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sa syn. of *daṛa* Has. Nag. *dhâŏ* Nag. Kera and *duaṛ* Ho. afx. forming proportional nls. and meaning, times. It is affixed to the short forms of cardinal numerals, *miḍsa, moḍsa* being contracted into *misa, mosa*, and to *cimin, imin, nimin, kane, puṛa, isu, gaṛi*, and sometimes *huṛiṛ*. The advs. thus formed may all be constructed like *apira*. N. B. (1) *Daṛa* is not affixed to *huṛiṛ* or *gaṛi*, and *dhâŏ* not to *gaṛi*. (2) With the afxs. *te* or *re* these advs. modifying *caba*, mean in *n*... times; by doing it *n*... times. With the afx. *le*, modifying other predicates, they connote opposition: *apisatele* raṇja kae hijujana, though we called him thrice, he did not come; *upunsate* mandiï jomkeda, he took four meals in a day, though such is not the custom.

sa very rarely used for *sā*, season, and *sa*, side: *rabaṇsa* tebajana; *nesatepe*.

sā Has. **sah, saha** Nag 1⁰ sbst., in the cpds. *rabaṇsā*, the cold season; *jeteṣā*, the hot season; and *jargisā*, the rainy season; and in the phrase *dinṛa sā*, the seasons of the year: Muṇḍahonkoa hisaḷlekate dinṛa *sā* apiagea: *rabaṇsā, jetesā* oṛo *jargisā*, the Mundas count three seasons in the year, the cold, the hot and the rainy season. As prd. and adv. it is used only in the above cpds.

2⁰ I. sbst., the season of the principal crops of certain kinds: jokoṛa or kitiṛa *sā* isugea; cabakedale *sāre* kam hijulena. Hence the cpds. *kantarasā, ulisā, taroḷsā, guïlusā, jonrasā, goṛasā* (the season of early paddy,) *loŏoṛsā* (the season of late paddy), *ôrésā* (the lag-season).

II. adj, ripening at the time of the principal crops: *sā* baba, syn. of *hambalbaba, locoṛbaba*, late rice, the rice of the low fields, the rice of the winter crop; en lörre apia loadaru menṛ: miaḍ *sā* loa (ripening in summer) miaḍ jargi loa (ripening in the rainy season) oṛo miṇḍlo baromasia loa (ripening all the year round).

III. trs., of nature (personified) to give the principal crop of a certain kind: nāḍo kantaṛae *sātada*, enamente puïkore sasātagea; uliï (or ulitee) *sātaḍhae*.

IV. intrs., of the produce in question (personified), to give its principal crop: jenra tisiṇgapa (or tisiṇgapae) *sātana*; uli tisiṇgapae *sātaḍhua*.

sā-a rflx. v., same as the trs. and the intrs.: oṛo moḍ canḍuredo uliï (or ulimentee) *sāna*; oṛo moḍ canḍuredo uli *sāna*.

sā-ṛ p. v., (1) of people, to get the principal crop: ulibu (or ulitebu) *sāakana*. (2) to get into full crop: uli *sāakana*.

V. adv., with the afxs. *re* or *leka*, also *sāsā*, *sāsāge*, modifying *jaromo*, *haĕa*, to ripen, to get the desire to eat them, when the season has come: jōko *sāsāge* haĕabua.

3⁰ with reference, not to a particular season, but to a year, I. trs., of nature (personified), to give a plentifull crop of a certain produce: mā kanṭaṛae *sălo*, mā kanṭaṛae (or kanṭaṛatee) *saleḍbua*.

II. intrs., of a produce, to give a plentiful crop: ne kalom baba *sātana*; mā kanṭaṛa *sākena*.

sā-n rflx. v., same as the trs. and the intrs.: mā ulii *sānjana*; mā uli *sānjana*.

sā-o p. v., (1) of people, to get a plentiful crop: mā kanṭaṛale (or kanṭaṛatele) *sālena*. (2) of produce, to give a plentiful crop: ne kalomdo kanṭaṛa *sāoṭana*.

sā Has. 1⁰ cfr. *sahaṛa* Nag. I. sbst., exoneration of blame; siding with smb. in a quarrel or litigation, speaking in his favour: gopoŏtan eperaṛatankia hardutanre jetanisare *sā* kā om lagatiṛa, when separating people who fight or quarrel, one should not say that one of the two is without blame.

II. adj., (1) with *kaji* or *onol*, spoken or written words to this effect. (2) with *horo*, a man who speaks thus: amą *sā* horoko bitarre cimin horom goākoa?

III. trs., also with ind. o., to exonerate smb. of blame or to say that right is on his side: abeną purąsain aĭumakada ad karanoin munḍiakada, jetae kain *sājaḍbena*; nikiṛare jetani kale *sāaitana*.

IV. intrs., (1) same meaning: aben barankin enkankinage, jetaesare kalo *sājada* (or *sātana*). (2) in the df. prst., to be said to be right or without blame: Mangra ad Buduakin gopoŏkenrain kulibarakedkoa, Mangra *sātana*, I inquired about the fight between Mangra and Budua, and I understood that people absolved Mangra from blame; nādo jūgu kalaujana, dhani horokosgrege pura *sātana*, these are bad times, people mostly side with the rich.

sā-n rflx. v, same meaning as the trs.: ukilko horo mąkenjoko *sāna*, inkuą kamige enką, pleaders defend even murderers, but then it is their business to do so; pancăiṭire miḍ horo raṭi kae *sānjana*, enado edkanntar kamige mente sobenko kajikeda, in the panchayat nobody spoke in favour of the accused, therefore all said that his was a heinous fault.

sā-o p. v., (1) corresp. to the trs.: hature samage hinjnitaree nalasibarakeda, jetaete kae *sājana*, he complained in vain to this and that one in the village, nobody thought him right. (2) imprsl., of such words, to be spoken: pancăiṭire nalasikenisare *sājana*; Munḍa pancăiṭiredo hagarapąni oro etąnią kuri bolonamkenisare ciulaŏ kā *sāoa*.

V. adv., (1) with the afxs, *ange*, *ge*, *oge*, modifying *kaji*, *aṭăkar*. (2) with the afxs. *oleka*, *olekage*, modifying *kaji*, *kaji bai*, *kaji jugutu*, *aĭumo*, so as to seem blameless or to be right: en horo *sāoleka* kajiĭ jugutujada, pancăiṭire goākoĕte asal

kaji nam lagatiṇa, this man arranges his story so as to seem in the right, however, in the panchayat we must get the true story from the witness.

2⁰ encouragement to do what one has already decided. Constructed like *uskur*.

3⁰ sometimes syn. of *sābaṛsi*, praise.

4⁰ cfr. *lŏto*, I. sbst., the time when one commits or has committed a fault; an opportunity for scolding, accusing or punishing: kadăraŏdo isu dinčtee kadăraŏaiṇatana, tisiṇ enaṇ aiṇ eraṇaṛ *sāe* namtada; kumbŭruae mento sobenko ituana, mendo *sāre* kako saḷdaṛiititana, they all know that he is a thief, but they cannot catch him in the very act.

II. adj., with *dipĭli* in the adverbial phrase *sā dipĭli*, *sā dipilire*: *sā dipĭli* cią kape nalisḷja? Why did you not sue him when you had the opportunity? kumbŭru *sā* dipĭlireko saḷkja, they caught the thief in the very act.

5⁰ cfr. *asis*, I. sbst., divine blessings: hon aḍ dōn baransąre Haṛam *sā* kae omakoa, Singbonga, as a rule, does not bless somebody with wealth and with a numerous family at the same time; barakaĭtimente taramara bonągako gunko omea, *sādo* Haṛam bāri omdaṛiṇ.

II. trs., of Singbonga, to bless smb. with wealth, etc., punjiǫmente Haṛamge *sāṭąia*, ne hoṛo isu reągętane taĭkena.

III. intrs., to bestow divine blessings on smb.: nīsąre Haṛam isuĭ *sātada* lelepe, jonągeṭa julaŏtaue taĭkena, nāḍo purna podŏlagee jomtana.

sā-n rflx. v., same as the trs. and the intrs.: ne hoṛo kumbŭrujumbuṛi ci landpandtedo kae punjiakana, Haṛam nīĭ *sānjana*; Haṛam sānjansąre buginą hobaǫgea, Singbonga's blessings bring happiness and prosperity.

sā-ǫ p. v., (1) corresp. to the trs.: honre Haṛamtee *sāakana*. (2) imprsl., of divine blessings, to be bestowed: dōnre *sājanre* puṛąsa honro kā *sāoa*.

są Has. syn. of *paṛ*, *paṛa* Nag. *pā* Ho. *pāṭa* Nag. Ho. Keṛą. *baṭe* Keṛą. and, in jests, *saĭ* Has. Nag., locative afx. denoting either rest within a vaguely defined area, or motion to some less-well-determined point of space; a vaguely indicated direction. *Są* does not like *ta* connote close proximity to the place in question: Such cpds. are advs., but may be used also in the following functions: 1⁰ I. adj., with *disum*, *hoṛo*: *alesą* disum puraǫe diria, the country on our side is very stony; nikudo *alesą* hoṛoko, these are people from our side of the country; laṛaĭre *aiṇsą* hoṛoko goā kako ṭaŭkakeda, in the lawsuit the people on my side did not procure a suitable witness.

II. trs.: bakăsa *nesąeme*, put down the box, or bring it, this side; dea *aiṇsąeme* gaŏiṇ lellema, turn thy back towards me, I shall look at thy sore; duarbu *sinągiturǫsąea*, we shall put the door towards the East; laṛaĭ dipĭli gūsu omkįte aleą miaḍ

hagae *aesąkį*, in the lawsuit he bought over to his side one of our brethren.

III. intrs.; (1) inkiną laraĭ dipīlim *okoeząlera?* Whose side didst thou take in the lawsuit? (2) in the df. prst.: dirile ṭarijada, mârî-mâŕîte *latarsąṭana*, we move a stone with levers, it goes down the slope little by little; ne laŕaĭre ciniṉ hoŕoko amsąṭana? How many are on thy side in this lawsuit? kasurdo *amsąṭana*, sanagem nalasitana, the fault is on thy side, thou complainest in vain.

są-n rflx. v.: bakăsa *nesąnme*, put or bring the box this side; *nesąnne* moṭor hijuṭana, remain, or come, this side, a motorcar is coming.

sa-gą p. v.: bakăsa *nesągąka*, let the box be put, or brought, this side; *nesągąme*: remain or come this side; rimbil nādo *kansąjana*, now the clouds are gone that way.

2⁹ (with the exception of *pīta* side), I. sbst., a part on one side: hola ganḍuĭkeḍ darura *subasąle* danraca, *cutisąle* janjiña, we shall use as a tie-beam the lower part of the bole divided yesterday, and use as a ridge-pole the upper part; kandajan loĕoŋara *huriŋsąuŋ* sukujana, ena purage cakar daŕioa, I preferred the smaller parcel of the low field that has been portioned, for it can be broadened out much more than the larger parcel.

II. adj, the part that is on one side: *subasą* daru, *huriŋsą* kanda.

III. trs., (1) to give to the other one a portion on this, or on that, side: darulina haṭiŋakeda, ainadoe *subasąkĭŕia*. (2) to put smth. down in, or bring it into, a certain place, room, etc.: ne bakăsa *bitarsąpe*, take that box inside.

IV. intrs., in the df. prst., (1) to get a part on this, or on that, side: apiŋ loĕoŋą kandajana kaneiŋą *huriŋsąṭana* (or huriŋsagoṭana), enamenteiŋą ujurjada, neą loĕoŋaredo maraŋsąṭaiŋape. (2) to be a part on this, or in that, side: neado hola topaŋkeḍ darura *subasąṭana*.

są-n rflx. v., (1) to take a portion on this, or on that, side: kandaakan loĕoŋąle salarikakiŋa ado *maraŋsąnjana*. (2) to put smth. down in, or bring it into, a certain place, room, etc: ne poṭombu *adiŋąŋna*, let us put this bale into the inner room of the house.

sa-gą p. v., (1) to get or receive a portion on this, or on that, side: ne kandakinare ainadoiŋą *huriŋsągąneo* sukujaiña, uriḳotaŋą pereakana puragein cakardariа. (2) to be put down in, or brought into, a certain place, room, etc.: ne bakăsa *bitarsągąka*.

sąange adv., same as *są*, but more vague still.

sąīte, sąēte adv., from a vaguely indicated direction.

sąḳoāte, sąḳoēte adv., same as *sąīte*, but more vague still.

sąḳore same as *sąre*, but more vague.

sąḳole same as *sąte* but more vague.

sąre adv., same as *są* but in rest only. It may further be constructed as under 1⁰, not, however as adj.; also as intrs. with inserted prsl. sbj.

followed by the copula *a*, in the meaning of to be or live in a vaguely defined area: *ensạriṅa, ensạrema, ensạria, ensạrea, ensạrelaṇa*, etc.

sạrạ, sạreạ adj. or pron., an inan. o., of a vaguely defined area.

sạren adj., and *sạreṇ* pron., a liv. bg., of such an area.

sạte adv., same as *sạ* but in motion only. It may further be constructed as under 1⁰, not however as adj.; also with inserted prsl. sbj. as explained under *entạte*. Note that in the 3rd prs. s. they say: *sạtelana* or *satītana*, prst. ts; sạtīa, fut. ts.; *sạtīa, sạtia* Has. *sạtija* Nag. *sạtijana*, past. ts.; *satika* Has., *Sạtika* Nag., imperative.

sạ Kera var. of *saḅ*: ne hapa *sẹeme*; tihiṇado miạ kumbūru sipaiko *sạiṛạ*.

saḅ 1⁰ I. sbst., the act of holding with the hand, of grasping: *saḅ* kam ṭaũkakeda, enkare eipim uĩụia.

II. trs., (1) to take with the hand; to hold; to grasp: soṭa *saḅkeạte* honortijana, he went for a walk with a stick in his hand. (2) with a 2nd d. o. or with an ind. o., to put into smb.'s hand: minid gandaiṇa *saḅtaḍkoa* (or *sabaḍkoa*) aḍ soben honko burutekojana.

sab-en rflx. v., (1) to take with the hand; to hold; to grasp: ne soṭa *sabenme*. (2) to cling to smb. or smth.: atutan dipĩli gạra atomrạ kaṛee (or kaṛeree) *sabenjana* (or saḅdaṛinjana). Also of caterpillars, syn. of *jumaṇ*, and fig., of lac insects, syn. of *tolen*.

sa-p-aḅ repr. v., to hold each other by the hand; to cling to each other: tikiṇa *sapaḅjana*.

sab-o p. v, corresp. to the trs.: kapiko *saḅoka* aḍ dolabu kula senderate. Also of lac insects, syn. of *tolọ*: haṛam kotore ĉṛẽko kako saboa, lac insects do not attach themselves to old branches.

sa-n-aḅ vrb. n, (1) the force of the grasp: *sanabe* saḅlạ, en soṭa bar horote enaṇliṇ ṛedaṛiạia, he grasped his stick with such force that two men were needed to take it from him. (2) the act: *sạaḅ* kam ṭaũkalạ, enament eipim uĩụkela. (3) a handle: *hake, daũtroa*, emaṇrạ *sanaḅ* ḍaṇḍom menoa, lalṭiṇrạ *sạnaḅ* tiniṇ menoa, baĩsikalṛa *sạnaḅ* mūṭu kajioa. 2⁰ I. sbst., the act of catching: en kulaẽ *sabẽtee* bancaõjana.

II. adj., same as *sabakia*, caught: *saḅ* cẽṛẽe pocokja.

III. trs., (1) to catch: ciminaṇ haikope *saḅtaḍkoa*? kulaedo jāl *saḅkia*, the net (personified) caught the hare. (1) fig., to violate a woman: Sumido Maṇaga *saḅkia*. (3) fig., trs. or intrs., of scissors or pincers, to catch well, i.e., not to be loose; of keys, to catch in the lock: ne laṭaḅ do ūḅ bose kae *saḅjada*; ne laṭaḅ bẽse ka *saḅtana*.

IV. intrs., in the df. prst., (1) to get caught: tisiṇgapa isu haiko *saḅtana* (or saboṭana). (2) of hair, etc., to get caught well by scissors or pincers; of a lock, to have a key catching in it: *laṭaḅ* dīlgea, ūḅ bẽse kā *saḅtana* (or saboṭana).

sab-en rflx. v., (1) to catch: ne seta hola senderare baria kulaĉkiṇ

sabenjana. (2) also *saḻrikan*, to let oneself be caught: tisiṇdo miaḍ kaṯea baṇdia ratamree *sabenjana.*

sa-p-aḻ repr. v., to catch each other: gopoṯtanre ūḻrekiṇ *sapaḻkena;* setakiṇ *sapaḻkena.*

saḻ-o p. v., corresp. to the trs.: ne setato apia kulaṯko *saḻjana;* ne jālto (or jālre) siliḻ *saḻlena;* hola isu haiko *saḻjana;* Sumi birre *saḻlena;* ne laṭaḻte ūḻ bēse kā *saḻoṯana.*

sa-n-aḻ vrb. n., (1) the number caught: haikodo *sanaḻle* saḻkeḍkoa, musiṇre tala heroṇ ṭuṇkile huṇdikeḍkoa. (2) the catching itself: musiṇ *sanaḻte* ciminaṇ haikope goḡleḍkoa? (3) the individual catch: ne haikodo okoeṇ *sṇnaḻko?* Who caught these fishes? (4) a trap: kulaṯdo jāl *sanabētee* pocolena, mendo seta saḻkja.

3⁰ I. sbst., (1) the act of arresting smb.: *sabēte* (or sanabēte) bancaṏn naṇ Asāmtee nirjana. (2) the being in custody: bar horokiṇ jaminenjanci *sabēte* (or sanabētee) uruṇakana, aŭrigee bicāroa.

II. adj., (1) apprehended: *saḻ* horoko jēlkja. (2) the one who will arrest, or whose intention or duty it is to arrest: ne hature mapaṇ hobalena, tisiṇdo *saḻ* sipaïko sarkār kultaḍkoa.

III. trs., to arrest, apprehend, take into custody: miaḍ kumbŭṛu tisiṇ sipaïko *saḻkja.*

IV. intrs., in the df. prst., (1) to get arrested: tisiṇagapa Gandhīṇ celaka sobensareko *saḻtana* (or saboṯana). (2) to be in custody: hajitireṇ lelkeḍkoa, isu horoko *saḻtana* (or sabakana).

sab-en rflx. v., (1) same as the trs.: horo maṇkenko sarkār *sabena.* (2) also *saḻrikan*, to cause oneself to be apprehended: eperaṇ jāclo hobajanci en horo kapigee uruṇaa, enkate musiṇe *sabena.*

sa-p-aḻ repr. v., with *jatijatire, hagahagare*, of Hindus to arrest Hindus; of Mahomedans to arrest Mahomedans; etc.: Gandhīṇ golmāl dipŭli sarkāraṇ hukumte Dikuko jatijatiregeko *sapaḻjana.*

sab-o p. v., to get arrested: hola apia kumbŭṛuko *saḻjana.*

sa-n-aḻ v. n., (1) the number of people arrested: Gandhīṇ celako *sanaḻko* saboṯana, hajiti oṛaṇ pereṇiritana. (2) the act: misa *sanaḻredo* goākoṇ kajite kae jēljana, mendo oṛoge enkan gunaṛagee sabakana. (3) the people arrested: holaren *sanaḻkoṇ* cimin dinre bicāroa?

4⁰ I. trs., (1) in the prst. ts., to accuse of being guilty, of lying, of asserting what one does not know: eṭaṇi gunalaṇ, nīdo samagope *saḻjaia.* (2) in a past ts., to have proved or found out that smb. is guilty, lies or asserts what he cannot prove: amaṇ kajitege kumbŭṛule (or kumbŭṛurele) *saḻkeḍma*, from thy own words we have found out that thou hast stolen, (thou standest condemned by thy own words); hosŏṛole (or hosŏṛorele) *saḻkeḍma;* en horodo ḍondole (or ḍondorele) *saḻkja;* soka najome *saḻkja;* the magician has found out the witch (or has found out that she is the

witch responsible).

II. intrs., (1) in the df. prst., to be proved, or to be found, guilty, etc.: en hoṛo kanekane kumbũṛuĩ *saḷtana* (or sabǫtana); amą kajitege kumbũṛum *saḷtana* (or sabǫtana). (2) imprsl., in the indet. ts. same meaning: curinboṇga manatiṇre puṛąsa kudranajom *sāba*, devotees of a *Curin* are often found responsible for harm done by that spirit to other people.

sab-en rflx. v., (1) same as the trs.: aiṇ najomem *sabentana*, mar, nāḍoląṇ kiriaca. (2) to make oneself stand condemned by one's own words: amą mocatege kumbũṛum sabenjana, goāko kuliṛą darkār kale leljada.

sab-ǫ p. v., to be accused; to be proved, or to be found, guilty, etc.: eṭąni kumbũṛukena, nīdo samagee *sabǫtana*; ne kajite kumbũṛum *sabǫtana*; amą kaji hosŏṛo *sabǫtana*.

5⁰ fig., I. trs., (1) of a would be buyer, (*a*) to estimate the value of an animal or object for sale: ne meromą gonoṇ pīṭire ciminaṇko *sabelekam* aṭākarjada? What price do you think they will be ready to give for this goat at the market? pīṭite ne meromiṇ idilią, api ṭakako *saḷkią*. (*b*) with ind. o., to offer smb. a price: ne meromą api takaiṇ *sabamṭana*, manjur menąredo telakem, I offer thee 3 Rs. for this goat, if thou agreest, here is the money. (2) to estimate or guess the measure of smth.: en honą umar upun sirmaiṇ *saḷjada*.

II. intrs., in the df. prst., to get estimated: nekan meromkoą gonoṇ tisiṇagapa pīṭire api ṭaka *saḷtana* (or sabǫtana); nekan meromko tisiṇagapa pīṭire api ṭakako *saḷtana* (or sabǫtana).

sab-en rflx. v., same as the trs.: namin maraṇ khasi api ṭakagem *sabentana*, amo ca kīriṇ koṛageṇ patiąmea! For such a big gelded goat thou offerest 3 Rs.; thou too lookest like one who intends to buy!

sab-ǫ p. v., corresp. meanings: nimpiraṇ meromko hola pīṭire babar ṭakako *saḷjana*; ne sim iral gandae *saboa*, this fowl is worth 8 annas.

6⁰ I. trs., to acquire the possession of a field, the ownership of a village, the government of a country: ciminaṇ otem *saḷkeda*? How many fields hast thou acquired? Note that: ciminaṇ otem *saḷtana*? means: How many fields dost thou own? and that: Asām hijų sidare môrê salaṛą oteṇ *saḷkena*, means: I owned.

II. intrs., in the df. prst., of the same, to be acquired: muka parted isu ote diku tīre *saḷtana* (or sabǫtana), in every new record-of-rights, many fields fall into the hands of the zemindars.

sab-en rflx. v, to acquire the same: mukadipŭli ne diku gũsu omkeḍte isu otee *sabenjana*.

sab-ǫ p. v., to be acquired: nesĕkaną mukadipŭli Ṭamār oṛǫ Siripaṭireą isu marca ote oṛǫ birko dikukote (or diku tīte, dikutīre) *saḷjana*.

sa-n-aḷ vrb. n, the amount of fields acquired: ne dikudo rupa-sārṛą

jōrte nesēkana mukare *sinabe* sabkeda, miḍ antar raṭi marca begar hukumte Muṇḍahonko kako caluʻaṛitana, aḍ miaḍ daru raṭi begar hukumte kako maḍaṛileka oljana.

7⁰ I. adj., with *ṭaka*, borrowed money: *saḫ* ṭakale halcabakeda.

II. trs., (1) to owe money; to owe paddy in repayment of a loan: inia (or inia ṭaka, inia rîṛî, inia baba) nāḍo kaina *saḫtana*, I owe him nothing at present; inia ciminaaem *saḫkena*? How much didst thou owe him? (2) rarely, to borrow: inia cimin ṭakam *sabakada*?

sab-en rflx. v., to borrow: rîṛî puraagee *sabenjana*, hal kae daṛitana, he took a bigger loan than he can refund.

sab-o p. v., to be borrowed: en horote rîṛî puraage *sabakana*.

sa-n-ḫ vrb. n., the amount owed or borrowed: rîṛîdo *sanabe* saḫtana, aĕa bōra ūḫ lekaareo kā haloa, he owes more money than he has hair on his head.

8⁰ trs., to acquire some particular kind of knowledge or skill: aputc buĭdilena, enamente nī huṛialeka ranuí *saḫtada*, his father was a native doctor, owing to this he has some knowledge of medicines; ne mastar huṛialeka Aṅgăraji *saḫtada* ci? Does this schoolmaster know English a little?

sab-en rflx. v., same meaning: Raci isūkulree taikena, Diku kajido ĭēseggee *sabenjana*, he was at school at Ranchi, he knows Hindi; rutu oronado pokōtogee *sabenjana*.

sab-o p. v., corresp. meaning: ne horote Diku kaji oro Aṅgăraji kaji *saḫjana*; jagar aĭumaĭumte Aṅgăraji kaji jā huṛialeka *saḫdaṛiwa*, enara onoldo rabalte kā *sabōa*, by hearing English, one can learn to speak it at least a little, its spelling however is harder to learn.

9⁰ I. trs., to take or follow a path, a line of conduct, a custom; to take the same habit as another: ne hora *sabepe* en hatutegee idipea, take this path, it will lead you to that village; ne hon aputeggee *saḫkeda*, he has taken the same habit as his father; ne hon aputeą hosŏṛogee *saḫkeda*, he is a liar like his father.

II. intrs, in the df. prst, of the same, to be taken or followed: neado eṭą hora *saḫtanlekaiṇ* (or saḫtanlekaina) aṭākarjada, abu senōtan hatutedo kae idibuaʻcima, it seems to me that we are taking the wrong path, it will not lead us to the village we want to reach; haṛam horokoą colon nāḍo taramara kā *saḫtana* (or saḫtana), some customs of the ancestors are no more followed nowadays.

sab-en rflx. v., some as the trs.: ne hora alope *sabena*, maraṇ jolatee idipea; ne horo aputeą ili nūĭ *sabenjana* aḍ kuṛitanḍo hanarteą eperaee *sabenjana*.

sab-o p. v., corresp. meaning: dola ne hora *saḫoka*; en horoą colon aloka *saḫo*; en honte apuą bulge *saḫjana*.

10⁰ trs., to press the plough, levelling plank or clod crusher over an

untouched strip (*daṛna*), over a tuft of grass (*tasaḍ*), over the soil close to the field ridge (*aṛijapa*) : *daṛna saḅeme* ; en tasaḍ *saḅene* sīpaṭubǫka; aṛijapa kam *saḷjada*. Constructed as under 9⁰.

11o. I. trs., with *nata* as d. o., (1) to use in addressing each other, a term of relationship either real or fancied : Sinaboṛoko kakaako mente nata kako *sabea*, mendo "ama" ko metakoa, Singbhum people do not address their junior paternal uncles by the terms of this relationship, they use with them the term *"ama"* ! (2) of two people of different tribes, out of friendliness or courtesy, to adopt the habit of addressing each other by a term of fancied relationship (*pēṛâčbaraĕ nata*) : ne Uraṇ aḍ apuiṇ bokobočanatakiṇ *saḷtada*, apuiṇe dadaaia, enamenteṇ kakaaitana.

II. intrs., in the df. prst., a term of relationship, real or fancied, to be used between two people : abenre: cekan nata *saḷtana* (or saboṭana, sabakana) ?

sab-en rflx. v., same as the trs. : Sinaboṛokolekage Naguriko misamisa kakaakomente nata kako *sabena* ; "ama cia", "amna cina" mente kapaj alo hobaǫmente, modṭare taĩnjanre jān jatiloge natako *sabena*, in order not to use between themselves the phrases of address *ama cia*, for men, and *amna cina*, for women (which do not connote any respect), the Mundas and any person of another tribe who lives in the same place, adopt the habit of calling each other by some term of fancied relationship : cekan natalaṇ *sabena* ? By what term of fancied relationship shall we henceforward address each other ?

sab-o p. v., corresp. to the trs. : Sinaboṛokore kakaakomente nata kā *saboa* ; tisinṭaĕte alaṇre bokobočanata *saboka* ; apukinṭe bokobočа nata *saḷjanredo*, honkoteo ena natage *saboa*, when two fathers out of courtesy address each other as brothers, their children do the same amongst themselves.

12⁰ in the phrase *sêṛâ saḷ*, (1) to acquire knowledge or skill in general. Constructed as under 8⁰. (2) I. adj., (*a*) with *hoṛo*, a lazy fellow : *sêṛâ saḷ* dasile naṇtaia, kami ṭaũkage kā sesentana. (*b*) with *uri*, a lazy bullock, one that does not work well.

II. trs. *saḷ* with *sêṛâ* as d. o., to be lazy : ne hon kamire sêṛâe *saba* ; ne uri siuṛedoe senea, karare sêṛâe *saba* ; ne uri sêṛâe *saḷkeda*, kape itudaṛiaia.

sab-en rflx. v., same meanings : enleka sêṛâe alom *sabena*, do not become a lazy fellow.

sab-o p. v., of laziness, to be shown : tisiṇ en apia kulikote puṛage sêṛâ *sabjana*, lit'y. : much laziness was shown to-day by those three coolies.

13⁰ Nag. I. trs., of salt or chillies, to season smth. sufficiently ; of sugar, to sweeten smth. : ne utu buluṇ kae *saḷkeda*, there is too little salt in this stew ; buriṇagepo lagaŏkeda, cini cā kae *saḷkeda*, you put too little sugar in the tea, it is

not sweet enough.

II. trs. caus., to season sufficiently with salt or chillies; to sweeten smth. with sugar: ne uture bulun kape *saḫkeda*: cire cini kam *saḫkeda*.

III. intrs., in the df. prst., to be sufficienttly seasoned or swectened; of salt, chillies or sugar, to be put in sufficient quantity: ne utu kā *saḫtana* (or sabakana), haḍoge bulun omainame; ne uture bulun kā *saḫtana* (or sabakana).

sab-en rflx. v., same as the trs. and trs. caus.: ne utu bulun kae *sabennana*; ne uture bulun kape *sabennana*.

sab-o p. v., corresp. to the trs. and trs. caus.: niminun bulunte utu kā *saboa*; uture bulun kā *saḫnana*.

14⁰. I. trs., of water, to get mixed thoroughly with rice beer, grog or medicine, to be blended with it; or *vice versa*: nāge cipaakana, da ne ili (or ne ili da) aŭrigee *sabea*, enamente kā sibiltana; ranu dae (or da ranuī) *sabekamente* bodolore barana lagaŏkedtee sokoekeda, he shook the bottle to mix the medecine with the water.

II. intrs., (1) to get blended together: da ad ili kā *saḫkena* (or saḫlena), enkatege ko nūkeda. (2) to get blended with: mârîmârîte ilire da *saḫkena* (or saḫlena). (3) in the df. prst., to be blended with: da dulkedte ili nāge cipaakana, da kā *saḫtana* (or sabakana).

sab-en rflx. v., same as the trs.; to blend itself with: ne ili (or ilire) da aŭrigee *sabena*.

sa-p-aḫ repr. v., to blend themselves together: ili ad dakin *sapaḫjana*.

sab-o p. v., corresp. to the trs.: ilite da (or date ili) kā *sabakana*, enamento sibil kā mundiotana.

15⁰ I. trs., to stick to smth.: to adhere to it: masalado lumakan ita pokŏtogee sobea; ne ita masala kae *saḫjada*: sered gaŏe *saḫkeda*, urgum date loadkete oeoepe.

II. intrs., in the df. prst., same meaning: masala pokŏtoge itare *saḫtana* (or subotana, sabakana).

sab-en rflx. v., same meaning: lolo mered kā loloakan mereddo (or meredredo) kae *sabena*, hot iron does not adhere by welding to cold iron; sered gaŏe (or gaŏree) sabenjana: gaŏ serede *sabenjana*.

sa-p-aḫ repr. v., (1) intrs., to adhere together: masalate itako *sapaba*; gaŏ ad seredkin *sapaḫjana*. (2) trs., to make adhere together: pacĭrira itako masalage *sapabea*; pacĭrira itako masalateko *sapabea*.

sab-o p. v., to stick or adhere to smth.: gaŏte (or gaŏre) sered *sabakana*.

16⁰ cfr. *ned, aŭgi*, I. trs., of a dye, to take; of yarn or cloth, to take a dye: ne ran sutame (or rangae, lijae) *sabea*; sutam rane *saḫkeda*.

II. trs. caus., of people, to dye cloth or yarn: ranga tupu kae itubēsetada, enamente ne kuri sutam bēse kae *sabkeda*.

III. intrs., (1) of a dye, to take: aĭńa lijara ran bēse kā *saḫkena*, enamente otanjana, the dye of my cloth had not taken well, that is why it has come off. (2) in the df.

prst., of cloth or yarn, to have taken, to hold, a dye : ne raṇga bēse kā *saḽlana* (or saḽlena, sabakana), oṭaṇoa, this yarn does not hold the red dye fastly, it will come off.

sab-en rflx., same as the trs. and trs. caus. : neado paka raṇge lijąe *sabena ;* ne sutam bēselek raṇ kae *sabenjana ;* ne kuṛi kae muṇḍitada, raṇga tupure bēse kae *sabena.*

sab-ǫ p. v., correp. meaning.

17⁰ trs., with *kaṭa* as d. o., to implore very humbly (whether throwing onself at smb.'s feet or not) : kasurree sabutinana poncokoą kaṭae *saḽkeḍei* sąjaĩko rąbalnǫkja ; kaṭaiṇ *sabjaḍmea,* jālekate gel ṭaka deṇgataiṇarne.

sab-en rflx. v., same meaning : amą kaṭaiṇ *sabeṇṭana,* thanare alom udubiña, hatuponcoko baitalaṇka, I implore thee, do not complain at the police station, let our difference be settled by the village panchayat.

sab-ǫ p. v., corresp. meaning : sobenkote kaṭam (or amą kaṭa), *sabǫṭana,* cematdem, we all implore thee, forgive us. N. B. The past ts. is always used in a strict sense : kaṭaiṇ (or aĩńą kaṭa) *saḽjana,* enamente cemaiṇ omąia, I forgave him because he implored me kneeling at my feet with his hands on them.

18⁰ I. trs., of a sickness, to attack smb. : sul *sabakǫia,* he has dysentery.

II. intrs., in the df. prst., to get, or be attacked by, a sickness : tisiṇgapa isu horoko lāḭ̃dulko *saḽtana* (or sabǫtana, sabakana).

sab-en rflx. v., same as the trs. : moḍ sirmado karkorduku isu horokoe *sabenjana,* aḍ purąkegee idiutarkeḍkoa.

sab-ǫ p. v., corresp. meaning : marite (or mari) isu horoko *sabakana,* many people are sick with small-pox.

sa-n-aḽ vrb. n., (1) the number of patients : karkordukudo *sanabe* saḽkeḍkoa, en sirma sobensąre en dukuteko goḭ̃jana. (2) the length of the sickness : laṇgando *sanabe* sabḷia, gelsirmare enaṇe bugijana. (3) the attack : misa *sanaḽdoe* bugilena oroge laṇgan sabakąia.

saba, soba (Sad.) I. sbst., a bamboo branch : ne maḍra *saba* jipiliṇgea, bârâ-iḍaṇ baidarioa, the branches of this bamboo are long and can be used as fishing rods.

II. intrs., in the df. past., same as the p. v. : neado naŏa maḍ daṇ nimirge *sabatana.*

saba-ǫ p. v., of a bamboo, to get or grow branches : aleą maḍ jipiliṇge *sabaakana.*

sabā, soḅā Has. rare var. of *sabhā, sobhā,*

sabą 1. adj., insipid, tasteless, unsavoury, unseasoned : gąrada *sabągea,* fresh water is tasteless ; *sabą* uture bulun herepe, put salt in the unseasoned stew.

II. trs., to render insipid or tasteless : ne loa heremtan taĩkena, holanidarą gamadą *sabąkeda,* these figs were sweet, last night's rain has rendered them insipid ; purąge dą mesakeḍte ne arki huriṇlekam *sabąkeda,* thou hast somewhat

destroyed the taste of this grog by mixing it with too much water ; mērjaiŋ taĭkena, gayadąte mocaiŋ *sabąkeda*, I had a bitter taste in the mouth, I washed it out with clear water.

III. intrs, (1) to be insipid or tasteless : ne loa *sabąlana* or (sabagea ; holale nūkeḍ ilido da̱ pura̱geko lagaŏkeḍra̱te *sabąkena*, the rice-beer we drunk yesterday was tasteless because they had mixed the brew with too much water. (2) imprsl., with inserted prsl. prn., to find smth. insipid ; to have no taste whatever : ne loa sabąjaĭña ; mērjaiŋ taĭkena, hutumkatenjanci moca *sabąkiña*.

saba̱-n rflx. v., same as the trs. : gamada pura̱sado loa, hesa̱, bari oro icabā, muruḍbākoe *sabąna*, rain often renders tasteless the various kinds of figs and the nectar of the Woodfordia and Butea flowers.

saba-gǫ p. v., corresp. meaning.

sa-n-aba̱ vrb. n., the extent to which smth. is rendered tasteless : ilido *sanabąe* sabąkeda, basida̱ nūtanlekagea̱ aṭākarjada.

2º I. adj., with *mā̆t, mâ̆t*, (1) a brew from which all the beer (*barkasa ili* and *pacāri ili*) has been squeezed out. If after the second squeezing it keeps still a taste of beer, a third squeezing is resorted to, which gives some more *pacāri ili*. Before any squeezing takes place the brew is called *munumača*. The *sabąmā̆t*, put back in the pot, with the addition of a little water, is allowed a few days fermentation and then, being squeezed gives a drink, not called *ili*, because it has a different taste, but *saba̱ mača*. This is only slightly alcoholic and does dot intoxicate. When this is thoroughly squeezed out, the remaining pulp, called *kotolemača* is good only to be thrown to the fowls. If put once more to ferment the result would be quite insipid : *saba̱ mā̆ako* cipaea, kotolemā̆do simkoko omą. (2) the beer squeezed out from the *sabąmača*, after a further fermentation : *saba̱ mā̆t* bulunmareikeḍteko nūkeda. Also used as adj. noun, (*a*) in the same meaning: munuape nūtana ci *saba̱* ? (*b*) as a modest appellation for real *ili*, by the one who treats people to it : kupul hijulenci miaḍ *sabąle* nūkeda.

II. trs., to exhaust the *munumoča* of all its *ili* : nąm cipakeḍ iliŋa̱ maĕaiŋ cakaleam, *sabąkeda* ci aŭrige ? Let me taste the pulp thou has just squeezed, to see whether there is any taste of *ili* left in it.

III. intrs., in the df. prst., of the brew, to get, or be, exhausted of its *ili* maĕa *sabą'ana* (or saba ǫtana), oro modbar cipi iliŋ cipakeḍtedoiŋ hokaea ; en caturą maĕado *sabąlana* (or sabagea), munuądo nearea, the brew in that pot has been exhausted of its *ili*, the new brew is in this one.

saba̱-n rflx. v., same as the trs. : maĕam *sabąnjanredo* cipa hokame.

saba-gǫ p. v., corresp. meaning : maĕa *sabąjanredo* cipa hokame.

3º to free of their acridity and render eatable the yams of the *haraḷbą*

or the *kulusaŋga*, by steeping them in water; to free of their bitterness or bad taste and render edible mango seeds (*ulukubu*, negro beans) *kursijaŋ*, fruits of the sal tree (*sarjomjō*, or the wild jessamine (*hundijō*, by boiling them with wood ashes Constructed as under 1⁰.

4⁰ to clean a sore by bathing it in, or with, water. Same construction.

5⁰ to free hides of their bad smell by tanning them. Same construction.

6⁰ I. trs., to get used to scoldings, punishment, or things that excite fear in ordinary people, or to filthy talk; no more to mind them, owing to frequency: nīą honko eraŋko *sabakeda*, jāimin eraŋkoreo samagea; sajaĭ *sabąked* honko kako sōjedarioa; birdisum Loroko kulagarjaōko *sabątada*; ne buria Curina botoŋe *sabątada*; Diku jatiko aḍ Turŭkuko siri kajiko *sabąkeda*, eperaŋ dipīli enkana kajitanio kā giŋia, aĭumtanio kā giŋia.

II. trs, caus., thus to render smb. hardened or insensible: honko eraŋtem *sabąkedkoa*, enamente kam sōje dariakotana.

III. intrs., in the df. prst., (1) thus to become, or have become, unaffecting or unaffected: amą eraŋdo orąre mārīnārīte *sabątana* (or sabagǫtana); Diku orǫ Turŭkukoą moca orǫ luturre siri kaji *sabątana* (sabaakana). (2) thus to become hardened: honkotam eraŋ aĭumteko *sabątana* (or sabagǫtana).

saba-n rflx. v., same as the trs: amą eraŋdo honko *sabąnjana*.

saba-gǫ p. v., corresp. to the trs. and trs. caus.: birdisumre kulajargaḍ *sabaakana*; soben rakamrą siri kaji Dikukote or Dikukore) *sabaakana*; nīą honko eraŋteko *sabaakana*.

sa-n-abą verb. n., the extent or degree: inią eraŋdo *sanabąko* sabąkeda, eraŋ aḍ kā eraŋ inkunaŋ modgea.

sabagǫge adv., modifying *eraŋ*, *kaji*, *aĭum*, *boloŋ*, *sajaĭ*.

7⁰ adverbial afx. to the prds. *aĭum*, *lel*, *kaji*, *jagar*, *kāni*, *jom*, *nū*, *hijų*, *taĭ*, *dasi*, denoting frequent repetition, in contrd to *mąkuĭą* which denotes frequent repetition and consequent satiety.

sā-baba I. sbst., syn. of *hamalbaba*. See under *hamal* (3).

II. adj, with *loĕoŋ*, *ote*, a field for, or with, late paddy: ne sokorare *sābaba* loĕoŋkoĕtedo badicaōrako purą meną; *sābaba* loĕoŋko piridisumre purąmeną.

III. trs., or intrs, to sow a field with late paddy: ne sirma ne ote kale *sābabakeda*, jaromakanąlǫ demboakanrege pasāra irgojǫkamente kanaŭle herjetetada; Burumaren Sanikakora orǫ eŋgate hita kakiŋ lelurumkedei miaḍ gorakiŋ *sābabalą*,

IV. intrs., in the df. prst., to get sown for a late paddy crop: piridisumre puri *sābabatana* (or sābabagǫtana).

sābaba-n rflx. v., same as the trs.: ne ote ne sirmado kabu sābabana, jiŋagini kare gora heroka; ne otere misale tĕōāketa, ena irjancile *sābabanjanı*.

sābaba-gǫ p. v., (1) corresp. meaning; ne loĕoŋdo kalom aloka *sābabaǫ*, kare pasāra kabubua, roamate kabu daria.

(2) to produce late paddy : ne sokoṛa (or sokoṛare) purąge *sâbibaakana*, this dell has a nice crop of late paddy, (also, this dell is sown with much late paddy).

sabą-cakaṛâ 1⁰ I. sbst., pulses, potherbs or the like, highly seasoned with salt and chillies, and eaten by bits when drinking beer : *sabącakaṛâ* menąredo haṭinąoka.

II. trs., thus to use pulses, etc. : ataakan būṭuko *sabącakaṛâkeda.*

sabącakaṛâ-n rflx. v., same meaning : haijilu ca kaṛākom kako *sabącakaṛâna* sîṛîgeako menea.

sabącakaṛâ-ǫ p. v., thus to be used : ataakan punḍi rambaṛa *sabącakaṛâjanre*, huṛinąǫ iliteo būlako menea.

2⁰ fig., I. adj., with *duraṇ*, a song for pleasure by people who have drunk to hilarity or more : inią *sabącakaṛâ* duraṇ aĭumkeḍte upun hoṛolekako cōṇjana aḍ duraṇareko helaŏnjana. Also used as adj. noun : miaḍleka *sabącakaṛâ* uruṇąka, let us have a few songs to make us enjoy our beer.

II. intrs., thus to sing : maṛ misa *sabącakaṛâlem.*

sabącakaṛâ-n rflx. v., same meaning : misao kabu *sabącakaṛântana ?*

sabącakaṛâ-ǫ p. v. imprsl., thus to be sung : mar hale misaleka *sabą-kakaṛâǫka*, hasagaṛa ili nūtanleka ciąbu taĭna ?

III. adv., with or without the afxs. *ange, ge, ǫge*, modifying *duraṇ.*

3⁰ fig., I. adj., (1) with *jaṛar* intentions expressed when drunk, which one has not when sober ; interesting things invented and told when drunk ; drunkard's humbug : en hoṛoą *sabącakaṛâ* jagar aĭumte hoṛoko bulaŏgiṛiakana. Also used as adj. noun : kako ituaṇrąte inią *sabącakaṛâko* bisūāskeda. (2) with *hoṛo*, one who speaks thus : *sabącakaṛâ* hoṛoą karārteko bedajma. Also used as adj. noun : en *sabącakaṛâą* jagar aĭumte aiṇado a-adikjña.

II. trs., (1) thus to humbug smb. : ocām *sabącakaṛâjaḍlea* cimaḍ, gapakotele kulilemre kabuąm menea ; deṇagaiṇ omapea mentee *sabącakaṛâleḍkoa.* (2) to utter such talk : jagare *sabącakaṛâkeda.*

III., intrs., (1) thus to speak ; thus to humbug : *sabącakaṛâtanae*, alopo bisūāsea ; holado puraggo *sabącakaṛâkena.* (2) imprsl., in the df. prst., of such humbug to be uttered : purągo *sabącakaṛâtana* (or sabącakaṛâǫtana) mente aĭumtanko kako muṇḍijada, aiṇdoiṇ muṇḍikeda, the hearers do not realize that it is all drunkard's humbug, but I know it perfectly well.

sabącakaṛâ-n rflx. v., same as the trs. : apee *sabącakaṛântana ;* jagare *sabącakaṛântana.*

sabącakaṛâ-ǫ p. v., (1) corresp. to the trs. : jagar *sabącakaṛâjana ;* jagarle *sabącakaṛâjana* menąe tacōmtele muṇḍikeda.

IV. adv, (1) with the afxs. *ange, ge, ǫge*, modifying *jagar, karār, kaji.* (2) with the afxs., *ange, ge*, modifying *aĭum, aṭākar*, referring to the impression that what one hears is drunkard's humbug.

sābaisi Has. (P. *shābāshi*, praise, applause ; S. sabab) syn. of *sakaraŏ*

Nag. sometimes *sā* Has. I. sbst., (1) the condition of being esteemed or habitually praised : bugin kamimente *sābaĭsiĕ* namakada, he is praised and esteemed for his good actions. (2) actual praise : en hoṛoạ mocacte *sābaĭsi* aĭumjana.

II. adj., (1) with *kaji*, actual praise : *sābaĭsi* kaji aĭumkeḍei en hoṛo hatiree dọjana, having been praised he felt very proud and elated. (2) with hoṛo, an esteemed person : Gomkeā *sābaĭsi* parcār goḫjana, a catechist much esteemed by the Missionary, has died.

III. trs., to esteem or praise : nekan kamimente sobenko *sābaĭsitạia*, everybody esteems him for such actions ; en hoṛoạ kamiko *sābaĭsikeda*, they praised his action.

IV. intrs., in the df. prst., to be esteemed : en hon itunree *sābaĭsitana*, he is an esteemed pupil.

sābaĭsi-n reflx. v., (1) to praise oneself : *sābaĭsin* hoṛoko mamaraạareko hisaboa, people who praise themselves are considered proud. (2) also *sābaĭsirikan*, to do or say smth. in order to get praised or esteemed : Gomketạree *sābaĭsintana*, enamente enkae kajijada. (3) same as the trs. : depenagamente en hoṛo soḫenkole *sābaĭsintana*, we all esteem him for his constant readiness to help.

sābaĭsi-ọ p.v., corresp. to the trs. : enkanamente sabenkotee *sābaĭsiakana ;* parcārkore nīge *sābaĭsiakana*, he is the most esteemed of the catechists ; en kami *sābaĭsilena*, that action was praised.

V. adv., (1) with or without the afxs. *ange*, *ge*, modifying *kaji:* en hoṛo cetanre *sābaĭsiangee* kajikeda, he spoke well of him. (2) with the afxs. *ange*, *ge*, modifying menạ : *sābaĭsiange* menạia, he is esteemed. (3) with the afx. *ọge*, modifying *kaji*, *kami*, *rikan*, so as to get esteemed or praised.

saḫ-baṛagur trs., to let slip from the hand a round object whilst trying to pick it up.

saḫbaṛagur-ọ p.v., thus to slip from the hand.

saḫ-daṛi 1º I. sbst., smth. one succeeds to lay hold of so as to steady oneself : atutanre *saḫdaṛi* namkeḍeiĭ bancaŏnjana.

II. trs , (rare) to be able to lay hold of smth. so as to steady oneself : buruate baṭiaṛāgutan dipĭli miaḫ kita cupade *saḫdaṛikeda.*

III. trs. caus., to give a child or a very weak person, smth. to hold on so as to be able to stand : en hon samare tiṇagun kae daṛia, janare *saḫdaṛiḷaiṛọdoe* tiṇguna.

saḫdaṛi-n iflx. v., to be able to lay hold of smth. so as to steady oneself : atutan dipĭli atomṛạ gaṛakaṛee (or gaṛakaṛeree) *saḫdaṛiṇjana.*

saḫdaṛi-ọ p.v., corresp. to the trs. caus. : en hoṛo atutan dipĭli gaṛakaṛe *saḫdaṛilena ;* pacirire en hon *saḫdaṛiọka*, let that child be put near the wall where it can steady itself.

2º fig ., I sbst., also *saḫdaṛiṇ*, a small excuse which one magnifiies, or a pretext invoked, so as to escape a scolding, a punishment or a work :

guṛaakanae, calule aculjei *saḅdarine* namkeda.

II. adj., also *saḅdariṇ*. (1) with *kaji*, words spoken thus to excuse oneself: neado *saḅdariṇ* kajige, this excuse is not plausible. (2) with *horo*, a person having the habit of thus excusing himself: nīlekan *saḅdariṇ* horo oṛoḍo jetare kaiṇa lelkeḍkoa.

saḅdari-n rflx. v., thus to excuse oneself: jumbuṛi kuri cūlii atakeda, hanarte eraṇajaici honree *saḅdariṇjaṇa*, a gluttonous woman, when scolded by her mother-in-law for roasting rice, said that it was for her child; ne landia kuridо jaṇa acukīre honregee *saḅdariṇa*, this lazy woman, whenever asked to do anything, says that her baby would cry.

saḅ-daṭoḅ, saḅ-ḍiṭuḅ, saḅ-ḍoṭoḅ 1⁰ syn. of *saḅḍeṇḍe*. 2⁰ of tigers, cats and dogs, syn. of *rukuṛum*. 3⁰ fig., I. trs, of the panchayat, to punish smb. severely: kumbūṛudo poncoko *saḅḍaṭoḅkia*.

II. intrs., in the df. prst, thus to be punished: tisiṇa apia kumbūṛuko *saḅḍaṭoḅlaṇa* (or saḅḍaṭobakaṇa).

saḅḍaṭob-en rflx. v., same as the trs.

saḅḍaṭoḅ-o p. v., corresp. meaning.

4⁰ fig. to order strickly smb. in particular: landia horo ne kamireko *saḅḍ ṭoḅkia*. Same construction.

saḅ-ḍeṇḍe of people, monkeys and chameleons, to grasp firmly: soṭa *saḅḍeṇḍeeme* kanem pocojada. Constructed like *saḅḍaṭoḅ*.

saḅ-duḅ 1⁰ cfr. *duḅ*. I. sbst, the act of judging smb. in the panchayat: *saḅduḅre* ne sirma barsae tojana aḍ barsaglede daṇḍejana.

II. adj., with *horo* a person sitting accused in the panchayat: *saḅduḅ* horosare kasur kā leljana, enamento saḅduḅkeṇi daṇḍejana, because the accused was not found guilty, the accuser got fined.

III. trs., to judge smb. in the panchayat: poncoko *saḅduḅkia*.

IV. trs. caus., to accuse smb. and cause him thus to be judged: poncoree *saḅduḅkiṇa*.

V. intrs, in the df. prst., or indet. ts., thus to get judged: ne horo kanee *saḅduḅtana* (or saḅduḅotana); nekan kamiṛa (or kamire) *saḅduḅa*.

saḅduḅ-en rflx. v., same as the trs. and trs. caus.

saḅduḅ-o p. v., thus to get judged: poncokotee *saḅduḅlena*; ne sirma apisae *saḅduḅjana*.

2⁰ also *duḅ* cfr. *koṇḍal*, of the spirits, to surround the sun of moon in a halo or corona.

3⁰ also *duḅ*, sometimes syn. of *gān* as prd. only.

sabhā (Sk. II. Sad. Or.) rare, sbts., a panchayat or any other meeting, except for religious purposes. Constructed like *pancāīṭ*.

sabhā var. of *sobhā*.

sabīḍ, sabidi, sabāḍ, sabudi, sabudu sabūj, sabuju (Sad.) 1⁰ of paddy I. sbst., a good crop, actual productiveness: babatale bēsege haralena aḍ gelelena mendo *sabidi* kale namkeda.

II. intrs., to produce grain in abundance alea baba mā puṛa *sabidikena*.

sabid-en rflx. v., same meaning: ne

loŏoara baba janaŏsirma kae (or jaare kae) *sabidina*, okodo pusiŋaoa, okodo pataŋaoa.

saŋd-ę p. v., of grain, to be produced in abundance : geledo bēsege gelelena mendo jaa (or jaare) kā *sabidijana*.

III. adv., with or without the afxs. *ange, ge, gge*, modifying *jaŋa naŋa*.

2⁰ sometimes var. of *sabat*.

3⁰ fig., var. of *saŋalo*, a good quality.

4⁰ fig., adj., syn. of *begar poe*, without physical defect, without a flaw : miaŋ hon langŋaakana, etuŋ̇lo *sabi le* honge : inia miaŋ honre bāri *sabidi* horomo mena. In other functions it is used only when no confusion with the 3rd meaning is possible.

5⁰ fig., of a native doctor and his medicines, syn. of *sadlo*.

6⁰ in jest syn. of *pokali*.

sabik (II.) adj., referring to the former settlement and record-of-rights.

sabit usual corruption of *sabik*.

sabit, sabiti vars. of *sabūt*.

saŋ-jama (1) syn. of *saŋmesa*. (2) trs., to gather and get hold of a certain quantity : geleakin baba hati *saŋjamaketee* racaea. Constructed like *saŋmesa*.

saŋ-japa 1⁰ I. trs. with *ote* as d. o., or intrs., to plough in such a way, as to throw the earth on the former furrow, in entrd. to *cira, ciracirasi* to plough so as to leave ridges as broad as the furrows ; *karpanti*, to plough so as to leave ridges twice as broad as the furrows ; *daŋna*, by want of skill or by accident, to deviate from the straight line for a few paces, leaving an unploughed strip : *aŋalgapa*, to deviate into the former furrow : ote *saŋjapape* : kūŋ tearakan losoŋ ote sītaoreko harpantiia, sioretanreko ciraea, rūratanre oro tekeraŏtanro oro herakana sītopatanreko *saŋjapaeag*, daŋnado galtite hobaoa, matalaŋtedo kako daŋnaea, when a field is well reduced to mud for sowing or planting rice, they plough it a last time with broad spaces between the furrows ; in ploughing a field for the first time, they leave narrow ridges ; in ploughing it the 2nd and 3rd time, and when they cover up the seeds, they leave no ridges ; the term *daŋna* is not used for a way of ploughing chosen on purpose.

II. intrs., in the df. prst., to have been ploughed thus : ne ote kā *saŋjapalana* (or saŋjapaakana) okoe sīkena ?

saŋjapa-n ifix. v., same as the trs. ote bēse kam *saŋjapanlana*, hanre nare ciratana.

saŋjapa-ge p. v., thus to get ploughed : ne ote kā *saŋjapaakana* ; *saŋjapagoka*.

III. adv. (1) with or without the afxs., *ange, ge, gge*, modifying *sū, rika*. (2) with the afx. *gge*, modifying *har*.

2⁰ fig., syn. of *saŋlatoŋ* 3rd meaning.

saŋ-keŋe syn. of *saŋdatoŋ*, 1st and 3rd meaning.

saŋ kul 1⁰ I. sbst., the act or custom of giving away the bride, as described on page 2069 : *saŋkul* hobaijana; kuriŋon bidaotanre Dikukoro *saŋkul* manaei ?

II. trs. to give away the bride: kurihonko *saḫkuilja;* jima dipili bōr koneako *saḫkulaia.*

saḫkul-en rflx. v., same as the trs. aputege kurihone *saḫkulena.*

saḫkul-o p. v., of the bride, to be given away: konea *saḫkuljana.*

2⁰ trs, to put smth. in smb's. hand and send him away with it: birhorae senotanre inia tire kapina *saḫkulkeda;* pitite upun gandaina *saḫkulaia,* I sent him to the market with 4 annas.

saḫkul-o p. v., thus to be taken away.

3⁰ trs., to arrest smb. and send him somewhere, under escort: daroga kumbūrukina kacairitee *saḫkulkedkina.*

saḫkul-o p. v., thus to be arrested and sent.

saḫ-mesa, sa-miḍ, saḫ-misa, saḫmoḍ, saḫ-mosa I. trs. (1) to take with smth. else or with other things, by mistake or dishonestly: ama tira paesa leibeselem miaḍ ārāsikijām *saḫmesatada.* (2) to arrest, prosecute or condemn with another or others by mistake or dishonestly: •dapalredo kaina taikena, nalasitankoa hosōro kaji aĭumkedte daroga *saḫmesataĭña.*

II. intrs., in the df, prst, thus to be taken or arrested, etc., ne, aĭña tīre ārāsiki *saḫmesatana* (or sabmesaakana); gopoḫkenkolo en horo *saḫmesatana* (or sabmesaotana).

saḫmesa-n rflx. v., (1) same as the trs.: inkua kajite Somao, baba irregenkolo daroga *saḫmesanjana.* (2) also *saḫmesarikan,* to expose oneself thus to get arrested, etc.: baba irregedo kae taikena, endo daroga kuhjire aua kajitee *saḫmesanjana.*

saḫmesa-o p. v., corresp. to the trs. injdo hosōro kajitee *saḫmesajana.*

saḫmesaoge adv., modifying *rika, nalasi.*

saḫ-nam 1⁰ trs., to catch smth. quickly, with great presence of mind: buruate latiarāgutanre miaḍ nārii *saḫnamkedte* enaree tekaonjana.

saḫnam-en rflx. v, same meaning: sama tigena taikena kulae nirauledei miaḍ diriina *saḫnamenjana,* aḍ enatege bōrena terkja.

saḫnam-o p. v., corresp. meaning: "bodea! bodea! kumbūruako" menleḍ dipili jetanakā saḫnamjanci, samatīgena urunalena, when they shouted: "Quick! a thief!" nothing being found at hand, I rushed out empty-handed.

2⁰ to grope for smth. and catch it: kumburu mente kakalalenci, miaḍ soṭa *saḫnamkedte* jalaoe urunalena. Same construction.

3⁰ to be able to catch smth. because it is not too small, (also, of grazing animals, to catch with the mouth). Same construction. Also adv., with the afxs. *ange, ge, oge, oleka,* modifying *menа, haraо.*

4⁰ I. adj., also *saḫnamo, saḫnamolekan* (1) with *tasaḍ,* weeds big enough to be uprooted in weeding: netedo okoe heredkena? *saḫnam* tasadko puragee bagetada. (2) with *biārā,* paddy seedlings big enough to be grasped in a handful, uprooted and knotted together by their tips.

II. intrs., in the df. prst., thus to get, or be, large enough: biārā mārimāĭte *saḫnamlana* (or sabnamotana) gapakotelobu tudea.

saḅnam-en rflx. v., thus to grow large enough: apea biâṛâ sekĕṛagee *saḅnamenjana*.

saḅnam-ọ p. v., same meaning: biâṛ âtabu *saḅnamjana*, gapidobi tudea.

III. adv, with or without the afxs *ange, ge, ọge, ọleka*, modifying *karaọ rakaọ, meng*.

saboṛo (Sk. shavar; Sad. Or. sabai I. sbst., a crowbar: ne *saboṛo* cimi nanatem kiria ḷa?

II. trs, (1) to make into a crowbar ne mereḍ *saboṛoeme*. (2) to dig with a crowbar: ne rugudrugud ote kuḍlamte kāgaŏoabu, *saboṛoea*.

saboṛo-n rflx. v., same meanings.

saboṛo-ọ p. v., corresp, meanings.

saḅ-pargâṛâ trs., to catch so as to be able to keep hold of: kumbūṛu kuia *saḅpargâṛâkia*. Also syn. of *saḅdari* like which it is constructed.

saḅ-rakaḅ 1⁰ (1) to carry smth. up, holding it with the hand. (2) to catch things higher and higher and pull oneself up; to climb by strength of arms. Constructed like *rakaḅ*, in both meanings.

2⁰ trs., with *poṭom* or *bōṛo* as d. o., in making a rice-bale, to take the successive coils of the straw rope, starting from the bottom, and pull them tighter, at the same time beating with a stick or with the palm of the hand, so that the bale be not too low and broad: poṭomdo baḍikeḍtee kacaŏkeda aḍ kae *saḅrakaḅkeda*, enamente lebṭerjana.

saḅrakab-en rflx. v., same meaning: poṭom lebṭertanci kanckanelia *saḅrakabenjana*.

saḅrakab-ọ p. v., corresp. meanings: ne potom purage *saḅrakaḅjana*, huriate kacaŏjana, enamente turuturujana, bijado ṭaŭkage taĭkena.

saḅra-n-akaḅ or *saḅrakaḅ*, vrb. n., the act itself (as described): *saḅranakabe* huriakeda, poṭom lebṭerjana.

