carpentry and the art of turning wood. It is an instrument known to the Mundas, and sometimes acquired by them, only in parts of the country where Sadans live amongst them. (2) a single-stringed guitar, sometimes called by its Hindi name *ektara*, and described under this word. Unlike the first, this second kind of *kenděra* is met, though not often, in any part of the the Munda country.

II. trs., to use a bottle-gourd to make such a guitar : ne saku *kenděraeme*.

III. intrs., to play this guitar : ok oo *kenděrajada* ? emanāten aĩumjala.

*kenděra-ǫ* p v., (1) of a bottle-gourd, to be used for making such a guitar : ne suku *kenděraǫka*. (2) imprsl., of such a guitar, to be played : apeą racare *kenděraǫlana*.

*ke-n-enděra* vrb. n., (1) the skill in playing the guitar: *kenenděrae* kenderajada ãĩum kūḅ sukuakaḍbua, he plays the guitar so well that we hear him with great pleasure. (2) the act of playing the guitar : *kenenděra* kūbe ţaũkaea.

**kenděra-suku, kendra-suku** syn. of *tumbasuku*, sbst., a form of Lagenaria vulgaris, Seringe ; Cucurbitaceae. The fruit is bottle shaped with broad body and flat bottom. It is used to make double-stringed guitars, and also as a bottle

to carry drinking water.

**kendo** syn. of *siru*, adj., (1) with *moca*, a cloven lip. *Kendo* and *kendo-moca* are used as adj. nouns. (2) fig., with *catu*, a water-pot, the rim of which has a piece broken off.

*kendo-ǫ* p. v., (1) to be born with a cloven lip, to have a cloven lip: *kendoakanae*. (2) to get a cloven lip in consequence of a wound: gaŏtee *kendojana*.

**kendra** var. of *kendĕra*.

**kendrǫ** var. of *khendrǫ*.

**kendrǫ-mendrǫ** jingle of *kendrǫ*.

**kendẹ-curi, kendẹ-curul** I. sbst., the selling or buying in retail: *kendẹcurịrąte* kã mundijana ciminan napajana, because the things have been sold in small quantities, we do not know how much profit has been made.

II. adj., (1) with *bora* and similar nouns, the odd surplus remaining when a commodity has been put or packed in definite quantities: man pereakan borako midsąre dõepe, *kendẹcurị*-borako judasąre: put on one side the bags each filled with one maund of paddy, and put apart from these the bags containing less. Also used as adj. noun: kharikharige borare sanjukope, *kendẹcurịkodǫ* enkaregeko taĭnka, put 1,600 silk cocoons in each bag and do not pack the surplus. (2) with *paĕsa*, cash or small cash: lõt bãri ainąre menąn, *kendẹcurị* paĕsako banoa.

III. trs., to buy or sell, pay, reap, gather, etc., in small quantities: baba jamatepe kirinąkeda cipe *kendẹcurịleda?* alope *kendẹcurĭa*, jamate akirinąka; baba mosatobu inea, kabu *kendẹcurĭa*, let us cut the paddy in one stretch, not by parts. An ind. o. may be inserted: *kendẹcurịkịako* (or *kendẹcurịąiako*), mosate kae namkeda, they sold it to him in small quantities, he could not obtain it wholesale; talabe *kendẹcurịkịña* (or *kendẹcurịąĭña*), he paid my wages by instalments.

*kendẹcurị-n* rflx. v., to do smth. in small batches or for short periods: alope *kendẹcurịna*, midte hijupe, do not come the one after the other; come all together; janaŏm *kendẹcurịntana*, mi-a rati pura candu kam kamiakada, thou workest always only for short periods, never for a whole month.

*kendẹcuri-ǫ, kendẹcuri-gǫ* p. v., meanings corresponding to those of the trs.: potom mosate kale akirinąarijana, *kendẹcurịjana*.

IV. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *kirinąq, akirinąq, kari, rika, asi, om, ir*, etc.

**kendẹ-kendẹ, kundu-kundu** (Sad. *kenrel*) I. adj., shivering from cold because stark naked: *kendẹkendẹ* honko jiruhka. In scoldings and jokes it is also applied to people who are not quite naked. Also used as adj. noun: inị okọren *kendẹkendẹ?*

II. trs., of cold, to cause one to shiver (whether dressed or not): raban *kendẹkendẹjątña*.

III. intrs., syn. of *kukundum*, to press one's arms across one's chest,

from cold : *kenḍekenḍeakadae.*

*kenḍekenḍe-n* rflx. v., to expose oneself to shivering from cold by not putting on a cloth: alom *kenḍekenḍena*, uĭunme.

*kenḍekenḍe-g* p. v., to be caused by the cold to shiver : (whether dressed or not) : raba ŋaten *kenḍekenḍeg-tana.*

IV. adv., with or without the afxs. *ange, ge, gge, tan, tange,* modifying *duḅ, tiŋgun, sen, hijų, rabaŋ, ekĕla.*

**kenḍelge** adv., syn. of *kunḍulge.*

**kenḍel-kenḍel** I. sbst., a considerable loss of flesh through sickness : nekan *kenḍelkenḍelre* cekan kami durioa ?

II. adj., also *kenḍellekan*, with *horo*, a person thus reduced : *kenḍelkenḍel* horo nimirdoe ţankaŏgtana ci kā ? Does the emaciated convalescent regain his strength now ? Also used as adj. noun.

III. trs, of a sickness, to emaciate smb. : ne hondo cekan duku *kenḍelkenḍelkĭa ?*

IV. intrs., in the df. prst., to waste in sickness : husutee *kenḍelkenḍeltana.*

*kenḍelkenḍel-g* p. v., (1) to get emaciated through sickness. (2) fig., of children, to get lean from insufficient food : honko reŋgeteko *kenḍelkenḍeljana.*

V. adv., with or without the afxs. *ange, ge, gge, tan, tange,* also *kenḍelleka,* modifying *usŭ, rika.* With the afx. *gge* it may also modify *hasu.*

**kenḍelleka** adv., (1) syn. of *kenḍelkenḍeltan.* (2) syn. of *kunḍulkunḍultan.*

**kenḍem, kenḍem-kenḍem** I. intrs., to run with scanty dress and feel cold, to run because feeling cold on account of one's scanty dress : *kenḍemkenḍemjadae.*

*kenḍem-en, kenḍemkenḍem-en* rflx. v., same meaning : *kenḍemkenḍementanae.*

II. adv., (1) *kenḍem* with the afxs. *ange, ge, leka.* (2) the redoubled form with or without the afxs. *ange, ge, tan, tange,* also *kenḍemkenkenḍemken,* modifying *nir, rikan.*

**kenḍe-menḍe** Nag. (Sad. *kenrel-menrel*) syn. of *kârêadŭrĭa* Has. I. sbst., the act of reeling, staggering : inia *kenḍemenḍete* mundiŏtana ne horo begar misaleka batite oŗa kae tebaea.

II. adj, with *horo*, reeling, lurching, staggering : nete paromjan *kenḍemenḍe* horo okoreni taĭkena ? Also used as adj. noun.

III. to cause a man or animal to reel, to stagger : ili ci *kenḍemenḍekĭja ?* Sim mid ţoţeten *kenḍemenḍelija.*

IV. intrs., (1) to reel, to stagger, to totter : *kenḍmenḍejadae, kenḍemenḍekenae,* sene *kenḍemenḍekeda,* sene *kenḍemenḍekena.* (2) imprsl., to feel giddy or reeling drunk : cenate *kenḍemenḍejadia ?*

*kenḍemenḍe-n* rflx. v., to reel, to stagger : purugee *kenḍemenḍentana.*

*kenḍemenḍe-g* p. v., to be caused to stagger : tala botolo arkitee *kenḍemenḍejana.*

V. adv., with or without the afxs. *ange, ge, gge, tan, tange,* modifying *sen, rika, rikan, lelg* : simin ţoţelja,

kac gogjana, *kenḍemenḍetane* seŋ-jana.

**kenḍem-kecer** Has. **kender kecer** Nag. I. sbst., the habit of a woman or girl of dancing with shoulders and breast uncovered or scarcely covered: inią *kenḍemkecer* jnaŏ nekagea.

II. adj., with *kuṛi, buṛia, dangṛi,* a girl or woman having this habit: nī *kenḍemkecer* kuṛi.

III. intrs, in the df. prst, to have this habit: *kenḍemkecertanae.*

*kenḍemkecer-en* rflx. v., thus to dance here and now.

IV. adv., with or without the afxs. *ange, ge, tan, tange,* modifying *susun.*

**kenḍem-kecer** adv. modifying *nir,* poetical parallel of *dugurdugur nir,* syn. of *kenḍemkenḍem*:

Buru ci mâĭrem lelekena,
Dugureduguren nirakadı ?
Jatăra ci mâĭrem cinakena,
*Kenḍemkeccrem* daŭṛiakad ?

Hast thou been, O girl, to see the fair ? Thou hast run with small steps for a long way. Hast thou been, O girl, to see the fair ? Thou feelest cold from running with thy shoulders and breast uncovered.

**kenḍŋ** used on the Maranghada side and applied to all those who mix Naguri forms or words in the Hasada dialect, even to the people around Sarwada. I. adj., with *hoṛo, jagar.* Also used as adj. noun in both meanings

II. trs. or intrs, to mix Nag. forms in the Has. dialect: apeo Sarwada-kope *kenḍŋea* (or jagarpe *kenḍŋea*).

*kenḍŋ-n* rflx. v., same meaning: jagartanre apeope *kenḍŋna.*

*kenḍŋ-gŋ* p. v., of the Has. dialect, to be mixed with Nag. forms: apeṭąkoredo huriąleka jagar *kenḍŋ-goi.*

**kenḍor-menḍor** Nag. syn. of *ają-bują,* but only of grammatically incorrect language.

**kenteḍ** syn. of *beṭekan,* but moreover used in the repr. v. and as vrb. noun.

*ke-p-enteḍ* repr. v, to vex each other, to show ill-will to each other.

*ke-n-enteḍ* vrb. n., vexations, proofs of ill-will: nekan *kenenteḍ* alope hoĕaoa, do not take to such spiteful ways.

**kēą, kēąkēą** used by little children instead of *hoĕo,* to shave: *kēątamaią,* I am going to shave thee.

**kēą kēą** I. sbst., the sound produced in shaving.

II. adj., with *saṛi,* the same sound: *kēąkēą* saṛi hoĕotanre aĭumea.

III. trs, to cause the razor to produce this sound: holade *kēąkēąkeda.*

IV. intrs., of the razor, to produce this sound: holaḍ *kēąkēąkena.*

*kēąkēą-ŋ* p. v., imprsl., of the sound of shaving, to be produced: enaą en oṛare *kēąkēąjana,* nâdo oṛe miai *kēąkēąŋtana.*

V. adv., with or without the afxs. *ange, ge, ŋge, tan, tange,* also *kēąleka* and *kēąkenkēąken,* modifying *hoĕo, saṛi, rika, aĭumŋ.*

**keŋ** I. sbst., the woody valves of the legumes of the *ruṛuą* climber, Bauhinia Vahlii. The whole legume is called *lamą* and the seeds are

called *lamąjaŋ*.

II. trs., (1) to level and polish the last layer of mud or cowdung plastered on a floor or wall: oŗą koneârâdo bēsgepe koneârâtada, mendo bēsleka kape *keŋtada*. (2) to scoop out with such a valve the cowdung from the depressions in the cowshed: gôŗârą gurįko kape *keŋkeda*. Cfr. *kelkoaŋ*. (3) to use such a valve, or smth. else shaped like it, to polish or to scoop out: neale *keŋea*.

*keo-gŋ* p. v., corresponding meanings.

*ke-n-eŋ* vrb. n., (1) the act of polishing a wall or floor with a *lumą* shell, or of cleaning the cowshed with it: misa *keneŋ'e* gota oŗąle cabalą, we polished all the walls and the floor of the house in one stretch. (2) the result of this act: holarą *keneŋge* kā keŋrumąkana, it (the cowshed) has not been cleaned since yesterday.

**keŏār** (Sk. *kewaṛ*) I. sbst., (1) Has. Nag. the piece which in a *gâŗî*, oil press, keeps the *komcoŋ* in position. It is marked G on Pl. XV, 2. It serves also for working the press, being pushed round by one or two women. (2) Nag. syn. of *duar*, a door (3) Has. syn. of *garsali*, a wooden stand for the water-pots.

II. trs., (1) to use a plank for making a *keŏār*: ne daru *keŏārepe*. (2) to fit a *keŏār* on to the oil press.

*keŏār-ŋ* p. v., corresponding meanings: gâŗî kā *keŏārakana*.

* **keŋ-keŋ, kerŋ-kerŋ** (Or. *keôŗkeôi*) I. sbst., the cries of a full-grown fowl when caught, in cntrd. to *piąpiąŋ* the cries of large chickens when caught; *ciaŋciaŋ* the cries or cheeping of small chickens at any time.

II. adj., with *rą*, the same cries.

III. trs., to cause a fowl to cry thus by catching it: sim okoe *keŋkeŋjąia?*

IV. intrs., of a full-grown fowl, to cry in distress: aleą sim tuĭu sabakąiae *keŋkeŋjada*. N. B. When only one cry of distress is uttered the single form *keŋ* is used: aleą sim tuĭu saŋkja, misagee *keŋlą*.

*keŋkeŋ-n* rdx. v., same meaning. The single form is used similarly: okoĕą sim *keŋkeŋntana?*

*keŋkeo-gŋ* p. v., of a fowl, to be caused to cry in distress: okoĕą sim *keŋkeogŋtana?*

V. adv., with or without the afxs. *ange, ge, gŋge, tan, tange,* also *keŋleka* and *keŋkenkeŋken*, modifying *rą, rika*.

**keol-keol** intensive of *hekerheker*, like which it is constructed.

**keol-metol** I. sbst., the 2nd stage of drunkenness, in which one is still able to walk straight but one's head is no longer steady, in cntrd. to *raŋmatua*, the 1st stage, *indaŋsandaŋ*, the 3rd stage, and *leŗepetĕŗe*, the 4th stage: ilĭĭ nūlą *keolmetol* menągea.

II. adj, with *hoŗo*, a man in the 2nd stage of drunkenness: en *keolmetol* hoŗodo okotee senŋjana?

III. trs., to cause in smb. this stage of drunkenness: ne ilim cabaleredoe *keolmetolmea*, if thou drink all this beer it will put thee in the 2nd stage of drunkenness; *keolmetolkiąlĕ*, we made him drink so much that he

is in the 2nd stage of drunkenness. IV. intrs., (1) prsl., in the df. prst, to be drunk as described: *keolmetoltanae.* (2) imprsl., to feel one's head getting unsteady from drink: *keolmetoljaia.*

*keolmetol-en* rflx. v., to drink so much that one gets drunk as described: am janað enkagem *keolmetolena.*

*keolme-p-etol* ropr. v., to cause each other to reach this stage of drunkenness: iliteko *keolmepetoljana.*

*keolmetol-o* p.v., to be rendered or become thus drunk: arkitee *keolmetolakana.*

V. adv., with or without the afxs. *ange, ge, oge, tan, tange,* modifying *bulo, nū, rika, atăkar: keolmetolgeko* rikakia.

**keoŋ meoŋ** I. sbst, a feeling of loneliness and fear in the middle of the forest: holado birhorare *keoŋmeoŋ* namkiña.

II. trs., to let smb. cross alone a dangerous jungle and so cause him to get this feeling: *keoŋmeoŋkiñako.*

III. intrs. impr l., to have this feeling: *keoŋmeoŋkiña.*

*keoŋmeoŋ-o* p. v., same meaning: Maoŋlōrreŋ *keoŋmeoŋjana,* jetaco kako goromaiñ s, I felt lonely and afraid in the Maong pass, nobody accompanied me across.

IV. adv., with or without the afxs. *ange, ge, oge, tan, tange,* modifying *atăkar, rikao, kiju, seno.*

**keora-bă** sbst., the flower of *keoradaru.* It is a favorite flower for sticking into one's hair at dances, on account of its sweet, mustard oil-like smell, and is therefore sold in the markets.

**keora-daru** (P. *keorā ;* Or. *kebrā*) sbst., Pandanus facsicularis, Lam.; Pandanaceae,—the Screw-Pine, a stemless, much branched shrub or a small tree 10-12′ high, with spinously toothed leaves, 3-5′ long, and catkin-like, scented flowers, enclosed in leafy spathes. It is found mostly on embankments of rice fields and near village springs.

**kepaḍ, khepaḍ** Nag. syn. of *henaḍ, hepaḍ* Has.

**kepeseḍ** (from *keseḍ*) syn. of *taparo,* I. sbst., the place where the hunters wait and whither the beaters drive the game: *kepeseḍre* okoeteko menakoa?

II. trs., to wait for the game which the beaters drive down: kulaĕdo kotarepe *kepeseḍlia?*

III. intrs., (1) to choose the place where the hunters must wait: okotarebu *kepesedea?* (2) to take one's stand at this place: okoeokoeko *kepeseḍtana.*

*kepesed-en* rflx. v., to take one's stand at this place: cimin horoko *kepesedenjana?*

*kepesed-o* p.v., imprsl., of this place, to be chosen: birjonorenre *kepesedakana,* they have chosen the spot where the two forests meet for the place where the hunters must wait for the beaters.

*kepeseḍni* noun of agency, the hunter who waits at the end of the beat: *kepeseḍko,* senoaĕarpe, you, hunters, go ahead of the beaters.

**kepo** (Or. *kebū,* scolding) I. adj.,

(1) with *moca*, a sunken mouth, sunk on account of the loss of one's front teeth, contrary of *combole*, in cntrd. to *lemaṇ joa*, cheeks sunk through the loss of one's grinders. Also used as adj. noun: *kepǫregeṇ* dalmea. (2) also *kepǫmoca*, with *hoṛo*, a person with sunken lips. Also used as adj. noun: nī okoren *kepǫ* (or *kepǫmoca*) ?

*kepo-gǫ* p. v., (1) to get sunken lips: aĕar ḍaṭa ruḥjanre hoṛoko mocako *kepogoa*, tanagoḡ ruḥjanreko lemaṇoa. (2) of the lips to sink: iniṇ laco (or moca) *kepǫakana*.

II. adv., with the afxs: *auge*, *ge*, modifying *lelǫ*, *mocaǫ*.

**keproḡ** Nag. (Sk. *khaprā*, a tile) sbst., broken pieces of earthen-ware.

**ker** (P. *kār*, action, work; Or. *kher*, show, immoral behaviour). I. sbst., example: eṭṇakoṇ *kerte* simtoliṇ acuakana, it is by the example of others that I have been led to cock-fighting; eḍkan *kerte* cimin hatu bagaṛaŏgiṛijana! ne hature bugin kamiṛṇ *ker* taĭnǫka; eḍkan *kerko* alope uṛuṇbaṛaea, do not give bad example; inkuṇ *kerleka* alope rikaea, do not follow their example.

II. trs., (1) to give the example; to excite in others the desire of doing as one does: janaŏ eṭṇako bugin kamire *kerkom*, give always good example; ne hature sim kako toltan taĭkena, Doge koṛa *kerkeḍkoa*, formerly they kept no fighting cocks in this village, it was Doge who began and others followed suit. (2) instead of *omker*, to excite (by giving) the desire of receiving or of receiving again: nṇdo honko cinim *kertaḍkoa*, oṛǫ kam puraŏjaḍkoa, by giving sugar to some thou hast excited in all the children the desire of receiving some also, but thou dost not give it to all; honko cinim *kertaḍkoa*, tisiṇomakom, by giving them sugar on former occasions thou hast excited in the children the hope that thou wilt give them sugar again to-day; give them some.

III. intrs., (1) in the df. prst., to have a desire of doing also what one sees another doing; pīṭi senǫre tisiṇ soben daṇgṛako *kertana*. (2) imprsl., with inserted prsl. prn., same meaning: amo ci *kerjaḍma* ? cuṇgi siḥ *keriṇiṅa*, I also want to have a pull at thy cigarette, or I also want to smoke cigarettes.

*ker-en* rflx. v., (1) to wish to follow other people's example: enkanṇakore alom *kerena*; inkuṇte alom *kerena*. (2) to give the example: en honko alom *kerena*.

*ke-ṇ-er* rcpr. v., to give the example to one another, to draw one another by example: ne haturen daṇgṛako rutu oroṇ, banam, oṛǫ ḍulki rūko *kepertana*; cuṇgi siḥ aḍ tamakuṇ jomrekiṇ *kepertana*.

*ker-ǫ* p. v., (1) to get, or be excited into, a desire of following other people's example: neren honko simtolko *kerjana*; neren honko olpaṛaŏre aŭrigeko *keroa*. (2) of such a desire, to be inspired: neren honkore simtol *kerjana*.

*ke-n-er* vrb. n., (1) the extent to

which the desire of following a certain example, is inspired: neren dangrako cunagi sibre *kenere* kerkeḍkoa, sobenko busṛcundigeko tarakana, he has excited in all the youth of the village such a desire of smoking like him, that now they are all very much addicted to it. (2) the act of giving the example: misa *kenerle* kako kerlena, no desire of following the example was excited in them by seeing the thing done for the first time; eḍkan *kener* nloka urunạ ne hature, let no bad example be given in this village. (3) the desire excited by example: soben honko paĩkiko ituntana, Somaṇ *kenerge*, all the boys are learning the sword dance, it is the result of Soma's example. (4) those in whom the desire is excited: niku soben amạ *kenerkoge*, it is thy example which inspires all these people.

IV. adv, with the afxs. *ge, ṛge, leka, ṛ'ekī*, modifying *kamī, rika*, etc.: amdo eṭạ dangrako *kerṛge* ratum tālea, thou playest the flute so well that all the young men want to do the same. With the afx. *ange* it modifies only *aṭākar*.

**kera** Nag. (Sk. *kelā*; Or. *keṛā*) syn. of *kadal* Has.

**kerạ-mul** sbst., a small ant, common near Ranchi and now spreading elsewhere. It looks like *lupṇmuḷ* but its bite is painful. The Mundas call it *kerạnmuḷ*, the ant of the Kera-Mundas; the latter call it *bangalimuḷ*, the ant of Bengal.

**Kerạ-Munḍa** sbst., any of the Mundari-speaking Oraons who inhabit Ranchi and its surroundings. They are so called because they replace by *kerạ* the termination *keḍa* in the past ts. of trs. prds.

**kerarās** sbst., a late variety of paddy planted or sown in low fields.

**kerṛa-kiriṭi** syn. of *hirutdiruḳ*.

**kercoḍ** (Or. *kher* and *cōdnā*, to start the show) I. sbst., the movements of a man or cock about to engage fight; inią *kercoḍ* lelkeḍei miḍ sotale omlia ade kasurgiṛijana, seeing that he was on the point of attacking us, we gave him one stroke with a stick, and he was cowed. II. intrs., with ind. o., to prepare to attack smb.: aiae *kercoḍatana*.

*kercoḍ-en* rflx. v., same meaning: sim *kercoḍentana*.

**kerẹ** trs., to crunch once a piece of raw fruit or raw tuber: sangae *kerẹla*.

*kere-ṛẹ* p. v., of raw fruit or tubers, to be crunched once: sanga *kerẹ'ena*.

*kerẹken* adv., modifying *tagoḳ*, same meaning.

*kerẹleka* adv., modifying *tagoḳ*, to go on crunching raw fruit or tubers.

**kereaḍ** Nag. var. of *keaḍ* Has.

**kerẹ-bagel** trs., syn. of *kerẹken tagoḳ* and *kerẹken rạ*. See *kerẹkerẹ*.

*kerẹbagel-ṛ* p. v., syn. of *kerẹken tagoḳo* and *kerẹken ragọ*.

**kere-bore** I. adj, with *sim, kaluṭi*, a hen at the age when it begins to cackle but has not yet laid any eggs. It connotes fatness: miaḍ *kerebore* kaluṭile goḳja. Also used

as adj. noun.

II. intrs., in the df. prst., of a hen, to have this age: *kereboretanae. kerebore-ḍ* p. v., to reach this age: ne sim oṛọ moḍ canḍuree *kereboreoa.*

III. adv., with or without the afxs. *ange, ge, tan, tange,* modifying *tearọ, malaḍ, rikaḍ.*

IV. In songs it is applied to plantain trees as symbolizing marriageable maidens.

Bururc nedela, miru,
Lemelemea, miru;
Berare kadala, kare, *kerebōre,*
Bururc nedela, miru,
Temporajanaéa, miru,
Ber re kadala, kare kandijan.

On the hill, O my parrot, the silk cotton tree has grown tall and straight. In the valley, O my parrot, the plantain tree is luxuriant. On the hill, O my parrot, the silk cotton tree has formed its flowering buds. In the valley, O my parrot, the plantain tree has brought forth its bunch of fruit. This song is an allegory; its gist is: in one place there was a tall and strong young man, in another a well developed maiden. They married and then the man let grow his topknot of hair (as is the custom of married men), and the woman bore a child.

**kereḍ-bereḍ** I. abs. n. (1) syn. of *kero, kergoḍ, berberọ,* in people, combativeness, pugnaciousness, a quarrelling and fighting disposition: ne horoạ *kereḍbereḍ* kā cabaḍtana. (2) fig., in horses and bullocks, the disposition to act amiss on account of bad training or want of training: ne urị aũriĩ saẽaroa, *kereḍbereḍ* menạgea.

II. adj., of people and, fig, of animals, with this disposition: *kereḍbereḍ* horokoḷọ alom jamabarana, sōje kajio eperaṇteko idiĩa, do not mix with quarrelsome people, they take amiss even what is said in a good way; *kereḍbereḍ* hon sajaĩĩ namjada, the boy addicted to fight is receiving punishment; ne hon siṇ kae ituana, *kereḍbereḍ* urịkiṇ alope omaia, kaṭakoe sītakiage, this boy does not know how to plough, do not give him an untrained team, he would drive the plough into the bullocks' hoofs. Also used as adj. noun.

III. trs, (1) of people, to treat smb. in a quarrelsome way; to pick a quarrel with smb.: *kereḍbereḍkeḍleae.* (2) to spoil the training of an animal: ne damkom niralgee ituṇtun taĩkana urị itu kā munḍitaḍ horoiṇ omaia, doe *kereḍbereḍkịa,* this young bullock was getting trained beautifully, I entrusted it to a man who knows nothing about training bullocks, and he has spoiled its training. (3) to take amiss what has been said: kajiĩ *kereḍbereḍkeḍa* (or *kereḍbereḍkeḍlea*).

IV. intrs., (1) in the df. prst., of people and animals, to have the disposition described: *kereḍbereḍtanae.* (2) imprsl., with inserted prsl. prn., (a) of people, to feel inclined to quarrel or fight: *kereḍbereḍiaḍmea* ci? (b) of animals, to show a disposition to act in an untrained manner: ne urị lagato *kereḍbereḍjạa.*

*kereḍbered-en* rflx. v., of people or animals, to show here and now the disposition described : aminaṇ alom *kereḍberedena*, monekerele amge kabuamea, do not show so much readiness to quarrel, if we make up our mind (to follow thee on that ground) thou wilt regret to have been so hasty ; ne sadom *kereḍberedentana*, janumlagom lagašipe, this horse gives signs of viciousness ; attach the curb to the bridle.

*kereḍbered-ọ* p. v., (1) of people, to get the disposition described ; to get into the habit of indulging such a disposition : ne hoṛo *kereḍberedjana*. (2) of animals, to get badly trained : bugileka saĕarọtan uṛi amạ sadaṛa banọrạtee *kereḍberedjana*.

V. adv., with or without the afxs. *ange, ge, ọge, tan, tange*, modifying *jagar, rikan, kaji, rika* (of men) ; *sen rikan* (of animals).

**kerẹ-kerẹ** (Sad. *kereckerec*) I. sbst., the prolonged or repeated crisp sound of crunching raw fruit or raw tubers. Cfr. *karẹkarẹ, karụkarụ*.

II. adj., (1) with *saṛi*, the same sound. (2) with the name of a tuber or fruit, such as to produce a crisp sound even after cooking : saruutu hạṛam hoṛoko kulikeda, enamente kā isinjana, *kerẹkerẹgea*, the ancestors have put a question about the *taro* whilst it was being stewed, that is why it is not soft but crisp.

III. trs. caus., to eat smth. producing this sound : cekạnạm *kerẹkerẹjada ?*

IV. intrs., in the df. prst., to be crisp in the mouth : magosanga berelte *kerẹkerẹtana*, isintedo leṭemleṭemtana, the *mage* yam is crisp when eaten raw, it melts in the mouth when cooked.

*kerẹkerẹ-n* rflx. v., to eat smth. producing this sound : hon tačare *kerẹkerẹntana*.

*kerẹkere-ọ, kerẹkere-gọ* p. v., (1) of crisp, raw tubers or fruit, to produce this sound : gajăra tagoḷere *kerẹkereoa*. (2) not to become soft by cooking or baking : ḍundiḍsanga oĕonereo, rapạereo *kerẹkeregoa*.

V. adv., with the afxs. *ange, ge, ọge, tan, tange*, also *kerẹleka, kerẹkenkerẹken*, modifying *tagoḷ*.

*kerẹken* adv., used for a short sound.

**kerẹ-kerẹ** I. sbst., imitative (1) of the cry of a hare in distress : (2) of the call of macaques (monkeys), in distress or anger or otherwise : g. rikoạ *kerẹkerẹm* aĭumakada ci ?

II. adj., with *saṛi, rạ*, the same cry.

III. intrs., to utter this cry or call : jaṛakulaĕ amạ seta sabakạiae *kerẹkerẹjada*, thy dog has got hold of a hare of the larg kind, it squeaks.

*kerẹkerẹ-n* rflx. v., same meaning : gaṛiko dallịae *kerẹkerẹntana*.

*kerẹkere-ọ, kerẹkere-gọ* p. v., imprsl., of this cry or call, to be uttered : en guṭure *kerẹkereọtana*, kulaĕjạ seta sabakạia.

IV. adv., with or without the afxs. *ange, ge, tan, tange*, also *kerẹleka, kerẹkenkerẹken*, modifying *rạ, rikan* : gaṛiko samare puṛạsa *kerẹkerẹtanko* rạea : macaques often utter this cry without any apparent reason.

*kerẹken* adv., of a single short cry.

**kerẹ-meṭẹ** Nag. syn. of *daraḍomba*

Has.

**kereṛe** var. of **kherereṛe**.

**kergoḍ** syn. of *kereḍhereḍ*, but only of men. As adv. it does not take the afxs. *tan, tange*.

**kerkal** Has. **kerkhal** Nag. (Sad. *karkahī*) syn. of *jhikĭṛi*, but not used in the 2nd meaning of the trs. and in the 4th of the p. v.

**ker-ker** apocopated form of *keker-keker*, referring to slenderness of the neck (not to nervous trembling of the head), and occasionally to slenderness of the waist.

**kerkeṭa** (Sad.) sbst., two birds go by this name: the Rufous-backed Shrike, Lanius erythronotus, and the Bay-backed Shrike, Lanius vittatus. The Grey Shrike, Lanius lahtora, is called *kulakerkeṭa*.

**Kerkeṭa** sbst., name of a clan of the Mundas. See *kili*.

**kerme-kerme** (Sk. *kram*, step) I. trs., to do smth. little by little, taking a long time over it, maybe several years: ne kamibu *kerme-kermeea*, mosatorsa kā daṛioa, let us do this work little by little, it cannot be done in one stretch.

*kermekerme-n* rflx. v., same meaning: ne kamire *kermekermenpe*.

*kermekerme-ọ* p. v., corresponding meaning: ne kami *kermekermeọka*.

II. adv., with or without the afxs. *ange, ge, tan, tange, te*, modifying *kami, rika, bai*, etc.: nikuạ apu *kermekermete* punjiĭ kutamleda, apu goẹjanci honko bar sānjereko ulamṛalamkeda, their father gathered wealth by little bits during long years, after his death his children spent it uselessly in two half days, i.e., in no time.

**kero** Has. syn of *kergoḍ*.

**kero** Nag. syn. of *raṛi* Has. I. sbst., a Sadan (a Hindu or Mahomedan), any one who is neither an aboriginal nor a European: ne hature *keroko* bankoa.

II. adj., appertaining to the Sadans: *kero* bakaṛâ kacim saria? Dost thou not know the Sadani language?

III. trs. or intrs., to speak Sadani to smb.: Mundatele kulikịa, aẹdoe *kerokeda* (or *kerokeḍleṛ*).

**kerọ** Has. (Or. *kheronā*) Cfr. *khokŏraŏ* Nag. trs., to scrape out smth. by means of a hard object, a shell, a knife, etc., especially from a cooking vessel; also, to scrape off smth. by means of a hard object not of the nature of a cutting instrument, in which case *husiḍ* is used: roṇgoko suṭicokạtee *kerojada*; rājmistriko iṭare juṛạakan masala karniteko *kerọea*, masons scrape off with their trowel the mortar that sticks to the bricks.

*kero-gọ* p. v., corresp. meaning: ne caṭuṛạ roṇgoko suṭicokạte *kerogọka*.

**keroạ** (Sad. *kerṛō, korṛō*) var. of *koroạ*.

**kerọ-kerọ** (1) syn. of *keọkeọ*. (2) I. sbst., the sound of scraping out with some hard object the burnt food sticking to the interior side of a cooking vessel: caṭuṛạ *kerọkerọiṇ* aĭumlạ.

II. adj., with *saṛi*, same meaning.

III. trs., to scrape out, producing this sound: roṇgoko (or caṭu)

suṭicokątee *kerǫkerǫjada.*

*kerǫkero-gǫ* p. v., to be scraped out with this sound : caṭu (or roṇgoko) *kerǫkeroggṭana*, enage aĭumǫtana.

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

**kerǫ-nam** trs., (1) to scrape out burnt food from a cooking vessel : soben roṇgoko *kerǫnamkeate* dą ladiruaṛtam, having scraped out everything to the last, put the vessel back, with water in it, on the fire. (2) to gather by thus scraping out : *kerǫnamkeate* simko omakom, having scraped out the burnt food give it to the fowls.

*kerǫnam-ǫ* p. v., corresp. meanings.

**keroṇ-ḍenḍoṇ** Has. syn. of *kereḍ-bereḍ,* but only of men.

**kerpą** var. of *koroą.*

**keṛa** Has. **keḍa** Nag. sbst., a buffalo.

**keṛa** Nag. (Or. *eṛnā,* to call ) syn. of *ṛą* Has. I. trs., to call, to invite : *keṛanaḍmeae,* he is calling thee ; amą gomko *keraime,* call your husband.

II. intrs., to shout : cinąko *keṛa-tana ?* Why do they shout ?

*ke-p-era* repr. v., (1) to call or invite each other. (2) to call out, or shout, to each other : *kepeṛatanakiṇ.*

*keṛa-ǫ* p. v., (1) prsl, to be called or invited : apisae *keṛalena.* (2) imprsl., of shouts, to be uttered : apisa *keṛalena,* a shouting took place 3 times.

*ke-n-era* vrb. n., (1) the number of times smb. is called, the number of invitations, the amount of shouting : *keneṛae* keṛakeḍkoa, goṭa haturenkoe cabaleḍkoa. (2) the act of calling, inviting, shouting : misa *keneṛado* kako manatinakeda ; misa *keneṛate* kako hijųlena, they did not come after the first invitation. (3) the people called or invited by smb. : niku aĭńą *keneṛako.*

**keṛa-araṛâ** sbst, (1) a team of buffaloes : ne loĕoṇ *keṛaaṛâte* apimāre sīcabaoa. (2) a yoke to fit buffaloes : miaḍ *keṛaaraṛâ* baiṇiame.

**keṛa-bǭ** I. sbst., (1) a buffalo's head. (2) syn. of *moṛgarubǭ,* a very thick head : *keṛabǭreṇ* dalmea.

II. adj., with *horo* syn. of *ḍaṛu, ṭaṛu, ḍaṛumaṇ, ṭaṛumaṇ, ṭukora, ṭukumbal,* a person with a very thick head. Also used as adj, noun : nīdo ckoren *keṛabǭ ?*

*keṛa-bō-gǫ* p.v., to get a thick head : *keṛabǭakanae,* he has a very thick head.

III. adv. ; with the afxs. *ange, ge,* modifying *meną, lel* : en horodo *keṛabǭange* menąia ; *keṛabǭgeṇ* lelkja, I saw that he has a very thick head.

**keṛa-diriṇ** sbst., (1) buffalo horns. (2) syn. of *buṛisarsar.*

**keṛa-gapą** (derived from *gapą,* a contract so called) adj., with *hara,* an ox which can be put under the yoke with a buffalo because it is equally strong : miaḍ *keṛagapą* haṛale kiriṇakąia.

**keṛa-hapaḍ** sbst., the medicinal leech, Hirudo medicinalis, so called

on account of its size.

**keṛa-haṛa** I. sbst., collective noun for all ploughing animals.

II. trs., in the prf. past., to have acquired many ploughing cattle: kūbe *keṛahaṛaakaḍkoa.*

*keṛahaṛa-ǫ* p.v., of ploughing cattle, to be acquired, or possessed: en hature kūḅko *keṛahaṛaakana.*

**keṛa-jepen** sbst., a kind of caterpillar, described under *jepen.*

**keṛa-kara** sbst., a large levelling plank as used with a team of buffaloes.

**keṛa-maǯom capi dą** name given to an atmospheric depression when it brings heavy rain within the week after the *dasâĭ* feast.

**keṛa-naǯal** sbst., a large plough as used with a team of buffaloes.

**keṛa-oṛa** sbst., a spot in a pool where the buffaloes use to wallow: *keṛaoṛare* dą menągea ci anjeḍjana?

**keṛa siku** sbst., a large black louse, parasitic on buffaloes.

**keṛa-suṭi** Has. syn. of *goǫgasuṭi*

Has *goǫgha* Nag. sbst., a large mussel-like sweet water bivalve.

**keṛa-taran** I. sbst., a chronic fleshy swelling on the shoulders caused by frequent use of the carrying pole: *keṛataranree* gaŏjana.

II. trs. caus., to order snb. frequently to carry things with a pole and so cause him to get such a swelling: gorikatele *keṛataraṅkia.*

III. intrs., to get such a swelling: *keṛataranthnne.*

*keṛaturĭn-en* rflx. v, to carry often loads with a pole when there is no necessity, and so get such a swelling: gogǫtee *keṛataraneujana.*

*keṛataran-ǫ* p.v., to get such a swelling: *keṛataranǫtanae.*

**keṛa-ūr** sbst., buffalo hide.

**keṛeḍ** Nag. I. sbst., a sheaf of unthreshed paddy, double or treble of the sheaves called *biṛa*: setąą apihisi *keṛeḍle* irlą.

II. trs. or intrs., to tie the paddy in large sheaves when reaping: setąą apihisile *keṛeḍlą*; Hasadąre baba kako *keṛedea.*

*kered-ǫ* p v., of paddy, to be tied in large sheaves: Nagurire baba mĭsamisa *keṛedoa*, purąsado kā.

**keṛeḍ** Has. I. sbst., a light touch in passing, a grazing touch: udurdo kaiṅ ululją *keṛeḍtegee* uĭṵjana, I did not push him, he fell off when I had only grazed him.

II. trs., to graze, to touch lightly in passing: ne hon gaŏre okoe *keṛeḍlją?* beṭekane rątana.

III. intrs., in the df. prst., to get slightly rubbed by one's flapping cloth: duti sakuĭtam, kaṭarą gaŏm *keṛeḍtana.*

*keṛed-en* rflx. v., to rub oneself slightly against smth. in passing: gaŏ alom *keṛedena.*

*ke-p-ereḍ* repr. v., to graze each other: gaŏrekiṅ *kepeṛeḍjana.*

*keṛed-ǫ* p. v., to be grazed, to be touched lightly in passing: ne botolo mēj atomrem dōtada, kaci *keṛedoa?* Thou hast put the bottle close to the border of the table, will it not be grazed by anybody passing? duti sakuĭtam kaṭarą

gaŏm *keredẹtaṇa.*

**keṛẹ-keṛẹ** (Sad.) cfr. *koṛẹkoṛẹ*, I. sbst., the sound of cutting wood with a hatchet (*kondẹ*) or paring it with an adze (*basila*): *keṛẹkeṛẹ* aĭumẹtana.

II. adj., with *saṛi*, the same sound.

III. trs. or intrs., to cut or pare wood with this sound: daru okoe *keṛẹkeṛẹiada ?* baṛhīko. Mensareko *keṛẹkeṛẹjada.*

*keṛẹkeṛẹ-n* rflx. v., same meaning, connoting intent or excess: cekaṇako enaṇātem *keṛẹkeṛẹntana ?* kaṛăba naṇino ci aŭrim tearea ? What art thou cutting and paring so long ? Hast thou not yet finished making that plough-handle after so much work ?

*keṛẹkeṛe-gẹ* p. v., (1) of wood, to be cut or pared with this sound: daru *keṛẹkeṛẹgẹtana.* (2) of this sound, to be produced: enaṇāte *keṛẹkeṛẹgẹtana.*

IV. adv., with or without the afxs. *ange, ge, gge, tan, tange*, also *keṛẹleka* and *keṛẹkenkeṛẹken*, modifying *maṇ, laṇ, rika, saṛi, aĭumẹ.*

**keṛeṇ-meṛeṇ** Has. **kiṛiṇ-miṛiṇ** Nag. (Sad.) I. adj., with *kaji*, a foreign language not understood by the one who speaks of it. Also used as adj. noun: cekan *keṛeṇmeṛeṇle* aĭumlaṇ ? jetaṇa kale mundikeda, we heard God knows what foreign language, we did not understand a word.

II. trs., (1) to speak to smb. in a foreign tongue he does not understand: *keṛeṇmeṛeṇkeḍleae.* (2) to use a foreign language unknown to the hearers: jagare *keṛeṇmeṛeṇ-keda.*

*keṛeṇmeṛeṇ-en* rflx. v., same meaning: cenaṇakokiṇ *keṛeṇmeṛeṇentana ?*

*keṛeṇmeṛeṇ-ẹ* p. v., meanings corresponding to the trs.: kulikenale, disu jagar kae ituina, *keṛeṇmeṛeṇjanale* (or kaji *keṛeṇmeṛeṇjana*), we put him a question, he does not know the language of the country, we were answered in an unknown tongue.

III. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *jagar, kaji.*

**keṛha** Kera. var. of *keṛa*, a buffalo.

**kesāri** and **kesāri-aṛẹ** var. of *kansāri* and *kansāriaṛẹ*

**kesa:i** var. of *khesari.*

**keseḍ** trs., (1) to shut: duar *keseḍtam.* (2) to prevent smb. or smth. from passing: begar parmēṭṭe baṇom gẹtan horoko jaṇgli s'pai *keseḍtaḍkoa*, a forester stopped those who were carrying off bundles of *laṇom* grass: from the reserved forest without license; daṇ *keseḍiṅa*, the rain held me up; surguja tisiṇ ne horareṇ *kesedea*, to-day I shall stop those who take *surguja* oil seeds to the market by this road (and buy up their seeds); daṇ *kesedeme*, prevent the water from flowing off, dam the waterway.

*ke-p-eseḍ* repr. v., to prevent each other from passing (at different times): curgalainuṇreko *keṛeseda.* See under *kepeseḍ* the use of this word as a hunting term.

*keseḍ-ẹ* p. v., meanings corresp. to

the trs.

*ke-n-eseḍ* vrb. n., (1) the number of people whose passage is barred: *kenesede* keseḍkeḍkoa, niaḍ jakeḍ kae paromrikakeḍkoa. (2) the act of barring the way: miḍ horoa *keneseḍte* kako kesedoa, they will not be prevented from passing by one man barring the way. (3) the thing which bars the passage: nea okoeą *keneseḍ?* apiṛatape, biba dumbuṛtana, who has put this dam in the waterway? Let the water flow off, the paddy stands under water; kumuniṛą *keneseḍ* bagaṛaŏjana, the contrivance preventing the escape of fish from the trap is spoiled. (4) syn. of *kepeseḍ*, the place where the hunter take their stand, and towards which the game is beaten: *keneseḍreą* taĭkena.

**keserembeḍ, keseremeḍ** (derived from *keseḍ* and *rebeḍ*) I. adj. (1) with *hora* a narrow, sunken path or a narrow path bordered with trees or brushwood: *keseremeḍ* horato sągĭri kā harea. Also used as adj. noun: *keserembeḍte* alope harea. (2) with *oṛą, taŭad*, a house or place crowded with people or encumbered with things. Also used as adj. noun: *keserembeḍre* alom boloa.

II. trs., to crowd or encumber a place, to build houses close to each other: oṛąko *keserembeḍkeda*; hora gaṛiteko *keserembeḍkeda*; sandakare gaṛikoko *keserembeḍkeda*, they have thronged the road with vehicles.

III. intrs., (1) in the df. prst., of a path, to be narrow and confined; of a place to be thronged or encumbered: hora *keseremeḍtana*; oṛą *keserembeḍtana*. (2) imprsl., with inserted prsl. pru, to feel thronged: aiṇdo oṛą bitarre *keserembeḍkiña*, racatiña, I feel thronged inside, I go to the courtyard.

*keserembed-en* rflx. v., to throng in a place: oṛąrepe *keserembenjana*, tara uṛuąope.

*keseremb-d-ą* p. v., (1) meanings corresponding to those of the trs. (2) of people, to be thronged in a place; to be unable to move about in an encumbered place: sobenko boloreko *keserembedoa*; *keserembedakanabu* ne oṛąre, biurbaṛan kā ituṛleka cījko dōakana.

IV. adv., with or without the afxs. *ange, ge, ągge, tan, tange*, modifying *duḅ, tiṇgun, bolo, perę, dō, kar, horuę, oṛagę ułăkar*: ne bir *keserembeḍtan* horaakana.

**keteḍ-keteḍ** I. sbst., the bubbling sound of boiling grain or pulses when there is too little water: *keteḍketeḍre* dą anjeḍtaną munḍioa kāre le caŭli puraṛge hâṛabakaną.

II. adj, (1) with *saṛi*, the same sound. (2) instead of *keteḍketeḍtan*, with *mandi*, etc., the grain or pulse boiling with this sound: *keteḍketeḍ* mandire dą dultam.

III trs. caus., to put too much rice or pulse in the cooking pot, so that it is impossible to cover it up with a sufficient quantity of water: mandim *keteḍketeḍkeda*.

IV. intrs., in the df. prst., of rice or pulse, to boil with this sound: mandi *keteḍketeḍtana*, adikeate dą

dultam, the rice boils with too little water, take out part of the rice and put more water ; cature dą anjedǫtana, mandi *ketedketedltana.*
*ketedketed-ǫ* p. v., same meaning.
V. adv., with or without the afxs. *ange, ge, ǫge, tan, tange,* also *keted-leka,* modifying *puri, rikǫ, sari, aĭumǫ*

**kete-kete** (1) var. of *ketket.* (2) var. of *kecekece.* (3) used by little children instead of *had,* to cut with a knife or with a *bâĭi.*

**ketę-ketę** (1) var. of *kękę.* (2) var. of *ketedketed*

**ket-ket, ket-ket-ket kete-kete, kete-kete-kete** I. sbst imitative of the cry of the *kursilelębiną,* a kind of lizard : kursilelębiną *keteketem* aĭumleda ei ?
II. adj., with *sari, rą,* the same cry.
III. intrs., to utter this cry : kursilelębiną *ketketketjada.*
*ketket-ǫ* p. v., imprsl, of this cry, to be uttered : enamąte bakĭrire *ketketketǫtana.*
IV. adv., with or without the afxs. *ange, ge, ǫge, tan, tange,* modifying *sari, rą, aĭumǫ.*

**ketoǫ** (Sk. *khetak,* sport ; *khetkĭ,* a hunter) I. abs. n., gameness, courage in a fight even against odds, even when beaten : ne horore *ketoǫ* meną ; ne sim *ketoǫtee* darijangea, this cock got the victory simply because it did not give up the fight, (the other cock, though much stronger, at last ran away).
II. adj., with *horo, sim,* one who is very game, who tackles anybody, who fights it out, who does not know when he is beaten ; ne hon mermere *ketodi* ; ne sim *ketoǫgee,* gojǫgee dĭrĭĭa, this cock never runs away, it fights to death. Also used as adj. noun : he *ketoǫ,* hokame.
III. trs, (1) to go on fighting smb. though beaten : amą sim aĭńąnĭ *ketoǫkĭa,* thy cock, though beaten by mine, did not give up the fight. (2) fig., to go on denying one's guilt when it has been proved : paneāĭtiree *ketoǫkeǫlei.*
IV. intrs., (1) in the df. prst, to be game ; not to give up the fight : *ketoǫtanae* ne sim. (2) imprsl., with inserted prsl. prn., same meaning : amą sim *ketoǫkĭa.*
*ketoǫ-en* rflx. v., (1) to show gameness ; not to give up the fight, though beaten : amą sim aĭńąnĭlǫe *ketoǫenjana,* thy cock did not give up its fight with mine. (2) to go on denying one's fault when it has been proved : alom *ketoǫena,* amą guna sabutijana, uĭųnme.
*ketoǫ-ǫ* p. v., same as the intrs. : amą sim aĭńąnĭlǫ *ketoǫjini.*
*ke-n-etoǫ* vrb. n., the extent of gameness : aĭńą tepera sim enkan *kenetode* ketodenjana, hajara sim hokauterjana, my middle-sized cock was so game, that the large cock gave up the fight.
V. adv., with the afxs. *ange, ge, ǫge,* modifying *gopǫ, eperaǫ, topoǫ* *ketoǫgee* topoątana ne sim.

**keto-keto** (1) used by little children, like *ketekete,* instead of *had,* to cut with a knife or a *bâĭi.* (2) used by grown-up people, I. trs.,

to cut or reap with a blunt knife, *bâîṭi* or sickle : boṛa bâîṭite sanḍi sime *ketoketokia*, he cut a crock in pieces on a blunt *bâîṭi*; haponga datăromte babaia *ketoketoḷa*, do aĭńą tī pāne jomkeda, I used a sickle with broken teeth in reaping paddy, my hand has eaten betle, i e, my hand is gory from having cut myself.

*ketoketo-ǫ* p. v, corresp. meaning : boṛa bâîṭite jilu *ketoketooa*.

II adv., with or without the afxs. *ange, ge, ǫge, tan, tange*, modifying *geḷ, huḷ, rika*.

**ketor-ketor** used by grown-up people as var. of *ketoketo*. As adv. it may take the forms *ketorleka*, and *ketorkenketorken*.

**keṭę** (Sk. *kheṭak*, sport ; T. *keṭṭi*, hardness, solidity) I. abs. n, (1) physical hardness, stiffness or firmness : mańḍi aŭri isinoa, *keṭę* menągea. (2) fig., physical strength : hoṛmore jetan *keṭę* banoa, he has no strength ; ne ąsārre jetan *keṭę* banoa, raeąlere supuin munḍuia, this bow has no strength, when I draw it I can reach my shoulder with the bowstring. (3) fig., power of reaction against sickness; moral strength and firmness, energy, steadiness; avarice disobligingness : nīą jīre jetan *keṭę* banoa, miḍcokoǧ hasurge, hulą gunagulekae ĭkana, he has no power of reaction, at the least sickness he is as unsteady as a hood made of leaves when it is broken ; inkuą bisŭāsre *keṭę* banoa, there is no firmness in their faith ; inią hukumre *keṭę* kā taĭkena, there was no firmness in the order he gave ; dikuḷǫ laṛaĭ moneakana, munḍado *keṭę* kae omjada, all want to sue the landlord but the village chief has not made up his mind ; ne hoṛo jūną asiime kāredo jūną acuime, ente nīą *keṭęmţōrea*, ask him for smth. or beg him to do smth. and then thou wilt see his avarice and his disobligingness. (4) fig., sufficiency of money to cope with expenses ; sufficiency of one's bullocks, either in numbers or in strength, to cope with the ploughing : ne hoṛore ţakarą *keṭę* banoa ; ale oṛąre araṛûrą *keṭę* banoa.

II. adj., (1) hard, not soft : ote *keṭęgea* kā gaŏoa ; *keṭę* mańḍiko jomkeda ; ne daru *keṭęgea*, boṛa hakete kā magoa. (2) stiff : sabunte soholakan lija kā capibēsjana, *keṭęgea*. (3) strong : ne daru *keṭęgea* jān kamire lagatiua, this is strong wood, it can be used for any purpose ; *keṭę* lija kirinepe, halamha'amą alopeą ; nīdo *keṭę* hoṛmoten hoṛo ; neado *keṭę* ąsār ; ainţare *keṭę* araṛâ banoa, I have no strong team of bullocks. (4) fig., firm of character or of purpose, avaricious, disobliging : *keṭę* hukum omakom ; *keṭę* jī hoṛoko huṛinhuṛin hasure kako gatagama ; *keṭę* montenko hoṛo kajite matălaḅ kako bagetabea ; ne hoṛo jūną asiire mermere *keṭęa* ; jūną acuire mermere *keṭęa* ; niku *keṭę* kristankodo kā. (5) well-to-do, rich enough to cope with expenses : ne ţolare sobenko reągetana, miḍ hoṛegee *keṭęgea*.

III. trs., (1) to render hard, to cause to become hard : otepe *keṭẹkeda* ; jeṭe otee *keṭẹkeda* ; mandim *keṭẹkeda*, thou hast not cooked the rice enough. (2) fig., to cause to become firm : dharamrele *keṭẹkia*. (3) to utter a firm or emphatic speech or command : kajiĭ *keṭẹkeda* (or *keṭẹkedlea*), jâimin bujaŏireo kae badlina, he has spoken emphatically, however we may insist he will not change his mind ; hukume *keṭẹkeda* (or *keṭẹkedlea*). (4) fig., to cause to become well-to-do : deṇga omomtele *keṭẹkia*. (5) to cause one's team of bullocks to become strong (by buying two strong animals, or a 2nd strong animal) : apihisi ṭaka namlere araṛâle *keṭẹea*. (6) to make a bow so that it is strong : ąsār jiburẹedo alom baiĭa, *keṭẹnẹeme*. (7) to fix or tie firmly : caŭkirą paear *keṭẹeme*, hekoḍḍekoḍgea.

IV. intrs., (1) prsl., (a) to become hard : ote *keṭẹtana*. (b) fig., of a custom, a belief, etc., to become firmly established : niku mârîmârîte dharamreko *keṭẹtana*. (2) imprsl., with inserted prsl. prn., (a) to have an impression of physical hardness : ne mandido purąge *keṭẹjẹĭńa*. (b) fig., to have a strong moral feeling : asraĕ kā *keṭẹjẹia*, he has no firm hope. (3) to make up one's mind firmly : dikuḷọ laṛaĭ moneakana, mendo munḍa kae *keṭẹjada*, we want to sue the landlord, but the village-chief cannot make up his mind.

*keṭẹ-n* rflx. v., (1) to be obstinate : ne hoṛo purągee *keṭẹntana*, aleą kajite kae liṛuṇtana, he is very obstinate, we do not succeed in bending his will. (2) to fix firmly one's convictions : bisŭāsre *keṭẹnpe*. (3) to make up one's mind firmly : dikuḷọ laṛaĭ moneakana, mendo munḍa kae *keṭẹntana*.

*keṭẹ-p-eṭẹ* repr. v., to settle firmly : kajiliṇ *kepeṭẹjana*, en hulaṇ barankiṇ mosateliṇ sengea, we firmly agreed to go both together on that date.

*keṭẹ-gẹ* p. v., meanings corresp. to those of the trs. : ne loĕoṇ jeṭete *keṭẹjana* ; inią monre dharam kā *keṭẹakana*, eṭą misanrenkoą kajitee bedadaṛion.

*keṭẹ-n-eṭẹ* vrb. n., (1) the degree of hardness : ne piṛi *keneṭẹ* keṭẹjana, gâĭṭite jaked kā gaŏbēseṇtana, this field has become so hard that it is not easy to cut it even with a pick-axe. (2) the soil which has become hard : misa *keneṭẹdo* gamadąte lebẹlena, mendo eṭą somte keṭẹjana.

V. adv., with the afxs. *ange*, *ge*, modifying *aṭkar*, *capu*, *haḍ*, *mẹ*, *tagoẹ*, *sīĭ*, etc., and referring to the hardness one feels in the d. os. of these verbs.

VI. adverbial afx. to *aĭum*, *duḷ*, *kaji*, *hijụ*, *hukum*, *lel*, *nam*, *nutum*, *nen*, *taĭn*, *tiṇgun*.

**keṭẹ-keṭẹ, keṭẹser** Has. **koṭo-koṭo, koṛkoṛo** Nag. Cfr. *keṭẹ*, I. stiffness caused by cold : rabaṇrą *keṭekeṭete* tā kaiṇ ekladaṛitana.

II. adj., stiff from cold : *keṭekeṭe* mandi setąreko omąĭńa, in the morning they gave me to eat cooked rice crisp from cold.

III. trs., of the cold, to cause stiffness: rabaŋ kaṭae *keṭekeṭekiṅña;* rabaŋ mandiï *keṭekeṭekeda.*

IV. trs. caus., to let smth. become stiff from cold: mandipe *keṭekeṭekeda.*

V. intrs., (1) in the df. prst., of cooked rice, to become crisp from cold: tisiŋgapa mandi *keṭekeṭetana,* seŋgel japare dōepe. (2) imprsl., to feel stiff from cold: kaṭatiko *keṭeketejaṅña,* urgum sunumiŋ gosoŋna.

*keṭekeṭe-o* p. v., to become stiff from cold: ne hon rabaŋtee *keṭekeṭejana;* goejanteko *keṭekeṭeoa;* mandi rabaŋdin tutŭkunte *keṭekeṭeoa.*

VI. adv., with or without the afxs. *ange, ge, oge, tan, tange,* modifying *capu, aṭkar, rabaŋ, tutŭkunoŋ, rikaŋ.* Modifying *tiŋgun* it has the fig. meaning of to stand stiffly.

**keṭe-keṭe** (Sad.) I. onomatope, sbst., the call of the shrike: kerkeṭaą *keṭeketeiŋ* aĭumlą.

II. adv., with *saṛi, rą,* the same call.

III. intrs., of the shrike, to call: kerkeṭa *keṭeketejada.*

*keṭeketetan, keṭeketetange* adv., modifying *rą, saṛi.*

**keṭe muṭu** 1⁰ I. adj., with *daru, tuṛam, jaŋgi, kunṭa,* a piece of wood, strong on account of its comparative shortness. Also used a adj. noun *keṭemuṭuko* bidepe.

*keṭe-muṭu-o* p.v., to pare a piece of wood so that it is strong or thick for its length: puraą alom nanaea, *keṭemuṭuoka.*

II. adv, with or without the afxs. *ange, ge,* modifying *bai, lelo, meną.* 2⁰ fig., syn. of *geṭemuṭia.*

**keṭeser** syn. of *keṭekeṭe,* but as adv. it does not take the afxs. *tan, tange.*

**keṭo, kheṭo** var. of *khaṭo,* but only as referring to dimensions.

**keṭo-sim** syn. of *koṭosim* sbst., a very short-legged variety of the barn door fowl.

**kệ** and **kệ-bagel** (Sad. *kên*) syn. of *hệ,* but often used fig. without connotation of sound, (1) of people thrown in wrestling. (2) of a certain fish (*coṛa*) thrown with force on the ground in order to kill it. In both cases the frequentatives *kâkệ* (*â* checked) and *kệkệ* are used.

**kêâ** var. of *khêâ.*

**kệ-bagel** see under *kệ.*

**kệkệ** frequentative of *kệ,* syn. of *kâkệ,* but as adv. it takes also the form *kệkenkệken* and *kệleka.*

**kệ-kệ** (long nasals) syn. of *cệcệ,* the crying of babies.

***kêŏa-saŋga, kêo-daha, kêŏą-daha** Nag. **kêo-saŋga, kôĕaą-saŋga** Has. syn. of *kiṛica* or *maraŋ kiṛica,* sbst., (1) Costus speciosus, Smith; Scitamineae,— a tuberous herb with stout leafy stems, 6-9′ high, and globose heads of large pure-white flower. It is distinguished into *ṭonaŋkiṛica,* the wild form, and *roĕkiṛica,* the cultivated form. The boys herding cattle, give to their bullocks the tuber of the wild form, thinking that it fattens the animals. The same wild tubers are also fried in oil till it reeks, and then rubbed on the body to provoke perspiration in cases of

fever. The tuber of the cultivated form ground and mixed with water is drunk in cases of snake bite. The plant itself is grown near the houses because it is believed to keep away the snakes. (2) said also instead of *ḍunḍiḍsaṇga*, of the tubers of the Curcuma Amada, as it is superstitiously believed that, if these are called "*ḍunḍiḍ*" in their presence, they will at once turn bitter.

**kêô-mêô** (Sad. *kêômaîn*) occurs in a song where Mundas think it means: a terrible sight. It may be also understood as a poetical form of *keoṇmeoṇ*:

*Kêôremêôrega* burubiṇakiṇado,
*Kêôremêôrekiṇ* naṛaguntaṇa.

It is an awful sight to see the two boa constrictors. It is an awful sight to see them gliding down.

**kêôṭ, kêôṭo** vars. of *khêôṭ*.

**kêr-kêr** imitative (1) of the call of the ring-dove, Turtur risorius. (2) of the call of flying-foxes. (3) of the cry of distress of rats. In the 1st case the nasals are very long; in the 2nd they are long; in the 3rd they are of ordinary length. I. sbst., these calls or cries: paṇḍu putamṇ *kêrkêriṇ* aĭumlaṇ. II. adj., with *saṛi* or *ṛa*, same meaning.

III. intrs., to call or cry as described: paṇḍu putamko *kêrkêrea*; setabarduliaḍko bagaĭcareko hakaakanako *kêrkêrĭaḍa*; kaṭea pusi rubaakaṇiae *kêrkêṛkeda*.

*kêrkêr-en* rflx. v. same meaning: guṭure miaḍ putam *kêrkêrentana*.

**khabăṛaŏ** IV. adv., with or without the afxs. *ange, ge, tan, tange*, also *kêrkenkêrken, kêrleka*, modifying *ṛa, saṛi, riḳan, aĭumṇ*.

**kẹêṛẹ-kẹêṛẹ** var. of *khêṛêkhêṛê*.

**kêt** sbst., the kind of cane used to cane (*galaṇ*) chairs, in entrd. to *bẹt*, the rattan cane.

**khaṇ, kaṇ** used of dogs and contemptuously of men, I. trs, to vomit smth., to reject smth. sticking in the throat, in entrd. to *ula*, to vomit through nausea or sickness: hoṭore djakan janae *kaṇkeda*.

II intrs, same meaning: Samu atăṛiĭ jaltada, năḍoe *kaṇjada*, Samu has eaten immoderately and now he vomits.

*khaṇ-n* rflx. v, to make efforts to reject smth. sticking in the throat: seta *kaṇtana*, jaṇ cimade djakana.

*khi-gg* p. v., corresponding meanings: jaṇ *kaṇlena*.

*kha-n-a* vrb. n., the action of vomiting, the effort made to expel smth. sticking in the throat: *kaṇge* kaṇkeda, namin maraṇ jaṇ rokage huraṇ-uruṇjana.

**khabaṇ-khabaṇ, khabăṛa-khabăṛa, khaḍbaṇ-khaḍbaṇ, khaṛăbaṇ-khabaṇ, khaṛăbaṇ-khaṛăbaṇ, khib-khibi, khibiṛi-khibiṛi, khiṛibaṇ-khiṛibaṇ, khiṛibi-khiṛibi** Has. (Sad. *kurbang*) also without aspirates or without the short vowels, syn. of *cidaḳcidaḳ* Nag.

**khabăṛaŏ, kabăṛaŏ** syn. of *kami*, used in displeasure and in jest, I. sbst., work: amaṇ oṛaṛe cekaṇ *kabăṛaŏ* menaṇ?

II. intrs. or trs., to work: amda, cenaṇm *kabăṛaŏea*? But thou, boy,

what kind of work art thou going to do ? *kabāṛaŏtanako* ci ?
*kabāṛaŏ-n* rflx. v., to work : kanạkom *kabāṛaŏntana ?* setạēte orạremgea.
*khabāṛaŏ-ọ* p. v., of work, to be done hantạre cikanạ *khabāṛaŏoa ?* What work is to be done there ?

**khaḷ-khaḷ, kaḷ-kaḷ** (Dutch *kijven ;* Germ. *keifen*) I. sbst., (1) a peal or peals of laughter : cenạ enkae rasïkajana ? *khaḷkhaḷ* aïumọtana. (2) harsh, high-voiced quarrelling, especially of women : *khaḷkhaḷ* hokaeben.
II. adj., (1) with *landa*, pealing laughter. (2) with *eraṛ*, harsh high-voiced abuse. (3) with *horo*, syns. with the noun of agency *khaḷkhaḷṇi*, a person with a pealing laugh, a person who is wont to quarrel in a high-pitched voice : *kaḷkaḷko* alokako hijụ.
III. trs., to scold smb. in harsh, high-voiced abuse : enaṛātee *khaḷkhaḷiaḍlea*.
IV. intrs., (1) to laugh in peals : losoḍre tabagọtane lelkiṇci puraṛgee *kaḷkaḷkena* (or *kaḷkaḷkeda*). (2) to quarrel in a high-pitched voice : honko hukumko radilạ, hola aïuḷ puraṛgee *kaḷkaḷkena* (or *kaḷkaḷkeda*).
*khaḷkhab-en* rflx. v., same meanings : cenạpe *kaḷkabentana ?*
*khaḷkhab-ọ* p. v., (1) to acquire the habit of laughing or quarrelling in this manner. (2) of laughter or a scolding, to take place in this manner : landa *kaḷkaḷiana*.
V. adv., with or without the afxs. *ange, ge, ṇge, tan, tange*, also *khaḷleka, khaḷkenkhaḷken*, modifying *landa* or *eraṛ*. With *eraṛ* it is often used as syn. of *daraḷḍaraḷ*, to recall former failings of the person scolded and dwell on them.

**khaḷpa, khappa** (Or. *kappnā*), also without aspirate, trs., to catch with the hands, paws or claws suddenly, i.e., adroitly, furtively or with presence of mind, in entrd. to *jhaḷpa, jhappa*, to catch suddenly under the hands, paws or claws (with a covering motion) : miaḍ cêṛôiṛ *khaḷpaḷia*.
*khaḷpa-ọ* p. v., corresp. meaning.

**khaḷpa-bagel, khappa-bagel**, also without aspirate (Cfr. *dhaḷpabagel*) I. trs, (1) same as *khaḷpa* : miaḍ gagar lepeakane taïkenaiṛ *khaḷpabagelkïa*, a quail was hiding through fear, I approached cautiously and caught it. (2) to insert smth. suddenly and firmly into smth. else : kanṭiiṛ *khaḷpabagelkeda*, I drove in a nail suddenly, i.e., with one stroke of the hammer ; katuiṛ *khaḷpabagelkeda*, I shut the clasp-knife suddenly.
II. intrs., (1) to swoop down suddenly ; to alight suddenly : kuriḍ *khaḷpabagelkena* ; gagar *khaḷpabagelkena*. (2) to fit at once firmly into smth. : naĕal ṭaŭkagem rọlạ, esandi *khaḷpabagelkena*, thou hast chiselled perfectly the hole in the plough, the shaft fitted into it at once firmly.
*khaḷpabagel-en* rflx. v., (1) to swoop down, to alight, suddenly. (2) same as *kaḷpaken saben*, to cling to smth. with quick presence of mind : daru-

āte uĭuggotane taĭkenae *kaḅpabagel-enjana.*

*khaḅpabagel-g* p. v., meanings corresponding to the trs. : esandi naĕalre *kaḅpabageljana.*

**khaḅpaken, khappaken,** also without aspirate, adv., modifying *ota, saḅ, saben, aṛägun, duḅ, ader, soaḅ,* in the meanings of *khaḅpabagel:* gagar *khaḅpakene* duḅjana, the quail alighted suddenly. In the intrs. meanings it may be used prdly. with the single addition of the copula: kāu koteree *kaḅpakena*, esandi naĕalre *kaḅpakena.*

**khabu, kabu** syn. of *jambur.*

**khaḅuṛaŏ, kaḅuṛaŏ** adverbial afx. to prds., denoting a sudden entrance into water, in contrd. to *khadiṛi* which denotes a sudden entrance into fire. It may be used alone when the circumstances or the context make it sufficiently clear: (1) When it is used instead of a cpd. in which the first member is a trs. prd. it takes as d. o. the d. o. of this prd. and may be used in the p v. with the corresponding meaning, taking the same sbj. as this prd. would take. Such cpds. are *harkhaḅuṛaŏ,* to drive suddenly into the water; *haraṇkhaḅuṛaŏ,* to throw suddenly into the water; *padakhaḅuṛaŏ,* to kick smth. into the water; *racaḳkhaḅuṛaŏ,* to pull suddenly into the water; *udurkhaḅuṛaŏ,* to push or shove suddenly into the water; *tārkhaḅuraŏ,* to throw suddenly a hoeful of earth into the water; *dulkhaḅuṛaŏ,* to pour suddenly into water, especially to mix suddenly cold cooked rice or stew with the cooking contents of a pot: bandare keṛakoe *harkaḅuṛaŏkedkoa;* cādare bulunae *dulkaḅuraŏtada.* (2) When it is used instead of a cpd. in which the first member is an intrs. prd., it may be used trsly., taking the water as d. o. and in the p. v., taking the water as sbj, or it may be used in the iflx. v. Such cpds. are: *senkaḅuṛaŏ,* to walk suddenly into the water; *nirkhaḅuṛaŏ,* to run into the water; *kuṛuĭkhaḅuṛaŏ,* to jump into the water; *niṇkhaḅuṛaŏ,* to throw oneself into the water; *bolokhaḅuṛaŏ,* to enter suddenly into the water, *apirkhaḅuṛaŏ,* to fly into the water: kalkal jeṭetanre keṛako da lelkelogeko *khaḅuṛaŏnu,* when it is scorching hot, buffaloes on seeing water, rush into it; bandae *kaḅuṛaŏla* he ran into the bund.

**khaca, kaca** sbst, a large basket in which 5 or 6 maunds of paddy can be stored. It is made in the manner of a *kauci.*

**khaca-khaca, kaci-kaca** (Sad. *kāc-kāc*) syn. of *khacĭra,* but as adv. it is used with or without the afxs. *auge, ge, ŋge, tan, tange.* Moreover it may be used as adj. with *kami,* or as adj. noun, in the meaning of very hard work without rest; *kacakaci* kamiren ṭoakana. The trs. with *kamite* means to order smb. very hard work, or to leave smb. in the lurch when there is very hard or much work: kamitee *kaca-kacakiña.* The p. v. may also be constructed with *kamite:* kamiten

*kacakacaakana*, I have very hard or very much work to do.

**khaca-maca, khacamacaŏ, khaca-paca, khacapacaŏ** also without aspirate, syn. of *sasati*, but used also and mostly of bustle and exterior signs of hurry and impatience. Constructed like *kaṛḍbaṛḍ*

**khacaŏ, kacaŏ** trs., (1) to cause the paddy to settle compactly in a bale by poking it with a *gojŏṛā*: gojŏṛâte baba poṭomreko *kacaŏca*. (2) to ram stones into a hole by means of a stick or crowbar: ne paciriuṇḍure diriko *kacŏṛam*, biako taniarca, ram stones into the hole in this wall, otherwise snakes will settle in it. (3) to load a muzzle-loader; to ram the charge into a muzzle-loader: banduku aŭriĭ *kacŏca*; bandukure caṛŭra oṛo barduko *kacaŏca*.

**khacaŏ-banduku, khasaŏ-banduku**, also without aspirate, sbst., a muzzle-loader.

**khacāra**, sometimes **khacāṛa** (Sad. *khockhoc*) also without aspirate, I. abs. n., naughtiness, nastiness, bad, temper, viciousness: aina *kacĭra* amṭarege taĭnka, keep thy bad temper to thyself.

II. adj., (i) with *kon, koro, sadom*. naughty, nasty, bad-tempered, restive, vicious: *kacĭra* sadom rimeṇbaṛana. (2) with *rauu*, (*a*) a drug given to excite fighting cocks. (*b*) a medicine of which the effects are at once apparent.

III. trs., to treat people to a piece of bad temper or viciousness: sadom *kacāṛakiṇa*, the horse was vicious with me.

IV. trs. caus., to cause smb. to lose his temper: huṛialekale *kacāṛakiṇa*. N. B. To render a horse vicious or excite its viciousness, is always expressed by *kacĭraṛika*.

V. intrs., in the df. prst., to be actually in bad temper or vicious: sadom tisine *kacāṛalana*.

*khacĭra-n* ifix v., to act naughtily, viciously; to work oneself into a temper: alo n *kacĭrana*; tisin sadom puraṇge *kacĭranlaca*.

*ka-p-acĭra* repr. v., to make each other lose their temper: *kapacāṛale* hoṅgâṛâko ji kako naṃca, through the parents' mutual irascibility the children are never in peace.

*khacāra-ṇ* p. v., to be roused into a temper, to be excited into viciousness: miḍeokoṅregee *kacāraoa*, he flares up for a trifle.

*kha-n-acāra* vrb. n, the extent to which one loses one's temper, or is naughty or vicious: *kinacāraekacarajana, kajibujaŏ kae manatintana*, his anger has been roused to such a pitch that he does no more listen to reason.

VI. adv., (1) with the afxs. *ange, ge*, modifying *kaji, rikan, hiju, seṇ, leloṇ*, in bad temper, in high dudgeon. (2) with *ṇge*, modifying *kaji, rika*, so as to rouse bad temper.

**khacarkūṭ, kacarkūṭ** Nag. syn. of *kacaṛaganḍuṭ* Has.

**khacāṛaŏ, kacāṛaŏ** (1) syn. of *kacakaṭi*, but not used in reference to water. (2) in jokes, syn. of *kkacaŏ*.

**khada-khada, kada-kada** I⁰ (Sk. *khaḍkhāṇā*, to make a boiling noise)

of boiling water or liquid mud, I. adj, (1) with *saṛi* the bubbling sound of boiling water. Also used as adj. noun: cikan *kadakada* aĭumo-tana oṛare, lijape tikijada ci? (2) with *dg*, water boiling over or on the point of boiling over: *kadakada* daṛe sulere, rokage tīko gũĭoa, when one plunges the hand in water that boils over, the skin of one's hand is at once loosened. Also used as adj. noun. (3) with *losoḍ*, mud so liquid that it is all set in motion around the clod crusher or the levelling plank when these are driven through it: *khadakhada* losoḍre babale acaṛa-tada. Also used as adj. noun.

II. trs. caus, (1) to boil water to the point of boiling over: daḷe *kada-kadakeda*. (2) to work mud with the levelling plank so that it becomes liquid as described above: losoḍle *kadakadakeda*.

III. intrs., (1) of water, to boil over or be on the point of boiling over: daḷ *kadakadatana*. (2) of mud, (a) to be liquid as described: losoḍ letepetetana ci *kadakadatana*? Is the mud thick or liquid? (b) to move about the levelling plank: karajadale losoḍ *kadakadatana*.

*kadakada-g* p. v., (1) of water, to be caused to boil over: hangarhangar sengelte daḷ *kadakadaoa*. (2) of mud, to be rendered liquid by means of the levelling plank or the clod crusher, as described: maraṇ karate losoḍ *kadakadajana* aḍ ṭikurako somuterjana, the mud of the field has been mixed with a large levelling plank and all the higher spots have disappeared.

IV. adv., with or without the afxs. *ange, ge, ggc, tan, tange*, modifying *tiki, rika, saṛi*, (of water), *kara, ataṛāgom, losoḍ, rika, rikag, ekla*.

2° (Or. *khadkhadrnā*) of roaring laughter, constructed like its syn. *hadahada*.

**khadākhadaŏ, kadākadaŏ** prd. and adv., syn. of *khadakhada*, in reference to water or mud.

**khadar-khadar, kadar-kadar** (Sk. *khadkhāna*) imitative of the bubbling sound of boiling grains or pulses. Constructed like *keteḍketeḍ*.

**khaḍbaṇ-khaḍbaṇ, kaḍbaṇ-kaḍbaṇ** var. of *khabakhabg*.

**khaḍcā, khaḍcaṇ** Has. also without aspirate, syn. of *cg*.

**khaḍcā-bagel, khaḍcaṇ-bagel** Has. also without aspirate, syn. of *cabagel*.

**khaḍcāken, khaḍcaṇken** Has. also without aspirate, syn. of *caken*.

**khaḍcā-khaḍcā, khaḍcaṇ-khaḍcaṇ** Has. also without aspirates, syn. of *cacg*.

**khaḍcā-kheḍcē, khaḍcaṇ-kheḍcen, khaḍcaṇ-kheḍcoṇ** Has. also without aspirates, syn. of *cacg*.

**khaḍcu, kaḍcu** (Sad. *kecokeco*; II. *dhakacnā*, to sink) I. adj., syn. of *kaṇjuṇ*, with *caŭki, manci, par-kom*, a chair, a stool, a bed, with a sagging bottom of plaited twine: *kaḍcu* caŭkiren dublena. Also used as adj. noun: ne *kaḍeurem* gitia, ci bugin parkomle namamea? A hammock, if known to the Mundas, would be called *kaḍcu* or *kaḍcu jalom*.

II. trs., to put on a sagging bed or

stool, to put into a cloth or net disposed bag-like : hon parkomreko *kaḍcuiŋia* ; hon eŋgate lijaree *kaḍcuakŋia*, enage hatarakŋiaeko menea ; aŋa siḍ kuṛihonko ṭupa baŋore bocokareko *kaḍcuĭa*, little girls going to pluck potherbs, put them in their cloth tucked up, if they have no small square basket at hand.

*kaḍcu-n* rflx. v., to lie or sit down on a sagging bed or stool : bugin parkom kaiŋ namkeda, haŋjuŋ parkomreŋ *kaḍcunjana*.

*kaḍcu-ŋ* p. v., to be put or get into the depression formed by a sagging bottom or by a net or cloth held bag-like : arijaḍ êṛêko macarele tasileḍkoa, taramarako *kaḍcunjana*, we put the lac to dry on a mat spread over a scaffolding, some were in the folds of the mat sagging between the horizontal pieces of wood; jalomre haiko *kaḍcuua*, the fish get caught on the bottom of the net ; hataraŋkan hon lijaree *kaḍcuakana*.

**khaḍḍă, khaḍḍaŋ** Nag. also without aspirate, syn of *cŋ*.

**khaḍḍă-bagel, khaḍḍaŋ-bagel** Nag. also without apirate, syn. of *cŋbagel*.

**khaḍḍăken, khaḍḍaŋken** Nag. also without aspirate, syn. of *cŋken*.

**khaḍḍă-khaḍḍă, khaḍḍaŋ-khaḍḍaŋ** Nag. also without aspirates, syn. of *cŋcŋ*.

**khaḍḍă-kheḍḍĕ, khaḍḍaŋ-kheḍḍeŋ, khaḍḍaŋ-kheḍḍoŋ** Nag. also without aspirates, syn. of *cŋcŋ*.

**khadiṛi, kadiṛi** denotes a sudden entrance into fire. Both as afx. to other prds. and as isolated prd. it is constructed like *khabuṛaŏ*, which denotes a sudden entrance into water. Figuratively, in the rflx. v., it is used of people who rush into danger by interfering and trying to pacify a brawl or fight : eperaŋ hoṛoko dumente alom *kaḍiṛiŋa* (or *nirkadiṛiŋa*). It occurs also in songs with *jultan seŋgelre* in the same figurative meaning, of people who rush into danger by adultery or concubinage with another's husband or wife (the aggrieved party being likely to take a bloody revenge on the seducer) :

Cimincimineme ḍinḍakeda.
Kikirlekageme caṛunjana.
Cimincimineme jaremakeda,
Nasakallekageme *kadiṛinjān*.
Kikirlekageme caṛunjana.
Doba-lagereme caṛunjana.
Nasakallekageme *kadiṛinjana*.
Juletan seŋgelrem *kadiṛinjān*.

After trying in vain for many years to get married, thou ha-t finally rushed into the water, like a butcher-bird (by taking another's spouse); thou hast finally flown into the fire, like a painted spur-fowl. Like a butcher-bird thou hast thrown thyself into the water of the pool, like a painted spur-fowl thou hast rushed into roaring flames.

**khaḍjaŋ-khaḍjaŋ**, also without aspirates, (1) syn. of *cidŋcidŋ*. (2) syn. of *daŋkaĕdaŋkaĕ*.

**khaḍsa-bagel** trs., rarely used instead of *khaḍsaken kaji, khaḍsaken sakuḍ*.

*khaḍsabagel-ŋ* p. v., rarely used in-

stead of *khaḍsaken kajiǫ* or *sakubǫ*.

**khaḍsaken** adv., (1) probably derived from *karsa*, modifying *sakuḅ, sakubǫ*, when there is question of a snare closing on, encompassing, catching, suddenly: *kaḍsaken* bale sakuḅjina, cêṛe karsalena. (2) probably derived from II. *khās*, exact, modifying *k j*, *kajiǫ*, to speak out at once without hesitation or fear: *kaḍsaken*, kajitam, out with it!

**khaḍṭă, khaḍṭă-kagel, khaḍṭăken, khaḍṭă khaḍṭă** and **khaḍṭă-kheḍṭĕ** also without aspirates, syn. of *ca, cabagel, caken, caca* and *cacǫ*, but used mostly of the cutting of dry, hard things, with one stroke of the axe.

**khačâ, khačhâ, khâčâ, khâčhâ, khâčṛa, khâčṛaha** Nag. syn. of *kačakuĭǫ*, but as adv. it takes the afxs. *ange, ge*.

**khaĭ-khaĭ** var. of **khâĭkhâĭ**.

**khač-mač, khač-mâč, khâč-mâč** (Or. *khâčkiaêrnā*, to address angrily) also without aspirate, same as *kačakuĭǫ* and *kačâ*, but restricted to anger or rudeness in scolding: marana hoṛoko kačâdoko kačâoa, mendo kako *kaémačdaṛioa*, important people or superiors can be spoken to angrily, but they cannot be scolded. As adv. it may take or not take the afxs. *ange, ge, tan, tange*, and modifies *eraǫ, rika, rikan, rikaǫ*.

**khagiṛi, kagiṛi** syn. of *kudaŏ*, I. sbst, used instead of the vrb. n.

**II.** trs., (1) to cause a mount or a team to trot, amble or gallop: sadome *kagiṛikia*. (2) to cause a vehicle (bicycle, motor car, railway train, aeroplane, boat) to move very fast: baĭsikale *kagiṛikeda*. (3) to chase a man or animal trying to catch him or it: cêṛêle *kagiṛikĭa*; sadome *kagiṛikĭa*; kumbŭṛule *kagiṛikĭa*. (4) to drive off, to expel: acaṛa babaâte dudŭmulkoe *kagiṛijaḍkoa* (or harjaḍkoa); na hatuôte kumbŭṛujatiko sobenle *kagiṛikoa* (or haruṛuakoa), we will expel from our village any one caught stealing. (5) syn. of *khagiṛitoǫ*, to follow running and trying to overtake: *kagiṛikeḍkoaiǫ*, kaina tebaḳeḍkoa.

*khagiṛi-n* rflx. v. used in jest, to run fast: cenąmentem *kagiṛinĭana?*

*ka-p-agiṛi* repr. v., to run trying and catching each other in a game: en inuąreko *kapagiṛia*.

*kagiṛi-ǫ* p. v., meanings corresp. to the trs.

*ka-n-agiṛi* vrb. n., (1) the act of chasing: misa *kanagiṛite* (or kagiṛite) puraǫele lagakĭa. (2) the fast motion caused by driving: sadom misa *kanagiṛiregee* (or kagiṛiregee) sakoṛosakoṛojana, in one run the horse got out of breath.

**khagiṛi-au, kagiṛi-au** trs., to drive fast in this direction.

*khagiṛiau-ǫ* p. v., to be driven quickly in this direction.

**khagiṛi-giṛi, kagiṛi-giṛi** trs., to drive off quickly and far.

*khagiṛigiṛi-ǫ* p. v., to be driven off quickly and far.

**khagiṛi-idi, kagiṛi-idi** trs., to drive off quickly.

*khagiṛi.di-ǫ* p. v., to be driven off quickly.

**khagiṛi-kul, kagiṛi-kul** trs, to drive quickly in a given direction.
*khagiṛikul-ǫ* p. v., to be driven quickly in a given direction.

**khagiṛi otoṇ, kagiṛi-otoṇ** trs, to follow running and trying to overtake.
*khagiṛiotoṇ-ǫ* p. v., corresponding meaning.

**khaikhai** Nag. **kačkač** Has. sbst., the Indian fox, Vulpes bengalensis.

**khair** sbst., name of two trees: (1) *ḍhorkhair*, Albizzia odoratissima, Benth.; Mimosaceae. (2) *jaṇumkhair*, Acacia Catechu, Willd.; Mimosaceae.

**khajă, khajă-bagel** and **khajăken** Nag. also without aspirate, syn. of *cą, cąbągel* and *cąken*.

**khajăna, kajăna** (A. *khazānā*) also *khajănaoṛą*, I. sbst., (1) a treasure-house, a place where valuables belonging to a community are kept. Hence the cpds. *katukajăna*, the house of the one selected to keep safely the money, rice, etc., gathered by subscription in a village; *sarkarikajăna*, the Government treasury; *beṇkkojăna*, the bank building; *misankajăna*, the procure of the Mission: *katukajăna* tape meną ci banoa?
II. trs. or intrs., to keep in a treasure-house: okorebu *kajănaea?* hărom ṭaka oko oṛąrebu *kajănaea?*
III. intrs., to build a treasure-house: kachaĩripiṛirako *kajănakeda*.
*khajăna-ǫ* p. v., corresponding meanings: okoeą oṛąre baba *khajănaątana?* kacaĩripiṛire *kajănaakanr*.

**khąjaṇ-khąjaṇ, kąjaṇ-kąjaṇ** Has. (1) syn. of *cidącidą*. (2) syn. of *diṇkačdaṇkač*.

**khajă:a-khajăṛa, kajăṛa-kajăṛa** (1) syn. of *cidącidą*. (2) syn. of *daṇkačdaṇkač*.

**khakanḍa, kakanḍa** sbst., a species of fish with transverse yellow stripes on its sides, otherwise similar to the *cora* fish: *kakanḍa* oṛǫ coṛahai raṇate bŭrikiṇ lelurumoa, sobeną moḍgea; baṛâsitanre coṛahaiko cirgalena, *kikanḍoko* kako cirgala; *kikanḍakoą* toaḅtaḍleka sasaṇ raṇ meną.

**khakanḍal** Nag. syn. of *khakhī* Nag. (*kačate* or *reṇgate*) *khŭṭugiṛi* Has. intrs., to hanker strongly after food; to be ravenously hungry.

**khakar, kakar** (Or. *khakhar*; H. *khan khārnā*) I sbst., (1) phlegm expectorated: mûãte uṛuṇąoą sulu̯ menoa, moeãte uṛuṇąoądo *kikar*. (2) the sound of expectoration: iniṇ *kakariṇ* aĩumlą.
II. trs., to expectorate on smb.: deasąree taĩkena, kuḷeḍei tala dearee *kakarkiṅa*.
III. intrs., to expectorate: okoe neṭąree *kakartada?*
*khakar-en* rflx. v., same meaning: oṛąre okoe *kakarentana?*
*khakar-ǫ* p. v, to get on one's body the phlegm expectorated by another. (2) of expectoration, to take place: mandakǫ taĕomte khŭḅ *khakaroa*.

**khakăsaŏ** Nag. syn. of *lalăsăr* Has.

**khąkhą, kąką** syn. of *khaṭą-khaṭą*, I. adj., with *landa*, a hearty, moderately loud laughter, in cntrd. to *hadăhada landa*, a roaring laughter; *khaḅkhaḅ*, a peal of laughter; *khękhę*,

*khetẹkhetẹ*, a quiet laugh ; *khŏčkhŏč*, to giggle, to chuckle ; *moẓmoẓ*, *muguẓmuguẓ*, to smile : oṛą bitarrą *kąką* landa racakoāte aĭumoa, moderate laughter in the house, can be heard from the courtyard. Also used as adj. noun.

II. trs. or intrs., to laugh moderately loud ; to have a hearty laugh : *kąkąjadae*, landae *kąkąjada*.

*khąkhą-n* rflx. v., same meaning ; itiko ! cekanąko *kąkąntana* ? Hear them ! Why do they laugh thus heartily ?

III. adv., with or without the afxs. *ange*, *ge*, *tan*, *tange*, also *khąken-khąken*, modifying *landa*, *rika*, *rikan*.

**khakhi** Nag. syn. of *khakanḍa'*.

**khą-khọ, ką-kọ** (Or. *khakhar*) cfr. *khą*, onomatope, I. sbst., (1) retchings : *kąkọ* namakąia. (2) the sound of retchings : apeą oṛąre *kąkọ* aĭumọtana.

II. adj., with *saṛi*, same meaning.

III. intrs., to have retchings : *kąkọkedae* or *kąkọkenae*.

*khąkhọ-n* rflx. v., same meaning.

*khąkho-gọ* p. v, same meaning.

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

**khalaḍ-kholoḍ, kalaḍ-koloḍ** (P. *kar*, deaf ; Sad. *khak'akhoklo*) syn. of *soḍka*, *saḍkasoḍka*, *siḍkasoḍka*, *siḍtasoḍto*, (cfr. *kali* and *kalkol*), I. abs. n., slight deafness, in cntrd. to *bahira*, *kaira*, full deafness : *kalaḍkoloḍte* bẽseleka kae aĭumea.

II. adj., (1) with *lutur*, slightly deaf ears (2) with *koṛo*, a person hard of hearing, slightly deaf : *ka'aḍkoloḍ* hoṛoko bẽseleka kako aĭumea. Also used as adj. noun : *kalaḍkoloḍko* ne hature baṇkoa.

III. trs. caus., to let a child eat of the ferment for rice-beer (which tastes sweet) and so become slightly deaf for a time : ne hon iliranu jomrikatepe *kalaḍkoloḍkia*.

IV. intrs., (1) prsl., in the df. prst., to be slightly deaf : *ka'aḍkoloḍtanae* en hoṛo ; nią lutur *kalaḍkoloḍtana*. (2) imprsl., syn. of *kalkol*, to feel a buzzing in the ears : *kalaḍkoloḍjąĭña*.

*khalaḍkholod-en* rflx. v, to cause oneself temporarily a slight deafness by eating ferment of rice-beer : ne hon iliranu jomtee *kalaḍkolodenjana*.

*khalaḍkholod-ọ* p. v., (1) to become slightly deaf : luture *kalaḍko'oḍjana* ; inią lutur *kalaḍkoloḍjana*. (2) to become unconscious just before dying : sidako akalbakaloa, enteko *kalaḍkolodoa*, entedoko gojoa.

V. adv., (1) with or without the afxs. *ange*, *ge*, *tan*, *tange*, modifying *aṭkar*, *rikaọ*. With *rikaọ* it may be used of dying people. (2) with the afx. *ọge*, modifying *aĭum*, to hear and be deafened.

**khalą-kholọ, kalą-kolọ** less often used than its var. *khalaḍkholoḍ*. It is not used of dying people. The nickname and proper noun *kholọ*, *kolọ* is derived from *khaląkholọ*.

**khąlaṇ-khąlaṇ, kąlaṇ-kąlaṇ** Nag. (1) syn. of *cidọcidọ*. (2) syn. of *daṇkaĕdaṇkaĕ*.

***khalga, kalga** (H. *kalga*, cocks comb flowers ; a prince's egret) I.

sbst., (1) the free end of a topknot or chignon left purposely protruding for the facility of loosening out the hair when needed. (2) the large curved feathers in a cock's tail. (3) one or more feathers stuck in the turban as an ornament for the dance. (4) several feathers tied into a tuft destined for an ornament stuck in the chignons of girls at the dances. Fig 5 of Plate XXX shows such a tuft. The sword dancers stick in their turban tail feathers of the paradise fly-catcher; the *lēkaram* dancers use generally egret feathers split into two, or peacock feathers. Feathers are not stuck in the turban for other kinds of dances. Girls in the Munda country do not stick feathers in their chignon, except some Oraon girls at Ranchi, and these do it only for the *lēkaram*.

II. adj., with *ṭaka*, a rupee on which the end of a tress protrudes from the chignon in Queen Victoria's effigy.

III. trs., (1) to arrange a topknot or a chignon with the end of the tress protruding: rotode *kalgakeda*. (2) to stick a feather or a tuft of feathers in one's or in smb.'s turban: lēkaramre daṅgāṛako caṭaakan kǫīlko *kalgaea*; mar *kalgataiñme*, come, stick the feathers in my turban.

IV. intrs., in the df. prst., of the *rāṛi* plant, to grow with adpressed branches: apeą rūṛi *khalgatana*.

*khalga-n* rflx. v., meanings corresp. to the trs.: supide *kalganjana*; bedree *kalganjana*.

*khalga-ą* p.v., (1) of a chignon or topknot, to be arranged with the end of the tress protruding: janaŏ-redo supiḍ oṛǫ rotoḍ *kalgaea*. (2) of feathers, to be stuck in the turban inią bedre maṛąīl *kalgaakana*. (3) of a man, to get feathers stuck in his turban: mar, paĭkinį *kalgaąka*. (4) of a cock, to grow long curved feathers in its tail: ne sandido aŭrigee *kalgaea*. (5) of the *rāṛi* plant same as intrs.: apeą rūṛi *kalgaakana*.

**khalga-rāṛi, kalga-rāṛi** syn. of *kulu-rāṛi*.

**khalgi, kalgi** Nag. var. of *kalų* Has.

**khali** (P.) syn. of *sama* in the meanings of (1) empty. (2) naked.

**khaliaŏ** (P. *khāli*) Nag. prd., syn. of *ajaŭṛi*.

**khalkal, kalkal** 1° I. sbst., the scorching heat of the sun in the middle of the day in mid-summer: nekan *kalkalre* alom senoa, longa-lekae, do not go in this scorching heat, let it abate a little.

II. adj, with *jeṭe, situą*, (1) same meaning: *kalkal* jeṭeree senbaṛa-jada. (2) also *kalkal* jeṭedin, mid-summer: *kalkal* jeṭere alope herea.

III. trs., of the scorching sun in mid-summer, to shine on smb.: situą puraę *kalkalkeḍlea*.

IV. intrs., (1) prsl., of the sun, to shine fiercely in mid-summer; jeṭe hola puraą *kalkalkena* (or puraę *kalkalkeda*). (2) imprsl., to feel the scorching heat of the sun in mid-summer: jeṭe puraą *kalkalkeḍlea*.

*khalkal-en* rflx. v., to expose oneself to the scorching heat of the sun in mid-summer: nekan jeṭere alonę *kalkalena*, lambuleate senome.

*khalkal-ǫ* p v., (1) to be subjected to the scorching heat of the mid-summer sun : horare puraǫgele *kalkallena*. (2) of the heat of the sun, to become scorching in mid-summer : oro miḍ canḍure jete *kalkaloa*, in a month we shall have the hot season in full.

V. adv., with or without the afxs. *ange, ge, ǫge, tan, tange,* modifying *jete, situ, rika, aṭākar.*

2° syn. of *halhal* in the 3 meanings of this word.

**khalkol, kalkol.** (P. *khār*, thorn) I. adj., (1) with *janum*, long straight thorns : nagapīnijanum *kalkolgea*, the opuntia has long, straight thorns. (2) with *cupaḍ, daru, uāṛi*, a bush, a tree, a climber, with long, straight thorns : *kalkol* cupaḍree tabaǫjana.

*khalkol-ǫ* p.v., to grow long, straight thorns : seralidaru *kalkoloa*.

II. adv., with or without the afxs. *ange, ge, ǫge, tan, tange,* modifying *janumǫ, lelǫ, rikaǫ*. When it modifies *hara, haraǫ*, and the word *janum* is not expressed, it refers to long straight shoots : ne cupaḍre hūṛikoba *kalkol-tan* haratana.

**khaloa, kaloa** (Sk. *kalewā*, luncheon) I. sbst., a slight refection brought to the people at their work, generally roasted rice or boiled pulse, in cntrd. to *loaṛi* Has. a meal in the morning : roanala kuṛiko cārbajelekare *kaloae* omaḍkoa, at about 4 o'clock in the afternoon he gave a slight refection to the women engaged in planting the rice.

II. trs., to eat smth. as a slight refection, at one's work : ne horepōn *kaloaepe*.

III. intrs., to take a slight refection at one's work : *kaloakenako* or *kaloakedako*.

*khaloa-n* rflx. v., same meaning : ruruntanlǫko *kaloana*.

*khaloa-ǫ* p. v., (1) to be eaten as a slight refection : gaṇgaĩata *kaloaǫtana* ci horepōn ? (2) of the slight refection, to take place : *kaloajana* ci aũrige ?

**khalpana, kalpana** (Or. *kalpārnā*, to grieve, to lament) I. sbst., distress affliction, trouble of mind : ili arkite maran *kalpanae* namana.

II. trs. caus., to distress smb. : honko aputeko *kalpanajǫia*, Asāmte nirbaṛate, his children cause him distress by running away to Assam, now the one, then the other.

III. intrs., (1) prsl., to be distressed. (2) imprsl., to feel distressed, afflicted : *kalpanajǫia*.

*khalpana-n* rflx. v., to give way to dejection : honko Asāmte nirdoko nirbaṛatana, iminreo aminan alom *kalpanana*, akoǫ uruge.

*khalpana-ǫ* p. v., to be caused distress : honko Asāmte nirbaṛatee *kalpanijana*.

**khalpaŏ, kalpaŏ** var. of *khalpana*. It is used also of more or less protracted bodily suffering : en horo honko renǫgetee *kalpaŏjaḍkoa*, that man makes his children starve ; kadraŏjanci kaṭaḅtee *kalpaŏnjana*, in his anger he refused to touch any food and only made himself suffer ; hasutee *kalpaŏǫtana*, he suffers from

a protracted disease. When used of bodily suffering it may also apply to animals.

**khalsaŏ, kalsaŏ** I. sbst., the action of a medicine activating digestion : bulunḍaṛą *kalsaŏte* beṭekan reṅgeją̈ńa.

II. adj., with *ranu*, a stomachic.

III. trs., to stimulate or cause digestion : soben jomakadą arki *kalsaŏkeda*, the alcoholic liquor has helped to digest all the food in his stomach.

IV. intrs., of food, to get digested through the action of a medicine ; bulunḍąe nūkeda, jomakadą *kalsaŏtana*.

*khalsaŏ-ǫ* p. v., of food, to get digested through the action of medicine : puṭiakan lą̈̄re arki nūlere sobeną *kalsaŏoa*, if one drinks spirits when one has an indigestion everything will get digested.

**khamken** adv., modifying *tiṅgu*, to rise suddenly, to jump up. It may be used intrsly., speaking of the past, with the simple adjunction of the copula : *khamkenae*, he jumped up.

**khampa-khumpu, kampa-kumpu** used properly of men, in c trd. to *raṅkaṛaruṅkuṛu, rabąrubu*, used properly of animals, I. sbst., careful, cautious walk : inią *kampakumpu* menągea.

II. adj., with *hoṛo*, a tender-footed person, one who walks gingerly : *kampakumpu* hoṛoko ḍela goṛare sekeṛage sen kako daṛia. Also used as adj. noun : ne *kampakumpu* setąrą unuṛuṅ aĭuḅ enaṅe tebąlą, this tender-footed man who started on his journey in the morning, did not reach his destination before night.

III. trs., with *sen* as d. o., to walk gingerly : sene *kampakumpujada*.

VI. intrs., (1) to walk gingerly : *kampakumpukedae* or *kampakumpukenae*. (2) in the df. prst., to be tender-footed : *kampakumputanae*.

*khampakhumpu-n* rflx. v., to walk gingerly : bē; kaiṅ sendaṛia nekan ruguḍkoredoiṅ *kampakumpuna*.

*khampakhupu-ų* p. v., to become tender-footed : kaṭatalka sūṛajantee *kampakumpujana*, the soles of his feet having become cracked, he became tender-footed.

V. adv., with or without the afxs. *ange, ge, ųge, tan, tange*, modifying *sen, senǫ, hijų, rikan, rikaǫ*.

**khamsaŏ, kamsaŏ** I. sbst., (1) syn. of the vrb. n., the act of calming, subduing, cowing : janumlagomrą *kamsaŏte* ne sadom sōjeakana, the viciousness of this horse has been corrected by the (calming) action of the curb. (2) the state of having calmed down, of having been calmed down : bǭhasurą *kamsaŏ'e* nądoe itundaṛia, he can study now on account of his headache having calmed down. (3) the state of thirst having been quenched ; nūdoiṅ nūlą, tetaṅrą *kamsaŏ* huṛiṅge hobajana. (4) a stop in the rapidity of growth of plants : baba harasekeṛarą *kamsaŏ* soben loĕoṅre lelǫtana.

II. trs., (1) to subdue ; to calm down ; to diminish the intensity of pain or sickness ; the vehemence, pug-

nacity, irascibility of character; the keenness of desire; the violence of passion; the viciousness of an animal: beṭekan kacara sadomle *kamsaŏkiạ*, we have tamed a very vicious horse. N. B. The true Mundari word to express this meaning is *kasur* whether it be used trsly. or in any other function. (2) to lessen the sharpness of a cutting implement: aĭńạ holaḍ kagaj haḍtena *kamsaŏkeda*. (3) to quench thirst: teta ṇabu *kamsaŏlea*, enatebu senea, let us quench our thirst before starting. (4) to slacken the growth of plants: baba khūḷ haratan taĭkena, jeṭe *kamsaŏkeda*.

