Encyclopædia Mundarica .

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Remarks. I. In poetry a euphonic *n* is placed before most words beginning with *h* or a vowel. The *h* then is dropped : *neaq* stands for *caq* and *nora* for *hora*.

II. Placed between the first vowel of a prd. and the same vowel repeated, *n* forms a verbal noun : *maraq*, *manaraq*.

III. *n* is a recurring element in the demonstrative adjs. *ne*, this ; *en*, that ; *han*, that yonder, the distance of the beings pointed out varying with the position and strength of the vowel.

IV. As prefix, *n* enters as a formative element into a number of cpd. demonstrative adjs, prns. and advs., in all of which the modulating vowels are subject to the law of harmony : *ne-i*, this one (ltly. this he), becomes *nī* ; *en-i*, that one (ltly. that he), becomes *ini* ; *ne-min*, this much, becomes *nimin* ; *en-min*, that much, becomes *imin* ; etc.

V. Affixed to locative advs. ending with *re*, or *le*, *n* transforms them into adjs. qualifying liv. bgs. : daru *subaren* horo, the person who is under the tree ; Raciten dasi, the servant who go or will go, to Ranchi.

VI. The affix *n* is also the specifying element which restricts to present or past tense functions the tense affixes *ja*, *ta*, *ka*, *ke*, *le*, by themselves of an indefinite character. In trs. prds. it is for phonetic reasons, replaced by *d* : *jan*, *lan*, *akan*, *ken*, *len* ; *jad*, *tad*, *akad*, *ken*, *led*. Here, when the copula is suppressed, it forms participial adjs., and, followed by *i*, nouns of agency : *sentan* horo, or *sentani*, the man who goes now, the one who is on his way ; daru *maked* (or *maken*) dasi, the servant who felled the tree ; daru *makedi* (or *makeni*), the one who felled the tree.

VI. The rflx. v. of prds. is formed by the insertion of *n* or *en* between the root and the tense affix or copula ; *n* is inserted after a root ending with a vowel, and *en* after a root ending with a consonant. This *n* or *en* is inserted only in the indet. tense, the simple future, the df. prst., the indf. past in *jan* and the corresponding imperfects. In the other tenses the intrs. tense affixes are used for the rflx. v. as well as for the p. v. It is sometimes dropped before the affix *jan*. Note that in Mundari the use of the rflx. v. is much more extensive than that of the rflx. constructions in other

languages, and that it does not necessarily mean that the sbj. of the proposition represents both the agent and the terminus of the action. *Saben*, v. g., from *sab*, to catch, means to cling to smth. Trs. prds., the d. o. of which is necessarily an inan. o., as *dul*, to pour, may have a rflx. construction, but then the d. o. must be expressed in the sentence : dą tīree *dulentana*, he pours water over his (own) hand. Sometimes the rflx. v. differs only by a slight nuance from the trs. or intrs.

nā dmst. adj , this. It is used instead of *ne*, (1) in wonder, scorn or irony : *na* horodo nakae kajijada ! This fellow speaks like this ! (2) when shouting to a distant person. The corresponding prn. is *nai*, *nakią*, *naku*, *naëa*, this one, these two, these, this. In both the adj. and prn. the *a* is sometimes long. It occurs also in *naka*, *nakau*, *naleka*, *nalekan*, *namiąą*, *namilaą*, *nampiraą*, *nare*, *nasą*, *nalę*, etc.

***na** afx. of address, (1) used in Has. and by the Hos, instead of *ge* Nag., when speaking to any woman or girl for whom the afx. *ga* is not required, i e., used by males addressing their own wives or any woman or girl younger than themselves ; and by females amongst themselves, when the woman addressed is not considerably older than the one who speaks : *helana* okotema ? I say, wife (or woman, girl), whither art thou going ? *hijumena*, come hither. To use *na*, when *ga* is required would be very impolite and give rise to a quarrel. (2) used in sacrificial formulas addressed to a spirit other than Singbonga. Such formulas begin with : " *hēna* talaą ". Instead of this the Hos say *ocą*, even in addressing Singbonga. The use of *na* in this connexion, though spirits (except the *nagebonga*) are not regarded as female deities, seems to be inspired by the fact, related in the Asur legend, that they were the wives of the Asurs before Singbonga changed them into spirits. (3) used by the Hos and the Naguri Mundas in the cases where *ga* is used in Has.

na, nage, nare Has. Nag. **nado** Nag. (also with *ā*) (H. *nā*) disjunctive, not.....nor ; neither.....nor ; and, in intrg. sentences, either..... or : inią hatu *na* (or vars.) katu meną (or banoa) ; inią *na* (or vars.) hatu, *na* (or vars.) katu meną (or banoa), he has neither village nor knife, i.e., he is a vagabond ; Mangra *na* (or vars) Budhua menąi (or menąia, menąkina, bangaia, bankina) ; *na* (or vars.) Mangra, *na* (or vars.) Budhua menai (or as above) ; *na* (or vars) Mangra menąi (or menąia), *na* (or vars.) Budhua (menąi or menąia), neither Mangra nor Budhua is here ; siųjan *nae* (or *nagee*, *naree*, *nadoe*) calųjan ; *nae* (or vars.) siųjan, *nae* (or vars.) calųjan, baran sānje lingaṛalongoṛobaṛanjana, he has neither ploughed nor hoed, but has loitered about the whole day long ; bāre *na* (or vars.) bataũlire inią ili okoe lolakada ?

na bāre, *na* bataŭlire inia̤ ili okoe lelakada? Who has ever drunk his beer either at the flower feast or at the weeding feast? i e., when he holds a feast he never invites anybody. N. B. (1) These disjunctives are very often inserted between the two parts of a jingle to denote a strong negation: kâč *nare* kûĭ; eṭel *nage* peṭel. (2) Disjunction may also be expressed by means of *mene*, *mene*: Mangram *mene*, Budhuam mene, jetae banga̤ia (or banakina), whether thou say Mangra or say Budhua, they are both absent.

nã̈ Has. **naba̤** Nag. I. adj., same as *nã̄ra̤*, *nga̤ren*.

II. trs., to do smth. now: ne kamibu *nã̄ca*.

III. intrs, (1) prsl., to be or act now: pīṭitena moncakada honaa, da̤do *nã̄tana*. (2) imprsl., with inserted prsl. prn., to feel smth. now: lā̤hasu *nã̄ja̤ñña*.

nã̄-n rflx. v., same meaning: pīṭitedom *nã̄na* cim na̤ŭkena? Wilt thou start for the market now or a little later?

nā-gga̤ p. v., to be done now: ne kamido *nāgga̤ka*.

IV. adv., just now, now, immediately: *nã̄e* cabajana, he died just now; *nã̄ko* hija̤tana, now they are coming *nã̄* senga̤me, go now, immediately With the enclitic *ge* it is emphatic and with *utarge*, strongly emphatic.

nã̄ra̤, *uã̄rca̤* (1) pral. adj., of inan. os., referring to the present *nã̄ra̤* jugu; *nã̄ra̤* samaĕ, the present times; *nã̄ra̤* kaji, the thing just said or the thing of which we are speaking. N. B. In Nag. *nã̄ra̤ kā* may mean, a) not referring to the present: neado *nã̄ra̤* kajido kā, this is not the subject of our present conversation. (b) referring to a time long past: neado *nã̄ra̤* kajido kā, this is an old affair. (2) prnl. noun, same meaning and same remark.

nã̄ren prnl. adj., of liv. bgs., same meaning and same remark: *nã̄ren* hora̤ko tijana? Whither went the person who was here just now? nī *nã̄ren* hora̤do kā, he is a very old man.

nã̄ni̤, *nã̄reni̤* (*nã̄kina̤*, *nã̄ko*, *nã̄renkina̤*, *nã̄renko*) prnl. noun. of liv. bgs., same meaning and same remark: *nã̄ni̤doe* sena̤jana; ne hora̤ *nã̄reni̤do* kā.

N. B. *Nã̄* in all its functions may be strongly emphasized by the adverbial afx. *utar*, by the adv. *nã̄te* preceding *nã̄*.

nab̤ (T. *nāra* to give forth a smell) I. sbst., a strong smell (good or bad): ne ora̤re jarom kanṭara̤ra̤ *nab̤* mena̤.

II. adj., (1) with *soan*, same meaning: *nab̤* soante asadikiña, na̤do racatina̤tana. (2) with *cīj*, etc., smth. that smells strongly: ne *nab̤* būdo okoe autada? Who brought these strongly scented flowers? (3) with *ora̤*, etc., same as *nabakan*, a place filled with a strong smell: *nab̤* ora̤re dub̤te aĭña lija̤ nab̤jana.

III. trs, to fill with a strong smell: keorabū goṭa ora̤e *nab̤keda*.

IV. trs. caus., to cause smth. to smell strongly: campabūte supide *nab̤keda*, she has stuck Michelia

Champaca flowers in her chignon causing it to smell strongly.
V. intrs., (1) prsl., to smell strongly, i.e., to have a strong smell or to be filled with it: kcorabā *naḫtana*; oṛą *naḫtana*. (2) imprsl., with inserted prsl. prn., to perceive a strong smell: ili *naḫjąʼńa*, nūgeą sanaąatana.
nab-en rflx. v., to cause oneself or one's clothes to smell strongly: campabā poṭomte lijąc *naḫenjana*, he strongly perfumed his cloth by bundling Michelia flowers in it.
nab-ǫ p. v., (1) to be filled with a strong smell: soẽa haikote oṛą *nabaẓana*. (2) to be affected by a strong smell: amą gaötele *naḫǫtana*, eapinme, thy sore stinks, clean it. (3) to become such as to smell strongly: ne oṛąre ili *nabakana*. (4) to be caused to smell strongly: campabā poṭomte liją *naḫjana*.

nabāḫ (pejorative of the H. *nawāb*, governor, prince, lord) in scorn, I. adj., (1) with *hoṛo*, a haughty person, who does not show respect where he should: kenṭeḍ *nabāḫ* hoṛoloiąa sunditada, senkǫre kóẽlekao kae pūcaẽa, I have married my child to that of a very supercilious man, when we go for a visit he does not even receive us as one receives a beggar. Also used as adj. noun: amlekan *nabāḫ* jetare baąkoa. (2) with *kaji*, *kami*, smth. said or done with haughtiness: enkan *nabāḫ* kajialopea. (4) with *colon*, *dastur*, the habit of haughtiness.
II. intrs., with ind. o., to say to smb. that he is haughty: alope *nabābaąae* kadăraẽoa.
nabāb-en rflx. v., to behave haughtily: enka alom *nabābena*.
nabāb-ǫ p.v., same meaning: enka alom *nabāboa*.
III. adv., with or without the afxs. *auge*, *ge*, *ǫge*, *leḳa*, modifying *kaji*, *rikan*, *bain*.

nabar var. of *nibar*.

nabe poetical var. of *kaḫ*, parallel of *jom*.

Hesa jomejometena laądo
Mocae hendejanadana laądo,
Mocae hendejan.
Baṛe *nabenabetena* laądo
Ḍaṭac raągajanadana laądo,
Ḍaṭac raągajan.

The paradise fly-catcher, O girl, has blackened its beak with eating figs of the pipal tree. It has reddened its mouth with eating banyan figs.

naca 1⁰ I. sbst., anything, especially a tress made of one's own old hair, used to thicken a chignon. Hence the cpds.: *uḫnaca*, one's old hair thus used; *mindiūḫnaca*, wool thus used; *phitanaca*, ribbon thus used; *sereḍnaca*, a piece of cloth thus used; *nāngulanaca* (poetical), leaves of Tagetes patula thus used.
II. trs., (1) thus to use smth.: puṛątedo nakịte tudǫ ūḫ nĩąkeḍteko *nacaca*, to thicken the chignon, girls use mostly a plaited tress of their own hair that has been torn out by the comb; ne sereḍ *nacaeme*. (2) thus to thicken one's chignon: kuṛiko supiḍko *nacaea*. (3) thus to thicken a little girl's chignon: ne hon *nacaipe*.

naca-n rflx. v., thus to thicken one's chignon : *nacanme ;* sered *nacanme ;* kuṛiko supiḍko *nacana.*

naca-ǫ p.v., meanings corresp. to the trs.

2⁰ Nag. fig., syn. of *gabe*, but not used in connexion with *lāṛ.*

nacal-daru, sb:t., Salix tetrasperma, Roxb. ; Salicineae,—a small tree, 20-40′ high, with narrow, alternate, deciduous leaves and small flowers in erect dense catkins.

nacni (II. *nāchnā*, to dance) syn. of *khiḍi.*

nacu Nag. (Sa·l.) syn. of *kerǫ-baügi.*

nacur, acur (1) in the *bandīnn* incantation, parallel of *biur :* Lānko piṛikiko calaŏkenisaṛego binrruaṛ, *nacurrruarǫka.* (2) in poetry parallel of *ruaṛa.* Also in the cpd. *biurnacur*, parallel of *hijuseno :*

Gonetaḍmeategem ruaṛalena.

Calataḍmeategem *nacurlena.*

Having been given in marriage, why hast thou come back ?

nad Nag. var. of the tense afx. *jad :* kedakom *nelnaḍkoa* ei kā ?

nado, nādo Nag. var. of *na*, disjunctive.

naḍa Nag. var. of *nanda* Has.

naḍăgaḍ, naḍăgaī, nagḍa, nagḍaī Nag. vars. of *naṛagaḍ* Has.

nāę interjection, take care ! See what you are doing ! ne hon cinimente bulua *nāęm* kapataige, take care ! Thou art putting salt in the baby's mouth instead of sugar. With an imperative it means, be sure to, do not forget to : bara baje hijūme *nāę*, be sure to come at twelve o'cl.

nača (II. *nayā*, new) I. sbst., the condition of a ploughed field again overrun by grass and weeds : ne loĕoṛa *nači* lelte mundiǫtana sīledate isu din hobaakana, one can see by its weeds that it is long since this field was ploughed.

II. adj., (1) with *ote*, such a field : *nača* ote sīruaṛepe. (2) with *baba*, rice plants reviving after transplantation or after dressing with the plough : ne sokoṛare nimir roaakana, *nača* baba miḍ aṛi raṭi kā leloṭana, in this dell the rice has been transplanted these last days, it has not revived yet in any of the fields. (3) with *gaŏ, jilu*, a sore freshly healed and still tender : *naĕa* gaŏro kuḍlamteṛa ṭoleda ; kaṭarce gaŏlena, entaṛa jilu *naĕagea.*

III. trs., to let a ploughed field get again overrun with weeds : ne ote alope *naĕaca*, sīruaṛtabepe.

IV. intrs., in the df. prst., same as *naĕaǫtana* : ote *naĕalana ;* gaŏ (or jilu) *naĕalana ;* baba *naĕalana.*

naĕa-ǫ p. v., (1) of a ploughed field, to get again overrun with weeds : ote aloka *naĕaǫ*, sīruaṛtabǫka. (2) of rice, transplanted or dressed with the plough, to revive : kaṛaĕakan baba *naĕajana* ei aŭrige ? (3) of a sore, to heal growing new flesh ; of new flesh, to grow in a healing sore : gaŏ *naĕaǫtana ;* gaŏre jilu *naĕaǫtana.*

V. adv., (1) with or without the afxs. *auge, ge*, modifying *lel, leloǫ.* (2) with the afx. *ǫge*, modifying *laṛika :* apia loĕoṛa *naĕaǫgeko* taṛi-

kakeda, they have let three rice fields get again overrun with grasses and weeds.

nača dmstr. adj. and prn. used instead of *nea*, this, (1) in wonder, scorn or irony : *načado* ciuləŏ kaiə aĭumakada, I never heard such a thing before. (2) when shouting to a person at a distance. See the note under *načado*.

načado ! contrary of *ŋę cā* ! I. interjection of displeasure or (and) astonishment : takătako etanepe : *načado* ! barkaṭuuterpe ibiljada, make thinner planks. The deuce ! You are making them fully two inches thick. N. B. When a speaker begins his speech with this interjection, *hela nečado* is used instead of *načado* : helana *načado* ! canąm mentada ? moḍ taŏa ature moḍ paĕsara marei lagaðakana ! The deuce ! Woman, what hast thou been thinking about ? In one pot of stew thou hast mixed a whole piec's worth of chillies ! (2) The prn. *nača* (in *hela načado*) may be replaced by a noun with the adj. *nača, nā* or *nakan* : hela *nača* takătakodo ! The deuce ! What planks ! hela nā kajikodo ! Man alive ! How canst thou say such a thing ! hela nakan horado ! The deuce ! What a path !

II. s.st., also *načadokaji*, the interjection *načado*, amą mocaãte *načado* purąsa uruaoa, thou usest very often the interjection *načado* ; amą *načadokaji* aĭumte sobenko landatana, hokaeme.

III. trs., to address smb. with this interjection : aleą kaji aĭumepartede *načadokeḍ'ea*, landatele kabujana.

IV. intrs., to use this interjection : cenąm *načadojada ?* nea ciuləŏ kam aĭumkeda ?

***načal** Has. **nahel, nael** Nag. (Sad. H. *nāngal*) I. sbst., the wooden body of a plough ; a plough with its share. See Pl. XIII, 1, which shows a whole plough. The body, shown in fig. A, and cut out of a solid block of wood, is about 2′ 2″ long 10″ broad at the back and 6″ in front, where the plough hare is inserted. It is 4″ at its thickest, the sides (*nečalapărok*) slanting down as seen in the section B. C gives a section of the hole (*pālkora*) into which the ploughshare is fixed. Fig. 2 shows this share (*pāl* Has. *pahal* Nag.). The shaft D is called *esandi* or *kaḍi*. It is 7′ long and is inserted at a sharp angle into the wooden body. It protrudes a little underneath, forming what is called the *načalkuburu*. The vertical *karăbakunṭu* E is about 2′ high and is fitted with a handlegrip F called *karăba*. It is fixed in G into the square end at the back of the plough (*načalbŏ*) which is about 1″ broad.

Every Munda makes his own ploughs and yokes, excepting the shares. Not long ago it was still the custom that no youth was allowed to marry before he was able to carve them.

II. trs., to make into the body of a plough : ne daru *načaleme*, make a plough with this piece of

wood.

načal-ǫ p. v., to be made into a plough : daru *načalǫka*.

načal-apăroḫ sbst., the two slanting sides or wings of a plough.

načal-bǫ sbst, the protruding square at the back of a plough, where is the *kaṛăbaunḍu*, the hole wherein the handle shaft fits.

načal-dea Has. **nael-doča** Nag. sbst., the ridge along the body of a plough, between the two slanting sides.

načal-gaṛa Has. **nael-gaḍa** Nag. I. sbst, (1) a furrow. (2) an isolated furrow made to serve as a drain. or a similar channel made with a levelling plank to drain mud.

II. trs., to fit with such a drain : dą apaṛaanjeḍunte herakan loĕoną-ko *načalgaṛaca ;* godogodo losodakan loĕoną-do karateko *načalgaṛaca.*

načalgaṛa-ǫ p. v., corresp. meaning : ne loĕoną cenąmente kā *načalgaṛa-akana ?*

načal-kubŭru sbst., the end of the ploughshaft where it slightly protrudes under the plough.

načal-lăl sbst., the bottom of a plough.

načal-mapą adj., with *daru* or *muḍu*, a tree, standing or felled, thick enough to carve a plough out of it, in cntrd. to *karapanaṛą daru* (or *muḍu*), a tree thick enough to make a levelling plank out of it, and *hade daru*, a tree thick enough to be sawn into planks.

načalmapa-gǫ p. v., of a tree, to grow to this thickness : alea birre daruko *načalmapąakana.*

načal-moca sbst., the slanting triangle at the front of a plough between the *pālunḍu*, socket of the share, and the front edge of the bottom.

načal-moloną sbst., the top part of a plough between the *kaṛăbaunḍu*, socket of the handle shaft, and the *esanḍihora*, hole through which passes the plough shaft.

načal-rupi sbst, the upper back edges of the slanting sides of a plough.

načal-tuḍka sbst., the upper transverse edge at the back of a plough.

načari, ačari vars. of *naṛi, aṛi.*

naḫke, nąke Has. and derivatives, syns. of *lika* Nag. and derivatives.

nael, sometimes **nabel** Nag. and derivatives, vars. of *naćal* Has. and derivatives.

načom, načom-cakoḫ, načom-cakoḫ, načom-cakom, načom-načom also with *naṛum* instead of *načom*, cfr. *lombocombaď*, interjection, delicious ! used repeatedly to make a child's mouth water. It connotes that the one who uses the expression, is eating.

II. sbst., the use of these exclamations ; the smacking of the lips or making motions with the head or mouth to the same effect : *načomcakoḫ* lelkeḍ aĭumkeḍci haĕakja.

III. adj., with *kakăla*, the use of these exclamations : leldo kaina lelkeḍkoa, mendo *načomcakoḫ* kakŭlaina aĭumlą.

IV. trs., syn. of *haĕarika*, but with a child as d. o., to make a child's mouth water or increase its appetite

by using repeatedly, whilst eating, one of the above exclamations or moving the head or lips in a way expressing delight in the food: ne hon Budhuakoṛa *načomnačomkĭa*.

načom-ǫ etc., p. v., corresp. meaning: kanekance *načomcakoḷjana*, enamente hačakĭa.

načom, naĭum with the afxs. *ange, ge, leka*, and *načomcakoḷ*, etc., with or without the afxs. *ange, ge, tan, tange*, adv., modifying *jom*, to eat expressing delight in the food so as to excite a child's appetite: *naĭum-naĭumtanko* jomkeda.

načom-cakoḷ, načom-cakoḳ, načom-cakom, also with *naĭum* instead of *načom*, (1) same as *načom*. (2) childish, to eat with delight: cenebaḷe *načomcakomkeda*.

Naga sbst., (1) a wild tribe of Assam, known for their nakedness. Hence the term is also applied to naked children and to Hindu sadhus. (2) a caste of Hindus, called *Gosāin* in Hindi, who overrun Chota Nagpur to find borrowers.

naga (Sinh. *nagos*, having not gone) I. sbst., the act of missing attendance: nekan *naga* ciulaó kā lellena. II. trs. or intrs., to miss attendance: kami apimāe *nagakeda*, he was absent from work for three days; janaŏpe *nagalana*.

naga-n rflx. v., same meaning: neka alope *nagana*.

naga-ǫ p. v., of work, not to be attended: kami apimā *nagajana*.

nagadipli, nagahulaṇ sbst. or adv., a time at which, or a day on which, attendance is missed.

nagabâsi adj., a term applied to any member of the Nagabansi family, the family of the rajahs of Chota Nagpur.

nagaḍ (Or., Sad.) I. abs. noun, the quality of being nice, pleasing, satisfactory: kajiṛa *nagaḍ* aĭumte alom bolana, do not let thyself be misled by nice words.

II. adj, nice, good, giving satisfaction, in cmbd. to *nugud* Has. *nogoḍ* Nag. very sweet: *nagaḍ* kuḍlam kiriaepe, nāḷekanaḍo kāge, buy a good hoe, not one as we have now (or not one as we have just seen). Also used as adj. noun: nekan *nagaḍ* kam sukuaredo cilkana? If this nice one does not satisfy thee, how should it be then?

III. trs., (1) to make or render smth. nice: kajidoe *nagaḍkeda*, he spoke nicely. (2) to give smth. nice: kajidole *nagaḍkeḍpea*, we have given you fair words; kuḍlamiṇa *nagaḍkeḍmea*, cenaḍmentem laṇguĭ-laṇguĭntana? I have given thee a good hoe, why dost thou work languidly?

IV. intrs., imprsl., with inserted prsl. prn., to find things nice, good, satisfactory: tisiṇa jetaṇa kā *nagaḍ-jaĭńa*, I feel dissatisfied with everything to-day.

nagaḍ-en rflx. v., to do smth. with or for oneself at the right time or in the right manner: pīṭi senǫdope *nagaḍentana*, you start in good time for the market, or, it is a good thing that you go to the market; oṛaḍope *nagaḍenjana*, mid ṭipa

raṭi kā jorotana, you have built your house well, the roof does not leak at all.

nagad-ǫ p. v., meanings corresp. to the trs.: no kuḍlam kā *nagada-kana*, this is not a well made hoe; sobonape *nagaḍlena*, ciạ kamipe bagekeda? Everything in this work was satisfactory for you, why did you stop it?

V. adv., with or without the afxs. *ange*, *ge*, modifying *lel*, *lelǫ*, *aṭum*, *aṭăkar*, *kame*, *kaji*, *bai*, *duḳ*, etc., (1) well, nicely, comfortably, so as to please or give satisfaction: *nagaḍ* lelǫtana, it looks nice; *nagaḍ-ge* aṭăkarǫtana, it makes a good impression; *nagaḍle* inuạkena, we had a pleasant game; *nagaḍgee* dubakana, he sits comfortably. (2) also with the afx. *re*, at the right moment; in the nick of time, opportunely: *nagaḍrem* hijuạkana, miaḍ kajiiạ kulima, thou couldst not come better, I have to ask thee a question; *nagaḍ* apuiạ jidakangeam menjada (or apum jīdakanạge *nagadem* menjada), jetaṇa kam kamitana, "Happily my father is alive" sayest thou, and dost not any work! i.e., lazy fellow, thou livest on the sweat of thy father; *nagaḍ* dạ gamaakada, mendo miaḍ siụuritaiạ hasutana, the rain has fallen all right, but one of my plough oxen is sick.

nagal-nagal Nag. **nagam-nagam** Has. (Sad.) syn. of *jihiljihil*, very cold, icy cold, like which it is constructed; but these vars. are used mostly of cold wind and *jihiljihil* is mostly used of cold water. Other syns. are *kankan* and *sąsą*.

nạ̄-gapa syn. of *nimir*.

nạ̄gapa-nạ̄gapa, nạ̄gapanǫ syn. of *nimirnimir*.

nagăpani-janum Has. **nagăpini, nagpini** Nag. (Sk. *nāgphanī*, cobra's hoods; Or. *nagphinī*) syn. of *katitasaḍ*, sbst., Opuntia Dillenii Haw.; Cactaceae,—a spiny shrub with flattened, ovate, fleshy, tubercled joints; tubercles hirsute and spiny; youngest joints with small scale-like, deciduous leaflets; showy yellow flowers; and a pear-shaped umbilicate, tubercled berry. The fruit is not eaten.

nagăpini Nag. var., of the preceding.

nagăpini-tasaḍ Nag. syn. of *maraṇ gugăra*.

nagar (II) I. sbst., a town, a city.

II. trs., to make into a town; Kunṭi mâṛîmâṛîteko *nagarjada*.

III. intrs., in the df. prst., to grow into a town: Kunṭi mâṛîmâṛî *nagarlana*.

nagar-ǫ p. v., same meaning: Ranchi nagido *nagarjana*, Ranchi has become, or is, a town. Note the saying: no hatu tisiạ (or tisiṇgapa) *eranagarakana*, this village is to-day (or at present) a town of women, i.e., the men are absent from the village.

nagăra var. of *nagĕra*.

nagbaṭl Nag. (II; Or. *nagbel*) syn. of *arạbā*, Rauwolfia serpentina, Benth.; Apocynaceae. The root of this shrub is used as a remedy for

snake bites, and is also one of the components of the ferment for rice beer.

nagḍa, nagḍal Nag. vars. of *naṛagaḍ* Has.

nage, nāge var. of *na*, disjunctive.

nāge Has. **nahāge** Nag. emphasized form of *nā* : *nāge* scnome, it is now thou art to go.

* **Nage, Nage-bonga, Nage-era** (Sad. *nagī*, *nagea*) also called by the parallel *Bindiera* in sacrificial formulas, sbst., a spirit dwelling in low rice-fields, ravines, springs rivulets and small pools, the large pools being the domain of the Ikirbongas. This spirit and the *Churinbonga* are the two sole spirits regarded as females by the Mundas. The latter must of course be a female since it is the shade of a woman (who died in pregnancy or childbirth); but for the same reason all the tutelary spirits ought to be females, since they were formerly the wives of the Asurs and have been changed into spirits by Singbonga. Why is it then they have all become male spirits with the exception of the sole Nagebongas? The Mundas do not assign any reason for this. Probably all the tutelary spirits were originally regarded as females and this must be why they are still addressed with the afx. *na* in sacrificial formulas. In a patriarchal milieu the more respected female spirits would naturally little by little evolve into males, whilst the least respected, the Nagebonga, may have lagged behind in the process. When, says the Asur legend, Singbonga rising to heaven shook off the Asur women clinging to his garments those who fell on high grounds and near the heads of ravines became Nagebongas : piṛire uĭụjaṇi oṛọ ṭuṇḍulōrre uĭụjaṇi nagebonagajana. The Nagebonga has nothing to do with snakes and her name is not derived from the II. *nāg*, snake, though the Sadans call her *nāg kan ca*. The mistaken idea that the Mundas worship snakes must have originated in the fortuitous resemblance between *Nage* and *nāg*. As, in the text of the Asur legend, the names of the other tutelary spirits are referred to the places on which they fell and where they now reside, the name *Nagebonga* must have a like origin and *nage* must mean a certain kind of spot. That this word is no more used in this meaning, and the exact description of the spot meant is unknown, does not matter. The terms *condor* and *desaŭli*, also used in the Asur legend to describe a certain kind of spot, are equally fallen into desuetude, and their exact meaning is now equally unknown. Of course, if one derives *desaŭli* from the Hindi *deswali*, woman of the country, and, in spite of the text of the legend, opines that the spot called *desaŭli* was so called, not before, but only after the Desaulibonga fell on it and because he resides there, then there is no reason why one should not also derive *Nage* from the Hindi *nāg*. Only, in that

case we must suppose that those who introduced the religious system described in the Asur legend, intended to implant snake worship amongst the Mundas, an intention that failed signally.

Those Nageeras who are tutelary spirits get a public sacrifice at the flower feast and are invited to share in the other sacrifices: but, as in the case of the Burubongas and Ikirbongas, there may be in the boundaries of the village, and generally there are, more Nageeras who belong to the witchcraft system and are maleficient, though not very much so. A Nagera of the latter kind harms people who "defile her caste" by shouting near her spring or drawing water from it at noon (*muli tikin*), when she, like the other spirits, is supposed to take her meal. She harms also, but less often, those who drink of the water in which she resides or bathe in it boisterously. She is most vindictive towards those who dare to go and bathe in this water on the purification day after the birth of a child. As the people around know perfectly well where she dwells, they can easily avoid making her angry. The harm she inflicts is either rash on the body or a severe belly-ache without diarrhoea. There are however a few Nageeras known to inflict leprosy. To the first kind of harm, the causation of rash, refers the saying: *nage* arǫtaia, the Nageera has thrown water on him. Whosoever is conscious of having defiled her caste and angered her, offers, her a sacrifice of uncooked husked rice, or of turmeric, or, but rarely, of a fowl. When cultivated turmeric is not available, it may be replaced by wild (*dundidbǭ*). With the turmeric offered, cultivated or wild, she is supposed to clean the defilement. This smacks of Hindu influence.

Both the Nageera and the Churin, being women, like to come and join in a dance on the *akra*. When so minded, they excite in one of the girls such a mirth that she is forced to withdraw. Shortly afterwards the intruder appears under the shape of this girl and takes her place as if she had come back. When a Nageera or a Churin thus joins a dance, there is no end of mirth, and generally one of the dancers, either a youth or a maiden, gets into a trance. When caused by a Churin the trance is characterized by immoderate and hysterical laughter. The Mundas say that the intruder could be easily detected if only her cloth were not drawn over the back, because the latter is hollow!

nage-cara I. adj., with *hon*, a child so tender that harm inflicted by a Nageera would be enough to kill it, i.e., a baby: *nagecara* hon engaapukin goǫ́bagekǫa, both parents died, leaving a little baby. Fig., it is also applied to children a few years old: nekan *nagecara* honko simhar alope acukoako jomrikakoa, do not put such tiny children to drive off the fowls, they would let them eat (the grain). Also used as

adj. noun.

nagecara-ǫ p. v., in the continuative prst., to be such a baby or little toddler: soben honkotae *nagecaraa-kangca.*

II. adv., with or without the afxs. *ange, ge, leka,* modifying *menǫ*: baria honkiṇa *nagecara* menǫkiṇa.

Nage-era see under *Nage.*

***nage-gaŏ** syn. of *sudmoroǯ*, I. sbst., leprosy. It is believed that the Nageeras residing in certain pools inflict leprosy on those who disturb them: *nagegaŏraǫ* ranum ituana ei?

II. adj., with *hoṛo*, syn. of the noun of agency *nagegaŏlaṇi*, a leper: *nagegaŏ* hoṛoko conaṭem ranukoa?

III. intrs, in the df. prst., to have leprosy: *nagegaŏlanae.*

nagegaŏ-ǫ p. v., to get leprosy: *nagegaŏǫlanae*; nīdoe *nagegaŏakana.*

nage-hon sbst., (1) the child of a Nageera: barundako, kā jagardaṛi balçhonko oṛǫ *nagehonko* ôâôâtanko raṇea. (2) fig., syn. of *nagecara hon.*

nage-i sbst., a reddish scum found at times on stagnant water. Note the saying: ne ḍobare nage puraṇee itada, there is much reddish scum on this pool.

nage-lāçhasu sbst., such severe belly-ache for ½-1 hour (without diarrhoea) that the patient lies kicking about. After that he falls asleep: *nagelāçhasu* namakaṇa. Bitter medicines are used as a remedy by those who have not recourse to a sacrifice of turmeric, offered to the Nageeras, to whom this affection is ascribed.

nagen, naṇa, naṇagen, nata, natin IIas. vars. of *lagen, lagi, lagi, lagiḍ, lagin, laĭ, nagin* Nag. (Sad. *lage*) cfr. *mente,* postp., with or without the afxs. *ge, te,* for, for the sake of, for the purpose of, on behalf of, on account of, because of, owing to. In Nag. these postps. are preceded by the genitive case; but this is a wrong construction imitating Sadani. All these vars. may be used in the adj. cpds. described under *nala.*

nagĕra, nagăra, nagra (Sad., A. *nakāra*; Abyssinian, *nugara*, a drum) I. sbst., a kettle-drum: *nagĕrako* rūtana; dumaṇa muciko dabca, *nagĕra do* gāsiko, the skin of a *dumaṇa* drum is fitted on by the Muchis, that of a kettle-drum by the Gasis. Note the song:

Nokoreko baitānā
Nasaeaṭu mucidūmaṇa?
Cimaĕreko bāṛuĭtān
Diribica meṛeḍ *nagerā?*

Where do they make the *dumaṇa* drums, the terra-cotta frame of which is fitted with a skin by the Muchis? Where do they make the kettle-drums with iron extracted from stone ore?

*There are two kinds of kettle-drum, a small and a large one. The small *nagĕra* (Pl. XXVII, A) is 1′ broad and 10″ deep. Its frame is made of iron plates ⅛″ thick, riveted together vertically, with a rim of double thickness. At about 4″ from the rim there is a flat iron band, ⅖″ broad and ⅛″ thick, encircling it and serving to fasten the skin. The skin is of cowhide,

overlaps about 1″ and has a row of eyelet-holes along its border. A narrow thong of raw cowhide passes through these holes and over a contiguous pad of twisted straw about ½″ thick. This pad in its turn is laced on to the iron band by another thong of raw cowhide ¼″ broad and $\frac{1}{25}$″ thick, passing alternately over both. It is this thong that stretches the skin.

The ordinary large *nagĕra* (Pl. XXVII, 4) is 1′ 11″ broad and 1′-11½″ deep. Its frame is made either of terra-cotta or of bands of thin iron, about $\frac{1}{16}$″ thick and 4½″ broad, riveted together horizontally. The skin of cowhide overlaps 1½″ and has a double row of eyelets, 1″ distant from each other, the lower eyelets being everywhere exactly under the upper ones. It is fastened and stretched by means of an elaborate network of thongs. To make our explanations clear, let us number the upper eyelets *1*, *2*, *3*, *4*, etc., and the corresponding lower ones *1′*, *2′*, *3′*, *4′*, etc.

A flat thong of raw cowhide, about ¼″ broad and $\frac{1}{24}$″ thick, enters in *2*, passes under the skin and reappears through *1*; it then joins *5*, but between *1* and *5* it hangs forming a loop, the middle of which is just over *3′*. After passing under the skin between *5* and *4* it emerges from *4* and joins *8*, making a loop that hangs over *6′*. Entering by *8* it passes under the skin, comes out through *7* and joins *11* making a loop over *9′*; and so on. A second such thong, making a loop over *1′*, enters by *3*, passes under the skin, comes out by 2 and joins *6*, making a loop over *4′*; then passing under the skin it comes out by *5*, makes a loop over *7′* and joins *10*. A third thong passes under the skin between *4* and *3*; *7* and *6*, etc., and has loops over *2′*, *5′*, *8′*. The sides of each loop are stretched so as to form an angle, and wherever the loops cross they pass alternately under and over each other.

Through each of these loops and the corresponding lower eyelets, passes a thong of raw cowhide $\frac{1}{8}$″ broad and $\frac{1}{12}$″ thick, twisted so as to resemble twine. The two branches of these thongs are long enough to reach the bottom of the drum and, when interlaced, will cover the whole with a network. There is a band of raw cowhide, ½″ broad, encircling the body 8″ from the rim. A second such band encircles it 8″ lower down, and at the same distance from this, near the bottom there is a circle of rope, ½″ thick, made of Hibiscus cannabinus or Hibiscus sabdariffa fibres. Let us follow the two branches of the thong passing through a loop and eyelet, say through eyelet 3′. The right branch joins the first band below 2′ where it interloops with a thong coming from 1′. As one of these thongs passes under the band and the other over it, the band itself is caught between the two loops. The same happens below 4′ where the left branch

interloops with a thong coming from 5′. Then the two branches are led so as to cross each other a little above the second band. When they reach the latter they interloop, to the right with a thong coming from 2′, and to the left with a thong coming from 4′. Again the band is caught on each side between a pair of loops in the same manner as the first band. Then the two branches are brought together and joined with a single knot a little below the band, and go to catch the ring of rope under which they are double-knotted.

Such is the ordinary large *nagĕra*; some are still larger; some have 3 or even 4 bands around the frame and then the network is modified accordingly; on some the pattern over the eyelets is less elaborate.

All nageras have a hole at the bottom, through which now and then oil (by preference mustard oil) is poured so as to soften the skin and prevent it from drying up. To make it sound better, the skin is smeared on top with a mixture of crushed sal rosin and oil. The oil extracted from Pongamia glabra seeds is the best for this purpose.

nagĕra-nisān and vars., I. trs., to proclaim smth. with a beat of the kettledrum: ne kajido gapa pīṭire *nagĕranisānepe*.

II. intrs., to make such a proclamation: ne kajimente gapa pīṭire *nagĕranisānepe*.

nagĕranisān-ǫ p.v., (1) prsl., of smth., thus to be proclaimed: tisiŋ pīṭire cekan kaji *nagĕranisānlena?* (2) imprl., of such a proclamation, to take place: tisiŋ pīṭire cekan kajimente *nageranisānlena?*

nagin Nag. var. of *nagen*.

nāg-neḍa (H. *nāg newa*) sbst., Anona recticulata, Linn.; Anonaceae,—the Bullock's Heart or Sour Sop, a small tree with alternate, simple, entire, acuminate leaves; greenish flowers with 6 petals in 2 unequal series; and a large, edible, subglobose fruit with flat 5 cornered areoles. This tree is met only, and not often, in the gardens of the Sadans.

nagpini Nag. var. of *nagăpanijanum* Has.

nagpini-tasaḍ Nag. syn. of *maraŋ gugura*.

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

nagṛa, nagṛal Has. vars. of *naṛăgaḍ*.

nagu poetical form of *agu*:

Namdore, sugūoa, soben birem lelakād,

Sugūoa, naguleme sūsaŋ bā. [Thou, paroquet, hast seen all the] jungles. Go and bring, O paroquet, a yellow flower.

* **Naguri** sbst., (1) poetical name of the Mundas, including those who speak the *Hasaḍǫ* dialect. (2) also *Naguri disum*, the part of the country where the Naguri dialect is spoken, in entrd. to *Hasaḍǫ*. See under this word. (3) also *Naguri hoṛo*, an inhabitant of the Naguri country, one who

speaks the Naguri dialect. (4) also *Naguri jagar*, the Naguri dialect. In this dialect, more akin to Santali than the Has. dialect, there are a number of special words and special forms of roots. *D* generally replaces *r*. There are several special tense affixes and no contractions in the verbs. A long vowel in the first syllable of a word is divided into two of ordinary length with a *h* inserted in between. When both the sbj. and the d.o. of a trs. prd. in the a.v., are liv. bgs., the construction of the sentence differs totally from that in the Has. dialect. (See the fifth note under *e*). The language in this dialect is moreover largely spoiled by the admixture of many Hindi and Sadani words; by the gradual disappearance of idiomatic, possessive and other, constructions; by the adoption of Hindi constructions, as the use of the genitive case before a postposition. Many Naguri people disfigure their language completely by interlarding it with the Sadani *ke*, a postposition to d. os. The resulting hodge-podge then is not worthy to be called Mundari. Much of this deterioration must be laid at the door of the Lutheran converts.

naguri-bilam sbst., a plant, the root of which, according to the legend, is used to prepare the ferment for rice beer. It is no more known what plant is meant, but it seems pretty clear that *naguribilam* is an old name of the *carpandu*.

naguri-bonḍol I. sbst., the habit of Naguri people of wearing a loin cloth (*botoṛ*) with long flapping ends : *naguribonḍol* kale sukuṇ.

II. adj. and adj. noun, a man with such a loin cloth : miaḍ *naguribonḍol* hoṛo senṛtanpe lelkịa ci ? nīdo okosaren *naguribonḍol ?*

III. trs., (1) also intrs., to don such a loin cloth : botoṛe *naguribonḍol-keda ; naguribonḍolkedae*. (2) to dress a little boy in such a loin cloth : ne hon *naguribonḍoltaipe*, enkagee namtana.

naguribonḍol-en rflx. v., to don such a loin cloth : alom *naguribonḍolena*, ne disumreko landaamea.

IV. adv., with or without the afxs. *ange, ge, ṛge*, modifying *botoṛ, bonḍol, rikan, lelṛ*.

naguri-ipil-aṛa sbst., Hibiscus radiatus, Willd. ; Malvaceae, an erect, much branched shrub, 1¼′-2′ high, with soft down ; scattered recurved prickles ; and large pale yellow flowers with purple eyes. It is cultivated as a potherb.

naguri-leper-aṛa syn. of *gandhari-aṛa* (which latter name is rarely used).

naha Nag. var. of *nā* Has.

nahala, nahalaĕ, nahalaī, nahalage, nahalagi, nāla, etc., **lahala**, etc., **lāla**, etc., Nag. (Sad. *na lage*) negative particle used only as in the following sentences : nī Mangra *nahala ;* nī Mangra *nahalage ;* nī Mangra *nahala* tani, this is not Mangra ; niku ne disumren hoṛoko *nahala ;* niku ne disumren hoṛo *nahalako*, theso

are not people of this country, i.e., these people are not of this country.

nahel Nag. and derivatives, rare vars. of *naḍal* and derivatives.

nai Nag. (H. *nadi*) syn. of *maraṇ gaṛa* Has. I. sbst., a river, in cntrd. to *gaḍa* Nag. *lōṛgaṛa* Has., a rivulet. *nai-ǫ* p. v., in the continuative prst., of a country, to have rivers : ne disum khūḷ ci *naiakana ?* Are there many rivers in this country ?

nāi contraction of the afx. of address *na* and the interjection *hāi : okoṭaremanāi ?*

naï (dl. *nakiṇ*, pl. *naku*) dmstr. prn., this one, used instead of *nī*, (1) in wonder, scorn or irony. (2) when shouting to a distant person : *naïdo* kenṭeḍ landia hoṛoge ! This one is (or, thou art) a very lazy fellow ! *naï* nakae sôṛâakana mente kaiṇ ṭūrla, I did not know that this man is so wise ; okoe hāim dâṛâtana ? Budhuado *naï* nariǥea, whom art thou looking for yonder ? This Budhua (ltly., Budhua, this one) is here.

naïār Nag. **naïhār**, **nahiār** Nag. (Sad.; H.; Or.) sbst , the house or village of a married woman's parents, in cntrd. to *sasurār* Nag., the house or village of smb.'s father-in-law : amaṇ *naïārdo* okoṭaṇ ?—Aĭńaṇ *naïārdo* Taḷkara ; amaṇ *naïār* okorea ?—Aĭńaṇ *naïār* Taḷkararea. N. B. Sometimes, when the parents now live in another village, the old residence is called *naïārhatu*, and the new one *naïār*.

naïār-en rflx. v., of a married woman, to visit her parents ; to remain a said time on such a visit : tisiṇdo kiminiṇ *naïārennana ;* apimahae *naïārennana*.

naïār-ǫ p. v., (1) to be the house or village of a married woman's parents : oko hatu amaṇ *naïāroa ?*—Taḷkara, what is thy parents' village ?—Tabkara. (2) to become the new residence of a married woman's parents, in cntrd. to *naïārhatu :* aĭńaṇ naïārhatudo Taḷkara, mendo tisiṇgapa Ruchi *naïārakana*.

naïārṭe adv., to the said house or village. This may be used prdly. with inserted prnl. sbj. : *naïārṭiṇnana*, she has gone to visit her parents.

naïār-boṇga and vars. sbst , the shade of an ancestor of a married woman or any spirit of the village where her parents reside, as a Garasibonga or a Najombonga, when divination has disclosed him as responsible for sickness in her husband's family.

naïār-hatu and vars. sbst., the old residence of a woman's parents who now live elsewhere.

nai-aṛa syn. of *gaḍaaṛa*.

nai-gena Nag. syn. of *gaṛaatom* Has. I. adj., situated at the side of the river ; *naigena* loĕoṇ sīime.
II. adv., also with the afx. *re*, at the side of the river : *naigena* duḷme.
naigenate adv., along the side of the river : *naigenate* seneme.

nall sbst., a distance of 20 steps, as measured in the game of tip-cat, *bitiinuṇ*.

nai-parom Nag. syn. of *gaṛaparom* Has. I. adj., situated at the other side of the river, beyond the river.

II. adv., also with the afx. *re*, at the other side of the river.

naiparomte adv., towards the other side of the river : *naiparomte* senme, ford the river.

naĭri, aĭri, naĕari, aĕari poetical interjection of sadness or grief, alas !

Naĭri neaŋ ! *naĭri* napaŋre !
Gaŗadąteŋ natutana.
Naĭri neaŋ ! *naĭri* napaŋre !
Naidąteŋ bualetan.
Alas ! O mother ! Alas ! O father !
The flood carries me off.

Naĕari gatiŋe ei bāpari sangaiŋ,
Cīkomeneteme nīametana ?
Naĕari gatiŋe ei bāpari sangaiŋ,
Merekomeneteme saĕadetan ?
Alas, my friend ! Alas, my chum !
Why art thou crying ?

naĭta Ho, *fide* Haines, sbst., Hibiscus ficulneus, Linn. ; Malvaceae,—a fibrous, branched herb, 3-4′ high, with roundly 3-5-lobed leaves ; and white, dark-eyed flowers, 1-1½″ diam.

naĭta-baĕar Ho, sbst., twine or rope made with the fibre of the *naĭta* plant.

najari, nanjari (A. *nazar* ; Or. ; Sad.) 1⁰ I. adj., in jest, syn. of *kâṛâ*, blind of one eye ; syn. of *kose*, with one eye habitually only half open : nīdo okoren *najari* buṛia ? Also used as adj. noun : he *najari*, kotemtana ?

II. trs., with the object looked at, or with *meḍ*, expressed or understood, as d. o., to look at smth. with only one eye, the other remaining purposely shut : *najarikiate* oêṛôe ṭoṭekja, he hit the bird after aiming at it with one eye shut ; ne hoṛodo cêṛê ṭoṭetanre janaŏe (or janaŏ mode) *najariŭa*, this man, when aiming at a bird always looks with only one eye ; tiaakan daru *najarikeateko* sūtuĭa ; hade daru sūtujareko (or sūtujare meḍko) *najariŭa*, when sawyers compare (to a plumb-line held at arm's length) the line marked on the bole to be sawn into planks, they look with one eye shut.

najari-n rflx. v., in jest or scorn, same meaning : enanāteben *najarintana*, nājakeḍ kaben haḍjala !

najari-ǫ p. v., (1) corresp. meaning : mar, ne ṭona *najariǫka* aḍ bata hadeben. (2) in jest, to become blind of one eye : *najariakan* kuṛi lelko idiliṅa, kaji kā dariǫlekaiŋ kadăraŏjana, they took me to see a girl blind of one eye, as my intended bride ; I was speechless with anger.

2⁰ fig., I. sbst., the effects of the evil eye, whether caused unwittingly or purposely, in entrd. to *najaribān*, the same caused purposely. As sbj. of *calaŏǫ*, *lagaŏǫ*, and as d. o. of *calaŏ*, *lagaŏ*, *ṭǫ*, in connection with a liv. bg., it is generally a syn. of *najaribān* : aleą kakaruŗe *najari* ṭǫjana, enamente soben jō soĕatana, our pumpkins have been under an evil eye, that is why all the fruits rot ; *najariko* calaŏkeda, (rarely said), they cast unwittingly the evil eye ; *najariko* calaŏkja, (or ṭǫkja, agaŏkja), they purposely cast the evil eye on him.

II. trs., (1) with an inanimate d. o., (rare), to cast unwittingly the evil

eye on smth. : alea kakaruko *najarikola*. (2) with a liv. bg. as d. o., to cast, as a rule purposely, the evil eye on smb. : *najarikiako*.

najari-o p. v., corresp. meanings : ne bengărado *najarijana* cimad, betekan hopojana.

*Things may suffer from the evil eye when often looked at, though people have no intention of thus harming them. To prevent this (*najari kesedmente*), a pitcher (*catu*) covered with designs in whitewash is placed conspicuously upside down either on a crooked stick planted in the middle of a field, or on a roof where a pumpkin trails. This pitcher, often replaced by a stew pot (*laŏu*) when put on a roof, attracts the eyes and turns them away from the fruit. Another means used sometimes to protect pumpkins, is to throw on the road in front a mixture of ashes, pumpkin leaves and young fruit that has fallen off. Some people keep a macaque, because this monkey by its antics attracts the eyes of even those that are badly disposed, and thus protects not only against the unwitting evil eye, but also against intended spells.

A spell purposely intended (*najaribān*) cannot be cast on inanimate objects, but only on human beings or animals. It is cast by looking askance whilst reciting an incantation. Those under such a spell get sick. To counteract the spell a *bandunu* incantation is necessary. There are people who can throw back the spell on the one who cast it.

najari-bān, nanjari-bān I. sbst., a spell purposely cast by the evil eye. See under *najari : najaribān* saĕte ariḍjalo montor kajikeate calaŏoa.

II. trs., of the evil eye, to cast a spell on man or animal : tisina ne danagăra burupiṛireko *najaribānkia*, caŭlijanare enkageina namjada, they cast an evil eye spell on this youth to-day at the fair, that is what the divination reveals me.

najaribān-o p.v., corresp. meaning : *najaribānakanae* cimad, deŏṛâ raipe.

najar-nujur Nag. var. of *lajar-lujur* Has. Nag.

najom (T. *nanjsu*, poison, evil) 1° I. sbst., (1) syn. of *maŭra*, prepared poison : mandire *najome* jomla. (2) fig., in the name *babanajom*, syn. of *pasăra*, wild rice, and in the sentence : pasărado babara *najomge*, wild rice is the bane of rice cultivation.

II. trs., to poison : nīdo cimin horoe *najomkedkoa?*

najom-en rflx. v., to poison oneself ; (generally, *najomgoen*, to kill oneself with poison).

na-p-ajom repr. v., to poison each other : dikukore apīmteko *napajoma*, amongst the Hindus it is the custom to poison with opium.

najom-o p.v., to get poisoned : ne candu api horoko *najomlena*, bar horodokina goguterjana, oro miadnido tisinagapae biridruarakana.

2° fig., I. trs., (1) to disgrace people by one's bad reputation : ne horo kumbŭrute gota hatuĭ *najomkeda*,

by his thefts he has spoiled the reputation of the whole village. (2) to cause smb. to get a bad opinion of oneself (only when this meaning is clear from the context) : hosŏṛokatete gomkem *najomakąia*, oṛodo kae patiamea, by thy repeated lies thou hast given thy master a bad opinion of thy veracity, he will not believe thee anymore ; baṅkdoe *najomkeda*, enamente Moṅgolkoą ṭakae rîṛîtana, he has spoiled his credit with the bank, that is why he now takes loans from the Mogul money-lenders.

II. intrs., imprsl., in the indet. ts. : hosŏṛo aloma, misabarsa hosŏṛore sabutijanreo *nājoma*, do not lie, when one has been caught lying even only a few times, one gets a bad name.

najom-en rflx. v., to spoil one's reputation : apedo baṅkre goṭahatupe *najomenlana*.

na-p-ajom repr. v., to disgrace each other by their bad reputation : apedo baṅkre goṭahatupe *napajomtana*.

najom-ą p. v., meanings corresp. to the trs. : amą kista haltabome, amąte aleole *najomąlana*, pay thy instalment quickly, we also lose our credit owing to thee ; abu jamaren apiupun hoṛo kista kako haltana, tisiṅgapa abumente bank *najomakana*, three or four of us do not pay their instalments, at present the bank does no more trust us.

3°. I. abs. n., the condition of a witch or wizard, the practice of witchcraft : inią *najom* kā hokaoa ; ale gusŭṭire *najom* banoa, in our family branch there are no witches nor wizards. N. B. The spells cast by witches and wizards are believed to be invisible, sickness-causing poisons which they charge their *najomcandis* to convey and administer to the victims.

II. adj., (1) with *buṛia*, *kuṛi*, *haṛam*, *koṛa*, a witch, a wizard, i. e., a devotee of a *najomcandi* : *najom* buṛiako duṛuduṛubaṛaea, witches prowl about in the dark. Also used as adj. noun : miaḍ *najom* hatuñteko haruṛuṅkia, they have expelled a wizard (or witch) from the village ; Buṭkibuṛia *najomko* (or *najom* menteko) saḅkia, they have caught the old Buṭki as a witch, i.e., they have proved her to be a witch. (2) occasionally, with *haṛam* or as adj. noun, syn. of *kudranajom* : jā hoṛoą puguṛi bonga eṭąeṭą oṛąrenkoe nokŏsanjakore, en hoṛo *najome* saboa, when a spirit, whom a man worships in private, harms other houses, that man gets caught as a *kudranajom*.

III. trs., (1) of a witch or wizard, to cast a spell on smb. : no buṛiado cimin hoṛoe *najomkeḍkoa ?* (2) occasionally, in anger, of a *kudranajom*, when the harm of which he is the unwitting cause by his neglect of worship, has resulted in death : honiṅkoṛam *najomkia*.

najom-en rflx. v., to become a witch or wizard : alope *najomena*, kā bugia.

na-p-ajom repr. v., to cast spells on each other : najom buṛiako *napajoma* ci ? Buṛiṭolare beṭekanko *napajom-*

tana, nīą koṛa hini jomjąia, hinią koṛa nī jomjąia, in the village of Baritola there is much crossing of spells, witches harming each other's husband.

najom-ą p. v., (1) meanings corresp. to the trs. : ne buṛiate eimin hoṛoko *najomlena*. (2) to become a witch or wizard : ciulaŏ alom *najomoa* ; en hature sidado miadge najom taĭkena, mendo tisiagapa gelhoṛo-lekako *najomakana*, there was formerly only one witch in that village, now there are some ten.

najoman adj., with *buṛia*, *kuṛi*, *haṛam*, *koṛa*, a witch, a wizard : najomdo kae *najomana*, curinbongae manatiatana, kae ṭaŭkająia, inigee hatirjadbua, he is not a wizard, but he neglects the worship of the Churin whose devotee he is, it is this Churin who harms us ; najomauara kabu kuliĭa ; okoe kae *najomana ?* kulaqdaa kabu sukutana, we do not ask whether there are witches in that family ; who is free from witchcraft ? What we do not like is one who can and does change himself into a tiger. This saying, often addressed to a match-maker, seems to date from a time when witches and wizards were quite common and were taken as a matter of fact. Indeed nowadays an accusation of witchcraft is enough to break a match.

najomanį prnl. noun, a witch or wizard : najomcandi *najomanko* eskarko baiia, the *najomcandi* is worshipped only by witches and wizards.

**Witchcraft.*—For the irrational animal evil does not and cannot exist as a question, and objectively, i.e., as an individual experience, it is so infinitely small in comparison to what it is for man, that we may say that for animals the world is not a paradise lost, but a paradise full of delights, because it offers them all that their limited nature longs for. But for man gifted with intelligence and free will, i.e., the power of intellectually creating whole worlds and the power of realizing or destroying much of these visions by his moral strength or cowardice, evil is not merely one of the many questions agitating his restless brain, but it is in a very true sense *the question* overshadowing all others ; and this all the more so because he is constantly reminded that, beside the moral causes he may himself direct to good or evil there are many other over which he has no control whatsoever.

To the question : 'What is evil, this mysterious something from which we are ever trying to escape and from which we can never keep entirely free in this life ?' two answers are given from time immemorial. The greatest and clearest minds say that it arises out of the limitation of contingent being, that it is a deficiency, a something negative. Others consider it as something positive. Like good, they say, it is a living eternal principle ever at war with the principle of good. This leads

to the question : ' Does the principl of good possess the power of overcoming the principle of evil or not ? The answer to this question is fraught with the gravest consequences to humanity ever at pain to escape from the sufferings evil spells for it. For we may say *a priori* that those who believe both principles to be of equal strength would be strongly tempted to buy deliverance or at least a diminution of suffering from the principle of evil by a kind of compromise or by capitulation pure and simple. In other words : they would be tempted to propitiate the principle of evil by sacrifices deemed in harmony with its nature. Such sacrifices would be as repugnant to the better part of our human nature as evil is itself, they would be cruel and repulsive. So too may we say *a priori* that those who believe the principle of good strong enough to triumph over evil, would naturally try to gain participation in its powers : they would invent a system of rites moving the principle of good to place those powers at their disposal.

What presents itself thus to the mind as mere logical possibilities, that human history presents to us as realized facts. The cowardly and immoral capitulation of large parts of humanity finds expression in the cruel human sacrifices offered to a number of personifications of the principle of evil in many parts of the world ; and especially in the particularly revolting sacrifices offered by the Dravidian Khands to the goddess Tari, described so graphically by Col. Dalton in his *Ethnography of Bengal*, pp. 385 *et seq.* In these sacrifices a fiendish refinement is used to make the most horrible mental and bodily sufferings of the victim last as long as possible.

No trace of such cruel rites nor of any such beliefs is found among the Mundas, nor do we meet with anything allowing us to conjecture that such practices and beliefs existed among them at some former period. The dread of the *ondokas* (sacrificers of men), which plays such a conspicuous part in the popular talk at sowing time, demands another explanation, as is shown in the article under *ondoka*. In the Asur legend the horror of the Mundas for human sacrifices is shown by the treatment they meted out to those Asurs, who asked them for a boy they might sacrifice.

The second alternative, namely the belief that the principle of good has means of overcoming evil, finds expression in all those varying systems of rites and practices met with the world over and at all times, which are supposed to be efficacious against evils emanating from whatever immediate cause.

The means used by the supposed principle of evil to afflict men, are generally believed to be of 5 kinds ; (1) The mysterious power supposed to be inherent in imitative magic.

This is believed to be as efficacious for good as it is for evil. When, f.i., the Mundas imitate the noise of a thunderstorm by drumming and by rolling down stones from the top of a hill, they believe that thereby rain might be produced. So too it is believed that a person may be hurt or killed when a clay-imitation of his, made for the purpose, is pierced malevolently with a little sword. (2) The mysterious power of the evil eye. This is supposed to be inherent in certain persons on account of the peculiar nature of their spirit, *roa*, who are therefore called *hambal roa-tenko*, heavy-souled people. They are believed to inflict harm by their looks especially on children, domestic animals and crops. They are believed not to be themselves conscious of this fatal quality of theirs. (3) A similar mysterious power for evil is believed to be inherent in praises, though they be uttered by friends or others in perfect good will. The means resorted to by the Mundas against the evils arising from the evil eye and from praises are described partly in the article under *deŏŗâ* and partly in that under *soso ṭapa*. (4) Some evil spirits, *boŋgako*, are believed to be both inclined and able to harm men directly by themselves, without being engaged or impelled thereto by wizards and witches. Finally, (5) Bad people, wizards or witches are believed to have, by means of certain *mantras*, i.e., by cabalistic formulas, occult powers, over some particular *boŋga*, whom they thus make subservient to their own evil purposes. This is what the Mundas understand by witchhcraft properly so called, and of this alone does the present article treat.

It is of this belief and the practices connected with it that one of their historical traditions states, that it has been introduced into Chota Nagpur by the Oraons. And one of the Baranda Buru legends states explicitly that this system is an innovation, and it expresses regret at its introduction among the Mundas. (See article under *Baṛanda-boŋga*, p. 430). That the system is of alien origin and of later introduction among the Mundas, is confirmed by the following facts. The ministers pretending to counteract the powers of wizards and witches, i.e., the *sokhas* and *deŏŗâs*, need neither belong to the Mundari village family nor even to the Munda race. The sokhas are mostly Sadans or Oraons. The language used by them is mostly Sadani or Hindi and hardly ever understood by the Mundas using these mantras. The texts given by Mundari *deŏŗâs* are a corrupt Sadani which is hardly understood even by Hindi pandits. The source from which genuine *sokhas* and *maraŋ deŏŗâs* derive their powers (*gun*) is not *Siŋboŋga*, but *Mahadeo*. From the confused and interminable accounts one hears about Mahadeo, it is not even clear whether he be really a personification of the principle of good. The

forms of worship offered to him, are purely Hindu rites.

The typical beliefs and practices developed among the Mundas by the witchcraft system may be summed up as follows:

I. The Mundas do not believe that witches or wizards can accomplish their evil purposes immediately by the sole act of their will. For that purpose they require both, a material means and a spiritual agent distinct from themselves. The material means is a mixture of poisons they gather and keep in tiny earthen vessels. These poisons are called *maṇṛa*, in contradistinction to *bisi*, venoms, acting through injection into the blood. Witches and wizards try to mix this into the food or drink of their victims by themselves or others, where they can do so unobserved. It is only when they cannot do this, that they engage the services of some spirit to do the work in an invisible manner. When *maṇṛa* is used by witches or wizards it is called *najom*. The witch or wizard using it is called *najomāni*, one using *najom*, i.e., a witch or wizard, also *najom buṛia*, a poisoning old woman, a witch, or *najom koṛa*, *najom haṛam*, a wizard. The spirit used as agent is a *najom bonga*. Witches and wizards choose some particular bonga as their confident and agent, only after he has made his presence felt by some manifestation of great power, *jān peṛe uduhlere*, and then they give him a particular name, generally a kind of nickname, f. i., *Langṛa*, the lame one, by which they call him when he is wanted for some work: *mar haṭlaleṇ Langṛa hijume!* now then, Lame one, come on! Several witches may have the same najom bonga as confident without their knowing of it. Over these najom bongas the witches and wizards are believed to have real power of command by the virtue of the occult cabalistic formulas they use. But each time they exact some work from them they must promise them some sacrifice or another. Regarding the sacrifices thus promised to najom bongas the Mundas have a peculiar belief. If some sokha thwarts or neutralizes the evil purpose of a witch or wizard by a mantra stronger than that of the witch or wizard, he must also point out the sacrifice that is required in such a case. The sacrifice thus pointed out is believed to be always the very same as that promised to the najom bonga by the witch or wizard. Once promised, these sacrifices must be offered to the najom bonga either by the witch or wizard or by the intended victims if these escape the intended harm through the ministrations of the sokha.

It is but natural that all kinds of strange stories be related about the ways and the powers of witches and wizards. As everywhere else in the world, it is believed that most of the persons acquainted with witchcraft, are old women. But younger

women and even unmarried girls may be suspected and accused of witchcraft. Men are less liable to these suspicions, though the existence of wizards is also believed in. Older witches are supposed to initiate younger people. On certain occasions witches and their pupils come together to hold weird dances. One of these is described under *bandñnu*.

The people say that witches and wizards are especially active during epidemics among men or cattle because they hope that then the mischief they do, will be attributed to these, so that then they escape the risk of being detected.

II. *Najom bonggako*. There are a number of spirits that may be forced into the service of witches and wizards. The following are mentioned : *Nasan bonga; Hañkar bonga*, believed to assume 4 different modalities : *Hañkar bonga, Behañkar bonga, Hisinga hañkar bonga* and *Tundu hañkar bonga ; Akuṭi bonga ; Candibonga; Ikir bonga; Jīḍ bongako*, the spirits of persons having met with a violent death ; *Curinko*, the spirits of women who died in childbirth ; *Aun bonga*, from *aun̄ bonga*, a spirit that has come along from elsewhere with a witch or wizard. Particulars about these spirits are given in articles under their names. It is being said that the *Curinko* and the *Jīḍbonggako* lend themselves to witches and wizards only for the sake of the sacrifices they promise them. Since these spirits are not brought back to the *adiṛ*, where all the ancestors are residing and offered many libations and sacrifices, they are supposed to be more or less forced by their craving after sacrifices to sell their services to witches and wizards. The other spirits mentioned above are supposed to be of evil disposition, and especially *Nasan bonga* may hurt people directly without being engaged thereto by witches or wizards and without using poison.

The way these najom bongas are supposed to operate is as follows : When they are ordered to harm a person to whom the witch or wizard cannot administer their poison directly, they shoot this poison, the *najom*, against the victim on a *bān*, a kind of spiritual arrow. Such an arrow is believed never to fly entirely in vain. If some sokha, by a mantra stronger than that of the witch or wizard, diverts the *bān* from the intended victim, then it falls back with unerring certainty on the witch or wizard or on some member of their family.

III. *The only protection* against witches and wizards, is, according to the popular belief, to be found in the ministrations of *sokhas* and, partly, of *deōṛâs*. The practices used by these are described in the articles under *deōṛâ* and *sokha*.

IV. *Punishments inflicted on witches and wizards*. The Mundas still relate openly that before the arrival of the English they always burned

alive all those whom the *sokhs* had pointed out as guilty of witchcraft, and that they did so in the following manner. The convicted person was hung up by the feet head downwards, to the branch of a tree, so that the head remained at a good distance from the ground. Then a slow fire was lit on the ground under the head so that the witch or wizard were slowly roasted to death.

Since the British government severely forbade this practice, the people still do all they can to render the lives of convicted persons and that of their families as miserable as they possibly can. The convicted person is sure to be cruelly ill-treated and even killed if the people see any chance of remaining undetected. I have several times been told that they even bribe the local native police to take no notice of complaints made to them by the persecuted family. A native sub-inspector of police avowed to me that people were in the habit of coming to ask his leave to go to the sokha. This implies that there is a deal of truth in what I was told about the bribes for getting a free hand in the treatment of the convicted persons.

The family of a person convicted of witchcraft is cut by the whole village, and the villagers spare no pains to spread the fact of the conviction as far as they can, so that it becomes practically impossible for the grown-up children of such a family to get married.

Not only the families of persons actually denounced by sokhas as practising witchcraft but also those of families merely suspected, have often to suffer severely. Such suspicions, raised mostly by the talk of women, poisons the neighbourly intercourse and interferes seriously with the arrangement of suitable marriages for the children of families thus suspected.

Not only the horrible murders committed in former times by this baneful craze, but also the untold sufferings still daily inflicted on so many innocent people, are unutterably sad, and they urge the question whether it be not the duty of Government to prohibit absolutely the scandalous trade of the sokhas. For, in this matter religious liberty is out of the question. It may and must be indeed granted that the people, confronted with evident effects of hypnotism, which they can neither deny nor explain, are forcibly detained in their fatal belief into the effects of witchcraft. But there is no doubt either that this belief is actually wrong, and this suffices to oblige the law to prohibit practices, which cannot but perpetuate such a baneful belief. Hindus believe that it is the duty of widows to follow their husbands on the funeral pyre, and Sikhs believed themselves justified in killing their girl babies. Yet Government has rightly prohibited both these practices under threat of the extreme penalty. There is no reason why it should not also prohibit the practices of the *sokhas*,

which bring the most cruel sufferings on so many innocent families. If they were cut short by a rigorous law, then the belief in witchcraft could be successfully attacked and might disappear; but so long as they are allowed to continue, there is little or no hope of destroying it.

najom-boŋga (1) syn. of *najomcandi*. (2) occasionally syn. of *kudra boŋga* in the case of *kudra-*

najom-candi ltly., the poison spirit, sbst., the spirit secretly worshipped by witches or wizards, whom they thus induce to do their bidding in harming people. The spells they cast are thought by the Mundas to be an invisible, sickness-causing poison which the *najomcandi* at the bidding of his devotee, conveys and mixes with the food (cooked rice) of the victim. It may become visible by a special favour of Singbonga or through the protection of the shades of one's ancestors: then the cooked rice becomes red as blood. It takes also this colour if one wears as a charm a piece of the branch parasite (*suam*) of the *kujuri* climber. It turns black if one wears a charm of *sososuam*. See under *Candibonga* what is said there about the nature of the *najomcandi*. See also what is said about spells under *bān*.

najom-coke sbst., a black frog.

najom-goṛ trs., (1) to kill by poisoning. (2) of a witch or wizard, to kill by means of a spell.

najomgoṛ-n rflx. v., to kill onself by poisoning.

najomgoṛ-ṛ, najomgoj-ṛ p. v., (1) to be killed by poisoning; to die poisoned. (2) to be killed by means of a spell.

najom-kaša Nag. syn. of *haraṛa kāṭi* Has.

najom-picki Nag. syn. of *cakaḍ* Has. sbst., Typhonium trilobatum, Schott.; Aroideae.

najom-puru Has. syn. of *kardaniḍuḍmūṛitasaḍ*.

najom-pusi sbst., a black cat; so called on account of its colour, not with reference to any fancied connexion with witches.

najom-tasaḍ Nag. syn. of *chinaritasaḍ*.

nā-jūgu, nā-samaṭ I. adj., referring to the present times: *nājūgu* hoṛoko puraṛ kako ṭekaŏtana, present-day people do not live long. Also used as adj. noun: *nājūguko* puraṛ kako ṭekaŏtana.

II. adv., also with the afx. *re* and, emphatically, with the enclitic *ge*, nowadays, in the present times: *nājūgu* nekan dastur banoa.

naka and derivatives, used instead of *neka* and derivatives, (1) in wonder, scorn or irony. (2) when shouting to a distant person.

nakal, nokol (A. *nakl*) I. sbst., a copy; generally, a copy of a decision in court: *nakalpe* uruṇkeda ci? Have you procured a copy of the judgment?

II. adj., with *kagaj*, same meaning: *nakal* kagaj pēstape, hakim leleka, bring forth the copy of the judgment, let the magistrate see it.

III. trs., to copy: hakim olkeḍ kaji

ătiriko *nakaloa*.

nakal-ǫ p. v., to get copied : nakalnubis bangaia, enamente hakimą onol ătiri *nakaloa*, the copyist is absent, therefore the copy of what the judge wrote has not yet been made.

nakăli, nakli (A. *naklī*) I. abs. n., the habit of false pretence : ne hoŗoą *nakăli* sobenko ituana, enamente kako bistiăsia.

II. adj., (1) with *hoŗo*, a person with this habit : nīdo kenţeḑ *nakăli* hoŗo, nīą kaji alope bisiăsea. (2) with *kaji*, a false pretence, an invention : ena soben *nakăli* kajikoge, enka kā hobalena. (3) with *ţaka, muzga, samŗom, hira*, etc., a false rupee, imitation coral, imitation gold, a false diamond : keŗa akiriąre miaḑ *nakli* ţakaią namlą. (4) with *ciŗi*, an invented letter ; a letter under a false signature : neado *nakăli* ciţi oimaḑ, Mangra neka kae olca. (5) with *tamaku*, tobacco looking all right, but tasteless. (6) with *rajatari*, (*a*) a sale of land by a bogus owner. (*b*) a practice formerly current on the part of coolie-catchers. When they carried off smb. to Assam against his will, they kept him in hiding and produced at the depot a sham who personated him and gave the required thumbmark.

III. trs., (1) to tell a lie : kajiĭ *nakălikeda* ; kajiĭ *nakălikeḑlea*. (2) to pass on false money : geleare miaḑ ţakadoe *nakălikiį́ńa*, amongst the ten rupees he gave me a false one. (3) to make a bogus sale or registration : rajatariko *nakălikeda*.

IV. intrs., (1) to pretend falsely ; to sham : *nakălilanae*, puraą kae hasuakana, he falsely pretends to be very sick. (2) fig., in reproaches, not to obey : enka alom *nakălia*, kāre dalem namea, do not disobey thus or thou wilt get a thrashing.

nakăli-n rflx. v., same meanings : enka alom *nakălina*.

na-p-akăli recpr. v., to lie to each other : hosŏŗokiną napamlena, puraą-gekiną *napakălijana*.

nakăli-ǫ p. v., (1) meanings corresp. to the trs. : keŗa akiriną dipli miaḑ ţakaią *nakălijana*. (2) to take the habit of lying and shamming.

IV. adv., with or without the afxs. *ange, ge*, modifying *kaji, rika, rikan, aţăkar*.

nakal-nubis (H. *nabis*) sbst., a lawcourt copyist.

nakăsa var. of *nakśa*.

nakăţa var. of *nakţa*.

nakăţi var. of *nakţi*.

nąke and derivatives, syns. of *lika* and derivatives.

nakį I. sbst., (1) a haircomb. Hence the cpds. *darunakį, diriząnakį, jaząnakį, maḑnakį meŗeḑnakį*, a comb made of wood, horn, bone, bamboo, iron ; *ḑulianakį*, a comb made of bamboo by the Ḍulia caste ; *buŗi-anak* a plain comb ; *bānakį*, an ornamental comb ; *sadomnakį*, a horse comb ; *pŭŗdênakį*, a weaver's comb : *sadomnakįdo* meŗeḑte baiakana. (2) a garden rake. (3) a layer of cells in a honey comb, either full or empty : hurumsukuko ne kukŭrure apia *nakįko* bailą.

II. trs., (1) to make a comb out of smth. : nakị baikodo maḍ, gaṛajoṇo oṛo haiǰaṇako *nakiǐa*. (2) to comb : ūḅ *nakiǐme*; ne hon *nakitaipe* ; sadom dinaki *nakiime*. (3) to rake with a garden rake.

III. intrs., of bees, to make a layer of cells : ne bunumre taĭken hurumsukuko ciminaṇako *nakileda ?*—Apiako *nakileda* (or *apinakiledako*).

nakị-n rflx. v., to comb oneself : gucudom *nakintana* ci kā ? Dost thou comb thy moustache ?

na-p-akị recpr. v., to comb each other : ūḅ *napakiben*.

naki-gọ p. v., (1) meanings corresp. to the trs. : keṛadiriṇa *nakigoa*, uṛịdiriṇado kā ; ne honą ūḅ tisiṇado kā *nakilena*. (2) imprsl., of layers of cells, to be made : hurumsukukole pūleḍkoa, apia *nakilena* (or *apinakillena*), puṛądo kā.

nakị-aṛą IIas. syn. of *bananakị*.

nakị-cira trs., to part the hair : ūbe *nakịcirakeda ;* ne hon *nakịciraime*.

nakịcira-n rflx. v., to part one's hair : ūbe *nakịciranjana*.

nakịcira-ọ p. v., meaning corresp. to the trs. : en kuṛi bēssōjọgee *nakịciraakana*, that woman has the parting line of her hair drawn beautifully straight.

nakiṇa-aṛą Gangpur (Sad. *kakaĭ sāg)* var. of *nakịaṛą*.

nakị-supiḍ sbst., a woman's act of making up her hair : *nakịsupiḍṛą* uṛụrigea, she thinks only of making up her hair.

nakịsupid-en rflx. v., of a woman, to be busy making up her hair, combing it and tying up the chignon.

nakị-tasaḍ sbst., Fimbristylis miliacea, Vahl. ; Cyperaceae,—a tufty sedge common in rice fields, 1-2′ high, with angled stems ; leaves often as long as the stems ; 3 or 5-leaved involucres ; and decompound, very thin umbels.

naksa, nakăsa (H. *naksha*) I. sbst., a map ; the plan of a building.

II. trs., to map smth. : ne hatu umiuko *nakăsakeda*.

III. intrs., to draw the plan of a building : baiọ oṛąṛąko *nakăsakeda* ci ?

naksa-ọ p. v., (1) to be mapped : simān mukaeabajana, mendo aŭri *nakasaoa*. (2) imprsl., of the plan of a building, to be drawn : girjaoṛąmente cilka *nakăsaakanam* lelkeda ci ?

nakṭa, nakăṭa (Sk. *naktā*, noseclipt). This word is a remnant from the time when rajahs cut off the noses of delinquents. I adj., with *mū*, a man's nose without tip, the tip having been cut off or otherwise lost. Also used as adj. noun : inią *nakṭa* lelte honko landakoda. (2) with *koṛa*, *haṛam*, a man with such a nose : miaḍ *nakṭa* haṛamiṇa lelkịa. Also used as an insult to one whose nose is all right, and as adj. noun : nīdo oko haturen *nakṭa ?* (3) fig., ironically, syn. of *nuli*, a snub-nose ; snub-nosed. (4) fig., syn. of *buca*, *hurpa* : neado amą *nakṭa* kapi ci ? This axe with a piece broken off in the edge, is it thine ? miaḍ *nakṭa* caṭute dąe aujada, she brings water

in a pitcher the rim of which has been broken or at least chipped.

II. trs., (1) to render smb. noseless: ne hoṛodo buṛi ciï *nakṭakiạ ?* Is it a bear that has torn off the nose of this man ? gaŏ *nakṭakiạ*, a sore has eaten up his nose. (2) to break off a piece of the edge of an axe, of the rim of a pitcher : caṭuï *nakṭakeda*.

III. intrs., (1) with ind. o., to call smb. noseless: alope *nakṭaaiae* kadăraŏoa. (2) in the df. prst., to get one's nose eaten up by a sore: ne hon gaŏtee *nakṭalana*.

nakṭa-ǫ p. v., meanings corresp. to the trs. : buṛigodartee *nakṭajana* ; gaŏtee *nakṭaǫlana* ; caṭu *nakṭaakana*.

nakṭi, nakăṭi var. of *nakṭa*, used (1) of women and their noses : en kuṛiạ *nakṭi* mū lelte honko landakeda ; buṛigodartee *nakṭijana*, her nose was torn off by a bear. (2) of axes and pitchers : neado amạ *nakṭi* kapi ci ? caṭuï *nakṭikeda*.

* **nāl** (Sk. *nāl*) I. sbst., a horse-shoe, the shoe of a bullock or buffalo : ne sadomạ kaṭare *nāl* kā kilaakana. Hence the cpds. *sadomnāl, uṛịnāl, kcṛanāl* : *sadomnāl* miaḍ kaṭare miaḍge taĭna, *uṛịnāldo* baria, a horse-shoe is in one piece, a bullock shoe is in two pieces. The Mundas' ponies are never shod ; only the buffaloes and oxen of cartmen are shod, and not all of them. It makes them unfit for work in the fields. (2) a plate or rim of iron nailed on the sole of a shoe.

II. adj., syn. of *nālakan*, with *kaṭa*, shod ; with *juta*, protected by a plate or rim of iron : uṛịko *nāl* kaṭate puṛụko sendaṛia.

III. trs., (1) to use iron for a shoe or protecting plate or rim : ciikan meṛedem *nālakada ?* (2) to shoe an animal ; to protect the sole of a shoe by a rim or plate of iron : ne haṛakiạ *nālkiạpe*.

nāl-ǫ p. v., corresp. meanings : ne meṛeḍ *nālǫka* ; aĭńạ juta kā *nālakana*.

nala I. adj., (1) with *hoṛo*, a daylabourer. Also used as adj. noun : *nala* (or *nalako*) kaiạ namkeḍkoa (or acukeḍkoa), I did not engage daylabourers. (2) with *kami*, work for daily wages (in cash or kind) : *nala* kamiiạ omaḍkoa. Also used as adj. noun : ne disumre *nala* namoa ci ? Can one work for daily wages in this country ? *nala* kaiạ acukeḍkoa, I did not engage them for daily wages. (3) with *baba, pačsa*, wages in rice, in cash, for a day's work. Also used as adj. noun : kamikenako, *nala* aŭriiạ omakoa.

II. trs., (1) to earn by daily wages : ciminaạ babam *nalakeda ?* (2) to give in daily wages : ciminaạ babam *nalaaḍkoa ?* How much rice didst thou spend in paying the day-labourers ? cimpiraạ babam *nalaaḍkoa ?* How much rice didst thou give each for the day's labour ? (3) in jest, to engage daylabourers : tisiạdo gelbar hoṛoiạ *nalataḍkoa*. (4) fig., to merit and get a punishment : nekan kamite dalem *nalaea*.

III. intrs., to work for daily wages : seṇǫjan candụ kale *nala-*

ken̆a.

nala-n rflx. v., same meaning: tisiŋgapa janaŏle *nalantana*, at present we work for wages day by day.

nala-ɳ p. v., (1) to be earned by daily wages: ne pīṭ moḍ sala baba *nalajana*. (2) in jest, to be engaged for daylabour: tisiŋa upun hoṛoko *nalaɳka*. (3) fig., of a punishment, to be merited and got: nekan kamite dal *nalaɳa*.

IV. adverbial afx. (1) to the name of any work which is done for daily wages or in *madaŏti*: *ealunala*, *keṛeḍnala*, *irnala*, *olnala*, *sīnala*, *susunnala*, etc. These cpds. may be used as nouns, as adjs. qualifying the worker or the wages, and as prds. (2) to *aŏum*, *lel*, *otoɳ*, *jom*, *nū*.

nāla, nālaĕ, nālal, nālage, nālagi vars. of *nalala*.

nalaĕ-balaĕ poetical form of *alaĕ-balaĕ*, used as syn. of *nogorbaṛa*, to grumble or complain here and there:

Cija cija tilmiŋatijum
dulumulukorem dulumulu,
Cija cija manalenurum
nalaĕbalaĕkorem nalaĕbalaĕ.
Nilikore banɳtalem
dulumulukorem dulumulu,
Manḍikore banɳtalem
nalaĕbalaĕkorem nalaĕbalaĕ.

I say, sesame caterpillar, thou art complaining here and there; I say, bean beetle, thou art grumbling here and there. Thou art complaining here and there that we have no beer; thou art grumbling here and there saying that we have no food. (A reproach addressed to a guest who, dissatisfied with the food and drink, goes and grumbles about it in the neighbouring houses).

nalāsi, naisi, laläsi, laisi and *nalăsi-palăsi*, etc., vars. of *nalis*, etc.

nala-tumbal collective noun for all kinds of daylabour.

nale poetical form of *ale* and of *hale*.

naleka and derivatives, used instead of *neleka* and derivatives, (1) in wonder, scorn or irony. (2) when shouting to a distant person.

naigula-bā, nanguia-bā Has. syn. of *gendabā*.

nali (II. *nālī*) I. sbst., (1) a drain: sanḍakaraɳ *nali* ciminaɳ cakara? (2) in tile-making, an earthen tube which, when cut lengthwise in halves, will give two tiles: ne kumbar musiŋare cimini *nali* aṛāguĭa? (3) the barrel of a gun: apeɳ bandukre baria *nali* mieɳ ci? Is your gun double-barrelled?

II. trs., (1) to fit a place with a drain: ne ṭaĕaḍ cakarge *nalipe*, make a broad drain in this place. (2) to turn clay into a tile tube: kumbarko cākare puraɳ hasa kako lagaĕea, miaḍ ḍelage apiako *naliĭa*. (3) to fit a gun with a barrel: banduku sacateko *naliĭa*, they fit a gun with a barrel by means of a mould, i.e., the gun of a barrel is made of cast steel.

III. intrs., (1) to make a drain of

a certain description : netądo huṛiṇcakargeko *nalitada*, here they have made the drain too narrow. (2) to make a said number of tile tubes : en kumbar hola ciminaṇe *nalilą ?* (3) in the df. prst., to get crossed by a water channel : baḍirą dą goṛasąte apaṛaakana, goṛatale *nalitana* (or dąhoraakana), the water of the high terraced field is let off by way of our ordinary high field, a channel forms on the latter.

nali-ǫ p. v., (1) meanings corresp. to the trs. : ne ṭaĕaḍ cakarge *naliǫka ;* mimiaḍ ḍela apia *nalioa ;* apeą banduku ciminaṇ *naliakana ?* (2) of a drain, to be made of a certain description : netąre cakarge *naliǫka.* (3) of a said number of tile tubes, to be made : holado kumbar landianjana, gelhisilekage *nalilena.*

nalis, nalīsi, nalăsi, nalsi ; lalis, etc. (H. *nalīs*) I. sbst., a lawsuit : apeą *nalsi* samajana, your lawsuit has been in vain. (2) a complaint, an accusation : Somaą *nalăsim* aĭumkeda ci ?

II. adj., with *hoṛo*, syn. of the noun of agency, *nalisnį : nalăsi* hoṛoko tisiṇ bicārǫtana.

III. trs., (1) to sue smb. in law : okoe *nalăsikedpea ?* (2) to take smth. as a subject for a lawsuit : dalkjako, enae *nalăsikeda.* (3) to accuse smb. : kumbūṛuṛą aiṇtąreko *nalăsikedmea*, they came to accuse thee of theft.

IV. intrs., (1) to file a lawsuit : holado gel hoṛoko *nalăsikeda* (or *nalăsikena*), yesterday ten people filed lawsuits. (2) to accuse smb. : Somado amtą *nalăsit* hijųlena, Soma came to thee to complain about me.

nalis-en rflx. v., same meanings : ṭaka sasătarąte amdo jānągem *nalăsitabena*, thou makest at once a lawsuit for the slightest reason because thou hast money ; oenąkoben *nalăsibaṛantana*, rajinaliṇ men do kā ? abeną oṛąre ṭakage ci puritana ? Why are you two always suing each other, instead of making a compromise ? Is your money inexhaustible ?

na-p-alis repr. v., (1) to have a lawsuit with each other : aloben *napalăsia*, rajinben, do not go to court, make a compromise. (2) sbst., the habit of making lawsuits with each other : apeą *napalăsi* janaŏ nekagea. (3) adj., having this habit : nīdo beṭekan *napalăsi* hoṛoge.

nalis-ǫ p. v., (1) meanings corresp. to the trs. : gapa ne hoṛoko *nalăsioa*, to-morrow a lawsuit will be filed against these people ; dalkjako, enage *nalăsijana ;* kumbūṛuṛą gomketąrem *nalăsiakana.* (2) imprsl., of a lawsuit, to be filed : tisiṇ *nalăsioa.*

*The claim of the Mundari village communities to the ownership of all the lands and forests within their boundaries, as explained and substantiated by me, was, for the first time, accepted by the Government and legally recorded and recognized by the settlement of 1903.

In the article under *canḍa* it has

been shown in what sense this term contains a practical formulation of that claim.

In the article on the bhuinari settlement it has been explained why the first British officers, in spite of their kindly disposition towards the aboriginal tribes of Chota Nagpur failed to understand, and therefore to recognize the communities' claim.

The present article intends to point out how this non-recognition worked out practically in the lawsuits brought by the alien intruders, to obtain that which they could not compass by violence.

The systematic destruction of the Mundas' land system had different phases, and the type of lawsuits varied with these. The first phase was the substitution of foreign jagirdars and thikedars for the Mundari district and village chiefs, the *mankis* and the *mundas*. This substitution was not a mere succession in office, but a radical change in the land system of the Mundas, deeply affecting every individual of the race. The cases brought by these aliens against the mankis and mundas took uniformly the following course. When the new men presented their demands to the mankis in the name of the maharajah, these would, especially in the beginning, refuse to recognize them. In the suit for arrears of rent, the claimants would base their demand on the document granted to them by the rajah. These documents were drawn up in the terms and style current at that time in the lawcourts of Bihar. Against this documentary evidence in due form the mankis and mundas had not a scrap of paper to show. Had they less neglected reading and writing, they might have had a document from the rajah stating the amount of contribution due by the villages of their *pati* in cash, kind and services, and stating that these were in no sense due for the lands cultivated. Such a document would have forced the court's attention to the difference between the *canda* of the Mundas and the *malgujari* of the Biharis, and consequently also to the difference between a Mundari *canda collector and transmitter* and a Bihari *zimindar*. But in this, like in all social and religious matters, the Mundas had exclusively relied on their unwritten traditions, and so the manki had no written evidence to support his oral statements and explanations, which had unfortunately to be translated by very unreliable and unsympathetic interpreters, to equally unsympathetic Bihari judges. Asked whether he had not previously paid to the rajah the amount now claimed by the jagirdar or thikedar, he would unhesitatingly admit having paid so-and-so much (generally less than what the new man claimed). Little did he suspect that this admission spelt ruin to him ; for, in the mind of the court that amounted to the two following admissions : (1) that

he had received the grant of these villages from the rajah. (2) that the amount paid was rent due for the lands cultivated by those villages. The difference between the amount claimed by the new man and that admitted by him, would generally be considered as an interested lie. He would therefore be condemned to pay the amount claimed, or in default, to have his interests in the *pati* put up for auction in execution of the decree against him. Now, by interests in the *pati* the court meant, (1) his personal property including the fields he cultivated ; (2) the right of collecting the rents due by all those villages for the lands they cultivated. In the beginning the mankis could not but consider such decisions as a bad joke and would refuse to mind them. In the ensuing auction the plaintiff had every reason to buy himself *the interests* of the manki. The decree would be executed by a court chaprasi supported by the local police ; and for many years, the legal superior of that police was either the jagirdar himself or some friend of his, a neighbouring zemindari police darogah. Legally all that was as clear as daylight and even correct as regards Bihar and Bengal. In a Mundari khuntkatti village of Chota Nagpur, however, it was a in reality no less than a legally sanctioned robbery of the very worst kind. If, however, the manki was willing and able to pay the amount claimed, he was free to remain in his house and cultivate his ancestral fields as a mere ryot of the hated alien robber. But a former manki was a very undesirable ryot on account of his social position and authority and at the same time a most desirable victim, because his fields were among the best of the village. These become the jagirdar's own as soon as the manki is gone, and, as Mr. Rickett wrote, " .. ... if the zemindar darogah is resolved he shall go, then he must go. His ruin may be effected in a hundred ways, and if he resist, will be effected, though the officer in charge of the district, be his friend. "

What has just been said about the manki, holds good of the village chief, the munda. Up to 1870 violence would, in most cases suffice. If here and there it would appear advisable, to have recourse to the courts of law, the proceedings would follow the same course as in the cases against the manki : the admission that he formerly paid so much yearly to the manki, amounted to the admission that he held the village from the manki, and that the amount paid was rent for the lands cultivated by the villagers. The rest followed naturally ; for a munda is to the jagirdar as objectionable a ryot and as desirable a victim as a manki.

When the manki has disappeared from the district and the munda from the village, then that has happened what the wisdom of the ancient Mundas had so successfully striven to prevent : an alien, not

only by clan, but also by race, has become chief of both, the district and the village, with the right of exacting rent from every member of the village-family; the most unworthy and the most heinous representative of royalty resides now in the village sanctuary with the power to extort what he lists and to expel whomsoever he chooses to expel, when he wants to bring in his own alien creatures and, with their help, to degrade the free Mundas to the most abject serfs in India.

The second stage of the destruction consisted in the relentlessly continued attempt, by the jagirdar or thikedar to expel as many members of the original village family and to oust the remaining ones out of as many fields as possible. This process strengthened his position so enormously that it made him practically irresistible, for, part of the fields thus put at his disposal he would convert into personal property which he would get tilled by forced labour; the rest he would settle on creatures of his own. This had a twofold advantage for him: (1) the more of these aliens were introduced into the village, the more the members of the old Mundari village community would be weakened and cowed down. (2) these aliens, being new-comers, could be kept as tenants at will as long as it pleased him; they were therefore entirely at his mercy and ever ready to swear in court to anything he wanted

Up to 1870 there was no kind of record-of-rights or of lands; hence all land disputes had to be decided by oral evidence. In these cases the Mundas were at a hopeless disadvantage. The zemindar acquainted with the language and ways of the courts, had money to buy evidence in case that of his dependents should be deemed insufficient, and he was very inventive. Among the various tricks he had recourse to there is one which deserves special mention on account of its heartless cruelty. He would send his servants to cut the crop of the field or fields he coveted. The owner would of course try to defend his property. The zemindar would then bring a criminal case against him for trying to reap his crop forcibly, and, ten to one, would win the case. The poor Munda ryot would go to jail for some months, and when he came out, found his opponent cultivating the field. The only course now open to the owner would be to institute an expensive civil suit to prove his right to the field. This meant generally a heavy loan at exorbitant interests, varying from 75 to 150%. For that he would have to mortgage all or the best of his remaining fields to the money-lender. Having no documentary evidence at all, the suit would, as a rule, be decided against him by oral evidence. Then he was a ruined man, free to go anywhere he might, but forced by extreme poverty if not by open violence,

to leave the home and the fields he had inherited from his free ancestors. These violent and fraudulent practices were carried on through years with such a success, that Mr. S. T. Cuthbert, collector of the zilla Ramgarh, wrote already in his report of 1826: "The half-deserted villages which one frequently meets with, evince the oppressive conduct of these people (the jagirdars) as landholders."

The third phase of the contest began with the bhuinari settlement. The frauds and tricks then used, have been explained in the article under that word. Although the land registered then as bhuinari could no longer be attacked directly by the zemindars, the *rajhās*, which formed the greater part of the fields, remained open to their attacks. In the last decennium of the 19th century when the Mundas and Oraons got more active in their own defence owing to the confidence they derived from the presence of numerous missionaries among them, the courts were literally inundated with cases of this kind, and it was quite a common thing, to meet gangs of people, carrying their wounded and dead to the courts after fights over particular fields at sowing and reaping time. I shall mention here but one particular type of cases because it illustrates the fiendish ingenuity of the aggressors on the one hand and on the other, it shows the great harm the Aborigines did to themselves by their stupid suspicions. After the introduction of the so-called road-cess returns, every cultivator was ordered to go to the road-cess office in Ranchi and declare the amount of land he cultivated. The Aborigines, believing that this was meant to impose a special additional Government tax on their fields declared always less than they actually did cultivate, whereas the zemindars had an interest in declaring rather more than they cultivated. A copy of the declaration of the cultivators in a particular village could be had for a few rupees. This enabled the zemindar to know exactly what each villager had actually declared. In his successive attacks on the various ryots he would sow, as shown above, or reap some of the fields not included in the declaration given in the road-cess office, and generally bring a criminal case against the owner for having attacked his men at sowing or reaping time. For reasons already stated, the oral evidence would generally be in favour of the zemindar. In addition to this the zemindar's pleader would then show from a copy of the road-cess returns, that the ryot admitted cultivating, say, only 6 *kāṭs* of rice fields, whereas in reality he cultivated 9 or 10. Then the witnesses of the zemindar would point out, by indicating the boundaries where these 6 *kāṭs* lay in the village. The ryot of course admitted the exactness of those state-

ments, but pretended that he cultivated still other lands not declared. This put him at once in a false position, and his case would be irretrievably lost. The obvious remark which might be made and has sometimes been made about this kind of cases is, that 'it serves them right'. In a way it does serve them right. But this does not excuse the action of the zemindars, nor does it change their robbery into rightful possession.

It would lead us too far to enumerate all the other tricks used by the zemindars. Suffice it to say that frequent recourse to lawsuits was used by them as a means of grinding down ryots and thus gradually force them out of the village. It was a common and just complaint of the people living far away from Ranchi, that they were deliberately dragged to the central court, just at sowing or reaping time, when the loss of a couple of days often proves a very great loss to the cultivator. They would lose 3 or 4 days in going, the same time in returning, and at times several days in Ranchi. When life was thus rendered so unbearable that ryots had to leave the village, the zemindar *resumed* the fields of those he had driven out. To what extent zemindars dared to go in this practice of *resuming* what had never been their own, is shown by the following extract from the report of the senior Bhuinhari Commissioner in 1880: "We find instances of lands held by subordinate Bhuinars who left the country for good, retained within the khunt, another member taking the place of the one who is absent. But this occurs where the Bhuinhars muster strong. In the majority of cases, however, where the Bhuinhar leaves his village, the zamindar takes forcible possession of his lands, and does not allow a Bhuinhar to sell or mortgage his lands for his own benefit.....This is regarded as a great hardship." What could ordinary ryots expect from men who treated bhuinhars in that way!

As lately as 1893 I offered to pay the amount due by a village for 3 years' arrears of rent, to avoid the sale of their cattle and their standing crops in execution of the court-decree against them. Before handing over the money to the zemindar, a receipt was asked. The zemindar got indignant and said: "We have never given receipts for rent and we are not going to start that practice now." This statement only showed what had been the general practice all along. It continued even long after the Government had threatened severe penalties against it; for the ryots were too much cowed down to exact receipts or to complain to the Court about not having got a receipt for rent paid; such a complaint, moreover, could not be easily proved. Then the Government made a law, allowing ryots to come to the Court and deposit their rent in the name of their

zemindar and receive a receipt from the Court itself. Even this many would not have dared to do, had they not been encouraged by their missionaries to follow this new practice. One must have lived among these poor people to believe all that the intruders dared to do against them.

In the Ranchi district nearly all the village names are Mundari and the Mundas' burial stones are still met in them. This shows that they were founded by the Mundas and that therefore all the lands within their boundaries whether already actually cultivated or cultivable, were the property of Munda communities. Before 1676 (date of the first deed granted to an alien), no alien owned an inch of ground within the district. The rajah himself neither possessed nor laid claim to more or much more land than the ordinary district and village chiefs, as personal property. *Rajhās* he had none at all.

The results of the general settlement of 1903 show that this former entirely Mundari district, now contains 3,614 square miles of cultivated fields. Out of these,—
2,804 square miles have passed into the possession of the maharajah and and of the zemindars as *rajhās*.
405 square miles have become personal property of the maharajah and zemindars (as *mojhihās*).
405 square miles only remain the property of aboriginal cultivators, namely : 203 square miles as bhuinhari lands and 202 square miles as Khuntkati lands. Commentary on these numbers is superfluous.

There is not the slightest doubt, that but for the beneficient interference of the British Government, no Aboriginal would to-day possess a single one of the fields pre- pared by the Mundas.

In 1907, towards the end of the settlement operations, Sir Andrew Frazer, then Lieutenant Governor of Bengal, asked me whether I thought any further measures advisable or necessary for the final pacification of the Aborigines. I suggested among other points that the court-practice should now be brought into harmony with the present state of the legislation and with the history of Chota Nagpur, by throwing the *onus probandi* on the zemindars in all future land-disputes between them and the Aborigines. Up till then the courts had followed the presumption taken from the English law, that in all doubtful matters the landlord must be presumed to be in his right until the contrary be proved. There can be no doubt about the legal correctness of that presumption in England where feudalism with its recognised landlordism is in undisputed possession for many hundreds of years. But the case is very different in Chota Nagpur where no such undisputed possession has ever existed.

I was asked to expose and defend my views on this subject in a meeting presided over by the Lieutenant-

Governor, in which the Commissioner of Ranchi, the Judicial Commissioner, the Deputy Commissioner, the Settlement Officer and the Lieutenant-Governor's Chief Secretary were present.

My contentions may be summed up as follows :

I. The law as established by the settlement of 1903 admits and states :

(1) That in all khuntkati villages the community is the real owner of every inch of ground within the village boundaries.

(2) That the title to this ownership is based on, and arises out of, the fact that the present communities are the direct descendants of the original founders of those villages ; these founders were the first occupants of the Chota Nagpur forests at a time when these forests were *res nullius*, neither owned nor claimed by any one.

(3) That the payments in cash, kind and services made by the villages to the maharajah were not rents for fields cultivated, but a free gift made to the king they had chosen themselves in comparatively recent times, and that therefore no kind of proprietary right within the villages could be deduced from them by the rajah.

(4) That the maharajah had up to date never claimed any such rights within the surviving khuntkati villages.

(5) That the so-called bhuinhari villages are nothing but broken khuntkati villages, i.e., that the same land system had existed in them.

II. The bhuinhari settlement of 1869 did not only not confer any title of ownership in the villages to either the maharajah or his grantees, the jagirdars and the thikedars, but it implicitly recognized the ownership of the village-communities ; for,

(1) By making the bhuinhari settlement retroactive for 30 years, the Government implicitly declared that it considered all the acquisitions of lands by alien jagirdars and thikedars in those villages as having been made unjustly, and that therefore it would put the members of the village-communities again into possession of all the fields they could prove to have once possessed as far back as 1839.

(2) By measuring and recording the exact amount of fields at that time in the personal possession of jagirdars and thikedars, it implicitly declared that the only title to them was that of prescription : because the only reason for leaving them in possession was the fact that no member of the communities had proved that they were in their possession at any time during the past 30 years. (The Bhuinhari Commissioner himself declared that this inability was mainly due to the frauds of the jagirdars and the stupidity of the Aborigines).

(3) By measuring and recording the amount of lands still possessed by the members of the communities as

ancestral lands, it merely intended to protect these lands against further aggressions of the jagirdars and thikedars. By basing the title or right to ownership, on the plea that these lands were *ancestral lands*, it explicitly recognized that descent from the founders of the villages was the real and sufficient title to ownership in village lands. And thereby it implied that these lands were not held under or from the rajah as ultimate owner of the villages.

(4) It did not declare or settle anything regarding the ownership of the so-called *rajhās* lands, which form by far the greater part of the fields in the bhuinhari villages. It left that question entirely open. Hence it must be decided on other grounds. The history of the country, taken together with what we see in the surviving khuntkati villages, explains the name and the nature of those fields. Even nowadays and especially originally, the communities readily allowed, especially relatives from villages of another clan, to cultivate waste lands and highlands, as ryots or tenants of the community, and in return for these lands, these outsiders would pay that part of the *canḍa* or quit rent the village paid to the rajah. In this way these fields paid the rajah's share, *rajhās*.

(5) That the share of the *canḍa* due originally to the rajah has been raised considerably by the jagirdars and thikedars, was admittedly due to violence and fraud. Hence here again the sole title to the continuance of the collection in excess of the original amounts, is the purely negative title of prescription.

(6) Since the rajah never had, nor even claimed, the ownership of these fields, he could not grant it to the jagirdars and thikedars. Hence in this matter their claims hang entirely in the air.

(7) The same holds good of the forests and waste lands of the bhuinhari villages. That the communities themselves upheld their claim of ownership of these is clearly proved by the following customs continued up to the settlement of 1903: 1°. They turned waste lands and watercourses into rice fields without the permission of the jagirdars and thikedars, held them for 3 or 5 years free of rent and after that paid only a minimum of rent. 2°. They took their timber and firewood from the village forests without leave of, or payment to, the jagirdars and thikedars 3°. They grazed their cattle anywhere within the boundaries without any leave from the jagirdars and thikedars.

That some zemindars managed by false pretences of custom, to get court decrees curtailing these customs in certain villages, does not change the significance of the survival of these customs as indisputable evidence of real ownership.

III. The reports of the first British officers visiting Chota Nagpur before the occupation of that country became really effective, severely condemn the conduct of the recently introduced alien jagirdars and thikedars, and point out that they wrongfully ousted the mankis and mundas from their rights.

They were indeed mistaken in believing that the mankis and mundas were owners of the villages under the rajah, but they were right in stating that the aliens had wrongfuliy ousted them from their rights.

It is therefore evident that the jagirdars and thikedars cannot base their claim to ownership of the villages on a formal recognition, much less on a formal grant by the English suzerain power.

IV. That the deeds granted by the rajah were written in the style and terms of the Bihari courts of law, was merely a mistake of the Bihari court officials then serving in Chota Nagpur, and could therefore not possibly confer any real titles or rights which were incompatible with the land system of the Mundas in Chota Nagpur.

It would be too absurd to pretend that, since the village communities had never formally protested against the claims contained in the wording of these grants, they had gained validity by prescription. The Aborigines' inability to read and write, and their ignorance of court proceedings on the one hand, and the frauds and violences of the jagirdars and thikedars on the other hand, made a protest in legal form an absolute impossibility. The Mundas' numerous risings from 1811 to 1900 were nothing else but so many practical protests against the claims put forward in those deeds of grant.

Such being the legally recognized state of things, it was plain that the presumption taken from the English law, could not hold good in Chota Nagpur, and that therefore here the *onus probandi* in all disputes about ownership of lands, must be thrown on the jagirdars and thikedars.

This view was, after a very short discussion with the Judicial Commissioner, accepted as correct, and a provisional direction to act on it, was issued to the Ranchi courts. The Lieutenant Governor said he would submit the question for final sanction to the imperial legislative council in August and asked me to expose my views to the council even as I had done here. When in June I had, almost suddenly, to leave for Europe on medical advice, I was asked whether I could suggest the name of some other member of the mission, who could take my place in that council meeting, I did so. Unfortunately he had not occupied himself with this question as much as I thought, and I had no time to meet him

before leaving. And so it came to pass that, as I was told afterwards, my arguments were not put forward at all. The result was that the old legal presumption continued to be acted on in the lawcourts of Chota Nagpur. This was a severer blow to the interests of the Aborigines than was generally seen and admitted at that time. In reality it amounted to an implicit but final and irremediable admission of the jagirdars' and thikedars' claim to the ownership of the villages under the Maharajah of Chota Nagpur. It tacitly conferred on them the status of landlords or full-blown zemindars. It was, in my opinion a measure which must prove fatal to the aboriginal cultivators in all bhuinhari and zemindari villages. Therefore on my return from Europe in 1908, I felt no longer any interest in further legal developments and devoted myself entirely to the establishment of co-operative social works, which could, to some extent at least, compensate for what the Aborigines had now irretrievably lost.

The settlement had decided that no enhancement of rent should be allowed in bhuinhari and zemindari villages, before 7 years had elapsed. As soon as this period was over, a concerted assault was made by zemindars which if successful, would have at once destroyed the beneficent effects of the settlement for the vast majority of the Aborigines in the bhuinhari and zemindari villages; it would have made life impossible for them in these villages and forced them to leave their own country for ever, and thus abandon the fields made by their ancestors to the zemindars as personal property.