3⁰ I. trs., of the potter, to lengten upwards with his hands the clay that is on the wheel: kumbarko helta baimente cāka burtan dipili, enare lagaŏakin losoḍko *saḅrakabea*; kumbarko helta *saḅrakaḅkedeiko* suarāguĭa, en losoḍ undujan taĕomte apana sanaaleka jinageko baiĭa.

II. intrs, in the df. prst., thus to get lengthened: leleme, cākare helta cika *saḅrakaḅtana* (or saḅrakabọtana).

saḅrakaḅ-en rflx. v., same as the trs.

saḅrakab-ọ p. v., corresp. meaning: helta baimente cākara losoḍ bar tīte *saḅrakaboa*.

saḅra-n-akaḅ vrb. n., (2) the act: *saḅranakaḅ* kam taŭkakeda, helta gonjejana. (2) the clay or a part of it lengthened out: kumbar sida *saḅranakaḅdo* gamalae baikeda, taĕom *saḅranakaḅ* atiri baijana, the potter shaped into a flowerpot the part of the *helta* first lengthened out, the next part he shaped into a pitcher-cover.

saḅ-rapăṭaŏ syn. of *saḅdaṭoḅ*, but not in the 2nd meaning.

saḅ-rūṛa trs., (1) to catch back; to catch a second time. (2) before going on further with the work, to drive the plough, levelling plank or lod-crusher again over a place where it had deviated (*daĕua*) the first time.

saḫrāya p. v., corresp. meanings.

saḫ-sakātaŏ syn. of *saḫlende*.

***saḫ-tī** I. sbst., (1) the custom of proposing to join hands and make an imprecation in confirmation of an assertion made by one of two people disputing about a certain truth. Either of the two may make the proposition, by saying: "*Be saḫtī*". Instead of this, in Nag. they use the Sad. phrases: "*Jhe bandi*" or "*Be bahāri*". A third person not knowing whom to believe when two persons are contradicting each other, may tell them "*saḫtiba*" or "*Bahbandiea*". They generally imprecate a stye on the eye, saying: "If I lie, may I get a stye on the eye. If thou liest, mayest thou get a stye on the eye." *Saḫtī* Dika jatikoreo menḍa, Hindus also have this custom. (2) the act of taking such an oath: *saḫtī hobaĵana*, the *saḫtī* has been gone through; *saḫtī* miḍ rakaoreą kiriage, mendo soben kiriakoēte huriṇa, the *saḫtī* is a kind of oath, but it is the smallest of all oaths.

II. trs, to make the interlocutor, or the two who contradict each other, take the kind of oath described: sartige kajime, hosŏrotanlekaiṇa aṭăkarmeredoiṇa *saḫtīma*; okoṇi hosŏrotana, okoṇi sartetana, ka mundiotana, saḫtikiṇap, it is not clear which one lies and which one tells the truth, make them join hands and take an oath.

III. Intrs, to join hands and take an oath: *saḫtikedakiṇ* (or *saḫtīkenakiṇ*); goĝrą aloben saḫtiña, oṭorą saḫtīiben, in your oath do not imprecate death, but a stye on the eye.

saḫti-n rflx. v, same as the trs. or intrs.: en kora rantiredoiṇa *saḫtina*: inkiṇabu *saḫtina*, mar, nāḍo *saḫtaben*.

saḫ-saḫti repl. v., rare syn of the intrs.: *saḫsaḫtiakiṇ*.

saḫ-ŋ, *saḫtiŋ* p. v., (1) corresp. to the trs.: sartę kajime kareloṇa *saḫtioa*; *saḫtiŋkiap* (2) imprsl, of such an oath to be taken; mar, nāḍo *saḫtiŋkia*.

sabāḍ var. of *sabiḍ*.

sabudana, sabudana-caŭli, sagudana, sagudana-caŭli (H. Or. Sad. T. sawnu) sbst., sago (known to fev. Mundas). *sabudana* misalekam jomakadaci:

sabudana-daru, sagudana daru sbst, Caryota urens, Linn.; Palmaceae,—the Indian Sago Palm, sometimes planted in stations.

sabudu, sabūj, sabuju vars. of *saḫoj*.

sabun (H. Or. Sad; A. Sabun) I sbst., soap: ne *sabun* ciminaṇatem kiriṇaḍa?

II. trs., (1) to wash with soap: ne lija *sabuneme*. (2) rare, to make into soap: ekaṇa ko *sabunea*? buitanem lelakaḍkoa ci?

sabun-en rflx. v., (1) to wash oneself with soap: Saĉoḫko *sabunena*, Horokodo paṛasako naṛakana, Sahebs wash themselves with soap, the Mundas mostly wash themselves with clay. (2) to wash smth. with soap: ne lija *sabunenme*.

sabun-ŋ p.v., to be washed with soap: ne lija *sabunŋka*; nimiṇaṇte ne lija

kā *sabunoa*, this cloth will not (i.e., cannot) be washed with so little soap.

sabun-daru sbst, Sapindus emarginatus, Vahl.; Sapindaceae,—a dense dark-foliaged tree with paripinnate leaves and 2-3 leaflets; small white flowers in dense terminal panicles; and fruit with 2-3 pairs of elliptic obtuse or emarginate druples. It has been planted in some of the Police sub-stations, where the pericarp is used for soap, and the round seeds for beads. This tree is otherwise unknown to the Mundas.

sabur cfr. *sāṛi*, *saroŋsoroŋ*, I. abs. n. waterines- or pastiness of tubers after cooking or baking, contrary of *leten*: jāmin is'nereo hasear sangarą *sabur* tiangea.

II. adj, with *sanga*, a pasty tuber: *sabur* sangao honkodako jomea, ceŋgoroḍ jataŋe, hasear *sabura*, the *ceŋgoroḍ* tuber is sticky, the *hagara* yam is pasty.

III. trs. caus., to render tubers pasty: jān canḍuṛą ḍado oterą sobea sangakoe *saburea*

IV. intrs., (1) in the df. prts., to become, or be, pasty: nāḍo ingḍąe gamakeḍa, mārĩmārĩte sangako *saburtana* (or soburoṭana); tisiŋgapa sangako *siburlana* (or saburakana); hascarsangado jatiregc *saburlana* (or saburgea), all hasear yams are pasty. (2) impers., with inserted prsl. pron., to find a tuber pasty: enaŋem rapaleḍ sanga *saburkeḍmea* ci leṭemkeḍmea?

sabur-en rflx. v., same as the trs. caus.: ḍą sangakoe *saburenjana*.

sabur-o p v., of tubers, to become pasty when cooked or baked: jargi eneṭere purna dāko *saburoa*, maraŋ jargi tebąjanci soéaoa; kūbge saraakan bakiṛire roajanredo gola sangao *saburoa* hascarleka.

sabur (A. *sabr*) I. sbst, moderation, satisfaction with smth., peace of mind, patience, consolation, resignation: môrĉ ṭakale omąia, mendo inią jīre *sabur* bunea; apute hasagąjante moḍ pīṭi hobaakana purągeko udāslena, tisiŋḍo kupulko hijuukana, enamente hurinaleka *sabudo* namakada.

II. adj, with *kaji*, soothing, consoling words: *sabur* kaji hurinalekaiŋ jagarana.

III trs., to wait patiently or readily for smth: ayanli hurinaleka *saburep*, do not ask to have the marriage at once

IV. trs. caus., (1) to moderate, to

[illegible] abo *saburlaja*; [illegible]

V. intrs., (1) to wait patiently: aiamente bar ghanṭa *saburame*; bar ghanṭa *saburaŋme*, wait two hours for me; apeą kaji [illegible] isu diale *saburleda* (or *saburkena*), re'o arandi lebaokage. (2) in the df. prst., to be or to get calmed down satisfied, consoled, patient in waiting: aiṅą unudubṭe kae *saburjana*, eṭą horokoṭae kulibaratangea,

his mind is not put at rest with what I told him, he goes about interrogating other people ; isuŋen buŋaŏkiŋa, nāŋdoe *saburtana* ei cuḍcuŗaŏriŋea ? (3) imprsl., with inserted prsl. prn., to feel appeased, etc., nāŋdo *saburkiŋa*.

sabur-en rflx. v., (1) same as the trs. or trs. caus. : jū, en udāsakan hoŗo *saburenme*. (2) to moderate oneself, to satisfy oneself with, to wait patiently : hela ! ponco kagako, ape kajijaḍ iminaŋ kaiŋ omdaŗitana, mōŗè ţakatege *saburenpe*, please, panches, I cannot pay so heavy a fine, be satisfied with 5 Rs. ; aiŋmente moḍ ghanţa *saburenme*.

sabur-o p.v., (1) corresp. to the trs. and trs. caus. : oŗo bar pīţimente aŗandi *saburoka*, let the marriage be put off for two weeks more ; mōŗè ţakatee *saburjina* ; puroŋgeko kaiḍbaidentan taīkena, en horoteko (or en hoŗoŋ kajiteko) *saburjana*. (2) to wait patiently : aŭri, oŗo moḍ ghanţa *saburome*.

sa-n-abur, also *sabur*, vib. n., (1) the number of people calmed down, etc. : *sanabure* saburkeḍkoa, gel hoŗore moḍ hoŗo raţi nā mondukure bangaia. (2) the extent : *sanaburiŋ* saburkiŋa, iniŋ monduko kotekote oŗaŋgirijana. (3) the act : *sanabur* kam ţokŏtokiŋa.

VI. adv., (1) with the afx. *ange*, *ge*, modifying *kaji*, *aiumo*, *aţākar*, *aţākarē*, as one who is moderated, etc. (2) with the afxs. *ange*, *ge*, *oŗe*, *ŗ'eka*, modifying *kaji*, *kajibujaŏ*, *om*, *rika*, *aţākar*, so as to moderate or become moderated, etc.

saḅ-uriḍ, saḅ-uruḍ syn. of *saḅdende*.

sabūt, sabuti, sabīt, sabīti (A sabūt ; H. or Sad. same) cfr. *subūḍ*, 1° I. sbst., (1) a real proof ; smth. that proves duly : en hoŗo kumbŭŗukena mente *sabutim* om daŗia ei ? amaŋ kajite *sabuti* kā namjana. (2) what is given as a proof : amaŋ *sabuti* kale bisūāsjada, am janaŏren hosŏŗo hoŗoge, we do not believe thy proof, thou art a habitual liar.

II. adj, (1) with *kasur*, *guna*, aproved guilt, a proved fault ; with *kaji*, a proved matter : neado *sabuti* kajige, alom rinţia. (2) with *kumbŭŗu*, etc., one whose guilt has been proved : *sabuti* kumbŭŗuko jōloŋgea.

III. trs, (1) to prove smth. : ne kajim *sabutikeda*, thou hast proved this matter ; amaŋ kaji jetaŋ kae *sabutijada*, what thou sayest proves nothing. (2) to prove smb. a thief, a liar, etc. : amaŋ kaji kumbŭŗee (or kumbŭŗuŭ) *sabutikiŋa* ; amaŋ kajite kumbŭŗum (or kumbŭŗurem) *sabutikiŋa*. (3) to find smth. proved ; to find smb guilty ; to find out : amaŋ kajite kumbŭŗule (or kumbŭŗurele) *sabutikiŋa*.

IV. intrs., (1) to try and prove smth. : en hoŗo kumbŭŗukena mente bar hoŗokiŋa *sabutikena*, mendo kakiŋa daŗijana. (2) to try and find out : kanţaŗa gōḍken kumbŭŗuiŋa *sabutitana*, mendo jetae kako udubaŗatana. (3) in the df. prst., (*a*) to prove *i.e.*, to be a proof : amaŋ kajido kā *sabutitana*, oţa goākole kuŗikoa. (*b*) to be found out, to be proved : kasurrem *sabutitana* (or

sabutiakana), ḍaṇḍe om lagatiṇa. (4) imprsl., with inserted prsl. prn., to feel convinced, to be satisfied as to proofs : ne kajido (or ne kajitedo) kā *sabutijaṅna*, ape asiḍ sabutipe leljada, I am not convinced by what has been said, though perhaps you may see a proof in it.

sabūt-en rflx. v., (1) same as the trs. and two first meanings of the intrs., (2) to let oneself be convinced ; to believe a proof : iniạ kaji kale *sabutinjana*. (3) to give oneself away : goākodo kajiko golmālkeda, mendo aēạ kajitege kumbūṛuree *sabutinjana*. (4) to prove by deeds that one is, or is able to do, what one is boasting of : Murumburaren horo kulaoniạ mentee kajibiṛaḷạ, mendo lelmente horoko hunḷilen hulaṇa *sabutin* kačạjana, a man of Murumburạ often said that he could change himself into a tiger, but when people gathered to see him doing it, he refused.

sabut-o p. v., corresp. to the trs. : kajido isugee kajiḷạ, mendo iniạ kaji kā *sabutijana*, he said many things but nothing was proved to be true ; en horodo kumbūṛuree *sabutijana*, it was proved that he had stolen.

V. adv., with or without the afxs. *ange, ge, oge*, modifying *kaji, rika, aťumọ, lelọ, aṭākarọ*.

VI. adverbial afxs. in the cpds. *kuḷisabuti, ainmsabuti, lelsabuti*, to find out by asking, hearing, seeing.

2⁰ I. sbst., ascertained knowledge or news of smth. : hārāge uṛuạjante bar pīṭi hobajana, okorịa enaṛạ *sabuti* kale namakada.

II. adj., with hāl, definite news : *sabuti* hāliṇa udubamṭana, honmekoṛa Asame senọjina, netịkoro dārābaṛa aloṃạ.

III. trs., to acquire sure knowledge or news of smth., to ascertain : Birsa bhagoan ukukenṭạ *sabutikeḷḷe* (or *sabutikịḷe*), pulīsiko senọjina aḍko sịḳiṇ, having ascertained Birsa's hiding place, the police went to arrest him.

IV. intrs. in the df. prst., (1) to be tried and ascertained, to be inquired into : bokoiṇa Asāmṭịa ei okotịa enṛ sabutiṭạnạ (or sabatiọṭana), mendo kā mundiọtana. (2) imprsl., of a sure knowledge, to have been acquired : tisiṇagapa beranjiṭana mente en disumṛ *sabutiṭana*, (or sabutiakana), it is known for sure in that country that there is a tiger abroad.

sabuti-n rflx. v., to ascertain ; to get the proof of : hontekoṛae *sabutinjana*, Asāmṭịjana, he has got the proof that his son has gone to the Assam tea-plantations ; moḍ pīṭiṭạēte* bokoiṇakoṛa oṛạre baṇgaia, okotịjana enale *sabutiṇṭana*.

sabuti-o p. v., (1) to be ascertained : hontekoṛa kotịjana kā *sabutiọtana* ; hontekoṛa kae *sabutiọtana*, Asāmṭịjana ei Bhoṭaṇṭịjana, ciĩ gaṛaḍạjana ciĩ birseṇgeljana ? (2) to be inquired into. (3) impr-l., of a sure knowledge, to be acquired.

saca, sanca (S. sthata ; H. Or. Sad. sāṅca) a mould : I. sbst., (1) iṭa baiṭeạ *saca* ciminaṇa menạ ? (2) fig., a lean body reduced to skin and bone : ne horo'o cekan husu namḷịa ?

jī aḍ *saca* bārīī idibaṛajada. (3) fig., a corpse : jī senojante *sacado* jetae kabu sukuą, rokage ena danaṛamente biḍāroṛ, none of us likes the pre-ence of a corpse, at once we think of having it removd out of sight.

II. trs., to use for making a mould : ne takăta *sacaeme* iṭa baimente.

saca-n rflx. v., same meaning : eddel daruṛą takătae *sacanjana*.

saca-ǫ p. v., corresp. meaning.

sa-n-aca vrb. n., the act of making a mould : *sanaca* kam ṭaṅkakeda.

sâd Nag. (Fl. sadh) syn. of *sanaą*, used in jest or displeasure.

sada Nag. (P. sādāh, plain, H. sādā, plain) syn. of *soṛgaṛa*, but not used as adv. with the afxs. *re*, and *te*.

sadagar (P. H. *saudāgar*, a shop-keeper) I. sbst., a merchant selling only foreign cloth : nāḍo Mundhure apialekal*sadagarko* menąkoa.

II. intrs., to be such a merchant : môṛê sirmalekae *sadagarkena*.

sadagar-en rflx. v., to be or become such a merchant : *sadagarendoe* monejada, mendo ṭakatae huriṅagea.

sadagar-ǫ p. v., to become such a merchant : nāḍoe *sadagarjana*.

sadagar-dokān sbst., a shop where only foreign cloth is sold.

sadagar-kami sbst., the business of a merchant of foreign cloth.

sadagar-liją sbst., cloth of foreign make.

sadaī Ho. var. of *sada*.

sādān (Sad. Or.) syn. of *Rayi*, Has. *Rādi*, *Kero* Nag. sbst., a Hindu or Mahomedan, especially a zamindar, trader, etc., long domiciled in the country, *i.e.*, on the Ranchi plateau.

Sadāni, Sadāni-kaji, Sadān-kaji Has. Nag. *Kerobakàrâ* Nag. *Gāsidiku* Has. I. sbst., the language spoken by the Sadans. It is also spoken by a great number of Hinduized aborigenes and by all the Naguri aborigenes : Naguriko *Sadāniko* ituana, naguri people know Sadani. This dialect is also called Sadri or Nagpuria Hindi, but not by the Mundas.

II. trs., also with ind. o., to address smb. in Sadani : Hoṛoteṛą kuliljae *sadānikiṅa* (or *sadāniąṅa*).

III. intrs., to speak Sadani : alom *Sadāniia*, kale bujaõoa. Do not speak Sadani, we do not understand.

Sadāni-n rflx. v., to speak Sadani : alom *Sadānina*.

Sadāni-ǫ p. v., (1) to be addressed in Sadani : *Sadānijanale*, puratan kale mundikeda. (2) imprsl., of Sadani, to be spoken : Mundhu hature puṛate *Sadānioa* ci Hoṛooa ?

sadāni var. of *sadani*.

sadaõ Has. **sadhaõ** Nag. (Sad. *sadhek*) 1⁰ syn. of *sigiḍ*. 2⁰ adverbial afx. (1) syn. of *sigiḍ*. (2) syn. of *sapaõ*. 3⁰ trs., with *caela* as d. o., to suffer hardship in order to satisfy one's love of pleasure : mandi aũrii jomere, karam bidakantą susunko garkakija, enkategee senojana, caêlae *sadaõkena*. 4⁰ with *sadani* as d. o., ltly., to suffer the hardship of the sadāni practice, syn of *sadāni*.

sadar 1⁰ I. sbst., relative civilization, such as is found even amongst the Aborigines : Biruṛą oṛo Koroakore *sadar* banoa, sobenko creṅagea.

II. adj., with *disum, horo,* relatively civilized : en disumre *sadar* horoko puṛa banakoa.

III. trs., to civilize : Misan horoko isu Munḍa Uraṇkoko *sadarkeḍkoa,* the Missionaries have civilized many Mundas and Oraons.

IV. intrs., in the df. prst., to be become or have become, civilized : nāḍo mâṛîmâṛîte isu horoko *sadarṭana* (or sadarọtana) ; oko disum puṛa *sadarṭana* (or sadarọea, sadarakana) ? Which country is the most civilized ?

sadar-en rflx. v., (1) to civilize : Misan calaŏko isu horokoko *sadarenjana.* (2) to civilize oneself ; to get civilized : Hūkoo nāḍoko *sadarenṭana,* sidamando punḍi horo lekīḷọge nirhorako leltan taĭkena aḍ sidomre dọakanjētedo sadom puṛako baronitan taĭkena, aḍko kajijaḍ taĭkena " Naidā n ēde joma, okoe dāiaĭa ? " The Hos also get now civilized, formerly they fled as soon as they saw a white man, and they were more afraid of a horse than of its rider, saying " This one (the horse) eats iron (the bit), who can master him ? "

sadar-ọ p. v., to get civilized.

V. adv, (1) with the afx. *ange, ge,* modifying *menạ.* (2) with the afx. *ọge,* modifying, *itu, rika.*

2° syn. of *sačar,* but only in jest of the breaking of animals.

sadāṛa, sadṛa Has. in jest, syn. of *sadom.*

sadāṛa, sadṛa Has. (Sad.) **sitru** Nag., augmentative of *cḍkan,* I. adj , with *horo,* a very wicked man ; a rascal : en *sadāṛa* horo buljanciī eraṇkeḍlea ; *sadāṛa* Gomketạree dasikena, kamite kenṭede sadaŏkĵa orọ gonoṛa kae omcabaạia. Sadāṛa, not *sitru,* is also used as adj. noun in this meaning : hea *sadāṛa,* dasi alope dōia. (2) of things, very badly made, in very bad condition, very disagreeable to taste, sight or hearing : *sadāṛa* bakepe omạĭña, daru mạ kaiṛa pokotŏkeda.

II. adv., with or without the afxs. *ange, ge,* modifying *menạ, bai, rika, soan, sibil, kaji, sari, lelọ, aĭumọ, aṭākar,* etc.

N. B All negative sentences with *sadāṛa* or *sitru* are ironical and have an affirmative meaining : *sadāṛa* kae lelọtana ! He is ugly.

sadāṛa, sadṛa Has. Nag. 1° I. sb-t., skill, i.e., knowledge with aptitude to execute or perform smth: aiṛare Diku kajiṛa *sadāṛa* banoa, I do not know Hindi.

II. adj., with *horo,* same as the noun of agency *sadārani,* one who is skilled in smth. : načal bai kā *sadaṛani* ţoiare miado kam namīa, thou wilt not find a man in the hamlet who cannot make a plough.

III. trs , to execute or perform smth. with knowledge and aptitude : olrikaligale, Anạgāraji kae *sadāṛakeda* (or kae ţaŭkakeda).

IV. intrs., to know how to do or make smth., parkom bai kae *sadāṛạ* (or kae *sadāṛatana*).

sadāra-a rflx. v , (1) same as the trs.: parkom bai kae *sadāranjana.* (2) same as the intrs.: rutu oroṛa kae *sadāṛana.*

sadāṛa-ọ p. v., corresp. to the trs :

ne horote kā *sadăraakan* hisaḷ bairuaṛtam, correct the wrong calculation he has made.

N. B.—Affirmative or interrogative sentences are sometimes used in jest with *sadăra* as sbst. or adj. or prd.modified by *huṛiḷeka ;* otherwise, and as a rule, such sentences are ironical and must be understood negatively : naĕal bai puṛae *sadăṛa* ! He does not know at all how to make a plough !

2° syn. of *paḍga, neal, sasali,* to be bodily able to do smth.

***sadĭnĭ, sadĭnĭ, sadnĭ** I. sbst., (1) the act of digging up and collecting medicinal roots on the day before the cattle feast or, before eating or drinking anything, on the day itself of the feast. Medicinal roots collected then, have the greatest virtue. Those collected on a Tuesday or on a Friday are good also but by far not so effective. On this occasion the *buĭdis* try and renew their whole stock of roots, throwing away the old ones, except those which it has been impossible to replace : ranuṛa *sadĭnĭ* sōraĭ sida hulaṇa kāre sōraĭ hulaṇage kaṭabikante hobaoa. (2) sometimes, the act of forging a weapon in the same circumstances. Such a weapon proves very effective in times of danger.

II. adj., same as *sadĭniakan :* eṭa ranukoĕte *sadĭnĭ* ranu puṛa ṭogoa.

III. trs., thus to collect medicinal roots, or forge a weapon : ne soben ranukoiṇa *sadĭniakada.*

sadĭnĭ-a rflx. v. same meaning.

sadĭnĭ-ṛ p. v., corresp. meaning.

sadĭnĭ, sadĭnĭ, sadnĭ, sadĭnĭ sadaŏ (H. *sadhnā,* to be trained ; to be got ready ; Sad. sadni) I. sbst., (1) the practice of witch-finders and snake-venom "sweepers" (*biṇjo*) submitting pupils to ordeals on the last day of their training, *i.e.,* in the dark of the night preceding the cattle feast (*Sōraĭ sandi*). This may be called their initiation. In order to accustom them not to be afraid of spirits or witches, their teachers would send them abroad : one to sit or lie on a grave, another to fetch smth. from a place where a *Cundi* dwells or where there is a spirit known to frighten passers-by, or they would make them perform any other fearful action : deôṛâkoṇ *sadĭnem* lelakada ei ? Wizards and witches too are said to train pupils and to have their *sadĭnĭ* also on the eve of the cattle-feast ; but no details are available with regard to this, as anybody pretending to know about it, would be at once suspected of being one of them. Many people believe that the wizard-dances described on p. 365, take place on this occasion. (2) the superstitious practice by which one submits oneself to an ordeal in order to obtain the magical virtue of prosperity, or some other magical power, or in order to obtain skill in playing the flute or a stringed instrument.

On the night after a burial, a person who wishes to acquire a magical power (*gun*) as e.g. the *gun* of becoming rich, would go and lie or sit

down in silence on the grave of the deceased. Then a certain spirit (some say that it is the *jomdât*, others say that he has no name), first sends a swarm of ants which cover that person all over, but without harming him. If this does not drive him away, the spirit sends a storm. If the storm also fails, he comes himself in the shape of a tiger, or of an elephant. When this has equally failed, he comes in the shape of a monstrous, black, big-headed being with ears like winnowing-shovels, eyes like cymbals and teeth like chisels; with a gaping mouth large enough to swallow him and a fiery tongue hanging till below the waist. If at that moment the person gets frightened, it means death; if not, the apparition fades without harming him and the spirit comes back in the form of an ordinary man and grants whatever "*gun*" the person has been asking for.

Skill in playing a musical instrument is the gift of the shade of a woman who died in childbirth (*Curin bonga*). These are the ways of obtaining this gift: by sitting alone, motionless and playing the instrument in question at home, when the village is fast asleep, on the night preceding the cattle feast; or any night on the grave of a *Curin*, or on a spot where she often shows herself; or any day exactly at noon near the nest of a sky-lark. In the last case the player is under a hallucination of darkness. He has first to face a swarm of ants without stopping his music, then a storm, at least if he sits in the open, and finally the apparition of a *Curin* in the shape of a woman who begins at once to dance. If then he stops playing, she tickles him and makes him laugh to death. He has to play on until she gets so tired that she tells him: "Stop now, thou hast got the better of me. I grant thee skill in playing this instrument; I will never trouble thee even if thou playest it in the middle of the night; and envious people will not be able to harm thee in any way for thy music".

II. trs, (1) to initiate pupils by thus submitting them to ordeals: ne deŋrâ gapa celakoe *sadĭnikoa*. (2) to master a musical instrument in the way described: ne daŋ grado *rutui sadĭnilą* ci? aminaŋ pakaŋ oroŋea.

III. intrs., to practise *sadĭni*: najomburiakoo deŋrâkelekage sŏraĭsandireko *sadĭniia*: tisiŋdo deŋrâŋ celako *sadĭnilana*; baname *sadĭnikena*.

sadĭni-n rflx. v., same as the trs. and the intrs.: celakotamem *sadĭninjana* ci? rutum *sadĭninaŋ* ci boro kā sambaŋaŏelekam aṭăkarjada?

sadĭni-g p. v., (1) corresp. to the trs.: najomkoo akoŋ guruteko *sadĭnioŋ*; ne hoŋte rutu *sadĭnilena*. (2) same as the intrs.: guru metaiñ: "amdo ne sirmi alom *sadĭnioŋ* puraŋgem huriŋa, boro kājāŋ sambaŋaŏea". (3) impsl., of this practice, to take place: bonga boro oroŋ najom boro banogŏkamente *sadĭnioŋ*; *sadĭnilena*

ci enkatege rutu oronem sekeda? Is it by *sadïni* or without it, that thou hast acquired skill in playing the flute?

Sadïri, Sadri Nag. (Sad.) syn. of *Sadāni*.

saḍka-soḍka, saḍka-soḍko, siḍka-soḍka, siḍka-soḍko, and, in jest, **siḍṭa-soḍṭo** jingles of *soḍka*, slight deafness, syns. of *khaḷaḍkholoḍ*. Cfr. *saḍraṇsoḍraṇ* and *saḍsoḍ*.

sadni var. of *sadïni*.

sadom I. sbst, (1) a pony or horse: ne disumre bar rakamren *sadomko* leloṭana, Turku (or Bāṭā) sadomko aḍ Sačoḅ sadomko; okooko disumredo birsadomko menaḳoako menea, mendo neṭakore kako leloṭana, mendo murum birsadom mentee kajidarʼoa, in this country there are two kinds of horses: the small ponies of Mahomedans and of the merchants, and the large ponies or horses of the Sahebs; it is said that in some countries there are wild horses, there are none here, but the nilghau may be styled the horse of the jungles (2) also *daru sadom*, a wooden horse: Hasaburuhulaṇa *sadomreorʼ* ḍekena, ramḍhiluareo, baranamente mimiḍ paẽsaiṇa omkeda, at the Hasa fair I went both on the wooden horses and on the vertical merry-go-round, for each I had paid a pice. (3) fig., a prop consisting of two crossed sticks, the fork of which supports the rope stretching the warp of a loom on the side raised previous to the sizing of the threads. The rope runs from the warp-beam to a peg driven in the ground at some distance, and the prop stands between the two. (4) fig., a curved wooden support less than a foot high on which the basket-makers (*Onḍe*) rest the bamboo strips, which they want to thin or smoothen, by passing them under a knife. (5) fig.

sadoman adj., possessing a horse or horses: en saeoḅ isugee *sadomana*.

II. trs., *fig.*, usued in displeasure, (1) also intrs, to climb a tree: hen daru ne daru (or darure) kumbūṛuko *sadomkena* (or rarely *sadomkeda*), aḍ isu kanṭaṛako goḍkeda. (2) of a tiger, syn. of *kulsu, caṛki*: en haturen kumbūṛukore miaḍni kula *sadomkia*. Hence the imprecative interjections: kula *sadomiaṇ!* kula *sadomiaḍo!* kula (or kulao) kae *sadomaṇ;* kula *sadomme!* kula *sadomī!* May a tiger jump on me, on thee, on him! The optative form is either omitted or transferred before the verb: kula *sadompedo!* kā kajieape kajitada! you should never have said such things! May a tiger jump on you! (3) with *kuṛi* as d. o., to have guilty intercourse with a woman.

III intrs., (1) to acquire or keep a horse: miado kae *sadomakaʼa*, he has no horse at all; Muṇḍako puraṇ kako *sadomkoa*, Mundas rarely have a horse; en Sačoḅ isugee *sadomtaḍkoa*, (2) imprsl., with inserted prsl. prn., to be foolishly fond of climbing trees,: ne daru *sadomkia*; hen daru ne daru *sadomigia*, he is very fond of climbing trees.

sadom-en rflx. v., same as the trs.

sadom-ṛ p. v., (1) corresp. to the

trs. (2) with *ko* as sbj., of horses, to get born or acquired in small or great numbers: ne disumre huriṇgeko *sadomakana*, horses are few in this country; en Sāĕol̤tare isuko *sadomakana*, that Saheb has many horses.

sadom-catom with reference to Aborigines only, I. sbst., a horse, connoting wealth: iniṭare *sadomcatom* menạ, he even possesses a horse.

II. adj., also *sadomcatoman*, with *hoṛo*, a man so rich as to possess even a horse.

III. intrs, (1) to acquire the wealth characterized by the possession of a horse: nīṭare miad̤ ṭeṭe sim̃ kae jurāöṭan taĩkena, mâṛîmāṛîṭee punjijana, nāḍoe *sadomcatomkeda*, he was too poor to buy a chicken, little by little he has become rich, and now he has a horse; apute jidakamreko *sadomcatomkena*, nāḍoko reṇgeṭana, when their father was alive they had a horse, now they are poor. (2) to make for a marriage the expenses of the rich, including a horse to carry the bridegroom: ne daṇgraṇ kuṛi aṇre *sadomcatomlạ* (or *sadomcatomkena*).

sadomcatom-en rflx. v., same meanings.

sadomcatom-ọ p. v., imprsl., (1) of such wealth, to be acquired: tatate ad̤ aputedo reṇgeṭankiṇ taĩkena, nikute *sadomcatomakana*; sidado ne oṛạre *sadomcatomlena*. (2) of such expenses to be made: iniạ aṛandire *sadomcatomoa*.

IV. adv., (1) with the afxs. *ange*, *ge*, *ọge*, *tan*, *tanẹ*, modifying *menạ* (prsl.) (2) with the same and also *te*, *lọ*, modifying *senọ*, *hiju*, to go or come with a horse to carry the bridegroom.

sadom-gasāṛa Has. **sadom-ghasāṛâ** Nag. (1) short grass, especially couch-grass, cut or scraped off with hoe for a horse: *sadomgasāṛae* laṭana. (2) in jest, horse dung: *sadomgasāṛa* saraoa ei?

sadom-gasị sbst., a shrub of the jungles, so called. Children suck its berries.

sadom-gôṛâ syn. of *sadomoṛẹ*.

sadom-kesari syn of *huriṇ kesari* sbst., Eleocharis plantaginea, R Br; Cyperaceae,—a stout, rush-like tufted sedge, 1-3′ high, with obscurely septate stems, leaves reduced to a few cylindric sheaths at the base of the stems, and solitary, terminal, many-flowered spikelets, embraced at the base by a very short rounded bract.

sadom-koronjo sbst., Ailanthus excelsa, Roxb.; Simarubaceae,—a tree, 60-80′ high, with pinnate leaves of 10-13 pairs of coarsely toothed leaflets, large panicles of small yellowish flowers, and fruit of 1-5 samaras.

sadom-mari sbst., the ordinary form of small-pox. Constructed like *mari* but without vrb. n.

sadom muị in jest, syn. of *haṛ*

sadom-oṛạ, sadom-saṛe sbst., a stable. Constructed like *gọṛā*.

sad̤-sad̤ (Sk. shīt) Nag. var. of *sagsag*.

sad̤raṇ-sod̤raṇ, sad̤raṇ-sod̤roṇ in jest or displeasure syn. of *sad̤kasod̤ka*.

sad̤-sod̤ sod̤-sod̤ 1⁰ same as *sad̤-*

kasoḍka. 2⁰ jingle of *soḍken* (*anjeḍ, sosaŏ caba*, and more rarely, *goĕ, gojo*), connoting plurality, I. sbst., the fact of a liquid flowing off, being baled out or getting absorbed, in a very short time; the act of finishing a meal, a work, etc., in a very short time: daṛa *saḍsoḍ* leltea bakuaŏjana.

II. trs., (1) to let flow off or out; to bale out, to evaporate or absorb a liquid, in a very short time: ḍoba-dole *saḍsoḍkeda*; jeṭe loĕoakoe *saḍsoḍkeda*; ne ṡokeṛa (or rōṛoakan loĕoako) holaṛa daṛe *saḍsoḍkeda*. (2) to finish smth. in a very short time: cimpiraaem omleḍkoa? mandi sobenko *soḍsoḍkeda*.

III. intrs., thus to get baled out, absorbed, finished, etc.: ote rōṛoakanṛate gamada soben loĕoakore *saḍsoḍtana* (or saḍsoḍoḍtana); huṛiage taĭkena, nunūkole puṛajana, ili *saḍsoḍkena* (or saḍsoḍjana, saḍsoḍlena); padanpaṛaŏakan taĭkena, kupulko hijulenci kami *saḍsoḍkena*.

saḍsod-en rflx. v., (1) of a liquid, thus to evaporate or get absorbed: holaṛaḍa loĕoakoree *saḍsodenjana*. (2) same as the trs.: mandiko *saḍsodenjana* oṛoakom.

saḍsod-o p. v., corresp. to the trs.

IV. adv., with or without the afxs. *ange, ge, oge, tan, tange*, also *soḍleka* and *soḍkensoḍken*, modifying (1) *anjeḍ, sosaŏ, caba, goĕ, gojo*. *Soḍken* does not connote plurality; (2) *duṛum, kapen*, to fall asleep, to keep silent all at once.

saḍṭa 1⁰ also *saṛaḍṭa*, syn. of *paṛaḍsa*, to whip with a switch. 2⁰ generally *saḍṭasaḍṭa*, var. of *saṭa-saṭa*, pelting rain. 3⁰ I. trs., to begin, do or finish smth at once: ne kami *saḍṭaepe*.

II. trs. caus., to make people begin, or do, smth. at once: kuliko en kamire *saḍṭakom*.

III. intrs., to begin at once: kamile (kamirele) *saḍṭakena*.

saḍṭa-n rflx. v., same as the trs. or intrs.: iṛoḍole *saḍṭanjana*, eno aṛile etoa hukumjanloge kamile *saḍṭanjana*, miadni bāṛii goroḍkena.

saḍṭa-o p. v., corresp to the trs., and the trs. caus.: ne kami *saḍṭaoka*, ente hon ortepe; Raṅiteko *saḍṭaoka*. Let them go at once to Ranchi.

IV. adv., with or without the afxs. *ange, ge, oge, ken*, modifying *caba, ete, rika, seno, teba, kal*, etc.

saḍṭa-paḍṭa jingle of *saḍṭa* in the 1st and 3rd meanings.

saḍṭa-saḍṭa 1⁰ repetitive of *saḍṭa*, 1st and 3rd meanings; same as *saḍṭa* 2nd meaning. 2⁰ I. sbst., high fever causing several swoons in one day, especially in children; when this is due to an Ikirbonga, it is called *sapaṭuṛi*: ne hon *saḍṭa-saḍṭa* namḍi hulaa caŭlijaa lelrika-mentele nirbaṛaḳeda.

II. adj., with *goĕanjeḍ*, such swoons: inia *saḍṭasaḍṭa* goĕanjeḍ tisiado banoana.

III. trs., to affect with such swoons: maraa rua honkoe *saḍṭasaḍṭakoa*; eḍkan Ikirge sapaṭuṛi horate ne hone *saḍṭasaḍṭajaa*, hende meromte joṛa atia lagatiaa.

IV. intrs., (1) in the df. prst., to get such swoons: ne hon *saḍṭasaḍṭa-*

tana (or saḍtasaḍtaṇtana). (2) imprsl., with inserted prsl. prn., same meaning : rua holae eṭeṇjana, tisinado *saḍ'asaḍtajaṇa*.

saḍtasaḍta-n rflx. v., same as the trs.

saḍtasaḍta-ṇ p. v., (1) thus to get affected : marana ruatee *saḍtasaḍtalena*. (2) to get such swoons.

V. adv., (1) with or without the afxs. *ange*, *ge*, *ṇge*, *tan*, *tanje*, also *saḍtaleka* and *saḍtakensaḍtaken*, modifying *goṇanjed*, *goṇanjedo*, *rika*, *rikaṇ*. (2) with the afx. *ṇge*, modifying *katir*, *umbul*, *ruaṇ*.

Sadu, Sadū, Sadhū (Sk. Sādhu) 1⁰ I. sbst. (1) a Hindu religious mendicant : hola miad *Sadu* hijulena, har gandale omaia. (2) his condition : jān jatige ci *Saduree* soaḅdarina ?

sadu-n rflx. v., (1) to choose the life of a *Sadu* : ne jugie isu Dikuko *saduntana*. (2) to call oneself a *Sadu* : nī sarte saduge ci karea namoka mentee *saduntana* ?

sadu-ṇ p. v., to become a *Sadu* : cenaceṇa itunjanteko *saduna* ?

2⁰ poetical parallel of *Diku*, a Hindu :

Mundako rācare ;
Diku ja bāreṇa Diku dubakāna,
Diku ja bāreṇa Diku dubakān.
Santako rācare ;
Sadu ja bāreṇa *sadu* sobodakāna,
Sadu ja bāreṇa *sadu* sobodakān.

Hindu landlords and Hindu mendicants live in the country of the Mundas and of the Santals.

3⁰ I. sbst., a saint, in Christian parlance : Roman kirtankotare isu *sadukoṇ* eṇpa oṛo murtuko menaṇ, the Roman Catholics have many pictures and statues of saints.

sadu-ṇ p. v., to become a saint : Dikukoṇ sadukolekado Kirtanko ṭikaṛokakote kako *saduna*, mendo bugin kamite oṛo pāp bagete.

4⁰ fig., syn. of *sapatu*, honesty or good conduct.

sadur, saduri Has. Nag. cfr. *hathlaŏ* Nag. I. sbst., the position of a patient lying with his back in the arms of one who sits or squats behind him : *sadurire* dōkiṭe hasutan hoṛo daḳo anukia.

II. trs., thus to support a patient : hasu puraṇgee jōrakana, duḅ kae daria, nimirdo da anudipīlile *saduriaja*.

III. intrs., (1) in the df. prst., thus to be supported : gitiṭee taṭaṇjanci kanekanee *saduritana* (or saduriṇtaca), again and again, when he feels tired of lying, he would rest his back on smb.'s breast. (2) in the past ts., thus to lean : aĭñaree *sadurikena* (or sadurinjana).

sadur-en, *saduri-n* rflx. v., (1) thus to support : hasutani *sadurinme* daḅu annia. (2) thus to lean : mar aiaree (or aĭñare) *sadurinme* aḍ daṇ nūkem.

su-p-adur repr. v., thus to support each other when occasion arises : hon jonomoṇ dipĭli kuriko *supaduria*.

sadur-ṇ p. v., thus to be supported : *saduriṇkae* ; aputearee *saduriakana*, he is rested on his father's bosom.

IV. adv., with the afxs. *ange*, *ge*, *ṇge*, modifying *duḅ*, *rika*.

sadur-badur (1) also *saŭrbadur*,

syn. of *halamgitam.* (2) fig., syn. of *soḍorbodor.*

saḍaḫ Nag. var. of *sunḍaḫ.*

saḍāgi Nag. var. of *sarāgi* Has.

saḍar-suḍur, saḍur-baḍur Nag. (Sad. or.) syn. of *hiruṅhiruṅ.*

saḍgi Nag. var. of *sarāgi* Has.

saḍi Nag. var. of *sari* Has. Nag.

saḍīgi Nag. var. of *sarāji* Has.

saḍur-baḍur Nag. (Sad. Or.) var. of *saḍursuḍur* Nag.

sac Ho. var. of *sire.*

sae, sao (H. sān) sometimes *sō, soe* in Tamar, cardinal nl., (1) also *moḍsae, mōṛēhisi,* a hundred. (2) preceded by *moḍ, bar, api,* etc., a hundred, two hundred, three hundred, etc. As prds. these cpls. are constructed like *sae.* N. B.—As with other nls. from twenty upwards, when there is question of rupees *taka* is rarely expressed: moḍsaee telakeda, he received 100 Rs; barsaeren ēṛēkoe kiriṇataḍkoa, he bought a hundred Rs. worth of lac; en sadom barsaetee akiriṇjana, that pony was sold for 200 Rs. Note the saying: gunae gunaedo sae ṭakaṛa gunaepe, since you are at it, eat (or drink) to satiety.

II. trs., to gather a hundred; to completed a hundred: ṭaka ciminaṇpe huṇḍikeda? oṛo apia namlerele *saeea.*

sae-n rflx. v., (1) same meaning: ṭakado oṛo bariate aũrile *saena.* (2) when clear from the context, otherwise *moḍsaen,* of people, to gather and be a hundred: isũkulre upunhisi honko menaṇkoa, aũriko *saena.*

sae-ṛ p. v., to be made, or become, a hundred: ṭakatabu upunhisigea, *saeṛka,* ente en otebu kiriṇaea, we have 80 Rs., let us wait till we have a hundred, and then we shall buy that field.

* **sae** Has. Nag (Sad.) **saca, saegar** Nag **soe** Tamar ofr *raṡi,* I. sbst., (1) a *gun* (magical quality) in a person, which makes a work go fast when it is started by him and makes a bale or provisions last long when he is the first to take from it for preparing the meal. (2) a *gun* in food of a certain kind, which makes it go a long way in satisfying the hunger or appetite of people and in sowing a field, comparatively little of it being needed. This *gun,* in both meanings, is found in all in a lesser or greater degree and is never quite absent. The term therefore is a relative one and all sentences, in it which occurs, contain explicitly or implicitly a comparison with other people or with other kinds of food: moḍ ṭeõṛ raṇbāṛaḍālim utulere, aḍ moḍ ṭeõṛ horeḍālim utulere, *saedo* horeṛ uturee pura lelea (or hobaoa, senoa, namoa); ne horore *sae* banoa (or huriṇgea), alope irbūnirikaia, kāredo isu huriṇgepe irdaṛia.

II. adj., with *cīj,* a thing having this 2nd kind of *gun:* guṛūlu, beṇḍe, iri emaṇḍo *sae* cījikoge, kiṇḍi baba hener ote upunmõṛē ṭeõṭege puraoa.

III. intrs., of provisions, work or food (personified when the verb has a trs. termination): to present the effects of either of these *guns:* guṛūlu herreoe *saeea,* jomreoe *saeea;* nūre heṛem iliātedo haṛaḍ ili puraṛ

sneea ; ne sirma aleą jom kā *saetina,* poţom ocǫnį cima ragosa roatīa ; tisiu irţtabu *saetana ;* hola abuą kami *saekena.*

sae-n rflx. v., of the same (personified), same meaning : senǫjan canḍule jomkeḍ poţom isuĭ *saejana ;* hola irǫtabu puraę *saejana ;* uture ra unbăradāliāte horgdāli puraę *sraena.*

sae-ǫ p. v. of the same (not personified) same meaning : ne sirma aleą jom kā *saeǫlana ;* dālikore uture horǫge puraą *saeon.*

saĕ I. sbst, (1) the side of a body (also *gande*) or fig., of a long object as a plank, a road, a river, in entrd. to *janar,* the side or slope of a hill, fig., the side of a body, and *atom, gena,* the side or border of an object : Naguri oro Uraą kuŗiko tuḍkareko supidea, Hasadą kuŗiko puŗiko puraţeko gǫsupidea, Ţamarren kuŗiko puraţo *saĕreko* supidea(or janareko supidea), Naguri and Uraon women have their chignon at the back of the head, Hasada women mostly have theirs midway between the back and the side of the head so as to touch the shoulder a little, and Tamar women have it on the side, above the ear ; silib *saĕreą* (or ganḍerea, janarrea) tuĭalįa lāĭlāĭte sār paromjana, I shot an arrow at a deer, it hit the animal's stomach ; silib niraujaḍ taikena, tuĭalįaiąa, *saĕree* tǫjana aḍ sār ūrūrte senǫjana, as a deer came running towards me, I shot at it, but the arrow hit it on the side and passed only under the skin. (2) a place at the side of the body, or of a long object : amą jom *saĕ* (in Has. jomsąre) okoe duḅkena ? Who sat at thy right-hand side ? hora talare ena alom dōea, saĕre dōtam, do not put that in the middle of the road, put it on the side. II. adj., (1) with *supuḍ,* a chignon on the side of the head : en kuŗią *saĕ* supiḍ lelte Ţamarrenigera menkeda. (2) also *saĕ* supiḍ with *horo* mostly with kuŗi, a person with a chignon on the side of his head : en *saĕ* supiḍ kuŗido okorenį ?

III. trs, (1) to tie a chignon on the side : Ţamaŗiko supiḍko *saĕea.* (2) to aim badly, or shoot, so as to hit along the side : jokatanre sāre *saĕkeda* tuĭąkenaią menlo silibią *saĕkįa,* ūrūrte sār senǫjana. (3) to sit, stand, lie, walk or pass on smb.'s., side : gitįtanrea *saĕkįa,* I lay at his side ; horihoratea *saĕkįa,* I walked at his side ; horarea *saĕkįa,* I passed him on the way. (4) to look askance at smb. lelīpe, kīsitee (or kīsite mede) *saĕjaḍua* (or *saĕabutanae*) abǫsţo mede *saĕjada.* (5) to pass on or along the border : senǫtanre en simān alope bolea *saĕepe.* (6) to put smth. on the side, as of a road : en daru hora talare alom dōea *saĕtam.* (7) of the current, to carry smb. or smth., towards the border : atutan horo bāŗige *saĕkįa* aḍ gaŗakaŗeree sįḷaŗinjana.

IV. intrs., (1) to sit, stand, move aside of smb : inią deasąre Soma duḅkena aiądoią *saĕkena ;* en rimbil abuą sąmamaŗare taĭkena mâŗîmâŗîte *saĕtana* (saeǫtana). (2) in the df. prst, same as *saeǫlana* : nisān ţoţe-

tanko talaredo misio kiko ṭojada guli kane *sačtana* : kīsite iniạ meḍ *sačtana*. (3) to be on the side : ne soben kuṛikoạ supiḍ *sačtana* (or *sačrea*); en hatu Raci horare *sačtana*. *sač-n* rflx. v, same as the trs. or intrs. : bāromdo horatalare alope dūca *sačupe* ; ainiạ sanamanare alom duba, *sačnme*, do not sit in front of me but on the side.

sač-o p. v., (1) corresp. to the trs. : poṭom duar sōjerepe dōtada *sačoba*, you have put the bale in front of the door, let it be put on the side. (2) rflx. intrs. meaning : sanamanare alom duba, *sačoae*.

V. adv., (1) with the afxs. *ange*, *ge*, *ọge*, modifying *do*, *seṇọ*, *meṇọ*, *ṭọ*, *joka*, *rika*, *lel*, (2) with the afx. *le*, modifying *seṇọ*, *hiṇọ*, *ṭọ*. (3) with the afx. *re*, modifying *dō*, *duḷ*, *tiṇạun*, *meṇọ*. (4) in the repetitive form *sačsač*, with or without the afxs. *ange*, *ge*, *ọge*, *le*, modifying *seṇọ*, *hiṇọ*, *ṭọ*, *lel*.

sāṛ 1º Nag. syn. of *sabar*, pastiness of tubers. 2º Has. Nag. I. adj., with *daru* a soft-wooded tree such as *ārī*, *bẓbačas*, *taroḷ*, *telọ*, *uei*, *edel*, etc. in contrd. to *opai*, *oeṇḍam*, the soft wood of a tree as distinguished from the heart-wood : disumre *sāṛ* daruko isuge meṇạ : kalal daru lebggea, edel *sāṛgga*, sarjom rindikamgea hesel ketọgea.

II. intrs., in the df. prst., of a tree, to be soft-wooded : bakaĩni daru dodaṛidaru'ekage *sāṛlana* (or sāṛggea).

III. adv., with the afxs. *ange*, *ge*, modifying *maṇọ*, *hiṇọ*, *meṇọ*.

sača Nag. var., of *sac*.

sača, sača liịạ (Sad. Or.) I. sbst., (1) a skirt. (2) a lady's gown, in contrd. to *pharāk*, a frock, *jula* or *jakēṭ*, a short jacket reaching the waist, and *soṇọ*, a coat or jacket descending to the hip : bar rakamrạ *sača* lelakana.

II. trs, (1) to make into a skirt or gown : ne liịạ *sačaeme*. (2) to dress a child with a skirt or gown : taramara Munḍa Uraṇko Raciredo hupuṛia honkoko *sačajaḍkoa*. (3) to don a skirt or gown : rea *sačalem*, amgre ṭaṅkaoa ci? Don this skirt to see whether it fits thee

sača-n rflx. v, same meanings : Raciren puṛị masāṭarinko *sačana* aḍ sača cetaure saṛiko lijaea.

sača-o p. v., corresp. meanings.

sačaḍ Has. Nag. **sacḍ**, **sahed** Nag. 1º I. sbst., (1) breath ; breathing : *sačaḍ* banọjanre sobeṇko gojea, any one dies when breathing stops Note the use of *landia* in connection with *sačaḍ* : inkuị haram setado *sačaḍrạ* landia naṇkja, their old dog died ; mar! nādo Asāmtiṇatma, sačaḍ alom landia, kalomkotọlaṇ lọpelruṇka, I go to Assam to work in the tea plantations, do not die during my absence, so that we may see each other again in a year or so. (2) gasping ; the fact of being out of breath : keṛaiṇ kudaŏjōrkịci *sačaḍ* namkja. (3) fig., easy and comfortable breathing ; possibility of breathing ; sufficient and clean air to breathe : *sačaḍ* kā namọtana, **duar niṭam, it** is too stifling here, open the door ; hatujapạre sadom soĕatana, cilkacilkae hoĕoaukere *sačaḍ* kalo nam-

jada, there lies a horse-carrion near the village, whenever the wind comes from that side we scarcely dare to breathe; kaṛākomko undure tubiḍkesedkekore *sĕaḍ* kako namkedeiko gojoa, when crabs are shut up hermetically in their holes they die by suffocation. (4) fig., time to breathe, momentary rest from exertion: aminaṛa sekeṛa aḍ jōrte alom kamirikakoa misamisa *saĕaḍ* namrikakom. (5) fig., the puffs of air issuing from the blacksmith's bellows, the rhythmical jets of steam of an engine: ne capuaṛa nari cenate tepedakana? lellem, *saĕaḍ* bugileka ka uruatina. (6) fig., in jest, the contractions of a watch-spring: dharam ghaṛiṛa *saĕaḍ* hokajanre kantio kā calaŏoa. If the spring of a watch stops, its hands too will stop.

II. trs., to inhale or exhale: mareisukule *saĕaḍ'a*, kenṭede aeṛkeda, ne horodo arkii (generally arkigee) *saĕaḍjada*, soan kaiṛa sātiṛadaṛitana, he has been drinking grog, I cannot bear the smell of his breath; rēlgaṛi dasukule *sĕadea*.

III. intrs., (1) to breath: en merom *saĕaḍtana* (or *saĕaḍjada*) ei? kā goĕakanlekaiṛa leljaia. (2) to breathe deep and fast: keṛaiṛa kudaŏjōrkeii *saĕaḍkeda* (or maiaṛagee *saĕaḍkeda*). (3) to issue puffs of air or jets of steam: capua bugileka kae *saĕaḍjada*; rēlgaṛido jōrtee *saĕaḍdaṛia*, misamisa mod gaŭdi sangineeo enaṛa saĕaḍ aĭumoa, the puffing of a railway engine is very loud, sometimes it can be heard even at a league's distance. (4) to interrupt quick or heavy work and breathe a little: tamaku jomtanlo isubu *saĕaḍkeda*, dola nādo ne durubu gornaṛea (5) in jest, said of the movements of a watch-spring: ne gaṛi kae *saĕaḍjada*, calaŏtam, this watch has stopped, wind it.

sĕad-en rflx., v., same meanings.

saĕad-o p. v., (1) pers., corresp. to the trs.: rēlgaṛire dasukal *saĕadoa*. (2) impers., of breathing, easy and comfortable, of puffing, of rest, to take place: nirjōrlere mūte bāridoa kī, mocateo *saĕadoa*; hatu japṛrege sadom sāatina, hatusatee hoĕolere kā *saĕadoa*; injin calaŏakan dipili okooko horate saĕadoa udubainame; ne daru subare huṛialeka *saĕadoka*, entelau seneca.

sa-n-aĕaḍ vib. n., (1) the act of breathing or puffing: *sanaĕad* hokakore gogoĕa. Note the adverbial phrase: misa *sanaĕaḍte*, in or during one breath: misa *sanaĕaḍte*, en ranu tudeme, ente gua lagiŏoa, kāre simigea, uproot this medicinal herb in one breath, otherwise it has no virtue. (2) the sound: durumakanko *sanaĕaḍ* parkangēteo aĭumoa; rēlgaṛiṛa *sanaĕaḍ* puraṛaiṛa aĭumakada. (3) the loudness of the sound: *sanaĕade* saĕadjada, daru hadjadage ṭōrme, his breathing is as loud as the sound of the sawing of a piece of wood. (4) the tube from which the wind or the steam issues: da oro senagite calaŏtan soben kalkore *sanaĕaḍ* baiakana.

2° fig., I. sbst., pity; mercy; love; care of one's children or young

ones: reṇage hoṛoko mente iṇire *sačaḍ* meṇa; am isu eḍkan koṛoge, aṇa honko cetanre aṇa *sačaḍ* banoa.

II. trs., to pity; to have mercy on; to take care of; to care for: sačaḍdoiṇa *sačaḍjṇia*, cekaere oṛo baioa? kaiṇa deṇagadaṛiaitana, indeed I pity him, but what can I do? I cannot help him; honko kacim *sačaḍtaḍko a?* enkam rikantana! Hast thou no love for thy children, that thou actest in this way? en phaji honko kae *sačaḍkeḍkoa*, Asāmtijana, the rascal neglecting his children, went to Assam; ne hoṛo kisi naṇkire ačaṇ jīo kae *sačaḍea*, when he gets angry he does not reck even his life.

III. intrs, (1) same meaning: aiṇare (or aiṅa cetanre) kam *sačaḍkeḍa* (or *sačaḍkena*); kuliekaipe, *sačaḍeredoe* miḍbar ṭakae omapea. (2) imprsl., in the indet. ts, of pity, etc., to be had: sobenkoḷo saĕmeḍkosemelenjanredo duku dipī i puṛṣa kā *sačaḍa*. (3) impr l., with inserted prsl. prn., to feel pity, etc.: en hoṛoa duku jelkeḍte puṛage *sačaḍjgĭṅa*, mendo deṇaga kaiṇa daṛitana.

sačaḍ-en rflx. v., (1) same as the trs. (2) to be selfish or act selfishly: am bārim *sačaḍentana*, honkodom ḍilaōjaḍkoa.

sa-p-ačaḍ repr. v., to pity, etc, each other: *sapačaḍpe*, ḍukure ciulaŏ alope bapagea.

sačaḍ-o p. v, corresp. to the trs.

sa-n-ačaḍ vrb. n., (1) the extent of pity, etc.: *sanačaḍko* sačaḍkja, soben lelkeḍko nutumutarkeda, they showed him so much pity that all those who saw it, praised them. (2) the act: duku dipili iniṇa *sanačaḍ* alee tanre leljana.

3⁰ fig, I. sbst., desire to keep possession of smth., reluctance to part with it: soben simkope akiriṇakoree baioa, aiṅa *sačaḍdo* topoṇa simre bāri meṇa, you may sell all the fowls, I want to keep only the fighting cock; en hoṛore ṭakaṛa *sačaḍ* puṛage meṇa, lelepe, siṇ uṛik nadoe udurbaṛajaḍkiṇa aḍ ṭakae topaṭaṇa.

II. trs. or intrs., thus to desire smth.: ṭaka (or takar) aminaṇ alo n *sačaḍea*, do not part with thy money so reluctantly, do not desire so much to keep thy money; ne, ne daruiṇa (or darurem) *sačaḍlada*, oṛoṭeaḳope timeree baioa, see this piece of wood, I want it to be kept, the rest you may use as firewood, if you like; ne poṭomdo (or poṭomredo) hita mentela *sačaḍjada*, we want to keep this bale of paddy for seeds; ote (or otere) *sačaḍeme*, sobonem bandareabajada, mind you keep some fields, thou art mortgaging them all!

sačad-en rflx. v., same meaning.

sačad-o p. v., (1) prsl., thus to be desired: ṭaka *sačaḍoṭana*. (2) imprsl., of such a desire, to exist: ṭakare *sačaḍoṭana*.

4⁰ poetical parallel of *niam*, to sing a dirge.

sačaḍ-ader trs. to inhale; to take smth. into the windpipe with the

breath : dą *sačaḍaderkere* sūra.

sačaḍader-ǫ p. v, to be inhaled.

sačaḍ bă, saeḍ-bă Has. Nag. **saeda** Nag. sbst., Hedichium coronarium, Koenig ; Scitamineae,—a tall herb of damp places, with perennial, horizontal, tuberous rootstocks ; a leafy stem 4-6' high, and scented white flowers in terminal spikes. Its tubers are ground and used as a remedy for children against fever.

sačaḍ-darom trs., to inhale foul air wafted in one's face : bin soĕarą soaniṇ *sačaḍdaromlą*, rokageṇ ulakeda.

sačaḍdarom-ǫ p. v., corresp. meainng

sačaḍ-ikir I. sbst., a sigh ; a sigh of relief ; a deep breath : iniṇ *sačaḍikir* lelkeḍte (or aĭumkeḍte) mundijana, maraṇ uṛuree ṭoakana mente.

II. trs. caus., to make sigh : en kaji *sačaḍikirkiṇa ;* en kajiteko *sačaḍikirkiṇa.*

III. intrs, to sigh ; to take a deep breath : ne kaji aĭumkeḍtee *sačaḍikirkena* (or *sačaḍikirkeda*).

sačaḍikir-en rflx. v., same meaning.

sačaḍikir-ǫ p. v., (1) prsl., to be made to sigh : en kajitee *sačaḍikirlena.* (2) imprsl., of a sigh, to be heaved : duku uṛų ṭojaure, maraṇ boroēte bancaŏjan dipĭli, jān kamire rokage jōrkeḍ taĕomte *sačaḍikiroa,* in times of grief or sadness, when saved from a danger and after an exertion, a sigh is heaved.

sačaḍikiroge adv., modifying *rika rikaǫ.*

sačaḍ-koṭoṇ, saeḍ-koṭoṇ Ho. and rarely Has. var. of *dača.*

sačaḍ-ṭunḍu I. sbst, the death : *sačaḍṭunḍu* hobajana.

II. trs., to kill : daldalteko *sačaḍ'uaḍukiṇa.*

III. intrs., to die : en hoṛo ho'ae *sačaḍṭunḍukeda,* aĭuḷaĭuḷ hasale omąia.

sačaḍṭunḍu-n rflx. v, to die : *sačaḍṭunḍunjanae,* uḷalo hasagaṛaṛą biĕāroka.

sačaḍṭunḍu-ǫ p. v., to die ; to be killed : hoae *sačaḍṭunḍujana* ; dalteo *sačaḍṭunḍujana.*

sačaḍṭunḍuage adv. modifying *rika, dal, mą*, etc., so as to kill.

sačaḍ-uṛuṇ trs., to exhale : lāĭṛą soane *sačaḍuṛuṇjada.*

sačaḍuṛuṇ-ǫ p v., to be exhaled.

sačaṇ, sačaṇ-sačaṇ Nag. syn. of *huruĭhuruĭ.*

sačar Has. Nag. **saer** Nag. I. sbst. peace and satisfaction, absence of strife and grievance in a country town or village : raĭako calaŏjaḍ disumre *sačar* banoa.

II. adj., (1) with *disum, hatu, hoṛoko*, peaceful, without strife and grievances. (2) with *sadom, uṛi*, well broken, trained.