III. intrs., (1) prsl., in the df. prst., to get quiet, calm, subdued; to abate; to heal or get cured: puraṇgee kīslena, nāḍoe *kamsaŏtana*; bo̱hasu *kamsaŏtana*, my (his) headaches are getting cured. (2) imprsl., to feel less pain; to feel less under the sway of a passion: hasu *kamsaŏ-jạia*; rasika *kamsaŏjạia*. (3) of a cutting implement, to become less sharp: holaḍ *kamsaŏtana*. (4) of thirst, to abate: umbulreṇ dubakana, dạ aŭri nūĭlọge tetaṇ *kamsaŏtana* I am sitting in the shade, even without drink my thirst abates. (5) of the rapid growth of a plant, to slacken: ne babaṛạ hara *kamsaŏtana*.

*khamsaŏ-n* rflx. v., to calm oneself, to subdue one's violence, one's eagerness or other passions: inị jāimin dalireo kae *kamsaŏna*, however much you may beat this fellow, he does not improve in temper.

*kha-p-amsaŏ* rcpr. v., (1) of two persons or parties, to cool down in their mutual ill-will: laṛaĭ mentekiṇ cuḍcuṛaŏlena, misabarsa tarikrekiṇ *kapamsaŏjana*, they were very keen on their lawsuit against each other, but after they had been called to court once or twice, both cooled down. (2) to calm down, to get quiet on both sides: keṛakiṇ seṭạre hopoṭạkiṇ eṭẹlạ, landia tikinọlọdokiṇ *kapamsaŏjana*, two buffaloes started butting each other in the early morning, it was about 11 o'cl. when they got quiet again.

*khamsaŏ-ọ* p. v., meanings corresponding to those of the trs.: renggẹte susune *khamsaŏjana*, his passion for dancing has been damped by poverty; aĭńạ holaḍ kagaj haḍte *kamsaŏjana*; jeṭesiṇagi meral cepẹte tetaṇ *kamsaŏoa*; harasekeṛatan baba jeṭete *kamsaŏjana*.

*ka-n-amsaŏ* vrb. n., (1) the extent to which passions are calmed down: *kanamsaŏe* kamsaŏjana, ciulaŏ opota kaĕạ, he has become so subdued that he now always refuses to wrestle. (2) the act of calming, subduing; a damper, a wet blanket: mahadoe haratinglena, niulaṇe laṛaĭtana ci kā?—Maharạ *kanamsaŏge!* Last year he lost a case, is he again engaged in another?—No, that was a damper last year, he is still under its influence.

**khāṇ, kāṇ** Ho, **khari, kari** Has. sbst., a term used in the cocoon trade: 400 *ganḍa*, i.e., 1,600 cocoons.

**khandaṛ-dapaṛ** Nag. **kanḍa-dapa, kandaṛa-dapaṛa** Has. 1⁰ syn. of *haṇgurdaṇgur*. 2⁰ used figuratively

as follows : I. sbst., the condition of a man who is in the necessity of leaving his house and family in order to find work and gain his livelihood, in cntrd. to *jalamkoḷ*, the condition of a vagabond, or of a man who has no house, no fixed residence and is accompanied on the tramp by his family : nukuri hokakeḍci maraṇ *kandaṛadapaṛarec* ṭoṛana.

II. adj., with *horo*, a man in this condition : *kandaradapaṛa* horoko roka lāṛdoko kutamea, mendo otchasa kami kako pokŏtodaṛia, people obliged to run from place to place to get work, can live from hand to mouth, (ltly., can knot together, like the ends of two threads, one day's food with the food of the next day), but they are unable to cultivate properly their fields. Also used as adj. noun : miaḍ *kandaṛadapaṛa* aleạ oṛạree kamitana tisiṇgapa.

III. intrs., to run about from place to place in order to work for one's livelihood : api canḍuĭ *kandaṛadapaṛakena*, nāḍo oṛạree dubakana, for 3 months he has been working here and there for a livelihood, now he works at home.

*khandaṛdapaṛ-en*, etc., rflx. v., same meaning : puṛạge cipe banoakana, janaŏpe *khandaṛdapaṛentana ?*

*khandaṛdapaṛ-o* p. v., to get into the condition described : ote bandarcabakeḍciĭ *kandaṛadapaṛajana*.

IV. adv., with or without the afxs. *ange, ge, ọge, tan, ṫange*, modifying *senbaṛa, rikan, rikaọ* : karoamente *kandaṛadapaṛatanle* senbaṛatana.

***khandia** Nag. (Sk. *khaṇḍnā*, to cut in two) 1⁰ syn. of *kandi* Hos. the loan of a bullock or buffalo. 2⁰ I. sbst., the price paid or received for the lease of a bullock or buffalo : moḍ canḍuṛạ *khandiaiṇ* omakada (or, on the other side, autada, namkeda).

II. adj., (1) with *uṛị, keḍa*, a leased bullock or buffalo : *khandia* uṛịle namakạia. Also used as adj. noun, or as prnl. noun with the affix *ni* : *khandiaiṇ* (or *khandianịiṇ*) namakạia ; nikiṇ kiriṇdo kakiṇ kiriṇakana, *khandiakiṇ* daṇ. (2) with *ṭaka*, the price of the lease : ne uṛiạ *khandia* ṭaka añri omoa.

III. trs., to give or take a bullock or buffalo on lease : baria uṛịkiṇe *khandiakeḍkiṇa*.

*khandia-o* p. v., of a bullock or buffalo, to be given or taken on lease : ne uṛịkiṇ *khandioakana*.

IV. adv., also with the afx. *te*, modifying *om*, to give on lease, and *au, nam*, to take on lease : moḍ canḍuṛạ *khandiaiṇ* (or *khandiateṇ*) omakạia.

**khaṇḍa, kaṇḍa** (Sk. *khāṇḍā*, a cutlass) I. sbst., the short double-edged sword which the sword dancers brandish during their dances (Pl. XXX, 2), this being the only kind of short sword known to the Mundas : *khaṇḍa* barandāṛakana, paĭkiko susuntanreko hiciĭa.

II. trs., to shape iron into such a sword : ne meṛeḍ *kaṇḍaepe*.

*khaṇḍa-n* rflx. v., to arm oneself with a short sword. This occurs

only in the Asur legend: *kaca kaṇḍanjanae, ṭunṭa pirinjanae*, he armed himself with a short single-edged sword and took a plain shield.

**khāṇḍa, kāṇḍa** (Sk. *khaṇḍnā*, to cut in two) I. sbst., a piece obtained by cutting with a knife or axe when there is question of meat, of large fruits, as jack fruit, pumpkin, cucumber, or of a rope; a piece obtained by cutting or tearing a cloth or a sheet of paper along a straight line; a piece obtained by breaking a brick more or less in the middle. Such a piece of meat may be of any size in Has., but in Nag. *loṇdhā* is used for pieces too large to be put in the mouth. This word is not used of pieces of sticks or wood cut or sawn transversally, which are always called *gaṇḍuṛ*: miḍ *kāṇḍa* jiluin jomkeda, I have eaten a piece of meat (in Nag: a small piece, a mouthful); ne liją baria kāṇḍaeben oṛo apanapan *kāṇḍa* bedenteben, divide this cloth into two pieces (v. g., two strips) and use each your own piece for a turban. N. B. The word *kāṇḍa* is generally used in connection with the cloths given for a marriage to the bride and certain members of her family. But then it is only used in a depreciatory way, through modesty: such cloths are always, and must be whole, such as they come out of the weaver's hands: apir (or apia) *kāṇḍa* lijąle omea, we shall give three pieces of cloth. In this sentence the words *kāṇḍa, liją* may be considered as an adj. qualifying its noun, or as a double d. o.

II. adj., qualifying *jilu, kaṇṭaṛa, liją, iṭa*, etc.: ḍunḍim namlą ci *kāṇḍa* jilu? Didst thou get a whole leg or only a piece of the meat? goṭa lijąko omaḍma ci *kāṇḍa* liją? did they give thee a whole cloth or only a piece? *kāṇḍa* lijąte puraṣake bedentana, for a turban people often use a strip of cloth; *kāṇḍa* iṭako pacrirebu lagaŏea, rapuḍ iṭakodo surki dalǫka.

III. trs., to reduce into the kinds of pieces described jilu *kāṇḍaepe*; liją *kāṇḍaepe*.

IV. intrs., in the df. prst., syns. with the p. v.: iṭa cetante gaṛiko harjada, iṭa *kāṇḍatana* (or kāṇḍaǫtana), they drive the cart over the bricks (which lie about) and the bricks break into halves.

*khāṇḍa-n* rflx. v., used in jest, to mutilate oneself: miaḍ kaṭuĭ *kāṇḍanjana*, he has cut off one of his fingers.

*khāṇḍa-ǫ* p. v., to be reduced into the kind of pieces described.

*kha-n-āṇḍa* vrb. n., (1) the extent to which pieces are made: *kanāṇḍa* kāṇḍajana, goṭa baṭaṛą iṭa haṭiabarte cabaakana, the bricks have broken or have been broken in such numbers, that half the kiln is reduced to half bricks. (2) the result of a division into pieces: nea holaṛą *kanāṇḍa*, kā geḍrūṛaakana.

**khaṇḍaŏ, kaṇḍaŏ, khaṇḍuĭ, kaṇḍuĭ** Nag. (Sk. *khaṇḍnā*, to cut in two), syn. of *gaṇḍuṛ* Has.

**khaṇḍaŏ, kaṇḍaŏ** Has. (Sk. *khaṇḍ-*

*nā*, to cut in two) trs. with *orto* or *duraṇ* as d. o., to explain the meaning of a piece of poetry, in entrd. to *orto baṇgaŏ*, to translate : ne duraṇra ortom *khaṇḍaŏdaṛia* ei ?

*kha-p-aṇḍaŏ* repr. v., to explain songs to each other : miadiṇ duraṇea, orto kaṇḍaŏaiṇme.—He mar, aĭñoiṇ duraṇea, barabariaṇ *kapaṇḍaŏa*.

*khaṇḍaŏ-o* p. v., of the poetical meaning, to be explained : orto kā *kaṇḍaŏjana* ; duraṇ kā *kaṇḍaŏjana*.

*kha-n-aṇḍaŏ* vrb. n., the number of pieces of poetry explained : miaḍ Naguri aleṇ duraṇakoṛa orto *kaṇaṇḍaŏe* kaṇḍaŏkeda, miaḍjakeḍre kale aḍḍaṛiaia, enkan kaṇḍaŏhariako abusaṇkore baṇkoa, a Naguri man explained so many of our songs that we could not find him at fault about any of them, people so clever in explaining poetry are not found in our part of the country.

**khaṇḍaŏ-haria, kaṇḍaŏ-haria** sbst., a man clever at explaining the meaning of poetry.

**khaṇḍi, kaṇḍi** (Or. *khaṇḍyō*) sbst., a grain measure equal to 20 *paĭlas* or half a maund (the *paĭla* has no fixed size, the largest contains 2½ lbs. of husked rice). The term *kaṇḍi* is used also in the measuring of pulses and sometimes in the measuring of lime : *kaṇḍim* riṛikeda ei sala ? Didst thou take a loan of half a maund or of a whole maund ? *kaṇḍire* ciminuṇ gonoṇ ne cunaraṇe namjada ? What price do you get per 20 *paĭlas* for this lime ?

II. nl. adj., with *baba*, etc., half a maund (20 measures) of paddy, etc. : *kaṇḍi* babalo saṇumaṛâtada, we have arranged 20 measures of paddy into a bale covered simply with straw, not with a straw rope.

*N. B.—In conjunction with *hener*, *khaṇḍi*, like *sala*, may be used to describe the size of a field : a field of such a size that 20 measures of seed are necessary to sow it. *Hener* is nearly always expressed, and *kaṇḍi* retains its meaning of a grain measure. When *hener* is only understood *kaṇḍi* may seem to be a land measure, but it is not, it retains even in this connection its meaning of a grain measure : otedo ciminṇ *kaṇḍi* (hener) menaṭamaṇ ?—Miḍ *kaṇḍi* hener ote menaṭaĭñaṇ. As an indication of the size of a field, the phrase is as vague as the unit of grain measure itself, the *paĭla* or *ṭeoṇ*, the size of which varies so much, not only from country to country but from house to house, that the smallest contains only 1 lb., and the largest contains 2½ lbs. In the general survey of 1900 the English acre was taken as unit and the first Settlement Officer, Mr. Lister, left a measuring rod (*laṭaḍāṇ*) in every village, to enable the cultivators to test their fields. These measuring rods are still used to make sure that no neighbour has encroached on one's field. But the phrases *kaṇḍi hener ote* and *sala hener ote* are still current whenever there is question of the size of a field, out-

side the case of litigation.

**khaṇḍo, kaṇḍo** Has. constructed like *asadi*. It is properly restricted to the satiety produced by eating too much of smth. acid or astringent, in cntrd. to *mamalạ, metolaḍ*, used of the satiety produced by eating too much of sweet things. But in a transferred meaning it is sometimes used instead of *asadi*, of any kind of satiety.

**khaṇḍo** Nag. syn. of *haạ*.

**khaṇḍuṭ, kaṇḍuṭ** Nag. var. of *gaṇḍuṭ* Has.

**khane-khane, khanesa** (Or.) also without aspirates, I. trs., to say or do smth. repeatedly: sajaïle *kanekanekịa*; kajile *kanesakịa*; en kamile *kanekanekeda*.

*khanekhane-n, khanesa-n* rflx. v., same meaning: en kajigepe *kanekanenlana*, hokatape; en kamirele *kanekanenjana*, we occupied ourselves repeatedly in this work.

*khanekhane-ọ, khanesa-ọ* p. v., to be done or said repeatedly, to be told repeatedly, to be treated repeatedly in such or such a way: ne kamido *kanekanejana*; kajiï *kanekanejana*; sajaïï *kanekanejana*.

II. adv., with or without the afxs. *ge, ange* modifying any prd., again and again, repeatedly: *kanekanee* hijụtana; *kanesa* kajitee hijụlena, he came because he was told repeatedly to come.

**khanesa, kanesa** syn. of *khanekhane*.

**khanjaŏ, kanjaŏ** (Or. *khanjnā*) trs., to put smb. in charge of a work; to charge smb. with a work, in cntrd. to *acu*, which refers also to a single action: maraṇṇị siụkamiree *khanjaŏakạia*, huṛiạnịdo urịgupire, he has put his elder son in charge of the ploughing and the younger one in charge of the cattle; ne hon tisiạ urịgupi (or urịgupire) *kanjaŏipe*, put this boy in charge of the cattle to-day; upun hoṛo irọo (or irọree) *kanjaŏkeḍkoa*, he has sent four people to reap.

*khanjaŏ-ọ* p. v., to be put in charge of a work, to be charged with a work: nī oṛạbaiï (or oṛạ bairee) *kanjaŏakana*; Khuṇṭire naŏa hakim *kanjaŏakana*, there is a new Magistrate in Khunti; moḍ sāṇje bāriko *kanjaŏakana*, they have been sent to that work only for half a day.

**khanjaṛ, khanjaṛha** Nag. (Sad. *khanjur*) syn. of *khacăra*.

***khanjigi, kanjigi** (Sk. *kāṇji*) I. sbst., (1) rice-water kept till it is acid and then used as vinegar. They cook in it the rice destined for people down with fever or without appetite; they also cook in it tubers so acrid as to burn the throat. They give it to drink as a counterpoison to people having eaten poisonous mushrooms, the beans of Canavalia virosa, and the like, and to cattle which have grazed on Paspalum scrobiculatum or on Andropogon Sorghum shooting up from old stumps. (2) the acid fluid with which the *terom* bees fill part of their comb, the rest being filled with honey: teromko *kanjĭgiko* dōea.

II. trs., (1) to let rice-water undergo acid fermentation: ne ṭenḍạ *kanjĭ-*

*giĕpe.* (2) to cook smth. in acid rice-water : ṛaṭaṇḍa saruaṛą ci dā *kanjĭgilere* kā geogeca.

*kanjĭgi-ǫ* p. v., corresponding meanings : ṭeṇḍą api māloka dōjanre *kanjĭgioa* ; maṇḍi *kanjĭgilena.*

**khanjĭgi-giṛi, kanjĭgi-giṛi** syn. of *jojogiṛi,* trs., to cause to become quite acid : maṇḍiko *kanjĭgigiṛikeda. kkanjĭgigiṛi-ǫ* p. v., to become quite acid : ne maṇḍido *kanjĭgigiṛijana.*

**khanjĭgi maṇḍi, kanjĭgi-maṇḍi** sbst., rice cooked in acid rice-water.

**khanjĭgi-utu, kanjĭgi-utu** sbst., stew cooked in acid rice-water.

**khaṇgraŏ** Nag. (H. *khaṇgālnā*) syn. of *hinal* Has. (to rinse a cooking or eating vessel).

**khāp** Nag. **kāp, kāpo** Has. (Or. *khāpnā,* to guard ; Sinh. *kopu*) sbst., the sheath of a weapon, a scabbard, the case or sheath of a gun : taraŭṛi *kāpre* tusiṇaruaṛtam.

II. trs., to put a weapon in its sheath : taramara hoṛoko bandukuko *kāpoĕa.*

*khāp-ǫ* etc., p. v., of a weapon, to be put in its sheath : siṃagepe kāporikatada, *kāpoakaṇgdo* musiṇo kaiṇ leljada, you keep it in its sheath without using it, I never see it."

**khapa-khupu, kapa-kupu** 1⁰ sometimes var. of *khampakhumpu.* 2⁰ used mostly by children, I. sbst., a threat of immediate punishment, a threatening gesture : *kapakupute* honko boroĕa.

II. trs., to threaten smb. with instant punishment : ituntanre honko kakălaṇkaḍ taĭkoṇa, maṇṭar hijuleuciĭ *kapakupukedkoa.*

*khapakhupu-ǫ* p. v., to be thus threatened by gesture or words : kie acunjanrątee *kapakupujana.*

III. adv., with or without the afxs. *aṇge, ge, laṇ taṇge,* modifying *rika.*

**khapaŏ, kapaŏ** (Or. *khapāba'anā*) I. adj., syn. of *khapaŏakan,* (1) with *moca,* a locked jaw. Also used as adj. noun : *kapaŏ* mocape (or *kipiŏpe*) saṇḍṛakeda ci (or saṇḍaṛakja ci) ? Have you forced open the locked jaw ? (2) with *hake, ḍaṇḍom, kuḍḍam, kapi,* etc., a handle fitting tightly in the ring of an axe, a hoe, etc. Also used as adj. noun : *kapaŏ* hakere (or *kapiŏre*) pucar kā soaboa, ḷą lagatiṇa, when a handle fits tightly in its ring no wedge can be driven in to fix it, it has to be pared a little ; *kapaŏ* ḍaṇḍom mārîmārîte haroa. (3) with *katu,* the closed blade of a clasp-knife. Also used as adj. noun : *kapiŏ* katu (or *kapaŏ*) kā ocogǫtana.

II. trs., (1) to shut the mouth tightly in lock-jaw, in contrd. to *kaḷṛikuḷ,* to shut the mouth tight by an act of the will : maŭra jomkenko mocako *kapiŏea* oṛǫ alaṇko caṭagoa, people who have been poisoned get lock-jaw, and their tongue splits. (2) to fit smth. tight : hakere ḍaṇḍoma *kapaŏkeda,* or ḍaṇḍomre hakee *kapaŏkeda* ; botolko *kapaŏea,* ṭipi jōrte lagaŏkeate ; botolre ṭipiĭ *kapaŏkeda,* he has corked the bottle. (3) to shut the blade of a clasp-knife : kāpkatuĭ *kapaŏkeda.* (4) fig., to pocket thievishly the money or part of the

money which is to be divided between several : môṛê ţakae *kapaŏkeda*.

*khapaŏ-n* rflx. v., fig., to remain too long where one has been sent or has gone : horo ṛaaumentele kullja, hantaregee *kapaŏnjana*.

*khapaŏ-ṛ* p. v., meanings corresponding to those of the trs. : maŭrate moca (or mocae) *kapaŏjana*, rukate sandaṛakjate paĕsadaṛe anukja, his jaw is locked through poisoning; having forced it open with a chisel, we made him drink water in which a copper coin had been washed; laltina meḍ kā *kapaŏakana*, the top of the lantern has not been fitted properly over the chimney; duar kā *kapaŏṛana*, the door does not shut properly, i.e, there is a chink between the door and the frame or between the two leaves of the door; katu *kapaŏakana*; miḍhisi ţaka haţiara taĭkena, mendo *kapaŏjana*.

*kha-n-apaŏ* vrb. n., (1) the degree of tightness in the fitting : *kanapaŏ* kanapaŏjana, oṛo kale daṛitana, it fits so tightly that we cannot take it off (or out). (2) the stopper, the cork, etc. which makes the shutting tight : caţura *kanapaŏ* banoa, there is no cover for the waterpot; duarra *kanapaŏ* oṛojana, the lath or projection overlapping the chink along the door or between the leaves of the door, has come off.

**khapăṛa-khupŭṛu, kapăṛa-kupŭṛu** (Sad. *kampurkampur*) I. sbst., the patter of people walking with shoes. Also used as adj. noun : *kapăṛakupŭṛuiṛ* aĭumla.

II. adj., (1) with *saṛi*, the same patter. (2) with *horo*, a person walking with shoes. Also used as adj. noun : *kapăṛakupŭṛu* hantee soṛojana.

III. trs., to cause one's shoes to patter : jutae *kapăṛakupŭṛujada*.

IV. intrs, to walk pattering with shoes : Khuntiate Sarwada jakede *kapăṛakupŭṛukeda* (or *kapăṛakupŭṛukena*) ; sene *kapăṛakupŭṛukeda* (or *kapăṛakupŭṛukena*).

*khapărakhupŭṛu-n* rflx. v., same meaning.

*khapăṛakhupŭṛu-ṛ* p v, of shoes, to patter : gitilre juta kā *kapăṛakupŭṛuna*.

V. adv., with or without the afxs. *ange, ge, ṛge, tan, tange*, modifying *sen, kiju, seṛ saṛi, rika, rikan*.

**khāpo-katu** sbst., a clasp-knife.

**khapoṛ, kapoṛ** rflx. v., of birds, to hide in grass or dry leaves as soon as they alight : saŭri dumbure gagar *kapoṛkana*, biṛboloipe, a quail has alighted and hides in the tufts of thatch grass, catch it by the *biṛbolo* process.

*khapo-ṛo* p. v., of dust, syn. of *oţaṛaderṛ*, to be blown by the wind into, v.g., the ears : ne caţure dura *kapoṛoţana*, hoĕosate ciape mocatada ?

*kha-n-apoṛ* vrb. n., the bird which has alighted and hidden itself : enaaren *kanapoṛ* aurii biriḍrūṛa.

**khaṛpa, khappa-bagel, khappaken** also without aspirate, vars. of *khaḅpa*, etc.

**khapuca, kapuca** Nag. syn. of

*kapu* Has. sbst., the Night-jar, Caprimulgus monticolus. It has two calls : *kapu ! kapu !* and *côé ! côé !* On account of the latter it is also called *côéoṛe*.

**khār** Nag. (Or.; H. *kharā*, erect) I. adj., with *saṛmi, oṛa*, a roof with an acute ridge : Khuntira girjaoṛa pura *khārgea*, (in true Mundari *sidubakana*), the roof of the Khunti chapel forms an acute angle.

II. trs., (1) to build a roof with an acute ridge : saṛāmiko *khārkeda*. (2) with *načal* as d. o., to adjust a plough so that the share, nearly vertical, bites deeper, or too deep : načale *khārkeda* ; pura alom *khāren*, do not plough too deep.

*khār-a* p. v., of the slope of a roof or the share of a plough, to be too vertical.

**khār** Nag. (Sk. *khārā*, bracki-h. ; Sinh. *kara*, brackish) I. adj., too much salted (food) : utu *khārgea*. In Has. they say : utu pura buluṇakana or utu pura haṛadakana. Also used as adj. noun : nekan *khārdo* kaina sukua, I do not like food with so much salt in it.

II. trs., to salt food too much : utupe *khārkeda*.

*khār-a* p. v., of food, to be salted too much : utu *khārakona*.

III. adv., with or without the afxs. *ange, ge*, modifying *buluṇ, aṭākar*.

**khara-khari, kara-kari** (H. *kharā*, upright, stiff) abs. n., steadiness of purpose, constancy : *karakari* kūḷ bēsgea.

II. adj., with *hoṛo*, steadfast : *karakari* hoṛoko riṛikaṛi kako jompacaojada, steadfast people always pay their debts, they do not consume in food the money they owe.

III. trs., to keep one's promise to smb. : *karakarikeḍ'eae*, omaletanre jetan gandaḍgusaḍ kā taikena, he kept his word, there was no tergiversation in his giving us what he had promised.

IV. intrs., in the df. prst., to be steady of purpose : *karakaritanae*.

*kharakhari-n* rflx. v., to act with constancy in a particular case : heleṭūṛ bagetam, *karakarinme*, stop thy tergiversation, keep to thy purpose (or keep thy word).

*kharakhari-a* p. v., to get into the habit of constancy : *karakarijanae*, he is steadfast.

V. adv., with or without the afxs. *ange, ge, ṛge, tan, tange*, modifying *kaji, mone, rikan, taiñ* : heleṭūṛ alom kajīa, okoam moneakada ena *karakari* kajīme, do not speak in a wavering manner, say with a strong determination whatever thou hast decided.

**khara-kasua, khara-kasua** Has. also without aspirate, syn. of *khaskura* Nag. (derived from *kharakhara* and *khasua, khaskhas* ; cfr. H. *kharkharā*, rough) I. adj., with a hard and rough surface : karaō iṭa *kharakasuagea*, overbaked bricks are hard and rough, hadakan daru *karakasuagea*, randalere jururujururuua, a sawn plank is hard and rough of surface, if you plane it, it will become smooth.

II. trs. or intrs., to pare wood so that the surface is not smooth :

laṭanre darupe *karakasuakeda.*
*kharakasua-g* p. v, to be thus pared: laṭanre daru *karakasuajana.*
III. adv., with or without the afxs. *ange, ge, gge, tan, tange,* modifying *lg, lelg, rikag:* daru *karakasuatanem* laṭada, thou hast pared the timber so that its surface is rough; *karakasuage* lelgtana, it looks like a rough hard surface.

**kharanṭi, karanṭi** (Sad. *ranṭi*) I. sbst, also *karanṭimeged,* (1) a staple: janumtār *karanṭite* bakri-kuṇṭare hambudjapaakana, the barbed wire is held tight to the fencing posts by means of staples. (2) a loop of iron, with two points, driven into two pieces of wood to hold them together: enara *karanṭi* ocolem.
II. trs., to fit or fasten with a staple or an iron loop as described: oṛcakan naĕal *karanṭitape,* strengthen the splitting plough with an iron loop.
*kharanṭi-n* rflx. v., syn. of *kanṭeden,* to cause, v. g., by one's way of eating, the sticking of smth. crosswise in one's throat: jane *karanṭinjana.*
*kharanṭi-g* p. v., (1) to be fitted or fastened with a staple, or fastened or strengthened with an iron loop: oṛcakan naĕal *karanṭigka.* (2) fig., syn. of *kanṭelg,* to get smth. sticking across the throat; to stick crosswise in the throat; hoṭge (or hoṭgree) *karanṭilena;* inia hoṭg *karanṭilena;* hoṭgre jana *karanṭilena.*

**kharaŏ, karaŏ** (Or. *kharūba'anā*) I. adj., of bricks and pottery, overbaked: *karaŏ* iṭa koṭgelepe oṛarebu capāṛaca, hammer the overbaked bricks into small pieces, we shall ram them into the floor, we shall use them to make a concrete floor.
II. trs., syn. of *roŋgo,* to overbake bricks, pottery or bread; to overroast, to overcook and burn so that the stuff adheres to the bottom of the cooking vessel: kecgpe *karaŏkeda;* mandim *karaŏlg,* kā gcuruaoa, thou hast burnt the cooked rice, it is impossible to scoop it out with the hand.
*karaŏ-g* p.v., corresponding meaning: *karaŏjan* rambra utulere kā isintaboa, if you stew overroasted *rambra,* it will not easily become soft.

**kharaṛa, karaṛa** (Sad. *karṛa*) I. adj., with *humu,* a hard crust of dirt on the body, especially on the hands or feet: *karara* humu begar lolodaṭe kā capigiṛioa. Also used as adj. noun: *karaṛa* sumumlebgkeate lolodaṭe capigiṛitam.
*kharaṛa-n* rflx. v., to let dirt gather and dry in a crust on the body.
*kharaṛa-g* p. v., (1) of dirt, to form a hard crust on the body: inia tīre humu *kharaṛaakana.* (2) to get a hard crust of dirt on the body: rabaṇa dinkore honko kaṭatīkore humu ṭakijaneiko *karaṛaoa.*
II. adv., with or without the afxs. *ange, ge,* modifying *humug, lelg, rikan, rikag: karaṛaangee* humuakana.

**khar-bagel, kar-bagel** (Sad. *khar*) trs., syn. of *kharken kad,* to cut once with a crisp sound: meromko *kharbagelkja* poṭa uruamente, to disembowel the goat, they cut it

with one crisp sound.

*kharbagel-ea* rflx. v., to cut oneself suddenly: tiina *kharbagelenjana*. This does not connote a crisp sound.

*kharbagel-o* p. v., to be cut once with a crisp sound.

**kharca, karca** (P. *khare*) I. sbst., (1) a provision of food; the crops of food grains: ale hature ne kalom *karca* huringea, the food supply in our village is poor this year, we have had a poor crop of food grains. (2) in connection with *tisiṇ*, food to be prepared to-day: tisiṇ *karca* banoa, we have nothing to put in the pot to-day. (3) in the cpd. *horakarca*, (*a*) food to be cooked and eaten on a journey: *horakareae* poṭomkeda. (*b*) money wherewith to procure food on a journey: *horakarca* torejomme, put money in the fold of thy waist, to buy food on thy journey. (4) qualified by *roka*, food cooked and eaten on the day on which it is procured: ne sirma rabal kitido roka *karcare* senọjana, this year all the early crops were used up in furnishing food day by day, everything being consumed on the day it was reaped. (5) money wherewith to buy food (when this meaning is clear from the circumstances or the context, v. g., when speaking about people who are not cultivators): sarkār riṇagasirna isu hoṛoko *karcae* omaḍkoa.

II. adj, also *karcaan*, with *hoṛo*, a well-to-do man, who has a good amount of field produce to live on: karcadom karcaakana, mendo *karca* hoṛoleka oṛa kam baiakada.

III. trs., (1) to consume the provision of food supplied by the fields: baria poṭomle *karcakeda*. (2) to consume field produce day by day as soon as it is ripe: ne sirma puṛa hoṛoko rabal kiti rokageko *karcakeda*. (3) to spend money on smth. or in buying smth: oṛa baire moḍl isi ṭakale *karcakeda*; ne keṛare upunhisi ṭakale *karcakeda*.

IV. intrs, in the df. prst., of money, to be spent: oṛa baire i u ṭaka *karcaṭana*.

*kharca-o* p. v., (1) meanings corresp. to the trs.: loṽoare hobalena soben nāḍo *karcaabajana*; soben rabal kiti rokage *karcaṭana*; oṛa baire isu ṭaka *karcaṭana*; ne keṛare upunhisi ṭaka *karcaṭana*. (2) to become wealthy: apeṭare munḍa *karcaakana*, the chief of your village is well-to-do.

**kharca barca, karca-barca** (Or. *kharchbare*, money, etc., for a to and fro journey) jingle of *kharca*; same meaning and construction.

**kharca-ṭaka, karca ṭaka** sbst., part of wages paid in advance so as to enable a servant to procure his daily food: talahṭaka canḍu ṭunḍuree namjada, *kharcaṭakado* sidare, he gets during the month the money he needs to buy his food, and at the end of the month he receives the rest of his pay.

**khari** Has var. of *kāṇ* Ho, a term used in counting silk-cocoons in the trade, I. sbst, an aggregate of 1,600 cocoons. In one *ganḍa* there are 4 cocoons, in one *pōa* Has. or *pāṛ* Ho,

there are 20 *gaṇḍas* or 80 cocoons; in one *khari* there are 20 *pōns*: moḍ pōnte *khari* kā pereakana, there is one *pōn* short of a *khari*. N.B. The *khari* of the Santals is only 320 *gaṇḍas* or 1,280 cocoons.

II. trs., occurs in cpds., the first member of which is a nl., to buy and gather so many times 1,600 cocoons: lumamle *apikharikeḍkoa*, we have bought up three *kharis* of cocoons; moḍ pōniṇa kiriṇaoṛolekoreiṇa *moḍkharikoa*, if I buy one *pōn* more, I shall have one *khari*.

*khari-ǫ* p.v., in the same cpds., of silk-cocoons, to be gathered to the number of so many *kharis*: oṛǫ moḍ pōnredoko *moḍkharioa*, one *pōn* more and they (the cocoons) will number one *khari*.

*kharikharige* adv., in separate quantities of one *khari* each: *kharikharige* borare sanjukope, kendẹcuṛikodo enkaregeko tainka, put them in bags of one *khari* each, and do not pack the odd ones.

**kharka-duku** (Sad. *kharak*) sbst., a urinary complaint of a mild nature to which are subject young men and girls when they reach puberty (according to informants in the Biru country). N.B. In Has. Nag. a stone in the bladder is called *karkadaŭd*. (Correct accordingly under *daŭd*).

**khar-khar, kar-kar, kharkharaŏ, karkaraŏ** (Sad. *khar*) I. sbst., the repeated crisp sound of cutting with a sharp knife pieces of folded paper, of slicing a cucumber and the like: taĕar haḍṛą *karkarem* aĭumlą ci ?

II. adj., with *saṛi*, same meaning.

III. trs., to cut paper, cucumber, etc., with a repeated crisp sound: taĕare *kharkharjada*.

IV. intrs., to make a repeated crisp sound when being cut or sliced: taĕariṇa haḍjada, *kharkhartana*.

*kharkhar-ǫ* p.v., to be cut with a repeated crisp sound: taĕar *kharkharǫtana*.

V. adv., with or without the afxs. *ange, ge, ǫge, tan, tange*, also *kharleka, kharkenkharken*, modifying *haḷ, rika, aĭum, saṛi, leser*: ne katu *karkartan* leserakana, this knife is so sharp as to cut with a crisp sound, i.e., as sharp as a razor.

*kharken* adv., with a single short and crisp sound, modifying *haḍ, aĭum, rika, saṛi*. Cfr. *kharbagel*. With the simple adjunction of the copula *a* it may be used as intrs. prd. referring to the past: kagaj *karkena*, the paper sounded crisply (when they cut it). This prd. is eqvlt. to *kharbagelen* in the following sentence: tīiṇ *karkena*, I cut my hand.

**kharkharaŏ, karkaraŏ** var. of *kharkhar*. As adv. it takes the afxs. *ange, ge, ǫge, tan, tange*.

**kharken, kharken-kharken, kharleka**, also without aspirate, adv. See under *kharkhar*.

**kharpa, karpa, kharpa-juta, karpa-juta** (Or. *kharpā*; Sinh. *seruppu*, a sandal) I. sbst., a leathern sandal made as shown on Pl. XXV, 9. It is used mostly in summer on journeys, when the sun heats the roads so much that they become very troublesome to the soles of the naked feet.

II. trs., (1) to fashion leather into a sandal: ne ūrbu *karpaea*. (2) to protect one's feet with leathern sandals: rabaṇdin taṛamara haṛamko senhoratanre kaṭako *karpaea* aḍ bǭko turpuĩa, in winter some old men, when on the road, protect their feet with leathern sandals and bind a cloth round their head.

*kharpa-n* rflx. v., to put on leathern sandals: *karpanjanae*.

*kharpa-ǫ* p.v., of the feet, to be protected by leathern sandals: kaṭa *karpaakana*, enamente otelolo kaiṇ aṭākarjada.

**kharpaṛą** (Sad. *khaṭpare*; T. *palakai*, a plank) also without aspirate, sbst., a plank, generally a small plank, sometimes a flat piece of firewood.

**kharumpą, kharumpą-jaṇ**, also without aspirate, sbst., the sternum of birds: simko *karumpąjaṇreko* salomakana, fowls have a layer of meat on each side of the sternum.

**khaṛābą-khabą, khaṛābą-khaṛābą, khāṛabą-khabą, khāṛabą-khāṛabą** also without aspirates, var. of *khabą-khabą*, syn. of *cidącidą*. In songs *kaṛābąkabą* and its var. *kiṛībįkibį* mean to dance, dancing:

Cetan ṭolare *kiṛibįkibį* susunko,
Latar ṭolare *kaṛābąkabą* karamko.

**khaṛaḅ-khaṛaḅ, khāṛaḅ-khāṛaḅ khaṛaḅpa-khaṛaḅpa, khāṛaḅpa-khāṛaḅpa, khaṭaḅ-khaṭaḅ, khāṭaḅ-khāṭaḅ** (Or. *kharbaṛamba'anā*) also with *p* instead of *ḅ*, also without aspirates, I. sbst., the clicking, tapping or trampling sound of the hoofs of large animals (not goats) when running; the patter of running wooden sandals, in contrd. to *khaṛaḅkhuṛuḅ*: sadome kudaŏkįa, *kaṛapkaṛapiṛ* aĩumįą.

II. adj., with *saṛi*, the same sound.

III. trs., (1) to cause a large hoofed animal, especially a horse, to run: sadome *kaṛapkaṛapkįa*. (2) to cause the hoofs or wooden sandals to patter whilst running: sadom kūre *kaṛapkaṛapjada*; ente miaḍ daṇgṛa kaṭui *kaṛaḅkaṛaḅkeda*.

IV. intrs., of such animals or of people with wooden sandals, to run: *kaṛapkaṛapkedae*, or *kaṛapkaṛapkenae*.

*khaṛaḅkhaṛaḅ-en*, etc., rflx. v., same meaning: kaṭuakantee *kāṛāpkāṛāpenjana*.

*khaṛaḅkhaṛaḅ-ǫ* etc., p. v., of large hoofed animals, to be caused to run: sadom *kaṛapkaṛaplena*.

V. adv., with or without the afxs. *ange, ge, ǫge, tan, tange*, also *khaṛaḅkenkhaṛaḅken, khaṛaḅleka*, etc., modifying *nir, kudaŏ, rika, saṛi, aĩumǫ*.

**khaṛaḅ-khuṛuḅ, khaṛą-khuṛų, khaṭaḅ-khuṭuḅ, khaṭą-khuṭų** also with *p* instead of *ḅ*, also without aspirates, same meaning and construction as under *khaṛaḅkhaṛaḅ*, the sound being produced in walking, not in running. There are no adverbial forms ending with *ken* or *leka*.

**khaṛaḍ, khoṛoḍ, khuṛuḍ, khaṛaḍ-bagel, khoṛoḍ-bagel, khuṛuḍ-bagel** (Sad. *khurud*) also without aspirates, vars. of *khaṛag, khaṛagbagel*.

**khaṛaḍ-khaṛaḍ, khoṛoḍ-khoṛoḍ,**

**khuruḍ-khuruḍ** also without aspirates, vars. of *kharaḍsakharaḍsa* and *kharagkharag*, used mostly in jokes.

**kharaḍ-khoroḍ** also without aspirates, var. of *kharaḍsakhoroḍso* and *kharagkhorog*.

**kharaḍsa, khoroḍso, khuruḍsu** also without aspirate, 1⁰. syn. of *khusŭru*, to enter suddenly a hole. 2⁰. trs., to quaff suddenly a liquid : daẹ *kharaḍsakeda*.

*kharaḍsa-n* etc., rflx. v., same meaning : daẹ *kharaḍsanjana*.

*kharaḍsa-ẹ*, etc., p. v., of a liquid, to be gulped down suddenly : daẹ *kharaḍsanjana*.

*kharaḍsaken* adv., modifying *nū, rika, rikan, rikaẹ*.

**kharaḍsa-bagel, khoroḍso-bagel, khuruḍsu-bagel** also without aspirate, same meanings and construction as the prd. *kharaḍsa*.

**kharaḍsa-kharaḍsa, khoroḍso-khoroḍso, khuruḍsu-khuruḍsu** also without aspirates, I. sbst., a prolonged or repeated sound of gulping a liquid : daẹ nūjada, *kharaḍsakkharaḍsaiẹ* aĭumjada.

II. trs., to quaff a liquid repeatedly or in large quantity : daẹ *kharaḍsakharaḍsakeda*.

*kharaḍsakharaḍsa-n*, etc., rflx. v., same meaning : daẹ *kharaḍsakharaḍsanjana*.

*kharaḍsakharaḍsa-ẹ*, etc., p. v., of a liquid, to be quaffed repeatedly or in large quantity.

III. adv., with or without the afxs. *ange, ge, ẹge, tan, tange*, also *kharaḍsaleka, kharaḍsakenkharaḍsaken*, etc., modifying *nū, rika, rikan, rikaẹ*.

**kharaḍsa-khoroḍso, kharaḍsa-khuruḍsu, khoroḍso-khuruḍsu** (Sad. *kharadkhorod*) also without aspirates, 1⁰. I. sbst., the sound of several people quaffing a drink.

II. trs., of several people, to quaff a drink.

*kharaḍsakhoroḍso-n*, etc., rflx. v., same meaning.

*kharaḍsakhoroḍso-ẹ* p. v., of a drink, to be quaffed by several people.

III. adv., with or without the afx. *ange, ge, ẹge, tan, tange*, modifying *nū, rika, rikan, rikaẹ*.

2° syn. of *khasărakhusŭru*.

**kharag, khorog, khurug** used mostly by children, trs., to quaff suddenly a drink, especially when the cup is held at some distance from the lips and the liquid is poured into the mouth.

**kharag-bagel, khorog-bagel, khurug-bagel**, also without aspirate, same meaning as *kharag*.

**kharag-kharag, kharag-khorog, khorog-khorog, khurug-khurug**, also without aspirates, same construction as *kharaḍsakharaḍsa, kharaḍsakhoroḍso*, instead of which it is sometimes used when there is question of men (not of animals) gulping down a drink. Properly it refers to the sound of gulping down a liquid which is poured into the mouth from a little distance, the cup not being held to the lips.

**kharaṇ-kharaṇ, khoroṇ-khoroṇ** and sometimes **khuruṇ-khuruṇ**, also without aspirates, used by jokers instead of *kharaḍsakharaḍsa* and *kharag-*

*khaṛog.*

**khaṛa-kasua**, also without aspirate, var. of *khorakasua.*

**khaṛa-khaṛa, khaṛ-khaṛ, khaṭa-khaṭa,** also without aspirates, generally affixed to *rōṛo, rōṛ,* I. adj., hard and dry: *kaṛkaṛ* kagaj laṭumlere rocodoa, stiff paper breaks when folded.

II. trs. caus., to let smth. dry in such a manner that it becomes stiff or hard and, to a certain extent, brittle: ne gāsido ūr *rōṛkaṛakaṛa-keatee* akiriṇakeda.

III. intrs., in the df. prst., to be stiff and brittle: ne kagaj *kaṛkaṛ-tana.*

*khaṛakhaṛa-ǫ* etc., p. v., (1) to be caused to become hard and dry: ūr jeṭete *kaṛakaṛajana.* (2) of dead bodies, hides, sized cloth, etc, to become, by drying stiff or hard, and brittle: baĕaire gutuakaḍ jilu *rōṛokaṛakaṛaoa,* pieces of meat strung on twine and so put to dry, become very hard; hai *rōṛokaṛakaṛa-jana;* lija sabunleaḍ, sabun begar capigiṛite tasitare, *rōṛokaṛakaṛaoa,* a cloth washed with soap becomes hard and stiff when spread out to dry, without first well rinsing out the soap; peṛâĕko ṭendṛtē joakaḍ sutam *rōṛokaṛakaṛaoa,* the thread brushed by the weavers after dipping it in rice water, becomes stiff when dry, i.e., is sized in this manner.

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

**khaṛa-khoṛǫ**, also without aspirates, used by jokers instead of *khaṛaḍsakhoṛoḍso* and *khaṛagkhoṛog.*

**khaṛǫ-khuṛu**, also without aspirates, var. of *khaṛaḍkhuṛuḍ.*

**khaṛăkuṛu, khaṛkuṛu** (Sad. *khaṛaḍ-khuṛuḍ*) also without aspirate, I. sbst., (1) the noise made by smth. moving about in a hole or enclosed space, v. g. (*a*) the noise of cattle trampling in the cowshed, and hitting their horns against one another. (*b*) the sound of water set in motion by a fish or a snake in a hole: *kaṛăkuṛu* aĭumlena, ne unḍure maraṇ hai cimaḍ menaia. (*c*) syn. of *haṛahuṛu,* the sound of liquid matter moving in the bowels. (2) the rustling sound of dry leather, stiff paper, sized cloth, waterproofs, etc., being folded or rolled up.

II. adj., with *saṛi,* same meanings.

III. trs. or intrs., (1) to cause a hole, leather, etc. to produce this sound: biṇ ei hai ne unḍul *kaṛă-kuṛuṇjada?* cekaṇi *kaṛăkuṛuṇjada?* ūrko *kaṛăkuṛujada.* (2) to intrude in smb.'s house unexpectedly and suddenly without first shouting a warning, so that, if need be, any undressed inmate may cover himself decently, or so that if there be any objection to one's entering, v. g. the presence of an important guest, one may be timely cautioned: oṛa âŏgeko *kaṛăkuṛukeda;* âŏgeko *kaṛăkuṛukena.*

IV. trs. caus., to make a fish, a snake, etc., move about in a hole under water and so produce this sound: maraṇ unḍure coṛakoe *kuṛăkuṛuṇjaḍkoa.*

V. intrs., (1) prsl., of the bowels to produce the sound described : lāị *kaṛăkuṛutana* nēgejāiṇa duloa. (2) imprsl., to feel one's stomach thus affected : lāị *kaṛăkuṛujạiña*.

*kharăkuṛu-n* rflx. v., (1) to move about in a hole or an enclosed space and so produce this sound : uṛiko keṛako gôṛârəko *kaṛăkuṛuntana ;* miaḍ aṇḍuiṇa ragoṛolạ, do araṇḍagiṛiakan coṛa *kaṛăkuṛuntana*. (2) to intrude suddenly in smb.'s house : oṛạre âŏgee *kharăkuṛuniana*.

*kharăkuṛu-ụ* p. v., (1) of a hole, a fish, leather, etc., to be caused to produce this sound : uṇḍu bitarre dạ menạre, hai kāre biṇa eklakọre *kaṛăkuṛuna ;* uṇḍu *kaṛăkuṛulena ;* biṇa *kaṛăkuṛulena ;* keṭẹ kagaj *kaṛăkuṛulena*. (2) of a house to be entered abruptly : oṛạ âŏge puraṣa kā *kaṛăkuṛuna*, enado begar gasaŏṛạ kamige, people do not often enter some one's house abruptly, it is impolite to do so. (3) of the bowels to produce the sound described : lāị *kaṛăkuṛuṇtana*.

VI. adv., with or without the afxs. *ange, ge, ụge, tan, tange,* modifying *saṛi, rika, rikan, aṭăkar, aĭum, ekla, bolo, uṛuṇ :* gomkeạ kubi meromko jomtan taĭkena, lelkeḍkoci gomkedo *kaṛăkuṛutane* uṛuṇalena, goats were eating the sahib's cabbages, seeing them he jumped up noisily and came out.

**kharăpaṭ-kharăpaṭ** (Sad. *kharpate*) also without aspirates, var. of *kharaḷ-kharaḷ*.

**kharăpaŏ, khuṛăpaŏ** (P. *gharp se khānā*, to gulp) also without aspirates,

I. trs., (1) to eat or drink smth. In this meaning it is used mostly by children and young people : hola meromjilule *kaṛăpaŏlạ ;* moḍ cipi dạe *kaṛăpaŏkeda*. (2) to appropriate smth. : ţakae *kaṛăpaŏlạ*.

II. intrs., to eat or drink : *kaṛăpaŏtanako*.

*kharăpaŏ-n* rflx. v., same meaning : cekanạpe *kaṛăpaŏntana ?*

*kharăpaŏ-ọ* p. v., (1) to be eaten or drunk : ne darurạ uliko soben *kaṛăpaŏcabajana*. (2) to be appropriated.

**kharap-kharap, khăṛăp-khăṛăp, kharappa-kharappa, khăṛăppa-khăṛăppa** also without aspirates, vars. of *kharaḷkhuṛuḷ*.

**kharap-khuṛup** also without aspirates, var. of *kharaḷkhuṛuḷ*.

**kharâ-puja** Nag. (Sad.) also without aspirate, syn. of *kolomsiṇ* Has.

**khari, kaṛi** (H. *kaṛī*) syn. of *ḍaṇḍi*

I. sbst., a couplet of a song : en duraṇa riṛiṇjada, miḍ *kaṛi* bāriṇ ţōrjada.

II. trs., to compose so many couplets in a song : ne duraṇ okoe baikenae *môṛêkaṛitada ?* ţunḍuu kā ţunḍutaboa ; duraṇ môṛêae *kaṛikeda*.

*khari-ọ* p. v., to be composed in so many couplets : en duraṇ môṛêa *kaṛiakana*.

**kharī, kaṛi** (H. *kaṛī*) I. sbst., a link of a chain : ne sikiṛiṛạ upunia *kaṛi* ocọjana, enamente diṇgaĕakana.

II. trs. or intrs., to make a chain with so many links : jariḳ (or jariḳre) moḍsaeko *kaṛiakada*, they have made the surveyor's chain with a hundred links.

*kharī-ọ* p. v., of a chain, to have so

many links : jariḷ (or jariḷre) eiminaṇ *kaṛiakana ?*

**khaṛi, kaṛi** I. sbst., a drumstick : ḍulkiṛa *kaṛi* omaiṇpe. It occurs also in the cpds. *nagerakaṛi, ḍulkikaṛi,* etc.

II. trs., to make into a drumstick, to use as a drumstick : ne soṭabu *kaṛiẽa.*

***Khaṛia, Kaṛia** sbst., an aboriginal tribe living for the most part in Chota Nagpur and akin to the Mundas though not as closely as the Santals and other Mon-Kmers of the Ranchi plateau and Central India. The following details were furnished by the Rev. L. Cardon S. J.

Their tradition as to their origin and migration do not carry us beyond a town they call *Hardinagar,* which so far has not been identified, though it is generally agreed that the locality is to be looked for somewhere in the Madhepura Subdivision of the Monghyr district. According to the same tradition an Aryan invasion drove them away from their ancestral home into the wilds of Chota Nagpur.

There are two branches in the tribe, the elder and the younger. In the main the ground for the division comes to this, that cow's flesh is taboo to the first, whilst the other may freely partake of it. They do not eat together, neither do they intermarry. Another tribe of Aborigines, the Dhelkis, though speaking Kharia, are not however considered by the two branches as being true Kharias, for the reason that they tattoo their women.

It takes an eye trained by years of observation, to distinguish at sight a Kharia from an Oraon or a Munda; for there is little in their build, features, complexion and dress, to single them out from their aboriginal neighbours. Their girls and women, however, are more easily known by the three short vertical lines, the first and last with a short oblique downward stroke, on their forehead, and the absence of tattooing on the rest of their bodies.

The reserve of the Kharias with strangers is proverbial, it is not easy therefore to win their confidence; but when you succeed, they make good and trusty friends indeed. The fickleness of the Oraons and self-conceit of the Mundas, form no part of their character; and all the Missionaries who have come into familiar contact with them, acknowledge that their feelings are more refined and nearer to our own standard.

They are cultivators and their implements as well as their methods of cultivation do not differ from those of their neighbours. The father, as head of the family, has for life, authority over it. He alone may dispose of all that belongs to it, and everybody in the house is bound to obey his commands. All the earnings, whether in kind or specie, of the various members of the family, belong by right to him as long as they abide with him. At his death, his widow replaces him and directs everything in the house as he did himself. The sons are answerable

for their father's debts even after they have separated from him; and the same liability exists between brothers, but only as long as they keep in common the ancestral property.

The totem (*gotar*) comes down through the father to all his children. The practice of adoption is in fashion among the Kharias even when they have already children of their own. Orphans have not to wait long before they are taken in, and, once adopted they are exactly on the same footing and treated in the same way as the children of the house. An adopted son has even a right to an equal share of family property. Should he have some land of his own, its income goes to his fosterfather so long as he lives. The adoption is subject to the approval of the village council (*panoayat*). Should this refuse to sanction the choice, when there is question of a boy, he cannot later on claim a share of the adopter's property. If the adopted child be a girl, her fosterfather is entitled to the usual dowry (*sukhmûr*, head of cattle), when he gives her in marriage; but in return, he will present her husband with a female buffalo and a pair of plough oxen. Even during her husband's lifetime the wife has much to say in matters where the family interests are concerned.

The family savings are often secreted under ground inside the house or buried outside in some secluded spot, by the master of the house. If he is a right-minded fellow, he will tell his secret before dying; else he carries it to the grave in the hope that the hidden treasure will be of use in the next world.

The bachelor's hall (*dhumkuria*) of the Oraons is unknown among the Kharias. Small children sleep together in the same room as their parents; grown-up boys in the verandah; adult girls in some corner of the house.

Though pologamy is allowed, yet monogamy is the rule and considered more honourable. Girls are not considered as belonging properly to the family, but rather to that of their future father-in-law; they are, so to speak, *in via* or *ad dispositionem*. Hence as soon as a girl becomes marriageable (the putting up of the hair is the sign) she may no longer enter the cowshed of her house or partake of the meat offered at the family sacrifices (*puja*). When a widow, if she comes back to live with her parents, the restriction is removed. Infraction of the rule would bring all kinds of disease to the cattle. All girls besides, whatever be their age, never get a share of the home sacrifices. A married woman may no longer cook for the family in her parent's house, neither for her brother's family in his house. Married people may not sleep together in the house of the wife's father.

*Religious beliefs.*—The Kharias believe in a supreme being, the Creator and Ruler of everything, standing on his now level above all

other spirits; yet no public worship is ever given him. They call him *Maha Ishwar* (the great God) or *Sakhi Gosaiya*, the all-seeing Deity; names evidently borrowed from Hinduism. The Sun is his personification, though not identical with him, and at sunrise pious Kharias, standing or kneeling with hands joined to their bent forehead, will hail the Sun with the words: "You are my God!" This salutation they repeat before they cleanse their teeth or take their morning bath. The Moon is considered as the Sun's wife, and though they do not sacrifice to it, they will bow to it, when visible, before going to rest. Though, as I have remarked, no public worship is given to the Supreme Being, yet they may not neglect him altogether, lest he should withdraw his blessings, and some misfortune thus befall them. On this account they sacrifice a white cock to him in June or July, —the only season when it is allowed to do so,—with promise of a white he-goat within the next three years. This *puja* is made by the head of the family, on a flat rock when done in June; on some upland, in July. The meat of the victim is eaten at home, only by the male unmarried children of the house.

The Kharias make a distinction between the soul of a man (*jiu*), and his shade (*chaṭn*). These two keep united as long as the man is alive, and though his shade may sometimes become visible, never so his soul. That shade of his is hardly of any use to him, though not altogether useless, as the following, told me by an old Kharia goes to show: "Once as I was going along a forest path," said he "I came across a snake; my shade knocked against it, and the snake instead of creeping away, coiled up and gave me the opportunity of killing it." The shade, when visible, is evidently nothing else than the shadow. It is the shades of their dead ancestors (*buṛha, buṛhi*) which the Kharias worship. These shades are supposed to keep their abode in the cooking room (*rasoa kothi*), where they squat in corners or on paddy bales. When well treated, they follow, as a dog, the members of the family to protect them from harm; and they help them in their undertakings. On the other hand, when neglected, they take their revenge by causing disease among men and beasts. They resent specially the mention of their names being passed over at the family *pujas*, and the omission of the customary libations, made to them by dropping on the ground a few drops of rice beer when this is drunk in the house.

The Kharias, like other aboriginal tribes in Chota Nagpur, have a string of evil spirits (*bhūt*) which they must propitiate at stated periods by means of sacrifices. It is fear, not love or any reverential feeling, which prompts them to worship these spirits. They are in

a mortal dread of them and they try, with their sacrifices, to make them harmless, as you would cast a bone to a dog to avoid a bite. In their idea, the supreme Being may save them from evil, or help them in their enterprise, but he will not cause them directly any harm. The withdrawal of his help or blessing may give full scope to the bhu'ts to do mischief among men. Bhuts and eventually a witch (*dain*) are believed to be alone responsible for all serious troubles and diseases, and in such cases they have recourse to the medicine man (*mati*) or to the witch-finder (*soka*).

Besides the master of the house, who on certain occasions offers the family sacrifices, there are also the *pahan* and his helpmate the *pujār*, whose prerogative it is to sacrifice on behalf of the whole community. The office of pahan is hereditary among the Kharias, and in return for his services he holds, free of rent, a certain amount of paddy growing land. In his house there hangs a winnowing van (*sup*) kept exclusively for sacrificial use, and which is never replaced until it has fallen into decay. It is in this *sup* that he keeps the *arwa* rice (used for sacrificial purposes only), rice husked without having been previously steamed or boiled, and used in every sacrifice made either by him or the heads of families. This rice is blessed by the pahan on certain great festivals as the *sarhul* or *kadleta*, in the following manner: Sitting on the ground, tailor-wise, with his van full of rice in front him, he takes some of this and after swaying it right and left on his extended palms, casts it over his shoulder towards the people who stand ready to catch it in the folds of their dress. This rice is taken home to be made use of at the family sacrifices.

The tribal sacrifices which are the exclusive resort of the pahan are the *sarhul*, the *kadleta* and the *karam*. In order to avoid useless repetitions in describing them, I note here several points which are common to them all. Before the discharge of their office, both the pahan and the pujar must keep a strict fast on the eve of the appointed day, and bathe the next morning. At each of these sacrifices, five (seldom three) small heaps of *arwa* rice are placed in a row on the ground; before the victim is killed it is made to eat some of this, and after the killing, its blood is made to trickle on the heaps. The male members of the community are alone permitted to be present at these sacrifices.

*Karam phagun sacrifice.*—This sacrifice takes place at the sacred grove of the village (*sarno*) during the month of March, when the flowers of the sal tree (Shorea robusta) begin to fall. In Biru the *sarhul*, and the *phagun* festivals are kept on the same day. Any day of the week, Friday excepted, will do. On the morning of the appointed day, the

pahan and the pujar, together with the people, repair to the *sarhul sarna*. The pahan sitting in front of the sacred stone (a stone besmeared with red lead, *sindur*) found in every sacred grove, which personifies the tutelary spirit of the place, with the pujar on his left, places on the ground the usual five heaps of *arwa* rice and burns some molasses and rosin over embers in a leaf cup. The two fowls to be sacrificed, a speckled and a red one, are given him, and standing facing the East, he raises both, offering them to the spirits whose names he calls out. He then makes them over to the pujar who cuts off their heads on the blade of an axe. The same operation is repeated by the pahan and pujar for all the fowls brought by the people. The sacrificed fowls are then summarily cooked and eaten by all present. Heads and livers are cooked apart for the pahan and pujar, who eat them with a drink of ritual beer (*tapan handi*). The rest of the people drink ordinary beer, sitting hamlet by hamlet.

When ready to leave the grove, a strong fellow takes the pahan astride on his shoulder, and carries him processionally to the village. On reaching the pahan's courtyard, and while he is still on the man's shoulder, the pahan's wife comes forward washes her husband's feet and gives him a drink of ritual beer. The pujar is there carrying in a winnowing van a provision of flowers of three kinds; *mahua* (Bassia latifolia), *dawai* (Grislea tomentosa) and sal (Shorea robusta) gathered by the pahan on the previous day and taken in the morning to the sacred grove. Some of these flowers are offered to the wife, and the pahan is then taken in the same way to all the houses where the same rite is performed and flowers given, the only difference being that instead of ritual beer, it is the ordinary kind which is given him at every house.

On the day preceding the feast a branch of the *simbar* tree (Bombax malabaricum) is planted towards evening on an upland close to the village; some water is poured on it, *sindur* (red lead) applied, and five handfuls of *kher* (Andropogon contortus) set fire to.

*Karam festivals.*—The first to be celebrated is the *rāj karam*, in *Bhado* (August-September) and the whole village community takes part in it. All the marrigeable girls keep fasting on the previous day, and the young men sweep the dancing place (*akhara*) and beat in fresh mud over it. At dusk the pahan with the boys goes and cuts a branch from the *karam* tree (Nauclea parvifolia) and the stem of a castor oil plant (Ricinus). These are brought to the village planted in the middle of the dancing ground, and tied together with a piece of cloth to which red lead has been applied. Some old fellow from among the assembled people then comes out with the *karam* story. It

is a rigmarole from which one can understand that "this is the *karam* of the rajah... Once there was no rice crop... then the rajah planted the *karam* and lo! a bumper crop was the result". When the recital is over the pahan puts three small *arwa* rice heaps in front of the *karam* bough and squeezes over them the juice of the fermented stuff (*mera*) out of which rice beer is prepared. He then offers up as sacrifice an egg shell and two white fowls. He alone with the pujar eats the flesh of the birds which is cooked in some private house. After taking their evening meal, boys and girls pass the night dancing and singing. Before dawn they take up the *karam* bough with the castor oil plant, carry them dancing and singing, accompanied by the drums, to the next stream, and pitch them into it.

After the *rāj karam* comes the *ṭola karam*, so called because it is celebrated in every hamlet. It follows the same lines as the *rāj karam*, except that no castor oil stem is planted and no sacrifice is made. The gathering of boys and girls from the neighbouring villages and hamlets on this occasion makes the *ṭola karam* highly detrimental to morality.

*Kadleta sacrifice.*—The eating of the new crop rice is the occasion of this tribal sacrifice which takes place at the end of *Bhalo* (first fortnight of September), when the upland rice is getting ripe. In the early morning the men of the village gather in the *kadleta sarna*, each bringing either a fowl, some *arwa* rice or a pot of rice beer. The *kadleta* sacrifice follows the same ritual as that of the *sarhul*. When it is over no water is poured over the pahan's head, but he is carried home astride on the shoulder of some strong fellow and on arrival his feet are washed by his wife who also gives him ritual beer. On that day he alone of the whole village eats a meal prepared from the new rice, with as side-dishes, fowl's meat, parched rice (*chura*) and cakes (*roti*) made from the new rice; the whole being washed down with copious draughts of beer.

The following day in every house the master of the family carrying as offerings a cup containing unhusked paddy of the new crop, a small vessel with water, some parched rice, cakes and a handful of *kher* grass (Andropogon contortus), proceeds towards the East, to some upland close to the village. There the master of the house, with raised head and joined hands towards the sun thus addresses it. "We are eating to-day the new rice; give us this year a good crop!" The offerings are then placed on the ground, the *kher* grass set fire to, and with the sprinkling of the water all around, the ceremony is brought to an end. They may now return home and enjoy the meal peculiar to the occasion. It is of the kind eaten by the pahan on the previous

day. When the meal is over, *bhelwa* leaves (Semecarpus anacardium)—as many as there are deceased members in the family, whose shades have been taken in—containing a bit of everything that has been eaten at the meal, are placed on the floor close to the cooking room and a few drops of the sacrificial beer dropped into them. The same sacrificial beer is then served round to all the members of the family, with the exception of the girls. The *bhelwa* leaves are not removed till the following morning when they are thrown away.

After the feeding of the ancestors' shades the head of the family takes five *keond* (Diospyros melanoxylum) twigs, and splitting them at the top, inserts in each a folded *bhelwa* leaf holding some moistened flour made from the new rice, and with the same flour he dots his forehead, the lobes of his ears and the base of his throat. The *keond* twigs are then stuck into the roof of the house over the entrance. The following day these twigs are taken down one is planted in the cotton field, the four others in the rice fields.

*Sohraï sacrifice.*—The *sohraï* is a festival kept in honour of the common cattle and the buffaloes, at the end of the ploughing season. The new moon of *Kartik* (October) is the time fixed for the buffaloes, and the full moon of the same month for the common cattle.

*Sohraï of the buffaloes.*—On the eve of the feast the master of the house and his son sacrifice a young black pig, killing it by knocking it between the horns of a buffalo inside the shed. Whilst the pig eats the sacrificial rice, father and son standing with joined uplifted hands invoke the tutelary spirit of the cattle shed asking him to keep the animals from harm in return for the pig they are giving him. The meat of this sacrifice together with the sacrificial beer is partaken of by all the members of the family with the exception of the girls however young. These, however, are given some ordinary beer and meat for the occasion. When the sacrifice is over the legs and hoofs of the buffaloes are sprinkled and washed with ritual beer; their horns, ribs, hind quarters, are anointed with ghee (clarified butter) or oil, and rubbed with *arwa* rice flour. At the end of the ceremony, a generous feed of cooked rice and *urid* (Phaseolus Roxburghii) is given to the buffaloes. Whilst these rites are being performed, lights are kept burning: one inside the house, another in the buffalo shed and a third in the small garden at the back of the house. They are put out before they are burned up.

*Sohraï of the common cattle.*—The ceremony begins as soon as the cattle return from their morning graze. The cowherd anoints their horns, ribs and hind quarters with ghee or oil, washes their legs and hoofs with ritual beer and makes them drink what is left of it. The master of

the house then comes, wearing for the occasion the brahminical thread with a few blades of *dhub* grass (Cynodon dactylon) hanging from it. He brings a winnowing van with ritual rice and a leaf cup containing *kurji* (Celastrus paniculata) oil and some *arwa* rice flour. In this cup he disposes crosswise two long wicks, the ends of which overhang the sides of the cup, and lights them. He then offers a prayer to the tutelary spirit of the cattle, asking him to save the animals from disease and harm from wild beasts. After the prayer he sacrifices to him two fowls, cutting off their heads at the same time on the blade of an axe, and dripping their blood on three small heaps of ritual rice at the entrance of the cowshed The fowls' heads are placed alongside these heaps and their bodies cast into the shed. All the members of the family, except the girls, partake of the victims' flesh with a drink of ritual beer. The girls are given an ordinary fowl and common beer. Before being taken out for the afternoon graze, the cattle are given a feed of cooked rice and Phaseolus pulse. Whilst the members of the family eat the sacrificial meat, the cowherd is given a large bowl of ordinary beer placed on the ground, which, for the fun, he must drink crouching on his hands and knees.

*Gohar sacrifice.*—This is made every third year about the full moon of *Cait-Baisak* (April, May). For this purpose a miniature cowshed is made on some upland by planting four sal saplings, crowned with their leaves, and encircled with cotton thread fresh from the spinning-wheel (*arwa suta*). Within this enclosure is placed a middle-sized earthen pot containing some *arwa* rice flour and ground turmeric. A russet he-goat is sacrificed by the master of the house and its blood is made to drip on five heaps of ritual rice, and inside the vessel. After rubbing the outside of this with the contents, the man cooks in the pot some *arwa* rice with the addition of turmeric. He alone is allowed to eat this rice, though he may give a portion to one of his unmarried sons, if there be any present at the sacrifice. The flesh of the he-goat is eaten at home by all the members of the family, except the girls, however young they may be. The sacrifice is made to the tutelary spirit of the cattle. The earthen vessel in which the rice was cooked is carried home uncleaned and hung inside the cowshed.

*Dohor sacrifice.*—This is of a private nature and generally takes place in Aghan (November). When the winter paddy is about to be reaped, the pahan performs it on behalf of an individual who suspects the presence of a spirit in his field, because some sudden trouble has occurred in his house. The pahan officiates without any previous fast, since this sacrifice is made on the spur of the moment, as soon as the mischief caused by the evil spirit has been discovered. The sacrifice of a

speckled fowl is made to the spirit in the field where he is supposed to dwell, and the flesh of the victim consumed on the spot. In the end the pahan tells the man to be of good cheer as all danger is now over. For his trouble he receives a pot of rice beer and a few fowls.

*Moral code.*—The Kharias believe in an endless transmigration of the soul (*jiu*) into men and beasts, and even into plants; for, according to them, animals and plants have, like human beings, their own soul which is bound to be born again. They have no hell nor heaven. As punishment the soul of a wicked man after death reincarnates in some low kind of animal, a pig or a dog for instance, whilst that of a good man as a reward, comes back to life as a human being, but always in the same tribe.

They consider adultery, incest, theft, false testimony, calumny, neglect of parents when old, insulting or striking them, as morally wrong and very bad. They take a more lenient view of indecent talk and fornication, though, when young boys and girls are caught misbehaving, they are scolded and even thrashed. Like most Indians they use most filthy abuses; but the custom is so prevalent that very little offense is taken. Though, as a rule, they will not give anybody anything except in exchange for work, yet they will not refuse a poor man one or two measures of rice. Should a family in the village become helpless through illness, people will readily go and cook for them and help them in every way. Any traveller, even a perfect stranger, will always find shelter for the night in the verandah of a Kharia house, and also be supplied with all the requisites for his evening meal. The sad plight of the man moves them to pity: "Night overtook him at our door," they say "where could the poor fellow go if we send him away?"

A husband may divorce his wife for the following reasons: adultery, sterility, theft of things in the house, improvidence and neglect of family interests, laziness, constant bad cooking of meals, inhospitality towards guests and habitual sulkiness at home. When sent away on account of any of the above offences, her dowry must be returned by her father to her husband's family, and the children kept by the husband. If she is dismissed for no fault of hers, her father retains the dowry and, in olden times, was even entitled to twice the number of head of cattle he had been given at her marriage. The innocent wife takes her children with her. These however have no right to a share of their father's property, but are entitled to one from that of their maternal grandfather.

A young man of the tribe, who seduces a Kharia girl is constrained to marry her, whether there be any issue or no. Should the girl

be under age, a fine is levied by the panchayat on the parents of the boy. Adultery of a married Kharia with married Kharia, Oraon or Munda women, as well as with those of any other tribe whose water Kharias have no objection to drink, is punished with exclusion from the caste. His family, not however his brothers and sisters if any, shares the penalty. He may be reinstated into the tribe in the usual way, by appearing before the panchayat. If the fault has been committed with a married woman or a maiden belonging to a caste whose water Kharias do not drink, the punishment of the culprit and of his family is perpetual exclusion from the tribe. Should there be any issue in the first case, the man must rear up the child as if it were his legitimate offspring; and if it is a boy, he, at his father's death, has a right to half the share of a legitimate son.

A married Kharia woman misbehaving with a married or unmarried Kharia, Oraon or Munda man or with an individual belonging to one of the tribes whose water Kharias have no objection to drink, suffers only temporary exclusion from the tribe, and may be reinstated into it. Should the seducer belong to any other than those tribes, the woman, married or single, is an outcast for ever; and the people of the village will not allow her to remain among them. A Kharia girl misbehaving with a Sadhan boy or married man, is punished with perpetual exclusion from the tribe.

*Birth.*—The day it has been ascertained that a woman is with child, all marital intercourse stops till about a fortnight or a month after the birth of the child. During pregnancy the use of the country liquor (*daru*) distilled from the *mahua* (Bassia latifolia) flower is forbidden to the woman, and rice beer but sparingly allowed her. Even for the delivery of her first child she does not go to her parents, but remains at her father-in-law's house.

Some eight days before delivery the mother is confined to a special room (*sutua kuria*) which no man may enter, under pain of being fined. The husband stays in the verandah or even goes to live in another house. Rice water (*ardi*) is given as a drink at meals to the confined woman, in the belief that it promotes the secretion of milk. At birth the child's umbilical cord is cut, as a rule by means of an arrowhead, by the midwife, and the women present warm the baby with their hands previously held at the fire burning in the room.

The afterbirth is buried in the courtyard of the house; the umbilical cord in a small hole dug by means of a hair-pin (*kongso*) close to the door facing the courtyard. Should a larger instrument than a hair-pin be used, the child's teeth would grow out of proportion.

Immediately after delivery the mother is given some *kurti pani* (water in which the Dolichos biflorus pulse has been cooked), rice water and a meal of cooked rice. There is no fasting for her. The custom of giving the mother turmeric water to drink and making her fast for three days after she is delivered, is a Sadhan, not a Khaṛia, custom. Though the mother goes on living apart till the child's navel is healed (generally after five or six days), if there be no strangers in the house, she may during that time cook for the family.

In case of abortion, if the foetus is only one or two months old, nobody minds the occurrence. If older, the woman is confined to the *sutua kuria*, where for a whole day she remains without food or drink. The following morning they give her turmeric water to drink and her usual food, and she is then allowed to resume her occupations.

If a woman dies during pregnancy or in childbirth, they break her legs and arms, twist her feet and drive thorns through them as well as through her hands. A spot lying outside the village boundaries is chosen for the burial. On reaching it, a medicine-man (*mati*) sacrifices a white cock to her shade (*curil bhūt*), with imprecatory injunction not to return and disturb the family. The blood of the fowl is sprinkled over the corpse, which is then buried in its old clothes, prostrate in a lump, face downwards, and finally covered with earth and thorny branches. The flesh of the sacrificed fowl is not eaten but thrown away.

The *chatih* ceremony at which a name is given to the child, is usually performed on the sixth day after the birth. The husband and wife with all the married people of the house are obliged to keep a strict fast on the previous day, and on that day too the child's head is shaved by his father. They, next morning, bathe, wash their clothes, and eat a meal cooked in a neighbour's house. The guests then begin to come in and when they are all gathered, comes the finding of the baby's name. The usual way is to take a leaf cup full of water, on the surface of which some relative drops gently a grain of *arwa* rice, representing the child, and another, the person whose name is being tested. If the two grains meet, the name is found fitting; if they keep separate, the name of another is tried till the operation succeeds. They generally begin with the name of the child's grandfather, and if this does not do, they have at their disposal, for successive trials, the names of the father's elder brother, of uncles or even of one of the guests. Another means is to take a sal leaf and, calling out a name, the ribs of the leaf are counted. If five or seven ribs are found, the name called out is the right one. The imposition of the name may also take place on the *barih* (twelfth day). Then the fasting is gone

through not at the *chathi*, but at the *barih*. The ceremony ends in feasting and rejoicings. The paddy, placed in a leaf cup alongside that containing water in which the child's hair is dropped, after being cut, is afterwards sown in a separate plot of ground. The produce goes to make cakes for the children of the house.

*Disposal of the dead.*—" His soul is gone below ; he is born again ", say the Kharias when a man has breathed his last. The corpse on its mat is at once placed on a bedstead, and laid out on its back with the arms extended alongside the body. After anointing with oil the forehead, face and chest of the deceased, they cover him up with whatever article of clothing belonged to him. In the meantime the womenfolk start their lamentations and some men go out to prepare the grave. The family together with the relatives, many of whom have arrived before the man died, keep watch over the corpse. The deceased lying on the bedstead, is carried on the shoulders of neighbours to the burial place. There, after shoving a coin into his mouth, he is let down into the grave, head to the North, with the mat and all his clothes ; the bystanders cast over him a handful of earth, and the grave is filled up. Next to it they place a small earthen pot with water and a few small twigs (*dathun*), and another earthen pot containing rice cooked without salt or any seasoning. The bedstead is broken up and the pieces left on the spot.

After the burial, all those who were present must go and change their clothes after bathing. On returning to the deceased's house, they have, before going in, to undergo a kind of purification, by being sprinkled with turmeric water in which has been crushed flesh of some fish. Before the gathering is broken up, a relative sacrifices a *kasri* (reddish black) fowl in the name of the dead man, and its blood is made to soak at the foot of one of the walls inside the room. Children alone may eat the flesh of this fowl. Rice beer is then passed round as a fitting conclusion to the ceremonies. The mourning may last for days, during which no work is done by the members of the family. Though cremation is now and then resorted to, yet burial is the general way in which the Kharias dispose of their dead. If several deaths occur at brief intervals in the house, the Kharias abandon it and move to another hamlet or even another village.

The ceremony of calling in the shade of the dead, is performed for all, not however for a child only a few days old, the very evening of the burial. Sal leaves stitched together are placed over the mouth of a brand new *gagri* (large pitcher), and on them a little *arwa* rice and an egg. A woman of the family,—not however a wife when there is question of her husband, or

a mother of her child,—carries the pitcher on her head towards the spot whence the shade is to be called up, a whole crowd following her. Generally the procession does not go further than from five to six hundred yards from the house. On reaching the place the pitcher is placed on a tripod of *keond* (Diospyros) twigs held together by means of some old shreds. The woman then calls out the deceased: "He, so and so, come home, it is going to rain!" So saying she puts forwards the hem of her *sari* (waist cloth), then folding it up against her breast, carries it thus till she reaches the house again. At this moment somebody from among the crowd smashes with a stick pitcher and egg, and the procession starts back towards the deceased's house.

At the head comes a man beating a sickle against another, then he who smashed the pitcher, followed by the woman who brought it and by all the people. They go along in silence. When they reach the door, the man with the sickles gives it a kick, saying: "Are you so and so or a *rakhas* (ogre)?" To this somebody from the inside answers: "It is myself". In his turn the pitcher breaker kicks the door without a word; the door is thrown open and all go in. After a light has been lit, the woman who carried the pitcher comes forward, and dipping into water a piece of cloth, squeezes it over some ashes spread on the spot where the man breathed his last. If the water sinks readily into the ground, it is a sign that the shade has come in. When the ashes have been swept and thrown away, the master of the house offers a hen as sacrifice to the shade. Children alone eat the flesh which they themselves prepare. A drink of rice beer ends the ceremony.

Another, the *kaman*, is performed some ten days after the burial. On this day the married male members of the family shave their heads, and anointing themselves with oil, go and bathe, together with the womenfolk. On their return rice beer is given to them and to all relatives present; on an upland to men, inside the house to women. A pig is then sacrificed to the shades of the ancestors (by a man of the family) and its flesh eaten by all the people that belong to the house, but not by the guests or the girls. In the end, general repast and beer drinking. After the lapse of about six months, the remains of the dead man are exhumed. Should the flesh not be entirely consumed, what is left is burned up; else a few bones from hands and feet and a bit of the skull are collected in a small earthen vessel, which they stop with a shard and mud. This is buried under a tree in the vicinity of the village, and a stone placed over the spot.

At the feast of the dead (*sanbari*), the following *Magh* (Jan.- Feb.), a son or a brother of the deceased

unearths the vessel, and amidst the lamentations of the household and the sound of musical instruments played by low caste Hindus, carries it pressed against his chest till the next river and sinks it into some deep pool. All those who assisted at the *sanbari* must now take a bath and change their clothes before returning to the house, where a feast awaits them.

*Marriage customs.*—The Kharias do not generally marry their children before these are 18 or 19 years of age. It is the business of the parents to look for a partner for their sons, though their choice is generally made known to them. Should a young man choose for himself, he would bring dishonour to his family. His wife then goes under the name of *dhuku kania*. The day she enters her husband's house her father receives only two head of cattle, and there are no festivities to such a marriage. When a Kharia has no son, but daughters only, he will take in a *ghardamad* for the eldest, and marry the others in the usual way. He informs the village panchayat of the choice he has made and tells them what provisions he is making for that *ghardamad*. The panchayat may refuse to sanction the choice. Like Jacob, the *ghardamad* has to labour to gain his bride : one year if the girl is full-grown ; from three to five, if she be quite young. On the death of his father-in-law, she is entitled to a small share of his property. Should the girl destined for him die before the marriage has taken place, her sister is given him instead, or, in default, his father-in-law looks for another girl. Before the marriage he is given a small plot of rice growing lowland which usually produces five or six maunds of paddy, and which he may use as he pleases. All the usual ceremonies are performed at the marriage. Should he be sent away, or leave of his own accord, they give him a small remuneration in the shape of paddy.

*Mangni.*—In the ordinary course, when a boy's father has found a good partner for him, he takes as companion some man from his village, and both go to the house of the prospective father-in-law (*samdi*) to ask for his daughter. He is given one or two measures of ordinary rice, and on his accepting it, the girl of his choice is made to sit on his lap. One anna is given her, and she is allowed to cook for him on that day. A pot of rice beer, as usual, terminates the *mangni*. The rice given to the boy's father is brought home and roasted. A small portion of it is given to all the neighbours, that they may know the match has been settled according to the traditions of the tribe.

*Omens.*—These are observed before the *mangni* and the *lagri* only. Hearing on the way the cooing of doves is looked upon as exceedingly lucky. Propitious also is the meet-

ing of a bear, tiger, or a corpse. Coming across a chameleon (*kithi tetenga*), seeing on or near the road any dead animal, or a parrot flying across it, is considered unlucky. Any bad omen met with when they are on the way to the *mangni* or *lauri*, breaks off irrevocably the intended match. They at once retrace their steps and go home. Should the *mangni* take place in *Kuar* or *Kartik* (September, October), then the *lauri* is held in *Magh*, the *duar kundwaek* in *Phagun*, and the marriage the following year.

*Lauri.*—The *lauri* is the gathering, at the boy's house, of his future father in-law accompanied by a number of people from the latter's village; the boy's relatives and friends are of course also present. The bride remains at home. The two *samdis* sit on the same mat, on which have been placed two small brass vessels with rice beer and some chewing and smoking tobacco. The bridegroom sits apart, on the lap of a kinsman. The two *samdis* after exchanging the brass vessels seven times, salute each other with a big salute known as *gorlagi*, and then go round together giving the same salute to each of the guests. Rice beer is then passed round and in presence of the *panches* (village councillors) the dowry question comes up for discussion. When the number of cattle to be given to the girl's father has been agreed to, the *samdis* again salute each other as before and another pot of beer is served to the guests.

*Duar kundwaek.*—"The stamping of the threshold" consists in this that the bride brought on a visit by her parents, before entering the house of her father-in-law, stamps three times on the threshold of the door. She remains then ten days in the family, and she may even enter the cowshed. When the ten days are over, she is taken home by her father-in law and his wife.

*Marriage.*—On the day fixed for the marriage, two *aguas* (go-betweens), not necessarily men of the tribe, go to the bride's village to call her family to the impending ceremony. On this invitation the girl, with her relatives and friends, sets out for the boy's village, so as to reach it towards evening. The party does not settle in the village for the night, but on an upland close by. A pot of beer is sent over to them from the boy's quarters, but no meal is supplied. Some food, however, is given to the children. After they have eaten their evening meal, they start singing and dancing, all through the night. This is called the *mergarai* and its main feature is the unbridled licence to which it gives occasion. The boy's party does not mix in the *mergarai*.

Next morning there is a general meeting at the bridegroom's house and the marriage ceremonies begin. The bridegroom and bride are taken inside the house and made to sit a brand new mat and join hands

Somebody then holding a small leafcup with sesamum oil, applies by means of a mango leaf, a drop of this oil on the forehead of both. If the oil runs straight down the bridge of the nose, it is a sign that a long life is in store for the couple. If it deviates, death is sure to carry them off within the year. To avert such a calamity the process is renewed till it succeeds. Both now come out into the courtyard and sit in front of each other. The boy's mother hands over to her son a leaf with red lead (*sindur*); the bride dips the tip of her finger into this and the bridegroom taking the finger applies the *sindur* to her forehead; the same is performed on the boy by the girl. In the meantime a curry-stone with its pestle, a plough-yoke and five small bundles of *kher* grass are brought to the spot. After the bridegroom has taken his stand on the yoke and the bride on the curry-stone strewn over with *kher*, the relatives of both encircle them and spread out their clothes so as to hide them. Two unmarried girls come forward with two large pots of water and after sprinkling the couple with it by means of a mango bough, some one from the circle empties the two pots over their heads. On this the whole gathering raises a "hallo", the bride's sister takes up the bridegroom in her arms and the boy's elder brother the bride; some from among the guests lay hold of the curry-stone, pestle, yoke and *kher*, and all present start dancing and singing.

When this performance is over, the girl's party returns to the spot where they had put up for the night, and the traditional number of pots of beer is carried them from the boy's house. Later on they return to the house and there the bride begins her lamentations on being obliged to leave her family. To console her her friends give her a few pice. A male member of her family (or as some say her elder sister) takes her in his (or her) arms towards the room where the bridegroom and one of his companions are shut in. At first she is refused admittance, but after some bargaining and the promise of some money, she is allowed to enter. Both then sit on a brand new mat, and the old women who have got inside too, exhort them to remain faithful to each other.

Before the bride's party takes its leave, the traditional pot of beer is served them, and the pahan sacrifices a red cock to *Pat*, the tutelary spirit of the place. No provisions are given them for the return journey, unless they have to go a long way. The introduction of the bride to the villagers and the bridegroom's relatives is made the day following the departure of her family, and this puts an end to the marriage ceremonies. After two pots of beer have been served to the guests, women anoint these with oil and apply *sindur* to their heads at the parting of the hair. Unmarried girls do the same to the husband

and wife and bring them before the assembly, when they go round and make a big salute to each one present. All in return offer them some money. A banquet follows at which husband and wife serve rice beer to the guests, but the wife does not cook for them. The following day the wife must fast and drink the blood of the white cock sacrificed to *Sakhi Gosainya* by the pahan. Only after this is she allowed to enter the cowshed and cook for the family.

*Law of inheritance.*—Should there be no male child, the family land goes back to the zamindar after the widow's death, unless there be one or several brothers to inherit. During the father's lifetime no son can claim his share of the property. On the death of the father, if there be several sons, the eldest gets a bigger share of the family land because he is supposed to take care of the mother. The cattle are divided equally, though usually the elder brother receives one or two heads more.

*Panchayats.*—Panchayats among the Kharias are run, with a few exceptions, on the same lines as those of the Oraons. The two parties sit together and reciprocally settle the matter which is brought before the assembly. The *kartaha's* office is not hereditary; one is appointed for every village, and he has only one personal attendant to carry out his orders.

Besides the sins mentioned under the heading of "moral code" the following offences must be brought before the panchayat: (1) Any breach of caste rules in the matter of eating and drinking. (2) The act of a man of the elder branch of the race killing a cow or bullock, eating its flesh, or selling it to one who will kill and eat the animal. (When one of his cattle dies, he is not allowed to touch the corpse and he may not receive the price of the skin). (3) Entering the cowshed by those bound by the prohibition. (4) Touching of the handle of a plough by a woman or marriageable girl, when the bullocks have been yoked ready to plough, or when actually ploughing. (Doing this, they say, prevents rain from falling, when needed for the crops) (5) The act of married men and women or marriageable girls, blowing the bellows of a blacksmith or even standing only over them. (6) The appearance of worms in a sore or wound, any day they may appear.

The Kharias do not admit of any extenuation in regard to the sin of incest. The *kartaha* eats first from the meal given at the panchayat but none is thrown at him before he begins. The panches do not receive any part of the *kartaha's* fees. The *kartaha*, however, gives them a good feast out of them. When the culprit is too poor to pay at once the fine to which he is liable, the panches without the help of the *kartaha* may restore him to the right of water (*pani mẽ bhitrack*) so that he

may sit and drink with others. For this he has only to give the panches a pot of beer and a few measures of parched rice and pulse. For the full recovery of his rights he must afterwards pass through all the usual ceremonies.

*Sahia jorack.*—Adult and young Kharia men may enter into this special bond of friendship not only with those of their own tribe, but with Oraons and Mundas as well. When two men have agreed to become *sahias*, one of them taking a brass bowl (*lota*) with water, and a mango twig, goes to the other's houses and after inserting the twig into the roof pours over it the contents of the bowl. Whilst this is going on, the other man must keep in hiding and pretend to see nothing. Soon after, he himself goes and performs the same ceremony at his friend's house. About a fortnight later there is mutual feasting and an exchange of presents: a *gamca* for the husband and a *sari* for the wife. In the course of time a goat first, then a breeding cow or even a buffalo are reciprocally given. Should one of the two *sahias* run short of provisions, or of seed for cultivation, these are given him free by the other. When one of them gives a feast he will not omit inviting the other; and if the other is unable to come he will send him his share of the good things served at the feast. The *sahia* will also present a cow or a bullock or a female buffalo to the son-in-law of his friend; a gelded goat, two pots of rice beer and one maund of rice with some spices, when the latter marries his son.

*Goi jorack*—This takes place among women and girls. The same rite as for the *sahia jorack* is performed by them and the same obligations bind them to each other *mutatis mutandis*.

**khari-mati, kari-mati** (Sk. *khari mitti*) sbst., chalk.

**khasaŏ, kasaŏ** (H. *kasnā* to tighten) trs., to saddle a horse: sadom *kasaŏtaime*; kobir *kasaŏtam*.

*khasaŏ-o* p. v., corresponding meaning: sadom *kasaŏakana*; kobir *kasaŏakana*.

**khasaŏ, kasaŏ** (H. *kasnā*, to tighten) I. sbst., used instead of the vrb. n.

II. trs, (1) to tighten a screw or a bolt and nut: soben pôce bôsge *kasaŏeme*. (2) to load a gun: banduke *kasaŏakada*. (3) to enter a place so as to fill it tightly: horoko ne oṛako *kasaŏgiṛiakaḍa*. (4) to stuff or cram into a receptacle: ṭakae *kasaŏtada*, he stuffed rupees in his money bag. (5) to fill by crowding material into: buguli ṭakatee *kasaŏkeda*, he stuffed his purse with rupee. (6) syn. of *khacaŏ*, to load a muzzle-loader; to ram the charge into a muzzle-loader.

*khasaŏ-n* rflx. v, to enter a place so as to fill it tightly: alope *kasaŏna*; ne oṛare horoko *kasaŏgiṛiakana*.

*khasaŏ-o* p. v., meanings correspond-

ing to the trs.

*kha-n-asaŏ* vrb. n, (1) the tightness of screwing, of crowding in a place, of stuffing into a receptable : ne ḍibri *kanasaŏko* kasaŏakada, holegekā holegoa, they have screwed this nut so tightly that it is impossible to unscrew it ; *kanasaŏle* kasaŏkeda, miaḍ borare soben caŭli soaḅjana, we have pressed down the rice into the bag in such a way that all there was could be put in a single bag. (2) the act of screwing ; the act of filling compactly : *kanasaŏ* kape ḍendekeda, you have not screwed it tightly ; borakore *kanasaŏle* eŋkeda, moḍ gaṇṭare soben caŭlile pariaŏlą, one hour after we had begun to press down the rice into the bags, we finished the work. (3) The screw or nut screwed tightly, the thing stuffed or pressed down into a receptacle : *kanasaŏ* ḍiltam, unscrew the screws or nuts ; ne borado okoŏą *kanasaŏ ?* Who has filled this bag ?

**khasaŏ-banduk, kasaŏ-banduk** syn. of *khacaŏbanduk*.

**khasaŏ-ḍuḷḍul, kasaŏ-ḍuḷḍul** trs., to inflate : baisikalrą rabăŗako (or rabăŗare hoĕoko) *kasaŏḍuḷḍulea*, they inflate the tyres of bicycles.

*khasaŏḍuḍul-o* p. v., to get inflated.

**khasāri** and **khasāri arą**, also without aspirate, vars. of *kansāri* and *kansāriarą*.

**khasăŗa-khasăŗa** (Or. *khaskhasiṇā ;* Sad. *khasarkhasar*) also without aspirates, used in jests, var. of *kasaḷkasaḥ*.

**khasăŗa khasăŗu**, also without aspirates, frequentative of *khusăŗu*.

**khaskhas** Nag. (Sk. *kasela ;* Or. *kasākasā ;* Sinh. *kasaṭa*) also without aspirates, syn of *heben* Has. but referring only to astringency : *kaskaslo* alaŋare bārigo aṭăkaroa ; alaŋare hupuriŋ gaŋa meną enare heben gundako sokaboa, astringency is felt only on the tongue, on this there are a number of small pits which fill up with the astringent particles. The papillae of course are just the contrary ; instead of being small pits they are small nipples. But how could the Mundas know this ? Their little theory is rather well imagined. As adv. *khaskhas* may take the afxs. *ange, ge, gge, tan, tange*.

**khaskuŗa, khaskuŗha** Nag. (Or. *khaskurhā*) also without aspirate, syn. of *kharakasua* Has.

**khasi** Nag. **kasi** Has. (A. *khāsī*, castrated) I. adj., of any animal, pigs, goats, bullocks, sheep, horses, cats and dogs, gelded by cutting : *kasi* miṇḍile kiriŋakąia. As adj. noun it is restricted to gelded goats : miaḍ *kasile* kiriŋakąia.

II. to geld by cutting : ne keŗa *kasitaipe*.

*khasin* iflv. v., to let oneself be gelded or to castrate oneself : horokodo kako *kasina ;* miaḍ sarga giniŭi haḍgiriŋjąna, inią *kasi* sargae nutumjana ; inią oskar enkąu kaji aŭumakana, men do not castrate themselves nor let themselves be castrated ; one man of the Sarga caste cut off altogether his male organ ; they called him the castrated Sarga ; he

is the only one about whom such a thing has been heard.

*khasi-ǫ* p. v., to be gelded : ne merom *kasiǫka.*

*kha-n-asi* vrb. n., (1) the number of animals castrated : *kanasiko* kasikeḍkoa, ne ṭolaren sāṇḍa bāri sāṇḍako tisiṇko cabauteṛakana, they have castrated to-day so many bulls that there is now not a single one left in the hamlet. (2) castration : ne merom *kanasi* kape ṭaŭkakja, you have not gelded this goat successfully. (3) the animals castrated : amagą *kanasiko* sekeṛageko bugijana, those gelded by thee were healed in a short time.

**khasua, kasua** (Or. *khasua*) syn. of *khaŭra,* I. sbst., (1) the mange attacking dogs or goats. (2) a similar skin-disease attacking men. Its true nature has not been ascertained. The Mundas distinguish it from *kasra,* the itch, though both *kasra* and *kasua* affect the same parts of the body, appearing mostly on the wrists, between the legs and between the buttocks. The *kasra* consists of large pustules not very close to each other, which bleed when scratched and become white from the tip downward, when ripe : they contain pus and cause pain rather than itching. The *kasua* itches more, as it consists of small close-set vesicles which do not bleed when scratched, but exude a serous liquid : *kasua* ūrrege taĭna, bitar jakeḍ kā gaŏoa, goṭalere haraṇgi pesoṇpesoṇoa. There is no formation of crusts and it is contagious. II. adj., with *koṛo, seta, merom,* a mangy dog or goat, a person with the skin-disease described. Also used as adj. noun : ocī, *kasua,* parkanmem caltalege, get away, keep aloof, thou wilt infect us with thy skin-disease.

III. As prd. and vrb. n. it is constructed like *kasra.*

**khaṭą-khaṭą, kaṭą-kaṭą** syn. of *khąkhą.*

**khatara, katara** I. sbst., a round piece of leather destined for a drum : ne ḍulki cilka dabon ? *katara* miaṭ esĕkargea.

II. trs., to cut a round piece of leather for a drum : ne ūr *kataraepe-katara-ǫ* p. v., of a piece of leather, to be cut for a drum : *kataraakin* ūr seta arkiḍkeda.

*kha-n-atara* vrb. n., (1) the round piece of leather which has been cut for a drum : enado aĭńą *kanatara,* this is the drum leather I cut ; holaṛą *kanatarage,* tisiṇdo kā kataraakana, this drum leather was cut yesterday, not to day. (2) the manner of cutting such a piece : inią *kanatara* kā bēsgea.

**khatarāŏ, katarāŏ** (H. *katarī,* scissors) (1) syn. of *katara* as prd. only. (2) in jest, syn. of *haḍ.*

**khaṭaḫ-khuṭuḫ** var. of *kharaḫ-khuruḫ.*

**khaṭacaṇ, kaṭacaṇ** (Sad. *khaṭchang*) of goats and, in displeasure, also of men, I. adj., with very thin legs : ne *kaṭacaṇ* merom aminaṇtope kiriṇtąia ! Also used as adj. noun.

*khaṭacaṇ-ǫ* p. v., to get very thin

legs : ne meromdoe *kaṭacaṇakaṇa*.
II. adv., with or without the afxs. *ange, ge, gge,* modifying *lelo, kaṭao*.

**khaṭăkaṭia, kaṭăkaṭia** I. adj., extremely lean, being nothing but skin and bone : miad *kaṭăkaṭa* merom goejna. Also used as adj. noun : merom kiriae senkena miad *kaṭăkaṭiare* upun ṭakae onkeda. This adj. noun is sometimes applied to the heron (*kaṭkĭṭa, seroro*).

*khaṭăkaṭia-o* p. v., to become extremely lean : ne merom puraṇgee *kaṭakăṭiajana*.
II. adv., with the afxs. *ange, ge, gge,* modifying *usugo, rikao, lelo*.

**khaṭa-khuṭu** syn. of *kharaḅkhuruḅ*.

**khaṭa-kuṛuko** Nag. (Or. *khaṭṭa-kuṛū*) syn. of *khaṭuzko, khaṭuamaṭuako,* Nag. *dikuraṛiko, raṛiko* Has. sbst., collective noun for all who are neither Europeans or Eurasians nor aborigines.

**khaṭan-chaṭan, khaṭu chaṭu, khâṭ-châṭ** Nag. also without aspirates, I. abs. n., a disposition to cavil : ne hoṛore *kaṭanchaṭan* puraṇge menaṇ.
II. sbst., a discussion (*khaṭuchaṭu* is not used in this favourable meaning), the act of cavilling, a frivolous objection : oko kajiraṇ *kaṭancaṭan* taĭkena ?
III. adj., (1) with *hoṛo,* a man addicted to cavilling : *khaṭanchaṭan* hoṛoge nīdo. Also used as adj. noun : *kaṭancaṭankoiṇ* kaji kū goetaboa, nothing can be settled quickly with cavillers. (2) with *kaji,* a frivolous objection : *kaṭancaṭan* kaji alope uṛuṇea.
IV. trs., (1) with the exception of *khaṭuchaṭu,* to discuss : ne kaji gəpa pancāĭṭrebu *kaṭancaṭanea*. (2) to object frivolously to smb. : puraṇgem *kaṭancaṭanjaḍlea,* enkado okoe kajitada ? Thy objections against what we say are very frivolous, who can be pleased with such conduct ?
V. intrs., to cavil, to be addicted to cavilling : ne hoṛo puraṇgee *kaṭancaṭantana,* hola puraṇgee *kaṭancaṭankena*.

*khaṭanchaṭan-en* rflx. v., (1) to cavil ; to object frivolously : puraṇ alom *kaṭancaṭanena*.

*khaṭanchaṭan-o* p. v., (1) of a man, to be treated to frivolous objections : ṭakaiṇ asikena, puraṇgeṇ *kaṭancaṭanjana*. (2) of a man, to become a caviller : puraṇgee *kaṭacaṭanjana*. (3) with the exception of *khaṭuchaṭu,* of a certain matter, to be discussed : ne kaji pancāĭṭre *kaṭancaṭanjana* aḍ samăĭtijana.
VI. adv., with or without the afxs. *ange, ge, gge, tan, tange,* modifying *rika, rikan, kaji, kapaji* : *kaṭancaṭanko* kapajitana, aũri hasaroa, (the panches) are still discussing and have not yet come to a decision ; *kaṭancaṭantange* alobon kapajia, poncokoṇ jē kaji sēge, do not go on cavilling, both of you, accept what the panchayat has decided.

**khaṭi, kaṭi** syn. of *kuṭaŏ,* I. sbst., (1) the remuneration agreed upon for work to be done (instead of or by another) : ne loŏoṇ siucalumente gel ṭakaraṇ *kaṭi* kaiṇ manjurkeda, I did not agree to pay 10 Rs. for the ploughing of this field (or, to

plough it for 10 Rs.). (2) syn. of *khaṭidōr*, the rate, and *khaṭigonoṇ*, the price, which is promised to a buying contractor, or asked from a selling contractor: tisiṇdo *kaṭidōr* kaiṇ sukuada.

II. trs., (1) with *gonoṇ* or *dōr* as d. o., and a dl. sbj., to come to an agreement as described above: mar ne loĕoṇ siṇra gonoṇlaṇ *kaṭiña*; mahajanlo surgujaṇ dōr mōrê ṭakarelin (or ṭakatelin) *kaṭilada*; upun ṭakateṇ kiriṇakere aĭñ̇a napha hobaoa, turñi ṭakateṇ kiriṇakereṇ ṭuṭioa, I and a trader have agreed for *surguja* (oil-seeds) at the rate of 5 Rs.; if I buy it at 4 Rs., I shall gain, if I buy it at 6 Rs., I shall lose. (2) with *gonoṇ* or *dōr* as d. o. with one contractor as sbj. and the 2nd contractor represented by a prsl. prn. inserted in the prd. as d. or ind. o, to offer or ask such or such terms for vicarious work, selling or buying: ne loĕoṇ siṇra gel ṭakatee *kaṭiṭaiña*; ne uriṇ gonoṇ midhisi ṭakaree *kaṭikiña*; ne lijaṇgonoṇ *kaṭitaiṇme*, lājansado aiṇ aĭñ̇a, fix the price I shall have to pay thee if I sell this cloth for thee, I shall keep whatever I can get for it over and above thy price.

*khaṭi-n* rflv. v., to accept the conditions of remuneration under which smb. consents to work, buy or sell in one's stead; to accept to work, buy or sell instead of another under given conditions of remuneration: aiṇdo modhisireṇ *khaṭintana*, amdaṇem darenmarenentana, I accept the terms of 2 Rs., it is thou who hesitatest; kaṭimiṇe menleda, aiṇge kaiṇ *kaṭinjana*, he proposed a contract of vicarious work or sale but I did not accept it.

*kha-p-aṭi* repr. v., to accept on both sides the conditions of a contract for vicarious work, sale or purchase: mar, ne keṛaṇ gonoṇalaṇ *kapaṭia*, aiṇ akiriṇaṇa.

*khaṭi-g* p. v., meanings corresponding to those of the trs.: ciminaṇre *kaṭiakaṇa?* gelturüi ṭakareṇ *kaṭiakaṇa*; mar, bar sānj mente ne kamiṇ *kaṭiglaṇa*, mod sānjerem cabaereo cuṭim nim a, all right then, thou art engaged to do this work for me in one day, if thou finish it in half a day thou wilt be allowed to go home without having to do any other work; ne uriṇ gonoṇ abenre ciminaṇ *kaṭiakaṇa?*

*kha-n-aṭi* vrb. n., the greatness or smallness of the price agreed upon in this kind of contract: ne meromṇ gonoṇ *kiṇaṭi* kaṭiakana, akiriṇnala mid paĕsio kā uriṇaoa. (2) the act of agreeing to such a contract: sida *kaṇṭire* barhisi ṭaka taĭkena, uri kae akiriṇoṭanei kaṭiruarjaṇa, taĕom *kaṇaṭire* upun ṭaka latarjana.