After the first of the test cases now started by the zemindars had ended with an increase of over 300 % of rent in a particular village, my friend Sarat Chandra Roy, who had always interested himself in the welfare of the Aborigines, came and told me, that unless I tried to interfere once more, all that had been so far gained, would be lost for ever.

The considerations I have now to make are necessarily long and for many a reader perhaps uninteresting. But they are absolutely necessary to understand the real nature of the new type of lawsuits here in question, and they are an important part in the history of the Chota Nagpur Aborigines in their desperate struggle for survival.

I. *Historical preliminary.* It is evident that in a country where a new land system rises out of the ruins of a former one, there can be no question of immediate uniformity of rents paid for the unit of the field-measure. In Chota Nagpur this unit is called *moḍ sala* in Mundari and *kāṭ* in Hindi. Either of these terms denotes a rice field taking approximately one maund,

i.e., 80 pounds of seed (paddy). In reality this measure varies in different parts and sometimes from village to village. The reason lies partly in the fact that the amount of seed varies with the nature of the field, and partly in the rapacity of the zemindars. Where they believed they could do so safely, they reduced the size of the *kāṭ*, because the rent being based on this unit, it would increase with the number of *kāṭs*. However this was but a minor factor in determining the great variation in the amount of rents actually paid. The most grasping and daring zemindars managed to extort very high rents and get them recognized by court decrees, whereas in other villages, in which, owing to particular circumstances, the villagers showed greater resistance, the rents remained considerably lower, so that rents fluctuated between 1 and 4 or even 5 rupees per *kāṭ*. The settlement simply registered the rents it found actually in existence.

These differences were the outward results of the contest between the Aborigines and the alien intruders. The highest rents showed where the latter had been most successful; the lowest showed where the Aborigines had resisted with most success. Here it must however be remembered that even these lowest rents were an enormous increase on the *candas* or quit rents formerly paid by the villages to the rajah; for, then the whole village did not pay as much or hardly ever more than what was now exacted from a single average ryot. Hence it may be said truly that the lowness of these lowest rents was the only tangible remnant the Aborigines had saved from their original rights. It was little enough. To rob them of that was to rob them of the last vestige of their former rights. But this was precisely the aim of the zemindar's new plan.

II. This plan contained two parts:

(1) A petition for a general enhancement of rent was based on the great rise in the prices of agricultural produce within the last 20 years, a rise averaging between 50 and 100 %. The demand of the zemindars to have a proportionate share in this increase was very specious indeed.

(2) Equally specious was their proposal that the increase should start, not from the present rents, which, even in any two neighbouring villages, varied in an apparently arbitrary manner from 1 to 4 or 5 rupees per *kāṭ*, but from certain averages fixed for areas within which the nature of the fields would be approximately the same. It was therefore proposed to take the areas around the different police stations or *thanas* as units for the intended averages, because within these comparatively small areas the quality of the fields was more or less the same. Hence the proposed averages were called *thana levels*. The average rents would be obtained by

levelling up all the rents within any given *thana* to the highest rent paid in that thana. It was contended that the fact of that rent being paid by one or two villages within the thana, showed that the same could be paid by all other villages within it.

III. The routine of changes of officials had brought new magistrates to Ranchi. These had not been obliged to acquaint themselves so fully with the original land system of the Mundas and the phases of its history as those who had gone through the settlement operations. The new men found Chota Nagpur divided into a khuntkati area with a system laid down clearly in the paragraphs regarding that area, and a zemindari area in which the former jagirdars and thikedars had now acquired the status of real landlords. It was therefore hardly to be expected that it would occur to them to study the complicated causes out of which the newly settled state had arisen. If they simply followed the routine of any zemindari area in Bengal or Bihar, they could hardly do anything else than accept the specious demands the zemindars had now laid before them. It was therefore no easy task to persuade the officer who had given the first decision mentioned above, that however right it might appear from the mere point of view of law, it was in reality but the first step in a direction which would prove disastrous to the vast majority

of Aborigines in all bhuinhari and zemindari villages. This officer was Mr. J. D. Sifton, I.C.S., the present Governor of Bihar and Orissa.

He readily agreed that ryots had a right to draw a minimum of sufficient food for themselves out of the lands they cultivated, and that a system of rents which deprived more than 80 % of the agricultural population of that right, was intrinsically wrong and could not be tolerated by any right-minded Government since it must lead to either the ruin or the revolt of the ryots; and that this was particularly tragical in the case of ryots who, like the Mundas, had been the owners of those fields because their ancestors had made them, and who, as was known and admitted by all, had been wrongfully ousted by the alien zemindars.

I then pointed out the following facts: (1) The staple food of the Aborigines is coarse rice with some pulses or with wild potherbs which neither Europeans nor Hindus would care to eat. One full and one secondary meal of this is a minimum to which a human being has a right, and all those who do not get this minimum, suffer from want of sufficient food; in the case of children and youth this want produces evil consequences that remain irreparable for life. Careful inquiries among the people on this matter gave the following results. For one full and one secondary meal a day men require 14 chataks of rice. Women, I

have been told, require 16 chataks, i.e, 1 seer of rice, because beside the duties of maternity and the house-work, they have their full share of field work. Children between 4 and 10 years eat more than grown-up people, and whenever possible, parents feed them ungrudgingly. Between, 1 and 4 years they are fed on rice as soon as they can eat it, because it is the only food available for them, and these little ones keep crying to get their small leaf cupful of rice the whole day long.

(2) Married sons of aboriginal cultivators generally remain with their parents as long as the father lives and constitute an undivided family so that such a family may count from 10 to 12 or even more members. After the death of the parents the separate families may, for a time count only 4 or 5 members. Hence we may take 7 as a fair average for the members of the families of aboriginal cultivators.

(3) To offer such a family the above minimum of food for every day of the year requires an average of 8 *kāṭs* of middling rice fields, plus some 4 or 6 *kāṭs* of high fields to grow pulses and oil seeds from the sale of which the greater part or the whole of the rent is to be gained. Extreme parsimony is required on their part to get together the few spare rupees which are necessary to renew their ploughing cattle, a contingency occuring about once in 6 or 7 years on account of the frequent outbreaks of rinderpest and foot and mouth disease. Then again owing to the caprices of the rainy season they are exposed to frequent partial failures of their crops so that on those occasions they must themselves buy food and seed-grains. Then the rise in prices of agricultural produce turns against them with terrible effect. In the case of a more or less complete failure of the harvest it would be a sort of miracle if they escaped the clutches of the money-lender. Those who cannot perform that miracle must go through years of misery before they can repay the debts they were obliged to contract and even then they are not sure whether they can escape final ruin.

From all this it follows that the rise of prices affects this class of cultivators rather unfavourably if it affects them at all. It is certainly no advantage to them.

Those who cultivate less than 8 *kāṭs*, do not reap enough to get the minimum of sufficient food for the whole year. They are therefore even in the best years forced to buy a certain amount of rice and the difficulty of this increases with the price. Is it not a cruel mockery to raise their rents because the food prices have risen? Those who cultivate only 4 *kāṭs*, i.e., just enough to give them a minimum of sufficient food for half the year must find money to buy food for the remaining 6 months. They have however another alternative: they may arrange themselves so as

to live on half rations the whole year round by accustoming themselves and their children to systematic starvation. And what of those who have but 2 *kāṭs* or even but one? The life these unfortunate wretches lead from April to October is miserable beyond description. Since the ploughing and sowing operations fall into this period one at least of the men must remain at home. Those who can, go abroad to work and earn something because in Chota Nagpur itself day labour is scarce. The women try to earn daily 2 measures of paddy by weeding the fields and transplanting the paddy of others, especially of zemindars. These 2 measures yield about 28 oz. of rice which must suffice to feed the whole family. Lucky are those who find frequent occasions to earn that much at least. But it happens not unfrequently that those who have to earn from day to day the scanty meal that keeps body and soul together, come to grief by sickness. Malaria is hardly ever absent from any house. Now one then another, sometimes 2 or 3 little ones keep crying and whining by day and by night whilst they burn and shiver alternately with fever and ague. There is no question of nursing because there is absolutely no food in the hut, and for the greater part of the day there is nobody to look after the sick. Mothers with fever-stricken children slung in a coarse cloth on their back, must be about in sun and rain and slush to weed rice fields or to gather eatable herbs and roots from field or forest for the evening meal. The father of the family and the sons, if there are any, spend all the moments that are free after the field work in finding and digging out in the nearest forest, tubers and roots which no Hindu or European would touch. And not unfrequently one or the other of the parents is suffering from dysentery brought on by their coarse unhealthy food and by their constant exposurse to wind and rain, (of a change of cloth there can be no question). The absolute rest this treacherous disease requires they cannot take, because relentless hunger forces them to move about as long as there is any strength left in them. I have come across families which, besides these miseries, had one or several members pining away gradually with enteric fever, raving, abandoned in the empty huts, and helplessly waiting that one of those in quest of food should come and offer them a drink of water to quench their burning thirst. When, in the beginning of my missionary career I insisted on very light but strengthening food being given in cases of enteric and dysentery, I used to feel shocked at the almost invariable reply: "But sir we have not a grain of rice in our house and not a pice to buy any." Later, as personal inspection had convinced me of the truth of this, I gave as far as I could, the required food instead of the good

advice. More than once I had to *send it daily by a servant*, because there was no longer anybody left in the family able to come and fetch it.

Such, I pointed out, is with mere variations of intensity, the misery in which at least 80 % of the cultivators live in bhuinhari and zemindari villages even with the rents as they are at present. The mere levelling up of rents to the highest thana level will by itself alone prove the complete ruin of a number of people. It will prove even a severe strain on those who cultivate 8 *kā'i's*.

It might of course be said : "If they can no longer live decently on the few fields left to them why then do they not go to the tea plantations or to the coal mines or to the great towns where there are so many occasions to live on day-labour ?"

That suggestion amounts to nothing less than this : Since the zemindars have ousted them of the greater part of their fields, let the Mundas now freely abandon to them those of which they have not yet been robbed.

From the point of view of the zemindars the above suggestion may and probably will some day be urged in the form of the following demand : "Are we to lose part of that increase of rents to which the higher prices of agricultural produce entitles us, just only because such a large number of Aborigines can no longer live on the few fields that are *left to them ? Let them go* elsewhere in search of a living !"

To that demand there exists a reply which is undoubtedly correct and which nothing will ever eradicate out of the Mundas' mind : "Since the fields from which they have not ousted us are no longer sufficient to give us a living, let them restore those of which they have robbed us, and go back themselves to where they came from !"

What makes such a suggestion particularly odious and cruel, is the fact that the Mundas are no longer free to sell their fields. The only thing they can still do is to surrender them to the zemindars, and then disappear in the mass of landless, homeless and penniless Indian coolies.

I then made the following proposal to Mr. Sifton : "You have assistant magistrates at your disposal. Do please send out 3 or 4 in different directions around Ranchi to villages at your own choice, and let them inquire on the spot, whether my statements about the amount of land still held by the Aborigines are correct, and whether it is not also true that everywhere the very best fields are in the hands of the zemindars as personal property. I will come back after a week to hear the result of the inquiry, and if you find that I have exaggerated, I will apologize and never afterwards make another suggestion to you or to any other Official. But if you find that I have been right, then I hope that

you will try everything in your power to avert the impending ruin from these unfortunate people." When later I went back to ask about the result, the first words he told me were: "You are perfectly right! Things are even worse than you stated".

Then a report, embodying the above ideas, was sent to the Government of the newly constituted province of Bihar and Orissa with the result, that the proposed thana levels were definitively rejected and that, owing to the need of the Aborigines, no enhancements were to be allowed for the present. Mr. Sifton himself applied to the Commissioner to set aside the decision he had given in the first case. Thus a great calamity was averted from the Aborigines in the bhuinhari and zemindari villages.

nalis-palis, nalisi-palisi, nalăsi-palăsi, nalsi palsi; lalis-palis, etc., jingles of *nalis*, connoting plurality.

nalis-pað trs., to prosecute smb. without reason.

nam I. trs., (1) of any person, to get, to find, to meet: ṭakaiɑ *namkeda*; biɑle *namkɨa*, we saw a snake. (2) of any person, to catch another when he commits a fault: tisiɑ aĭńą keɽa babatame jomkeda, enate aminaɑem eranjąiń̀a, musiareoiɑ *nammea*, today thou scoldest me so much because my buffalo has grazed on thy paddy field, but one day or another I shall catch thee at fault also. (3) of a son, to inherit: Munḍa-honkoɑ colon nelekagea, munḍahuda, pâṛâhuda, mâṛâkihuda emanɑ aṛandi kuṛiren honko namea, it is the custom of the Mundas that only legitimate sons can inherit such offices as that of village chief, public sacrificer or chief of a group of villages. (4) of a man, with a woman as d. o., (*a*) to find or get a wife: kuṛi *namime*. (*b*) to find and bring back one's wife who has run away: amɑ kuṛi *namime*. (*c*) in certain contexts, to find a woman where she is alone and unprotected: kuṛikoloɑgem taĭna?—Kâ, ciulaŏ kâ.—Jâ kuṛim *namiredo*? (5) of a natural phenomenon, to overtake smb.: horare dɑ (or jeṭe, hoĕodudûgar, nida, etc.) *namkeḍlea*, we had rain (or sunshine, etc.) on the way. (6) of a bodily or mental di-position, affection, feeling, to get hold of smb.: meḍ *namakadiń̀a* (or meḍkâṛâ *namkɨń̀ɑ*), I have conjunctivitis of the eyes; ne hon jala *namjɑia*, ranuipe, this child is getting blind, apply remedies; holado lăŋhasu *namkɨń̀a*; puraɑen hasulena, nâdo peɽɑ *namjaĭń̀a*, I have been very sick, now my strength comes back; reɑaɑ *namjaḍlea*, we are getting hungry; bul *namkɨa*, he is drunk (or giddy); balu *namkɨa*, he is mad; kisi *namkɨa*, he got angry; sekeɽa (or uṛuṭuṛu) *namkɨa*, enamente bugileka kae elkeda, he wanted to write too fast and thus he scribbled. N. B. In these cases of bodily or mental disposition, affection or feeling, except those which, like *jala* and *balu*,

denote a sickness without pain, the d. o. may be replaced by an ind. o. When *balu* is thus constructed it refers to stupidity, not to madness : balu *namąia*, he got a fit of stupidity, he acted stupidly ; kīsi *namąia*, he got angry ; rokatoka alo *namapeka*, do not get excited about doing things instantly ; holado lāḭhasu *namąiña ;* amdo eekaną *namamtana*, sêṛâ ci ḍonḍo ? What makes thee act thus ? Wisdom or stupidity ? (7) in poetry, parallel of *jom :*

Saramejā, bāreṇ, jometān māsūri,
Jometān māsūri.
Saĭlejā, barēṇ, *nametān* kālāṛe,
Nametān kālāṛe.

The sambur, O brother, eats our lentils, the bison grazes on our field-pease.

II. intrs., to want ; to try and find ; to search for : nekan landia dasiko kaiṇ *namtana ;* ţakaiṇ *namkena*.

na-p-am repr. v., (1) to meet each other : isudināte tisiṇenaṇlaṇ *napamtana ;* Haṇgeralǫ isudināte kaliṇ *napamtana*, I have not met Hangera for a long time. (2) to correspond to smth. ; to accord with smth. : olakan hisaḅ aḍ ţaka kā *napamtana*, the cash in hand does not agree with the written accounts ; amą kajiruaṛ aĭńą kulilǫ kā *napamtana*, aĭumruaṛkeate kajiaiṇme, thou dost not answer my question, listen again and then tell me ; alaṇą hisaḅ kā *napamtana*, we do not come to the same result in our calculation. (3) to be obtainable : tisiṇgapa uli kā *napamtana ;* en hoṛotąre ţaka kā *napama*, menądo meną, though he has money, none is to be got from him ; tisiṇ aiṇtąre ţaka kā *napama*, I have no money to-day. (4) trs., to make people meet : tisiṇą pīţre en hoṛo kosąree duba ? am ituanredo dola *napamtaiṇme* (or iniļǫ *napamtaiṇme ;* iniļǫ *napamtaliṇme*). (5) trs., to compare notes ; both to calculate and see whether the results agree : hisaḅdoben *napamleila* ci âŏgem hēkeda ? Hast thou checked his calculation or hast thou agreed to it at once ? (6) adj., (*a*) with *ţuĕaḍ*, a place where smth can easily be found. Also used as adj. noun : joṇḍo *napamre* dōtam, put the broom where it will be at hand ; neado *kānapamre* dōtam, hide this. (*b*) with *cīj*, syn. of *napamą*, a thing obtainable : ne hon *kānapam* cīje asitana, this child asks for smth. that cannot be got. (*c*) with *hoṛo*, syn. of *napamnį*, a person easy to meet or whose meeting is expected or desirable : tisiṇdo *kānapam* hoṛokolǫiṇ napamjana.

napam-en repr. rflx. v., to meet by agreement : gapa pīţirelaṇ *napamena*, tisiṇdo amą hatute sonǫme.

napam-ǫ repr. p. v., (1) to be made to meet each other : dola, alom ujurea, en hoṛolǫ tisiṇliṇ *napamǫka*, pīţire oko dokanree duba udubaiṇme, come along, do not refuse, make me meet that man to-day, show me where he sells his wares in the market. (2) of the results of calculation, to be checked one by the other : hisaḅdo *napamlena* ci âŏgem hēleda ? (3) of two roads or rivers,

to meet: ne sandaka Sandigâŏtare Cakarahoralo *napamakna*.

napamą prnl. noun, syn. of *napam cij*, a thing obtainable: tisina *napamągem* asiredoina omamea, kāredo kāge.

napamnį prnl. noun, syn. of *napam horo*: *kānapamko* tisinadoina namtadkoa.

nam-o p. v., (1) to be got, found, met: gapado taka *namoa* ci? (2) to be caught at fault: landiamente etąkom eranabarakoa, tisinado amom *namakana*. (3) of a wife, to be got for smb.: ne danagramente kuri *namoka*; ama kuri *namoka*, get married. (4) of one's runaway wife, to be found and brought back: ama kuri *namoka*.

naman adj, (1) having received, bought or found: taka *naman* horoko (or *namanko*) senoka. (2) received, bought, met, or found: *naman* kulačle goŏkja; *naman* cījle (or *namanąle*) jomea, we shall eat what we have procured.

III. adverbial afx. (1) to the prds. *sen*, *hiju*, *lel*, *ačum*, *jom*, etc., to meet or find by going, coming, seeing, hearing, etc.; to find in one's food. (2) to the prds. *ir*, *sah*, *jom*, *eranq*, *tabri*, etc., to be able to get hold of smth. because it is large enough. (3) to *jom*, to find that a provision furnishes many meals. See under *namke*.

nama (P. *nāma*, writing, letter) sbst., a written document. It occurs only in the opds. *hukumnama*, *-kararnama*, *kursinama*, *rajinama*, etc.

nambar, nombor, lambar, lombor (from Engl. *number*) I. sbst., (1) a written number: no bandukre oekan *nambar* menq? What number is stamped on this gun? (2) the number of marks in an examination: intianre ciminanq *nambarem* namlą? II. trs., (1) to mark a number on smth.: mardumsumarire soben oraą koko *nambarkeda*, at the census they marked every house with a number. (2) to give a said number of marks to an examinee: intianre ciminanako *nambarkedmea?* III. intrs., to gain a said number of marks in an examination: intianre ciminanem *nambarkeda?*

nambar-en rflx. v., to mark oneself with a number: paltankodo sonoreko *nambarena*.

nambar-o p. v, meanings corresp. to the trs: intianre ciminanem *nambarlena?* mardumsumariāte soben oraą *nambarakana*.

nambar-bā poetical name of a certain flower, now unknown.

nambar-dumbar poetical form of *ambardumbar*. It is also used of grown-ups as parallel of *tungur-mungur*.

nambar-sutam sbst., imported yarn: takuïsutamra lijape tenarikajada ci *nambarsutamarą?* When you order a cloth to be woven, do you furnish the weaver with homespun or imported yarn?

***nam-bonga** I. sbst., the simple conditional promise of a sacrifice to obtain the help and protection of a spirit, especially in escaping danger of human sacrificers and wild beasts

or in succeeding in a lawsuit, in cntrd. to *agom*, the offering of an animal actually held in the hand, with promise to sacrifice it if a certain favour, especially the recovery of a patient, is obtained ; *dacina*, the promise (by *agom* or *nambonga*) to sacrifice a large animal or a human being ; *darât*, the promise of a sacrifice to obtain someone's death ; *bongagoṇ*, a sacrifice to obtain someone's death : kuṛijuṭa jombaṛakoa *nambonga* puraṣa kū ṭogoa, sacrifices are generally promised in vain by people who often eat food defiled by contact with their wife's mouth ; mūraṇ *nambonga* kac bongakeda, enamente aĕa hon hatirakana, he did not keep last year's promise of a sacrifice, that is why his child is afflicted with sickness.

II. intrs., to make such a promise : nalisre Burure meromtele (or meromle) *nambongatada*, having a lawsuit we invoked the help of Buruboṅga and promised to sacrifice him a goat if we succeed ; *nambongatanae*, alope kulibaṛaia, hapenpe.

nambongaen rflx. v., same meaning : ne horodo kenṭeḍ patajaṛa horoge tuĭurosoḍ aĭumkereo rokagee *nambongana*, this man is terribly apprehensive of spirits and wild animals, even when he hears a jackal rustling the dry leaves he at once promises a sacrifice.

nambongae p. v., imprsl., of such a promise, to be made : paŭdaribulaṇ aṛa meromte Burure *nambongajana*.

nam-daṛi trs., (1) to be able to get, find, procure or meet. (2) syn. of *namsakaŏ* : jālekate upun ṭakado *namdaṛiṭpe*.

namdaṛi-ǫ p. v., to be obtainable.

***name-hon** sbst., a heir : pûṛâhuda *namehon* nīge, he is the inheritor of the office of public sacrificer.

The rules of inheritance amongst the Mundas are as follows :

(1) The title to personal ownership or proprietary right arises in the first instance from creative or formative work. Hence the man who first turns a tract of forest or a plot of waste land into a productive field, becomes *ipso facto* the owner thereof, and remains its owner as long as he himself does not dispose freely of it.

(2) Since daughters, when they marry, leave their clan and their family, these are propagated by the sons only. Hence the sons alone have a right to their father's property, and the male descendants of the founder of a village are its joint and sole owners.

(3) None of his descendants (who form the village community) can sell or give away any part of the land within the village boundaries without the consent of the whole community.

(4) None of the descendants can introduce a new sharer into the community by adopting him as a son, without the consent of all the other members. See under *gorjôṛêaḍ*.

(5) Sons have a right to equal shares in the lands of their father. However, the first-born always re-

ceives a little, say ⅛ of a share, more.

This is because, as head of the family, he is often called upon to run about in the interest of all, but to the detriment of his own cultivation; because he has to receive the visits of his mother's relatives; and because he is expected to help such of his sisters as may happen to be in strained circumstances. In spite of a contrary ruling by the settlement officers, this practice is still kept up.

When the division of the property takes place in the lifetime of one or both parents, the latter keep a share (to be divided only after their death), plus some small field called *asultumbidote*. This will be inherited by the son with whom they choose to dwell and who cultivates their fields for them till the end of their life. The *asultumbidote* is a larger field when the parents keep no share for themselves.

(6) Over what he has thus inherited every son exercises full proprietary rights, limited only by the rules under (2) and (3), and these rights he transmits to his own sons.

(7) Forests, watercourses and waste land remain communal property until turned into private property by personal cultivation. Hence every member of the community has a right to take firewood and timber from the standing forests; and any one cultivating waste land or throwing a bund over a stream, acquires personal possession of the fields thus made.

(8) Legitimate sons only inherit their father's property. Are considered legitimate: (a) the sons of an exogamous monogamous marriage, first or subsequent bed, whether the marriage be contracted with ceremonies (*aṛandi*) or by mere cohabitation (*ḍhukn*). (b) the sons of the second wife (*hirum*) of a bigamous husband, when the first wife, by accepting the *hirumbéṭ taka*, as consented to receive the second or when, knowing of her husband's adultery, she has neglected to warn either the panchayat or her own relatives, and the panchayat subsequently decides that the adulterous woman (if she be a spinster) must be taken as second wife. The fact that a son is an outcast does not impair his right to inherit the property of his father.

(9) The sons of the first bed in a monogamous or bigamous marriage receive each a full share. The sons of the second bed, when a widower remarries, receive each a full share if there are no sons of the first bed or if the children of the first bed, at the time of the second marriage, are so small that they require still the care of a mother; otherwise they receive *in globo* a single share to be divided amongst them. The sons of a *hirum* are treated similarly: each a full share if there are no sons of the first wife or if the latter comes to die when her children are still infants; otherwise a single full share to be divided amongst them.

(10) If a *hirum* be taken after

adultery, and the first wife has warned her own relatives or the panchayat as soon as she came to know of her husband's fault, and has moreover refused the *hirumbél taka*, the sons of the *hirum*, when there are sons of the first bed, have no claim whatever on the father's property, nor can this one give them or their mother any fields or movable property during his lifetime. At his death they must all leave the house. However, being younger than the legitimate children, they generally get the *asultumbidote*. The panchayat, out of mere pity, may also decide that they must get some little share. If there are no sons of the first bed, they inherit everything.

(11) If at the death of the father, the children be still minors, the mother becomes their guardian and administers the property until the eldest son is old enough to become the head of the family. If she chooses to remain with them to the end of her life, the sons must maintain her. If the property be divided before her death, it is done in the same manner as if her husband were still alive.

(12) A widow, however, may remarry, but not with her husband's elder brother nor with the widower of her younger sister. From the day of her remarriage she loses all claims for sustenance on her sons.

(13) The property of a man dying without male issue goes to his brothers or nearest agnates, but only after the death or marriage of his widow and daughters. If he leaves an unmarried major daughter, she gets full possession of the live stock and movable property and, until her marriage, keeps the control and usufruct of the immovable property. If she be still a minor, one of her uncles whose wife has a sweet temper, is charged with her upbringing and maintenance until her marriage or death, and she becomes as his own daughter. In the meantime he appropriates the live stock and movable property of her father and has the usufruct of his landed property, which will be divided only amongst the inheritors after her marriage or decease.

If a son-in-law has lived with such a man or his widow, working their fields for them, he gets at their death the live stock and movable property. He may even get some field or other if, before their death, a document to this effect has been signed by all those who have a claim on the inheritance. As a rule it is one of the sons of the latter who renders this office to the relative without male issue or his widow. This young man then inherits the live stock and movable property, and one of the field is granted him by the panchayat, no document being required in his case.

(14) The partition of parental property is watched over by a panchayat. If the partition seems difficult, people of other villages may be invited, and

they are always invited when there is actual dissatisfaction amongst the interested parties. This panchayat authoritatively settles all disputes.

N. B.—(1) There is no heritage by testament amongst the Mundas. (2) The offices of *mâṛki* (chief of a group of villages), *munḍa* (village chief) and *pâṛâ* Has. *pṛhâṛ* Nag. (public sacrificer) are hereditary and pass to the eldest son. When the latter's mother belongs to another tribe or caste even though he have been duly admitted in the tribe at the time of his marriage he is dispossessed of his father's office in favour of his paternal uncle or other next of kin. We know of only one village (Birdi) where no objection having been raised against the son of a *Baṛaè* mother, the office of village chief is now hereditary in a family of blacksmiths.

namiaŋ, namin, naminaŋ, naminuŋ, namiuŋ, namtiraŋ, namturuŋ, Has. Nag. **namtį** Kera. used instead of *nimiaŋ*, (1) in wonder, scorn or irony : in this large number, of this large size, in this large quantity. (2) when shouting to a distant person : in this number, of this size, in this quantity. Constructed like *imiaŋ*.

namita, namitaŋ, namitu, namituŋ, namta, namtaŋ, namtu, namtuŋ used instead of *nimita*, (1) in wonder, scorn or irony : at this late time (2) when shouting to a distant person : at this time. Constructed like *imita*.

nam-jom trs., without inserted prnl. o., to get for oneself : ṭakae *namjomlana* (*namiontada, namjomana*), he acquires (acquired, has acquired) money for himself. They never say : ṭakae *namjomjada, namjomkeda, namjomakada*.

namke (*nam* with the afx. *ke*, short form of *ked*) adverbial afx. to prds. which also take the afx. *ke*. This adverbial afx. means thoughtlessly, without looking or listening properly. When the first member of the cpd. is a trs. prd., the d. o. is always an indf. prn. *jāe, jāŋa, enkanko raṭi, enkaŋa raṭi, nekanko raṭi, nekaŋa raṭi*, etc. When this d. o. is a liv. bg. the prnl. d. o. is always inserted into the adv. afx, *kei* then contracting into *ki* ; but it may be affixed moreover to the first member of the cpd. When the latter is an intrs. prd., it must be modified by some indf. adv. as *jāre, jāte, jāimtage*. Two tenses are used : (1) the indet. ts. with the afx. *ke* in both members : aĭumbēslem, amdo jāŋagem *kekenamkea*, pay attention to what is said thou agreest thoughtlessly to anything ; amdo jāŋagem *landakenamkea*, thou laughest ineptly on any occasion ; en hondo jaŋakan koronjo aḍ cipiḍ koronjo kae lelurumca, nekaŋako raṭiĭ *halaŋkenamkea*, this child does not recognize full *koronjo* pods from empty ones, it picks up the latter thoughtlessly ; buljanre jāegem *eraŋkekonamkekoa* (or *eraŋkenamkekoa*), when drunk thou scoldest

people indiscriminately; eḍkan hoṛo raṭi rîṛîî *omkɨnamkɨa*, stupidly he lends money even to bad people; hora lelbēslem, jātegem *nirkenamkea*, see where the road is, thou runnest aimlessly. (2) the past tense with the afx. *keḍ* replacing *ke* in both members: jānạgee *kajikeḍnamkeda*; okoạge mocare hijụjana, enagee *kajikeḍnamkeda*, he spoke at random; he talked nonsense; jāegee *eraṇkeḍkonamkeḍkoa* (or *eraṇkeḍnamkeḍkoa*), he scolded people indiscriminately. The corresp. p. v. is rarely used: both members take the afx. *ọ* in the indet. ts., and the afx. *jan* in the past: aputo buljanre jāegeko *eraṇọnamoa*; jūnạgo *kiriṇjannamjana*, thoughtless purchases were made; okonige asikena rîṛî, inige *omjannamjana*, whosoever asked for a loan got it, and no questions asked; kulilenaiṇ, monra golmâlte jānạge *kajijannamjana*, enamente mukūdima ḍismisjanataiṇ, I was cross-examined, in the flurry of my mind things were said thoughtlessly and thus my suit was dismissed; kula garjaŏla, jātege *nirjannamjana*.

nam-keṭẹ trs., to get what one considers a necessary condition: ṭakaiṇ *namkeṭẹlea*, enate oṛạ baiiṇ eṭẹea, I will first get the money necessary and then only shall I start building the house; poncoko *namkeṭẹlekoateṇ* kajiaia, I will not tell him, except before witnesses.

nam-kiduḅ syn. of *namudam*, cfr. *namlāẓ*, I. sbst., the act of living from hand to mouth, eking out a livelihood by working for others as daylabourer or carrier; gathering and selling firewood and other forest produce; making and selling baskets, pottery and the like. Not used of beggars: Biruṛu, peṛâê, kumbar, malaṛa, onḍe, emanko *namkiduḅteko* asultana, the Birhors, weavers, potters, braziers, basket-makers and the like have no regular work but depend for their livelihood on employers and buyers; ape disumre *namkiduḅ* bēsgea ei? otesāntako banoa, dokāno banoa, nukrikamio kako kamitana, *namkiduḅteko* asulontana.

II. adj., with *hoṛo*, people thus employed: ale hature api oṛạ *namkiduḅ* hoṛoko menạkoa.

III. trs., (1) to procure food by such employment: jomeạ *namkidubepe*. (2) to use a certain kind of work to procure food: tisiṇgapa kitabaḍcomle *namkiduḅtana*, at present we eke out our living by selling palm leaves, twine-grass, and other forest produce.

IV. intrs., to be habitually, or to be here and now, thus employed: Biruṛuko *namkiduḅtana*; isu sirmaiṇ *namkiduḅkeda*; tisiṇgapa kitabaḍcomtele *namkiduḅtana*.

namkidub-en rflx. v., same meaning: bar pīṭiṇ *namkidubenjana*.

namkidub-ọ p.v., (1) meanings corresp. to the trs.: jomeạ banoa, *namkidubọka*; tisiṇgapa kitabaḍcom *namkidubọtana*. (2) imprsl., of such employment, to be used to

procure food: kā *namkidubǫre* hita kabu bancaŏdaṛia, if we do not procure food by some casual work we shall not be able to spare paddy for seeds.

nam lāḷ syn. of *namkiduḳ*, but used also of beggars.

nam-oṛǫ I. adj., with *sim*, a hen which tries to get into its nest to lay an egg: *namoṛǫ* simlekam kasapararabaṛantana, thou art as restless as a hen wanting to lay an egg.

II. intrs., of a hen, to try and get into its nest to lay an egg: ne sim *namoṛǫlana*; *namoṛǫtan* simko daḅdaruṛuna, such hens, in flying heavily, knock against things.

namoṛǫ-n rflx. v., same meaning: apia simkotale *namoṛǫntana*.

nam-oṛǫ trs., to get or find more than what one has already.

namoṛo-gǫ p.v., corresp. meaning.

nampiaǹ, nampinaǹ, nampinuǹ, nampiruǹ, nampiuǹ used instead of *nimpiaǹ*, (1) in wonder, scorn or irony: all of this great size, each this same large quantity, etc. (2) when shouting to a distant person: all of this size, each this same quantity, etc. Constructed like *impiaǹ*.

nam-sakaŏ (H. *saknā*) trs., to try and procure, get, find or meet, by all means: jālekate upun ṭakado *namsakaŏepe*.

namsakaŏ-ǫ p.v., syn. of *namḍṛiǫ*, to be obtainable: ṭaka kā *namsakaŏjana*.

nam-udam syn. of *namkiduḳ*.

nam-ukil I. sbst, (1) bad faith, want of honesty and sincerity: ne hoṛore *namukil* banoa. (2) a dishonest or lying denial, in cntrd. to *rinṭi*, which may mean also a refusal to obey: nekan *namukil* abu ṭolare cinlaŏ aloka lelǫ.

II. adj, (1) with *hoṛo*, a person of bad faith, dishonestly or falsely denying the truth: *namukil* hoṛoko disumko kâṛājada, people who dishonestly deny their debts, spoil their reputation all around. Also used as adj. noun: amlekan *namukilko* ciulaŏ kaiǹ lelkeḍkoa. (2) with *kaji*, a dishonest or lying denial: *namukil* kaji kiriaṛǫ borotee humaniruaṛkeda, afraid to take an oath he avowed what he had first denied. (3) with *ṭaka*, syn. of *namukilakan ṭaka*, money in payment of a debt which had been falsely denied: *namukil* ṭaka poncokoǫ jōrte namruaṛjana, the loan which had been falsely denied, has been repaid under pressure of the panches.

III. trs., (1) dishonestly to deny a debt or part of a debt: upun ṭakao *namukilkeda* (or *namukilkeḍlea*), he refused to pay back (or to pay us back) four rupees. (2) falsely to deny that smb. has said or done smth. or that smb. tells the truth: amaṛ soben hukum munḍimunḍiiǹ udubaṛia, samagee *namukiljaṛiña*; goūkoe *namukiliaḍkoa*, he falsely denies that the witnesses tell the truth.

IV. intrs., dishonestly or lyingly to deny the truth: Maṛagăra daljaṛiǹ diplim lelkena, nā poncokotaṛem *namukiljada*; hosṛogeko goāntana

mentee *namukiljada ;* amą soben hukum mundimundiiną udubąia, samagee *namukiljada ;* manaakana mentee ţōraĕarlą, sajaĭ borotee *namukiljada ;* sartegee kajitana ciĭ *namukiltana ?*

namukil-en rflx. v., same meaning: inileka oiulaŏ alope *namukilena.*

namukil-ǫ p.v., (1) to be denied one's due dishonestly: upum ţakalo *namukiljana.* (2) falsely to be accused of not speaking the truth: goāko *namukiljana.* (3) imprsl., of the truth, to be denied dishonestly or lyingly: manaakana mentee ţōraĕarlą, sajaĭ borote *namukilǫtana.*

V. adv, with the afxs. *angc, ge,* modifying *kaji, rika, goā.*

namuna (H. *namūnā*) I. sbst, (1) good or bad example: inią eḑkan *namuna* lelte honko bagāraŏǫtana, the children get spoiled by his bad example. (2) a sample: oilkan lijąrą sonǫm namtana? *namuna* omaname. (3) generally *namūna,* fig., syn. of *munja,* the semblance of smth., a very small amount: ainąţąre paĕsarą *namuna* banoa, I have no money at all; paĕsarą *namunado* meną, neatedo jetaną kū hobioa, I have a few pice, but so few that they are useless; hoţorą *namuna* kae lelǫtana; inire hoţorą *namuna* kū lelǫtana, he has lost all human appearance.

II. adj., (1) with *sereḑ,* etc., a sample: *namuna* sereḑle auakada, lijądo atirile kirinea. (2) in the adj. phrases, *eḑkan namuna, bugin namuna,* with *koţo,* a person giving good or bad example.

III. trs., to give smb. (especially a child or young people) good or bad example: honko eḑkagem *namunajaḑkoa.*

IV. intrs., to give good or bad example: eḑkagee *namunajada,* manaipe.

namuna-n rflx. v., same meaning: bugingo *namunanmc.*

namuna-ǫ p. v., (1) to receive good or bad example: ne haturen honko eḑkageko *namunaǫtana,* enamenteko bagāraŏǫtana. (2) impsl., of good or bad example, to be given: oilka *namunajana* enleka honko sesena, as example is given, so the children behave; children follow the example of their elders.

V. adv., generally *namūna,* with or without the afxs. *ge, o, oge, rą, rąge, menco, raţi,* syn. of *namund, nulum,* cfr. *nandārat,* modifying *menq, rika* and syns., in contrd., in to *munja, rŏĕa,* which modify only *menq* and syns. The meaning is: emphatically, at all: en hoţo nekan kamiko *namuna* kaeą, this man emphatically never does such a thing; en hoţo nekan kamiko *namunae* rikaea ci? Does he ever at all do such a thing? ainąţąre paĕsa *namunarą* banoa, I have not a single pice; *namunarą* musine kamikena, he worked only one day.

namund var. of *namuna,* but only as sbst. in the fig. meaning, and as adv.

nan Nag. var. of the tense afx. *jan.*

nān Nag. **nana** Has. (Sad.) I. abs.

n., slenderness, thinness, narrowness : ne baerrą *nān* nelte aṭkarǫtana tolakan urį ôṛâkǫre rokage sidoa ; ne lijąrą jilinadoiną sukutana, mendo nearą *nān* nelte kainą sukutana.

II. adj ; (1) with *hoṛo, darn, ūḷ,* etc. slender, thin. Also used as adj. noun : mōṭ ḍandą omainape, *nāndo* kāge. (2) with *sulam, liją,* thin. (3) with *liją,* narrow. (4) with *hora,* narrow. (5) with *seṛi, duranǫ,* high-pitched.

III. trs., to make slender, thin, narrow, high-pitched : ne kāṭdo mōṭge taĭkena, ląlątepe *nānnada,* this log was thick, you make it thin by dint of paring it with the adze ; netąre sanḍākako *nānkeda,* here they have made the road narrow ; ne liją isuĭ jilinąkeda, mendoe *nānkeda,* he has made this cloth very long, but narrow ; duranąko *nānkeda,* they sang a high-pitched song ; duranątanre kuṛiko mocako *nānea,* women pitch their voice when singing.

IV. intrs., in the df. prst., to grow or become slender or thin : inią kaṭa mōte mōṭge taĭkena, nądo *nāntana,* the swelling of his foot diminishes ; ne maḍ mataǫlǫ *nāntana.*

nān-ǫ p. v., to be made or become slender, thin, narrow, high-pitched : ne peṛâê puratan gononą kainą emaia, lijį cakarge tonąka menlenreo *nānnana.*

V. adv., (1) with the afxs. *ange, ge,* modifying *hara, saṛi, nelǫ, bai, teą, rikɜ, rikaǫ,* etc. (2) with the afx. *ǫge,* modifying *lą, rika :* **kāṭ** *nāngepe* ląląnada.

nana IIas. var. of *nān* Nag.

nana Nag. (Sk. *nanad,* husband's sister) syn. of *aji,* elder sister, but in the vocative it is used for the elder sister, not for the grandmother.

nana, nene childish for *duraą :* *nana* kainą aĭumlą, I did not hear the song ; mar, miaḍ *nanalem,* come, give us a song.

nanǫ childish for *ḍandą, dal :* *nanǫ* omainąme, give me the stick ; tutu *nanaime,* beat the dog with a stick.

nanabaran, nanaboron (H.) syn. of *haṭ-kuṭi.*

nanam (from *nam*) intrs, to search, to look for.

nanam-daru *fide* Haines, syn. of *ḍokadaru.*

nanatān Has. **nanathān, anthān** Nag. (Sad. *anthān ;* Or. *anathan,* extremely ; *anth,* marvel) I. sbst., excess in smth. bad or displeasing : eranąrą *nanatānte* dasi bagenjana.

II. adv., excessive in degree, quantity or number : *nanatān* dale namkeda kumbūṛudo ; hola ale hatusąte *nanaṭān* birsukuriko hijųlena aḍ isu babako jomkeda.

III. trs., to do smth. to smb. or to smth. with excess or to an extreme degree : ne hoṛo ili nūkeḍei sobenkoe *nanatānkeḍlea ;* eranąe (or erantee) *nanatānkeḍlea,* having drunk beer he scolded us all exceedingly ; ili nūkeḍei honko dale *nanatānkeḍkoa ;* tisinągapa ne bakĭṛirą jonra tuĭu *nanatānjada,* the jackal these days

plays havoc with the maize of this garden ; kumbāṛu holale *nanatānkja, yesterday we gave a thief a lesson he will remember ;* oṛątale bēs kā dabakana, holado dą *nanatānkeḍlea*, our roof is not well thatched, yesterday the rain gave us a lot of trouble ; puraṇogeṇ nūtada, julāḅ *nanatānjąĭńa*, I took rather much castor-oil, it acts to excess ; môṛê horoko aiṇ esēkaiakin *nanatānjąiṇko* taĭkena, enamenteṇ nirjana, five people bothered (or attacked) me when I was alone, I took to my heels ; lāĭ *nanatānkeḍkoci* Asūmtekojana, being very poor they went to Assam.

IV. intrs, (1) in the df. prst., to suffer from smth. excessive : tisiṇgapa jeṭe jōrakada, herjeṭo babako *nanatānlana ;* rōgo hobaakana, hatuhatu horeko *nanatāntana*, there is an epidemic, it rages in all the villages. (2) imprsl., with inserted prsl. prn., to feel smth. excessively : setąēte jetaną aŭriiṇ jomea, reṇgę *nanatānjąĭńa*, I have eaten nothing to-day, I feel very hungry ; tisiṇ setąēte bǫ *nanatānjąĭńa*, I have a severe headache since this morning ; enkan kaji hokaeme, kîsi *nanatānająĭńa*, do nots peak thus, it angers me very much.

nanatān-en rflx. v., (1) to behave inordinately or frantically, especially in anger : kīsi namkja, enamentee *nanatānenjana ;* kunṭare seta tolakana, enaṇūtee *nanatānentana*. (2) to play havoc with smth. : uṛiko babako (or babareko) *nanatānentana*, the cattle are grazing the paddy and destroying the crop.

nanatān-ǫ p. v., (1) to be treated excessively ; to suffer from smth. excessively : bul hoṛote holale *nanatānjana*, we got yesterday a terrible scolding from a man who was drunk ; sarąkote rambāṛa *nanatānjana*, the Phaseolus pulse crop has been ravaged by the hanuman monkeys ; lāĭte *nanantānjanci* Asūmokojana, suffering hunger very often, they went to Assam ; jeṭete babako *nanatāṇǫtana*, the rice crop suffers very much from the heat. (2) to feel smth. excessive : setąēte jetaną aŭriiṇ jomea, reṇgeṭeṇ *nanatāṇǫtana ;* tisiṇ setąāte bǫteṇ *nanatāṇǫtana ;* kīsiteṇ *nanatāṇǫtana*.

V. adv., with the afxs. *ange, ge, ǫge*, modifying *eraṇ, dal, jom, tega, rika, rikan, rikaǫ*, etc. : ne bakīṛiraṇ jonra tuĭuko *nanatāṇgeko* jomtana.

nandān (Sad.) syn. of *lacari, licur*.

Nandān sbst., London : mukŭdima *Nandānte* senoa, the case will be carried to London.

nandārat, nandārāt (Sad.) syn. of *darīs, hirgīj, hirgīs*, emphatic adv., absolutely, certainly, surely, used only in negative sentences, and often forming adverbial phrases with a preceding noun in the genitive case : paĕsa (or paĕsaraṇ) *nandārat* kae omaḍlea ; ne oṛąre setąēte *nandārat* baṇkoa (or hoṛoraṇ *nandārat* baṇkoa), since the morning nobody in this house has been at home ; ranu *nandārat* kae nūtana ; ranuraṇ *nandārat* kaeątana, he refuses absolutely to take the medicine.

nandōṛ, nandoṛo, nondōṛ, nondeṛo poetical form of *andōṛ* :

Suku bareṇa, suku cetane disume suku,
Manale, bareṇa, manal latare gamaē manal.
Sibila ment goṛeiṇa roadukuleda,
Heṛema mentegoṛeiṇa poadukuleḍ.
Jomjajomjadogoṛe haṛadako metaïńa.
Namjanamjalogoṛe mērako metaiṇa.
Naiṇge duku nagenege baṛadako metaïńa.
Naiṇge *nandoṛo* nagenege mērako metaiṇa.
Dasitan boleho isucoa dukua,
Kamîṛîtan boleho karecoa *nondōṛ*.
Leṇleṇakan darure hakagojen moniń̃a,
Borborakan darure neôṛâgojen moniṇ.

nandur Nag. used instead of *nendor* Nag. *nete* Has. hither, (1) in scorn or irony. (2) when shouting to a distant person. Constructed like *nendor*. In Has. this word always connotes a great distance either from the place of starting, or from the place where one should be : mod ghanṭare *nandurle* tebaṭada, we covered all this distance and reached here in one hour; uriko babako jomtana, *nandurem* dubakana ! The cattle yonder are grazing the paddy and thou art sitting here !

nanḍa Has. **naḍa, naṛa, nâṛâ** Nag. (Sad.) I. sbst., (1) the haulms of food grains before reaping ; their stubble after they have been reaped and, in the case of *kode* (Eleusine Coracana), the whole stalk after only the spikes have been reaped. The stems of *gaṇgaṭ, jonra* and *tuṭi* are not reaped but cut with the axe ; they and the stumps that are left, are not called *nanḍa* : ne loĕoṇare *babanaṇḍa* jipiliṇagea. (2) the stubble left on a *surgunja* (Guizotia abyssinica) field when the plants have been reaped ; their stems before reaping. (3) the petioles of *saru*, taro, leaves.

II. adj, with *ote, loĕoṇ, piṛi*, a stubbled field : *nanḍa* loĕoṇare keṛakoatiṇatana.

III. trs., to reap a food grain crop so that stubble of a certain description is left : irtaṇre dą ḍiṇakan loĕoṇrą baba purąko *nanḍaea*.

IV. intrs., to leave stubble of a certain description : purąpe *nanḍajaḍa*, nekage busu kā huṇḍioa, you leave long stubble, in this way there will be little straw ; ne loĕoṇre dupuṇguṭgeko *nanḍakeda*.

nanḍa-ǫ p. v., (1) of such food grains as will be reaped, to grow haulms of a certain description ; of Guizotia plants, to grow stems of a certain description ; of taro plants, to grow petioles of a certain description : ne baba maparaṇge *nanḍaakana*. (2) of stubble of a certain description, to be left on a field ; of a food grain, to be reaped so that stubble of a certain description is left : aleą loĕoṇ (or loĕoṇre) purąge *nanḍaakana* ; irtaṇredo dą ḍiṇakan loĕoṇrą baba purą *nanḍaoa*.

nanḍe Nag. (1) also with the afx. *te*, syn. of *nate*. (2) also with the

afx. *re*, syn. of *nare*.

nangula-bā, naṅgula-bā, laṅgula-bā Has. syn. of *gendlabā* Nag.

nangula-naca in poetry, sbst., leaves of the Tagetes patula hidden in the chignon to increase its bulk:

Biṇḍataiṇḍo, biṇḍataiṇ keora-biṇḍataiṇḍo;

Nacataiṇḍo, nacataiṇ *nangula-nacataiṇḍo*.

My pitcher cushion is made of screw-pine leaves; Tagetes patula leaves thicken my chignon.

nanjari and **nanjari-bān** vars. of *najari* and *najaribān*.

nanre Nag. var. of *nare*.

nanu childish for *ranu*.

nanuar syn. of *lali*.

naṇ var. of *nagen*.

naṇ syn. of *sida jūgu*, I. sbst, ancient times: *naṇḍo* senǫjana, naṇaṛ iminaṇge jagaralem, mendo nūṛ oṛǫ okomusiṇaṛ jagarlome, ancient times are no more, do not speak so much of them, speak about what is now and what was of late. II. adj., (1) also *naṇṛ*, of inanos, referring to ancient times: *naṇ* colon neka taĭkena ci kā? Is this an ancient custom? *naṇ* dastur taramara bagejana, some ancient customs have been abandoned; *naṇ* hatutape okoa taĭkena? What was the village in which your ancestors lived in ancient times? Also used as adj. noun: *naṇṛǫ* iminaṇge jagaralem. (2) also *naṇren*, with *hoṛoko*, the people of ancient times. Also used as adj. noun (*naṇko*) and as prnl. noun (*naṇreni, naṇrenko*): *naṇkoǫ* peṛǫ puraṇge taĭkena ci nekage? Were the people of ancient times stronger than we are? Note the song made by a Christian poet for a *pāgunāṭ* dance:

Sirma cetan sirmareni, naṇkoāte *naṇkoreni*.

Sobenkoēte janaŏ maĭnǫkae.

Let the One who is above the heavens, the One who was long before the ancient times, be praised for ever above all.

III. intrs., with ind. o., to call smb. or smth ancient: cimin sirma sidako *naṇǫ*, enaṛa ṭaŭka sabuti banoa, there is no fixed number of years before which time is called ancient. IV. adv., with or without the afxs. *ge, re, rege*, modifying *dastur, colon, kaji, taĭn*: *naṇ* nekan colon kā taĭkena, there was no such custom in ancient times.

naṇgăli, naṇgli (Or. *nāṛi*) I. sbst., a pair of buffalo-hide straps (*ūrnaṇgăli*) or ropes (*ruṛuṇaṇgă'i, puṭăkalnaṇgăli, baḍcomnaṇgăli, koṛganaṇgăli*, etc.) tying loosely the yoke to the shaft of the plough, levelling plank or clod-crusher, in the manner shown on Pl. XXXIX, 3. They are prevented from slipping off the shaft by another strap or rope called *cuṭunaṇgăli*, as explained under this word: naṇgălido keṛaūrte kāre jān baĕarrąko baiĭa. II. trs., to use a strap or rope for tying the yoke to the shaft: ne baĕar *naṇgăliṫme*, ūrdo banoa.

naṇgăli-ǫ p. v., to be thus used: keṛaūr *naṇgălioa*.

naṇgăli, naṇgŭli (T. *nāṛkalī*, skein, ltly. cord of filaments) syn.

of *pāṛi*, I. sbst., a skein of yarn. It contains 7 leas (*nathi*), and there are 5 skeins in a hank (*muṭha, toaḳ*): miḍ *naŋgăli* sutam omaiŋme.
II. trs. or intrs., to cause a hank to contain a said number of skeins: miḍ toaḳ sutam (or sutamre) môṛêako *naŋgălitʼa*.
naŋgăli-ǫ p. v., corresp. meaning: miḍ toaḳ sutam *môṛênaŋgăliakana*.

naŋgen var. of *nagen*.

naŏ, nâŏ (Or. *năŏ*) syns. of *bāba*.

naŏa (II. *nayā, navā*) 1⁰ I. adj., new, fresh, recent: *naŏa* liją, a new cloth; *naŏa* ote, a new field: *naŏa* hatu, a village newly made. Also used as adj. noun: purna lijąm idiĭa ci *naŏa?*
II. trs., (1) to make a new village or build a new house: hatule *naŏaakada* (or naŏahatuakadale, naŏagele hatuakada); oṛąle *naŏaakada* (or naŏaoṛąakadale, naŏagele oṛąakada). (2) to make or return the first visit to intended new relations: kupulkole *naŏajaḍkoa*; kupulle *naŏajada* (or naŏakupultanale, naoagele kupultana). (3) to renew, i.e., to acquire a new one; to use a new one: ne kuḍlamiŋ *naŏakeda*, I bought this new hoe; ne pīṭ paraḳ hobaoa, sobenko lijąko *naŏajada*, there will be a feast this week, everybody buys new clothes; burute sobenko lijąko *naŏajada*, going to the fair they all wear new clothes. (4) to renew fig., i.e., to repair as new; to make so many changes in smth. that it looks quite different from what it was before: baṛaĕ ne kuḍlame *naŏakeda*; oṛąle *naŏakeda*. (5) in jest, to spoil smth. or spoil its appearance: cilkate lijąm *naŏakeda?* seŋgelrem tabąlena ci?
naŏa-n rflx. v., same meanings, except the two last.
naŏa-ǫ p. v., meanings corresp. to the trs.
2⁰ syn. of *jomnaŏa*.

naŏa-ḍumka, naŏa-ḍuŋka Nag. **naŏa-mutŭka** Has. I. sbst., the boxing one gets when wearing a new shoulder or waist cloth for the first time. Children and jokers ask one how many cubits long it is and then give one as many fisticuffs in the back, saying that this makes the cloth last long: mara! Maŋgra koṛa sabīpe, *naŏaḍuŋkabu* emaia.
II. trs., to box smb. as described: hoṛoparteḍ alope *naŏaḍuŋkaia*, sobenkoą hisaŏ miḍ hoṛoge *naŏaḍuŋkaika*.
naŏaḍumka-n rflx. v., same meaning: sobenkodo alope *naŏaḍuŋkanae* raca.
naŏaḍumka-ǫ p. v., corresp. meaning: mar, ne koṛa *naŏaḍuŋkaǫka*.

naŏ-dĕdĕ, naŏ-naŏ syn. of *dĕdĕdĕdĕ, dĕdenaŏ*, childish for *sī*, to plough: *naŏnaŏtijana*.

naŏta Nag. (Sad.) syn. of *celaŋ* Has. IIo. *mutea* IIo. sbst., an ordinary small pitcher (*bāṇḍa*), especially when it is somewhat large.

naŏta-dagǫ Nag. syn. of *bāṇḍadagǫ* Has. p. v., of little girls, to reach the age of 8-10 years when they are able to fetch water in a small pitcher: *naŏtaḍąakanae*.

napaĕ poetical parallel of (1) *suku*. (2) *bugin*.

Kako sukujan, kako sukujan,
Jojobā jumburaĕ kako sukujan.
Kako *napaĕjan*, kako *napaĕjan*,
Nulibā nambaraĕ kako *napaĕjan*.

The *agamaris* did not like, did not like the dense flower-covered foliage of the tamarind trees. They did not care, they did not care for the bunches of flowers on the mango trees.

Neŋgameko bugina ci, salu ?
Napumeko *napaĕa*, salu ?
Toaleka notea saluko bandareked.
Neŋgameko bugina ci salu ?
Napumeko *napaĕa*, salu ?
Daileka badia saluko kundareked.

O my dear husband, thy parents did not act well ; they mortgaged a very good rice field.

napanum poetical form of *kapanum*.

napaŋ poetical form of *aba*, vocative of *apu*, father :

Naĭri neaŋ ! naĭri *napaŋre !*
Gaṛadąteŋ natutana.
Naĭri neaŋ ! naĭri *napaŋre* !
Naĭdąteŋ bualetan.
Naĭri babu ! naĭri beṭare !
Sabeneme gaṛakaṛere.
Naĭri babu ! naĭri beṭare !
Sabeneme naĭmacirure.

Alas, mother ! Alas, father ! I am carried off by the flood. Alas, boy ! Alas, son ! Cling to the grass at the border.

nār Nag. **nari** Has. (Sk. *nāl, nalī*, tube, spout) sbst., the tube leading down from the bowl into the water reservoir of a hubble-bubble.

naraḳ (Sad.) I. abs. n., a habit of unconcerned or arrogant disregard of orders or requests : en hoṛoro *naraḳ* puraŋea.
II. adj., with *hoṛo*, a person with this habit : nekan *naraḳ* hoṛoko raŋente alom kuliña. Also used as adj. noun.
III. intrs., to disregard an order or request unconcernedly or arrogantly : *naraḳtanae ; naraḳkenae.*
narab-en rflx. v., same meaning : *narabentanae.*
narab-ọ p. v., to take this habit : enka alom *narabọa*.
IV. adv., with or without the afxs. *angi, ge, ọge*, modifying *rika, rikan, rikaọ.*

naraḳ (H. *naram*) poetical parallel of *goroḳ*, meaning a slow walk :

Rajagorobedo naloreme goroba,
Buiñarenarabedo naloreme *naraba.*
Rajagorobere landi ko metama,
Buñarenarabere buṛiako metama.

Do not walk slowly like a rajah or like a landed proprietor, people would call thee lazy, they would call thee an old woman.

nara-dura (Sad.) I. abs. n., (1) bodily weakness : moḍ canḍuĭ hasulena, *naradura* menągea. (2) fig., in this and the other functions, syn. of *leṇḍāṛ, nandān, tunujuru.*
II. adj., weak : aminaŋ ṭakam idileḍreo *naradura* uṛim kiriŋtąia. Also used as adj. noun : ne *naradurakodo* puraŋ kako kaınidaṛia.
III. trs., to weaken smb.; to impair his strength : lāṛdulge *naradurakṛa.*
IV. intrs., (1) in the df. prst., to be weak : *naraduratanae.* (2) imprsl., with inserted prsl. prn., to feel weak : nimirdo puraŋge *naradura-*

jąťńa.

naradura-n rflx. v., (1) to cause oneself to become weak: kaṭaḅtee *naradurantana.* (2) to feign or pretend weakness: peṛędo menąˌ moṭaĭtee *naradurantana.*

*naradu*ra ę* p. v., to become, or be rendered, weak: *naraduraętanae;* hasutee *naradurajana.*

V. adv., with or without the afxs. *ange, ge, ęge, tan, tange,* modifying *lelę, rikaę, aťăkar, bain.*

naraĕ I. sbst., the condition of a food grain crop when (during 4—5 days) all the grains are fully developed, but the lower part of the ears has not yet acquired the colour of ripeness: baba *naraĕrele* irjada.

II. adj., with *baba, guṛŭlu,* etc., rice, millet, etc., in this condition: *naraĕ* baba irlere gele kū ṭôĕbaṛaoa, when rice is reaped as soon as all the grains are fully developed, the ears are not liable to break.

naraĕ-ę p. v., to get into this condition: ne baba *naraĕakana.*

III. adv., (1) with the afxs. *ange, ge,* modifying *ir, lelę, rikaę.* (2) with the afxs. *re, te, rege, tege,* modifying *ir,* to reap when it is in this condition.

naraj (P. *nārāz*) I. abs. n., displeasure: *narāj* bagetaben, salaĭben, cease your displeasure with each other, make it up.

II. adj., with *hoṛo,* (1) a person actually displeased: *narāj* hoṛo sōṇgoˈme, soothe the one who is displeased. (2) a person easily displeased, hard to please: nīdo janaŏre nekan *narāj* hoṛoge.

III. trs. caus., to displease smb.; to cause him displeasure: puraṇgepe *narājkįa.*

IV. intrs., (1) prsl., to be displeased: *narājtanam* ci? *narājkeuam* ci? (2) with ind. o., to be displeased with smb.: puraṇge ciĭ *narājabutana?* (3) imprsl., with inserted prsl. prn., to feel displeased: puraṇge ci *narājjaḍkoa?*

narāj-en rflx. v., to nurse one's displeasure: aminaṇ alom *narājena.*

na-pa-arāj repr. v., (1) to be displeased with each other: *naparājtanaben* ci? (2) trs. caus., to make people displeased with each other: ukuta kajitem *naparājkeḍkiṇa.* (3) sbst, mutual displeasure: nikiṇre isu dināte *naparāj* menąˌ (4) adj., mutually displeased, just now or habitually: *naparāj* hoṛokiṇ salaĭtakiṇme; nikiṇdo janaŏre nekan *naparāj* hoṛokiṇge. (5) adv., with the afxs. *ange, ge, ęge,* so as to cause mutual displeasure.

naparāj-ę repr. p. v., to get, or be made, mutually displeased.

narāj-ę p. v., to get, or be made, displeased: puraṇgee *narājlena;* oko kajiteo *narājjana?*

V. adv., modifying *kaji,* (1) with or without the afxs. *ange, ge,* with displeasure; so as to cause displeasure. (2) with the afx. *ęge,* so as to cause displeasure. (3) with the afx. *te* out of displeasure.

naram var. of *norom.*

naraṇgi and **naraṇgi-daru** vars. of *nariṇgi* and *nariṇgidaru.*

nare, nāre var. of the disjunctive *na, nage.*

nare adv., used instead of *nere*, here, (1) in wonder, scorn or irony. (2) when shouting at a distant person.

nari poetical from of the adv. *aũri*, not yet :

Nariho ne dinemuṇḍire.

Narihoiṇ ruaṛagea.

Nariho ne bocorenenḍare.

Narihoiṇ naourege.

O my friend, I shall come back at this season next year.

nari (Sk. *nāri*, artery, vein, gut) I. sbst., (1) Has. syn. of both *nār* and *narica* Nag. (2) the air passage of bellows ; the connecting tube of an inflator ; any tube : capuaparteḍ miaḍ *nari* menaṇ ; rabāṛaraṇ *narile* baĭsikalre hoĕoko perçea. (3) the pulse at the wrist : ne horoṇ *nari* kā sesentanae gojoajāṇ, his pulse is very weak, he will perhaps die ; kalaḍkoladjanae, *nari* bāri hijuṇsenotana, he is unconscious and dying, his pulse only, still beats.

II. trs., (1) to fit with a tube : capua aũrigee *nariĭa*. (2) to use as a tube : capuare ne maḍ *naritam*, put this bamboo as an air passage to the bellows.

nari-o p. v., corresp. meanings ; capua nāṇjakeḍ aũri *narioa* ; ne maḍ *nariọka*.

narial-daru (Sk. *nāriyar*) syn. of *buṛkadaru*.

narica (Sk. *nārikal*, coco-nut) sbst., the tube leading the smoke from a hubble-bubble to the mouth.

nariki-pariki, narik-parik I. (1) abs. n., fickleness, capriciousness : ne hoṛore *narikparik* lāṇoge menaṇ, he is rather fickle. (2) sbst., whim, caprice : ne hoṛoṇ *narikparik* leltoṇ bakuaðgiṛijana, miaḍ guĭugee baikatebagṛaðkatejada, I stood aghast seeing his whims, he keeps pulling down a shed and rebuilding it. (3) syn. of *candarbandar*.

II. adj., fickle, capricious, whimsical : nīdo kenṭeḍ *narikparik* hoṛo, nāge senọpee menkeda, oṛọ alopeṇe menjada, he is very capricious, he has just said : "go at once", and now he says : "do not go" ; *narikparik* hukumle namjada, okoṇle manatiṇa ? These are contradictory orders, which of the two must we obey ? Also used as adj. noun : amlekan *narikparik* jetare kae namoa ; *narikparik* kā manatiṇdaṛioa.

III. trs., to treat, advise or order capriciously : hukume *narikparikjada* ; kajiĭ *narikparikkeda* ; salhako *narikparikkiṅa* ; hukum alom *narikparikca* ; senọjan canḍụ lāĭ *narikparikkiṅa*, misaiṇ duljana, apimāiṇ puṭilena, moḍpīṭiṇ sullena aḍ bar nidado kūḷ jōrte hasukị a, last month my stomach has treated me capriciously : once I got diarrhoea and thrice dyspepsia, I had dysentery for a whole week and severe bellyache for two nights.

IV. intrs., (1) in the df. prst., to be fickle : ne hoṛo *narikparikĭana*. (2) imprsl., with inserted prsl. prn., to hesitate ; to be swayed by various opinions ; to feel contradictory inclinations : soben rakam hoṛokoṇ salha aĭumte *narikparikjọia*.

narikpariki-n, *narikparik-en* rflx. v.,

to act capriciously ; to change one's mind ; to take various shapes or various dresses : enka ɑlom *narikparikena ;* amą kajite kale *narikparikena,* okoąle monekeda enagele rikaea ; muaboꞑga *narikparikena,* okodo bǭ bāriĭ leloa, okodo begar bǭte ; en hoṛoą sonǫ haṭikuṭi meną, pīṭitec *narikparikena.*

narikpariki-ǫ p. v., (1) to be treated advised or ordered capriciously : salha *narikparikjana,* various counsels have been given ; hukumle *narikparikjana,* we received contradictory orders. (2) to become fickle, capricious : ne hoṛo beṭekane *narikparikjana.*

V. adv., with or without the afxs. *ange, ge, ǫge, tan, tange,* modifying *hukum, salha, mone, kaji, kami, rika, rikan, rikaǫ, aṭakar, lelǫ, aĭumǫ.*

narinꞑgi, naranꞑgi (Sk. P. *narangī*) also *heṛem jambira,* sbst., an orange.

narinꞑgi-daru, naranꞑgi-daru sbst., Citrus aurantium, Linn. ; Rutaceae, —the Orange, a small tree with petioles usually broadly winged ; white scented flowers and sweet middle-sized fruit, usually thin-skinned and not mammillate.

narinꞑgi-jō, naranꞑgi-jō sbst., an orange.

nār-jōr Nag. (Sad.) syn. of *namoṛǫ.*

narnaraŏ Nag. (Sad. *narnarāek*) I. sbst., moans resembling the long-drawn cry of buffaloes described under *ââ* : en hoṛo gojǫtanre purąge *narnaraŏ* aĭumlena.

II. adj., with *geran,* same meaning : *narnaraŏ* geraꞑ aĭumteꞑ borokeda.

III. intrs., thus to moan : *narnaraŏkedae ; narnaraŏkenae.*

narnaraŏ-n rflx. v., thus to moan : gojǫ sidare moḍganṭae *narnaraŏnjana.*

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

* **narsinꞑga** (H. Sad. *nār,* tube, and *sinꞑga,* horn) syn. of *kurŭdŭdu* (which is an onomatope), I. sbst., a curved trumpet made of four buffalo horns screwed in prolongation, with brass mouthpiece, joints and bell. It is one of the instruments proper to the Ghasis : ape hatute narsinꞑga gūsiko oroꞑkeda, the Ghasis went towards your village blowing their *narsinꞑga* trumpets.

II. trs., to make into such a trumpet : cekan diriꞑko *narsinꞑgaca ?*

III. intrs., to make or acquire such a trumpet : ne haturen gūsiko apiako *narsinꞑgatada.*

narsinꞑga-ǫ p. v., (1) to be made into such a trumpet : keṛadiriꞑ *narsinꞑgaoa.* (2) imprsl., of such trumpets, to be made or acquired : ne hature baria *narsinꞑgaakana.*

* **narta** (Sk. *nartan,* dancing, acting) I. sbst., a red pigment (viz., *dularaꞑga,* Permanganate of Potash) which the bridegroom, the bride and the women at a marriage apply along the soles to the sides of their feet. Amongst hinduized Aborigines it is the barber who applies it after first scraping the spot with his razor : *narta* capigigitam.

II. trs., of the barber, to paint smb.'s feet with such a line of pigment : kuṛikoą kaṭakoe *nartacabakeda* ; naŭadubiko naŭa *nartajaḍkoa*.

narta-n rflx. v., thus to paint oneself ; to let the barber thus paint oneself : amdom *nartana* ci kā ?

narta-ę p. v., thus to get painted : kuṛikoą kaṭa aṛandire *nartaoa*.

naṛa Nag. var. of *naṇḍa*.

naṛăgaḍ, naṛăgaĭ, nagṛa, nagṛaĭ Has. with *ḍ* instead of *ṛ* in Nag. (Sad. Or. *nagṛā*) I. adj., (1) with *hasa*, clayey soil mixed with red earth : *naṛăgaĭ* hasa no loĕoṇre soben muli meną. (2) with *loĕoṇ*, a rice field with such soil : *naṛăgaĭ* loĕoṇre baba purą kū hobaoa, a rice field with red clayey soil is not very productive. (3) with *sokoṛa*, a dell with such soil : aleą loĕoṇko purąte *naṛăgaĭ* sokoṛare meną, most of our rice fields are in a dell with red clayey soil. (4) with *ote, ṭaĕaḍ*, a piece of land, a place, with such soil. Also used as adj. noun in all these meanings : *naṛăgaĭre* miaḍ loĕoṇle baiṭada ; *naṛăgaĭrele* taĕomacaṛalą, baba kū harajana, we made a late sowing in mud in a field with red clayey soil, the rice did not grow.

*** naṛăka, naṛka, nâṛăka, nâṛka** I. sbst., potter's clay, used by the Mundas to wash their hair : *naṛăkate* kecǫ oṛǫ caṭuko baioa.

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

III. trs., (1) to wash one's or smb.'s hair with clay : ūbe *naṛăkajada* ; ne hon *naṛăkaipe*. (2) to wash one's or smb.'s hair with soap or anything else : ne hon sabunte *naṛăkaipe* ; apiupun canḍuren honko manalsakamteko *naṛăkakoa*, they wash the hair of babies a few months old with Dolichos lablab leaves (crushed and mixed with water); ticuakan honko minḍiḍukiteko *naṛăkakoa*, they wash the scabious heads of children with sheep urine. (3) to plaster one's or smb.'s hair with smth. pasty : guṛŭlumanḍi kā heĕaǫtan honko guṛŭlumanḍiteko *naṛăkakoa*, they plaster with cooked Panicum miliare grains the hair of children not yet accustomed to this kind of food. (This in some way or other helps them to get accustomed, perhaps because children cannot keep their hands from their hair and from their mouth). (4) of the rain (personified), to wash the leaves of trees and plants : puraḍo kae gamalą, sakamko bāriĭ *naṛăkaleda*, it has rained only just enough to make the leaves wet.

naṛăka-n rflx. v., to wash one's hair with clay, or with soap if this is clear from the context ; to plaster one's hair with smth. pasty : tisiṇdo sobenko *naṛăkantana*, gapa poroḅ hobaoa mente ; saĕoḅkodo sabunteko *naṛăkana* ; en hon ɟtee *naṛăkantana*.

naṛăka-ę p. v., meanings corresp. to the trs.: amą ūḅ *naṛăkajana* ci aŭrige ? ne hon *naṛăkaǫka*.

naṛę, naṛê, nâṛê (the two last ending with a vocal check) contrary of *saṇgin*, I. abs. n., (1) proximity, vicinity : *naṛęre* duḅme. (2) close consanguinity or affinity : abure

kupulrą *narɛ̣* banoa, marbu sumdiĭa, here is no affinity between us, come, et us match two of our children.

I. adj., (1) with the name of a lace, near, nigh : *narɛ̣* hatukore-eko kupulkeda, they married their hildren in villages close by : Belaĭ- *narɛ̣* banoa, Europe is not a near ountry. (2) with *sirma*, a few ears ago ; with *din*, *hulaɽ* a few ays ago ; (rarely with *candụ*, *apăta*, *pīṭ)* : *narɛ̣* sirmagee goɣ̆-na ; *narɛ̣* din nereko hijuakana. 3) closely related by blood or arriage : *narɛ̣* kupulkotale nikudo, hese are our near relations by arriage.

. trs., (1) to put smth. near, (a) space : en bakăsa *narɛ̣tam*, bring at box close to me ; nądo iṭakole *rɛ̣aḍmea* (or *narɛ̣keḍmea)*, now have put the bricks near thee. in time : nenḍa purągepe *narɛ̣-la* (or *narɛ̣keḍlea*), you have osen too early a date. (2) to do th. in a near place : sendera inąbu *narɛ̣ea*, holalekado sanągin buą. (3) to render smth. near, approaching it, (a) in space : do Racibu *narɛ̣keda* oṛọ moḍ hdige sen hobaoa, now we are Ranchi, one league more to er ; oṛọ misam okaḍkọredo jōm *rɛ̣ea*, one more jerk upwards in nbing the tree, and thou wilt be reach of the fruit ; bar canḍụāte le urtana, nądo dąle *narɛ̣keda* aḍ, we have been digging the l for two months, we must be r reaching water. (b) in time : iną haṛamjana, gonoɣ̆iną *narɛ̣-keda*, I am very old, my death is not far off ; poroḫbu *narɛ̣kеda*, oṛọ apimāge sareakana, we are near the feast, only three days remain. (4) to make smb. a near relation by marriage (not applied to the father-in-law and his household) : no haṛamdo kuṛikoą horateɽ *narɛ̣tąia*, this old man is a near relation of my wife. (5) to say that a place is close by : sanąginge menąredo enkage kajiĭme, alom *narɛ̣ea*, if the place is distant, say so and do not say that it is close by ; naminaɽ sanągin hatupe *narɛ̣keda*, oṛọdo apeą hisaḫ kaiɽ bistūsdaṛia, a village that is so distant, you have said to be close by, I can no more trust your computations.

III. intrs., (1) prsl., of people or things, to approach, to come or get near : *narɛ̣tanae* nądo, now he is coming near ; rimbil *narɛ̣tana*, sanąginre taĭkena, the clouds come near, they were far away ; aĭńą gonoɣ̆ *narɛ̣tana*, my death approaches ; nenḍa *narɛ̣tana*, the date approaches ; jargi *narɛ̣tana*, catom-kobu kiriɽ joma, the rainy season comes, let us buy umbrellas ; rēl nądo *narɛ̣tana*, bēselekatebu leldaṛia, the train approaches, we shall be able to have a good look at it. (2) of things, to be near : nenḍado purąge *narɛ̣tana*, enka alope nen-ḍaea, the date is too early, do not choose such a date ; tikinọtanlọ darukoṛą umbul *narɛ̣tana*, about noon the shade of the trees is near the stems, is short ; ne kotodo otesąte *narɛ̣tana* jōṛą hambalte,

this branch hangs close to the ground owing to the weight of the fruit. (3) with ind. o., to call a distance short : sąngin ąd naṛęrą ţaŭka sabuti banoa, okonįdo gel gaŭdii *naṛęą*, okonįdo enagee sangina, there is no certain rule for saying that smth. is near or distant, one calls ten leagues a short distance, and another calls it a long distance. (4) imprsl., with inserted prsl. prn., to find a distance short : holabu senken hatudo purąge *naṛękiña*, it seemed to me that the village we visited yesterday was very near by.

naṛę-n rflx. v., (1) to go near, to approach ; to visit : en setaṭare alope *naṛęeae* hūą, do not go near that dog, it bites ; nądo Racibu *naṛęnjana*, now we have reached the vicinity of Ranchi ; api canḍuia hasulena, jeta kupulko kako *naṛęnjana*. I was sick for three months, no relations of my wife came to visit me. (2) to sit or stand close by : purą sangiñre alom duba, *naṛęnme*. (3) to come closer down : *naṛęnme*, purą cetanrem deakana, thou hast climbed to high on the tree, do not remain there. (4) to do smth. in a place near by : sendera tisinadobu *naṛęna*, holaleka sangin kabuą. (5) to choose an early date : nenda purą kabu *naṛęna*. (6) to say that one is a near relation, when it is not true : nido sangin kupulge, mocatee *naṛęntana*, he says that he is our near relation though he knows that we know he is only a distant one ; hosoṛotee *naṛęntana*, he lyingly pretends to be a near relation.

na-p-aṛę, *na-p-aṛé*, *na-p-aṛê* repr. v., (1) intrs., (*a*) to approach each other : topoą monejaḍ simkiną *napaṛęṭana* ; kulalokiną *napaṛękena*, la and a tiger approached each other (*b*) in the df. prst., of things, to near each other : ne disumre hatuk *napaṛęṭana*. (*c*) impr.l., with inser ed prsl. prn., to get the impress that places are not distant fr each other : ne disumrą hatuko purąge *napaṛękiña*. (2) trs., to put close to each other : potonkiną *napaṛęṭape*. (*b*) to mak close to each other : ne disumre hatuko purągeko *napaṛękena*. to make or let approach each othe ne keṛakiną alope *napaṛękiña*, ka rokagekiną hopoṭą. (3) abs. proximity to each other ; consanguinity, or affinity, to other : aburo kupulrą *napaṛę* men sunḍi kā baioa. (4) adj., (*a*) cl to each other : *napaṛę* hatuko disumre banoa ; *napaṛę* darub saṛą kuṛilbaṛajida ; en *nap* birkinḍo baraną apeą ei ? (*b*) near a certain spot : *napaṛę* (or naṛ binkote sān aule sena, we get o firewood from the near fores (*c*) all of them smb.'s near relative *napaṛę* (or naṛę) kupulkotainą hature banakoa ; miaḍ bâṛîalo gopo tanre, bâṛîaą *napaṛę* (or naṛ horoko kako taĭkena, in the fig with a Hindu merchant none of t latter's relatives were present.

napaṛę-n repr. rflx. v., (1) to a proach each other ; to sit or sta near each other : *napaṛęnbeu*, pu

sapaŋagin aloben duba; kepesędre *naparęnpe*, hārabīrire hapardumente, n the hunt take your stand at short distances so as to rescue one another n case of need. (2) to build their houses near each other: kumbūru borote orąle *naparęnjana*. (3) to retend to be each other's near relatives when it is not true: natadokiŋa saŋagingea, raŋamatuarąte jugartekiŋa *naparęntana*. (4) both to agree to an early date: nendado puraŋebu *naparęnjana*, badălaŋka.

naparę-gǫ repr. p. v., (1) meanings orresp. to the repr. trs. (2) to get nwittingly close to each other: kulaloŋkiŋa *naparęlena*.

naparęko prnl. noun, (1) those who re close to smb.: arki nūkędte năŋlidokānree dubjana, *naparęko* (or naręko) soben soankędkoa, having drunk liquor he sat down in a tea shop, those who were near him smelt the liquor. (2) those who are from places near smb.'s: pādo pīţiregeŋ nidajana, *naparękoloiŋ* (or narę haturenkoloiŋ) enoa, I am overtaken by the night t the market, I shall go home with the people of villages near my wn. (3) smb.'s near relatives: niaŋ bârîaloŋ gopoŏtanre, bârîaŋ *naparęko* (or naręko) kako taĭkena.

nare-gǫ p. v., (1) meanings corresp. the trs.: jagarjagarte iniŋ kasur *nareggǫtanci* eţatee idikędlea, from ne thing to another the question f his fault was drawing near, he urned the conversation into another hannel; en hatu nikuŋ mocate *nareggǫtana*, siŋgiburarą horade sukutege hisaboa, that village, according to them, is not distant, but it is fully a day's journey. (2) first meaning of the intrs.: *nareggǫtanae* nādo; rimbil *nareggǫlana*.

naręni (*naręko*) prnl. noun, (1) also *narędreni* (*narędrenko*), *narędren horo*, one who is near by: *naręni* kajiaime, aggo ačarrenkoe raruarkoka, tell the one who is still near by to call back those who are ahead. (2) syn. of *narę haturęni*, one of a neighbouring village. (3) a near relation by blood or marriage: nī *narędido* kā, saŋagin hagage.

nari, narî vars. of *nârî*.

nās, nāse (Sk. *nās, nāsh*, loss, destruction) I. sbst., useless expenditure, loss, harm, destruction: pān oro dataraŋga kiriŋ, juainuŋ, naŭatare hočorikan, ena soben *pačsanās*; ţakapaĕsaraŋ *nāse* puraŋge hobajana. II. trs., (1) to waste money: isu ţakape *nāsejada*, uruŋbēsckeate karcaepe, you spend a lot of money uselessly, think well before spending anything; kiriŋ kae ituana, bar ţakae *nāskeda*, he has no experience of buying, he has paid two rupees more than was necessary. (2) to waste property: sakeraŋ darupe *nāscjada*, you waste the plantation of sal trees (by cutting them when little needed). (3) to waste time: kamido padamparaŏakana, dubjārnre samaĕm *nāsjada*. (4) to waste one's strength; to make useless efforts; to endeavour in vain; to speak in vain: banda tolre perele *nāskeda*, all our work in rais-

ing the bund has been vain, it cannot stand the pressure of the water; amdo peṛęm *nāstana*, thou wastest thy strength, doing useless work or tiring thyself without need; holaēte mocaiŋ *nāsjada*, since yesterday I try in vain to persuade them, they do not listen. (5) to spoil, to damage: kaṭeako aleą babako *nāsekeda*, the rats have damaged our rice crop; paṛoĕakan baba jargi *nāsjada*, rain is spoiling the sheaves of paddy ranged on the threshing floor. (6) to harm; to kill; to destroy: haŋkarboŋga kam manatiŋbēsjąia, keṛauṛikoe *nāsjaḍkoa*; kula tisiŋ api hoṛoe *nāskeḍkoa*. (7) to let come to harm by negligence: bāilirele bulaŏjana, miaḍ meromle *nāskįa*, whilst we were drinking the beer prepared for the flower feast, one of our goats got lost or was eaten by a jackal.

II. intrs., in the df. prst., (1) of money, to be wasted: tisiŋgapa isu ṭaka *nāstana*, uṛųbēskeate karcaepe. (2) to be harmed by a spirit: haŋkarboŋga kam manatiŋbēsjąia, keṛauṛiko *nāstana*.

nās-en, nāse-n rflx. v., to run into harm, ruin or destruction: seŋgelre burduluḍko *nāsentana*, to their destruction the flying white-ants fly into the fire; en hoṛodo laṛaĭtee *nāsenjana*.

na-p-ās, na-p-āse repr. v., to cause harm or ruin to each other: laṛaĭtekiŋ *napāsetana*.

nās-ǫ, nāse-ǫ p. v., meanings corresp. to the trs.

III. adv., with the enclitic *ge*, modifying *rika, kami, haḍ, manḍi*, etc so as to spoil; so as to render u less: *nāsegee* manḍikeda, she h spoiled the rice by the manner i which she cooked it.

nasą adv., used instead of *nesą*, (1 in wonder, scorn or irony. (2) whe shouting to a distant person. Not the four synonymous sentences use scornfully of a father who is awa enjoying himself at a marriage feast just when his child happens to di at home: apudo neotatįjana, *nasądo* hon goĕjana! apudo neotatįjana *nasądo* hon gojǫka! apudo neotatįka, *nasą* hon gojǫka! apuu neotatįka, honoc gojǫka.

nasădani, nasdani (Sad.) syn *gulṭi*, I. sbst., a small tobacco bo made of wood, metal or the rind a fruit, in cntrd. to *cunaĭṭi*, a li box made of metal: darurą *nasăda* oko pīṭireko rakabea, wooden toba boxes are offered for sale in certai markets.

II. trs., to make into a little tob co box: karuṛujōoko *nasădanii* they make tobacco boxes also fro the seeds of the Entada Pursaeta.

nasădani-ǫ p. v., corresp. meaning ne daru *nasădaniǫka*.

***nasan** (Sk. *nāsan*, destructio I. sbst., the condition of bei threatened or afflicted with harm a spirit out of sheer malice, i.e., by *nasanboŋga: nasane* ṭǫakana, de gįṛirikataipe, he is harmed threatened) by a *nasanboŋga*, call a witch-finder to expel the spirit.

II. adj., with *hoṛo*, a person in condition: *nasan* hoṛo bancaŏmen

deôṛâ ṛaakana.

III. trs., of a spirit (said to be always an Ikirbonga), to harm smb. or threaten him with harm, out of sheer malice : ikirbonga *nasan-akṛia*.

nasan-en rflx. v., of an Ikirbonga, to act in this modality : ikirbonga-gee *nasanena*.

nasan-ṛ p. v., (1) of a person, to get into this condition ; thus to be harmed or threatened : *nasanakanae*, bonga uṛuṇagiṛitaipe. (2) syn. of the rflx. v. : ikirbongagee *nasanoa*.

***nasan-bonga** sbst., a spirit inflicting harm out of sheer malice. This is said to be always a local Ikirbonga : haṇkarbonga, behaṇkarbonga, hisiṇgahaṇkarbonga, ṭunḍuhaṇkarbonga, kadalsonokoṯbonga, inku soben *nasanhoṇga*, all the spirits here named are modalities of the Ikirbonga when he harms people or their belongings out of sheer malice.

***nasaŏ** (Sk. *nāsan*, destruction) 1⁰ I. sbst., (1) grievous harm (madness, deadly sickness, a failure of the crop) inflicted by a spirit at the bidding of a witch or wizard (*najom*), or of another person (*bonṇagoṯ*). When the harm tends to wipe out a whole family, it is called *ṭunḍunasaŏ*. (2) a sign or material proof of smb.'s intention to cause such harm : laŭdakan loĕoṇare hoṭṛ hadakan, mocare adoacaŭli sajuakan pusiko sinamkṛa, ena *nasaŏge* taĭkena, when ploughing and sowing a rice field they unearthed from the loose earth, a cat with its throat cut and with pearl-rice in its mouth ; it had been buried there to cause *nasaŏ* to the owner of the field. To the same intent some pearl-rice and meat bundled in a leaf, or charred puffed rice, may be buried or hidden in a field or on a threshing floor.

II. trs., to bid a spirit inflict such harm to smb. : najomburiako *nasaŏṭaḍpea*, deôṛâ bairikaipe ; *nasaŏakṛiako*, cnatee balutana.

nasaŏ-ṛ p. v., to be harmed as described.

2⁰ fig., syn. of *najom* (2⁰ fig.).

nasare and **nasate** used instead of *nesare* and *nesale*, (1) in wonder, scorn or irony. (2) when shouting to a distant person.

nasdani var. of *nasădani*.

nāse var. of *nās*.

nasi 1⁰ syn. of *guna*. 2⁰ I. sbst., (1) syn. of *poĕ*, a natural defect, as lameness ; a chronic disease, as *laṇgan*, rheumatism, *suḍmoroĕ*, leprosy, *hanaḥgonoĕ*, epilepsy : nīṛ hoṛmore jetan *nasi* banoa. (2) a defect in an implement (smth. spoiled, a flaw, or a make people do not like) : ne kuḍlamre jetan *nasi* banoa.

II. trs., (1) to make an implement so that people do not like it : baṛaŏ kuḍlam sobensṛ bēsegee baikeda, huṛiṇaleka rupiree *nasikeda*. (2) to dislike the make of an implement : ne kuḍlam cenṛtem *nasijada*, aiṇdo bugingeiṇ leljada. (3) to spoil, at least partly, an implement : dirire kuḍlame *nasikeda*.

nasi-ṛ p. v., corresp. meanings : soben kuḍlam akiriṇjana, neado

hoṭọ nánaṛạte *nasijāna*, all the hoes have been sold, except these which people did not like because the joints to the rings are too thin.

III. adv., (1) with the afxs. *ange*, *ge*, modifying *lel*, *lelọ*. (2) with the afx. *ọge*, modifying *ðai*.

*nasiḷ (A. *nasīb*, lot, fate) I. sbst., luck, good fortune: alere *nasiḷ* bānoa, we have no luck; baria *nasiḷ* mosate puṛṣa Haṛam kae omea, honhoponra poaposa oṛọ punjioṛạ *nasiḷ*, there are two blessings which Singbonga rarely grants together: numerous children and wealth.

II. adj., also *nasiban*, (1) with *hoṛọ*, fortunate, lucky, either all over or regarding a particular kind of things: *nasiban* hoṛọ sobēṅgree bēseoa; hurumsukure *nasiḷ* hoṛoko buṛiraisitekoa, inku kitire kako nasibakana, those who have the luck of discovering easily and often honey in the forest, have souls like those of bears; they do not prosper in their cultivation; punjioṛạ *nasiḅ-ān* hoṛodo simtoa, sikuundu, tilaējō, kujurisuam, babaldmam oṛọ putamkuṭii lelea, mendo eṭạkotạree uduḥlerce bondooa, those destined to become rich, find the (legendary) milk of fowls, strewn on the ground, the holes in which lice live, fruits of the *lelae* tree as large as cucumbers, the mistletoes of the *kujuri* creeper, the silk-worms which live on rice plants, the grain hoarded by doves, (all tokens of their coming wealth, but if they show them to others they lose their luck. (2) with *kapi*, *karakondẹ*, *sār*, an axe or arrow with a certain fortunate quality. (See under *jāti*). (3) contrary of *badha*, with *uri*, *keṛa*, a bullock or buffalo lucky for its owner: haṭạcunurakan uri kāre keṛa *nasibanako* menea, they say that a bullock or buffalo with a radiation of the hair on both sides of the back, brings luck to its owner. (4) with *nagēra*, a *nagēra* drum which is a talisman of good crops for its owner; it is recognized by its sound: *nasiban* nagēra sārireko aiumurumea. (5) with *kolom*, a threshing floor so blessed that the grain resulting from the threshing is always abundant: *nasiban* kolomre baba kūḥ janoa. (6) with *oṛọ*, a fortunate house insuring to its inhabitants good crops, health and increase of cattle, numerous and healthy children. (7) with *tačad*, a fortunate site for building a new house, a site on which a house will be fortunate. To insure this happy quality, the plan being drawn on the ground, some grains of husked rice are deposed in the evening at each of the four corners, and counted in the morning to see whether any have disappeared. If they have remained intact, the house built there will certainly be fortunate. If the number of grains has diminished at one of the corners, a new plan is drawn leaving out the unfavourable corner.

III. trs., of Singbonga, to grant sub. luck or a lucky destiny: Singbonga okodko hoṛo kūbe *nasibākdkoa*.

nasib-ǫ p. v., corresp. meaning : tisiŋ amdo kūbem *nasiḭjana*, aledo cundige ṭundaŋakeḍea, thou hast been very fortunate to-day ; as for us, a musk shrew has crawled over us (i.e., we have been unlucky).

nasi-dusi jingle of *nasi*, like which it is constructed in both meanings. As adv. it may take also the afxs. *tan* and *tange*.

naspati-daru (II.) sbst., Pyrus communis, Linn. ; Rosaceae,—the Common Pear, rarely cultivated to the South of Ranchi. The fruit, fit only for cooking, is common enough in its season on the Ranchi market. Even many of the Mundas who have seen it there, scarcely know its name.

***nata** Has. Nag. (II. *nātā*) I. sbst., relationship, (1) by blood. This is called *haganata, jonomnata, kilnata*. It affects all the members of the same clan and debars from marriage between them. (2) by marriage. This is called *kupulnata* in Has. and *kuṭumnata* in Nag. It debars from marriage between the children, grandchildren and great-grandchildren of a woman and the members of both khunts in her native village. When however visits and intercourse have ceased for long, long years, a panchayat may decide no more to take this relationship into consideration. It debars also from intermarriage in the next generation between the khunt to which a husband belongs and the khunt of his wife, only in their respective villages, as explained under *khûṭ*. (3) by courtesy, (a) between people of different clans, tribes or castes, who living in the same place, use to each other the forms of address proper to relatives. This is called *peṛâêbaṛaẽnata*. If the tribes or castes are different no intermarriage is permissible. If only the clans are different, intermarriage, in the beginning at least, is theoretically permissible, but in practice it is never resorted to, because the stray family of another clan gets little by little absorbed and incorporated into the clan of the village. (b) in Nag. and sometimes in Has., between two people of different villages who, having discovered that they are namesakes or having closed the bond of friendship called *saṫa*, have taken to visit each other. This is called *sakikupulnata, sakikuṭumnata*, and no marriage takes place between the two families as long as the visits continue or are remembered : abeŋa en hoṛoḷo cikan (or cilkan) *nata* meŋa ? How are you two related together ? cilkatem dadaaitana ? *haganatate, kupulnatate* ci *peṛâêbaṛaẽnatate ?* How is it thou addressest him as thy elder brother or cousin ? Is it that you are related by blood or marriage, or is it by courtesy ? ne baṛaẽko nāḍo aleḷo *natako* saḥkeda, these blacksmiths have now acquired relationship by courtesy with us.

II. adj., with *hoṛo*, a relation as described : ne hature aliŋa *nata* hoṛoko baŋkoa. Also used as adj. noun. When this adj. noun takes

the prsl. prns. as poss. afxs. (*nataiⱪ, nataⱪm, nataⱪe*, etc.), it is restricted to the relations described under *nataǎa, nateⱥ*.

III. trs., (1) to acquire new relations by a marriage : Burumarenkoiⱪ *nataakaⱪkoa*. (2) to agree to call smb. a relation by courtesy : isudinate nerekoa, nⱭdo ne peṛâêkole *natakeⱪkoa*. (3) here and now to address smb. as one's relation : natado kae *nataliⱬńa*, mendo nutumketⱬkiⱬńatee rⱭkiⱬńa, iniⱬ enkan ereⱪaga hoṛoge, huriⱪamaraⱪ kae lelituana, he had not the courtesy to address me as his relative, but called me by my name, he is such a rude fellow and does not know the rules of politeness.

IV. intrs., (1) in the df. prst., to be relations by blood or marriage : Birsalⱪ cilkaben *natatana* (rarely *natatada*) ? (2) in the static past, to agree to address each other as relations, by courtesy : Birsalⱪ cilkaben *natatada* (rarely *natatana*) ?

nata-ⱥ rflx. v., (1) to make oneself smb.'s relation by marriage : Burumareⱪ *natanjana*, I married a native of Buruma. (2) to make oneself smb.'s relation by courtesy : ne baⱢaěko nⱭdo alelⱪko *natanjana*.

na-p-ata rcpr. v., to intermarry ; to address each other as relations by courtesy.

nata-ⱪ p. v., meanings corresp. to the trs.

*nata Has. Nag. I. sbst., an occasion when according to custom it is necessary to provide a drinking feast (*ilinata*) or a banquet (*jomnūnata*) : kuṛi lel senⱪ dipĭli miⱪ caṭu ilirⱢ *nata* menⱢ, oṛⱪ kuṛihonⱢ oṛⱢre miⱪ caṭurⱢ, enāte lⱭ asărăedo lōbo hoṛokoⱢ dasturge, the custom is that when they go to see an intended bride, they get a pitcher of beer before starting, and another at the bride's house, only people with bibulous propensities expect more ; balare upun *nataⱪa* ili hisabakana, mendo lōbote purⱢge nūⱪtana : sisirili moⱪcaṭu, karkaⱪili moⱪcaṭu, balaili moⱪcaṭu oṛⱪ ṭunḍure bidaili moⱪcaṭu om lagatiⱪa ; aṛandimenteo enkage : sisirili, karkaⱪili, sinduriṭikaili (or aṛandiili) aⱪ bidaili ; iminaⱪ namjanteo bukūṛutan hoṛodo aĕⱢ kasurge, on the betrothal day there are four customary occasions for drinking, but bibulous propensities make people indulge in more drink : a pitcher must be given at dawn, one when the teeth have been cleaned, one at the betrothal itself, and a last one when the guests are going to depart. It is the same at marriages : dawn beer, cleansed teeth beer, marriage beer and send-off beer ; after that the one who complains that it is not enough, is reprehensible ; goṭa aṛandire enctⱬāte ṭunḍujakeⱪ isu rakamrⱢ *jomnūnata* hobadaṛioa, from the first arrangement to the completion of a marriage, there are many occasions on which, according to custom, a banquet is generally given. (Some may be avoided by performing two ceremonies on the same day, but even then the full customary number of goats must be killed for

the guests).

II. adj., (1) with *ili*, beer drunk according to custom on a specified occasion, as *nẽgenata* (or nẽgenagen, nẽgenaŋa, nẽgenaŋagen, nẽgenatin) *ili*, beer drunk on a feast or ceremony ; *bānata* (or bānagen, etc.) *ili*, beer drunk on the flower feast ; *madaĩtinata* (or madaĩtinagen, etc.) *ili*, beer drunk by those who have helped in a great work ; etc. ; in cntrd. to *nūḍonḍo ili*, beer drunk without special occasion ; but *nūḍonḍo ili* may also be used as contrary of *tapanili*, sacrificial beer : reŋgẹtanale enamento *nata* ili būrile dōtana, ale oŗąre nūḍonḍo misao kā namoa ; nīdo isu kuṭu hoŗoge, *nẽgenata* ilite madaĩte acukeḍbua, enkan ili nẽgehulaŋ kā oabajanredo nūḍonḍo lagatiŋa, he is a great miser, he has paid our help in a great work with beer brewed for a feast ; such beer, if not drunk on the feast day, must of course be drunk independently of any special occasion. (2) with *merom* or *jomnū*, in the cpd. adjs. *cêŗênata, balanata* (or cêŗênagen, balanagen), etc., a goat killed, or a banquet served, on a special occasion, in cntrd. to *jomḍonḍo merom*, but this may also be used in the meaning of *kā boŋgaakan merom*. The cpds. *cêŗênata, balanata*, etc., may also be used as adj. nouns, of goats : puraŋen reŋgẹjana, enamente musiŋtege bala oŗọ cêŗêuŗiọtana, aḍ dâŗêo bariaŋen daŗitana, miaḍ *cêŗênata* aḍ miaḍ *balanata*, I am very poor, therefore the visit of the bride's family and the betrothal take place together ; I can also afford only two goats, the visit goat and the betrothal goat, (both for the guests.—I cannot give a goat to my co-villagers as is the custom on the betrothal day).

III. trs., (1) to take an occasion to provide a drinking feast ; to provide people with a drinking feast ; to thank smb. by giving a drinking feast in his honour : ne ilido cekanąpe (or cekanąrepe) *natatada ?*—Maŋgra haŗam ne hon ranukenrąko *natająia ;* cekanąre ilil *natataḍkoa ?* (2) to hold a feast or perform a ceremony (or two ceremonies on the same day), followed by a banquet : tisiŋ balako *natajada ;* bariado alope *nataea* (or *natalea, nataa'ea*), cêŗêko bāri rapagọka, sidare kape kajiaḍlea, huŗiŋge hagale hijuakana, do not combine into one the betrothal and our visit to consult the omens, let only the goat for the latter be killed, you have not warned us beforehand, so that we did not come in great number as is the custom for a betrothal.

nata-n rflx. v., (1) to provide and drink beer on a special occasion : gapa caṭirą iliko *natana*. (2) to hold a feast or perform a ceremony followed by a banquet : *balanatantanako*. (3) to propose and accept the combination of two ceremonies and banquets, (the speaker may belong to either party) : tisiŋ bariado kabu *natana*, cêŗêko bāri rapagọka.

nata-ǫ p.v., meanings corresp. to the trs. : ne ili ɔekaŋą (or ɔekaŋąre) *nataakana ?* ɔekaŋąre iliko *nataakana .'* For what occasion are they provided with a drinking feast ? ilido inkuą orąre janaŏiŋ nūbaraą-jada, mendo hon ranukenraą joarili misaǫ kaiŋ *natagtana,* I often drink beer in their house, but I have never been thanked with a drinking feast for having cured their child ; tisiŋ jomnūre ɔimin *nata-akanǫ ?* How many banquets were combined into one to-day ? ne kupulko ɔêrê aḍ bala baranąko *natagǫka* ɔi miąḍ ? Should the guests receive the banquet for both their visit and the betrothal, or only for their visit ?

IV, postp., also with the afxs. *ge, te,* syn. of *nagen, nagente* : horo goĕjanra *natate* kupulǫ senge jagenǫko meta, to visit relatives by marriage because one of them has died (some time before) is denoted by the term *jagenǫ.*

nata Has. occurs as syn. of *nenda, neda, nera* Nag. in the saying : med durumra *nata* hijutana (or namjąĭńa), I am getting sleepy ; or, it is time to go to bed.

nata used instead of *neta,* (1) in wonder, scorn or irony. (2) when shouting to a distant person.

nata-da syn. of *lekkada, lekada,* cfr. *natalɔka,* I. collective noun, rain customary and expected at stated seasons, viz., *magedundu, sarjomjaromda, uĭuda, rogjargi, indebaĕarsoĕada* and *kegamaĕomcopida* : ne sirma kūbe jargileda mendo *natadą* kae gamakeda.

II. trs. or intrs., to rain at the times described : ne sirma kae *natadąkeda* (or *natadąadhua, natadąkedhua*).

natada-gǫ p.v., (1) prsl., to get the rain customary and expected at stated seasons : abudo kabu *natadąjana ;* Siądisumge *natadąjana.* (2) imprsl., of this rain, to be got : nesirma kā *natadąjana.*

natąĕą, natea cfr. *nata,* I. sbst., the relationship between the wives of brothers : *natąĕareko* operantana, there are bickerings between the wives of these brothers ; inilǫben cilkatana (or inilǫ cilkaben natatana) ?—Aliąre *natąĕa* meną, how art thou related to her ?—She is the wife of my husband's brother.

II. adj., with *kuri,* the wife of the brother of one's husband : aĭńą *natąĕa* kuriko api horoa, three brothers of my husband are married ; inilǫliŋ *natąĕagea,* we are the wives of two brothers. Also used as adj. noun : *natąĕale* api horoa, we, wives of the brothers, are three in number ; nīdo amą *natąĕa* ci (or nīdo natam ci) ? Is she the wife of thy husband's brother ? N. B. the prsl. prns. are not used as poss. afxs to *natąĕa* or *natea,* but *nątaiŋ, nątam, nątate,* etc., are restricted to the meanings of *aĭńą natąĕa, amą natąĕa, aĕą natąĕa,* etc. The vocative of address to the elder's wife is *dai,* to the other *mát.* For both this may be replaced by the afx. of address *ja.*

III. trs., (1) of a man, by his marriage, to make his brother's wife thus related to another woman, or make the latter thus related to the first : iriuliŋado miaḍ baŗaĕ kuriloe *nątaĕakiŋa ;* iriuliŋado baŗiĕ kuŗi ainąloe *nątaĕakĵa.* (2) of a wife's parents-in-law and the intended parents-in-law of her husband's brother, to render either women thus related to the other by making the intended match : en kuŗihonląko *nątaĕaiŋa* ci ? en kuŗihon ainąko *nątaĕdia* ci ?

nątaĕa-n rflx. v., (1) of women, to marry brothers : naku leltedo landage sanan ! kuŗikinokin *nątaĕanjana,* koŗakinokin saŗagiänjana ; nekarege hóŗoko kajiĭa : nakumentodo disumge ci kū namątana ? It is ridiculous ! Two brothers have married two sisters ; in such a a case people ask : "Was it difficult for them to get wives" ? (2) of a woman, to accept another as wife of her husband's brother : enkan epĕraŋkolą kaiŋ *nątaĕana,* I object to so quarrelsome a woman becoming the wife of my husband's brother.

nątaĕa-ą p.v., to be made or become thus related : iniląliŋ *nątàĕàoa,* we are, or shall be, wives of two brothers.

natage postp., syn. of *nagën.*

nata-gota (H. *nātā ; Sk. gōtā,* parentage) collective jingle of *hąta,* restricted to relationship by blood or marriage ; not used in the repr. v. Note the use of the sost. *natągóta,* with the meaning of business, affair, in the sayings : apelą̀ŋ sena ci paneŭlt ? Senreom kăreo baioa, athdo (or 'amądo) jętan *nątagotu* bänoa, shall I accompany you to the panchayat ?—Thou mayest, but it is useless, the matter does not interest thee ; amlą *natagota* bänoa, apuhiŋ, namtana, what I have to say is not thy business, it is thy father with whom I want to speak.

natąleka adv., modifying *ilą, gămia ;* syn. of *natądą,* to rain as usual and expected at stated seasons : *natąleka* dą kao gamakeda.

natąre and **natąte** used instead of *netąre* and *netąte,* (1) in wonder, scorn or irony. (2) when shouting to a person at a distance.

natąte postp., syn. of *nagen.*

nąte used instead of *nete,* (1) in wonder, scorn or irony. (2) when shouting to a person at a distance.

nąte 1° adv., preceding and modifying *nā,* and indicating a strong emphasis.

2° in negative or ironically interrogative sentences with a prd. in the fits., *nąte* expressing a strong negation regarding the present time, I. trs., not to do smth. for a long time ; not to do it soon ; to do it very late or much later : baba her kale *nąteea,* there is no question yet of our showing paddy ; oŗą bai kabu *nąteea,* jete tebąlenka, let us wait still a good time before building our new house, let the hot season come first ; oŗą tearko *nąteea* ci ? upun candudoko lagaĕegea, it will take still a long time

before their new house is ready, certainly four months; paĕsa kae *nāṇtebua*, it will take a long time before he pays us; Raci kaiṇa *nāṇtepea*, for a long time there will be no question of my sending you to Ranchi.

II. intrs., not to reach its season, not to get full-grown, till much later: jargi kā *nāṇtea* (or nāṇteoa), upun canḍu sareakana; baba kā *nāṇtea* (or nāṇteoa), ḍemboakangea; ne hon kae *nāṇteae* (or nāṇteoae) munutangea.

nāṇte-n rflx. v., not to do smth. till much later: Raci seṇo kale *nāṇtena*, kami nere purāge menā, there is no question of our going soon to Ranchi, there is too much work here; balako kako *nāṇtena*, talanidajāko tebā, the marriage guests will reach much later, probably at midnight.

nāṇte-ṇ p.v., (1) meaning corresp. to the trs. (2) same meaning as the intrs.

III. adv., also *nāṇtege*, modifying *hiju*, *seṇo*, *tebā*, *tear*, *eṭe*, etc.: *nāṇte* kako hijua; *nāṇte* ciko hijua? They will come much later; iniā jamā hoṛmo lelte mundiṭana *nāṇte* kae ṭankaŏoa, one can see by his mere skin and bone, that it will take a long time before he is strong again.

natea var. of *nataŏa*.

nathaln Nag. (Sad.) syn. of *ûṛia* Has.

nathi (Sad.) sbst., a lea (120 yards) of cotton yarn. There are 7 leas in a skein (*pāṛi*, *naṇgāli*), and 5 skeins in a hank (*toaḳ*, *muṭha*). Each of these divisions is coiled and tied separately, but the yarn is not cut between them.

natin postp., syn. of *nagen*.

natu poetical form of *atu*:

Natutana tamā, maĭ, roabababo.