III. trs, (1) to render peaceful, suppressing disturbances, strife and grievances : sarkār disume *sačarlą*, mendo huriṇ sirmatąete golmāl uṛuṇakana ! Birsaą golmāl sarkār *sačarkeda.* (2) to correct smb. nīdo kenteḍ beabĭ hon taĭkena, isŭkulreko *sačarkiṇa* ; ne hoṛo jēlreko *sačarkiṇa*, oṛodo kumbŭruĭ boroea. (3) to break and train an animal : urjiṇ itutana aŭrigeṇ *sačaria*, I am training the ox, I have not yet broken it ; miaḍnį māiṇ saĕarlja, ne

sirmadoiɳ takunkja, I broke one last year and trained it this year to hard work.

IV. intrs., (1) to be quiet and peacefull; oko disum pura *saĕartana?* Isu sirmataĕte Chota Nagpūr *saĕarkena,* mendo nesĕkina mukare higiɳidigiɳi uɳuɳjana. (2) in the df. prst., to get broken: mâɳîmâɳîte ne uɳi *saĕartana.*

saĕar-en rflx. v, (1) same as the trs. (2) to keep quiet and peaceful; not to create trouble: Birsa Bhagŏān celako nāḍoko *saĕarenjana.* Birsa Bhagwan followers do no more give trouble nowadays. (3) in jest, to correct oneself: ne bŏaby hon nāḍoe *saĕarentana.* (4) in jest, of animals: to be broken, no more to give trouble: ne uɳi *saĕarenjana.*

saĕar-o p. v., corresp. to the trs.: ne disum Angăraji Sarkārte *saĕarjana,* kâṭbongako rati Saĕoḅkotedoko *saĕaroa,* even the more irascible Spirits get quietened by the presence of Europeans.

sa-n-aĕar vrb. n., the extent of quietening: ne sadom *sanaĕare* saĕarakana, begar lagomtem idibaɳaireo boro banoa, this horse has been so well broken that there is no danger in riding it even without a bridle.

V. adv., (1) with or without the afxs. *ange, ge,* modifying *menɳ.* (2) with the afxs. *ange, ge, ŋge,* modifying *rika.*

saĕ-atom syn. of *ţolapaɳa,* I. adj., (1) with *koţoko,* also *saĕatomrenko,* and *saĕatom hatuko* and *saĕatomko,* the people of neighbouring villages: hagarapaḳina *saĕatomkoḷoḷe* b'cārkeḍkina. (2) with *hatu,* the neighbouring villages: *saĕatom* hature rōgo calj na.

II. adv, (1) also with the afx. *re,* modifying, *aĕumo, kajibaɳa,* etc.: *saĕatomre* ne kaji pasăraöjana. (2) with the afx *te,* modifying *bicār, salha, kajigoţa,* with the help of, or in union with, the people of the neighbouring villages.

saĕ-bai, sae-baige, sâê-bai, sâê-baige, saĕ-kami, etc. Has. **se-bai, se baige, se-kami, se-kamige** Nag. syn. of *lŏte-kami,* postp, only, nothing more being wanted or intended, no special qualifications being needed: amdo jinaĕ sī *saekamige* (or sīlŏte kamige), thou always ploughest carelessly.

saeda Nag. var. of *saĕaḍbā.*

saegar Nag. var. of *sae* Has, Nag. As adj. it may qualify *horo,* a person with such a *gun* (magical quality).

saĕ-jaɳ Has. Nag. Ho. **saɳe-jaɳ** Has. I. sbst., a rib; the ribs: simkoɳ eiminaɳ *saejaɳ* taĭna?

II. intrs., in the df. prst., to have ribs: simko eiminanko *saĕjaɳţana? saĕjaɳ-o* p. v., to get ribs: binko eiminanko *saĕjaɳakana?*

***saĕka** (Sad) I. sbst., (1) also *saĕkabonăobŏso,* a contract by which one cultivates another's field and gives him in compensation, not a percentage of the produce, but a fixed amount, whether the crop be a success or a failure: apiɳ oteɳ *saĕkaiɳ* namakada. (2) also *saĕkadastur,* the custom of this contract;

Naguri disumre *saĕka* menạ aḍ huṛiṇaleka Ṭamāṛre ; *saĕka dastur* Dikujatikoētege uruṇakana, this custom exists in the Naguri country and to a certain extent in Tamar ; it has been borrowed from the Sadans.

II. adj., (1) with *loĕoṇ, goṛa*, a field thus cultivated. (2) with *hoṛo*, also *saĕkadār*, a man who thus cultivates a field.

III. trs., (1) thus to give a field or permit a man to cultivate it : jimidār ne otee *saĕkatada* ; ne otere jimidār *saĕkaṭaia*. (2) thus to accept a field : jimidārete ne otea *saĕkatada*. (3) to subject a field to this contract : jimidārlọ ne oteliṇ *saĕkatada*. I made a *saĕka*-contract for this field with the Zemindar.

IV. intrs., (1) to cultivate a field by *saĕka*-contract : ne otere api sirmaia *saĕkakena*. (2) to make this contract : jimidārlọ ne oteṛaliṇ *saĕkatada*. (3) in the df. prst., thus to get cultivated : Naguri-disumre isu ote *saĕkatana* (or saĕkaṭana).

saĕka-n rflx. v., same as the trs. jimidārlọ ne oteṛa cimin sulateben *saĕkanjana ?*

saĕka-ọ p. v., corresp. meanings.

V. adv., with or without the afxs. *ge, te*, modifying *kami, om, namọ*, under this contract.

saĕka-baba sbst., paddy given or received under a *saĕka*-contract.

saĕ-kami see under *saĕ-bai*.

saĕmeḍ-kosemeḍ I. sbst., cfr. *saĕsaĕ*, habitual anger, enmity : inkinare isu dināte saĕmeḍkosemeḍ (or kipīsi) menạ.

II. adj., with *hoṛokiṇ, hoṛoko*, people at enmity. Also used as adj. noun : ne *saĕmeḍkosemeḍkiṇ* jālekate rajiṭakinape.

III. trs., to be angry with smb. : cugūli kaji aĩumte isu dine saĕmeḍ-kosemeḍḷiṛa.

IV. trs. caus., to excite enmity between people : cugūli kajite en hoṛokinae *saĕmeḍkosemeḍkeḍkiṇa*.

V. intrs., (1) to be angry with each other : isu dinkiṇ *saĕmeḍkosemeḍ-kena*. (2) in the df. prst., to be the object of enmity : cugūli kajitegeṇ *saĕmeḍkosemeḍtana* ; enhoṛoteṇ *saĕ-meḍkosemeḍtana*.

saĕmeḍkosemeḍ-en rflx. v., to be angry with smb. or with each other. *saĕmeḍkosemeḍ-ọ* p. v., (1) corresp. to the trs. and trs. caus. (2) to be angry with each other : enka alobeṇ *saĕmeḍkosemeḍoa*.

VI. adv., (1) with or without the afxs. *ange, ge, ọge, tan, tange*, modifying *menạ, rika, rikan*. (2) with the afx. *ọge*, modifying *cugūli, rika*.

saĕna Has. Nag. (1) var, of *saĕni*. (2) syn. of *dakdar* Nag. *dargār* Has.

saĕni, saĩni Nag. (Sad.) syn. of *saṇgiṛạ* Has. cfr. *saja*. I. sbst., common possession by several persons : miaḷ ote *saĕnire* menạ, eṭạgạkodole haṭiṇaḳeda.

II. adj., (1) with *ote, kaṇṭaṛa, bir*, etc., possessed in common by several : neado *saĕni* loĕonge. Also used as adj. noun : neado *saĩni* ei am eskarrage ? (2) with *peṛa*, a relation acquired through marriage,

i.e., one who has come into relationship with the children of a certain family: *saĉni* peṛako maraṇ hagaa oṛaṛego puṛako hijụ enọtana, persons who have become related through marriage, visit by preference the eldest member of the family.

III. trs., to render smth. common to several: no lĕĉoṛaliṇ *saĉnitada*, the two of us possess this rice-field in common; babar ṭaka uṇuṛakeḍei, miaḍ meromliṇ *saĉnikedia*, we gave each two Rs. and bought a goat in common; ne sirmado ne otere labaliṇ *saĉnitada*, this year the two of us made the paddy crop of this field common property of both (by means of a *saja* contract); en bir miaḍ haturenkote sendera masikilgea, ṭolaparat bu *saĉniĉa*, the people of one village are not numerous enough for a battue in this forest, let us invite the people of the neighbouring villages and have a common hunt.

IV. intrs, in the df. pist, to be the common property or the common undertaking of several: ne ḳ ntara *saĉnitana*; tisiṇado sendera *saĉnitana*.

saĉni-n rflx. v., to club together for acquiring possession or for undertaking: amhale en merom eskarte kaiṇ kiriṇdaṛiaitana, marlaṇ *saĉnina*, proḅrebu jomīa.

saĉni-o p. v., (1) corresp. to the trs.: bar horote en merom *saĉniaḷana*. (2) to become the common property or undertaking of several: ne kanṭaṛa *saĉniakana*, tataiṇ roela.

V. adv., (1) with or without the afxs. *ange*, *ge*, *ege*, *te*, modifying *kami*. (2) with the afxs *ange*, *ge*, *ege*, *te*, modifying *kiriṇ*, *rika*. (3) with the afxs. *ange*, *ge*, *re*, modifying *meṇ*.

Saĉoḅ (H. Sad. *Sāheb*) I. sbst., (1) a white man (European, American, Australian, not Asiatic). (2) fig., also *desi Saĉoḅ*, *Baṇgāli Saĉoḅ*, *Turūku Saĉoḅ*, *Uraṇ Saĉoḅ*, *Hoṛo Saĉoḅ*, etc., native official dressed as a European: (3) childish, any one with European dress.

II. intrs., to dress as a European: isu Baṇgāli oṛọ Turūko *saĉoḅtana*.

saĉoḅ-en rflx v., same meaning.

saĉoḅ-o p. v., to become a man dressing as a European.

saĉoḅ-bā sbst., zinnia pauciflora, Linn.; Compositae,—a rigid annual herb with entire leaves and show rayed flowerheads variously coloured. This plant is a favourite in the flower gardens of Europeans, hence the name.

saĉoḅ-dī sbst., a rural Mission-Station with its buildings, outhouses and native quarters.

saĉoḅ-kadal Has. syn. of *ambrit-kera* Nag.

saĉoḅ-kuṛi, kuṛi saĉoḅ syn. of *mĕm, mĕmsaĉoḅ*.

sāĉoḅ-sadom sbst., the horse of a European.

saĉob-seta sbst., the dog of a European.

saĉoḅ-ṭupi sbst., any hat worn by Europeans; a topee.

sacr Nag. var., of *saĕar*.

saĕ-saĕ cfr. *saĕ saĕmeḍkosemeḍ, katĕrekatĕre, kasekase, kosekose,*

najari, I. trs., of people or monkeys, to look askance (physically) at smb., in anger: *lele* (or mede) *saĕsaĕjada*; lele (or mede) *sɨĕsoĕjaĕńa*; ainąsatee (or ainąsate lele, ainąsate mede) *saĕaĕjada*.

II. intrs., in the df. prst., some as p. v.

saĕsaĕ-n rflx. v, same as the trs. eneąmente ainąem (or ainąsatem) *saĕsaĕntana?*

saĕsaĕ-ǫ p. v., (1) to be looked at askance: en horoten *sɨĕsaĕlena*, eekanątee kadraĕaĕńa kainą mundikeda. (2) of the eyes, to be thrown askance on smb.: lelepe, inią meḍ (or lel) ainąsate *saĕsaĕǫtana*.

III. adv., with or without the afxs. *ange*, *ge*, *ǫge*, *tan*, *tange*, modifying (1) *lel*, *meḍ*, *rika*. (2) *sen*, *tǫ*, in the meanings of *saĕ*.

saĕ-suI (Sad.), var. of *haĕhuĕ*. (2) sometimes used for *paĕpuĕ*, of rats and mice only.

sāĕ-sūI Nag. syn. of *soaąsūĕ*.

saĕ-supiḍ I. sbst., the habit of tying the chignon at the side of the head: Ṭamāṛre *saĕsupiḍ* menąa.

II. adj., with *koṛa*, *kuṛi*, *hoṛo*, one with a chignon thus placed: ne horate miaḍ *saĕsupiḍ* kuṛi eenǫjana. Also used as adj. noun: ne *saĕsupiḍḍo* okereni?

III. trs., thus to adorn smb.: ne kuṛihondo ajite *saĕsupiḍkia*.

IV. intrs., thus to make up one's hair: ne kuṛi holadoe *saĕsupiḍkena*.

saĕsupid-en rflx. v., same as the trs. and intrs.: en hondo ainągen *saĕsupidenjana*; *saĕsupidenjanaci* pīṭitjjana.

saĕsupid-ǫ p. v., (1) corresp. to the trs. (2) imprsl., of the chignon, thus to be placed: Ṭamāṛre puṛą *saĕsupidǫi*, Sompūṛredo Gāsikuṛiko saĕsupidentana.

saĕsu-n-upiḍ vrb. n., (1) the act: kā heĕaakanṛąte *saĕsunupiḍ* kae ṭaũkakeda. (2) the result of the act: inią *saĕsunupiḍ* Ṭamāṛ kuṛikoąlekage ḍaũlakana, her chignon is as nicely made at the side of the head as that of a Tamar woman. (3) poetical adj., syn. of *saĕsupiḍ*:

Kāre, gatiną, kainą bāgemeare,
Saĕsunupiḍ gītinadō.
Kāre, saągainą, kainą rāṛameare,
Boeǫṭupuri sāągainadō.

I shall not leave thee, O my friend whose chignon is tied on the side of the head. I shall not abandon thee, O my friend whose tuft of hair looks like the flowerhead of the Spilanthes Acmella.

saĕtān (A. II. *shaiṭān*), 1° sbst., an evil spirit, *i.e.*, any spirit other than the shades of the ancestors dwelling in the *adiną* and the spirits publicly worshipped by the pahan: jomdūt, mũa, curiṇ, candi, bagaia, rōgobonąa, emanko, *saĕtānkoge*.

saĕtān-ǫ p. v., to become an evil spirit: barjiakante ca begar caṭiakante goĕjan kuṛiko *saĕtānoa*, enamente inkuą umbul kā aderoa.

2° fig, with *hoṛo*, *mon*, *uṛu*, very wicked, evil, criminal or rascally: nekan *saĕtān* horoko jetare kainą lelkeḍkoa. Also used as adj. noun: ne *saĕtānlǫ* alope jagara.

saĕtān-en rflx. v., to take an evil habit: en hoṛo *saĕtānenjana*.

saĕtān-ǫ p. v., to become an evil

man or to get evil-minded : en horo nādoe *saĕtānjana*.

saĕtāni I. abs. h., great wickedness, great depravity : en horore *saĕtāni* mena.

II. adj., with *kami*, *ury*, *colon*, evil, rascally : lelepe, enia *saĕtāni* kami.

III. trs., to treat smb. very badly or in a rascally way : puragee *saĕtanikedlea*.

IV. intrs., to do a very wicked action : puragee *saĕtānikeda* (or saĕtaānikena).

saĕtāni-n rflx v., same as the trs. and the intrs. : alee (or alelge) *saĕtāninjana* ; lelīpe, puragee *saĕtāninlana*.

saĕtāni-g p. v., (1) corresp. to the trs : en horotele *saĕtānjana*. (2) imprsl., of evil, to be done : en horote puragee *saĕtānijana*.

V. adv., with or without the afxs. *ange*, *ge*, *gge*, modifying *kami*, *kaji*, *rika*.

saĕ-tuka 1° trs., to put smth. on the side, as of a road and then leave it there.

saĕtuka-n rflx. v., same meaning.

saĕtuka-g p. v., corresp. meaning.

2° trs., to pass on, or along the border. Same construction : netaēte Raci senotanre en hatu kā togoa, mendo lenagare *saĕtukaoa*.

saga Nag. syn. of *jombor*.

saga I. sbst., the pungent barbed seed of spear-grass which penetrates the clothes ; also sometimes, the glumes of *setasaga* which also penetrate the clothes : lijare tgakan *saggko* ocgtam. N. B. on getting wet from rain, dew or other water, the dry filiform pedicels of the seeds on the spear-grass plants, get writhed and form an entangled mass. Hence the phrase : *sagare* dukitadleka (or dukijanleka) rika (or rikan) syn. of *rikirikin*, used of a person who moves about very excitedly in his anger : Sukuram haram purage cīī kalāraŏlena ? Alom kaji ! *sagare* dukitadage tōrme (or *sagare* dukitadą parkare taĭnka), was the old Sukuram very wild with anger ?—Do not ask me ! Remember (or, it was worse than) the effect caused by water on spear-grass seeds.

II. adj., (1) with *piri*, *gora*, *tačad*, a place covered with spear-grass in seeds. Also used as a j. noun : gagar kudaŏtanre *saggree* nirlą. (2) with *lija*, a cloth penetrated by spear-grass seeds.

III. trs, to cover one's cloth with penetrating spear-grass seeds : en hon lija puragee *sagatada*.

IV. intrs., in the df. prst., (1) of spear-grass, to be in seed : tisiagapa suŭriko *saggtana*. (2) of a cloth, to get, or be, penetrated by spear-grass seeds : lijatam *saggtana* (or sagagotana), etate seneme ; ne lija purage *saggtana* (or sagagotana or sagaakana), ocgdeagaiamo.

sagg-n rflx. v., same as the trs. : lijam *saggntana* ; en hondo puragee *saggnjana*.

saga-gg p. v., (1) of a cloth, to get covered with such seeds : lijatain *saggjana* ; ne hon puragee *sagaakana*, that child has a number of spear-grass seeds penetrating its cloth.

(2) of spear-grass, to get into seed : sañŗiko tisiṇgapado *saggjana.*

sa-n-agą vrb. n., (1) the extent to which these seeds penetrate a cloth : *sanaggaiṇ* sagąjana, goṭa lijątaiṇ ṭopeakana. (2) the seeds that have penetrated : misi *sanaggadoiṇ* occeabalą, orgge ne liją sagąjana ; *sanagą* lelkeḍte en hon lijąiṇ badĭlikja.

saga-baga, sagobago (Or. sag-bag) 1⁰ syn. of *gasagasa.* 2⁰ syn. of *sagŏṭobagŏṭo* 3⁰ I. sbst., numerousness or crowding of germinating seeds, of crawling insects, or of small chicks : babaṛą *sagabagą* lelkeḍte kŭḅ sukukjńa ; muĭkoą *sagabagą* lelope, see how the ants are crowding.

II. adj, with *baba, muĭko, simhonko,* etc. small and numerous or crowding.

III. trs. and trs. caus., to hatch a numerous brood ; to cause seeds to germinate plentifully : ne sim honkoe *sagabagataḍkoa* : ąjimą sidaree gamalą, dą babae *sagabagatada.*

IV. intrs., (1) of insects, to crawl about in a confused crowd : muĭko *sagabagakena.* (2) in the df. prst., of young plants or small chicks, etc. to be numerous : simhonko *sagabagatana,* babitabu *sagabagatana.*

sagabaga-n rflx. v., (1) same as the trs. and trs caus : ne sim janaŏdo apiṇupuniagee poąkoa, nesĕkando honkoe *sagabaganjana ;* duṛialen guṛŭlu maranḍą *sagabaganjana.* (2) first meaning of the intrs. : sărisărige muĭko ṭunḍaṇtan taĭkena, dą hireikeḍkociko *sagabaganjana,* the ants were crawling along their trail, but as I sprinkled some water on them, they ran about in a confused crowd.

sagabagi-ǫ p. v., corresp. to the trs. : nesĕkando simhonko *sagabagajana ; nesĕkanǫ* dąte guṛŭlu *sagabagajana.*

V. adv., with or without the afxs. *ange, ge, ǫge, tan, tange,* modifying *omon, ṭunḍaṇ, poǫ, lelǫ, rikan.*

sagaĭ Nag. (II. Sad. Or) cfr. *tačom kuṛi,* I. sbst., (1) also *sagaĭdastur,* the custom of remarrying as a widower, or after abandoning, or being abandoned by a former wife. Hence the cpds. *sidasagaĭ,* referring to a first remarriage, *tačomsagaĭ* referring to a 2nd one, *apisagaĭ* referring to a 3rd one, etc. These cpds. are similarly constructed : soben jatikore *sagaĭ* menąṇ cimaḍ. (2) the condition of such a subsequent wife : en kuṛi *sagaĭre* menąja.

II. adj., with *kuṛi,* such a wife : nīdo *sagaĭ* kuṛi dan, sidanjdoo goĭjna. Also used as adj. noun : nīdo *sagaĭge.*

III. trs., (1) of such a man, to take a subsequent wife : barsae *sagaĭkeḍkiṇa,* he remarried twice.

IV. intrs., (1) of a man, to have a subsequent wife : ne koṛa apisae *sagaĭkena,* jamare upun hoṛo kuṛikotae goĭnana. (2) to be the wife of such a man : ne kuṛi *sagaĭtana ;* ne kuṛi barsae *sagaĭkena,* she married, successively, two widowers.

sagaĭ-n rflx. v., (1) same as the trs. ne koṛa nīlǫdo baria kuṛikiṇe *sagaĭnjana.* (2) of a man, to

remarry : ne koṛa kanee *sagaĭntana*, kanege kuṛiko kako ṭekaŏoṭana. (3) to marry such a man : en koṛaṭare ḍinḍi kuṛige *sagaĭnnana*, a spinster married that widower.

sagaĭ-o p. v., corresp. to the trs : ne koṛate baria kuṛikiṇa *sagainana*, mendo barankiṇa goŏnana. (2) to become the wife of such a man : koṛahonko menạ koṛaṭare *sagaĭo* puṛasa kako sukua, a woman rarely likes to become the wife of a widower with male children.

sagam-sagam (1) syn. of *gisil-giṣil*. (2) syn. of *saṛoĕsaṛoĕ*.

sagăṛa-bagăṛa, sagaṛ-bagaṛ vars. of **saguṛbaguṛ**.

sagăṛa-sagăṛa vrs. of *saguṛsaguṛ*.

***sagăṛi, sagĭṛi, sagṛi** (Sad Or. *sagıṛ*) I. sbst, a rudimentary cart, called sometimes a block-wheel cart because its two wheels (*cāka*) are spokeless and made of three blocks of wood. [Pl. XV, (1)]. The middle block (C in fig. B), is called *paṭi*. The outer blocks (D in fig. B), are called *puṭuṛa*. They are dowel-jointed (fig. A), and the dowels are called *săl* or *sal*. The hub (*buṭi*) is carved of one piece with the middle block. (Fig. II. gives a section of the wheels). When the *sagăṛi* is intended to be drawn by bullocks, the wheels have a diameter of about 3′, but the diameter is 3′ 6″ for carts drawn by buffaloes.

The axle-tree (*niga*) made of *hesel*-wood is about 5′ long and 6″ thick in its square part. The round ends inserted in the hubs are not more than 3″ thick. The wheels are kept in position by means of a linch-pin *anuṛi* Has. Nag. *anaăli* Nag. (Sad.) or *tusiṇkenesed* Has.

The bottom frame is made of two pretty solid pieces of round wood (*udal* Nag. *udaṛa* Has.,) about 12′ long, joined together by several flat cross pieces, and held in position by the pins ((*ṭuṭuṛi*) that pass through the free ends of the tenons of the first and last cross-pieces. The two pieces of wood at the back-end are about 2′ 10″ distant from each other and converge towards the front-end, so that they nearly touch one another where the yoke is tied. The small cross-piece at the front-end is called *pāṭ* Has. Nag. or *jibia* Nag. The other cross-pieces are called *panjiri* Nag. *tunuruḷ* Has. The two long pieces are fixed on the axle-tree by two wooden pegs called *keḍ* Has. *kherkuṭi* Nag.

This cart being low and broad does not easily upset and is well adapted for uneven and roadless ground. It is used to transport bales, sheaves of reaped paddy, straw, firewood and timber. In the case of straw, the frame is prolonged in front and behind by two long poles (*baṇki*). Straw and sheaves are kept in position by means of a pole pressing on top (*jatana*). In the dead season, when the cart is not needed, it is dismounted, and one can see the wheels leaning against the walls of houses, or lying about.

II. Adj., same as *sagăṛilen*, brought or conveyed on a cart. Note the saying : *sagĭṛi* sān aḍ dupil sān

modge juloa, more or less expenses at her marriage do not influence the qualities and conduct of a wife.

III. intrs., (1) to use wood in making the wheels of a *sagāṛi* cart: ne ulidarubu *sagāṛiña*. (2) rarely, to load and convey on a *sagāṛi* cart: ne sānbu *sagāṛiña*.

IV. intrs, (1) to make or acquire a *sagāṛi* cart: apeo *sagāṛipe*, janaŏ ale tolarepe asitana; hature isupe *sagāṛitada*, you have many carts in this village. (2) imprsl., in the df. prst. of such carts, to be possessed: Rac jilaēte do Simdisumre pura *sagāṛitana* (or sagāṛiotana, sagāṛiakana), more *sagāṛi* cars are met with in the Chaibasa district than in the Ranchi district.

sagāṛi-n rflx. v., same as trs. ne muṭupe *sagāṛina* cipe sānena?

sagāṛi-o p. v., (1) corresp. to the trs. ne muṭu *sagāṛioka*; ne muṭu bar juṛido sukute *sagāṛioa*, this bole will easily be made (*i.e.*, is large enough to be made) into a double pair of *sagāṛi* wheels. (2) imprsl., of such carts, to be possessed: ne hature isu *sagāṛiakana*. Rarely, ne hatu isu *sagāṛiakana*, this village possesses many carts.

sagāṛi-har sbst., the job of driving a *sagāṛi* cart: tisiṇdo *sagāṛiharin* namtada.

sagāṛi-hora and vars. I. sbst., a cart track, a path broad enough for a *sagāṛi* cart: ape hatuēte bir jaked *sagāṛihora* senakana oi? Is there a cart track from your village up to the forest?

II. trs., to convert into a cart track: ne gorara tarasa atomko *sagāṛihorakeda*, they have made into a cart track one border of this field.

III. intrs., to make a cart track: neteko *sagāṛihoratada*.

sagāṛihora-n rflx. v., same as the trs. and intrs. aiña gorara midantarlekan taēaḍle *sagāṛihoranjana*; ne simanre nāḍo isugeṛe *sagāṛihoranjana*.

sagāṛihora-o p. v., (1) corresp. to the trs. gora atom huṛialeka *sagāṛihoraoka* (2) imprsl., of a cart track, to be made: Simdisumre juṛuge *sagāṛihoraakana*.

sagar-sagar var. of *sagursagur*.

sagāṛu-bagāṛu var of *sagubagur*.

saga-saga var. of *sagosago*.

sagā-tasaḍ, Has Nag. Syn. of *cināṛitasaḍ*, *circitasaḍ*, *najomtasaḍ* Nag. *setasagā* Has. Nag.

sagā-uḍ sbst., a tough, pale brown, edible mushroom, 4—5″ broad growing in the jungles.

sagen Has. Nag. **sangen** Has. I. sbst., a young twig with several tender open leaves, mostly said of eatable leaves, in cntrd. to *sura*, young leaves not fully green, but pale or reddish; *turturiaḍ*, young leaves not well open; *mõẽ*, leaf-buds of Ficus trees; and *tusa*, young leaves, still discoloured or not well open, used for medicine: en simara darura soben *sagenko* sidcabakeda.

II. adj., with *tasaḍ*, tender leaves of old grass plants that shoot up again, in cntrd. to *balā tasaḍ*, young grass plants.

III. trs. caus., (1) of nature, to cause the growth of young twigs: tisingapa darukoe *sagenkeda*. (2) of

rain, to cause old grass plants to shoot afresh : nimirra ḍa tasaḍkoe *sagenkeda.*

IV. intrs, in the df. prst., (1) to grow such twigs : araṭape *sagentana.* (2) of old grass plants, to shoot afresh.

sagen-en rflx. v., same as the trs. and intrs.

sagen-o p. v., (1) corresp. to the trs.: nimirra ḍa e tasaḍko *sagenotana.* (2) same as the intrs.: araṭabu *sagenakana.*

2⁰ fig., I. trs. to make new flesh grow : simitil lōgaŏ sekeṛagee *sagenea,* fowl fat heals a burn quickly. II. intrs., of new flesh, to grow ; of a sore, to grow new flesh (to heal) : gaŏre jīḍ sunumo lagaŏtala, jilu sekēṛage *sagentana,* he put vaseline on his sore, it's healing quickly ; iniạ gaŏ *sagentana.*

sagen-en rflx. v., same as the trs. and the intrs : simitil gaŏko sekṛagee *sagenena.*

sagen-o p. v., (1) corresp. to the trs. jīḍ sunumte gaŏ *sagentaḥjana.* (2) same as the intrs., gaŏre jilu *sagenotana.*

sagḷṛi var. of *sagāṛi.*

sagken a lv.; corresp. to *sagsag* and referring to a momentary sound or, as var. of *saken,* to a momentary feeling of icy coldness.

sagŏan, sagŭan (II. *sagūn*) sbst., Tectona grandis, Linn.; Verbenaceae, the Teak, a large timber tree in Chota Nagpur, which rarely grows over 50′ high, with very large, opposite, entire, obovate leaves, and small white flowers in terminal branchiate panicles up to 2′ long.

sago-bago (1) var. of *sagabaga.* (2) fig., sometimes syn. of *sagosago.*

sagoĕ-sagoĕ, sagŏṛo-sagŏṛo, segoĕ-segoĕ, segŏṛo-segŏṛo, sagūru-sagūru 1⁰ onomotape of the sound of walking on sand, of stirring grains in the drying pan before husking, of stirring or moving paddy or rice about in a basket or winnowing shovel. Constructed like *regoĕregoĕ.*

2⁰ fig., I. adj., (1) also *sagoĕlekan,* etc., *gitil,* pure sand, not mixed with a clayey deposit : maparan gaṛakore *sagŏrosagŏṛo* gitil mena, lōrkoṛdo puraṇa lohoḷo tiĭna. (2) rarely with *mandi,* cooked rice containing much sand.

II. trs., to eat food containing sand: sobenko mandile *sagŏṛosagŏṛokeda.* III. intrs, (1) to crunch grains of sand in one's food : gitil mesaakan caŭlile mandiḷa, cēkaere oṛo baiaa ? eṭa caŭlige kā taĭkena, sobenkole *sagŏṛosagŏṛokeda* (or *sagŏṛosagŏṛokena*). (2) imprsl., in the df. prst., to be thus crunched : ne mandipurage gitila, jomjaḍre *sagŏṛosagŏṛotana.* (3) imprsl., with inserted prsl. pron., to have the displeasure of thus crunching sand : jomtanre *sagŏṛosagŏṛokiṇai* aŭri bigreo mandi jomiạ hokajana.

sagoĕsagoĕ-n, etc., rflx. v., to eat such food: gitilakan mandiko *sagŏṛosagŏṛonjana.*

sagoĕsagoĕ-o, etc., p. v., (1) prsl., of food thus to be eaten : oṛoḍo mandi banoa, ne gitilakan mandige *sagŏṛosagŏṛoṇka.* (2) imprsl., of sand, thus to be crunched : ne caŭliṛa

gitil bogar riluṛuakeḍte mandijanredo, jomtanre *sagŏṛosagŏṛoa.*

IV. adv., with or without the afxs. *ange, ge, ge, tan, tange,* also *sagoĕleka,* etc., *sagoĕkensagoĕken,* etc., modifying *aṭākaṛe, jomo, gitil, gitil mesṛe.* N. B. *Sagoĕsagoĕ* and *sagŏṛosagŏṛo* are sometimes used for *sagomago.*

sago-mago, salgo-malgo, segо-mego poetical adj. with *disum,* a sandy country; a desert; as in the following "*Mage*" song;

Sagomago disūm ci, *sagomo* gamāē,
Reṇgeaja, barēṇa, rēṇgēā (2).
Sagomago disūm ci, *sagamago* gamāē,
Tetaṇaja, barēṇa, tētāṇā (2).—
Reṇgereo, misiṇa, tetaṇreo misīṇa,
Gitiltakiḍ, misīṇa, takidlakanemē (2).
Reṇgereo, misīṇa, tataṇreo misiṇa
Lobṭapuṛ, misīṇa, tapugakanemē (2).—
Takiḍreo, barēṇa, tapuṛeo, barēṇa,
Jeṭeaja, barēṇa, jēṭēā (2).
Takiḍreo barēṇa, tapuṛeo, barēṇa,
Loloaja, barēṇa, lōlōā (2).

It is a sandy country, O my brother (where my husband lives), a country of hunger and thirst.—
Even so, O my sister, thou must settle down in it like a deposit of sand or clay.—
I will settle down in it, O my brother, but the heat seems unbearable.

sagoṛ-bagoṛ, sagŏṛo-bagŏṛo (1) syn. of *sagosago.* (2) rarely, var, of *sagŭṛubagŭṛu.*

sagŏṛo-daṛu Kera. var. of *sagŏin.*

sagŏṛo sagŏṛo, sagoṛ-sagoṛ var. of *sagoĕsagoĕ.*

sago-sago, saga-saga, sagŏṛo-bagŏṛo, sometimes also *sagobago, sagabaga, sagoĕsagoĕ, sagŏṛosagŏṛo,* (Sad. Or.) the sound of paddy moving about in a bale too loosely made, when the bale is tilted and rolled over. Constructed like *sagoĕsagoĕ.*

sagṛa-bagṛa var. of *saguṛbaguṛ.*

sagṛa sagṛa var. of *saguṛsaguṛ.*

sagṛi var. of *sagāṛi.*

sagṛo bagoṛ var. of *sagoṛbagoṛ.*

sagṛo-sagṛo var. of *sagoĕsagoĕ.*

sagṛu-bagṛu var. of *saguṛbaguṛ.*

sagṛu-sagṛu var. of *saguṛsaguṛ.*

sag-sag Has. Nag. **saḍsaḍ** Nag. 1⁰ var. of *sasa,* icy cold.

2⁰ onomatope, I. sbst., the noise of grazing or reaping: **uri atiṇatanṛa** *igsag* kaeim aĭumakada? Didst thou never hear the noise of, etc.

II. adj., with *saṛi,* same meaning.

III. trs., (1) to make this sound by grazing or reaping: **piṛire tasaḍ uṛiko** *sagsagjada;* **babale** *sagsagjada.* (2) to make a sound in this manner: **saṛiĭ** *sagsagjada.*

IV. intrs, (1) same meaning: **hen piṛire keṛako** *sagsagkeda* (or *sagsagkena*). (2) to sound thus: **baba** (or **tasaḍ, saṛi**) *sagsagkena.*

sagsag-en rflx. v., same as trs.,: **babae** *sagsagentana;* **nāḍo uṛiko** *sagsagentana.*

sagsag-ge p. v., corresp. to the trs.: **tasaḍ** *sagsaggtana;* **saṛi** *sagsaggtana.*

V. adv., with or without the afxs. *ange, ge, ge, tan, tange,* also *sagleka* and *sagken-sagken* modifying, *saṛi,*

aĩumọ, rika, aliṇ, ir. The adv. *sagken* is used of a momentary sound.

3° Sometimes used of the sound of a pit-saw when heard from a distance: same construction.

sāg-sāg in jest, syn. of *âûẫ, kẫô-kẫ, kẫô*, the sound of the largest cymbals.

sagudana var. of *sabudana.*

sagul-bagul var. of *sagurbagur.*

sagui-sagul var. of *sagursagur.*

sagun (H. Sad. Or. Sk. *shakun*). sbst., divination; the act of divining. As a prd. it is a syn. of *panji*, 1st meaning.

sagun-diri and **sagun-kitaḷ** syns. of *panjidiri* and *panjikitaḷ.*

sagur-bagur Nag. (Sad. Or.) **saguṛ-bagur, sagŭṛu-bagŭṛu, sagaṛ-bagaṛ, sagăṛa-bagăṛa, sagăṛu-bagăṛu, sagṛa-bagṛa, sagṛu-bagṛu, sagul-bagul**, Has. Nag. cfr. *bagṛa*, I. sbst., (1) the disorderly mixing either of men or animals, or of solid things, or of voices, or subjects of speech, etc.: *sagŭṛubagŭṛure* ili kā tiloa, peṛâêko judare, baṛaêko judare, oṛọ Mundahonko judare duḅ lagatiạa. (2) the act of thus mixing: kajiṛa *sagŭṛubayŭṛute* jetaṇa kā mundiọtana, miaḍ jagar ṭunḍukeḍte eṭa jagar uruạepe.

II. adj., thus mixed: ne *saaŭṛubagŭṛu* hoṛoko jatijati judare duḅrikakom; apeạ *sagŭṛubagŭṛu* kaji hokaọka.

III. trs., thus to mix: baria haturen urịkole *sagŭṛubagŭṛutadkoa*, higaṛatele masĩkilakana'; ete hoṛodo bulte ei baete kajiĩ *sagŭṛubagŭṛujada?* senderaṛe jagarjaḍlọ hai aṛcṛe jagarkeda, enọge kupulkoṛe jagartana.

IV. intrs., (1) thus to mix themselves: *sagŭṛubagŭṛukenako*, ili tilọtanei jatij ti judageko duḅjana. (2) in the df. prst., thus to get, or be, mixed: jagar *sagŭṛubagŭṛutana*, miaḍmiaḍte ṭunḍuĩpe; en piriro apia haturen urịko *sagŭṛubagŭṛutana.*

sagurbagur-en, sagŭṛubagŭru-n rflx. v., (1) thus to mix themselves: jomnũ dipĩli eṭa jatikolọ kale *sagŭṛubagŭṛuna*, enkare cipilan uruạoa (2) thus to mix: nāḍo aĩuḅana, baria haturen urịmeromko ka'su *sagŭṛubagŭṛuna*, enkare higaṛa dipĩliko aḍbaṛaoa.

sagurbagur-ọ, sagurubagŭru-ụ p. v., thus to get mixed: apea hoṛko! en haturenkolọ abuạ urịmeromko alokako *sagŭṛubagŭṛu-ụ.*

V. adv., with or without the afxs. *ange, ge, ọge, tan, tange*, modifying *rika, dō, hundi, hundin, duḅ, kaji.*

sagur-sagur Nag. **saguṛ-saguṛ, sagŭṛu-sagŭṛu, sagăṛa-sagăṛa, sagaṛ-sagaṛ, sagăṛu-sagăṛu, sagṛa-sagṛa, sagṛu-sagṛu, sagul-sagul** Has. Nag. injest, vars. of *sagoĕsagoĕ.*

sah, saha Nag. vars. of *sā*, season.

sahaḍ Nag. I. sbst., the desire of doing smth. not needed nor useful; a wanton desire; a whim: ne honko *sahaḍ* lagaŏakaḍkoa, enamenteko calutana, aculekore nāge kakoạ.

II. adj., with *cĩji*, the object of such a desire; a superfluous thing; a luxury: ranga, tamaku, curagi, pān, ganja, aphim, arki, emṇako *sahaḍ* cĩjikoge.

III. intrs., (1) prsl., to do a superfluous thing; to do smth. merely to

satisfy one's desire: en hon daru dǫe *sahaḍkena;* misadoe manaj mciī aṛăgukena, taĕomte oroogee dǫjancii uiyjana. (2) imprsl., to feel such a desire: sadom dǫ *sihaḍkia.*

IV. adv., with the afxs. *te, tege,* modifying *kami, seno, hiju, jom, siḷ, rika:* ne hon daḍa ciape kamirikajaia? *Sahaḍtegee* kamitana kale manadariaia, why do you let this boy work in the rain?—Well, he wants it, we could not restrain him.

sahaj Nag. (Sad.) var. of *sāje* Has.

sahajal Nag. Has. **sījal** Has syn. of *loḷōso.*

sahal-bahal Nag. var. of *sīlbāl* Has.

sahan Nag. var. of *sīn* Has.

sahar Nag. var. of *sār* Has.

sahar Has. **shahar** Nag. (P. H. Sad. Or. *shahar*) I. sbst., a town, a city, a municipality; also an incipient town: ne *saharre* okooko jatiko pura menąkoa?

II. trs., to make a locality into a town: kacaĭri baiǫtan dipili Raci hatuge taĭkena, nāḍoko *saharkeda.*

III. intrs., (1) to be made a town: Khunṭire mārîmārîteko *saharjada.* (2) in the df. prst., of a town, to exist: oko disumre pura sangi *saharṭana?* In what country are the towns most numerous?

sahar-en rflx. v., of the inhabitants, to form a town; to make a town of their locality: Khunṭiko (or Khunṭireko) *saharentana.*

sahar-ǫ p. v., to be made into, or become, a town: Kalikata hatikuṭi jati kote *saharakana;* Simdegao mārîmārîte saharǫajĩ, enre kacaĭri baijana.

sahărăḍ, sahraḍ, sărăḍ Nag. (H. *sarhna;* Sad. *sahrack*) syn. of (1) *sābaisi.* (2) *loḷōso.* (3) *neukaĕ, ucăkuĕrakaḷ.*

sahar-hatu sbst., (1) a town. (2) a large village. Constructed like *sahar.*

sahar-horo sbst., an inhabitant of a town.

saharia Has. Nag. **sāria** Has. **shaharia** Nag (P. *shahrī,* a citizen) sbst., an inhabitant of a town; the broken Hindi spoken in towns, in cntrd. to *gāĕari,* the broken Hindi spoken in the villages. Constructed like *Sadān* and *Sadāni.*

sahar-kapi Nag. var. of *sārkapi.*

saharkapi-bihir Nag. syn. of *bhūintim* (2).

sahatia, sahatia vars. of *sātiǫ.*

saheḍ Nag. (H. Sad.) var. of *saĕoḷ.*

saheḍ Nag. var. of *saĕaḍ.*

sahī Nag. (H. Sad.) **saī** Has. I[0] I, sbst., a signature, a thumb-impression: ren kagajere okoeą *sahi* meną?

II. adj., with *kagaj,* signed: *saī* kagaje okere *dōjana?*

III. trs., to sign or give one's thumb-impression: ne kagaj (or ne kagajre) *sahitam.*

IV. trs. caus., to make smb. sign, etc.,: ne horo *sahitaĭpe.*

V. intrs., (1) to put one's signature or thumb-impression: ne kagajre cimin horoko *sahīkeda* (or *sahīkena*)? (2) in the df. prst., to have been

signed; imprsl., of a signature, to have been put: ne kagajre apita *sahitana*; nekagajre apia (or apita) *sahitana*.

sahī-n rflx. v., (1) to sign: ne tamāsuk (or ne tamasukre) *sahinme*. (2) to make smb. sign: en horoko sahīnme.

sahi-o p. v., corresp. to the trs.

sa-n-ahi vib. n., (1) the number of signatures or thumb-impressions; the number of people signing: *sanahīko* sahīkeda, en kagaje peregirijana; *sanahī* sahīkom, netare dubakarkore mid horo rati alokae saregoo. (2) the act of signing: *sanahi* kā taŭkajana. (3) the signature itself. nea okoe *sanahī*?

2⁰ fig., mostly in games, I. sbst., the belief in an assertion as being true: tolo gulia tŏla, mendo kako lelkina, enemente *sai* kā hobajana; apumsarem goāntana, kacairire *sai* kājā hobaoa, thou givest evidence for thy father, it will probably be set aside in court.

II. adj., with *kaji*, words believed to be true. daltan horo dariporedoe dalruraggea neado *sahī* kajige, it is evident that if a man strikes you, you will strike back, if possible; amą kajido *saige* (or rarely *saigea*), I (we) believe thee.

III. trs., to believe smb.; to believe his assertion: toledaina mendo kako *saikina*; inia kaji hukim kae *saikeda*.

IV. intrs., (1) to believe an assertion: en kajire kale *saitana*. (2) in the df. pist, of an assertion, to be believed: enado *saitana*; hapenme amą kaji kā *saitana*.

sahi-n rflx. v., same as the trs: ainado kako *sainjana*, samagena kajikena; amą kaji (or kajire) kale *saintana*.

sahī-o p. v., (1) corresp. meaning: guliia tola mendo kaina *saijana*; poncokote kajitae kā *saijana*. (2) imprsl., of an assertion, to be believed: isui kajikeda, menlo kā *saijana*.

3⁰ fig., syn. of *samaiti*, the acceptance of a saying, or of an action, as right or fair; the acceptance of a proposition; the grant of a request; (not used in the meaning of acceptance into service). Constructed as under 2⁰: goāne monela mendo poncoko kako *saikia*, he wanted to give evidence, but the panches did not allow it; curinura dipili kulikekote jerlesiko paromre ena jerlere kā *saioa*, when in the game of "salt thieves" one asks permission to cross the *jerle* line, this crossing is not considered as excluding from the game.

4⁰ also *sai* Has. and sometimes *sāć* Has., emphatic particle postponed to prds. already emphasized by the enclitic *ge*: en horo kajikedado kajige *sai*, he keeps his words; inire lasarapusara banoa, karārkedado karārge *sai*, he fulfils his promises; en horo monekere monege *sai*, what he has decided he does; seno hukumjanre senoge *sai*, when ordered to go, one must go; en horo kākere kāge *sai*, when he says: "I shall not do it" be sure he will not do it; kainge menkere kaēage *sai*, rengeakan kula

naṅkidịdo jomge (or jomige) *sāi*, a hungry tiger is sure to devour whomsoever it meets.

5⁰ an exclamation in the *gacainuṅ* when only one of the marbles thrown, is outside the pit. It means: if you hit this marble I will give you one over and above the lot; if you do not hit it, it is mine. Also used in the *telaguṭinuṅ*.

sahia Nag. var. of *saia*.

sahu, sahū Nag. (II. Sad) **sau**. 1⁰ polite term also *saujati*, sbst., any member of the Hindu *baniyā* caste of merchants: he Mohan, Mundhūre ciminaṅ *Sauko* menạpea? *saujatikoṅ* juṭiḍ oro isin ale koṛiko bāri jom baioa, only we, men (not our women), may eat food touched or prepared by a Hindu merchant.

2⁰ I. sbst., a big merchant: ne piṭire ciminaṅ *sauko* rakabakma? Khuntire Bhadoa sauạ jatido Tuṛūkuge Hence the cpds. *bulunṣahu, tamakusahu, lijaṣahu, sutamsahu, meredsahu*, etc.

II. intrs, to be a big merchant: Asin Tuṛūku isu sirmae *saukena*, puraṣee ghaṭijana, nādoe paekārenjana, the Mahomedan Asin was a big merchant for many years, now, after heavy losses, he has become a small trader.

sahu-n rflx. v., to trade as a big merchant: nājakeḍ Mundahonko oro Uraṅko *saunṭana* ei aṅrige?

sahu-ụ p. v., to become a big merchant: aputedo paẽkāre taĩkena, nīdoe *saujana*.

3⁰ I. sbst., also *sahu horo*, a paddy or money-lender: en *saunẽte* ciminṭakam nīṛikeda? uri kiriṃmente ṭaka banoa, sauiṅ saḷḷienaṅ kami calaóoa, I have no money to buy a bullock; until I get a loan from somebody, no work can be done; moḍ hisi ṭakamente sauiṅ saḷḷaḍmeam hējada ei? I want thee to lend me Rs. 20, dost thou consent? sauiṅ terkịa (or harkịa), I have paid back the money-lender. Hence the cpds. *babasahu, ṭakasahu*. Note the proverb: jomkeṇi kaṣ haldaṛiredo sau halta enaṅ, when someone cannot pay back a loan, let the money-lender do so, *i.e.*, a debt that cannot be paid off must be condoned at least partly.

II trs, (1) syn of *sau saḷ*, to put smb. in relation with a paddy or money-lender: uṛikiriṅ mente ṭakaiṅ banọjmei Sandigâôren mâṛâkiiṅ *saukịa*; en horo moḍ hisi ṭakaiṅ *saukịa*; moḍ hisi ṭakaiṅ (or ṭaka mentem) *saujaḍmea*, cenạm menjada? I want to borrow from thee 20 Rs., what dost thou say? (2) to borrow: en horoẽte ciminṭakam *saukeda*'

III. intrs., to be a paddy or money-lender: Sandigâôren mâṛâki isu dinẽtee *sautana*. (2) in the df. prst., to be borrowed: inịṭạẽte isu ṭaka *sautana*.

sahu-n rflx. v., (1) to become such a lender: Sandigâôren mâṛâki aputelekagee *saunjana*. (2) same as the trs.: Sandigâôren mâṛâkiiṅ *saunjana*; inịṭạẽte ciminṭakam *saunjana*'

sahu-ụ p. v., (1) corresp. to the trs.: inịṭe isu ṭaka *saujana*, halmentee maṣkilakena. (2) sometimes syn.

of *banjay*

sa-n-ahu vtb. n., (1) the amount of loans thus taken: *sanuĩ* saunjana, bōrą ūḷ lekaereo kā haloa. (2) the taking of such loans: *sanauĩ* purą-keda, kae haldayitana; misa *sanaure* hisi ţakae aulą, orọ misa *sanaure* gel ţaka. (3) the loan thus taken: aputeą *sanau* honko halkeda.

4º I. sbst., a merchant who, by advancing the necessary money to some people, commissions them to buy up for him a produce brought in small quantities to a market: êrê kiriṃ mente oko *sanũte* ţakam aũtada? êrê bepāriṃ hijuakana *sau* aũrigeṃ namia (or sabia). Hence the cpds. *barnjaṇsahu*, *érésahu*, *lumansahu*, *surgunjasahu*, *ursahu*.

II. trs, thus to help a merchant: êrêṇa tisiṃ okonipe *saukẏa*.

III. intrs, thus to engage people to buy on commission: hola Baṃkipīţire êrê kiriṃmente Bhundu, Cakaṇa orọ Mundhūrenko *saukena*.

sahu-a rflx. v., same meanings as the trs. and as the intrs.

sahu-ẏ p. v., thus to be helped: pīţiparted êrêmente puṇa paèkārkotedo nīge *sahuṇtana*; hola Baṃki puţire êrê kiriṃmente Bhundu, Cakaṇa orọ Mundhūrenko *saunjana*.

5º I. sbst., (1) one who takes or holds a mortgage (jarpesgi or ḍōlbanda) on land: ne ote bandariṃ moneakeda, mendo *sauko* kako namọtana; ne otere *sau* dubakana, this land is mortgaged; ne otere *saule* dubṭaiṃ (or saḅkja); *saule* terkja (or harkja), we have paid back the mortgagee. Hence the cpds. *ote-sāhu*, a mortgagee of land. (2) the condition of mortgaged land: apia loĉoṃakotaṃa *saure* senoakana. (3) the act of mortgaging: *saule* soben otee calakedei Asāmíee senojana.

II. adj., with *ote*, mortgaged land: Asāṃ ēte hontekoṇa ţakae auledei *sau* otekoe haluṇuakeda.

III. trs., (1) to mortgage land: apia ote *saukedei* urikiṃle kiriṃtaḍkiṃa. (2) to take smb. as a mortgagee of land: ne otere Somaiṃa *saukẏa*.

IV. intrs., (1) to take or hold a mortgage on land: ne otere api sirmaiṃa *saukena*, ne sirmaṃoko halkiṇa. (2) in the df. prst., to get or be mortgaged: janao sirma miaḍ baṇa otetae *saulana* (or sauṭana); ne ote *sauṭana* (or sauakana).

sahu-a rflx. v. same as the trs. and the 1st meaning of the intrs. - soben otekoe *sahuṇjana* Asamtijana ne loĉoṃare Somaiṃa *saunjana*, ne otere Somaiṃa *sauṇjana*.

sahu-u p. v, corresp. to the trs.

sahu-samān Nag. **sau-samān** Has. I. sbst., (1) collective noun for money lenders and mortgagees, including sometimes the merchants who commission people to buy for them: ne sirma *sausamānko* kaiṃa namtana, this year I am not looking for a money-lender or a mortgagee. (2) the act of borrowing from money-lenders or of mortgaging land: *sausamānle* api hisi ţakae namakada. (3) the consequent liabilities: amą *sausamān* ciminaṃa?

II. trs., (1, also intrs., to incur liabilities by borrowing money or by mort-

gaging land: upun hisi ṭakae *sausamīnkeda*; puraggee *sausamānkeda* (or *sausamānkena*), bōṛa ūḷ lekaereo kā haloa. (2) to make people one's money-lenders or one's land-mortgagees: namoredoko Mundajatikogen *sausamānkoa*, kā hal daṛitanre Raṛikoēte lo jeta iminaṇ daĕa kā namoṇ, if I can find Munda money-lenders or mortgagees, I prefer them, because Hindus or Mahomedans, show no mercy whatever to one who cannot refund his loans.

III. intrs., in the df. prst, to have such liabilities; imprsl., of such liabilities, to exist: puraggeṇ (or puragge) *sausamānlana* (or sausamānaḳana) haḷṛa horage kaiṇ namdaṛitana

sahusamān-en rflx. v., same as the trs.

sahusamān-o p v, (1) corresp. to trs.: tatainate upun hisi ṭaka *sausamānlena*, apuiṇ halkeda; namoredoko Mundajatiko *sausamānaka*. (2) to get into such debts: puraggee *sausamīnakana*, kae haldariiją.

saī Has. var. of *sahi*.

sai Has. var of *sāhī* 4°.

saī Siripaṭi var. of *sī*.

saī, satea Has. (Sad. *satea*) syns. of *neal*. (2) syns. of *sâ'le, sâiti* Nag. 1st meaning.

saia Has. Nag. **saia** Has. *sahīa* Nag. (Sal. Or. Sk. H. *sahāy, sahāya*, aid, friendship) I. sbst. (1) a great friendship publicly and ceremonially entered into by two boys, or two girls, or two married men, or two married women, or two married men and, at the same time, their wives. This friendship is acknowledged and shared by their respective families: alinare *saia* menạ; *saiakiṇ* joraŏtada, they have sealed the *saia* friendship. (2) also *sapaki* Has. the ceremony used to this effect: alinagre *saia* (or gendabā; golanciba, jaŏa, jamdaīr, etc.,) hobajana. (3) also *saki* Has. the two friends thus united. In this meaning *saia* does not, like *saki*, take the prsl. prns. *iṇ, m, le*, as possessive afxs.: he *saia*; he sakiṇ; amạ *saia* menạia ci? sakiṇ menạia ci? Such friends call each other by name only when it is unavoidable. When a flower, a twig or a *jaŏa*, has been interchanged, it is by its name (*baraṇu, genda, nangula, golanc', sarjombā, murudbā, jaŏa, jamḍair, pitiaḍair*, etc.) that the two friends, if they are Mundas or aborigines, henceforward name each other, both in the vocative and in the other cases. Otherwise *saia*, or in Has. *saki* is the appellation used. When speaking of their friend to their children, they call him *saia*-apum or *saia*-enagam. (1) also *sapaki* Has. the custom of this ceremony and friendship: Hasadare *saia* puṛa kā calaŏtana, it is not frequent in the Hasada country.

II. intrs., also *sapaki* in Has., to perform this ceremony: *saiataḍakiṇ* (or sapakitadakiṇ); sarjombāte ne kuṛikiṇ *saiatada*. When a flower, a twig or a *jaŏa* has been interchanged, the special terms *gendabā, nangulabā, sarjombā, jaŏa, jamdair*, etc. may also be used intrsly.

saa-n rflx v, also *sakin* Has. same meaning · Buruhaturen Somalǫliŋ *saianjana*. *When, v. g., two boys, Mangra and Paku, feel such a strong liking for, and confidence in, each other, that they are sure it will last for life, they ask their parents that their friendship may be acknowledged and shared by them. If the parents consent, a day is fixed for the ceremony. On that day Mangra, dressed in a new cloth, goes to the house of Paku with a *loṭa* full of water and a leafy twig of the mango tree. Paku comes out, also dressed in a new cloth, and his friend, dipping the mango leaves in the *loṭa*, besprinkles him Then in turn Paku besprinkles Mangra. The rest of the water is thrown on the roof and the twig is stuck under the eaves. The same day Paku goes to Mangra's house, where the ceremony is repeated. Often, in either of these visits, they exchange their necklaces or other ornaments, or their new clothes. Often also they give to each other some particular flower, as a *golanei*, a *sarjombā* ; or a *jaŏa* ; or a twig of some tree (*jamḍair*, *jitiaḍair*, *karamḍair*, etc.). The *karamḍair* is a twig of the branch planted at the karam feast. When only one of the two has brought such a flower or twig, it is returned to him in the same manner as he gives it. Then the family of Mangra receives Paku for a little feast, and on the next day Paku's family does the same for Mangra.

On the strength of this friendship the two families regard each other as close relatives and render each other all the services customary between such, as v. g., lending ploughing cattle, giving a loan without interest, making presents and in general, rendering mutual assistance. They also pay each other the visits customary between close relatives. How earnestly they consider this friendship is perhaps shown best by the fact that no members of the two families may intermarry, even if they are of different clans and there exists no other obstacle than the *saīa* friendship Its stability and firmness is described in the saying : Sumdisōr ṭoṭadarioa, *saīa* kā ṭoṭagoa, the union between two familes after a marriage, may get broken, but nothing can break the tie of *saīa*. Even after the death of one of the friends, the families, as a rule, keep up the same intimate relations.

Difference of caste or race is no obstacle to the *saīa* friendship. In the Naguri country it is not rare between Mundas and Hindus, and is then called by the Hindi name *mahā prasād*. The Hindu goes to the house of his intended friend or he invites him to his own. After partaking together of some dried-up coocked rice which he has brought home from a pilgrimage to Puri, Gaya or Benares, they embrace each other, chest against chest, in the same manner as the parents of the bride and of the groom in the marriage ceremony called *sumdibhēṭ*

They also exchange some gifts such as clothes or ornaments, but they never call each other by the name of the flower or twig or *jaŏi* which they have mutually offered. After that they visit each other. Since the Mundas do not eat rice freshly cooked by Hindus, they get for their meal uncooked rice which they prepare themselves. The *mahā prasād* ceremony is also called *gaṅgājōl*, when the Hindu instead of the dried rice, offers water of the Ganges, similarly brought from a pilgrimage. It is also called *golaneibā, jitiadair*, etc., in case the two friends have presented each other with a flower or twig. The gift of a *jaŏi* or of a twig of the *karam* branch is frequent with Oraons, with whom the *karam* feast is very popular.

Though the Mundas deny that the practice of *saïa* has been borrowed from the Hindus, this is nevertheless evidently the case.

saigo-maigo var. of *segomego*

sail sbst., the Indian Gaur of Bison, Gavaeus Gaurus.

sail-ṭaṭi-tasaḍ *fide* Haines, sbst., Cymbopogon Martini, Stapf.; Gramineae,—Rusa-oil grass, a sweet-scented grass, 5—8′ high, with a narrow-oblong paniele of 2-nate spikes, each pair with a spathaceous bract.

sain-daru sbst., Acacia Suma, Ham.; Mimoseae,—a middle-sized tree with white bark; diverging stipulary or infra-stipulary spines; 10—20-jugate evenpinnate leaves with 30—50 jugate leaflets; and flowers in elongated axillary spikes.

saini 1° syn. of *saja*. 2° I. sbst., the condition of belonging in joint-ownership to separate households (*hajara saïni*), or to the village community (*haturą saïni*): ne loĕoą *saĕnirea*: bir *saïnire* tuĭnka, kabu haṭiaea.

II. adj., with *bir, ote*, etc., thus belonging in joint-ownership, etc.

III. trs., thus to leave in joint-ownership: birle *saïniakada*.

saĕni-ǫ p. v., (1) thus to be left in joint-ownership: bir *saïniakana*. (2) thus to be a joint-owner: ne birre amo eim *saĕniakana*.

IV. adv., with the afxs. *re, te*, modifying *kami, her. sī*, etc., to work a field in common.

V. adverbial afx in the cpds. *kami-saïni, hersaĕni, sīsaĕni*, etc.

saite Has. var of *site* 2nd meaning.

saiu Ho syn. of *sarīmi* 1st meaning only.

saja, sajā, Has. **sajhā, sajhia** Nag (H. Sad.) I. sbst., (1) a contract between people for pooling their money to buy something: ne merom kiriuare aliaą *saja* taikena. (2) a contract by which the owner of animals and the one who grazes them, share them equally: merom gupira *saja* hobajana. (3) a contract by which one lends his work or (and) his seeds in the cultivation of another's field for a proportionate share in the crop. If he lends both, his share is one half; otherwise it is one-third only. In Hasada, however,

if the owner is a poor man, his share is generally more favourable, an old man or an old woman being often called in to apportion the produce : ne otera *sajaliŋ* bondobōsokeda. (4) the fact of working together at a contract work, and sharing the remuneration : caŭka urre purasa *sajako* bondobōsoea. (5) in the game of *tilguti*, the act of putting each one a part of the stake in one of the little holes. (6) the custom of these kinds of partnership : otera *sajado* Naguridisumre pura mena.

II. adj., (1) with *ločoŋ*, *tilguti gara*, subjected to such a partnership ; with *merom*, *baba*, procured by it. (2) with *kami*, work done under it : daru haḍḍo *saja* kamige. (3) with *horo*, the partner ; in the case of cultivation, the partner who is not the owner : ainategе soben ote kaiŋ kitiakada, apia, ločoŋre miaḍ *saja* horo menaia. (4) with *baba*, etc., the produce of such a partnership. Also used as adj. noun : *sajape* hatiŋkeḍa ci ? Have you divided the produce of the field.

III. trs., (1) to subject smth. to such a partnership : ne ločoŋ (or ne gora, ne guṛŭlu, etc) Mangaralolin *sajatada ;* ne merom kiriŋrelin (or gupirelin) *sajataia ;* miaḍ caŭka eskarteŋ urla, miaḍḍo Birsalolin *sajakeda.* (2) to admit to such a partnership : ne otere Mangaraiŋ *sajataia ;* caŭka urrem *sajaiña* ci ?