**khaṭi-dōr, kaṭi-dōr** syn. of *khaṭi* but used only when there is question of wares sold at a rate per measure.

**khaṭi-gonoṇ, kaṭi-gonoṇ** syn. of *khaṭi*.

**khaṭkăṭa** Nag. (Sad. *khaṭkhaṭ*; Sk. *karkaṭ*, the Numidian crane) syn. of *seroṛo* Has. sbst., two birds go by this name: (1) *puṇḍi-khaṭkăṭa*,

*punḍi seroro*, Ardea cinerea, the Common Heron. (2) *hende khaṭ-kăṭa, hende seroro*, a black gregarious heron, somewhat smaller than the common heron.

**khaṭo, kaṭo** (Sinh. *koṭa*, short) Cfr. *kheṭo, keṭo*, I. sbst., (1) of ropes, clothes, pieces of wood, etc., the state of being too short: ne botorra moṭodoin sukuatana, mendo *kaṭo* kain sukuatana, the thickness of this sloping ridge piece (at the intersection of two slopes of the roof) is all right, but I am afraid it is too short; nekan *kaṭore* sadom kae biurbaraitujada, jilinabaĕartaipe, with so short a tether the horse cannot turn about, give more rope. (2) insufficiency of the rainy season: dara *kaṭoge* ne sirma rinagakedbua, this year the insufficiency of the rains has reduced us to famine.

II. adj., (1) too short: merom *kaṭo* baĕartee tolakana, the goat is tethered too short; ainamente miad *kaṭo* sonko kirinaleda, bekoiñare taŭkajana, they have bought for me a coat which is too short, it would fit my younger brother. (2) of the rains, insufficient: mādo *kaṭo* jargige taĭkena.

III. trs., (1) to tether with a short rope; to shorten a tether or other rope: ne uri *kaṭotaipe*, inināĭ gurūdabarajadkoa; sikuar pura aturakana, *kaṭotam*, thy carrying nets hang too low from the pole, tie them shorter. (2) of the rainy season, to give people too little rain: ne sirmado da *kaṭokedbua*, enate baĕomacarako goegosojana, this year the rain failed us; owing to that, the last paddy sown in mud withered and died. (3) in connection with *lāṭ*, to put smb. on short rations; dasiko lāṭ alope *kaṭokoa*.

IV. intrs., (1) of the rains, to be insufficient: ne sirma jargi *kaṭokeda*. (2) of the water in the rice fields, to cease to flow off: ne sokoraro da *kaṭotana*.

*khaṭo-n* rflx. v., of an animal, to shorten its tether by turning around the post: merome jilinabaĕarlia, menalo biurbaratee *kaṭoniana*.

*khaṭo-g* p.v., to be made too short: dupunagurie aiom odea, *kaṭooa*, do not cut them short, they will not be long enough; duti *kaṭokanre* aĕarsare surbudea hurinage siregoa, habado jalekate habagoa, when a dhoti (loin cloth) is too short, there is not much of it left to pass between the legs, nevertheless it can be tucked in somehow in front and at the back. (2) to be tied with a short tether: en kera *kaṭoŋka* baĕar purae jilinakana; ne baĕartee *kaṭooa*, jilina nameme. (3) to be dressed in a cloth which is too short: ne sonoin (or sonoten) *kaṭooa*. (4) to get insufficient rain: mā datele *kaṭolena*. (5) to get insufficient food: inia dasiko lāŋko *kaṭoŋtana*. (6) to get insufficient provisions: ne sirma karcale (or karcatele) *kaṭojana*. (7) of the water in the paddy fields, to become insufficient, to cease flowing off: ne sokoraro da *kaṭoŋtana*.

*kha-n-aṭo* vrb. n., the extent to which a rope or tether is shortened;

the extent to which the rains fail, etc. : upuṭuḷ uṛi *kanaṭole* kaṭokia biurbaṛa kae itukedā ; sengjan sirma ne disumre dą *kunaṭoe* kaṭokeda, okonḍo kako acaṛacaba daṛijana, last year the rainy season brought so little rain that some could not sow in mud all the fields they intended to.

*kaṭoange, kaṭoge* adv., modifying *baĕar, tok, lagaŏ, lel, bai, dą, liṅgi, jargi* : uṛi *kaṭoangeko* baĕarkia ; *kaṭoge* sonoe baiąĭńa ; senojana jargimādo *kaṭogee* dąleda ; ne sokoṛare dą *kaṭoge* liṅgitana.

**khaṭo-ruaṛ, kaṭo ruaṛ** trs., to shorten what has been put or made too long : hoṛmoṛą lijąe *kaṭoruaṛlą*, he has tucked up his cloth, his sleeves.

*khaṭoruar-ǫ* p.v., of smth. too long, to be shortened.

**khaṭuko, khaṭuako, khaṭua-maṭuako** also without aspirate, syn. of *khaṭakuṛuko*.

**khaṭu-chaṭu, kaṭu-caṭu** var. of *khaṭanchaṭan*, but only in the pejorative meanings.

**khaŭaṭ** Nag. (H. *khāū*) syn. of *harhu*.

**khaŭrah, khaŭraha** Nag. **kaŭra** Has. syn. of *khasua*.

**khaŭṛaha** Nag. **kaŭṛā** Has. syn. of *harhu*.

**khāḛ-khāḛ, khaḛ-khaḛ, khuḷ-khuḷ, khuḷ-khuḷ** (Sad. *khuĭkhuĭ*) also without aspirates, syn. of *kuḛkuḛ, ṭāḛṭāḛ, taḛṭaḛ*, 1. abs. n., great acidity or sourness : limburą *kaḛkaḛ* cinite madimjana.

II. adj., very acid, very sour : *kaḛkaḛ* kanjigiña nūlą. Also used as adj. n. : nekan *kuḛkuḛ* okee jomdaṛia begar bulunte ?

III. trs., to render very acid by the addition of vinegar or tamarind : haikope *kaḛkaĕ ikaḍhoa*.

IV. intrs., (1) in the df. prst., to be very acid : ne jojo *kaḛkaḛtana*. (2) imprsl., with the insertion of a prsl. prn., to taste a great acidity : limbuiṇa jomleda, *kaḛkaḛkiṅa*.

*khāḛkhāé-ǫ*, etc., p.v., (1) to be rendered very acid : haiko jojoteko *kāḛkāĕakana*. (2) to become very acid : kanjigi *kāḛkāḛjana*.

V. adv., (1) with or without the afxs. *ange, ge, ǫge, tan, tange*, also *khāḛken, khāḛleka, khāḛkenkhāḛken* and vars. modifying *jojo, aṭkar* : ne bagānrą limbu *kāḛken* jojoa, the lemons in this garden are very acid. However, when *aṭkar* or *jojo* is constructed imprsly. in the past ts. with inserted prsl. prn., and is then modified by *kāḛken, kuḛken, kūḷken, kuḛken*, it denotes that the acidity was perceived just for one moment : *kāḛken* jojoliṅa. (2) with the afxs. *te, tege*, modifying *jom* : *kāḛkāḛtepe* jomea oipe einila ? Are you going to eat it acid as it is, or will you take sugar ?

**khāḛ-khōḛ** (Or. *khāṅkhāéṛnā*, to emit a high-pitched sound) also without aspirates, frequentative of *khōḛ* (the latter however is used only when no confusion with *kōḛ*, to beg, is possible). (1) syn. of *pāḛpāḛ*, frequentative of *pāḛ*, imitative of the repeated whizzing (a) of arrows shot from bows, (b) of spears

sticks, thrown straight as if shot, in contrd. to *karrhurr*, the whizzing of stones, or of sticks thrown sideways. *Khâčkhôč* is often preferred in the first meaning, and *phâčphôč* in the 2nd. It is constructed like *karrhurr*. (2) without any connotation of sound, trs., to send sticks or long pieces of wood cutting through water or skimming its surface in the direction of their length: soṭako bandareko *khâčkhâčjada*. Also used in the p. v.

**khâčmâč** var. of *khačmač*.

**khâčṛa, khâčṛaba** Nag. syn. of *kaṫṛkuṫa*, but as adv. it takes the afxs. *ange* or *ge*.

**khâĺ, kâĺ** (H. *kāī*) I. sbst., syn. of *meṛeḍi, tamboi, pitali*, etc, rust, oxide of iron or any other metal: kâĺ meṛeḍ manisunumre caṛulere *kâĺ* lebegoa, when rusty iron is plunged in mustard oil the rust becomes soft.

II. adj., syn. of *khâĺukau*, oxidized.

III. trs. caus., to let a metallic object become oxidized: dōgiṛito ne katupe *kâĺkeda*.

IV. intrs., in the df. prst., to begin to get oxidized; aĺṅą katu *kâĺtana*.

*khâĺ-ǫ* p. v., to get oxidized: pital ḍuburire jojoutuko puṛą heṛa dōlere, utu sîṛîgoa aḍ ḍuburi *kâĺva*, when an acid stew is left to stand for a long time in a bowl it gets a bad smell and the bowl gets covered with verdigris.

*khâĺge* adv., modifying *lelǫ*: *kâĺge* [illegible], it looks rusty.

*kâĺ kâĺte* adv., modifying *bagāṛaŏǫ*, *jamǫ*: aĺṅą katu *kâĺkâĺte* jomjana, my knife has been eaten up by rust.

**khâĺsaŏ, kâĺsaŏ**, I. abs. n., vexation, chagrin, mortification, angry disgust, from any cause whatever, in contrd. to *andoṛo* caused by human agency: ne banda barsaiṅą ṭolla baraṛ gāḍ haĵana, *kâĺsaŏteṅą* hageṛiṛiakada, I banked this bund twice and each time the water broke through, from sheer vexation I leave it alone now.

II. adj., (1) with *koṛo*, a man with a soured temper. (2) with *kaji*, vexing talk: *kâĺsaŏ* kaji alokaiṅą aĺume. (3) with *kami*, annoying work: *kâĺsaŏ* kamiĩ namakada, he has annoying work to do.

III. trs. caus., to vex, to chagrin: honko *kâĺsaŏkiṅǫ*.

IV. intrs., (1) prsl., to feel vexed, mortified: en hoṛo *kâĺsaŏtaṅą* oi? honko *kâĺsaŏaiṅątana*, the children are vexed with me. (2) imprsl., with inserted prsl. prn., same meaning: puṛągeci *kâĺsąŏjaḍma?*

*khâĺsaŏ-n* rflx. v., same meaning: puṛągecim *kâĺsaŏntana?*

*kka-p-âĺsaŏ* recpr. v., (1) intrs., to vex each other, to provoke each other's spite: *kapâĺsąŏtaṅąkiṅą*. (2) trs., to cause people to vex each other: okoc *kapâĺsaŏkeḍḍena?* (3) sbst., mutual vexation: abeṅre *kapâĺsaŏ* cimtaṅ hokaoa? (4) adj., vexing each other: abeṅloka *kapâĺsaŏ* hoṛoko jetare baṅkoa.

*khâĺsaŏ-ǫ* p. v., to be vexed by smb. or smth.: kaji aĺumteṅ *kâĺsaŏjaṅą*, I was vexed at hearing what was said.

*kha-n-âĭsaŏ* vrb. n., (1) the extent of the act or the degree of the feeling of vexation: *kanâĭsaŏe* kâĭsaŏjana, tisiŋdo jetaelǫ kae jagaŗtana, they have irritated him so much that to-day he does not speak to anybody; honkoŋ colon lelte *kanaĭsaŏ*-kâĭsaŏkĭa, tisiŋagapa oŗŋare taĭno kā sanajŋaia. (2) the act of vexing: iniŋ *kanâĭsaŏtege* aputeŋ jī hulŋajana, through his vexations his father is in despair; *kanâĭsaŏpe* purakĭa, you have utterly vexed him, you have vexed him exceedingly. (3) the feeling resulting from vexations: sida *kanâĭsaŏdo* meţaŏlena, eţŋ somtee kâĭsaŏakana.

V. adv., (1) with the afxs. *ange, ge,* modifying *aţăkar, kaji, rikan*: *kâĭsaŏge* aţăkarkĭa, he found it annoying; *kâĭsaŏgee* rikanjana, he showed that he was vexed; *kâĭsaŏgee* kajikeda, he spoke in a vexed manner. (2) with the afxs. *ǫge, ǫleka, ǫ'ekage,* modifying *kaji, rika,* etc., so as to vex, in a vexing manner: *kâĭsaŏǫgee* kajikeda.

**khâĭţu-giţi, khâţ-giţi** (Sad. *khuîtu, khuîntu, khuntu*) also without aspirates, intrs. imprsl., with inserted prsl. prn., to be very strongly affected by a certain feeling: haĕa *kâĭţugiţiĭŋĭñ.*

*khâĭţugiţi-ǫ* p. v., same meaning: reagǫtele *kâĭţugiţiakana*, we are ravenously hungry.

**khâĭţu-khâĭţu** (Sad., *khuîntkhuînt*) also without aspirates, I. sbst., the cough of dogs and, in jokes, the cough of men: ne seta *kâĭţukâĭţu* namakŋaia.

II. adj., with *seta* (1) a dog with a cough.: nī okeŋ *kâĭţukâĭţu* seta? Also used as adj. noun.: bugin setakedoko tjeabakeḍkoŋ, miaḍ *kâĭţu-kâĭţuiŋ* tjana, the other hunters have leashed all the good dogs, I have only one with a cough.

III. intrs., (1) to cough: ne seta *kâĭţukâĭţujada.* (2) to have a cough: seta *kâĭţukâĭţutana.*

*khâĭţukhâĭţu-n* rflx. v., to cough: miḍ nidagee *khâĭţukhâĭţunjana.*

*khâĭţukhâĭţu-ŋ* p. v., to get a cough: aleŋ seta *kâĭţukâĭţuakana.*

IV. adv., with or without the afxs. *ange, ge, ŋge, tan, tange,* also *kâĭţuleka* and *kâĭţukenkâĭţuken,* modifying *ku, rika, rikan, rikaŋ, aĭumŋ.*

**khâŏ-khâŏ, kâŏ-kâŏ** var. of *câŏcâŏ.*

**khâţ, kâţ** (long *â*) (Sad. *khâţ*) I. abs. n., great irascibility of a spirit which prompts it to harm at once the one who does smth. it does not approve of: neren bonagaŋ *kâţ* okoe kae boroŋ?

II. adj., (1) with *bonga,* any spirit which harms people at once on provocation: ne disu nren *kâţ* bonagako sŋeŏŋko hijŋjantŋāteko kabujanako menea, it is said that the more irascible spirits of this country have become quieter since the coming of the white men; ne ikirren bonga beţekane *kâţa* (or kâţea) or beţekan *kâţ* menŋia, the spirit dwelling in this pool harms people without any delay. Also used as adj. noun: ne ikirre miaḍ *kâţ* menŋia. (2) with *taĕŋ,* a place where one gets harmed at once by a spirit: neţŋ mermer *kâţ*

ṭaĕaḍ tana.

III. trs., of a spirit, to harm people at once: candi tisina *kâṭkeḍea*.

IV. intrs., same meaning: sidaman ne ikirren bonga beṭekane *kâṭkena*.

*khâṭ-en* rflx. v., same meaning: ne ikirren bonga beṭekane *kâṭena*.

**khâṭ-châṭ** (long vowels) var. of *khaṭanchaṭan*.

**khâṭ-giṛi, kâṭ-giṛi** var. of *khâṭu-giri*.

**kheal, keal** (P. *khiyāl*) I. abs. n., prudence, wisdom taught by experience, method, knack, skill, proficiency, remembrance: ne horore jetan *keal* banoa, he is a raw man; bedajaḍmeae, enara amre *keal* banoa, he is going to cheat thee and thou art not on thy guard; amdo bepārra *kealem* namkeda, thou knowest how to trade; hola gajarleḍ soben kajira *keal* amre mena ci? Dost thou remember all that was said yesterday? itunra *keal* namakaḍko jān jagargeko itutabea, those who study with method can learn any language in a short time; inia jīre nāḍo *keal* bolotana, he gets wise and prudent now.

II. adj., (1) with *horo*, a prudent, wise, experienced, methodic, skilful man: *keal* horoge ale hature mundaakana, we have a wise man as headman of our village; baransa *keal* horokoge podainuntana, in this hockey match the players on both sides are very good. Also used as adj. noun.: nīdo kūḅ *keal*. (2) with *kaji*, a warning. Also used as adj. noun: *keal* (or *keal* kaji) honderrele omlja, mendo kae kealenjana, we warned him the other day to be on his guard, but he remained unconcerned.

III. trs., (1) to remember: en kaji kaina *kealjada*. (2) to take notice, to see: kula hijutanre kale *kealkia*; ne horate miaḍ horo sadomree senjanape *keallja* ci? (3) to take into account: haṭinatanre kaina *kealkeḍma*. (4) to notice, to feel, to taste: hatido huṛiahuṛia dal kājāe *kealea*; simjilulo gerēko utulena, kaina *kealkeḍkoa* jomre, puff-balls were stewed with the fowl, I did not taste them. (5) causatively, to instruct, to render wise, learned, skilful or prudent: en horo ḍondogee taĭkena, nāḍoko *kealkia*; bar sirma ainatarem celakoredo binjoina (or binjoren) *kealmea*, if thou become my pupil for two years, I will teach thee to cure snake bites by the "sweeping" process.

IV. intrs., to try to remember: *kealtanaina*, mendo kaina namjada, oko kaji holaina bagaṛaŏleda, I try in vain to remember what I said amiss yesterday (when I was drunk).

*kheal-en* rflx. v., (1) to pay attention, to be on one's guard: en horo nāḍoe *kealenjana*. (2) to realize one's aptitudes or limitations: nekan kamikodo kaina daria mente kae *kealentana*, he does not realize that he is incompetent for that kind of work.

*khe-p-cal* repr. v., to take notice of each other: sumdialo pīṭirelina senjapapalena mente Mangra kajijada, alinado kalina *kepealjana*, Mangra

says that I and the father-in-law of my child came close to each other in the market, but I did not see him and he did not see me.

*khcal-ǫ* p. v., meanings corresponding to those of the trs. : ėn kaji *kcalǫtana* ei ? kumbŭru bijŭlena, kae *kealjana* ; hatiatanre miḍ horo kae *kealjana*, a man was forgotten in the distribution ; olparaŏree *kealjana*, he has been instructed at school ; ana goñko ukil kalikolokan kajiko sidareko *kea'ǫka*, let thy witnesses be schooled regarding the questions the pleader is likely to ask them.

*khe-n-eal* vrb. n., the degree of prudence, experience, etc. : ne hondo itanre *keneale* kealjana, sidare iskulkenkoe hartebaḳedkoa, this boy is so proficient that he has overtaken those who began their studies before him.

**khcal-coţe**, **k al-coţe** trs., (1) to remember a little. (2) to assimilate a little of what is said or taught.

*khealcoţe-ǫ* p. v., corresp. meanings.

**khcal-garan**, **keal-garan** trs., to make efforts to remember or to assimilate so as not to forget : *khealgaraǫeme* aloka ririnǫ.

*khealgaraǫ-ǫ* p. v., corresponding meaning.

**khcal-nam**, **keal-nam** trs., to remember.

*khealnam-ǫ* p. v., to be remembered.

**khcal-teḥǫ**, **keal-teḥǫ** syn. of *khealnam*.

**khcal-torsa**, **keal-torsa** trs, (1) to remember at once. (2) to assimilate at once : ne hon itanre kŭbe pokŏtoa, udulaitanlogee *khealtorsaea*.

*khealtorsa-ǫ* p. v., corresp. gs.

**khcal urum**, **keal-urum** to remember so as to be able to recognize : en horo misaia leḷḷia, kaita *kealurumjaia*.

*khealurum-ǫ* p. v., corresponding meaning.

**khecĕkeca**, **kecĕkeca** Nag. (Or. *ekĕkĕ*, very, exceedingly) (1) syn. of *pendal*, much, plenty. (2) syn. of *teṛepeteṛe*, so drunk as to be unable to walk. (3) trs., of cattle, to spoil a crop either by grazing or by trampling : uriko babataleko *kecĕkeca-eda*. In this meaning it occurs also in the p. v. : babataleko *kecĕkecajana*. As adv., it may take the affix. *anga*, *ge*, *ǫge*, *kan*, *tange*, and modifies *rika*, *jom*, *tega* : uriko buba *kecĕkecaǫgeko* rikakeda.

**khedaŏ** (H. Or. *khedna*, to run after) trs., of animals, to cover a female : gaii *khedaŏkia* (or harkia), *kue-p-edaŏ* repr. v., of animals, to copulate.

*khedaŏ-ǫ* p. v., of a she-animal, to be covered : anrigee *khedaŏoa* (or haroa), she has not yet been covered, she is still of immature age.

**khedcĕ**, **khedcea**, **khedcoa** Has. also without aspirate, syn. of *ǫ*.

**khedcĕ-bagel**, **khedcea-bagel**, **khedcoa-bagel** Has. also without aspirate, syn. of *ǫbagel*.

**khedcĕken**, **khedcekken**, **khedcoken** Has. also without aspirate, syn. of *ǫken*.

**khedcĕ-khedcĕ**, **khedcea-khedcea**, **khedcoa-khedcoa** Has. also without aspirates, syn. of *ǫǫ*.

**khedcĕ**, **khedcea**, **khedcoa** Mag.

also without aspirate, syn. of *cę*.

**khedḍē-bagel, khedḍeṇ-bagel, khedḍoṇ-bagel** Nag. also without aspirate, syn. of *cębagel*.

**khedḍēken, khedḍeṇken, khedḍoṇken** Nag. also without aspirate, syn. of *cęken*.

**khedḍē-khedḍē, khedḍeṇ-khedḍeṇ, khedḍoṇ-khedḍoṇ** Nag. also without aspirates, syn. of *cęcę*.

**khedṭē, khedṭē-bagel, khedṭēken,** and **khedṭē-khedṭē** Has. also without aspirates syn. of *cę, cębagel, cęken,* and *cęcę*, but used mo-tly of the cutting of dry, hard things, with one stroke of the axe.

**khejē, khejē-bagel** and **khejēken** Nag. also without aspirate, syn. of *cę, cębagel* and *cęken*.

**khekekeke, kekekeke** (Sad.) 1⁰ the cry of fighting wolves or weretigers. 2⁰ the cry of fighting vultures. In both meanings it is constructed like *khękhę*.

**khę-khę, khetę-khetę** also without aspirates, a quiet laugh such as cannot be heard from outside the house. Constructed like *khąkhą, khatąkhatą*.

**khę-khę, khekekeke,** also without aspirates, I. sbst., imitative of the cry of wolves or werewolves (weretigers) when they fight: ṭêrôkoṇ *kękę* kacim aĩumakada ?

II. adj, with *sąri, rą, kakăla,* the same cry.

III. intrs., of wolves, to utter this cry ṭêrôkiṇ *kękęjada ;* kuda subare horokulakiṇ *kękęlą,* ale kakăluledoi papatankiṇ nirjana, two weretigers cried under the *kuda* tree ; we shouted and they ran away with flapping breasts (they were women changed into tigers).

*khękhę-n* rflx v., same meaning : itikiṇ ṭêrôkiṇ *kękęnana,* listen, two wolves are fighting.

IV. adv., with or without the afxs. *ange, ge, tan, tange,* modifying *sąri, rą, kakăla.*

**khekṭaŏ** Nag. (Dekkan *khekṭā,* severity) syn. of *isiraŏ*.

**khelaṛi, khelaŭṛi, kheloṛi** (H. *khelnā ; khel khilārī,* playsome) also without aspirate, poetical parallels of *ninaṇ,* to play. The last named, *kheloṛi,* is also used in scoldings and jokes for *kelen* or *inuṇ*.

Okore mâĩnam ninuṇkena ?
Kicirido durajan.
Cimaĕre babum *khelaŭṛikena ?*
Gamecado maĕlajan.

Where, O girl, hast thou been playing ? Thy cloth is covered with dust. Where, O boy, hast thou been romping about ? Thou hast soiled thy cloth.

**khelḍi, kelḍi** vars. of *khildi*.

**khemoto, kemoto** (Sk. *kām* and *tamām,* work perfect) in jokes, syn. of *jhikiṛi,* but not used in the 2nd meaning of the trs. nor in the 4th meaning of the p. v. It is moreover used (1) trsly. and intrsly., as syn. of *mone,* to intend : pīṭiṇ *kemotolą,* sendo kaiṇ darijana, I had the intention of going to the market, but could not go. (2) as syn. of *dīṛi :* ainlo gopoę okonią *kemoto* menaredoe biridka, who dares to fight with me ? Let him step forward.

**khempa, khepa** (Sad. *khaip; kapek;* Or. *kappnā,* to lay the extended hand, foot or claw upon) also without aspirate, syn. of *hempa, tiḷa,* I. sbst., the manner of snatching away smth. and carrying it off: burukuṛiḍa *kempa* ṭōrakana.

II. trs., (1) to snatch away and carry off: burukuṛiḍ miaḍ saṇḍi sime *kempakiṇa;* kula miaḍ merome *kempaĕkiṇa;* miaḍ ṭaka mējre dōakan taĭkena, okoe *kempakeda?* (2) fig., to appropriate secretly what belongs to the family or to the community; baŭtē soben ṭakae *kempakeda,* enamente hapaṭiṇa hulaṇa jetan paĕra kū uruṇajana, haturṇa bīriṭaka barhoṛokiṇa *kepakeda.* N.B. *Tiḷa* is not used in the fig. meaning.

*khempa-ṛ* p. v., corresp. meanings: simko *kempacabajana.*

**khempakhempate** frequentative adv., by snatching away again and again, the one after the other: burukuṛiḍ *kempakempate* simkoe janjarkeḍkoa, the harrier eagle has decimated the fowls by carrying them off one after another.

N. B. *Khempakhempa,* with frequentative meaning, is not used prdly. except disjointly as in the sentence: kuṛiḍ simkoe *kempakeḍ-kempakeḍkoa,* the kite has carried off our fowls one after another.

**khendrṛ, kendrṛ** used disparagingly, I. adj., (1) with *jagar, kaji, bakâr,* the Oraon language. (2) with *hoṛo, kuṛi, koṛa, hon,* an Oraon. Also used as adj. noun.

II. trs. or intrs., (1) to speak Oraon: alom *kendroea,* hoṛote jagareme, do not speak Oraon, speak Mundari; jagare *kendrṛkeda,* he spoke Oraon: *kendrṛkeḍleae,* he addressed us in Oraon. (2) with ind. o., to call smb. an Oraon: alope *kendrṛaia,* nīdo abu jatigedaṇa.

*khendrṛ-n* rflx. v., (1) of a Mundari woman, to marry an Oraon and so become an outcast from the Munda tribe: hontekuṛi *kendrṛnjana.* (2) of the children of a Munda father, and an Oraon mother, not to procure their admission in the Munda tribe and thus be counted as Oraons: kendrṛ disumreko taĭnjanredoko *kendrṛnajā.*

*khendro-gṛ* p. v., same meanings: ne koṛa kendrṛ kuṛiĭ dōkiṇa, honkodoko *kendrogoa* cika hoṛooa?

III. adv., also with the afx. *te,* modifying *bakâr, jagar, kaji:* *kendrṛkiṇ* (or *kendrṛtekiṇ*) jagartana, they are speaking Oraon.

**khendrṛ-mendrṛ, kendrṛ-mendrṛ** jingle of *khendrṛ,* used only with reference to the language. The adv. may take the afxs. *anye, ge, tan, tange.*

**khepa, kepa** var. of *khempa.*

**khepaḍ, kepaḍ** Nag. cfr. *henaḍ, hepaḍ,* I. sbst., syn. of *koca,* a corner or angle between 2 surfaces: *kepaḍre* sim ukuakana.

II. trs., (1) to press smb. or smth. into a corner: kocareko *kepaḍkiṇa;* poṭomko *kepaḍkeda,* they have put the bale in the corner, touching the wall on both sides.

(2) fig., with reference to money, syn. of *khempa*, in both meanings.

*khẹpaḍ-en* rflx. v., to stand in a corner pressing against the wall.

*khẹpaḍ-ọ* p. v., to be pressed into a corner: sūnko *kẹpaḍọka*, daṛ hijụtana, press the firewood into a corner, rain is coming.

*khe-n-epaḍ* vrb. n., (1) the corner in which one hides: *kenepaḍree* banoaŏjana. (2) the act of hiding in a corner: amṛ cikan *kenepaḍ?* kaciko lelaammea?

**khepaḍ-aderen, kepaḍ-aderen** syn. of *henaḍaderen*.

**khepaḍ-oṛoṇen, kepaḍ-oṛoṇen** syn. of *henaḍuruṇen*.

**kherban** Nag. sbst, the Brown and Ashy Crake, Porzana akool.

**kherẹre, kerẹre** sbst., name of 2 birds: (1) *huriṇ kherẹre*, the Shahin Falcon, Falco peregrinator. (2) *banḍa kerẹre* syn. of *ungar*, the Peregrine Falcon, Falco peregrinus.

**khesāri, kesāri** var. of *kansāri*.

**khesari, kesari** (Or. *kesārī*) sbst., name of 4 plants: (1) *sadomkesari*, Eleocharis plantaginea, R. Br., Cyperaceae,—a slender rush-like sedge, 1-2′ high, with simple, erect, terete, tufted stems, and obsolete leaves, only the sheaths of which remain. (2) *maraṇ kesari, jomekesari*, Scirpus grossus, Linn. f.; Cyperaceae,—a large club-rush with stems 3-9′ high, leafy only near the base. The small nut-like tubercles growing on the fibrous roots are sold in the markets and used as a vegetable. (3) *huriṇ kesari, pirikesari* Scirpus erectus, Poir.; Cyperaceae,—a glabrous herb, 2-12″ high, with terete stems and leaves at the base only. (4) *hatu kesari* Spilanthes Acmella. See *barandu*.

**khesāri-aṛạ, kesāri-aṛạ** var. of *kansāriaṛạ*.

**kheṭo, keṭo** (Sad. *khaṭo*; Sinh. *koṭa*, short) var. of *khaṭo*, but only as referring to dimensions.

**khêâ, kêâ** I. sbst., (1) the slanting position of the wings of some birds at certain moments of their flight: hêṛẹkoạ *kêâ* kacim lelakada? (2) the slanting position of the hoe or pickaxe when applying it sideways: kuḍlamrạ *kêâte* kā gaŏọtanredo gâĩṭite kêâeme.

II. trs. or intrs., to apply a hoe, pickaxe or adze sideways, to undermine: kuḍlam *kêâeme*, apply the hoe sideways; loẽoṇ cakartaure loẽoṇjapạko *kêâjada*, ente cetanāte saboṛoteko sobọea handiṛimente, kāredo bagekeate jargidinre aẹtege lopagoa, when people want to extend their rice field (at the expense of the adjoining high ground), they hollow out with their hoes, holding them sideways, a cavity running at the height of the breast all along the wall of earth which confines the field (in short, they undermine it); then, from above, by means of crowbars, they cause the upper part to fall down, or they abandon it like that till the rainy season when the upper part slides down by itself; sōje calu kā ituua, *kêâepe*.

*khêâ-n* rflx. v., of birds, to fly lowering one wing and lifting the

other: hêṛẹko paṛaṣako *kêâna.*

*khêâ-ọ* p. v., meaning corresp. to the trs.: ne aṛijaṣu *kêâleua*, this high ground on the side of the field had been undermined.

*khe-n-êâ* vrb. n., (1) the extent of undermining: ne loṣoṇajaṣado *beṇẽâko* kêâleda miḍgaṛikaḍuko loṣaleda. (2) the extent of soaring sideways: *heuêâe* kêâṇjana koreọe, leljaâḷọge apisae biurjana, the falcon soared sideways in such a manner that it completed uninterruptedly three circles.

**khêêt, kêôt, kêêto** (H. *khewaṭ*) syn. of *jora*, subst., a person belonging to the Hindu caste of boatmen: *kêôṭoko* ḍoṇgako calaŏea.

**khêṣê-khêṣê** also without aspirates, syn. of *khaĕmaĕ.*

**khiḅa-khiḅa, khiṃ-khiṃi, khiṃiṛi-khiṃiṛi,** also without aspirates, syn. of *khaḅakkaḅa.*

**khicikicaṇ, khici-khici, khicṛkici,** (Or. *kichicrnā, kachac*) also without aspirates, syn. of *andoṛo.*

**khici-khici, kici-kici** (H. *kīc, kīcar*, mud) I. adj., (1) with *losoḍ*, mud where it is not wanted, where it is considered dirt: en hoṛnre losoḍ *kocikicigea.* (2) with *hora, raca*, dirty with mud: raca *kicikicigea.* In both meanings it may be used as adj. noun: ne *kicikici* bareṇaleka jeṭere rōṛea.

II. trs., to trample a place into mud: uṛiko haṭiako *kicikicikeda*; racare losoḍko *kicikiciakada.*

*khicikhici-ọ* p. v., of a place, to be trampled into mud: haṭia *kicikiciakaea*; haṭiare losoḍ *kocikiciakaea.*

III. adv., with or without the afxs. *auge, ge, ọge, tan, tauge*, modifying *losoḍ, lega, ṛika, leḷọ.*

**khicṛi, khicṛi** (Or. *khicṛī*, rice and pulses cooked together) also without aspirate, I. adj., (1) with *maṇḍi*, rice cooked with meat, vegetables or pulses, in contrd. to *suṛi, suṛileṭe*, rice cooked with meat only. Also used as adj. noun: *kicṛi* omaiṃpe. (2) with *jagar*, a mixture of different languages, a mixture of different subjects in a conversation: *kicṛi* jagarre jeṭeṇa kū aĭumsumaṛâea. (3) with *iati*, syn. of *dogla.*

II. trs., (1) to cook rice with meat, vegetables or pulses: maṇḍi *kicṛitape.* (2) to mix up subject matters or languages: jagarko *kicṛitaḍa*, baŭṛujaŭṛu aṭkaṛọtana, they spoke about all kinds of subjects mixed together, it was a hodge-podge. (3) to destroy one's caste by a marriage: jatiko *kicĭṛikeḍako* baṛaĕnjana.

*khicĭṛi-n* rflx. v., (1) to mix different languages: Keṛąko jagarre puṛągeko *kicṛina*, the Kera-Mundas, in their dialect, use many foreign words. (2) to marry outside one's caste or tribe: ape lagente disum ci hōjana, goṭa haṭupe *kicĭṛiṇtana?* Cannot you, people of this village, find wives in your own caste? Why do so many of you marry outsiders?

*khicṛiọ* p. v., meanings corresp. to those of the trs.: maṇḍi *kicĭṛiọtana*; Ranoire Hoṛoko *kicĭṛiṇtana*, Uraṅkoloṇko aṛandiṇtana; Naguriṇe mũṛimũṛite jagar *kicĭṛiṇtana.*

*khila-ṭeṛi* vrb. n., the number of things cooked together ; the extent to which one mixes foreign words and constructions in one's language ; the number of castes mixed up in one family : jagardo *kiniveṛi* kieiṛijada, miḍ tan raṭi horote kae tuṇḍajada, he does not finish a single sentence in pure Mundari ; en oṛare *kiniceṛiko* kieiṛiakana, jatiṛa muṇḍi kā namdariea, in that family the castes have been so mixed up that one does not know what to call such people.

**khila, khilam** (Sk. *kīl* ; Or. *khīlā*) also without aspirate, I. sbst., (1) a peg. This, when driven into the ground, is also called *khuṭi* or *khuṇṭu* in Nag., when driven into wood it is generally called *ṭoṭuṛi*. (2) instead of the vrb. n., the thing hammered in, i.e., the peg, stake, wedge or nail. It is not used instead of *kaṇṭi*.

II. trs. and intrs., (1) to drive in a peg, wedge or nail : naṭare *kilaeme* ; reṭare baria kaṇṭi *kilaeme* ; hakere pacar *kilaeme* ; roḳeneseḳre ṭoṭuṛi *kilaeme*, drive a peg in the hole through the tenon and mortise, or through the tip of the tenon where it emerges from the mortise. (2) to drive in a piece of wood by way of peg or wedge : ne darn *kilaeme*. (3) to fix with a wedge, to fit with a peg : hake pacarte *kilaeme*. (4) to nail smth. : ne takāta *kilaeme*, nail this plank. (5) fig. with *ikaṛi* as d. o., to make up one's mind not to change what one has said : kajidoṛa *kilakoḷa*, suka eṭpe kā, I will stick to what I have said, whether you like it or not.

*khila-ṛ* p. v., corresp. meanings : kaji *kilajuna*.

*khi-n-ila* vrb. n., (1) the extent to which a peg, wedge or nail is driven in : *kinilae* kilakeda, kaṇṭi ḍumbuḷ-giṛijana ; pāṭdo *kinilae* kilakeda, naẽalmoloa paṛaḍiṛijana, to fix the shaft to the plough he hammered in a wedge with such force that the front of the plough (i.e., the part just above the hole in which the shaft fits) got split. (2) the act of driving in a peg, wedge or nail : *kinila* kam jōrkeda. (3) also *khīla*, the peg, wedge or nail driven in : *kinila* holṭam.

**khila-ḍeṇḍe, khilam-ḍeṇḍe** Has. also without aspirate, trs., to drive in tightly a peg in joinery, or a wedge in fixing the shaft to the plough or the handle to an axe, a hoe, etc., to fix a joint, a handle, etc., tightly : hesel pacarte kuṭlam (or ḍaṇḍom) *kilaḍeṇḍeeme* ; pāṭ *kilaḍeṇḍeeme*.

*kinilaḍeṇḍe-ṛ* p. v., corresp. meanings.

**khila-japa, khilam-japa** also without aspirate, trs., to fix close together by means of a peg or nails ; ne arkaṭakin pāṇgaakana, *kilajapaṭam*, there is a space between these two rafters at the joint, join them closely ; neare takta *kilajapaeme*, nail a plank close over this (or close alongside this).

*khilajapa-ṛ* p. v., corresp. meaning.

**khila-kāṛākāṛā,**

**khilum-kâṛâkâṛâ, khilum-kâṛâkâṛâõ** Has. also without aspirate, syn. of *khilaḍenḍe.*

**khilakeḍleka, khilumkeḍleka** also without aspirate, adv., modifying *kaji, mone,* with a firm resolution not to change what one has said, what one has decided.

**khila-keseḍ, khilum-keseḍ,** also without aspirate, t·s, to drive in a peg so as to prevent a joint from shifting ; to nail smth. across a passage ; to shut by nailing ; to nail the lid of a box ; to pack smth. in a box, nailing the lid.

*khilakesed-o* p. v., corresp. meanings.

**khila-uruḷ, khilum-uruḷ** Nag. also without aspirate, syn. of *khilaḍenḍe.*

***khilḍi, kheldi, khilḍi-kuṛi, kheldi-kuṛi** (Or. *khilḍi,* prostitute) also without aspirate, sbst., a nautch-girl or professional dancing-girl : oko hoṛo Munḍa jatiren kuṛi *kilḍiĭ* dõkĭre iniṛ garae ṭogoa oṛo kuṛio garae ṭogoa, Haṛam Munḍabonko mente enae manaakada, enamente enkan kuṛi jatiãtee haruṛuṇoa oṛo oṛareko bolorikakĭre goṭa oṛarenko cilanoa, a man of whatever caste or tribe keeping a Munda as nautch-girl is punished by Singbonga as is also the girl in question. The Old One has ever forbidden this regarding the Mundas. Therefore such a girl is definitively outcasted from the tribe and any Munda letting her enter his house, is outcast with his whole family (until he gets himself readmitted by the *kanda* ceremony).

*khilḍi-n* rflx. v., to become a nautch-girl.

**khilḍi-duraṇ, kheldi-duraṇ** also without aspirate, sbst., the song to which a nautch-girl dances. Such songs do not exist in Mundari.

**khilḍi-susun, kheldi-susun** also without aspirate, sbst., the dance or way of dancing of a nautch-girl.

**khilum, kilum** and cpds., var. of *khila* and cpds.

**khiri, kiri** Nag. sbst., (1) a tiny insect breeding in sour rice-water (*kanjigi*) and rice-beer. It is the grub of a small whitish beetle called *upan* in Has. : boḍoṛe *kiriko* menaṇkoa. (2) a globose, reddish, transparent parasite, the size of a chick-pea, adhering to the sides of cattle's first stomach.

II. trs., of these grubs, to infect old rice-water or rice-beer : boḍoko *kiriakada.*

*khiri-o* p.v., of rice-water or beer, to be infected by these grubs : boḍo *kiriakana.*

**khiṛibaṇ-khiṛibaṇ, khiṛibiṛ-khiṛibiṛ, khiṛibaṇ-khiṛibaṇ, khiṛibiṛ-khiṛibiṛ** also without aspirates, vars. of *khabaṇ-khabaṇ.*

**khiṛibiṛ-khibiṛ** also without aspirates, poetical var. of *khaṛãbaṇkabaṇ,* to dance.

***khiṛiki, khiṛki, khiṛiki-duar, khiṛki-duar** (H. *khiṛki*) also without aspirate, I. sbst., a window.

II. trs. or intrs., to put a window : oṛale (or paĕirile) *kiṛkitada,* we have built the house (or the wall) with windows. The static past is used in these sentences because it

unusual for a Munda to build hi house with a window. Moreover his window, when there is one at all, is generally a mere opening, often barred, seldom shuttered, never fitted with glass panes.

**khîs, khîsi, khîs, khîsi** (Or. *khîs*) also without aspirate, I. sbst., anger : ne hoṛore *kīs* aŭrigo mūĭroa, his anger still lasts.

II. adj., with *horo*, a person addicted to anger : *kīs* hoṛoko nekan kaji kako sūtiŋea. (2) with *kaji*, words apt to excite anger : *kīs* kajiĭ kajikeda.

III. trs. caus., to make smb. angry, to anger : en seta alope *kīsiae* huaṭapege, do not anger that dog, it will bite you.

IV. intrs., (1) to be angry : puraŋee *kīskena*. (2) with an ind. o., to be angry with smb. : puraŋe cim *kīsiaiŋtana ?* eneŋamenteko *kīsiaḍmea ?* (3) imprsl., with inserted prsl. pru., to feel angry : *kīsjaḍmea* ci ?

*khīs-en, khīsi-n* rflx. v., to indulge in anger : puraŋ alom *kīsina*.

*khi-p-īs* repr. v., to be angry with each other : *kipīsitanakiŋ*. (2) repr. noun, mutual anger : ne hoṛokiŋre *kipīsi* meneŋgea. (3) repr. trs. caus., to excite the mutual anger of two persons : okoe *kipīskaḍkiŋa ?*

*khi-p-īs-en* repr. rflx. v., to indulge in anger with each other : enka aloben *kipīsina*.

*khi-p-īs-ŋ* repr. caus. p. v.; to be excited by smb. to anger with each other : oko kajitoben *kipīsjana ?*

*khīs-ŋ* p.v., to get angry ; to be excited to anger : en kaji aĭumte puraŋee *kīsjana*.

*khi-n-īs* vrb. n., (1) the degree of anger : *kinīse* kīsjana, goṭa oṛaŋenkoe eraŋhaṛakeḍkoa. (2) the anger excited : misa *kinīsdoe* māĭrlena, oṛoe kīsruaṛjana, his first anger died out, but they have made him angry once more.

V. adv., (1) with or without the afxs. *ge, ange*, modifying *kaji, rikan, atăkar*, angrily. (2) with the afx. *ŋge*, modifying *kaji, rika*, so as to make angry : *kīsiŋgee* kajikeḍlea.

**khîs-joṛaŏ** (and vars. as under *khīs*) syn. of *baĭrijaṛaŏ*.

**khîs-koroḍ** (Or. *khîskhop*) and vars. as under *khîs*, jingle and syn. of *khīs*, without vrb. n.

**khiti, kiti** (H. *kheṭī*, husbandry) I. abs. n., husbandry, cultivation : ne hoṛo *kiti* kae ituana.

II. sbst., (1) field produce : ne sirma *kiti* huriŋgele namkeda. (2) standing crops : aleŋ *kiti* uriŋ meromko puraŋeko jomkeda.

III. adj, with *hoṛo*, a peasant, a cultivator.

IV. trs., to cultivate a field, to grow a crop : ne sirma ne otedo kale *kitiĭa*, hita kā puraŋtana ; goṛakore hoṛeŋrambŋa puraŋpe *kitijada* ci babaŋ ? What do you grow most on your high fields, pulses or paddy ?

V. intrs., to practise husbandry : api sirmataŋēte naŏa kiniriŋ haturele *kititana*, since 3 years we practise husbandry, on the spot we bought to raise a new village.

*khiti-ŋ* p. v., of a field, to be culti-

vated ; of a crop, to be raised.

*khi-n-iti* vrb. n., the extent of cultivation : ne haturenko ne sirma *kinitiko* kitikeda, urigupiteą ṭaĕaḍ kā namoṭana, the people of this village have cultivated this year so many fields that grazing ground is lacking for their cattle. (2) the act of cultivating *kinitipe* taĕomkeda, you were late with your work in the fields ; piṛigoṛa moḍsirma *kinititoge* sabagoa, taĕom sirmado sarale enaṇa, high ground at a distance from the village gets exhausted by one year's cultivation, the next year it produces only if manured. (3) the field or crop cultivated : nea okoĕą *kiniti ?* Who has cultivated this ?

**khiti-kirsi, kiti-kirsi** I. collective noun, the crops, the produce of the fields : nekalom *kitikirsiṛą* barakaĭti kā mundiṭana, it looks as if there will not be a good crop this year.

II. intrs., to be a cultivator : nukuricakĭritana cim *kitikirsitana ?* Art thou in service or dost thou cultivate fields ?

III. In the song to which they dance in the courtyard at night on the day the bales of rice have been stored in the house, the two parts of this cpd. are disjoined and *kirsi* becomes *kirisi.*

Rabaṇatana reṛatana,

*Kiti* aḍ *kirisikiṛą* nela bolobea (2).

Rabaṇatana, reṛatana,

Luki aḍ lacimikiṛą mare soṛobea (2).

It is cold, it is cool ; come, crops, enter the house. It is cold, it is cool : come, bullocks and buffaloes, come inside.

**khitikirsi-hoṛo, kitikirsi-hoṛo** sbst., a cultivator.

**khĭs, khĭsi** (long nasal) vars. of *khĭs.*

**khobraŏ, kobraŏ** (Or. *khobra'ānĕ*) I. abs. n., weariness, dejection, displeasure on account of the continuance of smth. painful, irksome and the like : iniṇ jĭre *kobŏraŏ* meṇą. II. adj., (1) with *hoṛo*, syn. of the noun of agency *khobraŏṇi*, a bore, a tiresome joker, a vexer : tisiṛą pīṭhorare miaḍ *kobŏraŏ* hoṛo namṭaḷiṅa, nanathāne rikakiṅa. (2) with *kaji*, joking, boring, vexing speech. III. trs. caus., to bore ; to tire with jokes ; to vex : landatele *kobŏraŏkią.*

IV. intrs., (1) with ind. o., to be displeased or slightly angry, vexed, with smb. : *kobŏraŏaleṭanae.* (2) imprsl., to feel bored ; to feel weary of being joked at ; to feel vexed ; to feel discouraged : kaji aĭumte *kobŏraŏjaḷiṅa*, I am tired of listening ; ne banda rūṛasirma haggoṭana, jī *kobŏraŏjaḷiṅa.*

*kho-p-obraŏ* repr. v., (1) to bore each other ; to weary each other with jokes ; to vex each other. (2) sbst., mutual boring, vexation, joking : nikure *kopobŏraŏ* meṇą.

*khobṛaŏ-ą* p. v., to get bored ; to get wearied with jokes ; to get vexed ; to get discouraged : kaĭṅą nā kamido, jī *kobŏraŏjana*, I have renounced doing that, I am discouraged by my failures.

*kho-n-obraŏ* vrb. n., the extent of boring, joking, vexing : *konobŏraŏko* kobŏraŏkiąe eseḍnterjana, they have

vexed him so much that he is quite displeased.

khōḍ, khōḍo, kōḍ, kōḍo I. sbst., (1) the rhythm and sound of a drum during such or such a dance or on such or such an occasion: ne hoṛo *kōḍo* sala kae ɨnana, āōgee rūjada this man does not know how to keep time, he beets his drum at random. (2) an imitative description of the same: gaṛuaṛa *kōḍo* oileka ?

III. intrs., to keep the proper time and rhythm in beating a drum: ṭaṅkage kae *kōḍojada*.

**Khōḍ-ā**, etc, imprsl. p. v., of the rhythm, to be kept in beating a drum: tisiṅ okoookocko rūtana ? misao ṭaṅkagedo kā *kōḍoṭana*.

* The Mundas knowing no writing and consequently having no musical notation, when called upon to describe the rhythm of their drums, must do it by means of a vocal imitation. Here follow typical descriptions as regards their principal dances; the rhythms further vary of course with the songs:

(1) *bhājan* dance, (*a*) *dumaṅ* drum: gedaṅ gedaṅ turda-natur turda gedaṅ (twice).

(*b*) *ḍulki* drum: gejaṅ jagĭṛi geneja geneja gejaṅ (twice).

(*c*) *nagĕra* drum: gunḍum gunḍŭm gŭnḍŭm-ŭkŭṛŭ gŭṛŭm gunḍŭm (twice).

(2) *ṇamboc* dance, (*a*) *ḍāḍa* drum: ṭharăṅ ṭăṭălă ṭăṭălă, ṭhăl ṭhăl ṭhăl ṭăṭălă (twice).

(*b*) *dumaṅ* drum: ḍedaṅ ḍedaṅ tuṅ ḍedaṅ (twice).

(*c*) *ḍulki* drum: gedaṛi gedaṛi ĕtaṛĭ gedaṛi gedaṛi (twice).

(*d*) *nagĕra* drum: geḍagi geḍagi ikiḍi geḍagi geḍagi (twice).

(3) *gaṛua* dance, (*a*) *dumaṅ* drum: turda gedagi ĕkĕḍa gedagi datur pĕḍpĕḍ pĕḍpĕḍ (twice).

(*b*) *ḍulki* drum: ḍeḍeḍa ḍeḍaḍi ĕkĕḍa ḍeḍaḍi ḍeḍaḍi, căkḍŭm căkḍŭm (twice).

(*c*) *nagĕra* drum: ḍigiḍa geḍugi ikiḍa geḍagi geḍagi ukŭḍŭm, ukŭḍŭm (twice).

(4) *gena* dance, (*a*) *dumaṅ* drum: dâĕkturr dĕdăṅturr, dĕdaṅ nataṅ tāĕ tāĕ (twice).

(*b*) *ḍulki* drum: jâĕk jaṅgiṛi gejaṅ tā gejagi naciṛi tā (twice).

(*c*) *nagĕra* drum: gărŭm-gŭnḍum gŭnḍŭm gŭnḍŭm gŭnḍŭm-ŭkŭṛŭ gŭnḍŭm (twice).

(5) *jadur* dance, (*a*) *dumaṅ* drum: dạta nataṅ nataṅ tur dăṛăṅ (twice).

(*b*) *ḍulki* drum: dagĭṛi geḍaṅ geḍaṅ tâ, gĭṛĭḍa geḍaṅ geḍaṅ tâ.

(*c*) *nagĕra* drum: gonḍom gonḍom gonḍom gonḍom ŏkŏṛŏ gonḍom (twice).

(6) *japi* dance, (*a*) *dumaṅ* drum: tuṅ gedaṅ tuṅ dâê, tuṅ dă nataṅ tuṅ dâê (twice).

(*b*) *ḍulki* drum: ḍĕḍĕḍ geḍa ḍĕḍĕḍ thā, ḍĕgĕḍa geḍă ḍĕḍĕḍ thă (twice).

(*c*) *nagĕra* drum: gŭṛŭm gŭnḍŭm gŭnḍŭm, gŭnḍŭm ŭkŭṛŭ gunḍum (twice).

(7) *jarapimage* dance, (*a*) *dumaṅ* drum: ḍidaṅ natuṅ ḍidaṅ ḍâê ḍubuṅ nutuṅ (twice).

(*b*) *ḍulki* drum: jîḍgi nakiḍi ikiji nakiḍi jāḍiṅ (twice).

(*c*) *nagĕra* drum : ḍagi geḍagi ikiḍa geḍagi geḍagi (twice).

(8) *karam ciṭiḍ* dance, (*a*) *dumaṇ* drum : dĭdĭgĭ dĭdăgĭ datuṇ, dĭdĭgĭ dĭdăgĭ datuṇ (twice).

(*b*) *ḍulki* drum : ḍeḍagi naṭigi ḍeḍan ḍeḍagi naṭigi ḍeḍan (twice).

(*c*) *nagĕra* drum : ḍuguḍŭm-ūkŭṛŭ ḍunḍum, dăgŭdŭm ŭkŭṛŭ ḍunḍum (twice).

(9) *khemṭa* dance, (*a*) *dumaṇ* drum : dedaṇ turr-dedaṇ turr digida dedaṇ ĭkĭdŭr daṇ dedaṇ turr (twice).

(*b*) *ḍulki* drum : ḍeḍeṇḍeṇ-ḍeḍeṇḍeṇ, ḍeṇḍeḍeḍeṇ ĕkĕḍĕṇ ḍeṇḍeḍeṇ ḍeṇ (twice).

(*c*) *nagĕra* drum : guṛum-gunḍum-ḍum guṛum-gunḍunḍum ŭkŭḍum-ūkŭṛu gunḍum (twice).

(10) *oriadur* dance, (*a*) *dumaṇ* drum : dāê-dāê kāêk turr, dāê-dāê gedaṇ turr (twice).

(*b*) *ḍulki* drum : ḍeḍaṇ ṭanḍum ṭanḍum tā ḍāke ṭanḍum ṭanḍum tā (twice).

(*c*) *nagĕra* drum : gunḍum gunḍum gunḍum gŭṛŭkŭ gunḍum gunḍum (twice).

(11) *ormage* dance, (*a*) *dumaṇ* drum : dāêk duṇ dāê, dāê dāê dāê (twice).

(*b*) *ḍulki* drum : ḍuḍuiṇ ḍuiṇ ḍuḍuiṇ tā, ḍuḍuiṇ ḍuiṇ ḍuḍuiṇ tā (twice).

(*c*) *nagĕra* drum : guṛum gunḍum gunḍum, gunḍum gunḍum gunḍum (twice).

(12) *ṭhaṛ lāsua* dance, (*a*) *dumaṇ* drum : dătŭr gĕdaṇ tŭrgĕdaṇ datuṇ (twice).

(*b*) *ḍulki* drum ; dăgĭṛĭ gĭṛida ĭkĭṛĭ gĭṛida gĭṛida (twice).

(*c*) *nagĕra* drum : gĭṛĭgiḍi giḍa ikiḍi giḍa giḍa (twice).

Note also the two following ways of beating the *dumaṇ* drum : (1) *dâĕ dâĕ*, when the drummers are on their way to a fair or when they make the round of the village on the *mage* feast. (2) *ḍaṭur ḍaṭur* or *dâḍaṭur dâḍaṭur*, when the drummers and those who shout "*hala ! hala !*" drive the cattle 3 times along the main road of the village on the *sohoraï* feast.

The natural sound of the *dumaṇ* drum, when it is beaten in the ordinary way, or when the beat, on the above occasions or when accompanying a dance, is heard from a distance so that no shades are distinguishable in the sound, is described as *maṇmaṇ*. The natural, unshaded, sound of the *nagĕra* drum is described as *gidilgidil*, *gĭṛimgiṛim*, *guṛum-guṛum* or *lidimlidim*. That of the *ḍulki* drum is described *ḍubuṇ-ḍubuṇ* Nag. *ṭumbaṭumba* Has. and that of the *ḍâka* drum as *ḍhalḍhal* in a vigorous beat, and *ṭaṛaṛṭaṛaṛ* in a mild beat.

N.B.—The first notes of any *khōd* (as *dêdâṛâ*, *gĭṛidaṇ*, etc.) may always be constructed like *gidilgidil*.

**khoir** Nag. (Sad. ; Or. *khaïra*) syn. of *haṭia*.

**khojŏṛo, kojŏṛo** syn. of *hojŏṛ*.

**khojŏṛo-khojŏṛo, kojŏṛo-kojŏṛo** Nag. var. of *khɔjăṛakhajăṛɔ*, syn. of *cidaḍcidaḍ*.

**khokŏraŏ, kokŏraŏ** Nag. (Or. *khokhra'ānā*) (1) syn. of *husiḍ*. (2)

syn. of *kerǫ*.

**kholǫ, kolǫ** (derived from *khaḷǫkholǫ*; P. *kar*, deaf) sbst., a nickname and proper noun meaning slightly deaf.

**khōn, kōn** (Or. *khōn*, a little time back) occurs in adverbial phrases: huṛing *kōn*, a short while; *miḍ kōn*, a while; *isu kōn* or *puraṇ kōn*, a long while, till late in the day: *isu kōne* taïkena, he stayed a long while, till late in the day: *miḍ kōn* kūbe gamaleda, it rained heavily for a while (say for ½ hour). When *re* is added to these phrases they mean: after a short while, after a while, after a long while, late in the day: *isu kouree* hijuḷena, he came very late. The same expressions (without *re*) may do function as trs. rflx., p. or intrs. verbs: jagare *isukōnkeḍa* (or *isukōnkeḍlea*), he spoke for a long time; jagarle *huriṇkōnenjana*, we conversed for a short while; rasika *miḍkōnlena* akāṛare, the mirth on the dancing ground lasted for a while; lāṅhasu *miḍkōnliṅa*, I felt stomach-ache for a while.

**khonḍo-khonḍo, konḍo-konḍo** syn. of *kanḍaṇkonḍoṇ*.

**khoṇgŏso, koṇgŏso** (Or. *khongso*) I. sbst., a two-branched hairpin in general, in contrd. to *surli* any hairpin in which the two branches start from a knob.

II. trs., (1) to convert into a hairpin: ne tarmeṛeḍbu *koṇgŏsoea*, let us make hairpins with this iron wire. (2) to fix a chignon by means of a hairpin: ne honko *koṇgŏsoḷaia*; inia supiḍko *koṇgŏsoḷada*.

*khoṇgŏso-n* rflx. v., to fix one's chignon by means of a hairpin: *koṇgŏsonjanae*; supido *koṇgŏsonjana*.

*khoṇgŏso-ǫ* p. v., (1) to be converted into a hairpin: ne meṛeḍ *koṇgŏsoǫka*. (2) to be fitted with a hairpin: *koṇgŏsoakanae*; inia supiḍ *koṇgŏsoakana*.

**khoṇgŏso-meṛeḍ** sbst, an iron hairpin when straightened out and used as a piece of wire: *koṇgŏsomeṛeḍte* catariṇ toltada, I repaired the umbrella with the wire of a hairpin.

**khoṇgoṭomaraṇ, koṇgoṭomaraṇ** Nag. syn. of *kokŏṛomaraṇ* Has.

**khoṛam** Nag. **koṛam** Has. syn. of *kuṭam* Nag. I. sbst., the act of striking with a club, a mallet, a sledge-hammer, the back of a hoe, axe or adze: buṛaĕkoṇ *koṛam* ṭorakangea.

II. trs, to strike in the manner just quoted: ne loĕoṇaṇ ḍela *koṛam* mentoṇ hijuakana, mendo ḍela-moṇgaru kotejana? kuiṇ namjada, I have come to break the clods in this field: but what has become of the mallet? I do not find it.

*kho-p-oṛam* repr. v., to strike each other in the way described: moṇgarutekiṇ *kopoṛamtana*, they fight with mallets.

*khoṛam-ǫ* p. v., to be thus struck: pīṭhorare apia uṛiko *koṛamlena*, near the way to the market 3 bullocks were slaughtered with a mallet.

*kho-n-oṛam* vrb. n., (1) the extent of clubbing, of striking with a mallet,

etc.: *konoṛam* koṛamepe, ne diri ũge rapuḍeabaŋka, strike this stone with the sledge-hammer so vigorously that it be at once reduced to pieces. (2) the act of striking as described: ne diri *konoṛam* etŋkere ũgeiŋ rapuḍeabaca, if I begin to strike this stone (with a sledge-hammer) I shall have it in pieces in no time. (3) the being or object thus struck: ne ḍelakodo okoĕŋ *konoṛam?* Who has broken these clods?

**khoṛam-darkaŏ, koṛam darkaŏ** trs, to strike (with a club, mallet, etc.) so as to crack and nearly break. *khoramdarkaŏ-ŋ* p. v., corresp. meaning.

**khoṛaŏ** Nag. trs., to thrust a burning brand into the mouth of a corpse: gurumukhuko oŋ dikujatiko topajakore kãre urubjakore sidareko *khoṛaŏkoa*, when they bury or cremate Hinduized aborigines or Hindus, they first thrust a burning brand into the mouth of the corpse. It is also used in the idioms described under *haḷ* 2⁰ and 3⁰.

*khoṛaŏ-ŋ* p. v., of a corpse, to get a burning log thrust into its mouth.

**khoṛŏca, khoṛca** also without aspirate, adj., with *buluŋ*, an unclean kind of salt called *karkas nimak* by mahajans, in contrd. to *lipi buluŋ* salt in small crystals (refined salt); *raŏa buluŋ*, salt in large crystals (common salt); *diri buluŋ*, salt in lumps (rock salt). Also used as adj. noun: raŏa bulunem kirinaleda oi *koṛca?*

**khoṛoḍ, khoṛoḍ-bagel, khoṛoḍ-khoṛoḍ** also without aspirates, vars. of *khaṛag, khaṛagbagel, khaṛagkhaṛag.*

**khoṛoḍso** and **khoṛoḍso-bagel** also without aspirate, (1) vars. of *khaṛaḍsa* and *khaṛaḍsabagel.* (2) syns. of *khusuṛu* and *khusuṛubagel.*

**khoṛoḍso-khoṛoḍso** also without aspirates, var. of *khaṛaḍsakhaṛaḍsa.*

**khoṛoḍso-khuṛuḍsu** also without aspirates, var. of *khaṛaḍsakhoṛoḍso.*

**khoṛog, khoṛog-bagel, khoṛog-khoṛog**, also without aspirates, vars. of *khaṛag, khaṛagbagel, khaṛagkhaṛag.*

**khoṛŋ-khoṛŋ, koṛŋ-koṛŋ** var. of *khaṛakhaṛa.*

**khosa, koṣa** Nag. **koḍsa** Has. (Or. *khŏsnā*; Sad. *khoincā*) syn. of *bocŏka.*

**khosa-khusi** Nag. **kosa-kusi** Has. jingle of *khusi* with reciprocal meaning: mutual willingness, mutual consent, mutual satisfaction: martobe, *khosakhusi* menaredo oponben, well, if you both agree, exchange those objects; arandi *khosakhusiŋ* kajige, jabaraĭdo manaakana, marriage is a matter of mutual consent, no force may be used.

II. adj., agreeable to all parties: nea *khosakhusi* kajige, all agree to this.

III. intrs., (1) prsl., to be pleased or willing on both sides: *khosakhusitanakiŋ* ci kã? (2) imprsl., with inserted prsl. prn., same meaning: *khosakhusikeḍkiŋa* ci kã?

*khosakhusi-n* rflx. v., same meaning.

*khosakhusi-ŋ* p. v., same meaning.

IV. adv., (1) with or without the afxs. *ange, ge, tan, tange, te,* modi-

fying *jagar, bakâr, arandią*, etc., with mutual pleasure or willingness, in perfect harmony. (2) with or without the afxs. *ange, ge*, modifying *aṭăkar* : *kkosakhusiangeą aṭăkarkedkina*, I regarded them as both willing.

**khoṭkoṭo** var. of *khoṭŏkoṭo*.

**khoṭŏcol, khoṭcol** also without aspirate, (1) syn. of *khaṭăcaą*. (2) of potherbs remaining tough after being cooked.

**khoṭŏkoṭo, khoṭkoṭo** also without aspirate, syn. of *kandaąkondoą*.

**khôc, khûc** Nag. (Or. *khôc*) syn. of *copa*, the cluster of *madukam* blossoms.

**khôĕ, kôĕ** syn. of *phôĕ*, (1) imitative of the whizzing of an arrow shot from a bow or of an arrrow, spear, or stick thrown straight as if shot. *Phôĕ* is often preferred in the 1st meaning, and *khôĕ* in the 2nd. It is constructed like *hurr*. (2) without connotation of sound, trs., to send a stick or a long piece of wood cutting through water or skimming on its surface in the direction of the length of the stick. It is also used in the p. v. N.B. (1) *Kôĕ* is never used when any confusion is possible with *kôĕ*, to beg. (2) The adv., *khôĕken* may be used fig. of snakes moving swiftly and straight as an arrow : bia *kôĕkene* senoąana. (3) The frequentative is *khâĕkhôĕ*.

**khôĕ-bagel, kôĕ-bagel** trs., syn. of *phôĕbagel*, (1) to shoot and send an arrow whizzing through the air, to throw a spear, arrow or stick, straight forward : sāre *kôĕbagelląe*, *kôĕbagelkiñae*. (2) to send a stick or a long piece of wood cutting through the water or skimming along its surface, so that the length of the stick remains in the line of motion : aĩñą soṭa bandaree *kôĕbagelląe*.

*khôĕbagel-ą* p. v., corresp. meanings.

**khôĕ-khôĕ, kôĕ-kôĕ** (Or. *khud'ū-khud'ū*) of laughter or coughing, not loud but shaking one's frame ; of giggling or chuckling. Constructed like *khąkhą*.

**khirstān, kristān, kirtān** I. adj., Christian : *kristān* hoṛo, a Christian, *kristān* oṛą, a Christian family, *kristān* hatu, a village inhabited by Christians, *kristān* bisũās (dhorom or hora), the Christian religion, *kristān* colon, the conduct and customs proper to Christians : *kristān* colon cilką ? udubalem. It may be used as adj. noun in the meaning of a Christian and in that of Christian religion : nīdo *kristān* oi kā ? mātąēte *kristānrelea*, we are Christians since last year.

II. trs. caus., to convert to Christianity : Dubuki misanren saĕoḅ tisiągapa Bagiṛiree *kristānjaḍkoa*, the Seventh day Adventists' Missionary nowadays converts people around the village of Bagiṛi.

*khristān-en* rflx. v., to become a Christian : ne hature soben hoṛoko *kristānenjana*.

*khristān-ą* p. v., to be converted to Christianity, to become a Christian : oimin hoṛoko *kristānakana ?*

**khṛabą-khabą, khṛabą-khṛabą** also

without aspirates, var. of *khaḅa-khaḅa*, syn. of *cidaḍida*.

**khṛāḅ-khṛāḅ, khrāḅpa-khrāḅpa** also without aspirates, var. of *kharaḅkharaḅ*.

**khṛibaḍ-khṛibaḍ, khṛibi-khṛibi** also without aspirates, var. of *khaḅakhaḅa*, syn. of *cidaḍida*.

**khūḅ** (P.) **kūḅ** I. adj, many, numerous: *kuḅ* horoko hijutana, numerous people are coming; *kuḅ* horokodo kotaḍreko dubakana? Where are the numerous people sitting down?

II. trs., to give or take in great quantity; to do smth. extensively or to a high degree: mandiko huṛiakiña, iliko *kūḅkiña*, they gave me little to eat and much to drink; sūndolo *kuḅkeda*, we have gathered much firewood; daldolo *kūḅkiḍa*, we gave him a sound thrashing.

III. intrs., (1) prsl., to do smth. extensively or to a high degree: bēsgee kamitana ei tisiṇa?—*Kuḅjadae*; jeṭe nimirdo *kuḅtana*, it is very hot nowadays. (2) imprsl., with inserted prsl. pron., to feel smth. much: hondermando rabaṇa *kuḅkeḍkoa*, some time ago they felt the cold very much.

*khūb-en* rflx. v., (1) to do smth. in great numbers: pīṭ seṇ nerenko tisiṇadoko *kūbenjana*. (2) to gather smth. in great quantity: ilidope *kūbenjana*. (3) to do smth. much with oneself: ilidom *kūbenjana*, thou hast been drinking much rice-beer.

*khūb-ḍ* p. v., to be given or gathered in great numbers or quantity: niku oṛare ṭakado *kūbakana*, mendo jomeṇ banoa, enamente ṭaka seṇṭana, they have much money but no provisions, they have to spend it in buying food.

IV. adv., with or without the afxs. *aṇge, ge, ḍge, leka*, modifying *au, om, hunḍi*, etc. The repetitive form, *kuḅkūḅ*, has a distributive meaning: each very much.

*kūbḍ, kūbteṇ* prnl. noun, a thing gathered in great quantity: en *kūbḍdo* okoẽṇ busụ? To whom belongs that huge straw stack?

**khudi** (Or.) **kudi** Has. syn. of *cuni* Nag. I. sbst, grain or pulses broken in small pieces. Hence the cpds. *caũlikudi, horṛkudi*, etc.

II. adj, with *caũli, horṛ*, etc., same meaning.

III. trs. or intrs, to break in small pieces rice, other grains or pulses in the process of husking: ruṛuṇatanre tisiṇ moḷ anjiliĩ *kudileda*, whilst husking to-day she broke as much as a double handful of rice; puraṛge *kudikeda*.

IV. intrs., of grains or pulses, to break in small pieces in the husking operation: murtomakana ne baba, enamente ruṛuṇajaḍre puraṛge *kuditana*.

*khudi-ḍ* p. v., of grains or pulses, to get broken: rambāṛa *kudijana*; ne caũli puraṛge *kudiakana*, there are many broken grains in this rice.

*khu-n-udi* vrb. n., the amount to which grains or pulses are broken: *kunudiko* kudikeda, goṭaṭeṇ caũli-

kodo aḍcabajana, they have broken so many grains that the whole ones are lost in the mass of pieces.

V. adv., with the afxs. *ange, ge, gge,* modifying *caŭli, ruruṇ* : *kudigepe* caŭlikeda.

**khudi-aril, kudi-aril** I. sbst., very small hailstones; hail of very small stones.

II. intrs., to hail very small stones : *kudiarilkedae.*

*khudiaril-ę* p. v., same meaning : *khudiarilkena.*

**khudi-bā-daru, kudi-bā daru** sbst., Hamiltonia suaveolens, Roxb.; Rubiaceae,—a shrub, 4-12' high, with terete branches, opposite leaves and small, sweet-scented flowers. The bark is ground and rubbed on the body in *cuĭŭka.* puerperal fever.

**khudi-cuni, kudi-cuni** jingle of *khudi,* occurs in songs : *kudicunilee* asulkja

**khudi-dā, kudi-dā** sbst., those grubs in a red ants' nest, which become *saṛasonokoṭ,* winged red ants.

**khudi-jaṇ, kudi-jaṇ** sbst., parallel of *caŭlijaṇ* in songs and sacrificial formulas. The husked rice-grains used by the witch-finder in divinations (*caŭlijaṇ baŏ*) are not quite whole, though not reduced to the small pieces called *kudi.* Hence the parallelism : *caŭlijaṇre kudijaṇre.* See under *jarajamkom* the formula used in these divinations. *Caŭlijaṇ, kudijaṇ* occur also as intrs. verbs :

Caŭlijaṇleda cirem *kudijaṇleda* ?
Caŭlijaṇlekagelaṇ juriakana.
O my husband, to find me hast thou had recourse to divination by means of the husked rice grains ? It looks like it, so well are we matched.

**khudi-lupu, kudi-lupu** sbst., collective noun for small pieces of broken grain or pulse, bran and the like : *kulilupuṭe* simhonkolo asuljaḍkoa, we feed our chickens on bran and broken grains.

**khudi-madukam, kudi-madukam** sbst, a variety of Bassia latifolia, Roxb., Sapotaceae, with comparatively small flowers.

**khudi-maṇḍi, kudi-muṇḍi** sbst, a meal of small pieces of broken rice.

**khuḍsu, khuḍsu-bagel** Has. also without aspirate, syn. of *khusuru.*

**khuḍḍu, khuḍḍu-khuḍḍu** (Or. *khoṭkā-khuṭuk* ; Sad. *khuḍḍ-khuḍḍ*) also without aspirates, syn. of *puluṭpuluṭ, ṭṭ, ṭhṭ, uṭuluṭul,* apprehension.

**khuĭja-khuĭju** (Or *khuijā, khuiṛū*) also without aspirates, syn. of *kaŭa-kuŭu.*

**khuĭ-khuĭ, khũĭ-khũĭ,** also without aspirates, var. of *khiṭ-khâṭ.*

**khuĭ-khuĭa, kuĭ-kuĭu** Nag. (Or. *khurja*) syn. of *kubuṇkubuṇ.*

**khu'kŭra, kukŭra** (Sad. *ḍiŏra*) sbst. Two varieties of the same grass go by this name (1) *setakukŭra, guṛŭlu khukŭra,* or *huriṇ kukŭra,* a prostrate, spreading, much branched annual herb with spiciform panicles not over 1" long. It grows on high ground and the whole plant is of a dark-reddish hue. Its grains are not used for food. They ripen in September at the

same time as the *guṛălu* millet. (2) *babakhukŭra*, an annual, erect herb, green all over, 1½′ high, growing also wild on high ground, with spikes up to 2″ long and grains larger than those of *guṛălukhukŭra*. The grains ripen in November with the late paddy and are cooked for food. The water in which they are cooked is added to fermenting rice-beer. Specimens of both varieties sent to the Botanical Garden were alike identified as Setaria glauca, Beauv.; Gramineae (type).

**khulanta, kulanta** Nag. (H. *khulā*, open) syn. of *ḍaŭlsaŭl*, except with reference to speech, when the meaning is as follows: I. adj., a clear expression, smth. said clearly: *kulanta* kaji kale namkeda, nobody said it clearly to us.

II. trs., to say smth. clearly: kaji kape *kulantakeda*; kaji kako *kulantakeḍlea*.

*khulanta-ǫ* p. v., to be said clearly: kaji kā *kulantajana*; kaji kale *kulantajana*, we were not told clearly.

III. adv., with or without the afxs. *ange, ge*: *kulantage* kajiīpe.

**khuliaŏ** Nag. (H. *kholnā* to open) syn. of *koroǫ* Has. to hollow out.

**khulsu, kulsu** trs., (1) of men, to shove or kick smth. forward or aside by means of the tip or upper part of the foot, or by means of the legs, in entrd. to *pada*, the same, by applying the sole of the foot or the heel; *padu*, to push smth. backwards with the sole of one's foot; *pasur*, the same, with force: tasiakan baba *kulsuruaṛtam*, drag thy feet once more through the paddy spread out to dry, so as to raise the damp part to the surface. (2) of an animal, to run or jump on to or against smb. and throw him down, in entrd. to *cakki*, to jump and cling on to smb. with the paws; *cakădum*, to rise on the hind legs and bring down the paws on smb., as vicious horses do; *saṛăgom*, to throw or force down between one's legs; *rukuṛum*, to catch with the paws smb. lying down; *padu*, to paw the ground; *pasur*, to paw the ground with force; *pagŏṛo*, to dig the ground with the paws; *pada*, to kick; *pasăka*, of fowls, to scratch the ground. When there is question of tigers, *tăbĭṛi*, *saṛăgom* and *ku'su* are used indifferently by people who do not know exactly the manner in which the fatality occurred: kula okonjdoe *kulsukiatee* rukuṛumia, okonjdo *kulsu* kae daṛijanree cankiĭa; holado kula miaḍ keṛae *ku'sukia*, yesterday the tiger killed a buffalo.

*khu-p-ulsu* repr. v., used in jest, to run against each other and both fall: *kupulsujanakiǫ*.

*khulsu-ǫ* p. v., (1) to be shoved or kicked forward or aside by a man's foot: baba *kulsujana* ci aŭrige? Has the (drying) paddy been stirred with the feet? (2) to be thrown down by an animal as described. (3) to be killed by a tiger: no keṛa holae *kulsulena*.

*khu-n-ulsu* vrb. n., (1) the act of an animal throwing down smb.: kulako *kunulsu* ciulaŏ kaiǫ lelaka la.

(2) the killing by a tiger: kulakoŋ *kunulsu* isu borogɛa, it is dreadful to be killed by a tiger.

**khulsu-baṭi, kulsu-baṭi** trs., to throw down by jumping on to or by hitting with one's foot, paw or leg.

*khulsubaṭi-ǫ* p. v., corresp. meaning.

**khulsu-giṛi-kulsu-giṛi** trs., to hit a vessel with one's foot or leg and so spill the liqu'd: eperaŋtanre moḍ eṭu daɛ *kulsugiṛikeda*.

*khulsugiṛi-ǫ* p. v., corresp. meaning.

**khulsu-goɛ, kulsu-goɛ** trs., to hit and kill smb. with one's foot, paw or leg: kudaŏlen keṛa miaḍ merom hone *kulsugoɛkia*, a buffalo being chased ran against a kid and killed it outright.

*kulsugoj-ǫ* p. v., corresp. meaning.

**khundaŏ, kundaŏ** (II. *khundānā kornā*, to notch) I. sbst., syn. of the vrb. n.

II. trs, to scotch, to rough-hew the surface of a stone, to cover its surface with rugosities: janta harjana *kundaŏ* lagatiŋa.

*khundaŏ-ǫ* p. v., corresp. meaning.

*khu-n-undaŏ* vrb. n., the rough-hewn surface of a mill stone: misa *kunundaŏ* (or *kundaŏ*) harcabajana, the rugosities of the mill stone, after a first restoration, are again blunted; nea okoĕa *kunundaŏ* (or *kundaŏ*)? Who has chiselled the surface of this mill stone into rugosities?

**khunṭa, khunṭu** Nag. **kunṭa** Has. (Sk. *khūnṭa*, wooden post) I. sbst., (1) a post, a large peg fixed in the ground: oṛa baiteɛa *kunṭa* turamakanre baioa kāredo karabaakanre, the posts in house building must be forked at one end either of themselves or by the joining of specially shaped pieces of wood. (2) fig., the age of 2 years (derived from the fact that 2 posts are necessary to support a tie-beam): ne hon cimin sirmae hobaakana?—Bar cinḍuree inia *kunṭa* hobaoa. (3) the fact that the 3rd and 4th catch in the *haparḍāŋinuŋ* have taken place: kunṭa aŭri hobaoa. N. B. It occurs also in the following cpds: *dirikunṭa*, a slender monolithic column; *iṭakhunṭa*, a pillar or column in bricks; *meṛeḍkhunṭa*, an iron post.

II. trs., (1) to use a piece of timber for a post: ne daru *kunṭaepe*. (2) to build a roof resting on so or so many posts: apeŋ oṛa cimintape *kunṭatada*? (3) fig., of the player who has to catch the others in the *haparḍāŋinuŋ* to "put in jail" his 3rd and 4th catch (the 1st and 2nd catch are allowed to continue playing): hartani *kunṭakeḍkiŋa*.

III. intrs., (1) to plant a post: nere *kunṭatape*. (2) fig., to reach the age of 2 years: ne hondo bar cinḍuree *kunṭaea*. (3) to "put in jail" the 3rd and 4th catch in the *haparḍāŋinuŋ*: kunṭakedae.

*khunṭa-ǫ* p. v., (1) to be used for a post: sarjom, ruta, kurumbadaru purate *kunṭaoa*. (2) of a roof, to be made to rest on so many posts: apeŋ oṛa cimintaŋ *kunṭaakana*? (3) inprsl., of a post, to be planted: cimintaŋ *kunṭaakana*.? (4) of smb.'s age, to reach the end of the 2 first years: inia umar *kunṭaakana*; (5) to be the 1st two "put in jail"

in the *hṛparḍāṟinuṟ: kunṭajana-kiṟ*. (6) imprsl., of this "putting in jail", to take place: aŭri *kunṭaoa*. *khu-n-unṭa* vrb. n., the number or the strength of the posts planted: *kununṭa* kunṭaepe, ḍajaṅgi miḍcokoṟ raṭi aloka liṛuṟ, plant posts so many and so strong that the beam supporting the lower end of the rafters do not bend at all.

**khupaŏ** Nag. **kupaŏ** Has. (Or. *khupnā*) 1⁰ In Nag. syn. of *gaŏ*. 2⁰ In Nag. and Has. (1) syn. of *cabadaṛi*: maraṅ ikirle arṟkona kale *kupaŏkeda*, we baled out the water from a large pool but could not empty it; ne caṭuṛa ili apihoṛotedo kā *kupaŏoa*, this pot of rice-beer cannot be emptied by 3 men only. (2) to influence smb., to act so as to produce at least some apparent effect on him: daldoko dalkiṛa, mendo kako *kupaŏkiṛa*, they beat him indeed but in vain; en hoṛodoko bicārliṛa, mendo kako *kupaŏkiṛa*, the panchayat judged him (and imposed a fine on him) but he never paid it; ainaṅ cranṅkīree *kupaŏoa*, if I scold him he will mend his ways.

**khūr** Nag. **kūr** Has. (Sk. *khur*) sbst., hoof: *kūr* kā caṭaakanko kale jojoma, we do not eat the flesh of animals with uncloven hoofs.

*khūr-ṟ* p. v., to have hoofs: sadomko *kūrakana*.

**khurha** Nag. **kura** Has. (Or. *khurhī*, sore feet) I. sbst., also *khurhaduku, kuraduku*, a contagious disease causing suppuration of the hoofs of cattle, buffaloes and goats, and sometimes even causing the hoofs to fall off: ne haturen uṛikore *kura* menaṅgea.

II. adj., (1) affected with foot disease: *kura* keṛako alope kirinkoa, hature rōg caloa. Also used as adj. noun: ne *kurado* alope kirinaia. (2) in jest, limping: *kura* Soma hijuṭana.

III. intrs., in the df. prst., to be affected with foot disease: ne uṛi *kuraṭana*.

*khura-ṟ* p. v., to be attacked by foot disease: mā aleṛa meroṅko *kuralena*.

*khu-n-urha* vrb. n., the number of animals affected with foot disease: ne ṭolaren uṛikodo *kununrako* kuralena, miad oṛarenko sekarko pocojana, in this hamlet the bullocks of only one house remained free from foot disease. (2) the fact of being attacked by foot disease: misa *kununradoko* bugilena, eṭa somteko kuraṭana, they got cured of the first attack of foot disease, but they are affected with it once more; *kunura* kako hokaakana, they are not yet rid of foot disease (ltly., regarding the attack of foot disease they are not stopped).

**khurji, kurji** (Or. *khurjī*, movable properties) syn. of *dhan*.

**khurpa, khurpi, kurpa, kurpi** (II. Or. *khurpā*, weeding tool) I. sbst., a garden trowel: *kurpite* bā subako soḥoḅusurea, with the garden trowel they work up the earth near the foot of the flower plants.

II. trs or intrs, to work up the soil at the foot of a plant by means of a trowel: ne kubiko *kurpitape*;

ne kubi subare ote *kurpilape*; ne kubi subare *kurpilape*.

*khurpa-ǫ* p. v., corresp. meaning: tara kubi hola *kurpilena*; tara kubi subare ote *kurpilena*; tara kubi subare *kurpilena*.

*khu-n-urpa* vrb. n., (1) the amount of work done with a garden trowel: *kunurpiĕ* kurpikeda, musinare goṭa bagāne cabatada. (2) the work with a garden trowel: *kunurpi* kam pokŏtojada, thou dost not use the trowel in the proper way. (3) the plants or the spots where the soil has been loosened with the trowel: hola *kunurpikore* dą dultape.

**khuṛam** Nag. var. of *khoṛam*.

**khuṛuḍ-khuṛuḍ, kuṛuḍ-kuṛuḍ** used in jest as var. of *khaṛaḍsakhaṛaḍsa*.

**khuṛuḍsu, khuṛuḍsu-bagel** also without aspirate, (1) var. of *khaṛaḍsa*. (2) syn. of *khusuṛu*.

**khuṛuḍsu-khuṛuḍsu** also without aspirates, var. of *khaṛaḍsakhaṛaḍsa*.

**khuṛų-khuṛų** also without aspirates, rare var. of *khaṛąkhaṛą*.

**khuṛŭpaŏ, kuṛŭpaŏ** var. of *khaṛăpaŏ*.

**khusi** Nag. (P. *khushī*) I. sbst, joy, pleasure, agreement, free will: ne kamire aĭńą *khusi* banoa.

II. adj., with *kaji*, words agreeable to the hearer or expressing the pleasure or agreement of the speaker: neado *khusi* kajige.

III. trs., to cause pleasure to smb.: khūḅko *khusikįa*.

IV. intrs., (1) prsl., to rejoice, to be pleased, to agree: *khusitanae*. (2) imprsl., with inserted prsl. pm., to feel pleased: *khusijątńa*.

*khusi-n* rflx. v., to rejoice, to be pleased, to agree.

*khu-p-usi* repr. v., (1) to be pleased with each other; to come to an agreement: kakiną *khupusijana*. (2) sbst., an agreement: *khupusi* kā hobajana, no agreement has been reached.

*khusi-ǫ* p. v., to be caused to rejoice, to be pleased, to agree: nekan duranąte susunko khūḅko *khusioa*; alea kajitem *khusiǫtanx* ci kā? Dost thou agree to our proposal?

*khu-n-usi* vrb. n., the extent of pleasure or agreement: *khunusiĕ* khusijana, miado kae ujurkeda, he was so pleased that he made no objection whatever.

V. adv., (1) with the afxs. *ange, ge,* modifying *aṭăkar, lel*: *khusige* aṭăkarkįńa; *khusigeą* aṭăkarkeda, I felt pleased; *khusigeą* aṭakarlįa, I thought he was pleased; *khusigeą* lelkįa, I saw that he was pleased. (2) with the afxs. *ange, ge, ǫge,* modifying *kaji*, in an agreeable manner, so as to please, so as to provoke agreement: *khusiǫgele* kajiąia. (3) with the afxs. *te,* willingly, of one's own free will, with pleasure: *khusitem* hējada ci horo borote? *khusiteą* lelkįa.

**khuski, kuski, phuski, puski** I. adj., with *hora*, a short-cut. Also used as adj. noun: maraną horale bagekeda, *kuskitele* senkena, we left the big road and took the short-cut.

II. trs., with *hora* as d. o., or intrs., to make a short-cut: sanḍaka biniurreko *puskikeda*, where the road

goes round, people have made a short-cut ; horako *puskiakadu*, they have made a short-cut.

*khuski-ǫ* p. v., with *hora* as sbj., or imprsl., of a short-cut, to be made : nete *puskiakana*, hora nete *kuskiakana*, this is a short-cut.

**khusŭṛu, khusŭṛu-bagel** (Or. *khusūḍuru*, seeking concealment) also without aspirate, trs., to enter suddenly a hole, to di-appear into a hole : cuṭu unḍuī *kusŭṛukeḍa*. N. B. The frequentative is *khasăṛakhusŭṛu*.

*khusŭṛu-n, khusŭṛubagel-en* rflx. v., same meaning : cuṭu unḍuree *khusŭṛunjana*.

*khusŭṛu-ǫ, khusŭṛubagel-ǫ* p. v., of a hole, to be entered suddenly : unḍu *khusŭṛuena*.

*khusŭṛuken* adv., modifying *bolo, rika, rikan, rikaǫ*.

*khusŭṛukenkhusŭṛuken, khusuṛuleka* frequentative adv.

**khŭṭ** var. of *khûṭ*.

**khuṭam** Nag. var. of *khoṛam*.

**khuṭaŏ, kunṭaṛa** Nag. (Or. *khuṭnā*) syn. of *ṭol* Has. trs., to tether : sadome *khuṭaŏkĭa*.

*khuṭaŏ-ǫ* p v., to be tethered.

*khu-n-uṭaŏ* vrb. n., the act of tethering : setąṛą *khunuṭaŏge*, aĭuḅ enaṇko raṛaṭąia, it was in the morning they tethered the animal, they did not free it till night.

**khuṭi** Nag. (Or. *khuṭī*) diminutive of *khunṭa*, sbst., a peg driven into the ground, as for tying a goat : gāsikodo ūr tasirōṛomente, ūr atomkore bŭbaṛakeate ad ūr sartalkeate *khuṭite* otereko kilajapąea, the Gasis to dry hides, spread them on the ground and make holes all around in which they drive pegs stretching the hides.

**khûc** Nag. var. of *khôc*.

**khûṭ-khûṭ** also without aspirates, var. of *khâṭkhâṭ*.

**khû khûlû, khûlkhûlhâ** syn. of *kaĭṇkuĭṇ*, but not used as trs. caus.

**khûṛŭsu, kûṛŭsu** var. of *khuṛsu*.

* **khûṭ** (long vowel) Nag. **khŭṭ, kŭṭ** Has. (Or. *khûṭ*) sbst., either of the two branches of the village family. These are : *pihâṛkhûṭ* Nag. *pâṛâkŭṭ* Has. the elder branch, to which the official village sacrificer must belong, and the *munḍakhŭṭ*, the younger branch, in which the position of village chief is hereditary. These two branches may not take part in each other's sacrifices to the ancestors ; when such a sacrifice is offered by a member of one *khŭṭ* no member of the other *khŭṭ* is allowed to partake of the sacrificial rice, meat or rice-beer : *pâṛâkŭṭ* oṛǫ *munḍakŭṭ* miaḍ catilijaṇ kako jōma. This division into khunts is purely local and has nothing to do with the clan system : both khunts in any village, belong to the same clan (*kili*), have the same totem and may not intermarry. It has nevertheless a repercussion on the marriages with other clans. Let us suppose that a marriage has taken place between the munda khunt of one village and the munda khunt of another (belonging to a different clan ). In the same gene-

ration further unions may be arranged between them, but the next generations are debarred from intermarrying as long as members of the set of people who contracted relationship through these marriages, are alive, and even after the extinction of that first generation, as long as the two khunts remain on visiting terms. Meanwhile the pahan khunt of one of these villages may freely intermarry with both khunts of the other. Similarly if a marriage has taken place between the pahan khunt of one village and the munda khunt of another, in the next generation these two khunts are not allowed to intermarry but unions may freely be contracted either between the two pahan khunts or between the two munda khunts. These regulations apply only to the *miaḍ caŭlijaṇ jomtanko*. No restriction as to further marriage is incurred when one of the contracting families belongs to its khunt only by name, not by origin, having been admitted into the clan and incorporated into the khunt which granted it fields and in the hamlet of which it settled, without being allowed to take part in the sacrifices to the ancestors. Be it noted that the prohibition to name or touch each other, existing, on the one hand, between a man and all the elder sisters and elder female cousins of his wife, and, on the other hand, between a woman and all the elder brothers and elder male cousins of her husband, this prohibition does not distinguish between the khunts so that it affects practically the whole elder female population in one village and all the elder male inhabitants in the other.

This being so, it is very strange that among the Santals the corresponding *Manjhi khil* and *Naeke khil* have become sub-clans and may intermarry.

In the Naguri country each village has a third khunt, the *mahto* khunt. There the munda khunt is said to be descended from the second son of the original founder, whilst his 3rd, 4th, etc., sons gave rise to the mahto khunt. The office of the mahto, the chief of this khunt, is to help the pahan and especially the munda.

Formerly when a family died out, its fields reverted to the members of its own khunt, and could only be appropriated by the members of the other khunt, when no members at all of the first survived. In this matter no distinction was made between families belonging originally to a khunt and those belonging to it only nominally, viz., by adoption. But this custom has been overruled by the Settlement and record-of-rights at the beginning of this century.

***khûṭ-bonga** (long nasalized vowel) Nag. sbst., a spirit who confines himself to harming the members of one of the two *khûṭs* in a village and leaves alone the members of the other *khûṭ*. This spirit is not known in the Hasada

country.

**khûṭkaṭi** and **khûṭkaṭidār** (long *û*) Nag. **kūṭkaṭi** and **kūṭkaṭidār** Has. (? P. *khud* and *kheṭī*, own cultivation) terms corresponding to *bhuĭñāri* and *bhuĭñār*, but the first refer to the Mankipatti country where there are no zamindars, i.e., no individual owners of a village, and all the land is legally owned by the village community, only a small quit-rent being paid to the rajah. The latter terms refer to the rest of the country where individual (generally non-Munda) families have acquired somehow the legal ownership of one or more villages, with the exception only of a few lands (*bhuĭñāri ote*), the legal ownership of which has been retained by some descendants of the original settlers, the rest having fallen a prey and been insured by prescription, to the usurpers. See article under *bhuĭñāri*.

The term *khûṭkaṭi* is used as adj. with *disum, hatu, hoṛo, otc. Khûṭkaṭi hoṛo* is a syn. of *khûṭkaṭidār*, a member of a village community which legally owns its lands *Khûṭkaṭi ote* is such land as is actually possessed by a *khûṭkaṭidār* in virtue of his membership in the village community, in cntrd. to *raĭti ote*, land possessed under a landowner, v.g., land granted by the village community to an outsider. The Has. women do not know the words *kūṭkaṭi* and *kūṭkaṭidār*. They call a *khûṭkaṭidār* by the name of *hatukisan* which term is also used by the men whenever they speak with people of their own tribe.

* *Khuntkattidar* or rather Mundari *khuntkattidar*, and Mundari *khuntkattidari* tenancy, are the legal terms by which the claims of the Munda race to the real ownership of the country of Chota-Nagpur were for the first time legally recognised by the British Government, as far as they were still compatible with the historical development, that had gradually come over the country. (Chota-Nagpur Landlord and Tenant Procedure Act, 1913). The Mundari *khuntkattidar* as here defined, p. 3., " means a Mundari who has acquired a right to hold jungle land for the purpose of bringing suitable portions thereof under cultivation by himself or by male members of his family, and includes,

(1) the heirs in the male line of any such Mundari, when they are in possession of such land, and

(2) as regards any portions of such land which have remained continuously in the possession of any such Mundari and his descendants in the male line.

*Mundari khuntkattidari tenancy* means the interest of a Mundari *khuntkattidar*. A " Mundari *khuntkattidari* tenancy " is thus neither a " tenure " nor an " under-tenure ", nor is it a " holding ".

" Raiyat " means primarily a person who has acquired a right to hold land for the purpose of cultivating it by himself, or by members of his family, or by hired servants,

or with the aid of his partners; and includes also the successors in interest of persons, who have acquired such a right, but does not include a Mundari *khuntkattidar*".

And on page 5, the Act states distinctly: "It is important to observe that Mundari *khuntkattidars*—as to whom see clause (g) and the notes thereto—are not "raiyats" within the purview of this Act."

This explicit statement thus in the main point secures the Mundari *khuntkattidars* against that which they consider as the most dreadful status in the world, namely that of an Indian raiyat. Rather than submit to it, they have left hundreds of villages established by them in the virgin forests of Chota Nagpur, together with all the fields they had made, and wandered further and further into inhospitable forests in search of new homes, rather than give up the liberty they prize above everything.

The act concedes also a number of points which they claim as a central part of their social system, e. gr., it admits, that all the land within the boundaries of the village is the *common* property of the village family, because all the members of the village-family are direct descendants of the original founder of the village. It concedes also what follows from this, namely, that no individual of the village may alienate any of the communal lands. At the same time,—and here their system distinguishes itself so favourably from communism,—every single member of the village community keeps complete personal proprietary right over the land he has inherited from his own father. Furthermore, it distinctly provides that no aliens can on any account and under any title acquire proprietary rights in any *khuntkatti* village. From this it follows, that no register-office has the power of registering transfer deeds of *khuntkattidari* lands to an alien. The only cases in which such transfers are allowed are cases of distinct public utility, e. gr., for railways, public works, purposes of religion or instruction. In all such cases the Deputy Commissioner must explicitly sanction the transaction.

It even goes the length of empowering the Deputy Commissioner to eject forcibly any alien who may have acquired lands in a *khuntkattidari* village, though the acquisition may have been made with the consent of the village. Finally, at the end of the Act finality is granted to all the proceedings of the Act. This means that no court in India can entertain legal proceedings against any of the rights granted to Mundari *khuntkattidari* villages by this Act. On this point the Act itself makes the following statement (page 79.): "*The concluding part of this section is, of course, the most important and effective part of the legislation undertaken in favour of Mundari khuntkattidars.*"

Although the privileges granted

by the Act fall far short of the Munda's claims, they are by far greater than anything granted to any other class of Indian cultivators. Therefore it was imperative to prove its necessity to the Legislative Council by solid reasons. These I had, in long discussions and also in writing, exposed to the higher officials during the two last Munda risings, in 1895 and 1900. They are summed up in Appendix II of the Act in the so-called Statement of Objects and Reasons. In addition to this, the Lieutenant Governor of Bengal asked me to give a full description of the Mundari land system, which was to be appended to the Act, in order that officials might refer to it in cases where the letter of the law was not sufficiently clear. The most important passages of the first of these appendices are given below whereas the second is given in extenso.

The main object of this bill is the one given in Appendix II., p. XV. under number (4):

"the removal, as far as possible, of the causes fostering the agitation which had for a long time been disturbing the Mundari *khuntkattidars* of Chota Nagpur".

As to the last of these, the Select Committee observed in paragraph 36 of their Report—see Calcutta Gazette, 1903, Part IV, p. 30—as follows:—

"We understand that it is very necessary to have measures taken that will check the agitation, which has for long disturbed the people, locally known as Mundaris, who inhabit certain parts of the Chota Nagpur Division. One of the chief causes of this agitation is the treatment which hitherto has been accorded to the *khuntkattidars* or descendants of the original clearers of the soil. We have had the advantage of hearing and examining the officer to whom has been entrusted the work of preparing a record-of-rights of the tract where these Mundaris are chiefly congregated, and in our opinion the sections we have embodied in the Bill with regard to this question will have the desired effect, as far as it is practicable to secure it.

"The restrictions on transfer are what those most conversant with the nature of the tenancy recognise as being necessary."

The Appendix II enumerates the successive risings of the Mundari race and the improvements made in the law of the land to satisfy them.

"Eventually the Chota Nagpur Tenure Act of 1869 was passed, and effected some improvement. But it omitted to deal with all the privileged lands, as it took no notice of intact *khuntkatti* villages. This omission left such villages to the mercy of the spoliator. The destruction of the *khuntkatti* tenancies went on, and the discontent thereby created brought the outburst of 1888, when what is locally known as the *Sardar Larai* began and has not yet ceased. Utilizing the bitter

feelings of the Mundaris, some of their fellow-clansmen,—they came to be known afterwards as *sardars*—persuaded the people, that the Hindus had no right to the lands, that the lands belonged to the Mundaris, that no rent should be paid, and that the Sovereign had given a decree to this effect. The outburst that occurred at the time was put down, but it again broke out in 1899-1900 under the leadership of one Birsa, who styled himself a god.

"This prolonged disaffection is the reason that has led Government to have a survey and record-of-rights made of the Mundari country. But if steps are not taken to safeguard by legislation the rights of these people and to secure the finality of the record-of-rights the letter by itself will not suffice to quiet the agitation. As long ago as 1839, it was reported that, unless these people are protected in the possession of their lands, we never can be certain of the country. Once the necessary facts have been obtained, as is now the case, such legislation cannot be delayed, because the attacks which have been made on these rights so pertinaciously and for so long a time will be carried on with a greatly increased vigour, owing to the need of acting before the law can intervene.

"A *khuntkattidar* is the founder, or the male descendant in the male line of the founder of the village in which are situated his *khuntkatti* lands.

"The tenancy is of two kinds, the difference between them being merely one of area. It is either the tenancy of the whole brotherhood, the descendants of the original founder, or that of an individual member of the brotherhood over the lands in his immediate possession.

"The Settlement Officer, owing to the burial custom of the Mundaris, can easily ascertain whether the claim to hold certain lands as *khuntkatti* is true or not. No Mundari can rightly be buried save in the burial ground of the village of which his ancestor on the paternal side was the founder. When a Mundari wished to found a new village, he, either alone or with some of his kinsmen on the paternal side, obtained the jungle tract he desired. The area so acquired was invariably large, in some cases extending to square miles. His object was to bring, by himself or through his male descendants, portions of it under cultivation; but it was open to him, or his male descendants acting jointly, to give portions to other Mundaries either to cultivate as raiyats or to establish other *khuntkatti* villages. The system is one which originated long before the advent of the Hindus into Chota Nagpur. Originally no rent was payable, but this was changed. Rent and services came to be demanded, and were given. This rental was and is in most cases permanent, and cannot be enhanced

save under certain circumstances, as given below under section 19 of the existing Act.

"It has, therefore, been found, *firstly*, that the landlord has no power of control over the internal affairs of the village; *secondly*, that *khuntkattidars* of a village must be the male descendants of one family, and hence members of the same *kili* or *gotra*; *thirdly*, that the tenancy is not a tenure or a raiyat's holding in the sense that now attaches to those terms, but that it partakes, to some extent, of the nature of both; *fourthly*, that, where the pure *khuntkatti* system prevails, there is no recognized system of transfer, save (1) to men of the same race, and that only for cultivation, or (2) to *mahajans* temporarily for financial needs; *fifthly*, that a transfer requires the joint consent of the brotherhood; *sixthly*, that the resident male descendants of the original grantee have equal rights; *seventhly*, that the rental can only be enhanced under the conditions given in section 19 of the Act.

"For the purpose of village administration it is necessary that there should be an executive and also a spiritual head. The former is the *munḍa*, and the latter the *pahanr*. The grantee, if alone, combined both offices, and on his death his eldest son became the *munḍa* and his second son the *pahanr*. These posts became as a rule hereditary in the families of these sons. The *munḍa* is the spokesman and representative of the brotherhood in secular matters relating to the village, and so far as the brotherhood is concerned, has no greater rights than any of the other members. But in his name the village came to be registered in the *sarrishta* of the landlord, and hence arose one of the causes that has led to the disintegration of so many of these *khuntkatti* villages, and the discontent of the Mundaris. Seeing that the tenancy was in the name of the *munḍa* only, the Courts treated him as tenure holder and the other members of the brotherhood as his tenants. Consequently, when the rent fell into arrears, he alone was sued and his supposed rights sold. On getting possession the purchaser, an alien, proceeded to treat the other members of the brotherhood as if they were raiyats, or even as mere tenants-at-will. The knowledge of this has induced many *munḍas* themselves to destroy the right of their weaker brethren, and thereby gradually obtain for themselves the position of petty zamindars.