Bualetana tamā, maĭ, beṛabeṛoa.

naṭa, naṭāra (H. Sad.) of men only, not of women; see the syns. under *ḍebo* and *ḍeḍḍeḍ*; moreover, *asirambāṛa*, *resa*, *ṭepera*, *ṭereḍ* and *ṭira* also are used fig. in the same meaning, I. abs. n., dwarfness: nīā *naṭa* lelte sobenko landakeda.

II. adj., with *hoṛo*, a dwarf: *naṭa* hoṛokoā kerkaĭ ṭŏrakangea, everybody knows how energetic are dwarfs. Also used as adj. noun: he *naṭa*, hijume.

III. trs, to regard as a dwarf; to call a person a dwarf: naminaṇe haraakanreope *naṭojāia*.

IV. intrs., with ind. o., to address a man calling him a dwarf: alope *naṭaaia*, isuĭ haraakana.

naṭa-ṇ p. v., (1) to grow into a dwarf: ne hoṛo purāgee *naṭajana*. (2) to be regarded as a dwarf, to be called a dwarf: naminaṇ haraakanreoe *naṭaṇtana*.

V. adv., (1) with the afxs. *ange*, *ge*, modifying *haraṇ*, *hoṛoṇ*, *lel*, *leloṇ*, *aṭākar*, etc. (2) with the afx. *ṇge*, modifying *haraṇ*, *hoṛoṇ*.

naṭal var. *of laṭal*.

nāṭa-kūṭu syn. of *haṭibasaṇ*, *haṭikuṭi*, used mostly in scorn or irony.

naṭāra var. of *naṭa*.

naṭāri, naṭi, naṭri fem. of *naṭa*.

naṭra and **naṭri** vars. of *naṭa* and *naṭi*.

naŭ, laŭ (Sk. *nāo*) sbst., a ship, a boat.

naŭa, nâŭâ (Or. *naŭwas*) sbst., (1) a Hindu barber by caste. (2) certain insects: (*a*) *sakamnaŭa*, any kind of mantis (Mantis religiosa, etc.) or leaf-insect (Phyllium pulchrifolium). (*b*) *tasaḍnaŭa*, any kind of stick-insects (Menexenus, Phanoeles, etc.): *tasaḍnaŭa aḍ sakamnaŭakore* api rakam raṇ lelakana, hariar raṇ, sâŏṛâ raṇ aḍ hasaraṇ.

naŭa-dhubi nâŭâ-dhubi syn. of *gurumukh, gurugosaiṇ, gurugosâi*, the hinduized or semi-hinduized religious condition of Aborigines who, for their birth, marriage and death ceremonies, use the help of at least a hindu barber, or also of a Hindu washerman and a Hindu saint, or of a Brahmin. Constructed like *gurumukh*, but the rflx. v. may mean moreover: of hinduized Aborigines, to perform a ceremony with the help of a barber: ne oṛaṛe gonoḡ hobalena, aŭrigeko *naŭadhubina*.

naŭka, laŭka (Sk. *naukā*) vars. of *naŭ, laŭ*.

naŭki Has. Nag. (Sad.) syn. of *sanḍaŭri*, sbst., a buffalo heifer; a bison heifer.

naŭki-ǫ p.v., of a *bâŭsi*, she-buffalo, or a *saŭl*, bison, to become a heifer: aleą bâŭsi *naŭkiakana*.

nâŏ ! syn. of *bāba !*

nâṛâka, nâṛka vars. of *naṛâka*.

nâṛê (ending with a vocal check) var. of *naṛę*.

nâṛî, naṛî, naṛi 1⁰ I. sbst., (1) a creeper or climber. In this meaning it is affixed or sometimes prefixed to names of herbs or shrubs. When it is prefixed it means that there is another plant of the same name which is not a creeper or climber: oekan *nâṛî* ne darure rakabakana ? (2) a climbing or creeping stem or branch: ḍâṇsaṇgaraą *nâṛî* puraąge jiliṇoa.

II. trs. caus., to lead a creeper or climber on smth.: saṇgado jâṭarele *nâṛîkeda*, jâka kale namdaṛijana, we made the yam plant trail on the fence of brushwood, we had no pole.

III. intrs., in the df. prst., to trail: aleą saṇga kenṭeḍ *nâṛîtana*.

nâṛî-ǫ p. v., same meaning: aleą saṇgado jâṭare *nâṛîlena* ; ḍâṇsaṇga kūḅ *nâṛîoa*.

2⁰ fig., I. adj., with *kaji, jagar*, longspun explanations: *nâṛî* jagar aĭumraą pursatitaiṇ banoa, okoaiṇ kulitana enage kajiaiṇme, I have no time to listen to long explanations, just answer my question.

II. trs., syn. of *koto*, to draw out what one says, by longspun explanations; to dwell on side issues: baria kajiiṇ kulijaḍmea, do môṛêtąm *nâṛîjade*, aminaṇ kaji aĭumraą pursatitaiṇ banoa; jagar puraągee *nâṛîkeda*, aĭumtanko asadijana; jagardo puraągem *nâṛîjaḍlea*, ṭunḍutabeme.

III. intrs., in the df. prst., (1) of explanations, to be longspun: barankiṇ raṇmatuaakana, enamente jagartakiṇ *nâṛîtana*, both are half drunk that is why their conversation

is longspun. (2) of relationship by marriage, to spread from family to family in a long trail, one's relations by marriage being similarly related to others, and these again to others, and so on, whom, to a great extent, one regards as indirectly related to oneself : disumre mindiramjālleka nata *nâṛîtana*, relationship by marriage spreads over the country like a cobweb.

nâṛî-n rflx. v., same meaning as the trs.: amdo jānạgem *nâṛîna*, tala ghanṭare ṭunḍuṵ kajim môṛê-ghanṭaea.

na-p-âṛî recpr. v., to give longspun explanations on both sides, tutitutikiṉ napamakana purạge jagarkiṉ *napâṛîtana*.

nâṛî-ọ p. v., meaning corresp. to the trs.: jagar purạge *nâṛîọtana* ; jagar purạgele *nâṛîjana*.

IV. adv., with the afxs. *ange, ge,* modifying *kaji, jagar*.

nâṛî-aṭalbā sbst., two small, repant forms of the Jasminum sambac, Ait .; Oleaceae. One (H. *bhumi dagarmali*) has double white flowers. The other (H. *bela*) has simple, white, very fragrant flowers. The latter are said to be lactifuge.

nâṛî-besạ (Sad. *lārpakair*) sbst., Ficus scandens, Roxb.; Urticaceae,—a large rooting climber with alternate, entire, ovate, acute, subscabrid leaves with rounded, strongly 3-nerved base.

nâṛî-kòṭoṉ poetical parallel of *kucakeseḍ*.

nâṛî-lupụsṛ̣ sbst., Aerua scandens Wall. ; Amarantaceae,—a climbing undershrub with leaves opposite and alternate mixed, and small flowers in axillary and terminal panicles. Its roots are used as a remedy in dysentery and in a special kind of belly-ache that precedes dysentery.

nâṛî-murụḍ syn. of *laṛamurụḍ*.

nâṛî-nâṛî poetical parallel of *kucakuca*.

nâṛî-sisa sbst., Dalbergia volubilis, Roxb. ; Papilionaceae,—a sarmentose or scandent shrub with imparipinnate leaves and large axillary and terminal panicles of small pale-purple flowers.

nâṛî-sokoĕ syn. of *cuṭulutur* sbst., Crotalaria prostrata, Roxb.; Papilionaceae,—a diffuse herb with slender stems 6-20″ long ; flowers often showy, in lateral few-flowered cymes; and glabrous inflated pods.

nâṛî-tasạḍ I. sbst., Andropogon pertusus, Willd.; Gramineae,—a slender, creeping, ascending or erect grass with bearded nodes and digiiately fascicled spikes 1-1¾″ long : hŏba rugụḍ goṛakore *nâṛîtasạḍ* purạsa taĭna, this grass is common on uplands that are fertile though gravelly.

II. adj., with *goṛa*, an upland covered with this grass : *nâṛîtasạḍ* goṛa alope dusaŏea, hŏbagea, do not speak against an upland on which this grass grows, it has a fertile soil : ne goṛa *nâṛîtasạḍgea*.

nâṛîtasạḍ-ọ p. v., of an upland, to get covered with this grass : alea miạḍ goṛa kūḅ *nâṛîtasadakana*.

nâšâ and **nâšâ-dhubi** vars. of *naša* and *našadhubi*.

nāūṛa Nag. syn. of *niura*.

ne (1) dmstr. adj.: *ne* hoṛo, this person, this man; *ne* kuṛi, this woman; *ne* (or nea) daru, this tree. N.B. (*a*) *Ne* meḍte, *ne* mocate, *ne* luturte, *ne* tīte, *ne* kaṭate, are emphasizing adverbial phrases. *ne* meḍte kaiṇa lelakaia, I have not seen him at all; *ne* mocate kaiṇa jomakada, I have never eaten it; *ne* luturteṇa aĭumlą, I heard it with my own ears; *ne* kaṭatee senkena, he certainly went. (*b*) *Ne* meḍte (or neka meḍte) may also mean with open eyes, not sleeping, not dreaming: *ne* meḍtele aṇakeda, we did not shut our eyes the whole night; cordeado *ne* meḍtem lellja ci kumute? Hast thou seen the *cordea* spirit, awake or in a dream? (2) dmstr. prn. in the cpds. *neka*, *ncleka*, *nere*, *nesą*, etc.

Note (*a*) the sentence: *neleḍci* kajim uḍruaṛjada, kajiuteremo, thou breakest off thy sentence after saying *ne*, complete thy sentence. (*b*) the idiomatic constructions in which *ne* is a syn. of *nesŏkan*, this time: *ne* (or *neiṇ*, nesŏkaṇ, nesŏkaniṇ) senge (or senenge, senjansenjange), Racire bar canḍuiṇ taĭna, this time, going to Ranchi, I shall remain there two months; *ne* (or *nebu*, nesŏkan, nesokanbu) jomge (or jonomge, jomkeḍjomkeḍge), siṇgibuṛare oṛo manḍi kā namoa, this is the only meal we shall get to-day; *ne* (or *neiṇ*, nesŏkan, nesŏkaniṇ) hinijuge, entedo api canḍumente rāmrām baṇgiña (or baṇgaiña), this is now the last time come, for three months I shall be completely absent from this place; biṇ huąkja, haṇgakotae rąkope, *ne* (or *neko*, nesŏkan, nesŏkanko, tisiṇ, tisiṇko) lelīlelīge (or lelkįlelkįge) ją̃ (or oṛoḍo kāją̃)); *ne* (or *neko*, etc.) lelīlelīją̃ (or lelkįlelkįją̃), he has been bitten by a snake, call his relatives, this may be the last time they see him; Raci kaiṇa lelakaḍ taĭkena, *negeṇ* hijuakana, I had never seen Ranchi, but this time I have come.

ne var. of the interjection *nē*, used in anger or irony.

nē used in anger or irony instead of *ne* as dmstr. adj. and in the advs. *nēka*, *nēleka*: *nē* daru ci kam goḍaṛia? *nē* hoṛodoiṇ dalīgea, jānąpe mene, say what you like, but I am going to thrash this man; *nēlekado* oṛo ciulaŏ alom kamia.

nē I. interjection used when giving smth. with the hand, in entrd. to *ter*, *eter*, used when allowing to take smth.: *nē!* paĕsa, take, it is a piee for thee. It may take the afxs. of address *a*, *na*, *ga*, etc., but then the *ē* generally ceases to be long: *nea*, *nena*, etc. These forms are constructed like *nē* as sbst. and prd.

II. sbst., the interjection *nē*: nubądipĭli omjaḍ cījiko kaiṇa lellą, *nē* bāriiṇ aĭumlą, in the dark I did not see the things given, I only heard the word 'take!'.

III. trs., to offer smth. saying, take! tamakuiṇ *nēleda* (or *nēkeḍkoa*, *nēaḍkoa*), jetae kakoąjana, I offered them tobacco, nobody accepted.

IV. intrs., to say, take! enaɳāten *nētana* mendo jeta kako telajaĭńa.

nē-n rflx. v., to say, take! hokakom, iliko asadijana, kako telatanreo enaɳāten *nēntana*.

ne-p-ēn repr. v., to say, take! to each other; to offer things to each other saying, take! cenaben *nepētana?*

nē-o p v., meaning corresp. to the trs.: tamaku *nējana;* tamakule *nējana*.

N. B. The repetitive form *nene, nēnē*, similarly constructed, connotes always repetition of the interjection.

nę I interjection, (1) used when showing a near object or action, in contrd. to *enę*, used when pointing out a distant object or action: paĕsatam korę?—*Nę!* Where is thy money?—Here it is! *nęia* senętana, behold my action! I am going away; look! I am going away. When attention is drawn to a person, *ni* replaces *nę: nīa* senętana, behold, it is I who am going away; korema?—*Nīa!* Where art thou?—Here! *nī* senętana, behold this one! He goes away. (2) used when speaking of time nearly present. In this connection it is practically eqvlt. to an adv.: Soma menaia ci?—*Nęe* taĭkena! Is Soma here?—He was, a moment since; *nęe* hijua, he will be here in a moment; he will come presently.

II. adj., this much: alea potom *nęgea*, orodo ireao kā sareakana, these are all the bales we have, and there is nothing more to be reaped.

III. trs., to show smth. which is at hand, saying: look! capaia *nęleda* (or *nękedkoa, nęadkoa*), mendo kako lelkeda, I said: look! and showed them the picture, but they did not look at it.

IV. intrs., to say *nę* whilst showing smth.: *nę'edaia*, mendo jetae kaben hetakeda, I said · look at this! but none of you turned his face.

nę-n rflx. v., same meaning: misao *nęnjana*, kale hetakeda.

ne-gę p. v., (1) prsl., meaning corresp. to the trs.: nubare eekana *nęlena* kaia lelkeda; pačsado nubarele *nęlena*, kale lella. (2) imprsl., of the interjection *nę*, to be used · apisa *nęlena*, mendo kale hetakeda.

N. B.—The repetitive form *nę-nę* always connotes repetition of the interjection. Note the phrases: (1) *nę bāri*, interjection, it is only this, inia onomdo *nę bāri*, orodo alope asraĕa, he gives only this much, do not expect more; aĭńa hinijędo (or hijędo) *nę bāri*, aĕarteo kā, teĕeat o kā, I never came before and I shall never come back (2) *nę eā*, interjection, contrary of *nāĕndo*. I am not astonished; it is as I expected; I am glad; I approve; it is right: *nę eā* kajido, this is well said; there is nothing strange in this; *nę eā* kamido, this is what I call work well done; *nę eā*, aia kajikedleka hobajana, no wonder in this, it happened as I foretold; *nī eā* horodo, he is a good man. (3) *nę eia kā!* interjection, did I not tell you? I told you so; it is as I foretold: *nę eia kā?* da gamaea, kabu senaia menla, kape patiaadia,

sobenbu lumcabatana, you see ! I told you we should get rain, and proposed not to start, but you did not believe me and now we shall get drenched. (b) *ŋęlaŋ, ŋęleraŋ*, interjection, (a) syn. of *ŋę cia kā* : *ŋę laŋ* idaŋrebu senea kāre horarebu nidaoaiŋ menlą, kapeąjana, nāḍo tala horarebu tatatumbgakana, you see that I was right ! I said that if we did not start early we should not reach before the night, you refused, and now we are only half way and can no more see before our eyes (b) also *ŋęjelaŋ, ŋęjeleraŋ*, it is this, of course, and no other : amą lijąlo *ŋęlaŋ*. (c) also *ŋęjelaŋ, ŋęjeleraŋ*, comparitively very near in space or time : Sarwadaēte Kalĭkata Raci iminaŋ ci saŋgina ?—Racido *ŋęlaŋ*, Kalĭkata senmente kaṭate moḍ candụjĭ lagaĕoa, is Calcutta as far from Sarwada as Ranchi ?—Ranchi is pretty near, but to go on foot to Calcutta would take perhaps a whole month ; Maŋgăra goęjan sirma ci ne banda toljana ?—Puraą sirmage hobajana, Maŋgărado *ŋęlaŋc* goĕakana, was this bund made the year Mangra died ?—It was made many years ago, the death of Mangra is comparatively recent ; apeą baba aḍ alcą moḍto ci jaromoa ?—Helā, alcądo ḍemboakana, apeądo *ŋęlaŋ* jaromoa, will our paddy and yours ripen together ?—I say ! ours has only its ears formed and yours is nearly ripe ! (5) *ŋęnaŋ*, interjection, eqvlt. to an adv., now (or this time) and not before ; at last : *ŋęnaŋ* Racihijuakana ; amą onom *ŋęnaŋle* jomjada ; abeną eperaŋ *ŋęnaŋ* aĭumọtana. (6) *ŋęje*, interjection, same as *ŋę* emphasized, (a) behold, it is this : amą lijądo *ŋęje*, behold, this is surely thy cloth. (b) eqvlt. to an adv. of time : *ŋęjee* taĭkena, he was here a moment ago ; *ŋęjee* hijua, he will be here at once ; he will come in a moment ; Racite *ŋęjee* hijuakana, he has come to Ranchi for the first time ; Kalĭkatate *ŋęjeiŋ* sentana, aĕarteo kā, taĕomteo kā, I go to Calcutta just for this once ; I have never been there and shall never go except this once. (7) *ŋę honaŋ*, interjection, (a) it should be this : *ŋę honaŋ* aĕą lijądo, nubądipĭli begar lelurumte aĭñąo idikeda, this is his cloth which he should have taken, he took mine by mistake in the dark. (b) eqvlt. to an adv. of time, it should be in a moment : *ŋęhonaniŋ* sena, kam kajireo, I would go presently even if thou hadst not told me to go ; I was already on the point of going when thou toldest me ; kam hijụjanredo, *ŋę honaniŋ* sena amą orąte, I was on the point of going to thy house if thou hadst not come. (8) *ŋę mente*, saying, look here : *ŋę mente* kajiaime, amsą kae hetajada, he does not look thy way, draw his attention. In negative sentences when the ordinary meaning of *ŋę mente* is not clear from the context, it is a syn. of *nandarāt*, absolutely not ; not at all ; never (ltly., not, or never, saying : look, I am doing it) : Budhua nekan kamiko *ŋę menta*

kaeą, Budhua never does such a thing ; inią honko *nę mente* kako aeuna, his children never do any work ; *nę mente* ṭaka kae omaḍlea, he did not give us a single rupee ; Budhua ne kami *nę mente* kaeątana, Budhua refuses absolutely to do this work. (9) *nę ! ne* with a name of liv. bgs. or of inan. os., *nę ! nea* with a name of inan. os., this one and that one, pointing them out with the finger or some other sign, in cntrd. to *nene, neanea,* such and such a one, one of such kind and one of such, indicated by name (some people, however, say *nene, neanea,* when, to speak correctly, they should say *nę ! ne, nę ! nea*) ; and *nekannekan,* one of such kind and one of such, one with such qualification and one with such, indicated by the name of the kind or by some suitable description : *nę ! nea* daruko maępe, cut down the trees I point out : this one, and this one, and this one ; *nę ! ne* horoko hijua mente kajiaime, tell him that this one, and this one, whom I point out, will come ; or, look ! these are the people who will come, tell him so. Similarly *nę ! neka* (or *nę ! neleka, nę ! nelka*) lagatiaa, means, look how it is to be done ; and *nekaneka* (or *nelekaneleka, nelkanelka*) lagatiaa, means, it must be done in such and such a manner. (10) *nę ! nere,* on this very spot : *nę ! nere* dubben. (11) *nę ! nete,* to this very spot, in the very direction I point out : *nę ! nete* sengpe. (12) *nę niminaą,* this much, this very much.

nea I. dmstr. adj., of inan. os. : *nea* daru (or ne daru), this tree. Note that *nea daru* may stand for *neado daru,* and then means, this is a tree.

II. dmstr. prn., this thing : *nea* cikaną ? What is this ? *nea* ci ena ? Which of the two ? *nea* ci ena, this or that one ; *neaiką* kajiapetana : oro nelekape kamire saiape namegea, I tell you this : next time you work liko this you will be punished ; *nea* bano ena omaiaame, give me either this or that ; hola modhisi ṭakale asikenae omaḍlea, tisiną oro modhisi asile monejada, *nea* ci daną ṭoṭoa ? Yesterday we asked and received twenty rupees, we intend asking twenty more today, of course it is not likely that we shall get them.

nearą adj., referring to this ; included in this.

nea, nēa the interjection *nē* with the afx. of address *a ;* constructed like *nē.*

neą Cfr. *enaą,* I. adj., (1) also *nearą,* of inan. os., referring to a short while ago : *neą* kaji alom ririaea. There are two corresp. prnl. nouns, *neągą* and *neąrą :* neado kaią namtana, *neągą* omaiaame, I do not want this, give me the one of which there was question a short while ago. (2) also *neąren,* of liv. bgs., same meaning : *neą* horoko kotekojana ? Those who were here a short while ago, whither have they gone ?

II. trs., in the past tenses, (1) to

have done smth. a short while ago : ne kami cią kape *neąkeda ?* (2) to have used smth. a short while ago : baria kanţaţale *neąkeda*, miąḍdo aĭuḅ jemoa. (3) to have given smth. to smb. a short while ago : manḍi taradoią *neąkeḍkoa*, bar hoţo nąią omakiąţana. (4) to have caused smb. to do smth. a short while ago : pīţite cią kae *neąkeḍpea ?* nąe kuljaḍpea.

neą-n rflv. v., to have done smth. a short while ago : baba irle *neąnjana*, nąḍo pīţtelca ; tarako *neąnjana*, ainado nąią senǫtana ; guṛālumanḍile *neąnjana*, aĭuḅdo babamanḍile jomea.

neą-gǫ p. v., meanings corresp. to the trs.

III. adv., also with the afxs. *re*, *kore*, a short while ago : *neą* Soma hijųlena ; *neąreko* hijųlena ; *neąkore* cią kape senǫjana ?

neaēte and **neaēterą** syns. of *neāte*.

neaĭ, niaĭ (H. *nihāī*) I. sbst., also *neaĭmeṛeḍ, niaĭmeṛeḍ*, an anvil.

II. trs., (1) to make iron into an anvil : ne meṛeḍdope *neaĭča* ci ? (2) to use a stone for an anvil : ne baṛaĕ diriĭ *neaĭjada*. Such a stone is never called *neaĭ*.

neaĭ-ǫ p. v., corresp. meanings : bicameṛeḍ *neaĭakana* ci balimeṛeḍ ? neaĭdo banoa, diri *neaĭǫka*.

neāī Nag. (Sk. *nyāc*, justice) sbst., a judgment : epogerkenakią, onarą *neāī* gapa hobąoa. (2) a just judgment : bicārkenako mondo *neāī* kā hobajana.

II. adj., (1) with *hakim, poncoko*, a magistrate, panches, judging according to justice : *neāī* poncoko bicārkere ḍanḍem ţogǫgea. (2) with *bicār*, a just judgment : poncoko gūsuko jomkere *neāī* bicār purąsa kā hobaoa.

III. trs., (1) to judge a fault or a person ; to call to judgment : abonąą guna tisiąado kā, gapale *neāīča ;* Maągūra humąkediṅa, isiąado *neāīlią̈pe* (or with ind. o., *neāīaliąpe*). (2) to judge a fault or a person justly : en gunako bicārkeda, mendo kako *neāīkeda ;* kasurakaḍlekado kape *neāīkija*, you have not punished him as he deserves. (3) to give a judgment according to justice (ltly., to render a judgment just) : bicārdo kako *neāīkeda*, barankią modǧekią ḍanḍejana, they have not been fair in their judgment, both accused are fined equally.

IV. intrs., to judge : *neāībanale*, aŭrige ţunḍuua ; cilekape *neāīkena* (or *neāīkeda*) ?

neāī-n rflx. v., to judge according to justice : *neāīnpe*, hagako, aminąą alope ḍanḍeiṅa, be just, O my brethren, do not fine me so heavily.

neāī-ǫ p. v., meanings corresp. to the trs. : abenąą epǫger *neāīnana* ci aŭrige ? cilekato kam *neāīnana*, poncoko ci gūsuko jomkeda ?

V. adv., with or without the afxs. *ange, ge, ǫge, leka, te*, according to justice, modifying *bicār, ḍanḍe, kaji, rika*.

neaĭ-meṛeḍ, niaĭ-meṛeḍ sbst., an anvil.

neaĭ nē, nēaĭ nē var. of *nehaĭ nē*.

neaĭti, nehaĭti (A. *nihāyat*, extremity, excess) in scorn, I. adj., very

little, very small, much too little, much too small: *neaĭti* mandi nimin horokore cilkaiŋa haṭiŋaca? How can I portion out so little rice among so many people? *neaĭti* merompe kiriŋakja okoebu jojoma, okoebu lelela? You have bought a goat which is much too small, who amongst us is going to eat its meat, and who is going only to look on? i.e., its meat will suffice for only half our number; *schaiti* hon lija kiriŋape kulkja, paĕsa lekaoja kac ituana, you have sent a very small child to buy a cloth, it can perhaps not even count the money; ne merom *neaitigea*, kaiŋa kiriŋaia. Also used as adj. noun: nekan *neaĭtiko* hajirikaui kac aeukoa.

II. trs., (1) to give very little; to give smth. very small: mandidope *neaibkja*, neate enaga simo kac bioa, you have given him very little rice, not enough to fill the stomach of a hen. (2) to do very little; to make smth. so that it is very small: kamido tisiŋem *neaĭtikeda*, kāci giŋjaḍma? pālem *neaĭtikeda*; bāromem *neaĭtikeda*.

neaĭti-n rflx. v., to take or do very little: bāromdom *neaĭtinjana*, thou hast taken very small loads on thy carrying pole; kamidom *neaĭtina*, mandi ciulaŏ kam *neaĭtina*, thou art in the habit of doing very little work, but takest care never to eat little.

neaĭti-g p. v., meanings corresp. to the trs.

III. adv., with the afxs. *ange*, *ge*, *gc*, (1) modifying *kami*, *lelo*, *om*. (2) syn. of *imam* Nag. modifying an adj. or adv. very: nīdo *neaĭti* landia horo; *neaĭti* huriŋa meromem kiriŋakja; *neaĭtiĕ* jumbŭrigea; *neaĭti* huriŋagem kamikeda; *neaĭti* mârîtem senjada.

neal tobe, nēal tobe syns. of *nehaĭ nē*.

neal Has. Nag. (Sad. *nehal*) syn. of *sasăli* Has. cfr. *dari*, *padga*, *sadara*; used in negative sentences and, only in jest or in sarcasm, in affirmative sentences (sarcastic affirmative sentences meaning a negation), I. sbst., (1) ability, skill: ne horore naĕal bairaŋ *neal* banoa, he cannot make a decent plough; ne horore jetaŋa *neal* banoa, he has no kind of skill; jetaŋaraŋ *neal* banoa, kaji bāri modŋ ḍāki, he has no kind of skill, however he may boast. (2) success or satisfactory result in making or doing smth.: apimāko kamikeda, *neal* kā leljana.

II. adj., (1) with *horo*, a skilled, competent or practised person: *neal* horogee olkena, idūrŋ cilkate aminaŋe galtikeda, it was written by one able to write correctly, it is strange that he has made so many mistakes; *kāneal* horo ci naĕalpo bairikataia?—*Neal* horogele acuakaia, mendo ili nūanrate taŭka kac rojada, have you put an unskilled man to make the plough?—No, he is skilled, but he has been drinking and this is why he is chiselling badly; jetaŋa kac *neala*, rutu oroŋ bārige, he has no skill whatever, he only knows how to play the flute.

Also used as adj. noun: *nealkodo* musiare moḍ caŭka hasa esẽkarteko goeibaca, practised people can, unaided, dig up and carry off a hundred cubic feet of earth in one day. (2) with *kami*, work in which one is skilled, competent or practised: kã (or kam) *neal* (or *neale*) kamim repetana, thou competest for work thou canst not do properly.

III trs., (1) to be able to overcome: saramle naulja kale *nealkja*, we met a sambur but could not kill it; ne bẽromde kaiŋ *nealea*, I cannot carry so heavy a load; aminaŋ paŭluko dapalre kabu *nealkoa*, if it comes to a fight, we cannot beat such a number of adversaries. (2) with a trs. prd. (infinitive) as d. o; or replacing a cpd. in which *neal* is an adverbial affix to a trs. prd., to be able to make or do smth.: naĕal bai kae *nealea* (or sarcastically, naĕal baiĩ *nealea*!); naĕal bai nealdoiŋ *nealea*, mendo basila kã lesera, enamente bẽse kaiŋ ladariŗana, indeed I am skilled in making ploughs, but this adze does not cut and cannot be used properly; naĕal bai puraŋe *nealea*! He cannot make a plough at all; amãtedo naĕal bai puraŋeŋ *nealea*, I am more skilled than thee in making ploughs; api hoŗote ne kamiko *neaieajq̃* (or *kamineaieajq̃*), if they are three they may be able to do this work; rutudoiŋ *nealea* (or *oroŋncalea*; or rutudo oroniŋ *nealea*), mendo dumaŋ kã jatitiña, I can play the flute, but to beat the *dumaŋ* drum is beyond me; tisiage Raci tebaŋe monejada, mendo kape *nealea* (or *tebaŋnealea*; or tebaŋ kape *nealea*), you intend reaching Ranchi to-day, but you will not do so. (3) fig, to supply with enough: naminaŋ kupulkodo api teõŋ caŭlite kabu *nealkoa*, we cannot feed so many guests with three measures of rice; miḍ caŋu ili namin hoŗo kae *nealbua*, one pitcher of beer will not suffice for us all, we are too many; ne sukuri barhisileka balakodoe *nealkoa*, this pig will give meat enough for forty marriage guests.

IV. intrs., in the df. prst., to produce the intended effect; to be effective: ranu kã *neallana*, the medicine remains without effect; aleŋ kaji kã *neallana*, we speak in vain.

neal-e p. v. (1) meanings corresp. to the trs. (2) same meaning as the intrs.: aleŋ kaji kã *nealjana*, we have spoken in vain.

nealeka adv., like this inan. o., in entrd. to *neleka*, like this liv. bg. or inan. o this manner.

nealekan adj., like this inan. o., in entrd. to *nelekan*.

neamente conjunction, for this reason, to this purpose.

nea-nea repetitive form of the dmstr. adj. *nea*, syn. of *nene*, but restricted to inan. os.

nea-nea the interjection *nẽnẽ* with the afx. of address *a*; constructed like *nẽnẽ*.

neaŋ poetical form of *eaŋ*, vocative of *eŋga*.

nearaŋate syn. of *nearaŋ kajile*, conjunction, on this account

owing to this : *nearạte* kako hijụjana : hola miḍ hoṛo haturee goḝjana, iniko hasagaṛakena, this is the reason why they did not come : yesterday someone died in their village and they buried him.

neare adv., in this.

neasạ, neasạre adv., near this.

neasạte adv., towards this.

neāte, neaēte adv., (1) from here : *neāte* Raci ciminaṇa sạṇagina ? *neāte* senọme, Kalamaṭire ḍeraeme. (2) than this (term of comparison) : *neāte* apeạ oṛạ maraṇa, your house is larger than this ; *neāte* puṛạ sekeṛale senlạ, we walked much faster than this ; *neāte* hola puṛạe kadraŏlena, he was much more angry than this yesterday.

neāterạ, neaēlerạ adj., corresp. to the first meaning, qualifying the vrb. ns. *sen, senen, sensen : neāterạ* (or neāte) sen (or senen, sensen) Khunṭire enaṇale duḅjana, on our way from here, we did not rest until we reached Khunti ; *neāterạ* senendo pīṭtiṇajana, enāte hinijụiṇa maṇḍikena, from here I went to the market, on my return from there I cooked the meal.

nebetar, nebeteraṇ, nēbetar, nēbeteraṇ Nag. syn. of *neščkan* Has. but not used in connexion with the name of a day : whilst in Has. they say *neskan somār*, in Nag. they say *ne somār*.

***neḍ** I. sbst, (1) the condition of being dyed : ne sutamrạ *neḍ* kaiṇ sukutana, oṭaṇoajā̃, I do not like the dye on this thread, I fear it will come off or fade. (2) the act of dyeing : *neḍ* kape ṭaňkakeda.

II. adj., (1) with *sutam*, dyed yarn : *neḍ* sutam isu rakam taĭna, arạ, hende, hariar, emanạ, there are many kinds of dyed yarn, red, black, green and so on. (2) with *baĕar*, fibre or fibrous strips of the *ruṛuṇ* climber (Bauhinia Vahlii) or of trees of the Ficus kind (*baṛi, puḷŭkal*), steeped for a day in mud so that it becomes black and is said to be much stronger and more durable. Such strips are used to tie the laths on a roof : *neḍ* bačarte oṛạle tolkeda ; and such fibre is used instead of leather, to make yoke straps (*naṇgăli*) ; hence *neḍ* may also qualify *naṇgăli*. (3) with *daru, bata*, rafters or laths similarly steeped and blackened in mud for a fortnight. This process protects them against wood drilling insects. (4) with *bạcom*, the grass so called, steeped for a day in mud to blacken and strengthen it before it is twisted into twine. (5) fig., with *lijạ*, cloth blackened by soot and fire dirt : *neḍ* lijạ cenạmente kape tikijada ? N. B. Cloth made by the village weaver is sometimes plain white, but generally white with coloured stripes or ornaments. Therefore the Mundas have no idea that cloth can be dyed after it has been woven.

III. trs., (1) to dye yarn : sutamdo aragọka menteko *nedea ;* sutam arạge *neḍmente*, sida risajaṛajaṇ riḍgunḍakeeiko gosọea oṛọko onḍaea aḍko capiĭa, ente saliredṛạ bakăla, lulamsakam oṛọ bakăla, japuḍbakăla, ḍhôṛkhaĭrbakăla aḍ misamisa hatanạ

kāre sarjom araṛ bakălaraṛ rasireko ṭupuĭa, the Mundas use only one kind of dye, dark or brownish red. The mordant is castor oil in the form of nuts crushed with a curry stone. This is rubbed on the yarn between the palms of the hands; then the yarn is stirred about in a heated pan (*taŏa*), and rinsed. This process is generally repeated several times. Then the yarn is steeped for several days in a strained decoction of root-bark of the *salidaru* (Morinda tinctoria), leaves and bark of the *ludam* (Symplocos racemosa), bark of the *japuḍ* (Albizzia stipulata), bark of the *ḍhóṛkhaĭr* (Albizzia odoratissima), and sometimes the dark red bark of some varieties of the *hataṛa* (Terminalia tomentosa) and the *sarjom* (Shorea robusta). Among these ingredients, *sali* is the principal; any of the others may be dispensed with. Some lone widows make a living by thus dyeing yarn, as it increases its value six times. (2) to blacken *bạcom* grass, fibres or wood by steeping them in mud: bạcom *neḍtape*. (3) to blacken the teeth by covering them for a whole night with a paste formed by the crushed pericarp of the *rola* fruit (Terminalia Chebula) after it has stood over a piece of iron for two days. (The Mundas make ink in the same manner). (4) fig., to dirty a cloth with soot or with the black juice of certain fruit: noladte goṭa lijạe *neḍkeda*; amạ lijạ cenạtem *neḍkeda*, tûtutẹ cikudate? With what black juice didst thou stain thy cloth? With mulberry or with Eugenia juice? (5) fig., of sickness, to emaciate an aboriginal and make his skin appear blacker; (this corresponds to the turning pale of white people): ne hoṛodo hasu *neḍgiṛikiṇ*.

IV. intrs., in the df. prst., syn. of the p. v.: sutam *neḍtana*, the yarn is taking the dye; bạcom losoḍrelo jobeakada, *neḍtana*, we have steeped *bạcom* grass in mud, it is getting black; kuda *neḍtana*, the Eugenia fruit is getting black and ripe.

ned-en rflx. v., (1) to dirty one's body or cloth with soot or with the black juice of fruit: noladte hoṛŏmoo *nedenjana*; tûtute goṭa lijạm *nedentana*. (2) to blacken the teeth with *rola* fruit: daṛgĭṛiko rolate ḍaṭako *nedena*.

ned-ọ p. v., (1) meanings corresp. to the trs. (2) of fruit, to become black by ripening: ne bagaĭcare kuda *neḍgiṛiakana*; darure jō *nedakana*.

neda-nāṛî syn. of *supuruṛi, supuruṛiaḍ, supurûṛi, supurûṛiaḍ*, sbst., Heptapleurum venulosum, Seem., Araliaceae,—a large climbing or epiphytic shrub attaining 3′ girth, with digitate 5-7 foliolate leaves and yellow flowers in panicled umbels.

neḍ-giṛi intensive of *neḍ* in the fig. meanings.

neḍa, neṛa and derivatives Nag. vars. of *neṇḍa* and derivatives.

neḍa beḍa, neṛa-beṛa Nag. var. of *neṇḍamenḍa* Has.

nēg, nēge (Sad. Or) I. sbst., (1) a religious feast: oko *nēgerem* senkena, būre ci mage? On what feast didst

thou go? On the flower feast or on the *mage* feast? Oko *nēgerem* senkena, paskaporoḽre ci jonomporoḽre? tisiŋ *nēge* taŋa, to-day there is a feast. (2) a rite, a ceremony, especially a marriage ceremony: cumanrą *nēge* kuṛikogeko rikaca; Kirtankoą *aṛandinēgdo* girjaoṛąre hobaoa, the marriage rite of the Christians is performed in the church; aṛandire Tuṛākukoą *nēge* abuąāte judagca.

II. trs., (1) to hold a religious feast: būdole *nēgekeda*; kolomsiŋ oko candụpe *nēgeea?* (2) to perform a ceremony: cumandope *nēgekeda* ci aṭṭrige? (3) to submit people to a ceremony; to perform a ceremony over smb.: nąādo cuman *nēgekiąpe*. (4) to impose ceremonies, to cause people to perform ceremonies: aminaŋ alope *nēgelea*, ale disumre enka banoa, do not ask us to perform so many ceremonies, such is not the custom in our part of the country.

III. intrs., (1) to hold a religious feast: tisiŋale *nēgetana* (or *nēgejada*). (2) to perform a ceremony: cuman ciko *nēgekena?* (3) imprsl., of a religious feast, to take place: tisiŋ *nēgetana*.

nēg-en rflx. v., (1) to hold a religious feast: gapale *nēgena*, dola ale hatuto, iliko nūanme, we have a religious feast to-morrow, come with us to our village and partake of the beer. (2) to perform a ceremony or ṭake part in it, v. g., as a witness: gūsiko rūrikakope, sinduriṭikako *nēgentana*, make the Ghasis beat the drums, the daubing with red lead takes place; ale *Nagurihoṛo aṛandire* naminaŋ kale *nēgena*, we, Nāguri people, do not use so many marriage ceremonies. (3) to let a ceremony be performed on one: ju, nąādo cuman *nēgenben*. (4) to perform a ceremony over each other: gūsiko rūrikakope, sinduriṭikakiŋ *nēgentana*. *ne-p-ēg* repr. v., to perform a ceremony over each other: sinduriṭikakiŋ *nepēgtana*.

nēg-ọ p. v., (1) meanings corresp. to the trs.: būdo gapa *nēgeoa*; sasaŋgoṣọ cilka *nēgeoa?* mar, nąālo cumankiŋ *nēgeọża*; puṛągebu *nēgeọtana*, enkage jomnūmentebu heṛaoa. (2) imprsl., of a feast, to take place: ape hature oko hulaŋ *nēgeoa!*

nega, nēga and **nega-nega** Has. syns. of *nena* and *nenanena* Nag., the interjections *nē* and *nene* with the afx. *ga* used in addressing women of higher standing than oneself. Constructed like *nē* and *nene*.

negaĭ, nēgaĭ the interjection *nehaĭ* with the afxs. of address *ga* or *ge*.

negaĭ nē, nēgaĭ nē, negaĭ tobe, nēgaĭ tobe the interjections *nehaĭ nē* and *ne haĭ tobe* with the afxs. of address *ga* or *ge*.

nege, nēge Nag. syn. of *nē mâĭ*, *nena* Has., the interjection *nē* with the afx. *ge* used in addressing women of lesser standing than oneself. Constructed like *nē*.

nēge (1) var. of *nēg*. (2) var. of the interjection *nege*.

nege, neṇeḍ, nugu, nuguḷ, nege-nege, neṇeḍ-neṇeḍ, nugu-nugu, nuguḷ-nuguḷ (T. *nōka*, to be lean, ill) syns.

of *jeŋgejeŋge*, the forms with *u* being more frequently used when there is question of emaciation, and the forms with *e* when there is question of very dirty clothes. As advs. the simple forms take the afxs. *ange, ge, leka*.

nēge-jōgo, nēgi-jōgi, nēg-jōg 1º (Sad.) jinglo and syn. of *nēg*, in the meaning of ceremony, not in that of religious feast. 2º I. abs. n., the habit of dilatoriness in going or in doing smth., by occupying oneself meanwhile with sundry things, in cntrd. to *goroḫ*, dilatoriness of one who remains idle meanwhile : ama *nēgjōg* janaŏ nekagea, tikindipli hanre tebaŋa, mendo neregem tikinentana.

II. adj., with *hoŋo*, a person with this habit : nīdo nekan *nēgjōg* hoŋoge, kabu tanagiia, jūg nirtana. Also used as adj. noun : amlekan *nēgjōg* jetac banagaia.

III. trs., to put smth. or smb. off, doing other things meanwhile : oŋa baido enka alope *nēgjogea*, jargi tebatana ; paĕsa ome *nēgjōgkeḍlea*.

IV. trs. caus., to cause smb. to be late in doing smth., by making him do other things meanwhile : alope *nēgjōginńa*, pīṭiŋa heŋaoa.

V. intrs., (1) to delay as described : tisiŋadoeḍl senǫtaḫjana, hola isuĭ *nēgjōgkeda* (or *nēgjōgkena*). (2) in the df. prst., to have the habit described : ne hoŋo isuĭ *nēgjōgtana*.

nēgejōgo-n, nēgijōgi-n, nēgjōg-en rflx. v., to delay as described : puraŋgem *nēgjōgentana*, senǫtaḫme.

nēgejōgo-ǫ, etc., p.v., meanings corresp. to the trs. and trs. caus.

VI. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *rika, kami, bai, hiju, seno, uruŋo*, etc.

nege-nege jingle of *nege, negeḍ*.

nege-nege Nag. syn. of *nenanena* Has., the interjection *nene* with the afx. *ge* used in addressing women of lesser standing or age than oneself. Constructed like *nene*.

nēge-poroḫ syn. of *bāburu*, collective noun, all religious feasts.

nēgi-jōgi var. of *nēgejōgo*.

nēg-jōg var. of *nēgejōgo*.

nego, nēgo Tamar var. of *nege, nēge* Nag.

negom-negom, negom-tegom, nēgom-nēgom, nēgom-tēgom, nogom-nogom, nogom-togom cfr. *geredgereḍ*, 1º of grown-ups, syn. of *nogornogor*. 2º of children, I. sbst., (1) the act of importunating grumblingly : mandi omaipe, niŋa *negomnegom* aĭumte asadikiña ; kaiŋa omaia honaŋa, *negomnegomraten* omaia, it is only owing to his grumbling and importunity that I gave it. (2) the habit of grumbling importunacy : ne honaŋ *negomnegom* janaŏ nekagea.

II. adj., (1) with *hon*, a child with this habit : nīdo mermer *negomnegom* honge. Also used as adj. noun : nekan *negomnegomko* kaiŋa sukuakoa. (2) with *kaji, asi*, grumbling importunity : *negomnegom* asi aĭumteŋa asadijana, buru lelmente bar ganda omaipe, give the child two annas to go and see the fair, I am tired of its grumbling importunity.

III. trs., (1) to importunate grumbl-

ingly : puraagee *negomnegomkeḍlea.* (2) to ask for smth. with grumbling importunity : manḍii *negomnegomiaiña ;* aasār bail *negomnegomjaiña.*

IV. intrs., actually to importunate grumblingly : enaaātee *negomnegomtana* (or *negomnegomjada*), aasār baiaime ; paĕsae *negomnegomkena.*

negomnegom-en rflx. v., same meaning : hokame, iminaage *negomnegomenme.*

negomnegom-o p.v., (1) same meaning : ne hon cekanae *negomnegomotana ?* (2) to be asked for smth. with grumbling importunity : paĕsaia *negomnegomotana.* (3) to take the habit of importunating grumblingly : en hondo puraagee *negomnegomjana.*

V. adv., with or without the afxs. *ange, ge, oge, tan, tange,* also *negom* with the afxs. *ange, ge, oge, leka,* and *negomkennegomken,* modifying *kaji, asi, acu, rika rikan, rikao.*

negom-tegom var. of *negomnegom.*

nego-nego Tamar, var. of *negenege* Nag.

nehaĭ, nēhaĭ, neaĭ, nēaĭ used in displeasure or jest, or when shouting to a person at a distance, interjection : come, take this. With the afxs. of address *ga, ge, na,* it becomes *negaĭ, nēgaĭ, nenaĭ, nēna* : *nēhaĭ!* enaaātem negomnegomjaiña, there, take, thou importunate child ! *nehaĭ!* tamaku okoeokoepe jomea? Here, take ! Who wishes to chew tobacco ? *nehaĭ!* paĕsa entaatedo kaia idiama, come here and take the money, I am not going to run after thee to give it.

nehaĭ nē, nēhaĭ nē, neaĭ nē, nēaĭ nē, etc., in displeasure or jest, interjection, here then, take it. With the afxs. of address *ga, ge, na,* it becomes *negaĭ nē, nenaĭ nē,* etc.

nehaĭ tobe syn. of *nehaĭ nē.*

neka, neleka, neika I. adj., same as *nekan.*

II. trs., (1) to treat smb. like this : oroodo alope *nekaiña.* Note the saying : kumbūruredom jumburiredom nele *nekamca,* see how we shall treat thee if thou commit adultery. (Said during the *cuman* ceremony at marriages). (2) to make smth. like this : naða baio oradope *nekaca* ci kā ? perâêdo lija cenamentee *nekakeda ?* cakarge tea mentee kajilena, why did the weaver make the cloth like this ? He was told to weave it broad. (3) to do a work or action like this : kami alope *nekaea ;* kajido oro alom *nekaea ;* sen alom *nekaea,* sekĕraeme, do not walk like this, walk fast. (4) to do like this with one's body : tī *nekaeme,* hold they hand like this, do like this with thy hand.

III. intrs., (1) prsl. or imprsl., to be like this : ne disum *nekatana* mente kaia tōraĕarla ; ne sirmagele *nekatana,* mākodo punjigele taĭkena, it is only now we are like this, in former years we were well-to-do ; ale disumra babakoo tisiagapa *nekatana,* our paddy also is like this at present ; *nekatana* mentea tōrkedredo ranuia aukedtea, if I had known that things are like this,

I would have brought a medicine. (2) prsl., to act like this now or habitually: tisiŋgee *nekatana*, janaŏdo aĭńą hukume manatiŋkena, it is only to-day he acts thus, formerly he always obeyed me; *nekatanape* mente kale ţŏrlą, apelǫ kale kupulkeda honaŋ, if we had known that such is your conduct, there should have been no marriage between our families. (3) prsl., to become like this: tisiŋgee *nekatana* (or nekaǫtana), janaŏdo tala botolo arkite kae buloa, it is only to-day that he gets drunk with half a bottle of grog, as a rule he can bear it; bandarą dą hoĕote *nekatana* (or nekaǫtana), the water of the bund becomes like this by the action of the wind. (4) imprsl., with inserted prsl. prn, to feel like this: arki ciulaŏ kā haĕaia, tisiŋge *nekaiǫia*, he never hankers after liquor, it is only to-day he feels like this; lāĭdo holao *nekakiǫńa*, ranuiŋ jomea, I felt the same trouble or pain in the stomach yesterday, I am going to take a remedy; ruarąte *nekajǫĭńa* kāre tikindiplido ciulaŏ kā rabaŋińa, it is owing to fever that I feel like this, otherwise I never feel cold at noon; hola nūkeǫ arkido kā *nekakiǫńa*, the grog I drank yesterday had another taste.

neka-n, *neleka-n*, *nelka-n* rflx. v., to do like this with oneself, with one's body or limbs, with one's moral personality: ne hondo lāi cimaǫ hasująine *nekantana*, the manner in which this child moves its body suggests that it has belly-ache; ĥǫ oenąmentem *nekanjana*? haraakanre bĕsgedaŋ leĥǫtan taĥkena, why hast thou cut thy hair like this? When it was long it looked nice; tī *nekanme*, hold thy hand thus; sidadom haraĭrlą, nądom ujurjada, oenąmentem *nekantana*? Thou hast promised at first, and now thou objectest, why hast thou thus changed thy mind? ne hondo eǫkan gatikolǫ jamabaŗateo *nekanjana*, this boy has taken to these bad ways by frequenting bad companions.

ne-p-eka (not *nepeleka*) (1) repr. v., to do like this to each other: nī csĕkargedo kae nekaǫtana, ne hature janaŏgeko *nepekǫ*, pusuriken gunamente moǫḍákiko ḍapanḍea, it is not only this man who fares like this, in this village they always treat thus each other, they impose fines as big as baskets for faults as small as pimples. (2) trs. caus., to cause people to treat each other like this: okoe *nepekaketkiŋa*? (3) sbst., the habit of treating each other like this: *nepeka* ale hature banoa. (4) adj., with *hoŗoko*, people with this habit: *nepeka* hoŗoko kaiŋ sukuakoa.

nepeka-n (1) repr. rflx. v., same meaning. (2) also used as sbst. and adj., but not as trs. caus.

nepeka-ǫ repr. p v., to be caused to treat each other like this: okoĕą kajitekiŋ *napekaǫtana*?

neka-ǫ, *neleka-ǫ*, *nelka-ǫ* p. v., (1) meanings corresp. to the trs. (2) third meaning of the intrs.

IV. adv., (1) with or without the

afxs. *ange, ge*, like this, so that it be like this, modifying *kami, bai, kaji, aĭum, aṭăkar, rika, rikan, rikaq, lelq*: oṛą *neka* baiĭme, make the house like this house, according to this plan, according to the following description. (2) with the afx. *te*, in this way of acting or working, for the reason of this way of acting, in the direction I show: *nekate* caluĭme; *nekatem* sajaĭoa (or nekaerem sajaĭoa), if thou act like this thou wilt be punished; hola *nekate* dą gamakeda. (3) with the afx. *re*, for the reason of this way of acting; in a place towards this side (as I show) of such a one; at this time of the year, at a time like this: janaŏ hukum kam manatiątana, *nekarem* haruṛuąoa; hola paneāĭṭdipli kosarem dubkena?—Munḍaete *nekare*; mĩo *nekaree* hijųlena.

nekan, nelekan, nelkan adj., of things or liv. bgs., such as this, of this kind, qualification or size. N. B. With *meḍ, sêṛâ, suti*, these forms have the meanings described, but with the same words the forms *neka, nelcka, nelka*, otherwise syns. of *nekan*, have a special meaning: with *meḍ* they are syns of *ne meḍ* and connote that the eyes are physically open; similarly with *sêṛâ, suti*, they mean full reason not impeded by drink, madness, etc.: *neka* sêṛâtee (or sêṛâree) kajiłą.

nekanq, nelekanq, nelkanq prnl. noun, such things as this, a thing like this, of this kind, qualification or size.

nekanį, (*nekankiq, nekanko*), *nelekanį, nelkanį* prnl. noun, a liv. bg. like this, of this kind, qualification or size: meromdo *nekanį* kiriąipe.

neka aḍ neka, nekan aḍ nekan, nekarą neka, nekarą nekan (also with *neleka, nelka*, instead of *neka*), used in displeasure, with the enclitic *ge* somewhere in the sentence, adj., continuing to be in the same state: continuing to act in the same objectionable manner: apı candule ranukjae *neka aḍ nekagea*; apı candule ranukja, *neka ade nekagea*, we have treated this patient for three months, he is still in the same condition; nīdo janaŏ *neka aḍ neka* (or *neka aḍ nekan*) horoge; ne horodo janaŏe *neka aḍ nekagea*; ne horodo janaŏ-*neka ade nekagea*, he is an incorrigible recidivist.

neka aḍ nekage, nekarą nekage, neleka aḍ nelekage, etc., adv.: *nekarą nekagee* hasutana, the patient is still in the same condition; jamdo janaŏ *nelka aḍ nelkage* jetaĕą kaji kam jojoma, thou art always the same, never obeying, never following another's advice.

neka aḍ nekanį, nekarą nekanį, etc., prnl. noun, syn. of *neka aḍ neka horo, urį* etc.

neka aḍ nekanq, nekarą nekanq, etc, prnl. noun, things repeatedly and equally unsatisfactory or objectionable: janaŏ *neka aḍ nekanqgem* kiriąa.

N.B.—In the direct speech, "*neka*" mente, "*neleka*" mente, "*nelka*" mente, *neka* may stand for *nekajana, nekajande, nekage hobao* or *nekacac*: *neka* mente kaiq

ṭōrla, kaiɲ hijɲjana honaɲ, I did not know the circumstances, otherwise I would not have come; *neka* mente kaiɲ ṭōrleḍma, amṭare kaiɲ dasiɲjana honaɲ, if I had known that thou art such a man, I would not have become thy servant. *Naka*, *naleka*, *nalka*, often replace *neka*; the forms *cnka*, *enleka*, *anka*, *anleka*, may also be used, except when the speech is presented as to be spoken in the future, as in the sentence: hasutanae mente bāri honko kajiakom, *neka* mente alom ududakoa, puragcko uṛɲa, tell the children only that he is sick, not that he is so bad, otherwise they will be too anxious.

nekā, nēkā Nag. the interjection *nē*, with the afx. *kā* used for boys, girls and unknown people. Constructed like *nē*.

neka-enka, neka-henka, neleka-enleka, nelka-enleka, etc. 1⁰ mostly in displeasure or jest, I. adj, also *nekaenkan*, *nekaenkan*, etc., of several, like this and like that; of such and such kind; with such and such qualifications: *nekahenka* hoṛoko cekate kam manatiɲakoa? *nelekahenleka* duku ale oṛɲare ṭoɲlena. II. trs., (1) to treat smb. thus and thus: *nekaenkakiɲako* mente tisiɲale aĩumkeda. (2) to do smth. in this and that manner: kajidoko *nekaenkakeda*, they spoke thus and thus, they said this and that, they settled the matter thus and thus. III. intrs., in the df. prst, (1) to be in this and that condition: *nekahenkalanape* mente kaiɲ ṭōrla. (2) to be like this and like that: ne disumrɲ colon *nekahenkalana*. *nekaenka-n*, etc., rflx. v., to do this and that to or with oneself; to behave thus and thus, now or as a habit: ciɲm *nekaenkantana?* *nekaenka-ɲ*, etc., p. v., to be treated thus and thus; to be done in this and that manner. IV. adv., (1) with or without the afxs. *ange*, *ge*, like this and like that, thus and thus, modifying *kami*, *kaji*, *rika*, *rikan*, *rikaɲ*, *dukuɲ*, *aṭākar*. (2) with the afx. *te*, (*a*) by way of this and that place: *nekaenkate* senɲme; Siṭi, Ludamkel, Ṭiagiria, *nekahenkate* soben hature rōgo ṭoɲakana. (b) acting thus repeatedly: hola aĩńe eraɲkiṅa, tisiɲ aben; bicāroɲkae kāre *nekahenkate* sobenkoo cababua.

2⁰ adv., also with the afx. *te*, (1) in connection with a nl., about, more or less: *nekahenkate* moḍhisi ṭaka jamalena, about 20 Rs. have been gathered. (2) without nl., modifying *jama*, *hunḍi* by sundry means: cilkate ṭakape jamaleda?—*Nekaenkate*.

neka-jaki, neka-jiki Nag. vars. of *hekajaki*.

nekakore adv., at about this time of the day, month or year: muluɲ *nekakoreɲ* senoa, I shall go away in about a month.

nekakote adv., modifying *jama*, *hunḍi*, by doing this and by doing that, by these means: *nekakote* ṭakale jamaleda.

neka-neka, neleka-neleka, nelka-nelka (1) syn of *nekaenka*. (2) syn.

of *nekaŋ*. (3) as adv., in imperative sentences, it may also refer to a bad habit : *nekaneka* alope eperaŋa, do not take the habit of quarrelling like this.

nekā-nekā Nag. the interjection *nene*, with the afx. of address *kā* used for boys, girls and unknown people. Constructed like *nene*.

nekaŋ, nelekaŋ, nelkaŋ I. adj., rather like this : *nekaŋ* hoŗo hola pīţire ame dâŗâtan taŕkena, a person rather like this one (or of about this description) was looking for thee in the market yesterday.

II. trs , to make smth. rather like this : miaḍ naĕaliŋa *nekaŋakada*.

III. intrs., imprsl.,[1] with inserted prsl. prn., to feel rather like this : lāẎdo holao *nekaŋkį́ńa*, yesterday too I had much the same stomach-ache.

nekano-gŋ p. v., to be made or become rather like this.

IV. adv., (1) with the enclitic *ge*, rather like this : *nekaŋge* leloa. (2) with or without the afx. *re*, at about the same time of the day, month or year : mulų *nekaŋreŋ* senoa ; mā *nekaŋe* hijų̆lena. (3) with the afx. *te*, syn. of *nesaŋŋte*, pretty nearer to me : *nekaŋte* hijų̆me.

nel Nag. and derivatives, vars. of *lel* Has. and derivatives.

nel-agu Nag. var. of *lelau* Has.

nel-al Nag. var. of *nelagu* Nag. *lelau* Has.

nel-aŋgoḅ Nag. syn. of *leloŋgoḍ* Has.

neleka, neleka-enleka, neleka-henleka, neleka-neleka, nelekaŋ vars. of *neka* and derivatives.

nel-iŋguḍ, nel-iŋgul Nag. syns. of *leloŋgoḍ* Has.

nelka, nelka-enleka, nelka-henleka, nelka-nelka, nelkaŋ vars. of *neka* and derivatives.

neman I. trs., to make, or place, on this spot ; to bring to this spot : kolom *nemanepe*, saŋginre alopeą ; en bukăsa *nemantam*, oarire aloka taĭn.

neman-en rflx. v., to come to this spot ; to come hither : *nemanenme*, kādāḍrem dubakana, come hither, thou art sitting too far away.

neman-ŋ p. v., to be made, or placed, on this spot : to be brought hither : han maraŋaŋ diri *nemanŋka*.

II. adv., (1) also with the afx. *re*, on this spot ; *neman* caluĭpe ; *neman-re* kanţaŗa roaeme. (2) also with the afx. *te*, towards this spot, hither : *nemante* hijų̆pe, *neman* hijų̆pe. (3) with the afxs. *nŋ*, *nŋre*, *nŋte*, pretty close to this spot ; towards pretty close this spot : *neman-nŋ* (or *nemannŋre*) duḫme ; *neman-nŋ* (or *nemannŋte*) hijų̆me. (4) with the afx. *kore*, about this spot ; hereabout ; about here ; about as deep as I show on my body : *nemankore* duḫpe ; *nemankore* gaŗare daą perę̆lena. (5) with the afx. *kote*, nearer towards this spot ; about as deep as I show on my body ; of a river, so full as to reach about the spot I show : *nemankote* hijų̆pe ; *nemankote* gaŗare daą perę̆lena.

nena, nēna and **nenanena** the interjections *nē* and *nene* with the afx. of

address *na* used for women of lesser standing and for girls.

nendor, nindur Nag. syn. of *nete, nesa* Has. I. adj., also *nendorren* (liv. bgs.) and *nendorra* (inan. os.), of this side, of this neighbourhood, in cntrd. to *nenḍen, nenḍeren, neren, nenḍea, neṇḍera, nera*, of this place, of this village : *nendor* hoṛoko diku bakâṛ kako saria.

II. trs, (1) to bring hither : en gacido patuḅheato *nendortam*. (2) to drive, lead, or make come, hither : uṛiko *nendorkope*, drive the cattle hither. (3) to make here smth. anew, abandoning its old place : kalomdo oṛaḅu *nendorea*. (4) when constructing smth., to place it in this direction : pâĭṛîbu *nendorea ;* oṛaṛaḷjilinabu *nendorea*.

III. intrs., in the df. prst., to come in this direction ; to lean over on this side : rimbil nāḍo *nendortana ;* en saṛima *nendortana*, kunṭako bēsge kā kacaŏjana cima.

nendor-en rflx. v., to come hither : *nendorenme*, pura sanginrem duḅnana.

nendor-o p. v., (1) meanings corresp. to the trs. : no bandara pâĭṛî kalomdo *nendoroka*. (2) same meaning as the intrs. : rimbil nāḍo *nendoroṭana ;* saṛima *nendoroṭana*.

III. adv., (1) also with the afx. *te*, hither. (2) with the afx. *re*, here.

nendorra prnl. noun and adj., a thing or things of this neighbourhood.

nendorren adj., a liv. bg. of this neighbourhood.

nendorreṇi (pl. *nendorrenko*) prnl. noun, a liv. bg. of this neighbourhood.

nenḍa Has. **neḍa, neṛa** Nag. (Sad.) I. sbst., (1) the date fixed for smth. : aṛandira *nenḍa* tebaṛjana. (2) the fixing of a date : *nenḍa* aŭri hobaoa. (3) (Or. *neḍḍā*) a woman's time of confinement : oṛa-renkoa *nenḍa* tebaṛtanlekaia aṭŭkarjada, I think that the confinement of my wife draws near. (4) fig., the time in which smth. ought to, or must, be done : duṛumra *nenḍa* tebaṛjana ; heroṛa *nenḍa* tebaṛjana ; gonoŏra *nenḍa* tebaṛjanre ranu samagca, remedies are useless once the span of life is run.

II. adj., with *hoṛo*, (1) syn. of *nenḍakan*, a person for whom a date has been fixed : *nenḍa* hoṛoko tebaṛakana ci kā ? (2) syn. of the noun of agency *nenḍaṇi*, 'one who is to fix a date or take part in its fixing : aṛandimente *nenḍa* hoṛo kulipe.

III. trs., to fix a date : aṛandido cimin pīṭipe (or pīṭiṛape) *nenḍakeda ?* būdhulaṛako *nenḍataḍlea ;* moḍ pīṭko (or moḍ pīṭraṛko, moḍ pīṭraṛ nenḍako) *nenḍatada* (or *nenḍataḍlea*) ; gapako (or gaparaṛko, gaparaṛ nenḍako) *nenḍatada* (or *nenḍataḍlea*).

IV. intrs., same meaning : *nenḍatanale*, mendo kaji aŭri gojoa, we are fixing the date, but it is not yet settled ; holale *nenḍakena* (or *nenḍakeda*), yesterday we fixed the date ; gapale *nenḍa* (or *nenḍaea*), tomorrow we shall fix the date.

neṇḍa-n rflx. v., (1) to propose a date : *aṛandi oko hulaṇape neṇḍantana ?* (2) to agree to a date : *apeṇ kajitedo aṛandiṛa kaiṇ neṇḍana*, hagakolǫiṇ jagarlea, I cannot agree to the date you propose for the marriage, without first consulting my family ; *aminaṇ sekeṛare kaiṇ neṇḍana*, moḍcandụtaiṇape, I cannot agree to so early a date, give me a month. (3) to say that one will come at a certain date : hijụruaṛdo cimtaṇem *neṇḍantana ?*

ne-p-eṇḍa (1) repr. v., to fix a date by agreement : tisiṇ kabuạ, uṛụbēskeate gapabu *nepeṇḍa*, let us not settle the date now, but tomorrow after due consideration. (2) sbst., the fixing of a date by agreement : *nepeṇḍa* hobajana.

neṇḍa-ǫ p. v., (1) of a certain time, to be fixed as date : moḍ pīṭi (or moḍ pīṭiṛa) *neṇḍajana*. (2) of an event, to have its date fixed : bala bar pīṭiṛa *neṇḍajana*. (3) of people, to be given a date for an event : aṛandi oko hulanpe *neṇḍajana ?*

neṇḍa-bandar a manner of mortgage described under *bandar*. Constructed like *bandar*.

neṇḍa hulaṇ sbst., a day which has been fixed for a coming event : *neṇḍahulaṇ* cia kape hijụlena ? Why did you not come on the date which had been fixed ?

neṇḍa-kaji sbst., information, tidings, about what date has been fixed : *neṇḍakajim* aĭumkeda ci ?

neṇḍa-meṇḍa Has. **neḍa-beḍa, neṛa-beṛa** Nag. jingle of *neṇḍa*, not used in the fig. meaning, and without repr. v.

neṇḍe, neṇḍere Nag. syn. of *nere*.

neṇḍete Nag. syn. of *nete*.

ne-ne repetitive form of the dmstr. adj. *ne* used in the meaning described in the 9th note under *ne*. With inan. os., it may also take the form *neanea*.

nē-nē I. sbst., (1) the interjection *nē* repeated severally : kundamāte *nēnēiṇ* aĭumlạ, cījido kaiṇ lelleda. (2) the act of repeating the interjection *nē* several times or of several people repeating it : eneṭǫredo jugutubāri iliĭ nūlạ, hoṛokoạ *nēnēlee* (or *nēnēṛạlee*) nūbulenjana, at first he drank without excess, but they offered him beer so often that he drank himself tipsy.

II adj., with *kakăla*, first meaning of the sbst. : *nēnē* kakăla aĭumǫtana, cekanae omakotana ?

III. trs., to offer smth. repeatedly using the interjection *nē* : aṛandire puṛạsa iliko *nēnēca ;* asidijanaiṇ ili, oṛǫdo alope *nēnēiṅa* (or *nēnēaṭ́ṅa*).

nēnē-n rflx. v., same meaning : caṭụre ili dāruṛṭam, iminaṇge *nēnēnme*, sobenko nūkabukeda, put the beer back in the pitcher, do not go on offering it, all have drunk as much as they like.

nēnē-ǫ p. v., (1) of smth., to be offered repeatedly with the interjection *nē*. (2) thus to be offered smth. repeatedly : ili puṛạgeṇ *nēnējana*.

IV. adv., with or without the afxs. *aṇge, ge, ǫge, ṭan, ṭange*, also *nēkennēken*, modifying *kaji, kakăla, rika, rikan*.

ne-ne generally with the afxs. of address *a, ga, na,* etc. These are then affixed to each of the two *ne*, and the forms *neanea, neganega,* etc., thus obtained are constructed like *nene.* I. interjection, a quick repetition of the interjection *nē* by a person impatient or in a hurry : *neanea !* telaiame sabtea ṭaṭaĕǫtana, quick, take it, my hands are tired holding it.

II. sbst., this interjection : *neanea* bāriiạ aĭumlạ, cekanae omạia kaiạ lelleda.

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

IV. trs., to give smth., or urge smb. to receive it, with this exclamation : cekanae *neaneala ?* kaiạ lellạ ; cekanae *neaneakedạa* (or *neaneadma*) ?

V. intrs., to say hurriedly : take this from my hands : *neaneakedae* (or *neaneakenae*).

nene-n rflx. v., same meaning : tamakuĭ *neaneakedlea,* entee senọtalọjana.

nene-g p. v., meaning corresp. to the trs.

nenelan, nenetange adv., modifying *kakăla* : *neaneatane* kakălalạ.

nẹ-nẹ repetitive form of *ng,* connoting that this interjection is used several times. Constructed like *nēnē.*

nenre Nag. var. of *nere.*

nente Nag. var. of *nete.*

neo Nag. (II.) I. sbst., the foundations of a house : oṛarạ *neo* aŭrige baioa.

II. intrs., to make the foundations: oṛạmentepe *neokeda* ci aŭrige ?

neo-g p. v., impers., of the foundations, to be made : paĭrimente cimin cakar *neojana ?*

neŏa Nag. (Sad) syn. of *sarupa* Has. sbst , a custard-apple.

neŏa-daru Nag. syn. of *borordaru,* the Custard-apple tree.

neŏaĭr (Sad.) sbst., a late variety of rice planted in low fields.

neo-gaṛa Nag syn. of *paĭrigaṛa,* a trench dug for foundations.

***neota** (II. Sad.) I. sbst., (1) an invitation to a betrothal or marriage feast. The bearer of the invitation brings a leaf containing some pearl-rice mixed with turmeric and a piece of betel-nut or a whole nut as explained under *kasăli.* This is called *neota idi,* to take or carry the invitation, whilst to receive such an invitation is denoted by *neota nam.* There have been a very few cases when such invitations have been sent out for the feast on the occasion of a *susandiricapi,* erection of a new burial stone. (2) in jest, an invitation to any feast. (3) the feast to which one has been invited by the sending of betel-nut : tisiṇdo *neotalele* (or neotale, neotalekale) senoa (or, in Nag. when there is question of co-villagers as guests, boloa). In this sentence Has. people also replace *neota* by *neotari* or *neotaria.*

II. adj., with *hoṛo,* and adj. noun, also *neotari, neotaria,* a guest invited by means of betel-nut : *neota* hoṛoko gapako senoa ; *neotariko* gapako hijua.

III. trs., to invite by means of betel-nut : soben kupulko oṛọ hatu-

hagakobu *neotakoa.*

ne-p-eota (1) repr. v., to invite each other by means of betel-nut : cenąmente aṛandikoṛandire kaben *nepeotalana ?* nekategedaṇ kupul adoa. (2) sbst., the custom of thus inviting each other to a betrothal or wedding : dikukoreo *nepeota* meną, the Hindus also have this custom. N. B. The Mundas have evidently borrowed it from them.

nepeota-n repr. rflx. v., to invite each other by means of betel-nut : puraṇ sirumēto kale *nepeotantana,* since many years we have ceased to invite each other.

neota-ǫ p. v., thus to be invited : ne sirma apisaiṇ *neotajana* aḍ meromkotaiṇ ṭunḍujana, I was invited this year to three betrothals or weddings, I have no goats left.

neota-bida sbst., the dismissal of the guests after a betrothal or wedding : *neotabida* gapa namoa.

neota-caŭli sbst, rice brought by the guests as a contribution towards the banquet of a betrothal or wedding.

neota-ili sbst., beer brought by the guests for a betrothal or wedding.

neota-jomnŭ sbst., the banquet prepared for the guests at a betrothal or wedding.

neota-kasalli sbst., betel-nut sent as an invitation to a betrothal or wedding.

neota-merom sbst., a goat brought by a guest for the banquet of a betrothal or wedding.

neotari, neotaria adj., adj. noun and, in Has. also sbst., syn. of *neota.*

***neôcaŏ** (Or. *newcaānā*) trs., to deliver a bridegroom from a possible present or future spell by touching him on the stomach, chest and forehead with a pinch of mustard seeds, throwing it to roast over a fire, and repeating this operation a second and a third time. This is done in the *bŏrageā* ceremony : bōr ajihanartetako apapisa maniteko *neôcaŏia.*

neôcaŏ-ǫ p. v , corresp. meaning.

***neôṛa, neôṛâ, nêôṛâ** (Or. *nāṛi,* yoke strap) I. sbst., the result of the action described under the trs. : *neṛà* pocojana, bairuaṛene.

II. trs., to twist over each other the two ends of a rope, or of a fibrous switch or an end each of two thin bunches of straw or haulms, and then contort, loop or bend the twisted part *(paṭąkeate penṭorbiur).* A bundle may be tied by thus twisting and looping the free ends of a rope or fibrous switch, and then tucking (*surbuḍ*) the loop under the part which tightly encircles the bundle. To tie the sheaves *(biṛa)* of reaped paddy, two thin bunches of haulms (*guci*) are joined by this kind of twisting and bending, just under the ears ; this, by itself, holds them firmly enough together to allow of the stems on both sides being used to encircle the sheaves and tie them, the free base ends of the haulms being in their turn twisted looped and tucked under the circle : biṛa kako ṭoṇḍom-

ea, mendo guci *neóṛâkeateko* surbudea, they do not tie paddy sheaves with a knot, but with a twisted loop tucked under the ligament.

neóṛa-n rflx. v., fig., of a snake, to coil itself round a branch: biṇako misamisa darureko *neóṛâna*.

neóṛa-ǫ p. v., meaning corresp. to the trs.: guci bartą *neóṛâoa* gelesąre aḍ toltan dipĭli nanḍasąre, the ligament of haulms used to tie the sheaves of reaped paddy is twisted and contorted twice, once on the side of the ears (to join two bunches of haulms in one length), and once on the side of the bases at the time of tying the sheaves.

III. poetical parallel of *tol*. See the song under *gâṛâ* and the song on p. 1147.

nepā, nēpā Ho, **nēpaṛa** Nag. syn. of *nesą*.

nepāre, nēpāre Ho, *nēpaṛare* Nag. syn. of *nesąre*.

nepāte, nēpāte Ho, *nēpaṛate* Nag. syn. of *nesąte*.

nepel cepel adj., with *hoṛo*, an acquaintance with whom one is on visiting terms.

nepelcepel-ǫ p. v., to become such acquaintances: aḛlǫliṇa *nepelcepelakana*.

nepel-umbul var. of *lepelumbul*.

nere Has. Nag. **nenḍe** Nag. adv. of rest in a place, here, in this very place. It may be used intrsly. with the copula *a* and an inserted prnl. sbj.: *neriṅa, nerema* or *neremea, neria, nerelea, nerepea*, etc., *nerea*, I am here, thou art here, etc., it is here.

nerą, nereą prnl. noun or adj., a thing that is here.

neren adj., of a liv. bg., who or which is here; of this place, of this village: *neren* hoṛoko, *neren* urĭko.

nereṇ, nerenkiṇ, nerenko prnl. noun, one, two or several who are here, who are of this place, of this village.

neṛeḍ, neṛeḍ-neṛeḍ, nēṛē, nēṛē-nēṛē, nēṛēḍ, nēṛēḍ-nēṛēḍ syn. of *negeḍ*, but restricted to children and the young of animals, and referring always to emaciation, not to dirtiness.

nesą adv., on this side, somewhere here, in wide or close proximity. This and its derivatives *nesąāte, nesąre, nesąte*, are constructed like *neṭą* and derivatives which, however, always denote close proximity.

nesaī Kera. and Siripati, var. of *nesą*.

nesĕkan, neskan, nesŏkan Has. syn. of *ncbetar, nēbetar* Nag. I. sbst., (1) in displeasure or jest, the next time; the next occasion: nes-kaniṇa senam menlą, *neskando* tisiṇge tebaakana, dola nāḍo, thou saidst 'I shall go next time', well, next time has come to-day, come, let us go now. (2) the act of saying 'next time': kuliǫpartedem neskan-neskanentana, amą *neskan* ciulaŏ kājā cabaoa.

II. adj., (1) also *neskanren*, with *hoṛo*, syn. of *neskanneṇ, neskanreneṇ*, a person who has come this time, has done smth. last time, does smth. this time or will do smth. next time (according to the context): *neskan*

horokodo senǫka, oro misa hijuko taina, let those who have come go away, those who will come next time will remain. (2) also *neskanrą*, *neskanreą*, with the name of an inan. o., referring to last time, to this time or to next time : *neskan* kajini ririṇakeda, thou hast forgotten what I told thee last time ; *neskan* pīṭdo uri kiriṇatebuṇ, next marketday we shall go to buy a bullock ; neskan piṭ api mā hajiriiṇ kamikeda, I worked for daily wages three times this week.

III. trs., to do smth. last, next or this time, on last, next or this occasion : aṇandid ope *neskanea* eipe orohapătaca ? Will you perform the marriage this or next week ? en buria sobenkoe eraṇapurakedlea, taradoe hondermankedkoa, alinadoe *neskankedlina*, that old woman has scolded us all, some she scolded before and now she has scolded this one and me ; Raciteo sobenko babarsaiṇ kulkedkoa, amdoiṇ *neskanmea*, I have sent all the others each twice to Ranchi, next time it will be thy turn to go ; apedo honderkore ṭakae omadpea, ainadoe *neskankiṅa*, he has given you money (a loan) on previous occasions, this time it is to me he has given ; eṭakodo kanekane ṭakako asikedmea, ainadoiṇ *neskanjadmegea*, the others have often asked thee for loans, this is the first time I ask (or I ask only for this once). (2) to say 'next time' to smb.; to put off smb. to next time : kulimepartedem *neskanjadlea* (or neskanneskanjadlea) karakari kajiime, senam ci kamą ? Each time we ask thee thou sayest 'next time'; say plainly whether thou wilt go or not.

IV. intrs., (1) prsl., to say 'next time' : kajite bāriī *neskanjada* ciī senlekape aṭăkarjąia ? Is it only a pretence when he says 'next time' or do you think he will really go ? (2) imprsl., with inserted prsl. prn., to feel smth. on next, last or this occasion : berel kanṭaṛa barsae jomlą, lāhasado *neskankiṅa*, he ate raw jack fruit twice, but the last time he got a stomach-ache.

neskan-en r.lx. v., (1) to do smth. on last, next or this occasion : Raciteḍom *neskanena* eim orǫnisana ? Dost thou prefer to go to Ranchi this time or next ? aḍo puraṇa ṭakale asikena, am *neskanenme* ; magedope *neskanena* eipe orǫhapătana ? (2) to say 'next time' : kuliǫpartedem *neskanneskanentana*, amą neskan ciulaŏją kā eabaoa, each time thou art asked thou sayest 'next time', perhaps thou wilt never cease to say so.

neskan-ǫ p. v., (1) prsl., to be done on last, next or this occasion : inku puraṇsa Raciteko kullena, ainadoiṇ *neskanjana*, they were often sent to Ranchi, I have been sent this time. (2) imprsl., of the word *neskan*, to be said : kajite bāri *neskanjana*, it was said 'next time', but nothing came of it.

V. adv., (1) also with the afxs. *ge*, *re*, on last, next or this occasion : *neskanem* sena ci ? *neskange* senǫpe ; *neskanree* taĭkena ci ? (2) with the

afx. *te*, by means of this action : *neskante* b ɪba kaiɲ gọcabadaṛia, oṛọ misaiɲ hijua, I cannot carry all this paldy on a sinɡle trip, I shall come once more. (3) with the afx. *lọ*, counting this occasion : *neskanlọ* apisaiɲ hijụtaɲa, this is the third time I come. (4) with the afx. *bāri*, on this occasion only : *neskanbāri* Raci senem manaọtana, entedo aɲa uṛụge, on this occasion only thou art forbidden to go to Ranchi, afterwards thou art free.

neskante neskan, neskannlarge adv., emphatic of *neskan* : taĕomtem senreo b ɪioa, *neskante neskando* kale dolajaḍaca, it will do also if thou go latter, we do not urge thee to c ome with us on this very occasion.

neskanạ prnl. noun, a thing referring to the last, the next or this occasion.

neskanni, neskankiɲ, neskanko, prnl. noun, the person or animal referring to the last, the next or this occasion.

neskanrạ, neskanreạ (1) syn. of *neskanạ*. (2) corresp. prnl. adj. : *neskanrạ* laṛaĭdo api sirma ci hobajana? Did the last lawsuit take place three years ago ?

neskanren adj., corresp. to *neskanni*.

neskanreni, neskanrenkiɲ, neskanrenko syn. of *neskanni*.

neta sbst., a long-bearded early variety of paddy, sown in *caŏṛa* fields.

netạ I. adv., here, this side, in this close proximity, hither, in cntrd. to *nesạ* which may also denote wide proximity : *netạ* (or *netạre*) duḫme ; *netạ* (or *netạte*) hijụme.

II. adj., (1) with *hoṛo*, syn. of *netạren hoṛo, netạni, netạreni*, (a) one living in this close vicinity : *netạ hoṛoko* ilim ḍonakeḍkoa ci ? Hast thou served out the beer to the people of the villages near this one ? (b) in certain contexts, one happening and seen to be in this close proximity : *netạ* hoṛoko, okooko naturenko ? (c) the owner of this field which I show : *netạ* hoṛo (or *netạ* kisan) aṛi kae baijada, enate aĭńagạre puraɲ gitil bolotana. Note the saying : nīdo *netạ* hoṛoleka cim aṭăkarịạia ? api mā horareni daɲa, dost thou take him for a man of this vicinity ? He lives a three days' journey from here. (2) syn. of *netạraɲ, netạreaɲ*, a thing which is or stands in this close proximity : *netạ* daru amaɲ ci ? Note the saying : Racido *netạge* cim aṭăkarjada ? barsiɲ aĭuḫsumuɲaɲ hora monaɲ, dost thou think that Ranchi is only a step from here ? The journey to reach it takes two full days.

III. trs., to put smth. in this close proximity : en daru *netạlem*.

netạ-n rflx. v., to come to this close proximity : am *netạnme*, entạre iniɲ duḫka.

neta-gọ p. v., to be put in this close proximity : en poṭom *netaggọka*.

netạāte, netạēte adv., from here : *netạāte* gapa uṛuɲọme.

netạ jakeḍ adv., up till here : *netạ jakede* hijụlena : *netạ jakede* kajilaɲ, enātedo kā, he got thus far and then stuck (in his tale, toast or other stereotyped formula, or in his recitation).

neṭaṇi, neṭakiṇa, neṭako prnl. noun, a man or animal belonging to this close proximity.

neṭaṛa, neṭareą prnl. noun and adj., a thing belonging to this close proximity.

neṭare adv., syn. of *neṭa*, but always denoting rest in a place. With the copula *a* and an inserted prnl. sbj., it may be used intrsly., referring to the prst. and meaning to be in this close proximity: *neṭariña, neṭarema* or *neṭaremea, neṭaria, neṭarea, neṭarelea*, etc., I am, thou art, he is, it is, we are this side, etc.

neṭaren adj. corresp. to *neṭareṇi*.

neṭareṇi, neṭarenkiṇa, neṭarenko prnl. noun, syn. of *neṭaṇi*.

neṭaṭe adv., syn. of *neṭa*, denoting direction, towards this close proximity, in this direction. It may be used intrsly. with an inserted prnl. sbj. and the copula *a*, in the prst. (or near past) or in the future ts.; with *jana* in the near or remote past: henre baṛagaia *neṭaṭijana*, he is not there, he is here, he has come hither; oṛare hola kako namkija, *neṭaṭijana*.

netal Kera. var. of *neṭa*.

nete Has. Nag. syn. of *nendor* Nag. like which it is constructed.

neteleka poetical syn. of *enleka*, as thou hast just said or as thou hast just heard:

Netelekado nalorem kajiña,
Neṭelekado nalorem bakaṛûe.

neti, neto, nēti, nēto Has. **leti, leto** Nag. (from the interj. *nē*) interjection, (1) take this, so that I may be free to do what I intend; *netoa!* lija saḅtaṛalem, daruiṛa dękoa, please take and keep my cloth whilst I climb the tree. (2) in displeasure, take it then, thou fellow: *netoa!* neagem namtana. (3) in approval of a scolding or punishment inflicted on smb., he merits as much: *netoa!* enaṛite kam acuntana, serve thee right! for refusing so long to obey.

netimaja, netigamaja, netomaja, netogamaja Has. (in Nag. with initial *l*, and also with *maŭr* instead of *maja*) interjection used mostly by children in the third meaning of *neti*.

netom, netoṛa, poetical var. of *atom*:

Dolaṛa gatiṛare tala Nagurite.
Dolaṛa saṛagaiṛare *netoṛa* Keôjarite.
Tala Nagurire basi mandige.
Netoṛa Keôjarire berele bulunge.

Let us, O my friend, visit the middle of the Naguri country, there we may eat anything prepared by the people, they are our congeners. Let us visit the side of the Keonjari country, there we may eat the rice cooked by the people (Mahali Mundas), provided salt be not mixed in the food, but be got separately.

neṭa I. sbst., also *nepeṭa*, a stone or strap used to whet razors: **amą** oṛare *neṭa* meną ci? Hence the cpds. *neṭadiri, nepeṭadiri, neṭaūr nepeṭaūr*: naŭakoṭ ṛe *neṭaūr* taĭna. II. trs., (1) to whet a razor on a stone, not by a see-saw, but by a circling motion. (2) syn. of *ṭopa*, to whet a razor on a leather strap,

on the hand or leg, turning the blade over its back before each stroke, so that the edge is always behind in the sec-saw motion : Mundakodo holaḍ ṭerdiri kāre selaĭtireko *neṭaea* aḍ nañako ūrre.

III. intrs., in the df. prst., to get sharp by the whetting described : diri eḍkagea, holaḍ kā *netatana*.

neṭa-n rflx. v., to endeavour whetting a razor : enaŋāte holaḍgem *neṭantana*, hokame.

neṭa-ǫ p. v., of a razor, (1) to be sharpened as described : no holaḍ *neṭaǫka*. (2) to get sharp in the whetting : diri eḍkagea, holaḍ kā *neṭaǫtana*.

neula, **niula**, **niulaŋ** I. sbst, this year, in entrd. to *ne kula*, *ne kulaŋ*, *ne ula*, the said day : *neula* oṛaḷe baiape menḷa, mendo *neula* cabatanreo kape eṭẹjada.

II. adj., also *neularen* (liv. bg.) *neularǫ* (inan. o.), referring to this year : nīdo *neula* hon ci mā hon ? Was this child born this year or last ? māṛageko jomtana, *neula* babado munuakangea, they live still on last year's crop, this year's rice has not yet been touched.

III. trs., (1) to do smth. this year : aṛandidope *neulaea* cipe kalomea ? (2) to order or ask smb. to do smth. this year : hela, sumdi, aṛandi alope *neulalea*, karcatale banoa.

neula-n rflx. v., to do this year ; oṛą bai kabu *neulana*, dądin tebątana ; Asūmte *neulange* cim monejada ?

neula-ǫ p. v., to be done this year : hē mar, bala *neulaǫka*, aṛandi kalom.

IV. adv., with or without the afxs. *ge, re, te, lǫ, būri* : *neulaye* Asūmtelea ; aṛandimento meromko *neulareḅu* kiriŋkoa ; *neulate* ne bir kā paĕldaṛioa.

neularǫ adj. and prnl. noun., a thing referring to this year.

neularen adj., of a man or animal, referring to this year.

neularenį, neulanį prnl. noun, a man or animal referring to this year : apia honkotae taĭkena, *neulanį* goḡjana, he had three children, the one born this year died.

nêgom-nêgom, **nêgom-têgom** vars. of *negomnegom*.

nêôṛâ var. of *neôṛa*.

nêṛê, **nêṛêḍ**, **nêṛê-nêṛê**, **nêṛêḍ-nêṛêḍ** vars. of *neṛeḍ*.

nī, **nį** (dl. *nikiŋ*, pl. *niku* Has. Nag. *neko*, *niko* Nag.) dmstr. prn., of liv. bgs., this one, these two, these : *nīge* kumbūṛudo, this very one is a thief. N.B. The form *nį* is used only by Tamadias or Mahali Mundas.

nĭ var. of *nę*, when attention is drawn to a person. See under *nę*.

nį I. abs. n., the condition of smth. being open : en oṛąṛą *nį* lelte aṭkarǫtana bitarre jāe menąia, seeing that the door of the house stands open, it is clear that there is smb. inside.

II. adj., (1) syn. of *nįakan*, open : *nį* oṛąre seta bolojanci manḍil jomkeda. (2) without door, etc. : ne oṛąre miaḍ *nį* duar meną, bariaredo kapăta lagaŏakana, of the three openings of this house one is still without a door.

III. trs., (1) to open : duar *nįlam* ;

tala *ni̱me*, open the padlock. (2) to accommodate smb. who is shut in, by opening the door; to let smb. out; to take out what is shut up: duar alom *ni̱bua*, hoĕo boloa, do not open our door, there would be a draught; uri̱ko *ni̱kom*, enaṇāteko handed-akana, let out the bullocks, they have been shut in for a long while; bakăsara ṭakae *ni̱keda* ei? Did he open his box and take out the money? (3) fig., (*a*) to make accessible to all: sobenkomente kacaĭriko *ni̱akada*. (*b*) with *med* as d. o., to open smb.'s eyes, i.e., to open the mind of a pupil; to make people understand: isŭkul nikuṇ mede *ni̱keda*; isŭkul mede *ni̱kedkoa*; ne kajite sobenkoṇ mede *ni̱keda*; ne kajite sobenko mede *ni̱kedkoa*.

ni̱-n rflx. v., (1) to open the door when one is inside: aĭub duar handedkedeiĭ gitijana, gapatere landia tikin enaṇe *ni̱njaun*, at night having shut his door, he went to sleep, next day it was 10 o'cl. before he opened it again; duar alope *ni̱na*, tutŭkun hoĕo boloa, do not open your door, there would be a draught. (2) in jest or displeasure, to open or endeavour opening smth.: enaṇāto ne talaiṇ *ni̱ntana*, kāgeiṇ dariatana; nīdo kudlam dârâmente jāejetaeṇ duarkogee *ni̱barantana*, when he is in need of some implement, he simply goes and opens people's doors till he finds one.

ni-p-i̱ recpr. v., to be in the habit of opening each other's doors: begar kuliaĕarte *nipi̱* kā bēsea, people's doors should not be opened without asking permission.

ni-gg p v, meanings corresp. to the trs.: (1) en bakăsa *niggka*; tala kū *niggtana*. (2) duarbu *niggka*, balbaltana; uri̱ko *ni̱jana* ei aŭrige? bakăsara ṭaka *niggka* ad kamiko omakom. (3) gapa kacaĭri kā *nigoa*, the law court will remain shut to-morrow; isŭkulre tuĭkenra nikuṇ med *ni̱jana*; ne kaji aĭumte sobenkoṇ med *ni̱jana*.

IV. adv., (1) with the afxs. *ge*, *te*, *tege*, modifying *bage*, *taĭrika*. (2) with the afx. *ge*, modifying *lel*, *le'g*.

ni̱-ader I. adj., also *ni̱aderg*, with *duar*, *kiri̱ki*, a door or window that opens on the inside: *ni̱ader* kiri̱ki alope baiĭa, handedtareo sopada boloa, do not make windows opening on the inside, even when they are shut slanting rain is driven in. The contrary is *ni̱uru*, *ni̱uruṇg*.

II. intrs., in the df. prst., to be such as to open on the inside: alea orare miad duar *ni̱adertana*, miaddo ni̱uruṇatana.

ni̱ader-g p.v., to open on the inside; to be made so as to open on the inside: apeṇ duardo *ni̱aderoa* ei ni̱uruṇoa? Does your door open inside or outside?

nial var. of *neat*.

niar poetical form of *iar*, the Muskdeer, Moschus moschiferus:

Nendore guture
Kulaē baturi gaṇtanaja, bapuri!
(*bis*) Naĭri!
Nendore guture
Niare sandi gaṇtanaja, bapuri!
(*bis*) Naĭri!

niar 1⁰ trs., to bathe again in clear water a child which has been bathed in muddy water : en hondo ponḍe ḍatee rēṛanjana, *niartaipe*.

niar-en rflx. v., to take a bath in clear water after one in muddy water : ḍaṛire *niarenme*.

niar-ọ p.v., corresp. to the trs. : ne hon ḍaṛiḍatee *niarọka*, cokeko ḍukitaia, let this child be washed again, this time with water from the village spring, it has a clayey powder sticking to its body, (ltly, the frogs have made water on it).

2⁰ I. sbst, purification from social uncleanness in a *caṭi* or *kanda* ceremony : hon jonomjan ē māre kāre iril mā taĕomte *niar* hobaoa.

II. trs., to purify socially in the *caṭi* or in the *kanda* ceremony : kiminkiṇa tisiṇabu *niarkiṇa*.

III. intrs., to perform the *caṭi* ceremony; to hold the *caṭi* feast : tisiṇako *niarlana*.

niar-en rflx. v., to undergo purification by the *caṭi* or *kanda* ceremony : aŭri *niarenre* goĕjanko curinoa, *niarenpe*, eimin din dogŏlagepe taĭna ? Ask for the *kanda* ceremony to be performed, how long will you remain outcasts ?

niar-ọ p. v., to get purified by these ceremonies : tisiṇa ci kiminkiṇa *niaroa ?* baṛačjuṭide jomakada, aŭrigee *niaroa*.

3⁰ trs., to besprinkle for purification : jā ḍerarạ kāre horajapạrạ jān jatige manḍikente jūla gaṛudạte *niarkeatele* mūnḍitea, before making use of a hearth in a resthouse or on the roadside where a person of any caste may have cooked his meal, we besprinkle and purify it with unboiled water.

niar-en rflx. v., to let oneself be besprinkled for purification : kandaredo punḍi sim maĕomteko *niarena*, aḍ caṭiredo ûṛ̥ilite.

niar-ọ p. v., to be besprinkled for purification : gurumukukoạ oṛạre eṭạ horo manḍii jomkeredo, jomken ṭaĕaḍ gaṛadạte *niaroa*.

ni bage trs., (1) to open and leave open : duar alope *niḭbageea*. (2) to open the door and leave people exposed to a draught : duṛumakan honko cenạmentem *niḭbageṭaḍkoa ?* tutākun koĕo boloa. (3) to let out the cattle and not graze them : uriḭkoe *niḭbageṭaḍkoa* ; gupido kaĕạjana, oṛạ japạrạ babako jomkeda.

niḭ-baṇbaṇ, niḭ-paṇpaṇ also *baṇbaṇ, paṇpaṇ*, I. adj., with *duar, oṛạ*, wide open : *niḭbaṇbaṇ* duarte keṛa bolojana aḍ oṛạe ḍunḍaŏkeda ; *niḭbaṇbaṇ* oṛạre iliko nūtana. Also used as adj. noun : *niḭbaṇbaṇle* keṛa bolojana ; *niḭbaṇbaṇre* rabaṇdin kalo gitia.

II. trs., (1) to open the door wide : duar alom *niḭbaṇbaṇea*, ṭaparuaṛnọtam ; oṛạdo cenạmentepe *niḭbaṇbaṇṭada ?* bitarre setako hupuạtana. (2) to leave smb. inside with the door wide open : duṛumakan honko alom *niḭbaṇbaṇkoa*.

niḭbaṇbaṇ-en rflx. v., to open the door wide, remaining inside : oṛạ bitarreṇa giṭiḭkena, ugumugumkiṇaciṇa *niḭbaṇbaṇenjana*.

ni̱ba̱ba̱-ɋ p. v., meanings corresp. to the trs.

III. adv., with or without the afxs. *ange ge, ɋge,* modifying *lel, lelɋ, taĭrika, bage.*

nibar, nabar I. abs n., want of strength, of wisdom, education or mental power ; small size ; poverty ; the same comparatively : tulalekado hoɽoreo kabu juɽidaɽina, keɽauɽikoo kabu juɽidaɽiakoa, miaɖni̱ bano miaɖni̱saro (or miaɖni̱re) *nibar* taĭngea, neither can we pair off in perfect equality, nor can we thus pair off buffaloes or bullocks, one always proves inferior to the other ; nīre peɽɋra *nibardo* banoa, landiategе kaia daɽiae menjada, he has no want of strength, it is through laziness he pretends he cannot do this work ; monre *nibar* banoa, landiatee phēlkateɋtana, he is clever enough, he fails continually in his examinations because he does not study ; ne ţolare sêɽârą *nibar* puraɋgea, they are backward people in this hamlet ; nīre ţakaraɋ *nibar* banoa, kuţure bugin oɽa kae baitana, he has no lack of money, but he is too stingy to build a good house ; bandaaɽiraɋ talamalare *nibar* lelɋtana, the embankment of the bund looks weaker in the middle.

II. adj., weak or weaker, small or smaller, poor or poorer : *nibar* darupe jaɳgikeda, sekeɽage liɽuua ; *nibar* hoɽolɋ daruiɳ haɖkena, kaliɳ pokŏtokeda ; neaēte *nibar* poţomle akirinkeda, we sold a rice bale smaller than this one ; *nibar* hoɽoko nekan maraɳ oɽą kako baidaɽia, poor people cannot build such a large house.

III. trs, to render too weak or weaker, too small or smaller, poorer, less influential : ne ąsārdo lą̈lą̈tem *nibarkeda* ; musiɳare hisi gaɳdi sendaɽitane taĭkena, ną̄do gelbar gaɳdigee sendaɽia, ¡umarge *nibarkį̈a* ; itunre bo̱hasu *nibirkį̈a,* headaches have impaired his studies ; sajaĭpe *nibarkį̈a,* you have punished him too little ; nea iminaɳ do alope poţomea, *nibarepe* ; kūb punjigee taĭkena, riɳgage! *nibarkį̈a,* the famine has impaired his wealth ; hature aĕą capacapige taĭkena, najomre sabteko *nibarkį̈a.*

IV. intrs., (1) in the df. prst., to lose one's strength : peɽɋangee taĭkena, ną̄doe *nibartana.* (2) imprsl., with inserted prsl. prn., to feel weak : haɽamrąte hoɽŏmo *nibarjɋaĭña.*

nibar-en rflx. v., (1) to show oneself submissive, humble : enka alom kajiia, gunatadam, *nibarenme* ; nīdo jetanąre kae *nibarena,* inią monre mamaraɳ meną. (2) to feign weakness or poverty : sobenąrem *nibarentana,* cimin daɽiiɳ taranaɳgalina, haga menreoge? Thou art a humbug, and though thou art my relation, I cannot go on always fulfilling thy obligations and doing thy work.

nibar-ɋ p.v., to be rendered or made, or to become, too weak, weaker, too small, smaller, poorer or less influential : ţakaiɳ (or ţakateɳ, ţakareɳ) *nibarakana,* I am poor ; bandaaɽido lōr sōjere aleka *nibarɋ.*

V. adv., (1) with or without the afxs. *ange, ge,* modifying *lel, lelo, aṭkar, aṭkaro, kaji, taĭn, rikan.* (2) with the afx. *ŋge,* modifying *hasu, hasuŋ, laŋaĭ, rika, rikaŋ.*

nibiraŏ, nimiraŏ (Sad. *nimraek*) I. adj., same as *nibiraŏakan,* finished, made ready: ne hature apia *nibiraŏ* bandaiŋa lelkeda.

II. trs., to finish work; to make smth. ready: oŋa baile *nibiraŏkeda*; baba irle *nibiraŏkeda*; oŋale *nibiraŏkeda.*

III. intrs. in the df. prst., to approach completion: banda *nibiraŏtana,* the bund is nearly finished.

nibiraŏ-ŋ p.v., of a work, to get finished; of smth., to be made ready: ne oŋado dosaŋi *nibiraŏoa,* this house will be built and ready the month after next.

nicaŋ poetical form of *icaŋ:* (1) shrimp. (2) the Woodfordia floribunda bush.

nicaŋ-sakam poetical parallel of *nambonga:*

Sān nagurem nambonagaledare,
Sakam hegerem *nicaŋsakamledŋ.*
Thou promisest sacrifices on the least occasion.

nida (Sinh. *nekta;* Engl. *night*) I. sbst., the time of night: tisiŋgapa *nida* puraŋ taĭntana ci siŋgi? What is longer at present the night or the light of day?

II. adj, (1) with *dipli,* the time of night. (2) with *kami,* night work: rēlre *nida* kamim naŋkeda ci siŋgi kami? (3) with *kaji, duraŋ,* etc., last night's saying, song, etc.: *nida* duraŋ nāŋdoiŋ riŋiŋkeda.

III. trs., (1) to do smth. at night: bōŋo galaŋ *nidaeme,* nāŋdo baba irtem. (2) to eat or drink smth. at night: miŋ caŋu ili nāŋ nūŋka, bar caŋudobu *nidaea,* balako hijua.

IV. trs. caus., to cause smb. to be overtaken by the night: jagartem *nidajaŋlea,* hokaemelo senoa.

V. intrs., (1) to cause oneself to be overtaken by the night: jagarjagartebu *nidajada.* (2) in the df. prst., (a) imprsl., to be night: nāŋdo *nidatana,* eskar alom sena, curinkoange. (b) imprsl., to become night: *nidatana* (or nidaŋtana), seŋtaŋme. (c) prsl., to get overtaken by the night: marbu sentaboa, tala horarobu *nidatana* (or nidaŋtana). (3) imprsl., with inserted prsl. prn., to have the impression that the night is little (or far) advanced: helā! puraŋe *nidajaĭńa,* apedo eilkape aṭākarjada?

nida-n rflx. v., (1) to remain somewhere till night: eilkate pīṭirem *nidanjana?* (2) to remain doing smth. till night, to protract a work till night: ne kamiro alope *nidana.* (3) to cause oneself to be overtaken by the night: jagarjagartebu *nidantana.* (4) to do smth. at night: bōŋo galaŋ *nidanme;* tara nāŋ seŋŋpe, tarako *nidanka.* (5) to eat or drink smth. at night: arkido siŋgiko nūkeda, iliko *nidanjana.*

ni-p-ida ropr. v., to entertain each other till night; to cause each other to be overtaken by the night: jagarkiŋa *nipidajana.*

nida-ŋ p. v., (1) to be done at

night. (2) to be eaten or drunk at night. (3) to be overtaken by the night: jagarjagartebu *nidajana*. (3) imprsl., to become night: *nidaɳtana*, senɳtaḅme; *nidaakana*, it is night.

VI. adv., (1) with or without the afxs. *ge*, *re*, at night, during the night. In this meaning the afx. *ange* is used only in jest or displeasure: *nidaangee* eraɳkeḍlea; *nidaange* tala ciṗi ili aḍ cakâṛâiɳ namana. (2) with the afxs. *ange*, *leka*, as if it were night.

nida-dipli the time of night. Constructed like *nida*, but not as trs. caus., nor in the corresp. meaning in the p. v., nor in the two first meanings of the rflx. v. As adj. it is not restricted to the last night.

nida-madukam Has. Nag. **nida-mandukam** Has. I. sbst., (1) the act of watching the falling Bassia latifolia flowers during the night and picking them up if the moon shines brightly enough: *nida-madukam* kaiɳ heḍaakada. (2) the season when this is done: *nida-madukam* tebaṭana.

II. adj., with *kuṛiko*, the women engaged in this work: *nidamadukam* kuṛiko miaḍ buṛiko namljiɳ, the women watching near the Bassia trees saw a bear. Also used as adj. noun: *nidamadukamko* rugum-rugumjada, the women who watch the falling Bassia flowers during the night are heard talking in the distance.

III. intrs., to watch as described: apimāle *nidamadukamkeda* (or *nida-madukamkena*); musiɳleka *nidama-dukamabume*, watch for a night or two our falling Bassia flowers. Note the *jadur* song:

Madukamdisumre *nidamadukameho*,
Sarajomgamaĕre siɳgisarajom.
Nidamadukamere uida bačabaĕa,
Siɳgisarajomere siɳgi racapuṛa.
Nalogape goɳaiṅa madukamdisum.
Nalogape calaiṅa sarajomgamaĕ.
—Naledole goɳema madukamdisum,
Naledole calama sarajomgamaĕ.

O my friends, in a country where there are Bassia trees, one has to watch the flowers during the night. In a country where there are sal trees, one has to pick up the seeds during the day. To watch the flowers means slowly walking about in the dark. The picking up of the seeds is done in daylight whilst their leafy wings rustle. Do not, O my parents, give me in marriage in a country where there are Bassia and sal trees.—Nevertheless it is in such a country that we have decided to marry thee.

nidamadukam-en rflx. v., same meaning: ne siɳnado puraɳ kaiɳ *nidama-dukamentana*.

nidamadukam-o p. v., imprsl., of this watch, to take place: api mā *nida-madukamjana*.

nidamadukamte adv., modifying *seno*, to go and watch as described. It may be used as intrs. prd. with an inserted prsl. sbj.: kuṛiko *nida-madukamtekojana*, the women are gone to watch falling Bassia flowers during the night.

*nida-meḍ I. sbst., moon blind-

ness : *nidamed* namakaĭńa, cenatena bugioa ?—Gitiltiju oṛasam riḍkjate dalo ajorenme, I have moon blindness, how can I get cured ? —Crush a caddice worm with its case (after removing the gravel), mix it with water, and let someone put drops of it into thy eyes.

II. adj , with *horo*, and adj. noun, one who is moon blind : *nidamed* horoko isiaṛalo īm tikijaḍdipli sukulreko aridrikakoa oro tikiakanako jomrikakoa, whilst cooking the liver of an animal (bullock, goat, fowl, etc.) together with the gall, they make people who suffer from moon blindness keep their eyes open in the steam, and when it is cooked they make them eat it ; nimir apia *nidamedkoin* bugikedkoa.

III. intrs., (1) prsl., in the df. prst., to have moon blindness : nimirdoe *nidamedtana*. (2) imprsl., with inserted prsl. prn., same meaning : tisinage *nidamedjadma* ei holamanete ? Is this the first night thou art moon blind, or is it since several days ?

nidamed-o p. v., same meaning : nimir janaŏin *nidamedoa* (or *nidamedotana*).

nida-nuba I. sbst., (1) the night and darkness, the darkness of night : birhora *nidanubare* senbara borogea, to travel about in the forest in the darkness of night is dangerous. (2) the danger of thieves and other nightly prowlers : *nidanubale* boroada, enamente atomre kale oṛakeda, we were afraid for the nights, and dared not build our house on the outskirts. (3) the dangers of the night when alone from home : sangin disum eskarem senoa, *nidanuba* mena (or nidanubatana), thou goest alone to a distant country, the nights will be full of danger.

II. adj., with *horo*, a person overtaken by the night : Singhi-amre *nidanuba* horokomente bugingea, mendo Raciāte singi hasursa edkagea, people overtaken by the night in Singbhum must not fear thieves, not so to the west of Ranchi. Also used as adj. noun : *nidanubakomente* ne dera baiakana.

III. trs., (1) to do smth. under cover of darkness : horo bonagogŏra kamidoko *nidanubaca*. (3) to steal smth. in the dark of night : alea sanga horoko *nidanubajada*. (3) to send people out in the darkness : am, gomke, jetate alom *nidanubalea*, ne disum tisinagapa isu kula oro ondokatana, I say, master, do not send us anywhere during the night, the country at present is full of tigers and human sacrificers.

IV. intrs., imprsl., in the df. prst., of the night, to be full of dangers for those who are alone from home : *nidanubatana* eskar alom sena.

nidanuba-n rflx. v., (1) to go out into the darkness of night : nimir cekanakin *nidanubantana* janaŏ ? horoko durumsisoŏ hatuātekin uruaotana, najomjākin ituntana, kulado kakin kulaoa. (2) to let oneself be overtaken by the darkness of night : horare alope *nidanubana* idankore senope ; jetare alom *nidanubana*, ammentegee lāgu

menạ, do not expose thyself in the darkness of night, there are people who want to take thy life. (3) to elope or introduce a so-called wife under cover of darkness : *nidanubạnjanakiṇḍaṛ*, nikiṇạ aṛandi nutumte jeta haga, jeta kuṭum kako duḫkena, under cover of darkness he brought her to live with him, no relations were present as marriage guests.

nidanuba-gg p. v., meanings corresp. to the trs.