IV. intrs., (1) to work according to such a partnership : aiña ločoŋdo banoa, huriŋaleka bandar oteŋ sītana, aḍ pura oterem *sajatana.* (2) in the df. prst., of a field, etc., to be subjected to this partnership : imprsl, of such a partnership, to take place : ne soben ločoŋko *sajatana* (or *sajaakana*) ; Naguridisumre pura *sajatana* (or sajaotana).

saja-n rflx. v., (1) same as the trs. ; to undertake such partnership : ne ote (or ne otere) ekoeloben *sajanjana.* (2) 1st meaning of the intrs. : ne hature isu sirmaiŋ *sajanjana.*

saja-o p. v., (1) corresp. to the trs. (2) imprsl., of such a partnership, to take place.

sa-n-aja vrb. n., (1) the number of fields thus cultivated : *sanajae* sajakeda, miaḍ raṭi ote eskarte kae kititada. (2) the act : ne otemente *sanaja* bondobōsojana. (3) the result ; the crop or other product : *sanajaben* haṭiŋakeda ci ?

V. adv., with or without the afxs. *re*, *te*, *leka*, modifying *kami*, *om*, *nam*, *kiriŋ*, *gupi.*

VI. adverbial afx. in the cpd. *kiriŋsaja*, to buy in common ; to club together to buy.

saja-bujā Has. jingle of *saja*, connoting plurality or diversity.

sajaī (P. saza) 1º I. sbst., punishment : hola saḅjan kumbŭru *sajaĭ* namkeda ci aŭrige ?

II. trs., to punish smb. : en hondo hukum kā manatiŋkenrako *sajaĭkia*, aleŋ seta mandi jomkenrale *sajaĭkia ;* en haturen kumbŭru Sarkār api sirmae (or api sirmaŋae, api sirmamentee) *sajaĭkia*, Government put that thief in prison for three years ; enhoro môrê ṭakako *sajaikia*, they fined him five rupees ; api

bẽteko *sajaĭkịa*, they gave him three strokes of the cane (as punishment).

III. intrs., in the df. prst., of smb. to get punished: ne disumre upun rakamteko *sajaĭtana* (or sajaĭọtana), ḍaṇḍe, jẽl, kalapani kãre pasete, in this country they (the malefactors) get punished either by a fine, by incarceration, by deportation or by hanging, according to their guilt.

sajaĭ-n rflx. v., (1) to cause one's own punishment: gopọ̃le manalịa, mendo moṭaĭtee *sajaĭnjana*. (2) same as the trs.: en kumbŭṛu oilkape *sajaĭnjana*?

sajaĭ-ọ p. v., corresp. to the trs.

2⁰ fig., (cfr. *khalpaŏ*), I. sbst., a protracted bodily suffering or a great infirmity: riṇga sirma kenṭeḍ *sajaĭle* namkeda; haṛamgiṛiakaṇṛa *sajaĭreṇ* ṭọakana, I am subjected to the infirmities of old age.

II. adj., (1) with *duku, kasu*, a severe chronic disease: sũḍmoroẽḍo *sajaĭ* (or sasati) dukuge. (2) with *jiniḍ*, the life led by one who has a great infirmity: *sajaĭ* jiniḍ jetae kae sanaṇạtana.

III. trs, to affect smb. with protracted bodily suffering or infirmity: riṇga puraṇgee *sajaĭkeḍlea*; ne hondo reṇgọtepe *sajaĭjạia*, tarasiṇgijanreo mandi kae jomakada; goṭa nida majiko *sajaĭkịña*, I was bothered the whole night by bedbugs; en hoṛo sụḍmoroẽ *sajaĭkịa*.

IV. intrs., in the df. prst., to be affected by a protracted bodily suffering or a great infirmity: ne riṇgare isu hoṛoko *sajaĭtana*; ne laṇgṛa merom *sajaĭtana*, ciṇ kape goỹjịa, this lame goat leads a wretched life, why do you not kill it?

sajaĭ-n rflx. v, (1) to bring upon oneself such suffering: ulampala n aḍ landiatee *sajaĭnjana*, oṛare cuṭu paĭkitana. (2) same as the trs.: mãṛa riṇga isu hoṛokoe *sajaĭnjana*.

sajaĭ-ọ p. v., (1) corresp. to the trs: riṇgate isu hoṛoko *sajaĭjana*. (2) to be affected by such suffering or infirmity: riṇga sirma isu hoṛoko *sajaĭjana*.

V. adv., with the afxs. *aṇge, ge, ọge*, modifying *rika, jiḍọ*, etc: ne buṛia *sajaĭge* naminaṇae jidakana: *sajaĭaṇgee* hasuakana; ne hondo *sajaĭọge* senderatem idịạia.

3⁰ fig., in jest or displeasure, I. sbst., trouble; unpleasantness; irksome work; heavy work: kamiṛa *sajaĭle* ṭọjana; nida d pili majikoa *sajaĭreṇ* ṭọlena, I was troubled by bed bugs all night.

II. adj, fig. with *kami*, irksome or heavy work: Racire į giṛiṭankoiṇ lelkeḍkoa, enalo abu Munlajatiko mente *sajaĭ* kamige; *sajaĭ* kamirele ṭọjana.

III. trs, to give trouble or to overburden by heavy work: gupi dipĭli ne merom puraṇgee *sajaĭjạĭña*; mã ne goṛare jonrale herla tuĭu *sajaĭkeḍlea*.

IV. intrs., (1) in the df. prst, to get trouble or be overburdened by heavy work: oṛa japare babatale jaromọṭana simkotele *sajaĭtana* (or sajaĭọtana); hatu japare sadom soẽatana, soantele *sajaĭtana* (or sajaĭọtana). (2) imprsl. with inserted prsl. prn, to feel unpleasantness; to find the work heavy: majiko menạ parkomreṇ giṭịkena puraṇge *sajaĭkịña*.

sajaï-u rflx. v, (1) to work hard: aminaa alom *sajaïna* ruṛukǫme. (2) same as the trs.: ne merom gupi honkoe *sajaïna*.

sa-p-ajaï repr. v., to cause unpleasantness to each other: kulgiare cia enkaben *sapajaïtana*? miad kuṛam miad jite daa taïn lagatina.

sajaï-ǫ p. v., corresp. to the trs.: to get trouble or be overburdened by heavy work: en hoṛo honko asultee *sajaïǫtana*, sobenko tijuakangea.

V. adv., with the afxs. *ange*, *ge*, *ǫge*, modifying *rika*; with the afxs. *ange*, *ge*, modifying *aṭākar*.

sājal, sahajal Has. Nag syn. of *lǫlōso*.

sajatala, tala-saja sbst., a joint right to smth.; a right to, or a share in, smth. constructed like *daña*.

sāje Has. **sahaj** Nag. (H. *sahaj*, Sad. *sajhe*, easy) 1⁰ sometimes syn. of *alga*. 2⁰ also with the enclitic *ge*, occurs in adverbial phrases in sentences such as the following: namakan *sāje* ne kunṭa alope tinaa, though this post which we got so easily, is not needed now, do not use it as firewood; baiakan *sāje* ne oari alope uturûïa, now that this verandah has been made, though it is of no actual use, do not destroy it; hijuakan *sāje* alom senoa, gapa balako hijua, nere jomnūkǫte senǫme, though thou hast not come for the betrothal which takes place tomorrow, now that thou art here remain and go only after the banquet; namǫtan *sāje* mandi jomkem, partake of this meal since it is given thee, though thou hast done nothing to earn it; namǫtan *sājeǫe* pānia jomtana, though betel nut is a superfluity, I chew it since I get it for nothing; namakan *sājege* ne ranu dōtam, though this remedy is not needed now, do not throw it away, it may be useful one day; namǫtan *sājeǫ* telakeda, I accepted it because it was distributed freely.

sajha, sajhia Nag var. of *saja*.

sajhila, masc.; **sajhili**, fem. Nag. (Sad. Or) I. sb-t, the third-born child in a family: inia *sajhila* goǫnana. II adj., with *hon*, same meaning. III. intrs, in the df. prst, to be the third-born child: nī *sajhilatana*. *sajhila-ǫ, sajhili-ǫ* p.v, to be the third-born child · nīdoe *sajhialakana* (also sanjhilaoa) majhilado Asamtijana, he is the third-born child, the second-born one is gone to Assam.

sajiḥ syn. of *alu*.

sājiwan same as *jiwan*.

saju, sanju same as *kanju*. These three terms are also used in the meaning of putting into jail.

saju-baju, sanju-banju, kanju-banju jingle of *saju* same meaning. As adv. it may take the afxs. *ange*, *ge*, *ǫge*, *tan*, *tange*, modifying *rika*, *do*, *uṭugǫ*.

sajura sbst., poetical name (in marriage songs) of the golden oriole. It is perhaps related to the epithet *kajur* applied to this bird in the Asur legend:

Namdōre, minjurā, namdore *sajurā*;
Nenǫame rācā napume rācā kāko dūban menē. (2)
Lelko tāïńą, minjura, cinako tāïńą, *sajurā*,

Nēndetē nende dūdumūl; pūnḍitē punḍi pārāĭul. (2)
O my peacock (beautiful wife), O my golden oriole (splendid wife), thou hast asked me whether we are outcasted by my relatives since they do not come to visit us. Look now at the number of my black pigeons (men-guests) and of my white pigeons (women-guests).

saka, saka-sakom cfr. *saṅkisakom* (Sk. *shaṅka*, the conch shell) sbst., a mother-of-pearl bracelet Constructed like *sakom*.

saka occurs in the cpd. *balasaka*.

sakaḅ-sakaḅ var. of *kasaḅ-kasaḅ*.

sakaĕa occurs in the cpd *balaĕa-sakaĕa*, poetical syn. of *balaĕa*.

sakam 1⁰ I sbst., (1) a leaf of a plant or tree; a blade of grass · eṇagi baimente miaḍ *sakam* omaiṇme; riaḍeêrê *baba sakamree* tukaea. (2) a sheet of paper (foolscap or smaller size); a leaf of a book, exercise book or register: nekan kagaje miḍ paesaie apia *sakam* aḳiriṇŏtana; en kitaḅra miaḍ *sakamiṇ* paraŏkeda. I read two pages in that book. Note the phrases: (a) *goja sakam*, syn. of *goja puṛu, ilipuṛu*, the kind of leaf-cup, full or empty, used to drink beer; *goja sakam lel*, to drink beer. (b) *eṇga sakam*, a meal on a leaf-plate; *eṇga sakam lel*, to take one's meal on a leaf plate. *Goja sakam* and *eṇga sakam* are used mostly in conjunction with each other, on the occasion of a feast: goja *sakamkodobu* lelkeda, nāḍo eṇga *sakamkobu* lela. (c) *onol sakam*, a letter, a notice, etc., written or printed: miaḍ onol *sakam* Asāmēte hijuḷena. (d) *jom sakam*, the time and length of one's life as predetermined by the Divinity; the leaf of the book on which this is written beforehand: jom *sakam* ṭunḍujanredo jāimin ranunreo gogoegea; jom *sakamre* olakan iminaṇgebu jidoa.

II. intrs., in the df prst., (1) to grow leaves: babatabu nāḷo *sakamtana* (2) imprsl., of leaves to be grown · baṛi larure maparaṇge *sakamtana*, the leaves on the banian tree have grown large.

sakam-en rflx. v., of trees and plants (personified), to grow leaves · baṛidaru maparaṇgee *sakamena*, banian trees have large leaves.

sakam-o p. v., (1) to get into leaves; to grow leaves; to become leafed: taramara babako *sakamjana*, puraṭedo suiakangea; baṛidaru maparaṇge *sakamoa*, banian trees are large-leafed. (2) imprsl., of leaves, to be grown: baṛidarure maparaṇge *sakamoa*, the leaves grow large on banian trees.

2⁰ I. trs., to make of many or few leaves, a cup, plate, hood, bale, or wrapper: en kaluṛ eimin aṭalem *sakamtada?* How many layers thick didst thou make that leaf-plate? laḍtanre ne jilu huṛiṇgem *sakamkeda*, in baking this meat thou hast wrapped it in too few leaves.

II. inters., in the df. prst., (1) prsl., thus to have been made: ne poṭom (or guṇgu, etc.) ibilge *sakamtana* (or sakamakana). (2) imprsl., of leaves, thus to have been used: ne

poṭomre etange *sakamtana*.

sakam-en rflx. v., same as the trs.: ne guagudo okoe tukuĩkena? etangee *sakamenjana*; ne haiko upun môrê aṭal *sakamenme*.

sakam-o p. v., (1) prsl., thus to be made: en poṭom upun atal *sakamakana*. (2) imprsl., of leaves, thus to be used: en poṭomre upun aṭal *sakamakana*.

3⁰ I. sbst., one of the shares portioned out on leaves before a distribution of meat or fish: baria sakam sareakana okoe añĩko haurea? madaĩti jilu haṭiṇtanre hupuriṇ honkomente mọd *sakam* jilu namoa, maparaṇkomente bar *sakam*.

II trs., (1) thus to divide meat or fish in portions: madaĩti kamiṛa jilu til dipĩli siṇ kã ituan impiṇaṇ koṛahonko mentoko *mọdsakamea*, maparaṇko mentoko *barsakamea*. (2) to make people get such portions: kara ea siṇ madãĩtiṛa jilu sobenkoko *babarsakamkoa*, mendo karatan dipĩli jã hoṛo enṭa caluĩ-enredo iniko *mọdsakamia*. (3) to take or receive such portions; ammente haiko *barsakamkom*, honmente *mọdsakamkom*.

III. intrs., (1) to lay out leaves for this distribution: hupuriṇ honkomente miḍṭako *sakamea*, maparaṇkomente bartạ; ciminṭako (or ciminaṇko) *sakamkeda?* (2) to take or receive such portions: ammente *barsakameme*, honmekoṛamente *mọdsakameme*. (3) in the df. prst., (*a*) same as *sakamoṭana:* honko *mọdsakamtana*, maparaṇko *barsakamtana*. (*b*) same as *sakamakana:* lekalem, ciminṭạ *sakamtana?* jilu ciminṭạ *sakamtana?* honkomente *mọdsakamtana*, maparaṇkomente *barsakamtana*.

sakam-en rflx. v., (1) same as the trs.: goṭa hatute en ikirle arọka, esẹkarge arọken oṛarenkomentele *barsakmenjana*, aḍ bar hoṛo arọken-oṛarenkomentele *apisakamenjana*, enkage hai arọṛak dasturtada, the whole village went to bale that pond, we gave two portions to the families, one member of which helped to bale the water, and three portions to the families, two members of which did so, for such is the custom we follow. (2) 1st meaning of the intrs.

sakam-o p. v., (1) corresp. to the trs.: amạ jalakarire jilu *ciminsakamjana?* How many portions of meat were stowed in thy bag of net-work? (2) imprsl., of leaves, to be laid out to recieve the portions: hupuriṇ honkomente miḍṭạ *sakamọka*, maparaṇkomente babartạ.

4⁰ as a measure of quantity, in the epd. *miḍsakam*, a leaffful of meat, fish, etc., *i.e.*, 8-16 oz. Constructed like *miḍtuṇki*. Larger quantities are denoted by *miḍtupuru*, 16-20 oz; *miḍapikuli*, 20-24 oz.; *miḍkaḷu* 24-48 oz.

5⁰ I. sbst., one of the leaves on which, at the market, portions of meat, fish, etc., are put out for sale at a fixed price: dasturlekatedo bagaõtanko *sakamre* sukuṛjiluko bargaṇḍaea, meromjiluko moḍgaṇḍajaḍ aḍ uṛjjiluko barpaẽsajaḍ taĩkena, nãdo dastur badĩlibaṛaọtana; ne merom jilu *sakamreṇ* apipaẽsajaḍmea, suku-

tanredom idikem.

II. trs., to prepare such leaves; to fix their price: meromjilu aũriko *sakamea;* meromjilupe *cilkasakamtada* [1] (or, meromjilu cilkape *sakamtada* [1])

III. intrs., in the df. prst., same as *sakamakana:* meromjilu tisiṇdo *ârâsakamtana*, to-day goat's meat costs one anna per portion.

sakam-en rflx. v., same as the trs.: purụsa sukurijiluko *bargandasakamena.*

sakam-o p. v., corresp. to the trs. meromjilu aũri *sakamoa;* tisiṇ urijilu *dịbuasakamakana.*

sakam-carị sl st., a leaf and a bamboo pin. This term occurs in the phrase: *sakamcarị orọ*, to rupture the bamboo-pin and the leaf, i.e., to divorce: *sakamcarị* orọ habajana; *sakamcarịkiṇ* orọkeda (or orọnjana); en kọrakurikiṇte *sakamcarị* orọjana, nãdo kakiṇ kulgiatana.

* This refers to an old custom fallen into disuse, but still very well remembered, though the present generation never witnessed it. When a young wife had been running back to her parents' house so often that her husband got tired of fetching her again, and when no entreaties on either side could persuade her to remain faithfully with her husband, a panchayat was convened in the wife's village, in which the people of the husband's village also took part. There a last attempt was made to persuade her, and if this too failed the panchayat, after the discussion, decided that husband and wife were allowed to break the pin-and-leaf. For this, one of the old men brought a sal-tree leaf with a bamboo-pin stretched along the midrib and holding these by the middle presented them to husband and wife who would snap them asunder. Then the husband said: "Let our marriage be broken and let us separate from to-day, without any claim on each other, be thou allowed to take another husband, and I another wife." When the wife had spoken similarly, they snapped the bamboo pin and tore the leaf in twain. The panchayat decided how much of the marriage price was to be restored to the husband. If the latter would ask for it himself, he was sure to get nothing at all.

Nowadays the divorce is settled only by the restoration of the marriage price. The old custom still survives in the superstitious belief that if a husband and his wife happened to get hold of a bamboo pin and it broke in their hands, their married life would be sure to become unbearable and ultimately end in separation. The same effect is ascribed to the handing over of a chilly. To give a chilly to her husband, the wife must put it down and he has to pick it up.

sakam-catom I. sbst., an umbrella covered with Shorea robusta or Bauhinia Vahlii leaves; in the latter case it is also called *guṇgu-catom.* Constructed like *catom.*

sakam-doṛ same as *doṛ*

sakam-gaṛi sbst, a small kind of macaque, the larger kind being called *kuba gaṛi*. Both kinds are long-tailed ; no short-tailed monkeys or apes (*banḍa gaṛi, banḍa sarq*) are seen in Chota Nagpur, except in captivity. Note the saying : nīdo daru dęmentedo *sakamgaṛiǥe* ţōrme ; inią daruḍędo *sakamgaṛiǥge* ţōrme : daru dęmente nīdo maran *sakamgaṛiǥe*, like a monkey he does not fear to climb very high on the trees.

sakam-gasar adj., (1) with *hoĕo*, the winds of March and April which cause the leaves to fall from the deciduous trees, since most of them lose them in the spring. (2) with *seta*, a dog born in the season of the falling leaves ; *sakamgasar* setako puraǥeko boroea.

sakamgasar-ǫ p. v., (1) of a tree, to lose all its leaves : teḷedaru rabaneneţęre *sakamgasaroa ;* tisiŋgapa daruko *sakamgasarǫtana*, this is the season in which most of the deciduous trees lose their leaves. (2) adj., with *daru*, a deciduous trees . ambŭṛu, koronjo, puţŭkal, teḷę, emaną *sakamgasar* darukoǥe.

sakam-haṛa sbst., the smaller kind of *biŋhai*, a kind of eel. See under *biŋhai* in the Appendix.

sakam-haṛa same as *haṛadaru*.

sakam-karmârâ 1⁰ same as *karmârâ*. (2) I. sbst., a soreness of the throat felt when swallowing : sakaḥsakaḥ cīji jomte puraṣado *sakamkarmârâ* nāma, misamisa jojo cīji jomteo nāma, aḍ heben cījiraą rasi uḍlere bŭgia, this soreness is caused mostly by eating things that are rough for the throat, sometimes also by eating acid things ; but it gets cured by swallowing an astringent liquid ; *sakamkarmiṛâre* ţoţŏṛâ cima b'tare henderoa, in this soreness patches of the mucous membrane probably lie bare.

II. intrs., (1) in the df. prst., to have this soreness : *sakamkarmâṛâtanaiq*, enamente sarjomsakamraą karmârâ tagoĕjaḍei rasiraą uḍkatejada. (2) imprsl., with inserted prsl. prn., to feel this soreness : *sakamkarmâṛâjaąiña.*

sakamkarmâṛâ-ǫ p v., to get this soreness : *sakamkarmâṛâkanae* , inią ţoţŏṛâ *sakamkarmâṛâkana.*

III. adv., with the afxs. *ange, ge*, modifying *atăkar, hasu, rikaq.*

sakam-keaḍ Has syn. of *sumḍumcuą*.

sakam-kuṛa I. sbst., a bundle of leaves (Shorea robusta or Bauhinia Vahlii) : an oṛaēte apia *sakamkuṛa* asiaulem, ili nūmente kabu hobaoa.

II. intrs., to make such bundles : maparaṇagem *sikamkuratada* ; ciminaṇem *sakamkuṛakeda ?*

sakamkuṛa-n Irflx. v., same meaning . sakam hęe senkena, apiae *sakamkuṛanjancir* ruaṛlena.

sakamkuṛa-ǫ p. v., imprsl., of such bundles, to be made : maparaṇage *sakamkuṛaakana*, the bundles of leaves are thick.

sakam-laḍ I. sbst., a cake (*carpa laḍ* or *kondęlaḍ*) wrapped in a leaf or leaves and baked in ashes or on a potsherd, or steamed over a little water in a pitcher : *sakamlaḍ kȯ* omaḍmea ci dullaḍ ?

II. trs., thus to bake or steam dough : ne holoṇ *sakamladepe.*

III. intrs., same meaning : holale *sakamladḷa*, tisiṇdole *dulaḍtana.*

sakamlad-eu rflx. v., same meaning : Diku oṛo Turũku jatiko kako *sakamladena ;* ne holoṇiṇ *sakamladena.*

sakamlad-o p. v., (1) coressp. to the trs. : ne holoṇ *sakamladoka.* (2) imprsl., of a cake, thus to be baked or steamed : ale oṛare puṛasado *sakamladoṭana*, sunum taĩnjanre misamisa dulladoa.

sakam-naũa sbst., any kind of mantis, found on leaves.

sakam-nâṛâka I. adj., with *da*, light rain that only wets the leaves reducing their dust to mud : holaṛa *sakamnâṛâka* da okorce namledpea ?

II. trs., of nature (personified), to render the rain such : daḍo holae *sakamnâṛâkala.*

III. intrs., of the rain, thus to muddy the leaves : da holae *sakamnâṛâkaena* (or da hola sakamkoe nâṛâkala).

sakamnâṛâka-n rflx. v., same as the trs. and intrs. : daḍe (or da) *sakamnâṛâkanjana.*

sakamnâṛâka-o p. v., corresp. to the trs. : da *sakamnâṛâkajana.*

IV. adv., with or without the afxs. *ange, ge, oge, tan, tange,* modifying *gama, uĩṇ, rika.*

sakam-posa I. adj., with *hoṛo*, a man who joins other people, but does not take an active and wholehearted part in a proceeding followed by a distribution of shares, as a hunt, a fishing-party, a *madaiti* work, in cntrd. to *bõsaṇgi*, which refers also to other gatherings, as a panchayat : nekan *sakamposa* hoṛoko oṛode hai aṛere kabu mesakoa, etakoa peṛeko loṛoa. Also used as adj. noun : hen *sakamposa* eraṇnolĩpe, "Tera kulae ! Tera kulae ! " menjan dipĩli sobenkobu nirbaṛala, aḍo miaḍ daru umbulre rutui oroṇjana, scold that half-hearted hunter because, when the shout : "A hare ! A hare ! " rang out and we all ran about, he went to play the flute in the shade of a tree.

II. intrs., thus to take part : en bar hoṛokiṇ *sakamposakena* (or sometimes, *sakamkiṇ posakeda*).

sakamposa-n rflx. v., same meaning : hola senderaree *sakamposanjana*

sakamposa-o p. v., same meaning : enka alom *sakamposaoa.*

III. adv., with or without the afxs. *ange, ge, oge,* modifying *jaman, sen, hiṛu, rikan* : nido *sakamposae* jamaakana ; *sakamposage* hai aṛen hijuakana ?

sakam-poṭom cfr. *roṣiḍ, tukuṛiḍ*, I sbst., a little bale made of Bauhinia Vahlii leaves, containing seeds of which not more than 10 measures are to be stored, as millet and the like. It is hung up from the roof : *sakampoṭom* soben muli tukuĩkesedakan taĩna.

II. adj, with *hita*, seeds thus stored : *sakampoṭom* hitale uṛuṇkeda.

III. trs., thus to store : gel ṭeõa bende hitaiṇ *sakompoṭomlada.*

IV. intrs., in the df. prst., thus to have been stored : neado (or neare)

cena *sakampoṭomtana* (or sakampoṭomakana).

sakampoṭom-en rflx. v., (1) same as the trs. : birdisum horokodo misamisa bulun jargidinmente kirinhundikete rurunsakamteko *sakampoṭomena*, enkare bulun kā dagoa. (2) to bale oneself up in such a bale. This meaning occurs in the tale of the jackal and the hanuman ape. The jackal said : setakucunbanḍa-jeṭe hijuṭana, disum lōoa, enamente nearen *sakampoṭomen* menten baijada, the short hottest season of the year is nearing, it will scorch the country, therefore I'll shut up myself in a bale of leaves.

sakampoṭom-o p. v., corresp. to the trs.

***sakam-rongo** 1⁰ sbst., a little piece of the surloin, liver and heart of a goat or a sheep, wrapped in leaves and baked on the occasion of a betrothal, and handed over to the girl's family together with some strong rice beer (ārṽ ili), for the purpose of a sacrifice. This sacrifice is offered by them before the banquet, to the tutelary spirits of their own village and to the shades of their own ancestors. The formula is as follows : "He palna haturen palna buru, Desauli, Māburu, Condor oro palnapalna haramko, neagen udubapetan cunḍulapetana. Palna koṛa palna kurin jotajuri mente sendutam sendarārajana, aḍ Haṛam horae araked. Tisinḍo inkinn nutumte balaṇtan sakaṇtana, jom namṇtana, nū namṇtana. Enain omapetan eedapetana. Nāḍo miaḍ ganḍu miaḍ calpare duḅkṇ jārukṇte, jomkepe, nūkepe. Oro neagen bint jaḍ pantijaḍpea : palna abuae honaraoa, lelurum einaurumtaïpe. Inkin jurijan jotajante abun simanre, abun hature oro abun orare, abun duarre urunaoae boloae. Nīdo okoren horo, okoren manoa mente en dipili alope araurua, abun horo abun manoa menkepe. Inin urunṇ bolote alope kīsiṇ, alope narajeoa, oro alope ḍanḍei alope ḍunḍiia ; am okoreni mente alope kuliia. Nikin senhora sengaṇḍere sutuau sutuidikinape, hārare birire bancaōkinape." "Desauli, Maburu, Chondor of N. village and of N. hill, and you, our ancestors N. N., I notify you that a marriage has been arranged between the boy N. and the girl N. The omens have been favourable and to-day the betrothal and a banquet take place. I offer you this ; sitting on the same bench, eat and drink. Moreover, I beg you to remember this boy. After the marriage he will frequent our house ; do not then have any doubt about him, but say : he is one of ours. When he visits us do not get angry and do not molest him. When he and his wife go on a journey, accompany and protect them ".—Then according to custom, three or four men would consume on the spot the meat and beer that remain over from the sacrifice.

2⁰ of meat or fish, enough to be baked as a dainty, but not enough to be stewed and eaten with a meal of rice. Constructed like *rasûṛîsoan*.

sakam-rupu syn. of *doṛ*.

sakam-sonsoroḍ sbst., a very dark kind of grasshopper, 2″ long, found only in the jungles, and believed to feed on the leaves of the sal tree.

sakam-tukuḷ, sakam-tukuḷ-cêṛê sbst., the Tailor-bird, Orthotomus sutorius, also called *tenenene* Nag. *tininini, tirinini* Has. from its call.

sakaŏ (II. *sakna*, to be able) adverbial afx. to prds., (1) emphasizing : dale *sāṭiṇsakaŏjada* (or sātiṇgea), hukum manatiṇ kaeaṭana ; reṇgę *sāṭiṇsakaŏŋka* (or reṇgęge sātiṇŋka), mendo Asāmte kaĭńa ; miḍ ṭakado *omsakaŏaiṇme* (or omaiṇmege), be sure to give me a rupee ; by all means give me a rupee. (2) meaning : perhaps, possibly, it may be : itunituntem *goṛsakaŏoa* (or gojoajā), mendo saĕoḷkoa jagar akoleka kam jagardaria ; am kajijaḍleka *hobasakaŏlena* (or hobalenajā), mendo sabuti okorea ? miḍ ṭakae *omsakaŏamea*, (or omameajā) puṛado alom asăraea ; ne pāli api horote *daṛisakaŏoa* (or daṛioajā) mendo bar horote kaĕagea.

sakar-ghaṭi, sakarghaṭia Nag. (Sad.) (1) syn. of *soṇkoṭo*. (2) syn. of *keserembeḍ*.

sakāṛaŏ (Sk. *sankirna :* II. *sankrā*, narrow, (1) syn. of *soṇkoṭo*. (2) var. of *sokŏraŏ*.

saka-saka onomatope of one of the calls of the *burluṇga*, tree-pie. Constructed like *keṭekeṭe*.

saka-sakom, saka sbst., a mother of-pearl bracelet.

sakătaŏ, saktaŏ (II. *sukhat ;* Sk. *shakt*, powerful, hard), (1) of earth, syn. of *keṭę*. (2) of flesh, syn. of *raṭa*. (3) syn. of *dende*, to tie, fit on or fit into, firmly, tightly.

sake I. sbst., a grove of timber trees, mostly a grove of sal trees : ne sake okoeą ?

II. trs., to clear a jungle of all but the timber trees : ne birbu *sakeea*.

III. intrs., (1) in a past ts., to have made or acquired such a grove : apedo isupo *saketada*. (2) imprsl., in the df. prst., of such a grove, to exist somewhere : ne simānre apiṭa *saketana* (or sakeakana).

sake-n rflx. v., to make or acquire such a grove : ne birbu *sakena ;* en hature isuko *sakenjana*.

sake-ŋ p. v., (1) corresp. to the trs. : ne bir aleą haṛamkoto *sakelena*, muka dipili dikuą nutumte parcajana, (2) imprsl., of such a grove, to be made or acquired : miḍṭaro *sakeakana*.

sa-n-ake var. n., (1) the extent to which such groves are made : *sanakeko* sakekeda, inkuą simānre miaḍ raṭi uraḍ bir kam namea. (2) the resulting grove or groves : misa *sanakedo* uraḍlena oṛole sakekeda, the first time we cleared this grove, it got overgrown again, we have had to clear it afresh ; nea okoeą *sanake ?* By whom has this grove been made ?

sake-daru sbst., a tree growing in a *sake*.

saken cfr. *saṣa*, adv., modifying *tutü kun*, to be icy-cold.

sake-siṇ *fide* Haines, sbst., Crotalaria sericea, Retz ; Papilionaceae ; a bright green herb, 3-5′ high with

simple obovate leaves, 3-6″ long, persistent stipules and terminal racemes, 8-12′ long, of bright yellow flowers over 1″ long.

saki cfr. *sakiⱪ* 1° I. sbst., (1) a namesake, in the meaning of one named after another for that other's sake; also correlatively, the one after whom he is named. Hence the opds. *sakihon*, *sakikoŗa*, *sakikuŗi*, *sakihaŗam*, *sakibuŗia*. Referring to either of these, *saki* often takes the prsl. prns. as poss. afxs., *sakiⱪ*, *sakim*, *sakite*, *sakiⱪkoŗa*, *sakiⱪkuŗi*, *sakitehaŗam* : *sakite* (or inią *saki*) holae goǧjana, his namesake (or the man after whom he is named) died yesterday. The vocative is always *sakiⱪ*. (2) in Has. the two who call each other by the same name in the *saīa* friendship. Also with reference to these the prsl. prns. may be used as poss. afxs. (3) a namesake in the meaning of one who has the same name as another : nīdo amą *saki*, gomke, this one bears thy name, sir. In this meaning a prsl. prn. is not used as poss. afx. except in the vocative *sakiⱪ. (4) the act of naming smb. after another: caţihulange dasturlekatedo *saki* hobaoa, mendo misamisa sakikoko tupunamkoa, entedo jetac kae tupunamjanre rokage *saki* kā hobaoa, as a rule it is on the day of the *caţi* that the naming of the child after somebody takes place, but sometimes they select such a person by the process of dipping rice grains; then, if this process gives no result, the naming does not take place at once. (5) also *sakinutum*, the name by which one is named after another : ne honą *saki* cekaną ?

II. trs., (1) to name after another : ne hon okoetąrepe *sakiţąia*? After whom have you named this child ? ne ţolare baria honkinko *sakiąĭña*, in this hamlet they have named two children after me. (2) of the one, alive or dead, after whom the child gets named, to make it his namesake : Cango haŗam isu honkoe *sakileḑkoa*.

III. intrs., in the df. prst., (1) to be smb.'s namesake : isu honko nītąreko *sakitana* (or sakiakana). (2) to have made smb. one's namesake : ne ţolare isu honkoiⱪ *sakitana* (or sakiakaḑkoa).

saki-n rflx. v., (1) same as the trs. ne hon okoetąrepe *sakinjana* ? ne hoŗo isukoe *sakinjana*. (2) of two grown-ups, to enter into the *saīa* friendship.

sa-p-aki Has. (1) repr. v., last meaning of trs. : Buruhaturen Somalǫliⱪ *sapakijana* (or sakinjana). (2) sbst., the ceremony or the custom of *saīa*.

saki-ǫ p. v., corresp. to the trs : ne hondo kumatetąree *sakiǫka* ; ne haŗamte isu honko *sakijana*.

sa-n-aki vrb. n., (1) the number of people made namesakes of the same person : Pasŗaberaren Runḑa haŗamtąre *snankiko* sakikeḑkoa, goţa hature Runḑa nutum pasărăojana. (2) also *saki*, the act : ne honą *sanaki* kā cima ţaŭkajana janaŏ kenţedo rąca, gapakotebu tupulīa, okonilǫ sakire ţaŭkaoa inițąrebu sakiruŗaia, the naming of this child after some-

body must have been unlucky, it cries the whole time, let us tomorrow or the day after, find out by dipping rice grains whose name will be auspicious and rename it accordingly. (3) also *saki*, the one who has been named after somebody: **aĭñą** *sanakikore* **miḍ** hoṛo goĕjana, bar horokią bugitangea, one of my namesakes died, two are all right.

2⁰ syn. of *nutum*, a name, to name, but not in the repr. v.

3⁰ syn. of *umi*.

4⁰ syn. of *sarăpaŏ*, but only as referring to an imprecation of death, of being killed or mauled by a tiger, or of being bitten or killed by a snake: goĕree (or gonoĕree) *sakikiñą*, kularee *sakinjana*; binaree *sakijana*.

5⁰ syn. of *lăkhan*, but only as referring to death or the manner of death.

sakiḍ 1⁰ I. sbst., the condition of being congealed, clotted, inspissated, etc.: *sakiḍre* gotom pundige leloa, serjante enaṛa raą badĭlioa.

II. adj., same as *sakidakan* (1) with *gotom*, congealed clarified butter. (2) with *toa*, condensed milk: *sakiḍ* toa ṭiąre calăni hijŭtana, condensed milk is imported in tins. (3) with *mandi*, syn. of *lepą*, *mandi*, rice without any admixture, cooked untill the water is nearly evaporated and it forms a mass of paste-joined particles: *sakiḍ* mandi honko kŭḅko sukuą When rice is thus cooked with milk instead of water (for Europeans), this is also called *sakiḍ mandi*, *lepą mandi*.

III. trs., to congeal; to clot; to inspissate; to boil into a paste; to boil into paste-joined particles. N. B. To curdle is described by *ṭaąsi*, and curds are called *daki*: utuĭą banǫjanre misamisa mandiko *sakidea* aḍ bulunkeḍteko jomea; surileṭe oṛǫ kicĭṛido janaŏko *sakidea*.

IV. intrs., (1) to congeal, to get clotted: ne gotom nida dipĭlido *sakiḍkena* (or sakiḍlena), năḍo serakana (2) in the df. prst., to become, or have become, congealed, clotted, inspissated, pasty or paste-like: mâṛî nâṛîte gotom *sakiḍtana* (or sakiḍǫtana); ṭiąṛą gotom *sakiḍtana* (or sakidakana) ci serakana? lellem. *sakiḍ-en* rflx. v., (1) same as the trs.: surileṭe janaŏko *sakidena*. (2) in jest, of clarified butter, blood, etc. (personified), to get congealed, etc.: tutŭkun jŏrge ṭǫjanre gotom *sakidena*; mandi *sakidentana* năḍo. *sakid-ǫ* p. v, (1) corresp. to the trs.: tutŭkunte gotom *sakidoa*; utuĭą banoa, tisinḍo mandi *sakidǫka*, bulunṭebu jomĕa. (2) to become congealed, etc.: gotom *sakidjana*.

V. adv., (1) with the afxs. *ange*, *ge*, modifying *menǫ*, *mandi*. (2) with the afx. *ǫge*, modifying *rika*.

2⁰ of blood, coagulated in the body as the result of some internal injury, or in the womb after childbirth, I. sbst., in the cpd. *mačomsakiḍ*, or *mačomsakiḍḍuku*, this puerperal complaint.

II. trs., to cause such a coagulation: dalte maĕomko *sakiḍkiąa*.

III. intrs., (1) of blood, thus to coagulate: en kurią lăṛre maeom

sakiḍlena (or sakiḍlena), lolo itir aḍ ranuteko banǫkeda. (2) imprsl., with inserted prsl. prn., to be affected by such a coagulation : lāĭre maĕom *sakiḍjǫileka* aṭàkarǫtana ; daruĕte uĭǫjanko kāre kūḽ jōrte daljanko horŏmo bitarre maĕom alo *sakiḍkoka* mente, rokage sasaǫḍako anukoa aḍko lolokoa, when smb. has fallen from a tree or has been severely thrashed, people as soon as possible give him turmeric water to drink and warm him with poultices, so that he may not get coagulated his blood in the inner parts of the body.

sakid-en rflx v., of blood (personified), thus to coagulate : inią lāĭae maĕom *sakidenjana.*

sakid-ǫ p. v., (1) corresp. to the trs : dalte maĕome *sakiḍjana.* (2) of blood, thus to coagulate : dalte inią maĕom *sakiḍjana ;* inią lāĭre maĕom *sakidakana.*

saki-keṭę syn. syn. of *nutumkeṭę.*

saki-kupul I. sbst., (1) the condition of two families on visiting terms owing to the *saĭa* friendship of two of their members : inkuloǫaleą *sakikupul* meną. (2) a family thus on visiting terms : ne hature aleą *sakikupulko* menąkoa.

II. trs., to put a family in this condition : *sakikupultaḍkoale.*

III. intrs., (1) to enter into this condition : inkuloǫle *sakikupulakada.* (2) to be in this condition : inkuloǫle *sakikupultana,* owing to a *saĭa* friendship we are on visiting terms with them ; inkuloǫle *sakikupulkena,* we were on visiting terms with them (but we are no longer now, owing to the decease of one of the *saĭas*). *sakikupul-en* rflx. v., to enter into this condition : inkuloǫle *sakikupulenjana.*

sakikupul-ǫ p. v., (1) to be put into this condition : ne horote miaḍ baraĕ oraą *sakikupulakana.* (2) to get into this condition : inkuloǫle *sakikupulakana.* (3) imprsl., of this condition, to get established : inkuloǫ *sakikupulakana ;* ne horote miaḍ baraĕ oraąre *sakikupulakana.*

saki-nata, sometimes **saki-n-nata** sbst, the relationship between two *saĭa* friends, and between their families. Constructed like *sakikupul.*

saki-n I. sbst., vocative of *saki.*

II. trs., to make smb. one's *saĭa* friend : api horoe *sakiǫtaḍkoa.* (2) to address smb. by this vocative : nikure api horoe *sakiǫkeḍkoa* (or sakiǫaḍkoa).

III. intrs., (1) with a dl. sbj., (*a*) to enter into *saĭa* friendship : *sakiǫtadakiǫ* (*b*) to be *saĭa* friends : *sakiǫtanaliǫ* (*c*) to address each other by this vocative : modge nutūmakanrąteliǫ *sakiǫjada.* (2) with ind. o., to address smb. by this vocative : sunumo kaiǫ gosǫtąia aḍ sakikupulo kaliǫ sakikupultada, aiǫlekac nutumakanrąteǫ *sakiǫaitana,* he has not been named after me, and we are not *saĭa* friends, but because he has the same name as myself, I address him by the vocative *sakiǫ.*

sākiǫ-en rflx. v., (1) same as the trs. : en haturen baraĕ aiǫe *sakiǫenjana ;* modgeliǫ nutumaakanrąte iniiǫ *sakiǫentana.* (2) to address

smb. by this vocative : janaŏ jāṭare napamjancikiṇa *sakiṇena*, modgekiṇa nutumakana, enamente.

sakiṇ-o p.v., (1) corresp. to the trs. (2) imprsl., of this vocative, to be used : modgekiṇa nutumakanrate nikiṇate janaŏ *sakiṇotana*.

sakĭri, sakri (H. Sad. Or. *sakhra*.)

I. sbst., (1) any bits, particles or smears of food (cooked rice or relish) dirtying the vessels, hands, face or floor, after a meal : en caṭuraṇ aḍ taŏaraṇ *sakĭri* gasargiṛitam ; en honaṇ tiete *sakiri* abuṇgiṛitam ; kalulo giṛiakan *sakĭri* simko namtada. (2) syn. of *buduko* (cfr. Appendix).

II. adj., with *caṭu, taŏa, cipi, kalu, tĭ, medmuar, moca, horo, ote, tsead*, thus dirty : *sakĭri* caṭu gasartam ; *sakĭri* tīte eṭajatiko juṭiḍkeṇi cilanoa, *sakiri* horo eṭa jati juṭiḍkireoe cilanoa, the one who, before washing himself after a meal, touches (even in an indirect way) a person of another caste, or is touched by him, becomes socially unclean. Also used as adj. noun, but not in the meaning of *sakĭri horo* : *sakĭrire* mandi kako luakoa ; *sakĭrire* alom duba ; *sakiritee* juṭiḍkiṇa.

III. trs., thus to dirty : ne cipi okoe *sakĭritada ?* mocae *sakĭritada ;* ne paṭi honko *sakĭrikeda.*

IV. intrs., (1) thus to dirty a place : netare okoe *sakĭritada ?* netare honko *sakĭrikena*, naḍoiṇa joṭada. (2) in the df. prst., thus to get or be dirty : paṭiete uruṇkotea jojompe, paṭi puraṇge *sakĭritana* (or sakiriotana) to eat, get off from the mat, it gets too dirty with bits of food ; en cipi *sakĭritana* (or sakĭriakana), gasartam.

sakĭri-n reflx. v., (1) thus to dirty : ne taĕaḍ (or netare) okoe enka *sakĭrinjana.* (2) thus to dirty oneself : en hon jojom kae ituana puraṇgee *sakĭrintana*, ajomīme.

sakĭri-o p.v., (1) thus to be made dirty or get dirty : ne taĕaḍ honkote *sakĭrijana ;* tītae (or tīī) *sakĭriakana.* (2) imprsl., of such dirtying, to take place : paṭire puraṇge *sakĭriakana.*

sa-n-akĭri vrb. n., (1) the extent of thus dirtying : *sanakĭriko* sakĭrikeda, kā koṭaleredo miḍ horo raṭi neare duḅ kae ituia. (2) the number of vessels or plates dirtied : *sanakĭriko* sakĭritada, miaḍ raṭi gasarakan cipi kaiṇ namjada. (3) the act : ne honkoaṇ *sanakĭrido* janaŏ nekagea. (4) the result : nea okoĕaṇ *sanakĭri ?* misa *sanakĭrido* joḷena, oroge sakĭriakana.

V. adv., (1) with the afxs. *ange, ge*, modifying *dō, taĭn, tairika, lelo, menaṇ.* (2) with the afx. *oge*, modifying *rika.* (3) with the afx. *te*, modifying *dō, juṭiḍ.*

saki-sunum syn. of *dulsunum.*

* **sakoâ, sakoṛâ, sakŏâ, sakôṛâ, sakoâ-suti**, etc., (H. *sankh*, a conch-shell) I sbst., (1) a conch used as a trumpet by the Mundas when starting for a big hunt and during the hunt : *sakoâ* ci jā pital emanraṇ baja jān jatige oroṇkeḍ taĕomte capikeḍte oroṇlere jati kā senoa, mendo madraṇ rutu murli oro jā daru kāre dirinte baiakanaṇ, eṭa jati

oronkeḍte jāimin capikeḍtem oronereo jatitam senoggea, when a wind-instrument has been defiled by some one of another caste blowing it, if it is a conch or a brass—or other metal—instrument, you may blow it yourself after rinsing it, but if it is a flute made of bamboo-wood or another instrument made of wood or horn, no amount of rinsing will prevent you from losing your caste if you blow it. (2) the mollusc in a conch : *sakoâko* ne disumra garakore kaira lelakaḍkoa.

II. intrs., to blow a conch : *sakoâkedako*, dolabu senderate.

sakoâ-n rflx. v., to blow a conch : sokhāko pujantanre pital ghantako dandanca oroko *sakoâna*.

sakoâ-o p.v., imprsl., of a conch, to be blown : han burure *sakoâotana*.

sakoâ-sari and vars., sbst, the sound of the conch.

sakoâ-suti and vars., same as *sakoâ*.

sakom I sbst., any kind of wristlet worn by women, in entrd. to *bera*, any of the kinds of wristlets worn by men.

II. trs., (1) to make into a wristlet : Marlarako pital, rupa emanako *eakomea*. (2) to put on a wristlet : neado amage ci etaniam *sakomtada ?* kiriatando kaira mundileḍmea. (3) to adorn a girl with a wristlet : en honko *sakomtoia*.

III. intrs., to put on a wristlet : ne buria dangriredo kūbe *sakomkenako* menea, they say that when this old woman was young, she was wearing many wristlets.

sakom-en rflx. v., same as the trs. : Malarako pitalko *sakomena ; sakomenme* ad dolara buru lelte ; soben kurihonkoira *sakomenjana*, I supplied all the girls with wristlets.

sakom-o p.v., corresp. meanings : Malarākoto rupao *sakomoa :* nea sidado ajiate *sakomlena*, nādo aëa tīre kā soaba, enamente aine omada, this wristlet was first worn by my elder sister, now it is too small for her and she gave it to me ; en hon *sakomoka*, let this child wear a wristlet.

sa-n-akom vrb. n., (1) number of wristlets put on : Naguri kuriko ad Urara kurikore taramarako mailsakomte *sanakomko* sakomena, renekc cetan iral are katu jaked tusinakangem lelkoa, some Naguri and Oraon women put on so many brass wristlets that their arms are covered with them from the wrist to 8 or 9″ upwards.

sakom-bira sbst., (1) syn. of *dorabira*. (2) a small snake, also called *lurbira* which curls to right and left and then looks like a black bracelet : hurira *sakombira* catapatadna kutildo kae kutilea.

sakor, sakor-sakor cfr. *bûdbud*, onomatope of the call of the hanuman when it sees a tiger. Constructed like *kôr, kôrkôr*. It may also take the tiger as ind. o. : sarado kulae *sakoraia*, the hanuman calls *sakor* at the tiger.

sakor-sakor, sokor-sokor onomatope, cfr. *gargor, tartor, sakosako, sakorosakoro, sâêsôô, sepôêsepôô*, **I.** sbst., panting and stertorous breath-

ing before dying, or in a fit of epilepsy, or in the kind of high fever called *sapaturi* : *sakosakor* namkja,nądoe gojǫgea cimaḍ ; hanaḅgonoǫte uĭǫakankoą *sakorsakor* purąsa aĭumakana.

II. adj., (1) with *sačaḍ*, same meaning. (2) with *horo*, a person thus affected : *sakor-sakor* horoko ranu kako uḍdaria, udereoko isu masikilte, a person with stertorous breathing cannot take any medicine ; or if he can, it is with great difficulty.

III. trs., (1) thus to exhale the breath : saĕade *sakorsakorjada*. (2) of a sickness or a spirit, thus to affect smb. ikir bonga sapaturi horate balę honkoe *sakorsakorkoa*, it is the Ikirbonga who, by way of high fever, affects babies with stertorous breathing.

IV. intrs., thus to breath : *sakor sakortanae ; sakorsakorjadae*.

sakorsakor-en rflx. v., same as the trs. and the intrs.: en horo (saĕaḍ) moḍ ghantalekae *sakorsakorenjana*, en taĕomte sutam toṭąjana, he breathed stertorously for about an hour and then the thread snapped (*i e.*, he died) ; ne ikirren bonga honkoe *sakorsakorena*.

sakorsakor-o p. v., (1) corresp. to the trs. : hanaḅgonoǫte saĕaḍ *sakorsakoroa ;* hanaḅgonoǫteko *sakorsakoroa*. (2) of the breathing, to become stertorous : hanaḅgonoǫte uĭŭakan dipĭli saĕad *sakorsakoroa*. (3) to get a stertorous breathing : saĕade *sakorsakorjana*.

V. adv., (1) with or without the afxs. *ange, ge, ǫge, tan, tange*, also *sakorlekı* and *sakorkensakorken*, modifying *sačaḍ, rikan, aĭumǫ* (2) with the afx. ǫge, modifying *rika*.

sakorṭą, sakorṭag, I. sbst., the snarl, half grunt and half snort, of an angry wild boar : birsukurskoą *sakorṭą* aĭumdo kaią aĭumakada, kajite bārią aĭumakada.

II. adj, with *sari*, same meaning: *sakorṭą* sari aĭumkedǫge darureą dǫjana.

III. trs , to make the nose and mouth sound thus, once or repeatedly : kadăraŏakan birsukuri ko moca aḍ mūko *sakorṭąea*, misamisako kuĭa.

IV. intrs., thus to snarl : heusąre birsukuri *sakorṭąkena ;* moca aḍ mūte birsukuriko *sakorṭąea*.

sakorṭą-n rflx. v., same as the trs. and the intrs. : kadăraŏakan bisukuriko (moca aḍ mūko) *sakorṭąna*.

sakorṭa-gǫ p. v., (1) corresp. to the trs : kadăraŏakan birsukurikote moca aḍ mū *sakorṭagoa*. (2) imprsl., of such a snarl, to be uttered : "Tera! Tera !" menlen dipĭli henteneteą ariḍbarajaḍ taĭkena, aią japąrege miaḍ cupaḍ danaąre *sakorṭąlenci* nihoraią-dŏrâjana.

V. adv., with or without the afxs. *ange, ge, ǫge*, modifying *sari, rika aĭumǫ ; sakorṭąken* refers to a single snarl.

sakorṭą-au and var., intrs., of an angry wild boar, to come on snarling.

sakorṭąau-n rflx. v., same meaning.

sakorṭą-idi and var., of an angry wild boar, to go or run away, snarling : tuĭŭakan birsukuri miaḍ sārdoe kǫgirlkedci maiḍ lōrsątee *sakorṭąidi-*

keda.

sakorṭą-sakortą and var., frequentative of *sakorṭą*. As adv. it may take the afxs. *ange, ge, gege, tan, tange,* or the form *sakorṭąkensakorṭąken.*

sakoṛâ var. of *sakoâ.*

sokoṛo-sakoṛo, sakoṛ-sakoṛ, sokoṛo sokoṛo, sokoṛ-sokoṛ (1) same as *sako-sako.* (2) same as *sakorsakor,* stertorous breathing.

sako-sako cfr. *sepôêsepôê,* I. sbst., the sound of the panting of animals: kudaŏlagaakan sadomkoą *sakosako* purąsa aĭumakana.

II. adj., with *sarí,* same meaning.

III. trs., (1) to exhale the breath panting: setakodo jetere purą sen-barakereo saĕadko *sakosakoca.* (2) to tire anianimal so as to make it pant: kudaŏte sadome *sakosakokĭa,* he made the horse pant by riding it at full gallop.

IV. intrs., to pant: kudaŏkį tačomte cimin heŗa en sadom *sakosakokeda* (or *sakosakokena*) *?*

sakosako-n rflx. v., same as the trs. and intrs.: en sadom (saĕade) *sako-sakonjana;* kudaŏkudaŏte sadomem *sakosakonjana.*

sakosako-ọ p. v., corresp. to the trs: en setaą saĕaḍ (or en seta saĕade) *sakosakoọtana;* kudŏate sadom *sako-sakojana.*

V. adv., (1) with or without the afxs. *ange, ge, ọge, lan, tange,* also *sakolekn* and *sakokensakoken* modifying *saĕaḍ, aĭumọ.* (2) with the afx. *ọge* modifying *kudaŏ, lagaọ, rika.*

sakôê-sakôê Nag. rare var. of *sepôêsepôê.*

saktaŏ var. of *sakŭtaŏ.*

sakuḅ Has. Nag. **sikuḅ** Nag. 1⁰ I. trs. or intrs., to shut an umbrella: catom *sakuḅtam.* (2) to draw a curtain aside: parda *sakuḅtam.* (3) to draw close a noose: putamdo balee *sakuḅkeḍei* kaṭaree toljana. (4) contrary to *bijuṛu.*

II. intrs., in the df. prst., of an umbrella, to shut by itself: ne catom kane aętege *sakuḅtana* ṭenekaḍ bĕse banoa, this umbrella often shuts by itself, the catch is not in good condition.

sakuḅ-en rflx. v., same as the trs: catom *sakubenme*; sadom *sakubenjana.*

sakuḅ-ọ p. v., corresp. to the trs: putamte bale ka *sakuḅjana*; parda *sakuḅọka.*

sa-n-akuḅ vrb. n. (1) the act, the result, etc. of the meanings given under *sakuḅ,* of a curtain: *sanakuḅ* aŭrige hobaoa, the curtain has not been drawn as yet; nea okoeą *sanakuḅ?* Who has drawn this curtain? (2) the whole set of rings on which a curtain glides along the rod: pardare *sanakuḅ* lagaŏọka. (3) the strings of a purse: taramara bugulirą mocasąre sutamrą baria baĕar lagaŏoa, *sanakuḅ* aḍ bunusaṛa.

III. adv., (1) with the afxs. *ange, ge,* modifying *meną, dō, taĭrika.*

2⁰ fig., (1) syn. of *kajisakuḅ,* to make smb. change his mind: moneakade taĭkena, miaḍ kajitena *sakuḅkĭa.* (2) to make smb. decide no more to do a thing: laṛaĭre misae hartiąjancil *sakuḅjana.* Hence the cpd. *laṛaĭ-*

sakuḷ. Constructed like *kabu*.

sakuḷ, sukuḷ (1) first meaning of *gapuḷ*. (2) syn. of *surka* as referring to the contraction of the caruncle of a turkey. May be used also of the compression of a wire spring. (3) fig., same as *sakuḷ*.

sakuṛ, sakŭṛu, sakṛu, sukuṛ, sukŭṛu, sukṛu, (1) same as *duḷsakŭru*. (2) fig., in the p. v., also *sakuṛgiṛiḷ*, of paddy, to bend to the ground under the weight of the ears: en loĕoṇra babatape *sakuṛuakana* (or sakŭṛugiṛiakana).

sakuraŏ Nag. same as *sakuḷ*.

sakuṛ-dum, sakŭṛu-dum, sakṛu-dum, sukuṛ-dum, sukŭṛu-dum, sukṛu-dum (Sk. *sarkuchan*, H. *sikuṛna*, shrink, contract) (1) syns. of *duḷsakŭru*. (2) fig. 2nd meaning of *sakuḷ*.

sal, sāl I. sbst., a dowel joining two pieces of wood, especially the wooden tenons joining the three pieces of a *sagări* cart wheel: sagĭriṛa miaḍ cākare upunia *sal* taĭna.

II. trs., (1) to make into, or to use for, a dowel: ne daruin *salea*. (2) to joint with dowels: puṭuṛakiṇa aḍ paṭi *salkeḍtedo* ena apia cāka nutumoa; mĕj *salkeate* ci cakarakana? Is it by means of dowel-joints that the table has been broadened?

sal-en rflx. v., same meaning: honko inuṇamente baiṇ hupuriṇa sagĭriko kako *salena*, people do not join with dowels small wheels made for children to play with.

sal-ṇ p. v., corresp. meanings: ne daru *salṇka*; cāka (or cākare) upunia *saloa*.

sal, sāl, (P. H. *sāl*) sometimes used for *sirma*, a year. Note the phrase *sal* (or sāl) *bāri* from the H. *sāl bhar* sometimes used for *sirmaruar*.

sāl same as *bhulaŏ*, to engross, but not in connexion with *jī*, and not in the meaning of *lobaŏ*, to entice or allure.

sala I. sbst., the act as in the meanings given below: parcārkami aḍ masṭārkami meṇa, amaṇ *salalekage* kamiiṇ omaimea, I can engage you as a catechist or as a schoolmaster, which do you prefer? *sala* kam pokŏtokeda, lijare sagaṇ meṇagea, thou hast not picked well the spear-grass seeds from the cloth, there are still some left.

II. adj., with *kaḍsom*, cotton plucked without the capsules: ape oṛare *sala* kaḍsom ciminaṇ meṇa?—Also in the cpd. *bāsala*: *bāsala* lijale kiiṇtada, we have bought a cloth with an ornamental border; nīdo *bāsala* kuṛige; nīdo *bāsalage*; nīdo *basalaṇi*, when she buys a cloth she looks for beauty, not for strength. Also as adj. and adj. noun in the cpds. *koṛasala*, *kuṛisala*, *īlsala*, looking for beauty in the choice of a husband or wife: nīdo *koṛasala* kuṛige; barankiṇ *īlsalakiṇge* taĭkena.

III. trs., (1) to choose, i.e., to take by preference: ne baria loĕoṇre miaḍ *salakem*, miaḍdo aiṇ auĭa. (2) also *salauṛuṇ*, to take from a number of things, one or more of the same quality: tara sakamko *salatam*, pick out some good leaves; en kulure maparaṇ haiko *salakom* aḍ geḍkom. (3) also *salauṛuṇ*, to

pick out from among heterogeneous objects : manal aḍ būṭujaṇko mesaakana, manaljaṇko *salaeme.* (4) also *salagiṛi* to pick out or off, in order to clean, as gravel from among grains, or spear-grass seeds from a cloth : ne rambaṛaṛa ruḍugko *salaepe ;* lijaṛa sagạ *solaeme.* (5) to pick out somebody as the most conspicuous one for a good or bad quality : jumbŭṛimente ne ṭolaren kuṛikore amgeṇ *salataḍmea,* I think thou art the most gluttonous woman in this hamlet. (6) before buying cattle, an axe or a sword, or a *nagera* drum, to examine it, to see whether it has any magic quality : Mar, ne keṛabu *salaia* apedo cunurrạ muṇḍipe namakada ; ne hoṛo kapiĭ *salaea.* (7) of fowls, birds and dogs, to find and crush their lice with their beak or teeth : simko akoạ ūḷ bitarren sikukoko *salakoa.* (8) with *koṛa* or *kuṛi* as d. o., syn. of *hīn* : ne kuṛi lel apisako hijụlena, apisagaleḍko *salakịa.* (Cfr. *salasarẹ*). (9) with *kaḍsom* as d. o., to pluck cotton (without the capsules) : sakamko hẹèa, jūko godea, aṛạko sidea, sim īlko tudea, oko bāko godea, oko bādoko peṭẹea, mendo sāṛaakan kaḍsomko *salaea.* (10) with *bā* as d. o., *bāhalaṇ* and *bāsala ;* (a) to weave or embroider on a cloth a coloured ornamental border, other than mere stripes: lijạe tearjada ci?—Hē, tisiṇdo muṇḍire bāe *salajada,* has the weaver nearly got the cloth ready?—Yes, he is weaving the flowered border to-day ; ne kuṛi lijạre bāe *salaakada,* she has embroidered her cloth. (*b*) buying a cloth, for its beauty and not for its strength : ne lijạdo kā ṭekaŏoa, bagem *salatada.* (11) with *ain* as d. o., (*a*) to examine the chances of a lawsuit, to examine how it should be conducted : aindo ṭaŭkagee *salalạ,* amạ ḍigĭriaae meṭạiṅa, enkage hobajana ; ain *salalem,* cilkale beanaea. (*b*) of fighting cocks, syn. of *areḍ :* simkiṇ aŭriṛekiṇ rakaba, ainkiṇ *salatana.* (12) (*a*) with *ere* as ḍ. o., to consult the auspices for a marriage : erepe *salakeda* ci? (*b*) with *caulijaṇ* as d. o., to consult the rice-grains in divination : caŭlijaṇ *salaeṛe.* (*c*) with *boṇga* or *dâṛé* as d. o., syn. of *pica,* to find out in divination the spirit responsible for a sickness, or for the kind of sacrifice he wants : caŭlijaṇre oko boṇgape *salakịa?* Cikan dârêpe *salakeda?* Caŭlijaṇre simle *salakịa.* (13) with *kumu* as d. o., to explain a dream : ne haṛam kumuĭ *salaea,* this old man can explain dreams ; kumu cilkae *salakeda?* Kumu aĭumlem aḍ *salaaiṇme.*

IV. intrs., (1) to look for beauty in the choice of a husband or wife : ne kuṛi puṛạgee (or koṛae, īle) *salatana,* enate kae goṇọtana. (2) in the df. prst., (*a*) to have been found out in divination : cāŭlijaṇre ikirboṇga *salatana* (or salajana). (*b*) of a dream to have been explained rightly or wrongly : iduṛọ kumu ṭaŭkage *salatana* (or salajana) ci galtige? Who knows whether this s the correct explanation of the

dream ?

sala-n rflx. v., same meanings as the trs. and 1st meaning of the intrs.

sa-p-ala repr. v., syn. of *hipīŋ*, of those to whom a marriage is proposed, to find fault with each other: holaiŋ dutamkena, koṛakuṛikiŋ *sapalajana.*

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

sa-n-ala vrb. n., the act, the result, etc., according to the above meanings: aĕą *sanalaleka* haṭiŋe nameka; (1) let him have a share according to his liking, or his choice: *sanala* kam pokŏtokeda, lijare sagą menągea; ne pêṛîĕą *bāsanala* kūbiŋ sukuą, I like very much the embroideries of this weaver; neado okoĕą *sanala ?* Who has picked out these....?

sala generally preceded by a nl., 1. sbst., 40 *ṭeŏą* (or measures) of grain, in cntrd. to *kanḍi*, 20 measures: oṛǫ api ṭeŏą soṇlere *sala* puraoa; moḍ *salaṛą* loĕoŋ bandarakana, a field which requires 40 measures of seeds, has been mortgaged.