"Wherever in a *khuntkatti* village the process of disintegration has set in there will be found some lands in the possession of the descendants of the original founder and held by them as *khuntkatti* lands. Such portions of land were those that were registered and dealt with under the name of *bhuinhari lands* by the special Commissioners who carried

out the provisions of the Chota Nagpur Tenure Act, 1869.

"The objects it is desired to secure are (1) to prohibit sale; (2) to stop all forms of mortgage save that known as *bhugut bandha*, and thereby prevent those savages becoming slaves of money-lenders; (3) to follow recognized custom and allow certain forms of transfer to other Mundaris; (4) to invest the Deputy Commissioner with power to give effect to this prohibition of sale and certain restrictions on transfer; (5) to provide for realization of arrears of rent; (6) to secure finality of the record-of-rights.....The procedure devised for the realization of arrears of rent in the case of tenancies for which a record-of-rights has been prepared will for the first time give the *munḍa* a practical means to compel defaulting members of the brotherhood to pay up their quotas. Hitherto he was quite unable to do this, as he had not the means; for the cost of a suit was prohibitive, since in individual cases the sums due amounted to only a few annas. Hence, when through the advice of the *sardars*, the members of the brotherhood refused to pay any rent, the *munḍa* was helpless, and when the *munḍa's* own credit no longer sufficed to enable him to raise the requisite sum, the tenancy was sold up. Under the powers now proposed to be given, the Settlement Officer will be able not only to secure for the members of a Mundari *khuntkatti* brotherhood in an intact *khuntkatti* village the safe enjoyment of their tenancy, but will also be able to protect from further molestation the Mundaris who are the descendants of the original founder of a village and hold *khuntkatti* lands in mutilated *khuntkatti* villages."

"Annexed is an exceedingly valuable Memorandum on the Mundari *khuntkattidari* system, which has been specially prepared by the Revd. Father Hoffmann S. J., and Mr. E Lister, I. C. S., and by them placed at the disposal of the editor for reproduction. Mr. Lister is the experienced Settlement Officer referred to in Council as having been entrusted with the preparation of a record-of-rights in the Munda country; while Father Hoffmann is a Missionary who is in a position to speak with great authority, as he has spent many years among the Mundaris and devoted a lifetime to the study of their rights and customs."

# SPECIAL MEMORANDUM ON THE LAND SYSTEM

OF THE

# MUNDA COUNTRY

BY

THE REVD. FATHER J. HOFFMANN, S.J. AND MR. E. LISTER, I.C.S.

## *Introductory.*

The social or political organization of all primitive or semi-savage races is so intimately interwoven with their religious beliefs, that it is impossible fully to understand the former without some knowledge of the latter. Hence the references to this or that belief or practice in what follows.

The Mundaris belong to the rather widely scattered aboriginal tribes, who speak Kolarian languages. They are akin to the Santhals of the Santhal Parganas, the Hos or Larka Kols of Singhbhum, and some other numerically insignificant tribes, such as Korwas, Azurs, Birhors (junglemen), Birjas, Turis, etc. In the Ranchi district they number about 300,000 according to the Census of 1901, and are mainly found in eastern and south-eastern thanas; but they are found too in the northern parts of Singhbhum and in the south-west of Manbhum. In their own language they call themselves either *Horoko* (plural form of *Horo*, man), or *Horohonko* (children of men) or *Horo-Mundako*. In Mundari the word *Munda* when used substantively, means a chief or headman; when used adjectively or as a verb, it means rich influential or to be rich. Whereas the Mundaris of the northern parts of Singhbhum adhere to the name *Horoko*, *Horo-honko* or *Horo-Mundako*, those in Manbhum are called *Bhumij*. That formerly the Mundaris occupied the whole of the Ranchi district and more is shown by the Mundari village names and the characteristically Kolarian tombstones which are found throughout the country. In addition, in parts of Sarguja and of Palamau, as well as in the extreme West of Ranchi, the *débris* of Mundari settlements still survive in Uraon villages. Though these people no longer speak Mundari, they still call themselves either Mundas or Bhuinhars, and their customs and social separation from the Uraons show them to be real Mundaris. Moreover, the fact that the Uraons in and around Ranchi speak Mundari, would naturally indicate that the Mundari element was at one time sufficiently strong to impose its own language on the alien immigrants. Again in many villages of Mandar thana the village head-

man is now called *Munḍa*, and not *Mukto*, as one would expect in these now purely Uraon villages. Throughout nearly the whole district the Uraons keep as sacrificers (or *Pahans*) men of the Mundari race, because in their opinion the Mundaris alone know the particular local deities and how to propitiate them. By this practice the Uraons very plainly show that they entered into villages which had been already occupied by the Mundaris and were under the protection of the local Mundari deities.

The pure Mundari *khuntkatti* village usually contains three elements, namely (*a*) the *khuntkattidars*, (*b*) the *parjas* or raiyats, and (*c*) the subsidiary castes.

The *khuntkattidars* are the descendants in the male line of the original founders of the village. As such they are all akin, of equal status and differing in wealth mainly owing to differences in size of the families of their ancestors. As a group they are the owners of the whole of the area included in the village boundaries, subject to the payment of a fixed annual rent to the superior landlord. This annual rent was originally made up solely out of the subscriptions (*chandas*) of the various *khuntkattidars*; but in most villages these subscriptions, or some of them, have now been reduced, the deficit being made good from the rent paid by the *parjas*. The amount of a man's subscription, no doubt, originally corresponded with the share of cultivated lands which he inherited; but, inasmuch as the uncultivated lands, though as such held in common, were liable to be appropriated by any individual *khuntkattidar* who might reduce them to cultivation, such correspondence is not now found to exist. It is to be noted that the cultivated lands are not held in common, and that no trace is found of the existence of any custom of equalization of shares or periodic re-distribution of lands. To the rule of descent from common ancestors the only exceptions (and these are extremely rare) arise from either formal public adoption with the consent of the brotherhood, or the union for the purpose of the foundation of the village of men of different descent: these two acts having, according to Mundari ideas, the same legal effect as common descent. The rule of succession is equal division among the sons, daughters having no rights.

The *parjas* are almost invariably Mundaris, and very often are relatives on the female side of the *khuntkattidars*. They are in no sense co-owners of the village, and can bring under cultivation only such specific lands as may from time to time be given to them.

The subsidiary castes (Penrains, Mahilis or Khangars, Bhogtas, and Barais) perform the non-agricultural functions necessary to the village life and rarely cultivate land.

A detailed explanation of the *khuntkatti* system may conveniently be

subdivided as follows :—

A.—Constitution and administration of the *khuntkatti* village.

B.—Constitution and administration of the *paṭi*.

These two subdivisions exhibit the system as it still exists in those tracts which have not been subject to alien influence and pressure.

C.—Description of the present condition of the broken *khuntkatti* village, i.e., the village which has been exposed to alien pressure, but has still preserved some essential features of the khuntkatti system.

*Constitution and administration of the Khuntkatti village.*

The Mundari race is made up of separate clans or septs, called *kilis*, for which in some parts the Hindi word *gotra* is substituted. These *kilis* generally bear the name of some animal or plant, and are very numerous. Names of other objects are very rarely adopted. The assumption of these *kili* names has an exclusively religious origin.* Descent is counted through the father, and the children belong to the paternal *kili*. The possession of the same *kili* name is, therefore, the first general mark or proof of real membership in a given clan or family. The *kilis* are exogamous. It is considered one of the greatest crimes for a Mundari to take as wife a woman belonging to his own *kili*. Even Christian Mundas will on no account contract such marriages, even in cases where Christian marriage-laws would allow them. Should any one be found guilty of that crime, a panchayat, composed of elders of that *kili* and elders of some other *kili*, will order the offenders to separate. If they refuse they are outcasted, water and ashes are thrown over them, and they are expelled from the village. *A fortiori*, marriages with aliens (non-Mundas) such as Barais (blacksmiths) Penrains (weavers), etc., are disallowed. If contracted notwithstanding, the unions are considered illegitimate, and the male offspring of them have not the status of the *khuntkattidars*. With the consent, however, of the other members of the brotherhood, such marriages may be condoned, and the children legitimatized, by means of a somewhat expensive ceremony. The religious bond between the members of the same *kili* consists in a communion or partaking of sacrificial offerings (meat, gram, rice, beer). Members of one *kili* may on no account partake of the sacrifices offered by those of a different *kili*. Marriage transfers the wife from her paternal *kili* to the *kili* of her husband. It has, however, a sort of anomalous reaction on the husband, inasmuch as it allows him to partake of the sacrificial offerings made by his father-in-law, though he be not adopted into the paternal *kili* of his wife.

* To be corrected as under *kili*.

With an increase in the number of the clan, its members are obliged to spread and found new villages. But the *kili* name follows them to the new establishments.

From the above it follows that the *kili* name, though an essential point in the evidence as to whether an individual belongs to the *khuntkatti* group of a given village, is strictly speaking, only a negative argument. If he does not belong to the *kili* of the village family he is, *ipso facto*, proved not to be a *khuntkattidar* of that village. If he belongs to the *kili*, he must then further prove that he belongs to that particular branch which has established the village in question. This is done by reference to the burial stones of the village.

Ancestor worship is a common feature among all Kolarians. As during their lifetime the members of the same clan or *kili* are united by a common name, so are they united in death by a common burial ground, and by a yearly sacrifice which the living offer in honour of the deceased members of the *kili*. Hence every *kili* has its own burial ground. After a provisional burying or burning of the body, the bones of the deceased member are, on the occasion of a particular yearly feast, called *jang-topa*, placed under the stone slabs, which are called in Mundari *sasandiris*, and on that festival day all such slabs are anointed with oil. Even if a man dies away from his ancestral village in a place where his *kili* has no burial place, his relatives ought to, and will, if possible, take his bones, or at least part of them, to the ancestral village, and there place them under the sasandiri of the *kili*; and, since the *sasandiris* are sacred to the *kili*, the members of one *kili* will on no account share their *sasandiris* with those of another. The placing of the first, as well as of every subsequent, stone in a newly established village is a public function, having both a religious and a civil character. Not only the village people, but also prominent men of neighbouring villages of different *kilis*, are called to help, and to witness that the stone in question covers the remains of so and-so, and that his direct descendants have placed the stone and have thereby created a permanent proof of their membership in the village family and their right to a share in the common village property. The ceremony winds up with a feast to the outside witnesses. If a man were so far to forget his sacred obligation as to deny his own *kili* for the sake of acquiring a share in the property of another *kili*, then the last test of his claim would be an appeal to his *sasandiri*. He would have to prove that a particular *sasandiri* covers the bones of his father or grandfather, and in order to do so he would be required to produce the witnesses who assisted at the laying of that *sasandiri*,

or at the placing of his father's or grandfather's bones under it. The evidence of such persons would really conclude the question; for a village family would certainly never allow any body to share their *sasandiri*, unless the deceased belonged, either by descent or by formal public adoption, to their own *kili*. To these burial slabs, therefore, the highest evidential value attaches; and hence it is that, when in comparatively recent times written and registered documents came into use as title-deeds to prove proprietary or other interests in land, the Mundaris summed up their views on the matter in the saying "*Sasandiriko Horohonkoa pata*" (their burial stones are the title-deeds of the Munda race).

The social system of the Mundaris being essentially of the patriarchal type, the head of each household or family is at the same time the priest of the family. Hence, in case of sickness, it is the duty of the father or head of the family to offer such sacrifices as are deemed necessary to propitiate domestic or other *bongas* (spirits). Besides these casual sacrifices called for by sudden visitations in the particular family, the head of each house has also the duty of offering once a year at the *Bā-paraḥ* (flower feast) a sacrifice in honour of the deceased members of his own particular family. The sacerdotal character is, therefore, not conferred by any special initiation or consecration, and every Mundari possesses it; but the duty of exercising its functions arises only when he becomes the head of a family.

Since all the *khuntkatti* families of a village are descended from common ancestors, the community looks on itself as a family, and as such requiring a head or common representative, called *pahanr*, to exercise over the whole village functions exercised in his own household by the individual head of the family. These are both religious and civil. It need hardly be stated that, in the Mundaris' estimation the religious functions of this village headman are much more important, than the civil ones. They consist in certain public sacrifices, offered at fixed festivals, in the name of the village community, to preserve the village against the ravages of wild animals (the tiger and the snake), to obtain satisfactory harvests, and to ensure successful hunts. The spirits *(bongako)*, to whom these sacrifices are offered, are in a very strict sense purely local deities; for their jurisdiction is rigidly confined to the village wherein they are supposed to have their abode, and the *Desauli bonga*, the *Ikir bonga*, the *Candi bonga*, etc., are deemed to be powerless for good or ill beyond the village boundary. It follows that the efficacy of the *pahanr* as sacrificer is restricted to the propitiation of the spirits of his own village, outside which his virtues are inoperative. Inasmuch as the

sacrificer exercises these important religious functions which are incumbent on him in his quality as elder or head of the village family, he is called *pahanr*. He is *pahanr* because he is the real social elder, or head, or patriarch, of the village family. This headship comes to him either by virtue of his being the original founder of a new community or the oldest representative of the original founder. The civil functions attached to the headship of the village family consist in—

(*a*) presiding over panchayats for the settlement of various kinds of disputes arising among the community ;

(*b*) inflicting punishments (generally fines, sometimes expulsion) for offences against established custom ;

(*c*) collecting and transmitting to the proper authority the various amounts owing as quit-rent and other dues, a duty which has always partaken more of the nature of a burden than of a privilege of the office ; for the remembrance of the manner in which these dues were levied before the influence of the British courts reached remote villages, is still alive here and there, and it is interesting to hear what very old men still living have to say on the subject.

In the exercise of these civil functions the *pahanr* was assisted by the next most prominent and influential member of the community, the *munḍa*. The Mundaris are naturally very reserved and instinctively antipathetic to aliens, and for generations back the aliens who claimed the amounts due as quit-rents, *rukumats*, etc., showed little sympathy with the aborigines and less tact in their manner of collecting those dues. The patriarch of the village would naturally depute his assistant, the *munḍa*, to deal with the intruding, unsympathetic, and exacting alien when intercourse with him became unavoidable. How extremely averse they were to intercourse with aliens in the past is explicitly stated by Colonel Dalton in his Ethnology. But perhaps its most striking illustration is afforded by the fact that even he, with all his sympathy for and interest in the race, was unable to elicit the fact that they possess a common national name, viz., *Hoṛo*, to distinguish themselves from other races ; just as their relatives in Singhbhum call themselves *Ho*, which is a mere contraction of *Hoṛo* and has the same meaning. The fact that he regarded the name "Munda" as their racial designation shows how successful were the village delegates, who bore that title, in screening the brotherhood from the officials.

With the effective occupation of the country by the British Government, this division into civil and religious of the functions attaching to the headship not only became strongly accentuated, but also evolved rapidly and naturally into a real separation. As already

stated, minor disputes and offences were settled and punished in the village, whereas disputes between different villages, and the more public and serious offences, were brought for decision or punishment to the *manki* and a panchayat chosen from the various villages of the *paṭi*. Hence the levying of rents, *rukumats*, and occasional extras were almost the only occasions that brought the Raja's or the Thakur's emissaries into official contact with the village. Even then the *manki* would to a great extent stand between them and the village. But a regular Government, with its police and its civil, revenue and criminal courts, rightly and necessarily forced the village into more frequent intercourse with its various representatives than the old rule could or cared to do. The *pahaur* or patriarch of the village, the man who stood between the powerful and ever-jealous deities and the community, and who generally had the deciding vote in the panchayat, would hardly stoop to appear before the servants of a foreign Government that looked too closely into the family affairs of the village and stripped him of many of his privileges; and it was the *munḍa*, i.e. his first assistant and right-hand man in the civil functions of his office, who had to represent the village before the *daroga*, his *sipahi* (constable) and his *digwar* (chaukidar). As the practice of granting written receipts for rent extended, it was naturally the name of the *munḍa* which figured in them as the presentative of the village, since he paid the various amounts due by the village. When, finally, the filing of road-cess returns became obligatory, the *pahaur* used to depute the *munḍa* to perform that irksome task for the community. Then the *soktars* (touts), mission *prachars* (catechists), or *muktears* (legal practitioners), to whom the ignorant *munḍa* had to apply on these occasions, very naturally represented the deputed *munḍa* as the head of the village he came from. Thus, then, the two functions of the original headship were not only separated into two distinct offices, but their relative importance was reversed. The status of the real head of the village was reduced to that of an obscure village priest with whom the rulers of the land had no concern, whereas his former assistant and delegate became, in the eyes of those rulers, the only legitimate representative and, very soon, the owner of the whole village.

This state of things could not but react strongly on the village life itself. The *munḍa* in most cases was not slow to perceive the radical change which his intercourse with Government servants had wrought, and he naturally tried to assume in the village the status with which they credited him. His nearest relatives supported him, of course gradually, against the legitimate

head, who in turn was backed up by those *khuntkattidars* who were nearest him genealogically. Thus factions arose, which brought the so called *khunts* into exaggerated prominence. This strife between the *pahanr khunt* and the *munḍa khunt* spread to nearly every village, and in many of them it assumed the character of a war to the death. When the *pahanrs* realized the new state of things, they generally abandoned their former dignified seclusion from the alien official world. They began to insist on having receipts for the village rents, etc., made out in the names of both the *munḍa* and the *pahanr*. In a number of cases they even succeeded in obtaining separate receipts; for the *pahanr khunt* was generally numerically superior, and, in the estimation of both the community and the *manki*, it formed the socially superior element. Moreover, for years the *pahanr* insisted on going with the *munḍa* to Ranchi to file the road-cess returns conjointly with him. In short, there began a general attempt on the part of the *pahanrs* to secure in the eyes of Government that civil authority and right which was really theirs in the village. But in the most favourable cases it only ended in placing the real head of the village on a footing of equality with his former assistant or delegate. In comparatively recent foundations the head of the new village, whilst uniting in his own person the functions of *pahanr* and *munḍa*, would take care to pose before the Government as *munḍa*, and his eldest son would similarly assume the title officially. In certain villages, too, the real headman keeps both functions in his own hands, and, though the descendants of the junior branch affect the title of *pahanr khunt*, the legitimate heir of the headship, as conceived by the Mundari mind, takes care to avoid any real splitting up of the double function with which he is invested.

The following points are of the greatest importance :—

(1) In the *khuntkatti* village the offices of the *pahanr* and the *munḍa*, whether united in one and the same person or exercised by two distinct persons, are services or functions due to the village family, and they are due by the elder or head as such, i.e., either as head of the whole village or as head of a particular *khunt*.

(2) There is no special grant of lands attached to either of these functions. Whatever lands the *pahanr* or the *munḍa* hold, they hold by the ordinary laws of inheritance prevalent among the Mundaris. Hence it may, and often does, happen that the *munḍa* is a poor man in comparison with other members of the community. The phrase *primus inter pares*, therefore, describes very accurately both the prerogatives and the duties of the headman in a *khuntkatti* village.

(3) In broken *khuntkatti* villages

the alien landlords have frequently allotted lands to the *munḍa* for the purpose of gaining him over to their side to assist them in compelling *bethegari*, enhancing rents, levying *rakamats*. Again, in villages where the Uraons have crowded out the Mundaris in one way or another, the former have always been anxious to keep a Mundari as *pahanr*, because they are convinced, that the Mundaris, as original settlers, have a special influence with the tutelary deities or village spirits. To these *pahanrs* special grants of land are allotted in return for their services. Instances are not rare in which Hindu landlords have followed the same course. This fact is interesting only inasmuch as it brings out still more forcibly what has already been said, viz., that the *pahanrs* must belong to the *kili* or clan which cleared the forest and established the village.

(4) The distinction between the *khunts* in one and the same village does not even nowadays carry with it the least trace of such social or religious separation as is implied by the idea of caste. The transition from one function to the other is allowable, and at times becomes necessary; and this causes a transition from one *khunt* to another.

(5) Membership in this or that *khunt* does not affect the Mundari custom or law of inheritance. Both *khunts* are descendants of the same original settler and members of one and the same family. If a member of, for example, the *pahanr khunt* dies without male issue, his property is inherited, as a matter of course, by one or several members of that *khunt*, simply because they stand nearer to the deceased than the members of the *munḍa khunt*. But it would be entirely wrong to infer that, if all the members of one *khunt* were to die out, those of the other *khunt* could not inherit from them on account of the difference of *khunt*. This point is of importance in broken *khuntkatti* villages which have come under Hindu landlords. It is a comparatively easy task for such landlords to drive out all or nearly all the members of one *khunt* in the circumstances which have hitherto been prevalent. But the claim to resume land on the ground that there is no longer any male heir of that *khunt* in the village is entirely wrong, and is opposed to the first principles of Mundari custom and law.

(6) The absence of any clear records-of-right, the incomplete knowledge of the *khuntkatti* system, the remoteness of the courts, the rigidity of legal formalities so unsuitable to those aborigines, the lack of opportunities to officers of acquiring the very difficult Mundari language, and their consequent inability to elicit in each case the proper evidence, coupled with the universal venality of witnesses and the very general animosity between

the *khunts*, has, in certain circumstances, made it possible for the *mankis* to impose even on purely *khuntkatti* villages persons not belonging to the village *kili* or family as rent-collectors or *mundas*. Such imported or foreign *mundas* would, of course, constitute themselves into a *munḍa khunt* with their relatives and descendants. Hence the mere fact of a man belonging to the *munḍa khunt* is no longer by itself alone conclusive evidence that he is a *khuntkattidar* of that village. He must prove that he belongs to the village *kili*. On the other hand, the mere fact of a man belonging to the *pahanr khunt* is by itself alone conclusive evidence of his being a genuine *khuntkattidar*; because a *pahanr* not belonging to the village is, so to say, inconceivable and utterly incompatible with the religious practices and beliefs of the village. No *manki*, or other power, could succeed in forcing the village family to participate in the sacrificial offerings of an outsider.

*Constitution and administration of the paṭi.*

A *khuntkatti* area is subdivided into circles called *paṭis*. The *paṭi* comprises generally at least ten or twelve villages. The *manki* is the chief of a *paṭi*, and his duties now consist mainly in realizing the quit-rents due by the villages of his *paṭi* to the superior landlord, as well as other dues, such as road-cess and *rakumats*. Formerly, he used to settle land and other disputes arising in the villages of his *paṭi*, and also to exercise general police powers, he having, in conjunction with a panchayat of village authorities (*mundas* and *pahanrs*), the generally acknowledged right of inflicting fines and other punishments for all kinds of offences reported to him. Of the quit-rents levied by him, usually one-half is handed to the superior landlord and the other half retained as his own share.

Thus the villages of a *paṭi* are divided into two categories, viz.—
(1) *thakur* villages, or those which contribute the superior landlord's share of the rent; and
(2) *chaputa* villages, or those which contribute the *manki's* share of the rent.

Over the *chaputa* villages the *manki* naturally exercised a more direct and personal influence. Thus he might in the matter of collecting rent trespass on the ordinary right of the *munḍa* and *pahanr*. This greater personal influence proved a great temptation, and, as the courts, with their legal formalities, more and more affected the village administration, the *mankis* occasionally succeeded, with the help and under the cover of those formalities, in raising the rent in such villages, and sometimes even in imposing creatures of their own, not belonging to the *kili* of the villages, as *mundas* or rent-collectors. But with the *pahanr's* rights and office they could never tamper, even in a *chaputa*

village, to the extent of imposing a creature of their own as *pahanr*.

The following is now generally the manner of collecting the quit-rent due by the entire village. The head of the *pahanr khunt* collects the quota or *chanda* due by his own *khunt*-fellows, and the head of the *munḍa khunt* collects the *chanda* due by his *khunt*-fellows. Both the *munḍa* and the *pahanr* are generally exempt from paying any part of the *chanda*. In villages in which the *khuntkattidars* have admitted members of another *kili* as raiyats, the total *chanda* may be made up by these raiyats, and the *khuntkattidars*, or at least a certain number of them belonging to the senior branches of the family, may be exempt from contributing to the quit-rent. As a rule, the *manki* makes out a collective receipt in the names of both the *munḍa* and the *pahanr*; and in some instances two separate receipts are given, one to the *munḍa* and one to the *pahanr*.

*Paṭis*, as described above, are now found as a working unit only in the East of the Khunti thana, which is consequently known as the *Manki Paṭi*. There is, however, ample evidence to show, that the *manki* is an essential factor in the original political organisation of the Kolarian races, and as such has existed everywhere among them. The name and the office still survive in Porahat and its dependant tenures, among the Singhbhum Hos, and among the Santhals; whilst in the Tamar thana, though the office has changed its character by the degradation of the *khuntkatti* villages so as to approximate to that of an ordinary jagir, the name and the *paṭi* still survive in, for example, Tarai, Barhadih and Sonahatu. In Sonpur the Chalom *paṭi* was destroyed within the last few years, and further West the name survives in the Bamhni *paṭi*. One *paṭi*, that of Tubil in south-west Tamar, is an artificial creation of the superior landlord, the Thakur of Sarjamdih. Many of the villages in that neighbourhood are of recent foundation and are not arranged in *paṭis*.

In west Sonpur are found the *parhas*, consisting of groups of eight or more villages, the *khuntkattidars* of which (also known as *bhuinhars*) are all members of the same *kili*, and in some cases at least, have the tradition of common *sasandiris*. They have adopted fantastic titles from Hindu sources (the *bhuinhars* of one village calling themselves *Rajas*, of another *Panres*, of a third *Lals*, etc.); but these are merely superficial and restricted to holiday use. No trace of the title of *manki* is found; but this is probably due to the length of time that has elapsed since the Hindu landlords destroyed their independence, it being very necessary to the new-comers to eradicate all traces of the *manki's* prerogatives, which they were arrogating to themselves.

*Description of broken khuntkatti villages.*

It has been shown above that the

Mundaris formerly occupied a much larger portion of the district than that to which they are now confined; and in the same way there is ample proof that the extent of the pure *khuntkatti* village system has been rapidly contracted in recent times. From the nature of the system it is clear that it had no power of recovery, and that, once the principle of joint ownership and equality of membership breaks down, it cannot be restored. The causes of its decay may be thus stated :—

(1) The *parjas* do not usually at first cultivate lowlands, and generally their companionship in the lonely jungles is considered an adequate acknowledgment for the uplands which they receive. But with the development of the village, they make lowlands and become able to pay rents. In a pure village all such rents go to make up the total sum paid to the superior landlord, usually serving to reduce the *chandas*, which the *munḍa* and *pahanr* have hitherto paid and are vaguely explained away as having been spent on village charges.

(2) In the case of other villages the opening of communications has given a value to the timber in the jungle which it did not previously possess.

One or other of these baits has in a large number of cases tempted the *munḍa* or *pahanr* to an assertion of superior rights, which has resulted in the reduction of other members to an inferior position.

(3) In order to resist the illegitimate pretensions of a *munḍa* posing as landlord or as sole owner, the *pahanr khunt* members, either alone or in consultation with the *munḍa khunt* members, have in recent times frequently refused to pay any contribution whatever to the *munḍa*. The latter would then be sued for arrears of rent by the *manki* or an intruded landlord. In cases in which both the *munḍa* and the *pahanr* were trying to improve their own official and social position at the expense of the other members of the brotherhood, both would at times be refused the ordinary contributions, and would then be sued for arrears by the superior landlord. In such suits either the *munḍa* alone or both the *munḍa* and *pahanr* have generally been treated as real landlords. The *munḍa* or, as the case might be, the *munḍa* and the *pahanr*, were made the only parties to the suits, and the decree was executed by the sale of his or their "tenure" under section 123 of the Tenancy Act, this transaction being deemed to have the effect of stripping every member of the *khunt-katti* brotherhood of all his rights.

(4) The *sardar* agitation has frequently led to the ruin of *khunt-katti* villages. The agitators would persuade, not only the ordinary members, but also the head or heads of the village, to refuse all payments due to the superior landlord, who would sue for arrears in the manner stated above and with the

consequences there indicated. In justice to the courts, it should be stated that, in the circumstances, they could not but be misled; for it must be remembered that the country inhabited by the Mundaris is for the most part rugged and very inaccessible. The people themselves are not only very shy, but of exceedingly limited intelligence and quite unable to understand anything of legal formalities. They speak a language peculiarly liable to misunderstanding by a person superficially acquainted with it. Till recently there have been no books from which an officer could learn that language sufficiently, and the absence of all literature and clear tradition deterred investigators. Consequently, little has been recorded of them in the past, and an officer arriving in the district had no opportunity of understanding them or their land system. For their peculiar ideas and customs the Mundaris have had to borrow alien words, and these have often proved misleading, as will appear from the following typical example. The *khuntkattidars* were sued for rent as raiyats by a man who had purchased the *munḍa's* rights in the village. On pleading that they were *khuntkattidars*, they were asked by the court whether they had paid "*malguzari*" to the *munḍa* They quite naturally replied that they had; and from this apparent admission the court argued, that they were raiyats and gave a decree against them. And so they were ruined simply because the Munduris, having no word in their language to signify their contributions towards the village rent, unsuspectingly accepted the Hindi word for rent pressed upon them by the Court interpreter.

(5) Again, in some cases within recent times unscrupulous landlords have taken advantage of the minority or incompetence of the *munḍa*, or of the rivalries and dissensions in the brotherhood, to break down the system by mere force. Doubtless it was this cause that operated most largely in the days before the introduction of settled government.

(6) In the *bhuinhari* area, and especially in Sonpur, it is probable that the destruction was effected by military force. In these villages there are numerous colonies of Rautias and other military castes, who hold small jagirs consisting of one or two villages; and these doubtless were the instruments by which the Mundaris were compelled to abandon the *khuntkatti* system.

*Khuntkatti* villages in the various stages of decay may be classed as follows:

(1) villages in which the *munḍa* has appropriated the rent of the *parjas*;

(2) villages in which he has obtained the control of the jungle, with the result that the other members cannot extend their cultivation;

(3) villages in which he has enhanced the *chandas* paid by the

other members; and

(4) villages in which he has reduced the other members, with the exception of near relatives (*khorposhdars*) and the *pahanr*, to the position of ordinary raiyats.

Cross divisions are introduced by the substitution of an auction-purchaser, or mortgagee, for the *munḍa*, or for an individual *khuntkattidar*, or for the *khorposhdar*.

Whilst every stage of decay is to be observed,—from the village, otherwise intact, in which the *munḍa* keeps for himself the paltry rents paid by the *paṛjas*, to that in which only a *pahanr* survives to propitiate the local gods,—the most interesting case historically is that of the *bhuinhari* area, i.e., the area from Khunti north and west, which was dealt with in the *bhuinhari* survey. In this area, whilst almost every village bears a Mundari name or has a Mundari graveyard, the only lands left to the original Mundari clan with their old *khuntkatti* rights are those which have been surveyed as *bhuinkari*. In all other lands (with the exception of the small fragments measured as *pahanai*, *muṇḍai* or *mathoai*) they have merely the rights of ordinary raiyats.

From the Manbhum border westward to the foot of the hills on which the plateau rests, the Mundaris (who appear to have arrived from the east side, and differ in some social habits from the dwellers on the plateau) have long been exposed to the pressure of the local [illegible]. The *munḍas* have in many villages elevated themselves to the position of landlords only to fall into the hands of money-lenders, who are now the rent-receivers with the status of *mukarraridars*. In other villages the individual *khuntkattidars* have separately pledged or sold their rights; and the result is that there are now few (if any) pure *khuntkatti* villages remaining. In the extremely difficult country south of the Tajna river, the villages are generally intact, and those which lie in the hills west of the Tamar plain and in the valley of the Kanchi river, have been fairly successful in their defence, though the communities of Siri-pargana have undergone much change in the last thirty years, more through the operation of the law courts and of the Encumbered Estates Act than from their own inherent weakness.

On the 6th March 1905 a copy of Mr. H. W. C. Carnduff's edition of the Chota Nagpur Landlord and Tenant Procedure Act, with notes, was sent to me with the following letter:—

No. 1172-Land Revenue Branch.
From—R. W. Carlyle, Esq., C.I.E.,
Offg. Chief Secretary
of the Government of Bengal,
To—The Revd. Father Hoffmann
S. J., Sarwada, Ranchi.
Dated Calcutta, the 6th March
1905.

Sir,

In forwarding herewith a copy of

the annotated edition of the Chota Nagpur Landlord and Tenant Procedure Act by Mr. H. W. C. Carnduff, I.C.S., C.I.E., I am directed to convey to you the thanks of the Lieutenant-Governor for the assistance Mr. Carnduff received from you in the preparation of the second part of the Appendix II of the work.

I have the honour to be,
Sir,
Your most obedient servant,
(Signed) R. CARLYLE,
Offg. Chief Secretary to
the Government of Bengal.

A word of thanks is always pleasant; but this was as nothing compared to the great joy I felt over the effects of this Act, to which I was allowed to contribute so much, through the kindness of clear-sighted and sympathetic officials.

It is true that so far as the recognition of *khuntkatti* rights was concerned, the Act came too late for more than nine-tenths of the race; for only 156 villages have been registered as in possession of full *khuntkatti* rights. Even if to these we add the shreds of fields, registered as *khuntkatti* in the so-called broken villages and the 203 square miles of *bhuinkari* fields, we find that out of the 3,614 square miles of cultivated land only 405 square miles are now recognized as ancestral property, i.e., as *khuntkatti* property of Mundas. If these numbers show in an appalling manner the spoliations committed against the race, they do not thereby diminish the intrinsic value and significance of the official recognition of the Mundas' land system in the small area, in which it still survived.

For more than a hundred years the Mundas were calumniated as savages or semi-savages, whose claims were too exorbitant and absurd to be listened to, as stubborn rebels, whom nobody could satisfy, and therefore justly subjected to severe military reprisals, as *sār Kols*, who were fit for nothing, but for carrying burdens and be serfs. And now, after a cruel martyrdom that has lasted all too long, their claims have been recognized officially as having been perfectly right, and their land system appears as one of the wisest creations of prehistoric times. So after all they are neither savages nor semi-savages, but a race of martyrs most deserving of the sympathy and respect of all right-minded men. Therefore the Act is a justification and a rehabilitation of the highest moral value.

But the benefits of the Act were not limited to this rehabilitation of the race, nor to the small number of those whose ancient rights were now officially recognized. They extended to absolutely all raiyats of Chota Nagpur, and they were so enormous that nobody, who has not lived long among the Aborigines in the gloomy pre-settlement times, can appreciate them rightly.

(1) Since up to that time no

measurement and settlement of fields had ever taken place anywhere except in the *bhuinhari* area, (203 square miles out of 3,614 square miles of cultivated fields), no raiyat could, for a single day be sure that he would be left in undisturbed possession of the fields the robbers had so far left to him, because he had not a scrap of written evidence that they were really in his cultivation. Any day a zemindar or one of his creatures might turn up in court and claim one or more of those fields as being in his own cultivation. And since the one or two distant courts had nothing to go by, but oral evidence, it was a foregone conclusion that their decrees would be in favour of the party, who brought the apparently better evidence. And those were almost invariably the zemindar and his creatures, because they were more clever, and always disposed of money enough to buy witnesses. These were to be had at the rate of from four annas to a rupee per head. In the most favourable cases the courts would, for want of sufficiently clear evidence on either side, order the harrassed raiyat to prove his right in the civil court. These expensive suits almost invariably proved the ruin of the unfortunate man, even if he did chance to win the case; for the heavy expenses always forced him to take a loan of one or several hundred rupees, an amount of money no raiyat ever had in hands, at the exorbitant interest of from 75 to 150 per cent. This obliged him to mortgage his best fields to the usurer until he had repaid the capital with compound interests. The result was that, after struggling for some years with this impossible situation, he had to leave his remaining fields, his home and his village and go under in the hapless crowd of Indian coolies.

Add to this the practice of the zemindars, never to give receipts for rent paid, and then sue the raiyats for three years' arrear of rent. The courts were then obliged to grant the zemindar's claim, for want of receipts.

And now at last every field was measured and registered in the name of those whom the settlement found in actual possession, and every raiyat received a so-called *pharcha*, enumerating the fields in his cultivation. This put an end to all vexatious lawsuits.

(2) The obligatory change of all usuary loan-acknowledgments into usufructuary ones, as shown in the article under *bhugutbhanda*, and their immediate repayment by means of Government loans at easy interest, freed thousands of cultivators from the inextricable meshes of the heartless usurers.

(3) Since the settlement started in the *khuntkatti* area and began with the recognition of the *khuntkatti* rights, it cut the ground from under the feet of the *sardars* and so put a stop to their vexatious collections among the distracted Mundas.

Thus then the settlement literally

resembled a calm, sunny morning after a long, destructive hurricane, which had reduced all the Mundas to extreme poverty and had thrown hundreds of thousands for ever far away from their own dear country. For those remaining it brought peace and security. To me, who had been forced to witness and feel the horrid sufferings of the Mundas for so many years, it afforded one of the greatest joys of my life.

**kia** (Sad.) I. sbst., a wooden tube, 3″ by 1″, containing *sinduri*, red lead powder.

II. trs., in conjunction with a nl, to buy so or so many tubes of red lead powder: sinduridope *modkiatada?*

**kiba-kabi** var of *kabakobo*.

**kibą-kibą kibịkibị, kibīṛi-kibīṛi** vars. of *khabąkhabą*.

**kica koco** (Sad. *kacākoco*) I. adj, with *sim*, also *kikakoko sim, kokokoko sim*, a tall cock. Also used as adj. noun: nī okoĕą *kicakoco?*

II. intrs., of a tall cock, to strut about: netąre okoĕą sim *kicakocogada*.

*kicakoco-n* rflx. v., same meaning.

*kicakoco-o* p. v., of a cock, to grow tall.

III. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *lelo, sen, rikan*.

IV. poetical syn. of *jiliṇ*, long:

Dôĕsa hora sāndo,
Sān *kicakocoa*.
Kukūṛa hora sakamdo,
Sakam ritipiti.

On the way to the Doisa country one finds long pieces of firewood. In the direction of the Kukra country, the leaves in the forest are too small for any practical purpose.

**kici** Nag. (Sad. *kicia*) syn. of *kenją*.

**kicikicaŏ, kici-kici, kicikici** syn. of *andoṛo*.

**kici-kici** var. of *khicikhici*.

**kicīri** (Or. *kicrī*) var. of *liją*.

**kiciṛi** var. of *khicĭṛi*.

**kiḍ** (Sad. *kuthek*) I. sbst, (1) efforts to void excrements: lāṛe ị ṭakiakankoą *kiḍ* purą jōrge leloa, constipated people are often seen to make great efforts to get a stool. (2) efforts of animals in throwing their young: ba'ęjomtan uṛikoą *kiḍ* kacim lelakada? Thou hast of course noticed what efforts a cow makes in calving.

II. intrs., to make such efforts: samagee *kiḍjada*, jetaną kā uṛunątana.

*kiḍ-en* rflx. v, same meaning: ne hondo purągee *kiḍentana*, sul sabakąia ci? This child makes great efforts to have a stool, has it an attack of dysentery?

**kidą-kodo** syn. of *kąkọ*.

**kidar-kodor** (Sad. *kilar-kolor*) cfr. *godor* 1⁰ syn. of *gidargodor*, applied to (1) a cock with a long upright comb, and long wavy feathers on the neck and tail: *kidarkodor* sim kapiḍaliakana oṛọ godor ad caḍlomrą īl jipiliṇgea. (2) a well developed cocks-comb-shaped flower head of Celosia cristata: kokoṛoọbā purąsa *kidarkodorgea*. Constructed like *kicakoco*. 2⁰ syn. of *kiḍąkodọ*.

N. B.—In this meaning *gidargodor* sometimes replaces *kidarkodor*, in songs only :

*Kidarkenkodorken* manido,
Limaṇakenlomoṇaken raï.
The mustard crop is luxuriant,
The mustard crop undulates in the breeze.

**kiduḷ** var. of *keduḷ*.

**kid-uṛuṇ** trs., to have a stool, or (of animals) to throw one's young, after great efforts : ne meromdo hon kac *kiduṛuṇdaṛiailaṇa*.

*kiduṛuṇ-g* p. v., of excrements, to be evacuated, or of a young, to be thrown, after great efforts.

**kiḍhi, kiḍi, kiṛhi, kiṛi** Nag. **kiḍili, kiṛili** Has. Nag. (Or. *khīṛhī, khiṇḍhī*) syn. of *ḍeke* Has. an indent in general, in cntrd. to *hertelg* Has. restricted to the indent at the bottom of an arrow shaft.

**kikakoko, kokokoko** I. sbst., imitative of a special, rather low cry of full grown cocks : *kikakokoiṇ* aĭumlą.

II. adj., (1) with *saṛi*, the same cry. (2) with *sim*, syn. of *kicakoco sim*. In this meaning it is also used as adj. noun : miaḍ *kikakokole* goęṭąia, we have killed a tall cock.

III. intrs., to cry as described : begar golmalteo sandisimko *kikakokoča*, cocks cry in this manner also at ordinary times.

*kikakoko-n* rflx. v., same meaning : miaḍ sandi *kikakokonjana*.

*kikakoko-g* p. v., (1) prsl., of a cock, to become tall : ne simhondo liṇgahitareṇi, musiṇe *kikakokooa*, this chicken is of the *liṇga* breed, it will one day become tall. (2) impṛsl., of the cry described, to be uttered : kunḍamsąre *kikakokoęlana*, okoče sandi senakana ?

IV. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *kakàla, saṛi, aĭumg*. When it modifies *lelg*, it refers to size.

**kikį** (H. *hinhinnānā*) I. sbst., (1) the neighing of a horse : *kikįpe* aĭumląci ? (2) in jest or displeasure, loud laughter : apeą *kikį* hokaepe.

II. adj, (1) with *saṛi, rą*, neighing. (2) with *saṛi, landa*, loud laughter.

III. intrs., to neigh, to laugh loudly : sadom *kikįkeda* (or *kikįkena*) ; oenąpe *kikijada* (or *kikįtana*) ?

*kiki-gg* p. v., (1) of neighing, to be uttered : apisa *kikįlena*. (2) of loud laughter, to be indulged in : hokapea, iminaṇge *kikiggka*.

*ki-n-ikį* vrb. n., the amount or loudness of neighing, of laughter : *kinikįt* kikįlą, goṭa hatuko aĭumlą.

**kikį-au** intrs., to neigh whilst coming : sadom *kikįaujada*. (2) in jest or displeasure, to laugh loudly whilst coming.

*kikįau-n* rflx. v., same meanings.

**kikį-idi** intrs., (1) to neigh whilst going ; to continue neighing. (2) in jest or displeasure, to laugh loudly whilst going ; to continue laughing loudly.

*kikįidi-n* rflx. v., same meanings.

**kiki-kiki** I. sbst., (1) the call of the red-headed merlin (*sukulia*). (2) the call of the king-fisher (*kikir, kilkila*) : *kikikikim* aĭumleda ci ?

II. adj., with *ŗa*, the same calls.
III. intrs., of these birds, to call: miaḍ sukulia *kikikikijada.*
*kikikiki-n* rflx. v., same meaning.
*kikikiki-ŗ* p. v., of these calls, to be uttered: bagānre *kikikikiŗtana,* kikir menạia ei sukulia?
IV. adv., with or without the afxs. *ange, ge, tan, tange,* mod.fying *ŗa, rikan.*

**kikir, kilkila** (Or. *kiṛkilā;* T. *kikkiri*) sbst., a king-fisher. There are three kinds: *huriṇ kikir,* Ale do ispida, the Common King-fisher. (2) *kikir,* Haleyon smyrnensis, the White-breasted King-fisher. (3) *maraṇ kikir,* Ceryle varia, the Pied King-fisher.

**kila** and cpds., vars. of *khila* and cpds.

**kilān** (Sad.) I. sbst., an arch, a vault: *neṭare kilān* baṛipe.
II. trs. or intrs., to build into an arch, into a vault: ne kiṛki *kilānepe,* hanaleka, build over this window the same arch as over that one; neṭaredo *kilānepe.*
*kilān-ŗ* p. v., to be built into an arch or vault, to be arched or vaulted: Sarwada bangila goṭa *kilānakana* kitarre, the whole bungalow at Sarwada is vaulted.

**kilḍi** var. of *khiḍi.*

**kili** (Sk. *kul, kulā*) I. sbst., a clan of the Mundas.
II. trs., to adopt snb. into the clan: Hasadạredo paneāṭkeate kako *kilikoa,* asal kili riṛiṇte eskar jān kilireko jamaoa, in the Hasada country no panchayat is ever convened to adopt somebody into the clan, it is only when one's true clan has been forgotten that one gets included into another.
*kili-n* rflx. v., to get oneself adopted into another clan: akoạ hatudisum bageḳeḍei ale hatureko taĩnjana, hatuhagalekage natagotako saḳeda, inkuḷọ aṛandikoṛandi hokajana, enkaenkate aleḷọko *ki'injana* (or kilijana), having abandoned their own village and country they came to live in our village, they agreed with us about the fictitious degree of relationship to be adopted in our way of speaking to each other, then intermarriage with them stopped and so little by little, they got included into our clan.
*kili-ŗ* p. v., to get included into a clan different from one's own.
*Whatever be the various legends, some not improbable, and some quite childish which they adduce to explain the origin and names of certain particular clans, the Mundas are unanimous and emphatic in asserting that the clans were instituted "to unite relatives in groups separate from other groups,"—this is a totology,—"and to avoid and prevent matrimonial unions and lechery between near relatives," in other words, for the exogamy and especially to ensure morality in the villages: "Hagako hapaṭiaḳkamente, oṛọ nâṛê hagakore aṇgir ei aṛandi aloka hobaọmente."

These simple but straightforward Mundas, anxious followers of the natural law, somehow have always had, and still have, a pretty correct

notion about the hierarchy of crimes; and incest, or sexual intercourse among near relatives,—people of the same clan are counted as near relatives,—is considered by them the greatest of all crimes, and is punished with the absolute excommunication described under *aŋgir*.

The Mundas say that the true reason why clans have arisen amongst them has been the anxiety of their forefathers to preclude incest, in the wide sense in which they conceive it. At least, it cannot been denied that exogamy is the essential feature of their clans, and that the proper qualification of these is: exogamous clans. It will be shown below that there is no sufficient reason to call them totemic clans, as does Rai Bahadur Sarat Chandra Roy in *The Mundas and their country*, page 403.

I. Names of the clans.

In enumerating the clans of the Mundas, as far as We have been able to ascertain them, We can give nothing similar to the specious (but probably somewhat fanciful) list of the Santal clans as found in A. Campell's Santali—English Dictionary.

A. *Groups of seemingly connected clans.*

1. *Barjo*. Explained by some as a shortened form of *barujō*, the fruit of the Schleichera trijuga.

2. *Jorabarjo*. Explained as being the descendants of a Barjo family which chanced to cook its meal on the fireplace of a *jāra* (a caste of boatmen who take people across flooded rivers in their canoes).

3. *Bodra*. Name connected in a popular story with *sodorbodor*, without ablution of the face and hands after eating. Though most of these stories are probably a mere flight of popular fancy trying to explain a name the meaning of which has been lost, and thus seem of no etymological value, this particular one is confirmed by the fact that there is a sub clan called *sakiri-bodra*.

4. *Laŋbodra*, a Bodra connected in some way with the paradise flycatcher or with the *Laŋ* clan.

5 *Ramṛabodra*, a Bodra connected with the Phaseolus Roxburghii pulse or with the *Ramṛa* clan.

6. *Sakiribodra*. *Sakiri* is a syn. of *sodorbodor*, but is used moreover of untidiness in eating.

7. *Teboboḍra*, the Bodras living in the surroundings of Tebo village.

8. *Campia*. Meaning unknown.

9. *Digicampia*. Meaning unknown.

10. *Guṛia*, a tree, Stophegyne parvifolia, Korth.; Rubiaceae.

11. *Sandiguṛia*. *Sandi* must mean here, not male, but a cock: the *Guṛia* connected with a cock or with a *Sandi* clan which possibly existed formerly.

12 *Muṇḍu*. Explained in a popular story as connected with the verb *muṇḍu*, to introduce smth. full length into a hole or pit; to reach the end of smth. long and thin.

13. *Paṇḍemuṇḍu*. *Paṇḍe* has only

one known meaning : the clerk of a landholder. This can scarcely be the meaning intended. In Santali *pandɛ* means the region over the symphysis pubis.

14. *Murum*, the buck of the nilghau, Portax picta.

15. *Sandimurum*. *Sandi* cannot mean a male, the *murum* being by itself a male. It must mean a cock or connection with an old *Sandi* clan.

16. *Soĕmurum*, a rotting nilghau buck. This cannot be a sub-clan of the *Murum*.

17. *Orea*. The members of the clan say : a black jungle bird, much like a king-crow, but with shorter tail. A popular story connects the name with the *Orea* caste of basket makers.

18. *Catlikutuŋorea*, the Orea who carried a bundle of husked rice, hanging at his back from a stick resting on the shoulder.

19. *Sukuriputurorea*, the Orea who scraped off the hair from a slaughtered pig.

20. *Purti*. Meaning unknown. An informant said that it stands for the H. *kurti* (in Mund. *horɛ*) The possibility of this is denied by everybody else. Moreover nothing about this pulse is taboo for this clan or for any of its sub-clans. Some think it may be derived from the adj. *purta*, speckled, of fowls ; this is not probable.

21. *Cutupurti*, *Cutu* is a general term for mice.

22. *Eŋgapurti*. If *purti* is not the name of an animal, then *eŋga* must mean here, not mother or female, but a hen.

23. *Hasapurti*. *Hasa* here as in the name of the Hasa clan, instead of meaning soil, must stand for *hasaoɽɛ* a kind of wild potherb.

24. *Hunipurti*. *Huni* is a general term for rats, except the bandicoot.

25. *Holoŋpurti*. *Holoŋ* means flour or cake.

26. *Kalipurti*. *Kali* is an adj. meaning slightly deaf.

27. *Sandipurti*. If *purti* is not the name of an animal, then *sandi* must mean here, not male, but a cock.

28. *Sarukadpurti*. *Sarukad* according to a popular story, stands for *sarukad*, a participle coined from the word *saru*, the taro plant or tuber, and means : having had something to do with the taro plant.

29. *Saŋŋa*, the Sweet-potato, Ipomaea Batatas, Lamk. ; Convolvulaceae.

30. *Edelsaŋga*, the tap-root of a silk-cotton sapling, Bombax malabarica. This is not a sub-clan of the former.

31. *Tirusaŋga*. *Tiru* or *diru* is a small, strong, young buffalo. No kind of tuber, as far as our informants know, is called *tirusaŋga* or *tiru saŋga*. This also is probably not a sub-clan.

32. *Soĕ*, rotting. Informants say that *Soĕ* here is but a shortened form of *Soĕmurum*, and of *solesoĕ*. Both these clans comprise group bearing special names but not

forming sub-clans since they do not intermarry. These special names taken from the part some took in the division of the game or fish caught are as follows :—

*Tuĭṇsoĕ*, the one who shot an arrow at the nilghau that was found only when already rotting. This group is not found amongst the *Solesoĕ*.

*Geḍsoĕ*, the one who cut its meat.

*Samaṣoĕ*, or *Jaṇsoĕ*, the one who chopped its bones to small bits. (The bones also are eaten).

*Palăṛapeṭesoĕ*, the one who plucked the leaves on which to put the shares.

*Aṭeḍsoĕ*, the one who spread out these leaves.

*Tĭisoĕ*, the one who disposed the shares on the leaves.

*Orsoĕ* (long *O*), the one who distributed the shares.

33. *Solesoĕ*, a rotting fish of the kind called *sole*. This clan comprises groups with the same names as those in the *Soĕmurum* clan, except *Tuĭṇsoĕ*.

34. *Ṭuṭi*, a food grain, Pennisetum typhoideum.

35. *Jomṭuṭi*. *Jom* means to eat. The name implies that the mother clan does not eat the grain in question.

B. *Unconnected clans, the names of which have a known meaning.*

36. *Baba*, paddy, i.e., the rice plant or its unhusked grain.

37. *Bale*, a kind of fish.

38. *Balemucu*. *Bale* is a kind of fish and *mucu* a kind of fish trap.

39. *Baru*, a tree, Schleichera trijuga, Willd.; Sapindaceae.

40. *Bhâs*, the Bandicoot, Nesocia bandicota.

41. *Buluṇ*, salt.

42. *Cāūria*, the Indian Jerboa Rat, Gerbillus indicus.

43. *Ḍāṇ*, *Ḍhaṇ*, *Ḍahaṇ*, *Ḍahaṇga*, a pole.

44. *Ḍuṇḍuṇ* or *Aind*, a kind of long, very slender fish.

45. *Gari*, a monkey, Macacus sinicus.

46. *Hipaḍgara*, a ditch in which there are leeches.

47. *Hasa*, *Hasaṇa*, a wild potherb, Dicliptera micranthus, Nees.; Acantaceae.

48. *Haĭ* or *Topno*, the red ant, Oecophylla smaragdina.

49. *Hâs*, a goose, Anser domesticus.

50. *Hemrom*, a tree, Cordia Myxa, Linn.; Boragineae.

51. *Hêṛṛ*, a bird, the Swift, Cypselus affinis.

52. *Horo*, a land tortoise, Testudo elegans, and a river turtle, Trionyx sp.

53. *Jojo*, a tree, Tamarindus indica, Linn. ; Caesalpinieae.

54. *Kaŭa*, the House Crow, Corvus splendens.

55. *Kerkeṭa*, a bird, viz., any shrike, Lanius sp.

56. *Kuda*, a tree, any Eugenia, especially Eugenia jambolana, Lamk. ; Myrtaceae.

57. *Kujuri*, a climbing shrub and potherb, Celastrus paniculata, Willd; Celastrineae.

58. *Kula* or *Bāgh*, tiger, panther or leopard.

59. *Kuṛkal*, a kind of potter wasp, Eumenes conica.

60. *Laṛa*, a bird, the Paradise Fly-catcher, Terpsiphone paradisi.

61. *Maukal*, a bird, the Crow-pheasant, Centropus sinensis.

62. *Nisha*, a Hindi word meaning intoxicated or intoxicating.

63. *Paṇḍu* or *Nāg*, a snake, the Cobra, Naia Naia.

64. *Putam*, any kind of dove.

65. *Ramṛa*, *Rambra*, a pulse, Phaseolus Roxburghii, Prain; Papilionaceae.

66. *Runḍa* Has. *Baṇḍo* Nag. any kind of wild cat.

67. *Salumaĕna*, a bird, the Jungle Myna.

68. *Siṛgha*, a Hindi word meaning horn.

69. *Sirka*, a tree, Zizyphus rugosa, var. glabrescens, Prain; Rhamneae.

70. *Tani* or *Barwa*, a wild dog, Cuon rutilans.

71. *Taṛačbā*, the flower of a kind of jungle shrub, not identified.

72. *Tilmiṛ*, an oil seed plant, the Gingeli, Sesamum indicum, DC.; Pedalineae.

73. *Ṭāṛ*, a bird, the Roller or Blue Jay, Coracias indica.

74. *Ṭĕṛṓ* or *Lakṛa*, a wolf.

75. *Ṭiruṛ*, a bird, the Green Bee-eater, Merops viridis.

76. *Ṭiṛu*, a small, strong, young buffalo.

N. B. The clans under 3, 4, 5, 6, 7, 10, 11, 14, 15, 16, 17, 18, 19, 29, 30, 32, 33, 34, 35, come also under this heading.

C. *Clans, the names of which have a probable or fancied meaning.*

77. *Barla*. Doubtfully referred to the *Barlabaṛi*, Ficus elastica, a tree which was surely unknown to the Mundas of old.

78. *Beṛgṛā*, *Bheṛgra*. According to a popular story this clan has by mistake eaten horseflesh. Some therefore think that *bheṛgra* is an old word meaning horse. Others with more sense say that the clan was already called *Bheṛgra* before this occurrence. There is a bird called *bheṛgraj*.

79. *Doṛrae*. Referred in a popular story to *doṛŏro*, a hole in a tree.

80. *Kandir*. According to a popular story, stands for *kandiṛa horoko*, the people who do something with half a maund of a certain commodity.

81. *Kanḍulna*. A member of this clan pretended that this means gold. According to a popular story it is derived somehow from *kanḍumanḍu*, a belly-ache caused by eating too much acid stuff.

82. *Koṛgaḍi*. Said, especially by the members of the clan, to mean an albino crow.

83. *Sandil*. Said to be a kind of bird. According to S. Ch. Roy (p. 410), *sandil* is a change from *sanḍi*, cock, under Hindu influence.

84. *Surin*. Said, especially by members of the clan, to mean a red *laṛa*, paradise fly-catcher, i.e., either the hen or a cock less than a year old. The corresponding *Soren* clan

of the Santals is said by them to mean the Pleiads clan.

N. B. The clans under 1, 2, 12, 13, 31, come also under this heading.

D. *Clans, the names of which have not even a fancied meaning.*

85. *Badiṛ.*

86. *Bage, Baghe* or *Baghi* probably a corruption of H. *bāgh*, a tiger.

87. *Bagear, Bagiar, Baguar*, also with *gh*, probably from H. *bāgh*. The termination *ar* which occurs in several clan names has no known meaning.

88. *Bhut kuar*, may be H. *bhut*, spirit, or *but* the lentil, and *kuār*, unmarried youth.

89. *Bar.*

90. *Duduria.*

91. *Daṛgiar. Daṛgua* in poetry means young and unmarried. The *dambutasad* is called *daṛgurtasad* in Has.

92. *Dunduar.*

93. *Ergal.*

94. *Hamsai.* The royal tiger is called *hamsikula.*

95. *Hobo.*

96. *Jojoar*, probably from *jojo*, tamarind.

97. *Kaŭriar.*

98. *Lughun.*

99. *Mundri.*

100. *Nagruar.*

101. *Samad.*

102. *Sandigarai.*

103. *Saṛquar.*

104. *Saṛkura.*

105. *Tirki.* There is also a Tirki clan amongst the Oraons. In Sad. *tirki pārki* is the little brown dove, Turtur cambayensis.

106. *Tiro.*

*N. B.*—The clans under 8, 9, 20-28. come also under this heading.

In all, We have come into contact with, or heard of, 106 clans. The names of 60 have a known meaning; those of 13 have a doubtful meaning; and those of 33 have not even a fancied meaning.

Among the names, the meaning of which is known, there are 11 names of quadrupeds (*Murum, Sandimurum, Soĕmurum, Bhûs, Câŭria, Gari, Kula, Runda, Tani, Ṭēṛō, Ṭiru*); 11 names of birds (*Hās, Hēṛē, Kaŭa, Kerketa, Laṛ, Maukal, Oreg, Putam, Salumaĕna, Ṭāṛ, Ṭiruṛ*), 3 names of fish (*Bale, Duṛduṛ, Solesoĕ*); 2 reptiles (*Paudu, Hoʻo*); 2 insects (*Haŭ, Kuṛkal*); 3 trees and a shrub, nothing of which is eaten (*Guria, Sandigutia, Hemrom, Taraĕbā*); 4 trees, the fruit of which is eaten (*Baru, Jojo, Kuda, Sirka*); 3 food grains and a pulse (*Baba, Ṭuṭi Jomṭuṭi, Ramra*); ? potherbs (*Kujuri, Hasa*); 2 edible tubers (*Saṛga, Edelsaṛga*); a plant with edible oil (*Tilmiṛ*); a condiment (*Buluṛ*); a drink (*Nisha*); 4 inanimate objects (*Balemucu, Ḍahaṛ, Hapaḍgaṛa, Singha*); and two adjs. (*Soĕ*, and *Bodra*).

## II.—Origin of the clans.

Though the tribes of the Santali race [Santals; Mundas of the elder branch (Mahalis); Mundas of the younger branch (Hoṛos and Hōs);

Birhors ; Juangs ; Korwas ; Asurs and Kharias] do not intermarry ; though they have adopted the Hindi word *jāt*, caste, to denote this endogamous grouping ; and though they follow the Hindu caste rule of not eating what has been prepared or touched by members of other tribes or castes, it cannot be asserted with confidence that their tribes were not self-centred and endogamous from the very beginning. Any tribe would naturally be reluctant to give its girls to people either geographically distant or, if near neighbours, not friendly, possibly hostile, or despised as too savage or of lower standing. Apart from the fact that this endogamous grouping is analogous to the Hindu caste, a parallel also of the exogamous clans is found in the *gotras* of the Hindus, which are exogamous groups within the caste, claiming a common ancestor and bearing a common name. This, however, is not a sufficient reason to conclude that the caste and *gotra* system of the Aryans has been the origin of the tribe and clan system of the Mundas, or vice versa. It is very probable that the caste and *gotra* system was developed from original tribes and clans which had sprung up quite naturally among the primitive Aryans without any outside influence, and that the tribe and clan system of the Aborigines was similarly self-begotten.

The Oraons have the same clan system as the Mundas, but the other Dravidians, and even the Aborigines of the South, are said to have nothing like it. It seems, therefore impossible that the Mundas should have taken their clan system from the Dravidians. On the contrary, it may be that the Oraons, when they first entered Chota Nagpur and lived amongst the Mundas, copied the clan system from them. Even this we do not consider probable. Why should there have been any borrowing at all ?

Indeed, the tribe and clan system in its simple form, must have sprung up quite naturally amongst many, if not all, primitive races. What is more natural than that the descendants of a primitive couple or, for the matter of that, of any couple settled later apart from the others, should stick together and form one family, i.e., one clan ? What difference if there between a clan and a grouped family ? Was it not natural, nay necessary, that each of these families, as well as each member of a household, should, as soon as somebody had to speak of them, receive some kind of distinctive designation, in other words a name or a nickname ? From where would the name or nickname be taken ? Would it be quite arbitrary, by agreement ? Would it not be taken from a circumstance, however trivial, connected with one or several members of the family or clan in question ? Is not such the quite natural origin of family names ? Is it not thus that certain families came to be named Brown or Smith or Wolf or

Hare or Pike or Lyons, etc. ? Could nobody get the name of an animal or tree or other object without *ipso facto* being bound to worship or respect all the individuals of that species, and being protected by them ? In other words was such a name necessarily totemic ?

" But,—one might object—all this does not apply to the clans of the Mundas. They show indubitable traces of totemism, viz., at least taboos. This proves that their clans have had a totemic origin." Not so fast, please ! This shows only that their clans *may* have had a totemic origin,—in which case totemism must have practically disappeared at a very early period, since half the clans are free from it, and not a few have incompatible names, —or it shows that some of their clans have in the course of time come under the influence of totemic neighbours and adopted a few of their ideas,—or rather, as we shall see presently, it proves nothing at all. Even if all the clans of the Mundas had been at one time of a totemic nature, it would not follow that totemism was the cause of their coming into existence, and it would be illogical to conclude that they ran the whole gammut of totemism. If degrees are possible at a later period, they are equally possible at the origin. At any rate, the clans, as they are now, cannot be called totemic.

In our opinion the clan system wherever it is found, has the natural origin described above. If it be totemic, the totemism is an accession to the pre-existing clans and their origin cannot be ascribed to it.

S. C. Roy in the work already cited (page 402) begins his chapter on the clans of the Mundas with these words : " According to modern authorities on Sociology, from tribes and sub-tribes was evolved the Family, when communal marriage was superseded by individual marriage and the Matriarchal Age was superseded by the Patriarchal " and he goes on giving the outlines of some sociologist's theory assuming all along that it has been verified in the Mundas. We cannot say aye to this. Sociology is a concrete science and as such its method is generalisation, verified by deduction. Hence no deductions from generalisation to facts are legitimate, except for the sole purpose of verifying the generalisation. When v. g., a sociologist proposes a generalisation regarding clans, one may not conclude from this generalisation that it has been verified in the facts of the clan system, say, of the Mundas. On the contrary it is the generalisation which has to be put to the test of the real facts and if it is found to be contradicted by even a single fact, it is proved to be a wrong or inadequate generalisation. Purposely we speak of a sociologist, and not of sociology, proposing a generalisation, because the efforts to develop a systematic sociology have not yet led to any undisputed results, and in the matter

of totemism in particular, each author—each so-called authority,—has his own theory, often, like Frazer, contradicting in a subsequent study what he asserted in a former. Sociology is often defined as an interpretation of human society in forms of natural causation; as an explanation of the growth of human institutions by the operations of physical and psychical forces working together in a process of evolution. It is widely, if not solely, based on the evolutionary hypothesis. What is based on an hypothesis, be it a scientific hypothesis, is *ipso facto* hypothetic. Hence if facts are deduced from one of the generalisations of sociology, they may not be presented as certain and true, but only as conjectural. The man in the street is indeed to apt to forget that the doctrine of evolution, in spite of its popularity, is only a scientific hypothesis or theory, that may find any day an Einstein to overthrow it.

When did the Mundari clans first originate? According to Our theory they arose in the very beginning, not by any kind of formal and mutual agreement but by mere natural development. As the old man in one of the Mundari legends puts it, they were made by Singbonga, the author of nature and of its laws:—Once upon a time the Mundas gathered into a panchayat to try and find out how and when their clans had originated. The most divergent opinions were advanced. Then an old man came forward and told them that all their speculations were of no avail; that they were like the five men, blind from birth, who tried to make out what an elephant is like, and who, according to the part of the animal they happened to touch, compared it to a pillar, to a fish trap, etc.; that the tribes and clans had been established by Singbonga himself:

Musiṇ miaḍ hature taramara Munḍa kiliṛa pancaiṭmenteko duḅkena, oṛoko kajila: "Abuṇ kili oko dipĭli oṛo cilkate etejana, nea tisiṇabu sabutiña". Ente inkure okoni neka, okoni henkako uduḅbaṛakeda, mendo jetaeṇ kaji sabuti kā namjana. En taĕomte inkuṭa miaḍ haṛam hijujancĭi metaḍkoa: "Ne kajimente sobenpe jalaakanlekagea, sabuti kape uduḅdaṛia. Kajiṛa jugutuiṇ kajiapetana, aĭumjompe. Miḍtaṛe môṛô hoṛo jonomjaluko taĭkena, inku japaṛege miaḍ hati taĭkena. Hati cilkagea menteko kupulitanre, okoni menkeda neka menaia, okoni menkeda henka menaia. Kajitako kā midotanci, mimiḍ hoṛote hati capuko senkena. Sidautarte senkeni hatikaṭa capubiurkeḍte, "hatidoe maraṇkunṭalekageae" metaḍkoa, mendo iniṇ kaji kū bisŭāsjana. Etą gatido sōndo capubiurkeḍtee ruaṛjana ade kajikeda: "Hati kumbaḍlekagea." Iniko metaia: "Idūṛo enkado baṇgaiają." Bar hoṛokiṇa taĕom renkenjdo lutur capubaṛakiṭee menkeda: "Hati haṭalekagea, abendo nekae henkaeben menke-

da !" Inioge sareakankiṇ metąia : "Idūṛo amom bedajana, enkado baṇgaia." Api hoṛokoą taĕomteni hatią dea oṛo janarkoe capubaṛakeda, aḍ : "Hati miaḍ huṭuḅlekage menąiae" metaḍkoa. Ṭundure senkeni caḍlome capubaṛalą aḍ eṭąkoe metaḍkoa : "Apedo nekae henkaepe menkeda, ainadoiṇ saḅṭaũkalja adiṇ mundibēskeda, hati maraṇ ciguṛilekage menąia." En haṛam neae kajioroaḍkoa : "Nelepe, en môṛêa jonomjula hoṛokolekage haṭikuṭipe kajikeda. Jatikibdo Haṛamge sidaṛe baikeda. Nā cilkatepe muaḍidaṛia ?".

There seems to be no historical value in the legend according to which 21 original clans would have been created and their names selected at the bidding of Sutia, the founder of Sutiambaé, shortly after the last migration of the Mundas under the leadership of Risa. This legend contradicts itself, it is contradicted by the popular stories that relate the origin of particular clans ; and it is contradicted by the fact that the Mundas have two clans (*Hagaram* and *Surin*) extant also amongst the Santals and Bhumijes, and consequently existing already when the Mundas separated from these tribes to enter Chota Nagpur. This fact does not mean that before their separation there existed only two clans in the Munda-Santal-Bhumij tribe ; whole clans may have marched forward, and others may have been left behind in their entirety. Nay, the members of each clan would naturally cling together, and the clans that split, and part only of which went away, would rather be an exception. Moreover, the clans which sport a name of now quite unknown meaning, must indeed date very far back, otherwise how could their meaning have been so clean forgotten ? They cannot have been meaningless in the beginning.

### III.—Clan folklore.

There are a certain number of popular stories or legends about the origin and name of particular clans or sub-clans, current especially in the clans to which they refer. The majority of clans seem to be without such stories. Even so those we know are too numerous to cite them all. We give a few typical ones, not that they have any historical value, but because they show the mentality of the people regarding totemism, or rather their mentality already at the time when the stories were invented, which was probably long ago.

(1) *Story of the Hunipurti clan.*—Hunipurtikoą asal hatu Tuĭuguṭu taĭkeṇa. Enro miaḍ hoṛo kaḍsome herlą ; kaḍsom haramatąjanci jōjansāṛajaṇa. En goraro hon gitikiṭe inią kuri kaḍsome salajana. Tobedo kaḍsom jommente uṛuṇalen huniko duṛunakin hon namkiei undureko alerkja. Isu hera jakeḍ honą rą kā aiumkeḍei engate aeaeree menkeda : "En hondo eekate namin jakeḍ misao kae rąjada ? Nądo misaiṇ nunuha", Ento hon giti-

ḷiṭạe senkeṇa, do hoṇ baṇgaia ; aḍ akabakaŏjanci : " Hontaiṇ okoe idikịa ? cekạjanae" ? mente haturee huliakeda. Hoṛoko hijụlenci dâṛâdâṛâte miaḍ huni unḍuduarre aḍ tulamre en hon gitịakanko namkịa. Nea lelkeḍteko menkeda : " Nīdo hunikoge adertạia ju ! jaruṛu nikudo abuạ hagakoge, enadaṇ niralleka tulamreko gitịtạia ". Ente hunikomenteko kakălakeda : " Hē hagakotale ! " oṛọ akoakoreko menkeda : " Tisiṇāte huniko kabu jojoma, nikudo abuạ hagakoge mente mundịjana ". En hon jogaŏkenṛạte huniko hagalekageko aṭăkarkeḍkoa aḍ huni jomko bagekeda. En hulaṇtạētoge en hoṛoko hunipurtikiliko sakijana.

Tuĭugutu is the ancestral village of the Hunipurti clan. A man of that village had sown cotton on one of his fields. When it was ripe and the capsules bursting, his wife, laying down her baby on the field, began to pluck out the wool from the capsules. Then, fieldrats which had come out to eat the cotton seeds found the sleeping baby and carried it into their hole. When the mother had remained a long time without hearing the baby cry, she said to herself : " Why does that baby remain so long without crying even once ? I shall now, before going on, first go once and give it suck ". Then she went to the place where she had put it down, but no baby any more ! Scared she ran to the village shouting : " Somebody has taken my child, what has become of it " ? The people gathered and by searching and searching they found the child lying on a bed of cotton wool in the entrance to a rathole. Seeing this this they said : " No doubt the rats have brought it here. These rats must surely be our brethren and that is why they have laid the baby so nicely on a bed of cotton wool ". Then they shouted to the rats : " O rats, our brethren !" and amongst themselves they said : " From to-day we shall no more eat rats, it has been made clear that they are our brethren ". Because the rats had taken care of the baby, those people considered them henceforward their brethren and ceased to eat them. Since that day they have been called the Hunipurti clan.

(2) *Story of the Soĕmurumkili and its groups.*—Soĕmurumkilirenkoạ munu hatu Balgi taĭkena. Ramsolabir jiluko taĭna mente nutumakan dipĭli, enre sirmasirma maraṇ sendera hobaṇtan taĭkena. En maraṇ senderarege miaḍ murum Balgi hoṛoko tuĭṇalịa. Nirjanci Sumulumbeṛaree baṭijana. Api mā taĕomte bōsạ jīḍge aḍ tuĭṇakansạ soĕatangeko namkịa aḍko jomkịa. En soĕa murum jomkenṛạte inku Soĕmurumkiliko nutumeṭẹjana. En murumge tuĭṇakịnịdo Tuĭṇasoĕjana ; geḍkịnị Geḍsoĕjana ; inịạ jaṇ samạkenị Samạsoĕjana ; tilkenị Tilsoĕjana ; patăṛạ peṭẹkenị Patăṛạp ṭẹsoĕjana ; aṭeḍkenị Aṭeḍsoĕjana ; ōrkenị Orsoĕjana.

The original village of the

Soĕmurum clan is Balgi. At the time the Ramsola jungle was famous for its game, the great annual hunt took place there. One year in this hunt the people of Balgi shot a nilghau. The animal escaped but fell down exhausted in the Sumulum valley. They found it after three days, alive and the head and foreparts sound, but with the arrow wounds already putrefying. They ate it nevertheless, and because they ate this rotting nilghau they began to be called *Soĕmurum*. The one who shot it (and his descendants) became the *Tuĭŋsoĕ* group; the one who cut its meat became the *Geḍsoĕ* group; the one who chopped its bones to small bits (also eaten by the Mundas) became the *Samąsoĕ* group; the one who plucked the leaves on which to spread the shares became the *Puṭăŋapeṭęsoĕ* group; the one who spread out these leaves became the *Aṭeḍsoĕ* group; the one who disposed the shares on the leaves became the *Tilsoĕ* group; the one who distrsbuted the shares became the *Orsoĕ* group.

(3) *Story of the Sarukaḍpurti clan.*—Cicikara-Maiḍiren sida haṛamko Cuṭiaĉteko uṛuṇjanci, bǫkandursą senǫtan dipĭli, Tanjaṛagaṛa kesceḍleḍkoa. Paromdaṛioa ci kă oṛǫ oko mulite paromdaṛioa mente miḍ hoṛo paromlekakena. Paromṭunḍuree atucoṭęlena mendo gaṛasaruree saḅdaṛinjana, entedoe paromjana aḍ eṭąko paromhorae udubaḍkoci sobenko paromjana. Enteko menkeda: "Neṭąregebu jomnūkǫa. Mendo eṭą disamrebu tebąjana, enamente sida miaḍ sim bonga lagatina, kāre abuą bongaburuko kako sukujanre eṭąkoloǫ laṛaĭrehu hartinoa. Ente bongajan simą bǭ, salom oṛǫ īm en sarusakamregeko laḍkeda. Baria karante inku sarukaḍkili nutumjana: atutanre sarureko saḅdaṛinjana, ena miaḍ karan; bongae jilu sarusakamreko laḍkeda, ena baria karan hobajana.

When the first ancestors of the Chichikara and Maildi people, had left Chutia and trecked southwards, they reached the Tajna river when it was in flood. To see if, and in what way, it could be forded, one of them tried. When he was close to the other side he was swept off his feet but succeeded in getting hold of a taro plant growing on the border. Thus he got across and the others followed in the way he had shown. Then they said: "Let us stop and take our meal in this very spot. However, we have reached a new country we must begin with the sacrifice of a fowl, otherwise our spirits will be displeased and if we

meet enemies we shall be defeated". To bake the head, liver and breast meat of the fowl sacrificed they rolled it in leaves of that very same taro plant. They were called the *Sarukaḍpurti* clan for two reasnos: first because in fording the river they caught hold of the taro plant; and secondly because they baked the sacrificial meat wrapped in taro leaves.

(4) *Story of the Ṭuṭi clan.*—Isu hoṛoko sida Sutiambaĕ Kuṛumbaĕreko taĭkena. En h tukiṇa Ranciāte kaṭajambar oṛo singihasur kûṛure meṇa. En hatukiṇare puṛage hoṛoko posajana. Entaēte taramarako rabandinre bōkandur oṛo singiaĭuḅsako uṛunjina aḍ bahaṭiṇenjanci horareko aĕartaĕomjana. Sidajankodo Kancigaṛako paromkeda aḍ taĕomakinko tangitanlo entareko ḍerakeda. Mendo taĕomjanko gaṛa tebaḳaḍlodoe maraṇḍakeda aḍ gaṛa perejana, entedo hantaregeko ḍerakeda oṛo sengelsukulkeḍei isinbasaṇtanlo jiruḅjana. Mendo paromsidaakankotare sengel kā taĭkena oṛo rabaṇte kabutanko taĭkena. Inkusare sengelsukul kā lelotan oṛo inku rabaṇte kabutan lelkeḍkote, miḍ hoṛo menkeda: "Helaea! abuṇ paromakan hagakotare sengelsukul kā lelotana oṛo rabaṇteko gojotana, sengel cilkatebu paromakoa?" Iniṇ gatiko menkeda: "Netakore ṭuṭi kūḅ daṇ meṇa. Ju, ena peṭeṇuĭpe. Enaṛa mail baikeate jonrakapubu tusiṇca oṛo jundikeate sengelbu ṭoṭeparomakoa". Ente enkakeḍeiko ṭoṭeparomaḍkoa. Nikin sengel namjanciko tiṇkeda oṛo isinbasaṇtanlo tersaṇjīdenjaṇa. Sengel ṭoṭeken hagako gaṛa ōraŏjanteko paromjana. Ṭoṭeparomlen sengelte bancaŏjanko akbakorekomenkeda: "Abudo ṭuṭitebu bancaŏjana, enamente tisiṇāte ṭuṭi kabu jojoma oṛo kabu lelela, sonjokojāḅulelkeredo, abuṇ kaji dōmente, en ṭuṭibu maṇgiṛiĭa kāredb barialekasakambu hoeegiṛiṭa". En dipilitaēte en hoṛoko Ṭuṭikiliko sakijana oṛoko sakinjana, oṛo ṭuṭi kako jojoma, oṛo ṭuṭiko maca kāredo sakanko hoeegiriĭa. Jomṭuṭikodo nā kajijan Ṭuṭikiliātegeko uṛunjina: munajan taĕomte ṭuṭiko jomkeda. oṛo nītooko jomtangea.

There were first a great number of inhabitants in the villages of Sutiambae and Kurumbae. These villages are to the N. W. of Ranchi. Their population increased very much. Then some left the place in winter and trecked towards the S. E., dividing themselves into two groups following each other. The first group forded the Kanchi river and halted on the other side waiting for the second group. These turned up during a heavy downpour, and finding the river flooded and unforlable, stopped for the night and lighted a fire to cook their meal and warm themselves. But those who had already crossed had no fire and suffered very much from the cold. Noticing this, one of those who had not crossed told his companions; "Our brethren on the

other side have no fire and die from cold, is there no means of sending fire across to them?" His companions answered: "There are many *ṭuṭi* plants hereabout. Go and fetch some. Then we can use a haulm as an arrow shaft, cap it with a burning empty maize ear and shoot it across". They did so, and thus those who had crossed could also light a fire and revive in its warmth. When the flood subsided the others joined them. Those who had been saved from the cold by the fire shot across the river, said amongst themselves: "We have been saved by the *ṭuṭi* plants, henceforward we shall no more eat their grains, and not even look at the plants. To ensure this, whenever we happen to see them we shall cut them down or, at least, pluck a few leaves and throw them away". Since then these people called themselves, and were called by others, the *ṭuṭi* clan; they do not eat the *ṭuṭi* grains and when they see the plants, they cut them down or pluck and throw away a few of the leaves. As for the *Jomṭuṭis*, they first belonged to the *ṭuṭi* clan, but one day they ate the tabooed grains, and still continue eating them.

(5) *Story of the Mundu clan.*— Tara boroko Sutiambaĕ Kurumbaĕāte uruṇjanci Lodma Mundhureko ḍeralą, entąēte uruṇoṭan dipĭli miḍ hoṛo menkeda: "Seṇgel iditorsa lagatiṇa oṛḍo kājąbu namea". Entedo goṭa poṭomrą bōṛore seṇ gelko jundikeda aḍ aujaḍ dipĭli en bōṛo Mundu hatutąre lōcabajana aḍko menkeda: "Nądo bōṛo lōmundujana, aĕarte kabuą". Tobedo entąrege enado Suṛundareko hatukeda. Akodo bōṛo lōmunḍuṇ jakeḍko senhoṛkenrąteko Munḍukilijana.

A group of Mundas coming from Sutiambae-Kurumbae stopped for the night in Lodma Mundhu. On leaving this place, one of them said: "We must take fire with us, perhaps we shall not find any further on". So they lighted the end of a whole rice bale's straw rope and let it trail in their wake. They reached the end of this strawrope when they were 7 miles south of Khunti, close to the actual site of the village of Mundu (pronounced Muṛhu or Mundhu by the Hindus), and then they said: "Now our straw rope is burned up, let us not go any further". They founded there the village of Suṛunda and became the Mundu clan because they journeyed till their slow match of straw rope had been burned up.

N. B. If there were any truth in this story, the clan would have been called not *Munḍukili* but *Lōmunḍukili*. The name of the village of Muṛhu and that of the clan must have one and the same meaning, but it is strange that, not Muṛhu, but Suṛunda was the first village they founded. The straw rope of even the smallest rice bale, used as a slow match, would last over a month, and in the story it was burned up in a day's journey of some 20 miles!

(6) *Story of the Kaṇḍir clan.*— Suṛundaren Muṇḍukili bitaṛre miaḍ oṛaṛen hageakoṛ miaḍ honmisi gelbar muka jiliṛ lāṛgate enaṛ lijaṇ puraõo iminaṛ moṭoe taĩkena En kuṛi isu eḍka rakamte saḷjan (rērantanre siare jalomjan) icaḷhaiko utuakotane taĩkena. Ena lelkeḍte bareko kā sukukeḍkoa aḍko menkeda: "Ne misi jaregelu gonagiṛitaiṛ, kae taũkajaḍbua". Tobedo hoṛoparteḍ kaṇḍi taben gokeḍte bēr dâṛâtekojana. Arnapoṭa nutemten bāko namḷja aḍkiṛ aṛand'janci koṛaṛ hatutekiṛjana. Ne hoṛokoge Laṇḍi taben gokenṛteko Kaṇḍirkilijana.

In the Mundu clan at Surunda there was a family of several brothers and a sister. The sister was such a stout girl that her wait cloth had to be 12 cubits long. She used to prepare stew for her brothers with sweet water shrimp caught in a disgusting way (viz., caught entangled in the hair on her body when she went to bathe). Noticing this they were displeased and said: "This sister of ours does not treat us properly. Let us give her in marriage." Then they went in search of a bridegroom, each carrying half a maund of rice beaten flat. They found one, Arnapota by name, the two were married and went away to the bridegroom's village. Because these people carried half maunds of rice, they became the Kandir clan.

N. B. (1) The first village made by this clan was Koṭa, so that, if the story be true, the family in question must have left Surunda to go and settle there. But the derivation of *Kaṇḍir* from *kaṇḍi* is too far fetched to be true. The final *r* could only be explained as standing for *ren*, no other instance of which is known. However, *kaṇḍiren horoko* is indeed sometimes used for a group of people, in such a number as to consume or require half a maund of rice for their meal, but it is never used of people who carry half a maund. (2) There is another story current about this clan, in consequence of which it is also called *Setajom Kaṇḍir*, the Kandirs who ate dog's meat, but [illegible] story does not refer to the origin of the clan. It dates back only a few generations as there is an old man at Chenḍiguṭu to whom the story was related by Baruai people who knew personally those to whom the mishap befell: Kaṇḍir kiliko *Setajom Kaṇḍirko* menoga. Setajomkaṇḍir ei Setakaṇḍir naõa kilige kā uruaakana, mendo nekajana: Jaragopare lōgoeakan seta maraṛ sarlenareko namḷja. Seta mente kako lelurumkja aḍ silihgeko menkeda. Ente idikjeiko gōdkja aḍ en jilu haṭinajanci sobenko jomkeda. Huṛiṛadin taẽomte mundijana "inj setage taĩkena" mente. En hulaṛaṭaete nāṛjakeḍ seta jom Kaṇḍirko menoṭana. The Kandirs are called *setajom Kaṇḍirs*. No *Setajomkaṇḍir* or *Setakaṇḍir* subclan came into existence, but this is how they got this appellation: during a big hunt in the forest they

found a dog burnt to death in a burnt clearance. They did not recognize it for a dog and thought it was a deer. They took it, cut and divided the meat, and ate all of it. A few days later it was understood to have been a dog. From that day to this they are called the Kandirs who have eaten a dog.—A similar story relating how people of the Bhengra clan unwillingly ate horseflesh, explains why they are sometimes called *Sadom-bhengra*.

(7) *Story of the Oṛeā clan.*—Musiṇ Arnapoṭa aḍ aĕa m ṭo kuṛi en Kandirkiliakankoṭa kupulọkiṇ hijụ lena. Endipĭli inkuṭa miaḍ usụ oṛọ henjạcabaakan sukurihon taĭkena Jagartan jagartanko metak ṇatana : "Karâṛîbabako irjan enjan dinkore kupulọle rạbena, ne henjạ sukur le goeabena oṛọ karâṛîbabaṛạ ilimandibu jomnūĭa". En henjạ sukurihon lelkịte Arnapoṭa hilaṇkịa aḍ puṛage kā sukukịa, mendo jetaṇạ kae kajirūṛakeda. Hatutekiṇ rūṛatan dĭpĭli Arnapoṭa menkeda : "Helana ! baremtekodo miaḍ' lelelo kā sananalekan henjạ sukuriạ jilu jom aḍ hen hende kuĭlaleka lelọ babaṛạ ilimandi jomnūko rạlaṇa. Jetalekareo kaiṇ jōma. Sonjoko en sukuriạ jilum hoporkịṇ oṛọ karâṛîbabaṛạ ilimandiiṇ namkeredoiṇ mạgiṛimegea". Ne kaji aĭumkeḍte kuṛi jetaṇạ kae kajikeda oṛọ barekoṭạre ciulaŏ kae uduḷkeda. Karâṛîbabako jaromtandinlọdo en henjạ sukuri matajana aḍ kenṭede kirijana, ente baba irjan enjanei Arnapoṭa aḍ kuṛi kupulọkiṇ rạjana. En sukuriko goḷkịa. Arnapoṭa kae lelurumkịa ; oṛọ karâṛîbabaṛạ iligeko omạia, enao kae mundikeda. En hu'aṇ aĕạ kuṛigee mandikena, karâṛîbabaṛạ mandilọ sukurijilura utuĭ hoporaḍkoa. Kā mundikeḍte Arnapoṭa hugilekagee jomkeda Gaṛater ko bidakeḍkiṇei seṇọ dipĭli kuṛi aĕarkeda. Nāḍo, horaro hebarūṛakịcĭ Arnapoṭae meṭạia : "Cia ! holado karâṛîbabaṛạ iliko omaḍlaṇa oṛọ an dipĭliko udubaḍlaṇ sukuriạ jilu utukeḍei karâṛîbabaṛạ mandilọiṇ hoporaḍmea. Sida cilkam kajilạ oṛọ hola cilka sibilkeḍma ?" Ne kaji aĭumkeḍlọge Arnapoṭa kīsi kā sambaṛaŏkịei kuṛiĭ mạgiṛikịa aḍ bọ̄do gaṛareo atutukada. En kuṛi mạgoḷjan dipĭliko tonra tupudin taĭkena, enamente iniạ barekoro liṭa dinaki tonrao tuputan taĭkena. Misiteạ bọ̄ atujan hulaṇ haiko kako bololena, mendo en bọ̄ge atuaderjana. Liṭa koṛa hijụlenei bọ̄o uḷnamkeda aḍ lelurumkeḍei baũtekoṭạe idikeda aḍ sobenko lelurumkeda. Arnapoṭage mạgoḷkịa mente mundijanei, iniạ goḷrạkobicārkeda. En dipĭli miaḍ haṛammenkeda : "Apea, hagako, Arnapoṭa algate kae goḷdaṛioa, iniạ sobenkoũte lāgee peṛeakana." Tobedoiniạ hatu keseḍbiurmente, ē gaũdi jilinacakar oṛọ ē aṭal keseḍbiurọleka sirijaṭiko tenkeda aḍko keseḍbiurkịa. Sirijaṭi kuṛilparomtanro Arnapoṭa haṛajàna aḍko mạgoḷkịa. En sirijaṭi tenkenkoge Oṛeakilijana.

One day Arnapoṭa and his stout

wife went for a visit to her brothers who had become the *Kanḍir* clan. These had at that time a lean, dirty-eyed little pig. In the course of conversation they said: "After reaping and threshing our *karâṛî* rice we shall invite both of you to come and eat of it and drink beer brewed of it, and in your honour we shall kill this dirty-eyed pig." Arnapoṭa looking at the dirty-eyed little pig disapproved of it and did not like it at all, but he said nothing. However, on the way back to their village he said to his wife: "O dear! thy brothers are going to invite us to eat the meat of a dirty-eyed pig one does not even wish to look at, and to take a meal and drink beer prepared from rice that looks as black as coal. In no circumstance will I partake of them. If, without my being aware of it, thou serve me up meat of that pig and I am given a meal and beer made from that rice, I shall kill thee". Hearing this the wife said nothing, neither did she ever warn her brothers. By the time the *karâṛî* rice ripened, the dirty-eyed pig had grown up and had become very fat, and when the rice had been reaped and threshed Arnapoṭa and his wife were invited to visit their relatives. They killed that pig but Arnapoṭa did not recognize it; they gave him beer brewed from *karâṛî* rice, and this also he did not notice. That day his wife prepared the meal and served up cooked *karâṛî* rice and pork stew. Unaware of it all, Arnapoṭa made a hearty meal. The next day, when they were sent off, his wife walked ahead. Now, on the way she looked round and said to her husband: "Well, yesterday they gave us beer brewed from *karâṛî* rice, and the meal I put before thee was of the same rice with a stew of the same pig they showed us one day. What didst thou say then and how didst thou find the taste yesterday? (i.e., Didst thou not enjoy it in spite of what thou hadst said)?" At once on hearing this Arnapoṭa unable to master his anger, killed her with his axe, cut off her head and threw it in the river.

At the time the woman was thus cut down it was just the season when people immerge the bow-net (*loura*) into the rivers, and her younger brother did so every day. That day no fish entered the trap, but his sister's head was carried into it by the current. When he came and shook out his bow-net, the head fell out and, recognizing it, he went to show it to his elder brothers who also all recognized it. Having realized that Arnapoṭa was the murderer, they decided in a panchayat to punish him with death. Then an old man said: "I say, brethren! It will not be an easy matter to kill Arnapoṭa, he is stronger than any one else". Then to prevent him from escaping they surrounded his village with a sevenfold circle, 7 leagues in diameter, of plaited bamboo strips. In jumping over

this fence he got entangled and they cut him down. Those who plaited this fence (the proper work of the Hindu *Oṛea* caste) became the *Oṛea* clan.

N. B. At first sight, much weight seems to be added to this story by the fact that, on a high ground called *Oṛeapiṛi*, at Kamanta near Khunti, there stands a huge erect stone slab called *Arnapoṭadiri*. The part above ground is 15′ high, 5′ broad and 1′ thick, and it must be implanted deeply into the ground. However, the same family cannot have become at the same time the *Kaṇḍir* clan and the *Oṛea* clan. To obviate this difficulty there is a variant, ending the story otherwise: Goeīmente Arnapoṭa dâṛâ'baṛaoṭanre eṭa horokoṭa bancaòrikanmentee n'rjana; en horokodo sirijaṭi tenakeḍei enateko dananakja. Inkuge Oṛea-kilijana. When they were searching for Arnapoṭa in order to kill him, he ran off and took shelter with other people. These made a fence of plaited bamboo strips an screened him. These were the people who became the *Oṛea* clan. With the story ending thus, the testimony of the stone slab loses all strenght.

The whole is evidently an invention, since a jungle bird called *Oṛea* is taboo in the *Oṛea* clan and consequently must have given its name to the clan. According to tradition the *Oṛeas* came from Paṛasi in Tamar to Paṛasu near Banki and from there some came to Murud near Sarwada. This also goes against the story. If the latter part of the story which refers to the *Oṛeas*, is an invention, then its first part which refers to the *Kaṇḍirs* merits no credence either.

(8) *Story of the Ḍoṛŏraĕ clan.*—Hurumsuku dâṛâtan dipĭli miaḍ hoṛo ḍoṛroree bolojancii taĭnjana. Hurumsukudā'o taĕomte eṭako pūnam'ja. Inia ūḅdo hurumsukurasite l d'kag'riakan taĭkena. Oṛate idikici ē ḍua sunumte inia ūḅko sunumlebekeda. En hoṛo Ḍoṛrae kilijana; hurumsuku unḍuro aŭri boloredo Munḍu kiliren hoṛogee taĭkena.

A man looking for the honey of the Indian bees entered the hollow in a tree and remained there. Later on other people when enlarging the hole with their axes to get the combs found him there, the hair all clogged with honey. They took him home and used up 7 little earthen vessels of oil in softening his hair. That man became the *Ḍoṛrae* clan; before he entered the hole he belonged to the *Munḍu* clan.

N.B.—A quite unsatisfactory little story. Why did that man enter the hole? And if the hole was large enough for him to enter, why could he not come out again by himself? Who ever uses oil instead of water to wash off honey? Moreover, how did the term *ḍoṛro* come to be changed into *ḍoṛrae?* The *Mundri* clan is also said to have sprung from the *Munḍu* clan, but *Mundri* has no known meaning and the story explaining the name has not yet been

invented.

(9) *Story of the Bodra clan and the Tebobodra sub-clan.*—Bodrakiliko Andiki haturen baria haramburiakiṉāteko uruṉjana. Andiki hature Jirka Pesha nutumten miaḍ horo taikena, kuritea nutumdo Jirki Naũri. Jomnũ hobajanre en haram sodorbodortangee rikana, enamente inko Bodrakilikja.

Andiki hature miaḍ edeldarure surkatumbuliko dãla. Goṭa hatute rekeḍkoci dãko haṭiṉakeda. Taẽomte oroge en tumbuliko en darureko dãrũṉakeda. Ente hatu horoko salhikeḍteko menkeda: "Nesẽkando ili akiḍrikaṉka oro ili isinjanci tumbulikoba rekoa ad ili nũtanre dãbu cakurâca." Mendo Jirki Naũria ili isinjanci tumbulikokiṉa rekeḍkoa aḍ kulgia eskartegekiṉa jomkeḍkoa. Nea lelkeḍte goṭa haturenko kĩsjana aḍ inkiṉa dalko moneked a; dalora aṭãkarkeḍei Siṉatniṉa Pargana te nirhorakiṉa sahleda aḍ dalmente hatuhoroko otoṉkeḍkiṉa. Undunda simũnredo miaḍ latarekiṉa bolojana. Kudaõtankodo tebajanci inkiṉa seta nnḍure bolotanreko lelurumkja aḍko kakãlala: "Jirka Pesha aḍ Jirki Naũri neregekiṉa boloakana jaruru, nĩdo akiṉa setage aḍ inkiṉa taẽomtee bolotana". Ne kakãla aĩumkeḍei lata bitarãtekiṉa kajirũṉakeda: "Alinado enka nutumtenkiṉa kãge, mendo Cakara Porahatrenkiṉage". Enteko lagekeḍkiṉa aḍko ruarjana. En haramburiakiṉa jĩ entare kũ barabarijanci, oro aẽartekiṉa nirjana. Aĩuḍ dipĩli Tebobirkiṉa tebakeda, aḍ entaregekiṉa derakeda. Mandiutumente senagel dũrãbaratan dipĩli miḍtare sukulkiṉa lelnamkeda ente haram senojana; hanredo miaḍ mara rõtan horoe namkja aḍ iniṉa senagelre huriṉalekae jiruḅjana. Jirubaken dipĩli Pesha haram mulite purage sukul sentanci hentenetee hetabaralą; nea lelkeḍte mara rõtan horo bicãrkeda: "Ne haramdo marae omaiṉka mentegee lelbaratana". Kalãraõjanci maratege kuramree hudumakja ade kajikeda: "Ne! nĩgem lelkatetana". Rõjai maradо hudumajanlogee jĩḍjana aḍ "Tebo" ratukaḍeii nirjana. Entarege en haramburiakiṉa hatukeda aḍ hatudo Tebokiṉa nutumkeda; akiṉa kilido Tebobodrajana.

The Bodra clan originated from an old couple in the village of Andiki (Tamar). The couple was named Jirka Pesha and Jirki Nauri. When there was a banquet the old man ate so slovenly or so greedily that he besmeared his lips and cheeks with food. Therefore the other people of the village made him into a new clan called *Bodra*.

In that village *surka* wasps (also called *potom* wasps) once made their umbrella-shaped nest under a branch of a silk-cotton tree. The people stole the nest and divided the grubs amongst themselves (to eat them). Afterwards those wasps made their nest there once more. The villagers consulting together, decided to brew beer and this time use the grubs as a relish with the drink.

But when Jirki Nauri's brew was fermented, she and her husband went to take grubs from the nest and, between them, they consumed them all. When the others saw this, they got wild and decided to give them a thrashing. Becoming aware of this the two took to their heels and fled towards Singhbhum, the others following with their sticks. In the boundaries of Unduda, the two took refuge in a cave, but the pursuers just arrived in time to see and recognise their dog as it entered after them. They shouted: "Jirka Pesha and Jirki Nauri are surely here inside, it was their dog we saw, and it entered after them." Hearing this shout the two from inside the cave answered them. "These are not our names; we are two people from the Chakra-Porahat country". Then the pursuers left them and returned home. Not feeling safe there, the two fled further, until at night they reached the Tebo jungle and stopped there. Looking for fire whereon to cook their meal, they saw smoke somewhere and Pesha went to reconnoitre. He found there a man singeing the down and small feathers off a peacock, and he sat down at the fire to warm himself. But the smoke was blowing in his face and to avoid it he now leaned his head this side, then that side. Seeing this the man with the peacock thought: "That old man wants me to give him my fowl, that is why he looks at it from all sides". This made him wild and he threw his peacock at the other's chest, exclaiming: "There, take it, since thou lookest at it so much!" The moment it was thrown like that, the (dead, plucked and) singed peacock came back to life and calling "Tebo!" fled away. On that very spot the old couple built a new village and called it Tebo; and they became the Tebo-bodra clan.

N. B.—Here again we have two clans, or rather a mother clan and a sub-clan, arising from the same couple. It might be supposed though, that when Pesha fled from Andiki, he left behind his first sons whose descendants are now the original Bodra clan, if the story were at all likely. However, the resurrection of the peacock stamps it at once as a mere flight of fancy. Moreover the call of the peacock is not *tebo*, but *êôḍ*.

10. *Story of the Lanbodra clan.*—Tebokiliko taramara hijujanci Jamda aḍ Rubuareko hatukeda. Musin baran haturenko moḍte senderatekojana. Jetac jetanį kako goękja; miḍ horo bāri miaḍ lancêrêe goęlja. Sendera hokajanci: "Apedo cekankope goętaḍkoa?" mente kupulitan dipĩli, lan goęken horo kajikeda: "Nī dana miaḍ lancêrêin goęsonjokotąia." Enteko jagarjana aḍko menkeda: "Cekanąmente tisin lancêrê bāribu goĕana, orodo jetanį kā?" En dipĩli miaḍ sêrâan haram kajikeda: "Neado ne sirmarą enętę senderage, ne senderare miaḍ lan bāribu goękja; enamente tisinąte

laṛcêṛê goç oṛodo kabuṛ aḍ jojomo kabuṛ." En hulaṛtaṛêteko Laṛbodrakilijana.

Some people of the Tebobodra clan came and founded the villages of Jamda and Rubua. One day all together they went for a hunt. They killed nothing except that one man killed a paradise fly-catcher. When the hunt was over they asked each other what they had killed, the man with the bird showed it saying: "Look, men, I have happened to kill a paradise fly-catcher!" Then they spoke together and said: "Why is it that we have killed to-day only a paradise fly-catcher and nothing else?" Then a wise old man said: "This is our first hunt this year, and in it we have killed only a paradise fly-catcher; therefore let us henceforward no more kill this kind of bird and no more eat it." Since that day those people have become the Lang bodra clan.

11. *Story of the Ramṛabodra clan.*—Utumento dāliakan ramṛa aṛri utuṛre Iṭiren Bodrako jomkeda, enamenteko Ramṛabodrakilijana.

The people of Iti who were Bodras, one day ate up before it was stewed, the Phaseolus Roxburgii pulse which they had puffed and husked with the intention of cooking it and eating it with their rice. Therefore they were called the Ramrabodra clan.

12. *Story of the Balemucu clan.*—Taramara Horokili horokoge Loagaṛareko hatuḷa. Musiṛ miaḍ horo balemucute saḅkiciko jomkia. En hulaṛtaṛêteko Balemucukilijana oṛ en hulaṛtaṛête mucute saḅjan haiko kako jojoma.

Some people of the *Horo* (Tortoise) clan founded the village of Loagara (near Lodhma). One day they caught a tortoise (their taboo) in the kind of bow-net called *balemucu*, and ate it. Since then they have become the Balemucu clan and do not eat fish caught by means of a *mucu*.

N. B.—Our informants do not know the difference between a *balemucu* and an ordinary *mucu* (or *culu*). Perhaps there is none. *Bale* must designate the *bale* fish, one of the kinds generally caught with the ordinary *mucu*. The term *bale* also means snare, but who ever heard of a bow-net with snares? If there is a difference between the *balemucu* and the *mucu*, it is strange that the taboo affects the fish caught with the latter, and if *bale* means the *balchai*, one would have expected a taboo of only this kind of fish.