V. adv., with or without the afxs. *ange, ge, gge, tan, tange*, modifying *neubaṛa, kami, boṇga, aparkiḍ.*

nidate-nida emphasis of *nida*, used in jest, scorn and strong commands, I trs., to do smth. in the very time of night ; to do smth. this very night : *nidatenidakiṅako* Raci sengdo, they have sent me to Ranchi in spite of the night ; ¯miḍ caṭu ilidoko *nidatenidakeda ;* they drank a whole pot of beer last night ; kā aṇgleka gggonoṇape *nidatenidajada*, you insist on discussing the marriage price on the very night of your arrival, as if there was no time to-morrow morning ; gapa seṭạ Racitepe, ne kamido *nidatenidaepe*, go to-morrow morning to Ranchi, but do first this work this very night.

nidatenida-n rflx. v., same meaning : kā aṇgoa menleka gggonoṇdope *nidatenidanjana.*

nidatenida-g p. v., corresp. meaning.

II. adv., with or without the afxs. *ange, ge*, modifying *kami, kul, seng, rika*, etc.

nidate-nubạte emphasis of *nidanubạ* I. trs. (rare), to do smth. even at night ; to do smth. at any time of night ; to do smth. any day at night : ne kamile *nidatenubạtekeda.*

nidatenubạte-n rflx v. (rare), same meaning : bandatoldipĭli hısa dul samagele *nidatenubạtenjana*, sida bāṛirege hạjana.

nidatenubạte-g p. v. (rare), corresp. meaning : eraṇdoiṇ *nidatenubạtejana.*

II. adv., modifying *kaji, kami, sen, nam, rika*, etc. :

Bāgalaṇ, gutugalaṇ ciminegoiṇ kajikena,
Ḍaligalaṇ, gutugalaṇ ciminegoiṇ bakâṛâken ?
Nidatenubạte ciminegoiṇ kajikena,
Singite marcsalte ciminegoiṇ bakâṛâken ?

How many times, O my friend, have I not insisted day and night on our making garlands ?

nidir Nag. **nindir** Has. I. sbst., the White Ant, Termix voratrix : ne darudo *nidirko* jomcabanada. N. B. This name is also occasionally given to the *ruruḫ* and the *ṭupuṛ.*

II. adj., syn. of *nidirakan*, attacked by white ants : *nindir* darudo koṭaḫkeate gggeme, kūredo taranem duṛaoa, before putting on thy shoulder and carrying a piece of wood attacked by white ants shake and beat it, otherwise thy shoulder will be covered with earth.

III. trs., of white ants to attack smth.: aĭńṇ bakăsadoko *nindirkeda.*

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

infested by white ants : ne disumge oimą purąge *nindirtana* this is probably the country most infected by white ants.

nidir-ǫ p. v., to be attacked by white ants : soben kunṭakotaiṇ *nindirjana.*

nidir-bǭ, nindir-bǭ I. sbst., (1) the head of a white ant. (2) a head of hair so badly and unevenly cropped that it looks as if it had been attacked by white ants : *nidirbǭre* sunumenme.

II. adj., with *hon, hoṛo,* a child or man with such hair : nīdo apo haturen *nidirbǭ* hon ci ? Also used as adj. noun and nickname : he *nidirbǭ,* hijųme.

III. trs., thus to crop smb.'s hair : okoe *nidirbǭkeḍmea ?*

IV. intrs., with ind. o., to call smb. by this nickname : honko *nidirbǭaitana.*

nidirbǭ-n, nidirbǭrika-n rflx. v., to let one's hair be cropped thus : oṛǫdo neka ciulaŏ alom *nidirbǭna.*

nidirbō-gǫ p. v., to get one's hair thus cropped : iṇlekado alokae *nidirbōgǫ.*

V. adv., with the afxs. *ange, ge, ǫge,* modifying *laṭaḥ, rika, lelǫ.*

nidirbǭ-guḍūlu, nindirbǭ-guṛūlu sbst., a variety of millet with seeds resembling white ants' heads, a form of Panicum miliare Lamks Gramineae.

nidir-eṇga, nindir-eṇga syn. of *bunumeṇga, harlueṇga,* sbst., the queen of a white ants' hill or nest.

nidir-hasa, nindir-hasa sbst., the cover of earth under which white ants attack the outside of an object.

niga, nigha (Sad.) I. sbst., the axle of a cart (*sagĭṛi* or *gaṛi*): meṛeḍ *nigape* lagaŏakada ci daru *niga* en gaṛire ? Did you put an iron axle or a wooden axle on this cart ?

II. trs., (1) to make into an axle : ne daru *nigaeme.* (2) to fit a cart with an axle : ne sagĭṛi *nigaepe ;* ne gaṛibu *meṛeḍnigaea.*

niga-ǫ p.v., corresp. meanings : apoą sagĭṛido *meṛeḍnigaakana* ci *darunigaakana ?* Has your cart been fitted with an iron axle or with a wooden one ?

nigijuan-baba sbst., a variety of rice which, like the *barāsal,* has a peculiar pleasant taste and smell.

nika-jaka, nika-jaki, nika-jiki, nika-joko Nag. vars. of *hekajaki.*

nil Has. and derivatives, vars. of *līl* Nag. and derivatives.

nilām var. of *lilām.*

nile poetical form of *nīl.*

nili Has. var. of *lele, lili* Nag.

nili-dā Has. var. of *leledaha* Nag.

nili-eṇga Has. var. of *leleeṇga* Nag.

nilkanṭh var. of *lilkanṭh,* syn. of *birheṛemdā.*

nimām Nag. var. of *imām.*

nimān var. of *imān.*

nimbu Nag. **limbu** Has. (Sk) sbst., (1) syn. of *jojo jambira,* Citrus medica, Linn., var. typica, limonum or acida, Rutaceae, the Citron, the Lemon or the Indian Lime. (2) syn. of *heṛem jambira,* the Sweet Lime, a form of Citrus medica, var. acida. (3) *maraṇ nimbu* (H. *ḍambhā*), Citrus decumana, Willd., the Shaddock,

Pomelo or Grape fruit.

nīm-daru (Sk) sbst., Melia Azadirachta, Linn.; Meliaceae,— the Margosa tree or Neem tree, a tall tree with simply pinnate leaves, toothed leaflets and white flowers in axillary panicles.

nimiaŋ, nimin, niminaŋ, niminu, nimiuŋ, nimiu, nimiuŋ. Constructed like *imiaŋ*, from which it differs only in that it refers to 'this' whilst *imiaŋ* refers to 'that': of this size; as large as this; as small as this, etc. *Nimiaŋ*, however, is not used as postp. *nimiaŋgo, nimingo*, etc., adv., even in this quantity.

The repetitive forms, *nimiaŋnimiaŋ*, etc., are used emphatically.

nimir syn. of *tisiŋgopa*, I. adj, present-day, referring to one of these days: *nimir* hoŋo okoreŋi tarkena? The man who came of late, from where was he? *nimir* kajidoe ţōrjada, sidaŋdo kāge, he knows what has been said of late, but does not remember what was said before.

II. trs., to do smth. at present, nowadays, or one of these days; ne kami *nimirepe*, tačomto pursati kā namoa; Raci seŋo *nimirepe*, go to Ranchi one of these days; oŋabu *nimirea*, oŋodinkobu namudama, let us build the house now and look for work afterwards; aŋandi alope *nimirlea*, babakole irlea, do not ask us to have the marriage soon, we want to reap first the paddy.

nimir-en rflx. v., same meaning: Raciteŋ *nimirena*, I shall go to Ranchi one of these days.

nimir-o p. v., corresp, meaning.

III. adv., with or without the afxs. *ge, re*, nowadays, at present, these days, one of these days. With the afx. *te*, it modifies only *caba* and means soon: ne kami *nimirte* kā cabaoa.

nimirŋi, nimirkiŋ, nimirko prnl. noun, the liv. bg. referring to these days.

nimirad var. of *nibirad*.

nimita, nimitaŋ, nimitu, nimituŋ, nimta, nimtaŋ, nimtu, nimtuŋ. Constructed like *imita*, but referring to this present time or to this time in the future: gapa *nimita* hijume, come at this hour to-morrow. In the meaning of now, and with the afx. *do*, it is used mostly in jest or anger: holagedaŋ ne kumbūru kabu saŋkja, *nimitado* kotia oŋo? We failed to catch this thief yesterday, God knows whither he has disappeared! janad aben eskar iliben nūĭa, *nimitadoiŋ* tebaŋtaŋbena, you two always drink your beer alone, but to-day I have come in the nick of time; hararejāe duŋbaŋatana, *nimitadoe* tebaŋkeŋleka, he is probably resting again and again on the way, he could be here by now.

nimpiaŋ, nimpinaŋ, nimpinu, nimpinuŋ, nimpiraŋ, nimpiru, nimpiruŋ, nimpiu, nimpiuŋ, nimpuru, nimpuruŋ, nimtiaŋ, nimtiraŋ, nimtiru, nimtiruŋ, nimtiu, nimtiuŋ, nimturu, nimturuŋ. Constructed like *impiaŋ*, but referring to 'this' whilst *impiaŋ* refers to 'that': all of this (or of only this) size, each this (or only this) quantity, etc.

nimta, nimtaŋa vars. of *nimita.*

nimṭi Kera. var. of *nimiaŋ.*

nimtiaŋa var. of *nimpiaŋ.*

nimṭi-nimṭi Kera. syn. of *nimpiaŋ.*

nimtiraŋa, nimtiru, nimtiruŋa, nimtiu, nimtiuŋa vars. of *nimpiaŋ.*

nimtu, nimtuŋa vars. of *nimita.*

nimturu, nimturuŋa vars. of *nimpiaŋ.*

ni-nam trs., (1) to find one who is inside by opening the door: dubakanle *niṇamkia,* we opened the door and found him sitting inside; urkutataniŋa *niṇamkedkiŋa,* I opened the door and found them busy backbiting. When the d. o. is a woman, *niṇam* is a syn. of *bolonam:* en oŋaren daŋgĭrii *niṇamkia.* (2) to get smth., as a scolding, a cup of beer, etc., from those who are inside, by opening the door: aliŋa sekar honaŋa ili nūĭa, nāŋdom *niṇamkeda,* nē, miḍ puṛuleka nūanme, we two were going to drink some beer alone, since thou hast come and opened the door in the nick of time, there! take a cup and drink.

niṇam-o p. v., corresp. meanings: handedakan horoko kuliaĕarkekoate duar ni lagatiŋa, kāredo misamisa eraŋa *niṇamoa,* when people have shut themselves in, one must ask leave before opening the door, by doing otherwise one may incur a scolding.

nindir Has. and derivatives, vars. of *nindir* and derivatives.

nindur Nag. var. of *nendor.*

ninio (Sad.) p. v., childish for *bugio,* to get well: *niniotanae.*

niŋagusu (Or. *nangu,* pretence, pretext) sbst., a small cause producing a great harm so that it cannot be regarded as the true cause, and the true and hidden cause should be found out by divination: ne horo sim sodalia aḍ tunillekae mōjana, *niŋgusuge* laĭkena, this person was pecked by a fowl and swelled like a *tunil* snake (i.e., so that the bones disappeared), the pecking was evidently only an apparent cause.

ni-paŋpaŋa var. of *nibaŋbaŋ.*

nir I. sbst., (1) the act of running away: ne kuria *nir* kā hokaŋtanae bargeleakanreo, this woman keeps running away from her husband though she has two children. (2) the act or manner of running: ne sadomą *nir* lelte iminaŋe gonoŋotana, sadomdoe huriŋgea, it is because it runs so well that the price of this pony is so high, but it is a small pony. (3) fig., the end of a period of time: ne kamido han candu *nirrele* etela, mendo ne candu mulujante ponamijaŋreo kale cabaakada, we began this work the last day of last month, even now that it is full moon we have not yet finished it; cimtaŋpe kulińa?—Candu *nirge* lelme, when will you send me?—The last day of the month.

II. participial adj., always modified by an adv., running, or running away, in a stated manner: nīdo betekan *nir* kurige, jāimin dalīreo kae rokomoa; nīdo betekan *nire* sadom, leltedo usugee leloa, this is

a fast running pony, though it looks lean.

III. trs., (1) to cover a distance at a run: tala gaũdiko *nirlą*, they ran one mile. This may also be explained as an intrs. modified by an adverbial phrase. (2) fig., syn. of *har*, (*a*) to reach the end of an indefinite (*din*) or definite (v. g. (*api mā*) period of time with a work or anything different from food, (only *har* being used for the latter). The period of time which stands as d. o. may be personified. It is then represented by an inserted prnl. d. o., which is always *i*, even when the period consists of several days, weeks or months: ne kamire api pītile *nirea* (or *niria*), we shall take three weeks over this work; Racire ne candų gel mā *nirkįte* Kalikatatekojana; miḍcokoǫ̆ kamire aminaą dinpe *nirkeda*! (*b*) to let such a period pass before doing smth.: caṭin, hoĕogiṛin oṛǫ erelaṭuare candų kako *niria*, the cleaning ceremony, the shaving ceremony and the return visit of the bride's family consulting the omens, always take place in the same lunar month as the birth of a child, the decease of a relative and the visit of the bridegoom's family consulting the omens.

IV. trs. caus., (1) to let smb. escape and run away: ne kumbŭṛu alope *niria*; baria guṛukiale goǫ̆leḍkiąa aḍ miaḍle *nirkįa*. (2) to cause smb. to remain till the end of a period; to submit smb. to a certain treatment till the end of a period: kale kulmea, ne candų neregele *nirmea*; craṇera ṇte candų ko *nirkįńa*, baran luturtaią tuągijana, they scolded me till the end of the month, my ears were full of it. (3) to cause a sickness to leave smb.: ne ranu dukuĭ *nirea*; ne ranute dukuią *nirea*.

V. intrs., (1) trs. form, to run: pīṭitee *nirkeda*, he went running to the market. (2) intrs. form, to run away, to flee, to escape (walking or running): pīṭitee *nirkena* (or nirjana), he has run away to the market; he went to the market to escape work. (3) in the df. prst., of a period of time, to pass quickly: din *nirtana*, cimta manḍim isinea? (4) of a sickness, to leave a patient: ne ranute duku *nira* ci?

nir-cn rflx. v., (1) to run: *nirenjanam* ci sentegem tebĕlą? (2) to run away, to flee, to escape, (walking or running): tisiągapa Asāmte daągṛadaągṛiko *nirentana*; ne kuṛi janaŏe *nirena*, cekairo baion? kumbŭṛudo cilkatee *nirenjana?* How did the thief escape being caught? (3) to remain somewhere a whole period of time: ne candų Racirem *nirena* ci hatutema? (4) to take a whole period of time over some work: miḍcokoǫ̆lekan oṛą baire candųpe *nirenjana*, aiąlekani barpīṭio kaią (or kae) barpīṭina, you have taken a whole month in building a very small house, it would have taken me less than a fortnight.

nir-ǫ p.v., (1) of a distance, to be covered at a run: tala gaũdi hora *nirlena*. (2) to be let escape: ne kumbŭṛu alokae *nirǫ*. (3) of a

whole period of time, to be taken over a work : oŗą baire canḍų *nirjana*. (4) of the end of a period, to be reached : oŗą baire ne canḍų *niroa* ci ? (5) of a period, to be allowed to pass before smth. is done : caṭin, hoĕogiŗin oŗǫ erelaṭumre canḍų kae *niroa*. (6) of a period, to be passed : canḍų *nirjana* the month is passed ; imtaŋāte api mā *nirjana*, three days have passed since then. (7) to be caused to remain somewhere till the end of a period : nąte senoŗą kumuteo alomą, moḍ canḍųdom *niroge*a, do not even dream of going away now, thou hast to remain a whole month. (8) to be submitted to a certain treatment for a whole period : eraneraŋte moḍ canḍuiŋ *nirjana*. (9) of a sickness, to be caused to leave a patient : ne ranute duku *niroa*.

VI. In adverbial phrases, (1) *nirre*, at the very end of a period. (2) *nirkore*, near or about the end of a period : nī *nirkoreŋ* senoa, haŋi ponamikoreŋ ruaŗa, I shall go away about the end of this month, and come back about the full moon of the next. (3) *niroge*, till the end of a period : canḍų *niroge*e taĭnjana.

nira poetical form of *hira*, a diamond:

Nalaŋleda cirem tumbaloleda ?
Dirigore nisiredom nisirakada.
Nalaŋleda cirem tumbaleleda ?
Niragore maladorem malataḍ.
—Kāgoiŋ nalaŋleda, kagoiŋ tumbaleleḍ,
Neŋgaiŋnapuiŋeko nomadiña.
Kāgoiŋ nalaŋleda, kagoiŋ tumbaleleḍ,
Noniŋbareŋeko cedadiŋ.

Thou wearest a necklace of little stones, a necklace of diamons. Didst thou find and pick it up somewhere ? —Not at all ; they were given me by my parents and by my brothers.

nir-aden rflx. v., to run and hide or keep away : en hondo dal borotee *niradenjana*, aĭuḅmandi jom raṭi kae hijųjana, dârâbaṛakenaiŋ, kaiŋ namkįa.

nir-ader syn. of *nirbolo*, I. sbst., the act of entering at a run : *niraderte* duarree tuguŗilena.

I. adj., (1) with *hon*, *hoŗo*, one who entered, enters or will enter at a run : *nirader* honkoe erankeḍkoa. (2) with *oŗǫ*, a house that has been, is or will be entered at a run : dą gamatan holape *nirader* oŗądo okoĕą ?

II. trs. or intrs., to enter running : oŗąe *niraderkedą* ; oŗąree (or oŗątee) *niraderkeda* (or *niraderkęna*).

nirader-en rflx. v., same meaning : oŗąko (or oŗąreko, oŗąteko) *niraderentana*.

nirader-ǫ p. v., (1) to be entered running : oŗą *niraderǫtanre* pertolreŋ tōḍlena, in entering the house at a run I stumbled on the threshold. (2) imprsl., of the act of entering at a run, to take place : oŗąre (or oŗąte) *niraderǫtanre* pertolreŋ tōḍlena.

nira-hojora var. of *nirehojore*.

niral (H. *nirālā*, pure, unmixed, rare) I. abs. n., beauty, niceness : ne lijąŗą *niral* lelte iminaŋ gonoŋem omkeda urgumdo banoa, seeing the

beauty of this cloth thou hast paid so much for it, but it is not a warm cloth ; saṛirą *niralḍo* tisinaleka ciulaŏ kainą aĭumakaḍ taĭkena, I never heard such beautiful music as to-day ; kajirą *niral* aĭumte bugin hoṛo menteną bedalena, anado beṭekan eḍkan hoṛoge, hearing how nicely he spoke, I mistook him for a good man, but indeed he is a very bad character ; dubrą *nirale* namakada, he has found a nice, i. e., comfortable, spot whereon to sit ; kamidom landią, jomrą *niralem* nama, cilka baioa ? Thou art lazy at work and thou wantest nice meals, how is it possible ?

II. adj., (1) with *dą*, nice, pure water. (2) with *soun*, a nice smell. (3) with *kaji*, nice, pleasant, fair words. (4) with *kami*, nice, pleasing work : gomkedo *niral* kamigee omleḍmea, amgem agăraŏnjana, the master gave thee nice work to do, it is thou who art too difficult to please. (5) with *hoṛo*, etc., beautiful.

III. trs., (1) to speak nicely to smb. : kajidoe *niralleda* (or *niralkeḍkoa*), akoąge mundí banoa, he spoke nicely to them, but they have no understanding, i.e., they were displeased through mere stupidity. (2) to make smth. beautifully, nicely, well : amdo naĕalem *niralkeda*, bokomdo paṛapasutane baikeda, thou hast made thy plough nicely, but thy younger brother has made his with a rough surface ; oṛą nądope *niralkeda*, sidado jurujupuge taĭkena, now you have well repaired your house, formerly it was not strong enough. (3) to prepare nicely, well : mandido kam *niralkeda*. (4) to decorate, to adorn : girjaoṛądo haṭikuṭi băteko *niralkeda*. (5) to correct smb., to render smb. nice : ne hon isu beąbigee taĭkena, isukulreko *niralkia*, he was a very naughty boy, at school they have changed him into a nice little fellow. (6) to put in a nice, comfortable position ; to make comfortable : ne hon *niraltaape*, bēs kae gitiakana. (7) to pretend that smb. or smth. is nice . nīdo eḍkan hoṛoge, kajitepe *niraljąia*. (8) to give smb. nice, pleasant work to do : kamidoko *niraltaḍmea*, alom ujurea.

IV. intrs., (1) in the df. prst., (a) to be nice : tisinado jeṭe *niraltana*, it is nicely warm to-day ; amą kajige ci *niraltana*, aleądo kā ? Are not our words as nice as thine ? (b) to become nice : kā leser basilateną lątana, naĕal kā *niraltana*. (c) to look nice or beautiful : beḍ, dhuti oṛą sonąkotee *niralłana*, abulekae botoąkąredo sama kąpoṭa, he looks nice with his turban, dhoti and tailor-made clothes, but when he dons a simple loin cloth like ourselves, he is quite plain. (2) imprsl., with inserted prsl. prn., (a) to feel nice, well, comfortable : nimirdo lāį kā *niraljąṙña*, my stomach is upset these days ; isudinią rogeḍpogoḍlena, nimir enąn *niraljąṙña*, I have been ailing for a long time, now at last I feel well. (b) to find smth. nice : amą kaji *niraṙkeḍłeą*, iniądo kā, we were pleased with thy words

but not with his ; kami kā *niral-jaṭ́ńa*, I do not find this a pleasant work ; aĭńą rutuoroṇ *niraljaḍpca* ci ? Does my performance on the flute please you ? ne lijądo kā *niral-kiń́a*, I did not find that this was a nice cloth ; nekan utu kā *niraliń́a*, I do not find that such a stew has a nice taste.

niral-en rflx. v., (1) to think or pretend that one is a nice and good man : abu sobon eḍkankoe metabutana, aęḍoe *niral entana*. (2) to speak fair ; to speak nicely : kaji kape *niralentana ;* kupulkodoko *niralentana*, amge ga ḍentana, the intended relations by marriage make a fair proposal, it is thou who art not straight. (3) to put oneself in a nice, comfortable position : *niral-enme*, babu, ńŏgem gitiakana, lie down nicely, boy, thou liest in an unsightly manner. (4) to build or repair one's house well and nicely : *niralenjanape* oṛądo. (5) to work in a nice and good way : kami kape *niralentana*, you are not working well. (6) to correct oneself : *niral-enme*, enka beąbį alom taĭna, correct thyself, do not remain so naughty.

niral-ǫ p. v., (1) meanings corresp. to the trs. (2) to become nice, etc. : basidą *niralakana*, the water in which cooked rice was steeped, has become nicely acidulate, pleasant to drink.

V. adv., (1) with or without the afxs. *ange, ge, leka*, modifying *kami, kaji, aĭum, lelǫ, rika, taĭn, gitį, duḅ, bai, aṭăkar, sibil, soan, jeṭe, hoĕo*, etc. (2) with the afx. *ǫge* modifying *lą, siṇgār.*

niral niral (1) as adv., sometimes syn. of *niral : niralniral* kamime ; *niralniral* taĭnme. (2) syn. of *niralnǫ*, diminutive of *niral*, rather nice or good. Constructed like *niral*. (3) syn. of *niral*, with a pl. or distributive meaning, all of them, each of them, nice or good : *niralniralko* lelǫtana, they all look nice. Constructed like *niral*.

nir-aṇkabaṇka intrs, of men, to run in a zigzag line : *niraṇkabaṇkakedae.*

niraṇkabaṇka-n rflx. v., (1) same meaning : *niraṇkabaṇkantanae.* (2) fig., syn. of *nirkaṇkusian, senǫkaṇkusian*, to leave the country recklessly, foolhardily or in desperation : kotee *niraṇkabaṇkanjana ?* kā siṛibǫtana, api sirmēte baṇgaia.

nir-au intrs., to come running : *niranjadae.*

nirau-n rflx. v., same meaning : *niraunṭanae.*

nirau-ų p. v., imprsl., of a run in this direction, to take place : nubąre ne horate apisa *niraulena*, ṭêṛôkojąko taĭkena.

nir-badăkaŏn, nir-bidĭkaŏn syn. of *nirpampalen*, rflx. v., (1) to disperse running : hati garjaŏleḍci pīṭihoṛoko *nirbidĭkaŏenjana.* (2) syn. of *niraden.*

nir-baduṛaṇ, nirbiduṛaṇ syn. of *nirgiṛi, nirholeḍ*, used in jest or anger, intrs., to go or run away for good and all : Asūmtee *nirbaduṛaṇkeda* (or *nirbaduraṇkena, nirbaduṛaṇjana*).

nirbaduṛaṇ-en rflx. v., same mean-

ing : landiate kami kaeą, rengę namkįci otekoe bandarcabakeda, ne sirmado Asāmtee *nirbiduṛaą-enjana.*

nir-bage Has. Nag. **nir-bagi** Nag. I. adj., with *kuṛi,* a wife abandoned by her husband. *Nirbāge* with *hoṛo,* means a person who runs away and abandons : ¡honko *nirbāge* hoṛo okoo sukuaia ? Who can be pleased with someone who runs away abandoning his chidren ?

II. trs., to go, or run, away and abandon : moą hoṛo baŭiną, setha roga ! *nirbagekeḍlea,* one of my elder brothers, the dog ! has run away and abandoned us ; honkom *nirbagejaḍkoa,* baĕmūn ! ju ! Asāmrege rongoąme, nere amą umbul alokale lele, thou goest away abandoning thy children, thou fellow unfaithful to thy duty ! Well, go ! Mayest thou get roasted in Assam, and may we never¡more see thy shadow here. (2) to leave smb. behind in running : nirlapąkenale, tala horaręą *nirbagekeḍkoa,* we had a race, half way I got ahead of the others.

nirbage-n rflx. v., to go, or run, away and abandon : honko conąmentem *nirbagentana ?*

nirba-p-age rcpr. v., (1) to go or run away and abandon each other : hāṛabīṛire kalaą *nirbapagea* ; ne haturen koṛakuṛiko purągeko *nirbapagejana* ne sirma, in this village there were this year many cases of husbands abandoning their wives, and of wives abandoning their husbands. (2) to run and leave each other, to disperse running : dą hijųtanci honko *nirbapagetana. nirbage-ǫ* p. v., meanings corresp. to the trs.

nir-bidīkaðn var. of *niṛbadākaðn.*

nir-biduṛaą var. of *nirbaduraą:*

nirbisi var. of *niribisi.*

nir-bolo syn. of *nirader.*

nir-darom I. trs., (1) to run and meet smb. who comes : pīṭiāte hijųtanre honko *nirdaromkįńa,* when I came from the market the children ran to meet me. (2) the same with hostile intent : merom arkiḍtan ramsiāriną *nirdaromkįa,* I ran and faced the huge jackal which was carrying off a goat. (3) to run facing the wind : hoĕodudugar alom *nirdaromea,* cūbą, do not run in the teeth of a dust storm, motes get into the eyes.

II. intrs., in the df. prst., of the wind, to be faced in running : hoĕodudugar *nirdaromtana,* enamentebu oubagǫtana, we run in the teeth of the dust storm, that is why we get motes in our eyes.

nirdarom-eu rflx. v., same meanings as the trs.: aputе pīṭiāte hijųtanre janaŏ ne honko *nirdaromena* ; kula eman ciulaŏ alom *nirdaromena,* never run to attack in front a tiger or such like animal ; hoĕodudugar alom *nirdaromena,* cūbą.

ni-p-irdarom, nirda-p-arom rcpr. v., (1) to run towards each other : nubąrekiną *nirdaparomjana.* (2) the same in conflict : buṛilǫliną *nirdaparomlena,* I met a bear and we ran to attack each other.

nirdarom-ǫ p. v., meanings corresp. to the trs.: hoĕodudugar *nirdaromǫ-*

tana, enamentebu cubagǫtana.

nir-dę I. trs., (1) mostly of tigers and leopards, syn. of *caki, cą̣ki*, to run and jump on smth., clinging to it with the claws : kula urịĭ *nirdęlịa*. (2) often fig. in jest or anger, to climb quickly as if at a run : tuṛu maraṇ daruĭ *nirdękeda*.

II. intrs., last meaning : ne darure kula janaŏe *nirdętana* ; tuṛuko puṛasako *nirdęa*.

nirdę-n rflx. v., same meanings as the trs.: kula urịĭ (or urịree) *nirdęnjana* ; manḍi jomkędlǫge ulĭĭ (or uliree) *nirdęnjana*.

nirde-gǫ p. v., corresp. meanings : aleạ birre hamsi rakabakana, hola miaḍ urị *nirdęlena* ; kula inuṇtanre ne daru janaŏ *nirdegǫtana*, enamente gaŏakana.

nirehojore, nirahojora (from *nir* and *hojor, hujul*) I. sbst., haste and eagerness which impels one to speed along, sometimes walking fast and sometimes breaking into a run : *nirahojora* namakotana ; *nirahojora* namaḍkoa.

II. intrs., to speed along as described : buru lelteko *nirehojorejada*.

nirehojore-n rflx. v., same meaning : *nirehojorentanako* buru lelte.

III. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *seṇǫ, hijụ, rikan, tebạ*.

nireja var. of *nirja*.

nir-giṛi syn. of *nirbaduṛaṇ*.

nir-hâṛâḅ, nir-hâṛôḅ, nir-hôṛôḅ I. sbst., the act of rushing into a pit, of running and throwing oneself or falling into a pit or precipice : aleạ urịdo kula garjaŏlędci *nirhâṛâḅle* huaṇree goḭjana.

III. trs., thus to precipitate oneself : nubạre kumbŭṛuiṇ kudaŏkena, do miaḍ huaṇiṇ *nirhâṛâḅtada*.

III. intrs., same meaning : aĕarakan minḍi nirhâṛâḅjanci sobenko *nirhâṛâbako* menca, nea kaji sartigea ci? They say that when a sheep ahead falls into a pit all the other sheep follow, is it true ?

nirhâṛâb-en rflx. v., (1) same meaning : nīlǫdo ne huaṇre apia urịko *nirhâṛâbenjana*, this is now the third bullock that runs and falls into this precipice. (2) fig., to cause oneself to be put into prison : eperaṇ oṛǫ gopoḭre kā batiriama, nekate jēlrem *nirhâṛâbena*, thou art violent in quarrels and fights, in this way thou wilt one day be put into jail.

nirhâṛab-ǫ p. v., same meaning as the intrs.: urịtale *nirhâṛâḅiana*.

nir-holeḍ syn. of *nirbaduṛaṇ*.

nir-hopor syn. of *nirjapǫ*.

nir-hôṛôḅ var. of *nirhâṛâḅ*.

niri-daru, nirsiṇ Nag. **niriṛi-daru, miriṛi-daru** Has. sbst., Elaeodendron glaucum, Pers ; Celastrineae,—a small evergreen tree with opposite crenate leaves and small brown flowers in axillary corymbose cymes. The bark is powdered and applied on the chest in pneumonia, and on the body when this aches. The root is used in several medicinal compounds, but a large quantity is said to be fatal. It is used as an emetic in bilious fever, a piece as thick as a finger and somewhat larger being ground and mixed with water. This water, being strained, is drunk in

one draught.

niribisi, nirbisi syn. of *cakaḍ* Has. *najompicki* Nag. sbst., Typhonium trilobatum, Schott; Aroideae,—a stemless herb, 10-12″ high, with hastately 3-lobed leaves, common among grass in thickets. The perennial roots are tuberous, nearly globular, the size of a pullet's egg, and are applied externally to venomous snake bites, a piece about the size of a field bean being at the same time administered internally.

niribisi, niribisiri, nirbisi (Sad.) I. sbst., a smoky, dusty, mist-like appearance of the atmosphere at the end of the hot season, during which no sowing of paddy takes place. The name originates from the Mundas' belief that the venom of snakes which has been increasing since the cold season, begins to lose part of its virulence at this time of the year: hoṛoko menea, biṛakoą bisi rabaṛadintąēte posaidica, aḍ *niribisi* uĭụjantąēte gaṭaĕidica; tisiṛa *niribisiŧ* uĭụkeda.

II. intrs., of this appearance, to take place: tisiṛae *niribisitana*; holado kae *niribisileda*.

nir-idi intrs., (1) to continue running. (2) to go away running; to run off: māra toa taŭĭkeḍte ouiĭ raṛataia, aḍ cui *niridiŧa* eṛagatetą, entee nunua.

niridi-n rflx. v., same meanings: hijụme menjanciĭ *niridinjana*, when he was told to come he ran off.

nirik, nirikl (P. *nirkh*, price as fixed by police officers; Sad.) I. sbst., religious rule, religious custom: nutumrągee Kirtānakana, Kirtānrą *nirikido* nīre banoa, he is a Christian only by name, he does not conduct himself like one.

II. adj., with *hoṛo*, syn. of *dorom hoṛo*, a religious, godly man.

III. intrs., to establish or follow a religious rule or custom: alcą haṛamko neka kako *nirikiakada*, such was not the custom of our forefathers; gurumukuko cilkako *nirikitana?* What customs do the hinduized aborigines follow?

nirīk-en, niriki-n rflx. v., to live up to a religious rule or custom: Kirtānlekado kam *nirikintana*, okoe bugin Kirtān metama? Thou dost not behave like a Christian, who will call thee a good Christian?

nirīk-ǫ p. v., of a religious rule or custom, to be established or followed: haṛamkoāte neka *nirikiakana*, such is the custom since the time of our ancestors.

niriṛi-daru var. of *niridaru*.

nirja, nireja poetical form of *nir*:

Leāleājare *nirjabōlome*,
Mārdārjare nojorsōṛome.

If they shout to excite the dogs against thee, or threaten to beat thee, take shelter in thy house.

Jādure sūsunedom *nīrejakūṛila*,
Cālūkamidom līṛekalābāga.

When there is question of dancing the *jadur*, thou canst run and jump, but when there is question of hoeing thou hast no strength.

nir-japą syn. of *nirhopor*, I. adj., syn. of *nirjapąlen*, which has been approached at a run: *nirjapą* saram cekate kam mąkja?

II. trs., to approach at a run : kumbŭṛuia *nirjapąlįa*, mendo kaita sabḍaṛiąia, I ran and approached the thief but could not catch him.

III. intrs., same meaning : birsukuritą seta *nirjapąkena*, mendo huąe berokeda, the dog ran up to the wild boar but did not dare to bite.

nirjapą-n rflx. v., same meaning birsukuritą *nirjapąn* horojana, enamente kale mąkįa, uĭtategele goḑkįa it was feared to approach the wild boar, we killed it not with our axes but with our arrows.

ni-p-irjapą, *nirja-p-apą*, *ni-p-irja-p-apą* repr. v., to approach each other at a run : eperaneperanalokina *nirjapapąlenoikiną* sapaḅjana, imtanale harduḳeḑkina, in the course of their quarrel they ran and caught hold of each other, then we separated them.

nirjapa-gą p. v., to be approached at a run : birsukuri *nirjapąlena*, mendo kae mąjana.

nir-kabuṛaŏ I. sbst., also *nirkabuṛaŏn*, the act of rushing into water : *nirkabuṛaŏle* (or *nirkabuṛaŏrąte*) ne bandare api hoṛoko goḑjana

II. trs., to run and throw oneself or fall into water : bandae *nirkabuṛaŏlą*.

III. intrs., same meaning : bandae (or bandaree) *nirkabuṛaŏkena*.

nirknbuṛaŏ-n rflx. v., same meaning : kalkal jeṭe dipli bandaree *nirkabuṛaŏnjana*, enate ṭān saḅkįa, in the hottest part of summer he rushed into the bund and caught a chill on the bladder.

nirkabuṛaŏ-ą p. v., of water, to be entered at a rush.

nir-kadiṛi to enter fire at a run. Constructed like *nirkabuṛaŏ*.

nir-kapąn rflx. v., (1) to run, sitting down suddenly in the midst of people : Budua koṛą eṭą honko tabĭṛiimenteko kudaŏjąioi aletąree *nirkapąnjana*, when the other boys pursued Budua to slap him, he ran and sat down in our midst. (2) syn. of *nirsubun* : setako haŏhaŏleḑoi, ne hon engateąree *nirkapąnjana*, when the dogs began to bark viciously, this child ran and clung to its mother. Note the saying : oca kula ! oca kula ! menątan dipli, kā ituante kulamocaree *nirkapąnjana*, likhānrątege kae jomkįa, when they shouted that there was a tiger, he ran without knowing it, straight into the tiger's mouth, happily it was not written that he should be eaten.

nir-kumbŭṛu syn. of *niruku*, intrs., to go, or run, away without leave and unseen by the one whose leave should be asked : *nirkumbŭṛutanam* ci cuṭim asilą ?

nirkumbŭṛu-n rflx. v., same meaning : kamitąētee *nirkumbŭṛujana*.

nir-lą I. sbst., (1) a speed race : *nirlą̄re* okee jitaŏjana ? Who won the race ? (2) the act of running to excess : *nirlą̄tee* sompojana, he got dead tired by running too much.

II. trs., (1) to leave behind in running : horare sobenkoe *nirlą̄keḑkoa*, running on the road, he left them all behind. (2) to run beyond : siliḅ paromjantądoe *nirlą̄keda*, enamente siliḅ deabagejana, he ran beyond the crossing place of the

deer, the latter was allowed to pass behind his back; nubąre kumbũ-ṛuiɲ *nirlą̃kɨja*, deasątee poconjana, in the dark I ran beyond the thief, he slipped away behind my back. (3) to beat in running or in a race; to run faster or further than: nī nãdo haṛam sadome *nirlą̃ia*, this pony now is a better runner than the old one; moḍ ganṭare aleą sadom tala maĭl apeąnjĭ *nirlą̃ia*, in running our pony beats yours by half a mile in the hour.

III. intrs., (1) to run more: ne sadom holaēte tisiɲe *nirlą̃keda*. (2) to run farther: Cenḍaguṭujakediɲ nirlą, aędoe *nirlą̃keda*. (3) to run longer: tala ganṭa nireme menlena, mendom *nirlą̃keda*, it was said: "run for half an hour", but thou hast run longer. (4) to run faster: nãdo maraɲ sadom haṛamtana, huṛiɲanɨ *nirlą̃ea* (or *nirlą̃a*), the horse is getting old, the pony runs faster now. (5) to run too much or too fast: *nirlą̃kedae*, enamentee sompojana, he ran to excess, that is how he got so tired that he can neither eat nor drink.

nirlą̃-n rflx. v., (1) meanings of the trs. When a sentence in the trs. construction has a liv. bg. as d. o., the latter takes the afxs. *ãte, ẽte, ą̃ãte, ą̃ẽte*, in the rflx. construction: horare sobenkoēteɲ (or sobenkoąēteɲ) *nirlą̃njana*. An inan. o. may be put without these afxs.: siliḅ paromjantąe (or paromjantaētee) *nirlą̃njana*. (2) meanings of the intrs.: Cenḍaguṭujakediɲ nirlą, aędoe *nirlą̃njana*.

nirla-p-ą̃, ni-p-irlą̃, ni-p-irla-p-ą̃ (1) repr. v., to take part in a race: holako *nirlapą̃kena*. (2) sbst., a race: *nirlapą̃* tisiɲ aleą iskulre hobaoa, there will be a race to-day in our school. (3) adj., taking part in a race: dola, *nirlapą̃* honko lelte. Also used as adj. noun: *nirlapą̃ko* leltelea tisiɲdo. (4) trs. caus., to race, to cause to contend in running. This, in the case of horses, is a syn. of *kudaŏlapą̃*: tisiɲdo sadomkoko *nirlapą̃koa*.

nirlapą̃-n repr. rflx. v., to contend in a race: iskulre tisiɲko *nirlapą̃na*.

nirlapā-gǫ repr. p. v., to be raced, to be caused to contend in running: iskulhonko gapako *nirlapāgoa*.

nirlā-gǫ p. v., (1) prsl., meanings corresp. to the trs. (2) imprsl., of more running, a farther or longer run, or an excessive run, to take place: holaēte tisiɲ *nirlą̃jana*, there was more running to-day than yesterday.

nir-oḍoɲ, nir-oṛoɲ Nag. var. of *niruṛuɲ* Has.

nir-pacaŏ trs., to activate digestion by running about.

nirpacaŏ-n rflx. v., same meaning.

nirpacaŏ-ǫ p. v., of food, to get digested quickly by one's running about.

nir-pampalen syn. of *nirbadăkaðn*.

nir-parom I. trs., to pass by or through, running: borotanci en biriɲ *nirparomkeda*; horaree *nirparomkeḍlea*, raḷiatee hetanamkeḍlea, he passed us running on the road, when we called him he turned round and saw us.

II. intrs., same meaning: birle *nirparomkena,* we passed running by, or through, the forest; birrele nirparomkena, we passed through the forest at a run.

nirparom-en rflx. v., same meaning: borote birle *nirparomenjana;* birrele *nirparomenjana.*

nirparom-ọ p. v., (1) to be passed by, or through, by smb. who runs: horarele *nirparomjana;* bir *nirparomjana.* (2) imprsl., of such a running, to take place: birtạre *nirparomjana;* birre *nirparomjana.*

nir-pucu intrs., to escape through a hole: ne kumuni bairuaṛtam, haiko *nirpucutana.*

nirpucu-n rflx. v., (1) same meaning: kumuniāte haiko *nirpucunjana.* (2) to withdraw secretly or slip off as from work: kamiĭ aculeḍkoa, bar horodokiṇ *nirpucunjana;* hon iskultele idijại taĭkena, horaree *nirpucunjana.*

nirpucu-gọ p. v., same meaning: kumuniāte haiko *nirpucujana.*

nir-rakaḅ I. trs., to run up smth.: en jolale *nirrakaḅḷạ.*

II. intrs., (1) same meaning: en jolale (or jolarele, jolatele) *nirakaḅkena,* we ran up that mountain pass. (2) fig., (a) of trees, to grow fast: ne daru rokage *nirrakaḅtana.* (b) of a debt or gain, to run up: aĭńạ rîṛî *nirrakaḅtana,* my debt increases very fast; ne bepārre punji *nirrakaḅtana.* (c) of snake venom, to spread rapidly towards the heart: panḍubiṇạ bisi sekeṛage *nirrakaba.*

nirrakab-en rflx. v., to run up smth.: ojlale (or jolarele, jolatele) *nirrakabkena.*

nir-siṇ syn. of *niridaru.*

nir-soriọ I. sbst., the act of running heedlessly into smth.: *nirsorlọte* bakăsaree tugŭṛijana.

II. trs., to enter smth., running heedlessly: oṛae *nirsorlọkeda;* kulaĕ kudaŏtanre janumcupadiṇ *nirsorlọlạ,* isuiṇ hudirbaṛajanumbaṛajana, chasing a hare I ran heedlessly into a thorny shrub, I was much scratched and had many thorns sticking in my body.

III. intrs., same meaning: janumcupadiṇ *nirsorlọkena.*

nirsorlọ-n rflx. v., same meaning: janumcupaḍreṇ *nirsorlọnjana;* kula garjaŏlḍci aleree *nirsorlọnjana,* api horoe ṭesabaṭikeḍloa, hearing a tiger growl he ran heedlessly into our midst upsetting three of us.

nirsorlo-gọ p. v., (1) same meaning: janumcupaḍree *nirsorlọlena.* (2) of a place, to be run into heedlessly: ne janumcupaḍge enaṇ *nirsorlọlena.*

nir-subu, nir-sŭbu to approach running so as to touch or nearly touch. Intensive of *nirjupạ,* like which it is constructed.

nir-uku (1) syn. of *nirkumbŭṛu.* (2) in the rflx. v. only, to run and then hide oneself: kulaĕ ne guṭuree *nirukunjana.*

nir-uṛuṇ Has. **nir-oḍoṇ, nir-oṛoṇ** Nag. I. sbst., the act of running out: *niruṛuṇte* duarree tugŭṛilena.

II. intrs., to run out, to come or go out, running: oṛạētee *niruṛuṇkeda* (or *niruṛuṇkena*).

niruṛuṇ-en rflx. v., same meaning:

oṛaētee *niruṛuẓenjana*.

niruṛuẓ-o p. v., (1) prsl., same meaning: oṛaētee *niruṛuẓolana*. (2) imprsl., of the act of running out. to take place: oṛaēte *niruṛuẓo-taare* pertol tōḍlena.

nisān, nisāna (H. *nishān*, a sign) Cfr. *isāna, isāra*, I. sbst., (1) a vestige, traces left of an event: cakan nēge nere hobalena? *nisāna* lelotana. (2) a mark (wound or bruise) on the body: inia kaṭara gaŏdo hola gopoṭkenra *nisāndaẓ*, the wound on his leg shows that he took part in yesterday's fight; hola bulte tabalenra (or bullenra) *nisān* molonaree namakada, he bears on his forehead the mark of his fall when he was drunk yesterday. (3) a material proof: daroga goṭa oṛae ḍunḍaŏkeda, mendo arki dulkenra *nisāna* kae namkeda. (4) marks made or drawn on the ground: oṛa baimente holale jokakeda, *nisānado* inuatanre honko meṭaŏkeda. (5) stripes on a soldier's sleeve: ne paltando laṛaïre apisa daṛilenra *nisān* sonoreko lagaŏakaia. (6) a distinctive mark, a badge: gurumukh oro bagŏānakanra *nisāndo* poētage. (7) a target: sipaïko tisira *nisānko* totetana. (8) a signal made by waving a flag.

II. trs., (1) to grant a soldier the wearing of stripes: ne paltan laṛaïre apisa daṛilena, enamente nekako *nisāntaia*. (2) to fit a spot with marks on the ground: ne taĕad nā *nisānepe*, gapa pacïrigaṛabu urea. (3) to sign a paper with a thumb-mark: kā olituankodo tepore seal lagaŏkom aḍ kagajko (or kagajreko) *nisānaeka*. (4) to brand smh. physically, v.g., as a thief. (5) to make into a target: toṭe itunmente paltanko taktako *nisāntada*. (6) to signal with a flag: hijupe mente jandïtee *nisānkeḍkoa* (or *nisānaḍkoa*).

nisān-en, nisāna-n rflx. v., to put on a distinctive mark, to wear a badge: gurumukh horarelea mente poĕtatako *nisānana*, they wear the sacred thread as a mark that they are hinduized.

ni-p-isān repr. v., to signal to each other with flags: laṛaï dipli kakăla kā aïumoa, enamente jandïte paltanko *nipisānako* menea.

nisān-o p. v., meanings corresp. to the trs.

nisan (Engl. *Mission*) sbst., used by some pagans: Roman *nisanrepea* ci Jaramanire? Do you belong to the Roman Mission or the German Mission?

nisi (1) poetical form of *hisi*, twenty. (2) poetical syn. and parallel of *caru*, the weaver-bird. N.B. This bird is currently called *hisicêṛê* in Santali. See the song under *ieaciaṛibā*. Both *nisi* and *caru* are often used as address to a wife, husband or friend:

Dolan *nisi*, dolan carure,
Susupeko naïumenagute,
Dolan *nisi*, dolan carure,
Karameko natenenagute.

Come, my friend, let us go and listen to the songs of the dancers.

Nisiia carutain, sisikae gamaea,
Sisikae gamaea, naïri!

Nisija caṛutaiṇa, jamjamkae jāṛia,
Jamjamkae jāṛia, naĭri !
O my dear husband, it rains heavily and for a long time, alas !

nisipetār, nisipeṭār, nispetār, nispeṭār (from the Engl. *inspector*), I. sbst., (1) also *nispetārbabu*, an inspector : *nispetār* hijuṭana. (2) also *nispetārkami*, *nispetārhuda* : huṛiṇgee olpaṛaŏakana, *nispetārdo* kae namea.

II. trs., (1) to nominate smb. inspector : mādo umine taĭkena, ne sirmadoko *nispetārkia*. (2) to inspect : mar, nīṇ onol *nispetārlem*.

nisipetār-en rflx. v., to accept the post of inspector : uere naŏa daroga menaia, sidanidoe *nispetārenjana*.

nisipetār-o p. v., meanings corresp. to the trs.

nisir poetical form of *hisir*.

nit, niti Nag (Sk. *nit*, always, continually ; Sad.) syn. of *dinaki*. It occurs also in poetry :

Niti kondoṛokondoṛ
Kāna, mâĭ, bugina, *niti* kondoṛokondoṛ. (2)
Piṛire kaṛăba ḍobǫḍobǫ,
Racare jonǫ ṭepelṭepel.
Niti kondoṛokondoṛ
Kāna, mâĭ, bugina, *niti* kondoṛokondoṛ. (2)

It will not do thus to nag daily thy husband, as a clod crusher that hobbles over the field, as a broom that sways over the courtyard.

niti also with the afxs. of address *a, na, ga*, etc., poetical form of *iti*.

nitir (Sk. *niṭhur*, obdurate, cruel) I. sbst., (1) a resolve. (2) the expression of a resolve ; a threat : *nitirea* aĭumkeda, enamentea boro tana.

II. adj., with *kaji*, last meaning : ammente *nitir* kajiiṇa aĭumakada, oirgalme.

III. trs. or intrs., to resolve ; to express one's resolve ; to threaten : ili janaŏle *nitirjaḍmea* (or *nitiramtana*), musiṇo aŭrile omamea, we always want to offer thee a cup of beer, we never did it up till now ; dalpe *nitirjǫia* (or *nitiraitana*) ci eraṇ ? dalmentepe *nitiraitana* ci eraṇmente ? Are you resolved to beat him or to scold him ? am dalko (or am dalmenteko) *nitirkeda* (or *nitirkena*) ; ne sim janaŏiṇ *nitirjǫia* (or *nitiraitana*), mendo gedṛa pursati kaiṇ namjada, I always say that I am going to kill that fowl, but then I must cut it, and I find no time to do so ; kumbāṛuko ne oṛǫko *nitirjada* (or *nitiratana*) mente kaji aĭumjana, it is said that thieves threaten this house ; oṛa baile *nitirjada* (or *nitiratana*), we have decided to build a new house ; ne baba janaŏle *nitiratana*, pursati banǫrǫte kā irǫtana.

nitir-en rflx. v., same meaning : inj eraṇ janaŏiṇ *nitirentana* ; dalmenteko *nitirentana* ; Raciten *nitirentana*, I want to go to Ranchi.

ni-p-itir rcpr. v., to threaten each other, inwardly or outwardly : moḍ canḍuātekiṇ *nipitirkena*, tisiṇdokiṇ eperaṇtana.

nitir-o p. v., (1) to be the object of a resolve, of a threat : ili janaŏm *nitirǫtana*, musiṇo aŭrile omamea. (2) to be resolved ; to be threatened :

oṛą bai *nitirakana*; eraṇ *nitirlena*. (3) imprsl., of a resolve, to be taken; of a threat, to be uttered; oṛą baimente nitirdo *nitirlena*, mendo kā daṛijana; am dalmente hature *nitirǫtana*.

nitir trs., (1) to spread straw, thatch and the like, in an even layer: amą danaḅ kā bēsgea, saṛasoṛotanem daḅkeda, *nitirtam*, thy thatching is not good, thou hast put the thatch unevenly, spread out the thicker parts; ne busụ *nitirkeate* en cetanre paṭi bileme, spread this straw in an even layer, and the mat over it. (2) in Nag. sometimes, to spread a news, a belief, etc.: ne kaji goṭa disumre *nitirepe*.

nitir-ǫ p. v., corresp. meanings: Coṭa Nagpurre nądo Kirtān dharam *nitirjana*.

nitir poetical form of *itir*. Note the song that occurs in the tale of the *kulaǫ kuṛi*, the wife who could change herself into a tiger:

Nitir gitịgitịte tenjaiṇdo,
Caputunum duṛumte tenjaiṇdo,
Jiluko honaṇiṇ namjomre cakoḭ̆,
Janko deranaiṇ namjomre ruṭụ.

When I shall have soothed the husband of my elder sister into sleep by rubbing and caressing him, his flesh should prove sweet to eat and his bones pleasant to crush with my teeth.

nitir occurs as parallel of *sendera* in sacrificial formulas: senderare *nitirre* rūsoḍ dalsodǫkako, during the pursuit in the chase may we club and strike them (the game) to death. Perhaps *nitir* denotes especially a big hunt. At least the cpd. *senderanitir* is sometimes applied in current speech to the general hunt after the full moon of *phagun*: pāgucandụ Muṇḍako *senderanitirreko* taĭna. This, however, may be no more than a reminiscence of the sacrificial formulas.

niula, niulaṇ var. of *neula*.

niūm (Sad. *naiom*) trs., to roll about and mix in the mouth a soft mass of food before swallowing it, in cntrd. to *tagoḭ̆*, to chew, to crush between the teeth: lebę jomeąko *niūmea*, keṭeądoko tagoĕa.

niūm-en rflx. v., same meaning: cini kapątaḍciĭ *niūmentana*.

niūm-ǫ p. v., corresp. meaning: ne maṇḍire rugụḍ menạ kā *niūmoa* (or kā *niūmdaṛioa*), there is gravel in this rice, it cannot be swallowed without chewing.

niura Has. **nāŭṛa** Nag. (H. and Sad. *neola*; Or. *nyûrā*) sbst., the Moongose, Herpestes mungo.

niuralekan adj., with *hoṛo*, a person who knows much about simples (in comparison to the mongoose which is believed to know all what can cure snake bites).

nị-uṛuṇ contrary of *nịader*, like which it is constructed.

niuti (Sad. *neoti karek*) I. trs., to put on the scale of a balance more wares than is necessary to counterbalance the weights (and thus cheat); thus to incline the beam: êṛêkoe *niutikeḍkoa*; ḍanḍiĭ *niutikeda*.

II. adv., (1) with or without the afxs. *ange, ge*, modifying *tula*: *niuti* alom tulaea. (2) with the afx. *te*,

modifying *tula, poṛŏta, beda* : *niuli-teeko* pōṛŏtaŋ.

ŋg adverbial afx. to prds., adjs. and advs., (1) rather, pretty, somewhat, a little (in time, distance, quantity or intensity) : *lelŋg'iaiŋ*, I saw him for a short time : *nirŋgeme*, run a little ; *sekeṛaŋg* seŋgme, go rather soon ; *sekeṛaŋg* seneme, walk pretty fast ; mandi *omŋgaiŋme*, give me a rather good portion of rice ; nīdo *buginŋg* sadomge, this is a pretty good horse ; *nāŋŋgele* tebaṭana, we arrived a very short while ago. (2) In certain contexts or circumstances it denotes comparison : *netenŋgme*, come a little nearer ; *buginŋg* lija kiriŋaiŋape, neado kaĭńa, buy a somewhat better cloth, I do not want this ; *sekeṛaŋg* seneme, walk a little faster. (3) With or without the afx. *kg* in the imperative or subjunctive mood, it may express a polite request : Racite *sennŋkŋme* (or *sennŋme*), please, go to Ranchi ; apum *raŋŋlīme*, please, call thy father ; inku *kajinŋkŋme*, please, tell them ; gapa aĭńa oṛate apum *hijuŋka*, please, let thy father come to my house to-morrow. (4) In the mouth of angry persons it means a threat : aŭriiŋ *seŋŋkŋka* ! Wait till I get at thee ! marti, *japŋŋkŋme* ! Come a little closer if thou darest ! gapadoe *hijuŋg* (or *hijuŋŋkŋka*), kaiŋ dalkīredo idū (or idūṛŋ) ! Let him come to-morrow and see whether I do not beat him ! gapadoe *craŋŋgiŋiŋ* dalkigea ! I shall beat him if he dares to scold me to-morrow ! aŭriiŋ *tebaŋŋlema*, kaiŋ dalkemredo cīderaŋ (or cijă) ! Wait till I get at thee, and see whether I do not give thee a thrashing !

noe, nōē syn. of *hīn*.

noĕa, noĕa-haku Nag. sbst., a kind of eel, not found in Has., in¦cntrd. to *bisŋkai* Has. *duŋduŋ* Nag. and to *sakamhaṛa* Has. Nag. two kinds of long, thin fish : *noĕa* biŋkolekae caḍlomakana, bō bāri hailekae lelea, biŋhaido hailekae caḍlomakana, apărolŋdo banoa, but for the head, an eel looks like a snake ; a snake-fish has a tail like that of other fish, but it has no fins ; sidamando sītanle taĭkena, aleŋ ikir loĕoŋ *noĕahakuko* jobelakeda, the eels have converted our low field into a bog, we can no more plough it as we did before.

noĕo poetical form of *hoĕo*.

noga, nogą (Or. *mokhāro*) Cfr. *nopŏla, haraṛa kāă, kuṭlamuṭu, gaṛadiri, gŏṭṭha*, I. abs. n., the condition of being of a very black colour : ne dangṛaŋ *noga* lelte kuṛi kae sukujana.

II. adj., very black ; nīdo okoren *noga* dangṛi ? kudajō jaromakanre *nogagea*. Also used as adj. noun : nī ape haturen *noga* ci ? *nogako* bāri goḍtape.

III. intrs., of very black clouds, to blacken the sky : rimbil tisiŋe *nogagiṛitada*.

noga-ŋ, noga-gŋ p. v., to become very black : ne dangṛa *nogaakana* ; tûtudaru (or tûtujō) *nogaoa* ; rimbil tisiŋ *nogagiṛiakana*.

IV. adv., with the afxs. *ange, ge*,

ǫge or *ǫǫge*, modifying *lelǫ*, *kendeǫ*, *jaromǫ*, *rikaǫ*.

nogoḍ, nogoḍ-nogoḍ Nag. **nuguḍ nuguḍ-nuguḍ** Has. very sweet, in cntrd. to *nugaḍ*, nice, pleasant, satisfactory. Constructed like *herem*. As adv., *nogoḍnogoḍ* may take the afxs. *ange, ge, ǫge, tan, tange*; and the forms *nogoḍleka, nogoḍken, nogoḍkennogoḍken* are also used.

nogoḍ Ho, syn. of *sibil*, ta-ty.

nogom, nogom-nogom, nogom-togom, nôgom, nôgom-nôgom, nôgom-tôgom, vars. of *togom*.

nogor 1º I. sb t., the sound of caterwauling, in cntrd. to *kurnur* the growl of a dog; and *rambal* the growl of a tiger: pusiǫ *nogorea* aĭumlǫ ei?

II. intrs, to caterwaul: pusi *nogorkeda*; pusi *nogorkeda*.

nogor-en rflx. v., to caterwaul: chanǫnida ne pusi puragee *negorenjana*.

no-p-ogor (1) repr. v., to caterwaul at each other: pusikiǫ *nopogorkena*. (2) sbst., the sound of mutual caterwauling: pusikiǫa *nopogoriǫ* aĭumlǫ.

nogor-ǫ p. v., imprsl., of caterwauling, to take place: ne orare nidadipli puraǫge *nogorlena*, apeǫ pusi cimade taĭkena.

III. adv., with the afxs. *ange, ge, leka*; also *nogornogor* with or without the afxs. *ange, ge, tan, tange*; also *nogorkennogorken*; modifying *rǫ, kakĭla, rikan*.

2º fig. syn. of, and constructed like, *logom*, to grumble.

nogor-nogor, nogor-mogor syn. of *logomlogom, nogommogom*.

nojor, nojore poetical form of *hojor*, parallel of *nirja, nircja*, to run.

nokar-cakar nokar-cokar with *horo-ko* or with the pl. afx. *ko*, jingle of *nukŭri horo*, people in the service or employment of non-Mundas. Cfr. *dusigulĭko*, people in the service or employment of Mundas.

nokel var. of *nakel*.

nokol (P. *nakli* story-teller, buffoon) 1º of children, syn. of *beṭhi*. 2º of people, syn. of *bāna*. 3º of people or domestic animals, I. sbst., self-will: ne horoǫ *nokol* cilkate hokaoa? How can his self-will be restrained?

II. adj., (1) with *horo*, a wilful person: *nokol* horoko Laiǫ sukuaLoa. Also used as adj. noun: *nokolko* okoe oroǫ sukuakoa? (2) with *kami*, wilful behaviour: *nokol* kami hokaeme.

III. trs., to anger by not obeying: ne uriǫkiǫ *nokoljǫeña*.

IV. intrs., to act or behave wilfully: tisiǫdo puragem *nokollana*, dalem namea.

nokol-en rflx. v., same meaning: enka alom *nokolena* (or nokola).

nokol-ǫ p. v., same meaning: puraǫgem *nokoljana* (or nokolenjana, nokolkena).

nokŭsan, nokŏsān, noksan, noksān, Has. Nag. **nukŭsan, nukŭsān, nuksan, nuksān** Nag. (H. *nuksān*) I. sbst., harm, damage, vitiation, injury, loss, death: tisiaraǫ hoĕogaǫmato isu darukoraǫ *noksan* hobajana; bepōrre isu *noksan* hobajana; amlǫ jagarte samaĕraǫ *noksan* hobatana;

en oṛareko iamonortana, *noksan* cimą hobajana, there is wailing in that house, a death must have occurred.
II. adj., harmful, nocuous, noisome : kulabiąkodo *noksan* joutukoge, tigers and snakes are noisome animals ; tisiądo *noksan* kamipe kamikeda to-day you have done smth. harmful.
III. trs., to harm, damage, spoil, hurt, kill, lose or waste : kaṭado, birsukuri *noksankia*, his leg was hurt by a wild boar ; aputelo bią *noksankia*, a snake killed his father ; ne hon simbonkoe *noksanjaḍkoa*, manaipe, mapuraąkoteba goḍkoa, this child is killing the chickens, stop it, we shall kill them when they are full-grown ; mariduku api horoe *noksankeḍkoa*, three people died of small-pox ; bepārre ṭakam *noksankeda* ; samaĕm *noksanjada*, thou wastest thy time ; jagarte samaĕm *noksankeḍlea*, by thy talk thou hast made us lose our time.
IV. intrs., in the df. prst., (1) of money to get lost : bepārte ṭaka *noksanląna* (or noksanǫtana). (2) to spoil : ne daru *noksantana* (or noksanǫtana) kālumǫ ṭačaḍre usuratape, this piece of wood gets spoiled, put it where it cannot get wet. (3) to do harm, to be noisome : miaḍ soncita rakabakaną, isuĭ *noksantana*, a leopard has appeared in these parts, it does a lot of mischief.
noksan-en rflx. v., (1) to incur a loss by one's own doing : ṭakae *noksanenjana* ; êṛêperoaĭte puraągee *noksanenjana*. (2) to hurt oneself : ne hon leser katu alope sabaia, kāree *noksanena*, do not let this child handle a sharp knife, it will hurt itself. (3) to kill oneself : Guduṛibajarren miaḍnį maŭratee *noksanenjana*, a person living in the Guduri part of the town killed himself with poison.
noksan-ǫ p. v., meaning corresp. to the trs.
V. adv., with or without the afxs. *ange*, *ge*, *oge*, modifying *kami*, *rika*, *rikan*, *rikaǫ*.

nolaḍ cfr. *nopŏla*, I. sbst., soot : ne caṭuṛą *noladko* capigiṛitam, wipe the soot from this cooking pot.
II. adj, (1) blackened with smoke : *nolaḍ* caṭuko gasarepo. (2) dirty with soot : *nolaḍ* tīte liją alom sabea.
III. trs., (1) to cause to get blackened with smoke : sobenre cipe mandibaṛatana ? soben caṭupe *noladtada*, do you use your pitchers indiscriminately for cooking ? They are all blackened by smoke. (2) to dirty or sully, with soot : ne liją cilkatem *noladkeda ?*
IV. intrs., in the df. prst., to get blackened by smoke : naŏa caṭu nągele ladiakada, *noladtana*.
nolad-en rflx. v., (1) to dirty oneself or one's cloth with soot : tīdo puraągem *noladenjana*, jū, abuąentem ; lija cilkatem *noladenjana ?* (2) to blacken oneself on purpose with soot : tamasamente meḍmûâṛâe *noladenjana*.
no-p-olaḍ repr. v., to dirty or blacken each other with soot : kelenątekiną *nopoladltana*.
noląd-ǫ p. v., meanings corresp. to the trs.

nom, **noṇ**, **nô** (*Or. ōnnā ; T. annam*) used by little children for *jom*, to eat : mama *nomeme*.

nombor var. of *nambar*.

non poetical form of *hon*.

non-ninda (Sad. H. *non*, salt and *nindā* reproach) I. sbst., (1) slander, calumny ; aĭńą *nonninda* sobensąrem kajibaṛajada, enkado kā bēsca, thou art slandering me all about, this is not well ; nīą mocare *nonninda* pereakana. (2) ingratitude. (3) guilt : amre jetan *nonninda* banoa.

II. adj., with *hoṛo*, (1) a slanderous person : *nonninda* hoṛokoą kaji aĭum kā sukuińa. Also used as adj. noun : *nonnindakoḷo* alom jagara, amom heŏaakange, do not talk with slanderers lest thou learn to imitate them. (2) a slandered person : *nonninda* hoṛoko jiraṛgiṇ omaḍkoa. (3) an ungrateful person.

III. trs., (1) to slander, to blame or censure wrongly, to carp : puraḡem *nonnindajaḍlea*, oekanąko kalo ţaŭkakeḍmea ? (2) to treat ungratefully : ne ţuar hon balgūteṇ asulharakja, nāḍoe *nonnindajaḍńa*, I brought up this orphan from infancy, and now he treats me ungratefully.

IV. intrs., same meanings : hapenmem *nonnindatana* (or *nonnindajada*) ; ne hon nāḍoe *nonnindatana*) or *nonnindajada*).

nonninda-n rflx. v., same meanings : ţolaţola aĭńągem *nonnindantana* ; enka alom *nonnindana*, kā bugina leleme, laṛaɣre oṛo riṇgadipli isule deṇgakeḍmea oṛo nāole deṇgajaḍmegea, do not be so ungrateful, see how bad it is, we have helped thee a lot in thy lawsuit and during the famine, and are still helping thee.

nonninda-ḍ p.v., (1) corresp. mean. : tisiṇgapa puraḡele *nonnindaḍtana*, aĭum raţi kā sanaṇleka ; puraḡeṇ *nonnindajana*, jeta honsąēte deṇga kaiṇ namjada. (2) in connexion with *alo*, to get the habit of slandering or carping or of being ungrateful : ciulaŏ alope *nonnindaoa*.

V. adv., with or without the afxs. *ange, ge, ḡge*, (1) modifying *kaji, rika, rikan*, slanderously, carpingly, ungratefully. (2) modifying *kami*, so as to court calumny or undue criticism.

nonor poetical form of *honor*.

noṇ var. of *nom*.

nopla, **nopŏla** (Sad.) ; cfr. *nolaḍ*, I. sbst., (1) soot from lamps, lampblack : diaraą *nopŏla* seaï baidaṛioa, the soot of the lamps can be made into ink. (2) a black powder forming on the surface of the *kuĭuṇ*, male flower of the jack tree : taramara kuĭuṇare puraḡe *nopŏla* taĭna.

II. adj., (1) covered with a deposit of lampblack : *nopŏla* laḷţin saphaeme. (2) with *kuĭuṇ*, covered with black powder : ne darure isu *nopŏla* kuĭuṇ menąą. (3) fig., (a) in jest or scorn, cfr. *haraṛakāu, kuĭlamuţu, gaṛadiri, gŏēţha, noga*, with *hoṛo*, a person with a very black skin : nīdo ape haturen *nopŏla* hoṛo ci ? Also used as adj. noun : nīdo okoren *nopŏla ?* (b) with *ɟō*, very black ripe fruit. Also used as adj. noun : *nopŏlako* bāri godeme.

III. trs., to dirty with lambblack or with the black powder of the male jack flower : bati saphatante sereḍ puraḡem *nopŏlaketa*.

IV. trs. caus., to cause smth. to get covered with a deposit of lamp-black : miḍtaḡre diatante aṛăkaṭako puraḡepe *nopŏlaketa*, by putting the lamp always in the same place you have blackened the rafters overhead.

V. intrs., in the df. prst., (1) to get blackened by a deposit of lamp-black : diajaḍ sōjeraḡ aṛăkaṭako puraḡo *nopŏlatana*. (2) of the male jack flower, to get covered with black powder : no daruraḡ kuĭuraḡ puraḡe *nopŏlatana*.

nopla-n rflx. v., to dirty oneself or one's cloth, as under the trs. : tīdo puraḡem *nopŏlanjana*, sabunte abuṛaenme.

nopla-ḡ p.v., (1) meanings corresp. to the trs. (2) same meanings as the intrs. (3) of fruit or the human skin, to become very black ; of people, to get a very black skin : kuda *nopŏlagiṛiakana*, the Eugenia tree is black with fruit ; eṛagaapukiṛaūte honko puraḡ *nopŏlaakana*, those children have a much blacker skin than their parents.

VI. adv., with the afxs. *ange, ge*, modifying *leḷḡ*, in the fig. meaning.

nŏr poetical form of *lōr*, a nullah, gully, ravine.

nora poetical form of *hora*.

nora-jaram poetical form of *hora-j onoṛen* :

Burusoṛgasoṛgatedo nea ciga sarăjombā ?

Norajaṛamjaṛamtedo nea ciga tilaĕḍali ?

The flowers between the two hills, are they sal flowers ? The flowers at the branching of the road, are they Wendlandia flowers ?

nor-nor Nag. var. of *nurnur*.

norok, noroko (Sk. *narak*, hell) I. sbst., (1) also *norokgaṛa, norok-huaḡ*, hell : eḍkan hoṛoko *norok-teko* senoa, bad people will go to hell. (2) excrements : setaḡre *norokoiṛ* tegaḷ, beṭekan kadăraŏkiṅa. (3) a very bad smell, a stench : ale oṛaḡre miḍ hoṛo gaŏtana, *norokorele* ṭoakana, in our family one has a sore, we have to live in the middle of the stench.

II. adj. (rarely), with *hoṛo*, a person with a stinking sore : miaḍ *noroko* hoṛo japaḡreṛ duḅkena, soante biogo maṇḍi jom kaiṛ daṛijana.

III. trs., (1) to damn, to send to hell : Pormesor eḍkankoe *norokokoa*. (2) to fill a place with a stench : gaóto goṭa kuṭuriĭ *norokolada*. (1) to fill people's nostrils with a stench ; gaŏ capinme, janaŏm *norokojaḍlea*.

IV. intrs., in the df. prst., to be filled with a stench : api hoṛoko gaŏtana, enamente goṭa oṛaḡ *norok-tana*.

norok-ḡ | *noroko-ḡ* p.v., meanings corresp. to the trs. : eḍkan hoṛoko *norokoa* ; gaŏte goṭa kuṭuri *norokakana* ; oṛaḡrele *norokḡtana*.

V. adv., with the afxs. *ange, ge*, modifying *soan, aṭăkar, rika, baiḡ*, with reference to a stench : gaŏa-

kanko api hoṛo dubakana, ne oṛa *norokange* baiakana.

norok-gaṛa, noroko-gaṛa sbst., (1) hell. (2) a pit full of excrements ; a municipal dumping ground Racire *norokgaṛa* japaṭele paromkena, beṭekan soankeḍlea.

norok-huaṇa, noroko-huaṇa sbst., hell.

norok-sajaï, noroko-sajaï, sbst., the punishment of hell ; damnation.

norom, naram (P. *narm,* soft) I. sbst., (1) softness : ne laḍre *norom* banoa. (2) slowness in working,walking, running, etc., : ne keṛa peṛḍoe peṛṛakana, mendo nīre *norom* meṇa ; itunṛa *norom* ranute banogoa oi ? ne hoṛore eperaṇaṛa *norom* meṇa, mendo gopoĕo monetabea, in quarrels he is slow with his tongue but quick with his hands. (3) diminution in quantity, intensity or strength : oṛo bar pīṭilekare rabaṇaṛa *norom* hobaoa, the cold will diminish after, say, two weeks ; ne hoṛore peṛṛa *noromdo* banoa, laṇḍiatege en kami kae eabakeda, he has not lost his strength, it is through laziness that he did not finish the work. (4) want of sharpness : ne holaḍre *norom* banoa, hoĕoge kam ituana, this razor is not too blunt, it is thou who knowest not how to shave. (5) gentleness meekness, even temper, longanimity : en hoṛore *norom* meṇa, enamente kae dalkeḍma.

II. adj., (1) soft, not hard : *norom* laḍ. (2) slow : *norom* keṛa. (3) tempered, impaired in strength : *norom* jete ; inire *norom* peṛṛge meṇa, his strength is impaired. (1) lacking sharpness, keenness or flavour : *norom* leser ; *norom* haṛaḍ ; *norom* holaḍte alom hoĕoiña, hasua ; *norom* marcim namtana ei tējteạ ? (5) gentle, meek, patient : *norom* hoṛoko rokage kako kadăraĕoa ; inịdo kacara hoṛoge, inịạ mocaãte *norom* kaji kā uṛuṇaoa.

III. trs., (1) to render soft : tisiṇado mandi *noromepe,* hola iminaṇa kete kaiṇa sukutana. (2) to render slow one's gait or work ; to cause to become slow at work : ne uri sene *noromea* (or intrly , ne uri noromea) ; ne hoṛo kamiï *noromea ;* kūḅ sene uṛigee taïkena, hasu *noromkịa.* (3) to diminish the quantity or strength : mandi tisiṇa *noromepe,* hola iminaṇa kabu eabaea, cook less rice to-day, we shall not eat as much as was prepared yesterday ; peṛṛangee taïkena, inịạ peṛọ hasugee *noromkeda ;* eraṇa kae *norompea,* he will not scold you less. (4) to cause want of sharpness or of keenness : ne holaḍ eilkatem *noromkeda ?* (5) with *kaja* as d. o., to speak gently or meekly : kajidoe *noromkeḍpea* eiï reṛāṛakeḍpea ? Did he speak gently to you or scold you ? Kajidoe *noromlạ,* enamento poneoko huṛiṇaleka bilkakeḍkoa, he spoke meekly and so the panches were not very hard on him.

IV. intrs., (1) prsl., in the df. prst., (*a*) to be soft : sunum dulakana, enamente nagĕraraṇa ūr *noromtana.* (*b*) to be slow, (also of a clock) : ne haṛa sagĭṛiree *noromtana ;* ghaṛi tisiṇado *noromtana.* (*c*) to become less strong ; to diminish : duku

noromtana. (*d*) to lack sharpness, keenness, flavour : ne holaḍ eilkate *noromtana* ? ne tamakudo *noromtana*. (*e*) to become meek, gentle : eilkae haṛamtana enka montaĕ *noromtana*, the older he gets, the more gentle he becomes. (2) impers., with inserted pr. prn. (*a*) to find smth. soft : ne mandi *noromjaḍmea* ei ? (*b*) to feel less strong : nimirdo perę *noromjaṫia*. (*c*) to perceive that smth. lacks sharpness or flavour : ne holaḍ tisinado *noromjaṫia* ; tisinạ marcido *noromjaṫia*. (*d*) to feel moved to gentleness and pity : kīsiakante rîrî tāsilmentena senkena, mendo en horoạ honko rengete nșeabaakan lelto *noromjaṫia*, eakaere laioaina menkeda, in my anger I went to claim back the loan I had given him, but when I saw his children emaciated by hunger, I was moved to pity and said to myself : nothing can be done !

noroạ-en rflx. v., (1) to work, walk, run, study or scold slowly : ne uri sene *noromena*, racịdoe jōrea, this bullock is a slow walker, but a vigorous puller ; puraḡem *noromentana*, soben gatiko itunreko paromjaḍma. (2) to do smth. to a lesser degree than before : mandido hasuraṭe nimire *noromentana*, owing to his sickness he eats less at present ; hola iminaṇ saṇagin tisiṇ kabu seneabu *noromena*, let us not walk as far as yesterday ; jumbuṛi (or jumbuṛire) kae *noromentana*, he does not correct his greediness for food. (3) to speak gently or meekly : kaji (or kajire) *ncromenme*.

noroṃ-o p. v., (1) meanings corresp. to the trs. : sen *noromjana*, enamente kale tebaṭaḅkeḷkoa ; hasute iniạ pere *noromjana* ; holado geliral gaṉḍi senlena, tisiṇ *noromjana* ; ne holaḍdo sarsar hodente *noromjana* ; kaji *noromlena*, enamente operaṇ kẽ hobajana ; kajipe *noromlenree* kã sakukeḍpea, even when you were spoken to gently, you were displeased. (2) to become soft ; to become less strong, to diminish ; to become gentle : duku *noromtana* ; haṛamtanre puraṇ horokoṇ mon *noromtana*. (3) of a clock, to get behind the time : ghaṛi tisinado *noromotana*.

V. adv., with or without the affs. *anje*, *ge*, modifying *sea*, *alau*, *bani*, *rikua*, *poroge*, *jau*, *eliker*, *baji*.

nosor, **nosore** poetical form of *hosor*, parallel of *arige* and *rage* :

Buruīte naṇagumeko, he sondari,
Bu raie nosoreneko
Niku eiko tulalu'uoa, he sondari ?
Niku eiko gaṇḍarasĕṛî ?
—Nikugeko tulalaiuna, he sondari,
Nikugeko gaṇḍarasĕṛî.
Dijaḍimbu ḍeletekoa, he sondari,
Puṇḍi ramḅaṛa rututekoa.

O beautiful one, the people who come down from the hills to the valleys, are they the merchants who weigh salt and sell garlic ?—Yes, beautiful one, they are the same, and their drums are round like the little wild melon that grows in our villages ; their flutes are as thin as the stems of the Phaseolus pulse,

Jojo, gatiṇ, nuĭugaiṇame,
Baru, gatiṇ, nosoraiṇme.

O my friend, throw me down from the tree pods of tamarind; throw me down fruits of the Seleichera trijuga tree.

nōt, nōto (II. *nath*) I. sbst., a small silver or golden ring piercing a side of a woman's nose; a small or large ring piercing its partition; a broad and flat ornament like a tack fixed on its side: *nōtobu* kiriŋea.

II. trs., (1) to make into such an ornament: ne samṛom *nōtoemc*. (2) to put on such an ornament: aĭńąc *nōtokeda*, nądo etą kiriŋainape, she has put my ring on her nose, now buy me another. (3) to supply or present with such an ornament: ne daŋgṛiko *nōtotąia*. (4) fig., of a child, to let the mucus dangle from the nose: en hondo lelipe, suluĭĭ *nōtoakada*.

III. intrs., in the df. prst., fig., of mucus, to dangle from the nose: en honą suluĭ *nōtotana*.

nōt-en, nōto-n rflx. v., to put on such an ornament: *nōtonam* ci kamą?

nōt-ą p. v., (1) to get such an ornament on the nose: *nōtoakanae*, she has a ring on the nose. (2) of mucus, to dangle from a child's nose: en honą suluĭ *nōtoakana*.

nōṭ, nōṭo, lōṭ, lōṭo (from the Engl.) sbst., a banknote: ṭakarą *nōṭo* aiŋatąre meną.

noṭaŋ-kočaŋ, laṭaŋ-kočaŋ poetical syn. of *liṭilopoŋ*. In Has. only *laṭaŋkočaŋ* is known:

Susunkodoko tebąlenare,
Noṭaŋkočaŋko seṭerlenare.
The dancers have reached the dusty dancing ground.

nô var. of *nom*.

nôê, noe syn. of *hīn*.

nôgom, nôgom-nôgom, nôgom-tôgom vars. of *logom*.

nôṛâ cfr. *hici*, I. sbst., the act of a dog shaking and jerking the animal it has got hold of: *nôṛâle* purąe jamburkĭa.

II. trs., thus to shake: miąḍ janḍu seta alea setae *nôṛâkĭa*, a shaggy dog took ours by the neck and shook it.

nôrâ-ą p. v., corresp. meaning: ne kulaĕ purągee *nôṛâlena*, cnamento ūr eccabaṛaakana.

nū (Or. *onnā*, to drink) also *nu* in all the cpds. below, 1° to drink water, I. sbst., of animals only, an occasion of drinking water: abuą uṛiko tisiŋado *nū* kako namakada.

II. adj., (1) with the name of an animal, which drinks always copiously: nīdo kenṭeḍ *nū* keṛa, huṛiŋhuṛiŋate kae asadica. (2) with *dą*, also *nūĭ dą, nūĭą dą*, water for drinking; drinkable water, and especially the acidulated water, called *basi dą*, in which cooked rice has been kept: *nū* dą omaiŋape; *nūĭ* dąm asitana ci ābenteą? Dost thou ask water for drinking or for washing thy hands and face?

III. trs., (1) of animals, to drink water; of people, to drink water or a liquid not intoxicant: eādope *nūkeda* ci aūrige? Have you had your tea or not yet? (2) to eat with a spoon or leaf spoon smth. more or less liquid, as soup or watery stew.

IV. intrs., same meaning: nądo

nṛiko *nūlana*.

nū-n rflx. v., in jest, of animals, to drink water : ne keṛa tisinado puraṛgee (or daṛ puraṛgee) *nūntana*, this buffalo drinks a lot to-day.

nū-ṛ p. v., meanings corresp. to the trs. : ne caṭuraṛ *nūṛka*.

2⁰ to drink intoxicants, I. sbst., (1) the habit of drinking : nīre *nū* puraṛ banoa. (2) an occasion of drinking intoxicants : *nūr* namakada, tisinaṛdo kamite kae sena.

II., adj. (1) with *hoṛo*, a person addicted to drink : nīdo kenṭeḍ *nū* (or *nunū*) hoṛoge ; in entrd. to *nūr hoṛo*, a person drinking on a given occasion. (2) with *ili*, also *nūr ili*, *nūrṛa ili*, rice beer one intends to drink : *nū* ilipe akiḍtada ci akiriṛa ili ? Are you brewing rice beer for yourselves or for sale ?

III. trs., to drink an intoxicant : arkim *nūrṛa* ci ?

IV. intrs., same meaning : en oṛaṛe tisinaṛko *nūlana*.

nū-n rflx. v., in jest or scorn, same meaning : setaṛre moḍ cipi iliṛ *nūnjana*.

nūṛ p. v., (1) prsl., of an intoxicant, to be drunk : ili *nūjana* ci menaṛgea ? (2) imprsl., same meaning : en oṛaṛe tisinaṛ puraṛge *nūjana*.

3⁰ syn. of *jembeḍ* trs., of tigers, the snake called *gaṛabiṛa* (probably a a python), leeches, bedbugs and mosquitoes, to suck smb.'s blood : kula aleaṛ keṛa goṛkiṛi maĕome *nūkiṛa*, jomdo kae jomkiṛa, a tiger having killed our buffalo did not eat it, but only drank its blood.

nū-n rflx. v., same meaning : kulado jontuko goṛkekore sida maĕome *nūna*, en taĕomtee jomkoa.

nū-ṛ p. v., of a man or animal, to get his, or its, blood sucked out by a tiger, etc. : miaṛ hoṛo *gaṛabiṛa* tolkiṛi maĕome *nūjana*, a person fording a river got all his blood sucked out by a *gaṛabiṛa* which had caught him in its coils.

4⁰ syn. of *siṛ*, I. adj., also *nūr*, with *tamaku*, pipe tobacco ; the hookah mixture of tobacco ribs and molasses, called *guṛaṛ* : *nū* (or *nūr*) tamakum kiriṛaṛlaṛ ci jom tamaku ? Hast thou bought *guṛaṛ* or tobacco ? Belaṛt hoṛokodo eṭa rakam *nū* tamaku hukareko lagaĕca, aṛ hukaetako judagea, Europeans fill their pipes with another kind of smoking mixture, and their pipes also are different from our hookahs.

II. trs., to smoke tobacco or the hookah mixture ; to smoke a hookah, pipe, cigar or cigarette : netaṛre dōlen guṛaṛi okoe *nūkeda ?* hukam *nūlaṛ* ci ? eunagile *nūkeda*.

nū-n rflx. v., same meaning : ennaṛāte cunagigem *nūnlana*, kamido kacim uṛunamjada ?

nū-ṛ p. v., corresp. meaning : hukado Naguridisumre puraṛ *nūus*, Ṭamaṛ oṛaṛ Singdisumre cunagi, in Naguri the hookah is mostly smoked, in Tamar and Singbhum cigarettes.

nū-ader trs., to take smth. with water, using water as a vehicle.

nūader-ṛ p. v., to be taken with water.

nū-anjeḍ, nu-anjeḍ 1⁰ Nag., var. of *nunuanjeḍ*. 2⁰ Has. I. sbst., the act of emptying in one draught ;

moḍ eipi ili *nūanjeḍtee* buljana, osoraosoree nūkeḍredo kae enkajana honaŋ, by emptying a whole bowl of beer in one draught he got drunk, this would not have happened if he had drunk it in interrupted draughts.
II. trs., to empty in one draught : niminaŋ ilim *nūanjeḍkeḍte* kam berberaŏjanredo, jūderaŋ ! If thou quaff in one draught so large a quantity of beer, thou wilt be sottishly drunk.
nūanjed-en rflx. v., same meaning : nīdo isu ilii jiraŏdaŗia, moḍ eipi ilii *nūnjedenjana* aḍ enkaraŋ enkagee taĭkena, he can bear a lot of drink, he emptied a whole bowl of beer in one draught and was as sober as before.
nūanjed-ę p. v., of a whole quantity of drink, to be quaffed in one draught : ainąte niminaŋ ili kā *nūanjedea*.

nū-aŋgoḅ, nu-aŋgoḅ Nag. syn. of *nūoŋgoḍ*.

nū-aŗągu trs., to wash down with water what is in the mouth or sticks in the throat.
nūaŗăgu-ę p. v., corresp. meaning.

nū-asadi trs. and intrs., (1) to drink as much as one happens to desire. (2) syn. of *nūsapaŏ*, to drink many and many a time : en oŗąre iliiŋ *nūasadiakada*, mendo janaŏ koroĕmotoĕge, many and many a time have I drunk beer in that house, but never to my heart's content.
nūasadi-n rflx. v., same meanings.
nūasadi-ę p. v., corresp. meanings.

nū-au trs., (1) to bring water or an intoxicant, drinking often of it along the way : ne botolore arki perçlena, *nūnukedaiŋ* enamente botolore talagea, the bottle was full of liquor, but I drank all along the way, that is why it is half empty now ; miḍ botolodole *nūaukeda*, bar botolole tebąla, we brought two bottles full till here, of the third we drank all along the way. (2) to come, drinking on the way wherever water is to be got : gaŗaparteḍ ḍaiŋ *nūnukeda*. (3) to come after having drunk : neredo ili kā taĭkeŋa, aeą oŗąātee *nūnakada*, there was no beer here, the beer he has drunk, he drank it before coming. (4) also intrs., to go and have a drink and come back : dale *nūaukeda* (or *nūaukena*).
nūau-n rflx. v., same meanings : miḍ botolo arkiko *nunnjana*, bar botoloko tebąleda ; jū, da *nunname*.
nūau-ę p. v., corresp. meanings : ne botoloraŋ arki barabarite *nunjana*, half the grog in this bottle was drunk along the way.

nuḅą I. sbst., (1) darkness, want of physical light : soban muli kiŗĭkiakana, enamente ne oŗąre sinagi dipĭli nuḅą kā taĭna. (2) syn. of *kódsi*, fog, mist, driving mist : aĕarutarraŋ burure *nuḅądo* puraŋ lelętana. (3) in the cpd. *meḍnuḅą*, sudden and momentary dimness of the eyes not caused by a dazzling light : tisinagapa *meḍnuḅą* namjąĭńa, these days I get fits of dimness in the eyes.
II. adj., (1) dark, without physical light : *nuḅą* oŗąreŋ gitĭkena. Note the saying : neado *nuḅą* oŗąraŋ kaji, okoe kajidaŗia ? No body can foretell this with certainty, we are in

the dark about the future. (2) covered with a fog or with mist : han *nubą* buru japąre kumainatakoą hatu meną. (3) with *tɛëad*, a dark place. Also used as adj. noun : *nubąre* alope duba. (4) with *dipĭli*, the time when it is dark. Also used as adj. noun : *nubąreą* urunalena, tikinia tebąlą, I started before dawn and reached at noon. (5) with *dipĭli*, syn. of *sandi dipĭli*, the day of the new moon : *nubąre* mąjan batako kako hubĭjako monea, it is said that wood for roof laths is not attacked by boring insects if cut on the day of the new moon.

III. trs., (1) of the moon, to cover people or the country with darkness by being a new moon and thus failing to shine : tisinado candu *nubątadbua*. (2) of clouds, to hide the moon and thus cover people or the country with darkness : hɛrare rimbil *nubąkedlca*. (3) of a fog, to surround people or cover a place with relative darkness in daytime : būduhulanado pudga *nubąkedbua*. N. B. The sbjs. *candu*, *rimbil*, *pudga* (which are personified), need not be expressed, they may be replaced by the prnl. sbj. *e* : tisinadoe *nubątadbua*. This sentence is used in the three preceding meanings. (4) to leave a place in darkness by taking away the lamp or not lighting it : dine idikedci goța orąe *nubątada* ; orądo cią enkape *nubątada* ? dibĭri banoa ei sunum ? Note the saying : eu hon goța orąe *nubąkela*, that child (an only child or the pet of the whole family) has darkened the house and plunged it in gloom by its death.

IV. trs. caus., (1) to cause smb. to be overtaken by darkness : jagartepe *nubąjąĭńa*, iminanągebu jagara. (2) to cut off smb.'s light ; to stand in smb.'s light : dia sōje alo n tinagunam *nubąjąĭńa*, do not stand between me and the lamp, thou puttest me in darkness.

V. intrs., (1) of the moon, clouds or a fog, to cause darkness as described : nimirdo candu *nubątana*, the moon is nearly new ; tisinąe *nubątala*. (2) imprsl., of the night, to be dark owing to the new moon or to clouds ; of the day to be darkened by fog or mist : tisiną *nubątana*, this is a dark night ; hola *nubąkera*. (3) imprsl., to get dark : marbu sentabea, *nubątana*, come, let us walk fast, it is getting dark. (4) to be in the dark owing to smb. standing in the light : *nubątanaiąą*, diatąēte parkanme. (5) imprsl, with inserted prsl. prn., (*a*) to find that it gets dark : *nubąjąĭńa*, dia salgaŏ-tabepe. (*b*) to find a place dark : no orądo purąge *nubąjąĭńa*. (*c*) to have a sudden and momentary dimness of the eyes : jętetanre misamisa *nubąĭńą* (or *medanubąĭńa*,), pĭti cimą jorjąĭńa, I must have a strong attack of bile, in the sunshine I have sometimes a sudden dimness of the eyes.

nubą-n rflx. v., (1) to remain in the dark without lighting a light : cenąmente nekape *nubąntana*, orąre dibĭri ei ceną banoa ? (2) to remain somewhere till it gets dark : holado pĭtire cilkatem *nubąnjana* ?

nu-p-nubą, rcpr. v., of some people, to stand in the light of others : diasą tiągukepeseḑteko *nupubątana*.

nuba-gą p. v., (1) meanings corresp. to the trs. : (*a*) gapa candų *nubagoa* ci meaą ? gapabu *nubagoa* ci meaą ? (*b*) barakodo jeṭesiągi purą *nubagoa* ; puḑgatele *nabąjana*. (*c*) rimbilte holanida goṭa disum *nabąlena* ; horare rimbiltele *nubąjana*. (*d*) lalṭine idikeda, nądobu *nubąjana* ; oṛąre ceṛąmentepe *nubągątana* ? ḑibĭri banoatapeą ? en honą gonoą̆te goṭa oṛą *nubaakana*. (2) meanings corresp. to the trs. caus. : (*a*) inkuą jagarteą *nubąjana*. (*b*) *nubągątanaią*, dia sājeāte parkanme. (3) to be overtaken by the darkness of night : horarepe *nubagoa*, lalṭin idijompe. (4) imprsl., of the night, to be dark owing to the new moon or to clouds : holanida *nubąlena* ; of the day, to be darkened by fog or mist : hola *nubąlena*. (5) imprsl., to get dark : marbu sentabea, *nubągąlana*.

VI. adv., with the afxs. *ange*, *ge*, (1) modifying *senbaṛa*, *hijų*, *tebą*, *kul*, *rĭka*, *aṭăkar*, *lel*, *lelą*, etc. (2) modifying *meḑ*, syn. of *rondoą̆meḑą* : reągete *nubągee* meḑjada, his eyes are sunken because he starves.

nubą-au cfr. *japuḑ*, intrs., of rain, to approach in a dark sheet that blots out the landscape : siągituṛąsąete dą *nubąaujada*.

nubą-giṛią p. v., syn. of the 2nd meaning of *neḑgiṛiy*, of fruit, to become black by ripening : ne kuda *nubągiṛiakana*.

nubą-nuduunnuduur syn. of *latalĕka*

nubą, intensive of *nubą*, like which it is constructed, but referring only to the pitch darkness caused by clouds obscuring not only the moon ut also the stars, in cntrd. to *gondoraḑ nubą*, a darkness such that at a distance of some 50 paces, a man s seen but is not recognized. As adv. it takes also the afxs. *ąge*, *tan*, *tange*.

nũ-bi I. adj., with *lāṛ*, same as *nūbīakan* : *nūbī* lāṛre cilka manḑiiną soabea ?

II. trs. and intrs., to drink oneself so full that one cannot eat for some time after : dąiną *nūbīlada*, moḑ ghanṭa taĕomte manḑi omainape ; lāṛī *nūbīakaḑa*.

nūbī-n rflx. v., same meaning : cā kūḑ cinilere honko *nūbīna* (or lāṛko *nūbīna*), when the tea is much sweetened, children drink till they can no more.

nūbī-ą p. v., (1) of water, etc., to be drunk so as to fill the stomach : ili *nūbīakana*, enate manḑi kaeątana. (2) of a person or his stomach, to get full of drink : nīdoe *nūbīakana*, enate nąą manḑi kaeątana, taĕomte omaipe ; inią lāṛ *nūbīakana*, enate cetanregee saĕaḑjada, he is short of breath because he has drunk too much.

nũ-binga Has. Nag. **nũ-biąga** Nag. cfr. *nūjuda*, I. sbst., the act of drinking, separately and on the sly, a quantity of beer above what the others get : moḑ taĕa racare hąṭiąlena, bar cipido *nūbingate* cabajana.

II. trs. or intrs., (1) to drink as described : moḑ cipi ilĭkiną *nūbiągakeda* ;

aledo babarapi puŗule ţolena, amdom *nūbingaleda* cimaḍ, enamentem bullena, we got each two or three cups, thou most likely hast drunk more on the sly since thou art tipsy ; bar hoŗo oŗą bitarrekiŋa *nūbingatana*. (2) to bear liquor better than others ; ne hature nīge ilii *nūbiŋgaea*, iŋi bulo iminaŋ ilite apaulekankodo api hoŗoko bulea, in this village it is he who can stand the greatest quantity of beer, what is needed to make him drunk is enough to intoxicate three like myself.

nūbinga-n rflx. v., same meanings : oŗąte bololenei *nūbingantaniŋ* tobątaḍkiŋa, 'nē, amo'kiŋ motainŋtanei aĭńoge bar puŗuiŋ *nūbinganjana*, entering the house, I found the two of them drinking more in secret, when they told me 'Take, drink thou also' I too drank two cups on the sly ; ape ţolare ili okoe *nūbingana ?*. Who, in your hamlet, can bear the greatest quantity of beer ?

nūbinga-ŋ p. v., of beer, to be drunk on the sly as described : moḍ taŏa racare haţiŋalena, bar cipido *nūlingajana*.

nū-boĕl ofr. *nūlasur*, I. sbst., the drinking water to wash down what sticks in the throat : hoţŋre djakan jaŋ *nūboĕlle* aŗăgująna.

II. trs., (1) to wash down, or swallow, with water what sticks in the throat : ţoţoŗâre juraakaŋ lupuko dątee (or dąloe) *nūboĕlkeda*. (2) to drink water for this purpose : guŗŭlulupuţee dįlena, dąe *nūboĕlkeda*.

nūboĕl-en rflx. v., same meanings : digoţanae, dą omaipe, *nūboĕlenka*.

nūboĕl-ŋ p. v., corresp. meanings.

nū-bubŭkaŏ I. sbst., (1) satiety which leads people to throw away part of their beer : *nūbubŭkaŏ* namkeḍkoa, enamente iliko giŗibaŗajada. (2) drunkenness which leads people to quarrel or fight : *nūbubŭkaŏrąleko* eperaŋtana ; nąḍo *nūbubŭkaŏ* menąŋ, enamentekiŋa nekatana, gapado jetaŋą kako kapajia, they are drunk, that is why they behave like this, there will be no quarrelling tomorrow.

II. adj., with *hoŗo*, (1) a person sated with drink so as to throw away part of his beer : *nububŭkaŏ* hoŗoko iliko giŗibaŗajada. (2) a drunk person who quarrels or fights : *nūbubŭkaŏ* hoŗoko gopoĕţana.

III. trs. or intrs., (1) to drink to satiety, as described : iliko *nūbubŭkaŏkeda*, enamente aminaŋ hiŗibaŗaakana, they have drunk to satiety, that is why so much has been spilled. (2) to drink so as to get drunk and quarrel : ili *nūbubŭkaŏkeḍei* gopoĕkiŋa ţanaŏkeda, being drunk they want to fight.

nūbubŭkaŏ-n rflx. v., same meanings : *nūbubŭkaŏnjanako* ; iliko *nūbubŭkaŏnjana*.

nūbubŭkaŏ-ŋ p. v., of beer, or liquor, to be drunk as described.

IV. adv., with the afxs. *nge*, *ŋge*, *nleka*, *ŋleka*, modifying *om*, *til*.

nū-bul to drink so as to get drunk. Constructed like *nūbī*.

nū-copaŏ syn. of *nūsĕbe*.

nū-deŋga I. adj., (1) with *ili*, beer intended for others, which one

joins to drink: *nūdeŋga* ilitee bultana. Also used as adj. noun: *nūdeŋga* janaŏm namjada, madaĭti kamido musiąo kam ṭọtana, thou always joinest in drinking the beer, but never in the work to pay which it is prepared. (2) with *hoṛo*, a man who joins in drinking the beer intended for others: madaĭti kamikenkoāte *nūdeŋga* hoṛoko puṛąko taĭkena. Also used as adj. noun: *nūdeŋgakolo* ciṃin hoṛoko taĭkena?

II. trs., to help drinking what is intended for others: cāiṇą *nūdeŋgakeḍkoa*; cāiṇą *nudeŋgakeda*.

III. intrs., same meaning: nīdoe *nūdeŋgalana*.

nūdeŋga-n rflx. v., same meaning: ili *nūdeŋganme*; miḍ caṭuṛą ili *nūdeŋganme*, help us to empty a pitcher of beer. N.B. The sentence: nē, moḍ puṛṛuleka *nūdeŋgaanme* (from the adj. *nūdeŋgaan*), restricts the help to a cup or two: here, take a cup or two, and thus help us to drink.

nūde-p-eŋga (1) repr. v., to help each other in drinking when occasion arises: ale haturedo ili puṛąsale *nūdepeŋgalana*. (2) sbst., this custom: ne hature ili *nūdepeŋga* banoa ei? Do people not come and help to drink in this village?

nūdeŋga-ę p. v., (1) to be helped in the drinking: ililе *nūdeŋgajana*. (2) of a drink, to be drunk not only by those for whom it was prepared, but also by others: madaĭtiili *nūdeŋgajana*.

nūdeŋgaan adj., having acquired drink by joining others: moḍ puṛṛulekae *nūdeŋgaan*, he drank a cup or two to help us; nē, moḍ puṛṛuleka *nūdegaanme*, here, take a cup or two, helping us to drink.

nū-derę I. adj., (1) with *ili*, the brew left in a pot from which less than half was taken out on a former occasion, in entrd. to *cąsaṛę ili*, any quantity of brew left in the brewing pot formerly or just now; *cipasaṛę ili*, brew still left in one or several pots full or no more full; *nūsiṛę ili*, beer which has been squeezed out but not drank and is left over in one or several pots: *nūderę* ili gapa cipaeba,ka; *nuderę* ili kako bonagaea, beer from brew, part of which was taken from the pot on a former occasion, is never used for sacrifices. Also used as adj. noun: *nuderę* tisiṇą cipaepe. (2) with *baṇḍa*, *caṭu*, a pot more than half full of brew left over on a past occasion: miaḍḍo *nūderę* caṭu meṇą, miaḍḍo munugea, we have a pot of brew still more than half full and left from a former occasion, and one that has not been touched.

II. trs., to leave over in a pot more than half its brew for the next occasion: miaḍ caṭule (or miaḍ caṭuṛą ilile) *nūderęakada*.

nūderę-n rflx. v., same meaning: hananaĕa caṭuṛą ili kabu *nūderęna*, nūĭnūĭdo miaḍṛągebu cabautarea, let us not take a little brew from this pot and a little from that, if we drink at all let us empty one pot altogether.

nūdere-gę p. v., of more than half

the brew in a pot, to be left for the next occasion : miaḍ caṭu (or miaḍ caṭuraᵱ ili) *nūdergakana*.

nudum-nudum same as *nubᵱnudum-nudum*. As adv. it takes also the forms *nudumkennudumken* and *nudamleka*.

nū-ḍonḍo I. adj, with *ili*, (1) beer drunk without special occasion, in entrd. to *nula ili*. Also used as adj. noun : ale oṛᵱre *nūḍonḍo* misao kā namoa. (2) ordinary beer, the contrary of *lapan ili*, sacrificial beer

II. tns., to drink beer when there is no special occasion : ne ili bāmatate dōlena, bāhubinado hature ili pandejana, enamente menᵱakangea, gapabu *nuḍonḍona*, this beer was brewed for the flower feast, but on that occasion there was in the village more beer than could be drunk, therefore this remains, let us drink it to-morrow.

nūḍonḍo-n rflx. v., same meaning : ne ili gapabu *nuḍonḍona*, let us drink this beer to-morrow, though there is no special occasion.

nūḍonḍo ᵱ p. v., corresp. meaning.

nū-hapa, nū-hape trs., to drink in secret, on the sly. Constructed like *nūbinga*.

nūhapa-ᵱ p. v., corresp. meaning.

nū-har mostly used in panchayats, I. sbst., the act of partaking many times of the beer brewed by an outcast or by one liable to be declared an outcast : *nūhar* tačomte cilanraᵱ kajipe uṛuᵱjada.

II. trs., (1) to drink many times the beer of such a person : niᵱ oṛᵱre mandi kam jomlaᵱ, enado hēge, mendo ilim *nūharada* ; ne hoṛoᵱpe *nūharkeda* (understood *ili*), nᵱdo cilanpe uṛuᵱjada, ituantepe nūakaḍredo apeope cilanoa, after drinking his beer many a time, now you propose to declare him an outcast, but if you have partaken of it knowingly, you will be yourselves declared outcasts ; ne hoṛoᵱ oṛᵱrepe *nuharakada* (understood *ili*). (2) practically to wipe out a man's social uncleanness by often drinking his beer : en hoṛoᵱ sotoraḍope *nuharea* ei biᵱrkiᵱtepe cilania ?

III. intrs., imprsl., of beer, thus to be drunk ; of social uncleanness, thus to get wiped out : baṛaᵱakanao mente cuṭicuṭi kajibaṛalena, nᵱdo *nūhartana* (or nūharoᵱtana), kāᵱjᵱe cilanoa, there were some hints that he had contaminated himself with the blacksmiths, now his beer gets often partaken of, perhaps he will not be declared an outcast.

nuhar-en rflx. v., same meanings as the trs. : iniᵱ oṛᵱre (or iniᵱ ili) goṭa ṭolape *nūharenjana*, tuḍkasᵱte cilanpe bitiriḍjada ; iniᵱ sotoradope *nūharena* ei ?

nūhar-ᵱ p. v., (1) corresp. meanings : iniᵱ (or iniᵱ ili, iniᵱ sotora, iniᵱ oṛᵱre) *nūharjana*. (2) same as the intrs.

IV. It similarly occurs in the cpd. *jomharnūhar* referring to eating rice and drinking beer, or banqueting.

Note the phrase, *ili harᵱge nū*, syn. of *ili nūhar*.

nū-hara occurs in the cpd. *jomharanūhara*.

nū-haṭiⁿ, nū-hapaṭiⁿ with dl. or pl. sbj., I sbst., the act of drinking in turns from the same cup: ne honkiⁿ *nūhaṭiⁿ* kakiⁿ sukuą, juṭajanakiⁿ menea.

II. adj., having the habit of drinking in turns from the same cup: *nūhaṭiⁿ* honkodo miąd cipirege cā omakom.

III. trs. or intrs., to drink in turns from the same cup: ilido judajuda cipircle omabena, eiben *nūhaṭiⁿea ? nūhaṭiⁿ-en* rflx. v., same meaning: ne honkodo miąd cipire cā omakomko *nūhaṭiⁿenka.*

nūhaṭiⁿ-ọ p. v., of a drink, to be taken in turns from the same cup: ili miḍcipigea aḍ nunūteą oṛọdo banoa, *nūhaṭiⁿọka.*

nū-heða 1⁰ I. sbst., the condition of having got accustomed to a certain kind of drink: aiⁿąre iliraą *nūhcŏa* banoa.

II. trs. or intrs., to accustom oneself to drink smth.; to get used to it: sidado ili kae nūtan taĭkena, mātąētee *nūhcŏakeda;* Bogotakoą ilire abumente cilando banoa, mendo kaiⁿ *nūhcŏaakada*, enamente kaĭńąjana.

III. trs. caus., to accustom smb. to a certain kind of drink: ili alom *nūhcŏaia* ne hondo.

nūhcŏa-n rflx. v., same as the trs.: mātąēte iliĭ *nūhcŏanjanⁿ.*

nūhcŏa-ọ p. v., (1) same meaning: ne hoṛo ili kae *nūhcŏaakana.* (2) of a certain drink, to be drunk so as to get used to it: ili kā *nūhcŏaakana*, enamente miḍ puṛụ būrigeⁿ nūdaṛijana. (3) to be made to get accustomed to a certain drink: ne hon ili alokae *nūhcŏaọ.*

2⁰ less frequently, cfr. *nūsēbe,* I. sbst., the fact of being accustomed to accept invitations to go and drink beer in a certain house: aleą oṛąre inią *ilinūhcŏa* meną, enamente puraąsae hijna.