II. trs. or intrs., to do smth. with grain at the rate of 40 measures: ne ḍākirem *ciminsalakeda ?* How many *salas* hast thou put in this basket? rîṛîdoiŋ *modsalakḍda*, I have borrowed one *sala* of grain; en loĕoŋreŋ *barsalakeda*, in that low field I have sown two *salas* (80 measures) of paddy; saja babae *ciminsalakeḍmea ?* How many *salas* did he give you for your partnership in the field?—Balamente caŭliko *môṛésalatada*, they have gathered 5 *salas* of rice for the betrothal feast.

III. intrs., in the df. prst., prsl. or imprsl., to be 40 measures of grain: ḍākire (caŭli) *barsalatana*, there are two *salas* of grain in the basket.

sala-n rflx. v., same as the trs.

salo-ǫ p. v., corresp, to the trs.

salā, salha (A. salah; Sad. Or. salha) 1° I. sbst., also *salākaji*, advice: jān kamirem araurutanredo seṛâ horokoĕte *salā* auime, if thou art doubting about anything, ask the advice of the wise; aĭna *salā* kaji bagekeḍte eḍkan horoą kajiree sesenjana, despising my advice, he followed that of a wicked fellow.

III. trs., also with ind. o., to advise: ji tarenareakana taikena, aiŋ *salkia*, aḍ en kamiĭ moneketḍkeda; jānądo *salāalem*, purągele araurutana oṛą baiĭ *salākēda.*

salā-n rflx. v., same meaning.

salā-ǫ p. v., corresp. meaning: purąsae *salālena*, mendo kaji kae jojomjana.

2° syn. of *mōto.*

salāḍ, salaḍ sbst., Lactuca sativa, Linn.; Compositae,—the garden Lettuce, cultivated only in the gardens of Europeans.

sala-giṛi same as *sala*, 4th meaning.

salaĭ same as *diasalaĭ.* Formerly used as trs. v., to poison with matches (made of phosphorus).

salaĭ (A. *sulah* peace, reconciliation) (1) of anger and animosity allayed on both sides after a quarrel, syn. of *raji.* (2) syn. of *hiritipiriti.*

salam rare var. of *salom.*

salām (Ar.) I. interj., hail! Used by the Mundas, only to salute high officials.

II. sbst., (1) also *salāmkaji, salāmkakāla*, this spoken greeting, *salām* kae aĭumkeda. (2) salutation with the hand or hands : *salām* kae lelkeda.

III. trs., also with ind. o., thus to salute smb. : pīṭire hakim rakablena isu hoṛoko *salāmkiṇa* (or *salāmaia*); en hoṛo gadiakana tite barii (*salāmkoa* (or *salāmakoa*).

IV. intrs, thus to salute : sidatea kae aĭumkeḍci oṛo misaiṇ *salāmkeda* paltanko bar tite kako *salāmea*, (2) in the df. prst., thus to get saluted : ne hakim tisiṇ pīṭire puṛasae *salāmatana*.

salām-en rflx. v., thus to salute : hakim *salāmenpe* ; sidateą kae aĭumkeḍci oṛo misaiṇ *salāmenjana*.

salam-o p. v., (1) thus to get saluted (2) imprsl., of such a salutation, to be given : sidateą kae aĭumkeḍci (or lelkeḍci) oro misa *salāmjana*.

salam-gatam, salam-gaṭam vars. of *halamgatam*.

salami I sbst., (1) formerly, so it is said, a present given by his subjects to a Rajah or a Thakur when visiting a village or when they themselves would visit his palace (2) (a) now a gratuity, often claimed as a due, given to a Thakur by people invited to a banquet, v. g., on the occasion of his accession to the title. (b) a gratuity given by a new Manki in whose name receipts have to be written for the first time (c) gratuity or a kind of price paid to a landlord or a Zemindar by prospective ryots on being given some new lands for cultivation : dikuṭare salaṇi om hobaoa.

II. trs., to give such a gratuity dikupe *salāmikiṇa* ci? cimin ṭakape *salāmikeda* (or *salāmikia*) ?

salāmi-n rflx. v., same meaning.

salāmi-o p. v., corresp meaning.

salam-laṭam var. of *halamgatam*.

salāna, salāni Nag. (II.) I. adj., with *talaḅ* yearly wages. Also used as adj. noun : niṇ *salāna* gelbarsala, his wages amount to twelve *salas* a year. (2) with *dasi*, a servant on yearly wages.

II. trs., (1) to engage smb. for such service : *salānakiṇako*. (2) to assign as yearly wages : gelbar sala babiko *salānaṭaṛ̃ña*. (3) to render the wages annual : iniṇ talaḅko *salānaṭada*. (4) to make the agreement annual : bondobosoko *salānitada*. (5) to settle together the annual agreement, with regard to the yearly wages or their annual condition : amą gomkelo bondobosoben (or talaḅben or ciminaṇben) *salānitada* ?

salāna-n rflx. v., (1) same meanings. (2) to engage oneself for yearly wages : *salāninme*.

salāna-o p. v., (1) corresp. to the trs. (2) same as 5th meaning : *salāniome*.

III. adv., with or without the afxs. *ange, ge, oge*, modifying *kami, acu, kami, om, kami, nam, dasio, bondobōso*.

sala-nam 1° syn. of *bhaŏnam* 2° I. trs., in examining many things or animals, to find the best one, a choice one, or at least a satisfactory one : ne baṛaĕą kapi kore miado kaiṇ *sala-*

ŋamkeda ; en goalaŋ keŗakore miadiŋ *salanamlia*, mendo gonoŋ kũ omdaŗijana.

II. intrs., in the df. prst., thus to be found : aĩŋa pasandilekte ne dokānre miaḍraṭiḳapi kã *salanamtana*. In this shop not a single axe could be found to my satisfaction.

salanam-en r^lx. v., same as the trs.

salanum-ŋ p. v., corresp. to the trs.

***salanam-pitinam** (1) general term for *bhaðnam, biurnam, doŗenam, hiḍnam*, etc., to find out by any kind of divination. Constructed like these terms. It occurs in the prayers before or during the divination and in the formulas of sacrifices which divination has revealed as necessary. For instance when rice grains are to be consulted in a case of sickness, any one who knows the formula puts the grains in a sal-tree leaf and clutching this in his left hand passes it between his legs and then takes it in his right hand and makes with it some passes over the patient. Then he says: "Sirmare Siŋbonga daĩbi raja, toalekam turtana, daĩlekam hasurtana, dirileka kuŗamtema, paŗaŋgaleka suputema, sobeŋam ituana sobeŋam saria. Tisiŋdoiŋ bintijaḍ pantijaḍmea, ne hasutan hoŗo dukutan manoamente caũlijaŋ, kudijaŋoa en dipĩli, hisiŋgate ceŋtate meḍ rapiḍkeŋi, tĩ cuŋḍulkeŋĩ, jiruḫtaŋi, *salanamŋkae, pitinamŋkae* merae ukun, merae danaŋen. Singbonga, who art in heaven, divine king, thou risest white as milk and settest white as curds, thy chest is as strong as stone and thy shoulders can bear any weight, thou seest and knowest everything. To-day I pray and beseech thee, when the grains will be consulted in divination on behalf of a sick person, let the one who has winked his eye or has pointed his finger (*i.e.* who has cast a spell) and the spirit who harms the patient, be found out lest they would hide themselves". After this prayer the grains are given to the witch-finder or taken to the sokha.

(2) sometimes used especially for the process of divination as described on p. 1027.

salandi, sanadi, sanandi 1⁰ poetical parallel of *kunḍam* :

Neŋgameko bākāṭabetana, maĩ,
Kunḍamereme tĩŋguakana ;
Napumeko giŗitorõẽtana, maĩ,
Salandireme jāpagakān.
Kunḍamerem tĩŋguakana, maĩ,
Kunḍame nasa nāndiŗtana ;
Salandireme jāpagakna ,maĩ,
Candaĩḍaḍo jõrõtān.
Kunḍamereme tĩŋguakana, maĩ,
Mededaḍo bẽrẽbeŗẽ ;
Salandireme jāpagakana, maĩ,
Nulidaḍo tĩraĕtoŗõẽ.

O girl, what is the matter? Why didst thou stand weeping at the back of the house on the eve of the flower feast, and why dost thou still stand there on the day after the feast?

2⁰ occurs in the cpd. *kunḍamsalandi, kunḍamsanadi, kunḍamsanandi*.

salāni var. of *salāna*.

salaŋgi Has. Nag. **saliŋgi, saŋglli, saŋgāli, saŋgli** Nag. I (1) abs. n., tallness (comparative or absolute),

height, highness: en oŗaŗa *salaŋgi* ciminaŋa? soben hoŗokoą *salaŋgi* apanapan tīte api muka moḍbitą, every one's height is three cubits and a span, as measured with his own arm and hand. (2) same as the vrb. n.

II. adj., with *hoŗo*, a tall person: with *buru*, a high mountain or hill; with *oŗa*, a high house, with *daru*, a tall tree; with *ţaŗaḍ*, an elevated spot; etc.: han *salaŋgi* darukodo uli ci kanţaŗa? Also used as adj. noun: *salaŋgiko* ne duarko turubea; *salaŋgire* tiŋgunjanci saŋginge lele *daŗijana*. N. B. The form *sapalaŋgi*, adj. and adv., has a distributive meaning: each one tall, high or elevated.

III. trs., to render tall or high: oŗado ciminaŋpe *salaŋgiĭa?* How high will you build the house? Roman oltanre tara acarko *salaŋgiĭa*, tara acarko diŋgaĕea, aḍ eneţeŗą acarko maranea oŗoko *salaŋgiĭa*, when writing in Roman characters some letters are made longer, some shorter, and the first one is made tall and large (a capital).

IV. intrs., in the df. prst., (1) to grow tall: en hon sekĕŗagee *salaŋgitana* (or salaŋgiǫtana). (2) to be high; goţa disumre oko buru puŗa *salaŋgitana* (or salaŋgi-akana) *?* which is the highest hill in the country?

salaŋgi-n rflx. v., (1) same as the trs.: pacĭri ciminaŋko *salaŋgina?* (2) to grow tall: en kita daru isuĭ *salaŋginjana*. (3) to make oneself look taller: ḍiḍinjantee *salaŋ gintana*, he makes himself taller by standing on tiptoe.

salaŋgi-ǫ p. v., (1) corresp. to the trs.: pacĭri oŗoge *salaŋgiǫka*. (2) to grow tall: en daru puŗage *salaŋgijana*. (3) to look, or prove to be, tall or taller, high or higher: ḍiḍitee *salaŋgiǫtana*; pantire jokanben, okani *salaŋgioa*? oko buru puŗą *salaŋgiǫkana*?

sa-n-alaŋgi vrb. n., (1) the degree of tallness or highness: en gomkedo *sanalaŋgiĭ* salaŋgia, abumando tarantąkogebu tebąia, this gentleman is so tall that we reach only about his shoulders. (2) the act of rendering tall or high: en oŗą *sanalaŋgipe* huriŋkeda, you have built that house too low.

V. adv., (1) with or without the afxs. *aŋge*, *ge*, modifying *meŋą*, *leloˌ*, *bai*, *kararǫ*. (2) with the afx. *ǫge* modifying *bai*.

salaŋgi-saraĕla and vars. See under *saraĕla*.

sala-sakam 1° cfr. the 8th meaning of *sala*, I. adj., with *koŗa* or *kuŗi*, looking for beauty in the future husband or wife: nekan *salasakam* kuŗikoą dutam alope acuiña, do not ask me to make a match for girls so difficult to please. Also used as adj. noun: ne *salasakamą* dutam oŗodo *kaiñą*.

II. intrs., to show oneself thus difficult to please: api sirmalekae *salasakamkena*, kae goŋǫtanci miaḍ mordo koŗataŗee hēkeda. See the song under *pitticaŗi*.

salasakam-en rflx. v., same meaning: kuŗilel upunsale idilja, ere ţaĭkalena, mendo apisagaledo *salasakamenjana*.

salasakam-ǫ p. v., to become thus difficult to please : ne kuri purągee *salasakamjana,* enamente dutamko kandojana.

2⁰ sometimes in jest, intrs., syn. of *sakamsala,* to choose good leaves : amdom *salasakamtana,* enamente nąjakeḍ kuriṇ gem hękeda.

salasakam-en rflx. v., same meaning : alom *salasakamena,* hętabeme.

sala-sarę 1⁰ I. adj., of goods and animals, waste, rejected, remaining after all the good ones have been picked out : bugin sārko holae akiriṇkeda, neado *salasarę* sārkodaṇ. Also used as adj. noun : ne *salasaręrą* gonoṇ aminaṇ alom kajiaĭńa.

II. trs., to leave over after choosing all the good ones : ne sārdoko *salasarętada,* oḍ gonoṇte omaiṇme.

III. intrs., in the df. prst., to be left over after the good ones have been picked out : ne kapido *salasarętana* (or salasareakana).

salasarę-n aflv. v., same as the trs. : ne pāldoko *salasarętjana.*

salasare-ǫ p. v., corresp. meaning : gākikote ne liją *salasarętjana.*

salasa-n-arę vrb. n , the result, the goods left over : ne *salasanaręrą* gonoṇ ciminaṇem *kajijada ?*

2⁰ of a girl several times objected to by prospective bridegrooms and thus left alone unmarried among the girls of her age. Same construction.

sala-uruṇ same as *sala,* 2nd and 3rd meanings.

sāl-bāl Has. **sahal-bahal** Nag. 1⁰ I. sbst., vivacity and playfulness of fish : dą hijų sidare kare huriṇhuriṇ dą gamajaro haikoą *sālbāl* leloa.

II. trs. caus., to render the fish lively and playful : bandaro haiko naŏa dą *sālbālkeḍkoa.*

III. intrs., of fish, (1) to be playful : ḍoba anjeḍtan dipĭli ḍobare dą boloorǫjanci haiko *sālbālkena* (2) imprsl., with inserted prsl. prn., to feel playful : haiko *sālbāljaḍkoa.*

sālḅāl-en rflx. v., same as the trs. and intrs. : naŏa dą haikoe *sālbalenjana ;* lelkom haiko *sālbālentana.*

sālbal-ǫ p. v., to be rendered or become playful : naŏa dąte haiko *sālbāljana ;* tisiṇdo haiko *sālbālakana.*

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

2⁰ fig., of withering plants, syn. of *sursuṭą.*

3⁰ fig., of people, syn. of *cālbāl, rāsabāsa.*

sale a-saṇga sbst., Dioscorea alata, Linn., var. purpurea ; Dioscoreaceae,—a large climber with 4-gonous winged stems, cultivated for its yams, of which both the skin and the flesh are purple.

saleri, selari, seleri (from Engl.) sbst., Apium graveolens ; Umbelliferae,—the Celery, seen only in the vegetable gardens of Europeans.

salga-daru (Sad. H. *salea*) sbst., Boswellia serrata, Roxb.; Burseraceae,—a balsamiferous tree with balsaminous juice ; papery bark ; deciduous alternate leaves with 9-16 pairs of opposite serrate leaflets and small white flowers in terminal

racemes. This tree yields the Indian Olibanum (incense), a yellow very fragrant gum-resin, called *lobān* in Hindi. People with shaky teeth or easily bleeding gums, brush them with twigs of this tree or with its powdered bark.

salgam sbst., Brassica rapa, Linn., var. rapifera; Cruciferae,—the Turnip, now sometimes cultivated by the Mundas.

salgaṇḍi sbst., a fin: oko haia *salgaṇḍi* pura maraṇa ?

salgaṇḍi-ǫ p. v., to become finned: madsakambai deare kae *salgaṇḍia-kana* mendoe datiakana, the *maḍsa-kam* fish has no dorsal fin but a row of spines.

salgaŏ (II. sulgana) cfr. *tiṇ, juṇḍi, jul,* 1° I. trs., to light a fire; to light a lamp, a cigarette, a match; to set fire to wood, straw, gunpowder: seṇgelem *salgaŏkeda* ci ?

II. intrs., in the df. prst., to take fire, to get lighted: sengel nāḍo mâṛîmâṛîte *salgaŏtana.*

salgaŏ-n rflx. v., same as the trs.: seṇgelem *salgaŏnjana* ci aŭrige ?

salgaŏ-ǫ p. v., (1) corresp. meaning: nāḍo seṇgel *salgaŏǫka,* maṇḍiuturą samaĕ tebąjana. (2) to take fire.

sa-n-algaŏ vrb. n., smth. to aid quick ignition of the fuel as with straw, shavings or chips of wood: moṭo sānkom lagaŏakada, enkare seṇgel kā jultaboa, *sanalgaŏ* lagaŏtam; diri kuĭlalo menąa, *sanalgaŏ* aŭriiṇ namea. (2) also *salgaŏ,* the act of lighting or igniting: *sanalgaŏ* kam sekeṛakeda. (3) also *salgaŏ* the result; the fire or the light: nea okoeą *sanalgaŏ ?* misa *sanal-gaŏdo* êṛêlena, etą somteṇ salgaŏ-tada, the fire I had lighted went out, I lighted it again.

2° of plants, *salgaŏ-n* rflx. v., syn. of *dalkaŏn,* to grow fast: nāḍo dą gamakeda, babako *salgaŏna* (or salgaŏoa).

salgaŏ-ǫ p. v., same meaning.

3° syn. of *bitiriḍ,* but only in the meaning of to start a quarrel or fight; to bring an action against smb.

salga-uli sbst., a variety of the mango-tree, the fruit of which has a very bad taste.

salha var. of *salā.*

sali syn. of *bocǫsali,* a kind of tree. This term occurs also with the names of two other trees *gurṣali* and *seṇgelsali.*

sal-moṇgaru sbst., a very large and heavy mallet used to hammer together the three parts of a *sagāṛi* wheel so as to drive in the dowels (*sal*) tightly.

salom, salam sbst., (1) the flesh or meat on both sides of the breast-bone of birds (2) syn. of *deasalom* the meat or flesh on both sides of the spine of animals. (3) he flesh on both sides of the spine of men.

sal-paṭa syn. of *paṭa,* pneumonia. The remedy generally used at the beginning of the sickness is to pound an *ora karăkom* and give some of the juice to drink and with the rest to rub the chest of the patient. Another remedy to which virtue is superstitiously ascribed is to rub

the patient's chest with a pounded dowel (*sal*) of the wheel of a *sagẽṛi* cart.

salsant, salsānt, saltant, saltānt, (Sad. A. saltanat) 1⁰ I. sbst., quietness, inactivity : jor hoẽo banoa nāḍo bandaṛa ḍa *saltantre* menạ, there is no strong wind now, the surface of the water in the bund is not ruffled ; ne houre tisiṇa misao *salsant* kaiṇa lelkeda, okodoe ḍebeljana, okodo daruĩ ḍejana, misado gagar kudaõṭijana, aĩubọtanre siraẹ aṭaṭijana.

II. trs., to keep in repose, not to use : tisiṇado sadome *salsanthịa* ; tisiṇa baĩsikale *salsantkeda*.

III. intrs., in the df. prst., to be at rest, not to be used : hoẽo tisiṇado *salsanttana*, the wind is quiet to-day.

salsant-en rflx. v., to remain quiet ; not to move about : misao kam *saltantentana*, kaci lagajaḍmea ?

salsant-o p. v., corresp. to the trs. : ne baĩsikal tisiṇagapa *sallantakana*.

IV. adv., (1) with or without the afxs. *ange, ge*, modifying *menạ*. (2) with the afx. *ọge* modifying *rika*.

2⁰ cfr. *ji barabari, padarsiṇ*, I. sbst., a feeling of satisfaction : gel ṭakae talabakana, iniạ jīre *salsantḍo* banoa, oṛọ mõṛẽ ṭakae namtana.

II. trs., to content or satisfy smb. : nīdo kūḷ kami hoṛoge, talaḷ (or talaḷte) *salsanttaime*, puraḍo kae namtana, e ṭakadaṇa ; nīạ mon *salsanttam*, hiṇiṇītạe kulibaṛatana, puratan jetaeṭạre kaji kae namjada.

III. intrs., (1) to be satisfied with : gel ṭaka talaḷrem *salsanttana* ci ? *salsantkenam* ci ? (2) imprsl., with inserted prsl. prn., to feel satisfied : talaḷre kā *salsantkịa*, enamentee bagenjana ; aṇạ kajite kā *salsantjạ̃ña*, eṭạkoiṇa kulikoa.

salsant-en rflx. v., to content oneself with : niminṇa talaḷrege *salsantenme*, apiṇạ sanaralekado namoa ci oṛọ ? Be content with these wages, one cannot get all one desires.

salsant-o p. v., corresp. to the trs : apeạ kajite kae *salsantjana* ; iniạ talaḷ posajana nāḍoe *salsantjana*, sidado bukūṛutaṇe taĩkena.

IV. adv., (1) with or without the afxs. *ange, ge*, modifying *mengịa, baṇgaia, aṭākar*. (2) with the afx. *ọge*, modifying *rika, 'om, uḍuḷ, nam*.

3⁰ cfr. *elelebe*, I. sbst., absence of stress of work : babạ irle cabakeḍ te nimir *salsantlẽ* namakada.

II. adj., (1) with *kami*, an ordinary quantity of work to be done, not excessive : tilikoṭạre alope dasina, entạre *salsant* kami kā namoa. (2) with *hoṛo*, a man who is not in stress of work.

III. trs., (1) not to overwork smb. : alom ebetobelea, *salsantlem*. (2) not to command work with excess : tiliko kami kako *salsantlea*. (3) by dint of hard work, to reduce the work that is left, to an easy task : heṛọle *salsantkeda*.

salsant-o p. v., (1) corresp. to the trs. (2) to get into the condition of not having too much work to do : nimirdoe *salsantakana*, parkomiṇa tenarikaia.

IV. adv., (1) with the afxs. *ange, ge*, modifying *kami* : *salsantangele*

kamitana, we have no stress of work. (2) with the afx. *ŋge*, modifying *rika, rikaŋ*: soben kami *salsantŋge* rikajana, all our work is so far advanced that what remains is an easy task.

4⁰ syn. of *souco.*

5⁰ syn of *saĕar.*

6⁰ sometimes used in the meaning of to make stop a quarrel, strife, fight, or litigation; or quarrelling or fighting people or litigants.

salsi (Ar. *sālisī*, mediation) I. adj., (1) with *goā*, a relative or a friend who comes to court as a witness without having been called; the testimony given by such a witness: *salsi* goāĕoe idiłḍkoa; *salsi* goāe omkeda. (2) with *horo*, a relative or a friend called as a witness, or who goes without having been called: *salsi* horokoko goāłḍkoa, enamente hakim inkuŋ kaji kae bisñāsjana.

II. adv., (1) with or without the afx. *ge*, modifying *goā, geāu.* (2) in Nag., with the afx *te* modifying *bai*, to settle a dispute before the panchayat, without recourse to law: *salsitebu* baiṭa. (3) with the afx. *ge, te*, without a written document: ne jūgure *salsite* oto bandar au ci puraŋpuraŋ ṭaka rîŋî om alopeą, Loroko baĕenān calaōjana.

salsi-goā I. trs. caus., to make smb. go and give evidence although he had not been called as a witness: alom *salsigoāiñā.*

II. intrs, to give such evidence: en horo *salsigoākena..*

salsigoi-a rflx v., same as the trs. and the intrs.: miḍ horoe *salsigoānjana; salsigoāndo* kaiñą, I won't give evidence without being called.

salsigoā-ŋ p. v., (1) corresp. to the trs.: en horote api horoko *salsigoālena.* (2) to become such a witness; to give such evidence; ainado kaiŋ *salsigoāoa*, enkare misamisa eraŋ namoa.

sal-sol crf. *bāĕbāĕ*, 1⁰ I. adj., with *diriŋ*, horns, and sometimes with *cui*, spurs of birds, long, straight and pointed: rimi uŋkoro puraŋtedo *sa'sol* diriŋ meną.

II. intrs, in the df. past, of the same, to be such: holale kiraŋtai haraŋ diriŋ *salsoltana* (or salsol gea).

salsol-ŋ p. v, to grow and become such: saĩlkoŋ diriŋdo kā *salsoloa.*

III. adv., with or without the afxs *ange, ge, ŋge, tau, tange*, modifying *diriŋ, haraŋ, lelŋ, meną.*

2⁰ fig., of thorns, same as *kalkol*

salsudhī (Sad.) 1⁰ contrary of *dārmār, dhārmār*, I. trs, to ask somebody (but without too much insistence), to do something, or to pay up a debt or a fine: kista asitaneko *sa sudhikeḍmea* ciko dārmārkeḍmea? *salsudhi-n* rflx. v, same meaning: kista asi dipili en horo puraŋem *salsudhinjana*, enamente kae jaruŋjana, inį enkan horoge.

salsudhī-ŋ p. v., (1) corresp. meaning: ne ṭakamentee *salsudhīena* ci? (2) to be a convenient time to do what is asked: tisiŋ alope raiñą kaiŋ *salsudhīoa.* (3) to be granted a time at one's convenience to pay a debt or a fine: kistamente tarako

salsudhijana, miaḍṇi nalasijana.

II. adv., with the afxs. *ṭange*, *ge*, *te*, modifying (1) *asi*, *acu*, with moderation. (2) *hal*, *acun*, without being urged forcibly.

2⁰ syn. of *salsant* in the 1st, 3rd and 5th meanings.

salu (Sad.) (1) sbst., also *salumačno*, a kind of myna of the jungles, said to be as large as a pigeon: *salumačnoko* aṅri jagarreo, apirbaṛa imnaṛa maraṛjante, shaharkore bar api ṭakako gonoṛoa, these birds when fledged, even before they are trained to speak, are sold Rs. 2 or 3 in the towns. (2) a poetical term of endearment of husbands, wives and friends. See the song under *daṅleka*.

salu (II. *sālu*) I. sbst. also *salulija*, a kind of cloth dyed uniformly red, blue, green, yellow or black and used for dress trimmings, turbans and flags: ciminaṛa *salam* kiriṛtada? For how much did you buy this *salu* cloth? *saluko* bedea: they use *salu* for turbans.

Salu name of a clan of the Mundas. See under kili.

II. trs., to sew a piece of *salu* on a garment or a flag: en jhaṇḍako *salutada*.

III. intrs., same meaning: en jhaṇḍare *salutam*.

salu-n rflx. v., same as the trs. or intrs: en *jhaṇḍa* (or jhaṇḍare) *salunme*.

salu-ṷ p. v., corresp. meaning: en jhula (or jhulare) *saluakāna*.

sa-n-alu vrb. n., (1) the act: *sanalu* kam jugutukeda. (2) the extent: *sanalui* salutada en jhula biṛgabaṛgitan leloa, he has sown so many pieces of *salu* to this jacket, that it looks like the stripes of a royal tiger's skin, (3) the result: nea okoeṛ *sanalu*? Who has sown these pieces of *salu* to this cloth.

saluka-baha, **salukiḍ-baha** Nag. syn. of *upalbā*.

salukiṛ poetical name of the lotus (*salukiḍbaha*):

Siri jaṛgal jobelare, gātiṛ, *sālukiṛ* jāṛīāre,
Nām cire landaleda, gātiṛ, nām cire jāgārelēḍ?

O my friend, is it thou I heard laughing and talking on the border of the lotus-covered pool in the big forest?

salu-lija see under *salu*.

Salu-mačna Nag. **salumačno** Has. see under *Salu*.

sal-unḍu, **sāl-uḍu** sbst., the holes made ready to receive dowel-joints.

sam prep. or postp., syn. of the postp. *lo*, with: caṅli *sam* (or *sam* caṅli, sometimes *sam* caṅlilō) ṭuṛaki idikeda; *sam* ṭuṛaki (or ṭuṛaki *sam*) caṅli idikeda; sakiṛi *sam* (or *sam* sakiṛi) baṛaē juṭiḍkja, enamentee cilanakana. *Sam* is sometimes put before (or after) both the related nouns or pronouns: caṅli *sam* ṭuṛaki *sam* idikeda; *sam* maṇḍi *sam* ṭeṇḍae omaṅña. This repetition is frequent in adverbial phrases indicating mixed feelings or mixed causes: en bir *sam* boro *sam* borsaiṛ (or borsageṛ) paromjana; boro *sam* borsa *samiṛ* (or samgeṛ) paromjana. I I passed through the forest with a

mixture of fear and hope; *sam* laga *sam* landia en kamiĩ hokatada, ltly. he stopped that work with fatigue and laziness, *i.e.*, though he felt tired he would not have stopped the work if he had not at the same time felt disinclined to go on with the work; *sam* renạ *sam* urutegee usugirijana, owing to privations as well as to worries, he has become quite lean; *sam* haram *sam* dukuratee thakaŏtaḅtana, he weakens fast partly owing to old age and partly owing to his sickness.

sam with *eṭa*, see under *som*.

sam, sām, som, sōm, (Sk. H. *sām*) 1⁰ of ground, I. adj, with *oṭe, hora*, level ground, a level path: *sam* otere caṭu dōtam. Also used as adj. noun: *samre* dubinem pacaraṭana.

II. trs, to level: mod̤ piṭi karakedei en otele *samkeda*. Hence the epds. *karasam, cacasam, dusam*.

III. intrs., in the df prst., to become or be level: mâcîmâṇî'e en loĉoa *samlana* (or samṇtana); mā kuḅḅe karakeda nādo en loĉoa *samlana* (or samṇea).

sam-en rflx. v, same as the trs.: kalomdo ne loĉoṇabu *samena*.

sam-ṇ p. v., (1) corresp. meaning: ne otc *samṇka*, en taĉomtobu aciraca. (2) to become level.

sa-n-am vrb. n., (1) the extent of levelling: en inunapirido *sanamko* samtada, dạkosạte senoa kā lelurumtaboa, they have levelled that playground so well that one is unable to see in what direction the rain-water flows off. (2) the act: ne loĉoṇdo *sanam* kape pokŏtokeda.

IV. adv., (1) with the afxs. *ange, ge, ṇge*, modifying *rika, bai, kara, calu*. (2) with the afxs. *ange, ge*, modifyihg *menạ, leḷẹ*.

2⁰ of wood, with a straight and even surface. Same construction. Hence the epd. *lạsam*.

3⁰ of hair or a hedge, shorn evenly, to the same length or height. Same construction.

4⁰ of the front teeth of cattle, goats and sheep, worn out to a level. Same construction.

5⁰ of grains and containers, syn. of *lapiḷ*.

6⁰ of liquids and vessels, syn. of *cōcegel*.

sama 1⁰ of emptiness, I. adj, (1) with *taĉad*, an empty spot an empty space; a vacuum: Also used as adj. noun: *samare* dubime; ipilko jānareko ṭekaĕakana ci *samarekoa*? Are stars held up in something or are they in empty space. (2) with *caṭu, tuṇke, bora*, etc., an empty vessel or container: miad̤ *sama* caṭu omaiṇpe dạiṇa dōtea, give me a pitcher in which to keep water. (3) with *āṭ*, an empty stomach: *sama* lāṭtee senojana, he went away with an empty stomach. (4) with *ti*, an empty hand; a hand without weapon; a hand actually or virtually without money: ainajapạtege silib̤ paromjana, *sama* tītea cikaia orọ; kaṭagee jalkeda (it licked it paws like a hare *i.e.*, it ran away without hindrance). Also used as adj. noun of impecuniosity: ṭaka kumbŭruko idikeda, tisinạgapa *samarea* (or *sama* tirea) ṭoakana. (5) with *moca*, a

mouth still empty *i.e.*, still fasting: amą moca *samagea* ci ?

II. trs., (1) to empty a place; to clear it or clear from it: ţačaḍ *samaeme*. (2) to empty a vessel, etc., ne bora *samaepe* (or *samaaiape*) pitiţeą idiĩa. (3) to render or keep, the hand empty: tī *samaeme*, put down what thou hast in thy hand: senderare tī kako *samaea*, they do not go for a hunt empty-handed, without weapons. (4) to render smb. empty-handed; to deprive him of his money: ţakado taĩkena kumbŭrukoge tīko *samakĩa* (of inią tīko *samakeda*). (5) to keep the mouth still empty of food or drink: to keep the mouth empty of speech, to keep silent: hentere mocako *samaakada*, ili tilkakom, those who sit yonder have had no drink as yet, give them also a cup of beer; jagareą kako namjuḍrąte mocako *samaakada*.

III. intrs., in the df. prst., to be empty: ale orąre baria bora *samatana*, pĩtite baba idimentem darkārakanredole omamea, we have at home two empty gunny bags, if thou wantest them to take paddy to the market, thou canst have them; sobenko ąsar kapi emanle sabana, miḍ horoą tī *samatana*; tisinągapa tītaiņ *samatana*, pâĩca alom kuliĩña ;aĩñą moca *samatana*, namino kaiņ tiloţana, my mouth is still quite dry, up till now I have not been given any beer; amą moca *samatana*, jānągge jagareme.

sama-n rflx. v., same as the trs.

sama-ą p. v., corresp. meaning: ne ţuṇki *samaąla*; tīiņ (or aĩñą tī) *samaakana*, miaḍleka sota omaiņme I am empty-handed (or my hands are empty) give me some stick; tamakuto tisiņ mocaiņ (or aĩñą moca) *samaakana*, I have not yet chewed any tobacco to-day.

IV. adv., with or without the afxs. *ange*, *ge*, modifying *meną*, *taĩn*, and (with *ti* or *moca*) *hiją*, *seną*. (2) with the afx. *le*, modifying *sen*, *hiją*, *lagaĩ*, *kirin*, etc. *samatege* kā laṇaĩba, without money no lawsuit is possible. (3) with the afx. *ąge*, modifying *rika*, *rikan*, *rikaą*.

2⁰ (1) of half-nakedness of the body, syn. of *oaŭtoaą*. (2) of stark nakedness, syn. of *ţota*. (3) of absence of ornaments on the neck, ears, wrists or ankles, syn. of *ţota*.

3⁰ of want of food or drink or some other needed or much desired movable thing, I. adj., (1) with *koro* same as *samaakan*, without, or deprived of, such a thing: *sama* horoko hurinaleka caŭlile laţinaaḍkoa. (2) of food or drink, without the customary adjunct as stew, condiment or sugar: *sama* mandigeą jomkeda, utu kā taĩkena; eini lagaŏtam, en *sama* cādo kaĩñą, put some sugar, I do not want this unsweetened tea; *sama* dąe omaḍmea ci budukoe seledaḍmea ? Did he give thee mere water or did he mix some cooked rice with it ?

II. trs., to deprive smb. of such a thing: mādo rinąga apimālekae *samakeḍlea*; moḍ sānjemente bāri caŭli taĩkena, kumbŭru bolojancii *samakeḍlea*; baria setakiņ aleą adinarekiņ bolojana, mandikiņ *samakeḍle*

kumbūruko ṭakako *samakeḍlea* ; jumbūri horoko namkeda, iliko *samikṇa*, gluttonous people got at the beer and drank it all before I arrived.

III. intrs., in the df. prst., to be in want of such a thing : tisṇagapa isu horoko *samaṭana*, many people at present are without food : lijaṇe (or lijaṭele) *samaṭana*.

sama-n rflx. v., same as the trs.

sama-g p. v., to be deprived of, or be without, such a thing : huriṇaleka jomea taikena, kumbūrukotele *samajana* ; kumbūrukote ṭakae *samajana* ; karcale (or karcatele) *samaakana* ; ṭakaiṇa (or ṭakateṇ) *samaakana*.

IV. adv., (1) with or without the afxs. *ange*, *ge*, modifying *menṇ* : *samage* menṇkoa, they have no food ; lijaṭe *samage* menṇkoa, they have no clothes to put on. (2) with the afx. *ege*, modifying *rika*, *rikan*, *rikaṇ*. (3) with or without the afxs. *ange*, *ge*, *le*, modifying *jom*, *nū*, *on*, *num* : mandi *samatee* jomkeda utu kā taikena.

4º of uselessness, incapacity or want of a quality needed or expected, I. adj. : *sama* ukille namlia, mukŭdimarele hartiṇajana, we had a bad pleader, so we lost our case ; nī *sama* sadomge, horo iminaṇ kae sensekeṛaca, this is a useless horse, it does not even walk as fast as a man ; *sama* mareim kiriṇatada, thou hast bought chillies without pungency ; enkan *sama* kajiko (or karaiko) alom kājia, do not make such vain promises ; mane kā udubdaritanre jan kumuge *sama* kamuko meṭa, they call vain (or mere) dream, any dream the meaning of which they cannot explain.

II. adv., with or without the afxs. *ge*, *re*, *rṇ*, *ṇ*, *ege*, in vain, uselessly, merely, *samagem* asitana, jetaṇa kam namea.

Note the idioms in which the prd. of a proposition is preceded and modified by an adverbial phrase consisting of *sama* and the root of the prd. When the prd. denotes being, the adverbial phrase means, in vain ; when the prd. denotes acting, the adverbial phrase means, merely, simply, only for the sake of doing that action : *sama* daṇagram (or samagem) daṇgratana, aiṇ idir kam sendaritana, vainly art thou (*i.e.*, though thou art) a young man, thou canst not walk as fast and as far as myself ; nido *sama* kerae (or *samagee*) keratana, eṇ haṛa iminaṇ kae jorjada, what is the use of its being a buffalo ? It does not exert more strength than this ox ; kerarṇ gonoṇem kulitana, kiriṇ cim monejada ? *sama* kuligeṇ (or samagem, kuli menṇiṇ) kulitana, thou askest the price of this buffalo, dost thou intend buying it ? I ask only for the sake of asking, out of mere curiosity ;—cekaṇaben salhatana ?—*Soma* jāṇugeliṇ jārutana, what are you devising together ?—We merely chat.

5º of gratuitousness, I. adj., (1) with *ili*, beer drunk without any special occasion (2) with *kaji*, any gratuitous assertion.

II. adv., (1) also *samasama*, with or without the afxs. *ge*, *le*, *rṇ*, *ṇ*, *ege*, *lo*, without reason, without proofs, wrongly : aṇa medtem lelṇ ci *sama*-

gem kajitana? Hast thou seen it with thy own eyes, or dost thou assert it gratuitously? Samalọ (or begarlọ) landiae metaiatana, he reproaches me wrongly that I am lazy; eekan kamimentem hijuakana?—*samage* Gomke. Why hast thou come for?—For no special reason, Sir. N. B. *Samasama* modifying *kaji*, may also be used as syn. of *rindale*, hoaxingly (2) with the afxs. *ṛọ*, *te*, without paying for it, without working for it: ne peadalo sim *samatee* nanakaia ei gonoute? *samate* kā āsula, kami lagatiaa; mandi *samatee* jumtana, kamirikaipe. (3) with the afx. *te*, without any thing being done to ensure an effect, i.e., by itself: kumandado *samate* (or aete) bugion.

6⁰ of loss, syn. of *pṛō*

7⁰ of free time, leisure, syn. of *ajaari*.

8⁰ adv., modifying an adj which denotes a bad quality and is not a verbal adj., utterly: *sama* dondo horo mdo, he is a fool, i.e. utterly stupid.

9⁰ adverbial afx. in the epds. (1) *asasama*, *kulisama*, *ramasama*, etc., with little hope of success, (2) *eraṛọsama*, *nalasisama*, without reason, without proof, wrongly. (3) *kajisama*, at random, making a guess. (4) *tuiṛọsama*, *totesama*, at random, without aiming. (5) *raṛọsama*, to weep feignedly, treacherously (with crocodile tears). (6) *landasama*, ineptly, sillily, without reason. (7) *baisama*, *idisama*, *kiriṛọsama*, etc., without actual need, for a case of emergency, in order to have spare ones.

samạ 1⁰ tr., to mince food, chopping it into very small pieces. Constructed like *geḍ*.

2⁰ fig., of protracted bad talk, constructed like *pọari*. Note the fig. saying: jaṛọjilu modre sama, to speak protractedly of bad things in the presence of children and women.

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

samādi (Sk., samādhi, burial ground), I. sbst., a Christian burial ground, in cntrd. to *masâṛâ*, any burial ground.

II. trs., to use a place for such burial ground: ne ṭačaḍbua *samādiṛa*.

III. intrs., to make such a burial ground: netarebu *samādiṛa*.

samādi-ọ p. v, (1) corresp. to the trs: ne piri *samādiṛọka*. (2) imprsl., of such a burial ground, to be made: netare samādiṛọka.

samač Sk., cfr. *diṛlaṛọ* I. sbst., (1) the time of day: ghari lelọpe, *samač* ciminaa hobaakana? Look at the clock, what is the time? (2) the time during which, the duration: cimitaabu tebaca? Bar ghantaṛa *samač* lagaõoa, when shall we reach? It will take two hours. (3) the time fixed or agreed upon: kalāsre dubpe, *samač* tebajana, take your places in the class, the hour has come, it is time; pancāiṭimente *samaž* tebaakana, the hour fixed for the panchayat has arrived. (4) the time of an event: gojoṛa *samač* kabu ituana, we do not know when we shall die. (5) the proper time or season for: herṛa *samač* senọtana, sekărapc.

II. trs., (1) to give or set aside,

this much time for something : imtian olmente bar ghāṇṭako *samaẽḷa* (or *samaẽḷeḍḷea, samaẽaḍḷea*) ; ciminaṇako *samaẽḷa* ? (2) to do smth. during this much time : imtian bar ghaṇṭako *samaẽḷa*. : (3) to pass this much time : imtian olre bar ghaṇṭako *samaẽḷa* (4) to fix the time or hour at which smth. is to take place or begin : hoke inuṇa (or hoke inuṇamente) ciṃtaṇako (or cimin bajeko) *samaẽḷa* (or *samaẽḷeḍḷoa, samaẽaḍḷoa*) ? What hour did they fix (or them) to play hockey ?

III. intrs., in the df. prst., same as *samaẽakana* : senmente (or heroṃente, hoke inuṇamente, etc.) nā *samaẽtana*, now is the time to go (to sow, to play hockey, etc.).

samaẽ-n nflx. v., to pass a certain time ; to decide or agree about the time at, or during, which one will do smth. : hoke inuṇa (or inuṇare), hoke inuṇamente, dasturlekate moḍ ghaṇṭako *samaẽna*.

samaẽ-ẓ p. v., (1) corresp. to the trs. : ne kami calamente bar ghaṇṭale *samaẽakana*. Hoke inuṇamente das baje *samaẽlena*. (2) of the time for smth., to come : kalāsre duḷṛa *samaẽakana* ; heroṃente aũri *samaẽoa*.

samaẽre, sometimes *samaẽdipili*, adv., in time, at the pre-arranged time, at the proper time or season : *samaẽre* kae hijujana, he came late ; *samaẽre* kam herkeda, enamente baba kā hobajaṇa, thou didst not sow in time, that is why thy rice crop failed.

samač, somač 1⁰ syn. of *umar*, age : aṇa *samaẽ* ciminaṇa ? Hence the cpds. *daṛaṛasamač, haṛamsamač*, etc.

samaẽ-ẓ p. v., to get a certain age : ciminaṇem *samaẽakana* ? Barhisigel sirmaiṇa *samaẽakana*, what is thy age ? I am 50 years old.

2⁰ I. sbst., syn. of *daṛaṛasamač*, adultness, *i.e.*, the age from about 18 to 23 : aĩṇa *samaẽ* senoṭana, apeḍo rakaḷtana. maraṇa baũm *samaẽria*, I am a grown-up man now, you are striplings, your eldest brother is an adult. See the song under *osarā*.

II. adj., with *hoṛo, keṛa, uṛi*, etc., properly, an adult man or animal, but also syn. of *osarā*, middle-aged : ne gomketare *samaẽ* hoṛoko gel hoṛoko dasiakana, haṛamkiṇa bar hoṛo ; *samaẽ* keṛam kiriṇaṭaia ci haṛam ?

III. intrs., in the df. prst., to be young or middle-aged : apumdoe *samaẽlana* (or samaẽakana), thy father is still young.

samaẽ-ẓ p. v., to reach such an age : honkotae aũriko *samaẽoa* ; apum *samaẽakana*, apuiṇadoe haṛamakana, thy father is still young, mine is old.

IV. adv., with the afxs. *ange, ge*, modifying *meṇa, leḷ* : **samaẽange** *meṇa*.

samač, somač I. sbst., the production of very good crops or of a very good crop of a particular kind, or of mangoes or jack-fruit : mā *samaẽ* taĩkera, isuko poṭomlą ; mā guṛũluṛa *samaẽ* taĩkena.

II. adj, with *sirma*, a year of very good crops.

III. trs, also with a *dativus commodi*, (1) of paddy, etc. (personified), to give a very good crop : baba *samaětaḍkoa* (or *samačaḍkoa*). (2) of nature (personified), to cause a very good crop ; to make smb. get a very good crop : en disumree *samaětaḍkoa* (or *samačaḍkoa*) ; babae (or babatee, babarạe, babamentee) *samačkeda* (or samačkena), mendo horgsurgunjae riṇagaḳeda ; babae (or babatee, babarạe, babamentee) *samaětaḍbua* (or *samačaḍbua*).

IV. intrs., imprsl., of the production of a very good crop, to take place : mā *samačkena ;* babarạ (or babamente) *samačkena*.

samaě-n rflx. v., same as the trs.

samaě-g p. v., (1) corresp. meanings : en disum *samaěakana ;* babatele *samaělena*, gurŭlutedole riṇgalena. (2) same as the intrs : mā *samaělena;* en disumre *samaělena*.

V. adv., (1) with the afxs. *ange, ge, gge*, modifying *rika*. (2) with the afx. *gge* modifying *gama, dạ*.

samaě-dạ, somaě-dạ 1⁰ I. sbst., rain good for the crops : ena *samaědạdo* kā taikena, cačakoe sirjaŏkeḍkoa, that rain was not good for the crops, it favoured the generation of paddy-bugs; kaṭajambarsạēte hijŭ dạ janaŏ *samaědạre* hisabŏtana, aḍ bŏkandursạēte hijŭ dạ janaŏ riṇga dạre hisabŏtana, rain from the North is always deemed good for the crops, but rain from the South is deemed bad.

II. trs. or intrs., also with a *dativus commodi*, of nature, to favour people with rain good for the crops : ne sirmado kančkanee *samaědạkeḍbua* (or *samaědạaḍbua*); mādo huriṇagee *samaědạ* (or *samaědạkena*), last year nature gave not enough rain favourable to the crops.

samaědạ-n rflx. v., same meaning : (ale disumdo) mā kae *samaědạnjana*.

samaěda-gạ p. v., (1) prsl. to get such rain : mā huriṇagele *samaědạjana*. (2) imprsl., to rain thus : mā ape disumre *samaědạlena* ei ?

2⁰ sometimes syn. of *lekadạ*.

samaě-sire, samaě-siri mostly Nag. (Sad.) I. sbst., punctuality : ne honre *samaesire* banoa, jaṇaŏ kalāsre heṛatee hijŭtana.

II. adj., (1) with *horo*, punctual : nīdo kūḷ *samaěsiri* horoge. (2) with *dạ*, rain coming at a more or less fixed period, such as the rains of the rainy-season, *magedundudạ, sarjomjaromdạ*, etc.: Asāmre nerelekan *samaěsiri* dạ banoako menea.

III. trs. or intrs., also with a *dativus commodi*, (1) of rain (personified), to affect people, or a country ; to come at the usual periods, neither too soon nor too late : mahado dạ kae *samaěsirikeḍbua* (or *samaěsiriaḍbua*); mahado dạ *samaesirikeda* (or *samaěsirikena*). (2) of a child, to go to school, of a man, to go to his job or to start work, punctually : iskul seṇo (or iskulte) kae *samaěsirijada ;* ne baraě janaŏe *samaěsiriča* (or *samaesiribua, samaesiriabua*), this blacksmith goes punctually to his forge (to work for us).

samaěsire-n rflx. v., same meanings.

samačsirę-ǫ p. v., (1) corresp. to the trs: mahado dąte disum *samačsirinana*; mahado dąle *samačsirinana*; iskulte seną tisiną ne honte *samačsirinana*; ne baračtele *samačsiriǫtana*; ne baračte pasăra *samačsiriǫtana*. (2) to be punctual; to come, or begin, punctually: ne sirma dą kae *samačsirinana*; ne hon tisiną iskulte kae *samačsirinana*.

IV. adv., with or without the afxs. *ange, ge, ǫge*, modifying *hiją, seną, gama*, syn. of *samačre, samačdipili*, punctually; in time; at the right time or season.

sama-gitį-sama-obor I. sbst., the condition of remaining often without food: en sirmarą rinąga dipili isu horǫko *samagitįsamaoborreko* tǫjina.

II. adj., with *horǫko*, thus starving. Also used as adj. noun: han disumre rinągaakana, *samagitįsamaoborko* ciminem lela?

III. trs. caus., thus to starve people: rinąga isukoe *samagitįsamaoborkedkoa*.

IV. intrs., in the df. prst., thus to starve: *samagitįsamaobortanale*.

samagitįsamaobor-en rflx. v., same as the trs.

samagitįsamaobor-ǫ p. v., corresp. meaning: en rinągate (or rinągare) isuko *samagitįsamaoborjana*.

V. adv., (1) with or without the afxs. *ange, ge, te*, modifying *tačn, meną, kami*: orątale lǫjana *samagitįsamaobortele* bairurakeda. (2) with the afx. *ǫge* modifying rikaǫ.

sama-horǫmo syn. of *oarǫtoarǫ*, but only of poor or unarmed people, not of naked or half-naked bodies.

samaiti (II. *samānā*, to fit in, to get in) syn. of *sahi* 3rd meaning, but also used of acceptance into service, in which meaning it occurs also as trs. cause: dola gomketare, mali kamimente *samaititaiąme*, come with me to the master and recommend me for the job of gardener.

sama-lāį adj. and adj. noun, having an empty stomach. Constructed like *sama* 3⁰.

sama-mačaną syn. of *toța*, but only of poor (i.e. penniless) people, not of naked or half-naked bodies.

sama-moca I. adj., with *horo*, also adj. noun, (1) a person who has not been eating or drinking yet. (2) a person who remains silent.

II. trs. cause, to let somebody without food or drink: henterenkom *samamocatadkoa*, ili tilakom.

III. intrs., (1) to remain without food or drink: hentereko *samamocaakada*, ili tilakom. (2) to keep silent: liaįliaį horǫko *samamocakad* kā sukukoa, a bore does not like to remain without speaking.

samamoca-n rflx. v., same meanings: enka alom *samamocana*, miį puruǫdo nūtam; ciminben *samamocana*? jąnąge kānijomben.

samamoca-ǫ p. v., corresp. to the trs: henterenko *samamocaakana*, ili tilakom.

IV. adv., with or without the afxs. *ange, ge, ǫge, tan, tange* modifying *duį, meną, tačn, rika, rikan, rikaǫ*.

saman, samon, somon (from the Engl.) law term, I. sbst., a summons (the call or the document): inimente

saman hobajana ; *samanpe* (or saman-kagajepe) namkeda ci?

II. trs., to summon : hakim *saman-taḍlea*, enamentele sentana.

III, intrs., in the df. past, to be summoned : cimin horope *saman-tana ?*

saman-en rflx. v , to summon : hakim en horoe *samanenjana.*

saman-o p. v., to get summoned : hakimteko *samanoa.*

saman syn of *jenan, nannar.*

samān (Sk. II) in jest, I. sbst. equality, similarity, comparableness : inkinre eperaṇa *samān* banoa, kuritanj tējeoa, in quarrelling they are not equal, the wife has the upper-hand.

II. adj. equal or nearly equal, similar, comparable : *samān* kerakiṇe kiriṇtaḍkiṇa.

III. trs., (1) to equal, or nearly equal, another : ne hon lelregee huriṇa, niiredo maparaṇkoe *samān-koa*, this boy, no doubt, is small, but he equals the tall boys in a race. (2) to do smth. as well or nearly as well as another or as each other : rutu oroṇdokiṇa samāne-lekaiṇa aṭăkarjada, it seems to me that those two play the flute equally well.

III. intrs., to compare, or compete, or look equal with another : itunre iṇiḷo jetae kape *samāntana*, none of of you compares with him in your studies ; nirre maparaṇkoḷoe *samān-keda* (or *samānkena*), in running he competed with the tall boys.

samān-en rflx. v., (1) same as the trs : nirre maparaṇkoe *samānenjana ;* rutu oroṇkiṇ *samānena.* (2) to render oneself equal or comparable to another : itunre iṇiḷo kape *samā-nentana.* (3) to deem oneself equal to : iṇiḷo alom *samānena*, puraṇgee sêṛâkana. (4) to act as if one were the equal : jomnū oro lijaṇkicĭrire dhanikoḷo kabu *samānena*, enkarebu rîṛîṭopeoa, let us not eat, drink and dress like the rich, we should get over head and ears in debt.

samān-o p. v , (1) corresp. to the trs. : itunre iṇiṭem *samānakana.* (2) to be or become equal or comparable to another : ne holaḍkiṇ leserre *samānoa*, these two razors are equally sharp.

IV. adv., with the afxs. *ange, ge, oge*, modifying *ituan, itun, eperaṇ, landia, leser*, etc , equally ; in a similar or comparable manner.

samaṇ (Sk. Sammukhā ; H. Sad: samne) I. sbst., (1) the front or fore-part of the body of men, monkeys and birds ; the chest and face of animals, also their abdomen when they stand on hind ; the face of snakes, also the under parts visible when the snake stands erect : horo-leka lelrikanjanre curin oro bagaĭa bonagakoa *samaṇ* abuaḷekage leloa mendo inkuṇ dea kokoroakan leloa ; en gaṛi *samaṇree* gaŏakana ; topoṇ simko kâĭtite puraṣado *samāṇregeko* togoa. (2) the fore-part of a tailor-made dress. (3) the front or upper side, or the side intended to be looked at, or any object that is said to have a back, *dea*, as a leaf, a mat, a winnowing basked, etc. (4) also *lāḷ* the interior of a basket or broad-

mouthed vessel, of a hat, an open umbrella or a leaf-hood. (5) the side of skin, leather, split wood, sliced fruit, etc., opposite to the natural outer side. (6) the front-side at the back of a seat. (7) the space or place directly in front of whatever is called *samaŋ* ; the place outside a house, in front of a door (even a back-or a side-door, houses with a back-door having no *dea*) : aĭńa *samaŋre* miad̤ dili jalatiatana, a vulture soars in front of me ; oŗaŗa *samaŋreko* racaea, guĭuŗa *samaŋreko* kolomea, they make the courtyard in front of the door and the threshing-floor in front of the watch-shed.

II. adj., (rarely) the one who, or that which, is in front : en ama *samaŋ* hoŗo okoe tani ? who is that man in front of thee ?

III. trs., (1) to put people or things so that they face in a certain direction : honko dub̤ dipĭli nesat̤e *samaŋkom* ; caŭki batisat̤e *samaŋeme*, turn the chair towards the lamp ; pat̤ido cetanteko *samaŋea*, otesat̤eko deaea, they spread a mat with its smooth part upside, and its back towards the ground ; kalu tukuĭ kā ituanlekage baria sakamdo ultatem *samaŋkeda*, thou hast stitched two leaves upside down as if thou didst not know how to make a leaf-plate ; guiu kosat̤ebu *samaŋea ?* In which direction shall we put the front of the watch shed ? lijacatom hoĕosat̤ee *samaŋlą*, lat̤ijaną, he held the umbrella with its innerside towards the wind and thus it turned over ; aiasat̤e sāre *samaŋlą* (or otella), he aimed an arrow at me ; banduku aiasat̤e alom *samaŋea* (or otoŗagaŏea), boroea, do not turn the gun toward me, it is dangerous ; haiko rakab̤tan din kumuni latarsat̤eko *samaŋea* (or mocaea), at the season when the fish swim upstream, they place the *kumuni* trap with its mouth facing downstream. (2) to face smb. or smth. : horae miad̤ buri *samaŋlĭńa*, kūbiŋ kakālakeḍeiĭ hisaŏnjana, on the path a bear was coming on me, by dint of shouting I made it turn of ; holado hijuseno sinagile *samaŋkia*, yesterday we faced the sun in going and in coming back ; holado hijuseno sinagi *samaŋkedlea ;* hoĕoiŋ *samaŋjada*, enate baisikal bēs kā calaŏotana, I am going against the wind, that is why the bicycle cannot be moved fast ; dia kaiŋ *samaŋea*, medkāŗârat̤e turtuŋaĭńa, I shall not face the lamp, for owing to conjunctivitis I cannot bear the light. (3) to make smb. face smth., v. g., by putting it in front of him : dia alom *samaŋńa*.

*N. B. (1) *Idubamtan samaŋamtanaiŋ* occurs in the *agom* formula with the meaning of, I show thee (what I promised to offer later on in sacrifice) : "Hena talaŋ (name of the spirit pointed out by divination, v. g., Panagura Ikir,) caŭlijaŋ kudijaŋre amgeca salanampitinamjana, merom dârê simdakam hat̤itanbaditana menteo salanampitinamjana ; mendo ; ne dipĭli ne gāri dârê kaiŋ omdaŗitana daka kaiŋ ceddaŗitana,

enamente joṛagem *ndubamían samaṇ-amtana*, caŭlijano caiṇ suidamtan-horsodamtana ; aĭńa binti aĭńa pantiaĭumkem, atenkem, hijudin tacomdinkore, am haṭitanbaditana omamegeaiṇ cedamegeaiṇ, ne gāṛi ne dipĭli katirkem tangikem, dukutani jaratani aṛatai raṛataime aŏsanoṇkaebugioṇkae ; ne binti ne panti meram kāke meram koṭeke, aiṇ boljadkabuljada omamegeaiṇ cedamegeaiṇ." (2) *samaṇamtanaiṇ dakilamtanaiṇ* sometimes replaces *omamtanaiṇ cedamtanaiṇ*, in the formula of the subsequent sacrifice : " Hena talaṇ Panagura Ikir, (Name of the patient) hasutan jaratanre amge ca salanampitinamlena, am haṭikenbadiken dârê salanamjana, daka pitinamjana, tisiṇdo nādo en dârê en daka *samaṇamtanaiṇ dakilamtanaiṇ*, jomkem nūkem. Ocotalaṇ tisiṇtaĕte oṛodo ne oṛa ne rosobre haṭi banogoṇka, badi banogoṇka nādom bidaoṭan kedaoṭana, ne oṛa ne duar deakem, kundamkem." (3) When a supplementary sacrifice is offered to a spirit, v. g., a Nage, who has joined (*jirul*) the first spirit and caused a complication in the sickness, *samaṇoṭana dakiloṭana* may replace *omoṭana cedoṭana* : " Hena talaṇ nacal suba Nage, Panagura Ikir haṭikenbadiken dipĭli, (Name of the patient) hasulenjaralena en dipĭli en gāṛire amogem jiruḅkenjārukena mente caŭlijaṇ kudijaṇre salanampitinamjana, oṛo am asraĕken haṭikenaoge salanampitinamjana. Tisiṇdo talaṇ ammenteoge bollenkabullena *samaṇoṭana* dakiloṭana, jomkem nūkem, amoca Panagura Ikirlekagem bidaoṭana kedaoṭana ; amoge ne oṛa ne duar deakem kundamkem."

IV. intrs., (1) to face in a certain direction : nakāsa nesaṭe *samaṇṭana* (or samaṇakana), the map is turned this way ; Gomke upūdēstan dipĭli ne horo ulṭatee *samaṇkena* ; surujumukhi bā siṇgisaṭigee *samaṇea*, the sunflower turns with the sun ; dą (or hočo) tisiṇdo abu hatusaṭee *samaṇjada*, the rain (or the wind) faces towards our village, *i.e.*, we get much rain (or much wind) ; tisiṇdo hočo bŏkandursaṭee *samaṇṭana*, to day the wind faces towards the South, *i.e.*, blows from the North ; daṇgradaṇgriko burusaṭeko *samaṇkeda*, the young people have their faces turned towards the fair, *i.e.*, are on their way to the fair ; ilisaṭee *samaṇkeda*, he went to drink beer ; en kupul api sirmaṭaĕte nesą kae *samaṇṭana*, since three years that relative never comes to visit us. Note the saying : Haṛam amsaṭee *samaṇakada* (or samaṇakana), Singbonga favours thee, thou art always lucky. The contrary is : Haṛam deakundakedmea (or hetabagekedmea). (2) to be in front of ; to be faced by : siṇgi *samaṇṭana*, enate cima molom bēse kaiṇ aṭākarjada, the sun is in front of me, this is probably why I feel queer in the head.

samaṇ-en rflx. v., same as the trs. 1st meaning of the intrs.

sa-p-amaṇ repr. v., (1) to face each other : *sapamaṇṭanākiṇ*. (2) trs. caus., to make . . . face each other

topoŋ dipili simkiŋako *sapamaŋkiŋa.*

sapamaŋ-en repr. rflx. v., same meanings: sapamaŋenben; simkiŋ *sapamaŋenlea,* make the fighting cocks face each other.

sapamaŋ-o p. v., repr. p. v., (1) to face each other: aloben *sapamaŋoa.* (2) to be made to face each other.

samaŋ-o p. v., (1) corresp. to the trs. (2) same as the intrs.

sa-n-amaŋ vrb. n., (1) the length of time of facing smb.: *sanamaŋe* samaŋenjana, kīste ale leltanlekale aŋăkarkja. (2) the act of putting smth. in front of smb: *sanamaŋ* kam ŋañkajada, nakăsa bēsge lel kale daritana. (3) same as *samaŋ* but without repr. v. (4) syn. of *giniŋ,* the private parts of men or women: *sanamaŋree* gaðakana. (5) adv., (a) with the afx. *re,* in front of, in the face of, in the presence of, in public: aĭńa *sanamaŋre* senotane taĭkena, he was walking in front of me; horokoŋ *sanamaŋre* alom enkaea, do not act in this way in public. (*b*) with the afx. *te,* modifying *parom*: aĭńa *sanamaŋtee* (or sanamaŋaree) paromjana, he passed in front of me, he crossed my path.

samaŋ-bage trs., to leave ... so as to make face smth.: uriko babasaŋtee *samaŋbageleɗkoa* aɗko jomkeda, he abandoned the cattle when they were in front of the paddy-field, and so they started grazing the paddy; catomdo hoĕosaŋtee *samaŋbagetada,* he left his umbrella open with its inner part facing the wind.

samaŋ-daparom repr. from of *samaŋɗarom,* I. sbst, the space between two people or two things facing each other: en oŋakiŋaŋa *samaŋɗaparomre* racaakana.