*Remark.*—Whatever be the truth of such stories when they refer to clans, the meaning of the names of which is known for certain, those that refer to clans with names of doubtful meaning are evidently all mere inventions, the only true item being the taboo, when this is given. However, they indicate at least the mentality of the Mundas towards totemism at the time, perhaps already distant, when the stories were invented. It necessarily takes a long time for stories of this kind to

spread without the help of printing, by mere hearing when their repetition can benefit nobody and they have only a platonici nterest. From these stories we may at once conclude that the Mundas who invented them did not consider it essential that the name should be a totem, that there should be a sort of kinship between each clan and a certain animal, plant or object and that the latter should be taboo. Moreover they supposed or knew that taboos, where they existed were not very binding, and not regarded as very important, since they make the Balemucus eat unhesitatingly their totem when they had happened to catch it in their bow-net. In their mind, it meant only, and probably not always, exclusion from the clan and the starting a new one in a separate village which they had to found or often, if not generally or perhaps always, had already founded. (People would naturally more easily curb their appetite and not eat the totem when they foresaw that by doing so they would have to leave their home and found a new village).

IV. Traces of totemism in the Munda clans.

No traces of totemism, neither taboo nor anything else can be found in the clans with names of unknown or doubtful meaning. Hence we must look for them in only 59 out of the 106 clans we know.

No Munda believes to be descended from his totem or to have any kind of kinship with it. Some totems, like the rotting nilghau and the rotting *sole* fish, even directly exclude the possibility of such a belief. The stories about clans with a name of known meaning, as well as those about clans with names of doubtful meaning, all ascribe their origin to an ancestor who had an adventure with an animal, plant or object, and chose it for his name or for his totem, or got its name given by others to him and his descendants. There is only one story, that of the Hunipurti, (Rat *purti*) clan, in which they call the rats their brethren ; but this appellation there is understood by all Mundas in a metaphorical sense : they called them brethren because they had been as kind as relatives to the baby. If, as is contended, "the real nature of totemism is the savage conception of a twofold power or life or strength in the individual, i.e., his human life plus the spirit-life of the totem" (John E. Driscoll, in the *Catholic Encyclopaedia*), then not even traces of the real nature of totemism are to be found in the Mundas' clans. There is no feeling of any union whatever with the animal, plant or object of which the clan bears the name, and no bond of friendship or otherwise with the clans of other tribes, as Kharias and Oraons, bearing the same name.

As regards the religious aspect of totemism, the Mundas have no sacrifices nor any religious cere-

monies with which the totems are in any way connected. Apart from certain taboos, of which anon, in spite of all our efforts, We have never been able to ascertain any mark of respect or reverence to the totem, such as saluting it when met, or burying it or weeping over it when found dead. Neither does the folklore indicate such marks of respect; on the contrary, according to their story the members of the Tu'i clan, when they happen to see *tuti* plants, must either uproot them or at least pluck some of their leaves and throw them away! It is evidently not to prevent other people from eating them that they must either destroy or mutilate their totem plants, since it would be useless for this purpose to pluck only a few leaves.

Moreover, the Mundas who start a new clan or sub-clan, and those, rather numerous, who get adopted into clans other than their own, abandon utterly their old totem for the new one, abandon even their former taboo. The ease with which this is done is altogether incompatible with any real or deep-rooted feeling of respect.

Says S. C. Roy in a note on p. 406 of *The Mundas and their country*: "So great is the Munda's respect for his totem, that he will not, if he can, allow his totem to be eaten even by men of other castes, in his presence. Thus, not long ago, in village Tilma, inhabited mostly by Mundas of the *Tuti Kili*, a Mahomedan neighbour had grown *tuti* plants on his *bari* land. The Mundas when they saw the *tuti* plants coming up, offered threats of violence to the Mahomedan who at length pacified the enraged Mundas by uprooting the *tuti* plants". We, however, have been told by Tutis of that village that their concern was not about the totem plants. It would have been enough for them to pluck a few leaves and throw them away. What they objected to and what made them angry, even the numerous Christians amongst them, was the slight on *themselves* supposed to be intended by the Mahomedan, and the supposed taunt that he would eat *them* all up, i.e., ruin and despoliate them, even as he would eat the grains bearing their name.

As regards taboos, there can be no question of them any more in the clans with names of unknown or doubtful meaning. Nay, we may well ask ourselves whether there can ever have existed taboos in these clans When there is a taboo constantly reminding a clan of the meaning of its name, one does not see how this meaning can fall into oblivion. Neither can there be question of a taboo when the name is an adjective (*Bodra, Soč*); when it denotes a rotting animal (*Sočmurum, Solesoč*); when the name says explicity that they eat their former totem (*Jomṭuṭi*);

when it denotes an animal, reptile, insect or grub, never eaten by any Munda at all (*Gari, Pandu, Kuṛkal*); when it refers to an object of no possible use (*Hapaḍ-gora, Singha*); when the name's meaning is unknown to the clan, though known in other parts of the country (*Hemrom*, a tree so called in the jungly tract, known only as *rāsirka* in Has. and *bue* in Nag.).

Is the totem taboo in the remaining clans, including the *Laṛbodra, Ramṛabodra, Cutupurti, Hasapurti, Holoṛpurti* and *Sarukaḍpurti*, with reference to the first part of their name? When enquiring about the taboos one gets rarely satisfactory answers. For one member of a clan often more intelligent or educated, who says that his totem is forbidden, there are generally several who deny it. In more backward parts, as in the Bano thana, people deny unanimously that there is any taboo at all, though there are amongst them Tutis and Horos. Some of the stories which assert a taboo are contradicted in practice. We have seen Hunipurtis eating rats openly in places where their story is current. Some of the names, as *Baba, Buluṛ, Holoṛpurti, Ramṛa, Jojo, Saṛgi, Ḍāṛ*, refer to necessities of life which cannot be fully taboo. As a matter of fact, the members of the Baba and of the Ramra clan abstain only from nibbling the raw grains or beans and from eating the stray unhusked grains or beans they may find in their meals, and the skin-like layers which form on the water in which rice or Phaseolus Roxbughii are cooked. The *Buluṛ* clan abstains only from roasted salt as is used to remedy dropsy. Again some names as *Cutu, Huni, Runda*, are common to several species of animals, and it is not probable that all these are taboo. Finally those of Our informants who have travelled extensively over the Munda country, pretend that, in practice at least, there are no full taboos, that edible totems are all eaten by their clans, except in certain circumstances or when prepared in a certain manner. Thus according to them, all totems are similar to those of the *Bubo*, the *Ramṛa* and the *Buluṛ* clans. Can this still be called a true taboo, such as is understood to exist in totems? Add to this, that there are clans, like the Haus, in which there is no taboo at all. The Haus eat the red ants and their grubs as do the other Mundas.

Moreover taboos are not essential to totemism, since in Australia there are clans admittedly totemic which sacrifice and eat their totem. What is not essential to totemism, cannot be essentially totemic. Consequently taboos can exist without totemism, and the mere existence amongst the Mundas of a partial number of taboos, and mitigated ones at that, does not make their clans totemic, does not

even prove that they have ever been so.

V. Exogamy.

Totemism and exogamy are found existing separately: the totemic clans of the Soudan are not exogamous. "Hence" says John T. Driscoll in the *Catholic Encyclopaedia* "the exogamous class is a social organization totally different in origin and nature from the totemic clan, and not a mere extension of it, although they have crossed and blended in many places". Totemism probably existed long before exogamy. The natural tendency of totemism would rather be endogamic, according to the adage: *similis simili gaudet*, like seeks like. Respect for his totem would rather induce a man to take a wife who has never shown disrespect to it. Hence it may be said that when a totemic clan is exogamous, it is so in spite of totemism. Consequently the pure and strict exogamy of the Munda clans is no reason to call them totemic.

Among the theories proposed to account for the origin of exogamy, that of Westermark is considered to give very probably the true solution. He says that it arose in the aversion to marriage between blood relations or near kin, i.e., in horror of incest. We do not quite agree. We admit that this aversion accounts for exogamy during the first generations of the clan, but it does not account for its continuance and extension to far away relatives, once the membership of the clan had increased considerably. The horror of incest can explain only the prohibition of marriage between near or pretty near relatives. After a few generations another factor had to intervene to keep up the exogamy. From what we see amongst the Mundas, and from what we have learned of their mentality, we feel convinced that with them at least, if not also with most or all other exogamous groups, this factor has been that they understood *a priori* or found out by sad experience that, as long as a group lives separate from the others, exogamy is the best or the only safeguard for the morality of its young people, especially when the locality and the mode of life of the parents preclude them from exercising effective control over the movements of their children.

The Mundas, when they first spread over the country, were neither a pastoral nor an agricultural people; they had to live on their hunts and on the tubers, fruit and wild potherbs they could find in the jungle. It was therefore desirable for them, if not imperative, that they should settle in separate, rather distant couples. In the first generations, horror of incest would induce them to seek mates for their sons, and marry their daughters in other families. Very soon they understood, or perhaps were taught by an ignominious case in the family, that

the best way of safeguarding the morality of the young people was to keep the marriage system already existing, to enforce it by a strict rule and to punish any delinquents with exclusion from the group. Thus the young people could on the one hand be deterred from sexual intercourse between themselves, whilst on the other hand they had no occasion to meet the young people of the too distant other groups.

Incidentally this shows also the origin of the Mundas' custom that matches are arranged by the parents, the youth and maidens having only the right to refuse the matches. This right is probably a later development.

The rule by which a man may neither touch nor name the elder sisters or elder female cousins of his wife and *vice versa*, and by which a woman may not touch or name her elder brother-in-law or elder male cousins by marriage, and may not be touched or named by them, especially the second part of this rule, may have existed from the very beginning.

The practice of exacting a price for the bride, or some other kind of compensation, also probably dates back to that remote antiquity. It was probably introduced to guarantee the stability of matrimonial unions.

Our conclusion is: it cannot be proved that the Munda clans ever were totemic, and it cannot be proved that they never were.

**kili-kora** and **kili-kuri** sbst., a man or woman belonging to the same clan as the person of whom there is question: *kilikuriï* dōkiṇ, he has married a woman of his own clan; *kilikoraṭaree* taĭnjana, she has been living with a man of her own clan.

**kili-mili** jingle of *kili* similar to *jatimati*, jingle of *jati*, I. adj., of kinds: *kilimili* daru bagānre roaepe.

II. trs., to say, gather, plant, etc., things of various kinds: bagānre daruko *kilimilikeda*; kajiï *kilimiliiada*.

*kilimi'i-ṇ* p. v., corresp. meaning: bagānre daru *kilimiliakana*.

III. adv., with or without the afxs. *ange*, *ge*, *tan*, *tange*, modifying *rika*, *lel*, *leloṇ*, *meṇa*, *kaji*, *roa*, etc.: ne bagānre *kilimilitan* daru meṇa (or roaakana).

**kili-nalaṇa** poetical syn. of *kili-mili*, parallel of *jatimati*:

Kuba gariṇa, kuṛikiṇa,
Kuba gari raṇetan.
Bondol saraṇa, koṛakiṇa,
Bondol saraṇ niametan.
Jatimatiṇa, kuṛikiṇa,
Jatimati raṇetan.
*Kilinalaṇea*, koṛakiṇa,
*Kilinalaṇe* niametan.

The crooked macaque, O women both, the crooked macaque weeps. The long tailed entellus, O men both, the long-tailed entellus cries. It weeps, O women both, for many griefs. It cries, O men both, for many sorrows.

**kilipati** (Sk. *kūlā* and *pāti*, a

series of families; H. *kalapnā*, to be grieved or vexed) I. adj, with *duku*, a succession of troubles, calamities, anxieties, griefs, affecting one or several families: alea orare *kilipati* duku hobajana. Also used as adj. noun: nekan *kilipati* sahatiṇ isu hambala, so many adversities are difficult to bear.

II. trs. caus., to inflict on smb. a succession of adversities: kiminte haṭikuṭi eranatee *kilipatijgia*.

*kilipati-ọ* p. v., to be afflicted with a succession of troubles or griefs: Misardisumrenko Pharaoh raja diplire geleako *kilipatijana*, in the days of King Pharoah, the Egyptians suffered ten plagues.

II. adv., with or without the afxs. *ange*, *ge*, *tan*, *tange*, modifying *rika*, *duku*: Herod raja Bethlehemrenko *kilipatitane* dukukeḷkoa.

**kilkija** Nag. var. of *kikir* Has.

**kiluaḍ** syn. of *keleṇ* but not used in reference to unimportant work.

**kilum** and cpds. vars. of *khila* and cpds.

**kimbakom-daru** (Sad. *kombhi*) syn. of *asandudaru*.

**kimin** I. sbst., female relation by marriage. It occurs in the cpds.: *konkimin*, daughter-in-law; *jaṭkimin*, grand-daughter-in-law; *hagakimin*, wife of one's younger brother; *gerekimin*, wife of a man's sister's son, wife of a woman's brother's son. (The corresponding terms for male relations by marriage are: *konara*, *jaṭara*, *misiara*, *gereara*). The voc. of address to all these women is *abenga mâi*, *abenga kiminkiṇ*; the *gerekimin* however is also sometimes addressed as *abenga bagina*. They in return use the following vocatives: *aba*, *eaṇ*; *aba*, *amga aba*, *eaṇ*, *amga eaṇ*; *aba* Has. *dada* Nag.; *am mamu*, *amga mamu*, *am hatom*, *amga hatom*. When *kimin* is used without the specifications *kon*, *jaṭ*, etc., it generally refers to the daughter-in-law. It takes the prsl. prns. as pos. afxs.: *kiminiṇ*, *kiminme*, *kimine*. In the cpd. forms these prns. are also affixed after *kimin*: *konkiminiṇ*, *jaṭkiminiṇ*, etc.

II. trs, to receive a woman as daughter-in-law: *kiminkiale*, she is our daughter-in-law.

III. intrs., with inserted ind. o., to address smb. as daughter-in-law: *kiminaiale*, she is our daughter-in-law.

*kimin-en* rflx. v., to enter a family as daughter-in-law: aletaree *kiminenjana*.

*kimin-ọ* p. v., to become daughter-in-law in a certain family: alea oṛaree *kiminakina*.

**kiminea-honjarea** I. sbst., the relationship existing between a woman and her father-in-law, her elder brothers-in-law or male cousins by marriage, and her uncles-in-law. In the following sentence it is restricted to her relationship with her elder brothers-in-law and elder male cousins by marriage, between whom and herself no touching each other nor naming each other is permitted: *kimineahonjareare* nuputum oṛe juputiḍ kā baioa.

II. adj., related as described: *kimineahonjarea* hoṛokiṇ nuputum oṛo juputiḍ kā baioa; *kimineahonjareaakiṇ*, the two are related as described.

III. intrs., in the df. prst., to be related as described: *kimineahonjareatanakiṇ*.

**kimin-era** Nag. syn. of *kiminkuri*. In this cpd. *era* has no pejorative meaning.

***kimin jatiq bōnga** (1) the sacrifice by which a daughter-in-law is incorporated into the clan of her husband. A certain number of Mundas dispense with this altogether because, they say, all the needful has been done in the marriage ceremonies. Others go through a formal aggregation only when the daughter-in-law gets sick soon after the marriage. Many people, however, perform the ceremony as soon as the marriage festivity is over, i.e., a day or two after the bride has been brought to her husband's house.

In the early morning she boils her clothes in water and ashes and washes them. Either immediately after this or in the afternoon, her father-in-law sacrifices a fowl speckled like a partridge, in the inner room of the house (*adiṇ*), to Luṭkum Haṛam, Luṭkum Buṛia, the ancestors and the village spirits. The formula is as follows:—"Ne tisiṇdoiṇ omapetan-cedapetana, Luṭkum Haṛam, Luṭkum Buṛia, N. N. (here he names all his ancestors as far as he can remember) Burubonga, Ikirbonga, (etc.), ne naña hoṛotabu lelurumipe cinaipe! bugiakan taĩnkae, daka banọ pela banọkatae! Here now to-day I offer and give (this fowl) to you, Luṭkum Haṛam Luṭkum Buṛia, to you, N. N. and to you Burubonga, Ikirbonga, etc.; acknowledge and recognize this new member of our family (lit'y., this new person of ours); let her remain in good health, let her be immune from trouble and harm."

Then the daughter-in-law must cook the sacrificial rice and meat which her father-in-law afterwards offers again in the *adiṇ* with the same formula. Those who believe in the necessity of this rite, say that only after this sacrifice the daughter-in-law is allowed to partake of the sacrificial food and beer of the clan and to enter into the *adiṇ* and into the cow stable.

(2) the sacrifice (offered at the *bājaṅar*) by which a daughter-in-law of the official sacrificer (*pâṛa, pahâṛ*) gets initiated and entitled to prepare the sacrificial food and perform certain ceremonies proper to either the mother or the wife of the pahan. By this rite she is supposed to be admitted into the caste and clan of Luṭkum Haṛam and Luṭkum Buṛia and the other village spirits. The ceremony is as follows:—

On the day appointed, the pahan, his wife, his son, his daughter-in-law and all the heads of the families belonging to his *khûṭ*, i.e., to the elder branch of the village family,

go to bathe in the morning and then return to the pahan's house. He then, taking with him his sacrificial knife, and pearl-rice in a winnowing shovel, leads a red or black goat by a rope to the *bājaĕar*. His daughter-in-law brings some *adoa* cotton thread, i.e., a thread that has not yet been cooked, washed or otherwise used. The pahan's wife carries a new pitcher for water, another for cooking the sacrificial rice, and a new *taŏa* for stewing the sacrificial meat. Anyone else carries some rice-beer.

On arrival at the *bājaĕar*, a spot is cleansed West of the *jaĕar* tree and the usual 3 little heaps of pearl-rice placed on it. The pahan takes some from each of the 3 heaps and makes the goat eat it by holding it to its mouth. Meanwhile the daughter-in-law ties, or rather turns, the cotton thread three times around the *jaĕar* tree, turning round it from right to left.

Then she takes her stand at the side of the pahan, both facing the East, and the pahan holding the goat by the nape of the neck, pronounces the following formula: "Netabu tisiṇdoiṇ omapetan cedapetana, Luṭkum Haṛam Luṭkum Buṛia takiṇ, Burubonga, Ikirbonga, Maṛâburu, Desaŭli, Nageera, Bindicra, Canḍi, Caŏrı, cimiaṛirenko, sakamsoṛorenkotabu, jomepe nuĭpe, hapaṭiṇape cupuṛuṇpe, ape miaḍ ganḍu miaḍ calpare duḅtan jārutanko. Ne naŏa hoṛotabu jatiĭpe kiliĭpe! daka baṇǫ pela baṇǫkatae, bugiakan taĭṇǫkae!" Then he says: "mar, maipe, well now cut down (the goat)," and his assistant or any bystander who has bathed, kills it. Then a little of the liver, head and breast is stewed together with some pearl-rice by the daughter-in-law. Of this stew the pahan puts a little into three leaf cups near the three heaps of pearl-rice and repeats the same formula as above. Then he pours some of the sacrificial beer into three small leaf cups and, putting them on the ground, he once more repeats the formula.

Then he puts a leaf cup with water on the same place saying: "Ter ape! abuṇaenpe hutumenpe! There now, you all, wash your hands and rinse your mouths." The rest of the sacrificial meat and rice prepared by the daughter-in-law is then consumed by the pahan, his wife, his son and his daughter-in-law, together with the sacrificial beer. Meanwhile all the assisting members of the *pahâṛkhûṭ* cook rice, and stew the goat, and eat anddr ink then and there. What they cannot consume may not be taken home, but must be abandoned in leaf cups hanging from the branches of the *jaĕar* tree.

This rite may be performed only in the month of *phagūn*, after the *phagūn* trees have been burnt and cut. If the pahan's son marries after that month, the ceremony is performed only in the *phagūn* of the following year. Should, however, the pahan's wife die before that

month comes round, then the rite may be performed soon after, so as to enable the daughter-in-law to take up without delay all the duties to which she succeeds. In some places this initiation never takes place during the lifetime of the mother-in-law.

**kimin-kuṛi** sbst., generally syn. of *konkimin*, rarely one of the other *kiminko*. It does not take the prsl. prns. as pos. afxs., but is constructed with the prns. *aĩṇ̃a*, *am̤a*, etc.

**kin** Nag. var. of *kiṇ̣*.

**kindaḍ** sbst., a stemless palm, different from *kita* (Phoenix acaulis). The pinnae of its pinnatisect leaves are shorter and recurved at the end, they spread at a much greater angle to the axis than the pinnae in an *otekita* leaf. They are not used for plaiting mats: kita gaĕoboa *kindaḍḍo* raparapage taĩna. The root stock is pounded and thrown into pools and rivers to poison fish.

**kinda-kondo** syn. or *kako*.

**kindar-kuia**, **kindua-kuia** sbst., the Panther, Felis pardus.

**kindu daru**, **kinduḍ-daru** Nag. Has. syn. of *garakindudaru*.

**kinḍaṇ̣-konḍoṇ̣** var. of **kandaṇ̣-konḍoṇ̣**.

**kinḍarkom-daru** Has. syn. of *tholkodaru* Nag. sbst., Randia uliginosa, DC.; Rubiaceae,—a small rather rigid tree armed with straight spines with leaves crowded at the end of the thick, 4-angled branches. The fruit, a berry 2″ long is edible and sold in the markets.

**kiṇ̣** affix. form of the prsl. prn. 3.l. prs. dl., denoting liv. bgs. of both sexes: the two, both of them.

I. As prnl. sbj., it is affixed either to the verb or to the word immediately preceding. Such Mundas as have remained free from alien influence, affix it to the preceding word, whenever possible, i.e., even in cases where we would put a comma, semi-colon or colon before the verb. However, with the verb *tan*, to be by essence, by nature, the prsl. prn. is always affixed to the verb itself because this is constructed without copula: *seṇ̣jana-kiṇ̣*, both went away; *holakiṇ̣* hijulena; Uraṇ̣kiṇ̣ *tankiṇ̣*, both are Oraons. With certain verbs, (*meṇ̣*, *baṇ̣*, advs. ending in *re* or *te* and used prdly.), it is inserted as sbj. before the verbal termination: *meṇ̣akiṇ̣a*, *baṇ̣kiṇ̣a*, *oṛaṛe-kiṇ̣a*.

II. As d. o., it is infixed into trs. prds.: (1) between the root and the tense affix in the df. prst. and the df. impf.: *lelkiṇ̣tanaiṇ̣*. (2) immediately before the copula *a* in all other tenses: *lelkeḍkiṇ̣aiṇ̣*.

III. As ind. o., it takes the prefix *a* in the indet., prst., impf. and simple past tenses and then means: to both, for both, on behalf of both in favour of both, towards both, against both: *omakiṇ̣me*, give it to both of them; honkiṇ̣ lija *kiriṇ̣a-kiṇ̣me*, buy the two children a cloth.

IV. As afx. to nouns and pronouns it forms the dual number: *puṭam-kiṇ̣*, two doves, a couple of doves,

both doves ; *okoekiṇ ?* Which two ? V. Idmly., the Mundas, when speaking of married women other than their own wife, generally use *kiṇ* as a polite form instead of the prn. of the 3d. prs.: *hijuakiṇ* ei ? Will she come ? kaiṇ *le'kedkiṇa*, I did not see her.

**kiṇ** Has. in the Asur legend and other tales, var. of *ikin* Nag. of which it is probably a corruption.

**kiṇakoṛo** Has. **pikoṛo** Nag. (H. *phikṛo*) sbst., the Red-vented Bulbul, Molpastes pallidus.

**kiri** var. of *khiri*.

**kiri** I. abs. n., fatness, stoutness : ne uria *kiri* ghaṭaŏjana, the fatness of this bullock has decreased.

II. adj., syn. of *kiriakan*, fat, stout: *kiri* merompe goeakaia ei usuni ? III. trs., to fatten, to cause to become fat : sadomdo danateko *kirikia*.

*kiri-n* iflx. v., to cause oneself to grow stout : eenate nekam *kirinjana ?* What didst thou do to become so stout ?

*kiri-ŋ* p. v, to be fattened, to become stout : kūbe *kiriakana*, he is very stout.

*ki-n-iri* vrb. n., (1) the extent to which one becomes stout : *kiniriŏ* kirijana, sen raṭi kae daṛitana, he has become so stout that he can scarcely walk. (2) the fatness acquired : māraṇ *kiniridо* hasute ghaṭaŏjana, the stoutness he acquired last year has been diminished by sickness. (3) as adv. of time : *sidakiniridee* uaŋlena, taĕomtee kiriṛūṛaakana, when he had become fat a first time he became lean again, now he has become stout once more.

IV. adv., (1) with or without the afxs. *ange, ge,* modifying *lelŋ*, to look stout (ltly., to be seen in the manner of stoutness). (2) with the afx. *ŋge* modifying *jom*, to eat so as to become stout.

***kiria** (Or. II. *kiriyā*) I. sbst., an oath with imprecation ; a pledge with imprecation or with acceptance of a sanction, in contrd. to *karār*, a strong promise, a religious vow in the Christian sense, the oath administered in the law courts. A religious vow, however, has begun of late to be called *kiria* by the Christians in imitation of their Missionaries. *Kiria* moreover occurs in a magician's song in the meaning of curse, to curse. (See under *bapad*) : *kiriae* jomkeda, he swore with imprecations.

There are only four oaths with imprecation believed to be always sanctioned by Singbonga ; they are : *simānkiria, sasankiria, birjilukiria* and *loṛakuṛikiria*, as explained under *bondo*. The imprecations accompanying other oaths are believed to fail of their effect in many cases. Oaths taken without imprecation, as those taken in law courts, are regarded by the Aborigines as mere promises not even binding, because without sanction on the part of Singbonga. They are not called *kiria* but *karār*. The Sadans call them *kiria*. A pledge also,

when it is not accompanied by an imprecation or the acceptance of a sanction, v. g., a fine, is called *karār*. In the *huamkiria*, (see under *huam*), no sanction to be incurred is expressed, but it is understood that the styes on the eyelids will reappear as soon as one ceases to keep one's pledge of not eating *huam* berries.

As regards the nature of the imprecations, the oaths are distinguished into: (1) *oṭoṛa kiria*, "may I get a stye on my eyelids if what I say is not true." (2) *goṭoṛa kiria*, "may I die." (3) *honkiria*, putting the hand on one's child's head, "may this my child die." (4) *bŏsobuṛaŏṛa kiria*, "may all my children die and never be replaced by further offspring." (5) *guṛi kipiria*, on one side: "I eat a little of this cowdung, may I dry up like cowdung if thou art not guilty; eat thee also and mayest thou dry up if thou art guilty", on the other side: "may I dry up if I am guilty, mayest thou dry up if I am not."

The Mundas explain and justify some of their superstitious practices by saying that their efficacy rests on an oath or curse pronounced one day by Singbonga. In this connexion they use *kiria* in Nag. *sarāpo* in Has. in the phrases: miaḍ *kiria* dōakana, enkage *kiria* dōakana, enkage *kiriaakana*, enkage *sarāpo* meṇa, enkage *sarāpoakana*: (1) miaḍ *kiria* dōakana: miuṛ kaṛākom-marmar turtaire apisako joia loṛte turakantaṛe, an oath has been taken (by Singbonga towards the efficacy of the following practice): when a person has been stung by a scorpion somebody "sweeps" 3 times the affected limb with his penis. (2) jā hoṛo curin kudaŏjaire botoṛ ṭoaṛakeate daromlīree nira: enkage *kiriakana*, when the phantom of a woman who died in child birth chases a man, if he takes off his loin cloth and so walks straight towards the spectre it will run away, such is the oath taken by Singbonga. (3) binjoṭanre hur nutu nkīre bisi hapeoa misa nagen, enkage *kiria* dōakana, if, whilst "sweeping out" snake venom from a bite, the adjutant stork is named, the venom will stop for a while spreading in the blood, such is the oath taken by Singbonga.

The same reason is invoked to explain two natural facts otherwise inexplicable to the Mundas' minds, viz., why the tiger, when hit or wounded, turns fiercely against his assailant and why a hare, when chased, does not jump over a line of leafy branches disposed on the ground but always runs along it: (1) kula diritem terlīre kūb peṛea namea oṛo rokagee nirauĭa amsa; kūb leser hakete cupaḍko aĕa mulite hurlaidiire borotee nira: enkage *kiria* dōakana, if you hit a tiger with a stone it becomes very fierce and at once runs at you; if you advance towards it cutting the saplings to right and left with a sharp axe, it will get frightened and run

away ; such is the decree of Singbonga. (2) kulaĕaŗare kulaĕko kondal kako kuŗilparomea cimtaŋjakeḍ hoŗoko en kondal kako taŗomakaḍ taina, enkage *kiria* dakana, in the chase for hare by means of two converging lines of leafy branches spread on the ground, the hare will not jump over the e lines as long as a man has not first stepped over them (i.e., as long as the leaves are fresh), such is the oath taken by Singbonga.

II. trs., (1) to cause smb. to take an oath with imprecation : *kiriakiako.* (2) to swear conditionally never any more to eat berries of a *huam* tree : huamin *kiriaŋa.*

III. intrs., to take an oath with imprecation : gojoŗa aloben *kiriaca,* oṭoŗa *kiriaceben,* do not swear imprecating death, swear imprecating a stye on the eyelids ; haŗamko *kiriatada,* our forebears took the oath (still binding on their posterity, i.e., on the whole tribe) never to eat that kind of thing.

*kiria-n* rflx. v., same meaning : honree *kirianjana,* he swore on the head of his child ; akoŋ hukumten *kirianjana.*

*ki-p-iria* repr. v., to swear with imprecations, to each other or in contradiction of each other : gurjtekin *kipiriajana,* after eating a little fresh cowdung, each of the two swore with imprecations on himself that the other was not telling the truth.

*kiria-ŋ* p. v., (1) to be caused to take an oath with imprecation : en hoŗo puraŋee rinṭitanlekae aṭkaroŋtanae *kiriaŋka,* the negations of that man look suspicious, let him be put on his oath. (2) of the *huam* tree, to be the object of the oath not to eat its fruit : amaŋ meḍ puraŋsa oṭoŋredo huam *kiriaŋkā,* if thou getst often a stye on thy eye, swear no more to eat berries of the *huam* tree. (3) imprsl., of an oath with imprecation, to be taken : paneāiŗre jetanaŗa kā *kirialena.*

*ki-a-iria* vrb. n., (1) the amount of imprecation accompanying an oath : *kiniriae* kiriakeda, aŋre, honre, haŋare, misire, jetanaŗe kae poeokeda, he swore on the life of so many near relations, that none of them was left out. (2) the act of imprecating harm on oneself in testimony of the truth of what one says : *kiniriaŋe* huriŋkja, enate kae borojaḍa, you put him on oath with imprecations of too little consequence ; that is why he is not afraid.

**kiria-goŋ** trs., to kill smb. by falsely swearing on his life ; to cause smb.'s death by causing him to swear on his life, either he alone swearing, or both he and oneself : hone *kiriagoŋkja, kiriagoŋkjako.*

*kiriagoŋ-n* rflx. v., to cause one's own death by swearing falsely on one's life.

*kiriagoc-ŋ, kiriagoj-ŋ* p. v., to die in consequence of a false oath on one's life, taken by oneself or by a near relative.

**kiria-kaji** sbst., words, with an oath, constituting an imprecation against oneself or against a near

relative, in cntrd. to *sarpaŏkaji*, a curse or imprecation not relating to an oath : *kiriakajiť* kajikeda.

**kiria-kosto** jingle and syn. of *kiria*, not used in the repr. v.

**kiri-daru** sbst., Dalbergia latifolia, Roxb ; Papilionaceae,—a small tree with odd-pinnate, alternate leaves ; alternate, oblong, retuse leaflets ; and small, pure-white flowers in lax panicles. It is a valuable timber.

**kiril** syn. of *kelen*.

**kiriṇa** (Sk. *krî* ; P. *kharīdnā*) I. sbst., the act of buying ; an intended purchase : pīṭ sendoiṇa senkena mendo *kiriṇ* kaiṇa namana, I went indeed to the market but had no occasion to buy what I wanted ; amą *kiriṇ* banoredo pīṭte alom sena, if thou hast nothing to buy, do not go to the market.

II. adj., syn. of *kiriṇakan*, acquired by purchase : aleą oṛąre *kariṇ* uri miaḍgea, soben oṛąrenkoge, we have only one bullock acquired by purchase, all the others were bred by us.

*ki-p-iriṇ* repr. v., (in form only) denoting the habit, the possibility of buying : ne pīṭre lija kā *kipiriṇa*, purą gonoṇakana ; tisiṇgapa maḍcatom kā *kipiriṇa*, bamboo umbrellas are too dear at present.

*kiriṇ-ą* p. v., to be bought : lija *kiriṇakana*.

*ki-n-iriṇ* vrb. n., (1) the amount of buying : meromko *kiniriṇe* kiriṇkeḍkoa, guduṛire kako soaḅtana, he bought so many goats that they cannot all enter the shed. (2) the act of buying : holarą *kiniriṇle* môṛêaiṇa kiriṇtaḍkoa, tisiṇ apia, yesterday I bought five, to-day three ; amą *kiniriṇḍo* kale sukuą, jālekanąm kiriṇea, we do not like thy way of buying, thou buyest indiscriminately. (3) the thing bought : ne babado holarą *kiniriṇ*, this is the rice bought yesterday ; purna hatudole bagetada, nądo *kiniriṇrelea*, we have abandoned our old residence, we live now in a new village we have bought. (4) In this meaning it is also used adjectively : aleą oṛąre *kiniriṇ* uri miaḍgea ; nea aĭńą *kiniriṇ* hatu, this is the spot which I have bought for a new village.

*kiriṇle* adv., by purchase : ne saṇgagaci *kiriṇleko* omaḍmea ci asite ? Did they give thee these sweet-potato cuttings for money or for the asking ?

**kiriṇa-akiriṇa** I. sbst., (1) the act of buying smth. and (or) selling smth. : amą *kiriṇakiriṇ* hobajana ci ? Hast thou finished thy buying and selling ? *kiriṇakiriṇ* kaiṇa namana, I could neither buy nor sell ; *kiriṇakiriṇ* banoredo pīṭte alom sena, if thou hast nothing to buy or sell, do not go to the market. (2) trade : *kiriṇakiriṇe* kamitana, he trades.

II. adj., with *kami*, trade.

III. trs., to buy smth. and sell it afterwards : êkoe *kiriṇakiriṇjaḍkoa*, he trades in lac.

IV. to buy smth. and sell smth. actually or habitually : *kiriṇakiriṇkedae, kiriṇakiriṇkenae*.

*kiriṇakiriṇ-o* p. v., to be bought and (or) sold: nājaked jetaṇa aũri *kiriṇakiriṇoa*, nothing has been bought or sold up till now, no transaction has taken place yet.

**kiriṇ-aṭâṛî** syn. of *kiriṇiṭiṇ*, trs., to oust smb. from a buying transaction.

*kiriṇaṭâṛî-o* p. v., to be ousted from a purchase.

**ki.iṇ-besa** syn. of *ṭilibesa*, I. sbst, the pr'ce of rice and of the things which are bought weekly in the market: *kiriṇbesaṇe* māṇagajana, enate paĕsaṛa muṇḍi kā namoṭana, the prices have gone up, that is why I cannot make my money suffice for buying all I want.

II. trs. or intrs., to buy paddy or rice for immediate consumption and make the other weekly market purchases. The d. o., if expressed, must give the whole collection of the things bought, i.e., *labaeaũ'i* and *buluṇtamaku*: *kiriṇbesatia*; babaeaũli, buluṇtamaku *kiriṇbesatia*; oṛaṛa karea eabajana, nimirdole *kiriṇbesatana*.

*kiriṇbesa-o* p. v., of the same commodities, to be bought: miḍ tar gaṇḍate kā *kiriṇbesaoa*, with one or two annas one cannot buy food grains together with the little things one has to purchase weekly.

**kiriṇ-buhuni** Nag. **kiriṇ-būni** Has. sbst., the first purchase of the day, week or year: *kiriṇbūni* aũri hobaoa.

II. trs. or intrs., to make one's first purchase of the day, week or year: aũrigeṇa *kiriṇbūniia*; nāge tamakuiṇa *kiriṇbūnikeda*, etagaṇkodo aũriiṇa kiriṇaea, I have just bought tobacco as my first purchase, I have not yet bought the other things.

*kiriṇbuhuni-o* p. v., corresp. meaning: *kiriṇbūniakana*; tamaku *kiriṇbūniakana*.

**kiriṇ-huṇḍi** trs., to buy the same commodity from various sellers and gather the quantities bought: babae *kiriṇhuṇḍiaiña*, he has bought for me paddy from various sellers.

*kiriṇhuṇḍi-o* p. v., corresponding meaning: isũkulra caũli upun pītre *kiriṇhuṇḍilena*.

**kiriṇ-iṭiṇ** Nag. syn. of *kiriṇaṭâṛi*.

**kiriṇ-kul** trs., to buy smth. and send it.

**kiriṇ-torsa** trs, to buy smth. on the occasion of one's going somewhere for another purpose: pīṭtem senore tamaku *kiriṇtorsaeme*.

*kiriṇtorsa-o* p. v., corresp. meaning.

**kiriṇ-tuka** trs., to buy smth. and then come or go back or away.

*kiriṇtuka-o* p. v., to be bought by smb. who then goes away: daru haḍtem senore, miaḍ nri *kiriṇtukaoka*, if thou intendest to go away and work as a sawyer, buy us a bullock before starting on thy journey.

**kirsa** Has. **kirsi** Nag. (Or. *khirsā*) I. sbst., the beestings of a cow, buffalo, goat, or sheep: *kirsa* honmente kā bēsea, nunūkera poṭare takioa, the beestings are no good for a calf; if sucked, they coagulate and stick in the guts.

II. intrs., of a cow, etc., to give its

beestings in such or such a quantity: gai miḍ ḍuburiï *kirsalą*, the cow gave a bowlful of beestings.

*kirsa-ǫ* p. v., imprsl., of beestings, to be produced in such or such quantity: ne meromre (or meromāte) miḍ ḍuburi *kirsalena*, a bowlful of beestings was obtained from this goat.

*ki-n-irsa* vrb. n., the quantity of the beestings: ne merom *kinirsae* kirsalą, ḍuburi perǫuterjana, this goat gave such abundant beestings that they filled a bowl.

**kirsi** (H. *krishi*) See under *khitikirsi*.

**kirsil, kirsul** Has. syn. of *birbiri* Nag. but used also as adj. and vrb. n. As adj. it qualifies *meḍ* and is a syn. of *bendermeḍ* Nag. eyes affected with the complaint described under *birbiri*: *kirsul* meḍdo cenątom ranuleda (or ranulja)?

*ki-n-irsil* vrb. n., (1) the number of people affected: *kinirsulko* kirsultana, aleą orąre soben honko ṭǫakana. (2) the getting this complaint: misa *kinirsuldoc* bugilena, eṭą somtee kirsultana.

**Kirtān** var. of *Kristān*.

**kirum** and **kirum-ǫ** (derived from *kirumdaru*) poetical parallels of *mačom* and *mačomǫ*:

(1) Hesąsubainą tiągukena,
Hesąmačom jorotana,
Barisubainą japąkena;
Barikirum liągitan.

I have stood under the *hesą* tree, its blood (i.e., its milky juice) falls drop by drop. I have stood close to the banian tree, its juice flows.

(2) Mačomǫtana, dada samarom kapi.

*Kirumǫtana*, dada, rupa mail sār. O my elder brother, thy golden axe is covered with blood, O my elder brother, thy silver-shafted arrow is gory.

**kirum, kirum-daru, kirum-edel** syn. of *edelkirum*.

**kīṛ, kiṛi** syn. of *peali*, I sbst., mischief, witchcraft, wilful harm: najomburiakoą *kiṛte* ne rōg hatuāte kā senǫtalątana, the epidemic does not abate in our village owing to the malice of the witches; mundaą *kīṛte* kā jelǫ horo jēljana, through the mischievous exertions of the village chief an innocent man has been put in jail.

II. adj., with *horo*, syn. of the noun of agency *kīrnį*, a person doing wilful harm: najomre *kīṛi horoko* haruṛuąkoa.

III. trs., to harm wilfully: nea okoa *kīṛlą?* Who has done this mischief? najomburiako *kīṛkeḍlea*.

IV. intrs., to do wilful harm, to try and harm by witchcraft: najomburiako *kīṛtana*, enamente buḍdiko kako paḍgadaṛitana, witches are active in the case, that is why the doctors cannot produce any effect with their medicines.

*kīṛ-en, kīṛi-n* rflx. v., same meaning: najomree *kīṛina;* horogoeree *kīṛina*.

*ki-p-īṛ* ropr. v., to try and harm each other by witchcraft: najomnajomkiną *kipīṛitana*, the two witches are trying to harm each other.

*kīṛ-o* p.v., (1) to be harmed wilfully : nea cimtaṇ *kīṛlena ?* hasutaṇi *kīṛiḍtanre* buĭdiko kako bugidaṛ'aia. (2) imprsl., of witchcraft, to be resorted to.

*ki-n-īṛ* vrb. n., the amount of wilful harm, the strength of witchcraft : enka *kinīṛ* kiṛjana, hasutaṇi goguterjana, such witchcraft was resorted to against the patient, that he died.

**kiṛaḡ-kaṛaḡ** I abs. n., looseness of gait : ne hoṛoa *kiṛaḡkaṛaḡ* cilkate hokaoa ?

II. adj., with *hoṛo*, walking with a loose gait : miaḍ *kiṛaḡkaṛaḡ* hoṛo hijutana. Also used as adj. noun : miaḍ *kiṛaḡkaṛaḡloiṇ* bajaḍāṇkena.

III. trs. caus., to cause smb. to walk with a loose gait : maĕaṇloṭoḡge en hoṛodoe *kiṛaḡkaṛaḡkia.*

IV. intrs , (1) to walk with a loose gait : soṭate asiḍ ṭunḍaḍaṛinme, puṛagem *kiṛaḡkaṛaḡjada,* it would be good for thee to walk with a stick, thou walkest very laxly. (2) in the df. prst., to have this habit : *kiṛaḡkaṛaḡtanae.*

*kiṛaḡkaṛaḡ-n* rflx. v., same meaning : tisiṇdo puṛagee *kiṛaḡkaṛaḡntana.*

*kiṛaḡkaṛaĕ-o* p.v., to become loose in one's gait : maĕaṇlotoḡtee *kiṛaḡkaṛaḡjana* ; puṛagee *kiṛaḡkaṛaḡjana,* gogoko alope acuia, he has become very loose-waisted, do not engage him for carrier's work.

V. adv., with or without the afxs. *ange, ge, tan, tange,* modifying *sen, seno, hiju, rikan, rikao.*

**kiṛhi, kiṛi** var. of *kiḍ'i.*

**kiṛi** Has syn. of *kaṛru* Nag. sbst., a buffalo calf up to 3 years old. After that age distinction is made between the sexes : *biarhon* (male) and *naŭki* or *sanḍaŭri* (female) : cenamente *kiṛilekam* raĵada ? Why dost thou blubber like a buffalo calf ?

**kiṛibaḡ-kiṛibaḡ, kiṛibi-kiṛibi** also without *ĭ*, vars. of *khabaḡkhabaḡ.*

**kiṛibi-kibi** poetical parrallel of *kaṛăbaḡkabaḡ.*

**kiṛiḍ**, generally **k'iṛiḍ-kiṛiḍ**, adverbial affix to *handeḍ, tol, nū, jom,* in the same meaning as the adv. below.

*kiṛiḍkiṛiḍ* intrs. imprsl., with inserted prsl. prn., in connexion with *lāṛ,* to have an uncomfortable feeling of fullness : lāṛ *kiṛiḍkiṛiḍjaiṅa.*

*kiṛiḍkiṛiḍ* adv , with or without the afxs. *ange, ge, oge, tan, tange* ; also *kiṛiḍleka,* (1) modifying *handeḍ, tol, tolkeseḍ,* strongly, for a long time. (2) modifying *jom, nū,* so as to fill the stomach uncomfortably.

***kiṛiḍ-kiṛiḍ** I. sbst., the cry of the *toaŭ* Has. *kuhu* Nag. (Eudynamis honorata) when chased by a crow : toaṇa *kiṛiḍkiṛiḍiṇa* aĭumla. This cry is ominous. When after its absence during winter, the bird comes back about the beginning of March, anybody hearing this cry before having heard the ordinary call (*toaŭ*) of the bird, will be blessed or cursed for the remainder of the year, with many repetitions of the occupation in which he is engaged at the time he first hears it. If the reappearance of the bird

in a village is heralded by this cry, it portends a failure of the crops in that village.

II. adj., with *ra*, the same cry.

III. intrs., to utter this cry : kuhu *kiṛiḍkiṛiḍkeda* tisiṇa ; aĭum eneṭe hulaṇa toaŭ hature *kiṛiḍkiṛiḍkere*, en sirmare en haturen horokoa baba kā hobaoa.

IV. adv., with or without the afxs. *onge, ge, tan, tange*, modifying *ra, aĭumo*.

**kiṛiḷi** Has. Nag. syn. of *ḍeke*.

**kiṛiṇa-miṛiṇa** Nag. var. of *kereṇa-meṛeṇa* Has.

**kiṛki** var. of *khiṛki*.

**kis, kisi, kîsi** vars. of *khīs*.

**ki.an** (Sk. *kisnā*, agriculture ; *kisān*, agriculturer). I. sbst., owner, proprietor : oṛaren *kisan* okoe ? ne uriṇa *kisan* menaia ci baṇgaia ? babakoe jombarajada ; aĭńa *kisan*, my husband ; *oṛakisanko*, aĭńa *kisanko*, (in jest), my wife ; *oṛakisanko*, oṛaren *kisanko*, the mistress of the house ; *oṛakisan*, oṛaren *kisan*, the master of the house. It gives not only the cpd. *oṛakisan*, but also *haṭukisan, disumkisan, loĕoṇakisan, pīṭkisan*.

II. trs., (1) to acquire the ownership of smth. : ne bir okoe *kisanakada ?* (2) of spirits, to take possession of : oṛa barapi canḍu bagegiṛijanre, puraṣa curinboṇgako *kisanea*, spooks often take possession of a house abandoned for two or three months ; en horo boṇga *kisankia* ; ne bin, hai, birjilu, boṇgagee *kisanakaia*, enamente jādiplige kae leloa, this snake, fish, game, is possessed by a spirit, that is why it is at times invisible ; sanradarudo boṇgako *kisanakada* deraṇa.

*kisan-en* rflx. v., to try and take possession of smth. : ne horo aĭńa oteree *kisanentana*, enamente laṛaĭ hobaakana.

*ki-p-isan* repr. v, in jest, to take each other for master and mistress by marriage : aṛandito koṛakuṛikiṇa *kipisana*.

*kisan-o* p.v., (1) meanings corresp. to the trs. : ne bir okoĕa *kisanakana ?* (2) to become the owner of : ne birre okoe *kisanakana ?*

**kisâṛ** (*â* long), **kisâṛa** syn. of *dhān*, rich.

***kisâṛ putam*** (*â* long) sbst, syn. of *jaranḍaputam, panḍu putam*, Turtur risorius, the Ring-dove. It is called *kisâṛ putam* because it is believed to gather a provision of grains into a mud-walled ball (*kuṭhi*) in the fork of a branch where it cooes every midnight. Only people destined to become rich can ever discover this store. The same is superstitiously believed of people discovering a silk-worm living on a paddy plant (*babalumam*), the milk of a fowl (*simtoa*), the hole made by a louse on smb 's head (*bōsikuunḍu*) or a fabulous fruit, as large as a cucumber, growing on the *tilaĕ* tree (*tilaĕjō*).

**kisi** var. of *khīs*.

**kisi, kisiḍ, sikiḍ** and **kisi-kisi, kisiḍ-kisiḍ sikiḍ-sikiḍ** vars. of *kusu, kusuḍkusuḍ* but used only of children.

**kisila** Has. (Or. *kislā*) var. of

*basila*.

**kisim** (A. *kism*) sbst., (1) sort, kind : siliḳkoạ puraạ *kisim* menạ, there are many kinds of deer ; miaḍ (or miḍ) *kisimdo* or (*kisimrạdo*) menạ, there is one kind, there are things of one kind ; miaḍ (or miḍ) *kisimge* (or *kisimrạge*) menạ, there is only one kind ; all (the things) are of one and the same kind. A construction similar to the last is used also idmly. when there is question of liv. bgs. : miaḍ (or miḍ) *kisimdo* (or *kisimrạdo, kisimkodo, kisimrenkodo*) menạkoa, there are (liv. bgs.) of one kind ; with *ge* instead of *do*, there are (liv. bgs.) all of one and the same kind. Note that the cpd. *miḍkisim* is a syn. of *miḍjontor*. (2) distinctive work of a caste or tribe : Muṇḍahonkoạ *kisim* siụkāmi.

*kisimrạ* adj. or prnl. noun, (things) of various or several kinds : amdo *kisimrạ* jagarem muṇḍitada, thou knowest many languages ; *kisimrạ* menạ.

*kisimren* adj. and *kisimrenko* prnl. noun, (liv. bgs.) of various or several kinds : siliḳko *kisimrenko* menạkoa ; kisimren siliḳko menạkoa.

*kisimkisim* adj. and adj. noun, syn. of *kisimrạ* and *kisimren* : ne bagānre *kisimkisimko* (or *kisimkisim* daruko) roaakada, they have planted all kinds of things in this garden. Referring to *kaji, kisimkisimrạ* may be used instead of *kisimkisim*, but there is a nuance in the meaning : *kisimkisime* eranḳeḍlea, he scolded us alleging various things, *kisimkisimrạe* eranḳeḍlea, he scolded us about various things, on various grounds or for several reasons.

**kista** (A. *kist*) I. sbst., (1) an instalment i.e., a part of a whole produced at stated periods : *kistam* halkeda ci ? (2) an agreement to pay by instalments : *kista* menạ ci mosate om hobaoa ? Is it to be paid by instalments or in a lump ?

II. trs., to fix the amount and date of the instalments : sarkār *kistaḳeḍlea*, an order in court has fixed the time and amount of the instalments we have to pay ; ṭakale *kistakeda*, we have fixed the time and amount of the instalments we engage ourselves to pay.

*kista-n* rflx. v., to fix the time and amount of the instalments one engages to pay : cilkape *kistanjana ?*

*kistạ-ọ* p. v., (1) of the time and amount of instalments, to be fixed : canḍụrē mōṛē ṭaka *kistajana*, 5 Rs. per month have been fixed as amount of the instalments. (2) of a man, to incur the obligation of paying such or such instalments : sirma-sirma barhisi ṭakako *kistaakana*.

**kista-canḍụ** sbst., a month in which an instalment is due.

**kista-ṭaka** sbst., the money wherewith to pay an instalment, or wherewith one pays it : *kistaṭaka* kaiụ namdaṛitana ; *kistaṭakziṇ* halkeda.

**kita** syn. of *jaṭigalaṇkita*, sometimes *otekita*, sbst., the female plant of Phoenix acaulis, Ham. ; Palmeae,—a stemless dwarf palm with pinnatisect leaves and small, yellowish, 3-petalled flowers. The core of the root (*dā, daka*) is eaten

by children. The segments of the leaves are extensively plaited into mats. In the male plant which is called *sanḍi kita* or, sometimes, *ḍinḍa kita*, the leaves are not pinnatiscet and are very rarely used for the same purpose. See *kindaḍ* and *kitamuli*.

**kitaḷ, kitāḷ** (A) I. sbst, a book. It occurs often in cpds.: *bintikitāḷ*, a prayer-book; *duruṇkitāḷ*, a hymnal; *gintikitāḷ*, a treatise on arithmetic.

II. intrs., to acquire books: ciminaṇem *kitabakada ?*

**kita-baṇcom** I. collective noun for the materials (got from the jungles) wherewith to make mats, brooms or ropes: *kitabaṇcom* jaṛgidinre pīṭre puraṣa kū rakaloa.

II. adj, with *hoṛo*, syn. of the noun of agency *kitabaṇcomṇi*, a person who collects or sells such materials: birre (or horare, pīṭre) *kitabaṇcom* hoṛokoiṇ namleḍkoa.

III. intrs., to collect and sell such materials: *kitabaṇcomtee* asuḷotana; api sirmale *kitabaṇcomkeda* (or *kitabaṇcomkena*).

*kitabaṇcom-en* rflx. v., same meaning: eṭa kami nimirdo banoale *kitabaṇcomentana*.

*kitabaṇcom-ḍ* p. v., imprsl., of such materials, to be gathered and sold: api sirma *kitabaṇcomlena*, nāḍo en kami hokaakana.

*kitabaṇcoman* adj., (1) with *disum, bir*, a country, a forest where such materials are to be found. (2) with *hoṛo*, a person who has collected or bought such materials; kalo *kitabaṇcomana*.

**kita-baṛi, kita-bāṛi** syn. of *baṛi*.

**kita-binḍa** sbst., a head cushion (for carrying waterpots) made of plaited palm leaves.

**kita-binḍi** Nag. syn. of *baṛi*.

***kita-bō̤** sbst, the corm of Phoenix acaulis, said to be sometimes offered in sacrifice vicariously for a human victim, because it has the size of a man's head.

**kita-daru** var. of *darukita*.

**kita-muli** sometimes called *otekita*, sbst., said to be a stemless palm, different from Phoenix acaulis. It has only two plicately multifid leaves like those of the male Phoenix acaulis (*sanḍi kita*), and is said to die after 2 or 3 years. Its corm is slender having the size and form of a carrot, and containing nevertheless a farinaceous substance. This mealy substance, edible in the *kita*, is deadly poisonous in the *kitamuli*. It acts as a vesicant and is therefore applied to the chest in pneumonia. It is also rubbed on the herpetic eruptions called *dinaï*.

**kita-paṭi** I. collective noun, mats and plaited brooms: *kitapaṭi* akiriṇatee asuḷotana; ne kuṛi (or ne kuṛire) *kitapaṭiṛa* galaṇ banoa, she does not know how to plait mats and brooms.

II. intrs., to plait mats and brooms: nimirdole *kitapaṭitana*, sara dul aũrile eṭeea; *kitapaṭikenae, kitapaṭikedae*.

*kitapaṭi-n* rflx. v., same meaning: sidabu *kitapaṭina*, taẽomte jargimente sānbu hunḍiia.

*kiṭapaṭi-ǫ* p. v., imprsl., of mats and brooms, to be plaited: ne kalom hasuṛate kā *kiṭapaṭijana.*

*kiṭapaṭian* adj., possessing a sufficiency of mats and plaited brooms in good condition, not yet worn: kale *kiṭapaṭiana.*

**kita-uru** sbst., a kind of palm-weevil, Rynchophorus sp. It is reddish brown, about 2″ long and found on the Phoenix acaulis. It has claws so strong and sharp that when it gets hold of one's finger it draws blood. Children roast and eat it: it is as tasty, they say, as the pupa of a silk-worm: *kitauru* sōnḍoakana, sarsar kūḷ tae gojagea, jā hoṛoe rubakiṭą maĕom uruṇoa. Honko rapąkīateko jomia: lumamguṇagilekae sibila. The Mundas do not know its grub.

**kiti** var. of *khiti.*

**kiti-kirsi** var. of *khitikirsi.*

**kitili** (from the Engl.) sbst., a kettle: *kitilire* cā tikiĭpe, make tea in the kettle. It occurs as verb in the cpd. *moḍkitili.*

**kitirpi, kitirpiḍ** syn. of *jujurpuḍ,* but applying also to the waist cloth of a woman.

**kiṭil** I. sbst., a start, a startle, a spasmodic or convulsive motion, in cntrd. to *liṭiḷ,* sudden alarm or fear, and *pīl,* an awakening with a start, a starting up out of one's sleep: inią hoṛmore *kiṭil* leljana.

II. trs. caus., to startle; to provoke in smb. a spasmodic movement: miaḍ hone *kiṭilkia.*

III. intrs., to start or startle in sudden alarm or surprise. It is used only in the form *kiṭilkenae.*

*kiṭi'-en* rflx. v., same meaning, also used only in the past tense: saṛi aĭumtee *kiṭilenjanci* dupilakaḍ caṭuĭ rapuḍkeda.

*kiṭil-ǫ* p. v., (1) to get startled: banduku saṛitee *kiṭillena.* (2) with an adv. denoting repetition or frequency, syn. of *kiṭilkiṭilǫ.*

*kiṭilken* adv., modifying *rika, rikaǫ, ekĕlaǫ: kiṭilkene* rikakia; *kiṭilkene* ekĕla jana.

**kiṭil-bagel** syn. of *kiṭil,* as verb only.

**kiṭil kiṭil** I. sbst, convulsions, spasmodic shaking of the body: ne hoṇ *kiṭilkiṭil* kā hokaǫtana.

II. intrs., to have convulsions: *kiṭilkiṭiltanae;* ne hon *kiṭilkiṭil* kae hokaǫ'ana.

*kiṭilkiṭil-ǫ* p. v., samo meaning: *kiṭilkiṭilǫtanae.* It is occasionally used of the beating of the pulse, instead of *ṭuiḍṭuiḍ:* ruatanre tīra nāri sekeṛage *kiṭilkiṭiloa,* in fever the pulse beats fast.

III. adv., with or without the afxs. *ange, ge, ǫge, tan, tange,* also *kiṭilleka, kiṭilkenkiṭilken,* modifying *ekĕlaǫ rikaǫ, lelǫ.*

**kiŭa** I. sbst., the chin: *kiŭaree* gaŏakana.

II. trs., to make a statue with a large or small chin: en murtudo huṛiṇgeko *kiŭakeda.*

*kiŭa-ǫ* p. v., to get, or be made with, a large or small chin: maraṇgee *kiŭaakana,* he has a large chin.

**kiuḍ** syn. of *keleǫ,* but not used with reference to unimportant work. It is much used as regards wasps:

tumbuliko *kiuḍlena*, sobenko bambarakana.

**kiṛica, maraṇ kiṛica** syn. of *kêḍaha*. It is distinguished into *tonaṇkiṛica*, Costus speciosus, Smith., Scitamineae, in the wild state, and *rockiṛica*, the same, cultivated. *Iluṛiṇ kiṛica*, *hatukiṛica*, is a different plant, also called *baṭṭara*.

**kīs, kīsi** (long nasal) vars. of *khīs*.

**ko** (In Sinh., the suffix *hu* forms the pl. of nouns) affix form of the prsl. prn. 3d. prs. pl., denoting lv. bgs. of both sexes: they. As sbj., d. o. and ind. o., it follows the same rules as *kuṇ*. As affix to pronouns forming the pl. number, it changes into *ku* in the prns. *niku hauku* both in Has. and Nag., the corresponding forms in *ko* being never used, except *hanko*. But *enko* never varies. In the Naguri dialect the same change occurs sometimes in the pl. of nouns the root of which ends with *i*; some people say, v. g., *kuṛiku* for *kuṛiko*. In this case the Ilsuḍa dialect always keeps *ko*.

There are a few idiomatic uses of *ko*:

(1) In enumerations of inan. os., the following constructions may be used: buluṇ, tamaku, sunum eman kiriṇauĭme; buluṇ, tamaku, sunum *emanko* kiriṇauĭme; *buluṇko, tamakuko*, sunum eman kiriṇauĭme; *tamakuko, buluṇko*, sunum *emanko* kiriṇauĭme; kuṛam, lāṭ, bō, goṭa horŏmo hasująiń́a; kuṛam, lāṭ, bō, goṭa *hormoko* hasująiń́a *kuṛamko, lāṭko, bōko*, goṭa hormo hasująiń́a; *kuṛamko, lāṭko, bōko*, goṭa *hormoko* hasująiń́a. (2) Husbands frequently use the pl. *kuṛiko* for the s. *aĭṅ́ą kuṛi*, my wife: *kuṛiko* hasutana, my wife is sick. (3) Similarly *kiminko* and *kiminkiṇ* are used for the s. *aĭṅ́ą kimin*, my daughter-in-law. (4) *ko* or *kote* is added to an adv. or adverbial phrase of time in the meaning of: at that time or shortly after: *gapąko* (or *gapąkote*) iroą eṭegoką, let the reaping begin to-morrow or the day after; *seṭąko* (or *seṭąkote*) hijuṃe, come at some time in the morning. (5) In the same circumstances *kore* means: at that time or shortly before: sukurāḅār'hulaṇ bala hobaoa, *birispaṭikore* sānsakamoką, the betrothal will taken place on Friday, let firewood and leaves (to make cups and plates) be gathered not later than Thursday; meaṇ bala hobaoa, *gapąkore* sānsakamoką; gapa *seṭąkore* hijuṃe, come early to-morrow morning.

**ko** apocopated form of *oko*, used, also in all the derivatives, specially in the Siripati country.

**kō, kọ** infix (1) Added to the root in the imperative it expresses an invitation in a polite manner: *duḷkọme*, sit down, please. (2) In the optative mood it is inserted after the root to denote a polite request: *senkọkaiṇ*, allow me to go, please. (3) It is also added to the root of intrs. prds. to form an anterior future: *senkọniṇ*, I shall first go; iniį *hijukọ* dipĭli senoben, before starting wait till he arrives.

**kọ** Has. sbst., name of two birds:

(1) *puṇḍi kǫ*, syn. of *gaibaka* Nag. the Cattle Egret. (2) *pusikǫ*, syn. of *pusibaka*, the Paddy-bird.

**koa** Nag. **kosa** Has. (Or. *koā*, *kōsā*) sbst., the pulp surrounding each of the seeds in a jack fruit.
*koa-ǫ* p. v., of a jack fruit, to have little or much pulp in proportion to the seeds : ne kaṇṭaṛa khūḷ *koaakana*.

**koǫ** (Or. *koā*) I sbst., also *lumam-koǫ*, a silk cocoon from which the pupa has been removed, in contrd. to *puki*, a silk cocoon pierced by the escaping moth.
II. trs., to free a silk cocoon from its chrysalid : ne luman *koǫtaipe*.
*koa-gǫ* p. v., of a silk cocoon, to be freed from its chrysalid, to become such or such a freed cocoon : bēse hadime, marangee *koagoka*, cut off only just what is needed for removing the aurelia, let it remain a large cocoon.

**koali, koalu** Nag. I. sbst., a plank sticking out from the wall and used as a small shelf.
II. intrs., to place such a plank : pacĭrire bartǫle *koalikedu*.
*koali-ǫ, koalu-u* p. v., imprsl., of such a plank, to be placed : pacrire bartǫ *koaliakana*.

**kǫ-aṛǫ** Has. sbst., one of the names of the Scoparia dulcis. See under *cinisakam*.

**koârî** Nag. syn. of *giriṛi*.

**koba** sbst., (1) strong, straight shoots from the stump of a tree (*sarjom*, *hesel*, etc.,) ; from the top of the stem of a *munga* tree where they are cut off every year ; from the foot of bushes which, like *hūṛi*, are cut down to the ground regularly. Such shoots from the stump of a *sarjom* or *hesel* tree are used as uprights in fences of interlaced branches. Those shooting from the stem of a *munga* tree, which reach in a year 4-5″ diameter and are convenient to serve as cuttings for propagating the tree, are called *tomba*, the thinner shoots being called *koba*. (2) syn. of *saba*, side branches of the bamboo. (3) saplings not thicker than a walking stick, too thin to be used as laths on a roof.
*koba-ǫ* p. v., to grow such shoots or side branches : hesel (munga, hūṛi) *kobaakana* ; soben maḍ *kobaakan* taĭna.

**kobir** var. of *kubir*.

**kobǫ** I. adj, (1) with *horo*, a man who habitually bows his head. Also used as adj. noun : nī okoren *kobǫ ?* (2) with *kaṛăba*, a plough handlebar with turned down branches, in contrd. to *laṭi kaṛăba*, one with turned up branches.
II. trs., (1) to bow one's head over smth. in order to look at it : kûâiṇ *kobǫ'ǫ*, I bowed my head over the well, I looked into the well. (2) syn. of *tiruḷ*, to bow down one's head : bō *kobǫeme*.
III. intrs., (1) to bow one's head, in contrd. to *uṇgud*, to stoop, to bend one's back : *kobǫkedaiṇ*, jetaṇ kaiṇ namkeda. (2) of certain flower and fruit spikes, to bend over : kadalkandi kosaṭe *kobǫtana ?*
*kobǫ-n* rflx. v., to bow one's head :

iminange *kobǫnme*, hoṭǫ kaci lagajaḍma ? Stop bowing thy head, art thou not tired in the neck ? kûâre honko cekaṇiko *kobǫntana ?* At what being are the children looking, bowing their heads over the well ?

*kobo-gǫ* p. v., to be looked at by one who bows his head : kûâ *kobǫlena*, miado daą banoa, we have looked over the curb, there is not a drop of water in the well.

*ko-n-obǫ* vrb. n., the act of looking down with bowed head : misa *konobǫte* kaiṇ lelnamkeda, barsaiṇ kobǫkeda enteṇ lelnamlą.

*kobǫkobǫ* adv., with or without the the afxs. *ange, ge, lan, tange*, modifying *sen, senǫ, hijų, ariḍ*.

**kobo-kobo** Nag. of a permanent crookedness of the back caused sometimes by a natural defect, generally by old age. Constructed like *kabakobo*.

**kobǫ-nam** trs., to see smth. by looking down with bowed head : kûâre miaḍ cokeiṇ *kobǫnamlịa*.

*kobǫnam-ǫ* p. v., corresp. meaning.

**koborāŏ** var. of *khobraŏ*.

**koca** (P. *goṣha ;* Or. *koccā, kocchā*), I. sbst., an angle, a corner, a dark nook (not necessarily angular), in cntrd. to *kona*, an angle, an angular corner : *kocaree* dubakana.

II. trs., to put smth. in a corner or nook : purąpe *kocakeda*, padilre uṛuṇtape, you have put it too much in the corner, put it out more in the free space.

III. intrs., to make an angle or corner, not to keep the straight line : sōjege caluĭpe, alope *kocaea*.

*koca-n* rflx. v., to put oneself in a corner (physically) ; to remain sitting or standing in a corner.

*koca-ǫ* p. v, (1) to be put in a corner or nook. (2) imprsl., of a corner, to be made : netąre purąge *kocaakana*, here the border is far from being straight.

*ko-n-oca* vrb. n., the extent to which the straight line is deviated from : *konocako* kocaikeda, entą kara sab kā ituua, they have (hoed) such a corner that the levelling plank cannot be handled there.

**koca-kuli** I. collective noun, nooks and corners : *kocakuliree* ukugiṛinjana.

II. adj., with *hoṛoko*, people who dwell in the nooks and corners, at the head of the narrow valleys, in the forest : *kocakuli* hoṛoko buru leltekotana, the people who dwell in the forest go to see the fair.

III. trs., (1) to make nooks and corners in a building : en oṛądo kentedko *kocakulikeda*, they have made a number of annexes to this house so that it is full of nooks and corners. (2) to erect villages in the nooks and corners of the forest : birdisumre hatukodoko *kocakuliakada*.

IV. intrs., to do smth. in the nooks and corners : dâṛâle *kocakulikeda* (or *kocakulikena*), we searched the nooks and corners ; senle *kocakulikeda* (or *kocakulikena*), iminreo dâṛâken ranu kale namkeda, we went over the nooks and corners of the forest, nevertheless we did not find the medicinal roots we were looking for.

*kocakuli-n* rflx. v., (1) same mean-

ing : dâṛâle *kocakulinjana* ; senle *kocakulinjana*. (2) to hide in nooks and corners : ukunko *kocakulinjana*. *kocaku'i-g* p. v., (1) prsl., meanings corresp. to the trs. (2) imprsl., of some action, to be done in the nooks and corners : dâṛâ *kocakulijana*, the search was made in every nook and corner.

V. adv., (1) with or without the afxs. *ange, ge, tan, tange*, modifying *dâṛâ, seubaṛa, rikan, katu* : in the nooks and corners : birdisumre *kocakulitanko* hatuakada ; *kocakuligele* dâṛâkeda. (2) with the afx. *gge*, so as to make nooks and corners, deviating in many places from the straight line : loĕongjapa *kocakuliggepe* calukeda, you have hoed the high sides of the rice field without thinking once of following a straight line.

**koca-lōr** syn. of *lōrcuṭi, lōrbō, ṭaṇḍulōr*, sbst., the upper end of a nullah or ravine : *kocalōrre* uṛi sanjuakana.

**koca-moca** Nag. **kuca-muca** Has. (Sad.) I. adj, with *hora*, a winding path or road. Also used as adj. noun : *kucamucate* alom aĕarlea, sōje horate idilem, do not lead us by a winding path, take us along a straight one.

II. trs., (1) to trace a path so that it winds : horako *kucamucakeda*. (2) to gather up a rope, twine or thread in irregular loops ; sometimes syns. with *biṇḍabiur*, to roll up : baĕarko *kocamocakeda*.

III. intrs., (1) of a road or river, to wind or meander : gaṛa *kocamocatana*. (2) of people, to walk or run zigzagging : sene *kocamocajada*.

*kocamoca-n* rflx. v., (1) of people, to crinkle, to walk or run zigzagging : nire *kocamocantana*. (2) of a snake, to lie gathered up in irregular twists ; sometimes syns. with *biṇḍabiuren* : bia *kocamocaakana*.

*kocamoca-g* p. v., (1) of a road, to be made winding, to wind ; of a river, to meander : ne hora puṛage *kocamocakana*. (2) of a rope, twine or thread to be gathered in irregular folds ; sometimes syns. with *biṇḍabiuṛg* : baĕar *kocamocakana*.

IV. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *sen, nir, rikin, horag, liggi, garag, giṭi, jama*. (2) with the afx. *gge* modifying *rikin, horag, liggi, garag jama*. With *giṭi* this adv. is used fig. of people lying with folded legs and arms.

**kocan** sbst., a nook or corner in the forest, i.e, the upper end of a narrow valley.

**koce** syn. of *gonje*, but not used with reference to a man's body or mind, nor, in upright objects, of crookedness along a horizontal line. When the two words are used in opposition to one another, *koce* means deviating from the vertical, and *gonje*, deviating from a straight horizontal line : paeri *koecgea* ci gonje ? Is the wall not true to the plumb-line or is it crooked in its length ?

**koce-koce, koce-moce** (Sad. *koncemoee*) jingles of *koce*, but as advs.

they may take the afxs. *ange, ge, tan, tange,* and modify *bai, lelọ, sen, hijụ; kocekocee* bedakana, his turban is put askew; *sim kocemocetane* hijụtana, the fowl comes with its tail on one side.

**kocọ-dôṛô** (last *ô* checked) cfr. *dôṛôdôṛô*, I. sbst., the shaking of a man on a walking horse, in cntrd. to *dakuṛudakuṛu*, the rhythmical rising of a man on a galloping horse: *kocọdôṛôtedo* hoṛoko kako lagaoa, mendo misamisa lāỵ ḍokoloa.

II. trs., of a horse, to carry a man at a walking pace: api gaṇtae *kocọdôṛôkiṅa* tisiṇ.

*kocọdôṛô-n* rflx. v., used in jest, to go on horseback at a walking pace.

*kocọdôṛô-gọ* p. v., to be carried on horseback at a walking pace: tisiṇ puraṛeṇ *kocọdôṛôjana*.

III. adv., with or without the afxs. *ange, ge, tan, tange.*

**kocọ-kocọ** syn. of *cokoḍcokoḍ*.

**koco-koco** Nag. (P. *gosha*) (1) var. of *gojogojo*. (2) syn. of *borbor*.

**koco-koco** Has. var. of *cokocoko*.

**kocole** Nag. var. of *kokole* Has. It is used also like *ârệ*, in connection with *siṇgi*, of the oblique position of the sun in winter. The adv. *kocolesiṇgi* means 2 o'clock p. m. like *hârệsiṇgi*: setạre hijụmele menlịa, *kocolesiṇgiẽ* tebạlena.

**kōḍ, kōḍo** var. of *khōḍ*.

***koda** (II. *khodnā*, to dig, to puncture) I. sbst., (1) vaccination. This is called *angaraji koda* when it is necessary to distinguish it from *bamaṛêkoda*, the vaccination practised formerly by Brahmins: (a) the act of vaccinating: inịa *koda* hasugea, he hurts the people he vaccinates. (b) the pustule raised in a successful vaccination: *koda* kā omonjana, oṛọe kodaruaṛkịa. (2) *malaṛakoda*, tattooing as practised by the women of the Malar caste. Formerly these went about from village to village, tattooing about the four-fifths of the Mundari female population, across the chest and on the shoulders and upper arms. No men were ever tattooed. Nowadays tattooing has lost much of its favour and has become rather the exception even amongst pagans. Those who want to get tattooed must now find the Malar woman in the market place and have the thing performed there. (3) round marks meant for ornamentation, on brass vessels, sticks, *kapaṭa* doors. (4) an imitation of tattooing contrived by children as a play. They mark their skin with the juice of *kodasiṇ* and strew charcoal powder over it. The marks disappear on the occasion of the next bath. (5), in the cpd. *ṭeṭeṇgakoda*, a beauty-spot. Our informants do not know why and in what manner the origin of a beauty-spot is ascribed to the blood-sucker.

II. trs., (1) to vaccinate: api hoṛoe *kodakeḍkoa*. (2) to tattoo: malaṛako miḍ rakamṛa hende raṇte kuṛiko singarmentako *kodakoa*. (3) of the blood-sucker, to cause smb. to be born with a beauty-spot: ne hoṛojoare ṭeṭeṇga *kodaṭọia*.

*kọdu-n* rflx. v., to tattoo oneself, to

let oneself be vaccinated or tattooed: honko kodasiṇaṛa sosoẽteko *kodana*; haṛamjanaiṇ, kaiṇ *kodana*.

*ko-p-oda* repr. v., to vaccinate or tattoo each other: kūdakiṇdo akiṇ *kopadajana*.

*koda-ọ* p. v., (1) to be vaccinated: ne haṭuren soben honko *kodajana*. (2) to be tattooed: Uraṇ kuṛiko moloṇareko *kodaoa*. (3) in the cpd. *ṭeṭeṇgakodaọ*, to be born with a beauty-spot: en hoṛo meḍmûâṛree *ṭeṭeṇgakodaakana*.

*ko-n-oda* vrb. n., (1) the number of people vaccinated or tattooed: *konodae* kodakeḍkoa, gelea haṭuren honko musiṇatee cabakeḍkoa. (2) the act of vaccinating or tattooing: musiṇ *konodate* barhisiī kodaleḍkoa, in one sitting he vaccinated forty. (3) the people vaccinated or tattooed: niku aĩñ *konoduko*.

*kūdaṇi* noun of agency, a vaccinator.

**koda-inuṇ** intrs., of children, to imitate tattooing by means of *kodasiṇ* juice and powder of charcoal: honko kodasiṇaṛa sosoẽteko *kodainuṇa*.

**koda-siṇ** sbst., Euphorbia hirta, Linn.; Euphorbiaceae,—a very common annual weed of waste places, fields and gardens, with spreading branches and hispid, opposite, oblique leaves ¾-1½″ long. Its milky juice is used by children as described under *koda*. The name of *maraṇ kodasiṇ* is given to Wrightia tomentosa, R. and S.; Apocynaceae, it is however more often called *toasiṇ*.

**kodasiṇ-jaṛte** (ltly., the grandchild of the *kodasiṇ*) sbst., Euphorbia thymifolia, Burm.; Euphorbiaceae,—a small prostrate weed of waste places, with milky juice, glabrous stems and small leaves ¼″ by ⅛″. It is used to stop diarrhoea, half a handful of the whole plant being pounded and drunk in a mixture with water and sugar-candy.

**kode** (Or. *kōdai*) sbst., Eleusine Coracana, Gaertn.; Gramineae,—an annual grass with digitately whorled spikes. The form with incurved spikes is called *ḍumbaṇkode*, and that with spreading spikes *laprakode* Nag. *sikuarkode* Has. The grains are reddish; a form with white grains is called *puṇḍi kode*. According to the time of ripening it is distinguished into (*a*) *indikode*, (*b*) *dasâĩkode*, (*c*) *agaṇkode* or *loĕoṇkode*. In Nag the first is also called *ṭeperakode* or *huḍiṇ kode* and the latter *maraṇ kode*. This kind of millet is largely cultivated by the Mundas, being nearly always sown on a nursery plot and transplanted. Its grains, ground to flour, are used to make cakes or mixed with boiling rice. They are not ground when used in brewing. *Sukurikode* is Eleusine indica, and *buluṇkode* Eleusine aegyptiaca.

**kode-aṛa** sbst., the young plants of *kode* when eaten (raw).

**kode-aṭa** sbst., a small quadruped said to be of the civet kind.

**kode-eṇga** sbst., the millet species; the millet plants. It occurs only in tales and in sacrificial formulas.

**kode-ḍumbu** sbst., cakes of *kode*, in balls compressed in the hand and cooked by steaming.

**kode-laḍ** sbst., cakes of *kode*, either in balls (*ḍumbu*) or flat (*carpa laḍ*). What follows is restricted to the Nag. dialect.

II. adj., (1) with *bani* a coloured (generally red) line ornamenting cloth and made with one thickness of dyed woof thread, so that the white thread of the warp remains visible and the colour is pale. (2) with *lija*, a cloth so ornamented.

III. trs., to weave such a line, to ornament a cloth with such a line: lija *kodelademe*, bani *kodelademe*.

*kodelad-o* p. v., corresp. meaning: lija *kodeladakana*; bani *kodeladakana*.

**kode-leṭe** I. sbst., (1) whole grains of *kode* cooked for brewing. (2) *kode* flower mixed with the cooking rice. What follows is proper to the Has. dialect.

II. adj., with *raŋga* or *lija*, syn. of *kodelaḍ bani* and *kodelaḍ lija* Nag.

III. trs., syn. of *kodelaḍ* Nag.: raŋga *kodeleṭeeme*, lija *kodeleṭeeme*.

*kodeleṭe-o* p. v., syn. of *kodeladǫ* Nag.: raŋga *kodeleṭeakana*, lija *kodeleṭeakana*.

N.B. To weave such lines with a double thickness of dyed thread is denoted by the trs. *raŋga* Has. *raŋgaŏ* Nag.: lija *raŋgaakana*.

**kode-saŋga** sbst., a plant the fasciculate tubers of which are used as a vegetable, probably an orchid.

**koḍ-koḍ** onomatope, I. sbst., the chuck of a hen: eŋga simą *koḍkoḍ* aĭumǫtana.

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

III. trs. and intrs., of a hen, to chuck, to call her chickens: *koḍkoḍjadae*; honkoe *koḍkoḍjaḍkoa*; honkoe *koḍkodakotana*.

*koḍkoḍ-en* iflx. v., to chuck: eŋga sim *koḍkodentana*.

*koḍkoḍ-o* p. v., (1) of chickens, to be called by the hen: simhonko *koḍkoḍǫtana*. (2) of the chuck of a hen, to be uttered: kundamsąre *koḍkoḍǫtana*, the chuck of a hen is heard near the wall of the house.

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

**kōdo** var. of *khōḍ*.

**koḍǫ-koḍǫ** syn. of *kąkǫ*, but as adv. it may take the form *koḍǫleka*, and the adj. *koḍǫlekan* may be used.

**kodom-daru** var. of *kadamdaru*.

**kodomia** adj., with *sim*, a fowl pale orange-coloured like the flower heads of the *kodom* tree. Also used as adj. noun: miaḍ *kodomiae* kiriŋkja.

*kodomia-o* p. v., of a fowl, to get feathers thus coloured: alcą apia simko *kodomiaakana*.

**koḍra**, **koṛŏra** (II. *koṛā*) I. sbst., a whip: *koḍratee* paṛŭsaŏkja.

II. trs., (1) to whip: ne kocoan sadom beṭekane *koḍrająia*, this coachman whips his horse very much. (2) to make into a whip: gaṛoanko sutambaĕarko *koḍraea*, cartmen make their whips of thin twine.

*koḍra-n* rflx. v., to whip oneself: rumtanko misamisako *koḍrana.*
*ko-p-oḍra* repr. v., to whip each other, to fight with whips.
*koḍra-ǫ* p. v., (1) to get whipped. (2) to be made into a whip.
*ko-n-oḍra* vrb. n., the degree of whipping: *konoḍrae* koḍrakia, mararâtiju jumanakanlekae paṭaculjana, he whipped him in such a manner that he bore a mark as if a *mararâ* caterpillar had crawled over him.

**koḍra, koṛŏra** I. sbst., also *koḍradaŭd, koḍraduku, koṛŏradaŭd, koṛŏraduku,* a venereal disease called *sujāk* in H., of which I never met a case among Aborigines: ne hoṛo *koḍra* namakaia.
II. intrs., in the df. prst., to have this disease: *koḍratanae.*
*koḍra-ǫ* p. v, to get affected by this disease: *koḍraakanae.*

**koḍra, koḍra-dā** sbst., a small plant, 6-7″ high, with fascicled fleshy roots. These are used as a remedy in cases of *koḍradaŭd.*

**kodra-daru** var. of *kaḍraḍaru,* Nag.

**koḍsa** Has. 1⁰ also *kosa* Nag. *kôĉca* Kera. (Sad. *kosek*) syn. of *bocŏka.*
2⁰ trs., to stick smth. in one's chignon (not for ornament, but in order to keep it), in entrd. to *ḍanḍiḍ,* to stick smth., v. g. a cigarette, over one's ear: supiḍre kaḍsome *koḍsatada.*
*koḍsa ǫ* p. v., to be stuck in the chignon.
3⁰ syn. of *soḍka,* I, trs., of a fowl, to keep its beak plunged into a heap of grains swallowing them in a continuous stream.
*koḍsa-n* rflx. v., same meaning: sim cenae *koḍsantana ?*
*koḍsa-ǫ* p. v., to be thus swallowed: tala koncaleka caŭli taïkena, soben *koḍsajana,* there was about one-fourth of a measure of rice, it has all been gobbled by the fowls.
*ko-n-oḍsa* vrb. n., the extent to which a fowl thus swallows grains: miaḍ sim guṛŭlulupu *konoḍsae* koḍsaledae digoeuterjana, a fowl swallowed millet bran so eagerly that it choked itself and died.

**koḍa, koḍaŏ** Nag. **koṛaŏ** Has. (Or. *koṛā*) I. sbst., also *koḍaǫ,* a loosening the earth around plants with a hoe, garden-trowel or stick: *koṛaŏre* hasa kā tŭroa, calukeḍtarege ulṭaoa, in this operation the earth is not thrown at a distance, but is turned upside down on the spot itself where it is raised on the hoe; *koṛaŏǫ* menagea, we have to dig around the plants.
II. trs., thus to treat growing plants: Munḍahonko purasa kaḍsom, benagara aḍ jonrako *koṛaŏea.*
III. intrs., same meaning: *koṛaŏkedae* or *koṛaŏkenae.*
*koḍa-ǫ* v., (1) of plants, to receive such a digging: kaḍsom holakore *koṛaŏjana.* (2) of such a digging, to be given: hola oṛǫ tisiado singibura *koṛaŏlena.*
*ko-n-oḍa* vrb. n., (1) the rapidity of this digging work: *konoṛaŏle* koṛaŏkeda, goṭa goṛa cabajana. (2) the plot dug around the plants;

neado holaraą *konoraŏ.*

**koč, kôč** I. adj, (1) with *koro,* a beggar : *koč* haṛam nīdo. Also used as adj. noun : miaḍ *koč* hijụtana (2) with *cīj,* an alms, a thing begged : en buṛia *koč* caŭlii jomtana, that old woman lives on begged rice. Also used as adj. noun : *koč* omainape.

II. trs., (1) to beg for something : magebasi hulaṇ koṛahonko jamanjanei oṛaoṛą miaḍ laḍ aḍ moḍ ilipuṛuleka cauliko *kočea* ad urigupire atakeateko jomea, on the day following the mage feast the boys of the village gather and go from house to house begging for a cake and a small cupful of rice, this they eat, after puffing the rice, whilst grazing the cattle. (2) to beg from smb. : miaḍ Gōṇḍo *kočkeḍlea.* (3) to gather by begging : tisiṇ apiṭeŏą babae *kočkeda.* (4) to visit a place begging : ciminaṇ hatum *kočkeda* tisiṇ ?

III. intrs., to beg : holae *kočkena,* tisiṇdo kaeąjana.

*koč-n* rflx. v., to beg because too lazy to work : landiatee *kočntana.*

*koč-ą* p. v., meanings corresp. to the trs. : magebasi hulaṇ laḍ oṛą caŭli *kočątana ;* tisiṇ puraągele *kočjana ;* tisiṇ ciminaṇ caŭli *kočlena ?* ne hatu apisa *kočjana* musiṇrege.

*ko-n-oč* vrb. n., (1) the extent of begging : *konoče* kočkeda, musiṇrege bar haṭą babae jamalą. (2) the act of begging : musiṇ *konočte* ciminaṇe hunḍikeda ? (3) the alms received : honder canḍuṛą *konoč* tisiṇe jomcabakeda.

**koča** Nag. (Or. *khuyā*) syn. of *jonracoką* Has. sbst., the rachis of the maize spike.

**koča** Nag. syn. of *kuĭuṇ, kanṭaṛabā,* sbst., the male flower of the jack tree.

**koča** Nag. (Sad.) syn. of *tani,* sbst., the wild dog.

**kočaḍ-daru** *fide* Haines, syn. of *birmunga.*

**kočaṇ** adj., very light for its bulk : maḍ miḍhoṛotem daṛia, *kočaṇgea,* you can carry a bamboo alone, it is very light ; ne ṭoṭeṛą maĭl *kočaṇgea,* eṭątege senoa, the shaft of this arrow is too light, it deviates.

**kočaṇ-moča ṇ** var. of *keoṇmeoṇ* Has. syn. of *maĕṇmuĭṇ* Nag.

**koč-bā, kôč-bā** I. adj., with *koro,* a guest at the flower feast. Also used as adj. noun : *kočbāko* menąkoa ci ?

II. intrs., to be a guest at the flower feast : *kočbākenaiṇ* or *kočbākedaiṇ.*

*kočbā-n* rflx. v., same meaning : ne sirma apimāiṇ *kočbājana.*

*kočbā-ą* p. v., same meaning : neredoiṇ *kočbāątana,* I am a guest here for the flower feast ; baṇgaia, *kočbājanae* (or *kočbāątia*), he is not at home, he has gone to visit relations on the occasion of the flower feast.

**koṉ-bagel** (Or. *koó*) trs., (1) syn. of *kombočbagel.* (2) syn. of *koroṉbagel.*

*koṉbagel-ą* p. v., corresp. meanings.

**kočde** (Or. *khuyū*) syn. of *jambur.*

**koṉken** adv., modifying *uḍ* or *nū* in the same meanings as *koṉbagel.*

**koel-koel** cfr. *pidịpidị,* I. als. n., a restless disposition causing one to

be always going or running about: ne honą *koelkoel* ciulaŏ kā hokaǫtana.

II. adj., restless as described: *koelkoel* hon oŗare misao kae taĭntana.

III. trs., to run about in search of smth.: kanąkom *koelkoeltana?* What art thou looking for here and everywhere?

*koelkoel-en* rflx. v., to run about continually on a particular occasion: holado sinagiburae *koelkoelenjana.*

*koelkoel-ǫ* p. v., to get the habit of running about restlessly.

IV. adv., with or without the afxs. *ange, ge, tan, tange,* also *koelleka,* modifying *senbaŗa, dâŗâbaŗa, rikan.*

**koč-mage, kôč-mage** to be a guest at the *mage* feast. Constructed like *kočbā.*

**koendi** and derivatives, vars. of *kuindi* and derivatives.

**kočǫ** I. trs., to examine smth. with bent, stretched or twisted neck, in cntrd. to *kobǫ,* to look down at smth. with bent neck: cekaniņ *kočǫtana?* en kita alom *kočǫakǫ,* mâĭ, simko babako jomea, girl, do not bend intently over thy work of plaiting mats, the fowls will come and eat the grain thou art watching. (2) fig., to pay a short visit: hasutaniį *kočǫle* senkena.

II. intrs., 1st meaning of the trs.: lēs *kočǫkeḍ* lellem, hantąrege meną, look well, it is surely there.

*kočǫ-n* rflx. v., to look at oneself, bending, stretching or twisting one's neck.

*ko-p-očǫ* repr. v., (1) to examine each other with bent, stretched or twisted necks. (2) fig., to pay each other short visits: cenąmente hasudukure kape *kopočǫtana?*

*kočo-gǫ* p. v., (1) to be examined by smb. bending, stretching or twisting his neck. (2) fig., to receive a short visit.

*ko-n-očǫ* vrb. n., (1) the extent to which one thus examines smb. or smth.: *konočǫko* koĕǫkja, dubakantąćtee niruterjana, they looked him over on all sides so much that he ran away from the place where he was sitting. (2) the act of thus looking: misa *konočǫte* apia rundahonkoiŋ nelnamkeḍkoa, looking once into the nest of the wild cat, I saw three kittens.

**kočoŋ** I. subst., the lap: amą *kočoŋre* dōtam, put it on thy lap.

II. trs., to take or keep on one's lap: hone *kočoŋakǫia.*

*kočoŋ-en* rflx. v., to get or sit on some one's knees: en hondo aputeare kae *kočoŋentana,* that child refuses to remain on its father's lap; *kočoŋkom, kočoŋkǫme,* sit on my (or his) knees.

*ko-p-očoŋ* repr. v, used of the habit of nursing sick people on one's lap: hasutanre okoc kae *kopočoŋa?*

*kočoŋ-ǫ* p. v., (1) to be taken, put or kept on smb.'s lap. (2) of a sheet of water, to be so situated that it flows off very slowly: ne loĕoŋą dą *kočoŋakana,* this rice field being nearly level with the stream, the water flows from it very slowly; ne bandarą pâĭŗî ţekān *kočoŋidijana,* the outlet of this bund has been made nearly horizontal over a long

stretch.

*ko-n-očoŋ* vrb. n., the long time one is kept on smb.'s lap : *konočoŋe* kočoŋkja, kočoŋtanioe ṭaṭačjana, kočoŋakanioe ṭaṭaèjana, he kept him so long on his lap that both were equally tired.

**koč-teŋgom**, **kôč-teŋgom** collective noun for all manners of beggars and begging : *kočteŋgomko* nimirdo baŋkoa, there are no beggars hereabout nowadays ; *kočteŋgomtee* asultana, he lives on alms ; *kočteŋgomtanako*, they beg in various manners. *Teŋgom* occurs only in this opd.

**koha-cêṛê** syn. of *ḍahu*, sbst., the Water-hen, Amaurornis phoenicurus.

**kojoṛo** var. of *khojoro*.

**koka** (Or. *kokā*) 1° of men, syn. of *koŋka*. 2° cfr. *puki*, of leguminous pods, I. adj., worm-eaten : *koka* rāṛi aturuṇuŋkeate uṛiko omakope, having separated by winnowing the worm-eaten pods of *rāṛi* give them to the cattle. Also used as adj. noun : rāṛiraŋ *kokado* aturjare cokąkoloǫ oṭaŋoa.

II. trs., of worms, to attack the beans in the pods of a leguminous crop : manalko *kokakeda* soben, all the French beans are worm-eaten.

III. intrs., in the df. prst., of leguminous pods, to get worm-eaten : ne goṛare rāṛi *kokatana*.

*koka-n* rflx. v., same as the trs. : aleą rāṛido puraŋgeko *kokanjana*.

*koka-ǫ* p. v., of leguminous pods, to get worm-eaten : aleą rāṛido puraŋge *kokajana*.

*ko-n-oka* vrb. n., the extent to which a leguminous crop gets worm-eaten : aleą rāṛi *konoka* kokajana, api ṭeŏą henerre môṛê ṭeŏą eskar janale namkeda, our pigeon-pea crop got so worm-eaten that the 3 measures sown produced only 5 measures of pease.

3° of stored leguminous seeds, emptied by weevils so that only the husks remain. Same construction.

**koka-giṛi** 1° syn. of *koŋkagiṛi*. 2° trs., of worms, to destroy a leguminous crop. Also used in the corresponding p. v.

**kokǫ** I. adj., with *soṭa*, *ḍāǫ*, *ḍanḍą*, a stick curved at one end, v. g., a hockey stick. Also used as adj. noun : *kokǫte* kuṛiko babako andąca, women stir the (parboiled) paddy over the fire with a curved stick (to dry it before husking, in the rainy season).

II. trs., to impart to a stick a permanent curve at one end : podaḍanḍąko *kokǫea*, they make the hockey sticks with a curve at one end.

*koko-gǫ* p. v., (1) to receive such a permanent curve : aĩṇą podasoṭa bēs kā *kokǫjan*. (2) to grow with such a curve : aǫte *kokoakan* opadiŋ namlą.

*ko-n-okǫ* vrb. n., (1) the number of sticks thus curved : ne tirilsoṭako *konokǫ* kokoepe, miado alope baǫeea, impart a terminal curve to all these ebony sticks without exception. (2) the act of imparting such a curve : *konokǫ* kape ṭaŭkakeda. (3) the stick to which a curve has been imparted : neą okoeą *konokǫ* ?

**kǫ-kǫ** Cfr. *gumdu*, I. abs. n., taciturnity from disposition or from distrust of one's powers : inią *kǫkǫ* janaö nekagea.

II. adj., with *horo*, a taciturn, reserved, uncommunicative man : nekan *kǫkǫ* horoko pancāĩtte alope kulkoa. Also used as adj. noun : nīdo kented *kǫkǫ*, he is a very taciturn man.

III. intrs., to remain taciturn, to keep silent when one ought to speak : kulijaure alom *kǫkǫaką* ; *kǫkǫjadae*.

*kǫkǫ-n* rflx. v., same meaning : tisiądo purągee *kǫkǫnjana*.

IV. adv., with or without the afxs. *ange, ge, goge, tan, tange,* modifying *tañ, rikan, aṭākarǫ*.

**kokobotur-nâṛî** *fide* Haines, sbst., Mezoneuron cucullatum, W. and A ; Caesalpiniaceae,—a very prickly climber with bipinnate leaves, and leaflets 2″ long ; bright yellow, panicled flowers, and winged pods.

**kokod** Nag. I. adj , with *kaji*, useless or tedious repetitions. This always connotes displeasure, in cntrd. to *dunuâ, dunuaṛâ, konoṛǫ*, repetitions, without connotation : *kokod* kaji iminaną aĭumeka. Also used as adj. noun : amagą *kokod* aĭumtele asadigiṛijana, hokaeme.

II. trs., (1) to repeat things in a displeasing way : kajiĭ *kokodjada*. (2) to displease by one's repetitions : iminaą alom *kokodlea*.

III. intrs., same meaning : *kokodkenae, kokodkedae*.

*kokod-en* rflx. v., same meaning : enaątātee *kokodentana*.

*kokod-ǫ* p.v., corresp. meanings: ne kaji tala ganṭaleka *kokodjana* ; hokaeme, amą kajitele *kokodǫtana*.

IV. adv., with or without the afxs. *ange, ge, ǫge*, modifying *kaji, aĭum, rika*.

**kokodorǫ** I sbst., the raised part of a snake's body : *kokodorǫreą* dallja.

II. adj., with *soṭa, ḍandą, ḍāą*, in jests, syn. of *kokǫ*.

III. intrs., of snakes (cobra, hamadryad, rat-snake, etc.,) to raise the fore part of the body and so look at smb. : bią *kokodorǫkeda, kokodorǫkena, kokodoroaiątana*.

IV. trs., in jests, same meaning : bią *kokodorǫlĭńa*.

*kokodorǫ-n* rflx. v., same meaning : pandu bią *kokodorǫntana*.

*kokodoro-ǫ* p.v., to become curved like such a snake : hûṭuko hoṭǫko *kokodorǫakana*.

V. adv., with the afxs. *ange, ge,* modifying *tiągu, ariḍ, heta, lel :* bią *kokodorǫgee* ariḍkĭńa ; bią *kokodoroangeą* lelkja ; jambuṛubią *kokodoroangee* hetakĭńa, ale kupulkore jāeko gojoa, a rat-snake with raised head looked round at me, somebody (in my house or) amongst my relations by marriage is going to die. (Superstitious belief).

**kokodorǫ-kesed** trs., of a snake, to oppose with a bad omen (those who consult the omens before a marriage) by raising the fore part of its body at their approach ; bią *kokodorǫkesedkekore* ere ôṛâjanako menea.

*kokodorǫkesed-ǫ* p.v., corresponding meaning : *kokodorǫkesedjanale.*

**koko-koko** var. of *kikakoko.*

**kokole** Has. **kocole** Nag. syn. of *koŋge, koŋgole, lekǫ, lekoǫ̆, lokoǫ̆,* I. sbst., wryness of the neck : *kokolerǫ ranum ituana ci ? kokolete* hoţǫ saĕte liṛuua.

II. adj., with *hoṛo,* a wry-necked man : *koŋgole* haṛam hijuţana. Also used as adj. noun : he *kokole,* hijume. (2) with *hoţǫ,* a wry neck : *kokole* hoţǫteṇi hijuţana.

III. trs. caus., of *ąkuţiboŋga,* to cause people to get a wry neck : ne hoṛodo ąkuţiboŋga cimaḍ *kokolekia,* caŭlijaṇ lelaipe, it is probably the Akutibonga who causes the wry neck of this man, have recourse on his behalf to divination by means of husked rice grains.

IV. trs. or intrs., to bend one's head sideways : *kokoleakadae ;* hoţǫe *kokoleakada.*

V. intrs., in the df. prst., to have a wry neck since a short time : *kokoletanae,* ąkuţi ci hatirkja ? *kokole-n* rflx. v., same meaning as the trs.

*kokole-ǫ* p.v., to get a wry neck : oekan dukutee *kokolejana ?* sir taŭijana ci ąkuţi hatirkja ?

VI. adv., with *ange, ge, ǫge,* modifying *lelǫ, rikaǫ, hoţogǫ.*

*kokolekokole* adv., with or without the afxs. *ange, ge, tan, tange,* modifying *senbaṛa, senǫ, hijuǫ,* to walk with one's head inclined sideways.

**kokole-au** intrs., to come this way with a wry neck : *kokoleaujadae.*

*kokoleau-n* rflx. v., same meaning.

**kokole-baṛa** intrs., to go about with a wry neck : *kokolebaṛajadae.*

*kokolebaṛa-n* rflx. v., same meaning.

**kokole-idi** intrs., to go away with a wry neck : *kokoleidijadae.*

*kokoleidi-n* rflx. v., same meaning.

**kokomba** I. sbst., (1) Has. syn. of *koloŋga* Nag. a little bag made of one or two leaves. The borders are fastened with bamboo pins and there is only a small opening. It is used by boys therein to store the grasshoppers they catch for feeding their tame mynas : houko *kokombare* sonsoroḍkoko sanjukoa. (2) Has. Nag. syn. of *putuŋgi,* a funnel made of one or several leaves pinned into shape by means of small pieces of split bamboo (Pl. XXIII, 6). These are used to protect transplanted seedlings against the sun ; to pour a liquid into a bottle ; to feed with rice-water calves or kids bereaved of their mother : hasasunum enkatege lalţinrem duljada, *kokombateǫ* dulea mendo kā, thou pourest the kerosin oil straight off into the lantern, instead of using a funnel !

II. trs, (1) to shape a leaf or leaves into a *kokomba* : ḍauṣakam oile *kokombaca ?* (2) to protect seedlings with a *kokomba* : kubigaci cenąmente kape *kokombaakada ?* (3) to pour smth. through a leaf funnel : hasasunum enkatem duljada, *kokombaeaiǫ* mendo kā. (4) to store grasshoppers in a leaf receptacle : honko sonsoroḍkoko *kokombakoa.* (5) to put a leaf funnel in some receptacle : botolo

*kokombatam ;* meromhonko enga goẹjanre mocare *kokombakekoate* ţendąko anukoa.

III. intrs., in the df. prst. of headed cabbages, to have their outer leaves beginning to fold over the inner ones : poţomkubi aŭri pokŏtooa, nimirge *kokombatana.*

*kokomba-n* rflx. v., (1) to drink through a leaf funnel, as children sometimes do for the fun : ne hon *kokombanjanci* dąe nūtana. (2) of insects, to enfold themselves in leaves : lumamko *kokombanjana.* Cfr. *kuṛiden* Nag.

*kokomba-ǫ* p.v., meanings corresp. to the trs.

*ko-n-okomba* rarely used vrb. n., the extent, act or result of making or using *kokombas.*

**kokor** Has. (Or. *kokor*, male) syn. of *kokorpeca, peca* Nag. sbst., the spotted Owlet, Athene brama. See under *peca.*

**kokoraŏ** var. of *khokoraŏ.*

**kokorbǫ̆-nâṛî, kokorpoţa-nâṛî** sbst., an armed climber with a bitter, globular fruit. This is eaten raw. In cases of indigestion, dyspepsia or loss of appetite it is eaten either roasted or stewed.

**kokorecǫ** (Or. *kokhrŏy-coê*) imitative word of a cock's crow : sim *kokorecǫe* menleda. As adv. it takes the afxs. *ange, ge, tan, tange,* and modifies *kakla, rą, aĭum, aĭumǫ.* For the rest it is syns. with *kokoṛocǫ.*

**kokorecǫ-baha, kokoṛocǫ-bā** syn. of *ḍuliaṛą.*

**kokŏro** (Or. *khokhrŏ*) I. sbst., (1) a hole at a certain height in the trunk of a tree, in cntrd. to *kukŭru, ḍhoḍŏro,* a large hole in a tree near the foot : *kokŏrore* maĕnoko tukaakada. (2) fig., a hole pecked or eaten out of smth. as a fruit.

II. adj., with *sakom* a half-tubular bracelet, open on the inner side. It is made in two pieces to be pinned together.

III. trs., (1) of certain birds, to peck a hole in the trunk of a tree : kuḍko podola daruko *kokŏroea.* (2) fig., to peck, or eat out, a hole in smth.: kāŭko pabitako *kokŏrokeda.*

*kokŏro-ǫ* p. v., of a trunk, a fruit, etc., to get such a hole : ne daru apiţą *kokŏroakana.*

**kokŏrombo** (exactly the same word means, in Or., very much embarrassed) Cfr. *rombod,* I. sbst., the act of trying excitedly to catch a small animal with both hands by one or several swift movements : *kokŏrombote* kale nirrikakja.