II. adj., (1) with *hoṛo,* a person thus accustomed: inią oṛąre *nuhcŏa* (or *ilinūhcŏa*) hoṛoko iniąrcko goānnana. (2) with *oṛą,* a house to which one is thus accustomed to go: *nūhcŏa* (or *ilinūhcŏa*) oṛąte kanekanem sena.

III. trs., to accustom oneself to accept invitations to go and drink beer in a certain house: apo oṛąre iliĭ *nūhcŏaakada,* enamente apeą oṛąre kae ṭọjanre, cekateą ekajanae menea, he is accustomed to be invited and go to your house when there is beer to drink; when he happens not to be invited he wonders why.

nūhcŏa-n rflx. v., (1) same meaning: ne oṛąre iliĭ *nūhcŏanjana.* (2) syn. of *nūscben,* to get the habit of frequenting a house where one gets sometimes beer to drink: ne oṛąre jāru kae hijụtan taĭkena, ilitee *nūhcŏanjana.* (3) to prolong a visit because one is treated daily to beer: apeą kupuldo ilitee *nūhcŏanjana,* senọrą uṛụgee bageutarlada.

nūhcŏa-ọ p. v., of beer, to be drunk by one who is usually invited and accepts the invitations: ne oṛąre ili *nūhcŏaakanamente* nere ilijan hulaⁿ asărae taĭngea, when there is beer in this house I expect to be invited,

because I often am, and generally accept.

nugu v r. of *nege*, *negeḍ*.

nuguḍ, nuguḍ-nuguḍ Has. vars. of *nogoḍ*, *nogoḍnogoḍ* Nag.

nugul, nugul-nugul vars. of *nege*, *negeḍ*.

nugu-nugu var. of *nege*, *negeḍ*.

nūŋ same as *nūŋnūŋ*, only *nūŋtana* is not used to denote the habit.

nūl, nūlą adj., with *dą*, *ili*, see under *nū*.

nū-idi trs., (1) to carry away water or an intoxicant, drinking often of it along the way : miḍ botoloe *nūidikeda*, miaḍdoe tebąkeda. (2) to go away drinking along the way wherever water can be got : tisiną gaṛaparteḍ dąiną *nūiditaiā*, purągo jeṭotana. (3) to drink before going away : *nūiditape* ci horarepe nūĭa ? (4) also intrs., to go on drinking : *nūiditanae*.

nūidi-n rflx. v., same meanings.

nūidi-ǫ p. v., corresp. meanings.

nūlleka I. intrs., in the df. prst., to be drinkable : ne ili barsiną sidare akidakana, tisiną do *nūĭlekatana*.

nūĭleka-ǫ p. v., to become or prove drinkable : ne ḍaṛirą dą maĭlage taĭkena, arǫlentąēto *nūĭlekajana*.

II. adv., with or without the afx. *angc*, *do*, *ge*, *te*, *tcdo*, modifying *parciǫ*, *rikaǫ*, *lclǫ*, *loloǫ*, *aŭriǫ* and, in the case of rice beer also *isin*, for drinking, so as to be drinkable : ne dą *nūĭlekatedo* purą lologea, this water is too hot for drinking ; ne ili *nūĭleka* aūria, this beer has not yet become drinkable, has not yet sufficiently fermented.

auūĭlekan adj., drinkable : ne ili barsiną sidare akidakana, tisiną do *nūĭlekagea*.

nūŋ-nūŋ, nūŋ contrary of *ṭaðṭað*, I. sbst., the habit of speaking in a low and very weak voice : ne hoṛore *nąŋnąŋ* meną, saḍkasoḍkakodo (those who are somewhat deaf) nīą kaji kako aĭumdaṛia.

III. adj., (1) with *hoṛo*, a person with this habit : *nąŋnąŋ* hoṛope paṛaðrikataąia, kalo | aĭumdaṛitana. Also used as adj. noun : miaḍ *nąŋnąŋ* caṭireko joarrikalja, aĭumtankoą mondo cṭąkorege taĭnjana, at the birth purification ceremony they charged a weak-voiced man with the toast, he could not arrest the attention of the hearers. (2) with *jagar*, speech in a low and very weak voice : *nąŋnąŋ* jagar aĭumte asadijąĭńa. Also used as adj. noun : amą *nąŋnąŋ* kale aĭumdaṛitana.

III. trs. and intrs., to speak thus : jagare (or paṛaðe) *nąŋnąŋkeda* ; *nąŋnąŋkeḍleae*, aĭum kale padarsinjana ; jagar alom *nąŋnąŋkoa* ; cekanąm *nąŋnąŋtana* ? What dost thou say in thy low, weak voice ? *nąŋnąŋiadae*.

IV. intrs., (1) in the df. prst., to have the habit of speaking thus : ne |hoṛo *nąŋnąŋtana*. (2) imprsl., with inserted prsl. prn., to find the speaker's voice too low and too weak : inią jagar purągе *nąŋnąŋkiń̃a*.

nąŋnąŋ-n rflx. v., to speak thus : kakălanǫeme, puragem *nąŋnąŋtana*.

nąŋnąŋ-ǫ p.v., (1) thus to be spoken ; thus to be addressed. (2) to get

the habit of speaking thus : ne hoŗo *nūḻnuḻjana*, enamente ilire ciulaŏ kale joarrikaia.

V. adv., with or without the afxs. *ange*, *ge*, *ŋge*, *tan*, *tange*, also *nūḻleka*, *nūḻkennūḻken*, modifying *kaji*, *jagar*, *paŗaŏ*, *kakăla*, *rika*, *rikan*, *aŧăkar*, *ăŧumŋ*. The simple form *nāḻ* does not take the afxs. *tan*, *tange*.

nū-inuŋ, **nu-inuŋ** I. trs., (1) of children, to drink slowly by little draughts, or make a semblance of drinking, because not thirsty : honkiŋ loŧaraŋ daḳiŋ *nūinuŋkeda*. (2) of grown-ups, to sip, to lose one's time sipping : ilim *nūinuŋjada* ci basidaŋ.

II. intrs., (1) of children, to play at drinking, with empty cups : honko midganŧageko jominuŋkena oroŋ *nūinuŋkena*. (2) meanings of the trs. : ne hon kā tetanjaia, mendoc *nūinuŋtana* ; cipitege nūkem, kūḻtem *nūinuŋtana*, drink from a bowl, thou losest thy time drinking by means of a leaf spoon. (4) to lose one's time drinking beer without bothering about work : karca bugige calaŏŋotana oŗoŋ honkotae daŗiakana, enamente iligee *nūinuŋtana*, he is well to do and his sons are up to the work, that is why he passes his days drinking beer.

nūinuŋ-en rflx. v., same meanings : honko sama puŗuteko *nūinuŋenjana* ; ne hondo daŋe *nūinuŋentana* ; hoŗŏsaŏkeaiŋ men do kā, tala cipi ilige enaŋūtem *nūinuŋentana*, for a long while thou art sitting over half a bowl of beer, instead of emptying it at once. (3) tisinganpado iligem *nūinuŋentana*, loĕonkotabu miado kā siŋtana, at present thou loses thy time at drinking bouts, all our fields remain unploughed.

nūinuŋ-ŋ p.v., (1) meanings corresp. to the trs. (2) imprsl., of such drinking or sham drinking, to take place.

nū-inguḍ, **nū-ingul** Nag. vars. of *nūoŋgoḍ* Has.

nū-juda syn. of *nūbinga*, in the first meaning.

nujur-nujur Nag. var. of *lujur-lujur* Has. Nag.

nū-kabu intensive of *nūasadi*.

nūke-namke from *nū* and *nam*, cfr. *kajikenamke* under *kajinam*, trs., to drink indiscriminately. This occurs (1) in the indet. or f.ts. : rōgdipĭli jānjetan daŋe alom *nukenamkea* (or *nūkeḍnamkea*). (2) in the past ts. : parci daŋ kalo namkeḍei, senderadipĭli jānaŋle *nūkenamkeda* (or *nūkeḍnamkeda*).

nū-ŋnam-ŋ p.v., corresp. meaning, occurring (1) in the indet. or f.ts. : tetaŋ jūrakanre jānaŋge *nūŋnamoa*, anything will be drunk when the thirst is great. (2) in the past ts. : jeŋe jūrlen dipĭli daŋ kā namjanci, jā keŗaoŗaraŋ *nūjannamjana*, when it was very hot and we found no clear water, that found in the wallowing place of a buffalo was drunk.

nū-kiriḍkiriḍ, **nu-kiriḍkiriḍ** in jest, intensive of *nūbī*.

nuksan, **nuksān** Nag. vars. of *nokŏsan*.

nū-kulkul in jest, intensive of *nūasadi*.

nū-kumbūṛu (1) syn. of *nūhapa*. (2) to steal beer or liquor and drink it. Constructed like *nūbinga*.

nū-kur I. sbst., the act of waiting till smb. is gone before drinking beer, or of drinking it before his arrival, so as not to let him partake of it: apere apisa *nūkur* leljaua. (2) the habit of acting thus: ne hoṛokoro *nūkur* banoa.

II. adj., with *hoṛo*, syn. of the noun of agency *nūkurnį*, a person with this habit: inįdo janaŏre enkan *nūkur* hoṛoge (or *nūkurnįge*); apelekan *nūkur* hoṛoko (or *nūkurko*) nę enaṇiṇa leljaḍkoa, apisa kupul deate ili nūtaniṇa lelkeḍpea, I never saw the like of you for waiting, to drink beer, till a guest has turned his back and gone away, I have seen you thrice acting thus.

III. trs., (1) to drink beer as described: kupul deakeḍei iliko *nūkurkeda* (or *nūkurkena*). (2) to exclude smb. from drinking beer, as described: tisiṇado en kupuipe *nūkurjąia* (or *nūkurtana*). It may be used in jest when the exclusion is unintentional: *nūkurkeḍmcale*, alom huṛiṇajīoa.—Baijana mar! hijųtanae mentedope kumuĭa ci oṛǫ? We have just finished drinking our beer, not expecting thee, do not be sorry.—All right! What is done is done; you could of course not dream that I was coming.

nūkur-en rflx. v., same meaning, intentionally: kupul senǫjanci iliko *nūkurenjana*; apelo tisiṇa kupulpe *nūkurentana*.

nūkur-ǫ p. v., corresp. meanings, also unintentionally: (1) kupul taĭkendipĭli kape cipakeda, nądo ne ili *nūkurǫtąn* aṭąkaroṛǫtana, when your guest was here you did not prepare a cup, now this beer looks as if it were drunk behind his back.

nukŭri (H. *naukrī*) I. sbst, service or employment under non-Mundas: *nukŭriĭ* namakada Racine.

II. intrs., to be in the service or employment of a non-Munda: thanaree *nukŭritana*; apisirmae *nukŭrikeda*.

nukŭri-n rflx. v., to accept such service or employment, or remain in it: are sirma *nukŭrinjanciĭ* hokajana.

nukŭri-ǫ p. v., imprsl., of such service or employment, to be taken or kept: api sirma *nukŭrijana*, nądoiṇa hokąṇ.

nukŭri-cakĭri cfr. *dasiguli*, jinglo of *nukŭri*, connoting plurality.

nūkŭri-hoṛo sbst., a man in the service or employment of a non-Munda. The corresponding plural jingle is *nokarcakarko*.

nūkŭri-kami sbst., the work of a servant or employee of a non-Munda.

nukŭri-ṭaka sbst., money gained by being in the service or employment of a non-Munda: *nukŭriṭakate* keṛale kiriṇatąia.

nukŭsan, nukŭsān vars. of *nokŏsan*.

nulą poetical form of *hulą*.

nū-lą I. sbst., the act of drinking too much, so much that one either vomits or gets drunk: *nūlą̄te* (or ili *nūlą̄te*, arki *nū'ą̄te*) sobeṇiko bulea kāredoko ulaea.

II. adj., with *hoṛo*, syn. of the noun

of agency, *nūlą̄nį*, one who drinks too much: *nulą̄ hoṛo kae bulǫredo, cilkanį tobe buloa?*

III. trs., (1) to drink too much: ili holae *nūlą̄keda*, leṛepeteṛetane rikajana, he drank too much beer yesterday, he had to lie down; jagaṛa-ili mente kaiṇ aṭăkarlą, enaten *nulą̄keda*, aminaṇ kaiñą̄jaṇa honaṇ. (2) to drink more than another: aledo babar puṛų̄le nūlą, Maṇgrado bar puṛų̄ iliĭ *nūlą̄leda*, we drank each two cups of beer, except Mangra who took four; moḍ puṛų̄ ilim *nūlą̄kiñą*, thou hast drunk a cup of beer more than myself. (3) cfr. *nūbinga*, to stand beer or liquor better than ǫthers: apere ili okoe *nūlą̄ca?*

nūlą̄-n rflx. v., same meanings: (1) amdo ilią̄parteḍ nekagem *nūlą̄ṇa*, ne dastur hokauteremo; ojoṇ kaṇ ituaṇrodo nuṇūge bagetaṇ, whenever there is beer, thou drinkest too much, such a habit must be stopped, if thou knowest not how much thou canst stand, then give up drink altogether. (2) aiṇūto cimin puṛų̄ ilim *nūlą̄ṇjana?* (3) alere ne haṛam iliĭ *nūlą̄ṇa*.

nūla-p-ą̄ (1) repr. v., to compete at drinking the most: marlaṇ *nulapą̄*. (2) repr. trs., same meaning: ilikiṇ *nūlapą̄jada*. (3) sbst., such a competition: aliṇre *nūlapą̄* hola hobalena; *nūlapą̄re* Birsa harătiṇkiñą.

nūlapą̄-n repr. rflx. v., to compete at drinking the most: marlaṇ *nūlapą̄ṇa*; ilikiṇ *nūlapą̄ṇjana*.

nūlapā-gǫ repr. p. v., of beer or liquor, to be drunk in competition: ili *nūlapą̄lena*, sobenkoēte Haṇgera jitaŏjana, beer was drunk in competition, Hangera drank the most of all.

nūlā-gǫ p. v., meanings corresp. to the trs.: (1) ili *nūlą̄jana*, nā̆do seṇ kam daṛitana. (2) ili tisiṇ okoete *nūlą̄jana?* By whom was beer drunk the most to-day? miḍ puṛų̄ ilim *nūlą̄lena*, puraḍgedo kaiṇ huṛiṇ-leḍma, I did not leave thee far behind in drinking, thou hast drunk only a cup less. (3) ne ṭolare ne hoṛote ili *nūlāgoa;* in this hamlet beer is stood best by this man.

nulamali poetical form of *ulmāl, golmal:*

Nete raji nero, *nulamali* disuma biuretana.
Nete raji nere *nulamali* gamaĕdo sekoretan.

In this part of the kingdom, the disturbed country is in turmoil.

nū-lasur, nu-lasur I. sbst., the drinking of water to wash down what sticks in the throat, or to stop hiccough. In the Mundas' belief hiccough is caused by smth. sticking in the throat: *nūlasurte* hoṭǫṛą̄ soben aṛăgujana; *nūlasurte* hią̄ hokajana.

II. trs., to wash down or swallow, with water, what sticks in the throat or what causes hiccough; to drink water to wash down what sticks in the throat; to stop hiccough by drinking water: ṭoṭoṛâre juṛaakan lupų̄ko dą̄tee (or dą̄lǫe) *nūlasurkeda;* hiątanreko *nūlasurea;* guṛūlu lupų̄tee dį̄lena, dą̄e *nūlasurkeda;* hiąe *nūlasurkeda*.

nūlasur-en rflx. v., same meaning:

digoṭanac, dą omaipee *nūlasurenka ;* hią *nulasurenme.*

nūlasur-o p. v., corresp. meaning : ṭoṭoṛâre juṛaakan lupuko dąte (or dąlo) *nūlasurjana ;* kanṭaṛajaatee dilena, dą *nūlasurjana ;* hią *nūlasurjana.*

nū-leser trs , to whet one's tongue with beer or liquor, so as to be more talkative or so as to be inclined to quarrel : ilito mocao *nūleserkeda.*

nūleser-en rflx. v., same meaning : ilitee (or ilito mocae) *nū'escrenjana.*

nūleser-o p. v., corresp. meaning : inią moca *nūleserakana.*

nulu, nulu-nulu I. adj., also *nululekan*, of a metallic object, much worn, worn smooth : kiriaakiriare *nulunulu* paĕsa buṛiako kakoą, women, when they buy or sell, refuse defaced piee. *Nulu* and *nulunulu* are also used as adj. noun : ne *nulunuludo* kaĭńą, etą paĕsa omaiame.

II. trs., also *nululeka,* to wear very much, or wear smooth, a metallic object : mudame *nululekakeda.*

III intrs., also *nululeka,* in the df. prst., of a metallic object, to be or get worn very much or worn smooth : mudam *nululekalana.*

nulu-go, nulunulu-go, nululeka-o p. v., to get thus worn : paĕsa salsalte *nulugoa.*

VI. adv., *nulu* with the afxs. *ange, ge, gge ; nululeka* with or without the afxs. *ange, ge, gge ;* and *nulunulu* with or without the afxs. *ange, ge, gge, tan, tange ;* also *nulukennulukenmodifying har, haro, rika, rikao, lel, lelo.*

nūm, nūmu in sacrificial formula, poetry and tales ; and, in Gangpur and some times in Nag., in common speech, var. of *nutum.*

nū-naia I. adj., with *horo,* a man who joins those who do *madaĭti* work, not whilst they work, but when they get the beer for which they have been working. Also used as adj. noun : madaĭti kamitanre gel horolo taĭkena,nūdipĭlido *nūnalakolole* gelapihorojana, we were ten to work, but thirteen to drink.

II. trs. or intrs., thus to drink beer.

nūnala-n rflx. v., same meaning.

nūnala-o p. v., of beer, thus to be drunk.

nū-nam I. trs., to find smth. solid floating in one's drink or settled at the bottom : ilire carĭia *nūnamĭą,* when I drank my beer I found in it a small piece of split bamboo. (2) to find in drinking that the quantity suffices for all : horodo huriagele taĭkena, moą catu ili kale *nūnamkeda,* though we were but few, we were not satisfied after drinking a whole pitcher of beer.

II. intrs., in the df. prst., (1) of smth. solid, to be found in drinking : ne ilire maĕa *nūnamlana,* kacipe calaleda ? Did you not strain this beer ? There are solid particles swimming in it. (2) of the quantity of beer, to be found sufficient for all when it is drunk : ne ili kūḅ haṛada, enamente *nūnamlana.*

nūnam-en rflx. v., same meaning as the trs. : (1) dąre maŭra *nūnamen janloge* ranu asitĭjana. (2) oko kā ituan horo ci tilkena ? aminaą ilī

'kapo *nūnamenjana !*

nūnam-o p. v., same meaning as the intrs. : lelepe, no ! eekana *nūnamakana !* (2) horara ili *nūnamlena*, mid catuge taikena, aminan horokoe lelkedbua, the beer we drank on the road proved sufficient, there was only one pitcher, but it satisfied us all though we were so numerous.

nundi-bā poetical form of *hundibā*.

nuni-n poetical form of *honin*, my child.

Kāgoin nalanaleda, kāgoin
tumballed,
Nengainnapuineko nomadiña.
Kāgoin nalanaleda, kāgoin
tumballed,
Nuninbarineko eedadin.

I did not pick it up anywhere ; it was given me by my parents, by my brothers-in-law.

nunu (Sad.) from *nū*, I. sbst., the age of sucking, in a child : inia hon *nunure* (or toare) menaia. (2) suck : ne neromhon tisin *nunu* aūriī namea, this kid has not yet got suck to-day.

II. adj., with *hon*, also *nunuren hon*, syn. of *toaren hon*, and of the noun of agency *nununi*, a suckling, a child at sucking age.

III. trs., (1) to suck milk, (in the past ts. *toa* may be understood) : ne neromhon (toae) *nunukeda* ei aūrige ? (2) to suck the mother (the mother's breast) : ne neromhon engatee *nunukia* ei ? Has this kid sucked its mother ? (3) also with ind. o., to give suck : ne enga nerom aēa hone *nunukia* (or *nunuaia*) (1) fig., syn. of *cepe*, to press and suck out the juice of a ripe fruit : jarom ulii *nunukeda*. (5) in imprecations, syn. of *jembed*, with a person (not with *maēom*) as d. o., of a tiger, to suck smb.'s blood : kula *nununeka !* hosōrotanredoin kula *nunuin* (or *nunuinka*) ! If I do not say the truth, may a tiger suck my blood !

IV. intrs., (1) to suck actually : inia hondoe *nununtana*, enamente engate dubakana, the mother is sitting down because the baby sucks. (2) in the df. prst., to suck habitually ; to be at the age of sucking : inia hon *nunutana*, aūriī maranaoa ; inia hondoe *nunutana* eii bageked a ? Does her child still suck or is it weaned ?

nunu-n rflx. v., to suck actually : hon toae *nununtana ;* tisinado ne hon kanekanee *nununa ;* taēomten sena, nādo honin *nununtana*.

nunu-o p. v., (1) of milk, to be sucked : toa *nunujana*. (2) of the mother, to be sucked : ne enga meromdo aūri eimae *nununa*, toa eārīakana, this goat has probably not been sucked to-day, the udders are distended. (3) to receive suck : ne hondo setaree *nunulena*, nengeruarkia. In the continuative prst. it refers to age : inia hon *nunuakangea*, her child is still a suckling.

V. interjection, used by a child asking the breast.

nununi noun of agency, a suckling ; *nūnuni*, *nunuaini*, the mother of a suckling ; a wet nurse.

nunu Nag. syn. of *toa* Has. sbst., the rudimentary breasts of men and

children ; the developed breasts of women : *nunŗee* gaŏakana ; *nunŗ* geleakana.

nunū indet. ts. of *nū :* ainado arki kriŋ *nunūa*, I never drink liquor.

nunu-anjeḑ (Has. **nū-anjeḑ, nu-anjeḑ** Nag. I. adj., with *hon*, the very last child of its mother, which has definitively dried up her milk : nīdo *nunuanjeḑ* honge. Also used as adj. noun : okonŗtape *nunuanjeḑ-do ?*

III. trs., (1) to suck out actually all the milk from the breasts or udder : ne meroma toa hon *nunuanjeḑkeda ;* ne enga merom hon *nunuanjeḑtǫia ;* enagate ne hon *nunuanjedakǫia.* (2) of the very last child of a woman, or the very last young of an animal, to dry up the mother's breasts or udder (when this meaning is clear from the context or circumstances) : enagate ne hon *nunuanjeḑkia*, bagekeḑte upun môŗê sirma hobajana ; enagateǫ toa ne hon *nunuanjedakaŋa* cimaḑ.

nunuanjed-ǫ p. v., corresp. meanings : (1) ne merom (or ne meromą toa) *nunuanjeḑjana.* (2) ne merom buŗiakanae *nunuanjedakana ;* ne meromą toa *nunuanjedakanae* buŗiakana.

nunu-cipiḑ syn. of *nunuanjeḑ*, as prd. only.

nunu-cokǫ, nunu-cokŀǫ, nunu-cokŏlǫ syn. of *nunuanjeḑ*, as prd. only.

nū-oŋgoḑ, nu-oŋgoḑ Has. syn. of *nūaŋgoḩ, nūiŋgud, nūiŋgul, nūuŋgud* Nag. *nūural* Has. same as *oŋgoḑ* when there is question of smth. to drink.

nū-otoŋ trs., to drink the last thing one drinks in life ; to die after having drunk a certain thing. Constructed like *jomotoŋ*.

nū-purti Nag. **nū-sumuŋ** Has. I. trs., to drink just enough, so as to be satisfied without getting drunk : bodŗle *nūpurtikeda.*

nūpurti-ǫ p. v., corresp. meaning.

II. adv., with or without the afxs. *ange, ge, ŗge,* modifying *menǫ, nam, cipa.*

***nuputum oŗǫ gipil** (from *nutum* and *gil*) sbst., one of the marriage ceremonies. Some time after the *cuman* and the saluting of the guests by the bridal couple, when it is possible to gather the necessary people, perhaps only after the banquet, this important ceremony called also *ajihanarkoǫ ili*, takes place inside the house of the bride. All her elder sisters and elder female cousins have been called together. The eldest sister presents to the bridegroom a leaf-cupful of the *ajihanarkoǫ ili.* This he drinks or, if he prefers, he pours the whole or part of it into a *taŏa* which stands close by. His eldest sister-in-law then tells him her name and warns him never in future to call her by this name. This she emphasizes by boxing him or twisting or pinching his ear or nose. In return he presents her also with a cup, tells his own name, and pays back her blow. The same ceremony is gone through with the other elder sisters and with the elder female cousins of the bride,

each in turn according to their age and degree of relationship.

From this moment calling one another by name is punished with a fine of a pot of rice beer. The same fine is imposed for touching one another. But touching one another was forbidden already as soon as the match was in preparation, with the sole exception of this boxing or pinching episode. The extent of these prohibitions has been fully explained under *aŋgir*, p. 135, but it must be carefully noted that they apply to the naming or touching not only the senior sisters-in-law, but also all the senior female cousins by marriage, practically the whole senior female population of the village.

The corresponding *nuputum oŋo gipil* ceremony between the bride and the elder brothers and senior male cousins of her husband, takes place only later, in the groom's village, after the *loṭaukuinuŋ*. That is why, if the bride has to be carried on the hip on the way to the groom's village, this task is generally undertaken by one of her elder brothers-in-law or elder male cousins by marriage.

nur I. sbst., the fact of solid particles, as grains, sand, etc., escaping or running out through a hole.: ne ṭuŋkiŋ *nur* hobaakana, ekĕlaleredo oŋoge nura.

II. adj., (1) of bags or baskets, having a hole and letting the contents escape: *nur* ṭuŋkite baba alom idiĭa. (2) of solid particles, escaped through a hole: *nur* babako joḳundiṭam.

III. trs. caus., to cause solid particles to run out through a hole in the bag or basket one carries or shakes: babam *nurjada:* baba poṭomētepe *nurkeda* (or poṭompe *nurkeda*), in baling the paddy you have let some of it run out.

IV. intrs., (1) of solid particles, thus to run out: hasa puraŋe *nurṭana*, eṭaŋate cakulite goeme; baba *nurkena*. (2) of a basket or bag, to have a hole through which the contents run out: ne ṭunkido *nurṭana*, eṭaŋate caŭli goeme; ne ṭunki *nura*; ne ṭuŋki *nurkena*, nāŭdo tunaakana, this basket had a hole, now it has been repaired. (3) fig., of thatch, to fall through the space between laths too far apart: bata etaŋgea, saŭṛi *nura* honaŋa, mendo jampate ṭekadakana, the laths are too far apart, the thatch wood fall through if it were not supported by *rahaṛi* stems put between the laths; saŭṛi *nurkena*.

nur-o p. v., (1) of sold particles, to escape through a hole in a basket or bag: cirgalme, baba aloka *nuroŋ*, (2) fig., of thatch, to fall through between the laths: saŭṛi *nurjana*.

nura (Or. *nôhrnā*, to wash) trs., (1) to wash a cloth by flopping it down on a stone slab, in cntrd. to *sobodl*, to wash a cloth by dabbing it on a slab: *nurajare* pūkenpūken saṛia, sobodjaredo cekeceketan saṛia, when they flop down the cloth it makes a sound like *pū-pū*, when they dab it it sounds like *cekeceke*

lijątam humujana, *nuraeme*. (2) fig., in scorn, jest or strong language, to hurl smb. down: enka alom kajiaĭńa kāre lijąlekaina *nurama*, do not speak to me like this or I shall fling thee on the ground as one flings on a slab the cloth he is washing. See *nurapoą*.

nura-n rflx. v., (1) to wash a cloth as described: enaną̄te miadga lijąm *nurantana*. (2) to fling oneself on the ground: ne hondo nagulą̄hasu namakąiae *nurabaṛantana*.

nura-ą p. v., (1) of a cloth, to be washed as described: gapalo buru leltebua, tisina lijąko *nuraąka*. (2) to fall from on high or be hurled down: ulidaruūtee *nuralena*, ṭâðrego ji senąjana, he fell from a mango tree and died on the spot.

nura-diri sbst., a stone used to flop the clothes on when washing them.

nura-goą trs., to hurl smb. down so as to kill him: hati miaḍ hoṛoe *nuragoąkįa*, an elephant lifted a man with its trunk and flung him on the ground, killing him.

nuragoă-ą, *nuragoj-ą* p. v., to die by falling from on high or being hurled down.

nur-nur (Sad. *nurnurāek*) I. sbst., the growling of a dog: nidadípili ne setaą *nurnur* aĭumkeḍoi, kumbāruko oi? mentea uṛunalena, do bakṛire miaḍ keṛa raṭapaṭajada, hearing this dog growl at night, I went out asking myself whether there were thieves, but it was a buffalo treading on dry branches in the enclosure.

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

III. trs., of a dog, to growl at smb.: apeą setado janaðe *nurnuriña* (or *nurnuraĭńa*).

IV. intrs., of a dog, to growl: seta *nurnurtana*, *nurnurjada*, *nurnurkena*, *nurnurkeda*.

nurnur-en rflx. v., of a dog, to growl: enaną̄te ne seta *nurnurentana*; iti! setado eekanji *nurnurentana*? uṛunakąmo, listen! the dog growls, go out and see at whom or at what animal it growls.

nurnur-ą p. v., (1) to be growled at by a dog: setatape kacaragea, enamenteą apeą racare hatuhoṛo raṭiko *nurnuroa*, you have a bad dog, even the people of the village are growled at when they enter your courtyard. (2) of a dog, to growl: ne setado enaną̄tee *nurnurątana*. (3) imprsl., of a dog's growl, to be uttered: kundaare *nurnurątana*, uṛunakąmo, eekani hijuakana?

V. adv., with or without the afxs. *ange*, *ge*, *ąge*, *tan*, *tange*, modifying *kakăla*, *rika*, *rikan*, *aĭumą*.

nū-sabą syn. of *nūsapaŏ*, *nūsereḍ*, trs., to drink beer very often in a certain house: ne oṛąre iliia *nūsabąkada*.

nūsabą-n rflx. v., same meanings: apeą ilidoia *nūsabąntana*, mendo aĭńą oṛąre musia raṭi kape ṭegotana, I often drink your beer, but you are never met drinking in my house.

nūsaba-gą p. v., of beer, to be drunk very often by smb. in a certain house: ape oṛąre ili *nūsaḍąkana*, I have drunk beer very often in your house.

nū-sama I. adj., with *ili*, beer drunk gratuitously which had been brewed for selling; beer drunk without any special occasion. Also used as adj. noun: *nūsuma* moḍ ḍubŭriiŋ omaia, caka moḍ puŗu, aḍ upun ḍubŭri ilido gonoŋate.

II. trs., (1) to drink beer that had been brewed for selling: akiriŋ ili taĭkena, kupul hijulenci barcipilekale *nūsamakeda*. (2) syn. of *nūḍonḍo*, to drink beer when there is no special occasion. (3) syn. of *nūdeŋga*, to join in the drinking of *madaĭti* beer without having helped in the work.

nūsama-n rflx. v., same meanings: akiriŋ ili taĭkenale *nūsamanjana*.

nūsama-ŋ p. v., corresp. meanings: akiriŋ ili taĭkena honaŋ, saŋgigo kupulko hijujanci goța caţu *nūsamajana*.

nū-saŋgi trs., to drink in company, many together: ilile *nūsaŋgikeda*.

nūsaŋgin rflx. v., same meaning: ilile *nūsaŋginjana*.

nūsaŋgi-ŋ p. v., of beer or liquor to be drunk by many in company: ili *nūsaŋgijana* moḍ caţu.

nū-sapaŏ syn. of *nūsabŋ*.

nū-sarę see under *nūderę*, like which it is constructed.

nū-sēbe syn. of *nūcopaŏ* I. sbst., attraction felt towards a place where one is often treated to beer: *nūsēberąte* (or *ilinūsēberąle*) kanee hijua, he comes often being attracted by the fact that here he is sometimes treated to a cup of beer. N. B. In all constructions *ili* may be understood.

II. trs., to drink often beer somewhere so as to feel an attraction towards the place: Cenḍaguţure ilim *nusēbeakada*, enamente ente senmentedo dolage heŗa, thou hast often been treated to beer at Chendagutu, this is why when somebody says to thee 'let us go to Chendagutu', he is slower in saying it than thou in assenting, i.e., thou art always more than willing to go thither.

III. trs. caus., to cause smb. to get thus attracted: Cenḍaguţureko *nūsēbetaḍma*.

IV. intrs., imprsl., with inserted prsl. prn., to feel thus attracted: Cenḍaguţure ili *nūsēbejaḍma*.

nūsēbe-n rflx. v., to cause oneself to feel attracted towards a place by often drinking beer there: Cenḍaguţure iliĭ (or ilitee) *nūsēbenjana*, enamente kanekanee sena.

nūsēbe-ŋ p. v., meanings corresp. to the trs. and trs. caus.: (1) inią oŗąre ili *nūsēbeakanŋ*, enamente en hora paromtanre jūn bānatem duḽnǫgea inią racare. (2) ne hoŗo ale oŗąre iliĭ (or ilitee) *nūsēbeakana*.

nū-sereḍ syn. of *nūsabŋ*.

nū-sibil syn. of *nūsuku*, I. sbst., the act of drinking with pleasure, in peace and comfort, without quarrel, hindrance or apprehension: kūḽ sibil ili burtige taĭkena, mendo *nūsibil* kale namkeda, there was plenty of good beer, but its drinking was marred by a quarrel; madaĭti kamitąte iliko idilą, tilǫtandipĭli dą gamakeda, jetan *nūsibil* kale namana, our pleasure in drinking beer on the spot where we had lent

our help in a big work, was spoiled by rain, which came on just as the beer was being dealt out; nalasiakanale, gaparą tarikiakana, hola porobrą ili alemente jetan *nūsibil* kā taĭkena, the remembrance of our lawsuit and its hearing fixed for tomorrow took away all our pleasure in drinking the beer prepared for yesterday's feast.

II. trs., to drink beer without the pleasure being marred: haṭikuṭi kaji aĭumte porobrą ili kaiǫ *nūsibilkela* (or *nūsibilada*).

nūsibil-en rflx. v., same meaning: ne ṭolare ne senǫjan haṛāta upunsako ililą̄, musiǫ raṭi kako *nūsibilenjana*, janaŏ eperaǫ aḍ eperange.

nūsibil-ǫ p. v., corresp. meaning: holarą ili ką *nūsibiljana*, nę tiloa menlekare bar horokiǫ gopoĕjana, the pleasure was marred in drinking yesterday's beer; when it was on point of being dealt out, there was a fight between two people.

nū-sitirkaḍ, nu-sitirkaḍ I. sbst., (1) a lasting disgust with drink, brought on by excess: illirą *nūsitirkaḍ* jān rannte banogoa ci? (2) the act of bringing on such a disgust: *nūsitirkaḍte* inią ilihecða ṭunḍugiṛijana, excess and the consequent disgust has made him like unto one who has not got used to beer.

II. adj, with *horo* a person thus disgusted: *nūsitirkaḍ* horoko ilisą heta kā angaŏkoa, people thus disgusted do not even wish to look at beer.

III. trs., (1) to drink beer or liquor so as to bring on a lasting disgust: iliiǫ *nūsitirkaḍkeda*, lelkereo ulamalaĭña, I have got disgusted with beer, the mere sight makes me sick. (2) of drink, to make one lastingly disgusted: ili *nūsitirkaḍkiña*.

IV. trs. caus., to give smb. so much beer to drink that he gets a lasting disgust: iliteko *nūsitirkaḍkia*.

nūsitirkad-en rflx. v., thus to drink: ilii (or ilitee) *nusitirkadenjana*.

nūsitirkad-ǫ p. v., (1) of drink, thus to be taken to excess: magere ili *nūsitirkaḍlena*, entąete oroǫdo kaiǫ nūtana. (2) to get thus disgusted: ilitem *nūsitirkadakana* ci arkite?

nūsitirkaḍǫge adv., modifying *om*: *nūsitirkaḍǫge* iliko omąia, they gave him so much beer to drink that he got lastingly disgusted.

nū-sorlǫ, nu-sorlǫ 1⁰ cfr. *karaĕkoroĕ*, I. sbst., the act of drinking off fast and greedily: *nūsorlǫtee* surlena by drinking too fast, the liquid went down the wrong way and he had to cough it out.

II. trs. and intrs., to swig, to drink off quickly and greedily: dąe *nūsorlǫlą*; arki *nūsorlǫlere* sūra oro goĕutaroǫrą boro meną, if one swigs liquor it enters the windpipe and has to be expelled by coughing: death may ensue; alom *nūsorlǫea*, mâṛîte nuĭme.

nūsorlǫ-n rflx. v., same meaning: *nūsorlǫnjanae*; dąe *nūsorlǫnjana*.

nūsorlo-gǫ p. v., of a drink to be swigged: dą *nūsorlǫlena*.

2⁰ syn. of *nūsur*.

nū-suku syn. of *nūsibil*.

nū-sur trs., (1) to swallow a liquid the wrong way and cough it out : dąe *nūsurlą*. (2) to get tobacco smoke into the windpipe and cough it out : cungiĭ *nūsurkeda*. (2) fig., generally in the dl. or pl. to drink beer or liquor and quarrel or fight : iliko *nūsurkeda*.

nūsur-en rflx. v., same meanings : *nūsurenjanae* ; dąe (or dątee) *nūsurenjana*.

nūsur-ǫ p. v.. (1) corresp. meanings: dą (cungi, ili) *nūsurlena*. (2) to get affected by drink or smoke as described, also in the fig. meaning : dąe (or dątee) *nusurlena*.

nū-tab trs., to drink without delay ; to drink fast.

nūtab-en rflx. v., same meanings.

nūtab-ǫ p. v., corresp. meanings.

nutum Has. Nag. **lutum** Has. **nūm** Gangpur, I. sbst., (1) a proper name, nickname or name of address : amą *nutum* cekaną ? nīąlo *nutum* Barąĕ ci jati barąe ? Is Barae his name or is he a blacksmith ? ne haramą apią *nutum* meną, Budhua Dârûsar oro Langărą ; inią naŏa *nutum* tisinagapa calaŏcteąjana, they have begun now to address him by a new name. (2) the name of an object : ne cījrą diku *nutum* cekaną ? What is this object called in Hindi ? (3) a written name a signature : nea okoĕą *nutum ?* kaią paraŏdaritana, whose name is this ? I cannot read it. (4) fig., fame, notoriety : inią *nutum* gota disumre pasăraŏakana his fame has spread, he is known all over the country ; kumbūrurąte (or kumbūru mente) inią *nutum* aĭumakana, he has the name of being a thief ; dumaą rūmente Jojohaturen Ucabą *nutum* senoakana, Ucab of Jojohatu is famous for his way of beating the *dumaą* drum. (5) remembrance with inward or expressed praise of good, or blame of bad, treatment or advice : isupo dengakjńa neară *nutumią* dōjoma, I shall keep the remembrance of all your help ; eraate jetan napha kape namea, mendo *nutum* dōoa, to scold is useless, it leaves a bitter remembrance and fosters recriminations ; nądo aĭńą salhaleka kapeątana, sonkotoko dipĭli aĭńą *nutumpe* urunamea, now you refuse to follow my advice, but when you will be in straits you will remember my warning.

*Amongst the Mundas the personal, proper names of people were originally mostly nicknames or surnames given to individuals with a certain peculiarity, quality or defect, and passed on to their namesakes (*saki*) without reference to the original meaning. However, *Kondę*, personal name of men, means a small axe ; *Dumbu* means a weed ; and *Hesel* a kind of tree. *Tuĭu*, jackal, *Bandǫ*, *Runda*, wild cat, in Has. and *Koro*, duck, *Tuĭu*, *Bandǫ* in Nag. are proper names of men. In tales the tiger is called *daru*, the dog *kadlaą*, the crab *raŭtu*, the cat *dingi*, the parroquet *rupuni*. The three first are also proper names of men, and the two last, proper names of women. Many women are

called *Singi*, sun. Some are called *Hasa*. This probably does not mean soil. Married women are always called by the name of the village of their birth. *Hasa* seems to be such a village name which, unlike the others, has been passed on to namesakes.

The name given in the *cați* ceremony often falls into disuse, and sometimes gets quite forgotten, being replaced by some surname or nickname which then may be passed on as a proper name to a namesake at the *cați*. If the name given to a child happens to be taboo for some of his family or for other people in the village, this must needs call the child by some surname. The surname they prefer either alludes to the day of its birth or to some peculiarity of its own or of the one whose name it bears. They never call it by a surname or nickname of the latter, though mere surnames are not taboo. Thus if this person is deaf and is not nicknamed *Baira*, this is the surname likely to be given to the child.

Very common surnames are those taken from the day of the week, or from some festival, on which the child is born : *Etŏa*, *Soma*, *Mangra*, *Budua*, *Birsa* or *Birsay*, *Sukua* or *Sukuram*, *Sanika*, for men ; *Etŏuri*, *Sumi* or *Sombari*, *Mangri*, *Buduni*, *Birsi Sukuru* or *Sukuaro*, *Saniaro*, for women ; *Pagua*, *Karma*, *Soraĭ*, for men ; *Pagumi*, *Karmi*, for women. Such a surname also is sometimes passed on as a proper name at the *cați*, though the child may possibly not have been born on the corresponding day.

II. adj., fig., (1) also *nutuman*, *nutumakan*, famous, notorious. *Nutum* is used in this meaning only when no ambiguity is possible : nīdo *nutum* hoŗoge ; nīdo *nutuman* Kirtūnge, hei s a thorough, an earnest Christian, and known as such. (2) sham, pretended : nīdo *nutum* Kirtūnge, he is a Christian only by name.

III. trs., (1) to utter or tell smb.'s name : apum *nutumime*. (2) to give smb. a name or nickname : ne hondo cenape *nutumia ?* How will you call this child ? ne haŗam apiako *nutumakŗia*, Budhua, Dārsar oŗo Langăra. (3) to call or address by name : engaapuko kale *nutumkoa*. mendo eanga, abagale metakoa, when speaking to our parents we do not address them by their names, but call them father, mother. (4) to call smth. by a certain name ; to designate an object by a certain word : ulido dikute eilkako *nutumea ?* How do they call a mango in Hindi ? (5) to name in writing : ne kitaŗre Angăraĵite taramara darukoko *nutumakada*, this book gives the English names of a number of tree. (6) fig., to speak of smb. as of a famous man, as of a notorious character or as of a man well known for a certain quality : sobensŗeko *nutumjŗia ;* Kaŗe sardār mapŗeko *nutumlĵa ;* en horodo durŗeko *nutumakŗia*, he is famous for the number of songs he knows ; Cicikaŗa oŗo Maildi hatu argaĕreko

nutumakada, the villages of Chichikara and Maildi are known for their jokers. (7) to keep the remembrance of how one has been treated or advised, and to praise or blame accordingly : isuko dəŋgakiɲa mentəŋ *nutumpea* (or *nutumea*) ; isupe maĭnkəḍlea, horatele *nutumpea* (or *nutumea*), you have shown great respect and hospitality, we shall praise you on our way home ; jāiminpe eraŋaireo kae dalpea, mendoe *nutumpea*, however much you scold him he will not answer and will not fight, but he will remember and recriminate afterwards ; nāḍo aĭúą kaji kapeątana, taĕomtepe *nutumiña* (or *nutumea*). (8) to give the right answer to a word riddle : kānii *nutumkeda*.

nutum-en rflx. v., (1) to tell one's name : *nutumenpeiŋ* olpea, tell your names, I shall write them down. (2) to assume a name ; to choose a name for oneself : Soma Asāmredo eṭąe *nutumenjana*, in Assam Soma changed his name ; sêṛâakankodo asănāndipĭli akogeko *nutumena*, those who get baptised after reaching the age of reason, choose their own name. (3) to address oneself by name : bāṛabūṛu hoṛoko eskarreoko jagara aḍko *nutumena*, those who talk aloud when alone, adress themselves by name. (4) to write or sign one's name : Kulipiṛiren Soŋgo mēṭ kamitan dipĭli haṭikuṭiĭ *nutumenjana:* miaḍ rasiḍre Paŋkras Soŋgo, miaḍre Soŋgo eskar, oṛǫ miaḍre Paŋkras eskarge ; ente musiŋ oṛǫge apía rasidiŋ lellą, miaḍree *nutumenjana* Soŋgolrae, miaḍre Soŋgoldūs, oṛǫ miaḍąre Soŋgolsiŋ ; jamado turuĭae *nutumenjana*. (5) fig., to make oneself famous, notorious, much spoken of ; to make oneself a name : kajikamite goṭa disumree *nutumenjana* ; nīdo kumbūṛuree *nutumenjana* ; nī nāḍo paĭkiree *nutumenjana*. (6) to keep the remembrance of how one has been treated or advised, and to praise or blame accordingly : isupe ilimaṇḍikeḍlea, horate oṛǫ haturele *nutumena*, you have treated us to meat and drink unstintingly, we shall speak of it with pleasure along the way and when we reach our village ; nāḍo kaji kape manatiŋatana, taĕomtepe *nutumena*, you spurn now my advice, you will regret it later.

nu-p-utum (1) repr. v., to utter each other's name : kimineahorjarearo kako *nuputuma*. (2) to nickname each other : Soma aḍ Sanikado Joṭe aḍ Laka mentekiŋ *nuputumjana*, nāḍo eṭąkoo enkageko rąjaḍkiŋga. (3) to adress each other by a conventional name : no daŋgăṛakiŋ saĭakiŋ joṛaŏkeda, campabārekiŋ *nuputuma*.

nutum-ǫ p. v., meanings corresp. to the trs. : (1) gelhoṛoako, iralko *nutumjana*, bar hoṛo aŭrige, enamente aŭrigeŋ olcabakoa. (2) asănānrą Paŭluse *nutumjana*, he received the baptismal name of Paulus. (3) nutumdo jetae kae *nutumlena*, api hoṛoko talare 'am senme' menjana, kale mundijada okoe sen lagatiŋa. (4) daru Uraŋte cekaną *nutumakana?* How is a tree called in Oraon (5) asănūn bahire Paŭlusiŋ

nutumakana, parcaredo Pasăna. (6) nīdo *nutumakan* hoŗoge, h is a famous or well knowu man, he is a notorious character ; nīdo kumbūŗure (or duraŋare, mapąre, argaǧre, etc.,) *nutumakana*. (7) nekan deŋga *nutumoa* ; neka deŋgatanko *nutumoa ;* haikolekae rōŗoḍlea, enage horare (or horaree) *nutumjana*.

nu-n-utum vrb. n., (1) the number of names told : *nunutume* nutumkeḍkoa, ne haturen tata oŗǫ guŋgukoą miaḍ nutum raţi kae aḍkeda. (2) the number of names and nicknames given to smb. : ne hondo *nunutume* nutumjana, tisiŋagapa taruĭa nutumteko rąca. (3) the number of people addressed by name : *nunutum* nutumkekoate rąkom, miḍ hoŗo raţi alom pocoia, call them individually, by name, excepting no one. (4) the number of names given to smth. : buŗido hoŗote *nunutumle* nutumtąia, upuniautore namakada, enado bana, birminḍi, buŗi oŗǫ dinaŋ, in Mundari we have as many as four words to denote the sloth-bear. (5) the extent of fame or notoriety : *nunutume* nutumjana, kū lelakąiko raţi inią hatuko aĭumakada, he has become so well known that even those who never saw him can tell where he lives.

IV. adv., (1) also with the afxs. *ge, te, tege*, by name : nīdo *nutum* Baŗaĕ ci jati baŗaĕ ? Is he called Barae by name or, by caste, because he is a blacksmith ? (2) also with the afxs. *ge, mente, rą, rąge*, and often followed by *raţi* completely, absolutely, utterly : ne hoŗo ilido *nutum* kaeą, he never drinks beer at all. (3) syn. of *jīpōdo*, also with the afxs. *ge, mente, rą, rąge*, and often followed by *bāri*, by way of speaking, not in earnst, by pretence, by name only, for the name only, very little : baba irdo *nutume* senkena, apinpun biŗao kae irlą, his going to reap paddy was a sham, he did not even reap a few sheaves ; en hon *nutumgee* rątana, uĭŋdo kae uŗŋtana, this child does not cry in earnest, its fall did not hurt it ; nīdo *nutumŋee* kristānakana, etoār siŋuĭ calaŏjada, oŗǫ bāburure boŋgaoe moncea, he is a Christian by name only, he will plough his fields on Sundays and offer sacrifices to the spirits on pagan feast days ; ilido *nutumrąe* omaḍlea, moḍ cipite mô̤rê̤ hoŗole puraŏnjana, his treating us to beer was a sham, we got only a bowl for five people. N. B. The adv. *nutumte* may be used intrsly. with inserted prnl. sbj. : cikan *nutumtema ?* What is thy name ?

nutuman adj., (1) famous, notorious : Dikukore Bikiramadit *nutuman* raja taĭkena, oŗǫ Tuŗŭkukore Akăbar, the most famous king of of the Hindus was Bikrimadit, and of the Mahomedans Akbar. (2) rarely, in connection with a name, syn. of *nutumten*.

nutumanį, nutumanko prnl. noun, (1) a famous man, famous men. (2) rarely syn. of *nutumtenį*.

nutumten adj., in connection with a name, thus named, by name.

nutumtenį, nutumtenko prnl. noun,

in connection with a name, syn. of *meneṇi, metaiṇi*, the one (those) thus named, so called: Kuroa *nutumteṇi* ṛaipe.

nutum-bage trs., to omit or forget smb. in an enumeration.

nutumbage-ǫ p.v., corresp. meaning.

nutum-binga Has. **nutum-biṇga** Nag. trs., to name only one when others should be named also: hela, Gomke, sobenkole landalą ainagem *nutumbingakiṇa.*

nutumbinga-ǫ p.v., corresp. meaning: sobentele deṇgakeḍmea, mondo Soma *nutumbingaǫtana.*

nutum-caba trs., to name all; to enumerate all.

nutumcaba-n rflx. v. of all the people, to finish telling their names.

nutumcaba-ǫ p.v., meaning corresp. to the trs.

nutum-coṭę syn. of *nutum kajideręe*, trs., to begin naming and stop in the middle of the name: honjariṇ *nutumcoṭęliṇateṇ* uḍruaṛkeda, I checked myself after pronouncing the first syllable of my elder brother-in-law's name.

nutumcoṭe-gǫ p. v., to begin being named, with a sudden interruption: Cenḍaguṭu mene kaji Cenḍa kajijanre, *nutumcoṭęlena* menoa; en hoṛe *nutumcoṭęlenci* aĭumtanke muṇḍikeda, when the man's name had begun to be uttered and was checked, everybody knew who was meant.

nutum-deṇga trs., to help smb. in telling the names of people: sobenkoą nutumdo kaiṇ pahamjada, mar, *nutumdeṇgaiṇge.*

nutumdeṇga-ǫ p. v., corresp. meaning.

nutum-garaṇ trs. or intrs., to name in a loud voice, to proclaim a name: *nutumgaraṇime* (or *nutumgaraṇeme*), kā aĭumǫtana.

nutumgaraṇ-en rflx. v., to tell one's name loudly: *nutumgaraṇenme*, kā aĭumǫtana.

nutumgaraṇ-ǫ p. v., to be named loudly.

nutum-idi syn. of the prd. *nutum*, but connoting continuation or referring to a series of names: pantiakan honko tara atomāte *nutumidikom*, tell the names of the children one after the other in the order in which they stand; isupe ilimanḍijąĭńa, gapado horaren *nutumidipea*; rasiḍraą sahire turuĭadom nutumenjana, oṛǫjąm *nutumidina*; nītąre oṛǫdo kabu sakikoa, nīleka isu honko *nutumidiǫtana*; aĭńą soben kāni ṭaṅkageko *nutumidikeda*; aputedo nutuman hoṛoe taĭkena, honjaĭkodo kako *nutumidijana.*

nutum-janma syn. of *nutummesa.*

nutum-kahani Nag. **nutum-kāni** Has. I. sbst., a word riddle: *nutumkāniṛe* (or *nutumkāniṭe*) kaiṇ aḍḍaṛiąin I could not propose any word riddle to which he did not give the right answer; mar, *nutumkāniba* kāniĭa, come, let us play at solving riddles.

II. trs., to propose word riddles: *nutumkāniboṇḍoaiṇ*, guleare baṛiegeko nutumdaṛijana, I proposed them word riddles, in two out of ten they were able to name the word.

III. intrs., to play at solving word

riddles : *nutumkānitanako.*

nutumkahani-n rflx. v., same meaning : nimirdo janaŏle *nutumkānintana.*

nutumkahani-g p. v., imprsl., of this game, to be played : *nutumkāniŋka* nądo.

nutumkahani-eŋ Nag. **nutumkānisun** Has. I. sbst., the game at solving word riddles.

II. intrs., to play this game : mar, *nutumkānisunąbu.*

nutumkahanieŋ-n rflx. v., same meaning : nimirdo janaŏle *nutumkāniisunąentana.*

nutumkahaniene-gg p. v., imprsl., of this game to be played : *nutumkānisunąga* nądo.

nutum-keŋ I. sbst., the act of naming individually ; of calling by name : saŋgiregem eraŋkeḍleredo baijana, mendo *nutumkeŋgąte* kaiŋ sukujana.

II. trs. or intrs., to name individually ; to call by name : *nutumkeŋkeate* (or *nutumkeŋkeḍkoate*) rąkom, call them hither individually, using their names ; ne hon 'dada' mente kae rąiña mendoe *nutumkeŋgiña.*

nutumkeŋe-g p. v., to be named individually ; to be called by name : puraŋ hoŗokole taĭkena, aiŋgeŋ *nutumkeŋgjana.*

nutum-kul trs., to tell a name to smb. who goes away : gopoḡkenko *nutumkulaiŋme,* thanareŋ olrikakoa, tell me the names of those who have been fighting, on my way I shall have them written down at the police station ; sumdimąŋ oŗąŋ kaiŋ lelakaḍa, aeo kaiŋ lelakąia, *nutumkulime,* horareŋ kulinamia, I do not know the father-in-law of thy child, and do not know where he lives, give me his name and I shall find him by questioning people along the way.

nutumkul-en rflx. v., to tell one's name to smb. who goes away : moḍ hoŗo rąjaḍma metaime, kaiŋ *nutumkulentana* ; aloni *nutumkulena,* oloŋtantąŋ amge senme.

nutumkul-g p. v., to have one's name told to smb. who goes away : gopoḡkenko *nutumkulŋka,* thanareŋ olrikakoa.

nutum-mesa trs., to mix up smb. with others by wrongly or falsely citing his name : dapalre kaiŋ taĭkena, mendo daroga hiiųlen dipĭli hosŏŗoteko *nutummesakiña.*

nutummesa-n rflx. v., to unite oneself with others by falsely giving one's name : kā kamikenko cilkatele *nutummesana ?* We who took no part in the work, how can we mix our names with those of the workmen ?

nutummesa-g p. v., meaning corresp. to the trs. : kā gunakeni *nutummesajana,* mendo gunakenkiŋ bar hoŗo nutumbagejana.

nutum-miḍ, nutum-misa syns. of *nutummesa.*

nutum-moḍ, nutum-mosan sys. of *nutummesa.*

nutum-nam trs., (1) in asking for a name, and citing several, to hit on the right one. The moment one says the right name, the interlocutor interrupts and says : enedom *nutumnamtąia,* there ! thou hast

named the right person. (2) with the interlocutor as ind. o., to say the right name, whilst citing several, in trying to help smb. to remember it. The moment one says the right one, the interlocutor interrupts, saying: enedom *nutumnamąĭńa*, there! thou hast found and named him for me. (3) in trying to remember a name, to hit on it by recalling to mind or pronouncing a number of names: inią nutum riṛiąakadią taĭkena, kajikajiteą *nutumnamtǫia*.

nutumnam-ǫ p. v., of a person, to have his name said, found or remembered in this manner: isu hoṛokoą nutum kajijana, inį ci nī mente, mendo gunaken hoṛo kae *nutumnamjana*, many names were cited with the question: 'did he do it?' but the name of the culprit was not found amongst them.

nutum-posǒṛa syn. of *nutumsapaǒ*.

nutum-sabą syn. of *nutumsapaǒ*.

nutum-sapaǒ trs., to say a name, or use a shocking word, very often: kimintee *nutumsapaǒjǫia*, puraṇǫgee ḍanḍeǫka, he calls very often by their name people who have the same name as his sister-in-law or female cousin by marriage, let him get a good fine; *nutumsapaǒakaḍ* haturą nutum tisiądo kaią uṛųnamjada, I cannot remember today the name of a village I have named a hundred times; etąlekate kaji kacim ituana, giniųm *nutumsapaǒjada?*

nutumsapaǒ-n rflx. v., to use very often a forbidden name or a shocking word: mocare lagom dōnǫeme, kimiṅmem *nutumsapaǒntana*, put a bridle on thy tongue, thou usest very often the name of thy sister-in-law; giniųm *nutumsapaǒntana*.

nutumsa-p-apaǒ rcpr. v., to use very often each other's name: abendo ituante ci kū ituante kimineahonjareaben *nutumsapapaǒtana?*

nutumsapaǒ-ǫ p. v., of a name or a shocking word, to be used very often: en hatu *nutumsapaǒakana*, mendo kū uṛųnamǫtana.

nutumsareǫ trs., to omit smb. in an enumeration or keep his name till the end.

nutumsare-gǫ p. v., corresp. meaning.

nutum-seleḍ syn. of *nutummesa*.

nuṭi I. adj., (1) with *mū*, a snub-nose, a nose flat at the tip, in cntrd. to *lepoḍ mū*, a nose flat at the bridge. Also used as adj. noun: inią *nuṭi* lelte koṛa kae sukujana. (2) with *hoṛo*, a snub-nosed person: nīdo ape haturen *nuṭi* koṛa ci? Also used as adj. noun: *nuṭiko* soben lepoḍmūakana.

II. trs., or intrs. with ind. o., to call smb. snub-nosed: okoepe *nuṭikįa?* alope *nuṭiaia*.

nuṭi-ǫ p. v., (1) to become a snub-nose: en kuṛia mū *nuṭiakana*. (2) to become snub-nosed: en kuṛi *nuṭiakana;* mūĭ *nuṭiakana*.

III. adv., with the afxs. *ange, ge, ǫge*, modifying *mūų, lelǫ*.

nuṭi-mū syn. of *nuṭi*, but referring only to persons.

nu-uągud, nu-uągud Nag. var. of *nūoągoḍ* Has. N. B. *Uągud* is not used alone in this meaning.

nū-ural, nu-ural Has. syn. of *nūoągoḍ*.

O

Remarks. (1) The Mundari *o*,whether short, of ordinary length (i. e., between short and long) or long, has always a slightly open sound.
(2) When a Hindi verb ending in *ānā* is borrowed by the Mundas, this termination becomes *aŏ*, and may by no means be written or pronounced *aŭ*: *calānā, calaŏ; bujhānā, bujaŏ; ḍubānā, ḍubaŏ,* etc.
(3) When a root ends in *u*, the p. v. affix *ǫ, o,* is pronounced *ų, u,* v. g., *kumbŭṛuųtana, kumbŭṛuua,* instead of *kumbŭṛuǫtana, kumbŭṛuoa.* This is done by all, except foreigners and a few Nāguri people under the influence of foreigners. In cpds. whenever a word beginning with *o* is affixed to a word ending in *u*, the *o* is likewise pronounced *u*: *iduuṛǫ, idūṛǫ,* instead of *iduoṛǫ.* When the affix *o,* meaning also, follows *u,* it is nearly always pronounced *u.*

o afx. (1) too, also: *aiǫoiǫ* sena, I too shall go. (2) in negative sentences, even: *misao* kae hijųlena, he did not come even once; *seno* kae senkana, he did not even go. (3) also *ō*, in affirmative sentences, as soon as. Both members of the sentence, or either of the two, often stand in the f. ts. : *leloko* lelkja (or lelkįlǫge) boroteko ekĕlajana, they shook with fear as soon as they saw him; *hijųoe* hijua (or hijųlǫge) eraǫīpe, as soon as he comes, scold him; *hijųo* hijuųme (or hijųlǫge) ili namjanǫge ṭōrme, remember, as soon as thou reachest thou wilt get beer to drink; enka *kajiṅe* kajīale (or enkae kajikeḍlǫgele) dalīgea (or dalkįgea), no sooner had he spoken thus than we thrashed him.

ŏ (Or. *oh*) interjection on hearing bad news: Maṅgra hola baṅgaijana. —*ŏ!*

ō (Or. *oh*) interjection, (1) of pain or sorrow: *ō!* maĕaṅ kaiṅ daṛitana, oh! my back! *ō?* en hondo isuĭ dukutana, alas! the child is very sick. (2) of anger: *ō!* kaĭńą! The deuce! I won't! (3) syn. of *ore, ōre, ōrē, oȟorē, ŏȟŏrĕ,* (a) in scorn: *ō!* enkan kajikom borotana! Why! thou art afraid that people may speak thus! *ōre!* nea kaṁ daṛitana! Is it possible! Thou canst not do this? *ō!* cenam mentada! What a stupid thing thou hast said! *ō!* aminaṅ cile omamea? Oh! but do not think that we are going to give thee as much as that! (b) when realizing one's mistake or that of another: *ō!* naka mente kaiṅ ṭōrlą, oh! I did not expect this! I misjudged! *ō!* enkado kaiṅ aculeḍpea, oh! but that is not the way in which I told you to do the work; *ō!* enado kaiṅ aculeḍpea,

oh ! that is not the work I ordered you. (c) in jest: *ō !* niminaŋ kajinagen haṭąēte duljaḍlekape landatana, I say, there is no reason for laughing so much. (4) used alone, syn. of *ke!* expressing astonishment. (5) occurring also with *deraŋ* or *honaŋ*, and with *gore*. See below.

II. sbst., the interjection *ō:* iniąŋ ō aĭumkeḍloge iniṣąiŋ hetakeda.

III. intrs., to use this interjection : cekanąm *ōkeda?* Kaiŋ mundijaḍma.

ō-n rflx. v., same meaning : cekanąm *ōnjana ?*

ą formative element of the passive voice in the df. prst., df. imperfect, simple future and indet. ts. of the indicative mood, and in the optative and imperative moods; *dulątanaiŋ ; dulątaniŋ* taĭkena ; *gojąkac ; gojąme*. However, in the simple future and in the indet. ts. the vocal check disappears : nakado kā *hobaoˀ ;* aŭriĭ *gojoa*. The check disappears also in the optative and imperative when the tonic accent is on the last syllable of a polysyllabic root, as when this ends with *ŋą : maraŋąoka, jiliŋąoka.*

oą IIo, var. of *oṛą*, house. Used also by children everywhere.

oag onomatope, I. sbst., the call of the *bāą*, a species of egret, heron or night heron.

II. adj., with *ŋą*, same meaning.

III. intrs., of this bird, to call : bāą nidadipĭliĭ *oagea ;* bāą *oagkena.*

oagoag-en rflx. v., same meaning, repeatedly : enaŋanida bāą puraągee *oagoagenjana.*

oag-ą p. v., imprsl., of this call, to be uttered : enaŋanida kādaŋ *oagjana.*

oagoag adv., with or without tht afxs. *ange, ge, ąge, tan, tange,* also *oagleka, oagkenoagken,* modifying *ŋą, kakăla, rikan,* of repeated calls.

oagken adv., modifying the same, of a single call.

oag-oag-uṛur var. of *oąoąuṛur.*

oal (Sad.) I sbst., a spell destroying success by an action contrary to custom, in entrd. to *bonḍo,* the same, but said by preference of a spell destroying a known magical power, and said also of such a spell caused by an incantation ; *najari,* a spell caused by the evil eye ; *soso,* a spell caused by repeated praise; and *orasiḍ,* a spell or discouragement caused by a prediction or an omen of unsuccess : *oal* cilkaˀeko kaṭaŏea ?

*As regards the hunt, this kind of spell will affect permanently a whole forest if a man hits herbivorous game either on the neck with his axe, or on the head with an arrow : birjilu hoṭąre maṭo kāredo bąre tuĭŋate senderamente bir oaloa. The unhappy hunter is then in for trouble with all the surrounding villages. By permanently, I mean until the spell is removed by an appropriate sacrifice. The spell will affect permanently all the men of a village, if a woman climbs on the *jaĕar* tree or if the head of some herbivorous game killed in a common hunt and cut up in the *jaĕar,* be eaten by a woman, or by a man whose wife is with child

Similarly, when the meat is not cut up in the *jačar*, the spell will affect the one who hunted alone, and all those who hunted with him the game, the head of which is thus eaten. An individual gets affected permanently if people laugh at him for the way in which he has hit the game, v.g., when he has hit it in the bottom. The whole household gets under a perduring bad hunting spell if game be cooked with jack fruit or seasoned with turmeric, or if someone spits when eating it. The bad spell acts only for the time being, when somebody goes to hunt or fish with money on him.

A woman casts this kind of spell on an arrow by stepping over it. Any kind of weapon gets affected by being used against a jackal. A man loses all luck in cock-fighting if he sells or kills and eats his victorious cock. Many kinds of vegetables get under a bad spell if they are mixed in a stew with cow's meat, thus the jack fruit, the pumpkin, the gourd, the cucumber, the brinjal, the cabbage, etc.; then the trees or plants bear little fruit, or the fruit or plant spoils whilst growing. A young jack tree gets similarly affected if some of its fruit be stolen the first year it bears. The sowing of the variety of paddy called *seṛgelbaba*, casts a spell on the field and sometimes on the whole valley. A native doctor (*buĭdi*) loses his luck and his remedies become ineffectual if he asks for a remuneration other than the mere value of the medicine, if he often tells the nature of his remedies, or if the people he has cured, often omit to offer him the *buĭdijoar*, a beer drinking feast in his honour.

The terms *oal* and *bonḍo* are used in all these cases. They are used also when unsuccess in an undertaking (hunt, fishing, market-going, etc)., is brought about by a miser, a still beardless grown-up or a one-eyed man, following one with the eye on the way to the business in question. This is not called the evil eye: taramara hoṛoko lelgoḍki hoṛo pīṭi, sendera, haiarę emankoro napha kae namea, ena *lelgoḍoal* hisaboa, enre najari kū kajioa. *Oal* (not *bonḍo*) is sometimes used of the evil eye thrown on a standing crop: jūn kiti cījge purąsa lelkatejanre oaloa.

II. adj., with *hoṛo, hatu, bir, daru*, etc., people, a forest, a tree, etc., under the spell described: *oal* hoṛoko kepeseḍre alokako taĭn; *oal* buĭdido kabu rąia, soḍtoni namǫka; *oal* bir cipe senderakena, jetan jilu kape namkja? api buṭatale kanṭaṛa menǫ, miaḍ *oal* daru, baria soḍtoteą.

III. trs. caus., (1) to cause such a spell: landate senderareko (or senderamenteko) *oalkiṅa*; miaḍ kûṛâ hoṛo tisiṇdoe *oalkiṅa*, miaḍ raṭi cêṛê kaiṇ goǧana; hoṛokoge *oalkiṅa*, sidaleka aĭṅǫ ranu kā ṭǫtana, mā turui hoṛoiṇ bugikeḍkoa, mendo miḍ puṛų raṭi jetae kae joarąĭṅa;

miaḍ kuṛi jačardaruree ḍẹkena, hatu senderamentee *oalkeda* ; ne birdo Bariḍirenko *oalkeda ;* ne kanṭaṛadarudo urịjiluteko *oalkeda.* (2) fig., syn. of *bonḍo*, (*a*) to render people suspicious of, or to, others : ne gomke puraṣa pâĭcae omabutan taĭkena, mendo miaḍ hoṛo *oalkịa* (or *oalkeḍlua*) ; benkeāte ṭaka namọtan taĭkena, mendo apege *oalkeda*, it is you who, being in arrears, have spoilt our credit at the bank. (*b*) to spoil a trader's connexion by competition : akirinte s.benko dokanrem *oalkeḍlea*, thou hast deprived us all of our customers by selling cheaper (or buying dearer). (3) fig., in jests, to render others despicable by doing, or being, better than they : amdo daru gọre sobenkom *oalkeḍlea ;* amạ naĕal sobenkoạe *oaljaḍa*, thy plough is by far the best. *Bonḍo* is not used in this last meaning ; and *oal* cannot replace *bonḍo* in sentences like the following : tisin pīṭi senọin *bonḍokeda*, I was to go to the market, or intended going, but decided not to go.

IV. intrs., in the df. prst., to be under such a spell : senderare cilkaten *oaltana ?* kain aṭăkarjada ; caŭli cimạin lellea.

oal-en rflx. v., to attract such a spell on oneself : kanṭaṛalọ birjilu tikitee *oalenjana* ; ne buĭdido lŏbotee *oalenjana ;* soben loĕon sengelbabatem *oalenjana ;* jitigar akirinte simtole *oalenjana.*

o-p-oal recpr. v., fig., both to render smb. suspicious of the other ; both to destroy smb.'s trust in the other : gomketạrekin *opoaljana.*

oal-ọ p. v., meanings corresp. to the trs. : cilkate tape sendera *oaljana ?* senderare cilkatepe *oalakana ?* birjilure sasankere *oaloa ;* puraṣa uduḅbaṛakere ranu *oaloa ;* Banki pīṭire ne hoṛo *oalakana.*

o-n-oal vrb. n., the extent to which smb. is under such a spell : *onoalin* oaljana, barsirmatạēte miaḍ ịjom cêṛê raṭi kain goḭjomtana, I am under such a spell that for two years I have not succeeded in killing even the least little bird.

oan Ho, var. of *oṛan.*

oaŋ syn. of *ḍoŋga, oŋga,* to cover with dust.

oaŋ-bọ̄ syn. of *ḍoŋgabọ̄, oŋgabọ̄,* adj., with *hoṛo*, a person with a head covered with dust or ashes : miaḍ *oaŋbọ̄* phakir kŏēmentee hijuakana. Also used as adj. noun : ne *oaŋbọ̄do* oko disumātee hijuakana ?

oaŋgi 1⁰ I. adj., with *manḍi* or *utu*, cooked rice or stew which has been taken from the fire and made to cool a little : *oaŋgi* manḍi omainape, usuĭduṛuĭdo kā. Also used as adj. noun : usuĭduṛuĭ manḍio kā, saṣạ tutŭkun manḍio kā, mendo *oaŋgi* omainape.

II. trs., to take the stew from the fire and remove the lid, or to take the cooked rice from the fire and shake it about in the vessel, so as to let it cool a little : manḍi *oaŋgitape.*

III. intrs., in the df. prst., of rice or stew, to cool down a little : manḍi mâṛîmâṛîte *oaŋgitana.*

oaŋgi-ọ p. v., of rice or stew, to be

made to cool down a little ; to cool down a little : ne caṭuraṣ mandi *oaŋgiɋka ;* mandi mâṛîmâṛîte *oaŋgiɋtana.*

IV. adv., (1) with the afxs. *ange, ge,* modifying *jom, atăkar.* (2) with the afx. *ɋge,* modifying *taĭrika.*

2⁰ syn. of *oeḍ,* I. sbst., incipient digestion, about an hour after meals, when the heaviness of the stomach disappears : nīge mandiiŋa jomakada, *oaŋgi* aŭri hobaoa.

II. adj., with *lāɏ̈,* a stomach in which the last meal begins to digest, is somewhat digested : horate mandi gɋ kaĕaɟana, *oaŋgi* lāɏ̈re mandiĭ jomkaṛikeda.

III. trs. caus., (1) to forward the digestion, to make it begin sooner : inuŋbaṛate lāɏ̈ĭ *oaŋgikeda.* (2) to give the stomach time and rest to begin the digestion : ne hon lāɏ̈ kae *oaŋgijaḍa,* this child eats again before the digestion of the last meal has begun.

IV. intrs., (1) in the df. prst., of the last meal, to be somewhat digested, to begin to digest : lāɏ̈ (or lāɏ̈raṣ jomakaḍ mandi, lāɏ̈re mandi) *oaŋgitana* ci aŭrigo ? (2) imprsl., with inserted prsl. prn., to feel relief in the heaviness of the stomach after a meal : lōɏ̈do *oaŋgijaḍmea* ci aŭrige ? lāɏ̈ kā *oaŋgijɋĭńa,* I feel my stomach still heavy from the last meal.

oaŋgi-n rflx. v., to cause one's digestion to begin sooner : lāɏ̈ *oaŋginmenteko* inuŋtana.

oaŋgi-ɋ p. v., (1) to begin to digest, to get somewhat digested ; lāɏ̈ kā *oaŋgiakana,* the digestion has not yet begun ; puraṇɋ jomtaredo mandi aŭri *oaŋgiɋ* jakeḍ lāɏ̈ esenesenа, when one eats too much, the stomach has an uncomfortable feeling of fulness until the meal begins to digest. (2) to be caused to digest sooner : inuŋbaṛate lāɏ̈ *oaŋgiɟana.*

V. adv., (1) with or without the afxs. *anɋe, ge,* modifying *aṭākar.* (2) with the afx. *ɋge,* modifying *inuŋbaṛa.*

oaŋ-ṭoaŋ (Sad.) 1⁰ syn. of *jorpoṭɋ* in the three first meanings. 2⁰ fig., I. abs. n., the condition of having the hands empty : baba irtan kumbūruiŋ tebaḷja, *oaŋṭoaŋɋte* jeta kaiŋ rikadaṛijana, I caught a thief reaping my paddy, but as I was unarmed I could do nothing.

II. adj., with *hoɋo,* empty-handed, unarmed, poor : *oaŋṭoaŋ* hoɋoko japaṭe senderako harlagataṣ siliḅ paromjana, the deer tired out by the hunters in hot pursuit, passed close to people without arms. Also used as adj. noun : duṛumakan kulaĕ baria *oaŋṭoaŋkiŋ* namlja, termente dirikokiŋ halaŋbaṛatana, enlɋdo kulaĕ eonjaneiĭ nirjana ; nīo abulekan *oaŋṭoaŋge,* nītaṣ pûĭca alope kuliĭa.

III. trs., to render empty-handed, to deprive smb. of his arms or money, to disarm, to reduce to poverty : ṭakaakadiŋ taĭkena, oṛaṣbaige *oaŋṭoaŋkiɲ́a ;* I had spared money, it all went in the building of my new house.

IV. intrs., in the df. prst., to be empty-handed, unarmed or without

money : ainąoiną *oanṭoanṭana*, pâĭca kainą omdaṛia, I also am poor, I have no money to lend.

oanṭoanṭ-en rflx. v., to reduce oneself to proverty ; to spend all one's money : laṛaĭlaṛaĭtee *aanṭoanṭenjana*.

oanṭoanṭ-ą p. v., meaning corresp. to the trs.

V. adv., with or without the afxs. *ange, ge, ąge, tan, tange*, modifying *hijų, seną, rikaą*. With the afx. *ąge* it may also modify *laṛaĭ, karca*, etc., in the meaning of, so as to reduce to poverty, so as to render moneyless.

oą-oą-uṛur, oag-oag-uṛur onomatope, I. sbst., the cooing of a cock pigeon when billing and cooing· oṛą bitarreną taĭkena, *oąoąuṛurdo* saṛimareną aĭumlą.

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

III. trs., thus to coo at a hen pigeon : sandṛido miaḍ enaga dudŭmule *oąoąuṛurlĭa*.

IV. intrs., thus to coo : sandṛi dudŭmulko *oąoąuṛurea*.

oąoąuṛur-en rflx. v., same meaning : sandṛi dudŭmulko *oąoąuṛena*.

oąoąuṛur-ą p. v., (1) of a hen pigeon, to be thus cooed at : enaga dudŭmul *oąoąuṛurlena*. (2) imprsl., of such cooing, to be uttered : saṛimare *oąoąuṛurlena*.

V. adv., with or without the afxs. *ange, ge, ąge, tan, tange*, modifying *kakăla, rą, saṛi, rikz, rikan, aĭumą*.

oar I. adj, solid and taken out with the hand from a liquid : *oar* suṭikom lelkeḍkoa ci dąrenko ? The snails thou hast seen were they still in the water or had they been taken out ? setąre moḍ cipi *oar* mandṛi jomkeḍci birtĭjana, having eaten in the morning a plate of rice taken from the water in which it was steeped, he went to the forest.

II. trs., to pick, take or scoop out smth. solid from a liquid, with the hand : suṭikole *oarkena* ; mandṛi *oareme* ; gaṛaĕteko *oarkĭa*, they pulled him from the stream.

oar-en rflx. v., same meaning : setąēte suṭikogem *oarentana*, ciminanaem hundṛikeḍkoa ?

oar-ą p. v., corresp. meaning : mandṛi *oarąka*, huṛinagea, kājąą lūnamoa, scoop out the steeped rice, there is little and it can perhaps not be taken out with a laddle.

o-n-oar vrb. n., (1) the extent to which things are taken out from a liquid : suṭikodo *onoarle* oarkeḍkoa, moḍgaṛikaḍle barbatątaḍkoa, we picked so many snails from the water that in no time we filled two winnowing baskets ; *onoar* oareme, miḍ lapeḍ raṭi dąlą mandṛi alom sareca. (2) also adj., the thing taken out from a liquid : nikudo hola *onoar* (or oar) suṭiko, oĕonadole oĕonakaḍkoa, kako hoṭąakana, these are the snails gathered from the water yesterday, we have boiled them but they have not yet been drawn from the shells.

oaranṭ, oaranṭă, oaronṭ, oaronṭŏ, aronṭ, aronṭŏ, oronṭ, oronṭŏ vars. of *aranṭ, aranṭă*. This word and its vars. are also used fig. as follows : I. adj., with *kaji*, a peremptory or

very urgent request to come : *aranṭă* kaji aĭumkeḍci rokagee senọjana.

II. trs., peremptorily to request to come : *aranṭkịale* enamentee hijuakana, kaeạ honaa, but for our peremptory request he would not have come (2) in appropriate contexts, to order or prohibit peremptorily : baba ire *aranṭkeḍlea*.

oaranṭ-ọ p. v., corresp. meanings ; also imprsl., of a peremptory request, to be sent ; of a peremptory order or prohibition, to be given : barsa (or barsae) *aranṭjana*, enreo kae hijụjana, hokataiabu, in spite of a repeated peremptory request he did not come, let us leave him alone henceforward.

III. adv., with the afxs. *ange, ge, ọge*, modifying *kajıkul, rạkul, hukum, mana*.

oari (Or. *ohāri*) syn. of *ḍhaba, ḍaba*, I. sbst., one or several sides of a house, covered as a lean-to, and open veranda-like, or walled : *oarire* duḅpe ; *oarire* gôṛâko baiakada.

II. trs., to fit with such a lean-to : ne oṛạ soben mulipe *oarĭa* ci tarasạge ?

III. intrs., same meaning : nesạreba *oaria* ci hansạre ?

oari-ọ p. v., (1) to be fitted with such a lean-to : ne oṛạ sinagituroṣạ *oariakana*. (2) imprsl., of such a lean-to, to be made : apeạ oṛạredo huṛinge *oariakana*.

o-n-oari vrb. n., (1) the size and extent of such a lean-to : *onoariko* oarikeda, oṛạrạ cakurdiko biurtada, all around this house they have covered the circuit as a lean-to. (2) the making of such a lean-to : *onoari* kapo ṭaŭkakeda.

oâ-oâ, ohâ-ohâ, ôâ-ôâ, ôhâ-ôhâ I. sbst., the crying of infants or of the children of the *Nageera* (syn. of *tẻŭtẻŭ*) ; the croaking of the bull-frog ; *oâoâ* aĭumọtana nagehon ci barunḍa rạjada ? barunḍa *oâoâe* menḷạ, the bull frog croaked.

II. adj., (1) with *saṛi, kakăla, rạ*, same meaning. (2) with *hon* a crying infant : en *oâoâ* hon hapĭme, hush that crying child. Also used as adj. noun : eteṇi eekan *oâoâ ?* barunḍa ci nagehon ? Listen. What is that ? Is it the child of a Nageera crying or a bull-frog croaking ? ne *oâoâdo* eenạmente kam hapejạia ? Why dost thou not hush this crying infant ?

III. intrs., of an infant or the child of a Nageera, to cry ; of a bull-frog to croak : hon (or nagehon, barunḍa) *oâoâikeda*.

oâoâ-n rflx. v., samo meaning : tisinḍo dạ uĭụtada, purạge barunḍako *oâoântana*.

oâoâ-ọ p. v., imprsl., of such a crying or croaking, to take place : inku oṛạre enaṇāte *oâoâtana*.

IV. adv., with or without the afxs, *ange, ge, ọge, tan, tange*, also *oâkeoâken* and *oâkenoâken*, modifying *rạ, kakăla, saṛi, rika, rikan, aĭumọ*.

oba, oba-duku Has. **hoba, hoba-duku** Nag. (A. *waba*, pestilence) I. sbst., cholera : ne hature *oba* menạgea.

II. adj., (1) with *hoṛo*, a cholera patient : *oba* hoṛoko cenạteko ranŭkoa ? Also used as adj. noun :

obako ḍakăḍar ranujaḍkoa, the physician treats the cholera patients. (2) with *hatu*, a village where there are cases of cholera: *oba* hature alope taĭanena, oacala, do not pass the night in a village where there is cholera, it is contagious.

III. intrs., in the df. prst., to be attacked by cholera: ne hatu (or ne hatureko) *obatana*, there is (or they have) cholera in this village.

oba-ǫ p. v., same meaning: ne hature gel hoṛoko *obalena*, iral hoṛoko goǯjana, in this village ten people got cholera, eight of them died.

o-n-oba vrb. n., the number of cases: ne hature *onobako* obalena, jeta oṛa kā pocojana, there were so many cases of cholera that no family remained untouched.

ŏbŏbŏbŏ var. of *hŏbŏ'bŏbŏ*.

obon var. of *hobonǫ*.

obor (Or. *hobor*, *humbu'u*) I. sbst., the act of lying on the stomach: *obor* hokaeme, kuṛam hasu nāma, nāḍo suṛutanme kāre sambirenme, stop lying on thy stomach, that is the way to get pain in the chest, turn on thy side or on thy back.

II. trs., to lay smb. on his stomach: ne hon ciṛpe *oborlǫia?*

obor-en rflx. v., to lay oneself down on the stomach: dea aḍ saĕren gaŏakana, enamente nimirin *oborentana*; I have sores on my back and on my side, therefore at present I sleep on my stomach; pusi *oborakana*; the cat crouches; itujaḍ haṛako mosamosako *oborena* hambalte, some bullocks when being broken, let themselves fall on the stomach under the weight on their necks.

obor-ǫ p. v., (1) to be laid down on the stomach: ne hon alokae *oborǫ*. (2) to lie lie down on the stomach: alom *oborǫ*.

o-n-obor vrb. n., the extent of lying down: *onobore* oborenjana, iṭiṭiudo kae iṭiṭiudentana, he lies on his stomach so as not to move at all; *onobore* oborenjana, miḍ ghanṭare enane suṛutanjana, he lay on his stomach for a whole hour before he turned on his side; ne honko *onoborko* oborenjana, na suṛutaakanim leli na sambirakanĭ, so many of these boys laid themselves down on their stomachs that thou wilt not find one on his side nor one on his back.

III. adv., (1) with the afxs. *ange*, *ge*, *te*, modifying *giṭi*. (2) with the afx. *te* modifying *sen*: binkodo *oborteko* senea, snakes crawl on their belly.

obor-aderen rflx. v., to crawl in on one's stomach.

obor-aṛăgun rflx. v., to crawl down on one's stomach.

obor-cêṛê sbst., the Indian Cuckoo, Cuculus micropterus. It is also named *pakoteko*, *kukuteko*, *bokakatu*, which are various interpretations of its call. It is very fond of silk worms, and frequents the breeding grounds where it is called *malkhaŏ*. It is superstitiously believed that if its true name were used there, it would make havoc of the worms.

obor-idin rflx. v., (1) to crawl away on one's stomach; to continue lying on one's stomach.

obor-len trs., to crush smth., lying

on it on one's stomach.

oborlen-ǫ p. v., to be crushed under smb. lying on his stomach.

***obor-načal** I. sbst., the wooden body of a plough broader, flatter and less high than the ordinary plough, in cntrd. to *bǫnačal*, a body of a plough in which the square part at the back is unusually large: *obornačalin* Baikeda; Naguri disumre pura *obornačal* leloa, such a plough is usually seen in the Naguri country.

II. trs, to shape wood into such a plough: ne daru *obornačaleme*. N. B. When *načal* is already expressed in the sentence, *obor* is used instead of the cpd.: bǫnačalin bairikaleḍma, mendom *obornačada*, I told thee to make a large-squared plough, but thou hast made a broad and flat one. *obornočal-ǫ* p. v., corresp. meaning: ne daru *obornačalǫka*.

obor-rakaben rflx. v., to crawl up a slope on one's stomach.

obor-saŋga Nag. syn. of *gola-saŋga*, *kunḍisaŋga* Has. sbst., Ipomoea Batatas, Lamk.; Convolvulaceae,—the Sweet-potato, extensively cultivated for its tubers. The leaves are dried for use as a potherb.

obor-uruŋen rflx. v., to crawl out on one's stomach.

oca var. of *oco*, but unlike the latter, this always takes the afxs. of address, *a*, *na*, *ga*, *etc.*, and though used in the cpds. *ocanajǭ*, *ocanatobe*, it does not replace *oco* in the cpds. *ocodaŋ*, *ocoderaŋ*, *ocohčoco*, *ocomentege*, *ocodo*, *ocoti*, *ocoto*. With the afx. *a* it becomes *ocā* in Has. and *ocača* in Nag.

ocą Ho, interjection replacing *hčna talaŋ* in the beginning of sacrificial formulas addressed to ordinary spirits, and even introducing formulas addressed to Singbonga.

oca Nag. syn. of *coṭą* Has.

oca-ją̄ var. of *ocoṭą̄*.

ocaŋ, ocar syn. of *ojan, ojon*, 3°.

oca-oca, ocaoca-au, ocaoca-idi vars. of *ocooco, ocoocai, ocoocoidi*.

ocar var. of *ocaŋ*.

oca-tobe var. of *ocotobe*.

oco cfr. *oca*, interjection, look out! take care! out of the way! get away! unbelievable! *oco!* motor hijǫtana, stand aside! There is a motorcar coming; *oco!* ne kajido kaiŋ patią, get away! I do not believe thee; *oco!* aminaŋdo alom hosǒṛoea, get away! Do not lie so much; *oco!* cenąpe mentada? What do you think? How can you speak thus? *oco!* enkado alom hukumalea; *oco!* enkan hukumdo kale manatiŋa, away with such orders! *ocoe* ituntana batiḍ (or *oco* batide ituntana), I was mistaken! he is at his studies; *ocobu* bedaǫtana, gapako buruṛa! We go on the wrong day, the fair takes place only to-morrow; *oco!* gapado kaminalame, turui ganḍa namǫtanako menjada, I say! Put aside your other occupations and go to work for wages to-morrow, it seems that they give 6 annas.

ocǫ 1° I. trs., to remove from a place: iṭako racaēte *ocǫpe*; horaŋ janum *ocǫtape*.

II. intrs., in the df. prst, of clouds and inan. os., to remove or get removed : sinagi sōjerą rimbil *ocǫtana.*

ocǫ-n rflx. v., to remove oneself : senągeltąēte *ocǫnme.*

oco-gǫ p. v., to get removed : iṭako racaēte *ocogǫka.*

o-n-ocǫ vrb. n., the extent of removing : *onocǫ* ocǫnpe, senągeltąre miḍ hoṛo raṭi alokae taĭn, stand all aside from the fire without exception.

2⁰ syn. of *uri*, I. adj., with *ẹṛêko*, lac loosened and removed from branches and twigs : *ocǫ* êṛêko ṭunąkirekoa, the free lac is in the basket.

II. trs., to loosen and remove lac from branches and twigs : êṛêko *ocǫkepe.*

oco-gǫ p. v., corresp. meaning : *ocoakan* êṛêko ṭunąkirekoa.

3⁰ I. trs, to loosen and take off a rope : ne sānrą baĕar *ocǫtam.*

II. intrs., in the df. prst., of a rope, to get loose and be going to fall off : sānrą baĕar *ocǫtana.*

oco-gǫ p. v., of a rope, (1) to get loosened and taken off : en parkomrą baĕar *ocogǫka,* remove the rope with which that bed is plaited. (2) to get loose and fall off : sānrą baĕar *ocogǫtana* ; baĕar *ocǫjana.*

4⁰ trs., (1) to remove the bridle from a horse's head : en sadomą lagom *ocǫtam.* (2) to free from the bridle : en sadomdo lagom *ocǫtaime.*

ocǫ-n rflx. v., of a horse, to free itself from the bridle : en sadomdo lagom eilkatee *ocǫnjana.*

oco-gǫ p. v., meaning corresp. to the trs.

5⁰ trs., to pull out a nail, an arrow from a wound, etc., to pull off a ring, etc. : kaṭarą andu *ocǫepe.*

II. intrs., in the df. prst, of a nail, etc., (1) to come out by itself : ne baksarą kanṭi *ocǫtana.* (2) to come out by pulling : kaṭarą janum sarsarte kā *ocǫtana,* cimṭa omainame.

ocǫ-n rflx. v, to pull out, or off from oneself : sarąlo tuinąlja, sāre *ocǫnjana,* we hit an ape with an arrow, it pulled it out from the wound.

o-p-ocǫ repr. v., to pull out, or off, from each other : janumkiną *opocǫjana.*

oco-gǫ p. v., (1) to be pulled out or off. (2) to come out by itself or by pulling : janum sarsarte kā *ocogǫtana.*

o-n-ocǫ vrb. n., (1) the amount of pulling out or off : *onocǫ* ocǫeme, ne bakăsare miaḍ raṭi kanṭi alom sareca. (2) the act : *onocǫ* kam ṭaŭkakeda, janum ṭôĕjana.

6⁰ trs., to take down a tent : ne tambu netąēte *ocoǫpe.*

ocǫ-n rflx. v., same meaning : enąūte *ocǫnlaareo* miaḍ tambugepe ocǫkeda, though you have worked at it ever so long, you have taken down only one of the tents.

oco-gǫ p. v., corresp. meaning : ne tambu *ocogǫka.*

o-n-ocǫ vrb. n., the quickness in taking down a tent : *onocǫ* ocǫepe, miḍ ghanṭare soben tambuko cabaǫka, work with a will and take down all the tents in one hour.

7⁰ I. sbst., the act of taking down the roof of a house : *ocǫ* kape ṭaŭkakeda.

II. adj., with *oṛą, sarima,* a roof

that has been taken down, timber and all : ne *ocǫ* oṛądo okoeą ?

III. trs., to take down a roof, timber and all : holado oṛąle (or saṛimale) *ocǫkeda* (or *ocǫkena*).

ocǫ-n rflx. v., to have the roof of one's house taken down : apimā oṛąle *ocǫnjana*, we remained for three days with the roof of our house taken down ; oṛabu *ocǫna*, netądo darukote juṛaĭgea, let us take down the roof and build the house elsewhere, here under the trees it is too chilly.

oco-gǫ p. v., of a roof, to be taken down : tisiṇa no oṛą (or saṛima) *ocogoaṇ;* oṛą keeǫ bāri *ocogoa* ei daruko soben ? Will only the tiles be taken down or the whole roof, timber included ?

o-n-ocǫ vrb. n., (1) the quickness in taking down a roof : *onocǫko* ocǫkeda, moḍ sānjre goṭa oṛąko cabalą. (2) the act : *onocǫ* (or ocǫ) kaṛe ṭaŭkakeda, isu keeǫkope rąpuḍkeda.

8⁰ trs., to shove momentarily aside two coils of the straw rope which covers a bale of paddy, making a slit through which some paddy can be taken out : poṭom *ocǫeme*.

ocǫ-n rflx. v., same meaning : dinaki poṭomle *ocǫntana*.

oco-gǫ p. v., corresp. meaning : dinaki poṭom *ocogoa*.

9⁰ I. sbst., the act of the panchayat driving out smb. for good and all from his village : hatuāte *ocǫ* (or onocǫ) nā̆ kā hobatana.

II. trs., of the panchayat, to drive out smb. for good and all from his village : hagarapąko hatuāteko *ocǫ-jąha* taĭkena, nā̆do sarkāṛą borote kakoą.

ocǫ-n rflx. v., to fly abandoning one's village : hagarapąro sabutiǫleka aṭăkarkeḍei hatuātee *ocǫnjana*.

o-p-ocǫ repr. v., to be in the habit of driving certain kinds of people from the village : cilkan kasurmeate hatuāteko *opocǫtan* taĭkena ?

10⁰ *ocǫ-n* rflx., v., to change one's place of residence : gaṛa jąṛąrele taĭkena, nā̆do hatule *ocǫnjana*, burująṛąrelea.

11⁰ I. sbst., exclusion from the tribe : jatiāte *ocǫ* cilkacilkare hobatana ?

II. trs., to exclude from the tribe : jatireko *ocǫkja*, jati bitarre tikinala kae namea, she has been made an outcast, she will not find a husband within the tribe.

ocǫ-n rflx. v., to cause one's exclusion from the tribe : en kuṛido jatiātee *ocǫnjana*, she has made herself an outcast (by sexual intercourse with a man of another tribe or caste).

oco-gǫ p. v., to get excluded from the tribe, to become an outcast : jatiātee *ocǫjana*.

12⁰ I. sbst., (1) release from jail : jēljanae, apicanḍụre enaą *ocǫe* namea, he has been put in jail, he will not get his release before three months are over. (2) escape from condemnation to jail : ne mukudimare jēlṛą *ocǫ* kājā̆e namea, in this lawsuit he is not likely to escape imprisonment.

II. trs., (1) to release from prison : api canḍụ taĕomte jēlă̆teko *ocǫja*.

(2) to cause smb. to escape imprisonment: nesekandoe jēljana honaŋ, hoṣo goãko *ocǫkiŋ*, this time he would have been condemned to imprisonment, but his false witnesses saved him.

ocǫ-n rflx. v., to save oneself from imprisonment: gunaredom sabutiǫgea, ḍanḍem perǫea ci jēltema menǫredo, ṭaka omkeḍte jēl *ocǫnme*, thou art sure to be proved guilty, if the choice is left thee between imprisonment and a fine, choose the latter; jēlāte *ocǫn* kājąm daṛia, amą mudaĭsąre isu hoṛoko goãeŋ, thou wilt probably not escape condemnation to prison, thy opponent has many witnesses.

o-p-ocǫ recpr. v., to save each other from imprisonment: mipisa jēlāteliŋ *opocojana*.

oco-gǫ p. v., meanings corresp. to the trs.

13⁰ I. sbst, pardon or escape from a fine or other punishment: ḍandeate *ocǫ* namkeḍei oṛǫ sidalekageo gunakatejada, having obtained remission of his fine, he goes on as bad as before.

II. trs., (1) to remit a punishment or part of it: amãte sajaĭle *ocǫjada*, oṛǫ nekagem gunaeredo kaleą, we remit thy punishment, but only this once; sajaĭle (or sajaĭãtele) *ocǫjaḍma*; gel ṭakado alope ḍanḍeiŋa upun ṭaka *ocǫtape*, turuĭaiŋ omea.—Hēmar! upun ṭakale *ocǫjaḍmea*, do not fine me 10 Rs., remit four and I shall pay six.—All right! We remit thee four. (2) to cause to escape punishment: goãko ḍanḍe kako *ocǫdaṛiǫiŋa*, the witnesses could not save me from a fine.

ocǫ-n rflx. v., to save oneself from punishment: ḍanḍe *ocǫnmente* hoṣo oãkoe nambaṛakena, mendo kakoąjana, to escape a fine, he tried to find false witnesses, but they refused.

oco-gǫ p. v., meanings corresp. to the trs.

14⁰ in connexion with *pāp*, as used by the Christians, I. sbst., remission or absolution of sins: *pāpocǫe* (or *pāponocǫe*) namkeda.

II. adj., *pāpocǫ* kaji, the formula of absolution of sins.

III. trs. to forgive or absolve sins: pāpoe *ocǫea*; pāpoe *ocǫmea*.

IV. intrs., in the df. prst., of sin, to get absolved or remitted: cilkate pāp *ocǫtana?*

ocǫ-n rflx. v., to obtain absolution or remission of sins: pāp *ocǫmente* ceną ceka lagatiŋa?

oco-gǫ p. v, to get absolved or remitted: cilkate pāp *ocogǫtana?* hoṛoko pāp cilkateko *ocogoa?*

15⁰ trs., (1) to deprive smb. of his fields: oteãte diku *ocǫkeḍ'ea*, enamente birdisumrele raĭtinjana. (2) to deprive a mortgagee of mortgaged land by refunding the money: oteãte saukoiŋ *ocǫkeḍkoa*.

acǫ-n rflx. v., of a mortgagee, to abandon mortgaged land when the money has been refunded: ne loẽoŋ moḍhisite bandarlena, gelturui ṭaka omjana, upun ṭakaṛąte sau kae *ocǫntana*.

oco-gǫ p. v., meanings corresp. to the trs.: soben oteãteŋ *ocǫakana*;

Asāmte sen asraĕge, I have been deprived of all my fields, the only thing I can do is to go and work in the Assam tea plantations; aĭńą oteēte nąlo sau *ocǫakana.*

o-n-ocǫ vrb. n., the extent to which one is deprived of his fields: dikudo oteēte *onocǫe* ocǫkeḍlea, baria cutiba·li bāri sareakana.

16⁰ I. trs., to redeem a mortgaged field: turuĭa ote bandarakan taĭkena, apiaią *ocǫkeda.*

II. intrs, in the df. prst., of a mortgaged field, to get redeemed: ḍolbandarakan loĕoną kotaią miąḍbariate *ocǫtana.*

ocǫ-n rflx. v., same meaning as the trs.: ţakadole ţakajada, apu bandartaḍ ote *ocǫntege* ţaka cabatana, indeed we are making money, but it all disappears in redeeming the fields my father had mortgaged.

o-n-ocǫ vrb. n, (1) the number of fields redeemed: daruhadāte ţaka auleḍci *onocǫe* ocǫkeda, bandarlen ote miąḍ raţi kae sareķeda, having brought back money from his work as a sawyer, he redeemed all his mortgaged fields. (2) the act: misa *onocǫte* turuĭa loĕoną namruarjana, six rice fields were redeemed and got back at the same time.

17⁰ trs., to separate people quarrelling or fighting: jū, *ocǫtakiąme* enaąātekią eperaątana.

ocǫ-n rflx. v., same meaning: gopoǫtankiąią *ocǫntana,* do aią ulţa miḍsoţaią namana, nearą gapa jānądoią rikaegea, enkate kaią senǫrikaea, in separating a fight I got myself struck with a stick, to-morrow I shall take some measure or other, I shall not let it pass like that.

oco-gǫ p. v., corresp. meaning: gopoǫtanredokią *ocǫlena* ci akiągo hokajana?

18⁰ trs., (1) to dismiss from service: dasikamiāte cenąmonteko *ocǫkeḍma?* (2) of parents, to withdraw their son from service: dasikamiāte gomkedo kā, mendo enagaapukiągo *ocǫkiṅa,* I was not dismissed from service by my master, I was withdrawn by my parents.

ocǫ-n rflx. v., to leave service: dasikamiāte cenąmentem *ocǫujana?*

oco-gǫ p. v., meanings corresp. to the trs.

19⁰ trs., to renounce or remit part of the price or fine asked: moḍhisi ţakado aloma, bar ţaka *ocǫeme,* do not put the price at Rs. 20, ask 2 Rs. less; moḍhisi ţaka gonoą (or ḍanḍe) kaią omdaria, bar ţaka *ocǫtaiąme,* a price (or fine) of 20 Rs. is above my means, remit me 2 Rs.

ocǫ-n rflx. v., same meaning: ne keŗarą gonoą aminaą alomą bar ţaka *ocǫnme;* ne keŗaą gonoą apanapan kajire aloben taĭua, miḍ hoŗo *ocǫnka,* eţąnį tenoŗǫnka, do not stand, the one by the price he asked for this buffalo and the other by the price he offered, meet each other half way.

oco-gǫ p. v., of part of a price to be renounced or remitted: apihisiāte cimin ţaka *ocogoa?*

20⁰ trs., (1) to separate a person from the others: eḍkan sonągekoāte en hon *ocoime,* jū! (2) sometimes syn. of the rflx. v.: ne hon misaǫ

kae *ocǫjąiña tisiŋdo*, aiŋgee otoŋbaŗatana.

ocǫ-n rflx. v., to cease to accompany; to separate oneself from others: gaŗi susunniţąēte honko kako *ocǫntana*, the children follow about incessantly the man with a monkey show.

o-p-ocǫ rcpr. v., to cease to accompany each other; to separate from each other: purąge ne daŋgriki ŋ hēlmēlakana, sānau, pīţiseŋǫ, duḫjāru emaŋre ciulaŏ kakiŋ *opocǫlana*, these two girls are fast friends, they are always together whether going to fetch wood, or going to the market, or sitting down for a chat, etc.'; Raŗâsitakiŋ kulgiado ḍuŋḍaburduluḍlekankiŋge, tisiŋ idūrǫ ceŋąmentekiŋ *opocǫakana*, Raŗâsi and his wife always follow each other like flying white-ants which have lost their wings, for some unknown reason they are separate to-day.

oco-daŋ Nag. syn. of *ocoḫēioco* Has.

oco-deraŋ (1) Nag. syn. of *ocoḫēioco* Has. (2) Has. syn. of *aloderaŋ*. See under *alo*, p. 99.

oco-do also with the afxs. of address, *a*, *na*, *ga*, etc., syn. of *ocoti*, *ocoto*, interjection: get out of the way; stand aside.

oco-hēi-oco, oco-he-oco Has. syn. of *ocodaŋ*, *ocȯderaŋ* Nag. interjection, emphatiç form of *oco*, meaning: get out of the way; take care; stop: *ocoheoco!* cirgalakanme; *ocoḫcoco!* enka alom moţaĭna; *ocoḫcocobu* edaǫtana, gapako buruĭa! Stop! we go on the wrong day, the fair will take place only to-morrow!

oco-jąą, oca-jąą, also *ocājąą*, *ocanająą*, etc. syn. of *iduderaŋ*, interjection: it seems impossible! Do not expect it! Not likely!

ǫcol, ǫcolaŋ, oḍcol, oḍcolaŋ, olcoḍ Nag. also with initial *h*. See under *hoḍcol*.

oco mentege syn. of *alo mentege*. See under *alo*, p. 98.

oco-oco, oca-oca (When the interlocutor has used an afx. of address, and said *ocā*, *ocana*, etc., the forms *ocāocā*, *ocanaocana*, etc., may be used instead of *ocaoca*). I. sbst., the interjection *oco* or *oca*, as used once or repeatedly: buŗido puŗą saŋginrege eţąsąte seŋǫtane taĭkena, *ocooco* aĭumtege hoŗoko bambarjana, as a matter of fact the bear was far away and advancing in another direction, but hearing the shouts *oco! oco!* people got mad with fear.

II. adj., with *kakăla*, *kaji*, same meaning: *ocooco* kakăla aĭumte ĝŏgeŋ nirtan taĭkena, anado buŗigeŋ nirnamtąia; boroteŋ kakălaciriḍlą, aęo boroteo huapapalą ade nirjana, hearing the shouts *oco! oco!* I was running madly, but I soon found myself face to face with a bear; in my fear I shouted suddenly, and the bear being also frightened said "*papapapa!*" and ran away.

III. trs. or intrs., to say *oco!* to smb.: miaḍ ţeţeŋga nageŋge biŋ hijų tanlekam *ocaocająiña*, amlekan

horobotoŋko kako namoa, thou shoutest *oco !* at me, as if a snake were approaching, when thou hast only heard a bloodsucker, there is nobody like thee for frightening people wantonly; alom *ocaocaea*, sarlegeŋ kajitana, do not say "Get away!" I speak the truth.

ocooco-n rflx.v., same meaning: han lōr japare okoni *ocaocantana?* kapiko sahkeate cirgal taĭnpe, who shouts *oco !* near that nullah? Look out and keep your axes ready.

ocooco-ǫ p. v., (1) to be addressed with the interjection *oco*: *ocaocalenae*, mendo kalaḍkolodṛate kae aĭumkeda, taĕomdo buṛilǫkiŋ daparomjana, he was warned by the shout: "take care!" but, being rather deaf, he did not hear it and afterwards met the bear face to face. (2) imprsl., of the interj. *oco*, to be used: meḍte kam leljaḍredo, luturteo ci kam aĭumjada? daru raŭṛutana aḍ aminaŋ *ocaocaǫtanrcom* tiŋguhapeakana, if thou dost not see, dost thou not hear at least? a tree is falling and, though a warning is shouted so many times, thou remainest standing there motionless.

ocokenocoken adv., connoting repetition and modifying *kaji*, *kakŭla*. With the copula *a* it is used as intrs. prd. referring to the past: enaŋâtem *ocakenocakena*, for a long time thou hast been saying (or shouting) *oco !* again and again.

ocooco-au, ocaoca-au intrs., (1) to come this way shouting *oco !* (2) to take up the shout *oco !* from place to place in this direction: han lōrre buṛi namlenci neteko *ocaocaaukeda*.

ocooco-aun rflx. v., same meaning: neteko *ocaocaaunjana*.

ocoocoau-ǫ p. v., imprsl., of the shout *oco !* to be uttered repeatedly by people coming this way, or to be taken up from place to place in this direction: han lōrre buṛi namlenci nete *ocaocaaulena*.

ocooco-idi, ocaoca-idi intrs., (1) to go away shouting *oco !* (2) to take up the shout *oco !* from this place to another, or from place to place, not in this but in another direction: siŋgi hasurṣaṛa lōrre buṛi namlenci han siŋgi turǫsa buru muliko *ocaocaidikeda*.

ocoocoidi-n rflx. v., same meaning

ocoocoidi-ǫ p. v., imprsl., of the shout *oco !* to be uttered, or taken up as described: han siŋgi turǫsa buru muli *ocaocaidijana*.

ocoti, ocoto syn. of *ocodo*, like which it may take the afxs. of address.

oco-tobe, oca-tobe also *ocĭtobe, ocanatobe*, etc., syn. of *martobe*, interj.: all right then! If such is the case, all right! oco! gapado kaminalame, turui ganḍa namǫtana ko menjada.—*Ocotobe!* gapadoiŋ kamia; *ocotobe!* ne kajige, hēi! All right then! This is settled! Do not forget.