II. adj, with *oŋa,* one of two houses facing each other: aĭńa oŋaŋa *samaŋɗaparom* oŋado baŭiŋaŋ daŋ.

III. trs caus., to make faces each other: topoŋ simkodo kâĭti tolkekoteko *samaŋɗaparomkoa;* oŋakiŋale *samaŋɗaparomtada.*

IV. intrs., (1) to face each other, with or without motion: nubaŋeliŋ *samaŋɗaparomkena,* kuŋamieliŋ tupuguŋijana; dasturlekate koŋahoŋo aɗ kuŋihoŋo jagartunre japare kako *samaŋɗaparoma,* it is not the custom for men and a women to face each other from close by when they talk together; giti dipĭlido ili nuan horoloiŋ *samaŋɗaparomkenlɔge* soan kaiŋ sătiŋakeda, when lying face to face with one who had been drinking beer, I could not stand the smell; hoeodaloiŋ *samaŋɗaparomkena* guŋagute surun kaiŋ pokŏtokeda. (2) fig., to oppose each other: ne seta kae boroea maparaŋkoloee *samaŋɗaparoma;* janaðe eraŋalea, tisiŋadoliŋ *samaŋɗaparomjana.*

samaŋɗaparom-en rflx. v., same as trs. and the intrs.: mar năɗo simkiŋ *samaŋɗaparomenben; samaŋɗaparomenjante* cenakoben jagartana?

samaŋɗaparom-o p. v., (1) corresp. to the trs. (2) same as the intrs.

V. adv., with or without the afxs. *ange, ge, ŋge, tan, tange,* modifying *sen, duŋ, liŋgun, giti, dō, bai, oŋa,*

duar, rika, rikan, rikaǫ, menǫ.

samaŋ-darom trs, (1) to face smb. or smth; to walk straight towards any one or anything coming on; kula *samaŋdarom* sobenko boroca; boēoiŋ *samaŋdaromkeda.* (2) fig., to oppose or resist smb. Constructed like *darom.* See *samaŋdaparom.*

samaŋ-daru sbst., (1) a tree standing or lying in front of; en samaŋ daru maęme, cut that tree that stands in front of us. (2) a tree, in a jačar or sarna, sacrificial grove, which the sacrificer always faces when he offers a sacrifice: en sanraŋ *samaŋ darudo* sinju ci ečkaŋa?

sasaŋ-nam trs. to chance to visit, meet or find after a long time: ne kupul tisiŋe *samaŋnamladlea;* en horo tisiŋ pīţireŋ *samaŋnamkia;* nimin din samageŋ dâŗâkeda, nādoiŋ *samaŋnamlada.*

samaŋna-p-am recpr. v., to chance to meet each other after a long time.

samaŋnam-ǫ p. v., corresp. the trs.

samaŋ-salom sbst., the flesh along the breastbone of a bird.

samăŗaŏ, samŗaŏ Nag. var of *sambăŗaŏ.*

samăŗom, samŗom I. sbst., gold: ne *samărom* mundameme, make a ring of this gold; en berado *samŗomko* (or samŗomdąko, *samŗomteko* samŗomdąteko), anuakada, ltly., they have made this wristlet drink gold (or gold water, a liquid compound of gold), *i.e.,* they have gilt it; ne murtire *samăŗomko* juraŧada, they have applied gold leaf to this statue by means of size.

II. adj., (1) golden, *i.e.,* made of gold: *samŗom* Berae tusiŋaakada, he wears a golden bracelet. (2) with *raŋ,* gold paint: *samŗo* raŋko joḑkeda (or gosǫkeda), they have applied gold paint. (3) in poetry, precious, very good, very useful:

Kiriŋnāiŋ, neāŋga, *samărom* kapī;
Kējiŋ, napāŋga, rupa mailesār.
Naiŋedoiŋe senōa, Mōŋgole mapā;
Naiŋedoiŋe birīda, Tūŗūku tupuīŋ.
Kame daŗi, babūre, Mōŋgole mapā;
Kame sari, bacāre, Tūŗūku tupuīŋ.
Naiŋedoiŋe senōge, Mōŋgole mapā;
Naiŋedoiŋe birīdge, Tūŗūku tupuīŋ.

Mother, buy me a good axe; father, buy me good arrows. I am going to fight in the war against the Moguls.—O my son, thou canst not stand against them.—It is decided, I will go to the war.

III. trs., (1) to gild: en berako *samŗomkeda.* (2) fig., also *samŗomge bai, tear,* or *rika,* to sell smth. for a very high price: hola pīţire tamakuko *samŗomkeda.*

samăŗom-ǫ p. v., corresp. meanings.

IV. adv., also with the enclitic *ge,* modifying *bai, tear, rika.*

samărom-uru, samŗom-uru syn. of *meraluru.*

Samą-soč sbst., a division of the

Soĕ clan, not a sub-clan. See under *kulu*.

sama-tī 1⁰ I adj., with *hoṛo*, syn. of *samatīṇi* an empty-handed, unarmed or penniless person.

II. trs., to render smb. empty-handed ; to deprive him of his money : *samaṭīkiako*.

III. intrs, in the df. prst., to be empty-handed : tisiṇagapaiṇa *samaṭītana* (or samatīgea).

samaṭī-n rflx. v., (1) same as the trs. (2) to render or keep the hand empty : senhora sengandere kako *samaṭina*.

samaṭi-g p. v., to be rendered or become empty-handed : *samaṭiakanaiṇ*.

IV. adv., (1) with or without the afxs. *ange, ge*, modifying *menṇ, taĭn, hiju, seno*. (2) with the afx. *te*, modifying *sen, hiju, laraĭ, kiriṇ*, etc. (3) with the afx. *gge*, modifying *rika, rikan, rikaṇ*.

2⁰ without ornaments on hands and arms. Same construction.

samaṭoaṇte adv., emphatically without money.

sambăṛaŏ, sambṛaŏ Has. Nag. **samăṛaŏ, samṛaŏ** Nag. (H. *sambhālnā*) 1⁰ syn. of *pargâṛâ*, but as sbst., used only of the acts, as in the meanings described.

2⁰ I. adj. (1) with *disum, hatu, oṛaduar boṇga*, a country etc., well under control : *sambăṛaŏ* disumre nādo higiṛidigiṛi eṭeggotana, agitation seems to break out in the country that was quiet so far. (2) with *guna*, a guilt that can be punished by the panchayat without recourse to Government : neado *sambăṛaŏ* gunage, haturebu bicārea.

II. trs., (1) to manage, to control, a country, a village, or a house ; to curb a horse ; to control a spirit or village spirits : Rāsu disumren raja disum kae *sambăṛaŏkeda* ; sadom kae *sambăṛaŏkiae* arkiḍkia, he could not curb the horse, it bolted with him ; en kuṛi oṛaduare *sambăṛaŏea*. (2) to manage, to be able ; to bring up a child ; to pay off one's debts ; to carry a load ; to bear a stress ; to don a loin cloth, and keep it in order ; to arrange one's hair ; kora goĕjana, honko kae *sambăṛaŏdaritana* ; niminaṇ rîṛîdoiṇ *sambăṛaŏea*, omaiṇame ; niminaṇ hambaldoiṇ *sambăṛaŏea* ; ne marâṛâ doroḍporoḍge leloṭana, mendo bar sala babae *sambăṛaŏlṇ* ; en kotore alom deṇa, nanagea, kae *sambăṛaŏmea* ; ne banda maraṇ baāṛido kae *sambăṛaŏeajā* ; baria honkiṇtae menṇkiṇa miaḍṇido mačaṇ lija aŭrigee *sambăṛaŏea* ; en haṛamdo arki puṛage nūkeḍei botoe kae *sambăṛaŏkeda* (or botoge bagekeda), that old man being drunk has not kept his loin-cloth arranged decently. (3) to be able to satisfy smb. with food or drink : aminaṇ sangi balakope *sambăṛaŏkeḍkoa !* ne caṭuṛa ili gelbar hoṛolekadoe *sambăṛaŏkoa* ; ne goṛaṛa guṛŭlu moḍ candŭĭ *sambăṛaŏkeḍlea*. (4) of the village panchayat, to be able to punish a guilt without recourse to Government : ne guna haturebu *sambăṛaŏea* ci thanare udubṇka ? ne guna kabu *sambăṛaŏeajā*. (5) to stop smb., to make

him wait : Maṇagăra paromredo tala ghanṭaleka neṭare *sambăṛaŏime.* (6) to curb or restrain, resist or master a propensity, a vice, a passion, a feeling, a desire or a temptation ; their manifestation ; their seat, i.e., the soul, *it* ; the organ or faculty in which they originate or by which they manifest themselves or produce their effect : en horo lauda kae *sambăṛaŏkeda* : eraae *sambăraŏkeda*, he restrained himself from scolding ; kumbaṛu kae *sambăṛaŏkeda*, he could not resist the temptation of stealing ; nido tī kae *sambăraŏjada*, he cannot restrain his hand (from teasing, stealing or slapping) ; ne horo mŏḍ kae *sambăraŏkeda*, he could not master the concupiscence of the eyes, i.e., he stole, or he committed lechery ; landi (or *sundŭ*, of women; *loĭ* of men) kae *sambăṛaŏkeda*, she (he) committed lechery ; moea kae *sambăṛaŏkeda*, he could not restrain himself from scolding, quarrelling, or laughing ; from gluttony, etc., from laughing laeo kae *sambăṛaŏkeda*, he could not master his gluttony ; en kerakiṇ diriṇ kakiṇ *sambăraŏjada*, those two buffaloes can not help butting each other ; abendo diriṇ (fig.,) kaben *sambăṛŏjada*, you two cannot restrain yourselves from quarrelling ; sêrâ kae *sambăṛaŏkeda*, he could not overcome his self-confidence (by following the advice of others) ; ḍondo kae *sambăṛaŏkeda*, he could not master his silliness, i.e., he did smth. very silly ; peṛẹ kae *sambăṛaŏkeda*, he could not restrain his strength, i.e., relying on his strength he wanted at once to fight ; ṭaka (or kurji) kae *sambăṛaŏkeḍṭe* aṭiṇ sakeṛ daruĭ maḳeda, relying on his ability to pay a fine (if he gets fined) he felled a tree in my grove ; kula garjaŏleḍei jī (or boro) kale *sambăṛaŏkeda*, a tiger having roared we could not master our fear, i.e., we fled ; en kuṛi kaṭa kae *sambăṛaŏkeda*, that girl could not restrain her feet, i.e., she ran away with her lover. (7) to bear patiently, or be able to bear, pain, trouble, hunger, thirst, heat, cold, etc.: tetaṇ kae *sambăṛaŏkeda*, he could not stand the thirst : reṇgee (or lăĭi) *sambăṛaŏkeda*. (8) to be able to fulfil a difficult task : hukume (or kamiĭ) *sambăṛaŏkeda*.

III. intrs., (1) in the dff. prst., same as the p.v. : mâṛimâḷite disum *sambăṛaŏtana*, puṛage golmâllena ; en sadom kae *sambăṛaŏtana* ; nekan gunako hatme *sambăṛaŏtana* ; nāḍo iniṇ kisi *sambṛaŏtana* ; tisiṇdo rabaṇ *sambăraotana*. (2) imprsl., with inserted prsl. prn., to feel able to curb a passion, a propensity, a desire, etc., (as above) ; to feel able to bear ; to feel able to fulfil a difficult task : sadom (kacara) kā *sambăṛaŏjaṇa* the horse is not able to restrain its restiveness, i.e., the horse is restive ; rabaṇ kā *sambăṛaŏkiṅa*, I could not bear the cold ; I felt the cold very much ; amaṇ hukum kā *sambăraŏjaṇa*, I do not feel able, i.e., I consider it impossible, to obey thy command.

sambăṛaŏ-n rflx. v., same the trs. : Raja disum kae *sambăṛaŏnjana*, the

King could not keep his country in subjection; ne guna haturebu *sambeaneni*, let us punish this fault amongst ourselves; eperane *sambejaudana*, he curbs his desire to quarrel; in spite of his being vexed, he does not quarrel; ne sadom (kacira) kae *sambiṭaŏra*, enamenteko janumlagomtgia, this hoe does not restrain its restiveness, that is why they have put on the curb.

sambaṛăo p.v., corresp. to the trs. 3° to tuck up a cloth syn. of *gujaj* 4° to smooth hair or kattle s, syn. of *gaṛaŏ*

sambe, samba, sombe, some (Sud.) I. I. sb-t., (1) also *lukusambe*, an iron ring around the bottom of the husking pole (*lukr*) ne tukuru *sambe* eippe holgkedu? (2) an iron ring lining the hole in the hub of the spoked wheel of an ordinary cart, and sometimes of the full wheel of of a *sagaṛa* cart: gaṛina *sambe* dikute "kum 'menoa. (3) the muzzle of a bear.

II. adj., (1) with *luku*, a husking pole with such a ring, in contd. to *lokuluku*, one without a ring: tobeu misamusado *sambe* tokute kako ruguna-ca, sometimes they do not use a ringed husking pole for making flat rice. (2) with *cāku*, a wheel with such a ring.

III. trs., (1) to forge iron into such a ring: ne mered *sambeome*. (2) to fit with such a ring: ne tuku *sambaiam*. (3) to muzzle a bear: bruu *sambedo* akoa bujiko mocabo *sambaŏa*.

sambe-duku same as *tulsambeduku*.

sambe-kurid Nag sb-t., the Brahmini kite with white shoulders and head, and with chestnut wings.

sambe-mered sb-t., same as *sambe*, 1st and 2nd meanings.

sambir Has. Nag **samir** Nar. cfr. *sindra*, I° I sb-t., the condition of lying on the back: *sambir* purgde kuru, sadu, sutaŏ-g tin. II trs. caus., to lay a child or a patient on his back: bakcenko kako chorkoa ne *sambiro*.

sambiresa rflx. v., to lay or turn oneself on the back supinate tata kpŏ, meaning *sambiraa*

sambir-g p.v., (1) corresp. to the trs. conn. sb-t. (2) same as rflx. v.: *sambirgae*. (3) in the continuative tns., to lie on the back: *sambirdaa ae*.

III. adv with the afxs. *aŏ-g, -ge*, modifying *gal, ruba, sibir*, with the afx *to*, modifying *sibir*: cepikoredo betoiod *sambiraa* gaṛako mesea, the Mundas say that amongst the birds there is one, the lapwing, that lies on its back at night. (They believe that it then grasps a stone in its feet, which falls on its chest as soon as the grasp relaxes in sleep. This of course awakes the bird and it calls *hetetood*. That is why it calls again and again during the whole night!).

2° fig., I trs., to put down or hold on instrument with its edge upwards to lay down a plough or a

levelling plank on its back : to put down or hold upside down any object which is said to have a *dea* and a *lāi*, especially when the *dea*, back, is put or held downwards : kapi *sambirkedte* jiluī gedkeda, holding the axe with the edge upwards, he cut the meat on it ; gungudo rōromenteko *sambirea*, to dry the leaves they expose to the sun the inner side of a newly made leaf-hood.

sambir-en rflx. v., same meaning : bāiti kaia namkedei kondegea *sambirenjana* ad enate jiluia gedkeda.

sambir-o p. v., corresp. meaning : esandi ea karāba tusiakante naēal kā *sambiroa*.

II. adv., (1) with the afxs. *ange, ge, oge, te* modifying *di, sab, go, lega*. (2) with the afxs. *ange, ge, oge*, modifying *rika*.

III. adverbial afx. in the epds. *gosambir, legasambir*, and sometimes *sabsambir*.

samdhī, sumdhī Nag. **samdi, sumdi** Has. (H. Sad. *samdhi*) I. sbst., (1) also *samdhia, samdhinaia*, the relationship between the parents of a married couple : aliare *samdi* men. (2) also *samdhi horo*, the father-in-law of one's child. In Nag. the mother-in-law is called *samdhin* or *samdho* (Sad.). In Has. kora or kuri may be prefixed to *sumdi* to denote the gender : nīdo aĭia *sumdi*. Instead of the vocative, *sakia* and *gomke* are sometimes used. As is the case with all terms of relationship, not only the father-in-law himself, but all the old men of the village are equally addressed as samdhi. It generally takes the prns. *a, m, te*, as poss. afxs. The term is not used for people of the same clan or of different tribes, except when they approve of, or connive with, the attempted intermarriage of their children.

II trs., (1) to make smb. the parent-in-law of one's child : en horoia *samdikia*. (2) of two communities, to put two people in this relation by approving, helping and countenancing a match. Hence the first overture of the matchmaker speaking to the girl's father : en horolobu *sumditamam* hējada ei ? We want to make thee and the man of whom I speak, parents of a married couple, dost thou consent ? (3) also with ind. o., to call smb. one's *sumdi* : okosara horaten *sumbijiti* (or samdiaitana) kaia mundijaĭa, I dot not understand why thou callest him father-in-law of thy child.

III. intrs., (1) to enter into such a relationship : en horoloia (or horolōlia) *sumdikeda*. (2) to use the word, *shamdhi*, especially in the vocative : kanem *sumdijadi*. abua horado kaia mundijadi, thou callest us *samdi*, now myself then one of the others, but I do not remember what match there has been between thy house and one of ours. (3) in the dl. prst., to be thus related en horolōling (or en horoloia) *sumditana*.

samdhī-a rflx. v., to make or call smb., or each other, one's *samdhi* : en horokia *samdinjana* ; en horo-

loḷiṇa *sumdiṇjana ;* en horo okosaṛa natatem *sumdiṇtana ?* okosaṛa horateben *sumdiṇtana ?*

samdhī-ǫ p. v., (1) corresp. to the trs. (2) imprsl, (*a*) of the making smb. one's *samdhī*, to take place : en hature *samdiǫtana*, gapado gogonong mentele sena. (*b*) of the term "*samdhi*" to be used in address : okosaṛa horate *sumdiǫtana* kaiṇa mundijada. (3) in the indet. ts., to be thus related : cilkaben natatana ? *Sumdioaliṇ*.

samdhia and vars. I. sbst., (1) the relationship between the parents of a married couple : aliṇare *sumdhia* menaṛ : *samdiare* eperaṇ hobajana, there was a quarrel between the parents of a married couple. (2) in the dl. or pl., one or both parents of the husband and one or both parents of the wife : *sumdiaking* piṭireking napamjana.

II. intrs., in the df. prst. and in the indet ts., to be thus related together : *sumdiatanakiṇ*; *sumdiaṇkiṇ* or *sumdiatanakiṇ*. Further used as prd. instead of *samdhi*.

samdhia bīpirciharuḷ and **samdhi-bhêṭ** marriage ceremonies. See under *sumdia, sumdi*.

samdhi-naṭa and vars. sbst., the relationship between the parents of a married couple.

samdhi-sōr and vars. (H. *shuru ;* Sad. *sor*, beginning) used mostly, but not exclusively, with reference to the first marriage in a family, I. sbst, the relationship between the parents of a married couple : aliṇare *sumdisōr* menaṛ; *sumdisōre* joraṓ-keda, he has entered into this relationship.

II. intrs., (1) to enter into such a relationship : bartarem *sumdisor-keda ;* enhoroloiṇa (or en horoloiṇa) *samdisorkeda*. (2) imprsl, in the df. prst, of this relationship, to be entered into : negge *sumdisortana* inkiṇaṛ oṛare, this is the first match in their house.

samdisōr-en iflx. v, to enter into such a relationship : kili bitarr enkoloṛ kako *sumdisoreṇa*.

sumdisor-ǫ p. v, imprsl., of such a relationship, to be entered into : kili bitarre kā *sumdisoroa*.

samadi and derivatives, vars. of *sumdhī* and derivatives.

aamadur, samadurge var. of *jamdur*.

samc var. of *sambe*.

samil-misil 1⁰ syn. of *halimuali*. 2⁰ syn. of *gaico*.

samir Nag. var, of *sambir*.

samjhaŏ Nag. **samjaŏ, sumjaŏ** Has syn. of *bujaŏ*.

***samni** Nag **sūṛi** Has **suhuṛi** Nag. sbst, two pieces of wood inserted in the yoke and marked N. N. on fig. 3 of Pl. XIII which represents the yoke used for ploughing (but has by mistake, been printed upside down). In a yoke used for drawing a cart (*gaṛa*) the *samnis* are near the ends. The *samnis* have a square hole at the lower end ; the upper end sticks out peg-like from the yoke. Fg. 2 of Pl. XXXIX shows how the yoking rope *arâṛâbačar*, held by the upper end of the *samni*, goes to the end of the yoke and coils around it before it passes under the bullocks neck and joins the lower

end of the samni, to which it is hooked.

sampaṛ, sampăṛa, sampaṛaŏ Nag. **sampoṛ, sampŏṛo** Has. (Sad.) 1⁰ also *sapăṛaŏ*. I. sbst., paraphernalia, i. e., personal attire of a showing or accessory description (turban, dhoti, tailor-made clothes, ornaments) ; a jaunty dress ; the trappings of sword-dancers ; house or church furniture ; festive decorations. Hence the cpds. *hoṛŏmosampŏra, paĩkisampăṛa, sadomsampăṛa :* haṛăkaṛeṇ lelkeda ne daṇgraṇ *sampŏṛo* babubaĩakoḷekage meṇ ; daṇgra paĩkidoe itukeda, *sampŏro* aũrigee kiriṇea ; sadomṇ *sampŏṛoko* sãĩsi saphāea.

II. adj., with *hoṛŏmo, hoṛo,* thus attired ; iniṇ *sampŏṛo* hoṛŏmo sangintoṛeṇ lelkedei daṇgriṇ metaitan taĩkena, senjapaḷiteṛeṇ lelkia, do sama totoḍ, seeing her showy apparel from a distance, I thought she was a youth, but on coming nearer, I found a woman utterly wrinkled by age ; ne horate apia *sampŏṛo* hoṛoko senǫjana.

III. trs., thus to attire ; to furnish a house or church ; to adorn with festive decorations : aṛandi hulaṛ konea kūḅko *sampŏṛoḷiṇ,* tīre rupa mudam, saka, ṭāṛo ; kaṭare pola, andu ; luturre taṛăki ; mūre nōto aḍ lijaḍo lumam lijaṇge taĩkena ; girja oṛa kūḅko *sampŏṛoṭada.*

IV. intrs., to wear such apparel ; to be thus furnished or adorned : lelīpe cilkae *sampŏṛotana ;* buru lel senǫtanre ḅabubaĩakolekagee *sampŏṛokena.*

sampaṛ-en, sampăṛa-n rflx. v., (1) same as the trs. : en konea kūḅko *sampŏṛonjana.* (2) thus to attire onself : en daṇgra dikukolekae *sampŏṛonjana.*

sampŏṛ-o p. v., corresp. meaning.

sa-n-ampar vlb. v., (1) the extent : *sanampŏroe* sampŏṛonjana, sobenkole leladḷia, he dressed himself so jauntily that none of us recognized him. (2) the act ; the habit ; the result : iniṇ *sonampŏṛo* lelakana, the jaunty way in which he dresses is well known.

2⁰ also *sapaṛaŏ,* syn. of *tear,* in the meaning of to make ready for a journey ; to be ready (i. e., desiring or eager) to scold, to prosecute, to condemn or fine.

3⁰ syn. of *tear,* in the meaning of to prepare food or drink.

4⁰ syn. of *joṇāṛ, saṛăjam,* but not in the meaning of to procure or lend bullocks or other living beings.

5⁰ syn. of *moṭajoṭa.*

6⁰ Note the fig. meaning in the following sayings : daṇ *sampŏṛonjana,* the rains are ready to break (the rainy season will begin within a week), baba *sampŏṛonjana,* the paddy (or any other plant that dies after fruiting once) is full grown and ready to flower ; en hoṛo gojomentee *sampŏṛoakana,* idūṛo nā ci naŋke, he is near his death, he will die now or in a short while, to-day ; in jest : haṛamakanaiṇ, gojomenteṛeṇ *sampŏṛoakana,* I am very old, my days are numbered.

samraŏ Nag. var. of *sambăṛaŏ* Has. Nag.

samuṛom and derivatives, vars. of *samuṛom* and derivatives.

samsaŏ (Sad. *samsach*) (1) syn. of *sambāṛaŏ*. (2) trs. to suffer smb. to approach. (3) intrs. to go or remain courageously, in spite of danger, to remain in spite of scoldings or hard orders.

samsundari ḍali, poetical phrase ltly. a beautiful flower.

samtal, samtar (H. *sam*, level, *thal*, ground) syn. of *sapaṛ*.

samte, samti, sante, santi, somte, sonte syns. of *jakaḍ raṭi*.

samṭaŏ, samāṭaŏ (H. simatna) 1° syn. of *sambāṛaŏ* in the meaning of to manage, to control a country, a village or a house; to curb a horse; to control village spirits. 2° syn. of *saṭa*. 3° to tuck up a cloth, syn. of *guṛuṛ*. 4° to smooth hair or feathers, syn. of *gaṛoḥ*. 5° to rest when dead-tired, syn. of *sustae*. 6° to recover from a swoon or an epileptic fit, syn. of *suman, paltaŏ*. 7° of withering plants, to revive; of people, to feel refreshed after quenching their thirst, syn. of *sursuṭa*. 8° to collect people, animals or things, scattered about a place; of water, to collect in one place or run in one stream. Constr. like *hundi*.

samudar, samundar (Sk. H. *samudar*) I. sbst., syn. of *jalākār*, the sea: *samudarre* rakamrakam haiko menaṛkoa.

II. intrs., in the df. prst., or imprsl., a part of the earth, or of a map, to be a sea: okosare (ote disum) pura *samudartana* (or samudarakana), nakāsare leloa, one can see on the maps where the earth is most covered with seas: (nakāsa) ne genare *samudartaña* (or samudarakaña), the map shows the line between the coast and the sea.

samudar-ŋ p. v., prsl. or impsl., a part of the earth, to become a sea, or a part of a map, to be marked as being a sea: Holland disum tarasa samudarēte latargea, aṛi hajaṛedo *samudartoa*, part of Holland is below sea level, if the dikes were to break, it would turn into a sea. nakāsare nere *samudarŋka*.

samundar-baba, samudar-baba sbst., a tall variety of late rice, sown or planted in low fields.

samudar baha-daru, samudar-baha daru Nag. (Beng. *samudra*) sbst., Barringtonia racemosa, Bl; Myrtaceae,—a small tree with spreading branches: alternate leaves crowding towards the ends of the branches; with pale pink flowers in pendoulous racemes 1½' long; and with ovoid fruits. The fruit is ground and mixed with goat's milk; the mixture is drunk against headache. It also enters in various medical preparations and is sold in the medicine shops of the Hindus.—This tree is not the same as *dundi*.

sāu Has. Nag. *sahan* Nag. I. sbst, firewood: dolabu *sāu* aute. II. trs., (1) to use as firewood: ne kanṭaṛadaru janaŏsirma kā jotanabu *sāukea*. (2) fig., to use instead of firewood; to use as fuel: piṛilisumre gôēṭa oṛo patāṛako *sāuea*,.

III. intrs., in a past ts., with an adv.

of quantity, to have made a provision of firewood : isupe *sintada*, upun *candulkado tiŋoa*, you have made a large provision of firewood, it will surely last for some four months (3) in the dl. pust. (a) of a country, to be rich in firewood : ape disuno isu *sāŋlaŋa*, (β) of firewood, to be available : ape disunre *isu sāŋlaŋa*, there is much firewood in your country.

sāŋ-en rflx. v., (1) same as the trs : re danulo h.ā'lo jomkeda, oŋa baimente kā kasabu *sāŋaŋa*, (2) first meaning of the intrs.: nāŋdo isupe *sāŋenjaŋa*.

sāŋ-ŋ p. v.; (1) correspt. to the trs.: Racisaren koŋkote topo sakam *sāŋŋaŋa* (2) 2nd meaning of the intrs : ne disuno (or ne disunre) isu *sanaŋaŋa*

sana var. of *sanaŋ*, but used mostly of a physical feeling

sanaĩ var. of *sĩandi*.

sanai (Sad. H. *sen*) I. sbst., also *jiŋcabiar*, free fibre of sun-hemp (Crotalaria Juncea) : nea ciminanŋa *sanai* ?

II. trs., to surround with this fibre the part of the axle-tree which is inside the hub of a cart wheel. (The fibre is soaked with castor oil for lubrication) : niga (or gari) *sanailape*.

sanai-n rflx. v., same meaning : ne gari *sanaiume*.

sanai-ŋ p. v., corresp. meaning: gari *sanaiŋka*.

sanaĩpāt, sonamakaĩ sbst., dried leaves of Cassia Senna, Willd. Caesalpinieeae, sold in the medicine shops and used as an infusion for a purge.

sanam Nag. var. of *samaŋ*, *sanamaŋ*, also in repr. v.

sanaŋ cfr *sana*, *aŋgeā* (used mostly of a physical feeling), *cāra*, *saruŋ*, *hāra* I. sbst., wish, desire, longing for, inclination to : amb dakanae, nāre mandiŋ *sanaŋ* bonea, he suffers from bile and has no appetite ; uŋi kiriŋa *sanaŋ* okoore menaŋ ? Who wishes to buy a bullock ? ire iniŋ sanaŋ *kanaŋ*, he does not like beer. N. B. In certain contexts *sanaŋ*, *sana* and *aŋgeā* (not *cāra*, *saruŋ* nor *hāra*), refer to sex-appeal in men or women: en koŋare *sana* benoa, hoŋoko lagŋaŋŋiŋ, sirni kataokeate ranu lagatinaa, kāredo iniŋ lôso kā calaoor, people have somehow destroyed the sexual tendency in this man, he should be given an aphrodisiac, after handing over to the witch-finder some money to be thrown or given away by him, otherwise there would be no off-spring ; cakuŋakoreo sana taĩna, hermaphrodites also have sexual desires.

II. adj., (1) with *hoŋo* syn. of the noun of agency *sanaŋaŋ*, desirous : caŋure ili meniŋ, *sanaŋ* hoŋoko omakope ; *sanaŋko* kamipe, kākodo kage, musiare api ganda paŋsaiŋ omea, work if you want, otherwise not, I shall pay 3 annas to those who are willing to work ; ŋaka *sanaŋko* kamitana, those who want to earn money are working. (2) with *eiji*, the thing desired : aĩniŋ *sanaŋ* eiji ne dokānre kaiŋ leljada. Also used as adj. noun : aĩniŋ

sanaŋdo neage taĩkena, nāloiŋa kiniŋakeda, oṛaṭiña.

III. intrs., (1) prsl., to wish, to desire, to long for, : ṭakam (or ṭaka nammenten). *sanaŋṭanredo* kan.i lagatiŋa; mandi kae *sanaŋkena*; Rancitee (or Racisene, sometimes Racii) *sanaŋṭana*, he wishes to go to Ranchi; Rac'ree (or Racire taine) *sanaŋṭana*, he wishes to remain at Ranchi. (2) imprsl, of a certain desire, to exist: nāḍo jiruḷ *sanaŋṭana*, now we all desire to warm ourselves at a fire, *i.e.*, it is cold, we all feel cold. (3) imprsl., with inserted prsl. pro, (*a*) to wish, to desire: ili puŋage *sanaŋjaia*; en horo kami kā *sanajaia*; en kaji aĩumkeḍte landa (or landage) sanaŋkiña, when I heard this I wanted to laugh, (I found it ridiculous); Racite *sanaŋjaĩña*, mendo pursati kaiŋa namjada, I wish to visit Ranchi, but I find no time; soben honko inuŋa *sanaŋkoa*, all children like to play. (*b*) in the indet. ts. only, in certain contexts, to have a sexual tendency, to feel sexual desires: en daŋgra kā *sanaia*, enamente kale aiandijaia, sida ini ranu lagatiŋa. (*c*) in the phrase: cilka *sanaŋkiŋre*, cilka *sanaŋkire*, when desire comes, *i.e.*, occasionally, syn. of *sonjokosonjoko, okosonjoko misamisa*: arkim nunña ei?—Cilka *sanaŋkiŋreŋ* nūtana. Dost thou drink country liquor?—Occasionally; dasturlekate Jūn canḍuĩ arilea, cilka *sanaŋkire* (or cilkae nuŋkere, cilkae monekere) Novemberreoe arilea, as a rule it hails in June, but sometimes also in November: ne daru cilka *sanaŋkiree* jōna (or jōoa), junaŏdo kā, this tree does not bear fruit every year, but occasionally.

sanaŋ-o p. v., (1) to wish, to desire: pīṭte kae *sanaŋōtana*. (2) imprsl, of a desire, to exist: pīṭte kā *sanaŋotana*, I have no desire to go to the market; kulibaṛajanako pīṭte kā sanaŋotana, they have all been asked, no one desires to go to the market.

IV. in the adverbial phrases: *boroge-sanaŋ, landage-sanaŋ, giŋge-sana*, etc., so as to excite or feel fear, shame, etc.: *boroge-sanaŋ*, banduku ainsatem oṭongiōtada, thou hast aimed thy gun at me, who would not fear? *landage-sanaŋem* jagarjada, thou speakest so as to excite laughter, it is ridiculous to speak as thou dost; *giŋge-sanaŋem* hijuŋkana, it is a shame that thou hast come; *giŋge-sanaŋpe* kuljaña, you send me where I should be ashamed to go, en kajido *raŋge-sanaŋiŋ* aiumkeda, on hearing such things, I was almost moved to tears.

sana-pana (Sad. *sana-phana*) cfr. *sampaṛ* syn. of *jogāṛ, sarājam*, but not in the meaning of to procure or lend bullocks or other such beings.

sanc Nag. (Sad) var. of *sonco*.

sandhna (Sad.) **sandna** syn. of *gaja lelta*, bamboo shoots, cut in slices or pieces, pounded and submitted to acid fermentation, but not dried in the sun. This is cooked before eating. Constructed like *handua*.

sandi I. sbst. (1) also *sandidinko*, the eve of the new moon and a day or two before: nā̆ alom sena, *sandi* t baḷem; ne canḍuṛa sandire hijume ranuiṇ udubamea; sakam molaakan sarjom *sandire* mąkere kako hutiia, a sal-tree in leaf does not get worm-eaten if it be cut one or two days before the new moon. N.B. The eve itself is called *sandihulaṇ*, *sandinida*. (2) said of the moon not appearing on the eve of the new moon: *sandido* enaṇnida taĩkena ci naĝke hobaoa? Was last night the eve of the new moon or is it to-day?

II. trs., (1) to reach the last days of the moon; to remain till then: sidarepe senoa ci canḍupe *sandiia* nerege? (2) to make smb. remain until the last days of the moon, (not to let him go before): nā̆ kaiṇ kulpea canḍudoiṇ *sandipea*.

III. intrs., (1) of the moon, to be invisible on the eve of the new moon: canḍu holae *sandikena*. (2) imprsl., said of the eve of the new moon, hola *sandikena*. (3) in the df. prst., imprsl., said of the last days of the moon,: sekĕṛagele kulpea menlena, nerege *sanditana*.

sandi-n rflx. v., (1) of the moon, to be invisible on the eve of the new moon: canḍu gapae *sandina*. (2) to remain, to stay, etc., until the last days of the moon: nere canḍu alope *sandina*.

sandi-ǫ p. v., (1) corresp. to the trs.: ne kamire ne canḍu (or canḍupe) *sandioa* cimad, kape sekerajada. (2) same as the intrs.: canḍu tisiṇe *sandioa*; tisiṇ *sandioa*: nerege *sandiǫtana*.

sandi-hulaṇ sbst., the eve (day and night) of the new moon.

sandihulaṇ-en rflx. v., to do smth. till, or on, the eve of the new moon: nereṇ *sandihulaṇena*, I shall remain here till, or be here on, the eve of the new moon; Raciteṇ *sandihulaṇena*, I shall go to Ranchi on the eve of the new moon.

sandi-nida sbst., the night before the new moon.

sanduk, sanduku (P. sandūg, a box) sbst., syn. of *mered bakasa*, a safe, a steel trunk; syn. of *ūr-bakasa*, portmanteau.

sāṇḍ, sāṇḍa (H.) sâṇr, sâṇṛa, syn. of *aṇḍia haṛa*, cfr., *baṭūṛi*, sbst., a bull.

sanḍaḅ, Has. *sadaḅ* Nag. syn. of *sanḍaṛa*, 1st. meaning.

sanḍaḅs-iṇ syn. of *caḅsiṇ*.

sanḍak, sanḍăka (Sad.) (H. saṛak, A. sharak). I sbst., also *sanḍakahora*, *haṭia*, a road: netąēte *saḍăka* ciminaṇ ṣaṇginrea? *sanḍăkahoratebna* ci *suṛihoratebna*? Shall we follow the road or take the short cut?

II. trs., to make a road pass through a field, etc.; aiṅa goṛado sarkār *sanḍăkakeda*.

III. intrs., (1) to make a road: okoteko *sanḍăkaḳeda*? aiṅa goṛa redo (or goṛatedo) sarkār *sanḍăkakeda*, Government has made a road straight across my field. (2) in the df. first., imprsl., of a road, to exist: Raciāte Cakaṛa senonaṇ miaḍge *sanḍākatana*.

sandaṇ-en, *sandaṇka-n* rflx. v, (1) to make a road pass through, etc., (2) to make a road. (3) to follow a road: surihoratebu senoa cibu *sandaṇkana*.

sandaṇka-ẓ p.v., (1) to be crossed (of a field, etc.) by a road: aĩna gaṛa *sandaṇkajana*. (2) impsl., of a road, to get made: hansaṛe *sandaṇkaakana*, there is a road yonder.

sandaṇ, saṛaṇ, sâṛaṇ, in jest or displeasure, syn. of *sambir*, *baṭi* or *giṭi*. Also adverbial afx. to *dai*, *koṛam*, *pada*, *huduma*, *ter*, *tesa*, *udur*, *ug*, *raẓ* in the meaning: *baṭi*. *sandaṇage* adv., syn., of *baṭigge*, so as to make fall, may modify the same prds.

sandaṇ-ripiripi syn. of *baṭiripiripi*. I. trs, caus, to make smb. lie on his back with legs and arms apart and stretched or raised; to cause an animal to lie on its back.

II. intrs, thus to lie down: runda *sandaṇripiripkena* aḍ sotae godarkia. *sandaṇaripiripi-n* rflx. v., thus to lie down.

sandaṇripiripi-ẓ p.v., corresp. to the trs.

sandăr 1⁰ syn. of *sandaḥ*, I. trs., to open forcibly smb's mouth; to open a ring or bracelet; to open scissors or pincers: habrikubakan daṭa rukate *sandărakette* en horo ranuko anukia, opening his locked jaw by means of a chisel, they poured a medicine into his mouth; ama moca tite *sandăraeme*.

II. intrs., in the df. prst., same as the p.v.: ne sandasom puṛage kâiakana, enamente rabalte kā sandăṛatana, these tongs are rusted, that is why it is difficult to open them.

sandăra-n rflx. v., same as the trs.: ne bera *sandaṛanme*.

sandaṛa-ẓ p.v. corresp. to the trs.: inia daṭa rukate *sandăralena*; en bera *sandăṛaakana*, ikubtam.

2⁰ fig., syn. of *utukul*, but only of earth raised and pushed aside by shooting seeds.

sandasi, sandasom (H. *sisi* Sad saṛsa) I. subst., the large tongs (about a cubit long), used by the village smiths and made by themselves. See Pl. XXVI, 8.

II. trs., to forge iron into such tongs: baṛaẓ ne mereḍdoia *sandasomeae* men. (2) to catch with such tongs: mereḍ lolojana *sandasomeme*, aẓ koṭeeka.

sandasom-en aflx. v., same meanings: loloakan mereḍ maraṇgea, bar tite *sandasomeame*.

sandasom-ẓ p.v., corresp. meanings.

sandauri syn. of *nauli*.

sandẹ Ho. var. of *sandi*.

sandẹkumba Ho. *fide* Haines, syn. of *guni*.

sandha Nag. (Sad) *sondo* Has. as referring to *paddy*, syn. of *egem*.

sandi 1⁰ I. sbst., the barn-door cock: ale oṛare baria *sandikiṇ* menakiṇa. (2) the piece of wood which is made to revolve on one end in a small hole made in another piece of wood called *eṇga*, in order to draw fire. (See under *camgar*): jataete senagel uruṇ dipili eṇga aḍ *sandi* barabarige jomjanredo (to wear) senagel sekeṛage uruṇoa, aḍ-

miaḍ eskarge jomjanredo seŋgel uruŋamente maskilgʼa, enamente barana moḍnoge keṭe jaṭaṛako baiña. Hence the epds. *kuṭusanḍi*, *huṛisanḍi*, etc.

II. adj., (1) with *sim* and *jaṭa*, same meanings. (2) with *jarom*, a male egg of the barn-door fowl, *i.e.*, an egg which, being hatched, will give birth to a cock. The Mundas say that these eggs are thinner and more elongated and that they can easily be recognized; with *sim-kon*, a chicken which will grow into a cock. (3) in the meaning of the male, of such animals as are never or rarely castrated, except sometimes *keṛa*, buffalo; of plants, trees or flowers (a female flower being called *eŋgabă*). (4) with *rasúṛî*, garlic that grows no side-tubers, (5) in the other meanings in which *sanḍi* is the contrary of *eŋga* as stated under this word. (6) with *sakam*, leaves of the Phoenix acaulis which are not pinnatisect; such are all the leaves in male plants and the lower leaves in the female plants.

III. trs., to use a certain kind of wood as *sanḍi*: camgarjaṭaiŋ eŋgatada aḍ rāṛijaṭaiŋ *sanḍitada*.

IV. intrs., (1) to choose or make a *sanḍi* to the proper thickness, or too narrow: garam cakarkeḍlekatedo nanagem *sanḍikeda*, soben muli kā ripiciḍtana. (2) in a past ts., to acquire or to possess a certain number of cocks: isupe *sanḍitaḍkoa*, you have got many cocks.

sanḍi-n rflx. v., (1) same as the trs., seŋgel uruŋ dipili sōje aḍ rōṛo jaṭale *sanḍiŋa*. (2) to prove to be a male plant or tree: ne pabita *sanḍinjana*.

sanḍi-o p. v., (1) corresp. to the trs.: camgarge eŋgaakana aḍ camgaraŋge *sanḍiakana*. (2) imprsl., of such a little stick, to be chosen or made, as under the intrs.: garam cakartaḍlekatedo nanage *sanḍiakana*. (3) to become a cock: goja simjarom *sanḍioa*, ḍumkuṇ̃ simjarom eŋgaoa. (4) in a past ts., of cocks, to be acquired: ape oṛare isuko *sanḍiakana*. (5) to prove to be, or grow into, a male plant, tree or flower; to prove to be, or become, a *sanḍi rasúṛi*, or a *sanḍi sakam*: ne pabita *sanḍijana*.

2⁰ fig., adj., mostly adj. noun, syn. of *jhikiṛi* and *ḍiri*.

3⁰ fig., I. sbst., efforts to gain the upperhand in a fight, lawsuit, game, discussion: ripiṇ̃ janaliŋ aĩñ̃a *sanḍige* daṛijana.

II. adj., with *hoṛo*, one excelling in doing smth., or surpassing all the others in it; one who has got the upperhand in a contest; a victor. Also used as adj. noun: calumente *sanḍigem* tearakana, thou art strong enough now to hoe with the strongest ones; ne ṭolare ili nūmente nī *sanḍi* hoṛoge, he is the one in this hamlet who can best stand beer; eperaŋmente ṭolare iniṛ *sanḍigee* baiakana, in a quarrel he gets the better of anybody in that hamlet; holaŋ podainuŋaren *sanḍiko* nikuge.

sandi-o p. v., (1) syn. of *jitaŏ*, to get the upperhand; to win in a contest: holaŋ podainuŋare okoko

sandijana? Who won yesterday's hockey match; (2) to become excellent, or the best man, at smth: ne ṭolare ili nūmente nīge *sandiakana.*

4⁰ fig., syn. of palṭan.

5⁰ Nag. var. of *sōndo,* as referring to paddy.

sandi-budi Nag. **sandi-buri** Has. syn. of *eṇgasandi.*

Sandi-guria name of sub-clan of the *Guria kili.* See under *kili.* Note however that the *guria* tree is called *sandekumbi* by the Hos.

Sandi-murum name of a sub-clan of the *Murum kili.* See under *kili.*

sandi-didi Has. **sandi-gidi** Nag. sbst., the Indian King Vulture, Otogyps calvus.

Sandi-purti name of a sub-clan of the *Purti kili.* See under *kili.*

Sandi-garai name of a clan of the Mundas, probably a sub-clan of a now extinct *Garai* clan. See under *kili.*

sandisaṇ sbst., the high-toned side of the drum: dumaṇ *sandisaṇre* nanage saria.

saṇ-rāri sbst., the earliest kind of the *rāri* pulse, ripening in November. The beans are somewhat astringent.

sanicār (Sk. sanishcar) Saturday. Constructed like *maṇgār.*

sānj, sānje (Sad. sometimes *sānj*) sbst. and adv., one half of the day, the forenoon or the afternoon: sinagi bar *sānjere* haṭiṇakana: *seṭasānj* (or sida *sānj, tikinsānj*) aḍ *aṛuḍsānj* (or eṭa *sānj,* taĕom *sānj*), the day is divided into two parts: the forenoon and the afternoon; *sānje* (or sinagi) biurjana, it is passed noon; miḍ *sānje* kamikeda, he worked half a day; bar *sānje* kamikeda, he worked a full day; *iikasānj* Nag. or *naṛkesānj* Has. hijume, come this afternoon; *enaṛsānje* hijulena, he came this morning. With a nl. prefix it is used as a prd. and constructed like *musiṇ.* N. B. Miḍ sānjre and bar sānjre may be used fig. in the meaning of in a short time: aputo goḍjanci akoa punji moḍ sānjeregeko ulampalamkeda; ne horo *bar sānjeregee* haṛamjana; dasinle omlia *bar sānjeregee* mukuiṇjana.

sān-jaṭa same as *jaṭasāu.*

sānje var. of *sānj.*

sanjok Nag. (H. *sanjog*) var. of *sonjōko* Has.

sanju var. of *saju.*

sanpāt, sonpāt vars. of *sompāt.*

sanra, sarna 1⁰ I. sbst., a sacred grove wherein dwells one of the tutelary spirits as long as at least one of the trees remains, in entrd. to *bājaĕar* a sacred grove consecrated to Lutkum haṛam and Lutkum buria; and *candi* a spot under a tree where a *candiboṇga* resides: ne *sanrare* Desaŭli taĭntana, aleạ *sanraṛạ* darukore miaḍ eskar sareakana; *sanra* alope maca, do not cut down the sacred grove.

*Originally there were many and there may still be several sacred groves in a village. The pahan sacrifices in the *desaŭlisarna* on the *bdtaŭli* feast. On the flower feast he scrifices in the *bājaĕar.* A tree

in a *sarna* may not be damaged or felled without the leave of the pahan who however would first offer a sacrifice in the *sarna* where the tree stands. But it is fact that by giving such leave too easily whole sarnas have disappeared and some villages have none left at all. In such villages the pahan on the *bataŭli* feast will hold his sacrifices under any tree whatever. In case of sickness private individuals may sacrifice in a *sarna* to the spirit dwelling there, if this spirit has been revealed by its name in divination as the one responsible for the sickness, but they may not do so if the spirit causes harm in the capacity of a *garasi* or *nasan*. Witch-finders never sacrifice in the *sarna*. Note the saying : *sarna* bāri dāko leljada, bongado kako leljaia.

II. trs., to reserve a place for a sacred grove with the proviso that not a single tree shall be cut down : ne tačaḍko *sarnatoda*. They have made a *sarna* in this place.

III. intrs., (1) same meaning : Desaŭli mente kotarepe *sarnatada*. (2) in the df. prst. (*a*) of a place to be made a sacred grove : ne *tačaḍ sarnatana*. (*b*) of a sacred grove to exist somewhere : netado *sarnatana*.

sarra-n rflx. v., thus to keep a place: Dikujatikodo Mundakoleka kako *sarnana*, mendo maparan dirikoko deotaea.

sarra-ǫ p. v., (1) of a place thus to be kept : ne tačaḍ *sarnaakana*. (2) imprsl., of a sacred grove thus to be kept : apea simānie cimintą *sarnaakana*.

2° I. sbst. a large sal tree (sarjom) or a plantation of sal trees (sake) : ne *sarna* okoea.

II. adj., with *daru* or *sake* same meaning.

III. trs. to let a sal tree or sal plantation grow large : ne darubu *sarnaea*.

IV. intrs. in the df. prst. of such trees to grow or have grown large : aĭńa sakera daruko mârîmârîte *sarnatana* ; alea sakeo apealekage *sarnatma*, our sal plantation too like yours has large trees.

sarra-n rflx., v. (1) same as the trs : ne darubu *sarnana*. (2) of such trees to grow large : ne daru *sarnanka* kabu maea.

sarra-ǫ p. v., of such trees, to grow or to be allowed to grow large : ne daru *sarnaǫka* ; ne sake *sarnaakana*.

V. adv., (1) with or without the afxs. *ange, ge*, modifying *tearǫ* : alea baria daru *sarnage* tearakana. (2) with the afx. *ange*, modifying *menǫ* : en daru *sarnaange* menǫ. (3) with the afx. *ǫge* modifying *tačrika, haraǫ*.

3° cfr. 2nd meaning of *endel* in Has., also *rotoḍ*, I. sbst., a long lock left on top of the head when the hair is cropped : Dikujatiren koŗakoą bǫre *sarna* menǫ, inkuą dharamrege enka dasturakana, Hindu men wear a long lock at the top of the head according to a religious custom.

II. trs., (1) to crop smb's. hair leaving such a lock : hurinlekain *sarnatama* cin hurkundatama ; amą

ūbiṇa *sarnaea* cf ? (2) to take a crop but so as to keep such a lock : soben Dikukoṛako ūḅko *sarnaakada* aḍko poṭaakana.

sara-n rflx. v., last mean of trs. : *sarnaamme* alom hurkundaea ; soben Dikukoṛako ūḅko *sarnaana*.

sarna-ọ p v., corresp. to the trs. : *sarnaakanae* ; ūbe *sarnaakana* ; iniạ ūḅ *sarnaakana*.

sāṇṛ, sāṇṛa vars. of *sāṇḍa*.

sān-sakam I. sbst., the act (as described under III) : bala hobaọ musiṇa kāre barsiṇ sidare *sānsakam* hobaea.

II. adj., with *hoṛo* syn. of the noun of agency *sānsakamuṇ* : *sānsakam* hoṛoko horare daṇ namtaḍkoa.

III. trs. or intrs., to fetch from the forest firewood, leaves and toothbrushes, mostly either to be sold in the market, or to be used at a betrothal, a marriage or a festival : holale (or hola birle, hola birrele) *sānsakamkeda* (or *sānsakamkena*), tisiṇdo balako hijua.

sānsakam-en rflx. v., same meaning : inkuṇ birle (or birrele) *sānsakamenjana*.

sānsakam-ọ p. v., corresp. to the trs.; imprsl., of such an act, to take place : ne bir (or ne birre) isu haturenkote *sānsakamọtana* ; gapa *sānsakamoa* meaṇ balako hijua.

san-san (Sad.) poetical adj. meaning rustling : ainḍoiṇ jaṇgitan san-san daṛiḍali, I am the one who keeps watch over the rustling flowers near the village spring.

sansār var. of *sāsār*.

***sānse ṇgel** cfr. *seṇgelsoan*, *seṇgelsukul* and *uruḷ* I. sbst., (1) cremation : ne jūgūre Mundakore *sānseṇgel* kā hobaọtana, sobenko topakoa, kula huaḳeḍkọ bāriko *sānseṇgelkoa*, the Mundas no more burn the corpses of their dead, except those of persons killed by tigers. For cremation, the corpse is placed on a bed of firewood, (mostly damp firewood) about a foot thick, and over it, at a certain distance, another layer of firewood is placed in the shape of a roof. (2) also *sānseṇgel dastur*, the habit of cremating the dead : Uruṇakore aḍ Hōkoro *sānseṇgel* meṇa mendoko Kirtanjante ena colonko bagejada.

II. trs., (1) to cremate (a human corpse) : kula huāḳeḍkodo naṇjakeḍko *sānseṇgeljaḍkoṇea*. (2) To "cremate" a chameleon. The Mundas believe that the fact of spying a chameleon, is an omen that portends the death of one's relative older than oneself if the chameleon is a large one, and of a younger relative if it is a small one. To counteract this portent the chameleon must be killed, wound in a piece of cloth and burnt on a funeral pile in the same manner as a corpse : maraṇ rakaṛakambaḍ leljanre apaṇa hagakupulkore maraṇ hoṛo gojoṛa boro meṇa aḍ huriṇ rakāṛakambaḍ leljanre huriṇ hoṛo gojoṛa boro meṇa ; enaṛa gara kaṭaŏmente en rakāṛakambaḍge goḳkīte *sānseṇgel* lagatiṇa. (3) to "cremate" a leaf-plate (another superstitious practice) : jā hoṛo kursilelẹ biṇ huḳire en hoṛo rokage miaḍ kaluṛe jaimi. naṇdeka maṇḍi jomrika lagabiṇa, aḍ

en horo joṭan dipĭli racare iniạ juṭa kaḷụ *sānsenḍgel* lagatiaa, enkare gara kaṭaŏoa aḍ bisi aṛāguna, when a person has been bitten by a *kursalelgbua*, he must be made at once to eat some rice from a leafplate and, whilst they "rub down" the venom, this leaf-plate must be burnt in the courtyard in the manner of a corpse. III. intrs, in the df. prst., to get cremated: ne jūgūre Mundakore do kuḷa huṇkeḍko bāri *sānsenḍgeltana*, (sānsenḍgeḷṭana).

sansenḍgel-en rflx. v., (1) to cremate (a human corpse): en horo kuḷa huṇkịa aḍ birregeko *sānsenḍgelenjana*. (2) to practice cremation: Raci jeparen Mundako Dikuḳoạ colen lelbette ko *sānsenḍgelentana*, the Mundas around Ranchi, under the influence of the Hindus, have kept the practice of cremation.

sānsenḍgel-e p. v., to get cremated: kuḷa huṇkeḍko hature kako aderkoa mendo birregeko *sānsenḍgeloa*; kuḷa huṇkeḍị netạree *sānsenḍgeljana* aḍ horokoe botoṇakoa.

Santa poetical form of *Santāl*.

Santāl, Santaṛ, Santaṛā, Saŏtāl, Sâŏtaṛ, Santāl-Munḍa, etc, sbst., a Santal. The Santals are a tribe closely related to the Mundas, and by far more numerous: *Santaṛako* jatire Mundakoĕteko latarakana, in social standing the Santals are below the Mundas (because they, at least those near the borders of Tamar, do not object to food cooked by Mundas, whilst the Mundas do not touch what has been cooked by Santals).

santān (Sk.) syn. of *gusṭi*, race, tribe, caste, family, descendants.

santari (from Engl. *soldier*) syn. of *gaḷṭan*.

Santaṛ, Santaṛa sbst a *Santal*.

sante, santi, samte, samti syn. of *jaked, rati*. *Sante* moreover is used also in the 2nd meaning of *sare*.

sañ I. sbst., (1) the state of the udder or breast distented by milk: ne gaiạ *saṇ* lelkeḍte toa tauĭ monekeda. (2) the quantity of milk: inkuạ gai *saṇạte* iminaae gonoṇajana; miḍcokoḷekan gaiạ *saṇ* leltoa bakuaojana.

II. adj., with *gai*, (1) a cow with full udders: en *saṇ* gai tāĭĭiae, coka gude aloma. (2) a good milch-cow: inkuạ miad *saṇ* gai menaia

III. trs, or intrs., (1) to fill the udders, and in jest, to fill the breasts: ne gai (toae) *saṇkada*, mendoe ukujada, this cow has the udder full but refuses to be milked; ne gai holao (toa) nekagee *saṇkena* mendoe ukukeda. (2) to give milk: ne gai moḍ lota toae (or moḍ lotae) *saṇḷa*, this cow gave a bowlful of milk. Note the proverb: padao gaige *saṇgea*, a cow that kicks gives milk, *i e*, difficult masters are often liberal. (3) to get a certain quantity by milking: tauĭ kam ituna, (toa) huriagem *saṇkeda*.

IV. intrs., (1) of the udders to be full; of the quantity of milk to be got in the milking: ne gaiạ toa puṛa kā *saṇtana*; ne gaiạ toa holado puṛa kā *saṇkena*. (2) imprsl., with inserted prsl. prn., to have the udders or breasts full: gaiko•(toa) *saṇkekoṛe* nunurikanmente honkoko raṇkoa.

saŋ-en rflx. v., same as the trs.

saŋ-ọ p. v., (1) of the udders or breasts, to get full: en gaire toa *saŋalena;* ne kuṛiạ toa *saŋakana.* (2) of the quantity of milk, given by the cow: ne gaite ciminaŋ (toa) *saŋlena?* (3) of milk, being yielded in the milking: ne gaiạ toa holado puṛạ kā *saŋlena.*

sa-n-aŋ vrb. n., (1) the extent of the fulness of the udders: lelime, en gai *sanaŋe* saŋtada geleko ṭandagiṛiakana, ad laṛạ siro puṛạge pāṭăculakana (2) the state of fulness: misa *sanaŋdoiŋ* tāũliṇ, oṛọgee saŋtada. (3) the act of giving milk: en gaiạ *sanaŋko* muṇḍitada, enamente iminaŋ gonoŋ omre kako darenmarenjana. (4) the milk given: nea oko gaiạ *sanaŋ.*

IV. adv., (1) with the afxs. *ange, ge,* modifying *rikaọ, lelọ.* (2) with the afx. *ọge* modifying *tairika.*

2⁰ fig., of urine filling the bladder, syn. of *ṭul.*

3⁰ fig., of serosity filling the tissues in dropsy or oedema, syn. of *mōduku.*

4⁰ fig., of a fruit, as a mango, softened by pressing it all over before squeezing out the juice, syn. of *linlebẹ.*

saŋga (Sad. *sāŋg,* companion) with the prns. *iŋ, m, te,* as poss. afxs., poetical var. of *saŋgi* Nag. parallel of *gati.*

Nāĕari, gatiŋe, ci bāpari *saŋgāiŋ,*
Cīko meneteme nīametanā!
Nāĕari, gatiŋe, ci bāpari, *saŋgāiŋ,*
Mĕreko meneteme sāĕadetān?

Alas! Why, O my friend, O my companion, why art thou weeping?

saŋga I. sbst., (1) any tuberous root: hocenrạ oṛọlkāũpuḍkiṛạ *saŋga* kako jomea, mendo ranuua. (2) any eatable tuberous or fleshy root: dolabu birte *saŋga* ur let us go to the forest and dig up eatable roots; hadaṛạ *saŋga* jantadirileka cep ḍuọge aḍ gōlge taina. (3) syn. of *golasaŋga, kundisaŋga, obosaŋga,* the sweet potato: ne goṛare *saŋgako* roaca.

II. trs., to plant a field with sweet potatoes: ne goṛabu *saŋgaea.*

III. intrs., (1) to plant sweet potatoes: ne sirma isupe *saŋgajada.* In a past ts. it may mean also, to acquire sweet potatoes: ne sirma isupe *saŋgatada.* (2) of a field, to yield sweet potatoes: goṛa huriŋgea, mendo isuĭ *soŋgalạ.* (3) in the df. prst, of a forest, to produce eatable roots; imprsl., of eatable roots, to be produced: en bir (or en birre) isu *saŋgatana,* there are many eatable roots in that forest.

saŋga-n rflx. v., to plant, or to plant a field with, sweet potatoes: ne goṛabu (or ne goṛarebu) *saŋgana.*

saŋga-ọ p. v., (1) to be planted with sweet potatoes: ne goṛa *saŋgaọko.* (2) to grow a tuber: ne kubi kā *saŋgaoa,* aṛạteko jomea, this cabbage is not tuberous, they eat it as a potherb. (3) imprsl., of sweet potatoes, to be grown or produced: ne goṛare *saŋgaọka;* ne sirma isuge *saŋgaakana.*

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

saŋga-aṛạ sbst., the leaves of sweet potatoes, when used as a potherb.

saŋga-edel syn. of *edelsaŋga, ranuedel,* sbst., Manihot utilisima,

Pohl; Euphorbiaceae.

saṅga-gaṛa sbst., the hole left after digging up an eatable root. The formula of the *pāgu* sacrifice contains the phrase : *saṅgagaṛa* haseargarare.

saṅga-jō sbst., the aerial bulbils growing on some yam plants.

saṅga-kundi sbst., the parallel ridges on which sweet potatoes are planted. It is *superstitiously* believed that the fact of stepping across these ridges, even before the plantation takes place, causes the tubers to get worm-eaten and bitter : *saṅga-kundi* alope taṛomea, enkareko hoṛoea.

saṅgāli Nag. var. of *saṅgi*.

saṅgam (Sk. sexual intercourse) occurs in the Ha-ur legend as parallel of *biam*, marriage.

saṅgār Nag. syn. of *sendera* Has. Nag.

saṅga-saru a collective noun for eatable roots : Dalbhum ore Marbhanjren Khaṛia Muṇḍako Birurukolekage birreko taĭna, *saṅga-saru*, araṣakam, hukaṛākom eṛo birra jōteko asulena : jagaṛdo Hōteko jagara, the Kharias of Dalbhum and Marbhunj, live in the jungles like the Birhors, and feed on eatable roots, potherbs, fish and jungle fruit ; they speak the dialect of the Hos.

saṅgen var., of *sagen*.

saṅgi Nag. syn. of *gaṭi*, friend, and of *soṅge*, companion. Rarely used as a prd.

saṅgi 1° I. sbst., the condition of being several, or numerous : inkuṇ *saṅgi* lelkeḍei kupulkope mente kaiṇ kajiaḍkoa, caŭli huriṇage taikena, seeing how numerous they were, I did not invite them to remain for a meal, since there was too little rice ; en kaji nā kaiṇ udubamea *saṅgiren* jagarea, I shall not tell thee now but only when many are present.