II. trs., to endeavour to catch as described : miaḍ maraṇ coṛahaiiṇ *kokŏrombokja,* I caught a large *coṛa* fish in a quick endeavour ; miaḍ maraṇ coṛahai *kokŏrombojąiṇ* taĭkena, I was trying, i.e., I tried in vain, to catch hold of a large *coṛa* fish ; miaḍ maraṇ corahaiiṇ *kokŏrombokja,* kaiṇ daṛiąia.

*kokŏrombo-n* rflx. v., same meaning : miaḍ coṛahai namţąicii *kokŏrombontana ;* biṇhaiiṇ namlja, samageṇ *kokŏrombonjana.*

*kokŏrombo-ǫ* p. v., to be subjected to such a (successful or unsuccessful) attempt : miaḍ biṇhai *kokŏrombo-*

*lena.*

III. adv., with or without the afxs. *ange, ge, tan, tange,* modifying *saḷ, rika, rikan, rikaṇ.* Fig. it may modify *tela* and is then syns. with *lolopototan*: baksis *kokŏrombotane* telakeda, he was much pleased with the gratuity he received.

**kokor-peca** Nag. syn. of *peca* Nag. *kokor* Has.

**kokoṛocṇ** onomatope, I. sbst., the crow of a cock: ne simą *kokoṛocṇ* ciulaŏ kaiṇ aĭumlą.

II. adj., with *kakĭla, rą, saṛi,* the crow of a cock.

III. intrs., to crow: okoeą sim *kokoṛocṇleda?*

*kokoṛocṇ-n* rflx. v., to crow: ne sim enaṇātee *kokoṛocṇntana*; ne sim oṛṇ moḍ candulekaree *kokoṛocṇna.*

**kokoṛocṇ-bā** syn. of *daliaṛą.*

**kokoṛo-marą** Has. syn. of *khoṇgoṭomarą* Nag. sbst., the Yellow-wattled Lapwing, Sarciophorus malabaricus. It calls *kuṛiḍ-tukiḍ, koṛṇtuḍ* or *kuṛi-tuku.*

**kolaṇgi** var. of *halaṇgi.*

**kolhom** Kera var. of *kolom.*

**kolṇ** var. of *kholṇ.*

***kolom** I. sbst., a threshing floor. It is always in the open air on some high ground cleared for the purpose. A temporary shed is made on it for the watchers. It is watched as long as all the paddy has not been threshed and stored. The same spot is generally chosen every year by the same family: abuą *kolomre* eṭąkoą baba dōakana, am āḍ abuą mente autam, some paddy belonging to other people has been placed (for safe keeping) on our threshing floor, take care not to take it away mistaking it for our own.

II. trs. or intrs., to use a spot for a threshing floor: ne piṛibu *kolomea,* ne piṛiṛebu *kolomca.*

*kolom-ṇ* p. v., corresp. meaning: hesąpiṛi apia *kolomakana*; koṭąre *kolomoa* tapeą?

*ko-n-olom* vrb. n., the size of a threshing floor, the number of threshing floors: *konolomko* kolomkeda, goṭa oṛako peṛṇgiṛitada.

**kolom-baba** sbst., the threshed or unthreshed paddy on the threshing floor.

**kolom-bārom** sbst., the weight a man carries in taking the paddy from the threshing floor to his house. This amounts to 1½ maunds, 120 lbs., double of what he would be able to carry on a long journey (*saṇginhorabārom*): *kolombāromte* moḍ bārom, saṇginhorabāromtedo bar bārom hobaoa; nea *kolombāromte* moḍ bāromdo hobaoa, all this must weigh about 1½ maunds.

***kolom-boṇga** Has. I. sbst., the sacrifice by the head of each family of the 2 or 3 fowls, the sacrifice of which he has promised generally in the sowing season. He offers them on his own threshing floor on the first day of threshing (*enpunare*). This is one of the sacrifices called *endąruaṛ* in Nag: *kolomboṇgape* boṇgalą ci?

II. intrs., to offer this sacrifice *kolomboṇgakedako, kolomboṇgakenako.*

*kolombooṇga-ǫ* p. v., imprsl., of this sacrifice, to take place: her enetęve apia simko agomlena, ena tisiṇ *kolombooṇgaǫtana.*

**kolom-sardi** sbst., the reaping and threshing season.

**kolom-siṇ** Has. syn. of *kharâpuja* Nag. I. sbst., a sacrifice offered by the pahan, on his own threshing floor only, in the name of the whole village community: *kolomsiṇ* hobajana ci aŭri hobaoa?

II. intrs., of the pahan, to offer this sacrifice: apeąni cimtaṇe *kolomsiṇea?* hondere *kolomsiṇkena.*

*kolomsiṇ-ǫ* p. v., imprsl., of this sacrifice, to take place: gapa *kolomsiṇoa.*

* This sacrifice is intended to obtain the blessing of Singbonga, of the village bongas and of the ancestors on the reaping and threshing operations of the main rice crop, *hambal baba,* which grows in the first class fields.

It has no fixed date, nor is it determined by any phase of the moon. It is by preference offered on a Monday or Friday, sometimes on a Wednesday.

When most of the crops of the second and third class fields have been gathered in and threshed, about the time that the first class crop begins to ripen, the pahan or his assistant (*jomjiluṇi*) gives 8 days notice by proclaiming throughout the village: "Hijų somār (or sukurubār) hāibu kolomsiṇea! Rîṛîkaṛikeate moĕoḍleka bāndare ilikotabu akiḍjompe! He now, next Monday (or Friday) we shall observe the *kolomsiṇ!* Therefore then, brethren, let each of you prepare for himself a small pot of beer, even though you have to take a loan or go into debt over it!"

I. *On the eve of the feast,* the pahan catches and keeps under a basket, a red fowl having feet coloured like those of a crow. This colour of the feet is considered essential for that occasion. Nobody could give the reason for this. It is kept the whole day without food so as to make it ravenously hungry for the next morning. If then it eats greedily of the sacrificial pearl-rice, the people are hopeful of getting a great deal of rice out of the paddy. Should the fowl refuse to eat or eat but reluctantly, there would be consternation in the village, since that would be a sure sign that the threshing would yield very little grain.

II. *On the feast itself,* immediately after sunrise the pahan's assistant goes to the threshing floor of the pahan and there digs a long trench, in which a fire, sufficient to cook a meal for the whole village, can be lighted. The pahan's wife or some other married woman of the village, at the pahan's bidding, then goes and plasters the threshing floor with freshly diluted cowdung. The pahan himself, after bathing, goes to cut a handful of the standing first class paddy and a sheaf of *saŭri* (thatch-grass), and tying each of these separately, takes them to his house. Meanwhile the assistant

has gone to bathe and then has carried to the threshing floor water for cooking the meal. Then he returns to the pahan's house to fetch the new waterpots and stewing pans in which the meal is to be cooked. He also brings the required amount of rice. The pahan places on a winnowing shovel the sacrificial fowl, some pearl-rice, some beans, the handful of paddy and the sheaf of thatch-grass, and goes with the assistant to the threshing floor The beans are considered an essential part in this sacrifice, so much so that, if he cannot find any in the village, he must procure them from elsewhere.

Before sacrificing, he sprinkles some water over the threshing floor, then washes his hands and feet and the beak and feet of the sacrificial fowl. He then places three little heaps of pearl-rice in a line running from North to South, and at the side of this he puts the bundle of paddy and the sheaf of thatch-grass. Then facing East he sits down and with both hands holds the fowl over the little heaps of pearl-rice so that it can easily reach them with its beak. As soon as it has eaten, he begins the sacrificial formula. "Sirmare Sinbonga! Tisindoin omamtan cedamtana. Tisindo Condor, Mâraburu, Candi, Desauli, Burubonga, Ikirbonga, Nageera, Bindiera, diriatal sakamsororenko, ape miad gandu miad calpare dubtan tinguntanko, hapatin cupurupe! Tisindole omapetan cedapetana. Arire cimire kula bangai, bin bangai! Babaenga kodeengare heari bano poari bano? Satrire sagare, birre akarre kulacanki binacanki bano! Dasikora kamirikuri kulani binui mera botonai! Netabu tisindole omapetan cedapetana, N. N. . . (names all the ancestors he can remember). Cilekate ape nanre dasturau colonaukedape, enlekagele omapetan cedapetana. Lāyhasu bano bōhasu banoka. Kulacanki binacanki banoka. Singbonga in heaven! to-day I give and offer this sacrifice to thee! To-day Condor, Manraburu, Candi, Desauli, Burubonga, Ikirbonga, Nageera, Bindiera and all you, who are hiding in the interstices of rocks and under the heaped-up leaves (i.e., any spirit beyond our knowledge) all of you, who are sitting on the same seat, the same bench (i.e., who are meeting and conversing as equals, on friendly terms) divide amongst yourselves and hand over to each other of what we give and offer to you to-day. Let there be neither snake nor tiger on the ridges and boundaries of the fields (i.e., let neither tiger nor snake appear within our cultivated area). Let there be no damage to our standing paddy and millet crops, done by insect pests or by cattle carelessly herded. Let neither tiger nor snake attack us when we go to reap the pungent-barbed thatch-grass in the jungles and virgin forests! Let no kind of tiger or snake threaten either

man or maidservant! Here now brethren! all of you N. N., we give and offer you this sacrifice to-day in the self same manner and according to the custom you have handed down to us. Let there be neither stomach ache nor headache and let neither tiger jump on us nor snake raise its fangs against us."

As soon as he has finished this treble formula, he cuts the fowl's neck, drops some of the blood on the three little heaps of pearl-rice, plucks a few feathers from the neck and some of the long feathers from a wing and puts them near the little heaps of rice.

The assistant now plucks and cuts up the fowl. The pahan takes the liver and a small piece from the chest, which he mixes with some pearl-rice and bakes into a kind of cake, in a leaf placed on hot embers. Of this cake three little bits are broken off and placed near the three little rice heaps where they are left. The remaining part is then and there eaten by the pahan and his assistant. The pearl-rice with the blood on it, the three bits of cake and the feathers are the share of Singbonga, the village spirits and the ancestors. Since this feast is followed by a common meal, and a dance, these gifts are on this day covered over by a winnowing shovel, in order that they may not be touched by the dancers. On the next morning the winnowing shovel is removed.

There is no obligation for the villagers, to assist at that part of the sacrifice, which has been described. However a number of men always do assist, and these must bathe before coming. At the subsequent part the whole Mundari village population must be present after having bathed.

By the time the assistant has cooked the fowl, rice, beans and pulse for the common meal, the women arrive, each carrying a pot of rice beer. Each of them offers a little beer to the pahan and then to his assistant. The beer thus offered may either be drunk at once or poured into a separate pot to be drunk afterwards.

The people now separate into three groups: (1) the male khuntkattidars, i.e., the descendants of the original settlers, being all of the same clan. (2) the rayats, i.e., the members of another clan, whom the khuntkattidars have allowed to settle in the village and cultivate certain lands on payment of a small rent. (3) The wives of both khuntkattidars and rayats.

That part of the meal, which is destined for the khuntkattidars, is then vicariously offered to Singbonga, the village spirits and the ancestors. This is done by placing a little lump of cooked rice, beans and pulse near each of the three little heaps of pearl-rice above mentioned.

The food destined for the rayats and the women is not offered sacrificially. Then each of the three

groups takes its meal separately.

When the meal is over, the pahan covers for the night with a winnowing shovel, the sacrificial offerings (the pearl-rice with the blood on it, the feathers and the cooked rice, beans and pulse). Then he washes his hands and anoints himself with a little oil. All the assistants do the same. They then settle down to drink beer and after that they dance the *jadur* dance for a short while and go home. After midnight all the unmarried people turn out and dance the *jadur* as long as it suits them. From that day this particular dance and melody remains in vogue until the phagun feast.

Outsiders are not allowed to join in the dance on this particular night.

**kolonga** Nag. syn. of *kokomba* in the first meaning of this word.

**koman ? okoman ?** adv., with or without the afxs. of rest in a place or direction towards or from a place, *re, te, āte, sa, sate, satle, ta, tate, tatle, kore, kote,* etc. When used without afx. it is eqvlt. to *okomanre ?* Where ? or *okomante ?* Whither ? Constructed like *eman.*

**komba-komba** syn. of *kodokodo.*

**kombir-daru** Nag. syn. of *asandudaru.*

**kombo** I. sbst., (1) syn. of *totorâ,* the throat : huria kula uriko kulsubati kae dariakoa, nirdekoci hotosatee pentorarăguna ad *komboe* rapudkoa, a leopard cannot throw a bullock by the force of its impetus, it jumps on its back and reaching down from the neck catches it by the throat. (2) syn. of *komboduku,* a goiter : dakădārko *komboko* hadgiriia ci ? Do surgeons operate upon, and cut off, a goiter ?

II. adj., goitered : nīdo okoren *kombo* buria ? Also used as adj. noun : nīdo okoren *kombo.*

*kombo-o* p. v, to get a goiter : *kombojanae.*

*ko-n-ombo* vrb. n., the number of goitrous persons : ne hature *konomboko kombojana,* ora parted mid hororeom namkoa, so many people have become goitrous in this village that you will find at least one in every family.

**komboĕ, komboĕ-bagel, koĕ-bagel** trs, to swallow at once, without chewing, solid food which feels smooth or greasy in the mouth. The frequentative is *kambaĕkomboĕ, komboĕkomboĕ.*

*komboĕ-n, komboĕbagel-en* rflx. v., same meaning.

*komboĕbagel-o* p. v., corresp. meaning.

*komboĕken* adv., modifying *ud, rika.*

**komboĕ-komboĕ, kambaĕ-komboĕ** frequentative of *komboĕ.*

**kombol-bā** Has. sbst., (1) syn. of *biarbuti* Has. Calonyction bona-nox, Boj. ; Convolvulaceae,—the Moon-flower, a large herbaceous climber, with muricate stems, large cordate leaves, and large funnel-shaped, white flowers. It is called *dudhiakalmi* in Beng. (2) syn. of *upalbā,* Nymphaea Lotus, Linn. ; Nymphaea rubra, Roxb. ; and Nelumbium speciosum, Willd. ; Nymphaeaceae,

called *kombol* in Beng.

**komcoṇ** sbst, (1) also *gâṭkomcoṇ*, the wooden arm to which the pestle is fixed in an oil press. It is marked B on Pl. XV. 2. (2) also *ṭuĭlakomcoṇ*, the peg for fixing the string at the end of a guitar's shaft (Pl. XXVIII, 3, D) : *ṭuĭ'akomcoṇdo* ṭuĭladaṇḍiṛa cuṭire tusiṇoa, enare ṭuĭlabaĕar pucugoa.

**komḍeḍ, komḍoṇ** (P. *gumbaz, gumbad*, an arch, a vault) I. adj., (1) with *sān*, curved, arched firewood. Also used as adj. noun : *komḍoṇko* alope autą. (2) *komḍoṇ*, with *jojo*, poetical syn. of *binḍa jojo* curved tamarind pods :

Hala, lipi, Dôĕsako norare,
Hala, lipi, *komḍoṇ* jojo.
Hala, lipi, Kukuṛako ḍarenre,
Hala, lipi, ḍih bakarakuriḍ.

I say ! O lark, there is a tamarind tree with curved pods on the way to the Doisa country. I say ! O lark, there is a large-fruited Indian plum tree on the way to the Khukhra country.

Note the proverb : Honara ci *komḍoṇ* sān, ltly., a son-in-law is like curved firewood (which cannot be straightened by tying it in a bundle with straight wood). This means : It is no good being at variance with one's son-in-law, ultimately one's daughter will have to suffer for it.

*komḍed-ǫ, komḍoṇ-ǫ* p. v., of firewood, to be curved : ne soben sān *komḍoṇakana*.

II. adv., with or without the afxs. *ange, ge*, modifying *lelǫ, menǫ*, etc. : *komḍoṇauge* alom idiĭa, kubàakantąre topaṇgiṛitam, do not take it in a curved state, cut off the bent part.

**kom-kom** syn. of *mokomoko* (1) syn. of *ḍumḍum, mamuṛaṇ*, gloomy, morose silence. (2) syn. of *comcom, lomkoḍ, lumlum*, sulky, sullen silence (in doggedly keeping up ill-feeling and repelling advances). (3) syn. of *ṭomṭom, kôṛôkôṛô, kosokoso, koṛokoso, ṭurṭur*, angry silence. (4) sometimes syn. of *kǫkǫ*, taciturnity from disposition or from distrust of one's powers. (5) syn. of *muĭtuṇ*, dejected silence, v. g., in consequence of hunger. Constructed like *comcom*.

**kom-kom** too narrowly or pointedly pyramidal, conical, cup or cupola-shaped, in contrd. to *comcom*, so shaped with the right proportions, and *caṇcaṇ*, too flatly or broadly so shaped. Constructed like *comcom*. Note the song :

Ale tale babu taledo
Ḍubaree jomkena, *ḍubakomkom*. (2)
Ape tape maĭtapedo,
Taṛaree jomkena, taṛaleceke. (2)
Ale tale babutaledo
Keṛakoe gupikena, keṛarumṭaṇ. (2)
Ape tape maĭtapedo
Sukurikoe gupikena, sukuricumṭiṇ. (2)

Our boy has eaten from a brass bowl, he screws up his mouth in the form of a bowl. Your girl has eaten from a brass plate, she pushes her lips forward open mouthedly like the rim of a brass plate.

Our boy has herded the buffaloes, he has become as fat as them. Your girl has herded the swine, she makes a face like the snout of a pig.

**kompaṭ, kompāṭ, kumpāṭ** adj., with *Munḍa*, a genuine Munda, one of those generally called Mundas simply, in contrd. to *Mahali Munḍa*, *Hō Munḍa*, *Biruṛu Munḍa*, etc.

**komsiṇ** I. sbst., also *komsiṇpacri*, a wall of logs planted upright: iniṇ oṛare *komsiṇ* menṇ, his house has log walls.

II. trs, (1) to make a wall by means of logs: pacriko *komsiṇāḳada*. (2) also *komsiṇpacri*, to build a house with log walls; to use logs to make such a wall: oṛako *komsiṇḳada*; daruko *komsiṇḳada*.

*komsiṇ-en* rflx. v., same meanings: birdisumre oṛako (or daruko) *komsiṇena* (or *komsiṇpacrina*); birdisumre kula borote pacriko *komsiṇena*.

*komsiṇ-o* p. v., corresp. meanings.

**komsiṇ-oṛa** sbst., a house with log walls

**komsiṇ-pacri** see under *komsiṇ*.

**kōn** var. of *khon*.

**kona** (H. *konā*) an angle, an angular corner. Construeted like *koca*.

**kona-kuci** Nag. syn. of *ṭusaṭ usi* Has. (so as to fill even the corners).

**konāsi** Nag. (Sad., H. *konā*) syn. of *botor* Has. sbst., the four corner pieces running from the ends of the ridge pole to the corners of a 4-sloped roof (*caṭomoṛa*, Pl. XXXII 2). They are jointed to the ends of the ridge pole as shown in fig. C.

**konca** (Or.) I. sbst, a quantity of grain or pulse equal to half a *ṭeṓṛ*, whatever be the size the latter: miḍ *konca* babaiṇ namakaḍa; bar ṭeṓṛ *koncaṭe* kaḷe bījana, we did not get our fill with 2½ measures of rice.

II. trs. or intrs., to fill, or give, half a grain measure: caũli kaṇ peṛeḷae *koncaḷeḍa* (or *koncakiṇa*); kae peṛeḷae *koncaḷeḍa*; ṭeṓṛ kae *koncakaḍa*.

*konca-o* p. v., (1) of a grain measure, to be filled half: soṭete soṛaḷero baroganḍa kā *koncaoa*, if one pours a small measure into a 2 lbs. measure, the latter will not be half full. (2) to receive half a measure of grain: taramarako koncako namkekeḍa, taramarako kako *koncajana*. (3) of grain, to fill half a measure: baba ṭeṓṛare *koncaakana*.

**kondoṛo, kondoṛo-kondoṛo** (Sad. *kondoṛ kondoṛ*) syn. of *koroḍ, koroḍkoroḍ*, I. sbst., (1) syn. of *eraṇrogoḍ*, the boredom of incessant scolding: ne dasido puraṇge *kondoṛoe* namkeḍeïi bageholedenjana. (2) syn. of *asirogoḍ*, the boredom of a continuous demand or demands: *kondoṛoe* sātiṇsakaõjida, mendo bar ganḍa paẽsa om kaeṭana, he prefers to be bored by their insistence rather than consent to give them two annas.

II. adj, worrying with scoldings: ne oṛare miaḍ *kondoṛo* buṛia menṇia, enate dasiko bagekatentana. (2) having the habit of harassing

people with insistent demands: *nido* kenṭeḍ *kondoṛo* honge. (3) with *kaji, eraṇ*.

III. trs., (1) to worry with scoldings: hanarte *kondoṛokia*, enamente ne kuṛi kae taĭntana. (2) to bore with insistent demand: pačsamente honko *kondoṛokia*.

IV. intrs., same meanings, (may refer to a habit): caṭuiṇ rapuḍla, hanariṇ *kondoṛokena* (or *kondoṛokeda*).

*ko-p-ondoṛo* repr. v., (1) to worry each other with quarrels: hirumeare janaŏkiṇ *kopondoṛoa*. (2) to harass each other with insistent demands. *kondoṛo-o* p. v., to be worried with incessant scoldings: puraggee *kondoṛojanci* dasiĭ hokajana. (2) to be harassed by insistent demand, to be worried into giving: *kondoṛojanac*, enamente ṭakae omkeda, kāre okoṇi omea honaṇ?

V. adv., with the afxs. *ange, ge, oge, leka*, also *kondoṛokondoṛo*, with or without the afxs. *ange, ge, oge, ṭan, ṭange*, modifying *kaji, eraṇ, aeu, asi, rika*.

**konḍa, konḍa-gaṛa** Has. syn. of *unḍu* Nag. I. sbst., the small pit used in the game at marbles: *kondagaṛare* guliko oraĕea. See *gulinnaṇ*.

II. intrs., to make such a small pit: netarebu *kondagaṛaea*.

*konḍa-o* p. v., of such a small pit, to be made: netare *kondaakana*.

**konḍa, konḍal** (Or. *konḍā, kôṛā*) I. sbst., (1) syn. of *binḍaari*, a semi-circular ridge raised to repair temporarily a break in a dam or rice field ridge: *kondal* ḍate bagăraŏjana. (2) a halo around the sun or moon: *kondal* nāḍo mâṛîmâṛîte banogoṭana.

II. trs., (1) to repair by means of such a ridge: aṛile *kondalkeda*; ha loĕoṇle *kondalkeda*. (2) of the spirits, supposed creditors of the sun or moon, to sit in panchayat around the sun or moon and so produce a halo: canḍuko *kondakia* (or dubṭaia, minṛikia).

III. intrs., to make such a semi-circular ridge: neta *kondaltape*.

*konḍa-o, kondal-o* p. v., corresp. meanings: ne aṛi *kondalakana*; singi *kondalakana*.

*ko-n-onḍa, ko-n-onḍal* vrb. n., the size of such a semi-circular ridge; the long duration of a halo: *kondalko* kondalkeda, bāṛi dipli kā talomoa, they have raised such a semi-circular ridge around the break that during the heavy rains the water will not flow over it.

**konḍa-biur, konḍal-biur**, verb, same as *konḍa, kondal*, in both meanings.

**konḍal** var. of *konḍa*.

**konḍaṇ** Nag. (H. *konā* and *ḍang*, corner summit, corner end) (1) var. of *kanḍom* Has. (2) syn. of *kumcaṇ* Has.

**konḍe** (Sad.) sbst., a tall, thick variety of paddy, 5′ high, sown or planted in *caŏṛa* fields. It has white grains and with the exception of *kauaĭ* is the earliest among late varieties. It is often sown in mud. The transplantation, to succeed, must take place early in

the season.

**konḍę** I. sbst., the smaller kind of wood axe (Pl. XX, 6), in cntrd. to *kake*, the larger kind: *konḍę* huṛiagea, hake maraagea.

II. trs., (1) to forge into a small wood axe: ne meṛeḍ *konḍękem*. (2) in connexion with a nl., to give so or so many strokes with a small wood axe: miaḍ tuĭuiǫ *moḍkonḍęlią*. (3) to bake a small cake in a folded sal or jack leaf: laḍko *konḍękeda*.

*konḍe-gǫ* p. v., corresp. meanings: ne meṛeḍ bariado *konḍegoa*; tuĭu *moḍkonḍęiana*; apia laḍ *konḍęakana*.

**konḍę-laḍ** sbst., a small cake enfolded in a sal or jack leaf and so baked. With some imagination its shape can be compared to a small wood axe.

**konḍi, kunḍi** poetical term for *loĕoǫ*, a rice field. See the song under *koǫ*.

**konḍo-konḍo, konḍoǫ-konḍoǫ** Has. vars. of *kanḍaǫkonḍoǫ*, but the adv. *konḍoǫleka* and the adj. *konḍoǫlekan* are also in use.

**kone, kone-baṭa** Ho, sbst., the Painted Snipe, Rynchaea capensis.

**konea**, (H. Or. *kanyā*) I. sbst., a bride: okoren *koneape* auakąia? From what village is the bride you brought home? N. B. Children when they find a *koronjo* pod with two seeds instead of one, call them *koneakiǫ* or *koneabōrkiǫ*.

II. trs., to give or take a girl in marriage: tisiǫ ne hature bar hoṛoko *koneakeḍkiǫa*.

III. intrs., with ind. o., to get a wife for one's son: *koneaǫiale*.

*konea-u* rflx. v., of a woman, to marry: entedo en kuṛi oṛǫe *koneanjana*, then she remarried.

*konea-ǫ* p. v., of a woman, to be given or taken in marriage.

**konea-bōrkiǫ** sbst., the bride and bridegroom.

**konea-kiciri** sbst., the bridal dress given by the bridegroom's family on the morning of the marriage day.

**konea-liją** syn. of *koneakiciri*.

**koneâṛâ, koneâṛâ-dą** syn. of *kaṛa, kaṛadą*.

**koneâṛâ-nâṛî** Has. syn. of *togonâṛi, huṛiǫ togo* (Sad. *koneaṛi*) sbst., Vitis assamica, Laws.; Ampelideae,—a large climber with large subcoriaceous, suborbicular, glabrous leaves. It is used to polish floors and walls as described under *kaṛa*.

**konjoro-daru** var. of *koronjodaru*.

**konoṛǫ** I. sbst., a repetition of what has been said by oneself or by another: *konoṛǫte* misamisa landa sirjaĕoa, repetitions sometimes excite laughter.

II. adj., with *kaji*, the thing repeated once or several times.

III. trs. or intrs., to repeat once or several times what has been said: kajim *konoṛǫkeda*, barapisa miaḍgem kajilą, thou art repeating thyself; *konoṛǫime*, tell him a second time; gomkedo misagee kajilą, parcār *konoṛǫkeda*, the Missionary said the thing once and the catechist repeated it after him; *konoṛǫlem*, kale muṇḍikeda, repeat, please, we

have not understood.

*konoro-ge* p. v., corresp. meaning: kaji *konorolena*; ne horo *konoro-lena*, iminreo kae hijujina, he was invited twice, or asked twice to come, and nevertheless he did not turn up; largaĕteo misami-a *konorogoa*, the same things, or somebody's words, are sometimes also repeated in jest.

**konse** Nag. var. of *kuse*.

**kon** poetical adj. qualifying *kondi*, a rice field, in the ridge of which there is a *kondal* (*bindaari*).

*Kon* kondi bakurare dalaĕa,
Terako tupuintanadaĕa, dadaĕa
Terako tupuintan
*Kon* kondi bakurare, dadaĕa,
Marako mapatanadaĕa, dadaĕa,
Marako mapatan.
Mole bita ote nagen, dadaĕa
Terako tupuintanadaĕa, dadaĕa,
Terako tupuintan.
Tetenga tengo sān nagen, dadaĕa,
Marako mapatnadaĕa, dadaĕa,
Marako mapatan.

O my elder brother, in the bend of the rice field embankment where the breach has been repaired by means of a curved ridge, Oh! look! they are shooting each other, my elder brother. Oh! look! they are fighting with axes. O my elder brother, for a bit of land large as my hand, Oh! look! they are shooting one another, O my elder brother. For a piece of firewood so small that a lizard could carry it, Oh! look! they are fighting with axes. O my elder brother, they are fighting with axes.

**kon-baba** sbst, a variety of paddy, now unknown, of which there is question in a song. It had curved ears.

Kon kondire *konbabain* hereleda, kūare!
*Konbabain* hereleda, kūare!
*Konbabain* hereleda, konkoleka gelelena, kūare!
Konkoleka gelelena, kūare!
Konkoleka gelelena, konkoleka guru gemberekeda, kūare!
Konkoleka guru gemberekeda, kūare!

In a field with a small semi-circular ridge I had sown *kon* paddy, alas! I had sown *kon* paddy, it bore curved ears, alas!
It bore curved ears, the field rat carried off the curved ears in its mouth, alas!
The field rat carried off the curved ears, alas!

**konga** syn. of *halilār*, *hatilor*, *halilutur*, sbst., Agave Cantula, Roxb.; Amaryllidaceae,—a large, tufted shrub with spine-tipped and spine-edged, fleshy leaves, and flowers fascicled on a pole-like scape. These flowers are eaten as a vegetable, but the water in which they have been cooked must be strained off. This shrub is much used as a hedge plant. The leaves yield a good fibre for ropes, rarely used by the Mundas.

**konga** (P. *ghongā*, shell of a snail) I. sbst., the shell of an egg; *konggako* giritape.

II. adj., with *simjarom*, an egg taken out of its shell, the shell remaining nearly whole or being

divided only in 2 transverse halves : soben simjarom *koṇgạgea*.

III. trs., (1) var. of *toṇgạ* Nag. to take out an egg from its shell as described, in entrd. to *uri*, to peel a boiled egg : simjarom *koṇgạepe*. (2) var. of *poṇgạ* Nag. syn. of *poṇ, ruluṛ ruluṛu*, of a hen, to break an egg after hatching it, for the escape of the chickling : sim tisia apiae *koṇgạkeḍkoa* (3) fig, (*a*) to open at one end only or divide transversely (not longitudinally) into 2 parts any kind of shell or more or less shell-like envelope, for the purpose of extracting the contents : merombō̤ *koṇgạkeate* hataṇ uruaeme, sidare alom koṛamrapudea ; sinjujō̤ *koṇgạeme* ; lumam *koṇgạkiate* guṇgiko uruaia, having cut off the tip of the silk-cocoon they extract the aurelia ; lipapha *koṇgạlam*, open the envelope of the letter. (*b*) syn. of *koṇgạuruṇ*, to extract after opening as described : hataṇ *koṇgạeme* ; guṇgiko *koṇgạkom* ; ciṭi *koṇgạeme*, pull out the letter from its envelope.

*koṇga-gạ* p. v., corresp. meanings : soben simjarom *koṇgạjana*.

*ko-n-oṇgạ* vrb. n., (1) the extent or careful manner of opening such shells : *kononggạko* koṇgạkeda, goṭa ataraḍrạ simjaromko cabakeda ; ne merombō̤ *kononggạ* koṇgạeme, miḍ-eokoō̤ raṭi hataṇ aloka seredḅaraō̤. (2) the act of thus opening such shells : misa *kononggạre* cimin lumamkom koṇgạleḍkoa ? (3) the thing extracted, the empty shell : ne simhonko nimir *kononggạko* ci ? ne lu nam aṅia *kononggạ*.

**koṇgaḍ-nâṛî** sbst., Holostemma Rhedii, Wall. ; Asclepiadaceae,—an extensive climber with large opposite, membranous, ovate-cordate leaves, large flowers, pale-pink outside, crimson inside, in axillary few-flowered cymes, and a fruit of 2 smooth, acute follicles 4″ by 1¼″. The root is one of the ingredients of *Hirana*, the ferment for rice beer, and is also a remedy for stomach-ache. The flowers have a sweet taste, children eat them raw and eat also the fruit. *Maraṇ koṇgạḍ* or *birkoṇgạḍnâṛî* is Dregea volubilis, Benth. ; Asclepiadaceae.

**Koṇgaḍi** sbst., name of one of the clans of the Mundas. See under *kuli*.

**koṇgar** used in Gangpur, syn. of *doṛo, goṇgoṛa*.

**koṇge, koṇgole** and derivatives, see *kokole*.

**koṇgho, koṇgŏṛo** Nag. I. adj., of men, animals and bottles, tall, lanky, long-legged, long-necked, long and narrow : hini ! *koṇgho* sandi ! Look, what a tall cock ! Also used as adj. noun : nīdo aleạ *koṇgho*.

*koṇgho-ạ* p. v., to become tall, lanky, etc. : nīdo liṇgasim, oṛ barapi candṛee *koṇghoa*.

II. adv., with the afxs. *ange, ge*, modifying *meṇa, lelo*.

**koṇgole** and derivatives, see *kokole*.

**koṇgŏṛo** var. of *koṇgho*.

**koṇgŏso, koṇgso** var. of *khoṇgŏso*.

**koṇgoṭo-marạ** var. of *khoṇgoṭo-marạ*.

**koŋka, koka** (Or. *kokā*) Cfr. *kakaḷoko, kaŋkakoŋko*, I. sbst, idiocy, mental deficiency or insanity connoting usual silence: ne hoṛoa *koŋka* cilkate hokaoa?

II. adj., idiot, usually silent in consequence of mental deficiency or madness: Garaēren *koŋka* hoṛo miḍ canḍuleka isŭkulkolǫe taĭkena entee bugiruaṛlena, a silent madcap, native of Garai, attached himself for a month to the company of the school boys and then came back to his senses. (It has been noticed that in India schools have an attraction for lunatics). Also used as adj. noun: nī okoren *koŋka?*

III. trs. caus, (1) of a spirit, a witch, a wizard, a disease, a shock or sudden fear, the cause of this shock, v g., a tiger, to cause this kind of madness: ne hoṛo'o oko bonga *koŋkakiḷa?* najom, duku, boro, kula *koŋkakiḷa.* (2) fig., syn. of *koŋkagiṛi*: kajiteko *koŋkakiḷa;* amą kaji *koŋkakiḷiña.*

IV. intrs., imprsl., syn. of *koŋkagiṛi*: amą kajite *koŋkukiḷiña.*

*koŋka-n* rflx. v., to keep a stupid silence: poncoko kulija'ree *koŋkanjana.*

*koŋka-ǫ* p. v., to get a fit of such lunacy by the action of one of the causes enumerated: cilkatee *koŋkajana?* kula saḷbarbanḍulekore hoṛoko *koŋkaoa* kāreḍoko barăṛalarăṛaoa, people saved from the actual grip of a tiger are (for some time) mad with fear, either quite dumb or speaking deliriously. (2) to be born an idiot: jonomātee *koŋkaakana.* (3) fig., syn. of *koŋkagiṛiǫ*: ena kajitee *kŏŋkajana.*

V. adv., (1) with the afxs. *ange, ge,* modifying *ṭōrǫ, aṭăkarǫ:* ne hoṛo *koŋkagee* aṭkaroṭana, he seems to have a fit of taciturn madness. (2) with the afx. *ǫge,* so as to cause such a fit: boŋga *koŋkaǫgee* hatirsia. (3) fig., with the afxs. *ange, ge, ǫge*: ne uri moḍhisi gonoŋolekaiŋ bisŭāskena, pīṭiteŋ idilija, elbarṭaka om kakoąjana, *koŋkageŋ* aṭăkarkeda, I thought I would get 20 Rs. for this bullock, selling it in the market, but they did not even offer 12 Rs. for it, I stood aghast; pīṭiāte isu cīj kiriŋeą meną, mendo oṛarą kami lelmente tisiŋ jetae bangaia, *koŋkageiŋ* aṭŭkarjada, I should go and buy in the market a lot of things, but there is nobody to look after the work at home, I am in a dilemma, not knowing what to do.

**koŋka- giṛi** also *koŋka,* I. trs., to nonplus, to abash, to strike dumb with surprise: kajiteko *koŋkagiṛikiḷa;* inkuą kaji *koŋkogiṛikiḷa.*

II. intrs., imprsl., with inserted prsl. prn., to be nonplussed, abashed, struck dumb with surprise: moḍsala herjana, kanḍi janalena, ena lelte *koŋkagiṛikiḷiña,* I stood abashed when I saw that one maund of seeds had produced only half that quantity of grain.

*koŋkogiṛi-ǫ* p. v., same meaning: ena leltea *koŋkagiṛijana.*

**koŋkoleka** poetical syn. of *kokǫ.* See the song under *koŋkaba.*

**koŋkopāṭ** var. of *kompāṭ.*

**kōṇre** ! poetical interjection expressing need or sorrow. On the *mage* feast in Has. and on the flower feast and the *sohoraṫ* in Nag., the young people, dancing and singing, make the tour of the houses begging for cakes, raw rice and pulse, on which they feast afterwards. All the time they sing the same little ditty :

Lāḍ, lāḍ mene, kōṇre !
Caũli, caũli mene, kōṇre.

We beg for cakes, have pity on us! We beg for uncooked rice, have pity on us !

See also the song under *koṇbaba* and the one under *bababā*.

**koõa** Nag. (Sad.) syn. of *kosa*.

**kōp, kōpo** I. sbst., (1) phlegm : kuḷere *kōpe* uṛuṇjada, when he coughs he expectorates. (2) bronchitis : *kōpo* namkiạ, he has bronchitis.

II. intrs., in the df. prst., to have bronchitis, to have the windpipe obstructed with phlegm : *kōpṭanac*.

*kōp-ọ* p. v., to get bronchitis : *kōpojanac*.

*ko-n-ōp* vrb. n., the number of cases of bronchitis : *konōpko* kōpjana, goṭa oṛạrenko purauterjana.

**kopa** trs. or intrs., (1) to wipe clean with the hand ; to sweep off with the hand or paw : kuṛamṛạ duṛa *kopaeme ;* buṛi musiṇ *kopate* soben loae cabakeda, in one day the bear swept off with its paw all the wild figs from the tree ; ente biriḍjanci landiĩ *kopakeda*, then rising, the man wiped with his hands the dust from his buttocks (2) fig., (*a*) of a bear ; to throw down a man with a stroke of its paws : buṛi miḍ hoṛoe *kopakịa* oṛọ miḍ hoṛoe godarkịa aḍ bar hoṛodo kula tabiṛikeḍkiṇa, a bear threw one man with a stroke of its paw and scratched another, and a tiger threw down and mauled two men. (*b*) of a flood, to sweep away the whole of an embankment, of a field, etc. : holaṛạ jargi bandae *kopakeda*, bāṛi babae *kopakeda*. (*c*) to take away all the money in a house : soben ṭaka paẽsae *kopaṇmkeda*. (*d*) to bale out a pool for catching the fish : haiaṛọko cetan aḍ latarko *kopacabaḷạ*, those who bale water for catching the fish, have swept clean all the pools high and low. Note the saying : landi *kopakeḍeĩ* senọjana, or *kopake* landiĩ senọjana, he left the place empty-handed, ltly., he left the place after wiping the dust from his buttocks (which he could not do if he had his hands full).

*kopa-n* rflx. v., to wipe clean with the hands one's own limbs : haũko ṭunḍaṇjạia, enatee *kopantana* ; kuṛamkom duṛaduṛagea *kopakọme*, thou art covered with dust about thy chest, wipe it off with thy hands.

*ko-p-opa* repr. v., to wipe each other with the hands : deako *kopopakọben*.

*kopa-ọ* p. v., meanings corresp. to the trs. : baksa duṛageiṇ lella, *kopajana* ci kā ? I saw the box was covered with dust, has it been swept clean with the hand ?

*ko-n-opa* vrb. n., (1) the extent of the sweeping with the hand: *konopa* kopaeme, amą horõmore dura lelge a'oka lelọ. (2) the act of wiping with the hand: *loakonopae* kopakja, the bear threw him down with a stroke of its paw, in the same manner as it sweeps wild figs from the trees. (3) the things swept off: ne loado burikoą *konopa* ei?

**kopa-hunḍi** trs, to scrape together with the hands: ne babako *kopahunḍi'am*.

*kopahunḍi-ọ* p. v., corresp. meaning: baba *kopahunḍijana* ei?

**kopake-landi** adv. used only in the saying under *kopa*: empty-handed.

**kopa-parka** trs., to push people aside to right and left so as to clear one's way in a crowd.

*kopaparka-ọ* p. v., corresp. meaning.

**kope, koped** (Or.) trs, (1) of macaques (*gaṛi*), to stuff food in the mouth between the teeth and the cheeks: gaṛi caũlii *kopekeda*. (2) of children mostly, to stuff so much food in the mouth that the cheeks bulge out.

*kope-n, koped-en* rflx. v. same meanings: ata alom *kopena*.

*kope-ọ, koped-ọ* p. v., (1) of food or of the mouth, to be thus stuffed: gaṛi mocare caũli *kopeakana*; ne honle kulijaia, kae kaklaca, mocado atate *kopeakana*. (2) to have one's mouth thus stuffed: ne gaṛi mocae *kopeakana*, lutukumangee lelọtana.

*ko-n-ope* vrb. n., (1) the extent to which food is thus stuffed in the mouth: *konopee* kopekeda, mod pasaṛa atae cabauterkeda, he stuffed his mouth with a handful of puffed rice. (2) the act of thus stuffing: *konopete* sobene cabakeda. (3) the food thus stuffed: misa *konopedoe* tagoẽcabakeda.

**kọ-poṭa** (1) syn. of *balabaiu*, adj., stupid, silly, crazy, idiotic: miaḍ *kọpoṭa* hoṛo ẽṛẽ akiriṇa dipĩli baṛĩako bedakja. (2) plain, not nice. Also used as adj. noun in both meanings: nĩdo okoren *kọpoṭa*, paèsa lekao kae ituana? From where hails this stupid fellow who cannot even count money? bed dhuti oṛọ songkotee niraltana, abulekae bolọgkọredo sama *kọpoṭa*, he looks nice owing to his dress, but when, like ourselves, he has only a loin cloth, he is a quite plain man.

**korari** I. sbst., the act of looking for fish in a pool baled by others, after these have stopped their fishing, in entrd. to *tumbal*, to glean in the fields, and *bara*, to glean on the threshing floors or look for tubers not dug out with the rest when the crop was gathered from the field: *koraṛire* e'minaṇem namleḍkoa? Note the proverb: *koraṛire* coṛa, or *koraṛire* coṛae namana; he received a lion's share without having worked for it. This mostly happens when beer is given to those who have helped in a certain work (*maḍaĩti kami*). If much beer has been prepared even those who do not work are often invited to partake of it and someone sometimes drinks his fill while the others are still working.

II. adj, (1) with *hoi*, a fish caught in the manner described. (2) with *hoṛo*, syn. of the noun of agency *koraṛiṇi*, a person who catches fish in this way.

III. trs., (1) to catch fish as described: meḍ sakam haikoiṇa *koraṛileḍkoa*, I got a leafful of fish from an abandoned baled pool. (2) to examine for fish a pool abandoned by those who have baled the water: viku areḍed ḍobaiṇa *koraṛikeda*, miaḍo kaiṇa namana.

IV. intrs., to look for fish in such a pool: *koraṛitanae*; nikṇ areḍeḍareṇa *koraṛikeṇa* (or *koraṛikeda*).

*koraṛi-n* rflx. v., same meaning: amḍo janaŏm *koraṛintaṇa*, misao kam ārea, thou always preferest to glean after the fishers, and never balest a pool thyself.

*koraṛi ǫ* p. v., meanings corresp. to the trs.: ne haiko holako *koraṛilena*; areṭan horoko haikaṛākoin miaḍo kako sahsareṭaḍkoa, ne ḍoba samage *koraṛiǫtana*.

**korce** Has. **karce** Nag. syn. of *gonje*.

**korcol** Has. syn. of *harcoḍ* Nag.

**korcol-korcol** Has. syn. of *harcaḍ-horcoḍ* Nag.

**koreṛ ! okoreṛ !** intrg. interjection, show me ! let me see it ! Where is the thing which I know to be here ? in entrd. to *korea ? okorea ?* Where is it, here or elsewhere ? ṭakaiṇa namakada.—Koreṛ ! This interjection refers only to inan. os.

**koriṛ ! korikiṇa ! koriko !** and *kuriṛ ! kurikiṇ ! kuriko ! okoriṛ ! okorikiṇ ! okoriko ! ukuriṛ ! ukurikiṇ ! ukuriko !* (1) forms corresponding to *koreṛ* when there is question of liv. bgs. They are similarly contradistinguished from *koria ? korekiṇa ? koṛekoa ? okoria ? okorekiṇa ? okoṛekoa ?* baria cêṛêkiṇaiṇa goḍeḍkiṇa.—*Korikiṇ !* tikinko hijua mentem kajila, *kuriko !* Thou saidst that they would come at noon; well, where are they ? i.e., show or tell me where they are or call them. (2) These forms, especially *kuriṛ*, *kurikiṇ*, *kuriko*, with or without the afx. *re*, may be used in adverbial phrases to denote the time or stage reached in a certain motion from place to place: Khuṇṭita *kurikiṇ* (or *kurikiṇre*) aiṇdo Raṇciiṇa tebaḷaa, I reached Ranchi when they were no further than Khunti. Such phrases apply very often to the time of day or night as indicated by the course of the sun, moon, or certain stars: caṇḍu okoṭa *kuriṃ* tebaḷa ? Show me where the moon was when thou didst reach; komaṇ *kuriko* seṇǫjana ? Where was the sun (moon or this or that star) when they left ? —Araṛâko neṭa *kuriṛ* (or *kurikoi*), Orion was there, (pointing out the position in the sky); ciminaṇ *kuriṃ* tebaḷa ?—Niminaṇ *kuriṛ*. When in such adverbial phrases, *koreṛ*, or more often *kuriṛ*, is used of the moon in connexion with *cilka*, it has the meaning just stated, if the day or date is expressed (v.g., by *tisiṇ*, *hola*, *gapa*, *enhulaṇ*, etc.): tisiṇ caṇḍu cilka (or okoṭa, ciminaṇ) *koriṃ* hijua ? How high will

the moon be when thou comest to-day? But if no special day is mentioned or is at least clear from the context, the question refers to the day or phase of the moon : cilka *kuriṃ* hijua ? On what day of the moon wilt thou come ? mulụ cilka *kuriṃ* hijua ? On what day of the next moon wilt thou come ? dosari cilka *kuriṃ* hijuna ? On what day of the next moon but one wilt thou come ? To such a question the answer will be : sandire, on the new moon ; ponamire, on the full moon ; lelmulụ api māre, on the 4th day of the moon ; tisiṃlekaakanre, on the same day of the moon as to-day ; ponamikore, on the full moon or thereabout ; ponamilenate api māre, the third day after the full moon, etc. The phrase : candụ cilkaakanre, has the same meaning as : candụ cilka *kuri*. Candụ cilkakore, similarly refers to the approximate position or the approximate day of the moon. The question "What day of the moon is it to-day ?" is expressed by : tisiṃ candụ cilkaakana ?

**korkoṭa-daru, kurkuṭa-daru** sbst., (1) Dillenia indica, Linn. ; Dilleniaceae,—a small forest tree, with large simple leaves, parallel-nerved from the midrib, and large white flowers 5-6″ diam. The fruit, as large as a fist, and the large fleshy calyx which surrounds it, is eaten after cooking, straining and cooking again. (2) Dillenia aurea, Sm.,—a small forest tree with large yellow flowers 4-5″ across. The fruit, the size of a small apple is eaten in stew.

**korkoṭa-pandụ-biṃ, kurkuṭa-pandụ-biṃ.** sbst., the yellow or copper-tinted variety of the cobra. It is reputed to be more venomous than the ordinary cobra, and its scales are said to be larger.

**keroa** Nag. (Or. *korō*) syn. of *bata*. Hence (1) *caba keroa*, syn. of *seneor, kanārâsa, kârâsabaṭa* Has., a lath or piece of wood inserted lengthwise between two rafters which are not strong enough or too far apart. (2) *galaṇ keroa*, syn. of *gilaṇ bata*, an ordinary horizontal lath when tied to the rafters. (3) *kila keroa* syn. of *kila bata*, an ordinary horizontal lath when nailed to the rafters.

**koroṇ, korpṇ, keroṇ, kerpṇ**, Cfr. *kokŏro* and *korpeḍ*, I. sbst., (1) a rather deep hole at a certain height in the side of smth. vertical (the trunk of a tree, a wall, an embankment, the side of a pit or well) : darurạ *korpṇre* cêṛê tukaakada. (2) a hole eaten or pecked out, as in a fruit : ne pabitare *korpṇ* menạ.
II. adj., (1) with *pieri, daru*, etc., the trunk of a tree, a wall, etc., with many such holes. (2) of fruits, with a hole gnawed or pecked in it : *koroṇ* jōkoiṃ cikaea ?
III. trs., to make such a hole in the trunk of a tree, in a wall, in a fruit, etc., ne pabita kāṅko *koroṇakada* ; kạpa baimente keṭeakan paeri sabŏṛoteko *koroṇakada*, they have made with the crowbar a hole in the wall for a niche.
*koroa-ṇṇ* p. v., to get such a hole : loĕoṃ japṇ purạge *koroṇakana* ; kāṅko cirgalakada, miaḍ pabita

jaromjaure rokage *koroŋgoa*, the crows are on the look out, as soon as a papaw ripens they peck a hole in it; curin, bagiabonga aḍ nageerako hoṛolekado leljaure deako *koroḍakana*, the shades of women who died in childbirth, those of people killed by the tiger, and the Naiads, when they take a human appearance have a hollow back; gaðe *koroḍakana*, he has a hollow sore deep in the flesh.

IV. adv., (1) with the afxs. *ange, ge*, modifying *leḷo, rika, jom, ger, goṭo, soda*. (2) with the afx. *ŋge*, modifying the same, except *leḷo*.

V. adverbial afx. in the cpds. *jomkoroḍ, gerkoroḍ, goṭokoroḍ, sobokoroḍ, sodakoroḍ*.

***Koroa** sbst., a *Korwa*. The *Korwas*, a criminal tribe, belong to the Munda race and speak a language closely allied to Mundari. They inhabit the jungles in some of the Native States bordering the Ranchi plateau to the North and S. West.

**koroa-rahaṛi, koroa-rāṛi** ltly., the Pigeon-Pea of the Korwas, syn. of *beorarāṛi, bururāṛi, maraṇ rāṛi*.

**koroḍ, koroḍ-koroḍ** syn. of *kondoṛo*.

**koroḫ** sbst., a gulp: miḍ *koroḫe* nūkeda, bar *koroḫ* sareakana; ranu miḍ *koroḫe* uḍkeda, he swallowed one gulp of medicine.

*koroḫken* adv., modifying *uḍ* (1) to swallow a liquid with one gulping sound. (2) fig., to swallow in one gulp, without connotation of sound: mimiḍ cokoḫe omaḍleḍ ili *koroḫkenle* nūkeda.

*koroḫkenkoroḫken, koroḫleka* adv., frequentative, syns. with *karaḫkoroḫ*.

**koroḫ-bagel, koḫ-bagel** trs., to swallow a liquid with one gulping sound.

*koroḫbagel-ḍ* p. v., corresp. meaning.

**koroḫ-moṭoḫ** syn. of *haraḫkoroḫ*.

**koro-koro** (Sad. *korokkorak*) I. abs. n., economy, parsimony, thrift, frugality, avarice, niggardliness, stinginess: ne hoṛo *korokorotee* goḫgiṛitana, he is no end of a miser.

II. adj., with *hoṛo*, sparing, economical, avaricious, stingy: *korokoro* hoṛokoa kamiudam kā cabataboa, people who spare their money too much cannot get their work performed quickly. Also used as adj. noun: ale hature miaḍ *korokoro* menaia.

III. trs., to economize; to eat, use or spend sparingly: babae *korokorojada*; dasiko manḍii *korokorojaḍkoa*, he underfeeds his servants; ṭakapaĕsa kā *korokorolere* kā taĭna, if one does not spare one's money, it gets all spent.

IV. intrs., in the df. prst., to be habitually sparing or stingy: *korokoṛotanae*.

*korokoro-n* rflx. v., to be sparing or stingy on a particular occasion: aminaṇ alom *korokorona*, lāḭ biṇ bārido jomeme, do not be so abstemious, eat at least a full meal.

*korokoro-ḍ* p. v., (1) of food or money, to be used sparingly or niggardly: baba menaḍo menaḍ, mendo *korokoroḍtana*. (2) to be underfed, to receive scanty food: en oṛaṛem dasinrem *korokoreoa*.

V. adv., with or without the afxs. *enge, ge, gge, tan, tange,* modifying *karca, jom, om, rika, rikan, rikag.*

**korokoso, koṛokoso** (P. *kurah,* a fistula) 1. sbst., (1) the condition of being riddled with galleries: en kaṇṭaṛaṛa *korokoso* lelte kiriṇko gandnruḍtana. (2) the part of a tree or piece of wood which has been riddled with galleries: daru *korokosore* maepe. (3) a fistula: *korokosole* goṭa hormee bagĭṛaŏjana: maĕaṇaree gaŏjana, deare puṭajana; miḍṭaree gaŏlena, *korokoso* namkja.

II. adj, (1) with *daru, jo* etc., riddled with galleries: *korokoso* daru tisiṇdo hoĕote hulajana. (2) with *gaŏ,* a fistula.

III. trs., (1) to pierce with galleries: ulidaru hopoko *korokosokeda;* ne keṛaa īmdo hapaḍko *korokosokeda,* enamente eiu'aŏ kae kiriṇtan taĭkena, tiny leeches had riddled with galleries the liver of this buffalo, now we know why it never grew fat. (2) of an abscess, to produce a fistula: gaŏ *korokosokja.*

IV. intrs., in the df. prst, to be riddled with galleries: daru *korokosotana.*

*korokoso-g* p. v., (1) to get pierced with galleries: neṭaredo daru puṛage *korokosoakana.* (2) to get a fistula: dorabiṇa tuṛulekere hoṛoko *korokosooa* aḍ puṭaputako gaŏoa, people stung by the tail of a *dora* (water snake) get a sore with several fistulas.

V. adv., with or without the afxs. *ange, ge, tan, tange,* modifying *lelo, rika, jom, hoṛo, gaŏg, rikag* and, jestingly, *kasŭra*: en hondo *korokosotane* kasŭraṭana, that child is covered with itch.

**korom, karam** Nag. (H. *karam, karma*) sbst, fate: *koromge* enkae namakada: inia *koromge* enka, such is his fate.

***koronḍa** I. sbst., (1) an unevenly thick collar made of several coils of straw rope. Bullocks which, when first put to plough, lie down because their neck itches under the yoke, are caused to wear such a collar uninterruptedly for a week. The part resting on the neck and shoulders is as thick as the joined fists, the lower part has double the same thickness. The *koronḍa* may be replaced by a wooden *ḍoṛoṇga:* ne uria taraṇgamaṇa aŭri hokaṇ jakeḍ *koronḍa* lagaŏakan taĭnka; *koronḍa* hakataipe. (2) syn. of *galaband,* a muffler; of *koronḍalija,* a cloth tied round the neck; of *koronḍabaĕar,* a rope round the neck: tobedo en hoṛo *koronḍarele* sabkja, aḍle oraulja.

II. trs., (1) to put a straw collar round a bullock's neck; a rope or cloth round a man's or animal's neck; a muffler round a man's neck: uṛko taranre gamaṇakoa enamenteko *koronḍakoi;* lijae *koronḍakeda,* he tied a cloth round his (or some one else's) neck; ne honko *koronḍatgia.* (2) to arrange straw rope into a collar for a bullock: ne bōṛo *koronḍ eme.*

*koronḍa-n* rflx. v., (1) of a man; to put a muffler or cloth round his neck: Paṇa galiko kutanre galabandko

*koronḍana.* (2) of a snake : to coil itself round smb.'s neck : meroma hoṭore bia *koronḍanjana.*

*koronḍa-o* p. v., meanings corresp. to the trs. : ne uri *koronḍioka,* tarane isinoka mente, let this bullock be fitted with a straw collar so that its neck may get inured to the yoke.

*koronḍakoronḍate* adv., modifying *itu,* to train a bullock by means of a straw collar : *koronḍakoronḍate* en urile itukia.

**ko.onḍa-uri** sbt., a bullock wearing a straw collar : *koronḍauri* neree paromjana ei ?

**koronjo** (Dekkan *karanja* ; Or. *kornjo*) sbst., the fruit of *koronjodaru* : *koronjoko* koṭejada, they break with a stone the shell of the *koronjo* fruit (to extract the bean). *Note the riddle : sirmareko rūjada, otereko susuntana, they beat the drum in heaven, they dance on earth. The answer to this riddle is : *koronjoko* daljada adko halantana, they beat down with a stick and pick up the *koronjo* fruits.

**koronjo-daru, konjoro-daru** sbst, Pongamia glabra, Vent., Papilionaceae,—a very common, large village tree with odd-pinnate, alternate leaves, numerous, deciduous, axillary, fascicled, white-lilac flowers, and a one-seeded, obliquely oblong, flat lomentum. The flowers which fall and cover the ground under the tree with a layer as of snow, are gathered for manure, and the seeds yield the most common oil generally used for rubbing on the body.

**koronjo-diri** sbst., a kind of black stone formerly used by professional steel burnishers : sikilidārko koronjodirite taraũriko kapiko pundijḍko tuĩkena. These artisans are no more met with now. The hunting axes are now polished by the blacksmiths on a grind stone called *sīri* and made of a mixture of powdered iron ore and lac.

**koronjo-gaṇḍeke, koronjo-poga** sbst., an edible mushroom growing on the decaying stump and roots of *koronjo* trees.

**koronjo-sunum** sbst., oil extracted from the seeds of the *koronjodaru.*

**koronjo-uḍ** syn. of *koronjogaṇḍeke.*

**korpa, kerpa** syn. of *keroa.*

**korpeḍ** (Cfr. *keroa*) I. sbst, also *korpeḍuṇḍu,* a not very deep hole at some height in a vertical surface, v.g., a wall, the trunk of a tree, the side of an embankment or pit. Hence the opls : *piĕrikorpeḍ, dirikorpeḍ, darukorpeḍ, arikorpeḍ :* gorôrôako *korpeḍreko* tukaea, sparrows make their nests in such holes. II. trs. or intrs., to make such a hole : paeri saboroteko *korpeḍkeda ;* paeirire cenatepe *korpeḍkeda ?* Why have you made holes in the wall ?

*korpeḍ-o* p.v., of a vertical surface, to get holes : paeri miaḍ iṭa oeplere *korpeḍoa,* if one takes out a brick there will be a hole in the wall.

*ko-n-orpeḍ* vrb. n., the great number of holes : *konorpeḍko* korpeḍkeda, goṭa paeri eabajana, they made (or left) such a number of holes that the wall is full of them.

**korpo-dumbu** *fide* Haines, sbst.,

Andropogon lanceariu, Hook. f.; Gramineae,—a stout grass, 4-6′ high, with leaves 1½-2′ long by 1-1½″ broad, and spinulose cutting edges.

**korsel** var. of *kase*.

**korte** var. of *kase*.

**koṛa** (Kh. *kurim*, husband or wife) I. sbst., (1) a man (male); a husband, in cntrd. to *kuṛi* a woman, a wife: miaḍ *koṛa* nāge netee paromjana ci? Did a man pass this way just now? iniạ *koṛa* baṇgaia, her husband is absent. (2) in Nag., also a boy, a youth: *koṛako* cutiakana, the boys have been sent home for their holidays; apumdo *koṛageṇ* lelkịa, when I saw thy father I took him for a youth.

II. intrs., occurs in the idiom: hono kae honakoa, korao kae *koṛa-aia*, she has neither a mother's regard for her children nor a wife's regard for her husband.

*koṛa-ọ* p.v., to be born a man (not a woman).

**koṛa-baṇḍa** Cfr. *kuṛibaṇḍa*, I. sbst., a hitch in a song and consequently in the accompanying dance: *koṛabaṇḍa* hobajana.

II. trs. or intrs., of the men, to cause a stop in the dance by being unable to finish the song: *koṛabaṇḍakedako* (also koṛako baṇḍakeda); duraṇko *koṛabaṇḍakeda*.

*koṛabaṇḍa-ọ* p.v., of a dance song, to be interrupted: *koṛabaṇḍajana*; duraṇ *koṛabaṇḍajana*.

***koṛa-eser** intrs., to be born a man instead of another (now a woman) who would have done a man's work better: *etaṇi koṛaọteạ*! am *koṛa-esertada*, kuṛileka jetaṇạ bai kam ituana, would that another had been born a man in thy stead, thou hast usurped the status of a man, just as a woman thou art unable to make any kind of implement, i.e., thou shouldst have been born a woman, not a man!

*koṛaeser-ọ* p.v., of a yet unborn child endowed with the qualities of a male, to be ousted from the status of a man by another child with female dispositions being born a boy: amạte jāede *koṛaeserjana*, naminaṇ maraṇ rumṭaṇ miaḍ kaṛaba raṭi kam bai ituana, some woman has been deprived from the status of a man in thy favour; though being already such a superannuated bachelor thou canst not even make a single plough-handle!

**koṛa-gōṭ** sbst., an assembly of men, all sitting.

**koṛa-hon** sbst., a boy, in cntrd. to *honkoṛa* (*honiṇkoṛa*, *honmekoṛa*, *hontekoṛa*) a son: ne *koṛahonmente* kuṛihon aũriko namia, they have not yet got a wife for that boy, i.e., he has not yet reached puberty.

**koṛa-kuṛi** Has. syn. of *kulhuṛia*. In Nag. it means also: the boys and girls, the youth and maidens.

**koṛam** and **koṛam-darkaš** Has. vars. of *khoṛam* and *khoṛamdarkaš* Nag.

**koṛandi** (Kh.; *andi* may be allied to T. *andhya*, wife) poetical parallel of *aṛandi*:

Enagamspumeko naṛanditana,

Kacire mâĭreko nudubadenea ?
Nonembaremeko *koṛandiṭana*,
Kacire mâĭreko cunḍulademea ?

O girl, there is a marriage in thy father's house ; did they not tell thee ?
Thy brothers have a marriage feast ; did they not invite thee ?

In ordinary speech it occurs in the jingle *aṛandikoṛandi*.

**koṛaṇ** I. sbst., an echo : daru koṛamjaḍṛa *koṛaṇ* aĭumoṭana, the echo is heard of the axe strokes given by those who fell the tree.

II. adj., with *saṛi*, same meaning.

III. trs., (1) to echo a sound, to reverberate a sound : iniạ kakla buru *koṛaṇjada*, the hill echoes his shouts ; buru *koṛaṇjaḍbua*, onato miaḍ kajige barsabu aĭumjada, the hill deflects his voice towards us, that is how we hear twice the same word. (2) of a sound, to reach smb. in the form of an echo, to be reverberated, and so reach smb.'s ears : iniạ kakăla *koṛaṇjaḍbua*. (3) of a sound, to cause a distant surface to give forth an echo : en burudo bandukusaṛi *koṛaṇlạ*.

IV. intrs., (1) to echo, i.e., to give forth an echo : hantạṛạ buru *koṛaṇea*, dolabu koṛaṇinuṇa, yonder hill produces an echo, come let us go and amuse ourselves shouting at it. (2) of a sound, to come as an echo : neredo abuạ kakăla *koṛaṇtana*, our voices here come back in echo ; apisale *kakălalạ, enamente apisa *koṛaṇkena*, we shouted thrice and so the echo also was heard three times. (3) fig., imprsl., with inserted prsl. prn., to feel deafened by a sound : ḍâka r ũ hokaepe, *koṛaṇjaṭńa* (or lutur *koṛaṇjaṭńa*).

*koṛaṇ-o* p. v., (1) meanings corresp. to the trs. : iniạ kakăla *koṛaṇ'ena* ; iniạ kakălatebu *koṛaṇlena* ; burutebu *koṛaṇoṭana* ; buru *koṛaṇoṭana*. (2) imprsl., of a repercussion of sound, to take place : apisa *koṛaṇlena* ; bururem kaklalere *koṛaṇoṛ*, if you shout at the foot of a hill there will be an echo.

*ko-n-oṛaṇ* vrb. n., (1) the clearness of an echo : *konoṛaṇ* koṛaṇlena, ne mocate kajijaḍlekage aĭumjana, the echo was as clear as a real voice. (2) the production of an echo : misa *konoṛaṇte* honko kako borolạ oṛọ misareko borokeda, when the echo was produced for the first time the children did not find it uncanny, but the 2nd time they began to fear.

**koṛaŏ** Ilas. var. of *koḍa*.

**koṛọ** in jest, var. of *koṭọ*.

**koṛhi, kuṛhi** Nag. (Sad) syn. of *landia*, laziness.

***koṛkār** (H.) sbst., a rice field prepared in a zamindari village by the exertions of a ryot out of waste land, especially across the bed of a watercourse. The ryot who does so, enjoys occupancy rights as soon as the field is ready, and the first few years, varying from 3 to 5, he pays no rent, and after that only half of the current rent.

So long as the members of the Mundari village community numbered strong, they generally insisted successfully on the right of pre-

paring such fields without the leave of the zamindar. They considered this a remnant of their former communal rights. But gradually the zamindars curtailed this right more and more.

**koṛkoṛo** Nag. syn of *keṭekeṭe, keṭëser* Has.

**koṛo** Has. syn. of *geḍe, geṛe* Nag. I. sbst., a domesticated duck, Anas domestica. Wild ducks are called *serali* in Nag. and *birkoṛo* in Has.

II. trs., to acquire, breed or buy, ducks : beṭekanko *koṛotaḍkoa*, they have a great number of ducks.

**koṛŏca, koṛca** var. of *khoṛŏca*.

**koṛoḍ, koṛoḍ-bagel, koṛoḍ-koṛoḍ** vars. of *khaṛag, khaṛagbagel, khaṛagkhaṛag*.

**koṛoḍso, koṛoḍso-bagel** vars. of *khaṛaḍsa, khaṛaḍsabagel*.

**koṛoḍso-koṛoḍso** var. of *khaṛaḍsakhaṛaḍsa*.

**koṛoḍso-kuṛuḍsu** var. of *khaṛaḍsakhoṛoḍso*.

**koṛog, koṛog-bagel, koṛog-koṛog** vars. of *khaṛag, khaṛagbagel, khaṛagkhaṛag*.

**koṛokoṛaŏ** see under *koṛokoṛo*.

**koṛo-koṛo** (Sad. *kodkod*) I. sbst., the sound of water entering a hole or issuing from it : *koṛokoṛom* aĭumjada ci kū ?

II. adj, with *saṛi*, same meaning.

III. trs. caus., also *koṛokoṛaŏ*, (both used in jest), to cause water to flow into a hole : ne undure dą *koṛokoṛotape*.

IV. intrs., of water, to produce this sound on entering a hole or issuing from it : dą *koṛokoṛotana*.

*koṛokoṛo-ǫ, koṛokoṛaŏ-ǫ* p. v., (both used in jest), of water, to be caused to flow into a hole : bunumre dą *koṛokoṛojawa*.

V. adv., with or without the afxs. *ange, ge, ǫge, tan, tange*, modifying *saṛi, bolo, uṛuǫ, rikaǫ* : bunumre dąle calaŏadertada *koṛokoṛotan* saṛitana.

**koṛǫ-koṛǫ** 1⁰ in jest, syn. of *khaṛaḍsakhaṛaḍsa* and *khaṛagkhaṛag*. 2⁰ poetical syn. of *tōṭō, tōṭoṭ*. Constructed like *kaṛuǫkaṛuǫ*. It is also used currently in jest. It refers to the sound of felling a green tree with an axe ((*hake*), in contrd. to *kaṛuǫ*, the sound of felling a dry tree with an axe (*hake*) and *kerǫkerǫ*, the sound of cutting wool with a hatchet (*konḍe*) or paring it with an adze :

Aṭamaṭa birko talare,
Amei, Gobaĕ, *koṛǫkoṛoca* ?
Ranekane marecare.
Amei, Gobaĕ, rugumeruguma ?

Is it thou, Gobae, whom we hear always felling trees in the dense forest ?

Is it thou, Gobae, whose voice we always hear in the distant and lonely glades ?

**koṛo-koso** (1) in jest, var. of *kosokoso*. (2) var. of *korokoso*.

**koṛora** var. of *koḍra*, (1) a whip. (2) a disease.

**koṛŏraŏ** var. of *koḍra*, to whip. Not used as a sbst.

**koṛo-sim** Has. syn. of *geḍesim* Nag. *keṭosim* Has. sbst., a short-legged variety of the bara door fowl.

**ko[illegible]as.** **koŏa** Nag. (Or. *kosā*) sbst., the pulp surrounding each of the seeds in a jack or monkey-jack fruit.

*kosa-ǫ* p. v, of these fruits, to be very pulpy, or little: ne kanṭaṛa kūḥ *kosaakana*.

**kǫsa, khǫsa** Nag. *koḍsa* Has. syn. of *bocŏka*.

**kosa-kusi** Has. var. of *khosakhusi* Nag.

**kosamadi, kusamadi** (II.) syn. of *juju*.

**kose** (1) var. of *kase*. (2) syn. of *kâṛâ* as referring to Bassia blossoms or mangoes.

**kosear** (P. *khoshā*) sbst., the stem of sugar-cane or maize.

**koso-koso** (Sad. *gosgosă*) syn. of *koṛokoso, kóṛókóṛó, ṭomṭom*, I. sbst., angry silence, and, may be, at the same time refusal to work, in cntrd. to *ṭuṛṭur* which connotes doing things amiss to annoy people. (See the other contradistinctions under *komkom*): *kosokoso* bagetam.

II. adj., with *koṛo*, a man actually or habitually silent in anger: *kosokoso* koṛo kosomorodena. Also used as adj. noun: en *kosokoso* kulilīpe cenąe kadraŏtana; nīdo janaŏre nekan *kosokososge*, midcokoǫrege burudaṭulekae mōna, he is addicted to this angry sullenness; on the least occasion he swells like the hill monkey-jack fruit.

III. intrs., to keep sullenly angry and silent: *kosokosoakadae*, he keeps angrily silent; kolae *kosokosokena* tisiṇdoe cārbārgea.

*kosokoso-n* rflx. v., same meaning: hiṛâtanre purąsa kuṛiko *kosokosona*.

*kosokoso-ǫ* p. v., to begin a spell of angry silence: *kosokosoǫtanae*.

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

**kosomoroḍ** Cfr. *kosokoso* and *moroḍ*, I. sbst., a sullen way of speaking: inią *kosomoroḍ* janaŏ nekagea.

II. adj., (1) with *kaji*, a sullen answer. (2) with *koṛo*, a man wont to speak sullenly: *kosomoroḍ* koṛo kā sukutanrąte kae jagarbēsea. Also used as adj. noun: nī jatiren *kosomoroḍge*.

III. trs., to speak sullenly to smb.: *kosomoroḍkeḍleae*.

IV. intrs., in the df. prst., to have a sullen disposition: *kosomoroḍlanae*.

*kosomorod-en* rflx. v., to speak or answer sullenly: kiminkią ceną kā sukukeḍkinąakią *kosomoroḍentana?* What has ruffled my daughter-in-law? She answers sullenly.

*kosomorod-ǫ* p. v., to take the habit of answering often sullenly: *kosomoroḍjanae*.

V. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *jagar, rikan*.

**kosŏroṭ, kosrŏṭ** syn. of *baĭri, buĭri*, enmity, but not used as adj. noun and vrb. n.

**kosoṛâ, kosôṛâ** (Sad. *koswă*) I. sbst., rice or millet of kinds, cooked for brewing: *kosoṛâ* raṛǫtape, spread out to cool the cereals cooked for brewing.

II. adj., with *ote*, syn. of *kosoṛâali*.

III. trs., to cook rice or millet for

brewing : ne caũli *kosoṛâepe.*

*kosoṛâ-e* p. v., corresp. meaning : eimin ṭeạ caũli *kosoṛâjana?*

*ko-n-osoṛâ* vrb. n., (1) the great quantity of cereals cooked for brewing : *konosoṛâko* kosoṛâkeda, maraṇ paṭireko raṛeperetada, they cooked so much rice for brewing that when spread out to cool, it covered a large mat. (2) the act of thus cooking : *konosoṛâpe* puṛakeda, you have cooked too much rice for the quantity of beer needed ; hola *konosoṛâre* eimin caṭupe akiḍḷa? (3) the cereals thus cooked: misa *konosoṛado* isinjana, taṛomado aũrige, the rice cooked first is already fermented, not that which was cooked later.

**kosoṛâ-ali** syn. of *kabra ali*, wet., moisture of the soil not spreading as deep as the plough cuts, so that some of the earth thrown up is dry : ne otare *kosoṛâali* meṇa.

II. adj., with *ote*, soil moist as described : ne otare buḍbuḍ ali kanoṛ, *kosoṛâaligea.*

*kosoṛâali-e* p. v., of earth, to acquire the degree of moisture described : nekan pisirpisir daṭe ote *kosoṛâalioa.*

**kosoṛâ-paṭi** sbst., a palm leaf mat, 3′ by 6′, reserved for spreading and letting cool the rice half cooked for brewing.

**kota-bã** occurring in songs, sbst., the flowers of *kotadaṛu.*

**kota-daru** (*fide* Haines) sbst., (1) Randia fasciculata, DC, Rubiaceae,—a spreading shrub with straight spines, opposite leaves, long slender fascicled axillary flowers, and small fusiform purple berries. (2) Ixora undulata, Roxb., Rubiaceae,—a large shrub with terete branches, opposite leaves and branched terminal cymes of small white flowers.

**kotai** Has. (P. *kotāhī*) syn. of *māraṇ* Has. *maharaṇ* Nag. *māṇga*, I. sbst, dearness of eatables, high market-rates : babaṛa nekan *kotaĩ* mão hobalena, last year also the rice was as dear as now.

II. adj., of food stuffs, very dear : *kotai* caũli bareaṇḍale kiriajomkena, during two months we have had to buy very dear rice for our food ; tisiṇgapa caũli *kotaigea.*

III. trs., to sell food stuffs at a high rate : tisiṇgapa caũli puṛageko *kotaikeda*, nowadays they ask a high price for husked rice ; bulunado eṇgmente nekaṇ *kotaiadioa?*

IV. intrs., in the df prst., of food, to sell very dear : tisiṇgapa caũli *kotaĩtaṇa.*

*kotai-e* p. v., of food, to become very dear : babacaũli pīṭi parted *kotaiidiṭana*, gọṛa-sardi enṇa rakabrūṛa, the cereals increase in price at every market, it will no more be offered for sale in large quantities (and consequently at a lower rate) till the crop of high ground paddy has been gathered ; tisiṇgapa besa *kotaĩakuna*, at present paddy and rice are very dear.

V. adv., with or without the afxs. *aṇge, ge*, modifying *kiriṇọ, akiriṇọ, naṇọ* : tisiṇgapa *kotaĩge* namọtana caũlido.

**kotāl** syn. of *jodokal*, stalwart.

**koteaḍ, koteḍ** (Or. *koṭkoṭrnā*) also redoubled, I. sbst, the crackle, i.e.,

the call *kolkolkodkolkal*, uttered by hens after laying an egg, and by all fowls in the excitement following on an escape from danger, v.g., after they have been pursued, in contrd. to *bakabaka*, the cry they utter when actually chased : *koteadin aiumla*.
II. adj., with *kakăla*, same meaning.
III. trs. caus., to cause a fowl to cackle : okoe *kotcadkadkoa ?*
IV. intrs., of fowls, (1) to cackle : jaromkedre simko *koteadea*. (2) with ind. o., to cackle at the one who has frightened them : simko ciniko *kotcadatana ?* At whom are the fowls cackling ?
*kotead-en* rflx. v., of fowls, to cackle : ne sim enamătee *koteadentana*, moeao kă lagajaia.
*kotead-o* p. v., of a fowl's cackle, to be uttered or to be heard : barsa *koteadjana*.
*kotcadkotead* adv., with or without the afxs. *ange*, *ge*, *tan*, *tange*, also *kotcadkeka*, *kotcadkenkotcadken*, modifying *kakăla*.

**kotka, kotŏka** (Or. *kotgā ;* Sad. *kotkor*) sbst., a club.

**kotka-aru, kotŏka-aru** syn. of *sotaaru*, sbst., Dioscorea alata, Linn. ; var. rubella, Prain ; Dioscoreaceae, —a large climber cultivated for its edible, club-like, purple-skinned yams. It bears aerial bulbils likewise used as a vegetable.

**koto** (T. *kōtu*, a branch) I. sbst., (1) a branch of a tree or plant, either the *mulikoto*, the top of the stem, or a *gande koto*, a side branch : *koto* maepe. (2) a tributary stream, a branch of a river : ne garara *koto* pura sanagi banoa, this river has few tributary streams. (3) a side road joining the trunk road. (4) a spur of a chain of hills or plateau : bururu *kotore* horaakana, the path rises along a spur of the hills. (5) a side issue : butape bagekeda *kotokope* kajibaratana (or sabaratana, bicărbaratana) you have turned from the main question and dwell on side issues. (6) an accessory, an accomplice : butape bagekeda, *kotope* sabaraja da (or bicărbaraja la), you leave alone the main culprit and punish the accessories. (7) a family indirectly affected by social uncleanness or loss of caste through communication with the family primarily affected : ale haturo upunia orako baraălena, *kotorenkodoko* kandanjana, butarenido aărige (or *kotokodoko* kandanjana, butado aărige). (8) in jest, the limbs : *kotora* duku cim gatagamtana ? Dost thou attach importance to ailments affecting (only) the limbs ?
III. trs., (1) to build side roads : ne hora api gaudi jakedo miadge senakana hansado henteneteko *kotokeda*, this road runs for three leagues without branching off, further on there are several side roads. (2) syn. of *nâri*, to dwell on, or mix with, side issues : jagare *kotojada ;* mid cokoĕage naminanape *kotokeda* ! To what proportions you have brought this little affair, with all your side issues !
IV. intrs., (1) of branchless plants or trees, to shoot branches : ne daru

bŏĕbŏĕge taĭkena nādo *kototana*. (2) to dwell on side issues : pura alom *kotoea*, jagar tundutabŏka.

*koto-ŏ* p. v., (1) of plants or trees, to get branches : ne daru maparange *kotoakana*, this tree has long branches. (2) of speech, to spread over side issues. (3) of an affair, to be enlarged out of proportion by the admixture of side issues : midcokoĕ kajige aminan *kotojana*, enamente kapadărăŏ kā hokaŏtana.

**kotorpa**, **kotorpad** (from *koto* and *opad*) sbst., several branches shooting up from the stump of a tree : ne duturā *kotorpadko* maeme.

*kotorpad-ŏ* p. v., ¶ imprsl., of such branches, to shoot up : duture *kotorpadakana*.

**kotŏka** and **kotŏka-aru** vars. of *kotka* and *kotkaaru*.

**kota** (H. *kothā*, a storey, a floor) sbst., a ceiling, an *acanŏa* extending over a whole room or whole house, and covered with a thick layer of mud to protect the rooms underneath if the roof happens to take fire : *kotale* atedkeda, we have made a ceiling.

**kota** (Or *khettnā*, to shake off) I. trs., (1) to shake one's hair or feathers : simko ūhko *kotaea*, fowls shake their feathers, (shake out from their feathers the dust in which they have been wallowing) ; narŭka-kŏate ūhko *kotahačadea*, women and long-haired men after washing their hair with fuller's earth shake it out to dry (beating it with the hands or with a twig). (2) to shake off smb. (in the literal sense) : tire sabakaiin taĭkenae *kotagirikiña*, I clung to his wrist, he shook me off. (3) to shake so that the things fall off or out ; to shake off from or out of ; to shake out into smth. or on to smb. : busupe *kotacabaakada* ci añrige ? Have you finished shaking out the grains from the straw (after the threshing) ? busuāte babape *kotaakada* ci ? haĭ *kotatebna*, let us go and shake red ant grubs from their nests (into some vessel) ; haŭpotome *kotakeda* ; haŭkoe *kotakedkou* ; haŭkoe *kotakiña*, he has shaken out the red ants' nest over me ; lijae *kotakeda* ; dura baksaree *kotakeda* ; icabāra rasiĭ *kotakiña*.

*(4) to "shake out" smb.'s pain. This is a superstitious practice resorted to when pain in any part of the body is ascribed to accumulation of blood. The pain is extracted by either the sucking, the pinching or the whipping process. In the sucking out (*huguruŋ*) process, a leaf being put over the painful spot, the practitioner on reaching the end of his incantations, applies his lips to it and makes a pretence of sucking up and spitting out the cause of the pain. In the pinching out (*picguruŋ*) process, he pinches the painful spot as if extracting something out, flicking it away. In the third process (*teouruŋ*), he uses a pin of split bamboo and makes with it the gesture of whipping or jerking out something from the painful part. In all these cases the cause of the pain is called *rōg* and this extraction is denoted by *kota* : rōgoe *kotakeda* ;

aĭńą hoṛmoṛą rōge *koṭakeda ;* hoṛmoāte rōge *koṭakeda ;* rōge *koṭakiṅa.* There is no substantive in use to describe the practice.

*koṭa-n* rflx. v., (1) in the two first meanings of the trs. : sĭm *koṭantana ;* naṛăkakoate ūḫko *koṭana.* (2) to shake out smth. so that it falls on oneself : icąbāṛą rasitce *koṭanjana.* (3) to shake off smth. from one's limbs : kaṭa duṛageae *koṭantana.*

*ko-p-oṭa* repr. v., to both shake smth. so that it falls on the other's body : haăkokiṇ *kopoṭajana,* beṭekanko huṇkeḍkiṇa.

*koṭa-ǫ* p. v., meanings corresp. to the trs.

*ko-n-oṭa* vrb. n., the red ant grubs shaken from the nest : niku enaṇaren *konoṭako,* these are the red ant grubs we shook out this morning.

II. It is a poetical parallel of *hici :*

Jado salure salum *koṭaken* câŏar,
Jado salure salum hiciken kanḍa.

Formerly, O myna (i.e., O my friend) thou usedst to sway the jack tail. Formerly, O my friend, thou usedst to brandish the sword of the *paĭki* dancers, i.e., thou hast been in thy young days an adept at dancing.

**koṭą** Nag. **koṭaḫ** Has. 1° var. of *koṭa,* in the 3rd meaning of this word : to shake so that things fall out or off.

2° also *koṭoḫ,* I. sbst., a taunting reminder of a former boon or benefit : jaṇaŏ *koṭaḫle* aĭumjada, omhălakoale, we hear always taunting reminders, but we will return them like for like.

II. intrs., with ind. o., to taunt smb. with the good one has done him : *koṭaḫtanae ;* helaga aba, an sirma honjariṇtako miaḍ meromko goḫaḍpea, eperaṇ parteḍ hanariṇdoe *koṭabaĭńa :* miaḍleka merom goḫbadălaakope, please father, a few years ago my relations by marriage killed a goat to treat you (thee and those who were with thee) to a banquet ; my mother-in-law taunts me with it each time there arises a quarrel, kill for them in return some goat or other.

*ko-p-oṭą* repr. v., to taunt each other with former benefits.

*koṭa-gǫ* p. v., to be taunted with former benefits : janaŏle *kaṭaboṭana.*

*ko-n-oṭą* vrb. n., same as the sbst. : nekan *konoṭaḫ* hokaṭam ; musiṇ *konoṭaḫte* honkimin hăṛâjana, through one taunt my daughter-in-law became peevish. Note the proverb : doḫre tonoṭą, kokorre *konoṭą* (or *konoṭaḫ*) the paroquet broke off the rice ears, the owlet got the scolding. Understand : the innocent was upbraided for the culprit.

**koṭaḫ-caba** and **koṭaḫ-giṛi** vars. of *koṭacaba* and *koṭagiṛi* (1st meaning).

**koṭaḫ-kaji** sbst., a taunting with former benefits : *koṭaḫkaji* alope heoana.

**koṭaḫ-kami** var. of *koṭakami.*

**koṭaḫkarse, koṭaḫkarsi** sbst., the White Scavenger Vulture, Neophron ginginianus.

**koṭaḫ-koṭaḫ** syn. of *koṭǫkoṭǫ.*

**koṭaḫ-nam** trs., (1) syn. of *koṭa-*

*nam.* (2) of poor people ; to thresh the small quantity of paddy they have reaped : tukaḽhuṇḍiakanąle *koṭaḽnamlea*, before going let us thresh the little we have reaped and gathered.

*koṭaḽnam-ǫ* p. v., corresponding meanings : ne goṛarą guṛūlu ciminaṃ *koṭaḽnamlena ?* The millet, grown on this small or poor plot of land, to how much did it amount after threshing ?

**koṭaḽ-ōram** trs., to gather a substantial crop, in the aggregate, from a number of small or poor fields : niulaṃ ciminaṃlekape *koṭaḽōramlą ? koṭaḽōram-ǫ* p. v., corresp. meaning : kaṛaṛîbabarą geledo kā bailena, iminṛeo loĕoṃ saṃgiṛąte isu *koṭaḽōramlena.*

**koṭa-caba, koṭą-caba, koṭaḽ-caba** trs., to finish the work of shaking out smth.

**koṭą-daru** Nag. **koṭaṃ-daru** Ilas. (Sad. *koṭhadumair*) syn. of *poṭąḍaru, sctapoḍo, sosokera,* sbst., Ficus hispida, Linn. ; Urticaceae,—a shrub or small tree, hispid in all its parts, with obovate-lanceolate, usually all opposite leaves, cordate at the base, and with edible figs, 1″ diam., all axillary, or all on leafless branches from the stem near the root, or in both situations.

**koṭą-daru** *ſide* Haines, sbst., Ficus Roxburghii, Wall. ; Urticaceae,—a fig tree of the jungles, with broad-ovate or rounded, deep-cordate leaves, 5-15″ long, and large edible figs, 2½″ across, in fascicles from the stem or branches.

**koṭa giṛi** (and in the 1st meaning also *koṭągiṛi, koṭaḽgiṛi*) trs., (1) to shake out altogether : ne bataren nindirko *koṭagiṛitakom.* (2) to shake off smb. (in the literal sense) : oṇḍoka saḽḽiṅa adiṃ *koṭagiṛikia.*

*koṭagiṛi-ǫ* p. v., corresp. meanings.

**koṭa-kami, koṭą-kami, koṭaḽ-kami** sbst., the work of shaking the grains from the straw after threshing.

**koṭasi** (Or. *kuṭāsi*) I. sbst., a small or middle-sized hammer : *koṭasite* pālko alaṃca, they make the point of a ploughshare with a small hammer. Pl. XXVI,6, shows the middle-sized hammer used by village smiths. It measures about 6½″ by 2″, by 2″ and weighs about 1 lbs.

II. trs., (1) to forge iron into a small hammer : ne meṛeḍbu *koṭasiia.* (2) with a nl. : to give so many strokes with a small hammer : ne liṛuakan pāl *moḽkoṭasilere* sōjeoa.

*koṭasi-ǫ* p. v., corresp. meanings : tara meṛeḍ *koṭasijana,* tara pāljana.

**koṭę, koṛę** (Or. *kuṭāsi,* a hammer ; T. *koṭṭa,* to strike) the latter used only in jest, sbst., a spot which has been hit with a hammer or beaten with a stone : tīiṃ koṭęlą, *koṭęre* phinilin lagaõtada, I have hit my hand with a hammer and have applied phenyl on the bruise.

II. trs., (1) to beat with a hammer or stone : tīiṃ *koṭęlą ;* en kanṭi *koṭęeme,* drive in that nail. (2) to forge : pālko *koṭęjada.* (3) to break smth. open, or into pieces, by beating it with a hammer or stone : koronjoko *koṭęlana,* they are extract-

ing the seeds from the *koronjo* pods; diriko *koṭẹjada*, they prepare road metal; ranu *koṭẹlenteko* ridea, they pound coarsely a medicine before grinding it; baẽar urunamonte konagako *koṭẹjada*, they beat aloes leaves with a stone to free the fibre. (4) to castrate a buffalo or a bull hammering (with a grinding stone) the connexion of the glands with the body: puraṣa uriko kerako *koṭẹjakoreko* kacaoa, this treatment is often unsuccessful. (5) in jest, syn. of *koram*: duṭuĩ *koṭẹjada*; uriko *koṭẹgoĩkia*.

*koṭẹ-a* rflx v., to hit oneself whilst striking smth. with a hammer or stone: tĩ cilkatem *koṭẹnjana*?

*koṭe-gẹ* p. v., meanings corresp. to the trs.

*ko-n-oṭẹ* vrb. n., (1) the extent of striking with a hammer or stone: *konoṭẹe* koṭẹkeda, miḍ daṭom koronje janeabakeda, she extracted the seeds from a basketful of *koronjo* pods. (2) the things broken or extracted by hammering: ne diri ama *konoṭẹei*? ne koronjo inia *konoṭẹge*.

**koṭe** rare var. of *koṭekoṭe*.

**koṭẹ-cakar** trs., to broaden by hammering.

*koṭẹcakar-ẹ* p. v., to be broadened by hammering.

**koṭẹ-gunḍa** trs., to pound, to pulverize by hammering.

*koṭẹgunḍa-ẹ* p. v., to be pounded.

**koṭẹ-jilin** p. v., to lengthen by hammering.

*koṭẹjilin-ẹ* p. v., to be lengthened by hammering.

**koṭe-koṭe** I. sbst., a motion of the head to right and left; a negative shaking: aculjain, kae kajilą, *koṭe-koṭe* lelkeḍei kain kajigāranjana, I asked him to do smth., he gave no answer by word, but seeing him shake his head I forbore to insist.

II. trs. or intrs., to turn or incline the head to right and left: *koṭekoṭejadae*; bõe *koṭekoṭejada*; ne uri ũtubo monejadae *koṭekoṭeainą tana*, this bullock wants to butt, it shakes its head at me.

III. trs. caus., to cause smb.'s head to shake to right and left, as in a shudder, or a trance: gisirgamain bõ *koṭekoṭekiña*; rum *koṭekoṭekia*.

IV. intrs., impsl., with inserted prsl. prn., to feel one's head shaken by a shudder: malaṛatijuin capulja, bõ *koṭekoṭekiña*.

*koṭekoṭe-n* rflx. v., to turn or incline the head to right and left: bajantanko *koṭekoṭena*, (or bõko *koṭekoṭena*), those who sing a *bajan* song incline their heads rhythmically to right and left.

*koṭekoṭe-ẹ* p. v., (1) of the head, to be turned or inclined to right and left: bajantanre oro jāna kã manjurjare bõ *koṭekoṭeoa*. (2) to be affected by a shudder or trance which causes the head to shake right and left: gisirgamanaten *koṭekoṭelena* (or bõin *koṭekoṭelena*); rumteko *koṭekoṭeoa*; bõko *koṭekoṭeoa*).

**koṭẹ-lebẹ** syn. of *koṭẹpaũda*.

**koṭẹ-lugurlugur** trs., to soften meat, with or without the bones, by hammering it: rõi sidare ne sim aparoḷ *koṭẹlugurlugurime*; merombõ *koṭẹ-lugurlugurkeatcko* rõca, enamente

gṛdjarṛdo rapudakan jaṇko poeoruṇoa.

*koṭęlugurlugur-ę* p. v., corresp. meaning: jilu eskaro *koṭęlugurluguroa.*

**koṭę-paũda** trs., to soften by beating a tough substance: rõro jilu *koṭępaũdakeate* utulere lobegge jomoa, dried meãt, if battered a little, becomes soft in cooking; urikoa sũl ranumonte asandubakãkẹ *koṭępaũdakeateko* tikiña, cnarą rasiko anukoa, for curing dysentery in cattle, the bark of the Careya arborea is first battered and then cooked; the water, being strained is given them to drink.

*koṭępaũda-ę* p. v., corresp. meaning.

**koṭę-rapud** trs., to hammer to pieces.

*koṭęrapud-ę* p. v., to be hammered to pieces.

**koṭę-sered** trs., to hammer to small bits.

*koṭęsered-ę* p. v., to be hammered to small bits.

**koṭi** var. of *kuṭi.*

**koṭkoṭo** var. of *koṭõkoṭo.*

**koṭę** (T. *koṭṭa*, to strike) I. sbst., a tap, a slight stroke: *koṭęte* mundioa kanṭara jaromakana ei kõ.

II. trs., (1) to tap smth. to see whether it sounds hollow: kanṭara *koṭęcme*, okoa jaromakana? soaṇtana, tap the jack fruits. Which one is ripe? One smells. (2) to tap the ground with a stick, when walking in the dark, to drive off the the snakes by the sound: biṇkoange *koṭęidiṫme* (or ote *koṭęidiṫme*). (3) to tap smb., to strike slightly: urikiṇ sĩtaṇne alom dalkiṇa, *koṭęidikiṇme*, kũbkiṇ senea, whilst ploughing do not strike the oxen, keep tapping them with thy stick and they will pull briskly.

*ko-ṇ-oṭę* repr. v., to tap each other: ne honkiṇ kepelentekiṇ *koṇoṭękena.*

*koṭo-gę* p. v., meanings corresp. to the trs.: nubare biṇko harmente ote *koṭogoa.*

*ko-n-oṭę* vrb. n., the act of tapping: enkan *konoṭęko* kaiṇ patiṇ, soben darura jõko koṭocbaeme, I do not believe in such partial tapping, tap one by one the fruits of all the (jack) trees.

**koṭoãr, koṭoãr, koṭoara** (P. *kotwãl*) syn. of *diguãr*, a village watchman. This word is getting into disuse.

**koṭoḥ** Has. var. of *koṭą, koṭaḷ* in the 2d meaning.

**koṭoḥ-daru** syn. of *poṭędaru, poṭoḥdaru, jõhaṛa.* See *jõhaṛa.*

**koṭõcol, koṭcol** (Or. *khocol*, bone) I. adj., (1) with *aṛą*, syn. of *tamalgaḍ*, a potherb which remains tough however much cooked: neado jatire nekan *koṭõcol* aṛage, jãiṇnin tikiĩreo kã lebegoa; eikan aṛape utukeda? *koṭõcolgea.* Also used as adj. noun: ne *koṭõcolem* sukutana ei? (2) with *jilu*, meat remaining tough however much cooked: burisimle goęlja, jilu *koṭõcolge* taĩkena. Also used as adj. noun. (3) with *merom*, an old goat, the meat of which will surely be tough. Aso used as adj. noun: bugin meromiṇa kiriṇa mendo kã, ne *koṭcolre* ṭakam paõkeda, instead of buying a good goat, thou hast

thrown away thy money on this old, tough animal.

*koṭŏcol-ǫ* p. v., of a potherb or meat, to remain tough however much cooked: saruarą gajagujutan isinoa koṭŏlearądo *koṭŏcoloa*, taro leaves are reduced by cooking into a pulpy mass, but *koṭŏle* leaves remain tough.

II. adv., with or without the afxs. *ange*, *ge*, modifying *taĭn*, *isinǫ*, *jomǫ*, *ulu*, *om*: eekaną *koṭcolgepe* utukeda? *koṭcolange* mod sartal arąko omąiną, they gave me a flat leaf plate full of tough potherbs.

**koṭo-koṭo** var. of *keṭekaṭe*.

**koṭŏkoṭo, koṭkoṭo** var. of *khoṭŏ-koṭo*, syn. of *kandaṛakondoṛ*.

**koṭǫ-koṭǫ** trs., frequentative of *koṭǫ*, to tap several or many times.

*koṭǫkoṭo-gǫ* p. v., corresp. meaning.

*koṭǫkoṭǫtan* adv., modifying *sari*, *aĭumǫ*, *dal*.

*koṭǫkoṭǫle* adv., modifying *sen*, to walk tapping the ground with a stick.

**koṭŏle** I. adj., with *maĕa*, (1) pulp of rice beer out of which everything has been squeezed, so that it is useless to steep it again in water for a another brew, the result will be tasteless.: *koṭŏle maĕa* simkoko omą, such pulp is thrown to the fowls. (2) third quality of *cipaili*, i.e., rice beer obtained by letting the pulp ferment a third time, with a little water added after the second squeezing.

II. trs., (1) to express all the rice beer from the pulp: maĕale *koṭŏle-keda*. (2) fig., to suck out one's mother's strength together with her milk: nunununutepe *koṭŏlekiṅa*, aĭṅą jetan perę banoa, it is in nursing you that I have lost all my strength and have become unable to work.

*koṭŏle-ǫ* p. v., (1) of rice beer pulp (*maĕa*) or a 2d brew (*saba maĕa*), to be deprived of all taste by the thoroughness of the previous squeezing: saba maĕa *koṭŏlejana*. (2) of a woman, to exhaust her strength in suckling her babies: nunununutee *koṭŏlecabajana*.

*koṭŏle-ǫge* adv. modifying *cipa*, *nunu*: maĕa *koṭŏleǫgem* cipakeda, thou hast squeezed the pulp to the last drop; *koṭŏleǫgepe* nunukja, you have sucked her strength with her milk.

**koṭŏle, koṭŏle-arą, koṭŏle-ipil-arą** sbst., Hibiscus cannabinus, Linn.; Malvaceae,—a herb; 5-6′ high, with prickly stems and large flowers. It is cultivated for its fibre. The leaves are eaten mostly raw; cooked they do not become soft.

**koṭŏle-bačar** sbst., fibre or twine of Hibiscus cannabinus.

**koṭŏle-jaṇ** sbst., the seed of *koṭŏle*.

**koṭŏle-poro, koṭŏle-puru** sbst., a stem of Hibiscus cannabinus divested of its fibrous bark.

**koṭǫ-nam** trs., (1) to find out by tapping, v.g., a ripe fruit: miad jarom kanṭarain *koṭǫnamkeda*.

* (2) to find out by the "tapping process" the spirit responsible for a sickness: ikirboṇako *koṭǫnamkia*. This is how they proceed:

a certain number of stones or clods of earth are disposed on the ground and named after the various spirits, including *najomboŋga*, the spirit incited by a witch. Then a man who has not heard the naming is told to point out with a stick any of the stones he feels inspired to. The nature of the sacrifice required to appease the spirit, and, if this be a *najomboŋga*, the name of the witch, are subsequently found out in like manner.

*koṭonam ọ* p. v., corresponding meanings.

**koṭoŋ** (Or. *hiṭingnā*, to remain stuck) I. sbst, (1) prevention from passing: cenąmente kae uruŋjana, jetan *koṭoŋ* kā taĭkena? Why did he not come out? There was no hindrance, he was not shut up, there was nobody at the door to stop his exit. (2) with reference to *kaji*, prevention from speaking: aĕą monelekae kajibaṛakeda, jetan *koṭoŋ* kā taĭkena.

II. trs., (1) to bar smb.'s way; to prevent smb. from passing: horaree *koṭoŋkią*; pīṭtee senọre *koṭoŋipe*; gōṭore uṛiko okoe *koṭoŋjaḍkoa?* Who is near the cattle's resting place to prevent them from straying off? (2) to prevent smb. from coming out, to shut him up or bar his exit: oṛąreko *koṭoŋkią*. (3) with reference to *kaji* (a) to prevent smb. from speaking, to interrupt: alom *koṭoŋkia*, kajiṭundurikaime. (b) to reduce to silence: kajireŋ *koṭoŋkią*.

*ko-p-oṭoŋ* repr. v., (1) to prevent each other from passing: curinuŋreko *kopoṭoŋa*. (2) to move towards each other so as to be in each other's way: moṭorkiŋ *kopoṭoŋjanre* tupuguṛia oṛọ rapudoa, if two motor cars run towards each other, they will collide and be broken; aloben *kopoṭoŋa*, ensąnesą sāenben, do not run against one another, deflect each to one side of the road. (3) with reference to *kaji*, to interrupt each other: aloben *kopoṭoŋa* kajiṭunḍuripikaben. (4) trs. form, to cause to move, to drive, towards collision: araṛâakan uṛiko alope *kopoṭoŋkoa*; moṭorkiŋ aloben *kopoṭoŋea*.

*koṭoŋ-ọ* p. v., meanings corresp. to the trs.

*ko-n-oṭoŋ* vrb. n., the extent to which smb. or smth. is held up: *konoṭoŋko* koṭoŋkeda, miḍeokoọ raṭi dą kā linagitana, they have dammed the waterway so well that no water whatever flows off.

III. adverbial affix (1) to *apir, sōr, ḍupil, gọ, pąsur, horlasi, rą, huḳar*, in reference to omens: in front, either across the way or coming towards the observers. (2) to *kaji*: to interrupt smb. (3) to *sačaḍ*: stopping of sighs, i.e., pity.

**koṭri, kuṭri, kuṭūri** (H. *koṭhrī*) syn. of *kunḍūri*.

**kôâsi, kôṛâsi** (Sk. *kuhāsā*) I. sbst., fog, mist, driving mist, mist hanging on the hills, especially in the dry season; also syn. of *puḍga, puḍka*, used of mist in the rainy season: en burure *kôâsi* lelọtana; *kôâsi* oṭaŋjana, the fog has cleared.

II. adj., with *burų*, a hill covered

with mist : *kôâsi* burutele senkena.
III. trs. or intrs., to overspread with mist : *kôâsikedae* tisiɳa, there is mist to-day ; goṭa disume *kôâsikeda*, a fog covers the whole country ; soben burukoo *kôâsikeda*, there is mist on all the hills ; *kôâsikeḍbua*, a fog surrounded us ; we were caught in a fog ; holado puraɳgee *kôâsikena*, there was a dense fog yesterday.
IV. intrs., imprsl., with inserted prsl. prn., in connexion with *meḍ*, to feel as a haze over one's eyes, to experience a dimness in one's eyesight : meḍ *kôâsijaiña*.
*kôâsi-n* rflx. v., of mist, to form itself : tanaḅte barsiɳa *kôâsinjana*, there was mist on two consecutive days.
*koasi-a* p. v., (1) to be overspread with mist : soben buruko *kôâsiakana*. (2) poetical parallel of *dudugaro*, referring to unrest, rebellion, spreading over the country :

Hae ! Naguri Naguri
Disumado dudugarejana.
Hasadą Ṭamara
Gamačado *kôâsijan !*

*kôâsige* adv., (1) modifying *lelo*, to be seen covered with mist or with a haze. (2) modifying *lei*, to see as through a haze, to suffer from dimness of the eyes.