ōḍ Has. **ōḍ** Nag. (Sad. *oḍrāek*) I. sbst., the act of rubbing off dirt: amaŋ *ōḍ* kaiŋ sukuą, puraŋm jōrea.

II. trs., to rub off dirt, to free smb. from dirt by rubbing it off: kaṭaṛą humu *ōḍeme*; kaṭa *ōḍeme*; ne hon

ōdime.

ōd-en rflx. v., same meaning : kaṭa *ōdenme ;* humu *odenme.*

o-p-ōd̤, o-p-ód̤ repr. v., to rub dirt off each other : deako (or dearą humuko) *opōd̤tana ;* gaṛarekiną *opōd̤tana.*

ōd-ǫ p. v., meanings corresp. to the trs. : sunum haĕaḍjanci humu ilgumange *ōdǫtana,* the oil having dried on his body, it is very difficult to rub off the dirt ; en keṛa *ōḷǫka,* puraągee ṭakaragiṛiakana.

o-n-ōd̤, o-n-ód̤ vrb.n., (1) the extent of rubbing to get off the dirt : *onōde* ōd̤kja, sunumūr poṭągiṛiakana. (2) the act : misa *onōd̤te* kae parcilena, barsainą ōd̤kja ; puraą alom jōrea, amą *onōd̤do* ṭōrakangea.

od̤ (T. *utai,* to break, to snap) 1⁰ I. adj. (1) with *baṫar,* a snapped rope : ne *od̤* baĕar ṭond̤omtana. Also used as adj. noun : ne *od̤ko* ṭond̤omjiliną tam. (2) with *daru,* a felled tree : *od̤* daru apia meną, miaḍdo mąderǫakana, three trees are felled, one is only partly cut. (3) with *banda, aṛi* an embankment broken through : pīṭi horarą *od̤* bandado, okoĕą ? Also used as adj. noun : ne *od̤re* hasabu dulea.

II. trs., (1) to snap, to break, a rope : keṛa joṛae *od̤keḍa,* the buffalo has broken its tether. (2) to break off a branch : ne kotodo hoĕoge *od̤keda.* (3) to cut through and through a tree and so fell it : enaąāteną mątan daru aūrigeną *odea.* (4) to break through an embankment : tisiąrą bāṛi aleą bandae *od̤keda.* (5) of very young buffalo calves, to break their intestines (according to the belief of the Mundas) : baleą kiṛiko nirnirte poṭako *odea.*

III. intrs., in the df. prst., meanings of the p. v. : baĕar (daru, banda) *od̤tana.*

od-en rflx. v., (1) to break one's tether : ne keṛa janaŏ baĕare *odena* moṭo baĕartee toloka. (2) to manage to cut through a tree : enaąātem mątana, nāj̃akeḍ baria darugem *odenjana.* (3) of buffalo calves, as under the trs. : kiṛiko baleṛe tolakangeko taĭrikakoa, kūredo nirnirte poṭako *odena.*

od-ǫ p. v., meanings corresp. to the trs.

IV. adverbial afx. with corresp. meanings, in the cpds. : *bāṛiod̤, geroḍ, haḍod̤, iroḍ, maąod̤, racąod̤, taũĭod̤, topaąod̤.*

2⁰ fig. I. trs., to overcome in a discussion or lawsuit : sobenkoą kajiiną *od̤keda,* whatever they proposed, I prevented it from being accepted ; bar pīṭire aṛandiko namkena, mendo api pīṭireną (or pīṭirainą) *od̤keḍkoa,* they wanted the marriage in a fortnight, I prevailed on them to put its date after three weeks ; akoą nend̤ainą *od̤keda,* nāḍo aĭńą kajileka aṛandi nend̤ajana ; ne kajiiną (or kajireną, kajirainą, kajimenteną) *od̤keḍkoa ;* amą nalis goāko *od̤keda ;* goāko nalisko *od̤keḍmea,* in this lawsuit the witnesses have cut the ground under thy feet ; amą soben goākoą kaji ainą *od̤daṛia,* I can nullify what thy witnesses have said, I can prove that it is all false ;

highcourtrele *od̩kia*, sidado barsae digrila, he got a decree in his favour in the first instance and in the appeal, but we overcame him before the High Court.

od-en rflx. v., to let oneself be vanquished in a discussion ; to accept the conclusions of another : ama kajigo ei kaji ? jetajetamare kam *odentana*, is there no sense in anybody but thee ? Thou wantest to have always things thy own way.

o-p-od̩ repr. v., to overcome each other at various times : phaňdarire oro deďanire mipisalia *opod̩kena*, mendo highcourtre aia digrikeda.

od-o p. v., meaning corresp. to the trs. : poncoko barhatiaenjana, aěa poncoko kajiko (or kajireko) *od̩jana*.

o-nod̩ vrb. n., the extent to which one overcomes others in a discussion or in lawsuits : *onodia* od̩ked̩koa miad̩ kaji rati tako ka samaïtijana.

3⁰ I. adj., with *gonoa*, a price that has been lowered at the instance of the buyer.

II. trs., to overcome in discussing the price of smth. ; especially, of the buyer, to induce the seller to lower his price ; to obtain a reduction in price : kerado barhisi takaia gonoalia, mendo gākiko modhisi gelmôrê takareko *od̩kiña* ; kera gonoa kaia *od̩daria̩ici* aěa kajilekage gonoaia omkeda, enamente aege gonoae *od̩kiña*, not succeeding in making him reduce his price, I gave him what he asked, therefore it was he who overcame me ; barhisira gonoaia *od̩keda*, modhisigelmôrêaia omkoda.

III. intrs., in the df. prst., of a price, to decrease : tisiagapa meromkoa gonoa *od̩tana* .

od-en rflx. v., of a seller, to consent to a reduction of price : mid takа rati kae *odenjana*.

od-o p. v., meaning corresp. to the trs. ; kerara gonoa modhisigelmôrê taka (or takaia, takare, takarea) *od̩jana*.

4⁰ cfr. *kajigo̩*. I. sbst., the settlement of a question by agreement : ne kajira *od̩* aŭri aĭume bāri jetae alopa senoa, do not go away any of you before an agreement is reached on this question and you have heard the decision.

II. adj., with *kaji*, a settled question : *od̩* kaji alom biridrūraca, do not raise again a question that has been settled.

III. trs., to settle a question by agreement : kerara gonoa *odeben*.

IV. intrs., in the df. prst., of a question, to be nearly settled, to get settled : kaji *od̩tana* nādo, hurialka dubkome, the question is nearly settled now, do not leave before the end ; enaaātele bicārtana, mendo kaji kā *od̩tana*, we are sitting in judgment ever so long but cannot agree about the decision.

o-p-od̩ repr. v., same meaning as the trs. : gonoaben *opod̩jana* ei ? kajiben *opod̩jana* ?

od-o p. v., to be settled by agreement : kaji *od̩jana*.

oda (H. *odā*) syn. of *ali*, inner moisture, but not used fig. in connexion with *lāŋ*.

od̩ad̩ syn. of *ali*, but used only

of firewood : nea sūnko hačadakana, mendo *odaḷ* menągea.

odasi I. sbst., (1) butter-milk. (2) coagulated milk, curds : *odasim* sukuą ci ?

II. trs., to make into butter-milk ; to make into curds : toa cilkatoko *odasiña ?*

odasi-o p. v., of milk, to be made into butter-milk or curds : toa cilkato *odasioa ?*

oḍcol, oḍcolaą Nag. vars. of *hoḍcol* Has.

ō-deraą syn. of *ō honaą*, interjection expressing great desire or great hope : *ōderaąe* hiju ! Oh ! that he may come ! *ōderaąe* omainredo menteą hijuakana, I came thinking : oh ! Would that he gave it to me! *ōderaą* tisiąe gamalerdo kūḅ sukulea ! Would that we got rain to-day, we should be very glad.

oḍ-gonoą I. sbst., (1) cheaper or reduced price : moḍhisite keṛaią kiṛiąlja *oḍgonoąteą* akiriąruaṛkja ; hola pīṭire êṛêkoą gonoą sērre api ţaka calaŏlenako menjada, aledo kulio kale kulibaṛakenei *oḍgonoątele* akiriąkeḍkoa, they say that at yesterday's market the price of lac was 3 Rs. for 2 lbs. but we, neglecting to make inquiries, we sold ours cheaper. (2) low market price: tisiągapa meromkoą *oḍgonoą* aĭumoţana, ena kaji sartegea ci ?

II. adj., cheap, reduced in price : misamisa pīṭi ţunḍure *oḍgonoą* sānko namoa, sometimes firewood is sold cheaper at the close of the market.

III. trs., (1) to offer at a low price : ne urjdoe landjąjā, enamenteko *oḍgonoąjąia*, lelredoe pokŏtogea, this bullock is probably lazy, otherwise they would not offer it at such a price : the animal looks all right ; ne meromią *oḍgonoąamtaña*, enreo agaraŏjaḍmea, I offer thee this goat at a low price, even so thou demurest. (2) to offer smb. a low or lower price : puragepe *oḍgonoąjąiña*, ne urią gonoą oṛo gel ţaka gaepe, you offer me by far too little for this bullock ; say 10 Rs. more.

IV. intrs., in the df. prst., to get a low price : tisiądo sān akiriąre sobenkobu *oḍgonoątana*.

oḍgonoą-en rflx. v., to reduce one's price ; to submit to a low price : tisiądo kīriąko puraą banakoa, enate sān akiriąko *oḍgonoąentana*.

oḍgonoą-o p. v., (1) to be offered at a low price : *oḍgonoąakan* uṛile kiriąţaia, idūṛoe landjąjā. (2) to be offered or get a low price : apimā sān akiriąiąn senkeua apimā jakediąn *oḍgonoąjana*.

V. adv., with the afxs. *ange, ge, oge, te*, modifying *kiriąn, akiriąn, kaji*.

odo-odo var. of *hodokodo*, syn. of *odŏro*.

odŏro, odŏroą, odro, odroą vars. of *hodŏro*.

oḍaŏ Nag. var. of *oṛoŏ* Has.

oḍoą Nag. var. of *oṛoą* Has.

oḍoą-moḍoą, hoḍoą-moḍoą var. of *anḍoąmanḍoą*.

oḍoą, oṛoą Nag. var. of *nyruą* Has.

oe sbst., Panicum miliaceum, Linn., Gramineae,—an annual tuft-

ed grass with broad effuse panicles and very small grains. It is cultivated as a food grain.

oč̣ sbst., the potsherd (piece of *cafu*) used to parch (*ata*) rice or pulses, etc.

očar I. sbst., the act of swimming noiselessly on the surface, with little motion of the hands and feet : inią *očarem* lelakada ci ?

II. trs., to swim noiselessly across : mar ! ne bandalaą *očarea*.

III. intrs., to swim as described. See the contradistinctions under *ḍebel*. *Očar* is the only term used of fish even when they swim under water : keṛako *očarkena* ; haiko *očartana*.

očar-en rflx. v., same meaning : amlokado *očaren* kaią daṛia.

očar-ǫ p. v., to be swum noiselessly across : mar ! ne banda *očarǫka*.

o-n-očar vrb. n., the duration or quickness of thus swimming : *onočare* očarjana (rflx. v.), sobenkoe lą̄giṛikeḍlea, he swam so well that he left us all behind.

očar-inuą I. sbst., a swim of several together for pleasure.

II. intrs., of several together, to swim for pleasure.

očar-lą̄ I. trs., to leave others behind in a swimming match : *očarlą̄keḍleae*.

II. intrs., to win a swimming match : *očarlą̄kedae* or *očarlą̄kenae*.

očar-lą̄-n rflx. v., same meanings : sobenkoe (or sobenkoātee) *očarlą̄njana*.

očarla-p-ą̄ repr. v., to have a swimming match : marbu *očarlapą̄a*.

očar-lagan rflx. v., to tire oneself swimming noiselessly on the surface.

očar-parom trs., to swim noiselessly across on the surface.

očarparom-ǫ p. v., to be thus swum across.

očar-uruą̄en rflx. v., to swim noiselessly on the surface so as to reach the border and come out of the water.

oč̣ syn. of the fig. meaning of *oaągi*.

oel diminutive of *kuṭu, sum, sūm,*

I. abs. n., close-fistedness, parsimoniousness in a rather miserly way, in cntrd. to *korokoro* which may mean also thrift, economy and, with the adv. *puraą*, miserliness : en hoṛore *oel* menaą.

II. adj., close-fisted as described : *oel* hoṛoko omkeḍ cījiko uṛuṛūṛaea aḍ omtaurco ji kā sukukoa, puraą karca senǫrikako boroea, aḍ ṭakako korokoroea, close-fisted people give grudgingly, regret what they have given, they are afraid of spending too much and curtail necessary expenses. Also used as adj. noun : amleka *oel* jetare kae namoa, thou art the most close-fisted man to be found anywhere.

III. trs., with money sometimes as d. o., generally as ind. o., to be afraid of spending too much ; to regret the money spent : ṭakae (or karcae) *oeljada* (or generally *oelatana*); oraą baidoiaą monejada mendo ṭakaiaą *oelatana*, I want to build a new house but am afraid of the expenses.

IV. intrs., (1) prsl., to show one-

self close-fisted : holadoe *oelkena*. (2) imprsl., with inserted prsl. prn. (a) to feel reluctant to give or to spend : purage *oeljadmeredo* mid takage omainame, if thou art very reluctant to give more, give me at least one rupee ; hurinaleka *oelmeka*, ăŏgem karcabarajada, taka miado kam sarejada, be a little careful about thy expenses, they are wanton, thou sparest not even a single rupee. (b) to feel that another's expenses are excessive : en horodo tisiŋ jatărare takado kanarcae karcakeda, ale leltanko rati *oelkedʼca*, he spent so much at the fair to-day that we who saw him, found it an excess.

oel-en rflx. v., to show oneself close-fisted : aminaŋ alom *oelena* oro, api taka omalem.

oel-o p. v., (1) of expenses, to be incurred reluctantly : taka (or karca) *oeljana*. (2) of people, to become close-fisted : ne horo puragee *oeljana*.

o-n-oel vrb. n., the extent of the close-fistedness described : *onoele* oela, musinamusinado mandi rati kae bīna, he is so close-fisted as not to eat his fill sometimes.

oelge adv., modifying *atăkar* in the meanings of the intrs. imprsl. construction : *oelge* atăkarjaja.

oe-mandi sbst., *oe* grains husked and cooked so that they remain whole.

oendăm, ŏēdam (Sad. *ondal*) syn. of *opa*.

oĕoŋ (Sinh. *uyanewā*) I. adj., steamed as described below : *oĕoŋ* jonam joma ei rapa jonra ? Also used as adj noun : jonra bar rakam isinakana, *oĕoŋem* joma ci rapa ? II. trs., (1) to steam tubers or cakes until cooked, resting on a layer of twigs and straw over some water at the bottom of the vessel. (2) to steam jack seeds, maize, nearly ripe pulse pods, or snails, until cooked, with only a little water at the bottom of the vessel. The flowers of *jiri* and *raidaru*, the flowers and leaves of *sinara*, the buds of *puti-kalara* and sometimes bean pods, are similarly steamed previous to drying and storing for later use, but need not be perfectly cooked : gadar rāri *oĕoŋepe* ; jonrale *oĕoŋtana*. (3) to cook potatoes ; to boil eggs. (4) (Sad. *ocoeaia*) in jest, with *bŏ* as d. o., to shave smb.'s head clean : hela, babu, bŏdo okoe *oĕoŋkedma ?*

oĕoŋ-en rflx. v., to steam for one's own use : nimirdo janaŏ sanagale *oĕoŋentana*.

oĕoŋ-o p. v., (1) meanings corresp. to the trs. (2) imprsl., of steaming, to take place : misa onoĕoŋ jomcabajana, eta somte *oĕoŋotana*.

o-n-oĕoŋ vrb. n, (1) the quantity steamed : *onoĕoŋko* oĕoŋkeda, tala dāki sanga musinareko cabagirikeda. (2) the act of steaming : *onoĕoŋ* kape tatăkakeda, isu sanga ronagojana ; misa *onoĕoŋte* bar hata sanga maran cature cabaoa oi ? Can two winnowing shovelfuls of tubers be steamed in a single large pitcher ? (3) the manner of steaming : inia *onoĕoŋ* tōrakangea, alope acuia, lēcae kāree ronagoea. (4) the thing steamed ; also used adjly. in this

meaning: neada okoẽą *onoẽoŋ* (or *onoẽoŋ* sąga, etc.)? misa *onoẽoŋ* cabajana, etą somte oẽoŋotana.

oẽoŋle adv., modifying *jom*, in a steamed condition: honko tara alu *oẽoŋteko* jomkeda, tarado ututele jomkeda, the children ate some of the potatoes cooked, and we ate some as a stew.

oẽoŋ-bage trs., not to eat smth. after having steamed it for eating.

oẽoŋ-bõ cfr. *hoẽocereṛcereṛ*, I. sbst., a head shaved all over. This meaning is derived from the smoothness of steamed cakes: *oẽoŋ bõrąte* honko landaaitana, the children are laughing at him because his head is all shaved.

II. adj., with *hoṛo, hon*, a man or boy with such a head: nīdo okoren *oẽoŋbõ* hon. Also used as adj. noun: he *oẽoŋbõ* kotemtana?

III. trs., to shave smb. all over the head: onka okoe *oẽoŋbõkeḍmea?*

IV. intrs., with ind. o., to address smb. by the nicknome *oẽoŋbõ*; to speak of him like this: alope *oẽoŋbõaiae* kadiraŏoa.

oẽoŋbõ-n or *oẽoŋbõrikan* rflx. v., to let oneself be thus shaved: inilekado kaiŋ *oẽoŋbõna.*

oẽoŋbõ-gą p. v., to be thus shaved: ne hon *oẽoŋbõgąka* cii kembaąka?

V. adv., with the afxs. *ange, ge, gge, leka*, modifying *hoẽo, rika, lelą.*

oẽoŋ-caba trs., to steam all there is or all it is intended to steam.

oẽoŋcaba-ą p. v., corresp. meaning.

oẽoŋ-coṛa syn. of *tikicoṛa.*

oẽoŋ-goẽ cfr. *bapaŏ*, I. adj., with *lumam*, silk cocoons in which the chrysalis have been steamed to death in a pitcher with a little water at the bottom, then a layer of twigs, and one of straw, and over this the cocoons: *oẽoŋgoẽ* lumamko borareko dõakaḍkoa. Also used as adj. noun: lumamko bar bora menąkoa miḍ bora *oẽoŋgoẽko*, miḍ borado jiḍko.

II. trs., to kill the puppae of silkworms as described: lumamkole *oẽoŋgoẽtana*; lumamkopo *oẽoŋgoẽkeḍkoa* ci?

oẽoŋgoẽ-ą, oẽoŋgoj-ą p. v., to be thus killed: ne lumamko *oẽoŋgoẽakana* ci?

oẽoŋ-isin trs., to steam smth. until it has become soft or hard, as required.

oẽoŋisin-ą p. v., to be thus steamed.

oẽoŋ-laco beardless or with cleanshaven face. Constructed like *oẽoŋbõ.*

oẽoŋ-leḍ syn. of *oẽoŋbõ.*

oẽoŋ-lẽ trs., to steam smth. so that it becomes too soft.

oẽoŋlẽ-ą p. v., corresp. meaning.

oẽoŋ-sarę trs., to leave over in steaming.

oẽoŋsare-gą p. v., to be left over unsteamed.

oe-uḍ sbst., an edible white mushroom found on uplands.

õg syn. of *õą.*

õ-goḍe, o-goḍe Nag. **õ-goṛe, o-goṛe** Has. I. interj., alas! what a pity! *ogoḍe* honko cilkaiŋ asulkoa? koṛa goẽnana! *õgoḍe* honko balęree ţuarkeḍkoa!

II. intrs., to utter this interjection: alom *ogoḍeea*, asultaniḍ menąia, abuą oekan peṛą meną? Do not com-

plain, there is One (Singbonga) who feeds the needy, and we, what power have we?

ogoḍe-n rflx. v., same meaning: alom *ogoḍena*, jūlekate honko asulgea.

ogoḍe-ŋ p. v., imprsl., of this interj, to be uttered: iniŋ duku oḍo maskil neljanci *ogoḍelena*.

ogŏra, ogŏraŏ, ogra,ograŏ Nag. (H. *agornā*, to watch) syn. of *horo*, to watch.

ohâ-ohâ var. of *oâoâ*.

ohken-ohken, ohleka adv., syn. of *ohuh*.

ohodar Nag. (Sad.) I. sbst., (1) a landlord's agent: *ohodar* menaia ei? (2) his office: *ohodardo* kaĭúŋ, ete kamikoiŋ kamia, *ohodarre* horekelo isu telegenjetana, I will not be the landlord's agent, I have other work; it gives too much trouble with people.

II. tre., to give smb. this position: dikudo *ohodarmeaiŋe* metaiŋtana, mendo aiŋge kaĭúŋtana.

ohodar-en rflx. v., to accept this position: eikanaŋmente kam *ohodarantana?*

ohodar-ŋ p. v., to receive this position: en horodoe *ohodarakana* ci?

ohohō interj. used at the moment one misses one's aim or stroke, or does smth. in the wrong way, or makes a mistake.

ō honaŋ syn. of *ō deraŋ*.

ohoraŏ Nag. var. of *ōraŏ* Has.

ohorē, ŏhŏrē, ore, ōre, ōrē (Or. *ohre*) same as the third meaning of the interjection *ō*.

ohore-hae syn. of *ohohō: ohorehae!* okoaiŋ kajitada, sobenko kadraoaiŋtana, oh! What have I said! I have angered everybody.

oh-uh (Sad.) I. interj. of pain or sorrow.

II. sbst., this interj.: *ohuh* aĭumkedci cenŋ hasujaḍmeaiŋ menliŋ, ḍaṭae metąiña, hearing his exclamation of pain I asked him what was the matter, he said his teeth.

III. intrs., to utter this interj.: ḍaṭahasutee *ohuhkeda* (or *ohuhkena*).

ohuh-un rflx. v., same meaning: cekatee *ohuhuntana?*

ohuh-ŋ p.v., imprsl., of this interj., to be uttered: kane *ohuhŋtana*.

IV. adv., with or without the afxs. *ange, ge, ŋge, tan, tange*, also *ohkenohken, ohleka*, modifying *rika, rikan, kakăla, aĭumą*.

ōĭ var. of *āĭ, hāĭ, hōĭ*.

ōiŋ Has. cfr. *uĭŋ*, syn. of *hâŋiaḍ*.

ōi-ōi var. of *āĭāĭ, hāĭhāĭ, hōĭhōĭ*, intrs., to answer repeatedly *ōĭ*, yes, I hear you, to a call: entąētee *ōĭōĭjada*, hijŋ kae hijŋtana, he keeps answering from there "yes, I hear you" but he does not come.

ojan, ojon Has. Nag. (Sad.) 1º cfr. *tula*, I. sbst., (1) the act of weighing: ne êŋêkoą *ojan* hobajana ci aŭrige? Has this lac been weighed? (2) the norm or standard according to which lac is weighed on the market. This standard is always the same in a given market place, but varies from place to place. A maund of lac contains only 32 sers (instead of 40). It is the number of chataks which is variable. A chatak is just a little

above 2 oz. There are 16 chataks in an ordinary ser, but a ser of lac contains always more chataks. The number of chataks it contains in a given market place is indicated by the term *ojon* in this manner : 52 *ojon* means that there are 26 chataks in the ser, 48 *ojon* means a ser of 24 chataks and 45 *ojon* a seer of 22½ chataks : Bandgâŏ oṛo Muṛhure 52 *ojon* taĩkena, nạ̃do 53 *ojon* calaŏǫtana. At Bandgaon and Murhu the norm was formely 52, now it is 53. At Banki it is 48 ; at Ranchi 45, and at Maranghada and Soeko 42. Oko *ojonle* ne pīṭire êṛêko tulaoa? According to what norm do they weigh the lac in this market ?

II. trs., to weigh : cañlibu *oionea* cĩbu soṇea? ne êṛêko okoe *ojonkena?*

ɔjan-en rflx. v., to weigh : enka alom *ojonena*, puṛagem belajaḍlea.

ojan-ǫ p.v., to be weighed : surgujado *ojonlena* ci soṇalena? Have the Guizotia seeds been weighed or been measured ?

o-n-ojan vrb. n., the amount or rapidity of weighing : *oṇojone* ojonkeda, gel barom surguja miḍcaḍ(ae cabalạ, he weighed so fast that in no time he had finished weighing ten loads of Guizotia seeds.

2⁰ syn. of *baeraŏ*.

3⁰ syn. of *ocaṇ, ǫcar* Nag. I sbst. (1) the medium ; the right or ordinary quantity ; a quantity not excessive : sobenạrạ *ojon* menạ : puṛạ jomkere maṇḍige maũraoa, puṛạ gǫkere maĕaṇ bāgăṛaŏa, puṛạ nūkere būla, there is a medium in all things, if one eats too much, one's food becomes as poison ; if one carries too heavy loads, one hurts one's back ; if one drinks too much, one gets drunk ; utuṛe bulua *ojon* hereme ; nūṛạ *ojon* kae muṇḍikeda ; iliarkite okoe kae buloa ! *ojonge* kaji taṇạ (or *ojonṛạ* kaji menạ), who will not get drunk with beer or liquor if he drinks beyond measure ? (ltly., it is a question of measure). (2) a dose as prescribed or marked on a medicine bottle : en sisire *ojon* baiakana, eua lellelte ranu omaipe ; misare miḍ *ojon* omaipe aḍ musiare apisa, the doses are marked on the bottle, give him one at a time, thrice a day ; ranudom omaiatana, *ojon* kam kajijada, thou hast handed me the medicine, but dost not indicate the dose.

II. trs., to give according to measure, to give the right quantity : ne ranu *ojo naiạme* ciminaṛen ṭañkaoa, give me a dose of this medicine, such as will be beneficial to me.

ojan-en rflx. v., to eat or drink smth without excess ; to moderate oneself : *ojonen* kae muṇḍikeda, puṛạ julābe nūtada, he did not know what was the proper dose of castor oil, he took, and swallowed, too much.

ojan-ǫ p.v., (1) to receive the right quantity : julāḅ nūmente ne hon *ojonǫka*, âŏge alope omaia. (2) to become, or prove to be, neither little nor much, just the ordinary or proper quantity : baba *ojonjanạ*, it is neither a good nor a bad paddy

crop ; cā *ojonjana*, the tea is neither strong nor weak, the tea is only just strong enough.

II. adv., also with the enclitic *ge* or followed by *bārige*, syn. of *enjuṇgutuge*, *ṭaŭkabārige*, according to the ordinary measure, neither much nor little, not too much, without excess : kūḇgem bullena ?—*Ojon* bārige ; hast thou been very drunk ?—Not very drunk ; baba *ojange* hobaakana, the paddy crop is neither good nor bad.

ojha Nag. (Sad.) syn. of *biṇjoṇi*.

ojo Gangpur, syn. of *guṛa*, a boil. Hence *maraṇojo*, syn. of *dagaŏ*, a carbuncle.

ojo Gangpur, syn. of *goṛo*.

oka Nag. Kera. var. of *oko* in the derived adverbial forms *okare*, *okaāte*, etc., but *oko* is also used.

okaḍ Has. Nag. var. of *cokaḍ* Nag. Besides the meaning described under *cokaḍ*, both these vars. may also mean to crawl up a slope on all fours.

oka-oki, oka-uki syns. of *cekaciki*.

okāṛi, okṛi Nag. (H. *okhlī* ; Or *ukhṛī*) syn. of *sēl* Has. *sehei* Nag.

okē and **okeṇ** Nag. Kera. vars. of *okoe* and *okoeṇ*. N. B. In Has. and especially in the Siripati, it is the initial *o* of *okoe*, *okoĕ*, *okore*, etc., that is often dropped.

ŏken and its frequentative **ŏkenŏken** with the copula *a*, intrs., to utter or have uttered the interj. *ŏ* : hal aĭumkeḍeiĭ *ŏkena* ; hal aĭumkeḍei goṭa haturenko *ŏkenŏkena*.

okil, ukil (A. *wakīl*) I. sbst., (1) a pleader : *okil* hijuṭana. (2) also *okilkami*, the work of a pleader : *okil* itunre cimin sirmaleka lagaḍoa ? How long does it take to study for the law ? (3) also *okilimtiau*, the final examination of a student for the law : *okile* pāskeda.

II. trs., (1) to engage a pleader : ne mukudimare Lobin Babule *okilakaia*. (2) of Government, to nominate smb. Government pleader.

okil-en rflx. v., (1) of a pleader, to take up a case : ne mukudimare apemente okoe *ukil'enjana ?* (2) to become a pleader : nāṇjakeḍ Mundahonkore api horolekako *okilenjana*, up till now three or four Mundas have become pleaders.

okil-e p.v., (1) to get engaged to plead a case : tisiṇdo Lobin Babu *okileka* ci eṭaṇi ? (2) to be nominated Government pleader : Baeire Sarkārmente Panchkaūri Babu *okilakana*.

o-n-okil vrb. n., (1) the number of pleaders one engages for a case : *onokile* okiljaḍkoa, tari'parteḍ api horodoko taĭntangea, he has engaged so many pleaders that there are always at least three present whenever the case comes up. (2) the number of those who become pleaders : Baṇgālikodo *onokilko* okilenjana kacaĭriparteḍ miḍhoroom namīgea, so many Bengalis have become pleaders that at every court of law thou wilt find one at least.

oko, oko-oko Nag. Has. **ko, ko-ko** Has. cfr. *oka* Nag. Kera. (Or. *ekā*, what) (1) indf. dmstr. adj., some,

any : lumjanakiṇ, dą *oko* piṛire namkeḍkiṇaredo, they must be drenched if the rain has caught them on some upland. (2) intrg. indf. dmstr. adj., : what ? which ? *oko* hoṛolǫm jagarkena ? With whom didst thou speak ? *oko* kami menǫ ? What kind of work will (or can) be got ? Holado *oko* mocatem kajilǫ ? ltly., with what mouth didst thou speak yesterday ? i. e., Thou hast spoken otherwise yesterday ; thou art contradicting what thou hast said yesterday. N. B.—The same double meaning, explanatory or interrogative, is found in all the derivatives of *oko*. These, like *oko* itself, are never interrogative in phrases wherein an opposition is marked by the enclitic *do*. (3) also with the afxs. *re*, *tą*, *tąre* and with one of the afxs. of address, *a*, *na*, etc., also followed by *amo* (in s., dl. or pl. addresses), *abeno*, *apeo*, in interjectional sentences : do not imagine or say that ...: *oko* (or *okoa*, *okore*, *oko amo*, *oka amo*, *okore amo*) Paulus hijua ! buruleltijana, do not suppose that Paulus is going to come, he is gone to the fair ; Paulus *okore* nǟ oṛąrem namīa ! buru lelte kae nirkeda ! gel ṭakate keṛam akiriṇia mente aĭamǫtana.—*Okore amo* ! They say that thou art ready to sell a buffalo for Rs. 10.—Never believe such a thing ; paĕsa asiĭme, he ! *okore* begar asite namoam mentagea, ask for money, do not think that thou wilt get it without asking ; ne sirma gelealekam poṭomtada ?—*Okore* talaṇ ! enkaredo kāgea ci ? apiadaṇ sêṛâsêṛâ, upuniado hañpoṭomge lelme (or mentam), hast thou stored this year some ten bales of paddy ? Do not think so, my friend ! Would that it were true ! Understand that there are only three large bales and four very small ones. (4) also *okore*, in ironical sentences where it replaces *mera*, syn. of *honaṇ*. (See under *mera*). ( ) *oko*, *okore*, *okorejǟ*, *okojǟ* syns. of *okosonjoko*. (6) *oko*....., *oko*... ; *okodo*....., *okodo* ..... ; *okore*....., *okore*..... ; *okoredo*....., *okoredo*.... Has. Nag. syns. of *kan*....., *kan*.... Nag. disjunctive adv., sometimes..., and sometimes..... : *okoe* (or *okodoe*, *okoree*, *okoredoe*) rąea, *okoe* (or *okodoe*, etc.) landaca, sometimes he cries and sometimes he laughs ; amą kajirą ṭekāṇ banoa, *oko* (or *okodo*, etc.) senaiṇ, *oko* (or *okodo*, etc.) kaĭñam menoa, amlekan dâḍdûḍko jetare kako namoa, there is no relying on what thou sayest, sometimes it is " I shall go " and sometimes " I shall not ", there is no such hesitating fellow to be found anywhere else ; muabonga haṭikuṭina, *oko* (or *okodo*, etc.) bǭ bāriĭ leloa, *oko* (or *okodo*, etc.) begar bǭ hoṛmo bāri, the shade of a murdered person takes various forms, sometimes only the head appears, and sometimes only the body without the head. The adj. *oko* qualifying *moco* may also be thus used disjunctively : *oko* mocatee jomtana, *oko* mocatee eraṇtana, he now eats and then scolds, he uses his mouth not only to eat, but also to scold.

okoa Has. **okoŋa**, **okona** Nag. indf. dmstr. prn. for inan. os., something ; what one ?

okoāte, okoēte Has. Nag. **okaāte, okaēte** Nag. Kera. **koāte, koēte** Has. adv., from somewhere ; from where ?

oko-daŋa, oko-deraŋa adv., syns. of the third meaning of *okore* : *okodaŋa namoŋredo mentaŋa kulikena*, nī *kuṭuhoŋe* mentedo *ṭōrakangea*, I asked for it thinking that by a happy chance I might receive it, but I know that he is a miser.

okodo see under *oko* (4).

okoe, okoe-okoe Has. Nag. **okē, okē-okē** Nag. Kera. **koe, koe-koe** Has. indf. dmstr. prn. for persons, some one ; who ? in cntrd. to *okoni*, also used for animals, dl. *okockiŋa, okoetckiŋa, okoeokoekiŋa, okoeokoetekiŋa* ; pl., *okoeko, okocteko, okoeokoeko, okocokoetcko* : banoa, *okoe* idikeda.—*Okoe* idikeda ?—Idutam *okoe* idikeda, it is gone, somebody has taken it.—Who has taken it ?—Who knows who took it ! dola *okoe* eidabu tebŋea ? Come let us see which of us will reach first. N. B. (1) The afxs. of address *a, na, ga*, etc. are often added to the simple intrg. form *okoe* : *okoe* halem *raŋja* ? (2) With the enclitic *do*, neither the simple nor the repetitive forms are used intrgly. : *okoedoe* hijuŋgea, smb. is sure to come.

okoeŋ Has. Nag. *okeŋ* Nag. Kera. *koeŋ* Has. genitive case, someone's ; whose ?

okoī Nag. var. of *jakōī*.

okoegai contraction of *okoega hai*.

okoenai contraction of *okoena hai*.

okoe-okoe same as *okoe*.

oko-honaŋa adv., by a happy chance (denoting desire) : *okohonaŋa* daŋ gamale, tisiŋa babale herea, if by a happy chance it were to rain, we would sow our paddy to-day.

oko-hulaŋa adv., (1) generally intrg., on what day ? (2) sometimes syn. of *okomusiŋa*, some future day.

okojaŋ, okojaŋ-sonjoko syns. of *okosonjoko*.

okokote var. of *okookole*.

okoleka Has. Nag. *okonleka* Kera. in jest or displeasure, adv., emphatic syn. of *cilka*, how ... ever ? in whatever manner : *okolekae* kasurkeda, enlekae sajaiŋka, let his punishment be commensurate to his fault.

okolekan adj., syn. of *cilkan*, some kind of ; what kind of ? *okolekan* badāmās babatalee irkeda, some rascal or other has reaped and stolen our paddy.

okolekare adv., syn. of *cilkare*, (1) if anything happens, if circumstances change, or if one's mind changes : gapa ruariŋa moneakada, *okolekaredo* kaiŋa ruaŋa ; *okolekaŋte* kae hijuŋjana ? kabu kajidaŋia, owing to what circumstances did he not come ? We cannot tell. (2) If things are like what ? kulikope *okolekare* sukukoa, ask them how it is to be to please them.

okolekate adv., syn. of *cilkate* (1) howsoever : *okolekate* isinleredo koronjosunum jomdaŋioa, in whatever way it is heated, Pongamia oil is fit for consumption. (2) why ? *okolekate* kae hijuŋjana, kacipe ituana ? Why did he not come ?

You must know ; *okolekate* aminaŋ ṭakaḷe omama ? Why should we give thee so much money ? (3) how ? *okolekate* gitiḳore kuṛam kā hasuma ? How shouldst thou lie not to feel pain in the chest ?

okoman Has. Nag. *koman* Has. syn. of *okoḷa*.

oko-musiŋ adv., some future day, in cntrd. to *musiŋḍin* which may also mean, some past day or once upon a time; and *musiŋḍulaŋ*, some not very remote day in the past.

okona, okoŋa Nag. var. of *oko* Has.

okoṇḍe Nag var. of *okore*.

okoṇḍoŋ cfr. *doṇḍeoḍ, ḍāḍgaḍ, kokodoroŋ*, 1° I. trs. or intrs., to lift the head whilst lying down : bō (or hoṭoŋ) raṭi kae *okoṇḍoŋḍariṭana*, hasutee laṭaŏjana, he has been weakened very much by his sickness, he cannot even lift the head ; hasute purae lagajana, kae *okoṇḍoŋḍaṛitana*.

II. intrs., in the df. prst., same meaning as the p. v. : bō (or hoṭoŋ) kā *okoṇḍoŋṭana*.

okoṇḍoŋ-en rflx. v., same meaning as the trs. : *okoṇḍoŋenme*.

okoṇḍoŋ-o p. v., of the head, to to get lifted by one who lies down : hasu jōrraṭe iniaŋ bō (or hoṭoŋ) kā *okoṇḍoŋoṭana*.

2° fig., I, adj., (1) with *baba*, paddy with tops erect, the rest of the plants lying prostrate, after they have been flattened by the wind or by a flood : *okoṇḍoŋ* babado taĕomtebu iree, jaḷa⁻ akaŋa iṛsidaŏka, kā-redo jargite soĕaoa, let us first reap the paddy that lies quite flat and might rot if rain comes on, let us reap only later that of which the tops at least are erect. (2) with *nāṛi*, a creeper prostrate with top erect.

II. intrs., in the df. prst., of prostrate paddy plants or creepers to have their tops growing erect : babatabu nimirdo *okoṇḍoŋṭana*.

okoṇḍoŋ-o p. v., same meaning : babatabu nimirdo *okoṇḍoŋoṭana*.

3° fig., intrs., to stand up against smb., to rise in opposition : nesĕkan laṛaĭrebu hartiaḳīre oŋo kae *okoṇḍoŋeajū*, if we gain this lawsuit he is likely to give up the struggle.

okoṇḍoŋ-en rflx. v., same meaning : oŋo kae *okoṇḍoŋenajū*.

okoṇi, okoṇi-okoṇi, oko-okoṇi, dl. *okokiŋ, okokiŋokokiŋ, okookokiŋ* ; pl. *okoko, okokookoko, okookoko*, syn. of *okoe* but not restricted to persons and used of all liv. bgs. : mar ne simkiŋa topoaḳiŋape *okoṇiḳiŋ* daṛia, come! make these two could fight, let us see which of the two will have the victory ; *okokosaṛe* kasur sabutilena, inku sajaĭlena, those who were found guilty were punished ; *okokosaṭem* kuljada, to what people do you send the letters. N. B. The note under *okoe*, also applies to *okoṇi*.

okoṇi-okoṇi same as *okoṇi*.

okoṇleka Kera. var. of *okoleka*.

okoṇre Nag. Kera. var. of *okore*.

okonthaire Kera. var. of *okore* or *okotare*.

oko-oko same as *oko*.

oko-okoni same as *okoni*.

oko-okosą, oko-okotą, oko-okote vars. of *okosąokosą, okotąokotą* and *okoteokote*.

okore Has. Nag. **okare** Nag. Kera. **kore** Has. 1⁰ adv. (!) also *okookore, okoreokore*, somewhere: haturedo menąia, *okoree* dubakana, he has not left the village, you will find him sitting somewhere or other. In this meaning it may be used intrsly. when the copula *a* is suffixed and the prol. sbj. inserted: *okoria*, he is somewhere or other; *okorea*, it is somewhere. (2) where? *okore* namoa? Where is it to be found? In this meaning also it may be used intrsly.: *okoria?* Where is he? *okarea?* Where is it? See *kore, korį*. (3) also *okookore, okoreokore*, syn. of *okodaną, okoderaną*, by chance, accidentally: cari gitį kae heŏaakana, *okoree* baţiuuakange, alokieąka, he is not used to sleeping on a raised platform, he is nearly sure to fall off, let him not do it. It may be used also when desire is connoted, i.e., as syn. of *okohonią*: *okoree* omainaredo meneągena kulitana, sum hoŗo tanį mente okoe kae ituana? I ask it thinking that by a happy chance he may give it, everybody of course knows that he is a miser. 2⁰ See under *oko* (3) and (4). N. B. In jests they say also *okorega Mogo* instead of *okore amo*. In spite of the afx. of address and of the proper noun, this is used in speaking to any person.

okore, okor-jį, okorejį-sonjoko and **okore-sonjoko** syns. of *okosonjoko*.

okorę Has. Nag. **korę** Has. See under *korę*.

okorį Has. Nag. **korį** Has. See under *korį*.

okosą Has. Nag. **okasą** Nag. **kosą** Has. I. adj., also *okosąren*, referring to some side or direction; referring to what side or direction? nikudo *okosą* hoŗoko? From what side are these people?

II. trs., (1) also *okosąie*, to remove to some side; to remove to what side? netąre taĭken poţompe *okosąkeda?* (2) to refer smb., or put him in a relation, to some side; to refer smb. to what side? loĕoną kandahaţinąre ainadopa *okosąiña?* If the rice field be divided what part will you give me?

III. intrs., (1) to be on some side; to be on what side? en buru apeą hatuñte *okosątana* (or *okosąretana, okosąrea*)? (2) to move towards some side; to move towards what side? rĕl nądo *okosątana* (or *okosąletana*)?

okosz-n rflx. v., also *okosąren*, (1) to do smth. with oneself on some side; to do smth. with oneself "on" what side? *okosąnjanam?* nubągea kainą leljądmea. (2) to range oneself on some side; to range oneself on what side? dikulǫm laŗaĭken dipĭli hatuhagako *okosąnjana?* In thy lawsuit with the landholder, what side did the other villagers take? (3) to put oneself in a relation to some side; to put oneself in a relation to what side? loĕoną kandahaţinąą-

rem *okosąna?* If the rice field be divided what side wilt thou appropriate?

okosa-gą p. v., meanings corresp. to the trs.: ne potom *okosugąka?* loĕoŋ kandahaţiŋąre aiŋdoiŋ *okosugoa?*

IV. adv., (1) same as *okosąre*, on some side or other; on what side? *okosąpe* (or *okosąrąpe*) aua, cuţi ci suba? On what side will you take? On the top or below? i.e., What part will you take? The upper part or the lower part? (2) same as *okosąle*, towards some side or other; towards what side? *okosąko* senąjana? (3) in what respect? *Okosąm* kristānakana? boŋagatanole lelme, etŏŭrre sītanole lelme, in what respect art thou a Christian? i.e., What kind of a Christian art thou? We see thee offering sacrifices to the spirits, and we see thee also ploughing thy fields on Sundays. (4) under what pretext? By what authority? *okosąm* manatana? amge sukurilekam buloa, by what authority dost thou forbid others to drink when thou thyself gettest as drunk as a pig? (5) *okosą.....*, *okosą .....* disjunctive adv., (*a*) on one side ..... and on the other side ....., in one part ..... and in another part ..... : tuĭu miaḍ meromtalee goĕlja, *okosąe* jomkja, *okosąe* sarękja, a jackal caught one of our goats, ate sundry parts of it and left the other parts. (*b*) on the one hand .....; and on the other .....; alternately: *okosąm* jomtana, *okosąm* cilantana, anulekan horo kae eraŋąredo okoe? On the one hand thou eatest the food prepared by people whom on the other hand thou accusest of being outcasts; if the like of thee were not scolded, who would get a scolding? *okosąe* jomtana *okosąe* eraŋtana, he eats and scolds alternately.

okosąāle, okosąēle adv., from some side or other; from what side? *Okosąātee* hijuakana?

okosąko, okosąkore, okosąkote adv., (1) near some side; in some direction; near what side? In what direction? About what part of the place? (2) on some sides; in some directions; on what sides? in what directions?

okosąni (*okosąkiŋ, okosąko*) prnl. noun, one from some side or other; one from what side?

okosąre adv., some side other; on what side? Constructed prdly. like *okosą*. Also used intrsly. with the copula *a* and an inserted prnl. sbj.: *okosąria?*

okosąreni, okosąrą, okosąreą prnl. noun, a liv. bg. or inan. obj. that is on some side or other; that is on what side?

okosąte adv., towards some side or other; towards what side? *Okosątem* sena? Also used intrsly. with inserted prnl. sbj.: *okosątemtana? okosątia? okosąţijana?*

okosą-okosą, oko-okosą and vars. constructed like *oko-ą*, but (1) with a distributive meaning, on this and that side; each on what side? ape *okosąokosą* horoko? From what side are you, each of you? *okosąą*

okoṣe gamaleda, it has rained here and there; *okoṣeokoṣako* nindirkeda? On what parts have the white ants attacked it? (2) especially in displeasure, syn. of *okoṣa bane okoṣe*, and connoting utter ignorance, real or affected, on the part of the speaker: am *okoṣeokoṣareni*, ne hatuāte ulhaēnme, thou fellow from who knows where, clear out of this village, thou art not allowed to remain here as a ryot.

oko-sonjoko, **okoji-sonjoko**, **okore-sonjoko**, **okoreji-sonjoko** also *oko, okojā, okore, okoreja*, adv., by some chance or mischance: hoēojadae, daru alom dea, *okom* uiṇakange.

okoṭa Has. Nag. **okaṭa** Nag. Kera. **koṭa** Has. 1⁰ constructed like *okoṣa* but referring to a place and not to a side: lumjanakin da *okoṭa* piṛirge namkedkinaredo, they must be drenched if the rain found them on some upland or other; *okoṭa* horoko paromjana, leldoin lelkedkoa, mendo kain kulikedkoa, people from some place or other passed this way, I saw them but did not ask them from where they were. 2⁰ *okoṭa* and *okoṭare*, see *oko* (3).

okoṭa-okoṭa, **oko-okoṭa** and vars. constructed like *okoṣeokoṣe*, but referring to places, not to sides.

okote Has. Nag. **okate** Nag. Kera. **kote** Has. I. adj., in Nag. syn. of *okoṣe*: ape *okote* horoko? From where are you?

II. trs., to take, carry, send, from one place to another; to take, carry, send to what place? dasidom *kotedie?* apeṇ dumr singiturṣa taikena, naḷope *kotekeda?* Your door faced the East, to what point of the compass have you changed it? neṭore dōlen darupa *okotekeda?* Whither have you taken the tree that was lying here?

III. intrs., with inserted prnl. sbj., to move or go to a place; to move or go whither? ju, leleme moṭor *okotetana?* Go and look whither the motorcar is going; *okotemtana?* Whither art thou going? *okotijana, okotia?* Whither has he gone? enaṇsānjedo *okotikena* (Nag. or *okotijana* Has.). Whither has he been, this morning? *okotia?* Whither will he go?

okote-n rflx. v., to go to a place; to go whither? neṭore kamiken horo *okotenjana?*

okote-o p. v., meaning corresp. to the trs., neṭore dōlen darudo *okotejana?*

IV. adv., (1) to some place; to what place? *okoteko* seṇojana, they are gone somewhere; *okoteko* seṇojana? Whither are they gone? (2) syn. of *okoṣa* in the meaning of under what pretext? By what authority? *okotem* manatana? ange sukurilekam buloa, by what authority dost thou forbid others to drink when thou thyself gettest as drunk as a pig? (3) fig., modifying *idi*, whither to wander in one's speech? to speak beside the question: hakakin gopoekenrage jagarme, *okotem* idijada? What art thou talking about? Restrict thyself to thy witness about their fight yesterday; nendara jagar adri-

laŋ tuŋduïlŋge, *okotem* idijąiña? Whither (to what subject) art thou leading me on before we have finished settling the date of the marriage? (4) *okote .....okote.....* disjunctive adv., same as the 2nd meaning of *okosą.....okosą.....* ; on the one hand....., and on the other; alternately.

okotere adv., in some part of.....;in what part of.....? *okoterepe* sendeŋakena? In what part of the forest have you been hunting?

okoteko, okotekore, okotekote syns. of *okosą, okosąkore, okosąkote.*

okote ekote, oko-okote, oko-kote and vars. 1⁰ I. trs., to take, carry or lead to this and that place, to various places; to take, etc., to what and what place? to what places? ne hondom *okoteokotelja?* puraggem lagakja.

okoteokote-n rflx. v., to go to various places; to go to what places? tamaku bhûŭrimente tisinadom *okoteokotena?* To what places wilt thou go to-day to hawk tobacco?

okoteokote-ą p. v., meaning corresp. to the trs.: ne moţor *okoteokotelena?* aïub enaŋ hijuruaŋtana, to what place has this motorcar been taken? It comes back only now that it is night.

II. adv., to various places; to what places? *okoteokotem* senbaŋakena? bŭdbulaŋŋą unuŋuŋ tisiŋ enaŋgem hijŋtana, to what places hast thou wandered? After leaving on Wednesday it is only now thou comest back.

2⁰ distributively, I. trs., to take, carry or lead each to a different place; to take, etc., each to what place? hopoţą keŋakiŋ tisinadoko *okoteokotekeŋkiŋa?* To what separate places have they taken to-day the two buffaloes which always fight together?

okoteokote-n rflx. v., to go each his own way; to go each what way? nį eperaŋken horokiŋ *okoteokotenjana?*

okoteokote-ą p. v., meaning corresp. to the trs.: hopoţą keŋakiŋ *okoteokoteŋka?* moţtąredo kakiŋ bapaia.

II. adv., each to a different place; each to what place? *okoteokotepe* senkena? eţą eţą horate hijŋtaniŋ lelkeŋpca, where have you been each? I saw you coming back by different ways.

3⁰ adv., syn. of *okosąokosą*, (1) in this and that place; here and there; in what and what place? in what places? *okoteokotee* gamaleda, it rained in various places. (2) in various parts; in what parts? pāli bakŗire dūgiŗilena, *okoteokoteko* nindirkeda.

4⁰ fig., adv., (1) to some probably distant place; to what probably distant place? honmekoŗa nirjante moţ candų hobajantedo, dâŗâ samagea, *okoteokotee* senąjana. (2) modifying *nir*, to disappear completely: lāŋhasu *okoteokote* nirjana. (3) by a roundabout way; by what roundabout way? *okoteokotee* hijŋlena? kale ituana.

ol Nag. (Sad.) syn. of *hadą, hatuhadą* Has. Amorphophallus campanulatus, Bl.; Aroideae. Semo

informants say that the petioles are not used as a vegetable and that the tuber, whether white (*punḍi ō*) or red (*arạ ō*), is not used medically. Chutney (*acār*) is often made of the tuber.

ol 1⁰ I. sbst., same as the vrb. n.: ne *ol* (or onol) kaiṇ paṛaḍ.laṛiatana. II. adj., with *kagaj* or *sakam*, same as *onol kagaj*, *onol sakam* (or *olakan kagaje*) a written paper, a letter. Note that *ōl kagaj*, *ōl sakam*, means writing paper.

III. trs., to write, to write down, to write on: ciṭi *oleme*, apummente, write to thy father; sobenko *olkom*, write them all down; sobenkoạ nutum *oleme*, write down the names of all; soben kajim *olkeda* ci? Hast thou written all that was to be said? ne kagajdo alom *olea*, saṛẹtam, do not write on this paper, keep it over; arạ seaĭm *olea* ci henle seaĭ? Wilt thou write with red ink or with black?

IV. intrs., (1) to write: *olkedae* (or *o'kenae*). (2) in the df. prst., of writing, to be done: ne pente bēs kā *oltana* (or olọtana), the writing with this pen is not nice.

ol-en rflx. v., (1) to write: enaṇāte hoṛokoạ nutumiṇ *olentana*, aũrīṇ cabaea; nimirdo jaṇað ciṭi *olentanem* lelos, okotem kuljada? These days thou art seen continually writing letters, to what places dost thou send them? (2) same as *olrikan*, to cause one's name to be written down: sobenkope *olenjana* ci? nutumpe *olenjana* ci?

o-p-ol recpr. v., (1) to write to each other: en hoṛolọ janað ciṭiliṇ *opoltana*. (2) sbst., the writing of letters to each other: iniḷọ aliṇare ciṭi *opol* hokaakana, our correspondence has been broken off.

ol-ọ p. v., meaning corresp. to the trs., : ciṭi, sobenko, sobenkoạ nutum, soben kaji, kagaj, arạ seaĭ, *olakana*. (2) imprsl., of writing, to be done: ne pente bēs kā *olọtana*. N. B. The prf. past *o'akan* may refer to one's fate written down by Singbonga: cilka *olakana* enkage gonoḫ hobaoa, dead comes as decreed by Singbonga; aiṇ mente enkage *olakiṇa*, such is my fate. Hence *olsakam* is often used in the meaning of lease of life: iniạ *olsakam* ṭundujina cimaḍ, enamente ranu kā ṭogọtana.

o-n-ol vrb. n., (1) the extent or manner of writing: *onole* olkeda, musiṇare bahiĭ peṛẹgiṛitada, he wrote so much that he filled a copy book in one day; *onol* olkom, jetaeạ nutum alom pocoea, take care that thou write down all the names without exception; *onole* olkeda, ituenṭentan hon parcinọe olea, he wrote worse than a child beginning to learn. (2) the act of writing: amạ *onol* mâṛîgea, thou writest slowly; bar kisimte sahioa *onolte* oṛọ ṭepate, a signature may be given in two ways: by writing or by putting one's thumb mark. (3) one's writing: amạ *onol* niralgea, thou writest a nice hand; ne *onol* kaiṇ paṛaðdaṛiatana, I cannot read this writing: romante *capaonoliṇ* paṛaðdaṛiạ, *tīonol* kaiṇ pokŏtoea, in roman characters I can read print, but not

easily handwriting. (4) the written paper. Also, in this meaning, used as adj. with *kagaj* or *sakam* : *onol* (or *onol* kagaj, *onol* sakam) soben hature kulbaṛajana, the letter was sent to all the villages.

olṇi, olǫṇi noun of agency, a writer. *Olǫṇi* may also mean one whose name is to be written down : *olǫko* puraṇgea, moḍ ganṭare kaina cabakoa, they are numerous, it will take me more than one hour to write down their names.

olǫte adv., modifying *seno*, to go and write; to go and do clerical work ; to go and get one's name written down. With an inserted prnl. sbj. it may be used intrsly. : *oltijana*, he has gone to the office where he is a clerk ; he has gone to write ; dipute *oiǫtijana*, he has gone to the depot to give his name for work as a coolie in the Assam tea plantations.

*When the first Lutheran Missionaries came to the Munda country, the people were quite illiterate and their language had never been written. They had no alphabet whatever. If the Missionaries had intended to make the future contact of the Mundas with the civilized countries more easy, they should have taught them the roman alphabet, and should have printed their Mundari books in roman characters. But in their schools they had to teach Hindi, which is always written in Devanūgari characters, and they drew back before the difficulty of teaching two alphabets in the primary schools, though they well knew that once their boys studied further, they would have to learn the roman alphabet all the same. Perhaps in the beginning they did not hope nor foresee that the Munda youth would ever go in for higher studies. However that be, they attempted the impossible, viz., to write Mundari in the very imperfect Devanāgri characters without the addition of any diacritical marks to make up for their deficiencies.

If at that time they had had a perfect knowledge of the Mundari tongue with its full complement of very short, half-long and long vowels ; if they had adhered strictly to the rule of Devanūgri that " though there is no written medial form for the short *a*, it is understood after every consonant which bears no other vowel, is not marked with a *virām*, and is not the earlier member of a compound consonant " ; if they had moreover adopted a diacritical mark for the very short vowels and for the long *e* and *o* ; the result of their attempt might have been pretty satisfactory, and not the mess we are now confronted with. Seeing the result, the first Catholic Missionaries printed their Mundari books in roman characters but this their successors have of late given up, and now they also print them in Devanāgari, and in a way rather worse than that of the Lutherans.

If only all those who print Mundari followed the same rules in the

way of writing it ! But everybody follows his own whim, and often is not even consequent with himself. In any case the writing to which the people have been accustomed is so different from what it should be if it agreed at all with the spoken language that, if anyone were to print now according to the rule of Devanāgari recalled above, and with a few special diacritical marks, he would probably only upset the reader. As it is, when we see a Mundari book printed in Devanāgari, we simply loose patience. The only possible remedy for this situation would be if Government were to impose a rule for the Mundari school books. Then the printers of other Mundari texts would naturally have to follow suit sooner or later. Would that the Missionaries of the Mundas had been as wise as those of the Santals, who unhesitatingly adopted the roman characters !

2º I. sbst., same as the vrb. n. *onol*, a mark or line drawn, especially on the ground : curinuṛedo eiminaṛ kepeseḍko taĭna, iminaṛāte miaḍ *ol* (or onol) lāge taĭna, aḍ mulite apia *ol* (or onol) taĭna, ḍanḍika aḍ baria jerla *ol* (or onol), in the game of stealing salt there is one more transverse line drawn on the ground than there are defenders ; lengthwise there are three lines, the one called *ḍanḍika*, and the two called *jerla*.

II. trs., (·) to put a mark or draw a line, especially on the ground : bâôrainuṛatanreo oteko *olet*, they also draw lines on the ground for the play at tops. (2) to use a material for this : duarre kuĭla *oleme*.

III. intrs., same first meaning : cordea alokae bolomente duarre kuĭlateko *olea*, to prevent the Cordea spirit from entering they draw a line with charcoal across the threshold and around the door frame.

ol-en rflx. v., (1) same first meaning : en deôṛâdo saguntanre otee *olena*. (2) to mark oneself : bamaṛêko moloṛare condonteko *olena*.

ol-o p. v., (1) meanings corresp. to the trs. : duar kuĭlate *olakana* ; duarre kuĭla *olakana*. (2) impsl., of such a marking, to take place : duarre kuĭlate *olakana*.

o-n-ol vrb. n., see the sbst. above.

IV. In this meaning, *ol* occurs also in poetry :

Kuṭibā, kūṭibā,
Kuṭibā, *piṭionol*.
Edelebā, edelebā,
Edelebā lâle bâĕkār.

The flowerbud of the Croton oblongifolius has radiating marks like the bottom of a *piṭi* basket. The flower of the silk-cotton tree is scarlet like an armlet of red thread.

3º I. sbst., a crack in a vessel or utensil, in cntrd. to *sāṛa*, a crack in a wall or in wood : ne caṭuṛa *ol* kaia lelļa kiriṛatanre.

II. adj., cracked : *ol* caṭudo jāṛako atamentebu kecoea, let us break the cracked pitcher and use the shards to roast things.

III. trs., to make or cause a crack ; ne kuḍlam cilkatem *olkeda ?*

IV. intrs., in the df. prst., to crack, to get a crack : balo kecoko rokage jōr jeterepe dōtada, rōṇogotaloge

oltana, you have put to dry in full sun the newly made unbaked tiles, they crack as soon as they begin to get dry.

ol-ǫ p. v., to get cracked : ṭatuḥte ne caṭu *olakana*, this pitcher got cracked by hitting against smth. ; *olakan* ṭaka, a cracked rupee.

o-n-ol vrb. n., the extent of cracking : ne caṭudo *onol* oljana, kecǫ raṭi kū baidaṛioa, this pitcher has got so cracked that it is impossible to get from it a large shard.

4⁰ also *onol*, I. sbst., stripes or spots in the fur of an animal : turu dearą *olem* lelakada ei ? Have you seen the stripes that are on a squirrel's back ? laṛo kulare *onol* banoa.

ol-ǫ, *onol-ǫ* p. v., of an animal, to get a striped or spotted fur : turuleka *olakan* kulam lelakąia ei ?— Ká, kajite bāriṇ aĭumakida, hamsilekagoe maraṇako menea, didst thou ever see a tiger with longitudinal stripes on its back, like a squirrel ?— No, I only heard people speaking about it ; they say it is as large as a royal tiger.

ol Ho (T. *elā*, to rise) I. trs., syn. of *uṛuǫ* Has. to take or bring out : poṭom oąēte *olemc*.

II. intrs., syn. of *uṛuǫ*, and *tur* : kū *oltana*, it does not come out ; singi *oltana*, the sun rises.

ol-ǫ p. v, syn. of *uṛuǫǫ* and *turǫ* : poṭom oąēte *ollena* ; en hōdo oąēte kae *olǫtana*, that man does not come out of the house ; singi *olǫtana*, the sun rises.

ol-adū, ol aduṛu syn. of *olaṛaju*, *oluturu*, trs., to copy in writing, in cntrd. to *oluṛuǫ*, to write an extract : ne kitabrą taramara kajiko *oladūime*. *oladu-ǫ* p. v., to get copied in writing : hakim olakaḍ kajiko *oladūjantedo* nakal menǫtana, a copy of a judgment is called *nakal*.

ol-bal jingle of *ol*, 1⁰ I. sbst., (i) a written paper, especially a written document : hatupe kirinatada, mendo jān *olbalpe* namakada ci ? (2) the act of writing, especially the act of writing a document : oko hulan *olbal* hobalena ?

II. trs., to write, especially a document : hatu kirinakirinatanre baransąrenkoą nutum oṛǫ ṭaka, karār, emanąko *olbalea*.

III. intrs., to write : nādoin *olbaltina*, pīṭido oṛǫ garikadin sena, I am writing now, I shall go to the market after a while.

olbal-en rflx. v., (1) of two people, to write a document of their contract : nādo jūgu kalanjana enamente ote ṭbandarreoko *olbalena*, these days are bad times, therefore people now write their contract even when they only mortgage a field. (2) to get one's name written down : Asāmte senǫko ḍipureko *olbalena*, the coolies going to Assam get their names taken down at the dépôt.

olbal-ǫ p. v., especially of a document, to be written : nądo kain omama, sobeną *olbalǫka*, en hulan entąrege ṭakain onea, I shall not pay now, let the contract be written, there and then I shall pay.

2⁰ sbst., alphabet, characters : ape jatire sidāte ci *olbal* kā taikena ? Was there from the beginning no alphabet in

your tribe? ne disumre haṭikuṭi *olbal* menạ: Urdu, Baṇgali, Uṛia, Parsi, eman, in this country there are a number of different alphabets or characters: the Urdu characters, the Bengali characters, the Uria characters and so on.

olcǫ, holcoḍ Nag. var. of *ǫcol* See under *hoḍcol*.

ol-naia to write for daily wages; to write smth. here and now for pay without being a regular clerk. Constructed like *nala*.

om Has. var. of *em* Nag.

om-au Has. **em-au** Nag. trs., to have always given: isu sirmatạāte en haturenko aiṇtạ mālko *omau-jada*, for long years the people of that village have regularly paid their rent to me.

omau-ụ p. v., corresp. meaning.

ombạ (Or. *omba'ā*) I. sbst., the act described under the rflx. v.: ne hondo *ombạte* mukuṛiĭ takungiṛiọtanreo aũriĭ tiṇgueṭẹna, this child does not yet begin to stand upright though it has been crawling for so many months that the skin on the knees is quite hard; joar dipĭli amạ *ombạ* leltele muṇḍikeda joarkedị maraṇ hoṛoge taĭkena mente; *ombạ* kaiṇ naṃtana tiṇgutiṇgute joariṇpe.

II. trs., (1) to put a child on all fours or on his hands and knees: en hon kae tiṇgundaṛia *ombạtaime*. (2) syn. or *ombạrakaḅ*.

III. intrs., of children, to crawl on all fours or on their hands and knees oraạte racajakede *ombạkeda*, the child crawled out into the courtyard; oimin sirmarenị hondo?—Kā, gomkee *ombạbaṛaea*, how old is your child?—Well, sir, it crawls and does not walk yet.

ombạ-n rflx. v., (1) of children, same meaning: ạ hebeime, iminaṇgee *ombạnka*; oimin sirmarenị hondo?—Kā, gomkee *ombạbaṛana*. (2) of grown ups, to make an obeisance, the knees and hands touching the ground, (syn. of *ikŭṛumen*), or the knees bent not touching the ground, in cntrd. to *uṇgud*, to bend the back; *tiruḥ*. to incline the head; *kobǫ*, to incline the head and look into a hole: *ombạnjanam* ci tiṇgutem joarkịa?

omba-gǫ p. v., (1) same meaning: joartaṇre sobenko *ombagǫpe*; dikuko murti sanamaṇareko *ombagoa*. (2) of children to be put on all fours or on hands and knees: hon netạre alokae *ombagǫ*, losoḍgea. (3) to fall on the hands and knees: oilkam tabạlena?—*Ombạlenaiṇ*. (4) syn. of *ombạrakabǫ*.

ombạte adv., (1) also *ombạombạte* (a) modifying *sen*, *hijụ*, *nir*, *aṛăgu rakab*, *dẹ*, on all fours or on the hands and knees. (b) modifying sometimes *taũĭ*, syn. of *ikŭṛumte*, of animals, to pull kneeling: keṛakiṇ sagĭṛi *ombạombạtekiṇ* taũĭkeda. (2) modifying *joar*: *ombạte* joarime. The repetitive form connotes plurality, repetition or frequency: *ombạombạte* joarkom; *ombạombạteko* joarjạia. (3) fig., syn. of *kaṭa saḅkeate*, modifying *binti*, humbly (not necessarily on the knees): e gomke, *ombạteṇ* (or *ombạombạteṇ*)

bintijaḍmea. (4) modifying *dō*, to put down an adze, hoe, garden rake, *bāiṭi*, so that it rests on its edge and on the tip of its handle.

ombā (H. *bambānā*) of bullocks and cows, to bellow. Constructed like *embē*.

ombaḍ-ader trs., to enter on all fours or crawling on hands and knees : jikilataiǫ *ombaḍaderlaḍ*.
ombaḍader-en rflx. v., same meaning : hon oṛae *ombaḍaderenjaṇaḍ*.
ombaḍader-ǫ p. v., to be entered thus : jikilata *ombaḍaderlena*.

ombaḍ-aṛāgu trs., to descend a slope on all fours or crawling on hands and knees : Constructed like *ombaḍader*.

ombaḍ-aun rflx. v., to come this way on all fours or on hands and knees.

om-babal Has. var. of *embabaṭ* Nag.

ombaḍ-biriḍ intrs., to rise first on the knees and hands, and then on the legs.
ombaḍbirid-en rflx. v., same meaning.
ombaḍbirid-ǫ p. v., fig., to be able to rise and walk again after an illness : hasuāte nimirgee *ombaḍbiriḍakana*.

ombaḍ-idin rflx. v., to go away on all fours or on hands and knees.

ombaḍ-kapi I. sbst., a hunting axe with an edge concave in the middle (Pl. IV, 1). It is rarely called by the H. name *pharsi*, and is seen mostly on the Manbhum side. See *kapi*.
II. trs., (1) to forge steel into such an axe : ne meṛeḍ *ombaḍkapiṭme*. (2) to give with such an axe the number of strokes indicated by a prefixed nl. : birsukuriḷ *moḍombaḍkapiliḷa*.
ombaḍkapi-ǫ p. v., corresp. meanings.

omba-ombi, omba-umbi syns. of *cekacaki*.

ombaḍ-parom trs., to pass across, or through, on hands and knees. Constructed like *ombaḍader*.

ombaḍ-rakab trs., to climb a slope on all fours or on hands and knees. Constructed like *ombaḍader*.

ombaḍ-tebaḍ trs., (1) also intrs., to reach on all fours on or hands and knees : entaḍ *ombaḍtebaḍeme*. (2) fig., to reach, weakened by starvation, the time of a new crop : ne sirma reṇaḍṭe isule sadaŏjana, nāḍo jālekate guṛūlule *ombaḍtebaḍtada*.
ombaḍtebaḍ-n rflx. v., first meaning of the trs.
ombaḍteba-ǫo p. v., meanings corresp. to the trs.

omba-umbi, omba-ombi syns. of *cekacaki*.

ombaḍ-uṛuṇen rflx. v., to come out on all fours or on hands and knees.

ombē var. of *embē*.

om-ceḍ Has. var. of *emceḍ* Nag.

om-duku Has. var. *emduku* Nag.

omeḍ-jomeḍ Has. var. of *emeḍjomeḍ* Nag.

ome-daru sbst., Miliusa velutina Hook. f. and Th. ; Anonaceae,—a large deciduous tree with large ovate tomentose leaves and greenish drooping flowers on long pedicels in extra-axillary cymes. The fruit is eaten.

om-goę Has. **em-goę** Nag. I. sbst., the act of killing with poison : ne disumre *omgoę* pura hobatana ei najomgoę ?

II. trs., (1) to kill smb. by poison, in cntrd. to *najomjoę*, to kill smb. by a spell : *omgoękiako*. (2) to kill smb. by giving him too much to eat : en maēnohon sonsorodte alom *omgoeia*.

omgoę-n rflx. v., (1) syn. of *jomgoęn*, to kill oneself by poison : Raciŗa Guduriţolare miḍ horo *omgoęnjana*. (2) to give much with displeasure or against one's will : ale hature daruñte miaḍ horo uĭŋgoęjana, daroga hijŋlenci ţakale *omgoęnjana*, a man in our village died from a fall off a tree, the sub-inspector of police having come we had to give a lot of money (which he extorted).

o-pomgoę, omgo-p-oę repr. v., to kill each other by poison : ne disumre puraŋsado kako *omgopoęa*, in this country cases of murder by poison are rare.

om-jar trs., to attract by giving often smth.

omjar-ę p. v., to be thus attracted.

om-kaŗi Has. var. of *emkaŗi* Nag.

om-ker Has. var. of *emker* Nag.

om-kul Has. var. of *emkul* Nag.

om-lą Has. var. of *em'ą* Nag.

om-ladi Has. **em-ladi** Nag. trs., (1) to give more food to one whose plate is not yet empty : alope *omladiaïńa*, cipiraia cabalea, do not give me more now, let me first empty my bowl ; mandi *omladikińa* (or omladiąïńa) ; manli alope *omladiï*, kaluko ajaŭrikoka, mendo kalu alope henderikaea, do not yet serve out the rice a second time, wait till there is room for more food on the leaf plates, but do not let them get quite green, i.e., quite empty. (2) to give a new loan to one who has not yet refunded an old one.

omladi-ę p. v., corresp meanings.

omę-jomę Has. var. of *emęjomę*.

omon 1⁰ syn. of *oţę*, of seeds or tubers, I. sbst., also *opomon, oponom*, the act of sprouting ; germination : herjeţe babaŗa *omon* lelte kūbe sukujana, he is much pleased on seeing how the paddy sown in summer sprouts.

II. adj., same as *omonakan*, sprouting, germinating : *omon* babape acăŗajada ei adŏa baba ? Do you sow in mud sprouting paddy or paddy freshly taken from the bale ?

III. trs., to cause seeds to germinate : baba puraŋsado *omonkeateko* acăŗaea, adŏatedo misamisage.

IV. intrs., to sprout, to germinate : ne loĕoŋre baba *omontana ;* ḍūŋsaŋga aŭri *omona*.

omon-ę p. v., (1) same meaning : baba *omonęlana*. (2) to be caused to germinate : ne babado *omonęka* ei adŏatebu acăŗaea ? Should this paddy be caused to germinate or shall we sow it in mud as it is ?

2⁰ of mushrooms and puff-balls, of teeth ; of pimples ; of hair, I. sbst., the act of appearing on the surface of the ground, of the gums, of the skin : iniŋ hormore mariŗa *omon* lelte busubusukińa, I shuddered on seeing how the small-pox came out on his body.

II. trs., (1) to cause mushrooms or puff-balls to come out: nimiṛą jargi bunumuḍkoe *omonkeda*. (2) to cover a body with pimples: ne hoṛodo mari *omonkịa*.

III. intrs., to come out: nīą hoṛŏmoro mari *omonkena*.

omon-ǫ p. v., (1) to be caused to come out: nimiṛą jargite uḍ *omonjana*. (2) to come out: nimirdo uḍko *omonǫlana*; hoṛokoą hoṛmore mari, lapuḍ, ḍaṭa oṛǫ ūḅ *omonoa*.

3º of the ferment for rice beer; of leavened dough, I. sbst, the act of swelling or rising in fermentation: iliranuṛą *omon* lelte mundiba kā bagăṛaŏjana mente, when the ferment for rice beer swells it is clear that it is still in good condition.

II. adj., with *ranu*, good ferment that will swell: ne kosoṛâre *omon* ranum lagaŏjada ci bagăṛaŏ ranu?

II. trs., to cause the ferment to swell: atena, amdo cekan rēḍte iliranudo enka' niralem *omonca*, aĭńądo janaŏ bagăṛaŏtana, tell me, how dost thou manage to make such good beer ferment, mine always spoils.

IV. intrs., to swell in fermentation: tisiṇgapa aĭńą iliranu bēs kā *omontana*.

omon-ǫ p. v., (1) same meaning: aĭńą iliranu bēs kā *omonǫtana*; pukulaḍ iliranuleka *omonoa*, leavened bread swells by fermentation just like the ferment for rice beer. (2) to be caused to swell in fermentation: cikan rēḍte iliranu puṛą nīral *omonoa*? By the admixture of what root does the ferment for rice beer swell best? Note the song:

Nela raja nindisaruleka,
Nela rajam *nōmonelena*.
Nela raja kaṭaṇgūṛimadeleka,
Nela rajam būsaṛalen.

O king, thou hast grown into a very tall and strong man.

omon-caṭăkam I. adj., with two cotyledons raised above ground: *omoncaṭ ĭkam* rambĭṛa simko sodajada.

II. intrs., of dicotyledons, to raise their cotyledons above ground: hoṛętale *omoncaṭ ĭkamtana*; ḍigoṛare rambāṛale herią, *omoncaṭ ĭkamtanre* simko jonetaṇkeda, we sowed Phaseolus pulse on a high field close to the village, at the time the cotyledons were just above the ground, the fowls ate a lot of it.

omoncaṭăkam-ǫ p. v., same meaning.

omon-kubu I. sbst., the act of drying as described below: *omonkubule* ne loĕoṇąrą baba lo etaṇjana.

II. trs., to cause sown seeds to dry up and die after complete germination, before the cotyledons show above ground, in contrd. to *papari*, to cause seeds, whether sown or not, to dry up and die immediately after the swelling or first stage of germination: nimiṛą dą babakoe *omonkubukeda*, the (light) rain we got of late has caused the sown paddy to germinate, without sufficient moisture for further growth.

III. intrs., in the df. prst., of germinated seeds, to begin to dry owing to drought: aleą loĕoṇąre baba

omonkubulaniṇ lella, I have ascertained that in our field the paddy after germinating, begins to die owing to the drought.

omonkubu-ṇ p. v., of germinated seeds, to die owing to drought.

omon-saṇgom Has. syn. of *omonsoṭo* Nag. I. adj., of the seedlings of a dry-sown crop when they have finished appearing above ground: *omonsaṇgom* (or *omonsaṇgomakan*) baba ne sokoṛare mena.

II. intrs., in the df. prst., of the seedlings of a crop, to finish appearing above ground: babatale *omonsaṇgomtana*.

omonsaṇgom-o p.v., same meaning: babatale *omonsaṇgomolana*.

N. B. The various stages in the growth of summer-sown paddy are described as follows: (1) sida *oṭegoa*, first, seeds germinate. (2) ente *suioa*, then they form under ground each a doubled up leaf. (3) suijante *parombaṛo*, these leaves come out here and there. (4) entedo *omonsaṇgomoa* (Has. or *omonsotogoa* Nag.) en dipĭligе *merompiniceakana* menoa, then they all come out and at that time they are said to be long enough to be grazed by goats. (5) *harasaṇgomoa* (Has. or *harasotogoa* Nag.), imtaṇ *urĭjonomakana* menoa; en dipĭli baba barabarige leloa, the plants grow to look evenly long, they are said to be long enough then to be grazed by bullocks. (6) entaĕomte *lisĭlisĭakana* menoa, after that they are said to grow slender and remaining soft. This term and the following apply also to mud-sown paddy. (7) keṭejan dipĭli *kanaṛaĕakanako* menea, when the plants have become strong, people say that it is time to harrow them. (8) kaṛaékeate *birida* aḍ *naĕaoa*, imtaṇko heṛedea, after being harrowed they grow erect again, and then the weeding takes place. (9) matajante *tolkesedoa* aḍ *ḍembooa*, when it has become full-grown, it ceases to grow, and the flowerbnds form. (10) ḍembojante *gelepucugoa*, when the flowerbuds are formed they begin to unfold the ears. (11) naṇlo *gelesaṇgomoa* (Has. or *gelesotogoa* Nag) now all the ears get unfolded. (12) gelesaṇgomjante toate peregoa, when all the ears are unfolded they fill with a milky juice. (13) toate perejanci *toa* sakidoa, when they are filled with a milky juice, it solidifies. (14) ente cuṭi aragoa then the tip becomes yellow. (15) goṭanǫ araṇjanci jaroṇtorsa imtaṇ *naraĕakanako* menea, when practically the whole ear has become yellow the paddy is only just ripe and to denote this the term *naraĕ* is used. (16) huṛiṇ din taĕomte *jaromgaraṇoa*, after a few days it is fully ripe. (17) jaromgaraṇjante kā irtahjanre *jaṇḍuṇoa* (or *raṇgoloa*), if the paddy is not soon reaped once it is fully ripe, the straw becomes too dry and brittle. (18) enreo kā irtahjanredo *kukudoa* (or *kukuioa*), if even then it is not quickly reaped the culms bend over and the ears soon touch the ground.

omon-soṭǫ Nag. syn. of *omon-saṇgom.*

omoṇ cfr. *ḍoṛobǫ*, trs., (1) to push the head in or through an aperture for peeping in or out, especially for peeping out: miad biṇ bǭe (or unḍuĭ) *omoṇakada*; duar *omoṇ-lem* ḍą hijųtana ci? Look out of the door and see whether rain is coming on. (2) to put smb.'s head in or through an aperture: maĕ-nohon garoaduarre *omoṇimee* bolo-ka, put the young myna with its head in the door of its cage so that it may enter. (3) to look at smb. through an aperture: cekaną mente kiṛĭkiātem *omoṇjaḍlea?* jagar menąredo hijųme, why dost thou look at us from thy window, if thou hast smth. to say, come hither. (4) sometimes, syn. of *koḅǫ, koĕǫ*, to look down into a hole: en kûâiṇ *omoṇlą*, huṛíṇaleka ḍą menąṇ; kûâre sim caṛuakana, iniko *omoṇtana*, a fowl has fallen into the well, that is what they are looking down at.

II. intrs., (1) to look through an aperture, to peep in or out: kulado lata bonolotąre silihmentee *omoṇakada*, in the entrance to its den the tiger lies in wait for passing deer; nĭụḍą dipĭli kaṛăkomko duarreko *omoṇea*; en unḍure biṇ *omoṇakada*. (2) fig., to be on the look out for smth.: heroḍin tebąjana cimtaṇ ḍą gamaea mente sobenko *omoṇakada*; bandar ote namoṛedo mente tiliko janaḍ *omoṇaką*, the Telis are always on the look out for fields to be acquired by mortgage. (3) cfr. *ḍąmeḍre* fig., said about the 10th of June, of the rainy season, to approach, to be due in a few days: ḍą *omoṇakada*, the monsoon must be expected in a few days; ḍą *omoṇakaḍ* dipĭli (or ḍąmeḍre) soroṇ-soroṇ ote alope herea.

omoṇ-en rflx. v., (1) to look through an aperture; to peep in or out: biṇko rabaṇadindo puraṇ kako *omoṇena*; duarre alom *omoṇena*, maraṇ hoĕo hijųtana. (2) syn. of *koĕǫn*, *kobǫn*: kanekano kûâm *omoṇentana*, enre cekanąm lelakada? *omoṇ-ǫ* p.v., (1) of the head, to be pushed in or through an aperture: en unḍure bǭbāri *omoṇakaṇa*, a whole head is put out from that hole. (2) syn. of *koboggǫ*: en kûâ *omoṇlena*, nuĭleka kā leljana, that well was looked into, the water did not look drinkable.

o-n-omoṇ vrb. n., the extent of peeping in or out: miaḍ biṇdo *onomoṇe* omoṇkeda, bar ganṭare enaṇ bǭe aderkeda, a snake remained peeping from a hole for fully two hours.

om-ruaṛ, om-rūṛa Has. var. of *emruaṛ*.

omsaṇ 1° of buffaloes, I. sbst., the act of raising the head before lowering it to charge or butt: *omsaṇ* lelte mundiǫtana hopoṭą ne keṛakiṇ moneakada.

II. adj., syn. of *omsaṇakaḍ*, thus raising the head: en *omsaṇ* keṛakiṇ etąoṭąsąte harparkakiṇpe.

III. trs. or intrs., thus to lift the head; en keṛa *omsaṇakada* (or bǭe *omsaṇakada*); amą keṛa aleąkoe (or aleąko bǭe) *omsaṇakotana*.

omsaṇ-en rflx. v., same meaning: aleṇ keṛa *omsaṇentana*.

omsaṇ-ṇ p. v., of the head, to be thus lifted: keṛaṇ bṏ *omsaṇakana*.

IV. adv., with the afxs. *ange, ge, ṇge*, modifying *rikan, senbaṛa*.

2° fig, syn. of *saṇgil*, in scorn or jest, of men, I. adj. or adj. noun, a person lifting the head and throwing it backwards.: he *omsaṇ*, cekanaṃ dîṛâtana?

II. trs. or intrs, to throw the head backwards: bṏe *omsaṇakada*; cekanaṃ *omsaṇtana*? Why (or in order to see what) dost thou throw.thy head backwards? okoam namtana enado kaṭa subaree landatana, etaṣakom *omsaṇbaṛatana*, what thou art looking for in all directions with thy head thrown backwards, lies at thy feet.

omsaṇ-en rflx. v., same meaning.

omsaṇ-ṇ p. v., of the head, to be thrown backwards.

III. adv., with the afxs. *ange, ge, ṇge*, modifying *rikan, senbaṛa*.

3° of a two-sloped roof, I. sbst., the condition of being so badly built that one of the gables is higher than the other: ne oṛaṛa *omsaṇ* lelte kaina sukujana.

II. adj., with *oṛa* or *saṛima*, a roof thus built: *omsaṇ* oṛa bairuaṛepe. Also used as adj. noun: ne *omsaṇ* bairuaṛoka.

III. trs., thus to build a roof: ne caṛido puraṇgope *omsaṇkeda*.

IV. intrs., in the df. prst., of a roof, to be in this condition: saṛima *omsaṇtana*, salaṇgilāakan kunṭa diṇgaĕṇka.

omsaṇ-ṇ p. v, to be thus built: lelbēseeme, oṛa aloka *omsaṇṇ*.

V. adv., with the afxs. *ange, ge, ṇge*, modifying *bai, rika, lelṇ*.

omsaṇ-au trs. or intrs., to come with raised head.

omsaṇau-n rflx. v, same meaning.

omsaṇau-ṇ p. v., of the head to remain raised whilst coming.

omsaṇ-darom to face with raised head. Constructed like *darom*.

omsaṇ-idi to go away with raised head; to continue raising the head. Constructed like *omsaṇan*.

om-sēbe cfr. *jomsēbe*, trs., (1) to accustom smb. to come to a place by frequently giving him smth. there: ne uri rāṛicokaṭee (or rāṛicokaṇe) *omsēb-akaṇa*. (2) to give frequently smth. in a certain place so as to accustom smb. to go thither: rāṛicokaṇe *omsēbeakada*, enate uriko kanekaneko hijua.

omsēbe-ṇ p. v., corresp. meanings: ne uri rāṛicokaṭee (or rāṛicokaṇe) *omsēbeakana*; raṛicokaṇ *omsēbelena*, enate uriko kanekaneko hijua.

om-siḍ syn. of *akiriṇsiḍ*: ne oto upunhisi ṭakatele *omsidana*, we shall sell this land, (not mortgage it), for 80 Rs.

om-suṛi, om-suṭi Has. **em-suṛi, em-suṭi** Nag. syn. of *om, em*, like which it is constructed, but connoting displeasure or reluctance in the giver: holaĕtee asitana, miḍ ṭaka *omsuṭiaipe*; omdo kaina uṛuakaḍ taĭkena, mendo kanekanee asitana, enamente miḍ ṭakaina *omsuṭikeda*.

onaṇs-biṣ, onaṇsi-biṣi (H. nineteen-

twenty) syn. of *halajola*, nearly equal.

onaŏ Nag. (Sad. *onaek*) I. trs., to hear attentively: ne kaji *onaŏ'em*, listen well to these words; *onaŏiŋ-me*, give me thy whole attention.
II. intrs., to listen attentively: *onaŏepe* or *onaŏpe*; *onaŏkadae* or *onaŏkenae*.
onaŏ-n rflx. v., same meanings: *onaŏnpe*.
o-p-onaŏ repr. v., to listen attentively to each other: *oponaŏben*.
onaŏ-ŋ p. v., to be heard attentively: ne kaji *onaŏjana*; *onaŏjanaiŋ*.

oncār (Sad.) 1⁰ I. sbst., careful discharge of duty: ne hoṛore kamiraŋ *oncār* banoa, or, ne hoṛo kamiraŋ *oncārre* baŋgaia, he neglects his work.
II. trs., to take care of; not to neglect: tisiŋ siŋgibuṛa uṛiko kae *oncārkeḍkoa*, miaḍni adakana oko huaŋ emanjāe namkeda, to-day from morning till night he did not look after his cattle; a bullock is lost; it may have fallen into a precipice or have met with some other such accident; oṛaŋko oṭaḍabaŋbaŋtada, daḍruaṛraḍo *oncārge* kakoŋtana, they have taken the tiles from the roof and neglect altogether to put them back.
III. intrs., to care or bother about smth.: Belaitiredo goṭa melagea, jatiraŋ jetae kae *oncārtana*, in Europe there are no castes, nobody troubles about them.
oncār-en rflx. v., same meaning: loĕoŋko haŋabatanre enaraŋ kam *oncārentana*, the embankment of thy rice-field is quite broken through, thou neglectest to repair it.
oncār-ŋ p. v., to be taken care of; ilimanḍirepe bulaŏakana, hasutanḍo kae *oncāṛŋlana*, whilst feasting you forget that the patient should be nursed.
2⁰ I. sbst., consideration of the reasons for or against doing smth.: senaiŋ ei kā, enaraŋ *oncār* kā hobaakana, I have not examined the question of my going or not going; amre *oncār* banoa ei? jānaŋgem hējada, art thou heedless? Thou agreest to anything.
II. trs., to deliberate over smth.: ne kaji *oncārkeate* gapa kajiruaṛaiŋme, think it over and tell me to-morrow; nāŋ kaiŋ hēama, amaŋ kaji naŋkeŋ *oncārkŋa*, I do not say yes now, I must first think it over.
oncār-en rflx. v., same meaning: tisiŋagapa upunmóṛê hoṛoleka gatiko gaikajaiŋ taĭkena, monelaiŋ, mendo barsiŋlekaiŋ *oncārenjanci*, mon kalaŋaŋe (or alomje) metaiŋa (or menkeda), four or five of my friends tried to persuade me to accompany them (to Assam), I had a mind to do so, but after two or three days reflection, I came to the conclusion not to go.
oncār-ŋ p. v., of a question, to be examined: holaiŋ kulikeḍme kaji *oncārjana* ei? Hast thou thought over what I asked yesterday?
3⁰ I. sbst., desire, eagerness: nīre tisiŋagapa buru lel, pīṭi honor, oṛŋ susunraŋ *oncār* menaŋ, at present he is eager for fairs, markets and dances.
II. intrs., to be eager about smth.:

amdɔ kamiṛa kam *oncārtana*, jālekate siṇgi aĭuboạm leltaṇa, thou art not eager to finish the work, but only wishest to reach the end of the day ; ilii *oncārtana*, or, in the imprsl. construction, ili (or ili nū) *oncārjạia*, he is eager for a draught of beer.

4⁰ trs., syn. of *monc*, to decide oneself on doiṇa smth. : pīṭiĭ *oncārakada*, he intends going to the market ; ili nūĭ *oncārakada*, he intends drinking beer.

oncār-ọ p. v., to be decided to be done : ili *oncārọtana* ci arki ? Is beer intended (to be drunk) or grog ?

ondōṛ, ondoṛo vars. of *andōṛ*.

onḍaṇa, syn. of *aḍra, anḍiki*, I adj., (1) with *landi*, thick protruding buttocks under a retreating waist. Also used as adj. noun : *onḍaṇree* padakịa ; iniạ *onḍaṇ* lelte honko landakeda. (2) also *onḍaṇlanḍi*, with *hoṛo*, a person with such buttocks. Also used as adj. noun : he *onḍaṇ* (or *onḍaṇlanḍi*), kotemtana ?

II. trs. or intrs., in jest or displeasure, to walk with such buttocks : okote landiĭ *onḍaṇkeda ?* okotee *onḍaṇkeda ?* okotee *onḍaṇlanḍikeda ?*

III. intrs, with the afx. *te* and an inserted prnl. sbj., to have such buttocks : hontae *onḍaṇtia* (or *onḍaṇlanḍitia*.

onḍaṇ-en rflx. v., same as the trs.: pīṭite landiĭ *onḍaṇenjana* ; pīṭitee *onḍaṇenjana ;* pīṭitee *onḍaṇlanḍinjana*.

onḍaṇ-ọ p. v., (1) of buttocks, to become such : landitae *onḍaṇakana*. (2) of people, to get such buttocks : *anḍaṇakanae ;* landiĭ *onḍaṇakana ; onḍaṇlanḍiakanae*.

IV. adv., with the afxs. *ange, ge, ọge*, modifying *menạ, landiọ, lelọ, rikan, rikaọ, senọ : onḍaṇange* (or *onḍaṇlanḍiange*) menạia.

N. B.—*Aḍra* may be similarly constructed, and so might *anḍiki*, though the latter has been heard only as adj. and adj. noun.

onḍaṇ-au intrs., to come this way walking with thick protruding buttocks : *onḍaṇaujadae*.

onḍaṇau-n rflx. v., same meaning : *onḍaṇauntanae*.

onḍaṇ-idi intrs., to go away walking with thick buttocks : *onḍaṇidijadae*.

onḍaṇidi-n rflx. v., same meaning : *onḍaṇidintanae*.

onḍaṇ-unḍiṇ with its derivatives **onḍaṇunḍiṇ-au, onḍaṇunḍiṇ-idi**, jingle of *onḍaṇ*, generally connoting plurality. The intrs. df. prst. may be used instead of *onḍaṇunḍiṇgea : ne oṛạre api hoṛo honko onḍaṇunḍiṇtana*. As adv., it may take or not take the afxs. *ange, ge, ọge, tan, tange*.

Onḍe syn. of **Oṛea, Turi**, sbst., a basket maker by caste. Note the superstitious belief that if a person of this caste, a European, a horse, or a cat, be killed by a tiger, the forest in or near which this happens, becomes infested by man-eaters.

onḍe-katu sbst., a recurved knife, in one piece with its iron handle, used by basket makers to split bam-

boos.

onḍeṇa sbst., an animal, not identified, said to be of the civet family and to live on trees.

onḍo Nag. Has var. of *aḍo, haḍo, ar, har, oṛ* Nag. *aḍ, oṛo* Has. conjunction, and.

onḍo-boso, onḍoṇa-bosoṇa, oṛo-boso, oso-bonḍo, osoṇa-bonḍoṇa, osoṇa-boṛoṇa (Sad. *oroboso*) 1º syn. of *bhonḍo-bhonḍo*, but not used in connection with *caḍlom*. Note that *bhonḍo-bhonḍo* and its variants and syns. do not denote only the habit or fit of laziness described under *bhonḍo-bhonḍo*, but may also apply to an accidental weariness and indisposition to work, arising from insufficient sleep. The following constructions must be added: I. intrs., imprsl., with inserted prsl. prn., (1) to feel disinclined to work: nida kaiṇa duṛumasadilena, *bhonḍbhonḍojaiña*. (2) to find beer or tobacco tasteless: cakaledaiṇa, ne dokanṛa tamaku purage *bhonḍobhonḍoḷiña*.

II. adv., with or without the afxs. *ange, ge, ǫge, tan, tange*, modifying *senbaṛa, rikan, aṭkar, aṭkarǫ*, with reference to laziness, and *aṭăkar, rikaǫ*, with reference to tastelessness in beer or tobacco.

2º I. sbst., a heaviness in the stomach after eating sweet-potatoes, especially when beer is drunk before or after: *onḍoboso* namkja.

II. trs., of sweet-potatoes, to produce this heaviness: sanga *onḍobosokja*.

III. trs. caus., to cause this heaviness in smb.: ne hon sangatepo *onḍobosokja*.

IV. intrs., (1) in the df. prst. or indet. ts., same meaning: sanga aḍ ili lāḷre jamajanre *onḍobosoa*. (2) imprsl., with inserted prsl. prn., to feel such a heaviness: sangaiṇa jomkeda, *onḍobosojaḷña*.

onḍoboso-n rflx. v., to cause this heaviness in oneself: sanga aḍ ilitee *onḍobosonjana*.

onḍoboso-ǫ p. v., to get such a heaviness: sangatee *onḍobosoakana*, enamente itun kaĕą.

V. adv., with or without the afxs. *ange, ge, ǫge, tan, tange*, modifying *aṭăkar, rikan, rikaǫ*.

onḍoka, onḍōka (Sad. *óṛka*; Or. *onḍkas*) I. sbst., the act of waylaying people to procure their blood for human sacrifices: *onḍoka* kā bugina; ne birre mū *onḍoka* hobalena.

II. adj., also *onḍokar* Has. with *hoṛo*, one in the pay, or supposed to be in the pay, of human sacrificers, who waylays and slays people to procure their blood: *onḍoka* hoṛokoḷǫ alope kupulea (or sumdiña), do not marry your children with those of people in the pay of human sacrificers. Also used as adj. noun: han birte alom sena, *onḍoka* menṛia, do not go to that jungle, there lurks an emissary of the human sacrificers.

III. trs., thus to waylay people: ne birre baria honkiṇko *onḍokakeḍkiṇa*.

IV. intrs., also *onḍokaonḍoka*, imprsl., in the df. prst., of a place, to be infested, or possibly infested by emissaries of the human sacrificers;

tisingapa soben muli *ondokalana*. This meaning may also be expressed idmly. by *ondokakoan*: *ondokakoange* (or disum, bir, etc., *ondokakoangea*), eskar alom sena, do not go alone, there are or may be (or there is danger of) emissaries of the human sacrificers N. B. Similar idiom. constructions are pretty frequent: *kulakoange*, there are, or may be, tigers; *janumkoange*, there are, or may be, thorns; *kumbiṛukoange*, there are, or may be, thieves; *dakoange*, there may be rain, rain is to be feared, etc.

ondoka-n rflx. v., to act as an emissary of the human sacrificers: ciulaŏ alope *ondokana*, gara ṭoṭoa, never waylay people for the human sacrificers, that incurs punishment from Singbonga.

ondoka-p p. v., (1) to be waylaid and slain by the emissaries of the human sacrificers: ne birre baria honkin *ondokṛjana*. (2) to become such an emissary: ciulaŏ alope *ondokaoa*, gara ṭoṭoa. (3) also *ondokaondokap*, (a) of a place, to be infested by such emissaries: ne bir mā *ondokalena*. (b) of such waylaying, to take place: ne disumre mā puṛa *ondokalena*.

*The ancient Indian literature shows that the practice of human sacrifices was of old prevalent among the Indian Aryans. There is also abundant evidence of its prevalence among the Dravidian Aborigines. That at least among certain Dravidian tribes it assumed repulsively cruel forms is shown by Col. Dalton in his chapter on the Khands, in *Descriptive Ethnology of Bengal*, and by official documents signed, J. R. Ousely, Agent Govr. Gl., dated 2nd January 1844, published by Rai Bahadur S. Ch. Roy in the March and June number, 1922, of *Man in India*. The cruelties there described rest on the belief that they are exacted by the goddess Tari, identified with the principle of evil, whose devotees believe that the amount of rain obtained by these rites is proportionate to the abundance of tears and sufferings of the victims.

In a very interesting article entitled "Human sacrifices in Central India" (*Man in India*. Vol. I. No. I, March 1921), Rai Bahadur Hira Lal, Deputy Commissioner of Wardha, brings abundant evidence that the practice is still extant in Central India.

So far it has not been proved that the practice has ever existed among the Mundas as a racial institution.

Though the British Government has done everything in its power to suppress it everywhere, there is no doubt that also in Chota Nagpur and the adjoining Tributary States it is still carried on clandestinely by Hindus and Oraons.

Even now there exists a strong and apparently universal belief throughout India that all more or less difficult undertakings such as large embankments, bridges and the like cannot be successfully accom-

plished without human sacrifices. But it is especially the obtaining of an abundant rainy season for a rich harvest which accounts for the largest number of such sacrifices. Year after year a mysterious kind of terror falls over every village in Chota Nagpur in the sowing time, i.e., just before the rainy season and in the first few weeks of it, because then numerous *ondokas* are firmly believed to swarm over the whole country in search of human victims Parents watch anxiously over their children and even grown up people hardly dare to go alone through forests or lonely places. Year after year vivid descriptions of hair-breadth escapes from *ondokas* are excitedly related and implicitly believed. Places are named where strings of market-goers have seen victims lying in ravines or floating in pools and tanks. I have several times tried to verify such rumours but always without result. Once the countryside was full of the persistent rumours that a boy, Sahadeo of Tubil in Tamar, who had run away from my school in Sarwada had been sacrificed on his way home and that his body had been seen lying in a ravine. I sent one of my catechists to the boy's village to inquire: he found him quite well at home; nobody had as much as looked askance at him on the way. Shortly after I was unpleasantly surprised by the rumour that I had myself ordered a boy to be sacrificed to steady a difficult embankment I was throwing across a deep and broad ravine. The place where the sacrifice had been performed, was pointed out, market-goers had seen the blood near the embankment and old Laro of Chendagutu was named as the person who had executed my orders.

Such and similar stories occur as regularly as the rainy season itself and put the European before the alternative of disbelieving them all or of concluding that at least in the past they must have been both common and numerous to inspire such a lasting fear. About 1895 an Oraon cultivator accused a zemindar of having sacrificed his daughter and buried her in an embankment. The Judicial Commissioner of Ranchi ordered an inquiry, and as the corpse was not found in the spot indicated by the plaintiff, he condemned the latter to 7 years imprisonment for having brought a false charge against the zemindar and, in his decision, he expatiated on the foolishness and the dangers of such popular beliefs. However, the man's daughter had tracelessly disappeared, and the superintendent of police told me that he himself believed the accusation to have been true: nothing was easier for the accused than to remove the corpse from the place indicated, as soon as he heard that the girl's father had gone to court to lodge his plaint. The judgment with its reflexions about the foolishness of such popular rumours is entirely forgotten, but

the rumours are as rife as ever.

What proved rather awkward for the over-confidence which dictated that judgment was the fact that not long afterwards another Oraon was convicted and condemned to transportation for 8 years for having, at the instigation of a zemindar, killed a person for sacrificial purposes; and still another one was hanged for the same reason. Besides these recent convictions there are other undeniable evidences that the sacrifices are still practised here and there, which can, however, not be made use of, at least not at present.

All the Aborigines agree that most of the *ondokas* who inspire the universal terror, are emissaries of zemindars.

All these sacrificial murders which have been mentioned here as proved in and out of courts, have been committed by Oraons. I have so far never heard of a clear case that could be laid to the charge of any Munda living in a purely Mundari village. The following case, which however, never came to the knowledge of the courts, seems to be well established. Two brothers, Mundas, at enmity with a blacksmith, waylaid and killed him in the forest. A day later they buried him at night in a bund, thus treating him as a victim of human sacrifice. They lived in a district where Oraons, Kharias and Mundas have, in comparatively recent times, come in search of land, either in small groups or even singly. Single families of Mundas, being thus cut away from living contact with their own race are of course liable to undergo foreign influences more easily than others. The two brothers in question were known to have abandoned their racial customs to a great extent. Besides, the sacrificial character given to this murder was apparently an afterthought.

It is exceedingly difficult, nay impossible, to get any reliable information about the rites actually followed. The only ones who could give such information, namely the *ondokas*, have their mouths closed by the rigour of the British laws. One thing, however, seems absolutely certain, namely that the *ondokas* of Chota Nagpur never inflict on their victims the horrible tortures inflicted by certain Dravidian tribes, which Col. Dalton describes in his *Ethnology of Bengal*. The Chota Nagpur *ondokas* kill their victims by cutting their throats and then they take a leaf-cupful of the blood. If the *ondoka* acts on his own behalf, he takes this cupful of blood and buries it either in his field or embankment or under the floor of his hut, according to the purpose he had in mind when he committed the sacrificial murder. It is also said that some cut off the little finger of the victim and bury it under the floor of their hut or place it under a *mora*, i.e., a rice bale. If however, he acts on behalf of another, he must bring either a hand or a foot or

even the whole head of the victim, in order thereby to prove that the blood is really human blood. These parts are then buried in the same place as the blood. When the sacrifice is made to steady an embankment, the whole body is buried in the embankment itself. In a comparatively recent case, which led to the conviction and the execution of an *ondoka*, the body of a girl was actually found in the embankment having still some rice grains in the mouth and remnants of a flower-garland around the neck.

A minute inquiry over the whole of Chota Nagpur and several Feudatory States among Oraons, Kharias and Mundas yielded the following results :

I. The Oraons are practically unanimous on the following points :

1° Human sacrifices are exacted by and offered to the *Nada*, i.e., the evil spirit who is also called the *Ôrka bhut*. They are never either exacted by, nor offered to, Dharmes who corresponds to the Singbonga of the Mundas.

2°. Certain families have the practice of offering human sacrifices every 5 or every 9 years for purposes of their own.

3° When a descendant of such a family discontinues this practice and goes then to the *mati* (corresponding to the Mundari *deôṛâ*) or to the *sokha* in case of some sickness, this one sometimes asks : " Did not your ancestors offer human sacrifices " ? If then the man answers in the affirmative, the *mati* or *sokha* tells him, that the *Nada* will ruin him unless he continue the practice of his ancestors.

4° Persons may be ordered by the *mati* or the *sokha* to offer a human sacrifice at the bidding of the *Nada*.

5° Persons ordered to make a human sacrifice are obliged to do so, and if they cannot find a victim they must offer one of their own children.

6° However, a mud figure representing a man may be substituted. The head of this figure is then cut and buried instead of the blood of the victim.

7° Even nowadays human sacrifices are made clandestinely, and in former times they were common.

8° Most of the *ondokas* are emissaries of Hindu zemindars.

All this is what we might expect from a tribe belonging to the Dravidian race which thinks it right and necessary to conciliate and appease the power of evil.

II. The Kharias are unanimous in repudiating human sacrifices and deny that they are practised by their race. Some Oraons disbelieve this assertion, but no proof can be adduced for the contrary. Rumour had it that a Kharia had buried a human victim in his embankment. But he was a kind of fanatic, who had left the Kharia customs and tried all religions, even Christianity, in order to become rich.

III. The Mundas. Describing the hypnotic process of *hiḍnam*, used

by the *hata deórâs*, one Munda stated: "When to the question: "Is it Singbonga who has caused this sickness?" an affirmative answers is obtained, then the following questions are put successively: "Does he want a fowl, a goat, etc., as a sacrifice? If to all these questions no answer is obtained, then it is at once evident that Singbonga wants a human sacrifice." Did this informant only want to make himself interesting or did he believe what he said? Anyhow, his statement was so contrary to all I had heard so far, that I had once more a careful inquiry made especially over that part of the country where the Mundas are still living together in closed communities without admixture of any aliens.

The result may be summed up as follows:

1° Only a very few individuals living in the Biru and adjoining mixed districts together with Oraons, Kharias and Mundas, said that they believed in the statement made by the Munda quoted above.

2° That statement was, in all its parts, rejected everywhere by the whole race and, by the majority indignation was expressed against it.

3° Not only does Singbonga abhor human sacrifices, but also the tutelary spirits he has instituted in the Mundari villages, refuse them.

4° Very many, perhaps most Mundas believe that Singbonga inflicts 4 kinds of punishment on such as practise human sacrifices: (1) Their families die out in a very short time. (2) Some one of their family goes mad. (3). *Ondokas* lose their eyesight before they become old. (4) Worms breed in their bodies and they die gnawed by them.

5° Many Mundas say that Singbonga not only never exacts a human sacrifice but that he, being entirely good and benevolent, never even sends sicknesses by himself. When on the occasion of propitiatory sacrifices to tutelary spirits, an offering is first made to Singbonga, that is done only to call him to witness.

6° When no answer is given to questions about the nature of the sacrifice wanted by one of the tutelary spirits, then that simply means either that the sick person should use the ordinary natural remedies, or that the time appointed for his death has arrived and that therefore sacrifices for his recovery are useless.

7° As for the *hata deórâs*, who are the smallest of all witch-finders, they never even dare to point out a witch; how would they dare to say that any spirit at all asks a human sacrifice? Neither do the *marang deórâs* or *sokhas* ever say that a human sacrifice is necessary. It happens sometimes that men dream of a treasure being buried in a certain place, and if then they do not find it, they go to the soothsayers and ask what they ought to do. Then sometimes the sokha says: "This treasure has been

got hold of by some evil spirit and he will not part with it unless he receives a human sacrifice ; but since it is not allowed for Mundas to make such a sacrifice thou must offer as a substitute either a cocoa-nut, a *hayaḍbō* yam or the fresh root-stock (*kolabō*) of a Phoenix acaulis palm." (There exists a rumour that people burying treasure, frequently add the condition, that it should not be found by anyone except he be ready to make a human sacrifice).