II. adj., (1) with *horoko, jontu, cijiko*, a number of people, animals or things ; a group : *saṅgi* horoko (or horotenko) neteko paromjana, a group of people passed here ; *saṅgi* kupulkoṛ miaḍ simte kabu doṇoa, baria goŏkiaṃe, one fowl will not do for so many guests, kill two of them. Also used as adj. noun : *saṅgikoṇ* kajileka rikiṛka, eskarniṇ kajilekado kā, let the advice of the many be followed, not the advice of an single individual. (2) in the cpds. *kurisaṅgi, korasaṅgi dasisaṅgi, simsaṅgi*, etc, having many women, men, servants, fowls, etc : *dasisaṅgi* gomke, *simsaṅgi* hatu. Note the proverb : *kurisaṅgi* oṛaren kora ci (or ea) *korasaṅgi* oṛaren uriṇ ṭōrtaḍ (or ṭōrme, ṭōrtai, uṛjkom ṭōrtaḍko), thou knowest the condition of a man in a house where there are many women, and the condition of the cattle in a house where there are many men. This is said when the meal has not been prepared in time, or the cattle have not been taken out to graze in the early morning, because each one has been relying on another one to do the work. (3) with *oṛa, ṭoba, hatu, pīṭ*, a numerous family ; a hamlet with many houses : a crowed market : aṃ do *saṅgi* ṭolareṇi ci gaṇ ṭolareṇi ? Dost thou

live in a large hamlet or in a very small one (of only a few houses)? ne merom *saŋgi* pīṭreŋ akiriŋia enre sobensaren kīriŋko hijna. (4) with *kami*, work that cannot be done single-handed; with *tabīṛi*, *eraŋ*, etc., slaps, scoldings, etc, given by several: neado *saŋgi* kamidaŋ eskar ciape acujaia? *saŋgi* eraŋe namkeda. III. trs., to render numerous: en Gomke dasikoe *saŋgitaḍkoa*, that gentleman has taken many servants; ne simdo honko janaŏ nekagee *saŋgikoa*, this hen has always such a numerous brood; en ṭolare puraŋe kerakoko *saŋgitaḍkoa*, in that hamlet they have acquired (they possess) numerous buffaloes; en ṭola (or en ṭolare orako) nādoko *saŋgikeda*, there are now many houses in that hamlet. (2) to be numerous to do smth.; to do smth. together: ne kamibu *saŋgiia*, eskarte kaiŋ cabadaria; ne ṭunkire caŭli peŋge taikena, *saŋgikedale*, enamente cabitaḅjana, this basket was full of rice, but we were many to eat from it, and so it got soon finished; ne darulaŋ *saŋgiia* (or from barhoroea), kaiŋ godaria, I cannot carry this piece of wood alone, let us (you and I) carry it together; laraiko (or laraïreko) *saŋgikia* (or eskarkĭa), they all sided against him in the lawsuit; tabĭriko *saŋgikia*, they were many to slap him. Hence the cpds.: *jomsaŋgi*, *nusaŋgi*, *kamisaŋgi*, *senderasaŋgi*, *irsaŋgi*, *mocasaŋgi*, *eraŋsaŋgi*, *dalsaŋgi*, etc.,

IV int-s., (1) to gather in numbers: hola pīṭne kŭḅko *saŋgikeaa*. (2) in the df. prst., (*a*) to increase or become numerous: miaḍ kadaliŋ roalą, mâiîmâiîte *saŋgitana* (or saŋgiṭana), I planted a banana tree, little by little suckers are shooting. en ṭola mâiîmârîte *saŋgitana* (or saŋgiṭana), little by little the number of houses increases in this hamlet. (6) to be numerous: en ṭolare meromkoēte miṇḍiko *saŋgitana* (or saŋgiakana); ape hatu pura *saŋgitana* (or saŋgiakana) ci ale hatu? In which village, yours or ours, are there more houses?

saŋgi-n rflx. v., (1) same as the trs.: ne disumre darkār banoŗate sadomko kale *saŋgina*. (2) to gather in numbers: hola pitireko *saŋginjana*.

saŋgi-o p. v., (1) corresp. to the trs. (2) to become numerous; to increase in number: Raci hatu *saŋgijanci* sahar menjana, many houses having been built at Ranchi, from a village it has become, and is called, a town; apuiŋ taïken dipĭli ale oŗare keŗako *saŋgilena*, the number of our buffaloes increased greatly in my father's time.

sa-n-aŋgi vrb. n. (1) the numerousness of things produced: simkodo *sanaŋgile* saŋgitaḍkoa kusulire kako soaḅtana. (2) the numerousness of those who do smth. together: goroḝ dipĭli *sanaŋgiko* sangikeḍkiŋa, tītīte kako ḍonjana, they were so many against those two, that they were lying half dead before they had been slapped by all the others.

V. adv., (1) with the afxs. *ange*, *ge*, modifying *meŋa*, *poŋ*, *asul*, *kiriŋ*,

et c., (2) with the afx., *ŋge*, modifying *rika, rikan.* (3) with the afx., *te*, modifying *jom, nū, kami, kiriŋ, sen, sendera, eraŋ, eperaŋ, dal, laṛai*, etc., acting many together.

2° syn. of *saĭni.*

saŋgi-dahadar Nag, **saŋgi-dargăr** Has. same as *dahadar*, syn. of *gaĕro.*

saŋgi-eger, eger-saŋgi Nag. trs., of several or many people, to scold all together the same person or persons : *saŋgiegerkeḍleako.*

saŋgieger-ŋ p. v., corresp. meaning.

saŋgi-eraŋ, eraŋ-saŋgi Has. var. of *saŋgieger.*

saŋgi-keṛa I. trs , to increase the number of one's buffaloes ; to acquire numerous buffaloes : en ṭolareko *saŋgikeṛaṭaḍkoa.*

II. intrs., in the df. prst., of buffaloes, to be numerous ; to be possessed in great number : en ṭolareko *saŋgikeṛaṭana.*

saŋgikeṛa-n rflx. v., same as the trs. *saŋgikeṛa-ŋ* p. v., of buffaloes, to be rendered, or become, numerous : ale oṛareko *saŋgikeṛaakana.*

saŋgi-kupul I. sbst., a relative in the same degree to several brothers and sisters who live in separate houses, i.e., a relative of their father or mother, in entrd. to *eskarkupul*: nīdo ale apia tatarenkoạ *saŋgikupul*, he is related in the same degree to of all us whose three grand-fathers were brothers.

II. intrs., in the df. prst., to be thus related : nī ale moḍlāĭ bokobocakoạe *saŋgikupultana.*

saŋgikupul-ŋ p. v., in the indet. ts., same meaning : ne hoṛo ale kakagunagu bokoboĕakoạe *saŋgikupuloa.*

saŋgil I. sbst,, same as vrb. n.

II. trs., (1) of people, monkeys, dogs and cats, to throw the head backwards and look upwards : bō *saŋgilkeḍle* cābeme, ranuiŋ anumea ; meḍ *saŋgileme.* (2) in this position to look at smth. : uli jaromakana ci mente en daruiŋ saŋgillạ, apia, jarom uliiŋ lelnamkeda ; sirma saŋgileme ; en darure cekaṇim *saŋgilkena* (rarely *saŋgilkĭa*) ? for what animal didst thou look up the tree ? (3) to hold smb's head or eyes upwards : en hon *saŋgilime*, meḍre ranuiŋ ṭipạia ; en honạ bō (or meḍ) *saŋgileme.* (4) fig , syn. of *dâĕgaḍ, dendeoḍ, kokodoṛo, omsaŋ*, but not in the fig. meanings. (5) fig., to fit the shaft to a plough at too broad an angle : naĕalrạ esanḍi puṛam *saŋgilkeda*, enkare naĕal daraĕoa.

III. intrs., 1st meaning of the trs. : darure cêṛê ṛaleḍei sobenko *saŋgilkeda* (or *saŋgilkena*).

saŋgil-en rflx. v., same as the trs. and intrs.

saŋgil-ŋ p. v., corresp. to the trs.

sa-n-aŋgil, saŋgil vrb. n., (1) the length of time : *sanaŋgiliŋ* saŋgilkeda, hoṭọ ṭaṭaĕgiṛikjña. (2) the act : *sanaŋgilko* hokakeda ; misa *sanaŋgille* cêṛē kaiŋ lelnamkịa, oṛọ misareŋ lelnamkịa.

saŋgil-au intrs., and *saŋgilaun* rflx. p. v., to come on looking upwards : *saŋgilaujadae.*

saŋgili Nag. var. of *salaŋgi.*

saŋgil-idi intrs., and *saŋgilidin* rflx. v., to go away looking upwards : *saŋgilidikedae.*

saŋgil-nam trs., to espy by looking upwards: uli saŋgiltanre miaḍ togoiŋ *saŋgilnamkiŋa*.

saŋgilnam-ŋ p. v., corresp. meaning.

saŋgil-rakaḅ trs. or intrs., (1) to look upwards: Sinaboŋgamente daṛaŋatanreko *saŋgilrakabea*. (2) fig. to look to smb. for help. kareale ṭuṇḍuakana, amgele *saŋgilrakaḅlana* (or *saŋgilrakaḅjaḍmea*).

saŋgi-merom trs., to increase the number of one's goats. Constructed like *saŋgikeŋa*.

saŋgi-miṇḍi trs. to increase the number of one's sheep. Constructed like *saŋgikeŋa*.

saŋgi moca syn. of *saŋgieger*.

saŋgin Has. Nag. **saŋgiŋ** Nag. Jo I. sbst., distance in space: Bandegâĉête Tokaḍŗa (or Tokaḍ jakeḍra) saŋgin ciminaŋ menaʼ en haturaŋ *saŋginiŋ* ituana, nā senore kabu tebaḍaŗia. I know the distance to that village, if we would leave now, we could not reach it in due time. II. adj., with *disum*, *haṭu*, *taĉaḍ*, distant, far away: *saŋgin* disumle senoṭana, (2) with *hora*, a long way, a long journey: musiaŗe barhisi maïl *saŋgin* horaiŋ senla, puraŋe lagakiŋa. Also used as adj. noun: nekan *saŋgin* ciulaŏ musiaŗe kaiŋ senakada, I never walked such a long distance in a single day. (3) with *horo*, a person at a distance. Also used as adj. noun: *saŋgin* horokodo (or *saŋginkodo*) piṭimente idaŋareko uruŋoa, people who live far from the market, start for it early; *saŋgin* horoko iniŋ jagar kako aĭumbēsekeda, japare duḷkenkodo sohenaŋko aĭumkeda, people who sat far off did not hear him well, but those who sat close by heard everything. N. B. The adj. *sapaŋgin* means: distant from each other, or each separately distant from a certain place.

III. trs., (1) to cause smb. or smth. to be far away or at a distance: nāḍo Raciḅu *saŋginkeda*, abuŋ haṭuḅu naṛĉkeda, now we have left Ranchi far behind and are approaching our village; en goĉakan seta *saŋginaipe*, throw that dead dog far away from here; ḍubi kape *saŋginkeda*, kaci soanjaḍpea? You have not made your dunghill far enough from your house, does the smell not trouble you? kerako alom *saŋginkoa* haṭu japikorege gupikom, do not take the buffaloes to graze far from the village. (2) to find out a distance; to say how far away a place is: en pīṭi ape haṭuēte ciminaŋape *saŋgintada*? How far is the market from your village? (3) to reach far in a story: kanidoe *saŋginkeda*, mendo kae ṭuṇḍudaŗijana. (4) of a witch, to go far in her malefices: hen najom buŗia kīŗi (or daŭŗu) ciminaŋe *saŋgineaiŋ* otoŋāgea (or leḷigea), to whatever extent that witch may exert her malefices I could certainly counteract her.

IV. intrs., (1) in the df. prst., (a) to be distant; to be at a certain distance: *saŋgintanaiŋ*, kaiŋ aĭumhēsejada, kakalate kajiaiŋme; Raci ape haṭuēte ciminaŋ *saŋgintana*? (b) to get distant: nāḍo iṁbi

mâṛîmâṛîte *saŋginkana* (or sangingtana). (2) in the past ts., to remain, or place oneself, at a distance: purado kaiŋ *saŋginkeaŋ*, kaji aĭumo iminaŋregeŋ dubkena. (3) impr-l., with inserted prsl. prn., to find smth. distant: Gumlate mi-ageŋ senkena, kented *saŋgin-kiña*.

saŋgin-en rflx. v., (1) same as the trs. (2) to remain or to place oneself, at a distance; to go to a distant place: netaŋrege dubme ainataĕte alom *saŋginena*; Sinahoroko Dikukolekado kako *saŋginena* raca japare kāre racauterregeko urubena, the Hos do not, like the Hindus, go to a certain distance to cremate their dead, they do it close by or in their courtyards.

sa-p-aŋgin repr. v., and *sapaŋgin-en* repr. rflx. v., same meanings, connoting distance from each other: baümlo orakiŋ cenamenteben *sapaŋginkeda*. Khunti aḍ ape hatu ciminaŋ *sapaŋginkana*: alcben *sapaŋginena*, japapŋrege dubben; entarekiŋ daparomkena, nādokiŋ *sapaŋginentana*.

sapaŋgin-o repr. p. v., same as *saŋginǫ*, connoting distance from each other.

saŋgin-o p. v., (1) corresp. to the trs. (2) to get distant.

V. adv., also *sapaŋgin* connoting distance from each other, (1) with or without the afx. *ange, ge, ŋge*, modifying *dō, udi, duḅ,, tiŋgun, seno, daŭru, ituan, paṛaŏ, pās, kaji, kani*: *saŋginange* dōakana; mukūdimare cimin *saŋgine* daŭruĭaiŋ (or aĕariñaiŋ) otonīgea, let him file an appeal or take the case to the High-Court, it is all the same to me; hen najom buria cimin *saŋgine* daŭruĭaiŋ (or kīreaiŋ) lehgea (or otonaīgea), I (a witch-finder) can and will follow up that witch however far she goes in her malefices; cimin *saŋgine* paṛaŏkeda? How far did he read? (or how far did he study)? cimin *saŋgine* paṛaŏakana? Where did he reach in his studies? cimin *saŋgine* pāstada? Up to what examination did he pass? kānido saŋgingee kajila, mendo kae ṭundudarijana, durum namkja, he recited a great part of the tale, but having fallen asleep, he could not finish it; neado cimin *saŋginem* ituana? how much dost thou know of this? inia mon pura *saŋgin* kam ituana (or kam leltada, kam mundĭtada) ainado ia mundĭtundutaia, thou dost not know him very intimately, but I do. N. B. The adverbial phrases *isi saŋgin, pura saŋgin, huriŋ saŋgin*, etc., never take the afx. *ange, ŋge*. (2) with the locative afxs. *re, sa, sare, sale, te, ta, tare, tale, āte, ēte, sāte tāte*. N. B. with the afxs. *re, sare, te* and *tare*, it may be used as an intrs, prd. with inserted prnl. subject.

saŋginra, saŋginreŋ prnl. adj. and noun, a thing distant.

saŋginren prnl. adj. of a liv. bg., at a distance.

saŋginreni prnl. noun, a liv. bg. at a distance.

2° l., with *ura, bicār*, long reflections: huriŋ honkore *saŋgin* ura

banoa, small.

II. trs., with *aru* as d. o., to protract one's reflections; to ponder over smth.: uru aminaŋ alom *saŋginea*.

saŋgin-en rflx. v., same meaning: en kaji aiumkeḍte uru puŋagee *saŋginenjana* cimaḍ, isu heŋaree durumaŋa.

saŋgin-o p. v., corresp. meaning: nekan kaji aiumkere sêrû horokoa (or horokore, horokote) uru *saŋginoa*.

III. adv., with or without the afxs. *ange*, *ge*, *oge*, modifying *uru bieār*.

3o I. sbst., distance high up, low down or far inside: singi pura *saŋginre* menaia ei ipiiko? ne kûâra da isu *saŋginre* mena.

II. adj., high up, low down or far inside: *saŋgin* kotom dokona ei laŋakaŋko? Didst thou climb to the higher branches or only to the lower ones? ne ikir pursalem ote ciminaŋ *saŋgna*, taking as a unit the size of a man, measure the depth of this pool (lit'y. see how far down the bottom is); en undu pura *saŋgindo* banoa, uka jakedia sula, that hole is not very deep, I thrust my arm into it up to the elbow (and reached the end), hatia alaŋ pura *saŋgingea* cimaḍ alaŋ uruŋakaḍ kae leloa, the tongue of the elephant must be far inside since no one has ever seen it pushing it out.

III. trs. to make or put smth. so as to be or cause it to be high up, low down or far inside: candaïdo oteāte ciminaŋpe *saŋgintada*? How far from the ground did you put the eaves? jetege ne kûâra dae *saŋginkeda*, the hot weather has caused the water in the well to decrease; buraburate en daria dako *saŋginkeda*; cûûriako undu puŋage kako *saŋginea*, the jerboa rats do not dig holes very deep in the ground.

IV. intrs., in the df. prst., to be high up, low down or far inside: en kotodo puŋage *saŋgintana* alom dea; apea kûâra da pura *saŋgintana* ei aleara? N. B. of water decreasing in a well, the past ts. *saŋginkena* may be used instead of the p. v. *saŋginlena*: ne kûâra da mâ jetedia pura *saŋginkena*.

saŋgin-en rflx. v., (1) same as the trs. (2) to climb high: pura alom *saŋginena* laŋakaŋkoge deme. (3) of a well (personified) to bring down the level of its water; of water (personified) in a well, to decrease: ne kûâ (or kûâra da) mâete ne sirma puŋagee *saŋginenjana*.

saŋgin-o p. v., (1) corresp. to the trs. (2) to get high up, low down or far inside.

V. adv., prnl. adj. and prnl. noun, as in the 1st meaning.

4o of the distance in time, long before or long after. Constructed as in the 1st meaning, N. B. (1) The trs. prd. may be constructed with a *dativus commodi*: nenda puŋado kaiŋ *saŋginakoa*, I shall not fix a very late date for them. (2) When the adv. *saŋginre* is used prdly. with an inserted prnl. subject and refers to an action or event, it means unlikelihood of the action being done or of the event happen

ing : ne kuṛi bagen (or bagente) kā *saŋginria* ; ne kuṛi (or kuṛia) bage (or bagente) kā *saŋginrea* (or *saŋgin* banoa, jetan *saŋgin* banoa, *saŋginre* banoa), this woman is likely to run away from her husband (on account of her character and her peculiar ways of doing); ne kumbūṛu jēlo kā *saŋginrea* (or *saŋginria*) he is a thief and will likely land into gaol one of these days ; am kajikeḍado *saŋginrea*, what thou art maintaining will not happen soon, or will not happen easily, or is unlikely to happen. (3) *saŋginra* in connection with *kaji* may also refer to unlikelihood : enado *saŋginra* kaji, that is only a remote possibility, that is not likely to happen ; môṛê saeleka ṭakape hunḍikere banda dulpe eṭṭea ci ?—*saŋginraṃ* kajitada bar sae kāre ē hisi gelleka ṭakale jamakeregem lellea, so you will start making the bund when you have gathered some 500 Rs. —The amount thou mentionest is unlikely to be needed (or unlikely to be got) if we get 200 or even only 150 Rs. thou wilt see us starting the work ; gel taka ciĭ deŋgakeḍmea ?—*saŋginraṃ* kajikeda, iral gaṇḍae omjaḍ dipili inią meḍ horate maĕom uṛuŋjana, did he give thee 10 Rs. as a help ?—Far from it (what thou sayest was unlikely to happen) his eyes shed tears of blood when giving only 8 annas ; aiṇṭare bar gaṇḍa paĕsa meną, miaḍ simhonią kiriŋāia, inią honko saŋgijanreo miaḍ raṭi kaiŋ goĕkoa, mendo sobenkoiŋ akiriŋkoa, en paĕsate hita meromiŋ kiriŋāia, inią honko posajanteŋ akiriŋkoi aḍ en pĕsate, gaiŋ kiriŋāia inią honko posajanci sobenkoiŋ, akiriŋkoi, en paĕsate ote bandarteŋ auĭa, enkaenkate punjiŋ harakeḍei miaḍ hatugeŋ kiriŋea.—Oea, pura *sanginraṃ* (or *sangingem*, *sanginṭem*) kajikeda (or senojana), get away, thou goest too far in thy fancies.

5⁰ of the lateness of a season, or the tardiness of a crop, syn , of *hera* : ne sirma ḍa *saŋginkeḍhua*, enamente gurūluni *saŋginaḍhua*, this year the rainy season started late and consequently the millet crops will be late too (for us).

*6⁰ I. sbst., distance of relationship by marriage. This refers only to the *subakupulnata*, the relationship between a man (and his descendants) and his brother-in-law (brother of his wife or husband of his sister) or his sister-in-law, (and his or her descendants). In the two first generations there is *nâṛĕ*, *naṭa*, *nâṛĕ kupul* near relationship. Distant relationship, *saŋgin kupul*, begins in the third generation. Intermarriage is allowed in the fourth one provided the two families are no more on visiting terms, (*kupul aḍjana*,) and a panchayat approves of the union. Thus in the third generation *sumdi baioa*, and in the fourth generation *arandi baioa*. The relationship between a man (and his descendants), and a relation of his brother-in-law or sister-in-law (and his or her descendants,) is called *kotokupul*. The relationship between the brothers and sisters of

a man and those of his wife, and their descendants, is called *cuṭi-kupul* : abeṇa kupulnatʉre *saŋgindo* banoa, moṭaitege kabeṇ hijuseṇoṭana; apukiṇa kumahatomreo kā, oroge *saŋginreliṇ* bokoboĕatana, it is not enough to say that thy grandfather married the sister of his grandfather, we belong to a yet ealirer generation; nikuloˌ purage *saŋginrele* kupultana.

II. adj., (1) with *nata, kupulnata, kupul*, distant relationship as described : *saŋginkupulree* sumdikeda. (2) with *kupul*, (*a*) a distantly related person, as described. (*b*) syn of *cuṭikupul*. (*c*) a relation living at a great distance.

III. trs., fig., (1) to render distant a near relationship, by ceasing to pay visits : kupul nāḍope *saŋginjada*. (2) to treat a near relation as if he were a distant one : ne hatuēte jiaiṇa idiakana aḍ menaigea, enreoko *saŋginjaiña*, nekan kupulko okoe sukuakoa?

IV. intrs., in the df. prst., of relationship, to become distant : kupul *saŋgintana*, enamente kupulruṇaoraṇko jagaiṇbaṇajada, the former relationship is getting extinct, that is why they think of renewing relationship by another match between the two families.

saŋgin-en rflx. v., (1) 1st meaning of the trs. : moḍ tatage senoakana enreo kupulpe *saŋginentana*, neado kā suku kajige. (2) to act as if one were a distant relative : nī nâr̂ẽ kupulge, moṭaitegee *saŋginentana*.

saŋgin-o p. v., corresp. to the trs.

saŋgi-pati (Sad. Or.) jingle of *saŋgi*, in the meaning of doing smth. together with many : neado *saŋgipati* kami, eia eskaigepe aeujaia? This is a work to be done in common by many, why do you engage only one single man? As adv., with or without the afxs. *ange, ge, oge, tan, tange*, it modifies *kami, rika*.

saŋgi-seta cfr. *eskarseta*, I. sbst., the condition of a dog, or fig. of a man, attacked by many : aiña seta *saŋgisetaree* ṭoḷena; *saŋgisetareṇ* ṭoḷena. Crf. the proverb : saŋgi seta aḍ eskar seta kā (or ciroˌ) ṭoṭoa, it will not do if one stands alone against many, i.e., alone one cannot have the upper hand against many.

II. trs., (1) of several dogs to attack a single one : aiña setako *saŋgisetakiṇa*. (2) fig, of several or many people to attack, or quarrel or discuss with, a single man : holadope *saŋgisetakiña*, tisiṇado eskarreṇ namtaḍmea, marlaṇ monelea, yesterday you were a lot against me, to-day I meet thee alone, come let us have it out together.

III. intrs, in the df. prst., to stand alone against many : eperaṇ hobaoˌ parteḍ nīdoe *saŋgisetatana* (or saŋgi-setaoˌtana), najome ituanraṭe goṭa ṭolarenko kadăraŭaia, he stands alone in any quarrel that arises, the whole hamlet is against him owing to his knowledge of witchcraft.

saŋgiseta-n rflx. v., (1) same as the trs : hola en horole *saŋgisetaniana*. (2) of many, to turn against a single one : Maṇagraloˌ eperaṇliṇ eṭeḳeḍei akodoko *saŋgisetanjana*, I and Man-

gra having started a quarrel, many joined him, but I was left alone.

saṇgiseta-o p. v., (1) of a single one, to be attacked by many; to stand alone against many: kapajire holaiṇa *saṇgisetajana*. (2) 2nd meaning of the rflx. v., aiṇalo eperaṇamente holape *saṇgisetalena*.

saṇgi-sêṛâ I. sbst, the wisdom of many, i.e., the wisdom about smth. to be done, resulting from the consultation of many or from a discussion among-t many: ne kajimente *saṇgisêṛâ* laṇgaõoka; *saṇgisêṛale* enka rikajana.

II. intrs, to consult many or discuss things together: *saṇgisêṛâlape* ei aṇa m nalakam rikakeda? have you discussed this matter together or hast thou acted on thy own hooks?

saṇgisêṛâ-n rflx. v., same meaning: en kanimentele *saṇgisêṛânjana*.

saṇgisêṛâ-o p. v., impsl., of such a consultation or dis ussion, to take place: *saṇgisêṛâlena* ei aṇa monelekam enkakeda?

saṇgi-sim trs., to acquire many fowls. Constructed like *saṇgiteta*.

saṇgi-soṭa trs., of several or many, to thrash smb; to overwhelm by numbers in a fight with sticks.

saṇgisoṭa-o p. v., corresp. meaning.

saṇgi-tî trs., of several or many, to slap smb.

saṇgiti-o p. v., corresp. meaning.

saṇgli Nag. var. of *salaṇgi*.

saṇgom Has. cfr. the general term *solo*, 1⁰ I. sbst., the act of placing over each other haulms of grass, fibre, leaf segments of the Phoenix aculis, or any kind of leaves, all with the bases together, as in a sheaf: aṇa *saṇgom* (or *sanaṇgom*) kâṭaũkaoṭna.

II. adj, thus disposed: *saṇgom* baḍoṃ honko sidirbidirkeda.

III. trs. thus to dispose: ne sakamko *saṇgomkeḍle* tolene.

IV. intrs., in the df. prst., same as the p v.: en kitako bêse kâ *saṇgomtana*.

saṇgom-en rflx. I., same as the trs.: ne baŏar *saṇgomenme*.

saṇgom-o p. v., corresp. to the trs.

sa-n-aṇgom vrb. n., (1) the act. (2) the result: nea okoeṇ *sanaṇgom*?

V. adv, with the afxs. *ange*, *ge*, *gge*, *te*, also *saṇgomsaṇgom* with or without the afxs. *ange*, *ge*, *gge*, *tan*, *tange*, *te*, modyfying *da*, *tal*, *nka*, *tairika*.

VI. adverbial afx. in *haṛasaṇgom*, *gelesaṇgom*, *omonsaṇgom*.

2⁰ fig., in connexion with *oṛaḍuar*, same as the fig. meaning of *solo*: oṛaḍuare *saṇgomtada*, he possesses all what he needs for his work.

saṇgoṭ, saṇgoṭa Nag. (Sad) I. sbst., (1) a plain pole used to carry loads at both ends, but not carved into a *marâṛâ*. In Has. however it is generally called *marâṛâ*, and sometimes gogoteṇ *ḍâṇ*: *marâṛâo* banoa, ciguṛio banoa, *saṇgoṭate* babuiṇa bâromkeda. (2) a pole used to carry a load between two persons. This is called *ḍâṇ* in Has.: *saṇgoṭate* puṛasa jâṇako bajaḍâṇea.

II. trs., (1) thus to use a pole: ne ṇaḍ *saṇgoṭacpe*. (2) to carry by

means of such a pole: ne diri *saŋgoḷaćen.*

saŋgoṭ-en rflx. v., same meanings.

saŋgoṭ-o p. v., corresp. meanings.

saŋka. **saŋka-sakom** IIo. vars. of *saka, sakasakom.*

saŋki-sakom mostly a poetical term, var. of *sakasakom.* See the song under *puti.*

saŋko-daru syn. of *kadamdaru.*

Saŋkura name of a clan of the Mundas. See under *kuli.*

saŋ-saṛur cfr. *suṛur*, 1° I sbst., the overflow of water (after a heavy rainfall), running down the terraced fields or over embankments: daṛa *saŋsaṛur* hola puṛage hobajana.

II. trs., of rain water, thus to flood a place: ne sokoṛa hola ḍa *saŋsaṛurkeda*, isu loćoŋ aṛiko haḷana.

III. intrs., same meaning: aleạ simānre: hola ḍa *saŋsaṛurkena.*

saŋsaṛur-en rflx. v, same meaning: ne sokoṛa (or sokoṛare) ḍa *saŋsaṛurenjana.*

saŋsaṛur-o p. v., (1) corresp. to the trs.: holaṛa bāṛite ne sokoṛa *saŋsaṛurlena.* (2) of such water, to get into this condition: holaṛa ḍa puṛage *saŋsaṛurjana.*

IV. adv., (1) with or without the afxs. *ange, ge, ọge tan, tange,* modifying *bāṛi, liŋgi, rika.* (2) with the afx. *ọge,* modifying *gama*: loćoŋko (or loćoŋkore) *saŋsaṛurọgee* gamaḷa.

2° cfr. *calkacokoṭ, ḍamḍum*, I. sbst., the act or the sound of spilling repeatedly a liquid from a vessel not carried on the head, or of pouring repeatedly water from one vessel into another: en hoṇa *saŋsaṛur* lelte eṇgate kaḍāraŏj ina; oṛare daṛa *saŋsaṛur* aḷumọtana.

II. adj., with *sari*, the sound described.

III. trs., thus to spill or pour a liquid: bar caṭu ḍa taĩkena, honko *saŋsiṛurkeda*, cabajana; oṛare iliko *saŋsaruriada* ci ḍa?

IV. intrs., in the df. prst., thus to sound: ḍa *saŋsaṛurtana* (or saŋsaṛurọtana).

saŋsaṛur-en rflx. v, (1) same as the trs.: ḍa alope *saŋsaṛurena.* (2) to cause such a sound: oṛa bitarree *saŋsaṛurentana.*

saŋsaṛur-o p. v., (1) corresp. to the trs.: honkote ḍa *saŋsaṛuriana.* (2) thus to sound: ḍa *saŋsaṛurjana.* (3) imprsl., of this sound, to be made: oṛa bitarre *saŋsaṛurọtana.*

V. adv., with or without the afsx. *ange, ge, ọge, tan, tange,* modifying *rika, dul, saṛi, aŏumọ.*

saŋsuṛi, saŋsuṛi-biŋ sbst., a large snake, said to be the female of the *burubiŋ.*

sao var. of *sae*, hundred.

saŏa (H. *sawa*, one and a quarter more) occurs only in the phrases *saŏa ṭaka, saŏa gāj*, one rupee and four annas, one yard and a quarter.

saŏaia (H. *sawāī*, a quarter more) used of interest at 25 per cent. in the same manner as *dobaṛa* is used of interest at 100 per cent.

saŏāl (A. H. *sawāl*, a query, a question, a problem) (1) sbst. a written or oral question, in cntrd. to *kunuli*, an oral question. As a prd. it is constructed like *kuli.* (2) sbst., an

information given to the sub-inspector of police; a complaint to the village headman, asking for a panchayat. Constructed like *kaji*. (3) syn. of *tokār* Has. a straight-off warning to a culprit being caught in the very act, that he should not deny his guilt afterwards.

saðan, ṛaðan-canḍu (H. *sāwan* Sk. *shrawan*) sbst., a lunar month beginning (for the Mundas) with the new moon of sāwan, and corresponding more or less to July.

saðār, saðri, cfr. **asðar, asðari** (P.) sbst., a cavalry man; a member of a body-guard on horseback. Constructed like *paltan*.

saðda (A.) cfr. *sadagar*, 1⁰ referring to the sale of an animal, syn. of *paṭoŏ*. 2⁰ I. sbst, wares for sale, or bought, at the market: *saŏdaiṇ* autada, aŭrige akiriṇoa; *saŏdado* kuṛitaṇi oṛatee dupilkeda, koṛado sardārkoḷo arkiĭ nūjana.

II. trs. or intrs., to buy or sell at the market: caŭliiṇa *saŏdakeda*; holam *saŏdakena* ci? ne hon kae mundītada, amḷole kuljaia, *saŏdaaime*, this little girl does not yet know how to bargain, therefore we send her with thee, (please) buy (or sell) for her. *saŏda-n* rflx. v., same meaning. *saŏda-ǫ* p. v., (1) corresp. meaning: bulunṭamaku *saŏdajana*. (2) imprsl., of a sale or purchase, to take place: *saŏdajana*, nāḍoiṇa senoa. (3) to be able to buy or sell at the market: paŏgeṇa hijuḷena, (caŭli, etc.) kaiṇa *saŏdajana*, I came uselessly to the market, I could not buy (or sell) anything.

saŏ-saŏ onomatope, 1⁰ syn. of *sagosago*.

2⁰ I. sbst., (1) the patter of heavy rain, especially on leaves: maraṇ daṛą *saŏsaŏ* aĭumǫtana. (2) the rustle of a cloud of locusts; of a large snake crawling about; of a snake moving about in its hole. (3) in poetry, the whir of wild ducks:

Serāliko napiretānā, *saŏsaŏlān* saṛitana,
Seraliko napiretānā. (Bhajan).

II. adj., with *saṛi*, same meanings.

III. intrs., to make one of these sounds: dą *saŏsaŏjada*; dą *saŏsaŏtana*; henṣąte burubiṇ ci sanasuṛi *saŏsaŏkeda*; taramara biṇko unḍu bitarreko *saŏsaŏea*.

saŏsaŏ-n rflx. v., same meaning.

saŏsaŏ-ǫ p. v., (1) of rain only, to patter: dą *saŏsaŏlena*. (2) of sound, to take this form: saṛi *saŏsaŏtana*.

IV. adv., with or without the afx. *ange, ge, ǫge, tan, tantange*, also *saŏleka* and *saŏkensaŏken*, modifying *gama, sen, apir, rika, rikan, saṛi, aĭumǫ*.

saŏ-sąŏ onomatope, I. sbst, the sound of combing long smooth hair without snapping any, in contrd. to *paṭarpaṭar*, the sound of combing rough, wiry hair, and snapping some: sunumakan jiliṇ ūḅ nakijaḍrą *saŏsa ō* purąsa aiumakana.

II. adj., with *saṛi*, same meaning.

III. trs., thus to comb hair: en daṇagṛi ūbe *saŏsaŏjada*.

IV. intrs., thus to sound: bugilekago sunumakantee nakintana, ūḅtae *saŏsaŏtana*; iṇi nakintanre ūḅrą saṛi *saŏ saŏkena*.

saōsaō-n rflx. v., thus to comb one's hair : ūbe *saosaō ilana*,

saōsaō-ǫ p. v., (1) thus to be combed : nakiṭe ūḷ *saosaōǫlana* ; haṇakan aḍ bugileka sunumakan ūḷ nakiṭere *saosaooa*, joṭobaṇakan ūḷdo paṭarpaṭaroa.

V. adv., with or without the afxs *ange*, *ge*, *ege*, *tan*, *tange*. also *saoleka*, and *sukensaoken*. modifying *sari*, *aĕumǫ*, *rikaǫ*, *nakiǫǫ*.

sapa, **sapā**, **sapaī** Has. **sapha**, **saphaī** Nag. (P. *sāf* ; A. *safā*, *safāi*) (1) syn. of *pieri*. (2) syn. of *patiaŏ*.

sapa Nag. var. of *sapa* Has. Nag.

sapaŏ in the epds. *telsapaó*, *nusapaŏ*, *sensapaó*, etc , very often, too often.

sapăraŏ var. of *saparaŏ*.

sapărom Has. var of *saparum*.

saparuḷ (from *saruḷ*) syn. of *daparom*.

saparum, **saparum-daru** syn. of *sukrisaĕjaṇdaṛu*, and, *fide* Haines, of *kulamarsal*, sbst., Nyctanthes arbor-tristis, Linn. ; Oleaceae,—a small tree with drooping 4-angular branches ; very scabrid, opposite, ovate, entire leaves ; and white flowers about 1″ diam., with an orange-coloured tube. *Saparum* leaves, *camgar* leaves, *meral* leaves, *hesel* bark and *tiril* bark, in more or less equal parts so as to make about 2 lbs., are pounded together and then boiled in a pitcher of water. This compound is then strained and inspissated to the consistency of treacle. After mixing it with 2 oz. of pepper and half a tea-spoonful of sugar, it is made into pills, the size of a small bean. One such pill is taken night and morning for bronchitis. A decoction of *saparum* leaves is also taken for the same complaint ; it is extensively resorted to in times of epidemics of influenza.

saparuṇ *fide* Haines, syn. of *dundi*.

sapāṛaŏ, **sapăraŏ**, **sapṛaŏ**, **sapraŏ** syns. of *sampar* in the 1st and 2nd meanings only.

sapăṛatiṇ I. sbst, (1) also *horasapăṛatiṇ*, a bifurcation, junction or crossing of roads : hansaēte ae hijulena, nesaete aiṇ senkena, horakiṇa *sapṛatiṇrelin* napaṇjaa

II. adj , with *taĕuḍ*, same meaning : horaṇa *sapăratiṇ* taĕaḍrelin daḷkena.

III. trs., to make two roads cross or join : Maraṇhala sandaka ad Cakaṛa sandaka kotaṛeko *sapaṛatiṇtada* ?

IV. intrs., in the df. pr.t , of two roads or two rivers, to join : ne horado maraṇ sandakaḷo kotare *sapăratiṇtana* ?

sapăratiṇ-en rflx. v , (1) same as the trs. : Torpa hora aḍ Cakaṛa hora kotareko *sapăratiṇenjana* ? (2) of two roads or rivers (personified), to join : Iṭigaṛa aḍ Danaĕgaṛa Kopekocataṛekiṇ *sapaṛatiṇentana* (or *sapăratiṇenjana*).

sapăratiṇ-ǫ p. v., of two roads or two rivers, to join ; Torpa hora aḍ Cakaṛa hora Khuntire *sapăratiṇakana* (or *sapăratiṇoa*, *sapăratiṇǫtana*). The junction of the Torpa and of the Chakradharpore roads is at Khunti.

sapa-sapa var. of *soépasoépa*

sapa-sapi Has. **sapha-saphi** Nag. jingle of *sapa* in the meaning of clean, syn. of *parcaparca*.

sapatu, saput cfr. *sadu* I. abs. **n.**, good behaviour ; rightness ; the absence of any vice, in men and domestic animals : ne horore *sapatu* mena ci banoa ?—N. B. Drunkenness is not considered a vice.

II adj., (1) with *horo, mon, jati, uri, kepa*, well behaved, without any vice ; nido *sapatu* horoge ; *sapatu* jatiko ne disumre banakoa. there are no people without vices in this country ; miad nritaina *sapatugea*, miadnidoe helegüina. *Sapatuni*, noun of ageney, means a man or animal without vice. (2) with *kaji*, a speech like that of a good man (3) with *bicar*, a just judgment.

III. trs caus., to render smb well-behaved ; to educate well a child ; to train well an animal : ne uri api candutagetena itujaia, auriger a *sapatuta*.

IV trs., (1) to render a just judgement ; bicardoko *sapatuga*, motaitege en horo kae sõjenjana ad Thanaree nalasikeda. (2) to treat smb. with justice : kale *sapatujadmelekam* atãkarjadredo eta haturen poncoko namkom, inkulole bicãrea. (3) to call smb. a good man : ini edkan horoge ulta kajiteko *sapatujaia* (or *sapatuaitana*).

V. intrs., (1) in the df. prst., to be, or become, well-behaved, good : en horo *sapatutana*, inilo sumdimente alom darenmarenena, he is a good man, do not hesitate to enter in relation ship with him, i.e., to have your children married in his family ; en hon beabigee taiken, iskulre omlenratee *sapatutana*, he was a naughty child, but now he is behaving well because he has been to school ; ne uri miaimaitee *sapatutana*, little by little this bullock is getting trained. (2) imprsl., with inserted prsl. prn., to have the impression that smb. is a good man, or that a judgement is just : en horo ka *sapatukaña* ; alea bicãr kaci *sapatujadma* ? *sapatu-n* rflx. v., (1) to behave like a good man or like a well-trained animal: aputelekage en horo *sapatuntana*. (2) to render a just judgment : holara bicardo haturen poncoko barhatinaenjanrate kako *sapatunjana* cmad. . (3) to feign or to pretend that one is a good man : oeã, aminamado alom *sapatuna*, kam bedadarialea, ama soben colonde mundidada.

sapatu-n p. v., (1) corresp. to the trs and the trs. caus (2) to become, or prove to be, a good man : aputelekage nido : *sapatunjana*.

VI. adv., with or without the afxs. *ange, ge*, modifying *lain, rika, meng, kaji, sesen, bicãr*, etc. (2) with the afx *gge*, modifying *itu, bujaõ,, calaõ*.

sapaturi I. sbst., (1) stertorous breathing caused by an **Ikirbonga** in high fever or ascribed to the same spirit in the first fits of epilepsy (when the true nature of the sickness is not yet realised), in cntrd. to *sonokoë*, high fever caused by that spirit: Ikirbonga *sapaturi* hortatee hatirkoa, the Ikirbonga harms by way of *sapa-*

turi; ne hon *sapaturi* namakaia, hende meromte jora atinaka ad miad hende simte canlijau horsodoka; *sapaturire* honko sakorsakoroa. (2) same as *sapaturibonga*: *sapaturiko* baitana, they are sacrificing to the *sapaturibonga*.

II. trs., (1) thus to harm smb.: Ikirbonga *sapaturikoa*. (2) of a witch, thus to harm smb. through the agency of an Ikribonga: najomgee *sapaturikia*.

III. intrs., in the df. prst., to be in this condition: ne hon *sapaturitana*, Ikirre hende merom bonga lagatina.

sapaturi-n rflx. v., (1) same as the trs.: Ikirbonga puratedo bale honkoe *sapaturina*. (2) of an Ikirbonga, to act in this manner: Ikirbonga isurakamena: okodoe *sapaturina*, okodoe hanakarena, karambonagnae garasinae ad puraasae jiruba, soben bongakoete jumbuiredo nige dan sakiakana.

sapaturi-p p. v., (1) corresp. to the trs.: Ikirbongateko *sapaturioa*. (2) to get into this condition: ne hon *sapaturiakana*. (3) of an Ikirbonga, to become a *sapaturibonga*: Ikirbonga *sapaturioa*.

sapaturi-bonga sbst., an Ikirbonga when causing stertorous breathing, or high fever.

sapel, saphel syn. of *sam* in the 1st meaning.

sapora cfr. *baula, bonka, malua, sarola*, syn. of *haponga*.

saprao, sapărao vars. of *sapăraŏ*.

sapu 1° of the iron point of a crowbar, ploughshare, pickaxe, etc., syn. of *tapu*, blunt. 2° same as *sepo, sope*, cfr. *seora*, I. sbst., (1) loose fibres flattened by hammering on the head of a wooden peg: en kuntara *sapu* reregiritam. (2) loose fibres at the point of a stick, especially of a pointed stick used for digging up tubers: en gojaraa *sapu* lagirtam.

II. adj, (1) with *kunta*, a wooden peg with such a head: *sapu* kunta reretam, (2) with *goja*, a stick with such a point: *sapu* goja laruratam. Also used as adj. noun in both meanings; ne *saputa* kā uroa.

III. trs., to reduce a peg or a pointed stick to this condition: gojae *sapukeda*.

IV. intrs., in the df. prst., to be in this condition: ne goja puraage *saputana* (or sapuakana).

sapu-n rflx. v., same as the trs.: kuntado kila kilate baransam *sapunjana*, by thy prolonged hammering thou hast loosened the fibres both at the head and at the point of this peg.

sapu-p p. v., corresp. meaning.

sa-n-apu vrb. n, (1) the extent to which the fibres are thus loosened: *sanapuĭ* saputada, ne gojate miado kā uroa. (I) the result: misa *sanapuia* lagirila, oroge sapuakana.

V. adv, (1) with the afxs. *ange, ge*, modifying *mena, lelo, rika*. (2) with the afx. *oge*, modifying *sobo, ur, kila*.

sapud, Has. var. of *sipud*, 2nd meaning.

sapud, sapud-sapud Has. of torrential rain, var. of *japud*.

sapu-raru of people, especially of

children, continually nibbling grains or pulses. Constructed like *laqcura*, but as adj. it refers. to actual nibbling, not to a habit.

sapūt var. of *sapaṭu*.

sār sbst., (1) the head of an arrow ; an arrow ; also the arrow in the *kaṭeapoleḍ* and in the *bagodhanu*. The various kinds of arrows used by the Mundas are described under *ọsar*. Constructed like *kapi*. (2) the sting of a bee, an ant, etc. ; the thorns which certain fish, as the *balekai*, *madukumkai*, and *sisiṇgikai*, have near the gills : apirtan aḍ ṭuṇḍaṛatan jatikoạ *sār* landire tama, haikoạdo luturjapạre. Constructed like *dirir*. (3) the spinal part of the *renta* in a cotton gin, *dāri*. Constructed like *dati*. (4) the core of a silk-cotton capsule, between the wings of which the seeds are embedded. It is eaten : edelṛa *sār* madukamlọ tikikeate jomoa. Constructed like *coko*. (5) fig., qualified by rupa, ltly., a silver arrow, i.e., money : rupa *sār* lugaòlere buru raṭi handiṛigiṛioa ; rupa *sār* buruï handiṛidaṛia, with money one can even level down a hill. Note the phrase : rupa *sārle tuïṇ*, to bribe: en Amin rupa *sārleko* tuïṇakịa, they bribed that " Amin " (surveyor).

sara 1⁰ I. sbst., any kind of manure : sara isu rakamṛa menạ : *guṛisara*, *toroṭsara*, *jaṇsara*, *hasasara*, *paṭaṛasara*, *hoṛosara*, *meromsara*, *sadomsara*, *simsara*, etc.

II. adj, (1) with *ote*, a manured field : *sara* goṛare kaḍsomle herlạ. Also used as adj. noun : kenṭeḍ *sarare* kaḍsomle herlạ. (2) with *dạ*, liquid manure ; water carrying fertilizing elements.

III. trs., (1) to manure : ne otebu *saraea*. (2) to use as manure : sadomịdo kale *saraea*.

IV. intrs., in the df. prst., to be, or become, manured or fertilized : aleạ miaḍ goṛa kūḅge *saraṭana* (or saraakana) ; ne loḛoṃ sara dạ bolotanṛate mâṛîmâṛîte *saraṭana* (or saraọṭana).

sara-n rflx. v., same as the trs. : ne sirmado goṛabu *sarana* ei loḛoṃ ? Asāmredo eā subara jaṇagunḍako *saranako* menea.

sara-ọ p. v., (1) corresp. to the trs. : ne goṛa meromị aḍ guṛịte *saraakana* ; hatukoren hoṛokote jaṇdo kā *saraọṭana*. (2) to become manure : soḛajantedo hasao *saraoa*. (3) to become fertile : en ote nāḍo kūḅ *sarajana*.

sa-n-ara vrb. n., (1) the extent of manuring : en loḛoṛado *sanarako* saratada, enre baba lalāsārgiṛijana, they have manured that low field so much that the paddy plants are overgrown and slender. (2) the act : ne otere *sanarape* huṛiṇakeda, misa *sanarate* kā pokotojanlekale aṭākarkeḍci, aṛọgele dulkeda.

2⁰ fig., trs., with *ĕṛĕko* as d. o., to improve the propagation of lac insects, by rearing them for several years on the same tree. (They do not thrive or very little for one year and a half).

sara-ọ p. v., corrêsp. meaning.

3⁰ The phrases : *mạte sara*, *jomte* (or

atiate) *sara, sidle sara* may be used instead of the cpds. *magsara, jomsara, sidsara,* to cause trees, grasses or plants to shoot densely, by lopping, grazing or plucking the young leaves.

sara sbst., the Hanuman monkey of Bengal and Central India, Semnopithecus entellus This animal as found in the Chota Nagpur jungles has a very long tail and is therefore also called *bondol sara,* in contrd to a darker kind of hanuman with a stumpy bit of a tail, called *banda sara* and seen only in captivity Note the sayings derived from the Hindu tale of Rām and Sita : miad *sara* hondejanci gota hatule hendejina, one of us has spoiled the good name of the whole village ; miad *sara* alea gota hatuĩ hendekeda ; ne horo kandatabore honam buginoa, miad *sarate* alokabu hendeo, this man should be cleansed very soon of his social impurity, so that we all should not get contaminated.

sara-dhoti, saraduti sbst., a *dhoti,* waist-cloth, presented by the bridegroom's family to the younger brother of the bride, on the day of the betrothal.

saradta syn. of *paradsa.*

sara-data-budi Nag. syn. of *kādrambra* Has..

saračla adverbial affix in cpd. adjs. which may also be used as trs. caus. prds. and in the rflx. and p. v. (1) when affixed to the name of material things, it means: only, nothing else than, unmixed, and, by hyperbole, full of : *jansaračla* baba, paddy quite clean, without admixture of chaff ; *jansaračla* horōmo, a gaunt body that is only skin and bones ; *jansarae jilu,* bones only, instead of meat, or meat with too many bones in it ; en cauli *babasaračlagea,* that husked rice is full of unhusked grains ; en babado tasad *saračlagea,* that paddy-field is overrun by weeds ; en gorado *dirisaračlagea* that high field is very stony ; en rambrado *rugudsaračlagea,* there is a lot of gravel in these pulses (2) when referring to colour, it means all or nearly all, altogether or nearly altogether, of that colour : simkotale *hendesaračlagea ;* ataliba *pundisaračlagea,* the jessamine flower is all white. (3) When referring to size or thickness, it means, all or nearly all : ne sakera daruko (or daru) *sdangisaračlagea,* kaina dedaria, puragena boroea ; *motosaračla* darui (or darukoe) matada, he cut only the thick trees. (4) When referring to strength, it means, stronger than one would think : ne horo *pergsaračlaakana,* he is very strong, though he does not look it.

sarajam, sarajama syn. of *jogār.*

saram (H. *sambar* ; Sad. *samar*) sbst., the Sambur, Cervus unicolor.

saram, sorom (P. *sham* H. *sharam*) syn. of *gin* in the meaning of shame.

saramali poetical paralled of *dinri.*

saram-bumbuĩ sbst., the Indian Marten, Mustela flavigula. Owing to the ease with which it jumps from tree to tree it is also called *Singbonga sadom,* the " horse " of Singbonga.

saram-caḍlom-guṛŭlu syn. of *arṇ-bende* sbst., a form of Panicum miliare, Lamk.; Gramineae, with white seeds and panicles like the tail tuft of the sambur deer. It ripens at the same time as the *rendoa guṛŭlu*.

saram-kansu sukuri sbst., the common, middle-sized domesticated pig.

saram-kula sbst., a pale-grey stripeless tiger, larger than the royal tiger, which, in the belief of the Mundas, is a metamorphosis of a sambur, when the latter's horns have fallen off seven times. In the same way, the nilgau, when it has lost its teeth seven times, is believed to be metamorphosed in a *murum-kula*, a dark-grey stripeless tiger also larger than the royal tiger.—Moreover, it may be noted here, that according to the same belief, the bull-frogs (*barunḍa*) of the rainy season, will become quails (*gagar*) in the cold weather, and that a *malara-tiju*, a species of caterpillar, if it falls in the water, will be changed into a *sûṛŭ* fish?

saram-lutur sbst., Clerodendron serratum, Spreng.; Verbenaceae,—a shrub, 2—8′ high, with angular branches; opposite or ternate, coarsely serrate, elliptic leaves, 3—6″ long; and large terminal panicles of pale blue, dark lower-lipped flowers 1″ in diam. The root is medicinal, and is used in various ways: it is chewed in toothache caused by sensitiveness to cold; or pounded and applied to carbuncles; or pounded and mixed with a little water and taken internally, teaspoonful morning and night, in *mō-tanaṛom* and in ordinary rheumatism (*hoṛmo hasu*), the painful parts being rubbed with it. Pounded with *reṇgebanam* roots and *burkunda* bark, it is rubbed on the body in dropsy; pounded with pepper and made into pills, the size of buckshot, it is taken for the liver complaint called *rasbat*.

saranḍa trs., to clean the tube of hubble-bubble by means of a spiral wire. Constructed like *ragṛo*.

saraṇ-patan-aṛa sbst., (1) Dicliptera micranthes, Nees.; Acanthaceae,—a herb with tough decumbent and rooting stems, small opposite leaves, and very small white or rose flowers in dense whorls at nearly every node. It is used as a potherb. (2) any mixture of several kinds of potherbs.

sārad var. of *saharad*.

sarāp, sarāpo Has. **sarāpad, sarpad** Has. Nag. (Sk. Shap) 1° I sbst., a curse or imprecation uttered by a man; a curse ordered by Singbonga: eṭakoa *sarpad* gariṛidariṇa, Haramą *sarpad* ṭogoṇgea; eperaṇjanḷoge amą mocaete *sarpad* uruṇaa, enkate musiṇądin goṇm namea; ne hoṛo *sarpade* namkeda cimaḍ, soben rakame upaejaḍreo reṇge kae bagejąia; hoṛo boṇga kā bugina *sarpadre* ṭoṭoa, a human sacrifice is very bad, it draws the curse of Singbonga.

II. adj., (1) with *kaji*, same meaning. (2) with *hoṛo*, a cursed person, who one has been cursed.

III. trs., also *sɔkɔ*, to curse smb.: rengege tuinqma mentee *sarpaŏ-kaŏe*; gojorge *sarpaŏkia*; kularee *sarpaŏkia*.

IV intrs., (1) to curse: *sarpaŏ-kaŏe* (2) in the df. prst., to be under a curse: ne horo *sarpaŏkaŏa-je*, amine kititanreo barakaiti kae nanjada

sarāp-en, *sarpaŏ-r* rflx v., (1) to curse oneself; to imprecate, or bring a curse upon, oneself: Pikatuse sanamaare Ealudiko *sarpaŏajana*. (2) to curse smb.: en horo buljanei eperaŋ dipili aeŋ hagakee *sarpaŏajana*.

sarāp-o, *sarpaŏ-o* p.v., to get cursed: inia kajitem (or nacatem) *sarpaŏjana*; en koroten *sarpoŋkana*, mendo kī toŋana, I got cursed by that man, but it had no effect.

sa-n-arap vrb. n., (1) the number of people cursed or cursing: *sanarpaŏe* sarpaŏkeŋkea, ale honhoponkore jetae kae sarŋkia, *sanarpaŏko* sarpaokia miŋ horo raŋi inkure kā kajikeriŋdo banagaia. (2) the extent of the curse or the number of curses: *sanarpaŏe* sarpaŏkena, aiumtena kabujana. (3) a curse or the act of cursing: *sanarpaŏ* inia cuŋi lacoregea, he curses people easily.

V. adv., with or without the afxs. *ange*, *ge*, *gge*, modifying *kaje*.

2[0] fig., I. sbst., a curse, i.e. (1) cfr. *dokha*, a quality which portends evil or severe affliction: parkomparcârâ cumur oro kharam kaŋare sarpaŏ mena, enkaakankoa juriko kako tekaŏoa, there is a curse on women who have got four spots on the back where the hair radiates, and that is why their 4 first husbands will be shortlived; there is a curse also on people who have got arched-feet and therefore their husbands or wives will die in a short time; boucabia, dorabia, rakāŋakamkadko namkokore, hagakupulkore en sirma gonoŋ holaoa, en jatikore *sarpaŏ* enkage mena. (2) (cfr. *oal*), the faculty of bringing evil by being seen as first thing in the morning: eŋako asultai gari setadipili eŋa jontakoete sidaie kekire, en hulau pitikami, haiare, oro bure jāna dârâ sengre, apana-sanaaleka kā sateaoa, injre enkage *sarpaŏ* mena. (3) (cfr. *oal*), the faculty of bringing harm to smb. by looking at him: kârâ ei kâiikoa kelgoŋte ōala, enkankoa medrege *sarpaŏ* mena. (4) (cfr. *oal*), the faculty of bringing harm by being named: ragosa hati, sarga, ne nutumko baba entanre alope kājia, baba kā jaaoa, inkua, nutumre (or inkure) *sarpaŏ* mena. (5) (cfr. *kaŋkar*), with reference to *kāi*, enormous appetite; voraciousness, bulimy; great capacity of digestion.

II. adj., having such a quality; being such a curse: rakārakambad *sarpaŏ* jatige, ini namkire oŋare kāre hagakupulkore gonoŋ holaoa; gari *sarpaŏ* jatige; en horoa medo *sarāp* medge, ini kelgoŋkemrem oaloa; hati oro purate ragosa, *sarpaŏ* jatikinage, jānage kakiŋ dōea, an elephant and still more an ogre, are insatiable devourers, they spare nothing; ragosaŋ ka

sarāpgea ; Saĕoḷko moḍ rubaleka peṭo uli berelte jomkere laĭ hasukoa, abuą *sarāp* lāĭre enkanąko biọge jomjan taĕomte bulunakan lolodą nūjaure baitangea : nī cilkan *sarāpo* (or *sarāpolāĭ*) hon ! nā sānjerege barsa mandii jomkeda aḍ aŭri tikinọrege oro mandi mentee rątana.

III. trs, of Singbonga, to endow or curse smb. with such a quality : rakăṛakambaḍ lelkire hagakupul kāre oṛare en sirma gonoŏ̈ hobaoa, Haṛam enkagee *sarpaŏ̈tąia.*

IV. intrs., same meaning : Haṛam enkagee *sarpaŏ̈tada.*

sarāp-en, sarāj o-n rflx. v., same meaning . Haṛam enkage dorabiąe *sarpaŏ̈njana,* inį lelkire en sirma apusu horokore gonoŏ̈ hobaca.

sarāp-o p. v., to get thus endowed ; bonagabiąko *sarpaŏakana.*

3° fig., cfr. *kuru*, sbst., the effect of an oath of Singbonga, i e., a law of nature as ordered by Singbonga, especially when it seems somewhat strange ; a condition imposed by Singbonga for the production of magical good effects : hati, amin maraą jantu, ţeţeṇagae boroaia, inkiṇare enkage *sarpaŏ* menạ ; Mua, Bagaia bonaga oro horokulako nutumkekorege borote oro giuteko nirparkana, *sarpaŏ* enkageko namana, the shade of a murdered person, the shade of someone killed by a tiger, and the wertiger, wili fly away in fear and shame when they are called by their proper name, such is the order they have received ; agamariko suţicokąoko pacaŏca, oro kajiọtana hàsko ţakako pucaŏea mente.linkure *sarpaŏye* enkạ, it is said that cranes can digest even the shells of snails, and that geese can digest even silver coins, for thus it has been decreed for them ; sunumbiąą bisire enkage *sarpaŏ* menạ : inį huąkį horo jọtanre ēa ḍuare sunum hopor lagatiąa aḍ soben ḍuarą sunumte gaŏ huriąleka gosọ lagatiąa kāredo bisi kā arąguna, Singbonga's decree about the venom of the " oil snake " is like this : when they " sweep " the person who has been bitten by the snake, 7 little vessels containing oil must be placed close by, and some oil from each vessel must be rubbed on the wound, or else the venom would not descend towards the extremities.—Not used as an adj. As a prd. it is constructed as under the 2nd meaning : huąken biạ gocḳite jọere bisi kā arăguna, mendo en gŏcakan biạ lingitan daṛce ekălabaṛaḍleka dūtaire bisi arăguna, enka Haṛan *sarpaŏ̈tada,* when somebody has been bitten by a snake and they " sweep down the venom, " if the snake has been killed, the venom would not descend towards the extremities, but it would do so if the dead snake is put in running water so as to be shaken about by the current, for thus it has been decreed by Singbonga.

sara-pura Nag. syn. of *abucabu* Has. I, sbst., confusion of mind, disconcertment, flutter, caused by overwork ; too many things said or asked ; too many good things to

eat at the same time: musiṇamente purą kamikom hukumkeḍei *sarapurarec* ṭọjana; mosate hananača hinjnīpe kulijąia *sarapurarec* ṭọakana; en hon mosate ata, meṭaĭ, kadal, jarom uli, laḍko hoporąia, jommente *sarapura* namkja.

II. adj., with *horo*, bewildered, fluttered, confused: *sarapura* horoko neaoko kamia, henao, people confused by too many kinds of work will pass from one work to another without finishing any.

III. trs., to bewilder, confuse, disconcert, flutter smb. by a multiplicity of works, questions or food, and so make him mix up things: kamipe (or kamitepe) *sarapuraleḍiña*: enka alope *sarapuraiña* mimiḍ horọte kuliṇape; enka alom *sarapuraiña*, miaḍmiḍate kuliiṇme; jomeą (or jomeate) en honpe *sarapuratadia*.

IV. intrs., (1) in the df. prst, or the indet. ts., to be in such a state of confusion: kamiiṇ (or kamitem) *sarapuratana*; haṭikuṭikaji mosate alope udubaĭña, enkare *sarapūrą*. (2) imprsl., with inserted prsl. prn., to feel thus confused: kamiko lelte purąge *sarapurakija*: apeą kunuli aĭumte *sarapurakija*; jomeąko lelkeḍte en hon *sarapurakija*.

sarapura-n rflx. v., (1) same as the trs.: en hondo jomeątepe *sarapuranjana*. (2) thus to be disconcerted: alom *sarapurana*; ale deṇagamea, huriṇdinrege soben kami cabaoa; en hon jomeąko lelkeḍeiĭ *sarapuranjana*. (3) to undertake too many works, or to listen to too many people or questions, and so get confused: aminaṇ alom *sarapurana*, tara kamimente paĕsa lągaökete eṭąko acukom; alom *sarapurana*, aĭiṇą kajire bāri monlagaočme.

sarapur-ọ p. v., thus to get confused: kamikorą hukum aĭumkeḍtee *sarapuranana*; apeą kunulikotee *sarapuraakana*; haṭikuṭi kajipe udubaitanae *sarapuraọtana*, monre okoate okoae dōa? jomeąte en hon *sarapuranana*.