**kôḍ-kôḍ** (long nasals) onomatope of the grunts of a bull just before coupling. Constructed like *kŏlŏ-lŏlŏ*. The adv., takes also the forms *kôḍleka* and *kôḍkenkôḍken*.

**kôč** (1) var. of *koč*. (2) var of *khôê*

**kôčaḍ** var. of *kčŏa*.

**kôčaḍ-nâṛî** Nag. sbst., Calonyction muricatum, Don ; Convolvulaceae. See under *katkôčânâṛî*.

**kôčaḍ-sakam-uḍ, kôčaḍ-uḍ** Has. **kôêḍ-uḍ** Nag. syn. of *mucuuḍ* Nag. sbst., an edible, gregarious mushroom found in the fields on high ground. It grows 3″ high with a protuberant grayish-brown top, and has white lamellae underneath. It has the same colour and form as *leceṛeuḍ*, but is smaller ; the same colour and form also as the tiny *gitiluḍ*.

**kôčaḍ-saɳga** var. of *kčŏasaɳgâ*.

**kôčaḍ uḍ** syn. of *kôčaḍsakamuḍ*.

**kôč-bā** var. of *kočbā*.

**kôč-bagel** var. of *khôčbagel*.

**kôč-kôč** var. of *khôčkhôč*.

**kôč-mage** var. of *kočmage*.

**kôčtaɳ, kôčtaɳ-maṭa-sura** sbst., an undershrub 1-1½′ high, a form of Antidesma Ghaesembilla, Gaertn ; Euphorbiaceae. The leaves, 2-3″ long, are obtuse, obovate-oblong, tomentose underneath, and the berries growing in a dense spike are acidulate and edible. Another form of the same, a shrub 4-5′ high, is called *maṭakôčtaɳ*. When it takes the form of a small tree it goes by the name of *maṭasura*.

**kôč-teɳgom** var. of *kočteɳgom*.

**kôêca** Kera. syn. of *bocŏka*.

**kôêḍ-uḍ** Nag. syn. of *kôčaḍsakamuḍ* Has.

**kôr-kôr** (vowels long or ordinary) constructed like *kârkôr*, but referring to the repeated squeaks of a single rat. The adv. may take the forms *kôrleka, kôrkenkôrken*.

**kôṛâsi** var. of *kôâsi*.

**kôṛê** (P. *kor*) 1° rarely syn. of *kâṛâ, kâṛi*, blind of one eye.
2° syn. of *ṭore* and (partly) *kose*, I. adj., (1) of *madukam* (Bassia latifolia) blossoms, blighted, deformed, yellowish with brown specks, bitter to the taste: *kôṛê* madukam haṛada. (2) of blighted mangoes, syn. of the more generally used *ṭoke*. Both of *madukam* and mangoes it may be used as adj. noun: *kôṛêko* alope halaŋea.
II. trs., to cause a blight on the Bassia flowers or on mangoes: nimiṛa rimbil madukamkoe *kôṛêkeda*.
III. intrs., in the df. prst., of *madukam* or of mangoes, to get blighted: ḍunḍuṛate madukamko *kôṛêtana*.
*kôṛê-ṛ* p. v., same meaning: golamagere dẹ gamakere madukam *kôṛêoa*, if it rains at the end of the month of mage (February) the Bassia blossoms get blighted.
*ko-n-ôṛê* vrb. n., the extent of the blight on Bassia flowers or on mangoes: madukamko ne sirma *konôṛé* kôṛêjana, miaḍ daruṛa raṭi bugindo kaiŋ lelkeda, the blight on the Bassia blossoms is so extensive this year that I have not met a single tree immune.
IV. adv., with the afx. *ange, ge*, modifying *lelẹ*.

**kôṛê-kôṛê** syn. of *kosokoso*.

**Kristān** var. of *Khristān*.

**kṛuḍsu-kruḍsu** var. *kāṛaḍsakuṛuḍsu*.

**kṛiba-kṛibą, khṛiba-khṛiba** var. of *khabąkhabą*.

**kṛuḍsubagel** and **kṛuḍsuken** vars. of *kāṛuḍsubagel* and *kāṛuḍsuken*.

**ku** in certain cases, used for the afx. *ko*, which see.

**kū** ! I. interjection used in the game of tops when one happens to let his top slip from his hands whilst winding the twine around it for the throw. If he does not say "*kū*" before one of his adversaries says it, he is out of play: oṛaŏtani *kusidakere* baditani *kūkesedoa*.
II. intrs., to say "*kū*" in the circumstance described: kaiŋ *kūlalkeda*, oṛaŏtanko *kūkesedkiṅa*.

**kų** (Sinh. *kahi*) onomatope, I. sbst., (1) a fit of coughing, a cough: landalandatanlo *kų* namkja. The repetitive form *kųkų* connotes frequency: *kųkųteą* gojotana, this cough is killing me. (2) a kind of cry of a wild boar when it tries to shake off an arrow sticking in its flesh. Cfr. *kųgiṛi*.
II. adj., with *hoṛo*, syn. of the noun of agency *kųni*, one who coughs, one who has a cough: *kų* hoṛoko (or *kųko*) cenateko ranukoa ?
III. trs. or intrs., fig., to say smth. (true or false) in self-defence: poncoko saḅdubḷja, jetaŋa kae *kųkeda* (or *kų* kae daṛijana), he was arraigned by the panchayat and could not say a word in self-defence.
IV. trs. caus., to cause smb. to cough: ne hon jojoututepe *kųkja*.
V. intrs., (1) prsl., (a) to cough; also in jest, to have a cough: *kųkedae* or *kųkenae*. (b) of a wild boar, thus to cry: birsukuri *kųkeda*. (2) imprsl., with inserted prsl. prn, to

have a cough : *kuj̇aïña.*

*ku-n* rflx. v., (1) to cough : mo̤ḍnidae *kṳnjana.* (2) to cause oneself a fit of coughing : bakăṛakuṛiḍ jomtee *kṳnjana.* (3) of a wild boar, thus to cry.

*ku-go̤* p. v., to get a cough : ḍundute puraṣa ho̤ro̤ko *kugoa,* people often catch a cold when the sky remains overcast.

*ku-n-ṳ* vrb. n., (1) the frequency or violence of coughing : *kunṳĭ* kukeda, sobenko aĭumkja. (2) the act of coughing : misa *kunṳ* kaiṇ aĭumlą (or kaiṇ aĭumlja), the first time he coughed I did not hear it (or him) ; inią *kunṳ* okoe kac ṭo̤raka la? Who does not know how racking his c u ;h is?

N.B. See under *cabṳn,* the prayer said at the start of the obs r-vation of the omens before a marriage. Though coughing is ṭhere named as an ominous fact, very little importance is in reality attached to it ; sneezing is a more serious matter, especially the sneezing of a cat.

**kuar** (H. *kuār*) sbst., a lunar month counted by the Mundas from the new moon and corresponding generally to September.

**kūḷ** var. of *khūḷ.*

**kuba** Has. Nag. (Sk. *kub,* a hump ; Or. *kub'ū, kub'uy,* bent in two ; Sad. *kubṛa*) I. sbst., (1) syn. of *kobokobo, kubṳṛuṇ, kubṳṛuṇkubṳṛuṇ* Nag. *kubukubu, kubuį, kubuį-kubuį, kubuṇ, kubuṇkubuṇ, kubṳṛu, kubṳṛukubṳṛu* Has., a permanent stoop or bend in the waist, back or shoulders, caused sometimes by a physical defect, generally by old age, in cntrd. to *kakakobo, kabakubu, kabaį-kubuį, kabaṇkubṳṛ, kabăṛakubṳṛu,* an accidental stoop, and *kuṭukuṭu, uncuruḍ,* a hunch or hump : *kubale* jetan kami kae daṛia, owing to his stoop, there is no work he can do. (2) crookedness of trees or sticks : ne soṭaṛą *kuba* cilkate sōjeoa? II. adj.; (1) with *ho̤ro̤,* a person with a stoop : miaḍ *kuba* ho̤ro̤ hijṳtana. Also used as adj. noun in the presence of the person alluded, to otherwise the prnl. noun, *kulanį* is used : nīdo ape haturen *kuba* ci? okonį hijuakana? *kubanį* ci sōjenį? (2) with *daru, soṭa,* etc., a crooked tree or stick. Also used as adj. noun : *kubako* sānepe, sōjeṇko aṛkaṭacpe, use the crooked ones for fuel, use the straight ones for rafters.

III. trs. caus, (1) to affect with a permanent stoop : buṛidila *kubakjṳa.* (2) to cause a stick to become crooked : ne maraṛâdo okoe *kubaṛkeda?*

IV. intrs., in the df. prst., (1) to get a stoop : ne ho̤ro̤ mûṛîmûṛîtee *kubatana.* (2) of trees or sticks, to grow or become crooked : maraṛâ *kubatana.*

*kuba-n* rflx. v., (1) to walk with a stoop : oko haṛam *kubantana?* Who is that old man walking with a stoop? (2) to mimic a man with a stoop : argaṭtee *kubantana.*

*kuba-g* p. v., (1) to get a stoop : ne oṛaren buṛia beṭakane *kubaakana.* (2) of trees or sticks, to grow or become crooked : gegote ne maraṛâ

*kubajana.*

*ku-n-uba* vrb. n., the degree of the stoop to which one is reduced, or of the crookedness of a tree or stick: *kunubae* kubajana, gitiakanre raṭi maĕaṇ kae sōjedaṛia.

V. adv., (1) with the afxs. *ange, ge,* modifying *sen, hiiṇ, rikan, bain, haṛaṃg, buṛiṇ, umarṇ, lel, bai, haraṇ, daruṇ.* (2) with the afx. *ṇge,* so as to get a stoop, so as to cause crookedness: miḍhuriṇāte *kubaṇgee* gobāromjana, he carried so many loads since he was a boy that it has given him a stoop; maraṛâ *kubaṇgee* goggjantea, he has used his carrying pole so much that it has become crooked.

**kuba-kuba, kubaṇg** diminutive of *kuba,* without vrb. n.

**kubi** (II. *kobī*; Portug. *coūve*) sbst, any of the following: (1) *potomkubi,* Brassica oleracea, Linn.; var. bullata, Cruciferae, the Headed Cabbage. Savoy cabbages have no special name, but the adjs. *kudur-kudur, padargaḍ, patargaḍ* are used to describe their wrinkled leaves. (2) *araṇ kubi,* the same, var. rubra,—the Red Cabbage. (3) *bākubi,* the same, var. cauliflora,—the Cauliflower. (4) *uṭikubi* the same, var. caulo-rapa,—the Kohl-rabi. (5) *dākubi, salgamkubi,* Brassica campestris var. Napo-brassica,—the Rutabaga. (6) *risa kubi,* (*a*) Brassica chinensis—the Chinese Cabbage. (*b*) the form with curled leaves of the Bore-Cole, Brassica oleracea, var. oleracea.

**kubi-araṇ** sbst., the leaves of any *kubi* when used as a vegetable.

**kubir, kobir** (Or. *khughir*; P. *khogīr,* pack-saddle) sbst., a saddle. II. trs., to saddle: sadom *kubir-taipe.*

*kubir-ṇ* p. v., to be saddled: sadom *kubirakana.*

**kubru** var. of *kubŭru.*

**kubu** Has. **kuhu** Nag. (Or. *kuhū, kōgō*) sbst., the kernel in a mango stone (*paṭa* Has. *aṭu* Nag.): *kubu* kursileka tankeateko jomea, they eat this kernel like the negro beans after cooking it with ashes in successive waters.

*kubu-ṇ* p. v., of a mango, to have such or such a kernel: ne ulido maparaṇge *kubuakana,* these mangoes have large kernels.

**kubu** I. adj., also *isinkubu,* with *manḍi,* rice imperfectly cooked and still somewhat hard: *kubu* manḍi bēs kā pacaðoa.

II. trs., (1) also *isinkubu,* to cook rice imperfectly so that it remains hard, in cntrd. to *isingoso,* to cook imperfecly other kinds of food: manḍipe *kubukeda.* (2) also *omonkubu,* to cause seeds to dry up and die after germination before the cotyledons appear above ground, in cntrd. to *papari,* to cause seeds to dry up and die immediately after the swelling or first stage of germination; and *jaraṭi,* of the sun, to bake a crust of mud over the germinating seeds and so kill them: nimiraṇ daṇ babakoe *kubukeda,* the slight rain we got of late has caused the sown paddy seeds to germinate without affording them sufficient moisture

for further growth.

II. intrs., also *isinkubu*, to reach the stage of cooking described above: nā̃ jakeḍ mandi *kubutana* ci aũrige? Is the rice getting somewhat soft or not yet? (2) of germinating seeds, to begin to die owing to drought: aleṇ loẽoṇare baba *kubutaniṇ* lellą, I have ascertained that the paddy we have sown has germinated and begins to dry up and die.

*kubu-ṇ* p. v., (1) of rice, to be cooked imperfectly: mandi aũri isinoa, *kubuakangea*, the rice is not yet perfectly cooked, it is still crisp. (2) of germinating rice, to die owing to drought: aleṇ baba *kubujana*.

IV. adv., with the afxs. *ange*, *ge*, modifying *isin*, *jom*, *rika*, *omon*. When modifying *jom* it may also take the afx. *te*: mandido *kubutegeko* jomkeda enate lā̃i hasunjaḍkoa.

**kubuḷ**, **kubuḷ-kubuḷ** 1⁰ properly syn. of *kuba*, *kobokobo*. As adv. the single form may take also the afx. *leka* and the repetitive form may take the afxs. *ange*, *ge*, *ṇge*, *tan*, *tange*. 2⁰ fig., syn. of *kabakobo*, as sbst. and adv., in the p. v. and in the imprsl. construction with inserted prsl. prn.

**kubu-kubu** same as *kubuḷ*.

**kubu-kubu**, **kubuṇ** diminutive of *kubu* (of cooked rice and germinating seeds).

**kubuṇ**, **kubuṇ-kubuṇ** same as *kubuḷ*.

**kubūru**, **kubru** I. sbst., (1) the breast of a hoofed animal: ormuṭuą *kubūru* purąge aṛāguakana (or salaṇgiakana), the breast of the rhinoceros reaches very low. (2) the hind end of the bottom of a plough under the oblique socket in which the shaft is inserted. See under *naḍal*.

II. trs., to make a plough with such or such a *kubūru*: ne naḍal etaṇgem *kubūrukeda*, thou hast made this plough too thin in the part where the shaft is inserted.

*kubūru-ṇ* p. v., (1) of hoofed animals, to have such or such a chest: ormuṭu salaṇgigee *kubūruakana*, the rhinoceros is long-chested. (2) of the *kubūru* of a plough, to be, or to be made, such or such: ne naḍal ibilge *kubūruakana*.

**kubuṛu-jaṇ**, **kubru-jaṇ** sbst., the breast-bone or sternum of a hoofed animal.

*kubuṛujaṇ-ṇ* p. v., to have such or such a breast-bone: ne meroin maraṇgee *kubūrujaṇlena*, this goat (now cut up) had a large breast-bone.

**kubūṛu**, **kubūṛu-kubūṛu** same as *kubuḷ*.

**kubūṛu-kucuṇ** (Sk. *kub*) I. sbst., the act of jumping about with bent or crooked back: susuntan haṛamą *kubūṛukucuṇ* lelte landa kaiṇ sambāraḍaṛijana, I could not help laughing on seeing the antics of a man crooked with age who joined in the dance.

II. intrs., of people with a stoop, or bending their backs, to jump about quite lively: miaḍ kuba haṛam susunkena, kūbe *kubūṛukucuṇkeda*; hako kubaakana, unagudakanteko

*kubŭṛukucuṇjada.*

*kubŭṛukucuṇ-en* rflx. v., same meaning : ili nūkedateko susunkena, haṛamko *kubŭṛukucuṇenjana* miḍ gaṇtaleka.

*kubŭṛukucuṇ-o* p. v., imprsl., of such antics, to be indulged in : kubaakante susunre *kubŭṛukucuṇoa.*

III. adv., with or without the afxs. *ange, ge, oge, tan, tange,* modifying *kuṛilbuṛa, susun, rikan* : gel hoṛo haṛamko, *kubŭṛukucuṇtanko* susuntana.

**kubŭṛuṇa, kubŭṛuṇa-kubŭṛuṇa** Nag. (Or. *kub'ā*) same as *kubuṛ.*

**kuca** Cfr. *kucu* and *kucuṇ* ; a term covering the meanings of (1) *binḍa,* to coil around an empty space. (2) *binḍu,* to coil concentrically, all the turns of the flexible body being on the same plane. (3) *ḍula,* to coil more or less into a ball or skein. It applies moreover to cloth, paper, mats, folded and refolded, the folds not being parallel, in entrd. to *laṭum* which refers to a single fold or parallel folds. I. adj., syn. of *kucaakan,* coiled up or folded as described : *kuca* baĕar autam : Also used as adj. noun : bōṛo kucaakana, *kucarege* duḷme, the straw rope is coiled up, use it as a seat.

II. trs., (1) to coil or fold smth. as described : baĕar *kucaeme* ; naŏa liḷa *kucaeme,* bakăsarebu dŏṭa, fold up the new cloth, we shall put it in the box. (2) to enclose smth. in a cloth, paper or mat thus folded : baba paṭire *kucakeatee* dŭpilĭdikeda.

*kuca-n* rflx. v., to lie coiled, curled, or doubled up ; to cuddle : bin *kucaakana ;* seta kanciree *kucaakana ;* dinagaḛ parkomree *kucantana.*

*kuca-o* p.v., (1) meanings corresp. to the trs. (2) to grow into coils, gamălare reḍ *kucaakana,* the roots in the flowerpot turn round along the sides ; helta omontanre catute haruḷkeseḍlere eaṭurege *kucaoa.*

*ku-n-uca* vrb. n., (1) the amount coiled up : baĕar dasiko *kunucako* kucakeda, soben moḍreko jamatada, the servants have coiled together all the twine. (2) the thing coiled or folded : misa *kunucadoiṇ* raṛaḷa, I unwound it after it had been coiled a first time. (3) the bends of the coils or folds : *kunucarege* baĕar nindirko jomkeda. (4) the act of coiling or folding : amaḷ *kunuca* kă ṭaŭkaḷ.

III. adv., (1) with the afxs. *ange, ge, te,* also *kucakuca,* with or without the same afxs., modifying *dō, rika, tăŏrika.* It may also modify *rikan* provided the afx. *te* be not used. (2) with the afx. *oge,* modifying *nir,* to run full pelt.

IV. adverbial afx. in *goṭkucaṇ* and *liṛukuca.*

**kuca-baṛa** trs., to entangle a rope, thread, etc., to crumple paper, cloth or a mat.

*kucabaṛa-n* rflx. v., to coil or curl oneself up now this way then that way ; to writhe.

*kucabaṛaṇ* p. v., meanings corresp. to the trs.

**kuca-biur** syn. of *binḍubiur,* to wind or bend smth. in a circle

around an object.
*kucabiur-en* rflx. v., of a snake, to coil itself around smth.
*kucabiur-ọ* p.v., to be wound or bent around smth.

**kuca-ḍumaṇ, kuca ḍumbạ** trs., to coil, wind or rumple into a ball.
*kucaḍumaṇ-ọ* p.v., corresp. meaning.

**kucaĕ-nâṛî, kucaĭn-nâṛî** (Or. *kuc'ū*) syn. of *janumkoronjo*.

**kuca-kesẹḍ** (1) in common parlance, a rarely used trs. : of a snake, to prevent smb. from passing by coiling itself up on the path : bia horaree *kucakesẹḍtadiña*. (3) poetical parallel of *nâṛîkoṭoṇ*, of an entangled creeper, to prevent smb. from passing:

Kucakuca kundurum
*Kucakesẹḍtadiña*, kundurum
*Kucakesẹḍtadiña*, naĭri !
Nâṛînâṛî palanḍum
Nâṛîkoṭoṇtadiña, palanḍum
Nâṛîkoṭoṇtadiña, naĭri !

Entangled *kunduru*, thou hast prevented me from passing, alas !
Matted *palanḍu*, thou hast cut off my passage, alas !

**kuca-kuca** (1) in common parlance, adv, as under *kuca*. (2) poetical parallel of the adj. *nâṛînâṛî*, entangled. See the song under *kucakesẹḍ*.

**kuca-kuci** Nag. (Sad. *kocākucū* syn. of *kucamuca*.

**kuca-muca** jingle of *kuca*, I. adj., (1) with *kora, sanḍaka, gaṛa*, a winding road, a meandering river. (2) with *buĕar, nâṛî, ụḷ*, entangled, matted ; *kucamuca* nâṛîreṇ haṛạlena. (3) with *paṭi, liją, kagaj*, rumpled : *kucamuca* kagaj sartaleme, cikaṇ olakanabu lelea, smooth out the crumpled paper, let us see what is written on it. In all these meanings this adj. may be used also sbstly.
II. trs., (1) to make a winding path or road. (2) to rumple a rope, thread, etc. (3) to rumple a mat, cloth or paper : lija aloṇa *kucamucaca*. (4) to enclose smth. in a rumpled mat, cloth, or paper : kagajre *kucamucakeṇe* bukaṇi aulą, he brought the medicinal powder in a crumpled piece of paper.
III. intrs., in the df. prst., (1) of paths, roads, streams, to wind : no sanḍaka isu *kucamucatana*. (2) of a rope, creeper, etc., to be in a tangle : baĕar *kucamucatana*. (3) of a mat, cloth, paper, to be in a rumpled state.
*kucamucen* rflx. v., (1) of snakes, to writhe. (2) of people, syn. of *kucumucun*, to lie cuddled up.
*kucamucọ* p.v., meanings corresp. to the trs.
IV. adv., with or without the afxs. *ange, ge, gge, tan, tange*, modifying *rika, rikan, dō, horaṇ, gaṛaṇ, nâṛîṇ, nir, sen*. Modifying *nir, sen*, it is used of men and snakes and means to crinkle, to zigzag : *kucamucatane* nirkena ; biṇko *kucamucatanko* senea.
V. *Kucamuca* occurs in the following song as adj. qualifying *sunupiḍ*, an entangled or dishevelled chignon. But in many places they sing *ḍubaleka*, bowl-shaped, instead of *kucamuca*. The original reading

must have been *ḍubaleka*, a better parallel to *ṭabaleka*. What is meant by *ṭaba* is no longer known, The *kaṇki*, so far as I can make out, is the black ibis, which has a naked head and neck and consequently nothing that can in any way be compared to a chignon. The egret of the *bakuli* can of course appositely be compared to a topknot of hair. The two birds stand either for two men or for a man and a woman, since men often wear their hair in a chignon:

Kaṇki maraṇ buru toabā
Kaṇkim bā naṛāguled.
Bakuli nuṛiṇ buru naṭalebā
Bakulim ḍali nosoreled.
Kaṇki *kucamuca* (ḍubaleka) sunupiḍ
Kaṇkim bā naṛāguled.
Bakuli ṭabaleka ronotoḍ
Bakulim ḍali nosoreled.

Black ibis, thou hast brought the Holarrhena flower from the high hills. Egret, thou hast brought the jessamine flower from the low hills. Black ibis, thou hast brought the Holarrhena flower stuck in thy dishevelled (bowl-shaped) chignon. Egret, thou hast brought the jessamine flower adorning thy topknot of hair.

**kuca-puṭi** Cfr. *liḍujapuḍ*, *liṛujopoḍ*, *liṛukuca*, I. sbst., the act of carrying with a pole an overload that bends it: nekan *kucapuṭite* maĕaṇko bagăṛaòrą boro moną.

II. adj., with *bărom*, an overload that bends the carrying pole: *kucapuṭi* bărome aulą.

III. trs., to carry smth. so that the carrying pole bends under the weight. The d. o. is either the thing carried, the pole or the act of carrying: babae *kucapuṭiḳeda*; mararâe *kucapuṭiḳeda*, he overloaded his carrying pole; gǫe (or gegǫe) *kucapuṭiḳeda*, he did the carrying with a pole bending under the weight.

IV. trs. caus., to overload a carrier: ne hoṛo purąpe *kucapuṭiḳią*.

*kucapuṭi-n* rflx. v., same meaning as trs.: bărom (mararâ or gǫ, gogǫ) pe *kucapuṭiṇjana*.

*kucapuṭi-gǫ* p. v., corresp. meaning: bărom (mararâ or gǫ, gogǫ) *kucapuṭijana*.

V. adv., with or without the afxs. *ange*, *ge*, *gǫge*, *tan*, *tange*, modifying *gǫ*, *reka*, *au*, *idi*.

**kuci** Nag. (Or. *kucī*) var. of *guca* Has., the ligature of paddy sheaves.

**kuci** (H. *kûc*) I. sbst, the brush used by the village weavers for preventing the threads of the warp from adhering to each other in drying after the sizing. It is made of *saŭṛi* roots held between two bamboo laths: *kucite* peṛûĕko sutamko joea.

II. trs., to make into such a brush: saŭṛireḍko *kuciṭa*.

*hnci-ǫ* p. v., to be made into such a brush: saŭṛireḍ *kucioa*.

**kucila** sbst., Strychnos Nux-vomica, Linn.; Loganiaceae,—a tree 30-40′ high with ovate 5-nerved leaves, white flowers in terminal cymes, and globose berries, 1½″ diam., orange when ripe.

**kucu** (Or. *kuccī*) I. sbst., the pocket in the middle of the *gira* fishing net: girarꝫ *kucure* haiko kaḍcuua, the fish caught with the *gira*, gather in the central pocket.

II. trs. or intrs., to fit a *gira* with such or such a pocket: ne gira (or girare) huṛiꝫgem *kucukeda*.

*kucu-ꝫ* p. v., (1) of a *gira*, to be fitted with such a pocket: ne gira, (or girare) huṛiꝫge *kucuakana*. (2) of fish, to get enclosed in the *gira's* pocket: haiko *kucuakana*.

**kucu** same as *kucusaru*.

**kucu, kucu-mucu** Has. syn. of *indaṛsandaṛ* Nag. to lie curled up, to cuddle. Cfr. *kuca, cukumuku*. As adv. *kucu* takes only the afxs. *ange* or *ge*. N. B. Never used of snakes.

**kucuꝫ** Cfr. *kuca, cuꝫgu*, I. sbst., a morbid contraction affecting one or both legs and keeping them doubled up: ne hoṛoꝫ *kucuꝫ* jān ranute bugioa ci?

II. adj., (1) with *kuṭa*, a leg or legs so contracted. (2) with *hoṛo*, also *kucuꝫkaṭa hoṛo*, a person with such a leg. When both legs are affected the adj. *laki* is preferred, *Kucuꝫkaṭa* may also be used sbstly.: miaḍ *kucuꝫkaṭa* soṭatee ṭuṇḍaauntana, a man with a bent leg comes, leaning on a stick to jerk himself forward.

III. trs. or intrs., to bend or double up a leg or the legs: *kucuꝫeme* (or kaṭa *kucuꝫeme*) alom tiꝫjulaea, draw in thy legs, do not keep them stretched out. In this sense the term occurs in the phrase: seta *kucuꝫ* banḍa jete, the dog-days, the first half of June, till the monsoon breaks, when the ground is so heated by the sun that even dogs feel it burning their paws.

IV. trs. caus., to cause the contraction of smb.'s leg or legs: rōṛo laꝫgan *kucuꝫkia*, rheumatism has bent his leg so that it cannot be straightened; jaꝫgaḍuṛate kaṭako *kucuꝫkia*, by means of the *jaꝫgaḍuṛa* (a superstitious practice) people have caused a contraction of his leg.

*kucuꝫ-en* rflx. v., same meaning as the intrs.: *kucuꝫentanae*, kaṭae *kucuꝫentana*.

*kucuꝫ-ꝫ* p. v., (1) of the leg or legs, to be just now bent or doubled up: diꝫgaꝫ parkomredɔ kaṭa *kucuꝫre* enaꝫ giṭi bapaia, one cannot lie on a short bed without bending one's legs. (2) to be affected with a contraction of the leg: laꝫgante ne hoṛo kaṭae *kucuꝫjana*; laꝫgante iniꝫ kaṭa *kucuꝫjana*.

**kucuꝫ-kaṭa** adj., see under *kucuꝫ*.

**kucu-saru** sbst., a form of Colocasia antiquorum, Willd.; Aroideae, —a tall and coarse stemless herb with large ovate-cordate leaves, peltate on stout petioles. It is cultivated for its ediblo corns and leaves.

**kuḍ, kuḍ-cēṛē** syn. of *huṛiꝫ gutū-ruḍ*, sbst., the Coppersmith, Xanthōlaema haematocephala. This bird calls *kuḍ! kuḍ! kuḍ!* unceasingly.

**kuḍ** trs., of people, to carry smb. or smth. on the back, in cntrd. to *kuṭuꝫ*, to carry smth. dangling from

a stick which rests on the shoulder: hon hatarkiatee *kuḍjąia*; perąakan bora tīte saḅkeatee *kuḍkeda*, he carried on his back a full gunny bag holding it with the hands; kudentan hone *kuḍjąia*, he carries on his back a child enfolding his neck with its arms. The term applies also to bears or apes carrying their young on the back.

*kud-en* rflx. v., (1) to let oneself be carried on the back: ne hon kae *kudentana* en mentea hebeakąia, the baby did not like being carried on the back, I had to take it on my hip. (2) to cling to smb's neck and so let oneself be carried on his back: mar *kudenme*. (3) to carry smth. on the back: cenąko enkam *kudenjana* (or *kudentana*)? What art thou carrying (or what hast thou loaded) in that bundle on thy back?

*ku-p-uḍ* repr. v., to carry each other on the back, in turns.

*kud-ą* p. v., of a child or a load, to be carried on the back.

*ku-n-uḍ* vrb. n., the amount carried on the back or the long time of carrying: *kunude* kuḍkia, api gaṭidiree dōkia, he carried him on the back a distance of 3 leagues; *kunude* kuḍkeda, mosate upun sala caṭi dearee l. dinjana.

**kudā** Has. **kudhā** Nag. (Or. *kudhā*, a heap; T. *kuṭā*, to join, to assemble) syn. of *kundi*, I. sbst., a crowd or heap gathered: busų *kudāre* cuṭuko taĭkena.

II. adj., with *hoṛoko*, *busų*, etc., same meaning: *kudā* busųre cuṭuko taikena; *kudā* hoṛoko menąkoa, jae kultaipe.

III. trs., to gather in a crowd, to collect in a heap: iṭa nere *kudātape*, bring hither a heap of bricks.

*kudā-n* rflx. v., to gather in a crowd, to flock together: ceną lelmento namin hoṛoko *kudānjana*?

*kudā-ą* p. v., to be gathered in a crowd or collected in a heap: kecąhasa koṭąre *kudāoka*?

IV. adv., with or without the afxs. *ange*, *ge*; also *moḍkudā*, with or without the afxs. *ange*, *ge*, *ągę*, *tan*, *tange*, *leka*, modifying *kundi*, *kuṇḍin*, *au*, *idi*.

**Kuda** sbst., name of one of the Munda clans. See under *kili*.

**kuda, kuda-daru** sbst., any tree of Eugenia sp. They are distinguished as follows: (1) *soakuda*, *kuṛią kuda*, Eugenia Jambolana, Lamk.; Myrtaceae. (2) *maraą kuda*, a cultivated form of the same with large fruit. (3) *ḍiąki kuda* Nag. *hamṭąkuda* Has. Eugenia Jambolana, var. caryophyllifolia, F. B. I. (4) *gaṛakuda*, Eugenia Heyneana, Wall. (5) *topąkuda*, Eugenia operculata Roxb., var. obovata, Kurz. (6) *pundi kuda*, Eugenia Jambos, Linn.

**kuda, kuda-jō** sbst., the fruit, a black berry, of the preceding trees. *Note the following riddle, the answer to which is *kudajō*: gaṛa japąre noladḍ caṭuko hakatada, near the stream they have hung up blackened waterpots.

**kuda-ili** sbst., juice of *kuda* fruit fermented with admixture of *iliranu*, the ferment used in brewing rice

beer.

**kudaŏ** (Or. *khednā*, to pursue) and derivatives, syn. of *khagiṛi* and derivatives.

**kuda-rasi** sbst., fermented juice of *kuda* fruit.

**kudā-sudā, kudhā-sudhā** Nag. jingle of *kudā*; to mix pell-mell. Constructed like *adhasudha*.

**kuda-suṛa** I. sbst., a tender twig, leaves fresh from the bud, of the *kuda* tree.

II. poetical adj. qualifying *gati*, a sweet, very loving and much loved friend. Cfr. the proverb under *kuda-umbul*.

**kud au** trs., to go and bring smb. or smth. on the back.

*kudau-ɨ* p. v., to be fetched and brought on the back.

**kuda-uḍ** sbst., a dark-purplish mushroom, 8-12″ high and 4-5″ broad. It grows in the jungles and is eaten either raw or stewed.

**kuda-umbul** sbst., the shade of the *kuda* tree, considered by the Mundas as the coolest and most pleasant. Note the proverb: *kudaumbul* ci caṛikuṛi, a divorced woman and the shade of the *kuda* tree are equally alluring and pleasant, i.e., she tries by her sweet ways to find another husband, and when she has found one is very dutiful in order to keep him. This by no means expresses approval of the one who remarries her.

**kuḍbaṇ** and **kuḍbaṇ-kuḍbaṇ** of trees or sticks, syn. of *kuba* and *kubakuba*.

**kuḍbaṛu** Has. indigestion and pain in the pit of the stomach, when this has not been caused by eating or drinking acid things or sour unripe fruits, in which case *kanḍumanḍu* is used. Constructed like the latter. The remedy used by the Mundas is to drink hot salted water.

**kuḍcaṇ** Has. Nag. var. of *kuacaṇ*.

**kudgu, kudūgu** (Or. *kūgnā*, to doze off) I. sbst., the act of talking in one's sleep: iniṛ *kudguiṛ* aĭumlą.

II. adj., with *hoṛo*, a person with this habit.

III. trs, to say smth. in one's sleep: nirpe mene kajiĭ *kudūgulą*, in his sleep he said: "run".

IV. intrs., to talk in one's sleep, to dream aloud: cnaṇnidae *kudgukena* (or *kudgukeda*).

*kudgu-n* iflx. v., same meanings: tisiṇlọ apimāe *kudgunjana*.

*kudgu-ɨ* p. v., of smth., to be said aloud in a dream: nirpe mene kaji *kudgulena*.

*ku-n-udgu* vrb. n., the extent of talking in one's sleep: *kunudguĭ* kudgukeda, iniṛ japąre gitiṛkenko landalandateko asiḍgiṛijana, he talked so much in his sleep that those who lay near him were out of breath with laughter.

**kudhā** var. of *kudā*.

**kudhā-sudhā** var. of *kudāsudā*.

**kudi** and derivatives, vars. of *khudi* and derivatives.

**kudi-siṇ** syn. of *kodasiṇjatte*.

**kuḍ-kuḍ** the call of the coppersmith (bird).

II. adj., with *ṛą*, same meaning.

III. intrs., of the coppersmith, to

call : kuḍcêṛê *kuḍkudea* enamente nekagee nutumakana, the coppersmith calls 'kuḍ ! kuḍ !', hence its name of *kuḍcêṛê*.

*kuḍkuden* rflx. v., same meaning.

*kuḍkud-ǫ* p. v., imprsl., of the coppersmith's call, to be uttered : tisiṇagapa siṇgiburu bagaicakore *kuḍkuḍǫtana*, in this season the call of the coppersmith is heard the whole day long in the mango groves. IV. adv., with the afxs. *tan*, *tange*, modifying *rǫ*, *sari*, *aĩumǫ*.

**kuḍ-kuḍ** repetitive form of *kuḍ*, syn. of *kuḍleka*, trs. and intrs., to try and carry. It is used only when no confusion is possible with the preceding (the call of the coppersmith). N. B.—The repetitive form of any prd. to which *leka* may be affixed, may likewise be used in the meaning of : to try and.

***kuḍlam, kuḷam** Has. syn. of *kuḍi* Nag. I. sbst., (1) a hoe either imported (*calãni kuḍlam*) or forged by the village blacksmith (*baṛaĕkuḍlam*). The latter is shaped as seen on Pl. XIII, 7, and is from 10 to 11″ at its broadest part. Down to two thirds of its length it is ¼″ thick and then thins down. The handle-ring is made separately and welded to the blade. The two wings joining the ring to the blade are about 4″ long and 4½″ broad. The handle, whether of bamboo or other wood (generally of a *kesel* sapling), is nearly 3′ long. The Mundas have no spades, no shovels, and yet in the cultivation of rice they have often to throw quantities of earth from one spot to another, either to level the field or to make or repair its ridges. As it must be done with the hoe, it is no wonder that they like a broad-bladed instrument. They are very handy with it. (2) also *kuḍlam kasa*, with a nl., a hoeful of earth, the quantity of earth a hoe cuts out from the ground in one stroke : gaṛa parteḍ barapi *kuḍlam* caluṛuṇaeme, make the pits by taking out each time two or three hoefuls ; barapi *kuḍlam* hasate (or hasare) barabarioa, it can be levelled with two or three hoefuls of earth. (3) the breadth or depth to which a hoe bites : api *kuḍlam* cakaromǫ, make the trench, or the plot hoed, three hoes broad ; api *kuḍlam* gaṛaeme, dig the pit or the trench three hoes deep ; api *kuḍlamte* gaṛaeme, dig every day three strokes deep (until thou reach the required depth).

Note the riddle, the answer to which is a hoe : sirmare piliḍ, otore ḍeḷka, shining in heaven, on earth a club.

II. trs., to forge into a hoe : ne meroḍ *kuḍlameme*.

*kuḍlam-ǫ* p. v., to be forged into a hoe : holaṛa meroḍ *kuḍlamakana* ci ?

**kudra, kudũra** adj., with *boṛga* or *candi*, syn. of *puguṛi boṛga*, any spirit other than Singbonga, the tutelary spirits or the shades of the ancestors, i.e., any spirit, as *ǫkuṭi*, *haṛkar*, *karam*, *birsa* and *curin*, who is excluded from the public and official worship, and has only private devotees.

***kudra-najom, kudūra-najom** (Sad. *dain-kudra*) syn. of *puguṛinajom*, sbst., a devotee of a *kudra bonga*, who, through neglect of his worship, attracts his wrath on some house of his family, other than his own, in cntrd. to *najom, najomaṇi*, a wizard or witch. The culprit is found out in the *caṭlijaṇ*, and his relatives force him to expell from his house the spirit in question.

**kuḍsu, kuḍsu-bagel** Has. syn. of *khusuṛu*.

**kuḍsukuduṛu-kuḍsukuduṛu** cfr. *kudur*, I. intrs., to dance with the hopping step proper to the *bajan-susun* : *kuḍsukuduṛukuḍsukuduṛu-jadako*.

*kuḍsukuduṛukuḍsukuduṛu-a* rflx. v., same meaning.

II. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *susun, rikan*.

**kuḍṭu, kuḍṭu-kuḍṭu** var. of *khuḍṭu*.

**kudūgu** var. of *kudgu*.

**kudum** in adjurations only, parallel of *kahani*. See under *deōṛā*.

**kudūra-najom** var. of *kudranajom*.

**kudur-kudur** Nag. syn. of *padar-gaḍ, patargaḍ* Has. I. sbst., (1) the pocks in small-pox and chicken-pox ; eruptions caused by a *nageera*, nymph. (2) pockmarks : ne hoṛore puraṇa *kudurkudur* menaṇ. (3) the puckered or pitted appearance of leaves naturally wrinkled, or blighted by insects : sarjomsakamre puraṇa *kudurkudur* taïna.

II. adj., (1) with *hoṛo*, pocky or pock-pitted : *kudurkudur* Saṇ hijutana. Also used as adj. noun. (2) with *sakam*, wrinkled or puckered leaves ; miaḍ kisimraṇ kubi *kudur-kudurgea*, some kinds of cabbage have wrinkled leaves ; ne darure *kudurkudur* sakam esĕkargea, all the leaves of this tree are pitted. Also used as adj. noun : nekan *kudurkudur* kāgedraṇ cunaglea, it is impossible to use such a pitted sal leaf for making a cigarette.

III. trs., to cover with pocks or pockmarks : mari *kudurkudurakaṇia*.

*kudurkudur-ṇ* p. v., (1) to get covered with pocks or pockmarks : ne hon cenaṭee *kudurkudurjana ?* (2) to grow wrinkled leaves : miaḍ kisimraṇ kubi *kudurkuduroa*. (3) of leaves, to get pitted by blight : sarjomsakamko puraṇa *kudurkuduroa*.

IV. adv., with or without the afxs. *ange, ge, ṇge, tan, tange* also *kudur-leka*, modifying *leḷo, rikaṇ, mari, lapuḍ, pusuri*. With the afx. *ṇge* it may also modify the phrase *nage arṇtaia* : the nymph has besprinkled him so as to cause an eruptive skin-disease.

**kudur, kudurkudur, kuduṛu, kuduṛu-kuduṛu** (Or. *kuduṛkuduṛṛnā*, to trot) 1º I. sbst., fast hopping or skipping of birds, in cntrd. to *cuḍ*, of birds on the ground, a single jump ; of frogs and the like, a jump from a sitting position ; and *cuḍidi* frequentative of *cuḍ* : siraškoṇ *kuduṛum* lelakada ci ?

II. intrs., of birds, to hop along fast : ḍur *kuduṛukeda*, or *kuduṛukena*.

*kudur-en, kuduṛu-a* rflx. v., same meaning : siraĕ kae cudenaṇ *kuduṛu-na*.

III. adv., with the afxs. *ange, ge, te,* and in the repetitive form, also with or without the afxs. *tan, tange ;* also *kuḍuṛuleka ;* modifying *rikan, cuden, hiju, seną, aderen, uruą, parom.*

2⁰ in jest, syn. of *kojoro.*

**kuḍuṛ-ader, kuḍuṛu-ader** intrs., to enter a place, hopping fast : en guṭure miaḍ ḍur *kuḍuṛuaderkeda.*

*kuḍuṛader-en* rflx. v., same meaning.

**kuḍuṛ-au, kuḍuṛu au** intrs., of a bird, to come on, hopping fast : siraĕ *kuḍuṛaujada.*

*kuḍuṛau-n* rflx. v., same meaning.

**kuḍuṛ-idi, kuḍuṛu idi** intrs, of a bird, to skip away, to go away, hopping fast : siraĕ *kuḍuṛidijada.*

*kuḍuṛidi-n* rflx. v., same meaning.

***kuḍuṛ-kesęḍ, kuḍuṛu-kesęḍ** trs., of a wagtail, to hop fast in front of a party consulting the omens before a marriage. This is a bad augury : the woman in question will often run away from the conjugal roof : kuṛilel senǫtanre miaḍ siraĕ *kuḍuṛukesęḍkęḍea :* en kuṛi puraṣae nira.

*kuḍuṛkesęḍ-ǫ* p. v., corresp. meaning : siraĕtele *kuḍuṛukesęḍlena.*

**kuḍuṛ-koṭoą, kuḍuṛu-koṭoą** syn. of *kuḍuṛkesęḍ.*

**kuḍuṛ-parom, kuḍuṛu-parom** intrs., of a bird, to skip past smb. ; to pass near smb., hopping fast : ainąṭaree *kuḍuṛuparomkeda.*

*kuḍuṛparom-en* rflx. v., same meaning.

**kuḍuṛ-uṛuą, kuḍuṛu-uṛuą** intrs., of a bird, to leave a place, hopping fast : guṭuūtee *kuḍuṛuṛuąkeda.*

*kuḍuṛuṛuą-en* rflx. v., same meaning.

**kuḍą** Nag. I. adj., syn. of *kuḍąakan,* (1) with *ili,* syn. of *cų* Has., a part only, taken from the fermented brew to squeeze the beer out of it : *kuḍą* iliko nūkenako cabataḷkeda. (2) with *manḍi, utu,* syn. of *lū* Has. a part of the food, taken from the cooking pot before it is quite soft.

II. trs., (1) to take out and drink part only of the brew : ne ili apimāle *kuḍąkeda.* (2) to take out part of the food cooking, before it is quite soft : mar utu enkatege *kuḍąaiąpe.*

*kuḍą-gǫ* p. v., corresp. meanings.

*kuḍąte* adv., modifying *caba, sarę, cipa, nū, jom, om, isin.*

**kuḍą-caba** Nag. trs., (1) to take out on several occasions part of the brew and so empty the pot : moḍ caṭu ili taĭkenale *kuḍącabakeda,* or kenḍęcuṛitele nūkeda. (2) to take out several times food from the cooking pot before it is quite soft, and so empty the pot.

*kuḍącaba-ǫ* p. v., corresp. meanings.

**kuḍą-isin** Nag. syn. of *lūisin* Has. trs., to take out several times food from the cooking pot before it is quite cooked.

*kuḍąisin-ǫ* p. v., corresp. meaning.

**kuḍą-kate** Nag. trs., (1) syn. of *cųkate* Has., to take out on several occasions part of the brew. (2) syn. of *kuḍąisin.*

**kuḍą-sarę** Nag. trs., (1) to leave the rest of the brew in the pot after taking out part of it : ili huṛiągepe *kuḍąsarękeda.* (2) to leave the rest of the food in the cooking pot, hav-

ing taken out part of it before it was quite soft.

*kuḍaṣare-gọ* p. v., corresp. meanings

**kuḍi** Nag. (Or. *kuḍḍī*) syn. of *kuḍlam* Has.

**kuḍu, kuṛu**, var. of *cuḍu, cuṛu*, an uncastrated boar.

**kụ-giṛi** trs., of a wild boar, to shake off an arrow sticking in its flesh (this action being accompanied by a kind of cry called *kụ*) : tuĭṇakan birsukuriko kani kā boloakan sārdoko *kụgiṛiĭa*, when a wild boar has been hit by an arrow, and the barbs have not entered the flesh, it shakes it off ; baraiṇ barsārlja, miaḍdoe *kụgiṛikeda*.

*kụgiṛi-n* rflx. v., same meaning : en sukuri miaḍ sāre *kụgiṛinjana*.

*kụgiṛi-ọ* p. v., corresp. meaning : birsukuri baria sārtee ṭọlena, miaḍdo *kụgiṛijana*.

**kuhi** Kera. syn. of *caṭu*, a large water-pot, and *bāṇḍa*, a small water-pot.

**kuhu** Nag. var. of *kuhu* Has. the kernel in a mango stone.

**kuhu, kuhu-oṛe, kuĭuṇ, kuĭuṇ-oṛe** Nag. syn. of *toaŭ* Has. sbst., the Koel, Eudynamis honorata, a bird of the cuckoo family, laying its eggs in the nests of crows. Its call, except when chased by crows, is *'toaŭ !'* several times repeated. This call in in Sk. is interpreted as *kuhuk*. The cock is called *kende kuhu*, and the hen *kabra kuhu*.

**kuhu-pada** Nag. ltly., kicked by the koel, syn. of *arilṭoke* Has. blighted by hail.

**kūi** 1⁰ Has. syn. of *ḍulụ* Nag. I. sbst., a leaf spoon made of a leaf the half of which on the side of the base, is pinned up, giving a short receptacle, in entrd. to *caḍḷom puṛụ*, the sacrificial leaf cup which is nearly as long as a leaf, the very end only at the base being pinned up : siụṭạre loaṛi *kūịteko* nūia, during an interruption in the ploughing they take their breakfast (a mixture of rice and water) by means of a leaf spoon.

II. trs., to pin leaves into spoons : sakampe *kūịkeda* oi kā ?

*kūi-ọ* p. v., of leaves, to be pinned into spoons : nea sakam roooda, kā *kūioa*, these leaves are brittle and cannot be pinned into spoons.

*ku-n-ūị* vrb. n., (1) the number of leaves pinned into spoons : *kunūịle* kūịkeda, moḍ kuṛa sakam cabauterjana, we have used up a whole bundle of leaves in making leaf spoons. (2) the making leaf spoons : *kunūị* kam ṭaŭkakeda. (3) the leaf spoons made : nekan *kunūịdo* kā ṭekaŏa, a leaf spoon such as this will not keep together.

2⁰ Has. syn. of *kuṛị, kuṛiḍ* Nag. I. sbst., the hem of a mat : ne paṭiṛa *kūị* puṛạpe cakarkeda.

II. trs., to hem a mat : gạiṇ puraŏkena aŭriiṇ *kūiṣa*, I have stitched together the strips of plaited palm leaves, but not yet hemmed the extremities.

*kūị-ọ* p. v., of a mat, to be hemmed : paṭi *kūịakana*.

*ku-n-ūị* vrb. n., (1) the act of hemming a mat : *kunūị* kam ṭaŭkakeda. (2) the hem made : nekan *kunūị* kā

ţekaŏa.

**kuĺju-kuĺju** syn. of *kaŏakuĭu*.

**kuĺ-kuĺ** syn. of *khdŏkhâd*, great acidity.

**kuĺ-kuĺ** (Or. *khuyā*) Cfr. *kucaputi*, *kukuĺ*, I. adj., with *mararâ*, a pole curved and spoiled by the carrying of excessive loads: *kuĺkuĺ* mararâte alope gogoa, otere jopodoa.

II. trs., (1) to cause the carrying pole to bend under an excessive load: naminaŋ godarileka kaiŋ aţăkarleḑma, mendo mararâm *kuĺkuĭakada*, I did not know that thou couldst carry so much, but I see now that thy pole bends under the load. (2) to cause by excessive loading a permanent bend to a carrying pole: ne mararâ okoe *kuĺkuĺkeda?* (3) to string a bow so that it is too much curved. (4) fig., to depress with the burden of a very onerous or impossible command: kaminalatele senkena, gomko miaḑ hukumtegoo *kuĺkuĺkeḑlea*.

III. intrs., (1) in the df. prst., of the carrying pole, to bend under an overload: mararâ *kuĺkuĺtana*, tara tiŋrūŋatam, the pole bends, diminish the loads. (2) imprsl., with inserted prsl. prn., to feel dejected in face of seemingly impossible work: kaji aĭumte *kuĺkuĺkiŋa*.

*kuĺkuĺ-o* p. v., (1) of the carrying pole, (*a*) to bend under an overload: bārom hansaŋnasaŋ momoḑ sala caŭlil gotada, mararâ *kuĺkuĺlena*. (*b*) to become permanently curved: ne mararâ *kuĺkuĭakana*. (2) of a bow, to be curved too much. (3) to get dejected in the face of seemingly impossible work: ne gomkoŋ hukumteŋ *kuĺkuĺjana*; naminaŋ kā daŋiolekan kami leltoŋ *kuĺkuĺjana*.

IV. adv., with or without the afxs. *ange*, *ge*, *ŋge*, *tan*, *lange*, modifying *rika*, *rikaŋ*, *liŋuŋ*, *bārom*, *gŋ*.

**kuĺ-kuĺu**, **khuĺ-khuĺu** syn. of *kubuŋkubuŋ*.

**kuĺl** I. trs. caus., fig., to pervert a child of honest parents; to rescue a child from the influence of bad parents: aĭńa hon kumbāŋukoŋ oŋarce dasikena, nâdoko *kuilkia*, my son was a servant in a house of thieves, they have led him astray.

*kuil-en* rflx. v., of a child, not to follow the ways, good or bad, of its parents: engaapukiŋ beţekankiŋ kumbāŋukena, hondoo *kuilenjana*: enkanaŋko ciulaŏ kaŏa.

*kuil-o* p. v., (1) of a breed, to get spoiled: liŋgakolo asulkeḑkoa mendo nâdoko *kuiljana*, we kept fowls of the large yellow-eyed kind, but the chickens are no more of the same breed. (2) seldom used, of a child, to be of a different complexion to that of its parents: engaapukiŋ eselgea, soben honko *kuiljana*, the parents are fair, the children are all dark. (3) fig., of a child, to prove in its behaviour the opposite of its parents: ne hondoo *kuiljana*, engaapukiŋdo kakiŋ kumbāŋukena, this child has turned out to be a thief though its parents never stole.

**kuĺl!** interjection used by boys when the arrow they have shot, or the stick they have thrown, remains in the branches of a tree. They think that this exclamation will

cause it to fall to the ground.

**kuĭla** (Sk. *koelā*) I. sbst., charcoal: *kuĭlado* kampaĕreko gọea.
II. trs., to char: ne darubu *kuĭlaea*.
III. intrs., to make charcoal: *kuĭlakenako*, or *kuĭlakedako*.
*kuĭla-ọ* p. v., (1) to be charred: ne daru *kuĭlaọka*. (2) imprsl., of charcoal, to be made: ciminaŋ *kuĭlaakana?* How much charcoal has been made?
*ku-n-uĭla* vrb. n., (1) the amount reduced to charcoal: *kunuĭlako* kuĭlakeda, gọta birreạ ḍuṭuko cabagiṛikeda, (2) the charring: misa *kunuĭlate* huṛiage hunḍijana, oṛọle kuĭlakeda. (3) the charcoal made: misa *kunuĭlado* aucabalena, the charcoal of our first kiln has all been brought home.

**kuĭla-duṛa** sbst., charcoal dust.

* **kuĭla-kacin** sbst., the shade of a person killed by a tiger (*bagaĭa, bagaĭti birsaboŋga, joḷo mahaṛa*) when worshipped by a devotee: *kuĭlakacine* manaḷinatana. The first part of this name comes from the custom of always cremating, never burying, the remains of such a person.
*kuĭlakacin-en* rflx. v., of a siprit: to exact in a particular case, the same kind of sacrifices as a *kuĭlakacin*: Mahadeocanḍi *kuĭlakacinena*.

**kuĭla-muṭu** I. sbst., the woody part of an imperfectly charred log. II. adj., with *hoṛo*, an ebony-black fellow: nīdo ape haturen *kuĭlamuṭu* hoṛo ci? Also used as adj. noun: miaḍ *kuĭlamuṭu* hijụtana.
*kuĭlamuṭu-ụ* p. v., syn. of *gaṛadiriọ*, to become or be as black as a charred log, as black as a raven: iniạ api hoṛo honko *kuĭlamuṭujana*.
III. adv., with or without the afxs. *ange, ge, ụge, leka*, modifying *kende, kendeọ, lelọ*: okoe dutamkena? kuṛido *kuĭlamuṭulekae* hendea, koṛado kumbarcaṭulekae erela, who arranged this match? The wife is as black as a charred log, the husband is as fair as a water-pot made by a man of the potter's caste.

**kuĭla-saŋga** Has. syn. of *piṛiheṛemdā* Has. *siṭiatamăku* Naṛ. (Sad. *patālgaṛi*) sbst., Oldenlandia gracilis, DC.; Rubiaceae,—a slender herb, with sparingly branched stem, 8-18″ high, and erect linear grass-like leaves 1½-3½″ long. Children chew the sweet fleshy root.

**kuĭla-seŋgel** sbst., a charcoal fire.

**kuiṇḍi, kuini, koeṇḍi** the whole fruit of the *maḍukam* tree (Bassia latifolia), in entrd. to *ḍola*, its kernel.

**kuiṇḍi-coka** Has. syn. of *pako* Nag. sbst., the fleshy rind of the fruit of the Bassia latifolia. It is very sweet when ripe and then eaten uncooked. When still green it serves as a stewed vegetable.

**kuiṇḍi-kaṛe** syn. of *ḍolakụre* sbst., oil cake of the kernel of the Bassia latifolia. It is bitter and poisonous, and is used to kill fish and pigs.

**kuiṇḍi-sunum** syn. of *ḍolasunum*, sbst., oil extracted from the kernel of the Bassia latifolia. It is solid at a moderate temperature, and used both for culinary purposes and for burning, but it turns quickly rancid.

**kuĭŋa kuĭŋa, kuruĭŋa-kuruĭŋa,**

**ruiṇ-ruiṇ** vars. of *kaiṇkuiṇ*.

**kũiri** (Or. *kuiri*, vegetable grower or seller) sbst., a vegetable gardener.

**kũiri-daru** syn. of *gaṛasekerę*.

**kũiri-puṛų** I. sbst, a leaf cup made of two sal leaves superposed crosswise. The four sides are double-folded and pinned. Its only use is during the *caṭi* ceremony when the head of the baby is shaved and the hair put in such a cup.

II. trs., to fold and pin two leaves into such a cup: ne sakamkiṇ *kũiri-puṛų̃me*.

*kũiripuṛu-ɲǫ* p. v., corresp. meaning: ne sakamkiṇ *kũiripuṛuggǫka*.

**kuiṛu-kuiṛu, kuiu-kuiu, kuiuṛu-kuiuṛu** (the last vowel of both members in these jingles has often a vocal check) same meaning and construction as *kačakuiu*, but used when no motion is connoted. As adv. they may take also the forms *kuiṛuleka, kuiuleka, kuiuṛuleka*.

**kuiu-kuiu, kuiu-kuiu-kuiu** (Sad.) I. sbst., a call to attract domesticated pea-fowls: *kuiukuiu* aĩumkeḍei marąkiṇ hijuṭaḅlena.

II. adj., with *kakãla*, same meaning.

III. trs. or intrs., to call domesticated pea-fowls: marąkiṇ *kuiu-kuiukiṇme*; *kuiukuiujadae*.

*kuiukuiu-ų* p. v., of domesticated pea-fowls, to be called: marą *kuiu-kuiulena*, mendo kae aĩumkeda.

**kuiuṇ** (Sad. *kuiusi*) I. sbst., (1) syn. of *bãbeloṇ, koča* Nag. the male flower (a smooth receptacle) of the jack tree, after it has become soft. Before being soft it is called *kanṭaɣabã*. The female receptacles are called *kanṭaɣajõ* from the very beginning, but as long as the peltate bracts have not fallen off and the receptacle is not tubercled, they are also called *cinci*: *kuiuṇ* honkodoko jomea. (2) syn. of *laṭą*, mangoes with very thin stones ripening a fortnight before the other fruit on the same tree, though the flowers blossomed at the same time.

II. intrs., in the df. prst, of a jack tree, to have male receptacles already soft: kanṭaṛa *kuiuṇlana*.

*kuiuṇ-ǫ* p. v., (1) of the jack tree, same meaning: ne kanṭaṛa bãdo bãjina, aũrige *kuiuṇǫa*, the male flowers of this jack tree have appeared but are not yet soft. (2) of mango trees, to have fruit ripening in advance as described.

*ku-n-uiuṇ* vrb. n., the number of male receptacles getting soft on a jack-tree: *kunuiuṇ* kuiuṇjana, daru perǫjana.

**kuiuṇ-oṛe** Nag. sbst., syn. of *kuhu* Nag. and *koaĩ* Has. the kocl bird.

**kuji** Nag. (Sad.) a bird trap called *kaṭikaḍ* in Has. and described under this word. The functional uses of the two words are similar.

**kujuri, kujuru** name of one of the Munda clans. See under *kili*.

**kujuri-aṛą, kujuru-aṛą** sbst., the leaves of *kujurinãṛi*, when used as a potherb.

**kujuri-nãṛi** Has. **kujuru-nãṛi** Nag. (Sad. *kujur*) sbst., Celastrus paniculata, Willd.; Celastrineae,—a scandent shrub.

**kũ-keseḍ** trs., to put out of play

one of the players at tops, by saying '*kū*' before him when his top has happened to slip from his hands whilst winding it: dehale, Birsa, aiṇdoko *kūkesedḳiṇa*, am barsa-akana, miḍ âse haṭiṇaiṇame, please, Birsa, they have put me out by saying '*kū*', but thou hast the right to play twice, do make over to me one of thy turns.

*kūkesed-ẹ* p.v., to be thus put out of play: *kūkesedjaṇae*.

*kūke-n esed* vrb. n., the corresp. act: *kūkeneseḍtee* baṇjina.

**kụ-keṭẹ** I. sbst., a loud cough to encourage oneself or others in the dark or on a lonely path: *kụke-ṭẹte* muṇḍiṭana ne hoṛo boroṇjada. II. intrs, to cough loudly, in the dark or on a lonely path, to encourage oneself by the sound of one's own voice, when one is afraid, or to encourage others who are afraid: borotanam cim *kụkeṭẹjada!* Art thou afraid? Thou coughest loudly!

*kụkeṭe-gẹ* p. v., impsl., of a loud cough, to be resorted to in the circumstances described: eṭạ boro-jad hoṛokomenteo *kụkeṭegoa*, a loud cough is also resorted to to encourage others who are afraid.

**kuku** Has. vocative of *guṇgu*, which see. It is used in the nominative (and so is *kukuhanar* and *kukuhoṇjar*) whenever two persons speak together about their common *guṇgu*. In Nag. they distinguish the gender, and use *baḍa*, *baṛa* or *baḍi*, *baṛi* as syns. of both *guṇgu* and *kuku*.

**kukuḍ** 1° trs., when carrying on the back a baby held in a cloth (passing over one shoulder and under the other), to thus dispose the cloth that it sustains its head and prevents it from hanging backwards or shaking about: balẹhoṇạ hoṭẹ aloka ekēlaẹ mente hoṭẹhoṭẹte lijạ katalakịtee *kukuḍkịa*.

*kukud-en* rflx. v., whilst being carried on smb.'s back, to keep one's head quietly close to the carrier's head, not throwing it backwards nor shaking it about: *kukudenme*.

*kukud-ẹ* p. v, meaning corresp. to the trs: en hon *kukuḍẹka*.

2° fig., syn. of *kukuṛujuṇ* (vrb. n. used).

**kukuḷ** 1° cfr. *kuba*, *kucapuṭị*, *kuṭkuṭ*, *liṛu*, *lakuṭ*, I. adj., of branches, sticks, carrying poles, permanently curved or bent in the middle: *kukuṭ* maraṛâ. Also used as adj. noun: nekan *kukuṭṭe* alom gọea. II. trs., (1) to bend just now a branch or stick: koto enkage alom *kukuṭịa*, hulagoa, do not bend the branch like that, it will snap. (2) to cause a carrying pole to bend under an overload. (3) to cause, by often carrying overloads, the pole to become permanently curved.

*kukuṭ-ẹ* p. v., corresp. meanings.

*ku-n-ukuṭ* vrb. n., (1) the extent of the bending: kotodo *kunukuṭị* kukuṭḷa, hulạterjana. (2) the act of bending a branch or overloading a carrying pole: misa *kunukuṭte* kotoe hulạgiṛikeda. (3) the stick or carrying pole permanently bent: ne maraṛâdo okoẽạ *kunukuṭ?* Who has spoilt this carrying pole?

III. adv., with the afxs. *ange, ge, ŋge*, modifying *reka, rikaŋ, liṛu, liṛuɣ, bārom, ŋŋ.*
2° fig., syn. of *kukuṛujuŋ* (vrb. n. used).

**kukuḷ-sanga, kukuṛi-sanga** Has. (Beng. *kukur alu*) sbst., Dioscorea anguina, Roxb.; Dioscoreaceae,— a wild yam and large climber with aerial bulbils 1-2″ diam., and a tuber one or more feet long, descending straight into the soil. The upper part of the tuber becoming tough, only the lower part is edible. The aerial bulbils are also eaten. It is called *maraŋ aru* in Nag.

**kukunḍum** (Sad. *kukunhi*) Cfr. *kenḍekenḍe*, I. sbst., the act of pressing the arms across the chest from cold: inią *kukunḍum* lelle mundiŋtana puraŋgee rabantana.
II. adj., with *hoṛo*, a person feeling cold and pressing the arms across the chest. Also used as adj. noun: he *kukunḍum*, lija uĭunme.
III. trs. or intrs., to press the arms across the chest from cold: tĭĭ (or hoṛŏmoe) *kukunḍumakada*; *kukunḍumakadae.*
*kukunḍum-en* rflx. v., same meaning: *kukunḍumentanae, kukunḍumakanae.*
*kukunḍum-ŋ* p. v., corresp. meaning: inią tĭ (or hoṛŏmo) *kukunḍumakana*; tĭĭ (or hoṛŏmoe) *kukunḍumakana.*
IV. adv., with the afxs. *ange, ge, ŋge*, modifying *rikan, bain, duḳ, tiŋgun, sen, hijuɣ, rabaŋ.*

**kukura** var. of *khukura.*

**kukurkuca** in jest, syn. of *kurkurāl.*

**kukurkudha** syn. of *kurkurāl*, but used only (like the idiom: seta kae pucaŏjada) to emphasize quantity.

**kukŭru** Cfr. *kokŏro* Has. syn. of *ḍkoṛoro* Nag. a large hole in the trunk of a tree near the foot.

**kukŭru-ḍaṛi** sbst., a spring enclosed in the hollowed out trunk of a tree, in contrd. to *paṭaḍaṛi*, a spring walled with superposed stones.

**kukuṛujuŋ** intensive of *janḍuŋ*, connoting that many of the stalks of the overripe cereals are bent or broken and many ears hang close to the ground with danger of being cut through in the reaping. It is constructed like *janḍuŋ* but has no corresponding vrb. n. *Kukuḍ* and *kukuḳ* when used in the meaning of *kukuṛujuŋ* have a vrb. n.

**kukuteko** syn. of *pakoteko.*

**kul** var. of *kula*, tiger, occurring only in village names, v. g., *Kulburu*, the tiger's hill.

**kul** (T. *selutta*, to send, to throw. The initial *s* corresp. to a Mund. initial *k* is not rare) I. trs., to send: kitaḅ *kultam*, send the book; kitaḅ *kultaime*, send him the book; iskulte honko *kultakom*, send the children to school.
*ku-p-ul* repr. v., (1) to send smth. to each other: kajikiŋ *kupultana.* (2) to send each other, i.e., to tell another to go, the other answering: 'go thyself': aloben *kupula*, mar, Soma, amge senome.
*kul-ŋ* p. v., to be sent: taka *kulakana*: api hoṛoko *kulŋlana.*

*ku-n-ul* vrb. n., (1) the quantity of things sent; the number of people sent: *ciṭi iṇiṭą kunul kuljana, paṛaŏrą pursati kae namkeda*, so many letters were sent him, that he found no time to read all. (2) the act of sending: *kunulpe huṛiṇkeda*. (3) the thing or person sent: *nea okoĕą kunul?* Who has sent this? *nīdo Khunṭiren gomkeą kunulge*, this man has been sent by the gentleman who lives at Khunti.

II. adv. afx. in the cpds. *aṛąkul, rąkul, kajikul, kapekul, kiriṇkul, padakul, tuĭṇkul.*

**kula** I. (Khasi; Rongao *kla*) sbst., (1) syn. of *maraṇ kula, burukula, hamsikula*, the striped royal tiger. (2) syn. of *maraṇ kula, laṛokula*, the brown royal tiger without stripes. (3) syn. of *kuṛiṇ kula, soncita*, leopard. (4) in the following cpds.: *siṇkula*, the lion; *kindarkula, kundukula*, the panther; *tagukula*, (ltly., the shaggy tiger), the hyena; *ḍurkula*, a smaller feline animal, which when attacking a man bites him in the knee, probably a tiger-cat.

Note the idioms: (1) *dubakante kula* mą, ltly., to kill a tiger from a sitting position, i.e., to talk of doing big things but not move a finger. (2) *kula* nirjante kapi hurla, ltly., to brandish the axe when the tiger has run away, i.e., to be full of projects when the time for action is passed, to be wise *post factum*. (3) *kulare* saki to vow smb. to the tiger; to use in scolding one of the following imprecations: *kula* joming (jomme, jomi); *kula* oriṇ (orme, ori); *kula* oṛeṛiṇ (oṛeṛme, oṛi); *kula* otaiṇ (otame, otai); *kula* racaiṇ (racame, racai); *kula* sadomiṇ (sadomme, sadomi); *kula* nunuiṇ (nunume, nunui); may a tiger eat me (thee, him), drag me off, tear me to pieces, catch me under its paws, drag me along, jump on me (ltly., use me as a horse, for a mount), suck my blood: no buṛia janaŏ ačą honko *kularegee* sakikoa; lija ceeaakade taĭkena engate 'kula jomme hon' mentee eraṇkja,

II. adj., with *disum, bir*, infested by tigers: *kula* disumre api sirmae taĭkena; apeą disum *kulagea*, kaiṇ sena.

III. trs., (1) to change smb. into a tiger by means of a drug: ranute hoṛokom *kulakoako* menea, sartege ci? (2) of the *kulaṛcandi*, to change smb. into a tiger: kulaṛcandi *kulakja*.

IV. intrs., in the df. prst., to be infested by a tiger or tigers: *tisiṇgapa eraṇge kulatana* netąe; *ḍiṭte kulatan* birtee senṛjana, he rashly went to a forest infested by a tiger.

*kula-s* rflx. v., to change oneself into a tiger either by means of a drug or with the help of the *kulaṛcandi*. See under *candarbandar*: *aleą* birkore alom *kulana*, kārela tuĭṇagoṛmea; *kunumuą* senṛjancil *kulanjana*.

*kula-ṛ* p. v., to be changed into a tiger by the *kulaṛcandi*; to change into a tiger: puraṇa kae *kulaoa*,

misamisage. Note the idiom: rokain *kulaṛtana*, kain mundijada, I am new to this work, I do not know yet properly how to do it, (lily, I only just change into a tiger).

**Kula** sbst.; name of a Munda clan. See under *kili*.

**kula-bindi-daru** Nag. syn. of *kulaiaṛadaru* Has. *totkabindidaru* Nag sbst., Jatropha Curcas, Linn.; Euphorbiaceae,—the Physic Nut, a large shrub or small tree, common in hedges, with 3-5-angular, alternate leaves, and small yellow flowers. The oil expressed from the nut is used by the Mundas both for burning and, after heating to reeking point, for frying. The juice of the plant is milky and tenacious: children blow it, it forms large bubbles more lasting than soap bubbles. The nuts when roasted are used as a purgative, one nut giving 3 or 4 stools. The twigs are used for tooth brushing when the gums are swollen.

**kula-bindiram** sbst., a large, very venomous spider (a kind of tarantula).

**kula bin** sbst., collective noun for all dangerous animals.

II. adj., with *disum*, *bir*, infested by dangerous animals: apeṛ disum *kulabiṇgea*.

II. intrs., in the df. prst., to be infested by dangerous animals: apeṛ disum *kulabiṇtana*.

*kulabiṇ-ṛ* p. v., to become infested by dangerous animal: apeṛ disum *kulabiṇakana*.

**kula-bū** sbst., (1) a tiger's head. (2) fig., syn. of *hakuṛa*, a grain measure larger than the *serṭeŏṛ*.

**kula-buṛi** collective noun for all dangerous wild animals: Constructed like *kulabiṇ*.

**kulaĕ** sbst., a hare. There are two kinds of hare: (1) *jaṛakulaĕ* Has. *mandariakulaĕ* Nag. a taller and darker kind. (2) *horlasikulaĕ* Has. *leṛeakulaĕ* Nag. a smaller kind. Wild rabbits are unknown in the country. Domesticated ones are not bred by the Mundas. They are called *kulaĕ* or if they are white, as is generally the case, *pundi kulaĕ*.

Note (1) the proverb: goeki *kulaṛ* huṛingee kajioa, ninjan *kulaĕ* maraṇgee kajioa, a hare caught is deemed small, a hare escaped is deemed large. This means: do not brag about the pretended great results you would have obtained if only you had tried your hand. In other words: criticism is easy. (2) the idiom: *kulaĕ-leka* kaṭae jalkeda, he has licked his paws like a hare (which has just escaped the dogs), he has had a narrow escape, he has been saved from a great danger.

**kulaĕ-aṛa** sbst., a prearranged hare hunt as described under *aṛa*.

**kulaĕ-aṛa, kulaĕ-basu** syn. of *piṛimaniaṛa*, sbst., Emilia sonchifolia, DC.; Compositae,—a weed with lower leaves pinnatifid, upper leaves stem-clasping, and tubular flower-heads ¼″ long, less than ⅛″ across at the flat top, which is pink. It is used as a potherb.

**kulaĕ-bō̤** Has. syn. of *pirijadu* Nag. sbst., Chlorophytum arundinaceum, Bak.; Liliaceae,—a herb with cylindric root fibres, radical leaves, and white 6-lobed flowers laxly panicled on a leafless scape.

**kulaĕ-buskaḍ** sbst., (1) syn. of *kulaĕpuduga*. (2) syn. of *kulaĕaṛa*.

**kulaĕ i** sbst, Selaginella sp., Selaginellaceae,—a suberect herb with copiously branching stems, the ultimate divisions flabellately dichotomous. It is one of the ingredients of the ferment for rice-beer.

**kulaĕ-kaṭa** (Sad. *lambha guria*) sbst., a herb 1′ high. Not identified. Its root enters into the composition of the ferment for rice-beer.

**kulaĕ-meḍ** I. sbst., large staring eyes similar to those of a hare: *kulaĕmeḍreko* sobo̤kia.

II. adj., with *horo*, a person with such eyes: Khuṇtire miaḍ *kulaĕmeḍ* Turūku menaia oro Iṭire miaḍ pusimeḍ Bamaṛē. Also used as adj. noun: miaḍ *kulaĕmeḍ* hijutana.

*kulaĕmed-o̤* p. v., to get such eyes: *kulaĕmedakanae*.

**kulaĕ-puduga** syn. of *kulaĕbuskaḍ, rocoḍlaskaḍ, raḅroḅpuru*, sbst., Tridax procumbens, Linn.; Compositae,—a weak, brittle, straggling, perennial herb with opposite pinnatisect leaves and rayed, yellowish-white flower-heads on very long peduncles.

**Kula-gupini** syn. of *Birsaboṉga*.

**kula-jaṛa-daru** Has. syn. of *kula-bindidaru* Nag.

**kula-kerkeṭa** sbst., the Grey Shrike, Lanius lahtora.

**kula-lata** sbst., a cave used as a den by a tiger, panther or leopard.

**kula-lutur** sbst., a plant so called. Not identified.

**kulam** Has. var. of *kuḍlam*.

**kula-marsal** sbst., (1) Ho syn. of *camgar*. (2) Nyctanthes Arbor-tristis, Linn; Oleaceae,—a small tree with opposite, ovate leaves, and cymes of nice, deciduous flowers, consisting of a yellow tube surmounted by 4-8 white, spreading lobes.

**kulanta** var. of *khulanta*.

**Kulaṉ-canḍi** syn. of *Bāgṉcanḍi*.

**kula-rama, rama-kula** syn. of *gaterna*, Capparis horrida, Linn.; Capparideae.

**kula-rimbil** I. sbst., a mackerel-sky; fleecy clouds. Note the superstitious belief: *kularimbil* puraṉae uruṉlere disum boranjioṛa boro menaṉ, if there is often a mackerel-sky, it is to be feared that man-eating tigers will make their appearance in the country.

*kularimbil-o̤* p. v., imprsl., of the sky to become dappled with fleecy clouds: misamisado *kularimbiloa*; sobonmuli *kularimbilakana*, there is a mackerel-sky on all sides.

***kula-rimi** sbst., a piece of bone, flesh or cloth, taken from a person killed by a tiger. It is used as a charm to frighten enemies.

**kula-tiruḵ** syn. of *taṛākibā, tiruḵsiṉ*, sbst., Trichodesma indicum, R. Br.; Boragineae,—a coarse, rough, diffuse, annual herb, under 1′ high, with drooping campanulate flowers, 1″ across, white with an orange gland at the base of each of the 5 petals. It is found on the sides

of ravines and embankments and on ground covered with thatch-grass. Its root reduced to powder is rubbed over swellings and along the border of healing sores. Pounded with water it is given as a drink to children with dysentery.

***kula-toa** sbst., 1⁰ name of two plants with milky juice which is administered internally to mothers lacking milk: (1) Calotropis procera, R. Br, Asclepiadaceae,—a shrub 2-3′ high, with opposite, broad, sessile, pale leaves and white flowers with a purple blotch on the five erect corola-lobes. (2) Sarcostemma brevistigma, Wight, Asclepiadaceae,—a leafless, jointed shrub with terminal umbels of white, wavy, sweet-smelling flowers, ⅓-½″ across. 2⁰ A white incombustible stuff found wafer-like in small thin spots in the jungles, and deemed to be dried drops of real tiger's milk. It is used as a charm against fire, being wrapped in a leaf or rag and hung in the house.

**kul-buṛia** syn. of *koṛakuṛi* and, in jest, *sanḍibuḍi*, I. sbst., the relationship between husband and wife: *kulbuṛiareko* miaḍjīmiaḍkuṛamea, husband and wife have one mind and one heart.

II. adj., (1) with *hoṛokiⁿ*, husband and wife: *kulbuṛiaakiⁿ*, they are husband and wife. Also used as adj. noun: akiⁿ *kulbuṛiakiⁿ* kapajitana, husband and wife are conversing with each other; *kulbuṛia* (or *kulbuṛiakiⁿ*) tankiⁿa, they are husband and wife; am eskarge ci *kulbuṛiaben* hijuakana? Hast thou come alone or with thy wife? (2) with *hoṛoko*, the married people: *kulbuṛia* hoṛoko nēgere eskarko susuna, the married people do not join in the dances except on feast days; *kulbuṛiaako* they are all married people. Also used as adj. noun: *kulbuṛia* (or *kulbuṛiako*) tanko, they are all married people.

III. trs., in jest, to make husband and wife, to unite in marriage, to match: *kulbuṛiatakiⁿaṛe*.

IV. intrs., in the df. prst., (1) to be husband wife: *kulbuṛiatanakiⁿ*. (2) to be all married people: *kulbuṛiatanako*.

*kulbuṛia-a* rflx. v., in jest, to marry each other: *kulbuṛianjanakiⁿ*, they are husband and wife.

*kulbuṛia-ḷ* p. v., to get married: am lelakaḍ honko nāḍoko *kulbuṛiaakana* soben, the children whom you knew in olden times are all married now.

V. adv., with the afxs. *ange*, *ge*, *tan*, *tange*, modifying *hijuⁿ*, *seṇ*, etc.: *kulbuṛiatanko* hijuⁿena, they came, being the married people, i.e., only the married people came.

**kul-dutam** (occurs only in the Asur legend) trs., to send as a messenger. *kuldutam-ḷ* p. v., to be sent as a messenger.

**kulgia** syn. of *haṛamburia*, the same as *kulburia*, but in the dl. it may mean also parents: ṭuar honko *kulgiakiⁿ* baṇkiṇa takoḍ, orphans are children whose parents are dead.

**kulhu** Nag. syn. of *gāṛi*, an oil press.

**kuli** (T. *kūr*, to be pointed) sbst., a

corner. The term occurs only in the cpds. *apikuli* and *kocakuli*.

**kuli** adj., (1) with *horo*, a manual, unskilled labourer (for wages), a coolie, a porter : gelea *kuli* horokole acukedkoa. Often used as adj. noun : *kuli* menaia ci ? (2) with *kami*, a manual, unskilled work for wages : *kuli* kami namoa ci nere ? Also used as adj. noun : *kulič* kamitana, he works as a coolie, he does unskilled labour for wages ; en horo *kulire* soabtaipe, engage that man as a coolie.

*kuli-n* rflx. v., to engage oneself for manual labour, to become a coolie : neren babarei *kulinjana*.

**kuli** (T. *kel ;* Khasi *kylli*) I. trs., (1) to ask a question : conape *kulijada ?* What do you want to know ? (2) to question, to interrogate smb. : conape *kulikia ?* (3) syn. of *asi*, to ask smth. : mid taka *kulilipe*. (4) syn. of *asi*, with inserted ind. o., to ask that smb. else may receive smth. : miad taka *kuliainme*.

*Note the idiom : ne utu (ne saru, ne haradbō, etc.), haram horoko cimad *kulikeda ;* utu (saru, etc.), kā isinakana, haram horo ci nad *kulikeda ;* one of the ancestors must have put a question about this stew (v.g., must have asked what stew we were cooking) ; it has not become soft. This is said when it is found in cooking that the stew remains tough, and then a little of it is thrown into the *adia* as an offering to the ancestors. It is said also when the toughness is noticed only at the time of eating, and then a little of it is offered to the ancestors, only in the case a second cooking is resorted to.

II. intrs., (1) to put a question : *kulihenale*, kae kajirūrakeda. (2) with inserted ind. o., to question instead of another : ne hon giujaia, gomketa *kuliaipe*, this child feels shy, question you the gentleman in his stead. (3) with inserted ind. o., to put a question to smb. : nikuceram *kuliakotana*, nekan dondohonko ci ena udubdariama ? Why dost thou question them ? Can children which have not yet reached the age of reason explain such things ? (1) syn. of *asi*, to ask for smth. : ale *kulikena*, kae omkeda, marti ape misa kulilīpe, we asked for it and he did not give it, come, ask it once from him in your turn. *Note the idiom : haram horoko *kuliiia*, the shades of the ancestors have put him (or her) a question. This is said of a person who suddenly gets belly-ache.

*kuli-n* rflx. v., to ask oneself (aloud) : bārabūru horoko akoteko *kulina*, people who talk aloud to themselves, put questions to themselves.

*ku-p-uli* repr. v., to put questions to each other : pīt senoraben *kupulikena* ci ? Have you asked each other who is to go to the market, or at what time you will start together ?

*kuli-g* p. v., (1) meanings corresp. to the trs. : cekan kaji *kulilena ?* What was the question about ? ne urira gonoako *kuligka*, let them be asked about the price of this bullock.

(2) with *kuṛi, kuṛihon, daṉgṛi* as sbj., to be asked in marriage: ne kuṛihon *kuliakana*, the marriage of this girl is settled. When even the marriage price has already been paid, it is more customary to say: ne kuṛi gogonoṉakana.

*ku-nuli* vrb. n., (1) the amount of questioning: *kunuli* kulikom, miaḍ kaji jakeḍ alom sareea, question them so thoroughly that you omit nothing. (2) the questioning: *kunuli* kape ṭaŭkakeda (or ṭaŭkakja), you have not asked him properly; misa *kunulite* kā mundijana, kuliruaṛ hobaoṛ, the doubts have not been settled in a first questioning (or a first examination), it is necessary to question him again (or to submit him to a second examination). (3) the question asked: *kunuli* sida aĭumbēslem enate kajirūṛaeme, answer only after listening well to the question.

*kulikulite* adv., by, or with, repeated questions: *kulikulite* senoṉe, horam adakage, ask thy way all along, otherwise thou wilt go astray.

**kuli-au** trs. (1) to go, put a question to smb., and then come back: ju, *kuliaulīṃe*. (2) to question all along the way in coming: en hora misao kaiṉ lelakaḍ taĭkena, horoko *kuliaukeḍkoateṉ* hijulena.

*kuliau-ḍ* p. v., corresp. meanings: neṭṉ kae hijuae *kuliauṉka* cenaṉe menjada.

**kuli-baṛa** trs., to put several questions to the same or different persons.

**kuli bēd, kuli bēde** trs., to question secretly.

*kulibēd-ḍ* p. v., to be questioned secretly; of a question, to be asked in secret.

**kuli-cirgal** trs., (1) syn. of *kulibēd*. (2) to put smb. on his guard by questioning him, v. g., by asking him: "Is it you who stole my paddy?"

*kulicirgal-ḍ* p. v., corresp. meanings.

**kuli-huṛmuṛaŏ** and cpds. of *kuli* with vars. of *huṛmuṛaŏ*, trs., to overwhelm smb. with questions so as to leave him no time for reflexion.

*kulihuṛmuṛaŏ-ḍ* p. v., corresp. meaning.

**kuli-idi** trs., (1) to go on questioning. (2) to question all along the way in going.

*kuliidi-ḍ* p. v., corresp. meanings.

**kuli-karca** sbst, provisions for the carriers on the journey: Cakaṛa seṇo mente *kulikarca* ciminaṉem idiĭa?

**kuli-keṭe** trs., to question very well, thoroughly.

*kuliketeṉ-ḍ* p. v., to be questioned thoroughly.

**kuli-kumbŭṛu** trs. or intrs., to question surreptitiously, in order to find out a secret one has no right to know, or in order to divulge what is confided to one.

*kulikumbŭṛu-ḍ* p. v., to be questioned surreptitiously; to be found out by surreptitious questions.

**kuli-kuta** trs., to repeat many times and rapidly the same question: *kulikutakeḍleae*, kajiruaṛṛa

pursati kā namjana.

**kuli-nam** trs., to find by questioning: *kulinamime*, go and find him, asking people where he is; inia ora *kulinamome*, go to his house, people will tell you how to find it.

*kulinam-o* p. v., to be found by questions.

**kuli-teba** trs., not to omit to ask a certain question: sobenaia *kuli-tebakeda*, I asked whatever was to be asked, or whatever I intended asking; miad kaji kaia *kuli-tebakia*, there is one question I forgot to ask him.

*kulitcba-go* p. v., corresp. meaning.

**kuli urua** syn. of *kulibēd*.

**kul-kaji** sbst., a message: *kul-kajite* (or kaji kulte) kae hijua, a (mere) message will not bring him hither.

**kulpu, kulup** (P. *kufl*, vulg. *kulaf*) I. sbst., padlock: *kulpu* kiriaome.

II. trs., to padlock, to fasten with a padlock: duar *kulputape*.

*kulpu-o* p. v., to be fastened with a padlock: orado *kulpuakana* ei?

*ku-n-ulpu* vrb. n., (1) the amount of padlocking: *kunulpue* kulpukeda, miad rati bakāsa begar kulpute banoa. (2) the act of padlocking: misa *kunulpu* nilena, eta somte kulpuakana. (3) the thing padlocked: ne duardo okoēa *kunulpu?* Who has padlocked this door?

**kulpu-kesed** trs., to fasten with a padlock.

*kulpukesed-o* p. v., corresp. meaning.

**kulsu** var. of *khulsu*.

**kulup** var. of *kulpu*.

**kulu-sanga** (Sad. *kulu*) sbst., (1) Dioscorea daemona, Roxb.; Dioscoreaceae,—a wild yam, a large climber, somewhat thorny below, with 3-foliolate leaves and digitately 3-5-nerved leaflets. The fresh tubers are sweet but cause vomiting; they are eaten only after having been steeped in water for 36 hours. (2) *fide* Haines, Dioscorea aculeata. Linn.,—the cultivated Chinese yam, a considerable climber with terete stems, somewhat thorny below, and single glabrous leaves, green beneath. The tubers are 2-3′ long and 1¼″ thick and start directly from the stem.

**kum** sbst., the skin of the scrotum of a goat used as a pouch to contain oil.

**kūm** (Sad.) I. sbst., also *kūmmered*, (*a*) the iron ring in the hub of a wheel, through which the axle passes: *kūmmeredem* lelakada? ṭūroleka baiakana, hast thou seen the iron ring lining the axle hole of a wheel? It is made like the *ṭāro* armlet. (*b*) sometimes syn. of *tuku*, the iron ring at the foot of a husking pole.

II. trs., (1) to fit the hub of a wheel with the ring described: sagiri *kūmtape*. (2) to forge iron into such a ring: ne meredbu *kūmea*, let us have this iron forged into a ring to fit in the wheel of our cart.

*kūm-o* p. v., corresp. meanings.

**kuma** syn. of *mamu*, sbst., (1)

mother's brother (2) sometimes, husband of father's sister. (The husband of one's mother's elder sister is a *gungu*; the husband of her younger sister is a *kaka*). In the vocative case, only *mamu* is used. The corresponding nephews and nieces are called *geṛe*, *kougeṛe*, and in the vocative, *bagina*. The wife of a *kuma* is called *katom*. Both *kuma* and *mamu* take the prsl. prns. *iṇ*, *m*, *le*, as poss. afxs. Note the proverb: *kuma* keṭę ei haga boroṛo, amongst all relatives, the mother's brother is always the most ready to help his niece or nephew (ltly, the mother's brother is as solid as the relatives on the father's side are slippery.

*kuma-ę* p. v, to become smb.'s *kuma*: nąḍo apia haturem *kuma-jana*, now three of thy sisters are married in different villages and have children.

**kumača-geṛea** I. sbst., the relationship between a nephew (or niece) and the brother of his (or her) mother. II. adj., related as nephew (or niece) and mother's brother.

**kuma-katom bokoboča** Has. syn. of *kumaratiṇundiboča* Nag. I. sbst., cousinship (with reference to sex) of the children of a brother and a sister.

II. adj., related as such cousins.

**kuma-katom-kagea** same as the preceding, but either all male cousins or all female cousins.

**kuma-konjar** I. sbst, (1) mother in-law's brother. (2) sometimes, husband of father-in-law's sister. The vocative is *mamu*. Their wives are called *katomkanar*, and, in the vocative, *katom*. The corresponding nephews are called *geṛeara* and the nieces *geṛekimin*, with *bagina* for both in the vocative. The prsl. prns. *iṇ*, *m*, *le*, as poss. afxs. are added at the end of the cpd.: *kumakonjariṇ*.

II. trs., to acquire such an uncle by one's marriage: *kumakonjartęiaiṇ*. *kumakonjar-ę* p. v., to become such an uncle by the marriage of one's niece or nephew: en haṛam neree *kumakonjarakana*.

**kuṇmanda** I. sbst., (1) in the s., a cold in the head and throat: *kuṇmandate* kae hijuḷena. (2) in the pl., slight ailments: *kuṇmandukodo* jansö taiṇgea.

II. adj., affected with a cold in the head and throat: *kuṇmanda* hon ranutaime. Also used as adj. noun: *kuṇmandako* cenątem rannjaḍkoa?

III. trs. caus., to affect with a cold in the head and throat: nimiṛa dunḷu *kuṇmandakeḍḷea*, the cloudy weather we had these days has given us a cold.

IV. intrs, to have a cold in the head and throat: *kuṇmandatanale*.

*kuṇmanda-ę* p. v., to get a cold in the head and throat: honderiṇ *kuṇmandalena*.

**kumaratiṇ-undiboča** Nag. syn. of *kumakatomkoboča* Has.

***kuma-saka** sbst, a bullock asked as supererogatory marriage price by a brother of the bride's mother. When the bride has no uterine brothers and her parents are getting old, she, after their demise, would have

no member of her own family whose house she can visit with her husband. In this case a brother of her mother (*kuma*) claims a bullock from the bridegroom's family promising that his niece and her husband will always be as welcome in his house as his own children. The question must be settled on the day of betrothal, but the bullock may be given at any later date, generally after the marriage has taken place. The proposal is made by the relatives of the girl, who in the betrothal meeting say "*kumasaladole* aŭigeale menjada, eṇape menea? We want an additional bullock for the bride's maternal uncle. What do you say to this?" Or the question is raised by the other side with the words "*kumasalape* namtanredo kajitalajompe, if you want an additional bullock for the bride's maternal uncle, you must propose it now so that it be discussed with the rest".

If the proposal is accepted, the brother of the bride's mother, some time after the marriage has come off, invites both families to a banquet in all ways similar to the betrothal feast. It is on this occasion that he promises to be always as a parent unto the young couple.

If there is no brother of the bride's mother alive, his sons may replace him in the matter of *kumasala*.

**kumasala-mandi** sbst., the banquet of which there is question under *kumasala*.

**kumba** Nag. (Or. Sad.) syn. of *guĭu* Has.

**kumbaṇ** Nag. syn. of *tonra, torna* Has. a kind of fish-trap (Plate IX, 2).

**kumbar** (Or. *kumbhar*) sbst., a member of the Hindu caste of potters. Horo *kumbar* is a Munda who has learnt how to make tiles. He can do this without getting outcasted.

**kumbikum** *fide* Haines, syn. of *kindarkomdaru, tholkodaru*, Randia uliginosa, DC; Rubiaceae.

**kumbir-daru** Nag. syn. of *asandudaru* Has. Careya arborea, Roxb.; Myrtaceae.

**kumbru, kumbūru** (Malay, *kāwar*, a thief) I. sbst., (1) also *kumbrukami*, the habit or act of stealing: nikure *kumbūru* banoa. (2) also *kumbru horo, kumbruruṇi*, a regular thief: ne hature *kumbruko* baṇkoa. (3) a man caught stealing or arrested for theft: honderren *kumbūru* jēlakana.

*Note the superstitious practice described in the sentence: sidaman daṇ basaṇte *kumbūru* picajaiko taĭkena, formerly thieves were found out by the boiling water test. When there had been a theft in a village and the culprit was unknown, the panchayat was convoked, a little water was got from each house and the whole quantity gathered was put to boil. The thief was, it is said, at once attacked by severe belly-ache. If then he did not confess his guilt and promise restitution, they went on with the boiling until all the water was evaporated and

then the thief died. No late case of this practice has been heard of. It is believed to be extinct. But for all we know, it may still be resorted to in remote places.

II. adj., with *hoṛo*, a regular thief.

III. trs., to steal smth. : okoe aĩɲa miaḍ ṭakae *kumbṛukeda*, somebody has stolen a rupee of mine.

IV. intrs., to steal · *kumbṛukedae*, or *kumbṛukenae*.

*kumbṛu-n* rflx. v., to become a regular thief : en hoṛo *kumbṛunjana*.

*ku-p-umbṛu* (1) repr v., to steal from each other : labako *kupumbṛutana*. (2) sbst., also *kupumbṛukami*, the habit of stealing from each other : nikure *kupumbŭṛu* menɲa ei ? (3) adj., having this habit : ne hature *kupumbŭṛu* hoṛoko lanakoa.

*kumbṛu-ɳ* p. v., to get stolen : miaḍ ṭaka *kumbṛuɲana*.

*ku-n-umbṛu* vrb. n, (1) the number of thefts or their importance : *kunumbŭṛuko* kumbŭṛukeda, soben babataleko cabakeda, the thieves have left nothing of our paddy. (2) the act of stealing : musiɳ *kunumbŭṛure* baria loĕoako irkedatale, thieves came once only, but reaped the paddy on two of our fields. (3) the thing stolen : misa *kunumbŭṛu* jomcabakeḍei oṛo kumbŭṛutekojana, when they had consumed the fruit of their first theft, they went to steal once more.

*kumbṛukumbṛuko* sbst., thieves, all of them : *kumbṛukumbṛuko* jamaakana, they have come together, thieves all of them ; *kumbŭrukumbŭṛuko* gopoṛtana, two parties of thieves have come to blows.

V. adverbial afx. to *aĩum*, *kuli*, *jom*, *lel*, *nū*, etc., meaning : surreptitiously.

**kumbṛu-cij**, **kumbŭṛu-cij** sbst., stolen goods.

**kumbṛu-jumbuṛi**, **kumbŭṛu-jumbuṛi** I. collective noun for stealing, cheating and eating things on the sly : nikure *kumbŭṛujumbuṛi* banoa.

II. adj., with *hoṛo*, a person with these vices : nikudo *kumbŭṛujumbuṛi* hoṛoko ei ? Also used as adj. noun.

III. intrs., to have these vices : kae *kumbŭṛujumbuṛitana*.

*kumbṛujumbuṛi-n* rflx. v., to acquire these vices.

**kumbṛa-kami**, **kumbŭṛu-kami** sbst., the act or habit of stealing.

**kumbṛu-ṭaka**, **kumbŭṛu-taka** sbst., stolen money.

**kumcaɳ** Has. **kuḍcaɳ** Has. Nag. **konḍaɳ** Nag. I. sbst., a crook or sharp bend at the far end of a stick tree, road, river : soṭa *kumcaɳreko* sahlere koko soṭa kajioa, when one holds a stick by its sharply crooked end it is not called *kumcaɳ soṭa* but *koko soṭa* ; horaɳa *kumcaɳre* duḅpe, sit down at the far end of the road where there is a sharp turn.

II. adj., of a stick, tree, road, river, crooked or sharply bent at the far end : *kumcaɳ* hora ṭunḍusaɳre liṛuakana. When qualifying a pl. noun, *kumcaɳ* is replaced by its frequentative *kamcaɳkumcaɳ*.

III. trs., to impart a sharp bend to a stick at its tip : poda soṭako

*kumcaṇkeda*, they have made a hockey stick.

*kumcaṇ-o* p. v., to become, be or be rendered sharply bent at the free or far end: ne soṭa *kumcaṇakana*; ne hora *kumcaṇakana*.

IV. adv., with the afxs. *ange*, *ge*, modifying *lai*, *horaṇ*, *liṇgi*: hora *kumcaṇge* baiakana.

**kum-kum** var. of *komkom*.

**kumpaṭ**, **kumpāṭ** Has. var. of *kompaṭ*.

**kumu** (T. *kanā*, dream) I. sbst., a dream; ne *kumuraṇ* orto kandaŏlem, explain the meaning of this dream.

II. trs., (1) to dream smth. or of smth.; to dream of smb.: cenam *kumulaṇ?* amgeṇ *kumuleḍma*, I dreamt of thee.

III. intrs., to dream: *kumukedae*, or *kumukenae*.

*ku-p-umu* repr. v., to dream of each other.

*kumu-u* p. v., to be dreamt: cileka *kumulena?* How was the dream?

*ku-n-umu* vrb. n., (1) the frequency or duration of dreams: *kanumuiṇ* kumukeda, goṭa nida kumutegeṇ anlaṇ, I dreamt all through the night. (2) the subject of a dream: tisinaṇ *kunumudoiṇ* riṛinakeda, I have forgotten what I dreamt to-night.

* The Mundas have a whole theory about the genesis and interpretation of dreams. They regard the *jī* of man, his soul proper and principle of life, as essentially distinct from his *roa*, the principle of his personal character. The first being the principle of life, cannot leave the body without causing death. The second is not bound to remain continually in the body during life though its continued absence would in the long run prove equally fatal. It is indeed of a roving nature: nearly every night, while the body sleeps, it is off for an outing. What we call dreams is just what our *roa* sees and hears on these trips.

Often, if not always, it then sees things not as they are actually in progress but as they are going to happen shortly. When free of the body it is gifted with a prophetical insight into the near future. It may moreover either see the actors of these events in their unveiled reality, just as they are,—and to denote this the term *kumusiṭirkaḍ* is used,—or it may see them under symbolic appearances. The latter is the usual way: an individual man is nearly always seen by the wandering *roa* under the shape of such animal as he resembles by character or, at least, a man stands for an animal, and vice versa. Thus if in a dream one sees a man die it means that either he is going to kill some game in the chase or that he is going to lose one of his domestic animals. If he dreams of a dying animal he must expect the demise of a member of his own household, a co-villager or other relation. If he dreams that an animal enters his house he knows that he will soon have a visitor or guest. If he meets a man in his

dream he will in reality come across an animal. As stated above the being seen and the being portended are indicative of each other in a recognizable manner based on their similarity of character or habits. A cat means a grumbler and a dog a quarrelsome fellow. A snake indicates a quiet but successful man, an elephant a quiet but fearless one. A dove is the image of a diligent prosperous and rich person, and a jackal represents of course a cunning and tricky fellow, etc., and vice versa.

A dream may also be a warning of impending harm inflicted by a bonga, the *roṛ*, when free from the body, being able to get a glimpse of the spirit world. (1) To dream of buffaloes when one does not own any, means that one or one's household or cattle is going to suffer from the malevolence of a *haṛkarboṛga*. The same meaning may attach, but not necessarily, to a dream about an elephant. (2) A horse seen in a dream shows by its white, grey or brown colour that shortly one will be punished by *Siṛboṛga* for some fault or other, or harmed by an *ikirboṛga* or *baruboṛga*, if these spirits are not appeased by a timely sacrifice. (3) A *gaṛi* (small monkey) forebodes an onslaught of *gkuṭiboṛga*. (4) To dream that somebody finds himself in a whirlwind or is stung by a bee or wasp, is a sure sign that the person in question is going to become *ranuda*, subject to a fatality, a grievous accident or sudden death. This person may be represented in the dream by an appropriate animal. If the bee or wasp is dreamt to enter the house, it is a member of the household who runs the threatened danger.

After the latter kind of dreams, the proper way of proceeding is to find out by divination how the portended harm can be averted.

In the Mundas' belief a nightmare does not partake of the nature of a dream, but is caused by a *cordea*, a minor kind of witch or wizard, devotee of a *cordeaboṛga*, who, by the help of this spirit, is enabled to take the form of a cat, goat, sheep or any other animal, and so come and lie bodily down on the sleeper's stomach, oppressing him by his or her weight, or simply sit down on his side covering him with his or her shadow which is not less oppressive.

**kumu-nam** trs., to find smth. by means of a dream: topaaken ṭakae *kumunamakada*, mendo horodâṛê-akanṛate kae urtana.

* **kumŭni** (Or. *kŭm*) sbst., a weir basket used to catch middle-sized or small fish, and placed in the weirs of rivers and the outlets of rice fields. The dimensions of the specimen drawn in fig. 1 of Pl. X, are: length 2′ 6″; diam. of the mouth 14″; diam. of the bottom 6″. Its shape is determined by the varying diameter of its 12 transversal circles, about ½″ broad, made of two or three twisted bamboo slips. Over

these the required number of square bamboo slips, about $\frac{1}{16}''$ thick, are tied longitudinally so as to be only $\frac{1}{16}''$ or at most $\frac{1}{8}''$ from each other. B is a contrivance fixed inside at the fifth circle, counting from the mouth. In the middle it has an opening, 3" diam., narrowing down funnel-like towards the bottom, as shown in C. Through this the fish can enter easily, but the sharp points at the narrow end of the funnel prevent them from getting out again. A shows the contrivance (*pinḍa*) which forms the bottom. It is made of bamboo slips, $\frac{3}{16}''$ broad and $\frac{1}{10}''$ thick, tied together with three strings in the part uppermost in the drawing, and two only in the lower part. The semi-circular border of the lower part is tied immovably to the rim of the bottom. The rest is flexible and can be raised at will: it forms the door through which the fish are taken out. It cannot open towards the interior because it is not semi-circular, but has a projection overlapping the rim. It can be shut firmly by means of the bolt and staple system. The flat piece of bamboo seen hanging from a string, is the bolt. The staple is also a flat piece of bamboo, slightly raised and tied at both ends to the rim. It is placed along the foot of the flexible part. When the bolt is shoved in under it, the door is tightly shut.