8° To the question : " What kind of spirits do exact human sacrifices ? " the answer was not uniform. Many said that they are the so-called *jiḍhoṅgako*, i.e., the shades of men who died a violent death, f.i., those who had been struck by lightning, who had been killed by tigers, bears or snakes, those who had been murdered, hanged or drowned and those who had died by falling from trees. Such deaths are regarded as punishments for some faults, and therefore the Mundas do not bring back the shades of those people to the *aḍa* of their houses, but inter them in the holes of white-ant hills or under some tree.

Some Mundas said that human sacrifices are made to *Goreya baba*. This is not one of the tutelary spirits of the Mundas, but a little known foreign importation.

Some said that *ondokos* kill men of their own free will in sacrifice to some bad spirits, and that they do so only for evil purposes, as f.i., in order to gain possession of another's fields by means of a trumped up case. It is noteworthy that the very few individuals who are suspected of being *ondokos*, are notoriously bad characters. One such man was told : " Thou knowest that the whole country considers thee as an *ondoko*, now tell me candidly how many people hast thou sacrificed ?" He answered : " I have never sacrified anybody. But I have enticed and sent many people to the Assam tea plantations and that is how I have got the name of being an *ondoka*."

The generality of Mundas believe that *ondokos* are either Sadans or Oraons in the pay of Hindu zemindars. It is also believed that rajahs have granted lands and whole villages on condition that the grantees offer yearly a certain number of human sacrifices for the grantors and that this condition is written in the deeds of grant. Curiously enough Rai Bahadur Hira Lal (*Man in India*. Vol. I. p.57), says that a copper plate, dating probably from the tenth century, was found in Central India, granting lands on the condition that the grantee supplied victims for human sacrifices. The fact that up-to-date no such deeds have come to light in Chota Nagpur is no proof that they do not exist. Whether the Mundas' belief rests on mere rumours that have reached them from Central India, or on the reality

of such grant having actually been made in their own country, cannot now be decided.

Not only rajahs and zemindars, but also Rautias and smelters of lac are said to practise human sacrifices.

From all this we may draw the following conclusions:

(1) Human sacrifices are no part of the religious practices of the Mundas.

(2) Such sacrifices are explicitly considered by the Mundas as wrong and as deserving the severest punishments.

(3) If here and there a Munda be guilty of that crime, a thing which so far has never yet been proved, that would be due to foreign influences on inviduals separated from living contact with their own race.

(4) That the Kharias, a branch of the Munda race, repudiate human sacrifices, confirms the above conclusions.

(5) Even if it were allowed to conclude from the practice called *bul mačom*, met with here and there, to the former existence of human sacrifices in the race, it would still be very much to its credit that the Mundas had, at a very early date, condemned them and replaced them by symbolic sacrifices. But that conclusion rests on too weak a foundation to appear probable. Since that practice is by no means general or widely known, it may be considered as taken over from some neighbouring tribe, or as having arisen from the aberration of an individual.

The offering of human sacrifices to the principle of evil, because it is believed to be as powerful as the principle of good, is an act of moral cowardice and a degradation, to which not only individuals but whole races have debased themselves.

Most Ethnologists hold that human sacrifices rested originally on the idea of primitive man, that he must offer to his god or gods the most precious gift he could think of, namely human life, to obtain in return what was equally precious to him, either the food needed for the sustenance of life, or recovery from the ills threatening his individual life. Since they are evolutionists they must need presuppose in primitive man all the aberrations and abnormalities ever noticed in mankind, and pretend that this was the low state from which gradually evolved the highest intellectual and moral phenomena. It would be suicidal to their theory to allow any but the lowest, most material and most selfish motives to primitive man. But even they are forced to admit that the idea of expiation does also play a part in human sacrifices.

In reality the idea of expiation is the main idea underlying all sacrifices. The social as well as the religious ceremonies and rites of all primitive races are very expres-

sive and impressive in their symbolism. Expiation implies the admission of a grave offence against the Divinity and the desire of reconciliation. The first part, i.e. the contrite confession of guilt, is symbolically expressed by destroying the life of some being endowed with it. (That is why, f.i., the Mundas say that rice husked after parboiling will not do for sacrifices because the parboiling has killed its germinating power). The ritual extinction of life amounts to the statement: "By abusing the faculties thou hast given me and thus transgressing thy commands, I have deserved to be destroyed even like this victim." The second part, i.e. the petition for readmission to favour is symbolically expressed by the consumption of the victim. This partaking of the sacrificial food offered to the Divinity, signifies the readmission to favour and friendship because only friends or members of the same family partake of the same food.

Moral deterioration of individuals as well as of tribes and races, brought about by the misuse of human liberty cannot possibly be foreseen and is an undeniable fact in the history of mankind. Such a deterioration may undoubtedly lead to a gradual misunderstanding of this original high symbolism. Its forms remain and the degraded individuals and races gradually throw into them their own deteriorated mentalities. Then the sacrifice may become degraded to the mere bargain which Ethnologists ascribe to primitive man.

It is quite conceivable that not only human sacrifices, but also the practices of magic may arise out of misunderstood symbolism. But it is as difficult to conceive how a rational religion could arise out of magic, as it is to conceive order arising out of disorder. Disorder is the negation of order, has in itself no tendency towards order, and consequently cannot change into it by a process of mere evolution. Wherever order comes after disorder, it never grows out of it as of its cause; it comes only through the intervention of an entirely new factor, essentially distinct from, and directly opposed to, the disorder it removes. Similarly, magic or witchcraft is essentially opposed to rational religion, has no tendency towards it, and cannot have been the embryo out of which it evolved, as ethnologists would have it.

What is more, the mentality and conduct they ascribe to primitive man is not indicative of mere undeveloped reason, but is positively against reason. Now, we never see animals abusing food or the sexual impulse, or otherwise acting against reason; they have no reason, they cannot act against it. Thus man, at the time when he had barely ceased to be a mere animal, would have acted more unlike an animal than at any later period of

his evolution. He would have started by being not an animal beginning to be rational, but a being fully rational who has fallen into the worst degradation and corruption. This is what is called evolution and continual progress!

ondoka-bā Has. syn. of *merommed*, sbst., Clerodendron siphonanthus, R. Br.; Verbenaceae.

ondoka-baha Nag. sbst., (1) syn. of *bulurcukŭru*. (2) Exacum tetragonum, Roxb.; Gentianaceae,—an erect annual herb with opposite, sessile, lanceolate leaves, and numerous flowers of a beautiful blue colour, in terminal cymes.

ondoka-ondoka See under *ondoka*.

ondol-pondol, orol-porol intensive of *hêŏtepo*, syn. of *dotoga, otogi, oro*, which however are used only of the body, I. sbst., dust dirtying a thing or part of a thing: horŏ nora *ondolpondotko* rēṛagiṛitam, wash off the particles of dust from thy body. II. adj., (1) with *horo, hon, horŏmo, lija*, a person, child, body, or cloth, dirty with dust: *ondolpondol* horko rēṛante kulkom; *ondolpondol* lija koṭaeme, shake out the dust from the cloth; *ondolpondol* horŏno rēṛaoka. Also used as adj. noun: nīdo ape haturen *ondolpondol* ci? he *ondolpondo'*, rēṛantom, jul ne *ondolpondoltedo* kaina uĭana, I will not don such a dusty cloth. (2) with *kami*, a work which covers one with dust: tisinado *ondopondol* kamile namakada. Also used as adj. noun: maran *ondolpondole* ṭoakana.

III. trs., to dirty, or cover, with dust: cilkate lijado aminanem *ondolpondolkeda?* poroal hon kaina hēbeae *ondolpondoliña*.

ondolpondol-en rflx. v., to dirty oneself or one's cloth with dust: ne honkinado puragekina *ondolpondolenjana*; lijam *ondolpondolenjana*.

ondolpondol-o p. v., to be dirtied, or get dirty, with dust: lijado cilkate *ondolpondoljana?* cunale calakena, sobenkole (or sobenkoa horŏmo) *ondolpondo'jana*.

IV. adv., with or without the afxs. *ange, ge, oge, tan, tange*, modifying *kami, rika, lelo*: setaēte tikin jaked *ondolpondoltan* busule gokeda.

ondo-mondo var. of *ando nando*.

ondon, odon Nag. vars. of *uruŋ* Has.

ondon-boson var. of *ondoboso*.

ondo-ondo (Or. *khondkhondrā*, in a troup) in jest or displeasure, I. sbst., the act of one or several following another about of going about together: apea *ondoondo* lite adakiña, uni gupitepe, jul lam trad of seeing you run about together, go and herd the cattle; gari su unni sukoenan niku, *ondoondo* hokaca, they will not stop following about the man with the monkey show, as long as he remains here.

II. adj., with *horo*, syn of the noun of agency *ondoondoni*, one who follows another about; several going about together: nesa *ondoondo* lonkom lakda ci? he *ondoondoko*, kamitape lano ci?

III. trs., to follow smb. about: ape tolasa gari susunnihonko *ondoondokia*.

ondọondọ-n rflx. v., (1) to follow smb. about: enaṇāte injigepe *ondọondọntana*. (2) to move about together: enaṇātepe *ondọondọntana*.

ondọondọ-ọ p. v., to be followed about: gaṛi susuuṇi ṭolaṭolae *ondọondọṇtana*.

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

ondọpạ var. of *hondọpạ*.

ondọr (Or. *oldnā*) syn. of *atar*. Both *atar* and *ondọr* may be used as adj., with *sān*, meaning cut branches or brushwood, the dried leaves of which have been set fire to and burnt off: jara goṛaṛạ *ondọr* sānkole dupiltana, goṭale noladgea.

ondọr-lōm, **ondọr-poṭom** syn, of *atarlōm*, *atarpoṭom*, I. sbst., the act of scorching or burning smb. or smth. by setting on fire surrounding light materials, v. g., to burn a person by setting fire to his cloth: eu hundiakan pataṛare bia ugurakana, *ondọrpoṭomte* goēipe.

II. trs., thus to scorch, or burn, in cntrd. to *lōpoṭom* which connotes bad burns or entire consumption and does not connote light materials: busụre ugurakan biaṇe *ondọrpoṭomliṇ*, mendo rokagee sōruṛuaenjaṇei kao lōpoṭomjana.

ondọr ōm-en rflx v., thus to scorch or burn oneself: senagel menạ guiure bonko purạsa kako taĭrikakoa, *ondọrpoṭomenako* mente.

ondọrlōm-ọ p. v., thus to be scorched or burnt, whether accidentally or on purpose: hola miạd hon guiuree *ondọrlōmjana*, yesterday a child was badly burnt in a watch shed which took fire; miạd lijạ guiuree dōlạ, *ondọrpoṭomjana*; I left a cloth in the shed, it was burnt up when the shed took fire; en busụre biṇa beloṛkanae *ondọrpoṭomọka*.

onmāṇ (Sad.; Sk. H. *anumān*, reasoning, inference) syn. of *oncār* in the second meaning and sometimes in the fourth.

onolsiṇ sbst., Ichnocarpus frutescens, R. Br.; Apocynaceae,—a climber of the jungles with opposite, distantly nerved leaves, flowers in terminal or axillary cymes, and fruit consisting of two spreading, slender, subterete follicles. The stems are much used for tying. In Has. the name of *mṛaṛ onolsiṇ* is given to the Hemidesmus indicus, R. Br.; Asclepiadaceae.

onoṭom-sangṛi sbst., Dioscorea nummularia, Lamk.; Dioscoreaceae,—a large climber of the jungles, prickly below, with stem twining to the right, alternate simple leaves and edible yams 12" by 2", found near the surface, but at the end of fibrous roots, two or more feet long.

oṇ I. sbst, also *oṇọ*, the act of blowing with the mouth on smb. or smth. for the purpose of fanning, cooling or warming: *oṇọe* senagel kā julụṭuṛalo haṭạte ṭapaeme.

II. trs. or intrs., thus to blow on smb. or smth.: senagel *oṇọm*, julọkā, blow the fire into flames; *oṇọm*, sukul gọa gunuraṅōtana, kam neljala? Blow the fire into flames, dost thou not see that the smoke turns in circles through the

house? N. B. To blow the nose is expressed by *sor* or *sûŋ* (long *u*).
oŋ-en rflx. v., (1) same meaning: enaŋãtem *oŋentaŋa*, nãjakeḍ seŋgel kam juljada. (2) to blow on oneself: lõlenae, tĩĩ *oŋentaŋa*, he blows on his hand because he has burnt it; tĩraŋ duŋa *oŋenme*, blow the dust from thy hands.
oŋ-o p. v., meaning corresp. to the trs.: seŋgel *oŋoka*, miado kã jultana.
o-n-oŋ vrb. n., (1) the extent or force of thus blowing: *onoŋe* oŋaḷa, ɲisarege seŋgel juljana. (2) the act
2⁰ I. sbst., the act of witch-finders or venom "sweepers" blowing on smb. after an incantation: *oŋle* (or *onoŋle*) biŋabisi aŋãguua ei?
II. trs., thus to blow on smb.: biŋ huąḷi horo montorkjciŋ *oŋkja*; iniŋ kaṭaraŋ bisiiŋ *oŋleda*, ini huąlen imta; montorkjci biŋaiŋ *oŋkja*, entee lepegiŋiŋjana.
III. intrs., same meaning: jotanredo montortundureko *oŋea*.
oŋ-eu rflx. v., to blow on oneself reciting an incantation over oneself: biŋ huąki dipili aege montorenjaneil *oŋenjana*.
oŋ-o p. v., (1) meaning corresp. to the trs.: bãn ṭoakan horokooko *oŋoa*. (2) imprsl., of this blowing to take place: jotanredo montortundure *oŋoa*.
o-n-oŋ vrb. n., the act of thus blowing.
3⁰ I. sbst., the act of a Brahmin receiving smb. into Hinduism by blowing through the hand into his ear after enumerating the precepts of his religion: gurumukh horare boloakanko aŋandihuḷa *oŋko* namea.
II. trs., thus to blow on smb.: Bamaṭê *oŋkedlea*, nãdo urjjilu kaleą.
oŋ-en rflx. v., also *oŋrikan*, thus to let oneself be admitted into Hindnism: Bamaṛêtąre *oŋenjanko* gurumukhko menoa.
oŋ-o p. v., thus to be admitted into Hindnism: ne horokò *oŋakaŋa*, enamente urjjiluko bageḳeda; Bamaṛêtąre einin sirmatąctepe *oŋakana*?
4⁰ of snakes, syn. of *sipu*, to hiss.
5⁰ trs., to apply a piece of root of the *bonągasarjom* (Ventilago calyculata or maderaspatana) to one's lips and so blow its sap into a festering ear: lutur potŏkatahkŏdo bonągasarjom rēdra rasi luturreko *oŋea* (or *oŋkoa*); potŏkataŋac bonągasarjom *oŋlaipe*.
oŋ-en rflx. v., also *oŋrikan*, to let this sap be blown into one's ear: luturre bonągasarjom *oŋenme*, ente amą potŏka hokaoajã.
o-p-oŋ repr. v., to apply this remedy to each other: barahkinaben potŏkalana, bonągasarjom (or bonągasarjomte) *opoŋben*.
oŋ-o p. v., (1) of this remedy, to be applied: iniŋ luturre bonągasarjom *oŋlena*. (2) to get this remedy applied to oneself: bonągasarjome *oŋlena*, ente iniŋ potŏka hokajana.

oŋ-ader trs., to blow into. Constructed like *oŋ* 5⁰.

oŋ-aŋãgu trs. or intrs., to blow on smth. so as to make it descend; to blow on a limb, advancing towards its extremity: biŋabisiko

ongaṛăguṫa ; jọtanre kako ongarakaben mendoko *ongaṛăguṫa.*

ongaṛăgu-ọ p. v., corresp. meaning: jọtanre binabisi *ongaṛăguna.*

ong-ḍulḍul syn. of *ongpuḷi,* trs., to inflate with the mouth: phuṭŭlbōl *ongḍulḍuleme.*

ongḍulḍul-ọ p. v., corresp. meaning: phuṭŭlbōl *ongḍulḍulakana.*

ongga, oang cfr. *ondolpondol,* var. of *ḍongga,* to cover with dust.

ongga-ḍongga jingle of *ḍongga,* to cover with dust. As adv. it may take the afxs. *ange, ge, ọge, tan, tange* and modifies *kami, rika, rikan, leḷọ.*

ongod Has syn. of *ural* Has. var. of *iṇgud, iṇgul, angoḥ,* and in the cpds. also *uṇgud* Nag. I. trs., not to give to smb., especially a child, part of, or a thing similar to, what one has got or gives to others. When there is question of food or drink, the prds. *jom* and *nū* may be prefixed to *ongod,* etc.: ne bondo kanṭaṛako (or kanṭaṛateko) *ongodkia* (or *jomongodkia;*) ; cikaraḅu? ne honbu *jomongodjaia,* we cannot help it! We let this child look on wistfully when we eat, without giving it anything (because it is too sick to eat); *jomongodjaileka* atăkarọtana, it looks as if they do not give this child its proper share of the meals; the child looks starved; buruteko *ongodkia,* they did not let him go (or did not take him) to the fair like the others.

II. intrs., (1) prsl., to see others getting what one also desires: bonkotam sangako (or sangateko) *ongolkena,* thy children would have liked to get sweet-potatoes, like the other children; ne oṛaren bonko naoa lijạteko *ongoḍlana,* the children of this family have not received a new cloth as the other children of the village (on the occasion of some feast). (2) imprsl., with inserted prsl. pron., to have a feeling of envy when not receiving what others receive: bonko naŏa lijạte *ongodjadkoa.*

N.B. *Ongod, iṇgud, iṇgul* and *angoḥ* may also be affixed to the prd. *lel, nel.*

ong-goḳ trs., of a cobra, to kill chicks by hissing at them: pandubin simhonkŏe *ongoḳkedkoa.*

ongoḳ-ọ, ongoj-ọ p. v., of chicks, to die on being hissed at by a cobra: simhonko *ongoḳjana.*

ongol-pongol (Sad.) I. sbst., high temperature in fever: niṇ horŏmore *angolpongol* menṇgea, rua aŭrige gaṭaŏoa.

II. adj, (1) with *horo,* a person who has high fever: *ongolpongol* hon capulekaime, bāno toṇkana oi sama ruage? (2) with *rua,* high fever: *ongolpongol* rua namlja oi hurihuriṇ rua? Has he got high fever or low fever?

III. trs., of fever, to cause high temperature in smb.: marana rŭado janaŏ horokoe *ongolpongolbou.*

IV. intrs., (1) in the df. prst., to have high fever: *ongolpongolbanae.* (2) imprsl., with inserted prsl. prn., to feel the heat of high fever: hoin pura *ongolpongoilegina* oi tisitem puraṇakana?

oŋgelpoŋgoḷ-ǫ p. v., to get high fever: oaūlijiŋ lelepe, sama ruatee *oŋgoḷpoŋgoḷakuna* ci jānjetan seleḍ meną? Consult the soothsayer, to see whether this is only high fever or whether there is smth. more (v. gr., a spell) in it.

V. adv., with or without the afxs. *ange, ge, ǫge, tan, tange*, modifying *rika, rikaǫ, ruaǫ, oṭākar.*

oŋ-jul trs., to blow a fire into flames, with the mouth: diadom êṛẹkeda, nāndo seŋgel *oŋjuleme.*

oŋjul-ǫ p. v., corresp. meaning.

oŋ-keseḍ trs., of the *lur* snake, to stop the rain by blowing his breath into a rainbow: lurbiŋ dąe (or rimbile) *oŋkeseḍkeda.*

oŋkesed-ǫ p. v., corresp. meaning.

oŋ-perẹ syn. of *oŋduldul.*

oŋ-phirlį, oŋ-pirlį trs., to send fire flying in sparks by blowing on it.

oŋ-puṭi syn. of *oŋ luldul.*

oŋ-rakaḅ I. trs. or intrs., contrary of *oŋaṛāgu.*

II. intrs., of the *lur* snake, to blow its breath into a rainbow: lurbiŋ *oŋrakaḅada.*

oŋrakab-ǫ p. v., contrary of *oŋaṛāguŋ*: jǫtanre birabisi ciulaŏ kā *oŋrakaboa.*

oŋ-raṛẹ trs., to cool smth. by blowing the breath on it: *oŋraṛẹjaḍḷǫ* mandiī jomtana, he blows on each mouthful of cooked rice, to cool it before eating it.

oŋraṛe-gǫ p. v., corresp. meaning.

ōǫ, ōg onomatope, I. sbst., (1) the cry of the cattle egret and of the paddy bird when startled and flying off: kǫdo kaiŋ lellia, ōǫ bāriiŋ aĭumleda. (2) the sound made by people retching. (3) the sound uttered by disgusted children. N. B. The frequentative is *āgōg, āǫōp.*

II. adj., with *saṛi*, same meanings: ōǫ saṛi aĭumlena, ulatanį kaiŋ lellia.

III. intrs., (1) to utter this cry or sound: kǫ misage *ōǫleda*, entee apirjana. (2) with an ind. o., of children, to utter, this sound at the object of their disgust: en hondo cekanae *ōgatana?* į ci jān soĕa cij? —Kaṭaraą gaŏ soantanįĭ *ōgatana.*

ōǫ-n, ōg-en rflx. v., to utter this cry or sound; to cause oneself to utter this sound by pushing the finger into the throat: cekanąm *ōgentana?* Why dost thou try to cause vomiting?

ōo-gǫ, ōg-ǫ p. v., imprsl., of this cry or sound, to be uttered: ci-minsa *ōǫlena?*

ōǫken, ōjken adv., modifying *rika, ŋken, kakala, rą, saṛi, ula, aĭumą*, the sound or cry being uttered only once.

opa (Sad). syn. of *oendam*, cfr. *barkaḍ*, sbst., the outer, soft, white wood of a tree: ne darurą *opa* lągiricabaepe, cut off with the adze all the white wood.

opa-ǫ p. v., to grow little or much white wood: ne daru lo naminaŋ *opaokanleka* aĭri mąere kā aṭākar-iena, before cutting this tree it was not realized how much white wood it has.

opaḍ sbst., a sapling or a shoot from old roots, 2-6″ thick, being

all white wood (*opa*) and such as can be used for a rafter or lath on a roof, in cntrd. to *koba*, a sapling or straight shoot as thick as a walking stick ; and *gargari*, a thin woody stem or long straight twig.

opad-o p. v., of a sapling or shoot from old roots, to grow over 2″ thick : kaṇṭaṛa māgee roatada karkadakangea, aṅri *opadoa*.

opali (Sad. *dopali*) var. of *dopali*. This connotes sudden up and down motions or an initial upwards motion, so that when used of the wind it means : to raise and carry off : purąte horlasite oṭaṇtanre kajioa. Add the following constructions and cpds.

I. sbst., also *opalin* the act of sudden rising in flight : simkoą *opali* lelte caṭuko oṭąge kale dōea, seeing how the fowls rise in flight we do not put our pitchers where they can be knocked down.

II. trs, sometimes used instead of *opaliparom*.

o-n- pali, *do-n-opali* vrb n., (1) the extent of rising in flight : simkodo *donopaliko* dopalina, oṭąre sob nąą jāṇąjetanąą uruṛub ṛaṇa. (2) the act : simkoą *donopali* lelte caṭuko oṭąge kale dōea.

opali-parom, dopali-parom trs., (1) of the wind, to raise smth. and carry it over smth. else. (2) of birds, to cross smth. by a sudden upward motion : paoĩri kā mundāǒakana, simko *opaliparomjada*, the wall does not reach the roof, the fowls pass flying between the two.

opaliparom-en rflx. v., last meaning.

opaliparom-o p. v., of smth., to be thus crossed.

opali-rakaḅ, dopali-rakaḅ, of the wind, to raise smth. and carry it off : rōṛosakamko horlasi *opalirakaḅkeda*.

opali-rakaḅ-en rflx. v., to fly suddenly with an upward motion.

opalirakab-o p. v., to be raised and carried off by the wind.

opali-uluṷ, dopali-uluṷ trs., (1) of the wind, to raise smth. and let it fall : tisiṇą hoĕodudugar kā toldabakan saṅṛikoe *dopalinṭuṷkeda*. (2) of birds rising in flight, to knock against smth. and make it fall.

opaliuĭu-go p. v., corresp. meanings.

opaṇḍi cfr. *parkomopaṇḍi*, I. sbst., the head and foot pieces of a string bed frame.

II. trs., (1) to make a piece of wool into such a head or foot piece : ne daruiṇą *opaṇḍida*. (2) to fit a bed frame with a head or foot piece of a certain description : ne parkoṇ naṇagepe *opaṇḍikeda*.

opaṇḍi-o p. v, corresp meanings.

opom-jopom Hao. var. of *epem-jopom* Nag syn of *emojomo*.

oponom corruption of *opomon* (from *omon*, sbst., of seeds, or tubers, the act of sprouting ; germination : soben hitarą *oponom* bēse taĩkena, harare kā ṭaṅkajana ; aleą baba *oponomredo* bēse taĩkena, mendo bēšo kā harajana.

oponom var. of *epelom, epeṇḍom, ependoṇ*. See *buruepelom* and *pi-*

riepelom.

opor and **opor-japa** Nag. vars. of *hopor* and *hoporjapa* Has. Nag.

opor-jopor syn. of *halajola.*

opota-inua to play at wrestling, constructed liko *inua.*

or I. trs., (1) to drag : en daru *orepe.* (2) to let drag : lijam *orjada*, duratana, thy cloth drags, it gets dusty; ne hon lijae *orea*, this piece of cloth is too broad for this child, it will drag on the ground. (3) to drag by one end a straw rope on the ground until the whole rope lies in a straight line : bŏro *ortam.* (4) to drag the feet : senjare ne uri miad katae *orea*, this bullock walks dragging one of its feet, not lifting it properly. (5) of men, to draw a cart : kalomdo Managăra haramą diribu *orea*, next year with a cart drawn by ourselves, we shall fetch a burial stone for the late old Managra ; tisina diriko *ortana* (or *orjada*).

*(6) to dispose on the ground the zig-zag lines of green branches for a hare hunt. (See *kulaĕara* under *ara*). Where jungles are scarce, the green branches are replaced by straw to which they put fire so as to leave blackened lines which the hare do not cross : kulaĕarare burudisumre patărako *orea*, piridisumredo busu.

Note the sayings used in jest or displeasure : (1) okotee *orkeda ?* okote kula *orkia ?* Where did he go ? *oraujadae !* kula *oraujaia ! oraujaia !* He comes ! kamido padanparadakana, pititee *orkia !* Though there is no end of work he has gone to the market ! iminanagena kăjia, kam manatinaredo *ormeka !* I will not insist further, if thou do not obey, go ! setaro hijamo menlena, ni talatikin *oraujadma !* Thou wert told to come in the early morning and thou comest in the middle of the forenoon ! In all these and such sentences *ore* may be used instead of *or.* (2) sukuridanal dalipe, binonor *oripe*, thrash him as one thrashes a pig ; drag him over the ground as one drags a snake.

II. intrs., in the df. prst., to drag or trail on the ground : lija *ortana*, gapuitam ; Birsabonagaa ub *ortina*, Birsabonga has hair so long that it trails on the ground ; hola miad sadomin lelaia, inia cadlum *ortana.*

or-en rflx. v., (1) second, fourth and fifth meanings of the trs.: lijam *orentana* ; senjare ne kera miad katae *orena* ; nimirdo tanapimă dirile *orenjana*, we have been fetching burial stones on three consecutive days. (2) to resist being pulled along : meromin tijaia, doe *orentana.*

o-p-or repr. v., to pull each other alternately this and that way : nirtan kuri ad koratani horarekin *oportana*, the wife who wants to run way and her husband who has followed and reached her on the road, are pulling each other alternately backwards and forwards ; modre joraakan meromkin *oportana*,

the two goats tied to each other, pull one another alternately this way and that.

or-ǫ p. v., (1) meanings corresp. to the trs. (2) same meanings as the intrs.

o-n-or vrb. n, (1) the extent of dragging, pulling, etc. : en daagăra dhutido *onore* orkeda, leltanko soben landakeda ; tjjɲi meromdo *onore* orenjana, hoṭọra ūḅko baɗarte purage henḍerjana ; sasandirido ne sirma *onorle* orkeda, sasan pereggiṛijana. (2) the manner : *beɲonor* orīpe, drag him as one drags a snake. (3) the things dragged, pulled, etc. : ne dirido māra *onordaɲ*, this is of course the burial stone we fetched last year.

oroge adv., syn. of *orlanleka*.

or, ōr trs. or intrs., to pull aside, or take, the number of portions of game to which one is entitled. After the hunt in dividing the bag, little portions are put on leaves in a line. When they are ready the names of people are proclaimed in turns with the number of portions they may take : jilu til cabajana mar nāḍo *orepe*. (2) to preside over this apportionment : hola jilu okoe *orkena* (or *orkeḍpea, oraḍpea*) ?

or-ǫ, ōr-ǫ p. v., of the portions, to be thus distributed : jilu nāḍo *oroka*.

ōr (Sad.) cfr. *ōrsoṙ*, I. adj., also *onōr*, with *sutam*, the thread used or intended for the warp, in entrd. to *sōrsutam, sonōrsutam*, the thread used or intended for the woof.

II. trs. or intrs., also *onōr* of the village weavers, to lay out the threads of a warp : peṛâẽdo apeɲ sutame *ōrkeda* ci ? *ōrtanre* sutamko kâcea, when the weavers lay out the threads of a warp they dispose them alternately on one and the other side of one or several sticks so that they cross each other vertically: ne sutam *onoreme*, sonōrmente etagaiɲa omama, lay out all this thread on the warp, I shall give thee other thread for the woof ; ne lijɲ etaɲgee *onōrkeda*, he has not made the warp of this cloth close enough.

ōr-en rflx. v., also *onōren*, same meaning : peṛâẽ enaɲāteo *ōrentana*, bar toaḅ sutam aṛiī cabaca.

ōr-ǫ p. v., also *onōr-ǫ*, corresp. meaning : bar toaḅ sutam *ōrjana*, two skeins of thread have been laid out on the warp ; ne lijɲ etaɲage *onōrakana*.

o-n-ōr vrb. n., (1) the act of laying out the thread of the warp : ne peṛâẽɲ *onōr* isu heṛate calaðǫtana. (2) the thread of the warp, as laid out : ne lijaṛɲ *onōr* etaɲgea.

ora, ora-kaṛăkom sbst., a full-grown *dirikaṛăkom* crab. This species is darker, stronger and more fleshy than the middle-sized *asaṛakaṛăkom* and the small, convex-backed *pelakaṛăkom*.

ora-ǫ p. v., (1) of an individual *dirikaṛăkom*, to get full-grown : nīdo dirikaṛăkom, aṅrigee *oraoa*. (b) idmly., in the prf. past., of crabs of this kind, to be few or numerous : ne gaṛare kūḅko *oraakana*.

ora-bara I. sbst., the taking of preparatory measures : tisiɲagapa balaɾa *oraburare* menɲlea, at present

we are busy doing whatever must be done before a betrothal feast.

II. adj., with *kami*, same meaning: aṛandi *orabara* kami gapatāēte eṭegoa, the immediate arrangements for the marriage will start to-morrow.

III. trs, (1) to prepare an event i. e., to take preparatory measures and have things made ready, in contrd. to *tear*, which though used also in this meaning, means to make anything ready: aṛandi cimtaṇpe *orabaraea*, aṛandido tebaṭana? The date of the marriage is near, when will you begin to get things ready? aṛandimente cekaṇakope *orabarakeda?* What preparations have you made for the marriage? (2) in certain contexts, syn. of *bondobōs*, to make an agreement for a future event: en daṇgṛamente aṛandi ape disumrele *orabaraea*.

IV. intrs., (1) same meanings: nimirdo aṛandiṛale (or aṛandimentele) *orabarajada* (or *orabaratana*); ape disumre aṛandiṛale *orabaraea*. (2) syn. of *bondobōs*, to arrange or make an agreement for a certain action to be done: aṛandisāṇ auṛa tisiṇe *orabarojada* (or *orabaratana*); aṛandisāṇmente am *orabaraeme*, thou arrange for the firewood needed on the occasion of the marriage, get people to fetch it; Raci senme mente Maṇgraloe *orabarakeda*, he arranged with Mangra that the latter should go to Ranchi.

orabara-n rflx v., (1) same meanings: tisiṇdo mageṛale *orabaraṇtana*; Raci senme mento Maṇgraloe *orabaraṇjana*. (2) fig, to be absorbed in some occupation: oṛa bitṛo cekaṇakom *orabaraṇtana?* kanek ne rajadmeroo kam uruaṇtana.

orabara-ṇ p. v., meanings corresp. to the trs.: aṛandimente cekaṇako *orabaraakana?* ne daṇgṛamente ape disumre aṛandi (or aṛandiṛa) *orabaraṇka*.

ora-hon sbst., a *dirikaṛākom*, crab of the large kind, not yet full-grown and thus not yet called *orakaṛākom*.

ora-kaṛākom same as *ora*.

***oral** sbst., a Flying-Squirrel, Pteromys sp. This animal is believed by the Mundas to call at night in articulated speech and, mixing in its call the name of any person, to foretell his death and especially his falling a victim to a tiger. When it calls: "Maṇgra hāi, goṇ" or "hōkohōko hāi, Maṇgra goṇ", it means that Mangra is going to die. When it calls: Maṇgra hāi, kua huṇ", "Maṇgra hāi, kua kulsuduṛuī (or kulsuduī)", "hōkohōko hāi, Maṇgra kua huṇ", "hōkohōko hāi, Maṇgra kua kulsuduṛuī (or kulsuduī,", it means that Mangra will shortly be killed by a tiger. Next morning Mangra, or any other person thus warned, takes some husked rice grains to consult a witch-finder or soothsayer and learn in divination by what sacrifice the fate may yet averted.

ōram Has. var. of *ārom* Has Nag. *hārom* Nag. to make a subscription, generally in kind (grains). These vars. may also be used fig. in the

meaning of to join strength : huṛuamarau sobente racaepe, peṛe *ōrumepe* ; peṛe *ōramlana* (or *ōramglana*) enamente neabu racjdaṛitana.

ōraŏ Has. **ohoraŏ** Nag. (Sad. *ohorek*) I. adj., diminished, reduced : *ōraŏ* gaṛa saṛia, lenggeḍlenggeḍ gaṛado kã, a river with not much water, roars (on a rocky bed), not so a flooded river.

II. trs., to diminish : enangāteko aṛeṭana, ḍoba ciminanko *ōraŏkeda ?* nimiraṇ hasuge peṛeṛe *ōraŏkiṅa* (or aĭṅa peṛeṛe *ōraŏkeda*).

III. intrs., (1) in the df. prst., to become diminished : nãdoiṇ haṛamtana, enamente peṛe *ōraŏlana* ; en hoṛoa hoṛŏmomō *ōraŏlana* ; lenggeḍleka gaṛa pereakana, enamente kũ saṛitana, *ōraŏlaure* saṛia. (2) imprsl., with inserted prsl. prn., to feel smth. diminishing in oneself : mŏ *ōraŏjaĭṅa* ; peṛe *ōraŏjaĭṅa*.

ōraŏ-e p. v., (1) to get or become diminished : barhisi umar taĕomte hoṛokoa peṛe *ōraŏoa* ; ne honaṇ lãĭ pilaṛate maranage taĭkena, nãdo mâṛîmâṛîte *ōraŏetana*. (2) syn. of *oangie* : nãge jomakada, lãi aũrige *ōraŏoa*.

IV. adv, with the afxs. *ange, ge,* modifying, *menaṇ, lelaṇ* ; with the afx. *ege*, modifying *aṛe, rika*.

orasiḍ cfr. *kâĭsaŏ*, I. adj., (1) with *kaji*, discouraging words : *orasiḍ* kaji aĭumjana. Also used as adj. noun : kabu ãsia, *orasiḍ* amjana, let us not ask for it some body has said that it is no use asking. (2) with *ere*, also used as adj. noun, an unfavourable omen : tisiado dandrigebu senderatana, horare *orariḍ* lellena. (3) with *horo*, syn. of the noun of agency *orasiḍni*, one who says discouraging things : enako alom kajiĭa, am jamaŏ enkan *orasiḍ* hoṛ ge.

II. trs. or intrs., (1) to say discouraging things ; to take from some one his hope of success by telling him that it is useless to try : okoe *orasiḍkeḍpea ?* okoe *orasidaḍpea ?* enkan kajite senderam (or sendrarem, senderamentem) *orasiḍjaḍhua*, hapenmo ; enkan kajite sendaram *orasiḍjada*, by speaking thus thou discouragest the hunt ; banda tolle monelaṇ, baũiṇ *orasiḍkela*. (2) fig., to advise smb. not to do a thing : baba heriṇ monelaṇ, kuṛiko *orasiḍkiṅa*, pĩṭitemko men, my wife told me not to sow the paddy, but rather to go to the market.

III. intrs., in the df. prst., same meaning as the p. v., amaṇ kajite sobenko *orasiḍtana* (or sobenkoa mon *orasiḍtana*) ; amaṇ kajite sendera *orasiḍtana* ; aleaṇ matalaḅ *orasiḍtana*. (2) imprsl., with an inserted prsl. prn., to feel discouraged by what smb. says or by omens : ne kaji aĭumte *orasiḍjaĭṅa*.

orasid-en rflx. v., to give way to such discouragement : iniaṇ kajite alom *orasidena*, monera monerege taĭnme, do not let thyself be discouraged by what he says, keep to thy purpose.

o-p-orasiḍ repr. v., thus to discourage each other : miaḍni haiareṇ, etaṇi senderа moneakaḍkiṇ taĭkena, *oporasiḍjanci* pĩṭitekiṇjana.

orasid-ǫ p. v., thus to be discouraged by words or omens: ne kajite sobenko *orasidjana*; ana kajite sendera (or senderare, senderamente) sobenko *orasidjana*, jetac kako jukitana; nekan erete sendera *orasidoa*]; dardir aĭumkedei senderamenten *orasidjana*.

IV. adv., with the afx. *ange, ge, ǫge*, modifying *aṭăkar, kaji, aĭum, rika, rikan, ere lel*.

ōra-sōra, orepare (Sad. *orepare*) syns. of *halajola*, nearly equal; but in connection with *gonoǫ*, whilst *halajola* keeps its meaning of nearly equal, *ōrasōra* and *orepare* refer to increasing the price offered or lowering the price asked: en dokanre kako *ōrasōraea*, tolrubgonoǫgea, in that shop the prices are fixed, they do not change them; mar, ne mahajan *ōrasōraipe* (or gonoǫ *ōrasōraipe*), come, propose a lower price to that merchant; uri akiriǫtanre gonoǫkiǫ *ōrasōrakeda*, in selling the bullock they came to a bargain by offering more on one side and asking less on the other.

* **or-bage** I. adj., with *diri*, (1) the first burial stone (*sasandiri*) of a family newly settled in the village, but belonging to its clan or adopted into it, between the time the slab is brought (*or*), with a due feast, to the *sasan* ground, and its proper incorporation (*capi*) by a second feast. Meanwhile it is neither laid over the tomb, if it is intended only for an individual, nor, if it is intended for a whole family and descendants, is it raised like the burial stones of the other families, on stones at the four corners. Meanwhile also it is ignored in all ceremonies, v. gr., in the *jaǫtopa* of other families. (2) the *sasandiri* which any man may erect for himself (not for his descendants), in the village of his mother, similarly between the time of its bringing and that of its incorporation. He is allowed to place a burial stone there because he is debarred from marrying a girl of the village, this kind of burial stone gives no right to any land in the village.

II. trs., to bring a burial stone as described, to the *sasan* ground and put off its incorporation and the second banquet to a later date: diri ne sirmabu *orbageea*, karea dariore kalombu capiĭa.

orbage-ǫ p. v., corresp. meaning: diri nesirma *orbageǫka*, capido rokage kabu daria.

oreǫ Nag. syn. of *eǫga silil*, the hind of the Ravine deer, Gazella Bennettii.

ore-pare syn. of *ōrasōra*.

or-jadur I. sbst., (1) also *orjadur-susun*, a kind of *jadur* dance in which the dancers seem to pull each other forwards and backwards, in entrd. to *nirjadur*, a very quick kind. It is danced in the same season as the latter: *orjadur* kaiǫ lelakada. (2) also *orjadurrū*, the beat of the drums proper to this kind of dance. (3) also *orjadur-duraǫ*, the songs proper to this kind of dance: *orjadur* kaiǫ aĭumakada.

II. trs., to sing an *orjadur*: mar,

miaḍ (or misa) *orjadurlem*, come, sing once an *orjadur*.

III. intrs., to sing or dance an *orjadur* : mar, misa *orjadurlepe*, ciulaŏ kaiṇ lelakada.

orjadur-en rflx. v., same meanings as the trs. and intrs. : miaḍleka *orjadurenme*, miḍrakamgem duraṇ-katejada ; apisako *orjadurenjana*.

orjadur-ǫ p. v., of an *orjadur*, to be sung or danced : tisiṇ miaḍge *orjadurlena*, to-day only one *orjadur* was sung ; apisa *orjadulena*, aiṇdo misa bāriiṇ lelaḍ, there was an *orjadur* dance thrice, I saw only one.

or-jalom I. sbst., a drag-net.

II. adj., with *haiko*, fish caught by means of a drag-net : niku *orjalom* haiko ci ?

III. trs., (1) to drag a bund, pond or river with a net : ne ḍobale *orjalomlaṇ*. (2) to catch fish with a drag-net : ciminaṇ haikope *orjalomkeḍkoa*.

orjalom-ǫ p. v., corresp. meanings.

or-mage sbst., a very quick kind of *mage* dance in which the dancers seem to pull each other. It is danced in the same season as the *jarapi* which is the ordinary *mage* dance. Constructed like *orjadur*.

or-muṭu syn. of *gaenḍa* sbst., the Indian Rhinoceros, Rhinoceros indicus, of Nepal, Bhotan and Assam. Its breast is so low and close to the ground (*or*) that it cannot step over the trunk (*muṭu*) of a fallen tree. It is evidently, by people returning from the tea plantations, that the knowledge of this animal has reached the Mundas of Chota Nagpur.

oroal-poroal jingle of *poroal*, var. of *onḍolpoṇḍol*

orol-porol var. of *oroalporoal*, *onḍolpoṇḍol*.

oroṇ (Or. *ūrnā*) 1° I. sbst., same as the vrb. n.

II. trs., to blow a wind instrument : perêṛêḍ gūsiko *oroṇjada* ; rutuĭ *oroṇjana*, he began playing the flute ; murliĭ *oroṇkeda* (or *oroṇ-kena*).

oroṇ-en rflx. v., same meaning : enaṇāte murlim *oroṇentana*, moca kaci lagajaḍma ?

oroṇ-ǫ p. v., corresp. meaning : kuṛu-dudu *oroṇǫka*.

o-n-oroṇ vrb. n., also *oroṇ*, (1) the extent or force of blowing a wind instrument : *onoroṇe* oroṇkeda, goṭa hatule aĭumlaṇ. (2) the act or manner : iniaṇ *onoroṇ* ṭōrakangea, rutu namko hulaṇ aĭub aāri duṛumǫ jakeḍ hoka kae hokaea. (3) the sound produced : amaṇ *onoroṇle* aĭumlaṇ.

2° fig., in jest or displeasure, I. sbst., the act as below : baŭm Asāmātee hijua mente okoĕaṇ *oroṇem* aĭumlaṇ ? Who made thee believe that thy elder brother is going to come back from Assam ?

II. trs., to say ; to reveal ; to tell nonsense ; to order ; to forbid ; to scold : ne kajiko okoe *oroṇkeda* (or okoe *oroṇkena*) ? Who told this ? Who blurted this out ? neka okoe *oroṇkeḍpea* ? Who told you this stuff ? Who scolded you thus ? seṇ mente apisaiṇ *oroṇkiṇ*,

kāte kaeạjəna, I told him thrice to go, he refused obstinately ; cekaṇạkom *oroṇạtana ?* hokatam, jetae kako patiaatana, stop that stuff, nobody believes it.

oroṇạ-en rflx. v., same meanings : ocā, hokaeme, en kaji enaṇạātem *oroṇạenlana,* ăĭumko raṭi asadigiṛijana, stop, thou art ever so long telling the same thing, people are tired of hearing it ; kajikjaiṇạ, bijụreoe kārco môṛêsado inịge kaiṇạ *oroṇạena,* I told him to come, whether he does come or not I am not going to tell him again and again.

oroṇạ-ọ p. v., corresp. meanings : apisae *oroṇạlena,* enreo kaiṇạ aĭumlạe menjada, he was told thrice, and nevertheless denies having heard it ; ne kaji holaāte *oroṇạọlana,* hokatape.

ōr-soĕ sbst., name of a group in the Socmurum clan. See under *kili.*

ōr-soĕ sbst., the price paid to the weaver for laying out the threads of a warp and dividing them into two sets crossing each other alternatively and vertically. This price consists in a certain quantity of uncooked pulses : *ōrsoĕdo* aṭṭrile omea, jọbabalọ musiṇate omọreo baioa.

ortanlekan adj., with *lijạ, duti,* etc., a cloth on the body, so long that it touches the ground.

ortanleka adv., syn. of *orọge,* modifying *lijạ, duti, lijạn, dutin,* etc., to wear a cloth so that it hangs to the ground.

orṭo (H. *ārth ;* Sinh. *arṭa*) cfr. *baṇạgaŏ, khaṇḍaŏ,* sbst., (1) the first meaning of a word ; a literal translation. (2) a fig. meaning of a word ; the meaning of a metaphor ; the meaning of an idiom. (3) the meaning of, or answer to, a word riddle. (4) the meaning of a piece of poetry ; the meaning of a parable. (5) the meaning of such dreams as do not come literally true : kumure *orṭo* menạ, mendo kumusitirkaḍro banoa.

oṛa (Sad.) 1⁰ I. sbst., generally in the cpds. *keṛaoṛa, saĕloṛa, sukurioṛa,* a depression made in mud by wallowing buffaloes, bisons and pigs or wild boars.

II. adj., with *dạ,* the water standing in such a depression : dạ kā namọtanre *oṛa* dạe nūkeda, finding no other water he drank what he found in a wallowing hole.

III. trs., to make such a depression : alcạ loĕoṇạ keṛako *oṛakeda,* buffaloes have been wallowing in our rice field ; ne dạ keṛako *oṛalạ,* enate pondeakana, buffaloes have been wallowing in this water, it is muddy in consequence.

oṛa-n rflx. v., to wallow and thus make a depression : netạre janaŏ keṛako *oṛantana.*

oṛa-ọ p. v., to be wallowed in : ne ḍoba nāgo *oṛalena ;* ne dạ *oṛajante* ponḍejana.

o-n-oṛa vrb. n., the amount of wallowing : *onoṛako* oṛanjana, miaḍ keṛa raṭi begar losoḍte baṇạgạia, the buffaloes have been wallowing so much that they have all a coat of mud.

IV. adv., with the afxs. *ange, ge,* also *keṛaoṛaange, keṛaoṛage,* modifying *soan, aṭăkar :* ne dą kotąrąpe aulą, *oṛage* soanjąĭńa.

2⁰ fig., I. adj., (1) covered or bespattered with mud : ne *oṛa* hon rēṛataipe. (2) with *honą liją,* (*a*) same meaning. (*b*) a cloth made wet by a child in its sleep : ne honą *oṛa* lijąko jeṭere uṛuatam. (3) with *baba,* paddy with ears under water : tisiṛado *oṛa* babakole irtana.

II. trs., (1) to cover with mud : hai sabe senkena, lijąe *oṛakeda.* (2) of a storm, to incline the paddy plants so that the ears hang in the water : holarą hoĕogama jaromakan babakoo *oṛakeda.* (3) of a sleeping child, to make its clothes wet : ne hon nidadipĭli lijąe *oṛakeda.*

III. intrs., in the df. prst., of paddy plants, to get prostrate with ears under water : baria loĕoṛarą babatale *oṛatana.*

oṛa-n rflx. v., (1) to cover oneself or one's cloth with mud : hai sabe senkenae *oṛagiṛinjana.* (2) to bathe : dolabu *oṛante.* (3) of a child, to wet its cloth in sleep : nidadipĭlii *oṛagiṛinjana.*

oṛa-ǫ p. v., meanings corresp. to the trs. ; hai sabe senkenae *oṛaakana* (or lijątae *oṛaakana*) ; holarą hoĕogamate babatale *oṛajana ;* ne hon *oṛagiṛiakana ;* ne honą liją *oṛaakana.*

o-n-oṛa vrb. n. the extent, in the three meanings : babakotale *onoṛa* oṛajana, miaḍ loĕoṛare raṭi kāutar oṛaakando banoa, our paddy has got prostrated to such an extent that in none of the fields it is all erect ; honkodo *onoṛako* oṛanjana, sobeṇ lijąko aḍ paṭiko jojoakan.

IV. adv., (1) with the afxs. *ange, ge,* modifying *leḷǫ, senbaṛa, taĭn ;* rēṛantome *oṛagem* leḷǫtana ; ne hondo liją usurataipe *oṛagee* senbaṛajada. (2) with the afxs. *ange, ge, te,* modifying *paṛcĕ :* ne biṛako siduḅrōṛolepe, *oṛate* alope paṛoĕea, jaṇ gumaoa, do not heap up these sheaves in layers whilst they are wet, the grains would spoil ; put them first erect to dry.

oṛą 1⁰ I. sbst., (1) a house, a building : ne *oṛądo* ne sirmage oi baiakana ? Hoṛokoą sobeṇ *oṛą* ḍanḍąoṛąge kūredo catomoṛą, all the houses of the Mundas either are gabled or have a four sloped roof ; aleą *oṛąre* api hoṛo olpaṛaöakanko menąkoa, in our house there are three who can read and write. (2) a roof : *oṛą* dardurtana, there are several flowing leaks in the roof.

Note the cpds. *mandioṛą,* a kitchen ; *gōṛâoṛą,* a cowhouse or cowshed ; *kecǫoṛą,* a tiled roof or a house with a tiled roof ; *saṅṛioṛą,* a thatched house or roof ; *sezgeloṛą,* hell ; *jīoṛą* any part of the body where a serious wound may easily prove fatal, especially the chest. The phrase *pundi oṛą* is often applied to the court of law or to the prison.

II. intrs., to build a house ; to erect a building : kacăṛipiṛire ciminaṇko *oṛąakada ?*

oṛa-gǫ p. v., imprsl., of a house, to be built ; of a building to be raised : thana hatare upunia *oṛąakana,* there are four buildings on the grounds of

the police station.

oṛąṇį, oṛareṇį prnl. noun, (1) one who is actually in a certain house. (2) syn. of *oṛąhoṛo*, one who lives in a certain house: hanįge ne *oṛąreṇį*, that person yonder lives in this house. The pl. *oṛąko, oṛąrenko*, may mean: (1) my, thy, his, wife. (2) those who are actually in a certain house. (3) syn. of *oṛąhoṛoko*, the people who live in a certain house or in one's house: *oṛąrenkolǫe* eperaṇakena ci eṭakolǫ? Had he a quarrel with the inmates of his own house or with other people? nimir puraṇge ne *oṛąko* hasutana, there is at present often sickness in this house.

N. B. *Oṛąkore* is a short form for *oṛąboṇgakore*.

2⁰ sbst., separate families or households (1) dwelling in separate houses: Jaemasią honko nāḍo uṛun *oṛą* menąkoa, the four sons of Jaemasi now form separate families living in separate houses. (2) in certain contexts, dwelling under the same roof in separate rooms: Karamsiṇą honko api *oṛą* menąkoa, mendo saṛimatako miaḍgea, kuṭuriko haṭiṇatada, the sons of Karamsing form separate households, but live in the same house which they have divided into separate rooms. (3) nomadic, with little temporary sheds of green boughs: ne birren Biruṛukoą cimin *oṛą* meną? How many families of Birhors are there in this forest? (4) nomadic, without even a temporary shed: ne daru subare ḍeraleḍ Gōnḍokoą apia *oṛą* cimaḍ meną, enadaṇ apitą jūlaakaḍko lellena, there must have been three families amongst the Gonds who passed the night under this tree, since they were seen to cook their food on three separate fireplaces.

3⁰ also *oṛąduar*, I. sbst., nuptial home, i.e., marriage: ne daṇgṛamente *oṛą* kū namakana, no wife has been procured for this youth; he is not married; apia kuṛihonko *oṛąe* namaḍkoa, he has married his three daughters; *oṛąle* namąia, we have procured him a wife (or we have procured her a husband).

II. adj., (1) with *koṛa*, syn. of the prnl. noun. *oṛąṇį, oṛąreṇį*, my, thy, her husband: aĭńą *oṛą* koṛado nimire goĕjana, miaḍ dasikoṛa kamialetana. (2) with *kuṛi*, syn. of *oṛąko, oṛąrenko*, my (thy, his) wife: aęḍo kae hijųlena, *oṛąkuṛi* hijųlena, he did not come himself, his wife came; nī amą kamiṛî kuṛi ci *oṛą* kuṛi? Is this woman thy servant or thy wife? *oṛą* kuṛileka cim aṭăkarkįa? inįlǫ miaḍ parkomrem dubakana (said in displeasure).

III. trs., (1) to marry; to give in marriage: ne daṇgṛale (or ne daṇgṛile) *oṛąkįa* (or *oṛąąia*); we procured his (or her) marriage. (2) also *oṛąkuṛi, oṛąkoṛa*, to take for wife or husband: en daṇgṛado miaḍ baṛaĕ kuṛiĭ *oṛąkįa*, this youth has married the daughter of a blacksmith.

oṛą-n rflx. v., also *oṛąkuṛin*, of a woman, to marry: ajiṇado Cenḍaguṭuree *oṛąnjana*, my elder sister married in Chendagutu.

o-p-oṛą recpr. v., to marry each other:

kilirekiṇ *opoṛąjana*, enamentekiṇ haruṛuṇajana.

oṛa-gą p. v., meanings corresp. to the trs: ne daṇgṛa kalome *oṛagoa*, this youth will get married next year; jūsąrenko kuliredo ne daṇgĭṛi *oṛagąka*, nāḍoe matajana, if she be asked in marriage, this young woman should be given, she is full-grown; baṛaĕ kuṛi alokae *oṛagą*, kārele cilanmea, let no blacksmith girl be taken for wife by thee, otherwise we will outcast thee.

oṛgan adj., with *koṛo*, *koṛa*, syn. of the prnl. noun *oṛganį*, a man having a wife: apere *oṛganko* ciminhoṛoa? How many of you are married men? ne daṇgṛado kae *oṛgana*, this young man has no wife yet.

4⁰ I. sbst., the cocoon or shell of any moth or butterfly as long as the chrysalid is inside: dabalumamkoą *oṛą* maparaṇagea.

II. intrs. and iflx. v., of a caterpillar, to form into a chrysalid: laṛiakodo hupuṛiṇageko *oṛgea* (or *oṛgana*).

5⁰ I. sbst., the cells in which bees, wasps or white-ants rear their larvae: hurumsukukoą *oṛgdo* nakịre taĭna.

II. intrs., of bees, etc., to make their cells: hurumsukuko nakịreko *oṛgea*, tumbuliko cokąre oṛo nidirko harlure.

6⁰ sbst., the shell of a snail; the carapace of a tortoise; the scale covering of the scaled ant-eater: suṭi, dupillinḍuṇa, horo, harmu emankodo akoą *oṛąko* idibaṛaea, snails, tortoises, ant-eaters and the like, carry their house on their back.

7⁰ sbst., a habitat; a place where one lives, which one frequents, where one retires; a lair: haikoą *oṛą* dą, saramsaĭlkoą *oṛą* bir, kulaburịkoą *oṛą* lata, biṇkoą *oṛą* unḍuge; water is the home of fish, the jungles are the home of bison and sambur; tigers and bears make their homes in caves; and snakes in holes.

8⁰ I. sbst., the meshes of a net; the squares of a checkered pattern; the squares of paper ruled both ways; the larger squares or rectangles formed on paper by cross lines, as by the parallels on a map: ne jālra *oṛą* puṛąge maparaṇgea, enamente kulaĕ pucụnjana; ne kagajra *oṛądo* maparaṇgea, this paper is cross-ruled in large squares; ne kagajre ṭaka oltea *oṛą* maparaṇge baĭme, draw broad account columns on this ruled paper; ne nakā-are *maĭloṛą* mena, the squares on this map represent square miles.

II. trs. or intrs., to make meshes or squares of a certain description: ne jāl (or jālre) maparaṇgepe *oṛąkeda*; ne kagaj (or kagajre) hupuṛiṇgeko *oṛątada*, they have cross-ruled this paper in small squares; ne lija (or lijąre) maparaṇgeko *oṛąkeda*, they have checkered this cloth in large squares.

oṛa-gą p. v., corresp. meaning: ne jāl (or jālre) maparaṇge *oṛąkana*.

oṛą-aṛandi sbst., the *pratishṭha*, consecration of a newly-built house, by a Brahmin, for the Hindus or Hinduized Mundas: *oṛąaṛandiṛą* nēgjōg cilką, ituanam ci? Not constructed prdly. as a cpd., but as two

separate words: tisiꝙ ne oꝙko aꝙandijada; holado en oꝙko aꝙandikena; ne oꝙ cimtaꝙ aꝙandioa?

oꝙ-barid syn. of *goꝙtaoꝙ*, I. adj., with *hoꝙoko*, all the inmates of a house. As adj. prd. it means, of all the inmates of a house, to be present: netaꝙepe *oꝙbaridꝙea* ci? Are all the inmates of your house here?

II. trs., (1) to do or to give smth. to all and every inmates of a house: pīꝙitee *oꝙbaridꝙkedꝙkoa*, he sent (or took) all the inmates of the house to the market; rua *oꝙbaridꝙkedꝙlea*, all have fever at home: craꝙe *oꝙbaridꝙkedꝙlea*; naða lijaiꝙ *oꝙbaridꝙkedꝙkoa*, niꝙdo kaiꝙ kiriꝙana, I bought a new cloth for every one at home but none for myself. (2) of all the inmates of a house, to give or do smth. to smb.: craꝙle *oꝙbaridꝙkꝙia*.

III. intrs., (1) in the df. prst., (a) prsl., of all the inmates, to be present: netaꝙepe *oꝙbaridꝙtana*, ci taramara baꝙkoa? (b) imprsl., of the whole house, to be affected by smth.: lāꝙhasule *oꝙbaridꝙtana* (or oꝙbaridꝙtana). (2) imprsl., with inserted prsl. prn., of all the inmates, to feel smth.: aiꝙ cetanre kīsi *oꝙbaridꝙjaꝙkoa*; cekaꝙape jomlaꝙ? lāꝙhasu *oꝙbaridꝙjaꝙpea*, what have you eaten? you have all stomach ache; buru lel *oꝙbaridꝙjaꝙpea* ci?

oꝙbarid-en rflx. v., of all the inmates, to do smth.: aiꝙ eraꝙko (or eraꝙmenteko) *oꝙbaridenjana*; porobꝙre naða lijaꝙteko *oꝙbaridenjana*, the whole family donned new clothes on the feast day.

oꝙbarid-ꝙ p. v., (1) meanings corresp. to the trs. (2) prsl. or imprsl., of all the inmates, to be affected by smth.: aiꝙ craꝙko *oꝙbaridꝙtana*; hasute *oꝙbaridꝙtana*.

IV. adv., with or without the afxs. *ange*, *ge*, *ꝙge*, *tan*, *tange*, modifying, *meꝙa*, *seꝙ*, *kami*, *hasu*, etc.

oꝙ-boꝙgako syn. of *haparomko*, *aparomko*, sbst., the shades of the ancestors and dead members of the family. See *oꝙkore*.

oꝙ-cuṭi sbst., the top of the house.

oꝙ-cuṭu I. sbst., (1) one of the three kinds of mice, viz., the one living in the houses. (2) fig., a retired person, fond of remaining at home: Soma koꝙado maraꝙ *oꝙcuṭu*, duḅjārukore kae leloa aḍ senderako kaĕa.

II. adj., with *hoꝙo*, last meaning: amlekan *oꝙcuṭu* hoꝙo ne hature jetae kae namoa.

III. trs., to call smb. a retired person: okoepe *oꝙcuṭukꝙia*?

oꝙcuṭu-n rflx. v., to live retiredly; to remain much at home: aminaꝙ cenaꝙmentem *oꝙcuṭuntana* nimirdo?

oꝙcuṭu-ꝙ p. v., to get into the habit of living retiredly: puraꝙgee *oꝙcuṭujana*.

oꝙ-duar 1º I. collective noun, a house with its furniture: amaꝙ *oꝙduar* okorea? Biruṛukoaꝙ *oꝙduar* banoa, birgeko otoꝙtana, the Birhors have no homes, they move about in the forest according to its condition.

II. adj., with *hoꝙoko*, people having a fixed residence: ne disumre bar rakam hoꝙoko leloꝙtana, *oꝙduar* hoꝙoko oꝙ jalamkoladḍ hoꝙoko, in this country there are two kinds of

people : settled people, and nomads or vagabonds.

III. intrs., to settle somewhere : isu upuriako nądo ne disumreko *oṛąduarkeda ;* naða kiniriną haturele kiticaltana, enre aňrigele *oṛąduarea.*

oṛąduar-en rflx. v., same meaning : Cąĭbasa jilareko *oṛąduarenjana.*

oṛąduar-ą p. v., imprsl., of a fixed residence, to be taken : kalomdo naða kiniriną haturc *oṛąduarąka.*

2⁰ same as the 3⁰ of *oṛą.*

oṛąkore short form of *oṛąboną̈gakore* (which is not used), occurring as ind. o. of the prds. *boną̈ga, agom, suiḍ : oṛąkore* miaḍ simle boną̈gakią, we sacrificed a fowl to the shades of our ancestors ; *oṛąkore* caŭlijaną suidaiąpe, promise a sacrifice to our ancestors, that I may get cured.

oṛą-kunḍam sbst., syn. of *kunḍam* in the first meaning.

oṛą-kunṭa sbst., the posts supporting a roof.

oṛą-kuṛi trs., to take as wife : kamîṛîgeo taĭkena, nądoiną *oṛąkuṛikią.*

oṛąkuṛi-n rflx. v., of a woman, to get married : sidaoe kamîṛîkena, nądoc *oṛąkuṛinjana.*

oṛąkuṛi-ą p. v., of a woman, to get married : nerem *oṛąkuṛiakana* cim kamîṛîakana ?

oṛą-pahâr Nag. **oṛą-pâṛâ** Has. sbst., a pahan, or village-priest, who does not offer a sacrifice at any fair.

oṛað Has. **oḍað** Nag. syn. of *ropað* Nag. 1⁰ of games, I. sbst., the putting down the marbles, the tops and the little planks in the *guliinuną, bâðrainuną* and *katiinuną*, by the party which does not attack : banągaðnjanaliną, ainądo *oṛaðreną* ṭąjana.

II. adj., (1) with *guli*, etc. the marbles, etc., put down : *oṛað* guliko lekalem ciminaną ? (2) with *honko*, syn. of the noun of agency *ōṛaðko*, the children which have to put down their marbles, etc. : *oṛað* honko môṛêhoṛoa, ṭątankodo luṭulątko turuihoṛoa.

III. trs., to put down the marbles, etc. : mar bâðrako *oṛaðepe.*

IV. intrs., same meaning : *oṛaðkedako* or *oṛakenako ;* okocokoepe *oṛaðtana ?*

oṛað-n rflx. v., same meaning : cnaną-ātele *oṛaðntana*, alcą âsc kã hijątana.

oṛað-ą p. v., corresp. meaning : soben bâðrako *oṛaðjana*, mar ṭąepe.

o-n-oṛað vrb. n., (1) the number of marbles, etc., put down : *onoṛaðko* oṛaðtada, konḍa peręgiṛiakana. (2) the act of putting them down : *onoṛað* kape ṭaŭkakeda, bâðrako ṭątansątepe bą̈keda. (3) the marbles, etc., put down : misi *onoṛaðdo* hadaĭljana. (4) the depression or spot on which the marbles, etc., are put down : netąre *onoṛað* baiąka. (5) intrs., to make such a depression or draw the spot : netąre *onoṛaðape.*

onoṛað-ą p. v., imprsl., of such a depression, to be made, or of the spot, to be drawn : netąre *onoṛaðąka.* 2⁰ of the placing of nets and traps, applying also to fish traps in Nag. but not in Has. where *tupu* is used, I. sbst., the trap or net placed : kulaĕ cilkate *oṛaðre* kae bolojana ?

How is it the hare did not run into the net?

II. trs., to place a net or trap: no loĕoṇaṛą baba janaŏ kulaĕko jomjaĉa, tisiṇ nida bagodanuiṇ *oṛaŏlą*, miaḍ kulaĕ ṭǫlena; bardnliaḍjālle *oṛaŏtuna*.

oṛaŏ-ǫ p. v., of a net or trap, to be placed; kaṭealaṭaḷ *oṛaŏlena*, mendo kako ṭǫjana.

oṛǫ-rosom used in jest, in the sentence; amą *oṛǫrosom* okorea? Where do you live? *Rosom, rosoḷ*, is a poetical parallel of *oṛǫ*.

oṛâ var. of *óṛá*.

oṛe Nag. (Or. *oṛā*) syn. of *cêṛê* Has.

oṛe Nag. syn. of *lemṭę, lemṭekę* Has.

oṛe I. adj., with *lijǫ*, a torn cloth: *oṛę* lijǫ tukuṭruaṛtam. Also used as adj. noun: ne *oṛę* tukuṭtam.

I. trs., (1) to tear: lijǫdo cilkatem *oṛękeda?* (2) to tear the leaf and break the piece of split bamboo in the *sakamcarį oṛę* ceremony: sakamcariḳiṇ *oṛękeda* ci? Have they ceremonially divorced? (3) intensive of *sāṛa*, syn. of *caṭǫ*, to crack considerably. (4) fig., in jests, syn. of *hǫ*, to break through a dam: tisiṇą bāṛi isu bandakoe *oṛękeda*.

III. intrs., (1) prsl, in the df. prst., (a) to get torn: lijątam *oṛętana*. (b) to crack considerably: aĭńą kaṭaṭalka *oṛętana*. (2) imprsl., with inserted prsl. prn, to get and feel cracks of the skin on the feet: kaṭa *oṛęjaĭńa*.

oṛę-n rflx. v., (1) to tear one's cloth: lijǫdo cilkatem *oṛęnjaṇa?* (2) second meaning of the trs.: hola sakamcariḳiṇ *oṛęnjana*.

oṛę-gǫ, oṛę-ǫ p. v., meanings corresp. to the trs. and meanings of the prsl. intrs.: ne liją talare *oṛęgǫka*, bar hoṛo haṭiṇaben, let this cloth be torn through the middle, then take both a piece; inią kaṭa *oṛęjana*. Note the sayings: kā *oṛęgoa*; jatanǫ kā *oṛęgoa*; disum kā *oṛęgoa*; disum ci *oṛęgoa?* syns. of *hali kre gojoa; hati gojoa ci sałom? siṇǫi turǫęa? siṇǫi ci kae turoa?* These expressions, used in jest or displeasure, mean: even if; in spite of all; if thou (or you, he, they) do it (or do it not), it is of no consequence, it does not matter at all: alomąrema alomą, am kam sente disum kā *oṛegoa*, do not go if thou do not want to, it is of no consequence; Asām senle manalja, kae manatiṇatana, senǫremae senǫka, iniį senǫte disum ci *oṛegoa?* We have forbidden him to go to Assam, he does not obey, well, let him go if he wants, what does it matter?

oṛę, oṛeḍ (Or. *koṛhe*) seems to be a fig use of the preceding, I. intrs., in the df. prst., to be numerous, to be strong or excessive: ne bandare haiko *oṛętana* (or *oṛętange a*), there is a lot of fish in this bund; tisiṇagapa jeṭe *oṛętana* (or *oṛętangea*).

II. adv., with afxs. *ǫge, tan, tange, tanteka, tanlekage, tanrǫ, tanreǫ*, modifying *eraǫ, om, asi, kami, rika, jom*, etc.: *oṛętan* saṛikena, there were tearing thunder-claps; *oṛętane* nirtana, he tears along, he runs very

fast; lāɲ *oṛẹgee* jomkeda, he has eaten with excess, to bursting point.

N. B. The forms *oṛẹlan* and *oṛẹtanleka* are used prdly., mostly by boys and girls: to do or give smb. smth. to a degree or with excess: eraṇe *oṛẹlankịa*, we gave him a tremendous scolding, ilile *oṛẹtankịa*, we gave him a lot of beer to drink; ḍaṇḍeko *oṛẹtankịa*, they imposed him a heavy fine; eraṇe *oṛẹtanlekakẹdlea*.

oṛẹtan-en, *oṛẹtanleka-n* rflx. v., to do smth. to a degree or with excess: ilii̇ *oṛẹlanenjana*, he drunk a great quantity of beer; nire *oṛẹtanenjana*, he ran very fast; tisiṇdo landiae *oṛẹtanenjana*, he is very lazy to-day.

oṛẹlan-ẹ, *oṛẹtanleka-ẹ* p. v., (1) to receive or suffer smth. to a degree or with excess. (2) to become smth. to a degree or with excess: landiarec *oṛẹtanjana*, he has become very lazy.

III. adverbial affix to the same prds. as may be modified by the adv.: *eraṇoṛẹkịale*; *jomoṛẹkedako*. Affixed to *seṇẹ*, it simply emphasizes the displeasure of the speaker: *seṇẹoṛẹkae*.

Oṛea syn. of *Onḍe*.

oṛea sbst., a bird so called, said to be a black forest bird, the size of a robin. None of our informants ever saw it. It gives its name to the *Oṛea* clan, the members of which say that they may not kill or eat it.

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

oṛea-katu syn. of *onḍekatu*.

oṛẹ-caṇgāṛa syn. of *caṇgāṛa*.

oṛẹ-cecạ syn. of *cecạ*.

oṛe-cêṛê Nag. syn. of *cêṛêcipuruḍ* Has.

oṛeḍ syn. of *oṛẹ*.

oṛẹ-haṭiṇ trs., to rip, to divide into parts by tearing.

oṛẹhaṭiṇ-ẹ p. v., corresp. meaning.

oṛe-kaṭa-daru Nag. syn. of *simjaṇgadaru*, *simkaṭadaru* Has. sbst., Vitex peduncularis Wall; Verbenaceae,—a tree 20-40′ high, with 3-foliolate leaves on slender, sometimes faintly winged petioles, the leaflets being entire, lanceolate, short-petioled and covered with dense yellow glands beneath; and white flowers in long-peduncled, lax, many-flowered panicles. A decoction of 2 oz. of leaves in a pint of water, for a day's dose, is used, and proves a powerful remedy, for malaria, *daüd* (a urinary complaint) and black-water fever. Col. Vaughan believes that it is a specific for the latter.

oṛẹ-moca I. abs. n., sauciness; bold and impudent flippancy; shouting cantankerousness; roaring mirthfulness: nīạ *oṛẹmoca* ciulăḍ kā hokaoa.

II. adj., with *ḳoṛo*, saucy; boldly and impudently flippancy; scolding noisily; laughing roaringly: iniḷo mermer *oṛẹmoca* kuṛige. Also used as adj. noun: he *oṛẹmoca*, hapenme.

III. trs., to speak saucily to smb.; to scold shouting: setạree *oṛẹmocakịńa*.

IV. intrs., in the df. prst., to have a habit of sauciness, etc.; Sombŏṛareni beṭekạne *oṛẹmocatạna*;

ọrẹmoca-n rflx. v., to speak saucily; to scold shouting; to roar with laughter: hapenme, enka alom *ọrẹmocana*.

ọrẹmoca-ẹ p. v., (1) to be spoken to saucily; to be scolded loudly: sctạrele *ọrẹmocajana*, beṭekan kadāraŏkeḍlea. (2) to get into the habit of sauciness, etc.: nīdo purạgee *ọrẹmocajana*, nekanko kaina sukuakoa.

ọrẹ Has. var. of *haṛẹ* Has. *aḍ*, *āḍ* Has. Nag. *ōẹ* Ho. *ar*, *har*, *aḍẹ*, *haḍẹ* Nag. *onḍẹ* Nag. Ho. conjunction, and: tisina pīṭitem *ọrẹ* idanare rūṛame, go to the market to-day and come back early; ṭaka misagee asikena *ọrẹ'e* omạia, he asked us once for a rupee and we gave it; api canḍụĭ hasulena *ọrẹe* goẹjana, he was sick for three months and died; moḍ sirmae isŭkulkena *ọrẹ* jetan hisaḅ kae ituana, he went to school for a whole year and (nevertheless) cannot make even a little sum; landiatanam, kam (ironical negation) renagegoa *ọrẹm* cekaoa? Thou art lazy, thou wilt be reduced to poverty and (then) what will become of thee? ranukjaina *ọrẹ* kae bugijana, I gave him medicines and (but) he did not get cured.

ọrẹ Has. var. of *haṛẹ* Has. *ōẹ* Ho. *oḍẹ aḍẹ*, *haḍẹ* Nag. *onḍẹ* Nag. Ho. 1º I. adj., (1) syn. of *eṭẹ*, other: oṛạ hoṛege kumbŭṛŭĭ metamtana, do *ọrẹ* hoṛo cekanae metama? If thy own people call thee a thief, what will other people call thee? tisinado alema, *ọrẹ* hulaa senọme, din isu sareakana, do not go to-day, go some other day, there is no hurry. (2) next in time, counting either from the present or from a stated date: ne pīṭi kaĭńạ, *ọrẹ* hapătaina sena, I will not go this week, I shall go next week; ne t ebạ būdhdo kā, *ọrẹ* būdh senọme, do not go next Wednesday, go Wednesday week.

II. trs., to give more or again; to increase the number or quantity: upun ṭaka *ọrẹeme*, ente kista cabaoa, give 4 Rs. more, and the instalment will be paid in full; moḍ ṭaka *ọrẹepe*, ente uri kirinamente puraoa, get one rupee more and there will be enough to buy a bullock; cranado alope *ọrẹia*, do not scold him more (or again); manḍiina *ọrẹia* (or *ọrẹaia*) ei utu? Shall I give him more (or once more) rice, or more (or once more) stew? aĭńạ kalụre manḍi *ọrẹepe*, kaina biọtana, put more (or once more) rice on my plate, I have not enough for a full meal; manḍido *ọrẹepe*, iminanate kabu hobaoa, cook more rice, there is not enough; dasiko *ọrẹkom*, niminanate kami kū caladoa, increase the number of thy servants, the work cannot be done properly by so few; talabem *ọrẹiña* (or *ọrẹaiña*) ei kā? Wilt thou increase my wages or not? rōgo hokaọtan taĭkena, najomko *ọrẹkeda*, the epidemic was dying out, the witches have revived it.

III. intrs., (1) prsl., (*a*) in the df. prst., to increase: tisinagapa jete *ọrẹtana*; gaŏ tae *ọrẹtana*. (*b*) with the insertion of *a* (prnl. ind.

o. for inan. things), to want or need more or again: okoe okoe mandipe *oŗoatana*, nē! mandii *oŗouda* (or *oŗoakena*), mendo kako omąia; mandim *oŗoą* ci? Dost thou want more rice? In this sentence *ą* stands for *aa*. Though in the corresp. verbal adj. and noun of agency the second *a* (the copula) should disappear, people often maintain the vocal chock: mandi *oŗoą* horoko (or *oŗoąko*) udubenpe. (2) imprsl., with inserted prsl. prn., to feel more or again: ranu nūkeǫte lūŗhasu *oŗǫjaǫma* ci gaŗaðjaǫma? *oŗǫ-n* rflx. v., (1) to ask or charge more: ne merom upun ŗakae gonoąlia, sąągi gākiĭ leljaǫbuci bar ŗakae *oŗǫnlana*. (2) to offer or give more: turui ŗakaiąą kajilą, môŗê ŗakam kajiruąrkeda, iral ganda *oŗǫnme* aǫ merom idikīme. (3) to take more or again: mandim *oŗǫnjana* (4) to cook more: api ŗeðąpe mandiakaǫredo, alope *oŗǫnabu* hobaoa. (5) to join other people in doing smth.: en daru bar horote kakiąą gǫdaŗia, *oŗǫnme*, ili til eneŗere gelhoŗole talkena, cabatanre api horoko *oŗǫnjana*. (6) to do smth. again: setądipĭli gopoęle hardųleǫkiąą, tikindokiąą *oŗǫnjana*. (7) to go again: Racitem *oŗǫna* ne candą bitarre? daru hadāte senǫjan candąųiąą rūŗajana, ne sirmado kaiąą *oŗǫna*.

oŗo-gǫ p. v., (1) meaning corresp. to the trs. (2) meaning of the prsl. intrs.

IV. adv., modifying *om*, *asi*, *koji*, *ŗami*, *seną*, *hijų*, etc., (1) again, once more: gapa *oŗǫ* hijųme. (2) more, (a) than another: ne sadom amąnjūte *oŗǫe* nirea, this pony runs faster than thine. (b) than before: manająire *oŗǫe* landajada. (c) than this or that quantity: *oŗǫ?* or *oŗǫ* ci? Dost thou want more? Shall I give thee more?

oŗǫre adv., (1) next time: Racite tisiąą aloma, *oŗǫre* mosatelaąą sena. (2) at another time: nekan eraąą alope aĭumgodea *oŗǫre* nekagee eraąapea. (3) elsewhere: nekan ranu ne birre bārige namoa, *oŗǫre* banoa.

oŗǫte adv., modifying an adj., expresses the comparative degree: ne lijąą bar ŗakateąą kiriąlą, taka lą taĭkenre, *oŗǫte* bugin lijąiąą kiriąkeda honaąą. (2) modifying a verb, more than before: manająire *oŗǫtee* landajada. (3) to another place, to a further place, to more places: *oŗǫtedo* kaĭńą, Sarwadate kuliiąpe, send me to Sarwada, it is the only place whither I consent to go, i.e., if you send me not to Sarwada but to another place, I will not move or if you tell me to go to Sarwada and from there to another place I will not go to that other place.

oŗǫkore adv., (1) later on; at any time in the future: nesĕkando kā, *oŗǫkoreąą* sena. (2) in any other places: Phudirege ḍeraepe, *oŗǫkore* alopeą, kumbŭŗujumbŭŗitana, do not lodge for the night anywhere but at Phudi, in other places there are thieves and pilferers.

oŗǫkole adv., (1) later on; at any

time in the future : nądo kā, *orǫkoteǫ* omamea. (2) to any other places : Cendąguṭu bārim sena ci *orǫkote ?*

orǫjakeḍ adv., (1) more than the distance named : hisi gaṭidim sendaṛia ci *orǫjakeḍ ?* Canst thou walk twenty leagues or more ? (2) for a longer time than I tell thee : *orǫjakeḍ* alom tanągiiṅa, tikin kainą leljanre senǫme, do not wait for me longer than I tell thee, if at noon I have not been seen start without me. (3) evermore : *orǫjakeḍ* nekan eperaą abenre aloka hobaǫ, let there nevermore be such a quarrel between you. (4) even more than this quantity : miḍ ṭaka mentem bukuṛutaua ? *orǫjakediną* omama talabiną namleka, dost thou think that a rupee is not enough ? I shall give thee even more than a rupee when I get my wages.

IV. interj., again ! It may take the afxs. of address *a, re, na,* etc.: *orǫ!* aminaą kajite kam luturjana ?

orǫą, orogą, orǫleą prnl. noun, another thing, other things.

orǫni, dl. *orǫkiną,* pl. *orǫko,* prnl. noun, another person or animal, others : *orǫkoą* kajileka alomą, aĭṅą kajire sesenme, do not listen to the others, follow my advice.

2° intrs, to utter the word *orǫ* in asking for more : ûŏge mandi alom ombaṛaea, *orǫjaḍko* oṛǫakom, hôjaḍ ko hokakom ; kā biǫtanko *orǫepe,* enteą omapea, aĭṅą monetedo kaina oṛǫapea. In this meaning the frequentative is *orǫorǫ, aḍǫaḍǫ,* etc.,

3° I. sbst., also *orǫkaji,* the word *orǫ* as used in its various meanings : Naguri hature apimainą kupulkena, misa raṭi "*orǫ*" kainą aĭumkeda, inkudo *orǫrą* badĭlire aḍǫ, ondǫko menea.

II. trs. and intrs., to use the word *orǫ* (in its various meanings) : Hasadą hoṛoko *orǫea,* Naguriko *ondǫea,* manedo modgea ; Nagurire ondǫ menoa, en kajige Hasadąreko *orǫea.*

orǫ-n rflx. v., same meaning : ondǫ meneteąge Hasadąreko *orǫna.*

oro-gǫ p. v., corresp. meaning : Nagurire ondǫ menoa, en kajige Hasadąre *oṛogoa* ; Hasadąre *oroggǫ* kaji Nagurire *ondogoa* aḍ misamisa tamoa.

N. B. In this meaning the frequentative is *arǫorǫ* Has. *aḍǫmaḍǫ, haḍǫmaḍǫ, anḍǫmanḍǫ, oḍǫmoḍǫ, ondǫmondǫ* Nag.

oṛǫ, ṛǫ var. of *haṛǫ* Has. *ŏǫ, ondǫ,* generally *rogam* Ho. *oḍǫ, aḍǫ, haḍǫ, ondǫ,* generally *tam* Nag. interjection, of course !: ainą ḍondo haṛam cekanainą itumea *orǫ !* I am an old man without instruction, I can teach thee nothing ; senainą *orǫ,* of course, I shall go. It very often follows *hē, kā, idu, ci, ge.* With these, as with any word it follows, *ṛǫ* forms cpd. interjections ; *orǫ* forms no cpds., except that it may contract with *idu :* ne birre siliḅko namoa ci ?—Idu *orǫ* (or *iduṛǫ, iduuṛǫ, idūṛǫ*) ! Are there deer in this forest ?—Who knows ! I do not know ! I cannot say ! kam kamikente, ci *orǫ* (or *ciṛǫ*) paĕsam namea ? kam kamikente paĕsam

namea ci *oṛǫ* (or *ciṛǫ*) ? If thou hast not worked, wilt thou by any chance get wages ? (Of course not. Why shouldst thou get wages ?) ; kamikente, ci *oṛǫ* (or *ciṛǫ*) paĕsa kam namea ? kamikente, paĕsa kam namea ci *oṛǫ* (or *ciṛǫ*) ? If thou hast worked, wilt thou not of course get wages ? kamikenre ci *oṛǫ* or *ciṛǫ*) ! paĕsam namea, if, of course, thou hast worked, thou wilt get wages ; musinge *oṛǫm* (or *musiṇgeṛǫm*) kamikena, iminaṇgem namea, thou hast of course worked one day, thou wilt get a day's wage ; musinge *oṛǫm* (or *musiṇgeṛǫm*) kamikena ? iminaṇgem namea, hast thou worked only one day ? Then thou wilt get a day's wage ; monejaḍredo tisinge *oṛǫ* (or *tisiṇgeṛǫ*) senǫpe, if you have made up your mind, then start this very day ; de ! miḍ ṭaka omaiṇame.—Kā *oṛǫ* (or *kāṛǫ*) ! kamime, come, give me a rupee.—Certainly not, thou canst work ; Saŭ ciṇpe dalkiṇa ?—Kā *oṛǫ* (or *kāṛǫ*) ! beṭekano eraṇkeḍlea, why did you thrash Sau ?—Well, of course ! he scolded us tremendously. (Because he gave us a tremendous scolding). N. B. (1) *Kāṛǫ, kaṛǫ*, is also used as syn. of *kāci, kaci* : isŭkulte sendo *kaṛǫ* bugigea ? jati kaeṇ, is it not a good thing to go to school ? of course it is, but he refuses absolutely. (2) *Kaṛǫ* is also used in the meaning of *hēcika* : gapa Raṇim sena *kaṛǫ ?* Thou wilt go to-morrow to Ranchi, is it not so ?

oṛǫ-birispaīt next Thursday. Constructed like *oṛǫcandu*.

oṛo-boso var. of *onḍoboso*.

oṛǫ-būdh next Wednesday. Constructed like *oṛǫcandu*.

oṛǫ-candu I. sbst., the next month : oṛǫcanḍuiṇa senam menlṇ, tisinge *oṛǫcandu* tebaakana, dola nāṇdo, thou hast said that thou wouldst go next month, well, next month has arrived now, come with me.

II. adj., also *oṛǫcanḍuṛǫ*, referring to, or intended for, next month : *oṛǫcandu* karca ne canḍuregebu namtą, let us procure this month provisions for the next.

III. trs., (1) to do smth. next month, as consume certain provisions, do a certain work, send smb. : ne poṭombu *oṛǫcanḍuṭa ;* bandabu (or banda tolbu) *oṛǫcanḍuṭa ;* ne dasi Raciten *oṛǫcanḍuṭa*. (2) to fix a date at next month : aṛandiṛą nenḍale *oṛǫcanḍukeda*.

oṛǫcandu-n rflx. v., (1) to do smth. next month : ne poṭombu *oṛǫcanḍuna ;* aṛandikiṇa *oṛǫcanḍuna* ci ? Will they get married next month ? aṛandibu *oṛǫcanḍuna*, we shall have the marriage feast next month. (2) to fix, to accept, next month for the date : aṛandidole *oṛǫcanḍunjana*.

oṛǫcanḍu-ṇ p. v., meanings corresp. to the trs.

IV. adv., (1) next month : *oṛǫcanḍuiṇ* sena ; ne canḍuḍo kā, *oṛǫcanḍuge*, not this month, but the next. (2) next month, but one, in opposition to *hijucanḍu*, the coming month : hijucanḍuḍo kā, *oṛǫcanḍuge*, not next month, but the following.

oṛǫ-etōār next Sunday. Construct-

ed like *oṛǫcandu*.

oṛǫ-hapāta next week. Constructed like *oṛǫcandu*.

oṛǫ-joṭǫ (H. *juṭāna*, to join) syn. of *namoṛǫ*, and 4th meaning of *joṭǫ*, I. sbst., the act of acquiring smth. additional : aganre hisi salalekale aderla, hasurate *oṛǫjoṭǫ* banǫjanci rîṛîrele ṭǫjana, in November we had stored about 20 maunds of paddy, owing to sickness nothing additional could be got and so we fell into debts.

II. adj., (1) acquired in addition : poṭombabado cabajana, *oṛǫjoṭǫ* baba huṛiŋleka menŋ. Also used as adj. noun : aganre aderlen babado cabajana, barsalaleka *oṛǫjoṭǫ* menŋ. (2) with *hoṛoko*, people joining in addition, casual people : balako aḍ hatuhagakoo niminaŋ manḍiteko hobaoŋjā, oṛǫ moḍ caṭuleka manḍiǫka, *oṛǫjoṭǫ* hoṛoko mente. Also used as adj. noun : madaïti kamikenko gel hoṛole taïkena, ilinūdiplido *oṛǫjoṭǫkoloṛe* gelupunhoṛojana.

III. trs., (1) to acquire in addition ; to get smth. supernumerary : aganre moḍhisigel sala taïkena, taĕomte môṛê sala babale *oṛǫjoṭǫle* ; moḍhisigea ṭaka, huṛilekaiŋ *oṛǫjoṭǫleredo* uṛi kiriŋiŋ hobaea, I have 20 Rs., if I get some more I shall have enough to buy a bullock. (2) to add smb. or smth. supernumerary : api oṛale neotaŋkana, nikiŋdo alege *oṛǫjoṭǫjaḍkiŋa*, our three families are invited, we take these two people with us in addition ; naläsiree *oṛǫjaṭǫkiŋa*, maḍaïŋgree goāea ŋeee hicūrte, he falsely included me in the plaint, thinking that otherwise I might appear as witness for the defendant ; ukil beaŋjaḍlekage goĕepe, kaji alope *oṛǫjoṭǫea*, in your evidence say what the pleader has told you to say, and nothing else.

oṛǫjoṭǫ-n rflx. v., (1) to acquire in addition : huṛiŋleka ṭaka *oṛǫjoṭǫnme*. (2) to add smth. supernumerary : ne hoṛodo alope goũia, apisae goũlena, apisagaleḍ jānągee *oṛǫjoṭǫnjana*, enkate miaḍ mukŭdima bagṛaŏjana. (3) to join as a supernumerary : buruboŋga hatirtana, enre ikirboŋga *oṛǫjoṭǫntana*, the sickness is caused originally by the Burubonga, but the Ikirbonga has caused a complication.

oṛǫjoṭo-gǫ p. v., meanings corresp. to the trs.

IV. adv., (1) with or without the afxs. *ange*, *ge*, *ǫge*, *tan*, *tange*, modifying *rika*, *rikan*, *kaji*. (2) with the afx. *te*, modifying *hunḍi*.

oṛǫ-maŋgăr next Tuesday. Constructed like *oṛǫcandu*.

oṛoŋ Nag. var. of *uṛuŋ*.

oṛoŋgaŏ Has. oṭoŋgaŏ (Sad. *osangaek*) trs., to turn the opening of a tube towards smb. or smth. ; to cover, or aim at, with a gun : aiŋsąte banduku alom *oṛoŋgaŏea* ; sereṛodo bandukuiŋ (or bandukuteŋ) *oṛoŋgaŏjąilǫgee* nirjana, the heron flew off the moment I raised my gun ; jūlare ṭoŋgą *oṛoŋgaŏkeate* seŋgel oŋeme, turn the bamboo pipe towards the hearth and blow on the fire ; ne hon luturre pecĕka *oṛoŋgaŏime*, apply the syringe to this child's ear.

oṛoṇgaŏn rflx. v., to turn the opening of a tube toward oneself: moḍ hoṛo ṭoṭoṛâre banduku *oṛoṇgaŏnjancit* padaasiḍlą, mendo guli uṛuṇo sidare eṭąte sōjejanci gulite kae ṭǫjana, a man applied the mouth of the barrel of his gun to his own throat and pulled the trigger with his toe, but before the shot went off the barrel was deviated and he was not hit; landire pecĕka *oṛoṇgaŏnjanci* lāĭdulteą ranuĭ aderenjana, he administered an enema to himself.

oṛoṇgaŏ-ǫ p. v, (1) of the end of a tube, to be turned towards smb. or smth.: borogo sanaṇ! abusąte banduku *oṛoṇgaŏakana*, it is fearful! the gun is turned towards us (or aimed at us). (2) to have the same turned towards one; to be covered, or aimed at, with a gun: en putamkiṇdo bandukute ṭaŭkage kakiṇ *oṛoṇgaŏiana*, enamente kakiṇ ṭǫjana, the two doves were not hit because they were not properly aimed at.

oṛopą var. of *hoṛopą*.

oṛǫ-oṛǫ frequentative of *oṛǫ*, when uttering this word to ask for more, I. sbst., a repeated call for more: mandi omsekeṛaepe, purąge *oṛǫoṛǫ* aĭumǫtana.

II. trs., to ask smb. for more: sobensąreko *oṛǫoṛǫją́ńa* kaiṇ daṛitana, oṛǫdeṇgaiṇape, they ask me for more on all sides, I cannot cope with it, help me to give them more.

III. intrs., to ask for more: mandi cabakeḍtre *oṛǫoṛǫjada* ci samąge? hǫnkoą ṭekāṇ banoa, kalūtae lelĭape, does he insist for more rice after emptying his plate or before it is empty? With children one never knows; have a look at his plate, please.

oṛǫoṛǫ-n rflx. v., same meaning: purągeko *oṛǫoṛǫntana*.

oṛǫoṛo-gǫ p. v., (1) of a person, to be asked for more: purągeṇ *oṛǫ-oṛoggtana*, haṭiṇdeṇgaiṇape. (2) imprsl., of more, to be asked for: buṛiako dubakansąre kane *oṛǫoṛogǫ-tana*, omgaranakope, in the group of the women, more (rice or stew) is asked for again and again, give them enough.

oṛǫ-pl̤ next week. Constructed like *oṛǫcandụ*.

oṛǫ-sanicār, oṛǫ-somār, oṛǫ-sukerbār next Saturday, next Monday, next Friday. Constructed like *oṛǫcandụ*.

osaĭr Nag. var. of *osar*, syn. of *peṭârâ*.

osan var. of *esan*, but note that both these ironical vars. may also be used as I. adj., small, i. e., large; little, i.e., much; few, i. e., many: *osan* daru ci mąakana? upun hoṛote bajaḍūṇepem menjada, iral hoṛodoe lelkoają, is it so small a tree that has been cut? Thou tellest us to carry it the four of us, but it will probably need eight men; *osan* sānei mąakana? moḍ pīṭido goṭa oṛątebu gǫdupiltere enaṇ cabaoa, is it a little firewood that has been cut? The whole family cannot fetch it in less than a week; *osan* hoṛokoci hijųbena? moare niku soaḅmente maskilleṇa, is it

only a few people who came ? They could scarcely find place in the courtyard.

II. trs. caus., to cause smb. to do smth. little, i.e., much : cekate nãenaṇem hijụtana ?—Kamidoko *esankịńa* ci oṛọ ? cuṭijante misao horare kaiṇa duḅkena, why is it only now thou reachest ?—They gave me a lot of work to do, I came as soon as I was free, and did not rest even once on the way.

III. intrs., (1) in the df. prst., to be little, i.e., much : ne kamido *osantana* (or *osangea*) ? barsiṇare cekate kam cabaeape metaiṇatana, is this so small a work that you say I will be able to finish it in two days ? jẹtedo *osantana* ci ? loĕouṛą dą anjeḍjana ci aŭrigem menjada. (2) imprsl., with inserted prsl. prn., to feel smth. little, i.e., much : tetaṇ bole *osankịńa* ci ? tumbarą dąm sareakada cim metaiṇatana, I have been very thirsty and thou askest me if I have water left in my gourd !

ọsaṇ-ẹṇ, esan-en rflx. v., (1) same as the trs., to do smth. little, i.e., much : landadope *osanentana* ci ? Cekatem eonjanape metaiṇatana, are your laughing so little that you ask what awoke me ? (2) to go, to come or to do smth. a few, i.e., in great numbers : barhisidoko *osanenjana* ci ? huṛiṇge balaọko senọjanape metaiṇatana, you say that only a few went to the marriage feast, do you call 40 a few ?

osan-ọ, esan-ọ p. v., meanings corresp. to the trs. and trs. caus.

osar Has. **osaĭr** Nag. (Or. *osar ;* Sad. *osārā*) syn. of *peḷâṛâ*, I. sbst., (1) a heifer or a young she-sambur (*saram*) or she-nilghai (*susam*). *Naŭki, sanḍaŭri,* is the corresp. term for buffaloes and bisons (*saṫl*); and *paṭia* for goats, sheeps, pigs, gazelles, spotted deer and horses. *Osar* might also be used for camels and *naŭki* for elephants. A similar term, *kaluṭi,* is used for fowls, ducks and geese : *osarle* kiriṇatąia. (2) the condition of a heifer, etc : ne gunḍi *osarredo* kũbe senjaḍ taĭkena, nãdo kae daṛia.

II. adj., with *uṛị, susam, saram, ûṭ,* first meaning of the sbst.: *osar* uṛịpe kiriṇatąia ci |gunḍi ? ne uṛị *osargea.*

osar-ọ p. v., to become a heifer, etc.: ne uṛị *osarakana.*

osar Nag. Has. **osor** Has. (Or. *osar*, broad, of cloth and mats) syns. of *cakar*.

osaṛâ, osâṛ, osâṛâ syns. of *haṛam-mordo,* I. sbst., middle-age, mature age (about 30-50 for men, and 27-47 for women) in cntrd. to *samaĕ, somaĕ, daṇgṛamordo, jonḍam,* full vigour (about 25-30 for men, and 22-37 for women) : iniạ (or iṇịre) *osâṛ* menạ-gea ; *osâṛ* senọtana.

II. adj., with *koṛa, kuṛi, hoṛo,* a man or woman of mature years, middle-aged : *osâṛâ* hoṛoko sobenạ-rege daṇgṛakoãte huṛiṇgeko jõr-daṛia. Also used as adj. noun : haṛamduṛumko ne hature baṇakoa, *osâṛâko* bãri menąkoa.

II. trs., to consider or call smb. middle-aged ; ne rapudem *osâṛâjọia,*

thou callest middle-aged this decrepit old man.

osaṛâ-u, osâṛ-en rflx. v., to consider or call oneself middle-aged: haṛam-em metaiṇatana, amdom *osâṛentana* ci? kājậlaṇ onaĭsibīsioa? Thou callest me an old man; dost thou consider thyself only middle-aged? As if we were not about the same age!

osaṛâ-ọ p. v., (1) to be considered middle-aged: oca! ne rapuḍdo alokae *osâṛâọ*. (2) to become middle-aged: eṇgatetako ṭaũka bāriĭ *osâṛâakana*, their mother has only just reached middle-age.

IV. adv., (1) with or without the afxs. *ange, ge,* modifying *lelọ, aṭkarọ, aṭkaren.* (2) with the afx. *ọge,* modifying *jīdọ.* (3) with the afx. *re,* in middle-age: haṛamduṛum-ọge kae jīḍlena, *osâṛâree* ruaṛjana, he did not live to old age, but died in middle-age.

V. poetical parallel of *somaĕ:*

Somaĕ bāri hōme dīledōṇgobā,
Nōsâṛâ bāri hōme laṇecaṇebōn-ḍōlā.
Somaĕ sēnotāneme rīanaroĕōnā.
Nōsâṛâ bīridetāneme takalatū-kūlā.
Somaĕ sēnotān joa home rēpōtān;
Nōsâṛâ bīridetān doĕa home kūbātān.

During thy youth thou swayest about in dances, when older thou struttest about with waving waist cloth ends. When youth is gone thou feelest easily tired, and when mature age ends thou walkest with difficulty. When youth is over thou gettest wrinkles in the cheek; when mature age ends thy back begins to bend.

oso-boṇḍo, osoṇ-boṇḍoṇ, osoṇ-boṛoṇ vars. of *onḍoboso.*

osor Nag. **usur** Has. syn. of *bolotorsa* Has. *bolotora* Nāg. intrs., when passing near a place, to enter: Raci senọtanre Phudireṇ *osorkena.*

osor Has. var. of *osar,* syn. of *cakar.*

osor, nosor poetical parallel of *aṛăgu:*

Ciạ citirī kam ārăgunarē?
Ciạ nasakūl kam *ōsorēn.*

Why, O partridge, dost thou not descend from the hills? Why, O painted jungle-fowl, dost thou not come down?

osora-osora Has. **osoṛâ-osoṛâ** Nag. Has. (Or. *orsor,* all the way, all along) I. trs. or intrs., (1) to do one thing after another: *osoraosoraepe,* mosate kā daṛioa. (2) syn. of *paṛipaṛi,* one after the other to do smth.; to do smth. to one after the other: cipi kako hobaoa, *osoraosorakom,* there are not bowls enough for all, give some first to the ones and then to the others.

osoraosora-n rflx. v., to do one thing after another; one after the other to do smth.: *osoraosoraṇben.*

osoraosora-ọ p.v., meanings corresp. to the trs.

II. adv., with or without the afx: *ange, ge, ọge, tan, tange,* modifying *bolo, kami, her, nū,* etc., modi cipi nuanjeḷtee buljana, *osoraosora* nūkeḍredo kae enkajana honaṇ, he emptied a whole bowl of beer in

one draught and got drunk; if he had emptied it in successive draughts he would still be sober.

ota 1⁰ I. sbst., the act of covering and pressing with the hand : *otale* cêṛêiɳa saḷḷja.

II. trs., to cover and press with the hand : miaḍ coṛaiɳa *otalḷa.*

ota-ǫ p.v., corresp. meaning.

o-n-ota vrb. n., the amount of covering and pressure with the hand : coṛahaido *onotaiɳa* otalḷa poṭa pusḷutarjana.

2⁰ also *otaota*, I. sbst., the act of compressing with the palm of the hand : ne ṭuɳakire tulam *otate* iminaɳa soaḷḷena ; ne caṭure tulamdo *otaotatee* lebeḍkeda.

II. trs., to compress with the palm of the hand : ṭuɳakiɳa tulam *otaeme*, ente oṛǫge soaba.

ota-n rflx. v., same meaning : en ṭuɳakiɳa tulam jatað anre puɳa alom *otana*, ṭuɳakim bagăɳaðtage.

ota-ǫ p.v., corresp. meaning : ne cipire mandi *otaakana*, the cooked rice in this bowl has been pressed down.

otaota adv., with or without the afxs. *ange, ge*, modifying *dō, soaḷ, lebeḍ, jatað, rika.*

3⁰ trs., to press smb.'s aching head between the hands in various directions (a kind of shampooing) : bǭ hasująĭńa, *otataiɳme* ; hasująiɳa bǭ *otataiɳme ;* hasŭjąĭńa, aĭńą bǭ *otaeme.*

ota-n rflx. v., to do this to oneself or let it be done : bēseleka bǭ apante *otan* kā ituua, enamente eṭąṛiṭek *otana* (or *otarikana*).

o-p-ota repr. v., to do this to each other : paṛipaṛi bǭkiɳa *opotakena.*

ota-ǫ p.v., corresp. meaning : bǭ hasująĭńaiɳa *otaǫka ;* hasująiɳa bǭiɳa *otaǫka ;* hasująĭńa, aĭńą bǭ *otaǫka.*

o-n-ota vrb. n., the amount or effectiveness of this pressure : bǭdo *onotae* otakiɳa, hasu kotekote senǫgiṛijana, he has pressed my head so well that the headache is gone altogether.

4⁰ trs., to press smth. down and hold it so firmly as to prevent it from shaking : ne daruiɳa ląca tarasą ṭunḍuro *otaeme* (or *otaaiɳame).*

ota-n rflx. v., same meaning.

ota-ǫ p.v., corresp. meaning.

o-n-ota vrb. n., the length or effectiveness or this pressure : aiɳ ląkeḍ darudo *onotae* otakeda, miado kā eklalena.

5⁰ I. sbst., the act of pressing down the handle of the plough or levelling plank more than at ordinary times.

II. trs. and intrs., to press down as described : kaṛăba *otaepe ;* neta *otaepe.*

ota-n rflx. v., same meaning : kaṛăba *otanpe ;* neta *otanpe.*

ota-ǫ p.v., prsl. or imprsl., corresp. meaning : kaṛăba oṛǫ karaḍanḍi *otaoa ;* neta *otaǫka.*

o-n-ota vrb. n., the amount of this pressure : ɛītanre *onotae* otalą uṛikiɳa kakiɳa taŭĭdaṛileka gaðjana, he pressed so much on the handle of the plough that the team could not draw so deep a furrow.

6⁰ *ota-n* rflx. v., syn. of *otaḍaṛin.*

7⁰ I. sbst., a daub giving the im-

press of the hand : nea okoeą *ota ?* maparaŋge ganda lelǫtana, the impress of whose hand is this ? The fingers seem to be long.

II. trs , to daub smth. with the impress of the hand · tīre seaĭ lagaŏnjanci pacĭriree *otakeda*, he impressed his hand with ink on the wall.

ota-n rflx. v., same meaning : seaĭto pacĭriree *otanjana.*

ota-ǫ p. v., corresp. meaning.

o-n-ota vrb. n., the number of such impressions : tī seaĭnjanci honko pacĭriro *onotako* otakeda, soben muli lelbaŗaǫtana.

8⁰ syn. of *ţēp*, I. sbst., a thumb-mark : ol ituankoądo en kagajre onol sahi meną, aḍ olįkā ituankoą *ota* meną.

II. trs., (1) to sign with one's thumb-mark : ne kagaj *otatam*, oltedo kaŋ sahidaŗia. (2) to use a certain ink in putting one's thumb-mark : ne kagajre cilkan seaĭle *otaea ?*

III. trs. caus., to make smb. put his thumb-mark : sukutegee otakeda moţaĭte kale *otakįa*, he put his thumb-mark willingly, we did not force him to do it.

IV. intrs., to put one's thumb-mark : ne kagajre sobenko *otaepe.*

ota-n rflx. v., same meaning : ituankodo olte sahiĭpe, kā ituanko *otanka.*

ota-ǫ p. v. (1) meanings corresp. to the trs. and trs. caus. : ne tamasuk *otaǫka* ; ne tamasukre hendo seaĭ *otaakana ;* moţaĭte kae *otalena*, mendo sukutee sahiakada. (2) imprsl., of a thumb-mark, to be put : ne kagajre apitą *otaakana.*

o-n-ota vrb. n., the number of thumb-marks : *onotako* otakeda, ne kagaj poręgiŗiakana.

9⁰ of cats, tigers, etc. I. sbst., the act of pouncing upon and pressing down with the forepaws : *otate* miaḍ cuţu pusi goǫkja.

II. trs., to pounce upon a man or animal and press him down with the forepaws : miaḍ uŗitale kula *otakįa.*

ota-n rflx. v., same meaning : pusido oekanjĭ *otantana*, kaţea oi cuţu ?

ota-ǫ p. v., corresp. meaning.

o-n-ota vrb. n., the number of such attacks : kulado *onotae* otakeḍkoa, miḍ pīţre no haturen iralia uŗiko goǫana.

10⁰ with *kuŗi* as d. o., I. sbst., rape : kuŗi *otarǫle* bicārkena, otakeni môŗêhisi ţakale uŗuŋkja, soben otee bandarkeda : okoe oŗǫ enkanjĭ bilkaaia ? We judged a case of rape and fined the culprit a hundred rupees ; he had to mortgage all his fields, but who can show mercy to such a man ?

II. trs., to violate : dōakan kuŗiĭ *otakįa*, enamentee mągoǫjana, he violated a married woman, the husband killed him with his axe.

ota-n rflx. v., same meaning : kuŗi *otan* hoŗoko puŗąsako mągojoa.

ota-ǫ p. v., to be violated : hola ne kuŗi *otalena*, enarą iralia hatuto tisiŋ bicāŗǫtana.

11⁰ fig., trs., of a sickness, to keep smb. in bed : apimā rua (or rua

apimūe) *otakiṇa.*

ota-ǫ p. v., corresp. meaning: ruate apimūe *otalena.*

12⁰ trs., of a man to grapple with smb.: eperaṇeperaṇlǫ rēse maraṇjanci barhoṛotekiṇ *otakiṇa.* N. B. In this meaning a woman would say *opotakiṇa.*

ota-n rflx. v., same meaning: bar hoṛodo iniṇ aloben *otana.*

o-p-ota repr. v., (1) of people, to wrestle or to fight hand to hand; of bears, monkeys, dogs, field-crickets, to fight with the forepaws: eenaṇmentekiṇ *opotatana?* setakiṇ *opotatana,* the two dogs fight standing on the hind legs. (2) trs., to start struggling with a woman. (3) trs. caus., to cause to wrestle or fight hand to hand: okoe *opotakeḍbena?* gapado mūlkiṇako *opotakiṇa,* to-morrow there will be a match between professional wrestlers. (4) sbst., a hand to hand fight; a wrestling: hola inkiṇare *opota* hobalena; aiṇlǫ *opotae* etǫkeda. N. B. The Missionaries call *gonoǫopota* the death-struggle, agony. This term is unintelligible to the Mundas and should be discarded; they say *akabakaŏ, gonoǫakabakaŏ, aṇgiḍtaṇgiḍ, daŏǫdaŏǫ,* etc. (5) adj., pugnacious, combative, liking to wrestle: nīdo kenṭeḍ *opota* honge.

ota-ǫ p. v., to be attacked or fought hand to hand: bar hoṛoteṇ *otajana,* enamente kaiṇ daṛijana.

o-n-ota vrb. n., the amount of wrestling; the severity of the struggle in a hand to hand fight: *onotakiṇ* otakia tisiṇjakeḍ hoṛŏmo hasująia, two men grappled with him so severely that his body is sore to this day.

13⁰ fig., trs., to call to account and punish: gaṇ buṛiam posoṛatana, hatuhagako *otamea,* thou persecutest a lonely old woman, the other people in the village will call thee to account before the panchayat.

ota-ǫ p. v., corresp. meaning: begūri kamirika jimidārko sarkārteko *otajana,* the landlords who imposed forced labour have been punished by Government.

14⁰ fig., to prosecute; to make a lawsuit against smb.: ote muka dipili Jateren munḍa goṭa hatuteko *otakia,* mendo kāgeko daṛiąia.

o-p-ota repr. v., to have a lawsuit with each other: simanṛako *opotatana.*

ota-ǫ p. v., to be prosecuted: birmente goṭa hatutee *otalena.*

15⁰ I. sbst., a measure of length equal to the breadth of the palm of the hand: aĭńą *otado* huṛiṇgea, amą *otate* jokaǫka.

II. trs., (1) to measure with the breadth of the palm of one's hand: sutam môṛêsa *otaeme,* ente bademe; ne daru puṛą alom mukaea, apisa mukakeate misa *otaeme;* ne soṭa *otaeme* cimin jiliṇa, measure this stick in palms to see how long it is. (2) with a cardinal nl. as prefix, to make smth. a certain number of palms long: ne daru *môṛêotaeme.* (3) with a distributive nl. as prefix, to make each object a certain number of palms long: aṛăkaṭaṛą ṭoṭuṛiko puṛą alom jiliṇea, *mimiḍotaeme,* do

not make the joints of the rafters too long, make them each a palm long.

III. intrs., to measure in palms: apisa mukakeate *otaeme.*

ota-n rflx. v., same meaning: barsa mukanme, misa *otanme,* make it two cubits and a palm long.

ota-ę p. v., meanings corresp. to the trs.: barsa mukajante ne lija misa *otalena ; midotaqka ; mimidotaqka.*

16⁰ intrs. imprsl., with inserted prsl. prn., occurs in the sentence pīṭte *otakja* (or orękja, laṭikja, haḅkja, orkja), he went to the market, (said in anger).

ota-aun syn. of *heṭoaun* rflx. v., to come this way on all fours in a sitting posture.

ota-baṭi (1) trs., to grapple and throw down; to throw in wrestling. (2) fig., of a sickness, to confine smb. to bed: holado rua *otabaṭikjńa.* (3) of wind and rain, to lay stems flat on the ground without uprooting: holara hoĕo babakotalee *otabaṭikeda.*

otabaṭi-ę p. v., corresp. meanings.

ota-biriden rflx. v., (1) to get up by leaning on the palms of the hands. (2) in jest or displeasure, to get up: tala tikine *otabiridenjana.*

ota-capu 1⁰ I. trs., to jerk about excitedly both hands together, trying to catch smth. (fish, rats, mice) under them: puḍcuken kaṭea uṛunlena, *otacapukjaiṇ* mendo kaiṇ saḅdaṛijana; miaḍ hai da atomreṇ namlja, *otacapuilqdo* (or *otaicapuilqdo*) da talatee puṇukaŏnjana.

otacapu-n rflx. v., same meaning: cekanjm *otacapuntana,* cuṭu ci kaṭea?

otacapu-ę p. v., corresp. meaning: miaḍ kaṭea neṭaree *otacapulena,* here a rat was grappled at.

II. adv., with or without the afxs. *ange, ge, ŋge, tan, tange,* modifying *saḳ, rika, rikan, lelę.*

2⁰ fig., I. sbst., the necessity of trying in a hurry to prepare things: *otacapurebu* ṭogoa.

II. trs. or intrs., to try in a hurry and gather, or do, smth. urgently needed: keṛa goçjanci eṭąni kiriṇmente ṭakae *otacapujada,* rokado namoa ci! ḍanḍekjńakoiṇ *otacapukeda,* nekaiṇ gunaea mente okoe oŗę ṭaka hunḍiaką, they fined me and I tried hurriedly to get the money together, nobody of course keeps a sum ready for such emergencies.

III. trs. caus., to put smb. in the necessity of trying hurriedly and gathering or doing things: Racite alope *otacapuia,* oŗąre jetaną banoa, okoṭąēte caňlidāli oŗę sunumbuluṇ namkeḍtee idijoma? Do not send him of a sudden to Ranchi, he has nothing in his house; from where is he to get provisions for the road? hela poncoko, alope *otacapuiña,* ḍanḍe ome ṭaka nammente moḍpīṭrą din omaiṇpe, jaminiiṇ namakąia, I beg of you, panches, do not make me pay in a hurry what I have not at hand, grant me a week to get the money for the fine, I have someone who stands security.

otacapu-n rflx. v., (1) same meaning

as the trs.: tisiṇdo ţakamenteko *otacapuntana*, roka ci bala namoa? (2) to put oneself in this necessity: kajiaĕarlenako, akoge *otacapunjanam* cekakoa? They were warned in time and did not prepare things; whatever more could one do for them?

otacapu-ɣ p. v., (1) of things, to be gathered as described. (2) of people, to get into this necessity: nāēte batako namajaṭṛiǫka, kāre oṛą utûṛûĭ dipĭlibu *otacapuua*; sīajaṭṛiĭpe, kāre herǫdinpe *otacapuua*, plough the fields in advance, otherwise, when the time comes, you will be in straits to prepare them for sowing.

ota-caṛu I. sbst., the act of sowing fields ploughed hurriedly: nekan *otacaṛu* bar sirma hobajana.

II. trs. or intrs., to sow thus: goţa jeţe daruĭ haḍkena, soben loĕoṇakoe (or babae) *otacaṛukeda*; *otacaṛujadae*.

otacaṛu-n rflx. v., same meaning: rabaṇāte goţa jeţe ţakae harjana, nāḍo soben loĕoṇakoe *otacaṛuntana*.

otacaṛu-ɣ p. v., corresp. meaning: soben loĕoṇako (or soben loĕoṇakore baba) ne sĭrma *otacaṛulena*, enamente huṛiṇge hobajana.

III. adv., with or without the afxs. *ange*, *ge*, *ɣge*, *tan*, *tange*, modifying *rika*, *acăṛa*, *her*.

ota-cepeḍ trs., to flatten by pressing under the hand: miaḍ cuţuiṇ *otacepeḍlia*.

otaceped-ǫ p. v., to be thus flattened.

ota-daṛiṇ rflx. v., to lean, let oneself down or raise oneself, on the hands: kacim duḅsōjedaṛitana? oterem *otadaṛintana* (or *otantana*).

ota-idin syn. of *heţoidin*, rflx. v., to go away on all fours in a sitting posture.

ota-laţum trs., of wind and rain, to lay stems flat on the ground without uprooting: holaṛą hoĕo babakoe *otalaţumkeda*.

otalaţum-ǫ p. v., corresp. meaning.

ota-poţom trs., of a roof and the like, falling down, to bury smb. or smth.; of a creeper, to grow over and bury a plant: oṛą *otapoţomkeḍkoa*; pabita gaci saṇganûṛî *otapoţomakada*.

otapoţom-ǫ p. v., corresp. meaning.

ota-puţuṛa trs., (1) syn. of *otapoţom*. (2) to press down with the hands smb. who lies or sits under a cloth, a mat, etc.

otaputuṛa-ǫ p. v., corresp. meanings.

ote 1⁰ sbst., the face or solid part of the earth: *otere* lelǫtan soben jinjontuko oṛǫ siṇsanḍom tasaḍruṛą, oṛǫ dąren haibiṇ, aḍ hoĕore apirtan cêṛêcipuruḍ, oṛǫ sirmaren siṇgicanḍuipilko musiṇądin banǫcabaoa.

ote-ǫ p. v., to become a solid part of the earth: otedisumdo puraţe dą esĕrakada, huṛiṇge *oteakana*, the greater part of the earth is occupied by water, little of it is solid surface.

2⁰ I. sbst., the ground: miḍ hoṛodo *otereǫ* lellia, bar hoṛo darurekiṇ taĭkena; parkomrem gitia ci *otere*? Wilt thou sleep on the bed or on the ground? enkage *otereǫ* gitia, I shall sleep on the bare ground; kepeseḍkodo macareko taĭkena ci

otere ? The hunters waiting for the game, were they on a scaffolding or on the ground?

II. trs., to lay or put on the ground or on the bare ground: ne hondo ciąpe *otekĭa ?* paţire gitiţaipe; bakăsam *otekeda* cim kotąkeda? Didst thou put the box on the ground, or where didst thou put it?

III. intrs., (1) in the df. prst., to lie with part of the body on the bare ground: paţi huriuge cakara, kaţasąiŋ *otetana* (or oteǫtana). (2) imprsl., with inserted prsl. prn., same meaning: kaţasą *otejaḍmercdo* jān seredpaţi biljoreneme, if thou find that thy feet lie on the bare ground, spread a piece of torn mat in prolongation of the mat.

ote-n rflx. v., (1) to lie on the ground: gitiḍipĭli macare kā soaḅjanko *otenjana.* (2) to lie on the bare ground: paţiregele gitiḍja ne hon, nāgee *otenjana.* (3) to choose to remain on the ground: nīdo kenţeḍ boro horoge, aţadubre ciulaŏ kae *otena.*

ote-ǫ p. v., (1) to be put or laid on the ground or on the bare ground: en hondo alokae *oteǫ,* ote aliakanae ruaakange. (2) to lie with part of the body on the bare ground: ne paţireŋ *oteoa,* cakarteą bilaiŋpe, if I lie on this mat I shall be partly on the bare ground, spread me out a broad one.

o-n-ote vrb. n., the degree to which part of the body lies on the ground: *onoteŋ* otejana, maĕaŋāte cetansą bāri paţireŋ gitiḍkena.

otetc adv., on foot, without a conveyance: *otetee* hijuḍlena ci sadomte?

3⁰ I. sbst., the floor of a house. (In the houses of the Mundas the floor is always of beaten mud): ne oṛąrą *ote* aligea, the floor of this house is damp.

II. trs., to fit a house with a floor: pacĭri tearkeḍte bitardo salaŋgigebu *oteea,* kuṇḍamsą enkage taĭnka, when the walls are ready, let us fit the interior with a raised floor, and let the ground outside remain as it is.

III. intrs., to make a floor: oṛąrepe *otekeda* ci aŭrige?

ote-n rflx. v., to fit one's house with a floor of a certain description: adiŋ būripe somtada saṛesądo hakaḍ-ḍokeḍtanpe *otenjana,* you have levelled only the inner room, in the outer room you have made a floor with protuberances and depressions.

ote-ǫ p. v., to be fitted with a floor: en baŋgalado belaĭt hasate *oteakana,* that bungalow has a cemented floor.

4⁰ I. sbst., cultivated ground, a field: ne hoṛoą *ote* kūḅ menąą.

II. adj., with *hoṛo* (1) syn. of *otean hoṛo, otetcn hoṛo,* and of the prnl. nouns *oteaṇi, otetcṇi,* a man possessing fields: nīdo kūḅ *ote* hoṛoge. (2) a cultivator: saharredo *ote* hoṛoko huṛiuŋgea, bepārko aḍ nukuriko puruąjana.

III. trs., (1) to grant arable land: ne raĭti isupe *otekĭa.* (2) sometimes, to make into fields: goţa gaṛako *otejada,* they make fields all over the stream.

IV. intrs., to acquire or make few or many fields: ne disumre kūḅpe

otekeda.

ote-n rflx. v., same meaning: kūḫpe *otenjana,* moḍ sirmaṛa kîti bar sirmape jomea, you are rich in fields, you can live two years on one crop.

ote-ǫ p. v., (1) to be converted into fields; ne disum kūḫ *oteakana.* (2) imprsl., of fields, to be made: ne disumre kūḫ *oteakana.* (3) to acquire fields: ne disumre kūḫpe *oteakana.* (4) to receive arable ground: ne disumre raĭtiko kūḫko *olejana.*

o-n-ote vrb. n., the number of fields acquired or made: onoteko *otekeda,* upunia poṭomdo hertege cabaoa; *onote* oteepe, ne gaṛa cabantarǫka.

5⁰ I. sbst., the ground under water, the bottom of a pit or precipice: dą talareṇ tiṇgukena mendo *ote* kaiṇ tebąlą, I held myself erect in the middle of the water, but could not touch the bottom; huaṇaree uĭųlena, *ote* tebąjanlǫgee goǫjana, he fell into a precipice and was killed when he reached the bottom.

II. adj. with *dǫ,* shallow water, such that it does not reach up to the mouth of one standing on the bottom: ne ḍoba nesądo *otegea,* latarsą ikira.

ote-ǫ p. v., of water, to get or prove shallow: ne ḍoba nesądo *oteakana.*

6⁰ I. sbst., the skin actually under a man's hair or under the shaggy or woolly hair of an animal: ūḫre ṭunḍaṇbaṛatan siku lelkĭci, ne honą bǫiṇ goselą, apia sikuko *otereṇ* namkeḍkoa, having seen a louse crawling on the hair of this boy, I searched for lice on his skin and found three; buṛiiṇ mąkena, ūḫrege kapi ṭekaḍjana, *ote* kaiṇ gaŏkĭa, I struck a bear with my axe, its hair deadened the stroke and I did not wound it.

II. trs., syn. of *henḍer, herkenḍa,* to crop the hair closely: okoe laṭaḫkena? pųrągee *otekeḍma,* who cropped thy hair? He did it too closely.

ote-n rflx. v., also *oterikan,* to let one's hair be closely cropped: laṭaḫdoiṇ laṭaḫrikana, mendo inĭleka kaiṇ *otena.*

III. adv., with the afxs. *ange, ge, ǫge,* modifying *laṭaḫ, rika, lelǫ.*

ote-agia-janum syn. of *buruagia-janum, oteseṇgelsui, burusenggelsui,* sbst., Lepidagathis Hamiltoniana, Wall.; Acanthaceae. See under *agiajanum.*

ote-armu *fi de* Haines, sbst., Clausena excavata, Burm.; Rutaceae,—a strongly scented undershrub with annual branches 1½-2′ long from a perennial rootstock, alternate many-foliolate leaves and terminal panicles of green flowers with 8 yellow stamens.

ote-asandu syn. of *otekimbakom.*

ote-baraṇgu Has. (1) syn. of *baraṇgubā* Nag. (2) syn. of *piṭi-baraṇgu.*

Ote-baṛām, Ote-beṛām syn. of *Boṛobhunji, Rōgoboṇga.* See under *Baṛām.*

ote-bir Nag. syn. of *otesahan.*

ote-calų syn. of *horacalų.*

ote-camba *fide* Haines, syn. of *horacalų.*

ote-caṁpa-bā sbst., Kaempferia rotunda, Linn.; Scitamineae,—a stemless tuberous herb with petioled erect leaves 1′ long, 3-4″ broad, not appearing before the flowering is over; and a short scape with from four to six very large, fragrant and white, sessile flowers.

ote-carpaṇḍa syn. of *horacalu*.

ote-cam, ripi-cam *fide* Haines, syn. of *ripsidaru*, sbst., Streblus asper, Lour.; Urticaceae,—a small tree, with alternate, penninerved, slightly toothed, obovate leaves, 2-4″ long, very scabrid both sides; male flowers in axillary peduncled spikes; axillary, bracteate, often solitary, female flowers.

ote-disum sbst., (1) the earth: *otedisum* isu sarkārkore haṭiṇakana, the earth is divided under many Governments. (2) the people living on the earth: kaljūgre *otedisum* bagāṛaŏjana, puraṇ hoṛokore bisūās kā dŏdaṛioa, in this bad age the condition of men on earth is spoiled, there are many people whom one cannot trust.

ote-ekāla sbst., an earthquake.

ote-eteke syn. of *etetgaṛa*.

ote-hajam sbst., Acorus calamus, Linn.; Orontiaceae,—the Sweet-flag, a perennial semi-aquatic herb with thick rhizome; erect sword-shaped leaves, 2-3′ long; a thick leaf-like stalk, 1′ long, surmounted by a spadix, 2-3″ long, which is covered with thick-set pale-green flowers, fragrant when bruised. The rhizomes are ground and applied to the cranial suture of feverish babies.

ote-hasa Nag. Has. syn. of *otesahan*.

ote-jŏ (1) syn. of *horacalu*. (2) sbst., a kind of globular growth with milky juice, often the size of a hockey-ball, found especially in white-ant nests or rice field embankments, and used to reduce swellings and to promote the secretion of milk.

ote-kakāru syn. of *birkakāru*.

ote-kaṇṭaṛa Has. syn. of *cinibuṭa*.

ote-kimbakom syn. of *oteasandu*, sbst., Careya herbacea, Roxb.; Myrtaceae,—an undershrub with perennial woody rootstock and annual shoots. A cordage made of the bark was used formerly, like that made of the Careya arborea bark, as a slow match for matchlock guns. The root is used, but only in summer, to poison fish. In any kind of rheumatism it is used both internally and externally, ground with roots of *horacalu* and of *birade*. This treatment takes 5-7 days.

ote-lidir Nag. syn. of *oteekāla*, sbst., an earthquake: maha *otolidir* huilena.

ote-malhan Nag. **ote-manal** Has. syn. of *dikumanal* Has. sbst., Phaseolus vulgaris, Linn.; Papilionaceae,—the dwarf French bean.

ote-masuria syn. of *pirimasuria* sbst., Cassia pumila, Linn.; Caesalpiniae,—a low prostrate undershrub with pinnate leaves and numerous, small, narrow, close-set leaflets.

ote-meral syn. of *pirimeral* sbst., (1) Phyllanthus simplex, Retz;

Euphorbiaceae,—a prostrate or subercct annual herb with narrow, alternate leaves ⅓-1″ long. (2) syn. of *muṛkoṇ kanṭaṛa.*

ote-murud sbst., Flemingia nana, Roxb; Papilionaceae,—a dwarf undershrub, 1′ high, with perennial rootstock; 3-foliate leaves; large, long-petioled leaflets and small reddish flowers in dense racemes shooting out before the leaves.

ote-najom syn. of *horacalų.*

ote-peaṇgu or *ḍalipeaṇgu*, poetical syn. of *peaṇgu* sbst, Chrysanthellum indicum DC.; Compositae:

Bābaraṇgu baraṇguna, kuṛikiṇ,
Otepeaṇgu peaṇgu;
Kaḍsomben tegaeana, kuṛikiṇ,
Bababen tegaea.
Bababārea, maĭ, rasika,
Kaḍsombārea, maĭ, caĕla;
Kaḍsomben tegaeana, kuṛikiṇ,
Bababen tegaea.
Jomḍilḍiltare, maĭ, rasika,
Lijąkiciritare, maĭ, caĕla;
Kaḍsomben tegaeana, kuṛikiṇ,
Bababen tegaca.

O girls, searching for *baraṇgu* and *peaṇgu* flowers, you both trample on the rice plants and on the cotton plants. Remember, girls, that pleasure and fun depend on the rice and cotton crops. You cannot find pleasure on an empty stomach; you cannot make fun without a decent cloth; and you trample on the rice plants and on the cotton plants!

ote-ponami Has. Nag. **ote-punami** Nag. I. sbst., the day of the full moon, in entrd. to *sirmaponami* the day before: tisiṇ *oteponami* ci gapa? kaiṇ lelkena, udubaiṇme.

II. adj., (1) with *din*, *hulaṇ*, same meaning: *oteponami* hulaṇ hola taĭkena. (2) with *canḍų*, the moon on the day it is full: *oteponami* canḍų hola kacim lellja?

III. trs., to do smth. on the day of the full moon: pāgudo dikuko sidahulaṇea, mendo Muṇḍako *oteponamiṫa*, the Hindus cut the tree of the *pāgu* feast on the eve, the Mundas cut it on the day of the full moon.

IV. intrs., (1) imprsl., in the df. prst., to be the day of the full moon: tisiṇ *oteponamitana* cimaḍ, oṛo gaṛikaḍ enaṇ muṇḍioa, I think it is full moon to-day, we shall see after a while. (2) prsl., of the moon to rise full: canḍųdo tisiṇe *oteponamia.*

oteponami-n rflx. v., (1) same as the trs.: pāgu mądole *oteponamina*, dikukoleka sidahulaṇ kaleą. (2) of the moon to rise full: tisiṇe *oteponamina*; tisiṇ canḍų *oteponamina.*

oteponami-o p. v., (1) to be done on the day of the full moon: okooko hature sidahulaṇ jaṛapāgu magoa, mendo edelpāgu mą *oteponamioa*, in some villages on the *pāgu* feast the castor-oil plant is cut on the eve, but the silk-cotton tree is cut on the day of the full moon. (2) prsl. or imprsl., of the moon to become or rise full: tisiṇe *oteponamioa*; tisiṇ canḍų *oteponamioa*; tisiṇ *oteponamioa.*

V. adv., with the afxs. *re*, *hulaṇre*, *hulaṇre*, on the day of the full moon; *oteponamiḫulaṇ* hijųme;

oteponamire pāgule mąkeda.

ote-sahan Nag. **ote-sāu** Has. syn. of *otebir* Nag. *otehasa* Has. I. sbst., landed property of a ryot, bhunyar or khuntkattidar, in cntrd. to *hatudisum, jimijaga*, landed property of a bhunyar or khuntkattidar : ne Taṛūkuą *otesahan* ne disumre banoa. II. adj., also *otesahanan*, (1) with *hoṛo* syn. of the prnl. noun *otesahannį*, (*a*) a man with landed property : kūḅ *otesān* hoṛotąreko (or *otesāntąreko, otesānnį!ąreko*) goṇakąia ; otesāndoe *otesānana* mendo kaṭatīgetae banoa, he has fields and jungle enough, but he has neither capital, nor cattle, nor implements to work them. (*b*) a cultivator : nīdo *otesānnį* ci bepārnį ? lekadąkeḍ sirmado kamire *otesānko* rabaloa oṛọ babaoko tākoea, when rain comes as usual, cultivators have easy work and get a good crop of rice. (2) with *oṛą*, a family with landed property : *otesān* oṛąreko goṇatąia. Also used as adj. noun : *otesānreko* goṇatąia. (3) with *kami*, cultivation.

II. trs., to grant landed property : ne raĭti isupe *otesānkįa*.

III. intrs., (1) to acquire landed property : kūḅko *otesānakada*. (2) to cultivate : otesān banoa cim *otesāntana ?* ne disumre apisirmaiṇ *otesānkeda*, mendo jeṭan barakaĭti kā hobajana.

otesahan-en rflx. v., same meanings : kiriṇakiriṇte kūbe *otesānenjana ;* hagape saṇgia, miḍ hoṛo *otesānenka*, tarako nukuripe.

otesahan-ọ p.v., (1) to receive landed property : api hoṛokore ne raĭti puṛą *otesānakana*, of the three ryots in this village, this one was granted the most landed property. (2) imprsl., (a) of landed property, to be acquired : kiriṇakiriṇte aminaṇ *otesānakana* ci raĭtite ? (b) of cultivation, to take place : Asāmredo *otesāṇọtana* ci bagānre bārim kamitana ? Art thou a cultivator in Assam or dost thou work only in the tea plantations ?

ote-seṇgel-sui syn. of *oteagiajanum*.

ote-sirma syn. of *ote aḍ sirma*, sbst. the earth and the sky, heaven and earth : *otesirma* begar kunṭato ṭekaðakana, heaven and earth stand by themselves without any prop or support. Note the sayings : *otesirmae* rimbiltada, the clouds overspread the whole sky ; ragosa *otesirmae* cābaujada, the ogre comes on opening a mouth that reaches the earth below and the sky above ; lāɣreṇge dątetaṇte *otesirmaiṇ* cāḅbaṛajaḍ dipĭli, jā peṭọ loa, jā keṛaoṛadągeṇ tubidonjan solkanjana, in the excess of my hunger and thirst, I ate whatever unripe wild figs (or other fruit) I could find, and drunk whatever water I could find, even that in which buffaloes had wallowed ; riṇgasirma hoṛoko *otesirmako* cāḅbaṛakeda, goḡjanį goḡjana, bancaŏjanį bancaŏjana, in the famine year people suffered terribly, some died, some survived ; *otesirmam* saṇgilere kam bancaŏoa, amą guna enką, thy fault is such that thou wilt find no pity and nohelp, whether

thou turn to men or turn to Singbonga ; *otesirma* dâṛâireo kae namoa, search heaven and earth, thou wilt not find him, (i.e., he is dead).

ote-sokoč syn. of *nâṛtsokoč, piṛisokoč, cuṭulutur*, sbst., Crotalaria prostrata, Roxb. ; Papilionaceae,—a diffuse herb with slender stems, yellow flowers and turgid pods.

ote-tirie Nag. syn. of *piṛiependom* Has. sbst., Peucedanum Dhana, Ham. ; Umbelliferae,—a glabrous herb, ½-2′ high, with 1-3-pinnate leaves ; flowers in compound umbels with many rays ; and large, much compressed, wide-winged fruit.

ote-tupuḍ sbst., a white worm, ½″ long, living in a little gallery near the surface of the ground, and coming to bite people in contact with the orifice. They are seen occasionally to crawl about, and this is believed to portend the arrival of guests.

ote-uḍ sbst., an edible mushroom so called.

otoŋa 1° I. sbst., also *onotoŋ*, the first place in following physically : upun hoṛoako, Mangra sĕarakada, iniŋ *otoŋre* Soma senakada, they are four, Mangra walks first, next comes Soma.

II. trs., (1) to follow smb. physically : seta *otoŋkeḍlea*, the dog followed us. (2) to follow an object in motion, either on foot or in a conveyance : aĭńŋ gaṛi *otoŋeme*, follow my cart.(or, drive thy cart behind mine) ; cekanam kamikena —Rōṛo muṭuin *otoŋkeda*, what work hast thou been doing ?—I have followed the log of dry wood, i.e., I have been ploughing ; cekan kamitem asultana ?—Rōṛo muṭuin *otoŋtana*, what is thy livelihood ? —I am a cultivator. Note the saying : disunare haṭikuṭitekо asultana : Bangăliko kacaĭriko *otoŋtana* (or *otoŋentana*) bâṛîâko pīṭi, abudo rōṛo muṭu aḍ Biruṛukodo birko *otoŋtana*, in this country people get their living in various ways : the Bengalis follow the lawcourts (wherever a lawcourt is erected, there the Bengalis soon appear), the merchants follow the markets (they make the round of the markets), we walk behind the plough (or are cultivators), and the Birhors follow the forest (they go and fix their temporary residence wherever they find forest). (3) to go after a runaway : kuṛitaṇi nirjanae *otoŋkia*.

III. intrs., to follow physically : en hon pīṭitee *otoŋtana*, that child follows to the market.

otoŋ-en rflx. v., same meanings as the trs.: ne hon pīṭite alelŋe *otoŋentana*.

o-p-otoŋ recpr. v., (1) to follow one another : muṛko *opotoŋtana*. (2) to go together, one walking behind the other : kupulŋte kulgiakin *opotoŋjana*. (3) trs., to drive two conveyances one behind the other : gaṛi aloben pantiĭa, *opotoŋeben*. (4) sbst., the running away of a woman and the going after her of her husband : ne koṛakuṛikiŋ *opotoŋ* lelte baraŋsaṛenko asadigiṛijana,

otoŋ-e p. v., meanings corresp. to

the trs.: ne hoŋo *otoŋŋka*, hora kabu lolakada; kuŋi nirjanre apisae *otoŋjana*; Baŋgālikote kā *otoŋaŋan* kacaĭri kam namea; pīṭi bâŋîâkote *otoŋŋiana*.

o-n-otoŋ vrb. n.. (1) the extent of following: *onotoŋe* otoŋkiŋa, misa raṭi horare kae bīcinjana (or saŋginenjana), he followed him so closely that he never once lagged behind; gaŋi susunniŋdo *onotoŋko* otoŋkiŋa, soben racako puraŏkiŋa, they followed so long the man with the monkey show that they accompanied him to every courtyard; *onotoŋko* otoŋkiŋa, goṭa hatu honko iniloŋ pīṭitekoa, so many followed him, that the children of the whole village accompany him to the market. (2) the first place in following.

otoŋniŋ (*otoŋkiŋ*, *otoŋko*) noun of agency, one who follows physically.

2⁰ syn. of *kar*, connoting coupling, trs., of male animals, to follow or run after a female in the rutting season; holatŋēte en gaidoko *otoŋjŋia*.

otoŋ-en rflx. v., same meaning: sāndako tisiŋgapa baria gaikiŋko *otoŋentana*.

o-p-otoŋ (1) adj., of animals male and female, running after each other in the rutting season: *opotoŋ* uriko aleŋ surgunjako jomkeda. (2) sbst., the rutting time of animals: pusikoŋ *opotoŋ* tebŋakana, modnidage gondorgondorlena, the rutting time of cats has come, there was caterwauling the whole night.

otoŋ-o p. v., of a she-animal, to be thus run after; ne gai *otoŋakana*, ne sirmadoe uĭŋjoma.

o-n-otoŋ vrb. n., the extent of this running after: en gaido *onotoŋko* otoŋkiŋa, modpīṭireo kako hokaliŋa.

3⁰ I. sbst., also *onotoŋ*, succession: nīŋ *otoŋre* rajaŋniŋdo okoe? aeŋ koṛahonkodo baŋkoa, who will be king after him? He has no sons.

II. trs., to succeed smb.: rajado hudare maraŋ hon *otoŋia*.

otoŋ-en rflx. v., same meaning: raja, mundŋa, mâṛâki oṛo pâṛâ emaŋkoŋ maraŋ koṛahongee *otoŋena*, it is the eldest son who succeeds a king, a village chief, a manki, a pahan, and the like.

o-p-otoŋ recpr. v., to succeed each other: upun hoŋo honko galeŋ kako haŋamlena, mundŋa hudare hageako *opotoŋjana*, none of the sons reached old age, they became chiefs of the village one after the other.

otoŋ-o p. v., to be succeeded: rajako goeŋjanre maraŋ koṛahonte hudareko *otoŋoa*, when a king dies, he is succeeded by his eldest son.

o-n-otoŋ vrb. n., succession.

otoŋniŋ noun of agency, a successor.

4⁰ trs., physically to follow smb.'s track: siliŋ tuĭŋakana, dola maĕombu *otoŋea*, the deer has been hit by an arrow, come let us follow the traces of its blood: tuĭŋakan siliŋ maĕomle *otoŋiana*.

otoŋ-en rflx. v., same meaning: dola tuĭŋakan siliŋ maĕombu *otoŋena*.

otoŋ-o p. v., corresp. meaning: mar, tuĭŋakan siliŋ maĕom *otoŋoka*, goĕakanjŋabu namia, polŏto jīoŋaregee ŋoakana.

o-n-otoŋ vrb. n., the extent to which

a track is followed : tuĭŋakan silibą maĕomdo *onotoŋle* otoŋkeda, aür namijakeḳ hokage kale hokakeda.

5⁰ trs., to follow a road : ne horage *otoŋeme*, kam adoa, miaḍge horaakana, ţekān hatutegee idima, follow this road, thou canst not go astray. the road does not branch off, it will lead thee straight to the village ; Ḍolḍą horale *otoŋkena*, do galtite eţą horale saḅtada, okosąte senruaṛere baioa ? We followed the Dolda road and by mistake left it taking another, in what direction ought we to turn and walk ?

otoŋ-en rflx. v., same meaning : apia hora lelǫtana, oko hora *otoŋere* Soĕkole namea ? There are three roads, which one must we follow to reach Soeko ?

otoŋ-ǫ p. v., corresp. meaning : nęl ne hora *otoŋǫka*, Soĕko hatu talaregee tebąpea, look ! let this road be followed, it will lead you to the middle of Soeko village.

6⁰ trs., in digging, to follow up a fibrous root leading to a tuber, or a passage leading to a field rat's nest : guṛukole urkena, baria unḍule *otoŋlą*, miaḍle bagekeda ; puraḡeko unḍukeda, guṛuko kale *otoŋkeḍkoa* (or *otoŋdaṛiaḍkoa*) ; cenagoroḍ, ḍunḍiḍ oṛo onotoŋsanga urtanre bǫ̈tąëte ganḍe rēḍko *otoŋea*, ente huṛiŋ sanginre dá namoa.

otoŋ-en rflx. v., same meaning : cenagoroḍ urtanre ganḍe rēḍko *otoŋena*.

otoŋ-ǫ p. v., corresp. meaning : ciminaŋ guṛuunḍu *otoŋlena* ?

o-n-otoŋ vrb. n., the number of roots or passages thus followed up : *onotoŋ* otoŋepe, miaḍ raţi guṛuunḍu alope bageea.

7⁰ trs., to follow smb.'s advice : inią kaji alope *otoŋa*, maskilrepe ţogoa.

otoŋ-en rflx. v., same meaning : aĭńą kaji *otoŋenpe*, ento oṛą baire purą ţakatape kā senoa.

otoŋ-ǫ p. v., corresp. meaning : ḍonḍo ˀhoṛokoą kaji purąsa aloka *otoŋǫ*.

8⁰ trs. or intrs., (1) to follow the lead or example of another : lijądo (or lijąredo) dhani hoṛoko alom *otoŋkoa* (or *otoŋa*), do not imitate the rich in their dress. (2) to synchronize one's action with that of another : magepe sidaea ci Kristānkoą jonomporobpe *otoŋea* (or *otoŋa*) ? Will you hold the mage feast before or make it coincide with the Christmas of the Christians ?

otoŋ-en rflx. v., same meanings : lijąkicirido dhanikom *otoŋentana*, kamisądo banǫ, thou dressest like a rich man, but art a lazy fellow ; kabu bāaĕarena, Kristānkobu *otoŋena*, inkuą porobo tebątaṅa, let us not hold the flower feast before, let us conform ourselves to the Christians, they also will have a feast shortly.

otoŋ-ǫ p. v., corresp. meanings : kā raŋgaakan lijągeŋ kiriŋea, apedope *toŋoa* ci ? lą̈ĭkutamteŋ haĕbaĕtana, I am going to buy a plain cloth, cannot follow your example, I must think of my food ; magemente anaösirma Kristānkoge *otoŋǫtanz*, idare misao kale magejada.

o-n-otoŋ vrb. n., the extent of the corresp. acts: ne haturen daŋgaŗăko Maŋgărado *onotoŋko* otoŋjąia, oko rakam lija ini kiriŋjada ena sobenkorem lelca; *onotoŋle* otoŋkeḏkoa, môŗê sirma bitaŋe miado mage aḏ bā kale aĕartaĕomlą Kristānkoą porobāte.

9⁰ trs., to take physically after one's father or mother, or elder brother or sister: meḏmûâŗre aputee *otoŋkja*; ne hon meḏmûâŗdo aputeąe *otoŋkeda*, mendo bǫe gojajana, as for the face this boy resembles his father, but his head is pointed.

otoŋ-ǫ p. v., corresp. meaning: (1) ne honą salaŋgito aputc *otoŋjana*; ne honre aputeą salaŋgi *otoŋjana*. (2) same meaning as the trs.: ne hon salaŋgido aputegee *otoŋjana*.

10⁰ trs., to take morally after one's father, mother, elder brother or elder sister, by a certain habit: ne daŋgŗido eperaŋ (or eperaŋre) eŋgategee *otoŋkja*; ne daŋgŗi eŋgateą eperaŋe *otoŋjada*; landiado (or landiaredo) apumgem *otoŋtana*.

otoŋ-en rflx. v., same meaning: soben honko omǫre eŋgaapukiŋko *otoŋenjana*, nīdo cilkatee kuiljana? All his brothers and sisters are as generous as their parents, how did he turn out different? helana! nąre naminem eperaŋtana, buŗiaǫlǫdo eŋgamgem *otoŋena*, I say, girl, how thou quarrelst! When old thou wilt be just the same vixen as thy mother.

otoŋ-ǫ p. v., corresp. meaning: (1) eperaŋ aḏ kuṭure eŋgaapukiŋ *otoŋjana*, eŋ oŗąre bugin jagar aḏ oŋ ǫ kam namca; eŋ oŗąre eŋgaapukiŋą eperaŋ aḏ kuṭu *otoŋjana*. (2) same meaning as the trs.: soben honko eŋgateą jumbūŗi aḏ eperaŋko *otoŋjana*.

11⁰ trs., to take after one's father or or mother, elder brother or elder sister, in the tone of the voice, the manner of laughing, the gait, or other such peculiarities: ne hondo sen, landa oŗǫ duraŋaŗą raŋdo baŭ-teągee *otoŋea* (or *otoŋkeda*); sen landa, duraŋaraŋredo baŭtce *otoŋkja*.

otoŋ-en rflx. v., same meaning: ne hon landaredo eŋgatee *otoŋena*, she laughs just like her mother.

otoŋǫ p. v., corresp. meaning: senre apum kae *otoŋjana*, soben honko kobǫidijaḏlekape senea, apumdo kuŗam laṭiidijaḏleka senjade taĭkena.

12⁰ of fish and especially of migratory birds, trs., to follow a certain season, i.e., to appear or come with that season: kerkeṭako rabaŋko *otoŋa*, aḏ toaŭkodo jeṭe, miḏtąrege goṭa sirma kako taĭna, the butcher bird appears in the cold season and the kool in summer, they do not stay the whole year.

otoŋ-en rflx. v., same meaning: rabaŋ *otoŋen* cêŗêkoą ciminaŋ nutumem ituana?

otoŋ-ǫ p. v., of the appearance of a season, to be followed by the appearance of fish or of certain migratory birds: taramara cêŗêkote jeṭe!*otoŋoa*, taramarakote rabaŋ *otoŋoa*, mendo jargi otoŋ cêŗêko kaiŋ aṭăkarkoa; haikodo jargiko otoŋa; some birds come with the hot season, some with the cold, I do not know any that

come with the rains; but fish appear with the rainy season.

12⁰ trs., singing, to keep pace with the accompaniment or with the song or tone of another singer; accompanying a song with the drum, to keep pace with the song or with another drummer: aminaŋ alom duraŋsekeŗaea, amą rāŋ kaiŋ *otoŋdaŗiatana*; purą cetange duraŋdom rāŋea, kaiŋ *otoŋdaŗiq* (or *otoŋdaŗiama*); mârîŋqte rūĭme, kaiŋ *otoŋdaŗiamtana* (or amą kōdo kaiŋ *otoŋdaŗiatana*).

otoŋ-en rflx. v., same meaning: duraŋ oŗǫ rūre aiŋge *otoŋenme*, ente baraŋąrem khcaloa, conform thyself to my way of singing and beating the drum, then thou wilt become proficient in both.

otoŋ-ǫ p. v., corresp. meaning: duraŋ oŗǫ rūre aiŋge (or aĭńagą) *otoŋǫka*.

13⁰ in learning by rote, or sometimes at prayer, to repeat in turn what another says before: kanţāste ituntanre masăţarko *otoŋia* (or masăţarą kajiko *otoŋea*).

otoŋ-en rflx. v., same meaning: aiŋ sidaiŋ kajiĭa, ape *otoŋenpe*.

otoŋ-ǫ p. v., corresp. meaning: kanţāste ituntanre masăţar (or masăţarą kaji) *otoŋoa*.

14⁰ trs., ltly., to follow the plaintiff in a lawsuit, i.e., to defend oneself actively against him: mukudimare eimin jakede ăĕarbua *otoŋge* hobaca, jărîŗîkaŗikeate, however high he pushes the case, we must follow and defend ourselves, taking whatever loan is necessary to face the expenses; mukudimare kae *otoŋkeda*, he gave up defending his case.

otoŋ-en rflx. v., same meaning: dečaniredo kae *otoŋenajā*, purągeo reągętana.

otoŋ-ǫ p. v., of the plaintiff, to be actively opposed by the defendant: eiminsae nalăsikeda, iminsae *otoŋjana*.

15⁰ trs., of consequences, sicknesses, qualities, etc. (personified), to follow smb. as regards time, i.e., to continue with him: senǫjan riŋga *otoŋakaǫtegea*, the effects of the famine (poverty, debts, mortgages) are still with us; siţiarą kaţahasu haŗamǫ jakeǫ *otoŋjaǫńa*, the pain in the legs, that started when I was a child, has followed me to my old age; aputeą punji purą din kae *otoŋkoa*, purągeko ulampalama, the wealth left by their father will not last them long, they are spendthrifts; daŋgăŗarą peŗǫ purą din kae *otoŋbua*, the strength of our youth does not last long; amą landia gojǫjakeǫjąe *otoŋnea*, thy laziness will probably remain with thee until thou die; ne disumre ţǫlen lāĭhasu Asāmjakede *otoŋkia*, the stomachache he had here, followed him to Assam; ne gusţire tatakoāte laŋgan *otoŋjaǫkoa*, miǫ hoŗo banǫ miǫ hoŗore uŗuŋkatetana, rheumatism remains in this family since the grandfather's time, there is always at least one attacked by it; tatakoāte najombonga *otoŋteǫkoa*, tisiŋgapako uŗuŋgiŗîkia, from their grandfather's time a witch spirit remained with them, they have at last expelled

him.

otoŋa-ǫ p. v., corresp. meaning:

16⁰ trs., with a personified sbj., (1) to follow in consequence wilst the cause still subsist: pīṭiredo soben jome cīji riŋgae *otoŋa*, merom, uri, sim, emanko sasătaoa, at the market in times of famine all other eatables are dear, but meat and live stock are cheap; Phăransdisumre laṛaĭ sirmado isu cījra gonoŋ pīṭiro laṛaĭgee *otoŋkena*, during the European war many things in the market were dear in consequence; api hoṛo honkotae rōgoko *otoŋjana*, three of his children died in the epidemic. (2) also intrs. with ind. o., to happen similarly, but accidently, at the same time: ne sirmado ulikanṭaṛa soben riŋgagee *otoŋtana* (or *otoŋatana*, this year the fruit crop is as bad as the crop of field produce; gel sirma sidare soben jōdaru somaĕe *otoŋkena*, enaŋa api sirma taĕomte riŋgae ūṛakena, ten years ago all the fruit trees, by bearing plentifully, were conformtable to the bumper crop of field produce; three years later, again by bearing in profusion, they enable us to tide over a famine.

otoŋa-aṛăgu trs:, to follow downwards a man, animal or object in motion, a road or path, smb.'s track: dątetaŋkiŋci lōriŋ *otoŋaṛăguketa*.

otoŋaṛăgu-n rflx. v., same meaning.

otoŋaṛăgu-ų p. v., corresp. meaning.

otoŋa-au trs., to follow smb. or smth. coming this way: Samuĭ *otoŋauja ; sanḍake otoŋaujada*.

otoŋau-n rflx. v., same meaniug.

otoŋau-ų p. v., corresp. meaning.

otoŋa-baṛa trs., (1) to follow about: pīṭire sipaĭko *otoŋbaṛakia*. (2) to graze cattle or goats: hontekoṛa ciminaŋe maraŋa?—Meromkoe *otoŋbaṛakoa*, how old is his boy?—He herds the goats (i.e., he is from 7 to 12 years old).

otoŋbaṛa-n rflx. v., same meaning.

o-p-otoŋbaṛa, *otoŋba-p-aṛa*, *o-p-otoŋba-p-aṛa* repr. v., to follow each other about.

otoŋbaṛa-ǫ p. v., corresp. meaning.

otoŋa biur (1) syn. of *otoŋbaṛa*. (2) to follow around.

otoŋa-caba trs., in digging, to follow all roots, or rat holes, in cntrd. to *otoŋlunḍu*, which means to follow a root, or a rat hole till the end.

otoŋcaba-n rflx. v., same meaning.

otoŋcaba-ǫ p. v., corresp. meaning.

otoŋa-idi constructed like *otoŋau*, (1) to follow going away. (2) to continue following.

otoŋa-naka syn. of *lelnala*.

otoŋa-nam trs., to find smb. after following his track: tuĭŋakan silibḷe aḍḷa, mendo maĕom lelkeḍcile *otoŋnamkḷa*.

***otoŋa-nam** Has. syn. of *heraau*, *soṭaruaṛ* Nag. I. sbst., the first visit paid to a woman, by five or six of her relatives, two or three days after her marriage or, occasionally, only at a later date if a wish to this effect is expressed. During the day following her departure, her co-villagers get a feast, and the few relatives who follow her to her new home never start before this feast is over, and con-

sequently never reach the bridegroom's village before the feast he gives to his co-villagers is also over. They manage to reach at night and next day a goat is killed and a banquet offered them, to which the villagers are once more invited. On the morning after this feast they say good-bye and return home, presented with a leg of the goat and taking the bridesmaid back with them: *otoŋnamre* miaḍ meromko jomia; *otoŋnamŋa* jomnũ oko hulaŋ hobalena?

II. adj., with *hoṛoko*, syn. of the noun of agency *otoŋnamko*, the few relatives who pay this visit: *otoŋnam* hoṛokodo tisiŋaĩuḅko teḅaca; *otoŋnamko* cimin hoṛoa?

III. trs., thus to visit a newly married woman: ju, Maŋgri *otoŋnamipe*.

IV. intrs., to pay this kind of visit: tisiŋdole *otoŋnamlana*.

otoŋnam-en rflx. v., same meaning: ne sirma barsaiŋ *otoŋnamenjana*.

otoŋnam-ǫ p. v., of a woman, to be thus visited: Maŋgrido oko hulaŋe *otoŋnamlena?*

otoŋ-rakaḅ syn. of *ḍǫotoŋ* trs., to follow upwards a man, animal or object in motion, a road or path, smb.'s track.

otoŋrakaḅ-en rflx. v., same meaning.

otoŋrakaḅ-ǫ p. v., corresp. meaning.

otoŋ-saŋga var. of *onotoŋsaŋga*.

otoŋ-taḷom Nag. syn. of *otoŋtopol*.

otoŋ-topol (from *tol*, to tie) I. sbst., not used without the afxs. *re* or *te*, except when the adverbial phrase *en otoŋtopol* is used instead of *en otoŋtopolre*. (1) the walking one behind the other or in Indian file: pantiredo kã, *otoŋtopolreŋ* lelkeḍkoa, I saw them, not abreast, but in Indian file; aĩńą *otoŋtopolre* senjade taĩkena, he walked before me or at my back in Indian file; saŋgigeko senǫtana, *en otoŋtopolrege* Maŋgra menąia, they walk in Indian file, Mangra is amongst them (is in that Indian file). (2) of several people, the doing a certain action at successive times: musiŋtedo kã, *otoŋtopoltekiŋ* senǫjana, the two did not go the same day, they went on successive days; ale hature rõgo tǫlena, apute goǫjanci *en otoŋtopolrege* hontekoṛa goǫjana, there was an epidemic in our village, after the father had died the son also died in that succession of deaths, i.e., in the epidemic the son died soon after his father; apute niraulẹdei en *otoŋtopolrege* hontekoṛa niraulą, ente alelǫ gopoǫ hobajana, the father came running and shortly afterwards his son, then they fought with us. (3) syn. of *supuly* and *halojola* (like the latter of which it is constructed), he being about a year or a year and a half younger or older than another. N. B. (1) The cpd. *moḍoloŋtopol*, constructed like *otoŋtopol*, denotes immediate following in space or

time or, when referring to age, is the same as *otoṇtopol:* sanagigeko senoṭana, apuiaḷo *moḷotoṇtopolre* Managra menaia, they walk in Indian file, Managra is just in front of, or behind, my father. (2) Except in the 1st and 2nd meanings of the trs. and those corresp. in the p. v., the name of the person who follows or is followed in place, time or age, generally represented by the prsl. prns. *aiṇ, am, aḷ*, etc., may precede *otoṇtopol* and form with it a cpd. constructed like the latter; or it may take the afxs. *ḷ* or *lḷ:* Gundaë puraḷgedo kae haṛamakanae *abuotoṇtopolgea;* Gundae is not very old, he is about a year older than ourselves; Gundaë puraḷgedo kae huṛina, abuaḷe *otoṇtopolgea*, Gundae is not very young, he is about a year younger than ourselves. (3) The phrase does not by itself indicate who is the follower and who is followed, except in the 1st and 3rd meanings of the trs. and in the corresp. intrs. and passive meanings. It may, however, as in the two sentences just quoted, be clear from the context who is the follower. This is always doubtful in the 2nd trs. construction and in the the corresp. passive. (4) The distance in space or time between the follower and follwed is expressed by the genitives: *musiṇra, moḍ pīṭra, moḍ candṛra, moḍ candaṇra*, etc. Without such a specification an immediate following is meant: bar candaṇra *otoṇtopolte* senape, walk in Indian file keeping distances of two steps.

II. trs., (1) to follow smb., walking at his back or in Indian file: horareko *otoṇtopolkiña;* horareṇ *otoṇtopolkedkoa.* (2) of different people, to do a certain thing at successive times, the two actions being specified by nouns or prns. in the genitive case and joined by a conjunction: akoḷ oṛaṛa aṛandi aḍ ale oṛaṛalo *otoṇtopolea;* akoḷ aḍ aleḷ oṛaṛa aṛandile *otoṇtopolea*, we shall have both marriages, that in their house and that in ours, following each other immediately. (3) to do a certain thing immediately after other people, the two actions, even when both are expressed, not being joined by a conjunction: aṛandiko *otoṇtopolkeḍlea* (or *aleotoṇtopolkeda*); aṛandi aleḷko (or aleḷoko) *otoṇtopolkeda;* aleḷ aṛandiko *otoṇtopolkeda*, they had their marriage immediately after ours; magedo Buruhaturenkole (or Buruhaturenkoḷle, Buruhaturenkoḷole) *otoṇtopolḷa*, we held the *mage* feast immediately after the Buruhatu people.

III. trs. caus., to make people walk in Indian file; to make smb. walk at one's or another's back: pantite senrikakom, alom *otoṇtopolkoa;* pantite senrikaime, alom *otoṇtopolia.* In such a sentence it is often not clear from the context whether the trs. or the trs. caus. is used, and consequently who is the follower and the followed. The circumstances then must decide the meaning.

IV. intrs., (1) first and third meanings of the trs.: lelkom, pīṭi senǫko *otoŋtopoltana;* horareko *otoŋtopolkena;* cimtaŋape magekeda?—Buruhatukolǫle *otoŋtopollą.* (2) in the df. prst., of several similar events, to follow each other immediately: tisiŋagapa aṛandi ape hature *otoŋtopolltana* (or otoŋtopolǫtana).

otoŋtopol-en rflx. v., same meanings as the trs.: hora nanagea, kaben ṡoaba, *otoŋtopolenben;* oṛaṛą aṛandi aḍ ale oṛaṛąbu *otoŋtopolena;* pāgudo dikukolǫle *otoŋtopolena,* musiŋ ako sidaca, we follow the Hindus with the *pāgu* feast, they have theirs the day before ours; musiŋtekiŋ uṛunjana cikiŋ *otoŋtopolenjana?* Did they start on the same day, or one on the next?

otoŋtopol-ǫ p. v., (1) meanings corresp. to the trs. and trs. caus.: horare upun hoṛoteŋ *otoŋtopoljana;* leĕoŋaṛi nanagea, uṛiko hudăṛuhudŭṛutaŋ alope harkoako *otoŋtopɔlǫka.* (2) first meaning of the trs.: lelkom pīṭi senǫko *otoŋtopolǫtana.* (3) second meaning of the intrs.: inkiŋą gonoǫ *otoŋtopoljana;* ne hature apia oṛaṛą aṛandi *otoŋtopollena.*

V. adv., with or without the afxs. *ange, ge, ǫge, re, tan, tange, le,* modifying *hijų, senǫ, rika, rikan, har,* one behind the other. (2) modifying *hijų, senǫ, rika, rikaŋ, gojǫ,* etc., one after the other.

otoŋ-ṭundu (1) to follow to the end. (2) syn. of *otoŋcaba.*

otŏroŋ var. of *iotŏroŋ.*

otoṛ Nag. var. of *utûṛ* Nag, *utûṛû* Has.

otą 1⁰ I. sbst., of men and boys, the being without outer garment (shoulder cloth): en honą ǀotą lelte atăkarǫtana kā rabaŋająia mente.

II. adj., without outer garment, half naked: en *otą* hon uĭntaipe.

III. trs., to take off one's or smb.'s outer garment: en hon lijąc *otą-keda;* en hondo liją ciąpe *otąląia?*

N. B. To strip or show one's nakedness is expressed by: patuḍkedae; botoǫe (or bagoae) raṛakeda.

otą-n rflx. v., to take off one's outer garment: *otąnme* aḍ caluṃe; liją *otąnme* puṛądo kā rabaŋatana.

o-p-otą repr. v., to take off each other's outer garment: dą gamatanre honkiŋ gunagukiŋ *opotąkeŋa,* in the rain the two boys pulled off each other's leaf hood.

otą-gǫ, p. v., (1) to be stripped of an outer garment: en hon alokae *otągǫ,* rabaŋatana. (2) of an outer garment, to be removed: uĭuakan liją *otągǫka.*

o-n-otą vrb. n., (1) the number of men or boys without outer garment: *onoṭąko* oṭąakana, miaḍ hon raṭi uĭuakan baŋagaia. (2) the time one remains without outer garment: *onoṭąe* oṭąnjana, goṭa nida ṃisa raṭi kae uĭukena.

2⁰ of women and girls, I. sbst., the being naked.

II. adj., naked.

III. trs., (1) of a woman or girl, to take off or open her waist cloth; to take off or open a little girl's waist cloth: lūŋgae (or maĕaŋlijąe) *otą-*

keda; en kuṛihon eagate *oṭąkia*. (2) with ind. o., the d. o. being often understood, scornfully to show her nakedness, as women arrayed for witchcraft sometimes do. The men superstitiously believe that this greatly diminishes the power of the panches to punish the witch : na-jombicār dipīli najom sabǫtan buṛia Buruhature kīsite poncoko lāṇgae *oṭągadkoa*. (3) of a man, to strip a woman (connoting violation) : kuṛii *oṭąkia* ; lāṇgae (or mačaṇalijąe) *oṭąkia* ; kuṛią lāṇgae *oṭąkeda*.

IV. intrs., in the df. prst., syn. of *kandąpą*, of a woman's waist cloth, to open by the wind or by an awkward motion : lāṇgatam *oṭąlana*.

oṭą-n rflx. v. (1) of a woman, to take off or open her waist cloth : lāṇgae *oṭąnjana*. (2) of a man, to strip a woman, with violation : kuṛią lāṇgae *oṭąnjana*.

oṭa-gǫ p. v., meanings corresp. to the first and third of the trs., or same meaning as the intrs., according to the context : ini, lāṇga *oṭąjana* ; lāṇgae *oṭąjana* ; amą lāṇga *oṭagǫtana*.

3⁰ I. sbst., the condition of a house, the roof of which has been taken off ; of a vessel (or its contents), the cover-lid of which has been removed ; of a crab exposed to view after a stone has been removed : of a fowl free from the basket under which it was cooped ; of any thing from which a cover has been removed : ne oṛąrą *oṭą* moḍ pīṭi nekagen lelkeda, cil-kate kape daḅjada ? *oṭą* lelten bicār-jada jaruṛu ne cąturą mandi jā sim kāre pusi juṭakeda, seeing the pot uncovered, I guess there is no doubt that some fowl or the cat has eaten of the cooked rice.

II. adj., thus uncovered : *oṭą* mandi, ḍą, caṭn, etc. : ne *oṭą* oṛą gapado daḅǫka ; *oṭą* sim cilkatee saboa nądo ? diriiṇa oṭąca, am *oṭą* kaṛākomko saḅkom.

III. trs, thus to uncover : ne oṛą (or saṛima, saṅṛi) tisiṇabu *oṭąca* ; oṛą kale toldaḅlą, holado hoĕo *oṭą-keḍlea*, we had not tied the thatch, yesterday the wind carried it from over our heads ; cąturą ḍabĭni *oṭą-eme* ; cąṭu *oṭąeme*, ḍabĭnito tena-kana ; mandi *oṭąeme*, cąṭare ḍabĭnite tenakana ; haruḅakan sim ciąm *oṭą-kia* ? nąhonaṇą hoṇagaia ; paṭite dapalakan baba hoĕo *oṭąjada*, the wind blows the mat from over the paddy ; birsukuri kaṛākomkoe *oṭą-keḍkoa* ; kaṛākom namnente diriko birsukuri *oṭąkeda*.

IV. intrs., in the df. prst., to become thus uncovered : puraṇgee hoĕojada, soben oṛąko *oṭąlana* ; paṭite dapal-akan baba hoĕote *oṭąlana*.

oṭą-n rflx. v., thus to uncover : hola-ĕte ne oṛąpe *oṭąnlana*, nąjaked kape cabaṇkada ; mandieṇtu kacim lelu-rumjada ? hananaĕa cąṭum *oṭąn-lana*.

oṭa-gǫ p. v., (1) to be uncovered thus. (2) to become thus uncover-ed : puraṇgee hoĕojada, paṭite dapal-akan baba *oṭagǫtana*.

o-n-oṭą, sometimes *oṭą*, vrb. n., (1) the extent or rapidity of this unco-vering : *onoṭąko* oṭąkeda, ne ṭolare baria eskar daḅakan oṛą meną ; *ono*

ṭąe oṭąkeda, miaḍ raṭi tenakan caṭu banoa ; *onoṭą* oṭąepe, moḍ sānjrege ne oṛą cabaǫka. (2) the act of thus uncovering : *onoṭą* kapo sekeṛajada.

4⁰ trs., with *meḍ* as d. o., of a woman who should wear a veil, not to put it on, to take it off or lift it from the face : Manḍoari kuṛiko kā lelrikanmente kako uṛunbaṛaoa, misa oṛąēteko uṛunajanreo medo kako *oṭąca*.

oṭą-n rflx. v., same meaning : medo kako *oṭąna*.

oṭa-gǫ p. v., corresp. meaning : akoą medo kā *oṭagoa*.

5⁰ I. trs., (1) of clouds, to uncover the sky, sun, moon or stars : sirmae *oṭątada* ; sirmae *oṭąaḍbua* ; rimbil tisinado ipilkoe *oṭataḍkoa* (or *oṭąaḍbua*). (2) of fog or mist, (*a*) to uncover the landscape : koâsido soben burukoe *oṭąkeda* (or *oṭąaḍbua*). (*b*) to clear away from people : koâsidoe *oṭąkeḍbua*. (3) of the wind, to clear the clouds or the fog or mist : rimbile *oṭątada* ; puḍgae *oṭątada* ; koâsiĭ *oṭątada*.

II. intrs., (1) of clouds, fog or mist, to uncover the sky or landscape ; to clear off : rimbil *oṭątana* (or *oṭąjada*) ; rimbil *oṭąaḍbua* ; tisinado soben muliĭ *oṭątada*, hola sobensą rimbillena ; koâsi *oṭątana* (or *oṭąjada*) ; koûsi *oṭąaḍbua*. (2) of the sky, stars, landscape, to clear : tisinado sinagi misao kae *oṭątana* ; nądo soben buru *oṭątana*.

oṭą-n rflx. v., of clouds, fog or mist, to clear off : rimbil tisinado misao kae *oṭąntana* ; koâsi nąrigee *oṭąna*.

oṭa-gǫ p. v., meanings corresp. to the trs. : ne nida canḍų misao kae *oṭąlena* ; nąlo soben buruko *oṭaggtana* ; koâsi nądobu *oṭąjana* ; sinągituṛǫsąṛą hatukoredo koâsi *oṭąjana*.

o-n-oṭą vrb. n., the extent to which the sky or landscape clears up : *onoṭąe* oṭątada, miḍcokoǯ raṭi jetasąre rimbil banoa ; *onoṭą* oṭąjana, jeta bururc koâsi kā lelǫtana.

6⁰ fig., trs., to open a book : kitaḅ barhisi piristire *oṭąeme*, open the book at p. 40. Constructed as under 3⁰.

7⁰ fig., syn. of *ariḍ*, to open the eyes.

8⁰ fig., I. sbst., in the cpd. *mocaṭą*, the opening of the mouth in speaking : hûṛâtanae, barsa apisainą kulikiją, jetan *mocaoṭą* kainą namkeda, he mopes, I put him several questions and got no answer.

II. trs., to open the mouth to say a word in speaking ; to speak out : aminanae kulikeḍmereo moca kam *oṭąkeda*, in spite of all his questions thou didst not answer ; moca *oṭąkeḍko* dąko namana, kākodo kūge, those who asked for water got it, not the others ; aminanae cranjaḍmereo moca kam *oṭąjada*, though he scolds thee so much, thou dost not retort ; kulikenainą mendo moca kae *oṭąkiṅa*, I asked him, he did not answer me.

III. intrs, (1) prsl., of the mouth, to open in speaking : gomke cranąken dipĭli jetaeą moca kā *oṭąkena* ; puṛągee hasutana, moca kā *oṭątana*, he is very sick, he cannot speak ; hapenme menjanreo amą moca *oṭątangea*, even when told to keep

silent, thy mouth opens. (2) imprsl., with inserted prsl. prn., to feel able or inclined to speak: hasu jōrrąte moca kā *oṭąjąia*, he is too sick to speak; soben eraṇain aĭumgoḍlą, misado moca *oṭąkiṅa*, I heard all the scoldings meekly; once I felt inclined to retort.

oṭą-n rflx. v., to open the mouth in speaking: aminaṇko craṇkeḍmereo miḍ moca raṭi kam *oṭąnjana*; kale ṭaŭkajaḍąm leljaḍredo, moca *oṭąnme*, if thou seest us do anything amiss, tell us so.

o-p-oṭą repr. v., (1) to say a word to each other: setąre operaṇjanci, kulgiarelin hapârąjana, tikindipĭli manḍiĭ luąĭṅa, mendo moca kalin *opoṭąjana*. (2) to be in the habit of speaking out or retorting: ne hondo miḍcokoŭ eraṇareo mocae *opoṭą*.

ọṭa-gọ p. v., (1) of the mouth, to be opened in speech: hapenpe menjana, ĭniąṇ mocado oṛọge *oṭagọtana*. (2) to open the mouth in speech: borojadam ci? miḍ moca raṭi kam *oṭagọtana*, art thou afraid? Thou dost not say a single word. (3) to be spoken to, to be answered: kuliked-koaiṇ, mendo miḍ moca raṭi kaiṇ *oṭąjana*.

oṭą-baṇbaṇ, oṭą-paṇpaṇ syn. of *oṭąpaĕl, oṭąparci*, to uncover altogether, intensive of *oṭą*, but referring only to a roof or the sky as under *oṭą* 3⁰ and 5⁰.

oṭą-giṛi intensive of *oṭą*, (1) syn. of *oṭąbaṇbaṇ*. (2) syn. of *oṭąperepeṛe*.

oṭą-nam trs., to find smth. by removing the cover under which it is: haṭąte harubakan manḍiĭ *oṭąnamkeda*.

oṭąnam-ọ p. v., corresp. meaning.

oṭaṇ 1⁰ I. sbst., the act of the wind carrying things: edelburamṛą *oṭaṇ* tisiṇdo kā lelọtaṇa.

II. adj., brought by the wind: *oṭaṇ* sakamko ne loĕoṇkocare hunḍiakana.

III. trs., (1) of the wind, to carry off smth.: netąre taĭken sakamko horlasi *oṭaṇkeda*. (2) with *duṛa* as d. o., (*a*) to raise dust: duṛam *oṭaṇjada*, mâṛîte jọeme. (*b*) to send a cloud of dust on smb.; thus to cover him with dust: duṛam *oṭaṇjaḍlea*, mâṛîte jọeme.

IV. intrs., (1) in the dl. prst., same meanings as the p. v.: tisiṇdo purąge edelburam *oṭaṇtana*; duṛa *oṭaṇtana*; netąredo oṛọ kaiṇ duba, purąge duṛaiṇ *oṭaṇtana*, I will not sit here any longer, I am exposed to a cloud of dust. (2) imprsl., with inserted prsl. prn., to feel oneself exposed to a cloud of dust: netąredo purąge duṛa *oṭaṇjaḍlua*, oṛą bitarrebu duba.

oṭaṇ-en rflx. v., (1) to raise a cloud of dust: mâṛite jọeme, goṭa racare duṛam *oṭaṇenlana*. (2) syn. of *oṭaṇriṭan*, to remain in a cloud of dust, to let oneself get covered with dust: bedenaiṇ mendo kū, bōre purąge duṛam *oṭaṇenjana*, instead of winding a cloth round thy head, thou hast let it get full of dust.

oṭaṇ-ọ p. v., meanings corresp. to the trs.: maraṇ hŏoṭe sakam *oṭaṇọ'ana*; âŏgem jọjada, duṛado purąge *oṭaṇọtana*; netą purąge duṛaiṇ *oṭaṇọtana*, here I am much exposed to a cloud of dust; goṭa horŏmo duṛaiṇ *oṭaṇ-*

jana, I have been covered with dust all over the body.

o-n-oṭaɳ vrb. n., the extent to which smth. is carried off by the wind : *onoṭaɳ* oṭaɳjana, miaḍ saŭṛi raṭi ne saṛimare kā sarcakana. (2) the act of the wind carrying off smth. : misa *onoṭaɳtelo* saṛimaraɳ saŭṛi kā cabalena. (3) also as adj., the things brought by the wind : neakodo holaraɳ *onoṭaɳ* sakamko ci ?

2⁰ trs., to winnow off, or fan off, light particles : tisiɳ enakan babaraɳ peṭẹko *oṭaɳeme*, cause the wind to carry off the empty grains from among those that have been threshed to-day.

oṭaɳ-ẹ p. v., corresp. meaning.

3⁰ cfr. *oṭẹ*, I. trs., of the wind, to carry off the clouds or the rain ; to clear the sky : rimbil tisiɳdoe *oṭaɳkeda ;* siɳgi turọraɳ hoĕo soben rimbile *oṭaɳkeda* ; daẹ *oṭaɳkeda*.

II. intrs., (2) of the wind, to clear the sky : dola nāḍobu seneae *oṭaɳkeda*. (2) in the df. prst., of the clouds or rain, to go away, to be carried off : daẹ *oṭaɳtana*.

oṭaɳ-ẹ p. v., of the clouds or rain, to be carried off by the wind : siɳgiturọraɳ hoĕote soben rimbil *oṭaɳjana*.

o-n-oṭaɳ vrb. n., the extent to which the wind clears the sky : hoĕodo *onoṭaɳe* oṭaɳkeda, miaḍ raṭi rimbil kā sareakana.

4⁰ Nag. fig., syn. of *apiruṛuɳ* Has. trs., of parent-birds, to cause their fledgelings to leave the nest and take to wing : ne darure tukaleḍ maĕnado honkoe *oṭaɳkeḍkoa*.

oṭaɳ-en rflx. v., (1) same meaning : ne daruren oṛedo honko aŭrigee *oṭaɳena*. (2) of fledgelings, to leave the nest : kaña honko mataọtana, nẹgeko *oṭaɳena*.

oṭaɳ-ọ p. v., to leave the nest : putam honko *oṭaɳnana*.

o-n-oṭaɳ vrb. n., the number of fledgelings leaving the nest : *onoṭaɳko* oṭaɳnana, miaḍ raṭi ne daruraṭukare bakahon kam namia.

oneṭaɳ-ọ p. v., to become fledged completely so as to leave the nest : ne daruren bakahonko *onoṭaɳọlana* hui.

5⁰ fig. syn. of *udiaŏ* Nag. I. sbst., the fading or coming off of a dye : ne raŋgaraɳ *oṭaɳ* lalte luturiɳ tīŋkeda, oṛọdo injtaɳ raŋga kiriɳ kaĭńa.

II. trs., to cause a dye to come off : nakălige raŋgaakan ne lijaɳ taĭkena, apisa tikikeḍeile *oṭaɳkeda*, it was a bad, unstable dye, the third time we boiled the cloth with ashes it came off.

III. intrs., in the df. prst., of a dye, to fade, to come off : ne lijaraɳ raŋga *oṭaɳtana*.

oṭaɳ-ọ p. v., of a dye, to come off ; to be caused to come off : ne lijaraɳ raŋga *oṭaɳọlana* ; tikite raŋga *oṭaɳjana*.

o-n-oṭaɳ vrb. n., the extent to which a dye comes off so that no trace of it is left : ne lijaraɳ raŋgado *onoṭaɳ* oṭaɳjana, raŋgalenlekao kā lelọtana.

6⁰ fig., generally in connection with *jī*, syn. of *oṭaɳjī*, trs., to affect suddenly, to carry off the soul, with

great fear or grief : en kajite (or hālte) jīpe *oṭaṇkia* ; en kajite inia jīpe *oṭaṇkeda ;* en kajitepe *oṭaṇkia* (rarely) ; oko kaji (or hāl) inia jīĭ *oṭaṇla ?* ne ciṭido jīĭ *oṭaṇiajā.*

oṭaṇ-o p. v., corresp. meaning : ne kaji (or hāl) aĭumkeḍei inia jī *oṭaṇlena* ; kula garjaŏleḍei aĭńa jī *oṭaṇlena* (syn. of, kula garjaŏleḍei aĭńa jīdo kā taĭkena).; ne kajite (or hālte, ciṭite) jīdoo *oṭaṇoajā.*

N. B The syn. *aĭńa jīdo kā taĭkena,* is never used when there is question of news received.

o-n-oṭaṇ vrb. n., the greatness of the sudden grief or fear : inia gonoe aĭumkeḍei jītako *onoṭaṇ* cṭaṇalena, misa natindo jetaca moca kū oṭajana, they were so struck with the news of his death, that for a while they stood all speechless.

oṭaṇ-ader trs., of the wind to carry smth. into.

oṭaṇader-o p. v., corresp. meaning.

oṭaṇ-aṛăgu trs., of the wind, to carry smth. and let it drop ; to drive rain.

oṭaṇaṛăgu-u p. v., corresp. meaning.

oṭaṇ-au trs., (1) of the wind, to carry and bring smth. (2) to spread unproved news, or a rumour, so that it comes this way.

oṭaṇau-u p. v., corresp. meanings.

oṭaṇ-baṛa 1° trs., of the wind, to carry smth. about.

oṭaṇbaṛa-o p. v., corresp. meaning.

2° I. adj., with *kaji*, syn. of *hoṛokaji* or *hoṛokaji-setabu*, idle talk, mere gossip, unproved news, a rumour : ena kajim ituana ci ?— Aĭumdo *oṭaṇbaṛa* kajiiṇ aĭumla. Also used as adj. noun : enkan *oṭaṇbaṛako* alom patia, do not believe such mere rumours.

II. trs., to spread a rumour : nekan kajido kuṛikoge pura *oṭaṇbaṛaea,* it is mostly the women who spread this kind of rumour.

III. intrs., in the df. prst., of a rumour, to spread about : tisiṇgapa onḍokara kaji *oṭaṇbaṛatana.*

oṭaṇbaṛa-n rflx. v., same as the trs.; ape kuṛijatiko jān kajigepe *oṭaṇbaṛana,* nea udukken hoṛo sabutiĭ omdaṛia ci ? You women, you spread any rumour ; can the one who said this, substantiate it ?

oṭaṇbaṛa-o p. v., corresp. meaning : ne sirma miaḍte miaḍ kaji *oṭaṇbaṛaṛaotana,* ciminem aĭuma ? This year rumours are carried about one after the other ; what is one to believe ? moḍsirma oṛaoṛa boṇga bolobaṛara kajido onoṭaṇ *oṭaṇbaṛajana,* Asāmra enete nete hijukena, ente Siṇdisumre paromjanci kan Nageradisum mulite oṭaṇidijana, one year a scare that a spirit was entering houses, was spread to such an extent that, starting in Assam, it was brought over hither and when it had been carried all over Singbhum it went on towards the Nagra country.

oṭaṇ-biur (1) syn. of *oṭaṇbaṛa.* (2) of a whirlwind, to carry things in circles.

oṭaṇ-idi trs., (1) of the wind, to carry things off. (2) to spread a rumour from here to another place.

oṭaṇidi-o p. v., corresp. meanings.

oṭaṇ-ll syn. of the 6th meaning

of *oṭaɳ* but with only a person as d. o., and without vrb. n.

oṭaɳ-puraŏ trs., to cover the country with a rumour.

oṭaɳpuraŏ-ǫ p. v., corresp. meaning.

oṭaɳ-rakaḅ trs., of the wind, to lift and carry up things.

oṭaɳrakab-ǫ p. v., corresp. meaning.

oṭaɳ-teba trs., (1) of the wind, to carry things till a certain place. (2) to spread a rumour so that it reaches a certain place.

oṭaɳteba-gǫ p. v., corresp. meanings.

oṭaɳ-uṛuɳ trs, (1) of the wind, to cairy out things. (2) Nag. of a bird, to cause its young to leave the nest.

oṭaɳuṛuɳ-ǫ p. v., corresp. meanings.

oṭę-paĕl syn. of *oṭębaɳbaɳ*.

oṭę-paɳpaɳ var. of *oṭębaɳbaɳ*.

oṭę-parci syn. of *oṭębaɳbaɳ*.

oṭę-perepere intensive of *oṭę* 1⁰ and 2⁰, so that men keep only their loin cloth and women or children are stark naked. With the enclitic *ge* it may be used as adv. modifying *giṭi, taĕn, tiɳgu, sen*, etc.

***oṭār** (Or. *oṭṭr*, hindrance, obstacle) I. sbst., a pen where the cattle are gathered in the morning and rest at noon, in cntrd. to *gŏṭ*, a place without enclosure under some trees in the village, similarly use. When the *oṭār* is not intended for use in summer it may stand on open ground. A small cattle pen has four corner posts joined by three superposed poles passing through holes in the posts. In a large pen there are several posts on each side. There are two posts between which the poles, movable and gliding in larger holes, are used as a gate. These poles are called *susa*, whilst the others are called *saṭār* : *oṭārre* uṛiko aderkom.

II. trs., to use in making a cattle pen : ne daruko *oṭāreme*, use these posts to make a cattle pen.

III. intrs., to make a cattle pen : netaɳrebu *oṭārea*.

oṭār-ǫ p. v., (1) prsl., of wood, to be used for making a cattle pen : ne daruko *oṭāɳǫka*. (2) imprsl., of a cattle pen, to be made : netaɳre *oṭāroa*.

o-n-oṭār vrb. n., the extensiveness of a cattle pen : *onoṭārko* oṭārkeda, goṭa haturen uṛiko soaba, they have made a pen large enough for all the cattle of the village.

oṭār-kuɳṭa sbst., the posts of a cattle pen.

oṭār-satār sbst., the immovable poles of a cattle pen.

oṭār-susa sbst., the movable poles forming the gate of a cattle pen.

oṭę Has. **oṭej** Nag. cfr. *pandil*, 1⁰ I. sbst., the emission of sparks : baṛaĕ koṭęɳtantaɳren duḅkena, *oṭęte* aĭńa lija lōjana ; tiril sānraɳ *oṭę* puraɳsaiɳ lelakada, I have often seen the crepitation and emission of sparks, when ebony was used as firewood.

II. adj., (1) with *seɳgel*, flying sparks : *oṭę* seɳgelteɳ ṭǫlena. (2) with *sān*, firewood of a kind that burns crepitating and sending out sparks : *oṭę* sānpe tiɳtada, radaradatan rikatana, you have put on the fire a piece of wood of the crepitating kind, it crackles ; tiril

sān *otɛa*, ebony is a crepitating kind of firewood.

III. trs., of fire, to hit with a spark : sengeldo medmûsrregee *otɛkiña*; tirilsūn *otɛjadbua*, urungtam.

IV. trs. caus., (1) to cause fire to spark : sengeldo tirilsānte ci enkam *otɛjada ?* cekan sānko enkam *otɛjada ?* (2) to cause smb. to be hit by flying sparks : hon koĕongakante tirilsānem tingtana, enkare hon kacim *otɛia ?* (3) to cause salt to crepitate : bulung sengel *otɛjada ;* sengelre bulungem *otɛkeda.*

V. intrs., (1) prsl , (*a*) of fire or wood, to spark : sengel *otɛtana ;* tirilsūn *otɛtana.* (*b*) to hit people with sparks : tirilsūn *ōlɛa* (or otɛkoa), jirubmente kabu tingca. (c) to get hit by sparks : ocom *otɛtana,* parkanme. (*d*) of salt, to crepitate : sengelre uĭŋjanre bulung *otɛa* (or otɛgoa). (2) imprsl., (*a*) of sparks, to fly about : *otɛtana,* parkanpe. (*b*) with inserted prsl. prn., to feel exposed to flying sparks : *otɛjadmereo* kam parkantana.

otɛ-n rflx. v., (1) to expose oneself to flying sparks : parkanme, ocom *otɛntana.* (2) to let oneself be hit by a flying spark : kajiamtanreo motaĭtem *otɛnjana* (or *otɛrikanjana*). (3) to cause fire to spark : cekan sānko aminangem *otɛntana ?*

otɛ-gɛ p. v., meanings corresp. to the trs. and trs. caus.: sengelten *otɛlena ;* tirilsānten *otɛlena ;* cirgalme, hon alokae *otɛgɛ.* (2) to spark : sengel *otɛgɛtana ;* tirilsūn *otɛgɛtana.* (3) of salt, to crepitate : sengelre uĭŋjanre bulung *otɛgoa.*

o-n-otɛ vrb. n., the number of sparks or the force with which they are sent flying : *onotɛ* otɛjana, jirubjetae kaleajana ; *onotɛ* otɛjana, tirilsānra bakălą aŭri lōcabaɛ bāri sengel japare dubɛ purage borojana. 2⁰ of the pods of certain leguminous plants and the capsules of the balsamine flower which, when they burst, project their seeds at a distance, I. trs., to cause such fruits to burst and project their seeds : tiraĕrangaĕbāra jōo (or jane) *otɛjada ;* lama oro sinarajando jete *otɛkeda.*

II. intrs., in the df. prst., of such fruit, to burst ; of such seeds, to project themselves : jete jōrakana, enamente lamajanako kūb *otɛtana.*

otɛ-n rflx. v., of such seeds, to project themselves : sinarajando lamajan (or sinarado lama) aminan kae *otɛna.*

otɛ-gɛ p. v., of such fruit, to burst or be caused to burst ; of such seeds to be projected or project themselves : taramara rōro jōdo jutidjalɛge *otɛgoa ;* lamajan jetete *otɛgɛtana ;* jete jōrakana, enamente lamajanako kūb *otɛgɛtana.*

3⁰ syn. of *sāra,* of dry pods and seed capsules ; in cntrd. to *resekɛ* which connotes that the seeds are visible in the dehiscent fruit, I. adj., dehiscent : *otɛ* kadsomko gapabu salaea. Also used as adj. noun : kadsomgorateu bolokena, *otɛdo* pura kain lelkeda.

II. intrs., in the df. prst., to dehisce : tisingapa kadsomtabu *otɛtana.*

oṭeg-ẹ p. v., same meaning: apca kaḍsomdo *oṭẹjana* ci ?

4⁰ syn. of *puṭukiḍ*, but used only in jest of paps, teats and horns, in cntrd. to *buṭu* used of teeth and mushrooms, I. sbst., (1) the just sprouting radicel of a seed or eye of a tuber; a just appearing leaf or flower bud: the rudimentary, not yet growing, spur (*ciri*) of a bird: ne alure apia *oṭẹ* mena. (2) the act of thus sprouting or budding: oko hulaape tupula? ne babare *oṭẹdo* huṛiage lelọtana.

II. adj., just sprouting as described: puraṣado *oṭẹ* baba acăṛaoa, misamisa adoateko acăṛaea, when sowing in mud they generally use germinating seeds, less often virgin seeds.

III. trs., to cause to germinate: babadope *oṭẹleda* ci adoatepe acăṛatada?

IV. intrs., in the df. prst., of seeds, to germinate; of tubers, to just begin sprouting: honderhulaae maraṇdaḷa, herjeṭe babako *oṭẹtana*; alu *oṭẹtana*.

oṭẹ-n rflx. v., in jests, same meaning: neado bagăṛaŏakan baba cimaḍ, barsiṇ jeṭeree uḅharuḅlena, mendo kae *oṭẹntana*, this must be spoiled paddy, it does not germinate even after having been moistened and exposed to the sun for two days in a water-pot turned upside down.

oṭe-gẹ p. v., (1) of seeds, to be caused to germinate: baba *oṭegẹka*, adoate kabu acăṛaea. (2) just to sprout or appear, as under the sbst.: honderhulaae maraṇdaḷa, herjeṭe babako *oṭẹgẹtana*; ciri *oṭẹakan* sandi simle goḷja, we have killed cock of which the spurs had not yet started growing.

o-n-oṭẹ vrb. n., (1) the act of causing seeds to germinate: *onoṭẹ* kape ṭaŭkakeda, baba reḍutarẹtana, you have not caused the germination to the proper extent, the radicles of the paddy seeds are already quite long. (2) the seeds that have been caused to germinate: hola *onoṭẹ* tisiṇ acăṛajana, the seeds germinated yesterday have been sown in mud to-day.

5⁰ I. sbst., a flaw produced in baking earthenware, viz., a little hole, a crack, or the surface peeled off: ne caṭure miado *oṭẹ* banoa.

II. adj., of earthenware thus flawed: *oṭẹ* caṭum kiriṇtada, kacim lella? Also used as adj. noun: bugin caṭuiṇ kiriṇa, ne *oṭẹdo* kaĭńa.

oṭe-gẹ p. v., to get such a flaw: rugudkolẹ cima bailena, ne caṭu puraṣe *oṭẹakana*.

o-n-oṭẹ vrb. n., the number of flaws or of flawed earthenware: *onoṭẹ* oṭẹjana, ne kumbaraṣ miaḍ raṭi caṭu bugingedo banoa.

6⁰ I. sbst., a white spot on the apple of the eye: iniṣ miaḍ meḍre *oṭẹ* menạ.

II. adj., with *meḍ*, an eye with such a white spot: *oṭẹ* meḍte puraṣ parcigedo kae lelea. N. B. The cpd. *oṭẹmeḍ* is also used as adj. with *horo*.

III. trs., to cause such a spot: amaṣ meḍdo cekan duku *oṭẹkeda*; meḍkâṛâ *oṭẹkeḍmea* ci cekanạtem enka-

jana ?

oṭe-gẹ p. v., to get such a spot : meḍkâṛûte media (or aĭńą meḍ) *oṭẹjana.*

7⁰ in connection with *mani*, mustard seeds, I. adj., with *utu*, a stew poured over roasting mustard seeds, as a substitute for frying in mustard oil. *Oṭẹ* is used in this connection because, in roasting, the mustard seeds fly about like sparks : mani *oṭẹ* utum jomakada ci misaleka ?

II. trs., thus to prepare a stew : utu mani (or uture mani, utu manite) cią kape *oṭẹkeda?* mani menąredo utu *oṭẹeme.*

oṭẹ-n rflx. v., same meaning : sunumtale banoa, uture janaŏ manile *oṭẹnlana.*

ote-gẹ p. v., corresp. meaning : ne utudo mani (or ne uturedo mani, ne utudo manite) *oṭẹakana* ; mani *oṭegẹka* utumente sunum banẹredo, use roasting mustard seeds for the stew if there is no oil ; use roasting mustard seeds if there is no oil for the stew.

o-n-oṭẹ vrb. n., (1) the quantity of mustard seeds thus used ; the number of times the stew is thus prepared : *onoṭẹe* oṭẹkeda, aminaą taĭken mani moḍ canḍụregee cabakeda. (2) the act of thus using mustard seeds : *onoṭẹm* purąkeda, aminaą mani miḍcokoĕ uture cabajana, thou hast roasted too much mustard seed for so little stew.

oṭẹ-meḍ adj., with *hoṛo*, a person with a white spot on the apple of an eye.

oṭo 1⁰ I. sbst., also *meḍoṭo*, a stye on the eye : amą meḍrą *oṭo* jaromtana. Note the saying : *oṭoe* (or *oṭorẹe, oṭoree*) kiriakeda, he has imprecated a stye on himself if he be not telling the truth.

II. adj., (1) with *meḍ*, an eye with a stye : *oṭo* meḍte bēseleka kaią leldaṛitana. (2) also *oṭomeḍ* with *hoṛo, hon*, a person with a stye on the eye : nīdo ape haturen *oṭo* (or *oṭomeḍ*) hon ci ? Also used as adj. noun : he *oṭo* (or *oṭomeḍ*) hijụme.

III. trs. caus., to cause smb. to get a stye on the eye by making him swear to a falsehood : nīdo kiriateją jāe *oṭokịa.*

IV. intrs., (1) in the df. prst., to have a stye : *oṭotanae* ; mede *oṭotana* ; inią meḍ *oṭotana.* (2) imprsl., with inserted prsl. prn., to be affected by a stye : ne sirmado kanekane *oṭojạia.*

oṭo-ẹ p. v., (1) to get a stye : *oṭoẹtanae* ; mede *oṭoẹtana* ; inią meḍ *oṭoẹtana.* (2) to be caused to get a stye : kiriatem *oṭoakana* ci enkatege ? Is it owing to an impreca-

tion that thou hast got a stye, or did it come by itself ? inią meḍdo rinṭiteją *oṭoakana*, maybe he got this stye for having denied his true fault.

o-n-oṭo vrb. n., (1) the number of styes : *onoṭoe* oṭojana, baran meḍ kae ariḍdaṛitana. (2) the getting a stye : misa *onoṭodoe* bugilena, eṭą somtee oṭotana, the first time he got a stye he got cured, now he has another. (3) the special nature of a stye ; the manner of getting styes : nekan *onoṭodo* tisią

enaṇiṇ leljada, never before did I see such a stye.

2^0 also *oṭokiria*, I. trs. caus., (1) to make smb. imprecate a stye on himself if he be not telling the truth: rinṭitanae, *oṭoipe*. (2) to make two people who contradict each other, saying or implying that the other lies, imprecate each a stye on the other if he be not telling the truth: ripinṭitanaben, nāḍole *oṭobena*.

II. intrs., to make this one-sided or two-sided imprecation: mar, *oṭome* (or *oṭoeme*); *oṭokenae* (or *oṭokedae*); delaṇ *oṭoa* (or *oṭoea*); *oṭokenakiṇ* (or *oṭokedakiṇ*).

oṭo-n rflx. v., same meaning: ṭatikage am hosŏṛom kajitana, enamente kam *oṭontana*, thou certainly liest, that is why thou refusest to imprecate a stye on thyself; mar, *oṭonben*, puraṉgeben ripinṭitana.

o-p-oṭo (1) recpr. v., to make this two-sided imprecation: *opoṭoben* (or *opoṭoeben*). (2) trs. caus., to impose this two-sided imprecation: Budua koṛa aḍ Bali koṛa *opoṭokiṇpe*. (3) abst., this two-sided imprecation: honkore puraṉsa *opoṭo* hobatana, this two-sided imprecation takes place mostly amongst children.

opoṭo-n recpr. rflx. v., to make this two-sided imprecation: *opoṭonben*.

opoṭo-ṉ recpr. p. v., to be caused to make this two-sided imprecation: markiṇ *opoṭoṉka*, enkate kabu bagekiṇaṉ come, let them be forced to a two-sided imprecation, let us not leave them at mere contradictions.

*N. B. (1) This two-sided imprecation takes place mostly amongst children. In making it they generally hold each other by the hand. The proposal to make it is expressed by: delaṇ *oṭoa* (or *oṭoea*, *oṭona*, *opoṭoa*, *opoṭoea*, *opoṭona*), and the order by: mar, *oṭoben* (or *oṭoeben*, *oṭonben*, *opoṭoben*, *opoṭoeben*, *opoṭonben*). Then one says: "Ne kajim hosŏṛotanredo (phalna) buruleka *oṭoṉme*, if in saying this thou liest, get a stye on thy eye as big as the (N.) hill". The other answers: "Ea mar! kaiṇ hosŏṛotanredo am *oṭoṉme*, all right, and if I do not lie, get thou the stye". To which the first assents by the words: "Ea mar! All right!" A one sided imprecation is expressed in sentences like the following: (*a*) "Idā ne kajidom hosŏṛoajāṉ!" —"Jū, ne kajiiṇ hosŏṛotanredo (phalna) burulekaiṇ *oṭoṉka*". "Who knows! maybe thou liest!" —"If I lie, may I get a stye as big as yonder hill!" (*b*) "Aleṉ taēar amgejāṃ goḍkeda" —"Kāea, aiṇ godakaḍredoiṇ *oṭogiriṉka*". "Perhaps it is thou who hast plucked our cucumber".—"No! If I have plucked it, may I get a huge stye". Sometimes the one-sided imprecation is not on oneself but on the interlocutor: "Gapam hijua ei?"—"Hē".—"Kam hijujanre *oṭogiriṉme*". "Wilt thou come to morrow?"—"Yes".—"If thou do not (if thou hast lied in saying yes), mayest thou get a huge stye". (2) See the superstitious vow under *huamdaru*. Other superstiti-

tious beliefs are: (*a*) To say that one's stye is bigger than the highest hill visible from one's village, acts as an effective remedy: aĭṇa *oṭo* lelepe, Simbua buruāte purąge maranjana! Look at my stye, it is bigger than the Simbua hill! (*b*) To laugh at a person's stye makes one get a stye oneself. (*c*) To apply on a stye the ground charcoal of a *kuṭioṭo*, swelling caused by worms on a branch of a Croton oblongifolius, is regarded as a remedy, but the practice is probably based only on the similarity of name, as is the case with many so-called remedies in native medicine.

3⁰ I. sbst., roup, in contrd. to *ṭeṭe*, the chicken-pox of fowls: *oṭo* uṛuąjanci soben simkotalo goęjana, roup having broken out, all our fowls died.

II. adj., also *oṭobǭ*, *oṭomeḍ*, with *sim*, a fowl attacked by roup: ne *oṭo* simdo okoĕąṇi? Also used as adj. noun: ne *oṭodo* okoĕąṇi?

III. trs., to affect fowls with roup: simkodo bonga kae hatirkoa, rōgoge *oṭokoa*, spirits do not harm fowls, it is a contagious disease that gives them roup, (roup is a contagious disease).

IV. intrs., in the df. prst., to be sick with roup: simkotale *oṭotana*.

oṭo-ǫ p. v., to get roup: simkotale *oṭoǫtana*, our fowls begin to have roup; simkodo rōgotegeko *oṭooą*, hatirtedo kā, fowls get roup by contagion, not by the action of a spirit.

o-n-oṭo vrb. n., the extent or gravity of the disease: *onoṭoko* oṭotana, miaḍ raṭi bugin sim bangaia.

4⁰ syn. of *ṭumpa* (which, however, may also denote the rootstock of a bamboo or of a *garajopoṇǫ*), I. sbst., a gall-nut, a swelling caused by worms in, or on, a branch or root: manąlnâṛî, kuṭidaṛu, meraldaru, jojoaṛąṛēḍ oṛǫ rāṛirēḍre *oṭo* puraąa taĭna. Hence the cpds. *manaloṭo* *kuṭioṭo*, *meraloṭo*, *jojoaṛąoṭo*, *rārioṭo*, etc.

II. adj., with *manal*, *kuṭi*, etc., plants with such a swelling: alea bakĭṛire isuge *oṭo* manal mena.

III. trs., of worms, to cause such a swelling: manal, meral aḍ kuṭikodo tijuko *oṭoea*, jojoaṛūrēḍ aḍ rāṛirēḍ idūṛǫ.

IV. intrs., in the df. prst., to have such a swelling: soben manaltale *oṭotana*.

oṭo-ǫ p. v., to get such a swelling: soben manaltale *oṭojana*.

o-n-oṭo vrb. n., the number of such swellings: *onoṭo* oṭojana, miaḍ raṭi netąre kuṭi begar oṭote kā lelǫtana.

5⁰ (1) syn. of *colo*, of Panicum miliare and other food grains. (2) syn. of *egem*, but only of paddy plants and bamboos. Constructed as under 4⁰.

6⁰ Nag. syn. of *ulu* Has.

oṭo Gangpur, adverbial affix, syn. of *tuka*.

oṭo-bǭ adj., with *sim*, and adj. noun, a fowl with roup.

oṭo-kiria sbst., the imprecation described under *oṭo* 2⁰. It is further constructed as there indicat-

ed. The repr. v., is *opoṭokiria, oṭokipiria* or *opoṭokipiria.*

oṭo-meḍ adj., with *hoṛo* or *sim,* a person with a stye on the eyelid; a fowl with roup. Also used as adj. noun.

oṭoŋga Nag. var. of *onḍŏka* Nag. Has.

oṭoŋgaŏ (1) syn. of *uṭuŋgi.* (2) syn. of *tenḍer.* (3) syn. of *oṛoŋgaŏ.*

oṭo-tasaḍ Nag. syn. of *huṛiŋ haṛjoṛa* Nag. *huṛiŋ tuṛi* Has. (Sad. *aŋguli ghās*) sbst., Equisetum diffusum, Don.; Equisetaceae,—a leafless, densely tufted herb with hollow, jointed stems, the nodes of which are covered with a toothed sheath. It is used as a remedy for carbuncle, and for belly-ache of women after childbirth. The name *huṛiŋ haṛjoṛa* suggests that it is used also as a remedy in fractures.

ôâ-ôâ var. of *oâoâ.*

ôḍ (long nasal) var. of *ōḍ.*

ôḍ-ôḍ, pôḍ-pôḍ (long nasals) onomatope, I. sbst., (1) the toots of a motorcar's horn: *ôḍôḍpe* aĭumlą ci? (2) a motorcar's horn: ne moṭorrą *ôḍôḍ* bagăṛaŏakana, kā saṛia.

II. adj., with *sari,* the said toots.

III. trs. and intrs., to toot a motorcar's horn; the d. o. is *moṭor* (the car) or *siṭi* (the whistle): moṭor kam *ôḍôḍleda*; cenąmente aminaŋe *oḍoḍjada?*

IV. intrs., in the df. prst., of a motorcar's horn, to toot; the sbj. is *moṭor* or *siṭi*; etę! moṭor *ôḍôḍtana.*

ôḍôḍ-en rflx. v., of a motorcar driver, to toot: cenąmente moṭor (or siṭi) kam *ôḍôḍentana,* aminaŋ hoṛoko horarem leljaḍkoreo?

ôḍôḍ-ę p. v., (1) of a motorcar's horn, to be tooted: etę! moṭor (or siṭi) *ôḍôḍętana.* (2) imprsl., of such toots, to be produced: apisa *ôḍôḍlena.*

V. adv., with or without the afxs. *ange, ge, ŋge; tan, tange,* also *ôḍleka, ôḍkenôḍken,* modifying *saṛi, rika, aĭumę.*

ôḍôḍ-au to come tooting a motorcar's horn. Constructed, as prd. only, like *ôḍôḍ.*

ôḍôḍ-idi to go away tooting a motorcar's horn. Constructed, as prd. only, like *ôḍôḍ.*

ôę (long *ô*) var. of *âę.*

ôę-ôę (long *ô*) onomatope of the grunts of a male buffalo just before coupling. Constructed like *hŏbŏbŏbŏ.* The adv. takes also the form *ôęleka* and *ôękenôęken.*

ôêḍam, oenḍam syn. of *opa.*

ôhâ-ôhâ var. of *oâoâ.*

ô-ô onomatope, I. sbst., (1) the sound of the trumpet called *bêr* or *mindĭnibōr*: *ôô* enaŋem aĭumleda ci? (2) the humming of a carpenter bee in the free air, in contrd. to *huŋhuŋ,* its humming in a hole.

II. adj., with *saṛi,* same meanings: *ôô* saṛido nagĕra ḍâkarą saṛite kā topaŋa.

III. trs., to blow such a trumpet: mindĭnibōrdo okoren gāsiko *ôôjada?*

IV. intrs., (1) same meaning: okosąreko *ôôjada?* (2) of the

carpenter bee, to hum : daruuru *ǒǒjada.*

ǒǒ-n rflx. v., same meanings : okosąreko *ǒǒntana ?* bêrdo ǒkoren gāsiko *ǒǒntana ;* miaḍ daruuru *ǒǒntana.*

ǒǒ-ǫ p. v., (1) of such a trumpet, to be blown : okosąre *ǒǒǫtana ?* bêr *ǒǒlena.* (2) imprsl., of the humming of a carpenter bee, to take place : oṛąre *ǒǒǫtana,* uru menąia.

V. adv., with or without the afxs. *ange, ge, ǫge, tan, tange,* also *ǒleka, ǒkenǒken,* modifying *saṛi, ṛikan, aťumǫ.*

ọṛâ, oṛâ 1⁰ I. abs. n., corruption, amissness : aĭńą lāĭre *ọṛâ* meną, enamente purą kaią jomdaṛitana, my stomach is upset, I cannot eat much ; tisią leljan erekore *ọṛâ* miado kā taĭkena. It occurs also in the opd. *ereọṛâ,* badness of omens.

II. adj., (1) with *jarom, ili, iliranu;* etc., spoiled : *ọṛâ* jaromko giṛitape, throw away the rotten eggs ; *ọṛâ* ili cim nūleką ? *ọṛâ* ranu cim lagaǒlą ? ne ili bagărăǒakana. (2) with *lāĭ,* upset : tisiągapa lāĭtaĭńą *ọṛâgea.* (3) with *ere,* a bad omen : *ọṛâ* erere aṛandi kakoą, when there is a bad omen they break off the marriage.

III. trs., (1) to spoil smth. or cause it to get spoiled : ne eągăsimdo jarome *ọṛâkeda ;* ilī cilkatem *ọṛâkeda ?* kam itubēsanredo iliranu bai hokame, janaǒm *ọṛâjaḍa ;* najomko *ọṛâkĭa,* the witches have spoilt his health, have cast a spell on him (2) to upset the stomach : amą āĭdo peṭǫ kanṭaṛa *ọṛâkeda ?* lāĭdo ilkatem *ọṛâkeda ?* ne hon jarom kanṭaṛate lāĭpe *ọṛâkĭa.* (3) to spoil the marriage omens : eredo miaḍ kāū *ọṛâkeda* (or *ọṛâkeḍlea*).

V. intrs, (1) in the df. prst., to be spoiled or upset : ilitabu *ọṛâlan'ekaiǫ* aṭăkarjada, judage soantana ; āĭī (or inią lāĭ) *ọṛâtana ;* ne dangṛamente kuṛilelro kanekane ere *ọṛâtana.* (2) imprsl., with inserted prsl. prn., to feel spoiled : lāĭ *ọṛâjaḍmeredo* mandi huṛiąge jomome, if thou feelest thy stomach upset, do not eat much ; jī *ọṛâjąĭńa,* I feel unwell.

ọṛâ-n rflx. v., to upset one's stomach : lāĭ cilkatem *ọṛânjana ?*

ọṛâ-ǫ p. v., to be spoiled by smth. or get spoiled : ne ilido ranuto *ọṛâjana* ci poaṛite ? pąṭǫ kanṭaṛate lāĭią (or aĭńą lāĭ) *ọṛâjana ;* kuṛilelle senǫtan taĭkena, ere *ọṛâjana ;* oṛąēte uṛunǫtanlǫge erele *ọṛâjana.*

V. adv., with the afxs. *ange, ge,* modifying *aṭăkar, ereǫ, leĭǫ ;* with the afx. *ǫge,* modifying *jom, ereǫ, leĭǫ.*

2⁰ I. sbst., also in the rflx. form *ọṛân,* the act of struggling to get free or escape : tolakan urią *ọṛâ* (or *ọṛân*) lelte aṭăkarǫtana en baĕardoe sidegea, the bullock struggles so much to get loose that it is sure to snap the halter.

II. adj., also *ọṛân,* of domestic animals, having the habit of struggling to get loose : nīdo kenṭeḍ *ọṛâ* (or *ọṛân*) uri, moṭo baĕatte tolīpe, *ọṛâ-n* rflx. v., to struggle to get free or escape : kumbūṛuią saḅlią,

kenṭede *ôṛânjana*, kaiṇ ṭekaŏkja, I caught hold of the thief, but he struggled so much that I could not keep him ; garoare naŏa sabakan ḍurle adertąia, kenṭede *ôṛântana*, we have caught a quail and put it in a cage, it is fluttering very much.

III. adv., with the afxs. *ange, ge,* modifying *rikan.*

3⁰ I. abs. n., displeasure, resentment : amą jīre oko kajirą *ôṛâ* meną ? ammente oko kajirą *ôṛâ* meną ? What is the cause of thy displeasure ? amlekate oko kajire *ôṛâ* meną ? What dost thou deem unpleasant ?

II. adj., (1) with *koṛo,* (a) susceptible, irritable : nīdo kenṭeḍ *ôṛâ* hoṛoge. (b) actually displeased : *ôṛâ* hoṛo rajitaipe, pacify the displeased person. (2) with *kaji, kami,* provoking, displeasing : *ôṛâ* jagardo kaiṇ jagarlą, samageko kadraŏaĭńa.

III. trs, (1) to displease smb. : apumdo cilkatepe *ôṛâkja ?* (2) to do smth. amiss or wrong or displeasing : cekanae *ôṛâkeda ?* aminanape eranjąia.

IV. intrs., (1) to give way to displeasure, to be displeased : ne kaji aĭumkeḍlǫge misado sobenko *ôṛâkena,* bearing this they were all displeased for a while. (2) imprsl., with inserted prsl. p n., to feel displeased : okoeokoe purąge *ôṛâkeḍkoa ?* Who were most displeased ?

ôṛâ-n rflx. v, to give way to displeasure : ne huriṇ kajimente aminaṇ alom *ôṛâna.*

e-p-ôṛâ repr. v., (1) to be displeased with each other : sumdimlǫ oikateben *opôṛâtana ?* (2) trs., to cause two people to get displeased with each other : okoe *opôṛâkeḍbena ?* (3) sbst., mutual displeasure : abenre oko kajirą *opôṛâ* meną ? (4) adj., (a) with *koṛo,* often displeasing or provoking : nīdo kenṭeḍ *opôṛâ* hoṛo. (b) with *kaji, kami,* displeasing, provoking. (5) adv., (a) with the afxs. *ange, ge,* modifying *aṭăkar, kapaji, rikan,* as (or as if) mutually displeased. (b) with the afxs. *ange, ge, ǫge,* modifying *cuguli, kapaji, rika, rikan,* so as to get mutually displeased.

opôṛâ-n rflx. repr. v., to give way to mutual displeasure, to excite each other's displeasure : kapajitekiṇ *opôṛânjana.*

opôṛâ-ǫ repr. p. v., (1) to get mutually displeased : kapajitekiṇ *opôṛâjana.* (2) to be caused to get mutually displeased : ne hoṛotelin *opôṛâjana.*

ôṛâ-ǫ p. v., meaning corresp. to the trs. : cilkatee *ôṛâjana ?* What has excited his resentment ? cekanǫ *ôṛâjana ?* What has been done amiss ? What is wrong ?

V. adv., (a) with the afxs. *ange, ge,* as, or as if, displeased. (b) with the afxs. *ange, ge, ǫge,* so as to displease, so as to excite resentment.

4⁰ Note (1) the cpds. : (a) *jomôṛâ,* to eat so as to upset the stomach. (b) *cuguliôṛâ, eranôṛâ, kajiôṛâ,* to calumniate, scold, speak, so as to cause resentment. (2) the sayings : (a) disum *ôṛâakana,* the country is disturbed (by strife or by human sacrifices) ; ondokako disumko *ôṛâ-*

keda; mapaṭupuĭṇate disumko *ôṛâkeda*. (b) bir *ôṛâkana* (or beranjiakana) the forest is infested by tigers. (c) hatu *ôṛâkana*, the village is disturbed by strife or by human sacrifices; by the anger of the tutelary spirits in whose service the pahan has been remiss and who revenge themselves by letting the tigers eat the cattle and goats; by the mischief of witches casting spells of sickness and death: pâṛâ hatuĭ *ôṛâkeda*; najomko hatuko *ôṛâkeda*. (d) oṛa *ôṛâkana*, the house is disturbed by quarrels; by the shades of the ancestors, or any spirit whose private worship has been neglected, or by witches, inflicting sickness: hapaṛomko oṛako *ôṛâjada*; karamboṇga oṛae *ôṛâjada*; najomko oṛako *ôṛâkeda*.

*Note also the saying: babaeṇga *ôṛâjana* (or *hâṛâjana*), ltly., the fertility of the paddy has been spoiled (or has been caused to mope). When a man consults a witch-finder and makes him perform a divination because his paddy crop fails every year though that of his neighbours succeeds, this is the answer the witch-finder gives him when the divination indicates a sacrifice as a remedy for this state of affairs. It is moreover superstitiously believed that the fertility of a man's paddy gets spoiled and his rice crop will fail every year, not only if he, or anybody else, puts or stores tobacco on, or in, his rice bale, but even if, whilst he takes his meal, somebody asks him whether he has any tobacco. Witch-finders, however, never ascribe the failure of the crop to this cause. Tamaku poṭomre alope dõea, enkage babaeṇgape *ôṛâiña*, do not put tobacco on my bale, thus doing you should spoil the fertility of my paddy.

ôṛâ-ere, ere-ôṛâ I. trs. or intrs., to spoil the marriage omens: horare miaḍ sânda *ôṛâerekeda* (or *ôṛâerekeḍlea*).

ôṛâere-ǫ, ereôṛâ-ǫ p. v., (1) of the omens, to be, or get, spoiled: nimente kuṛilelre môṛêsaleka *ôṛâerejana*, nãdo nimente sendutam sendaraṛi kabuṇa, jã kuṛigee aṇḍoṇḍoika, five times his marriage omens were bad, we shall no more arrange any match for him, let him take any wife without marriage ceremonies. (2) to get bad marriage omens: nimente apisa kuṛilelle uṛuṇalena, apisagaleḍle *ôṛâerejana*.