II. adj., with *kaiko*, the fish caught by means of the *kumăni*.

III. trs., to entrap fish in the *kumăni*: bar apikulile *kumăni-leḍkoa*, we have caught with the *kumăni* fish enough to fill two triangular leaf cups.

*kumăni-ǫ* p. v., of fish, to be caught by means of the *kumăni*.

**kumu-sitirkaḍ** I. sbst, a dream proved by subsequent events not to have been an ordinary veiled dream but one in which a man meant a man: enado kumu kā taĭkena mendo *kumusitirkaḍge*.

II. trs., to dream beforehand exactly what happens afterwards instead of dreaming it in a veiled form. As this becomes evident only through subsequent events the verb is used only in the past or indet. tenses: neagea *kumusitirkaḍla*, I saw this event beforehand in a dream and for the nonce a man did not mean an animal: nīgea *kumusitirkaḍlja*, he it was whom I saw in my dream, and the dream has come true.

*kumusitirkad-ǫ* p. v., corresp. meaning: *kumusitirkaḍjana*, it was dreamt beforehand in a plain, unveiled manner; ne horoa gonoĕge *kumusitirkaḍlena*, someone saw in a dream the death of a man, and now this one has died.

**kuncaĕ** cfr. *kuca*, I. sbst., a bend in a road, in a river or in any long line: atutane taĭkena, *kuncaĕree* atusekoladkja, he was being carried off by the flood, at the bend of the river it washed him ashore.

II. trs, to make with such a bend: ari cenamentepe *kuncaĕkeda*?

*kuncaĕ-ǫ* p. v., thus to be made with,

or have, a bend: saṇḍaka hantaṛe *kuncačakana.*

*ku-n-uncač* vrb. n., same meaning as *kuncae,* and similarly constructed as as prd.

**kunda** I. sbst., also *bandukukunda,* the butt-end of a gun or rifle: cêṛê ṭoṛetanre *kundateṛ* gusalena, rupi hasujaĭńa, when shooting at a bird, the gun kicked me; my shoulder is painful.

II. trs., (1) to adapt a butt-end to a gun: banduku *kundaruaṛtape,* sida kundako nindirkeda, put a new butt-end to the gun, the old one has been damaged by the white-ants. (2) to use wood for making the butt-end of a gun: eekan daruko *kundajada?*

*kunda-ǫ* p. v., corresp. meanings: eekan darute banduku *kundaakana?*

**kundaŏ** var. of *khundaŏ.*

**kundar** (1) occurs in the jingle *bandarkundar.* (2) poetical parallel of *bandar*:

Miaḍgeae siụkeṛa, dada,
Alo dadam bandaria.
Miaḍgea ḍīgoṛa, dada,
Alo dadam *kundarea.*

My dear elder brother, we have only one ploughing buffalo, do not mortgage it. We have only one good high field close to the village, do not mortgage it.

**kunduri-janum-nâṛî** Nag. **kunduru-janum-nâṛî** Has. sbst., (1) Acacia Caesia, W. and A.; Mimosaceae. (2) Acacia pennata, Willd.;—both large climbing shrubs with evenly bipinnate leaves, many recurved prickles along the branches, and ample panicles of yellowish flowers, in globose heads. The first has 6-8 pairs of leaves with each 10-12 pairs of leaflets. The 2nd has 8-16 pairs of leaves with each 40-50 pairs of leaflets.

**kunduri-jhinga** Nag. **kunduru-jinga** Has. sbst., a form of Luffa acutangula, Roxb.; Cucurbitaceae, with berries only 2″ long. These, when young, are used as a vegetable.

**kunduri jō** Nag. **kunduru-jō** Has. sbst, the fruit of *kunduruṇâṛî.*

**kunduri-nâṛî** Nag. **kunduru-nâṛî** Has. (Sk. *kunduru*; Or. *kundrī*) sbst., Cephalandra indica, Naud; Cucurbitaceae,—a rather extensive, herbaceous, cultivated climber with palmately lobed leaves, simple tendrils, rather large yellow flowers and smooth, fleshy cylindric berries, 2″ long. These are used as a vegetable and the leaves are eaten as a potherb. The juice of the plant mixed with a little water and mustard oil is poured into aching ears.

**kunduru-janum** syn. of *araijanum,* sbst., Mimosa rubicaulis, Lamk; Mimosaceae.

**kundŭṛi** syn. of *koṭri, kuṭri, kuṭŭri,* I. sbst., (1) a room inside the house, or partitioned off in the verandah. (2) the compartments in a *jimbiri* (fish trap) (3) the cells of a bees', wasps' or ants' comb.

II. trs. or intrs., to make so many rooms, compartments, cells: oṛa (or oṛare) ciminaape *kundŭṛitada?* apiabu *kundŭṛiča.*

*kundŭṛi-ǫ* p.v., corresp. meaning:

oṛą (or oṛąre) apia *kundŭṛiakana.*

*ku-n-undŭṛi* vrb. n., the number of rooms or compartments made: oṛądo *kunundŭṛiko* kundŭṛikeda, kandakandate seredgiṛiakana, they have divided the house in little compartments not worthy the name of rooms.

*kundŭṛian, kundŭṛikundŭṛi* adj. or adv., having several rooms: ne oṛą *kundŭṛiangea ;* oṛą *kundŭṛikundŭṛi* baiĭpe, build the house so that it has several rooms.

**kundŭṛi haṭiɲ** trs., to divide a house into rooms; to divide a *jimbiri* fish trap into compartments: oṛą baitanre *kundŭṛihaṭiɲtape.*

*kundaṛihaṭiɲ-o* p v, corresp. meanings: jimbiri *kundŭṛihaṭiɲakana.*

**kunḍa** sbst., a large earthen pitcher having the capacity of 3 or 4 ordinary ones: balakore *kunḍare* iliko dulhunḍiĭa.

**kunḍa** (H. *kũṛ*) sbst, an iron bucket with pointed bottom, used for drawing water from a well: *kunḍa* landisare gojagea ad cuṭire buṭiakana, (the point is capped); merędte baiakana: dąko tãũĭtea.

**kunḍam** I. sbst., (1) also *oṛąkunḍam,* the strip of ground protected by the roof and running along the walls and verandah of a house on the outside. When this strip of ground is raised above the outside level it is called *piṛiɲgi* Has. *pinḍigi* Nag. The *kunḍam,* especially when there is question of the back of the house, is not always restricted to this narrow strip: *kunḍamre* sagĭṛicākako ţenḍerea, they keep the cart wheels leaning against the wall outside the house (during the dull season); najomburiako hasutan hoṛokoą *kunḍamreko* hepaḍbaṛana. (2) occurs in the cpds. (a) *loĕoɲkunḍam,* the place at the foot of a rice field, when the water of the latter is not allowed to flow on to that place: *loĕoɲkunḍamre* dą puṭiana. (b) *deakunḍam,* the place close behind smb. 's back: aĭńą *deakunḍamre* giṭime. (c) *bandakunḍam,* the place at the foot of an embankment on the side opposite to the water.

II. adj., with *loĕoɲ,* a rice field to which the surplus water of the field above it is prevented from flowing.

III. trs, (1) to build a house with its back towards the front of the neighbour's: aĭńą oṛąe *kunḍamkeda ;* oṛąe *kunḍamkiṇa.* (2) to deprive a lower field of the water which should flow into it from the upper field: aĭńą loĕoɲako *kunḍamkeda ;* loĕoɲako *kunḍamkiṇa ; loĕoɲkunḍamkiṇako.* (3) to make smb. sit, stand or lie behind one's back: *kunḍamkiṇae,* he turned his back towards me; dube *kunḍamkiṇa.*

*kunḍam-en* rflx. v., to build one's house with the door facing the back of the neighbour's house: oṛąe *kunḍamenjana.* (2) to sit, stand or lie behind smb.'s back: *kunḍamenjanae ;* giṭiĭ (tiągune, dube) *kunḍamenjana.*

*ku-p-unḍam* repr. v., (1) to build two houses with backs close to each

other : oṛ̨kiṇ *kupuṇḍamjana* (or *kupuṇḍamkeda*). (2) to deprive of water each other's field : loĕoṇ̨kiṇ *kupuṇḍamjana* (or *kupuṇḍamkeda*) ; *loĕoṇ̨kupuṇḍamjanakiṇ̨*. (3) to sit, stand or lie back to back : *kupuṇḍamtanakiṇ̨* ; duḷkiṇ̨ (tiṇ̨gunkiṇ̨ or giṭi̱kiṇ̨) *kupuṇḍamtana* ; *duḷkupuṇḍamtanakiṇ̨*, etc. (4) in imperative sentences the meaning of *kupuṇḍam* may be the same as that of the trs. *kuṇḍam :* oṛ̨a aloben *kupuṇḍama*, duar sapamaṇ̨pe, let the one who builds the 2nd house make it face the door of the first ; loĕoṇ̨ kabu *kupuṇḍama*, none of us will deprive another of water for his field.

*kuṇḍam-ọ* p.v., meaning corresp. to the trs.

*ku-n-uṇḍam* vrb. n., the extent to which a lower field is deprived of the water flowing from a higher one : aĭńa̱ loĕoṇ̨do *kununḍamko* kuṇḍamkeda, miḍ ṭipa̱ jakeḍ bāṛida̱ enre kā bolotana, not a drop of the rain flood flows from the higher field into mine.

IV. adverbial afx. in the cpds. *deakuṇḍam, duḷkuṇḍam, giṭi̱kuṇḍam, loĕoṇ̨kuṇḍam, tiṇ̨gukuṇḍam.*

**kuṇḍam-saṇga** syn. of *ḍibua saṇga.*

**kuṇḍi** I. sbst., ridges on or between which potatoes, taroes, etc., and especially sweet potatoes, are planted : saru roateṇ̨ *kuṇḍi* aŭri tearoa. It occurs in the collective noun *aṛikuṇḍi*, all the fields whether low or high. N. B. Poor people use the phrase : api *kuṇḍi* loĕoṇ̨ meṇ̨, or api aṛi loĕoṇ̨ meṇ̨, I possess three low rice fields.

II. intrs., to raise such ridges : saṇga roateṇ̨ *kuṇḍiipe*, prepare ridges for planting sweet potatoes.

*kuṇḍi-ọ* p.v., of such ridges, to be prepared : ciminaṇ̨ *kuṇḍiakana ?*

*ku-n-uṇḍi* vrb. n, (1) the extent to which such ridges are made ; *kununḍiko* kuṇḍikeda, goṭa goṛa cabajana. (2) the preparation of such ridges : *kununḍile* eṭẹkeda, miḍ gaṇṭare cabajana, we started preparing the ridges, in one hour they were all ready. (3) the ridges prepared : neado hola *kununḍi*, these are the ridges made yesterday.

*kuṇḍikuṇḍile* adv., (1) modifying *roa*, to plant on or between ridges. (2) modifying *caba*, to cover a whole field with ridges : *kuṇḍikuṇḍile* goṛa cabajana.

**kuṇḍi-saṇga** syn. of *golasanga.*

**kuṇḍuḷ-kuṇḍuḷ** (Or. *kuṇḍnā*, to shape as with a lathe) cfr. *harkuṇḍuḷ*, sbst., the depression at the back of the waist.

**kuṇḍuḷ-kuṇḍuḷ** syn. of *kabakobo*, *kobokobo*, but used neither as adj. nor in the p.v., and said only of people in the act of running.

**kuṇḍu-kuṇḍu** var. of *kenḍekenḍe.*

**kuṇḍul, kuṇḍul-kuṇḍul** (1) of dogs or jackals, running slowly. (2) of men without any load, to run slowly, in cntrd. to *kujul*, to run slowly carrying a load. Constructed like *cagaĕ.*

**kuṇḍum-kuṇḍum** (1) syn. of *kabakobo*, *kobokobo*, but said mostly of people in the act of running, v. g., when carrying a load, and used

neither as adj. nor in the p. v. (2) in jest, var. of *kenḍemkenḍem.*

**kunji** (Sk. Or. *kunji*) syn. of *cabi,* I. sbst., a key.

II. trs., to put under key, to lock : duar *kunjitam.*

*kunji-ǫ* p. v., to be locked.

**kunmunaŏ** Nag. (Or. *kunmunrnā*) syn. of *kurumḍurum* Has. As adv. it modifies *jagar, rikan* (not *riko*).

**kunṭa** var. of *khunṭa.*

**kunṭu** var. of *khunṭu.*

**kunṭu, kanṭu** var. of *bunṭu,* sbst., the hymen.

**kunṭu-ṭenḍa** var. of *khunṭuṭenḍa.*

**kunu-kunu, kunu-kunu, kunum-kunum** Nag. vars. of *kanakunu,* syns. of *kabakobo* Nag.

**kunumuṇ-daru** sbst., Alstonia scholaris, R. Br., Apocynaceae,—a large tree with whorled leaves, small greenish-white flowers and pendulous seed-follicles 1-2′ long.

**kununcaĕ** see under *kuncaĕ.*

**Kuṇkal** sbst., name of one of the Munda clans. See under *kili.*

**kuṇkal** sbst., (1) syn. of *kumbar,* a member of the Hindu potter's caste. Mundas who have learnt to make tiles are called *hoṛo kumbar,* never *hoṛo kuṇkal.* The potters resent the term *kuṇkal* as conveying a slight. (2) an insect of the wasp kind, Eumenes conica, Fabr., which constructs mud tubes in which to deposit its eggs together with the caterpillars on which the grubs are to feed.

**kuṇkal-cēṛē** syn. of *daldali, loṭoḥ,* sbst., the Redstart, Ruticilla rufiventris. This bird is called *kuṇkalcēṛē* because it is supposed to build its nest with mud. But the redstart is a migratory bird and does not nest in Chota Nagpur.

**kuṇkuṛi** Nag. (cfr. *ruṇkuru*) I. sbst., a bend at one end of a stick ; the crookedness of a horn : ne podasoṭaṛa *kuṇkuṛi* huriṇgea.

II. adj., (1) with *diriṇ,* crooked horns (2) with *soṭa,* a stick crooked at one end : ne soṭa *kuṇkuṛigea.* Also used as adj. noun : en *kuṇkuṛi* auīme.

III. trs., to impart a bend to a stick at one of its ends.

*kuṇkuṛi-ǫ* p. v., to be rendered or grow crooked as described : podasoṭa *kuṇkuṛiakana ;* diriṇ *kuṇkuṛiakana.*

**kūpu** (Sk. *kupa,* cavity) syn. of *ḍua,* sbst., a small earthen oil bottle.

**kupul** I. abs. n., syn. of *kuṭum, kuṭuṇ,* relationship by marriage : nīlǫ apaṇ *kupul* menaṇ ci ?

II. sbst., also *kupulhoṛo, kupulniṛ,* (1) any guest actually present, even a guest who is no relative : nikudo aĭñ *kupulko.* (2) a person related by marriage : en hature amaṇ *kupulko* menaṇkoa ci ?

III. trs., to treat smb. as a guest, giving him to eat and drink : aleṇ hatutem hijuren *kupulma.*

IV. intrs., (1) to arrange a marriage : kili bitarre kako *kupulea ;* ne dangṛa mente Barirele *kupultada.* (2) to go on a visit, to be a guest : cimin mūm *kupulkena ?*

*kupul-en* rflx. v., (1) to go on a visit, to remain as a guest : cimin mūm *kupulena ?* miḍ sānje nere *kupulenme.* (2) in certain contexts,

to arrange a marriage : oko kilirepe *kupulenjana* ; miḍ kilire alope *kupulena*.

*ku-p-upul* repr. v., to receive and return a visit ; to be in turn each other's guest : babarsiṇaṇa *kupupula*.

*kupul-ǫ* p. v., (1) to be treated as a guest ; to be on a visit : nereṇa *kupuˈǫtana*, I am here on a visit ; *kupuˈǫtiṇaṭana*, I am going on a visit ; *kupuˈǫtaṇe* jiluiṇa jomkeda, I ate meat when on a visit. (2) in certain contexts, (a) imprsl., of a marriage, to be arranged : kili bitarre kā *kupuloa* ; ne daṅgṛamente Barire *kupulakana*. (b) prsl., to get related by marriage : hasapurtikoree *kupulakana*.

*ku-n-upul* vrb. n., (1) the time spent on a visit or on visits : *kunupule* kupulenjana (or *kunupulle* kupulkiṇa), oṛaṣaṛaṇ kamiĭ bagegiṛikeda, he went on so long a visit (or we kept him so long as our guest) that he quite neglected the work he had to do at home. (2) the act of visiting ; a visit : miḍ *kunupulle* barpīṭiṇa taĭtada, I spent two weeks on a single visit.

**kūr** var. of *khūr*.

**kura** var. of *khura*.

**kuri, kuriki, kuriko** see under *koreṇ*.

**kurji** (Or. *khurjī*) syn. of *dhān, dhani*.

**kurkia-tasaḍ** also *luduludiatasaḍ*, sbst., Zornia diphyllla, Pers. ; Papilionaceae,—a small weed with 2-foliolate leaves, small yellow flowers and lomenta of several small rounded muricate joints. The plant is conspicuous for its foliaceous, persistent, geminate bracts.

**kurkuca** (Or. *kurkucā*) syn. of *kutum*, to rinse the mouth.

**kurkuṇ, kurkuṭ** (1) one of the calls of the *guturuṇ*, green barbet. (2) cry of the *siṇkuṭea*, tree rat. Constructed like *kelket*.

**kurkur** Has. Nag. **kuṛkuṛ** Nag. (Or. *kurkurrnā*) syn. of *khīs*, anger, but without repr. v. and vrb. n.

**kurkur** same as *kurkurāl*, but only as adj. and adv.

**kurkurāl** (Sad. *gurgurin*) syn. of *kukurkuca, kuṭukuṭāl*, cfr. *kurkur, kukurkudha, murkhai*, I. adj., (1) with *bārom*, a full carrier's load, i.e., as much as a man can carry. (2) with *sagĭṛi*, a fully loaded cart, i.e., as much as can be put on it : *kurkurāl* sagĭṛi ne uṛikiṇa kakiṇa *daṛia*. (3) with *lanadi*, in the 2 preceding meanings : *kurkurāl* lanadite miḍ sagāṛire cabaoa, if we load the cart fully we can take it all together. Also used as adj. noun : ne *kurkurāl* kam goḍaṛiṇa ; ne *kurkurāˈre* alope ṭuṇḍiaŏkiṇa kakiṇa daṛiṇ, do not put these bullocks to draw the cart, it is too much loaded for them (4) with *gaŭdi*, a full league, as great a distance as can be called a league : *kurkurāl* gaŭdite api gaŭdi hoboaoa. (5) with *kapăta, canḍu*, a full week, a complete month : kupulkotaṛe *kurkurāl* canḍuiṇa taĭnjana. (6) with *hisaḷ*, a strict or generous way of counting : *kurkurāl* hisaḷte moḍ gaŭdige hobaoa.

II. trs., (1) to a carry a full load :

sānle *kurkurālkeda*, we brought huge bundles of firewood. (2) to load a cart fully : sagīṛire sānle *kurkurālkeda*, we piled on the cart as much firewood as it could hold ; lanadile *kurkurālkeda*. (3) to cause smb. to carry as much as he can : gogǫle *kurkurālkiạ*. (4) to cover fully a distance : hujulte moḍ gaũdiiạ *kurkurālkeda*, running slowly, I covered fully the distance of one league. (5) to pass a whole week, a whole month, etc., : kupulkore moḍ canḍuiạ *kurkurālkeda*, I spent a full month on a visit, or on visits. (6) to cause smb. to remain, for a whole week, a whole month, etc. ; kupulko moḍ canḍuiạ *kurkurālkeḍkoa*. (7) to count in full measure : hisaḅ *kurkurālkere* moḍ gaũdige kajioa.

*kurkurāl-en* iflx. v., 1st, 4th and 5th meanings of the trs. : sānle *kurkurālenjana* ; hujulte moḍ gaũdiiạ *kurkurālenjana* ; kupulǫre moḍ pīṭiạ *kurkurālenjana*.

*kurkurāl-ǫ* p. v., meanings corresp. to the trs. : sīn *kurkurāljana* ; sānte sagīṛi *kurkurāllena* ; lanadi *kurkurāljana* ; gogǫe *kurkurāljana*, enate maĕaạ hasujạia ; hujulre moḍ gaũdi *kurkurāllena* ; kupulkore moḍ canḍụ *kurkurāljana* ; kupulko moḍ pīṭmenteko rạlena, mendo moḍ canḍụko *kurkurāljana* ; hisaḅ *kurkurālǫre*, miḍ gaũdige kajioa.

III. adv., with or without the afxs. *ange*, *ge*, *ǫge*, *tan*, *tange*, modifying *menạ*, *hobaǫ*, *rikan*, *bārom*, *ladi*, *tol*, *gogǫ*, *sen*, *taĭn*, *taĭrika* : *kurkurāl* moḍ gaũdi menạ ; gogǫko *kurkurāltanko* hijụlena, rikanjana ; sān *kurkurālgeko* tolkeda, they tied the firewood in huge bundles ; cimin sagīṛi hobalena ?—Bar sagīṛi *kurkurāl*, how many cartloads were there ?—Fully two.

**kurkuria-duku** sbst., a disease of cattle and horses, of which they may die in a few hours. It is said to be caused by their being fed too much on dry unhusked rice.

**kurkuṭa-daru** Has. syn. of *korkoṭalaru*.

**kurmu** I. intrs., to rain in light showers, now this day, then another, over a period of two or more weeks : tisiṇgapae *kurmujada* ; dạ *kurmukeda*, enate ote kaṭisajana.

*kurmu-ụ* p.v., same meaning : ne kalom purạge *kurmulena*.

II. adv., with the afxs. *ange*, *ge*, modifying *dạ*, *gama*.

**kurmu-dạ** I. sbst., light showers of rain extending irregularly over a number of days : *kurmudạte* ote kaṭisajana ; alesạ *kurmudạ* purạgee gamajada ne kalom.

II. intrs., to rain as described : alesạ purạgee *kurmudạjada* ne kalom.

*kurmuda-gǫ* p. v., imprsl., same meaning : alesạ purạge *kurmudạlena* tisiṇgapa, of late there have been often showers of light rain in our part of the country.

**kurmuti-rici** Nag. (Sad. *kurmuti sikrae* ; H. *turumti*) syn. of *sukulia* Has. sbst., the Red-headed Merlin, Aesalon chicquera.

**kurpa, kurpi** vars. of *khurpa*.

**kursi** sbst., Mucuna utilis, Wall. ; Papilionaceae,—the Negro Bean, a cultivated twining herb with pin-

nately 3-foliolate leaves, purple flowers and velvety black pods. The beans are eaten. My informants do not know the white-flowered Mucuna nivea, though Wood says that it is cultivated in Chota Nagpur. If so, it probably goes also by the name of *kursi*.

**kursi kaṛi, joṇ̣ japuḍ** a phrase used adjectively with *bāṛi, ḍa, gama*, to denote heavy rains lasting from 2 to 4 days in October. Ltly., it means rain causing the negro bean to (become tasteless ? to taste like *kaṛe*, oil cake ?—The exact meaning of the trs. *kaṛi*, is unknown), and the inflorescence of broomgrass to lump into a shapeless mass : geletan babako *karsi kaṛi joṇ̣ japuḍ* bāṛi laṭumkeda, the flood of the October cyclone has flattened down the paddy when the ears were just forming.

**kursilelẹ-bia** Has. syn. of *kalu*.

**kursinama** (Ar *kursīnāma*, a genealogical tree) I. sbst., (1) a genealogical tree : ote soṇ̣ dipli soben haturạ *kursinama* olakana, at the time of the land settlement the degree of relationship between the inhabitants of each village have been recorded. (2) history, an historical narrative, the narrative of a past event : Adam Ewakiṇ̣a *kursinama* udubalem, tell us the story of Adam and Eve. N. B. The Mundas use rarely *itihās* in this meaning.

II. trs., (1) to make a genealogical tree : goṭa haturạko *kursinamakeda*. (2) to teach history, to relate past events : ne masāṭar *kursinam jaḍ-lea* ; Adam Ewakiṇ̣a *kursinamalem*. (3) fig., to recall the story of an old fault : purna kasurko alom *kursinamaea*, seṇ̣jana se seṇ̣jana.

*kursinama-ẹ* p. v, corresp. meanings.

**kursinama kaji** sbst., (1) historical data about one's ancestors : *kursinamakajiko* kaiṇ̣ ṭōrjada. (2) details of past events : en gunarạ *kursinamakajiko* kaiṇ̣ ṭōrjada.

**kursu-baṛan** frequentative of *kursun*.

**kursun** (cfr. *kusun*) rflx. v., to withdraw, or remain, in the midst of a group through fear : kuṭai nigen saḅjại sāṇḍa gōṭree *kursuntana*, the bull we are trying to get hold of in order to castrate it, hides in the herd ; ṭêṛô kẹkẹlạ ente miaḍ hon maparaṇ̣ko talare *kursubaṛantanc* taïkena, a wolf yelped, then a child sought shelter now in one, then in another group of grown-up people.

**kurta** (P. ; Or.) I. sbst., a coat, jacket or shirt of men or women, in entrd. to *soṇ̣*, the same of men ; *jhula*, the same of women.

II. trs., (1) to fashion into a coat or shirt : ne lijạbu *kurtaea*. (2) to dress a child in a coat or shirt : ne hon *kurtataipe*.

*kurta-n* rflx. v., to don a coat or shirt : *kurtanme*, ne buṛia *kurtaakana*.

*kurta-ẹ* p. v., meanings corresp. to the trs.

*ku-n-urta* vrb. n., the number of coats or shirts donned : *kunurtae* kurtanjana, apiupun aṭale tusinakana.

**kurthia, kurtia** Nag. (Sad. speck-

led like a *kurthi* bean) syn. of *heṛą* Has. Hence *kurtia lampi* and *kurtia serali*.

**kuru** syn. of *toropuru*, sbst., Cyathocline lyrata, Cass.; Compositae, —an erect, annual, scented herb of moist places, with alternate pinnatisect leaves and small purple flowerheads without ray-florets. *Huriṇ kuru* is Blumea oxyodonta, DC.; Compositae. *Maraṇ kuru* is Blumea lacera, DC., and Blumea glomerata, DC.

***kuru** (Or. *kuṛwā*) I. sbst., a kind of fish trap more or less like the *topa* in shape and size, but it is closed at the bottom and has on top the same kind of funnel-like passage as is seen lower down in the *kumũni*. Transversal rings of twisted bamboo strip give it the desired form and strength. It is put upright into deep clear water to catch small and middle-sized fish. Every morning, like the *kumũni*, it is examined to take out whatever may have been caught.

II. adj, with *haiko*, the fish caught with this trap: *kuru* haiko ci nikudo, ci jimbiri haiko *?*

III. trs, (1) to make into such a fish trap: ne maḍ *kuruaene*. (2) to catch fish in this trap: tisiṇ ciminaṇ haikope *kurualeḍkoa ?*

*kuru-ǫ* p v., corresp. meanings: ne maḍ *kuruaǫka*; haiko tisiṇdo huriṇgeko *kurualena*.

**kuruḍ-kuruḍ** var. of *kaṫṇkuṫṇ*.

**kuruiṇ-kuruiṇ** var. of *kaṫṇkuṫṇ*.

**kuruiuḍ** (Sad.) trs., (1) to do solely and intently a certain work: tisiṇgapa bandale (or banda tolle) *kuruiuḍtana*, these days all our time is taken up in raising a dam. (2) to cause trouble, difficulties; to annoy, to vex: ne honko janaŏ Etŏakoṛageko *kuruiudia*, these boys always tease Etoa.

*kuruiud-en* rflx. v. same meanings: api canḍuleka bandale *kuruiudenjana*; hokataipe onaṇāte iṇigepe *kuruiudentana*.

*kuruiud-ǫ* p. v., corresp. meanings.

**kuruiuḍ-kami** sbst., (1) intensive and exclusive, absorbing, work: *kuruiuḍkamite* ne banda ţekaŏakana, kāredo haṇjanteą, this dam stands firm because it was raised by intensive work, otherwise it would have been broken through. (2) vexation, teasing: *kuruiuḍkami* alopeą.

**kurul-kurul** (T. *surusuruppu*, activity) I. abs. n, the habit of never being idle: *kurulkurulree* heŏaakana.

II. adj., with *hoṛo*, always busy, never idle: *kurulkurul* hoṛoko manḍi jomtanre aḍ ḍuṛumakanse bāriko ruṛuna, indefatigable workers never rest except when eating or sleeping. Also used as adj. noun: nī maraṇ *kurulkurul*.

III. trs., with *kami* as d. o., to do always some work or other: kamiĩ *kurulkuruljada*.

IV. intrs., in the df. past., to be never idle: *kurulkurullanae*.

*kurulkurul-en* rflx. v., to occupy oneself for a whole day without stopping work except at meal time: holae *kurulkurulenjana*.

*kurulkurul-ǫ* p. v., (1) to get into the habit of never being idle: *kurul-*

*kuruljanae*, (2) of work, to be done without interruption except at meal time : ne kami janaŏ *kurulkurulo-tana*, mendo cabaoṛa mundi kā leloṭana, we work at this every day from morning till night but the end is not yet in view.

V. adv., with or without the afxs. *ange, ge, oge tan, tange*, also *kurul-leka*, modifying *kami, rikan : kurul-kurul* kamitee punjijana.

**kurum-ḍurum, kuruṇ-ḍuruṇ** Has. (Or. *kundur mundurrnā*) syn. of *kunmunaŏ* Nag. I. abs. n., a grumbling disposition : en horoa *kurum-ḍurum* enkagea (or janaŏ enkagea).

II. sbst., dissatisfaction causing one to grumble, in contrd. to *nogor*, the act of grumbling : en horo *kurum-ḍurum* namkja, he has a fit of grumbling ; *kurumḍurumtee* gog-giṛiakana, he grumbles, being utterly dissatisfied.

III. adj., with *horo*, a habitual grumbler.

IV. trs. caus., to provoke dissatisfaction and grumbling : cikan kajitope *kurun.ḍurumkja ?*

V. intrs., to be dissatisfied and grumble : bolado puraŋee *kurum-ḍurumkeda* (or *kurumḍurumkena*) ; *kurumḍurumaletanae*, he grumbles at us ; *kurumḍurumkeḍleae*, he grumbled at us. (2) in the df. prst. only, to be a grumbler : *kurum-ḍurumtanae*. (3) imprsl., with inserted prsl. prn., to feel dissatisfied and inclined to grumble : *kurum-ḍurumjoia*.

*kurumḍurum-en* rflx. v., to give way to displeasure and grumble : alom *kurumḍurumena*, kā sukuj ıḍmeaḍo sōje kajiaiṇme, do not grumble, tell me plainly what displeases thee.

*kurumḍurum-o* p. v, (1) to be displeased and caused to grumble : en kajitee (or kajiree) *kurumḍurumjana*. (2) to become a grumbler : horogee *kurumḍurumjana*, it is in his nature to grumble.

VI. adv., with or without the afxs. *ange, ge, oge, tan, tange*, modifying *jagar, rika, rikan*.

**kuru-mucu** Nag. (Or. *cukumuku*) var. of *curumuru*.

**kuru-muṭu** (Sad. *curumuṭu* ; T. *sīkkiram*, diligence) I. abs. n., promptitude to, and diligence at work : ne horore *kurumuṭu* banoa, puraŋee maneganea.

II. adj., with *horo*, a person prompt to, and diligent at, work : ne gomke *kurumuṭu* horokoe nantana. Also used as adj. noun : nekan *kurumuṭu-ko* okoe kaminala kae acukoa ? Who is not ready to engage such diligent day-labourers ?

III. trs., (1) to do a work promptly and diligently : ne kami *kurumuṭuŏ-pe*. (2) to do promptly and diligently or quickly all the work relating to a certain object : ne daru tisiṇia *kurumuṭuŏa*, before night I will, if possible, cut this tree, lop it of its branches, and carry it home; ne meromdo nāgebu *kurumuṭuŏa*, let us at once kill this goat and cut its meat.

IV. trs. caus., to urge on : aminaṇ alom *kurumuṭulea*, mandile jomlea, do not urge us so much to start, let us first have our meal.

*kurumuṭu-n* rflx., v., to work promptly, diligently, quickly: ruṛuaruṛuabu caluĭa, puraṇ kabu *kurumuṭuna*, marbu cabaegea, sinagi puraṇge menaṇia, let us rest again and again whilst hoeing, and not hurry; we can easily finish the work: the sun is still high.

*kurumuṭu-ṛ* p. v., (1) of work, to be done promptly and diligently: kami *kurumuṭuṇka*. (2) to become a prompt and diligent worker: *kurumuṭujanae*.

V. adv., with or without the afxs. *ange*, *ge*, *tan*, *tange*, diligently, promptly, intently: setaṇe *kurumuṭu* biriḍjanoi senoṃe, get up and start very early; setako meromjilu *kurumuṭulanko* repeṭena, the dogs are struggling for the goat's meat;

Guṭuguṭuiṇa halaṇakena,
*Kurumuṭum* repeṭana.
Uduḷtamre, bâṛîa,
Musiṇa gopoṅ̆ hobaoa.

From one scrub jungle to another I went to gather (these puffballs) and thou takest them forcibly from me (in the market). O trader, if I tell them at home that thou hast done so, they will one day come and give thee a thrashing.

**kuruṛ, kuruṛi, kuruṛu** Nag. (Sad. *kurūṛ*; Or. *kuṛrī*, *kuḍrī*) syn. of *kara* Has. *karha* Nag., a levelling plank.

**kuṛa** (Sinh. *kuḷhā*, small folds). I. sbst., rippling of water: daṛaṇ *kuṛa* hoĕojare leloa. (2) fig., the formation of folds in the skin of the waist in old people who were once corpulent: ürraṇ *kuṛa* tara haṛamkore leloa. (3) in the pl., (*a*) ripples on the surface of water: huṛiṇgee hoĕojada enamente daṛaṇ *kuṛako* hupuṛiṇgea, there is not much wind, that is why the ripples are small. (*b*) folds of skin as described, in entrd. to *surkuĭa*, wrinkles on the face: ürraṇ *kuṛakoree* pusuriakana.

II. adj., (1) with *daṇ*, rippling water: *kuṛa* daṇ bandi atomre calkaŏtana, the ripples on the bund lap the sides. (2) with *ür*, skin folded as described: en haṛamaṇ lāĭre puraṇge *kuṛa* ür menaṇ.

III. trs., of wind, to ripple the surface of water: hoĕo daṇe *kuṛajaḍa*.

IV. intrs., (1) of water, to ripple: bandaraṇ daṇ *kuṛatana*. (2) of the skin to lie in folds: ne buṛiaṇ maĕaṇare ür *kuṛatana*.

*kuṛa-ṛ* p. v., (1) to be rippled, to ripple: bandaraṇ daṇ hoĕote *kuṛaṛtana*. (2) of the skin, to become folded; of old people, to get folds in the skin at the waist: kŭb kiriakan hoṛoko haṛamtanre lāĭko *kuṛaoa*; iniṇ lāĭ *kuṛaakana*.

**kuṛa** I. sbst., also *sakamkuṛa*, *kuṛasakam*, a bundle of some 60 fresh leaves destined for making cups, dishes, cigarettes: birāṭe bar *kuṛa* autorsaepe.

II. trs., (1) to gather leaves, making such a bundle: gunugusakamdo kako *kuṛaea* mendoko toabea, a bundle of leaves of the Bauhinia Vahlii creeper (destined for making umbrellas and waterproof gear) is not called *kuṛa*, but *toaḷ*. (2) in cpds., the first member of which is

a nl., to gather so or so many bundles of leaves; sakamle *upun-kuṛuakada.*

*kuṛa-ǫ* p. v., of such leaves, to be gatherd in a bundle, or, with a nl., in a stated number of bundles.

**kuṛa** (Sinh. *akula*) trs., to roll up a sheet-like object: ne kagaj alom laṭumea, *kuṛatam,* do not fold this paper, roll it up.

*kuṛa-ǫ* p. v., to be rolled up: cungiiṇa baitana, mendo sakam kā *kuṛ ǫtana,* rocoḍgea, I want to make a cigarette, but the leaf cannot be rolled up, it is brittle.

*ku-n-uṛa* vib. n., the free space in a mat which has been rolled up. Spare mats are rolled up and so hung up horizontally along the wall; the free space inside is used for storing things: *kunuṛare* tamaku hobaatam, introduce the tobacco in the free space of the rolled (and hung) up mat.

**kuṛǫ** 1⁰ I. sbst., reaping of paddy for wages in kind, viz., in unhusked rice: *kuṛǫtele* irrikataḍkoa, we made them reap for wages in unhusked rice; *kuṛǫle* aeutaḍkoa, we engaged them for reaping our paddy, promising to pay them in unhusked rice.

II. trs., (1) to engage reapers for wages in unhusked rice: *kuṛǫ-keḍkoale.* (2) to receive unhusked rice as pay for reaping: ne babale *kuṛǫleda.*

III. intrs., to reap under condition of such pay: *kuṛǫtanale.*

*kuṛǫ-n* iflx. v., same meaning: *kuṛǫntanale.*

*kuṛa-gǫ* p. v., corresp. meanings: ne baba *kuṛǫlena;* gel horoko *kuṛǫakana.*

2⁰ in Tamar, syn. of *nala.*

**kuṛǫ-baba** sbst., unhusked rice given or received as pay for reaping paddy.

**kuṛa-giṛiǫ** p. v., of the *horǫ* pulse crop, to grow in an entangled mass: ne goṛare horǫ *kuṛagiṛia-kana.*

**kuṛa hunḍi** trs., to roll up and gather (*a*) a number of mats: ne soben paṭi *kuṛahunḍitam.* (*b*) the crop of *horǫ* pulse when it has grown so luxuriant and entangled that by tearing the plants asunder the pods might break off and fall uselessly on the field. The plants are then reaped at the foot and rolled up in sheets as large as can be handled and carried to the threshing floor: horǫ kūḷ hobaakaṛe subare irjanateko *kuṛahunḍiia;* racǫlere jō hodoa.

*kuṛǫhunḍi-ǫ* p. v., corresp. meanings.

**kuṛam** (T. *uram,* chest) I. sbst., (1) the human chest: *kuṛam* hasujaṅña. (2) the chest of birds and animals; except hoofed animals, the chest of which is called *kubŭru.* (3) a convex edge in an axe: burukapire *kuṛam* menǫ. (4) the middle of a bund on the (generally convex) side facing the water: bandaari goṭa moḍge moṭokere *kuṛamre* hogoṛǫ boro taina, if a bund is made evenly thick, there will be danger of its getting broken through in the middle. (5) the

thicker middle part of a levelling plank (*kara*) in front, i.e., on the side which carries the loose earth. Note the idiom: miaḍ jī miaḍ *kuṛamtekiṇa*, or miaḍ jī miaḍ *kuṛamtadukiṇ*, they are of one mind and heart, they love each other dearly. This is said of husband and wife, and sometimes, in jest, of very close friends.

II. trs. (1) to make a statue or image with such or such a chest: ne murti lo huṛiṇageko *kuṛamkeda*. (2) to make convex the edge of an axe: hêṛêkapi kako *kuṛamea* burukapileka. (3) to make a levelling plank or a bund with such or such a middle part: banda huṛiṇageko *kuṛamkeda*, they have made the middle part of the bund little stronger than the rest.

*kuṛam-ṛ* p. v., (1) to get or have such or such a chest: cakargoe *kuṛamakana*, or *dākuṛamakanae*, kuṛame dāakana, kuṛame sartalakana, he is broad-chested. Note the cpd. *puṭamkuṛamakanae*, syn. of kuṛame unkuruḍgiṛiakana, he has a fat or muscular chest. (2) meanings corresp. to the trs.: burukapi *kuramakana*; banda huṛiṇage *kuṛamakana*.

*ku-n-uṛam* vrb n., the strength of an embankment in the middle: bandado *kunuṛamle* kuṛamkeda, jāiminе bāṛireo haggoṛa boro kā aṭkaroṭana, we have made the middle of the bund, so strong that it seems capable of bearing the pressure of any flood.

**kuṛam-reṛaṛ** p. v., poetical parallel of *jīsukuṇ*, to set one's heart on smb.: murudbā biṇgabaṇgi, napaṇ, *kuṛamreṛajan*, a nice-looking Buten flower (i.e., youth), O father, has set his heart on me.

**kuṛa-sakam, sakam kuṛa** sbst., a bundle of some 60 fresh leaves destined for making cups, dishes, cigarettes. See *kuṛa*.

**kuṛa uṛuṇaṛ** p. v., of rippling water, to lap over the sides: bandaṛa ḍa atomre *kuṛauṛuṇjanredo* calkaó-jana menoa.

**kuṛhi, koṛhi** Nag. (Sad.) syn. of *landia*.

**kuṛhi-kuṛhi, koṛhi-koṛhi** diminutive of *kuṛhi*.

**kuṛi** (Khasi, *kurim*) I. sbst., wife, woman, girl: ne hon *kuṛi* taṇi, this child is a girl. N.B. The phrases *aṭāṇa kuṛi* and *amaṛ kuṛi* are never heard when Mundas converse: they are considered impolite. They are replaced by *kuṛiko* or *ale oṛaṛenko*, *ape oṛaṛenko*, my wife, thy wife. *Aṭāṇa kuṛiko*, *amaṇ kuṛiko*, my wives, thy wives, implies polygamy. In the third prs. *aḍaṛ kuṛi* is used as well as *kuṛite*, *kuṛiko*, *akoṛ oṛaṛenko*, his wife: *kuṛiko* hasutana, my (thy, his) wife is sick.

II. trs., to take several wives: bariae *kuṛikeḍkiṇa*.

*kuṛi-n* rflx. v., to play the part of a woman in a performance: tamasa dipili miḍ hoṛo *kuṛinjana*.

*kuṛikuṛi* adv., though being a woman: *kuṛikuṛi* māṇḍi kam ituana, though being a woman thou dost not know how to cook a meal.

**kuṛi, kuṛiḍ** Nag. (H. *kor*, edge)

var. of *kūṛ* Has. in the 2nd meaning only, viz., the hem of a mat.

**kuṛia** Nag. (Or. *kuṛyā*) syn. of *oṛaṇhon* Has. I. sbst., a small hut in which there is room only for 2 or 3 persons to lie down. It is either the dwelling of people without a family, or a detached sleeping hut of a large family, the house of which is too small to accommodate all its members during the night: taramara gaṇa buṛiakoa oṛa banoa, *kuṛia* eskargea; *kuṛia* barapi hoṛo gitiṭe peregoa.
II. intrs., to build such a hut: netaṛe okoe *kuṛiaakada?*
*kuṛia-ǫ* p. v., imprsl., of such a hut, to be built: netaṛe *kuṛiaǫka*.

**kuṛi-au** sbst., (1) the journey of a bridegroom with his family to take a wife and bring her home. (2) the actual bringing home of the bride.

*When the *jima* (in the courtyard or on the outskirts of the village) is finished, one of the male or female relatives of the bridegroom, generally an elder brother or cousin, takes the bride on his hip and carries her to the *caŭḍal*, if such a conveyance has been procured for the journey. If not, he carries her till the village boundary. Be it noted that before the *jima* the bride is carried only by her own relatives. Before she is put in the *caŭḍal* or otherwise carried off, some of her girl friends surround her and bar the way as described under *gatibage*. In the sedan chair she is accompanied by her bridesmaid, but only in case the *otoṇnam* is to take place. Otherwise she sits alone, the bridegroom being carried with her only when it has not been possible to procure a pony for him; he does not travel on foot. If the bridesmaid accompanies the bride, a pony must be procured for the bridegroom. When on the road a stream is to be crossed, the bride must be carried across on the hip, even if she travels in a conveyance; and so must the bridegroom, except when he can cross on horseback.

If there is no *caŭḍal*, the bride walks all the way from the boundary of her own village till the boundary of her husband's village. From there she is again carried on the hip till the house of her husband is reached. Along the way the musicians beat the drums and blow the trumpets only when passing through a village. At the end of the journey they start the music as soon as they reach the boundary of the groom's village. There the procession stops to wait for the stragglers and a man or two are sent forward to announce its approach. If there is a cowherd in the village, his wife meets the bride and groom at the outskirts of the village and daubs them with curds on the forehead. When they reach the house, the carriers enter the courtyard with the *caŭḍal*. They take their stand either in front of the door of the house, separated from it by the *maṇḍoa*, arbour, (which is always in front of the door), or on either side of the *man-*

*ḍoa*. The door of the *caũḍal* must face towards the *manḍoa* and thus be visible from the door of the house. They do not keep the *caũḍal* on their shoulders, but let it rest on their walking sticks so that it is not too high for the ceremonies which are to follow.

There the womenfolk gather around the bride still in the *caũḍal* or on the hip of her carrier, and perform for her benefit the treble ceremony described under *bōragea*. When this is finished, first the bridegroom steps down from his conveyance, and then the bride, and they enter the house together, stepping on brass plates or on baskets as described under *sasaṛ goṣo*. In going to the house they must pass through the *manḍoa* but they do not stop in it because the *sasaṛ-goṣo* is not repeated in the groom's village. They enter the house and sit down on their bridal mat with the bridesman and the bridesmaid if the latter is present. Now the *jaṛgaḍa* is repeated in favour of the bride. The near relatives who did not go to the girl's village, then enter the house to have a look at the bride and make her acquaintance. Those who went to the marriage break up the procession and go to their own houses. Somewhat later they are called together again and get a pot of beer and the raw meat brought from the girl's village. To drink this beer, those who prefer to do so, may send an old man in their stead. In large villages the raw meat is divided amongst those only who went to the marriage; in small villages even the others get a share. There is nothing more doing this day.

Very early next morning the *loṭaagea* takes place as described under *bōragea*. When the goats and pigs have been slaughtered, those who take part in the ceremonies start for the *siriḍaṛirakuḷ* and the *ḍaṃa*. These as well as the *duldaṛ* and the *sinduriṭipika* are performed as in the girl's village, with the variations noted under each of these headings. There is no *caũliheper* and no *sumdibhêṭ*, but the *cuman* is repeated. The *poncoili* is drunk in the same manner and is followed by a banquet. The bride eats in the house with a couple of girls and an older relative. She also refuses to touch her food (*haṭi*) until she gets what she asks for. She never asks for ornaments, but, v.g., she asks to receive as personal property a buffalo cow, an ordinary cow or a she-goat. This with its progeny will belong to her, be inalienable except by herself, never be included in any division of the father's property, and not be used for the common work in the fields, except with her consent and under condition of remuneration. The banquet closes the proceedings of the day. On the next day takes place the *loṭau-kuinuṛ*.

**kuṛi-banḍa** a hitch in the dance on the part of the women, as when

they are unable to repeat a couplet sung by the men. The term is constructed like *koṛabanḍa*: susunko *kuṛibanḍakeda*, the women stopped in the middle of a dance; duraṇko *kuṛibanḍakeda*, the women failed to repeat the couplet and so had to interrupt the dance.

**kuṛiḍ** Nag. var. of *kuṛi*.

**kuṛiḍ** also *poṭakuṛiḍ*, sbst., the Kite, Milvus govinda. See the cpds. *burukuṛiḍ dumburkuṛiḍ, jandoĕ-kuṛiḍ, lupuṇkuriḍ, sambekuṛiḍ*. The Mundas eat the meat of *buru-kuṛiḍ, dumburkuṛiḍ* and *lupuṇkuṛiḍ*, which do not feed on carrion.

**kuṛiḍ** 1⁰ I. sbst., the 3 long halves of mango leaves, rolled up and tied in the middle of a cotton thread for use at the *kûârbāraṛăgu* ceremony: *kuṛiḍdope* baiakada ci?

II. trs., to roll up and tie mango leaves as just said: ulisakam *kuṛid-cpe*.

*kuṛid-ǫ* p. v., of mango leaves, to be thus tied: ulisakam *kuṛidakana*.

2⁰ trs., to enclose fermenting rice in a leaf cup with pinned cover: caṭure kā soaḷjan kosoṛâiṇ *kuṛiḍkeda*.

*kuṛid-ǫ* p. v., corresp. meaning: kosoṛâ *kuṛidǫka*.

3⁰ trs., to bake smth. after enfolding it in leaves: ne uḍ *kuṛiḍeme*.

*kuṛid-ǫ* p. v., corresp. meaning: uḍ *kuṛidǫka*.

4⁰ *kuṛid-en* Nag. rflx. v., syn. of *kokomban* Has. of silk-worms, to cover themselves with folded leaves.

**kuṛiḍ-rama malhan** Nag. **kuṛiḍ-rama-manal** Has. sbst., a cultivated bean with 10-12 clustered pods, the apex of which is recurved. The seeds look like those of Dolichos Lablab, Linn, only more oblongate.

**kuṛi-eser** of women, as *koṛaeser* is used of men, trs., to acquire the status of a woman instead of another now born a man, who would have done a woman's work better: mandi nāre utu, jetaṇa kam munḍiĭa, okoṇim *kuṛieserkĭa?*

*kuṛieser-ǫ* p. v., corresp. meaning: amagąte okoṇi *kurieserjanu*, enlekage amą kami lelǫtana, someone, now born a man, should have been born a woman instead of thee, so it appears from thy way of doing thy work.

**kuṛi-gōṭ** sbst., an assembly of women, all sitting.

**kuṛi-hon** sbst., a girl, in cntrd. to *honkuṛi*, a daughter.

**kuṛi-kajl** sbst., what one's wife says. It occurs in the saying: *kuṛikĭjire* en hoṛo sesentana, he is a henpecked husband.

**kuṛi-kami** sbst., a work proper to women: gǫeaiṇ, kaiṇ dupiloa, enado *kuṛikami*.

**kuṛil** Has. **kuḍil, kuṭil** Nag. (T. *kuti*) syn. of *ḍegaŏ* Nag. I. sbst, a jump, jumps: amagą *kuṛil* kaiṇ tebąea, I cannot equal thy (long or high) jump; našalrą *kuṛil* lelte sobenko landaamtana, tolrūṛaeme, seeing the jumps of thy plough everybody laughs at thee, tie the ploughshaft otherwise to the yoke.

II. trs., (1) to jump over smth.: miaḍ tuĭu kaŏ.e *kuṛilkeda*, a jackal jumped over the hedge-ridge; ne lōr *kuṛileme*, clear this nullah. (2)

to cause the plough to jump : naĕalem *kuṛiljada*, tolrūṛatam.

III. intrs., (1) to jump, to leap: *kuṛilkenae*, or *kuṛilkedae*. (2) of water, to splash about: ne saṛagire puraṛge dą *kuṛillana* or *kuṛiljada*. (3) of the pulse, to beat: tīre nią nai *kuṛillana* jōrtege.

*kuril-en* rflx. v., of a liv bg., to jump, to leap: honko bandareko *kuṛilentana*, the children jump into, or jump about in, the bund.

*kuṛil-ǫ* p. v., (1) to be cleared with a jump: ne lōr kā *kuṛiloa*, this nullah cannot be cleared. (2) of water or mud, to splash or spatter: kadakadatan loloakan dą cature *kuṛiloa*, water in the last stage of boiling, spatters in the pot. (3) of the plough, to jump: keṭǫ otere daraĕakan naĕal *kuṛiloa* (or cudoa) in hard soil a plough tied so as to cut deep, advances with little jumps. (4) during the process of roasting, to jump in the pan : gingaĭ atajare *kuṛiloa*

*ku-n-uṛil* vrb. n., (1) the height or length of a jump : *kunuṛile* kuṛilkeda, api muka salaṛgi paĕiriĭ paromgiṛilą, he leaped so high that he cleared a three cubit wall. (2) the act of jumping : *kunuṛil* kam jōrkeda, thou didst no make any effort in jumping. (3) the marks left on the ground by a jump : cekanią *kunuṛil ?* tuĭu ci ramsiar ? What animal left here the marks of its jump ? Was it a jackal or a wolf ?

**kuṛil-ader** intrs., to jump into.

**kuṛil-aṛăgu** intrs., to jump down.

**kuṛil-au** intrs., to approach jump

* **kuṛi lel** Has. syn. of *dąaṛăgu* Nag. sbst., the visit paid by a young man's family to a girl's previous to the betrothal, in contrd. to *cêṛêṛiṣala* the return-visit by the girl's family. Both visits must take place within the same moon (counting from the new moon) : *kuṛilel* oṛǫ cêṛêuṛiṣala moḍ candų bitarre hobaǫ lagatina. Though the omens are observed by the young man's family on their way to " see the girl " this visit is never called *cêṛêuṛiṣala*. When on the way they meet with omens that cannot be counteracted, they return home and the match-maker alone goes on to tell the bad news. Individual visits between the two families start only after the *bala* or betrothal. See *cêṛêuṛi*. In Has. the girl does not present a bowl of water to the intended father-in-law as described under *dąaṛăgu*.

**kuṛil-idă** intrs., (1) to go bounding away. (2) to go on jumping.

**kuṛil-kabuṛaŏ** trs., intrs. and rflx, to jump suddenly into water : bandae *kuṛilkabuṛaŏlą* ; bandaree *kuṛilkabuṛaŏkena*, or *kuṛilkabuṛaŏnjana*.

**kuṛil-kadiṛi** trs., intrs. and rflx., to jump suddenly into fire.

**kuṛil-parom** trs., to leap across.

*kuṛilparom-ǫ* p. v., to be cleared with a jump.

**kuṛil-rakaḅ** intrs., to jump up, i.e., to a higher spot.

**kuṛil-ulų** intrs., to jump down.

**kuṛil-uṛuą** intrs., to jump out.

**kuṛi-mocaǫ** p. v., (1) of men, to get into the habit of letting out secrets, woman-like, in cntrd. to *merommocaǫ* used of women: ne haṛamdoe *kuṛimocajana*, jetan ukudanaŋ kaji alope udubaia, this old man cannot hold his tongue, do not trust him with any secrets. (2) of men, not to have chewed any tobacco since such or such a time: dehale, miḍ kāṇḍa tamaku omaiŋame, setąūteŋ *kuṛimocaakaŋa*, please, give me a piece of tobacco (leaf), I have not tasted any since this morning.

**kuṛkaŏ, kuṛŭkaŏ** 1⁰ syn. of *kuṭaŏ*, to drub, to strike violently or thrash soundly with a stick. Constructed like *dhamsaŏ*. 2⁰ in connexion with *jī*, I. sbst., a feeling of great trouble coupled with helplessness; impotent anger: inią jīra *kuṛkaŏ* kabu muṇḍiakada, anado kajikǫre cāṛǫ, we do not know what troubles him; if he only told us!

II. trs. caus., to cause such a feeling or anger: en hoṛoą jīko *kuṛkaŏkeda*.

III. intrs., prsl. or imprsl., to brood helplessly over one's trouble or grievance: najomreə sabakana, tisiŋgapa inią jī *kuṛkaŏtana*; sĭńą honkoe dalkeḍkoa; cikaeaiŋ? jī *kuṛkaŏjąĭńa*, he has beaten my children, but what can I do? I am reduced to impotent rage.

**kuṛkaŏ-baṭi** trs., to drub smb. so as to floor him.

*kuṛkaŏbaṭi-ǫ* p. v., corresp. meaning.

**kuṛkaŏ-goę** trs, to drub to death.

*kuṛkaŏgoj-ǫ* p. v., to be drubbed to death.

**kuṛkaŏ-laṭi** syn. of *kuṛkaŏbaṭi*, but connoting that the speaker is angry at the fact.

**kuṛkaŏ-sanḍaŋ** trs., to drub smb. so that he falls on his back.

*kuṛkaŏsanḍaŋ-ǫ* p. v., corresp. meaning.

**kuṛkuṛ** Nag. **kurkur** syn. of *khīs* but without repr. v. and vrb. n.

**kuṛkuṛia-putam** syn. of *sereŋputam*, sbst., the Spotted Dove, Turtur suratensis. Its call is: *kuṛkuṛ! kuṛ!* and sometimes *kuṛkuṛ! kuṛkuṛ!*

**kuṛu** var. of *kuḍu*.

**kuṛuḍ-kuṛuḍ** I. sbst., onamatope of one of the two calls ascribed to the cobra, the *jaṛa* snake and the rat-snake. The other call is *luduludu*, and the general term covering both these calls is not *rą*, but *ḍur*: biŋą *kuṛuḍkuṛuḍ* aĭumǫtana.

II. adj., with *ḍur, rą, saṛi*, same meaning.

III. intrs., of one of the snakes mentioned, to utter this call: biŋ *kuṛuḍkuṛuḍkere* dą heṛate hijua, luduludukere sekeṛate hijuə, when a snake calls *kuṛuḍkuṛuḍ* there will be rain after a week or so, when it calls *luduludu*, rain comes on the very day.

*kuṛuḍkuṛud-en* rflx. v., same meaning: biŋ enaŋnidae *kuṛuḍkuṛudenjana*.

*kuṛuḍkuṛud-ǫ* p.v., imprsl., of this call, to be uttered: ne goṛare enaŋ *kuṛuḍkuṛuḍjana*, jamburubiŋ menąia ei jaṛa?

IV. adv., with or without the afxs.

*ange, ge, ŋge, tan, tange*, also *kuṛuḍleka* and *kuṛuḍkenkuṛuḍken*, modifying *ḍur, ṛa, rikan, saṛi*.

**kuṛuḍsu, kuṛuḍsu-bagel** var. of *khaṛaḍsa*.

**kuṛuḍsu-kuṛuḍsu** var. of *khaṛaḍsakhaṛaḍsa*.

**kuṛuḍuḍu** I. sbst., (1) syn. of the Sad. *narsiŋgha*, a musical instrument, viz., a curved iron horn about a yard long: *kuṛuḍuḍu* gāsiko oroŋea, it is blown by Gasis (at marriages). (2) onamatopo of its sound: *kuṛuḍuḍu* aĭumǫtana.

II. adj., with *saṛi*, the sound of the horn.

III. trs. or intrs., to blow the horn: Gasiko *kuruḍuḍujada*; narsiŋghako *kuṛuḍuḍujada*.

*kuṛuḍuḍu-ǫ* p.v., of the horn, to be blown: narsiŋgha *kuṛuḍuḍujana*; aṛandikore *kuṛuḍuḍuna*.

IV. adv., with or without the afxs. *ange, ge, ŋge, tan, tange*, modifying *oŋ, oroŋ, saṛi, aĭumǫ*.

**kuṛuguḍ** I. abs. n., (1) globosity of stones larger than a cherry: ne diriŋa *kuṛuguḍ* lelteŋ auakada ranuko riḍ mente. (2) fig., plumpness of short persons or stunted animals. Used of animals it is a syn. of *ḍeŋkor*: inią *kuṛuguḍ* lelteŋ landakeda.

II. adj., (1) with *diri*, a globular stone, in cntrd. to *gōl*, spherical or circular: burukore puraṣa bandileka maparaŋ *kuṛuguḍ* diri mena, on the hills there are often round stones huge as large rice bales. (2) of men and animals, short and fat, squat. Also used as adj. noun in both meanings.

III. trs., to knead, form or wind, into a ball: losoḍ *kuṛuguḍkeate* pacriko tapąea; ne baĕar *kuṛugudeme*.

*kuṛugud-ǫ* p.v., (1) to be made or become globose: ne diri *kuṛugudakana*. (2) of short men or animals, to become plump.

IV. adv., with the afxs. *ange, ge, ŋge*, modifying *leĭǫ, bai, kiriǫ*.

**kuṛuĭṇa-kuṛuĭṇa** syn. of *ṭuĭṇṭuĭṇ*, I. abs. n., excessive tightness of the skin, causing a *nagĕra* drum to sound harshly: aminaŋ sunum duljanreo ne nageraą *kuṛuĭṇakuṛuĭṇ* menąakangea.

II. adj., (1) with *nagĕra*, a drum with skin too tight: *kuṛuĭṇakuṛuĭṇ* nagĕrare sunum dullere giṛimgiṛimoa, if one pours oil on the skin of a *nagĕra* drum when it is too tight, the sound will become mellow. Also used as adj. noun: nea okoĕą *kuṛuĭṇakuṛuĭṇ?* sunum misao ci kae duljada? Whose harsh-sounding *nagĕra* is this? Does he never pour oil on it? (2) with *saṛi*, the harsh sound of such a drum: saṛi *kuṛuĭṇakuṛuĭṇgea*, siduḽkeaḍ buṭiherate sunum duleme, the sound is harsh, put the drum upside down and pour oil through the hole in its conical bottom. Also used as adj. noun: *kuṛuĭṇakuṛuĭṇ* aĭumǫtana.

III. trs., (1) to beat such a drum: nagĕrako *kuṛuĭṇakuṛuĭṇjada*. (2) syn. of *câṛi*, to stretch too tight the skin of a *nagĕra* drum: nagĕram *kuṛuĭṇkuruĭṇkeda*, sunum dul hobnoa.

*kuṛuṭ̃ɳkuṛuṭ̃ɳ-ɳ* p.v., corresp. meanings: nagĕra *kuṛuṭ̃ɳkuṛuṭ̃ɳakana*, sunum dultape kāredo rūjare oṛegoa, the skin of this *nagĕra* is too tight, pour oil over it or it will burst when you beat it.

IV. adv., with or without the afxs. *ange, ge ɳge, tan, tange*, also *kuṛuṭ̃ɳleka*, modifying *saṛi, rū, câṛî*.

**kuṛŭkaŏ** var. of *kuṛkaŏ*.

**kuṛu-kuṛu** rare var. of *khaṛa-khaṛa*.

**kuṛumba-daru** Has. syn. of *karam-daru* Nag. sbst., Adina cordifolia, Hook. f.; Rubiaceae.

**kuṛumbaĕ** poetical name of the *kuṛumba* tree:

Koce *kuṛumbaĕ* tilaĕ latar dạdo
Dạ sēkẹsekẹ, bareɳ,
Dạdo dạ sekẹsekẹ.

Under the crooked *kuṛumba* tree and the *tilae* tree, the brook babbles, O my brother, the brook babbles.

**kuṛumbi** sbst., a Hindu caste of cultivators, numerous in Singhbhum.

**kuṛumûṛîâ, kûṛîâ-mûṛîâ** (Sad. *gurmuria*) 1º var. of *guṛumûṛîâ*. 2º I. adj., (1) with *buba*, a ripe paddy crop with haulms twisted and bent in various directions: *kuṛumûṛîâ* babale irtana, miado kā sekeṛaoa. Also used as adj. noun: nekan *kuṛumûṛîâko* apege irepe. (2) with *hoŏo*, wind blowing from various directions: *kuṛumûṛîâ* hoŏo jaromakan baba sobene silipitiakada, wind blowing from various quarters has ruffled all the ripe paddy.

II. trs., of wind blowing from various quarters, or of a whirlwind, to ruffle a ripe paddy crop; to scatter leaves in all directions or carry them off in a whirl: baba romakana, sipidupi hoŏo *kuṛumûṛîâkeda*, iṛo kā sekeṛaoa, the paddy is ripe, wind and rain coming from various directions have ruffled it, the reaping goes slowly; horlasi patĭṛakoe *kuṛumûṛîâidikeda*, a whirlwind has carried off the dry leaves.

*kuṛumûṛîâ-n* rflx. v., to wriggle about; to lie facing now this, then that side; to lie facing some this, some that side: balẹhon lijare *kuṛumûṛîântana*, the baby is wriggling about on the cloth; honko paʻireko *kuṛumûṛîântana*, the children are sleeping pell-mell on the mat.

*kuṛumûṛîâ-ɳ* p. v., meaning corresp. to the trs.: baba *kuṛumûṛîâkana*, the crop of ripe paddy has been ruffled by the wind.

III. adv., with or without the afxs. *ange, ge, ɳge, tan tange*, modifying *rika, hoŏo, gitị, goẹ: kuṛumûṛîâtane* hoŏokeda, goṭa daruṛa bā gasarcabajana, the wind has been blowing from various quarters, all the flowers on the tree have fallen off; honko *kuṛumûṛîâtanko* gitiakana, the children sleep pell-mell; *kuṛumûṛîâtanko* goẹkja, they threw him down beating him in various ways: kicking, slapping, boxing, clubbing, etc

**kuṛŭpaŏ** var. of *khaṛăpaŏ*.

**kusamadi** var. of *kosamadi*.

**kusi** var. of *khusi*.

**kū-sida** trs. or intrs., to be the first to say "*kū*" as described under this word: *kūsidakịñako;* oṛaŏtani

*kūsidakere* baditaṇi kūkeseḍjanae mente kajioa.

**kuski** var. of *khuski*.

**kusli** var. of *kusüli*.

**kusṵ, kusuḍ, sukuḍ**, cfr. *kisi*, I. adj., (1) with *ra*, sobbing: *kusuḍ* ra hokaeme. Also used as adj. noun: iniṇ janaŏre *kusuḍ* enkagea. (2) with *hon*, a child addicted to sobbing. Also used as adj. noun: iniṇ janaŏre enkan *kusuḍ*.

II. trs., to sob: raṇe *kusuḍjada*.

III. trs. caus., to cause to sob: en hon eraṇeraṇteko *kusuḍkia*.

IV. intrs., to sob: *kusuḍkedae* or *kusuḍkenae*; cenaṇmente nē buria *kusuḍjada*?

*kusṵ-n, kusud-en* rflx. v., to sob: koṛa goẹjanae *kusudentana*.

*kusu-gọ, kusud-ọ* p. v., (1) to begin to sob: *kusuḍọtanae*. (2) to be caused to sob: alokae *kusugọ*.

*ku-n-usṵ, ku-n-usuḍ* vrb. n., the extent of sobbing: *kunusude* kusuḍkeda, moḍ ganṭare enaṇe hokakeda, he sobbed a full hour.

V. adv., with the afxs. *ange, ge, ọge, leka*, modifying *raṇ, rika, rikan, rikaọ*.

**kusu-ḍuru, kusum-ḍurum** (derived from *kusun*) 1° of secret or private conversations, syn. of *goṛogoso*. 2° of secret agreements which ought to be public, I. sbst., the habit of making such agreements: nikutaṛe *kusuḍuru* moḍ sidaēte menaṇ.

II. adj., with *hoṛo*, a man with this habit. Also as adj. noun: nī jannŏre enkan *kusuḍuruge*.

III. trs. or intrs., to make such an agreement: aṛandiko *kusuḍurukeda*; kuṛi bagentanamentele dubakaua; *kusuḍurukedape*, mar, eneṭeāte cilk an bondobost taikena udubalepe, aledo kale sariṇ, we are gathered in panchayat because this woman abandons her husband; but the marriage took place after a secret agreement; tell us what this agreement was from the beginning because we do not know.

*kusuḍuru-n* rflx. v., same meaning: aṛandikajikamire alope *kusuḍuruna*.

*kusuḍuru-ọ* p. v., of such an agreement, to take place: aṛandi *kusuḍurulena*.

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

**kusṵ-kusṵ, kusuḍ-kusuḍ, sukuḍ-sukuḍ** cfr. *kasaṇkusṵ, kisiṭisi*, jingles of *kusṵ* with the same meaning. They have no vrb. n. As adv. they take the afxs. *ange, ge, ọge, tan, tange*. The forms with repeated afx. *ken*, are also used: *kusṵken-kusṵken*, etc.

**kusüli, kusli** (Or. *kusli*) I. sbst., a corner of the house partitioned off for use of the fowls, in cntrd. to *simoṛa* a fowl house (a separate building).

II. intrs., to set apart such a corner for the fowls. netaṛebu *kusülitaṇ*.

*kusüli-n* rflx. v., of the fowls, to roost in a corner of the house: simko okoreko *kusülintana*?

*kusuli-ọ* p. v., of a corner, to be set apart for the fowls: okotaṛe *kusüliakana*? Where is the fowls' corner?

**kusum-ḍurum** var. of *kusuḍuru*.

**kusun** rflx. v., 1° syn. of *kursun*.

2° to hide through fear : nã kudaŏlị sim kotạree *kusunjana ?* kae namọtana, where did the fowl we were running after, hide itself ? We do not find it.

*ku-n-usu* vrb. n., the extent of hiding through fear : *kunusuť* kusunjana setạēte tikin enaṇe uṛuṇalena, he was so frightened that he remained in hiding from early morning till noon.

**kusur-kusur** Has. Nag. **musur-musur** Has. (Sad. *kuskusuā*) I. sbst., an opportunity to indulge in a good meal or in a life of plenty, especially when away from one's family, whilst the latter is in want : en hoṛo *kusurkusure* namaḳada.

II. adj., with *hoṛo,* a man who has the habit of availing himself of such opportunities.

*kusurkusur-en* rflx. v., to make use of such an opportunity : hondoe bagetaḍkoa, aę bāri *kusurkusurentana* Asāmre, he has left his children to go to the Assam tea-plantations where he lives in plenty without sending part of his earnings to help his family.

III. adv., with or without the afxs. *ange, ge, ọge, tan, tange,* also *kusurleka,* modifying *jom, rikan* : Soma Asāmre *kusurkusure* jomtana.

**kusuṛu, kusuṛu-bagel** var. of *khusuṛu.*

**kuta** adverbial affix to verbs, in rapid and multiplied repetition : *dalkuta, kajikuta, eraṇkuta, kulikuta, hēkuta, kākuta,* to repeat rapidly and many times the same stroke, word, scolding, question ; the word "yes", the word "no".

**kutam** I. sbst., (1) the place where two pieces of wood, thread, rope, are eked or joined in prolongation of each other, in cntrd. to *aga,* used in the case of iron : *kutam* oọjana (or pooojana). (2) the act of thus joining. (3) fig., *karcakutam, lāṉkutam,* the procuring of a new supply for the time the actual provisions will be exhausted : *lāṉkutamtele* balaĕtana, we find it difficult to make both ends meet ; *punjikutam,* thrift.

II. adj., (1) joined as described : ne oṛạ *kutam* darute mutuljaṇagiakana, this house has an eked out ridge piece ; *kutam* baĕarko menạ. Also used as adj. noun : *kutam* siḍjana. (2) fig., *lāṉkutam* (or *karcakutam*) hoṛoko, people who work to increase their stock of food ; *punjikutam* hoṛo, a thrifty man.

III. trs., (1) to eke or join two or several pieces in prolongation of each other ; to piece out : ne daruṇkiṇa *kutamtape* ; kaṭua sutaṃko *kutamtape.* (2) fig., to eke out one's provisions by odd jobs ; to work in order to increase one's provisions : karcale *kutamtana* ; am lāṉ sida *kutamlem,* enate sadom kiriṇa jagarme, make sure first of your continued supply of food and then speak of buying a horse.

*kutam-ọ* p. v., corresp. meanings.

*ku-n-utam* vrb. n., (1) the place where two pieces are joined : misa *kunutamdo* oọjana, oṛọ kutamrūṛaakana. (2) the act of joining pieces ; *kunutam* kā ṭaŭkajana. (3)

the thing pieced out: nea okoĕa *kunutam?* Who has pieced this out?

**kutaŏ** syn. of *khaṭi*.

**kutuil, kutuĭul** I. sbst., (1) the part of a field over which the plough turns at one time, with reference to its length, in cntrd. to *antar*, the same with reference to breadth. Such a plot may vary in length with the dimensions of a field. It is generally some 20 to 25 yards long and always about 3 yards broad. There is no rule about the way these plots cover a field, they may lie across its length or across its breadth or partly across both, as the ploughman, keeping in eye the dimensions of his field, thinks fit. If, v. g., a field is 60 yards long and 30 yards broad, it will likely be ploughed in a treble series or 10 parallel *kutuĭuls*. Such a series, whatever the number of its *kutuĭuls*, is called *miaḍ kutuĭul*: *kutuĭul* purąge jiliąa. (2) in sacrificial formulas, parallel of *sirma*: ruaṛa sirmare, ruaṛa *kutuĭulre*, when a year has passed, when the time has revolved.

II. trs. or intrs., to plough a field in one or several series of parallel plots; to choose such or such a length for the plots: ne goṛa (or goṛaṛe) ciminsape *kutuilea?* With how many ploughing lengths will you cover this field? iminaṛe *kutuileme*, turn when you reach here with the plough.

*kutuil-ǫ, kutuĭul-ǫ* p. v., corresp. meaning: ne goṛa (or ne goṛare) ciminsa *kutuiloa?* iminaṛe *kutuilǫka*.

*ku-n-utuil, ku-n-utuĭul* vrb. n., (1) the length of the plots: *kunutuĭule* kutuĭulkedale ḍo ḍḍedgiṛijana, he turned with his plough when we, following in his wake, found the stretch very long. (2) a series of parallel plots as said above: tisiṇą *kunutuĭulpe* siṭunḍuląa ci? Have you finished ploughing the series of plots you began to-day?

III. adv., with a nl., modifying *cakar, jiliṇ*. This adverbial phrase is used to describe the length or breadth of a field: aĭṇą miaḍ loĕoṇ *apikutuĭul* jiliṇa oṛǫ *barkutuĭul* cakara, I have a rice field 3 ploughing lengths long and 2 ploughing lengths broad; netaṛe *miḍkutuil* cakarte badioa, here a middle-class terraced rice-field can be made with a breadth equal to one ploughing length.

**kutuil-bǭ, kutuĭul-bǭ** sbst., the place where the plough turns (to the right) at both ends of the plot actually getting ploughed.

**kūṭ** Has. of *khûṭ* Nag.

**kuṭa** (Or. *ceṭe*) I. sbst., castration (of bulls and buffaloes) by crushing, in cntrd. to *khasi*, castration (of bulls, buffaloes, horses, goats) by cutting, and *jati*, castration in either way: *kuṭa* kā ṭaṅkajana.

II. trs., to castrate by crushing: uṛile *kuṭakĭa*.

III. intrs., to perform such castration: uṛile *kuṭakena* mendoe kacajana, we tried to castrate the bull, but did

not succeed.

*kuṭa-ǫ* p. v., to get castrated by crushing: tisiŋ aleą baran sāṇḍakiŋ *kuṭaoa.*

*ku-n-uṭa* vrb. n., (1) the number castrated: tisiŋ *kunuṭale* kuṭakeḍkoa, sobon sāṇḍakole cabagiṛitaḍkoa. (2) castration, the act: kuṭarūṛakiako, sida *kunuṭate* kae pokŏtejana. (3) the animals castrated: honder *kunuṭako* bugicabŗjana, all the animals castrated the other day are cured now.

**kuṭa** (II. *kuṭn-*) I. sbst., husking for others, paid in rice: *kuṭate* api sala laba anakana, we have 3 maunds of paddy got as wages for husking.

II. adj., with *baba*, paddy dealt out to be husked for wages in kind: tisiŋgapa kaminala banaoa, *kuṭa* babalo ruṛuŋatana. Also used as adj. noun: *kuṭape* omea ci? Have you any paddy we can husk for you?

III. trs., to deal out paddy to be husked for wages in kind: ne baba kape ruṛuŋdaṛiredo *kuṭatape*, if you cannot husk yourselves this paddy, give it out to be husked by others.

*kuṭa-ǫ* p. v, corresp. meaning: miḍhisi sala *kuṭaǫka.*

**kuṭaō** Has. cfr. *koṭǫ*, to drub, to strike violently or thresh soundly with a stick. Constructed like *dhamsaŏ.*

**kuṭhi, kuṭi** (Or. ; Sad. *koṭhi*) I. sbst., (1) the smelting furnace of the blacksmith: *kuṭire* bica duljaḍko taĩkena, they were feeding the furnace with ore. (2) the name of *ĉkuṭi* has been given to the fire which, in lac factories, warms the water bath for softening the lac so that it can be spread into sheets.

II. intrs., to make a smelting furnace: apiako *kuṭikeda.*

*kuṭhi-ǫ* p. v., of a smelting furnace, to be made: apia *kuṭiakana.*

*The smelting furnace of the blacksmith (Pl. XXVI, 1) is made of mud, cone-shaped, 2′ 6″ diameter at the base and 1′ 6″ at the top. The hole in the centre, into which the mixture of charcoal and iron ore is poured, is about 6″ or 7″ in diameter. At the base it has two holes, a smaller one into which the nozzle of the bellow is inserted, as seen in fig. 1, and a larger one on the opposite side through which the molten iron flows out into a cavity.

**kuṭhi, kuṭi** (Or. *kuṭhī*) I. sbst., (1) a mud walled store box for paddy, formerly sometimes found in the houses of Mundas. Nowadays all store their paddy in bales surrounded with straw rope. (2) a mud-walled ball in which the ring-dove is believed to store a provision of grains. See *kisâṛ putam.*

II. trs., to store grain in such a box or ball: paṇḍu putamko babako *kuṭiĭa.*

III. intrs., to make such a box or ball: marangee *kuṭikeda.*

*kuṭhi-ǫ* p. v., (1) of grains, to be thus stored. (2) of such a box or ball, to be made.

**kuṭi** sbst., the upper end of a husking pole: taben *kuṭite* ruṛuŋ-

eme, reverse the husking pole to husk the hot paddy (after cooking and roasting) and at the same time to beat it flat, so that it becomes *laben.*

**kuṭi** cfr. *kuṭiḍ, ạkuṭi,* sbst., convexly raised ground. It occurs also in the cpds. *burukuṭi, gitilkuṭi, sẽlkuṭi, birkuṭi.*

*kuṭi-ọọ* p. v., of the ground, to form a convex elevation : ne birre ciminṭạ *kuṭiạkana ?*

*kuṭikuṭile* adv., modifying *sen,* to keep to the high ground : *birkuṭi-kuṭile* senọme, keep to the high ground when crossing the forest.

**uṭiḍ** I. sbst., the act of bending smth. bow-like : *kuṭiḍ* kũ ṭaũkaa-kana.

II. trs., to bend smth. bow or arch-like : maḍ *kuṭiḍlape.*

*kuṭid-en* rflx. v., to arch the body as looper caterpillars, or as the python (*kuṭiḍiaṛabiṇ*) said to form an arch between two trees and suddenly crush whatever goat or hare chances to pass underneath : taramara tijuko *kuṭidena* ; birre miaḍ kuṭiḍjaṛabiṇa-iṇ namlịa, baria daru-talare *kuṭid-ạkane* taĩkena.

*kuṭid-ọ* p. v., (1) to be bent bow or arch-like : ṭaṭara *kuṭidakan* maḍre daboa, the sheet of plaited bamboo strips roofing the cart is supported on arches of split bamboo. (2) syn. of *luṭigọ,* to lie resting on the head and heels in tetanus : ạkuṭite hatir-akanko *kuṭidoa.* (3) of the belly of goats, bullocks or buffaloes, to be distended : ne uṛị karoae jallạ lãṛĩ *kuṭiḍgiriaĩana,* this bullock has been to the salt-lick, its belly is much distended.

**kuṭi-daru** sbst., Croton oblongifolius, Roxb., Euphorbiaceae,—a small deciduous tree, very common in scrub jungles. It has oblong, serrate, penninerved leaves which grow red before falling. These are wrapped around fish, before baking, to diminish the bad smell : *kuṭi-sakamre* haiko laḍlekore puraṇ siṛị kã taĩna. The bark of the root is used in small doses as a purge ; a larger quantity is poisonous.

**kuṭiḍ-jaṛa-biṇa** sbst., a snake so large that it is said to kill and eat even goats. See under *kuṭiden.* The Mundas distinguish between (1) *burubiṇ* (male), *soṇsuṛibiṇ* (female). (2) *tunilbiṇ* Has. *boṛabiṇ* Nag. (3) *kuṭiḍjaṛabiṇ, kuṭiljaṛabiṇ.* But all these names apply perhaps to one and the same snake, viz., Python molurus, the only python known to exist in the area. Its maximum length is probably 20 ft.

**kuṭil** Nag. var. of *kuṛil.*

**kuṭil-jaṛa-biṇa** sbst., (1) according to Has. informants, var. of *kuṭiḍ-jaṛabiṇ* (*kuṭil* in Sad. meaning crooked, bent, and being thus a syn. of *kuṭiḍ*) (2) according to Nag. informants, ltly., the jumping snake, Echis carinata, the Saw-scaled viper, a grey to light brown snake 1-1½ ft. long, with a chain of light arches on each side, connected on the back by a pale spot. It is always ready to attack, curls itself into a moving double coil and darts a foot or more to strike its prey. The Mundas

believe that this is its usual way of progressing. In Has. it is called *burunpanḍaït.* *Liṭajaṛabiṇ*, the smallest viper, and *maraṇ panḍubiṇ*, the great (i.e., most venomous) grey snake, seem to be but two more names for the same snake.

**kuṭi-oṭo** sbst., a small excrescence caused on the branches of the *kuṭi-daru* by the presence of some worm. It is used as a remedy for styes on the eyelids. See under *meḍoṭo.*

**kuṭi-pelcą** sbst., ringworm. The remedy used for this skin disease is the juice of the *kuṭidaru.*

**kuṭi-tiju** I. sbst., the mosquito grub: sakam soĕa dąre purąsa *kuṭitijuko* sirjaŏtana.

II. trs., of mosquito grubs, to fill water: ne dąko *kuṭitijuakada*, mosquito grubs have developed in this water.

*kuṭitiju-ṇ* p. v., (1) of mosquito grubs, to develop in water: ne ḍobare mermerko *kuṭitijuakana.* (2) of water, to be infected with mosquito grubs: *kuṭitijuakan* dą alom nunūa, do not drink water in which there are mosquito grubs.

**kuṭi-ṭumpa** syn. of *kuṭioṭo.*

**kūṭkaṭi** and **kūṭkaṭidār** Has. var. of *khûṭkaṭi* and *khûṭkaṭidār* Nag.

**kuṭkuṭi** Nag. syn. of *setapeḍṭe* Has. sbst., the Dog-Flea, Pulex canis: *kuṭkuṭiko* guĭukorą busųkore purąsako taĭna.

**kuṭnahi, kuṭni** Nag. syn. of *ukuta*, backbiting.

**kuṭri, kuṭūri** syn. of *kunḍuṛi.*

**kuṭu** (Sad.) syn. of *sūm, sumāṛâ, sumkāṭ*, I. abs. n., stinginess, niggardliness, avarice: ne hoṛore (or ne hoṛotąre) *kuṭu* meną: ne honko soben enągateą *kuṭuko* aukeda, all these children have inherited the stinginess of their mother.

II. adj., (1) with *hoṛo*, a niggard, a miser. Also used as adj. noun: he *kuṭu*, kôĕtan hoṛoko miado kam omakoa. (2) with *dastur*, the habit of stinginess: *kuṭu* dastur honkoe heĕakeḍkoa, he has accustomed his children to be stingy.

III. trs., to give stingily: karcado purągee *kuṭukeḍlea.*

IV. intrs., to show oneself a niggard: *kuṭukenae.*

*kuṭu-n* rflx. v., same meaning: aminaṇ alom *kuṭuna*, do not be so stingy.

*kuṭu-ṇ* p. v., to be given stingily: karca *kuṭulena.*

*ku-n-uṭu* vrb. n., the degree of niggardliness: ne buṛiado *kunuṭuṇ* kuṭua, miaḍ cariṇ raṭi samate kae omea, this crone is so stingy that she will not even give a piece of split bamboo without remuneration.

V. adv., with or without the afxs. *ange, ge*, modifying *aṭăkar, rikan, rika*: en hoṛodo *kuṭugeṇ* aṭăkarkia, I considered him a niggard; janaŏ *kuṭugee* rikajaḍlea, he treats us always stingily.

**kūṭu** (Sad. *kūṭ*) syn. of *kûṛ*, but used only of the corners of a cloth, and even so, rarely except in reference to certain marriage ceremonies: imtaṇdo lijąrą *kūṭure* paĕsako poṭomea, then they tie up money in a corner of the cloth.

**kuṭuḥ** trs., (1) to dispose firewood

on the cart ; to add firewood to the fire ; to dispose at the bottom of a brick kiln the firewood destined to light it : ne ulikotoko begar paṛątege *kuṭuḅtape*, julǫgea.

*kuṭub-en* Has. rflx. v., (1) syn. of *hapuden* Nag., to sit so close to the fire that others cannot warm themselves : puraągem *kuṭubentana*, parkanǫnme, sobenkobu soaḅka. (2) syn. of *aṭâṛîn*, to speak instead of the one who should speak : alom *kuṭubena*, jetae kako kulijaḍmea. (3) to impose oneself on others : en hoṛo bepārre kale jamająi taikena, mendoe *kuṭubenjana*.

*kuṭub-ǫ* p. v., meaning corresp. to the trs. : puraą sān *kuṭuḅena*.

*ku-n-uṭuḅ* vrb. n., the quantity of the firewood thus used : *kunuṭuḅko* kuṭuḅkeda, miḍ dupil sān miḍ caṭu mandi isinreko cabatada.

**kuṭukuṭāl** syn. of *kurkurāl*.

**kuṭu-kuṭu** syn. of *nąkuruḍ*, I. sbst., a hunch, a hump, a very crooked back : ûṭukoą deare *kuṭukuṭu* meną.

II. adj., (1) of camels, with a hump ; of men, hunchbacked, very crook-backed. (2) fig., with *bakāsa*, a box with an angular or curved lid, in cntrd. to *som bakāsa*, a box with a flat lid. Also used as adj. noun : ne *kuṭukuṭu* kaina sukuatana, somgena baiïa. (3) fig., with, *oṛą*, *saṛmi*, a roof bulging out at one spot of its side or in the middle of its ridge. Also used as adj. noun : apoą *kuṭukuṭu* cią kape bairuaṛjada ? When, on the contrary, the ridge beam bends in the middle, the roof is called *lenda* (*lendaṇ*) *oṛą* or *comḍaṇ oṛą*, the first referring to the bent middle part of the ridge, the latter to its raised ends.

III. trs., (!) of animals, to set up their back : pusi conkǫre deae *kuṭukuṭuïa*, when a cat awakes, it sets up its back (stretching itself). (2) fig., to make a roof or the lid of a box as described : bakāsako *kuṭukuṭuakada* ; oṛąpe *kuṭukuṭukeda*.

*kuṭukuṭu-n* rflx. v., of animals, to set up their backs : pusi sipujalǫe *kuṭukuṭuna*, setakoą kadraŏte, a cat, when it spits, sets up its back, being angry at the dogs ; dudumulko *kuṭukuṭuna* ra imtina, when pigeons coo, they set up their backs.

*kuṭukuṭu-ǫ* p. v., (1) of the back of an animal, to be set up : inią dea *kuṭukuṭulena*. (2) to be humpbacked : inią dea *kuṭukuṭuakana* ; ûṭu deae *kuṭukuṭuakina* ; ûṭuko *kuṭukuṭuakana*. (3) of a box lid or a roof, to be made as described.

IV. adv., with or without the afxs. *ange*, *ge*, *ǫge*, *tan*, *tange*, modifying *rikan*, *bai*, *lelǫ*.

**kuṭum, kuṭuṇ** Has. Nag. (H. *kuṭumb*) cfr. *kupul*, I. abs. n., relationship by marriage : nīlǫ apere *kuṭum*ị meną ci ? Are you related to him by marriage ? kulaoae mente kaji senoakana, enate *kuṭum* kae namjada, he has the reputation of changing himself into a tiger and in consequence cannot marry his children.

II. sbst., a relation by marriage : en hature amą *kuṭumko* menąkoa ci ? ne danagri nagente naŏa *kuṭumko* (or

naŏa kupulko) hijuḷena ci aṭrige? Have intended new relations come to bespeak this girl? Nikudo naŏa *kuṭumko* (or kupulko) ci puṛna *kuṭumko* (or kupulko)? Are these people only intended relations by marriage, or has intermarriage with them already taken place?

III. intrs., to arrange a marriage: kili bitarre kako *kuṭumea;* ne daṇgṛa mente Barirele *kuṭumtada.*

*kuṭum-en* rflx. v., same meaning: oko kilirepe *kuṭumenjana?* miḍ kilire alope *kuṭumena.*

*ku-p-uṭum* repr. v., to arrange a marriage, to intermarry: miḍ kilire *kupuṭum* kā baioa.

*kuṭum-ọ* p. v., (1) prsl., to become related by marriage: hasapurtikoree *kuṭumakana.* (2) impr sl., of a marriage, to be arranged: kili bitarre kā *kuṭumoa;* ne daṇgṛa mente Barire *kuṭumakana.*

**kuṭum-gaṇga, kuṭuṇ-gaṇga** an address used only in the *jojomagea, Gaṇga* is figuratively derived from the Ganges and is here used as an honorific epithet: my respectable relative.

**kuṭum-hoṛo, kuṭuṇ-hoṛo** (1) a relation by marriage. (2) a possible relation by marriage, i.e., a person belonging to another clan: kandakamire *kuṭumhoṛo* karṭa uṭaŏ lagatiṇga.

**kuṭum-kupulko, kuṭuṇ-kupulko** sbst., jingle of *kuṭuṇ,* relations by marriage.

**kuṭūna** sbst., Eriocaulon quinqueangulare, Linn.; Eriocauleae, a small weed of rice fields, with radical, reddish, translucid leaves, and a globose, white flower-head, the size of a pea, solitary on the top of a scape 2-3″ long.

**kuṭūna aṛa** (Sad. *khuṭla sāg*) sbst., Sphaeranthus indicus, Linn.; Compositae, so called in the places where it is used as a potherb. See under *kardaniḍuḍmūṛitasaḍ.*

**kuṭūna-bā** sbst., Vernonia Roxburghii, Less.; Compositae,—a rigid, sparingly branched undershrub, 3-4′ high, with alternate, toothed leaves, and large terminal corymbs of purple, not-rayed, flowerheads, ¾″ across.

**kuṭuṇ** var. of *kuṭum.*

**kuṭuṇ** (Sad. *kuṭungi*)' I. trs., (1) to carry on the shoulder a stick with smth. hanging behind: tumba *kuṭuṇeme.* (2) in connexion with *bārom,* to carry uneven loads hanging from the ends of a pole, in which case the heavier load is carried close to the back: bārome *kuṭuṇkeda.*

II. trs. caus., to make smb. carry smth. in one of the two ways just described: en hon tumba *kuṭuṇipe;* bāromko *kuṭuṇkia.*

*kuṭuṇ-en* rflx., v., same meanings as the trs.: cenạko moḍpuṛạm *kuṭuṇenjana?* What was it thou hast been carrying so far at the end of a stick? bārome *kuṭuṇenjana,* he loaded himself with, or he carried, uneven loads on his pole.

*kuṭuṇ-ọ* p. v., (1) meanings corresp. to the trs.: caŭli *kuṭuṇọtana* (or *kuṭuṇakano*), rice is being carried on the back by means of a stick: bārom *kuṭuṇọlana* (or *kuṭuṇakana*),

uneven loads are being carried with a pole. (2) to be caused, or forced by circumstances, to carry uneven loads on one's pole: bāromia *kuṭuṇ-lena ;* puraṇgeṇa *kuṭuṇgṭana*, bārom kā barabariakana, I am forced to rest my pole on my shoulder much to one side, the loads are uneven.

*ku-n-uṭuṇ* vrb. n., (1) the distance one carries smth. at the end of a stick: *kunuṭuṇe* kuṭuṇaḷa, Khunṭiāte Sarwada jakeḍ misao kae dōḷa. (2) the act of loading oneself or carrying as just described: *kunuṭuṇiṇ* puraṇkeda, enate rupi hasujaṇiṅa, my shoulder aches because I hung too heavy a load at the end of my stick; *kunuṭuṇ* aminaṇe heṇanjana, ṭaṭaēo ci kā ṭaṭaēkja? He carried so long the load hanging behind from his stick! Did he never feel tired in the elbow? (3) the load thus carried: nea okoča *kunuṭuṇ?* (4) the degree of unevenness in the two loads carried with a pole: bārom *kunuṭuṇ* kuṭuṇajana, tarasṇ kuḍuterjana, the loads were so uneven, that the heavier simply rested on his back.

**kuṭuṇgi, kuṭuṛî, kuṭûṛî** cfr. *uṭuṇgi*, I. sbst., (1) a pillow; anything whereon to rest the head for sleeping: moṭomjoṭomro *kuṭuṇgi* banoa. (2) a stone or piece of wood used as a cushion to support any object, v g., each of the corners of a burial stone, the end of a beam or rafter which is not at the proper height, the log of firewood which cannot be easily split if not held in a slanting position: sasan diriṇ upun kûṛre *kuṭuṇgi* taïna. (3) the cross-pieces joining the two bottom poles (*udaṛa*) of a *sagiṛi*, cart with spokeless wheels: sagiṛire *kuṭuṇgi* tolkeate sān ladiïpe.

II. trs., (1) to rest the head on some kind of pillow or block: bō̤ *kuṭuṇgiïme.* (2) to fit a bed with a pillow: parkom bō̤esare *kuṭuṇgilam*, put the pillow on the side of the bed where the head will rest. (3) to use smth. in guise of a pillow: paṭi bilkeate puraṣa gaṇḍu kāṛe sereḍko *kuṭuṇgiïa ;* goḡoko kuṭuṇgi kako anakada, oenaṇa *kuṭuṇgiama?* (4) to support any object on a cushion, block or pad: ne sān duṭure *kuṭuṇgikeate* paṛaeme. (5) to use thus as a support: sān paṛaṭanre gucundi *kuṭuṇgiïme.* (6) to make rest smth. on the cross-pieces of a *sagiṛi*: poṭom sagiṛire *kuṭuṇgiïme*, put the bale on the cart after tying cross-pieces. (7) to fit a cart with cross-pieces: sagiṛi (or udaṛa) apia *kuṭuṇgitape*, tie three cross-pieces over the bottom poles of the cart. (8) to use as cross-pieces on a cart: sagiṛire ne opaḍbu *kuṭuṇgiïa.*

*kuṭuṇgi-n* rflx. v., (1) to rest the head on a pillow or smth. in guise of a pillow: gitiakanredom *kuṭuṇgina* ci kā? bō̤do oenaṛem *kuṭuṇginjana?* (2) fig., syn. of *aṭaṛin* and *kuṭuben*, to speak instead of another who should do so: am hapenme, jetae kako kulijaḍmereom *kuṭuṇginlana*, shut thy mouth, thou puttest in thy tongue even when unasked.

*kuṭuṇgi-ṇ* p.v., meanings correspo-

to the trs.

*ku-n-uṭuṇgi* vrb. n., (1) the great number of cross-pieces tied over the bottom poles of a cart: sagĭṛire *kunuṭuṇgiko* kuṭuṇgikeda, udaṛako peṛegiṛitada. (2) the act of tying such cross-pieces: amą *kunuṭuṇgi* kale sukuada. (3) the cross-pieces tied: misa *kunuṭuṇgile* raṛarūṛalą, eṭą somtele kuṭuṇgitada.

**kuṭusa, kûṛûsa** I. sbst., rice-meal, small pieces of broken rice obtained by grinding or pounding (with the husking pole) rice to flour, in cntrd. to *kudi*, the same obtained in husking. It occurs also in the cpds. *gohomkuṭusa*, wheat-meal *jaŏkuṭusa*, oat-meal; *kodekuṭusa* millet-meal.

II. trs. or intrs., (1) to pound or grind cereals to flour imperfectly or coarsely: puṛągem *kuṭusakeda*; caŭli puṛągem *kuṭusakeda*; kode puṛągem *kuṭusakeda*. (2) to sift flour imperfectly: holoṇ puṛągem *kuṭusakeda*.

*kuṭusa-ǫ* p. v., corresp. meanings: puṛąge *kuṭusajana*; kode puṛąge *kuṭusajana*; holoṇ puṛąge *kuṭusajana*, there is much meal in the flour.

**kuṭusa-laḍ** sbst., bread or cake of baked meal.

**kuṭusur** sbst., (1) syn. of *harkunḍuṭ*, the end of the spine just above the tail of an ănimal, and, in jest, the depression at the back of a man's waist: urĭ *kuṭusurree* gaŏakana. (2) the part of a mango fruit which is, on both sides, near the edge of the stone: uli *kuṭusur*, landi oṛǫ copasąre huṛinąge jiluua, cepeḍsąre puṛą jilu taĭna.

**kuṭûṛî, kuṭuṛî** syn. of *kuṭuṇgi*. It occurs also in the collective noun *piṛikuṭuṛî*.

**kûâ** (H. *kūā*) I. sbst., a well: ne hature baria *kûâ* meną.

II. trs. or intrs., to dig so as to make a well, to dig a well: ne ṭaĕad *kûâcpe*; neṭąre *kûâcpe*.

*kûâ-ǫ* p. v., to be dug in making a well; of a well, to be dug: ne ṭaĕaḍ *kûâǫka*; ne hature baria *kûâakana*.

**kûâ-aṛandi** I. sbst., the consecration by a brahmin, of a well newly dug by Hindus or Hinduized aborigines: honder ale ḍire *kûâaṛandi* hobajana.

II. intrs., to perform this ceremony: tisiṇ nere dikuko *kûâaṛanditana*.

**kûâ-ḍą** sbst., water drawn from a well: neado *kûâḍą* ci ḍaṛiḷą?

**kûâ-ḍâṇ** sbst., the pole wherewith, when it is tilted, water is drawn from a well.

***kûârbār-aṛăgu** (Sk. *kûwar*, a youth, *vār*, time. The word *kûârbār*, according to the Mundas, is syns. with the H. *kûwārpan*, bachelorhood, spinsterhood) sbst., a marriage ceremony so called: the rubbing down, or ceremonial removal, of a bridegroom's bachelorhood or a bride's spinsterhood. Both for the bridegroom and for the bride it takes place between the *kalsagulaṇ* and the *uliaṛandi*, i.e., for the boy always on the eve, and for the girl sometimes in the morning of the marriage day.

Nine mango leaves are torn into long halves, the midribs being rejected. These halves are rolled up and 3 of them are tied in the middle of a virgin cotton thread at a distance of some 2″ from each other; the loose ends of the thread are a few inches long. Three such threads are prepared. When ready they are sometimes dipped in water mixed with turmeric. The rolled up pieces of mango leaf represent sexual connexion in as much as it is forbidden by Singbonga even in marriage, as long as he has not granted his leave and withdrawn his command of bachelorhood or spinsterhood. (Hence the habit of the Mundas of applying the term *pāp*, sin, even to the marital act).

The bridegroom is made to sit on a flat leaf plate (*paṛiṛi*). Close by there is another such plate with some turmeric on it, some pearl-rice and a cylindrical curry grinding stone. First one of the threads with pieces of mango leaf, is tied round his right leg, just above the ankle or in some places, on his right hand wrist. Another is tied similarly on his father's leg or wrist. The last is intended for his mother, but in the case of women these threads are tied on the left hand side. They must remain thus tied till after the *siduriṭipika* ceremony which clenches the marriage.

Then 3 or 5 men take up each in turn the flat leaf plate on which is the turmeric, the pearl-rice and the grinding stone, and with the whole of it rub the boy's body from the head downards to one of his feet. Each does so 3 times. Meanwhile the women sing marriage songs.

In ceremonial rubbings the downward direction always symbolizes the expulsion of something from the body. In this case it symbolizes the removal of Singbonga's prohibition of sexual intercourse. But this is withdrawn only in reference to a single, specified person of the other sex. The whole ceremony is a symbolical prayer to Singbonga. As Singbonga cannot allow people to have frivolously recourse to his intervention, the ceremony is tantamount to a half-marriage, inducing a real obligation to marry the person in question. It refers nevertheless only to this particular person, so that if for some reason or other, this marriage is not made definitive by the *siduriṭipika*, the same ceremony must be performed before any other marriage. It is, however, not needed and not resorted to before a second marriage.

The *kûârbăraṛăgu* of the bride is similar to that of the bridegroom, but the rubbing is done by women, and the pieces of mango leaf are tied on her left leg or wrist.

N.B. A girl may suffer the loss of her unentangled spinsterhood otherwise than by this ceremony. If a man marks her with red lead on the parting of her hair, her spinsterhood is deemed lost. No other man will consent to marry her. Hence there is no end to quarrels

until the one who has so marked her, really takes her as wife.

In the bridegroom's village, when the *kûârbărarăgu* is finished, his family and those who have helped in the erection of the arbour, enter the house and partake of the *suṛimanḍi*. This is cooked rice mixed with the meat of the cock sacrificed during the *kalsagalaṇ*. Then they drink beer and make merry until the rest of the marriage party has gathered and it is time to set out in procession towards the bride's village. This depends on the distance they have to go. When they must reach there only in the morning of the marriage day, they often start about midnight. In this case the *uliaṛandi*, instead of being performed on the way, takes generally place immediately after the *kûârbărarăgu*, before the eating of the *suṛimanḍi*.

The groom and his parents must keep their fast till after the *sinduriṭipika*, if this takes place the same day, otherwise till after the *uliaṛandi*.

**kûḷ-kûḷ** (long *û*) syn. of, and constructed like, *kăṛkăṛ*, but used of the whining of a single dog or puppy and the crying of a single child. The adverbial forms *kûṛleka* and *kûṛkenkûṛken* are also in use.

**kûḷ-kûḷ** var. of *khăṛkhăṛ*, intense acidity.

**kûḷ-kûḷhâ kûḷ-kûḷâ** (Sad.) vars. of *kaĭṇkuĭṇ*.

**kûḷña** Kera. var. of *kûâ*.

**kûṛ** (long *û*), **kûṛû** (first *û* long) (Or. *kûṛ*) I. sbst., a corner.
II. trs. or intrs., to make with corners; to make a corner somewhere: ṭuṇkipenda upuniako *kûṛea*, kanḍomdo golge taĭna, they make a *ṭuṇki* basket with a 4-cornered bottom and a round rim; oṛa baitanre okorepe *kûṛea?* In building the house where will you put the corners?

*kûṛ-ọ, kûṛû-ụ* p. v., corresp. meaning: cala miḍṭare buṭioa oṛọ tarasare *kûṛoa*, a tea-strainer (made of tiny bamboo lamellae) is pointed in the middle and has several corners.

**kûṛîâ-mûṛîâ** var. of *kuṛumûṛîâ*.

**kûṛsa, kûṛûsa** syn. of *kuṭusa*.

**kûṛsu, kûṛûsu** var. of *khulsu*.