V. adv., (1) with or without the afxs. *ange, ge, tan, tange*, modifying *aṭăkar, rika, rikan, kami, kajiruar, jom*, in a flutter, hastily, disorderly. (2) with the afx. *ọge*, modifying *rika, hukum, kuli, udub, jomeą, om*, so as to confuse: sarapuraọge kamipe acukja.

sara-sara cfs. *rasarasa*, (1) var. of *sarsar* Has. (2) var. of *sorsor* Has. Nag.

sara-sari syn. *halimuali*.

sara-sari (Sad.) sbst., a suit for arrears of rent. Constructed like *nalasi*, but without rflx. v.

sara-sāri poetical parallel of *barabari*:

Niku daga mode candụ nonekoci?

Nikudoko barabārigea.

Niku daga bare candụ gârâko ci?

Nikudoko *sarasārige*.

Do these children differ in age by only one month or by two? They seem to be equal.

sarą-sonokoĝ sbst., a winged and flying red ant (Oecophylla smaragdina), a little larger than the wing-

less red ant, but smaller than the winged *raüm* ant, found in the same nests. The flying Oecophylla which is blackish is not eaten like the latter though its grub is eaten. Constructed like *raüm*.

saṛa-soṇkoṛeaḍ Nag. **saṛa-soṛgoĕ**, **saṛa-soṛŏgoĕ** Has. syn. of *darucuṭu*, sbst., a tree-mouse with larger ears and larger tail than the other kinds of mice. It hides and makes its nest in a hole of a tree.

sarbaraī Nag. (II. Sad.) var. of *soṛboraŕ*.

sar-cuṭi sbst., the point of an arrow. This occurs in the phrases: (1) *sārcuṭi* kapicuṭi supiḍ, of a woman, to marry: *sārcuṭi* kapicuṭiĭ supidakada. (2) *sārcuṭi* kapicuṭi ḍanḍiḍ, of a man or a woman to marry.

sardal Nag. (Sad.) sbst., (1) a wall-plate. (2) a wooden lintel, i.e., a piece of timber supporting the wall over a door or a window, and as such it does not form part of the door frame, as explained under *utuḍ*, *uṭuḍ*.

sardār (P.) I. sbst., (1) the leader of a group in battles (*mapa sardār*): eṭa jatikoḷ mapamente Muṇḍakore sida jūgu isuge sardārko taĭkena, taramarakoa nutum nāĵakeḍ kā ririṇakana: Suĭu *sardār*, Binraĕ *sardār*, Kate *sardār*, Pator *sardār*, Dukan Saĕ, Roton Saĕ. (2) (H. *sadar*, public) a leader or any adherent in the *sardārlarai*: Naen *sardār*, Leṛa *sardār*, Korce *sardār*, Jasua *sardār*, Gidion *sardār* emanko sardārlaṛaĭreukoa sardārko taĭkena. (3) a coolie-recruiter; an overseer in a tea-plantation (*Asām sardār*). (4) the head-servant of a magistrate. (5) the foreman in building work (*misĭtĭri sardār* or *sardār misĭtĭri*). (6) fig. in jest, the leader of a group of youngmen on the dancing ground or at a fair. (7) fig. a king-crow that hovers around a group of wagtails, to catch the grasshoppers they start and to drive off the birds of prey that come down to catch the wagtails.

II. adj., (1) with *hoṛo*, same meanings: Suĭudo *sardār* hoṛoge taĭkena. (2) with *misĭtĭri*, 5th meaning.

III. trs., to choose such a leader: Muṇḍako eṭajatikoḷ mapamente isugeko *sardārleḍkoa*.

IV. intrs., to be such a leader, etc.: Koṭa haturen Rasoal nutum hoṛo *sardārkena*, a man of Koṭa, called Rasoal, led the Mundas in their wars.

sardār-en rflx. v., (1) to accept to be, and become, such a leader, etc. (2) same as the trs.

sardār-ŋ. p. v., to be made, or become, such a leader, etc.

sārdāri Nag. (H.) sbst., the post of a leader, a coolie-recruiter, an overseer, or a foreman.

sardār-laṛai sbst., a political agitation of the Mundas in order to recover their ancient rights and to be put under the direct administration of British Officers. This agitation which was in full swing some fifty years ago, (1889-1890) was conducted by some leading Mundas, called *Sardārs*, after they had been disappointed in the hopes they had

placed to this effect in the help of the Christian Missionaries.

The Sardārs have been severely blamed by the Chota Nagpur Officials because they gave a great deal of trouble, and by the Missionaries because they brought about a great number of defections from Christianity. However, no charge of dishonesty can fairly be brought against them, at least as regards the first stage of the movement. They, like the rest of their people, did not understand, and could not even imagine that prescription, or a mere lapse of time, could create a right to the possession of what had been wrongfully acquired. Therefore they were convinced that Government could and should redress the spoliations committed against their race by the Hindus. They, however, repudiated open revolt and had recourse to what they considered legal means. In the various petitions addressed to the local and the Imperial Government, they only claimed what the whole race had, never ceased to claim, and what had actually been granted to their brethren, the Hos of the Kolhan-Estate, namely to have their villages and village-groups placed under direct British administration. They were ardent, honest patriots, not deceivers; but they were deceived themselves and misguided by dishonest Bengalis. It is therefore not surprising that the Mundas and their leaders should have ascribed to bad will the refusal of the local Government to grant their request. They did not see the radical difference between the Kolhan-country, still free from Rajah and Zemindars, and their own, overrun as it was by foreign landholders, some of long standing. Government decided that there was prescription in favour of the Hindu intruders and that it was no more possible to oust them from their ill-gotten possessions. The right arising from prescription is admitted by the western jurisprudence, but it is not an absolute and unquestionable right; it is rather a concession to avoid greater evil. It should at least be realized that other peoples, especially unsophisticated ones like the Mundas, may not admit or not even be able to imagine such regulations. Not understanding the true reason of the refusal, the Mundas began to suspect, and soon felt quite sure, that the local Officers had been bought over by the Zemindars. However, and this stands very much to their credit, they did not become disloyal to the British Government as such. To the very last they remained convinced that the Viceroy and the Queen would give them redress, if only they could succeed in placing their case before them.

Why did they change their attitude towards the Missions, and become hostile to them after first receiving the Lutheran Missionaries with great favour and confidence? Because these very Missionaries, and they alone, had succeeded in making

it clear to the people that open revolt was worse than useless, and because they had tried to persuade them to adopt the policy of seeking redress by the legal means of petitions to Government. One of the Sardars however, was so overconfident in the success of this method that he rashly told the assembled people, that he would go himself to Calcutta and lay their case before the Government there, and that then people could come and cut off his right hand if he did not get them back their ancient rights. This news spread like wild-fire over the whole country, and expectations rose to the highest pitch. As there was some apprehension of unrest, the local Government warned the Mission against raising irrealizable hopes. It is said that when they came to hear of this imprudent promiser's failure, a number of Mundas gathered at Ranchi to claim the forfeit; any how that leader quietly disappeared.

The Missionaries now had to tell the people plainly that there was no longer any hope of getting back their *Rāj*, by which the Mundas meant the expulsion of the Zemindars. The people attributed this new attitude to treason. Those of the Sardars who were Lutherans revolted against their Mission and even tried for some time to carry on its work to the exclusion of the European Missionaries. Then it was that the leaders of the Sardars turned towards the R. C. Missionary the Revd. J. Mullender S. J, who had recently opened a Mission-Station at Sarwada and promised him that the whole Munda tribe would become Roman Catholic if he would undertake the advocacy of their cause. The missionary naturally declined to encourage and champion a movement so manifestly hopeless. The same year another R. C. missionary, the Revd C. Lievens, started work at Torpa. His method was to help individual Mundas with sound legal advice in cases brought against them by Zemindars. He distinctly refused all connexion with the Sardars and plainly told the people that theirs was a mistaken attempt and a forlorn hope. In spite of this he succeeded in creating a great movement of conversions to the R. C. Church In a couple of years he enlisted thousands of adherents The Sardars meanwhile adopted a waiting attitude, hoping that they might one day turn this new movement to their own advantage. In fact, the movement was very soon called *Rāi*, the confederation (against Zemindars), and it is probable that this name originated with the Sardars. It was certainly the Sardars who, in places far away from Ranchi incited some partisans of the *Rāi* to a menacing attitude against the Zemindars. But when they came to realize that the R. C. Mission no more than the Lutheran Mission could and would rid them of the Zemindars, they started a most violent attack against all the Missions. They accused all the Missionaries of

being "hand and glove" with the local Officials, and maintained that all Europeans had now turned hostile to the Aborigines and therefore that there remained to the people no other alternative than to fight unaided their own battle. Thus began the latter phase of the *sardār-laṛaī* in which the conduct of the leaders ceased to be excusable.

Conscious of their inability to approach the Viceroy and the Queen by themselves, the leaders resolved to go to Calcutta and find a mediator. There they fell into the hands of one or several Hindu sharpers whose names could never be ascertained in Chota Nagpur. A village chief, one of their leaders, told me, after he had broken with the others, that he himself had been with them to Calcutta; that they went to the house of "the great pleader" in *Habra* (Howrah) and that there they were shown several so-called documents in favour of the *Munda Rāj* and alleged to have been sent from London. He did not even know the name of the street where this pleader lived. At any rate, the sharper easily succeeded in impressing on the gullible Mundas that he was a very important lawyer, having great influence with the highest Officials and even with the British Parliament. He had of course to be paid handsomely for his important services. Since the Sardars themselves were anything but rich, they had to go from village to village, giving glowing accounts of progress in the law-suit (*laṛaī*) against the local Officials and Zemindars, and collecting from the people their poor savings and all availalable cash. Each time they returned from Calcutta they reported more progress and collected more funds. Little more was needed now, they said, to ensure the instant proclamation of the *Rāj* of the Mundas. When, after some years the common people began to waver and doubt, it became necessary to allay them with something more tangible; the Sardars then announced that soon a great English *baliśtar* (barrister) would come from Calcutta to plead their case in the Ranchi Civil Court. Great was the excitement when one day the news spread that the lawyer had actually arrived. However, the leaders had not engaged him to plead for the restitution of the *Rāj* of the Mundas, as they gave out, but to plead in a civil case brought against one of the leaders for the possession of a field. Thus from mere dupes of the Bengalis, they turned deceivers themselves, and knowingly deluded and cheated the people, dishonestly using, for a private case of theirs, the money collected from the poorest of the poor. Later they engaged once more the services of the same European Barrister to defend the prisoners made during and after the Birsa risings. The suppression of these risings by armed force reacted on the sardar movement and made its followers and contributors dwindle to such an extent that the leaders could not find the money wherewith to pay the lawyer's fees.

Not long after this, the Khuntkati settlement was undertaken and this stopped the movement which soon collapsed altogether, though there are still, even to this day, to be found a few people who call themselves Sardars and have not quite given up old illusions and aspirations.

Altogether wrong and moreover self-destructive was the Sardars' advice to the people to refuse paying their rents to the Zemindars and to the Maharajah (of Chota-Nagpur). In the *Kulipiri Pati* not a single village would pay the quit-rent to their Manki. The consequence was that the Pati containing some 30 villages, was put up for sale by a judicial decree, and was purchased by a Hindu money-lender. Such was the confidence of the people in the ultimate success of the Sardars that the village chiefs, undisturbed by the sale of their Manki's right, continued to refuse the payment of their small quit-rents. They were consequently sued individually for arrears of rent, and as they still refused, they saw one after the another, their rights put up for auction. Already four of the villages had been sold, and bought by money-lenders. Meanwhile the failure of the Birsa rising began to open the eyes of the deluded people. I then called together the village-chiefs of the Pati and succeeded in persuading them to collect the means for buying back the Manki's right. This done, I helped myself the villages already sold to free themselves similarly. Thereby the Pati of Kulipiri was preserved intact and was, in the subsequent settlement recorded as the first unbroken Khuntkati Pati of the Country. Other villages outside the Khuntkati area also suffered severely from foolishly following the advice of the Sardars.

It were a waste of time and space to reproduce here the sundry petitions the Sardars addressed to the local Government, to the Viceroy and to Parliament. They were written in the so-called babu style and were not always exact with regard to the historical data. Thus they pretended that Doisagarh, the well-known former residence of the Rajahs of Chota-Nagpur, had been built by the ancestors of the Sardars. Under this pretence, some went and established themselves, in the year 1881, in the ruins of that castle, under a leader whom they called John the Baptist, and they styled themselves "sons of Mael". From Doisagarh they sent threatening letters to the Magistrate of Lohardaga and incited the people to acts of insubordination. The Government were forced to arrest some of those malcontents. This put a stop to that kind of religious and national exaltation, but not to the movement itself. Anyhow before the deluded people detached themselves from the Sardars, they must have been the poorer by more than one lakh of rupees.

sardi Nag. (P. Sad) syn. of *nanda*, a cold in the head: en hoṛo *sardite* hoḷo hasunaïja.

sardi 1° I. sbst., (1) also *loḍoṇ-sardi*, harvest time of the paddy in the low fields: *sardi* senọjante Asămetee hijụlena. (2) in other cpds. or qualified by a noun in the genitive, the harvest time of any other crop (v. g, *gurŭlusardi*); the season of a fruit, (v. g., *ulisardi*), of the Basia flower (*madukamsardi*, of the bamboo shoots (*hellasardi*), of the puff-balls (*puṭŭku)sardi*), of a certain kind of mushrooms (v. g., *indiṇḍsardi*); the season when lac and silk-cocoons are collected (*êṛê-sardi*, *lumawsardi*: *jonrasardire* (or jonrara *sardire*) aleṭa senme, amạ lāïge hurima, when the maize is ripe come to visit us, there is plenty to eat, (ltly. thy stomach will be too small).

II. trs., (1) of paddy, etc. (personified), to give its ripe crop: tisiṇgapado jonra *sardiṭaḍlea*, our maize is ripe. (2) fig.. of an ailment, whether epidemic or not, to affect many people: ne ṭolare lapuḍ *sardiṭaḍkoa*.

III. intrs., in the df. prst., (1) of paddy, etc., to give its crop; to be ripe: nimirdo uli *sardiṭana*. (2) of people, to have got a ripe crop: nimirdo kanṭarale (or kanṭaralelte) *sardiṭana* (or sardiakana). (3) fig., of an ailment, to become epidemical: ṭolare lapuḍ *sardiṭana*. (4) fig., of many people, to get a certain ailment: nimir kụle (or kụtele) *sardiṭana* (or sardiakana).

sardi-n rflx. v., same as the trs.: tarọḷ tisiṇgapa ceḍṭana, oṛọ moḍ pīṭiredoe *sardiṇa*; ne ṭolare lapuḍ *sardiṇjana*, *sardi-ọ* p. v., (1) corresp meanings: tisiṇgapa hoṛọtele *sardiṭakana*; ne iskulrenko kasărateko *sardiakana*. (2) prst. or imprsl., of the paddy-crop, etc., to get ripe; of an ailment, to spread: tisiṇgapa hoṛọ (or hoṛọte *sardiṭakana*; en oṛạre (or en oṛạrenkore) caḷka (or caḷkate) *sardiṭakana*.

sardiọge adv., modyfying *jaromọ*, *tearọ*, *lapudọ*, *kasărạ*, etc.

2° see under *jeṭhua*.

sar-ḍandi sbst., the hind part of an arrow-head, pointed for insertion into the shaft.

sarę I. adj, same as *sarcakan*, left or kept over; still to be done: caṭu lellepe, *sarę* mandi menạredo honko omakope. Also used as adj. noun: nea okoeạ *sarę* (or sanarę)?

II. trs., (1) also with a *dativus commodi*, to leave, or keep over part of smth., or part of a work: sobenre alom olea, miaḍ sakam *sarętam*, do not write on all the sheets of paper, keep one over; mandi *sare-aipe*, leave part of the cooked rice for him. (2) to leave a tuft of hair unshaven; to leave smb. with part of his hair unshaven or uncut: en honạ. cuṭare ūḷko *sarętada*; en hon cuṭareko (or cuṭare ūḷko) *sarętạia*, they have kept a tress of hair on the top of this child's head. (3) to except or exclude smb. and leave him out or behind; to spare smb.: kupulọtekojana, oṛạre aputeko *sarę-ṭạia*, they went on a visit and left

only their father at home; soben sumko akiriṇakom, miaḍ *sarę̄taïme*, sell all the fowls but one; mandado ale oṛare jetae kae *sarę̄kia*, in our family all got a cold, lit'ly., a cold in the head spared no one; gelea uṛikotale taïkena, rōgo hijụlena, bariṇgee *sarę̄keḍkiṇa*, we had ten heads of cattle, an epidemic broke out and only one pair was spared. (4) to net, to gain as a clear profit in trade: êrê bepārre tisiṇ iral gaṇḍaiṇ *sarę̄la*.

III. intrs., (1) to be, or have been, left over: nūbu jōrakada, ili kā *sarę̄tana*. (2) of part of the hair, to be kept uncut or unshaven; thus to keep it: en horo cuṭaree *sarę̄kena*, nāḍoe laṭabenjana; en horoṇ cetan guen bāri *sarę̄tana*, only his moustache is left. (3) not to accompany the others: kupulọko senken hulaṇ oṛare aiṇ *sarę̄kena*; oṛare enagaiṇ *sarę̄tana*, ente sobenle hijuakana, but for mother, whom we left at home, we have all come. (4) imprsl., with inserted prsl. prn., to feel smth. still partly: tetaṇ *sareakaiṇgea*, oṛoge dạ omaiṇape, give me some more water, I am still thirsty.

sarę-n rflx. v., (1) same as the trs. (2) not to accompany the others: amdom sentana cim *sarę̄ntana*?

sare-ọ, sare-gọ p. v., (1) corresp. to the trs. (2) same as the intrs. prsl.: amdo *saregọme*, ale senoa. (3) of a feeling or an ailment; of a custom, religious or other, to remain partly or to survive still: aputeạ gonoṛa monduku iṇire *sareakaṇgea*; iniạ duku *sareakaṇgea*, he is not quite cured; ale hature uṛiṛōgo *sareakaṇgea*, there are still cases of the cattle epidemic in our village; Birsaạ dharam taramara hatukoro *sareakana*, in some villages, Birsa has got still followers.

sa-n-arę vrb. n., (1) the quantity left over: balare manḍido *sanarę* sarẹjana, tupukedale, aleạ soben caṭuko perẹjana. (2) the act of leaving over; cuṭare *sanarę* kam ṭaŭkakịa, purạjana, the tuft thou kept on the top of his head, is too thick. (2) the result, what is left: manḍi kaiṇ jomdaṛiịana, aĩṇ *sanarẹtege* miaḍ hon bījana; cuṭaṛạ *sanarẹdo* Dikute cundiko moṭạ.

saregọge adv., modifying *manḍi om, jom, nū*, etc., and *hoĕo, laṭaḷ*, so as to leave, smth. over: *saregọge* kale manḍiḷạ.

IV. adverbial afx. in the cpds *jomsarę*, to leave over in eating; *usarę*, to leave over in ladling out; *haṭiṇsarę*, to leave over in a distribution; etc.

sarẹ-baruḷ jingle of *sarẹ* connoting plurality of people, animals or things that remain over.

sāresār, cārecāer poetical var. of *cărcăr*.

Namlēka sutom takuĭ ḳrebĕr,
Kāna dāĭ, kaiṇ nītūān
Namlēka carị caṭạ *sārsār*,
Kāna dāĭ kaiṇ sārīān.

I know none, O my elder sister, who can as well as thee, pin cotton with a buzzing sound, nd make bamboo pins, splitting th bamboos with a rending sound.

Sarga (Sad. *Sarāg*) s., a caste

of Hindu cultivators, who style themseves, and are politely addressed by others as, *Majhis*. They speak the same Bengali dialect as the *Gaũs* and *Kuṛumbis* near Chakradharpur and the *Kuṛumbis* near Ranchi. They have bought some villages in the Khunti Subdivision, where some have become Zemindars and others have settled as ryots. They are better cultivators than the Mundas. It is superstitiously believed that when the term "sarga" is uttered whilst threshing, the owner's chance of getting much grain from the operation (kala jaṇọṛạ gun) would be lost and would be transferred to the Saṛas. The same chance would be lost by speaking of elephants or *rogoas*.

sagat Nag. (Sad.) syn. of *hōba*, adj., fertile : aleạ hature *sargat* ote prạ banoa.

sari cfr. *sarte*, adj., with *kaji* only, smth. said which is known for certain, proved : neado *sari* kajige, dope aṛạuṛua. Also used as adj. non : Kolaẽ kulaoako menea, nea *sar*ci sama hoẽo? They say that Koe can change himself into a tiger, s it a fact, or is it only a rumour

sari, saịge adv, modifying kaji.

sari Sag. (Sinh. *sari* accurate, correct, it). I. adj., (1) with *kaji, kami*, known : helā, *sari* kajigem udubaletaa, I say, thou art telling us what e know already. (2) with *hoṛo*, known or knowing : aiṇ (or aĩñạ) *sa* hoṛoạ nutumiṇ olkeda, I wrote down the name of the person I know ; aiṇ (or sometimes aĩñạ) *sari* hoṛokodoko bisũāskṛ̃ña, all those who know me believed me.

II. trs., (1) syn. of *itu*, to learn ; to learn by rote : ne hāliṇ *sarikeda*, I heard this news ; en binti nāḍoiṇ *sarikeda*, now I have learned that prayer by rote. (2) syn. of *munḍi*, to acquire knowledge of smb. : en hoṛo nāḍoiṇ *sarikija*, now I know who and what he is. (3) syn. of *ituan*, to know, to have knowledge of ; to know by rote : en kaji okoepe *sariṭana?* who among you know about this? en duraṇiṇ *sarikena*, nāḍoiṇ riṛiṇkeda, I knew that song, but I have forgotten it.

III. trs. caus., to inform smb. : ne kaji hature sobenko *sarikom*, inform all the people in the village about this. (2) with the infix *ta*, and generally a double d. o., syn. of *itu*, to teach : en binti sobenko *saritakom* ; nael baido baṇiṇ *saritadiña*. Also poetical parallel of itu.

Dadaeā, Diku kajidō, dadaeā,
nitutaiṇemē,
Dadaeā, Baṇgaliadō, dadaeā,
saritaiṇemē,
Dadaeā, maẽnolekagē, dadaeā,
nitutaiṇemē,
Dadaeā, salulekagē, dadaeā,
saritaiṇemē.

O my elder brother, teach me Hindi and Bengali. Teach me as one teaches a myna to talk.

IV. intrs., in the df. prst., to be known : en kaji nāḍo disumre *saritana* (or sariakana).

sari-n rflx. v., (1) to inform

people : ne kaji en ṭolaren soben horokoiṇ *sarinnana* (2) to cause oneself to be known : gopoŏreṇ jamakena mente alom *sarina* (or saririkana).

sari-ŋ p. v., corresp. to the trs. and the trs. cause. : ne kaji sobenkote *sariakana :* ne hature kaiṇ *sariakana*, idutam ḍeraiṇ namea ei kā ? ne kajido en horotele *sarinana* ; ne kaji goṭa hature en horote *sarinana.*

V. adv., (1) with the afxs. *tange, tante, tantege, te,* knowing, with sure knowledge : *sarite* enkam kajijada ei andājete ? Dost thou speak thus from knowledge or art thou just guessing. (2) with the afxs. *tange, tante, tantege* though knowing *: saritante* kā sariĭ baintana, though he knows, he feigns not to know : *saritante* nutumem kulijadĭńa, you ask me my name, though you know it ; *saritante* en kuṭuṭa ṭaka asiko senkena, miḍ pačsa raṭi kae omaḍkoa, though they knew him for a miser, they went to ask him money, but they did not get a single pice. (3) with the afx. *ŋge,* modifying *uduḍ sikhaŏ, sikhaŏn,* so as to make known.

sāri Has. syn. of *panti.*

sāria Has. var. of *saharia.*

sarian 1⁰ I. sbst., promulgation ; publication ; dissemination of news : ne ainṛa *sarian* mā hobajana.

II. adj., with *ain,* a promulgated law. (2) with *kaji,* public news, current news : neado *sarian* kajige cilkate kam ituana ?

III. trs., to promulgate ; to publish ; to disseminate news : Patanare baikete ain khabarkagajereko (or khabarkagajeteko) *sarianea,* when a law has been made at Patna, it is published (they publish it) in the Gazette.

IV. intrs., in the df. prst., of news, to get or be current *:* Gandhi celakoṇ kaji sobensare *sariantana,* the sayings and doings of the followers of Gandhi are known all over the country.

sarian-en rflx. v., same as the trs.

sarian-ŋ p. v., corresp. meaning.

sarianŋge adv. modifying *rika.*

2⁰ cfr. *gaŏro kalimuali,* I. adj. said or done openly, publicly ; divulged ; not kept secret ; that which can be said or ought to be done openly : en horo najomana meneado *sarian* kajige, it is no secret that he is a wizard ; *sarian* kaji menaredo netarege jagareben, ciam rabingajaia? Why dost thou call him apart ! if there is no secret to be kept tell us here in public ; bala, arandi emanakodo *sarian* kamikoge, betrothal, marriage and the like are public functions.

II. trs., to say or do openly ; to divulge ; not to keep secret : ainaḍ laraimente en horore mone menṛa mendo kae *sarianjada* ; najom itun horo bongagoŏ emanako kako *sarianea.*

III. intrs., in the df. prst., to be said or done openly : isudine ukula, nādo iniṇ matalaḍ • *sariantana* ; lačsane namkeḍci iniṇ ili akiriṇ *sariantana.*

sarian-en rflx. v., to divulge smth. about oneself ; to do smth. openly : ačą matălalą kae *sarianentana* enṛeo etąkoetele mundikeda, his intention is an open secret ; hoṛo calanre araṇkatikodo kako *sarianena* ; coolie-recruiters do not let themselves be known as such.

sarian-g p. v., corresp to the trs.

IV. adv.. with the afxs. *ange, ge, gge, re,* and if there be question of an action, also *le,* publicly, openly : *sariante* Somaą hakeiṇ aulą motaige kumbŭṛuree sakijąiṅa, I took Soma's axe to everybody's knowledge, he has no right to call me a thief.

sariaŏ Nag. (H. *sarigana ;* Sad. *sariaek*) syn. of *saṇgom, soṭg.*

sari-gaṇgari (H. *sāṛi,* Sad *sāri,* the full-dress cloth of women) poetical syn. of *gaṇgariakan cuŭtaṛa,* parallel of *paconpaṛia.*

Sārigāṇgāṛi, nōkō nōṛōkō
Pāconepāṛiā cīmāē pārejakō ?
Sārigāṇgārī, Sīrī nōṛōkō.
Pāconepāṛiā Tāmāṛa pārejakō.

The women of the Tamar country wear an ordinary full-dress cloth ; those of the Sirpati wear one with crossed coloured lines. (This may have been true formerly when this song was made but now it is rather the contrary).

sāri-ja and **sāri jąpi sāri** which occur in the song under *ricuḍrocoḍ* and in another *japiduraṇ,* hunting song, are now meaningless exclamations.

sarili, sariṛ, sariṛi see under *paruli.*

sarjom-bā-baba sbst., an early variety of paddy, sown on uplands.

sarjom-daru cfr. *boṇgasarjom* and *curin sarjom* sbst., Shorea robusta Gaertn., Dipterocarpeae—the Sal tree, a large gregarious timber tree, with large, entire, coriaceous leaves ; small white flowers in laxly panicled cymes ; and fruit enclosed in the persistent calyx, with three linear wings. The rosin of this tree, called *duna* is used as incense in the sacrifices. Turpentine saturated with it makes a good varnish. Ghee saturated with it and then washed in water till quite clear is a good external remedy for carbuncles and burns, but it is a deadly poison if taken internally. Bruises after being rubbed with oil are sprinkled with powdered rosin. The fruits of this tree are extensively eaten by the poor, even when there is no famine. The are gathered and spread out and as soon as the wings are dried, they are set on fire and burnt off. Then the fruits are split on a grinding stone and after winnowing off the outer cover, they are cooked (*taṇ*) in potassic water (strained after mixing with wood ashes) for an evening and a full day.

*Note the following riddle, the answer to which is *sariom :* honko parpir, enaga ṭeṭeōd, the children fly on all sides, the mother remains and stands alone.

sarjom-gaṇḍeke Nag. syn. of *sarjom-uḍ.*

sarjom jarom-dą sbst. thunder-rain in May when the sal fruit is fully developed , but before it ripens and

falls off.

sarjom-paṭaka, sarjom-paṭaka-uḍ see under *paṭaka*.

sarjom-poga Has. Nag. syn. of *sarjom-uḍ*.

sarjom-suam Has. **sarjom-sūm** Nag. sbst, Loranthus longiflorus. Desr.; Loranthaceae,—a large bushy branch parasite with broad, opposite, fleshy leaves, and showy, orange—red, tubular flowers in long axillary racemes. This plant is called *sarjomsuam*, only when it is a parasite on the sal tree. It is found nearly as often on several other kinds of trees and then it is called respectively, *bakainisuam, loasuam, etc.*

sarjom-sunum sbst., an oily skin forming on the potassic water in which sal fruit has been cooked. This oil is used to soften twine and thongs, especially those of the yoke.

sarjom-uḍ, sarjom-poga Has. Nag. *sarjomgaṇḍeke* Nag. sbst., (1) a white, short-stemmed, fleshy, edible mushroom growing on the decaying stumps or exposed roots of cut sal trees. (2) often also syn. of *julo-poga, sengelpoga*, a very white, not fleshy, poisonous mushroom, growing on the same, phosphorescent at night, but easily mistaken for the edible one in the day-time.

sār-kani sbst. the barbs of an arrow. This, like *sārcuti*, occurs in the phrases: (1) *sārkani* supid, of a woman, to marry: *sārkanin supidakada*, she is married. (2) *sārkani* ḍandid, of a man or a woman, to marry.

sarkaŏ Has. syn. of *lalalutu*, speechlessness from fear.

sār-kapi I. a collective noun for weapons, (excluding firearms): ne horo muruku menercoe lājana, eperaṇ hobaŏ parteḍ sārkapigee uruna, nekate musiṇaḍin aĕa jīī baḍliia, to say that this man is hot-tempered is far below the truth, whenever there is a quarrel he would fetch his weapons, to be sure he will one day forfeit his life. Note the saying: *sārkapiī* namana, he was struck or killed with a weapon through his own fault.

II. trs., (1) to hit or kill with such weapons: miaḍ kulale *sārkapikia*. (2) to acquire such weapons: bir disumredo oṛaoṛako *sārkapitada*.

III. intrs., in the df. prst., prsl. or imprsl., to have such weapons: bir-disumre puṛa (or puṛako) *sārkapitana*, it is mostly in jungle-countries that such weapons are found (or that people have got weapons).

sārkapi-n inflx. v., (1) same as the trs. (2) sometimes, to arm oneself: samatī alom sena, *sārkapinme*.

sārkapi-o p. v., corresp. to the trs.: kuṛiṛtan horo *sārkapijana*; bir-disumre puṛa *sārkapiakana*.

sārkapigge adv., modifying *guna*, so as to expose oneself to bloody revenge.

sārkapi fide Haines, syn. of *khudibādaru*.

sarkār (P.) and. in jest **sorkōr, I.** sbst., Government (used grammatically as a living being): ne disumre Aṇagaraji sarkār menaia; Biruṛuko *sarkarko* manatinjaia ci kā? ne gunado hature kabu hicarea, *sarkār-*

re udubǫka.

II. (1) adj., with *hoṛo*, an official, in entrd. to *sarkari hoṛo*, *sarkari dasi*, a servant or employee of Government. (2) syn. of *sarkari*.

sarkari 1⁰ I. adj., with *hoṛo*, *dasi*, *oṛa*, *kúâ*, *iskul*, *bir*, *katu*, belonging to Government : nīdo *sarkari* ci raja sipaï ? Is he a soldier of Government or a soldier of the Rajah ?

II. trs., (1) to confiscate. (2) with *bir*, to reserve a forest : ne bir nạdoko *sarkarikeda*. (3) with *iskul*, to put a school under the direct control of Government ; to change into a Government school : Seldạra iskul hoṛokoge eṭcḷạ, taĕomteko *sarkarikeda*.

III. intrs., in the df. prst., to belong to Government : ne bir *sarkaritana*, this is a reserved forest.

sarkari-n rflx. v., (1) same as the trs. (2) to enter the service of Government : sidado rajatạree capărasikena, nạdoe *sarkarinjana*.

sarkari-ǫ p. v., corresp. to the trs. : Zemindar phasejanei iniạ hatuko *sarkarijana*, Government hanged a Zemindar and confiscated his villages (Government now acting as their landlord).

2⁰ fig., I. adj., of public use : ale hature purạtedo *sarkari* ulikogea, apanapanạdo gelealekagea.

II. to use as common property : ne ulido aĭñạge, mendoko *sarkarijada*, ciminkoiṇ manạ ? tamaku holage moḍ gandarạiṇ kiriṇalạ, tisindo ilinūtạrele *sarkarikeda*, cabautarjana.

III. intrs., in the df. prst., to be used in common : ne uli kisando Manạgăra, mendo nearạ jō *sarkaritana*.

sarkari-n rflx. v., same as the trs.

sarkari-ǫ p. v., corresp. meaning.

IV. adv., with or without the afxs. *ange*, *ge*, modifying *jom*, *rika*.

sarkari-sendĕra I. sbst, a hunt with a beat ordered by an Official : han birre kula rakabakana, enamente gapa *sarkarisendĕra* hobaoa.

II. trs., thus to beat a forest for a hunt ; thus to go a-hunting : en bir gapako *sarkarisendĕraea*, tomorrow they will beat that forest for a hunt ; kulako *sarkarisendĕrakịa*, beating the forest by order of the Magistrate, they hunted a tiger.

III. intrs., (1) same meaning : holako *sarkarisendĕrakena*. (2) in the df. prst., same as the p. v. : ne bir purạsa *sarkarisendĕratana*.

sarkarisendĕra-n rflx. v., same as the trs., ne bir (or ne birre) holale *sarkarisendĕranjana*.

sarkarisendĕra-ǫ p. v. prsl., or imprsl., corresp. meaning : gapa en bir (or birre) *sarkarisendĕraoa*.

sarkusi Nag. (II.) syn. of *laṭumṭondom*, *pasẹṭondom* and mostly, *harạṭondom*. Has. I. sbst., a bow-knot with a single or double loop : ṭondom menạ ci *sarkusi ?* en *sarkusi* rarạeme.

II. adj., with *bačar*, twine or rope thus knotted.

III. trs., (1) thus to knot twine or rope : bačare *sarkusikeda*. (2) to make a knot in this manner : tonole *sarkusikeda*.

sarkusi-n rflx. v., same meanings.

sarkusi-ǫ p. v., corresp. meanings.

sarlą cfr. *butuḍbutuḍ, coga, budurbusi*, 1⁰ I. sbst., stiff and hard fibre-ends on the surface of wood : ne darurą *sarlą* randate husidgiritam ; am lątaḍ darurą sarlątera sudijana, I got pierced by a fibre-end of the piece of wood thou hast pared.

II. adj., with *daru, soța, mararâ* etc., having hard fibre-ends on the surface : ne *sarlą* darudo okoe ląleda ? Also used as adj. noun : bugin soța omainame, ne *sarlądo* kańńą.

III. trs., to pare or plane wood badly, leaving hard fibre-ends on the surface : lą kă itubėsean horo mararâiną bairikaliae *sarląkeda.*

IV. intrs., in the df. prst., of wood, to get, or be, such : eţanį lącka, kam ţańkajada, daru *sarlątana* (or sarlagǫtana) ; inį baiakaḍ mararâiną lella, purągе *sarlątan* (or sarlągea).

sarlą-n rflx. v., same as the trs. : ne darudo enka okoe *sarląnjana ?*

sarla-gǫ p. v., corresp. to the trs. : en soţado purągе *sarlaakana.*

V. adv., with the afxs. *ange, ge, ǫge,* modifying *lą, rika, lelǫ.* Hence the cpd. *ląsarlą.*

2⁰. fig., syn. of *sedǫra,* 3d meaning.

sarla-bačar sbst., Sesbania cannabina, Pers. ; Papilionaceae, an unarmed annual with very tall slender stems, evenpinnate leaves, many-jugate entire leaflets and small flowers in axillary racemes. Government tried to introduce the cultivation of this plant for green manure, but the only result was that now it is sometimes cultivated for its fibre.

Sarmali (1) name of a village : (2) syn. af *saura.* found only in some topographical names.

sarna var. of *saura.*

sarpaŏ var. of *sarăp.*

sarpą-sarpą var. of *soĕpąsoĕpą.*

sarpaṭ,sorpoṭ, surpaṭ, surpoṭ, sorkoṭ vars. of *surpuḍ,* but used moreover as advs. with the afxs. *ange, ge, ǫge,* modifying *surpuḍ, jom, nu, saṛi, ăĭumǫ. Sarpaṭken* refers to a momentary sound.

sarpaṭ-sarpaṭ, sarpaṭ-sorpoṭ, sarpaṭ-surpaṭ, sorpoṭ-sorpoṭ, surpaṭ-surpaṭ, surpoṭ-surpoṭ, sorkoṭ-sorkoṭ frequentative or plural of *sarpaṭ.* As adv. modifying *surpuḍ, jom, nu, saṛi, ăĭumǫ,* it may take or not take the afxs. *ange, ge, ǫge, tan, tange ;* the forms *sarpaṭleka* and *sarpaṭken-sarpaṭken* are also used.

sarr-sarr, serr-serr (1) onomatope of sawing wood, especially with a pit-saw. Constructed like *sarpaṭ-sarpaṭ.* (2) sometimes used by children instead of the onomatope *sarsar.*

sar-sandį, sar-saṛį Has. Nag. also *côča* Nag. sbst., the scales of fish, snakes, lizards, etc., and those on the legs of birds, but the latter are also called *cetan ūr.* Constructed like *diriį.* Note the angry saying : nalasikįńam, mendo miaḍ *sarsandį* kam coţąţăĭńa, thou hast sued me, but hast not been able to harm me in the least. The adv. *midsarsandį, midsarsaṛį,* also with the afxs. *ange, ge,* is a syn. of *midcokoĭ,* but refers only to quantity or distance, not to time.

sarsaŏ, sorsaŏ Nag. Has. cfr. *madim*, I. sbst., increase of ailment or suffering, or of a passion or its expression: ruara *sarsaŏ* cilkate hobajana? en horo bugiotan dare taĭkena.

II. adj., with *duku, eperaŋ*, etc., increased or increasing: *sarsaŏ* duku bugi hambalgea.

III. trs. and trs. caus., (1) to increase or cause to increase the same: sendĕra dipili silib namjanci kakălako *sarsaŏkeda;* en horodo ilite panikâôare *sarsaŏkeda;* tisiŋgapado tunillekae mōakana, his dropsy increased by drinking rice beer, at present he is swollen like a python (2) to cause to increase smb.'s suffering or passion: ne hondo daḍa idibarate ruam (or ruarem) *sarsaŏtaḍia;* eperaŋem (or eperaŋrem) *sarsaŏtaḍkiŋa,* nādo amge hardukiŋame.

IV. intrs., (1) of the same, to increase: en hature senojan candu mari duku tojana, tisiŋgapado *sarsaŏtana,* last month small-pox broke out in that village, now the epidemic is spreading; rua nida dipili, *sarsaŏkena,* nādo arăguakana, the fever increased during the night, now it has come down again; sultanre simjilu alopea, *sārsaŏa,* do not eat fowl's meat when you have dysentry, the sickness would increase. (2) imprsl., with inserted prsl. prn., to feel such an increase: akărare rasika *sarsaŏlia* balbalogee kurilbarakeda, on the dancing ground he felt very mirthful and jumped so much about that he got covered with perspiration; holado lāĭ huriŋge hasulja, nādo *sarsaŏakaia.*

sarsaŏ-n rfx. v., (1) of people, to increase their anger, mirth, etc.: hô! eperaŋ (or eperaŋare) alope *sarsaŏna.* (2) of an epidemic or ailment (personified), to increase: najom buriakoa uskurtege hokaotan rōgo *sarsaŏnjana* mente sokha kajikeda, the deviner said that the epidemic started afresh through the doings of the witches.

sarsaŏ-o p. v., corresp. to the trs.: nādo rua *sarsaŏakana,* enamentee bararabiraratana, cutare hoēotaipe, kāre gapa sadomi tikikeate ad calakeate rasi anutaipe, his fever has increased, that is why he is delirious; shave the top of his head, or tomorrow (when the fever remits), bake some horse-dung, press the juice through a cloth and make him drink it.

sa-n-arsaŏ vrb. n., (1) the extent of the increase: en laŋgăraŋ rasika susundipili *sanarsaŏ* sarsaōlena, kā laŋgăraakanlekage akăraree kurilbarakeda. (2) the increase itself: inia dukura *sanarsaŏ* (or sarsaŏ) lelkedte buĭdi oro ororenko orasidjana, dandarigeko ranutana; inkiŋa eperaŋara misa *sanarsaŏdole* madimla, orogekiŋa sarsaŏkedei gopokiŋa monela, mendole saŋkedkiŋa.

V. adv., (1) with the afxs. *ange, ge,* more, increasingly, modifying *hasuŋ, kīsio, eperaŋ,* etc. (2) with the afx. *oge,* so as to increase, modifying *rika, rikan, kaji,* etc.

sar-sar onomatope (1) also *ser-ser,* of grains, of sand, or of slanting

rain, hitting leaves, especially dry leaves. Constructed like *saṭasaṭa*. (2) of a top, or a potter's wheel, touching dry leaves whilst spinning.

sarsar Has. syn. of *rama* Nag (1) the nails of fingers and toes; the claws of animals: buri peṛgdo huṛiage peṛeakana, mendo *sarsaroe* udubea, moeaoe udubea, enamente kae dṛioa, the bear is not strong but it fights with claws and teeth, that is why it cannot be overcome. (2) a claw-like protuberance which the falcon (*kereṛe*) has got at the extremities of its wings. Full-grown fowls are said to have got this feature in a rudimentary way. (3) a hard protuberance at the tip of the tail of certain buffaloes; such buffaloes are believed to bring ill-luck: those with which they are paired for work, will die soon. (4) generally *sār*, a spine or thorn near the gills of the *balehai*, *madukamhai* and *sisiṇgikai*. (5) sometimes syn. of *ciri* and of *khār*.

sarsar-ǫ p. v., to get such a nail, a claw, etc.: aparoḥcuṭire kereṛe *sarsarakana*.

sarsar Nag. syn. of *ganda* Has.

sarsarāl, sarsarad (H. Sad.) adv., syn. of *sarsartan* and *sarrsarrtan*.

sarsi, rarely sarsiṇ Nag. syn. of *gitil jom* Has. I. sbst., also *sarsiduku*, a fretting of the skin caused by sand between the toes in the rainy season: *sarsiṛa* (or gitiljomṛa) ranu rolajō kāre bheṇagrāj, the remedy for the skin fretted between the toes, is the juice of the Terminalia Chebula fruit, or of the Eclipta alba plant.

II. intrs., (1) in the df. prst., to have such a fretted skin: *sarsiṭanaiṇ* (or gitilko jomjaiṅa). (2) imprsl., with inserted prsl. prn., same meaning: *sarsiṇaḍiṅa*.

sarsi-ǫ p. v., to get such a fretted skin: *sarsiakanaiṇ*.

sār-sipaiko (H. *shahar* and *sipāhi*) collective noun for policemen, chaprasis, etc., employed at the Courts or at the Police-Stations.

*Note the riddle: edeldaru raũrujana, *sārsipaiko* hundinjana. The answer is: ikeḍḍoge rokoko hijujana.

sarsi-ranu also *huriṇ sarsiranu*, syn. of *bheṇagrāj*.

sar-sor 1⁰ frequentative or plural jingle of *sor*, onomatope (1) of sniffling mucus. (2) syn. of *sarpaṭsarpaṭ*.

2⁰ fig., in jest, syn. of *manda*.

3⁰ I. trs., to take one's meal in a hurry: buru lelte dolabu menbarajanci mandii *sarsorkeda*.

sarsor-en rflx. v., same meaning.

sarsor-ǫ p. v., corresp. meaning: mandi *sarsorǫka*, sendĕrako senǫtana.

II. adv., with or without the afxs. *ange, ge, ǫge, tan, tange*, modifying *jom, rika, rikan*. Note the saying: (mandido) *sarsor* (or *sarsorange, sarsorge*) namaia, he had a sudden freak to eat quickly.

sar-soren rflx. v. jingle of *sōr*, connoting plurality: sadom goĉakantare didiko *sarsorenjanci* moḍ sānjeregeko cabakia.

sarsor adv., with or without the afxs. *ange, ge, tan, tange*, modifying *rikan*.

sartal Has. syn. of *paṭṭri*.

sartal 1⁰ I. adj., same as *sartalakan*, unfurled, opened, spread out: moedo alom godea, *sartal* bāko bārige, pluck only the flowers that are open, not those in bud.

II. trs, to unfurl, open, expand, spread out: eatom *sartaleme*, open the umbrella; lija *sartalkeḍei* enare atae telakeda, holding out part of his cloth, he received the puffed rice on it.

III. intrs., (1) to open, expand or spread out by itself: uḍ mārīmāiīte *sartaltana*, the mushrooms expand their heads little by little. (2) in the df. prst, to get, or be, opened out: ne eatom bagārāoakana, kā *sartaltana* (or sartalotana), this umbrella is spoiled, it does not open; lelkedaiṇa, en darura bā puruge *sartaltana* (or sartalakana), I have seen it, many flowers on that tree are open.

sartal-en rflx. v, (1) same as the trs. (2) of birds, to open their wings: dididoo setaḍipīli (apāroḍ) *sartalenjanei* panjiī lelea. (3) to open, expand or spread out by itself: jiṇgabā aīuḍ dipīliī *sartalena*, siṇgidoe *rikubena*; bunumudēte irdiuḍ maraṇgee *sartalena*.

sartal-o p. v., (1) last meaning: lutur kā *sartalakanko* pituluturko menoa. (3) corresp. to the trs.

IV. adv., (1) with the afxs. *ange*, *ge*, modifying *meno*, *lelo*, *taīrika*. (2) with the afx. *oge*, modifying *rika*, *taīrika*.

sa-n-artal vrb. n., also *sartal*, the act of unfurling, etc, jiṇgabāra *sanartal* aīuḍdipīli hobaoa.

2⁰ fig., referring to the chest of men,

I adj., (1) with *kuram*, a broad chest. (2) *sartalkuram*, with *horo*, a broad-chested person. (In the case of animals, the word *dī* is used).

II. intrs., in the df prst., of the chest, to be broad; of a person, to be broad-chested: iniṇa kuram aīīṇaētedo puraṇge *sartaltana* (or sartalgea); kuramdo puragee *sartaltana* (or *sartalgea*).

sartal-o p. v., of the chest, to become broad; of a person, to become broad-chested: kuramtae puraṇge *sartalakana*; ainaētedo lāge kuṛame *sartalakana*.

III. adv, with the afx. *ange*, *ge*, *oge*, modifying *meno*, *kuramo*.

3⁰ also *landi*, I sbst., same as the vrb. n.

II. adj., with *bō*, *joa*, *hoto*, also *sāra* the expanded hood of a snake. Also used as adj. noun: pandubiṇa *sartalregeṇ* (or *sartal* bōregeṇ) tuīṇakīa.

III. trs. and intrs. of a snake, to expand its hood: kīsite (bō, joa, hoto) pandubiṇako *sartalea*.

IV. intrs., in the df. prst., same as *sartalakana*: leleme pandubiṇa joa *sartaltana*.

sartal-en rflx. v., same as the trs.

sartal-o p. v., (1) of the hood, to get expanded: leleme kīsite pandubiṇa joa *sartalakana*. (2) of a snake, to get its hood expanded: (kīsite) biṇa *sartalakana*.

sa-n-artal vrb. n., (1) the act of expanding the hood: jamburubiṇa, ḍunḍubiṇa, lurbiṇakoa *sanartal* (or *sartal*) misae kā lelakana. (2) the expanded hood: pandubiṇa *sanartalreṇ* (or *sartalreṇ*) tuīṇakīa.

V. adv., (1) with the afxs. *ange*, *ge*,

modifying *lelo rikan*. (2) with the afx. *gge*, modifying *rikan*, *kisirika*.

sarte, sarti 1⁰ I. abst. noun., also *sanarte*, a habit of truthfulness: en horore apetaretekado *sarte* banoa mente tauŋkagea ituana, I know very well that he is not as truthful as you are.

II. adj., with *koro*, a truthful person: *sarte* horokoa kaji bisuasdarioa. Also used as adj. noun: mleka *sarte* ne tolare jetae banagaia, no one else in this hamlet is as truthful as this man.

sarte-n rflx. v, to acquire a habit of truthfulness. apumbekage *sartenme*, ente sobenko bisuasmea.

sarte-g p. v, to become truthful: inku bokoboéare bar horokia *sartejana*, etakore do hosoroge pereakana, amongst those brothers two only are truthful, the others are perfect liars.

III. adv., with the afxs. *ange*, *ge*, *gge*, modifying *taia*.

2⁰ I. adj., also *sari*, with *kaje*, a true assertion: neado *sarte* kajige, alope arauroa. Also used as adj. noun: am kajikedakore miadge *sartelekadeia* atakarjada, in all what thou hast said there seems to be only one true assertion.

II. trs., (1) to say smth. truthfully: jagar hokaeme miado kam *sartejada*: hela! neadom *sartejadlea* cim hosorojadlea? (2) in jest or anger, to say 'surely' to smb.: mocate bārim *sartejadlea* ei kamiteom *sartelea*, gapa lelea, we shall see to-morrow whether thou wilt really perform what thou art boasting about just now.

III. intrs., (1) to say smth. truthfully: ne horo *sartetana* eii bedatana na kabu munidaritana, we cannot make out now whether he speaks the truth. (2) to say 'surely': mocate bārim *sartejada* ei kamitem sarteca, gapa lelea. (3) in the df. prst., to be said truthfully: en kaji *sartetana* (or sartegea) ei? (1) imprsl., with inserted prsl. prn., to have the impression that smth. is said truthfully: ne kajide kā *sartekiña*, I did not believe this.

sarte-n rflx. v., same as the trs.: nādoia kulimea, soben kaji *sarteame*; ocā! ne kajido kam *sartentana* cimad; mocate bārim *sartentana* ei?

sarte-g p. v., corresp. meanings: inia mocate misabarsage *sartelena*, entedoe mokedlea, he said a few true things, and then started lying shamelessly.

sarte, *sartege*, also *sari*, *sarige*, adv., surely, in truth, by a true assertion: *sartege* en horo goejana; en horo *sartee* kulaoa ei samageko kajibaraca? Does he really change into a tiger or is it an unfounded rumour? Gapa *sartegem* sema? — *sartege*! wilt thou surely go to-morrow?—I will! Idām bedajadleajā!—*Sartege*! Perhaps thou deceivest us!—No, I speak the truth!

3⁰ sbst., the proof of an assertion: holam kajikedra *sarte* tisiado ponco talare omeme; ama kajira *sarte* kale lelkeda.

4º trs. or intrs., to make good one's assertion; to fulfil one's promise; trs., to make people realize smth.: karāre (or karārre) *sartekeda* (or *sartekẹdlea*); mocate bārim sartejada ci kamiteom *sartcea* (or *sartelea*)?

sarte-n rflx. v., same meaning.

sarte-ọ p. v., corresp meaning.

5º. I sbst., belief in a false or doubtful assertion: Mangra hosŏroljra *sarte* Somare menągea, ltly: the belief in the lie Mangra told him, is still in Soma i.e., Soma still believes the lie Mangra told him.

II. trs, to make smb. believe such an assertion: hosŏrokẹdleae, mendo kae *sartekẹdlea* (or *sartedaṛiaḍ'ea*).

III. intrs, (1) with ind. o., to believe such an assertion: hosŏroljako enae *sarteada*, they told him a lie, and he believed it. (2) in the df. prst., of an assertion to be wrongly believed, en kaji inią monre *sartetana* (or sarteakana), that untrustworthy assertion has been believed by him!

sarte-n rflx. v., to believe such an assertion: inịdo hosŏṛo hoṛo, inią kaji (or kajire, kajite) kaią *sartena*, I won't believe him, he is a liar.

sarte-ọ. v., (1) thus to be made to believe: inią hosŏṛo kajiteko *sartejana*. (2) such an assertion, to be believed: en kaji inią monre *sarteakana*. (3) same as the rflx. v.: inią hosŏṛo kajiko (or kajireko, kajiteko) *sartejana*; inią kaji (or kajire, kajite) alope *sarteoa*.

sarteọge adv., modifying *rika*, *kaji jugutu*, *hosŏṛo*: hoṛoko *saretọgee* hosŏṛokẹdkoa; *sarteọgee* hosŏṛoledkoa, he spoke so plausibly that people could not detect the lie.

6º I. adj., with *eraą*, a scolding in earnest, the contrary of *landa eraą*, *argaą̆-eraą*, a scolding in jest: *sarte* eraado kā taĭkena, galtitem *sartejana*.

II. trs, to take in earnest what is said in jest: argaą̆ eraae *sartekeda*, aḍ, bẹtckane kadăraŏaiña.

sarte-n rflx. v., same meaning: argaą̆ kajige aĭumkẹdcĭĭ *sartenjana*.

sarte-ọ p. v., (1) same meaning: en argaą̆ eraae (or eraaree, eraatee) *sartejana*: hŏ, babu, argaą̆jaḍmeale, alom *sarteoa*. (2) of a jest., to be taken in earnest: argaą̆ kajige *sartejanci* rēskią baṛaŏakeda.

III. adv., (1) with or without the afxs. *re*, *te*, modifying *hisaḷ*, *idi*; inịdo landa eraą *sarteree* hisaḷkeda, he took seriously a scolding made in jest. (2) with or without the afxs. *ange*, *ge*, modifying *aṭăkar*. (3) with the afx. *ọge*, modifying *rika*, *kaji jugutu*.

7º of ironical speech (*siruaḍ kaji*) taken literally. Same construction.

8º I. sbst., fulfilment of a prediction, of a prophetical dream or of an omen: tīre hoṛoko lelkekote kajiaĕarkoą *sarte* misao kaią lelakada, so far I have never seen the fortellings of the chiromancers come true.

II. intrs., in the df. prst., of a prediction, etc., to be fulfilled: gapae gamaca mente holaią kajila, tisiądobu leljada aĭńą kaji *sartetana*

(or sarteotana.)

sarte-ǫ p. v., same meaning : kumu *sarteoa*, mendo mane uḍuḇre horo-ko galtibaṛaea, a veiled dream always comes true, but people often interpret it wrongly.

9⁰ syn. of *soḍḷo*.

10⁰ syn. of *asal*.

11⁰ in the p. v. only, syn. of *sabeaǫ*, to succeed ; apimāle sendĕrakena musiaǫe (or musiaǫele) *sarteǰana* ; mata jargire guṭŭlum herjada, neaci *sarte* (or *sarteoa*) ! Thou sowest Panicum miliare (*guḍḷu*) at the height of the rainy season ; it is bound to be a failure.

saru sbst., any variety or form of the Taro plant, Colocasia antiquorum, Schott. Aroideae, a stemless herb. The following forms are cultivated for their edible corms, petioles and leaves : (1) *picĭki*, *picikisaru*. (2) *dudiasaru*. (3) *ratanḍasaru* (4) *kuladarosaru*. The *kucusaru*, which is the var. nymphacifolia, Endl., is cultivated for its petioles and leaves, the corms being too small to be useful. The *beṇgereṣaru* and the *piṛisaru*, grow wild, only their petioles and leaves are eaten. The *boṇgasaru* is sometimes cultivated as a medicinal plant, the corm being ground and applied on swellings ; nothing of it is eaten; the leaves are poisonous even for goats.

saruḷ cfr. *nam* 1⁰ in jest or anger, I. sbst., the act as described below : eskarge birhoraiṇ hijuḷena, jetan kulabuṛiṛa *saruḷ* kā hobalena, I came alone through the forest but met no wild animal.

II. trs., to happen to meet or find a man or an animal : babataiṇ janaŏ kumbŭruṭutana, kumbŭruiṇ *saruḷkĕredoiṇ* tuiṇaia.

III. intrs., in the df. prst., to happen to be met, etc., baba hira janaŏiṇ sentana, mendo kumburu misao kae *saruḷana* (or saruḇotana).

saruḷ-en rflx. v., same as the trs.

sa-p-aruḷ repr. v., to happen to meet each other : buṛiloiṇ *saparuḷena*, I met a bear.

saruḷ-ǫ p. v , corresp. meaning.

2⁰ syn. of *aṇṇaŏ*.

3⁰ *saparuḷ* fig., syn of *daparom*.

saruiṇ-paṭuiṇ (Sad. *saru-paṭu*, entangled) var. of *jaruiṇṇpaṭuiṇ*, *jaṛupaṭu*, *raṭuiṇṇpaṭuĕiṇ*, *raṭupaṭu*, syn. of *ajabaja*.

Sarukaḍ-Purti name of a clan of the Mundas. See under *kili*.

sarul Kora (Sad.) syn. of *bāporoḷ*.

saru-mâṛâ Has. sbst., a small bale containing up to a maund of paddy, intended for early consumptin. It is not protected by straw-rope but only by a thick layer of straw tied together with strings. Such little bales are made, and kept for certain occasions when no *tuṇki* baskets are available.

saru-naḍâ-biṇ Nag. **saru-naṇḍa-biṇ** Has. **saru-nâṛâ-biṇ** Has. Nag. sbst., a young green tree-snake, Passerita mycterizans, less than 3′ long. See under *buṭitombaḇiṇ*.

sarupa Has. (H. *saripha*, Sk. *shriphal*) sbst., a custard-apple.

sarupa-daru Has. syn. of *boṛordaru*, the Custard-Apple tree. The

seeds of this small tree, (which are poisonous when chewed or crushed), or its leaves, are powdered and strewn on sores to kill worms; this powder, mixed with water, is also used against lice on cattle.

sāṛ, sāṛa 1⁰ of the warming of the damp paddy in preparation for husking, as described under *hoṇḍe*, like which it is constructed.

2⁰ cfr. *caṭa, paṛa, ol, oṛe*, I. sbst., *sāṛaunḍu*, a long and deep crack in a wall, in an embankment or in the ground. (2) a split in wood. (3) a crack on the hands or lips. (4) a crack on the surface of leather etc.: paciriṛa *sāṛare* bia taikena, there was a snake in a crack of the wall.

II. adj., same as *sāṛaakan*: ne *sāṛa* paciri jolomepe, plaster this cracked wall.

III. trs., thus to crack: jetege ne otee *sāṛakeḍa*.

IV. intrs., (1) in the df. prst, thus to get, or be, cracked: paciritabu puṛage *sāṛatana*; iniạ katatalka *sāṛatana*. Note the saying (in anger or jest): iniạ borkoḍ *sārātana*, his lungs are cracking, i.e., he splits his sides with laughter. (2) imprsl., with inserted prsl. prn., to suffer from cracks on the feet, hands or lips: kaṭa *sāṛakiạ*, he has got cracks on the feet; laco *sāṛanaḍina*.

sāṛ-en, sāṛa-n rflx. v., same as the trs.: jete tisiṇagapa loconakoe *sāṛantana*.

sāṛa-ọ p.v., corresp. meaning; thus to crack: jetete ote *sāṛājana*; en horoạ kaṭa (or, en horo kaṭae) *saṛaakana*.

sa-n-āṛ vib. n. (1) the amount or extent of such cracks: en paciriḍo *sanāṛa* saṛajana, miḍ muka raṭi kā bugina. (2) the fact: loconakore *sanāṛa* tisiṇagapa eṭẹjana; misa *sanāṛaḍole* jolomperelạ, en paciṛi oṛọge sāṛajana, the first time the wall got cracks we plastered them up, but it has got cracks again.

V. adv., (1) with the afxs. *ange, ạe*, modifying *menā, ielọ, rikaọ*. (2) with the afx. *ọge*, modifying *jeṭe* (of the ground), *jeṭere dō* (of wood), *rika*.

saṛa cfr. *paṭaṛa*, sbst, too luxuriant leaves of paddy, before the formation of the ears: en babaṛa *saṛa* (or paṭaṛa) irepe.

saṛa-ọ p.v., of paddy, to become too luxuriant: babatabu *saṛojana*, irgiṛiọka, enkaredo ka jaṇoa.

saṛa diminutive of *saṛi*, a slight sound: setako iminaṇado *saṛa* kabu aṭākardaṛia.

saṛaḅ-saṛaḅ Has. Nag. **caṛaḅ-caṛaḅ** Nag. rarely in the simple form, in jest or displeasure, trs., to speak continually of smth.; to scold smb. continually on the same head: hola miaḍ buṛi ne hature bolokena, tisiṇado haturenko enageko *saṛaḅsaṛaḅtana*; en kuṛi miaḍ ili doakan caṭuĭ rapuḍkeda, siṇgibuṛa hanarte *saṛaḅsaṛaḅkiạ*. Constructed like *liaḅliaḅ*.

saṛāgi, saṛẽgi saṛīgi, saṛgi Has. Nag. **saḍāgi saḍẽgi saḍīgi, saḍgi** Nag. I. sbst., a waterfall; a rapid, especially on a rocky river bed. A fall of a river is always denoted in

Nag. by ghāg (Sad). *Hunḍrughāg* (falls of the Subarnarekha), *Dasomghāg* (falls of the Kanchi) and *Peroŏghāg* (falls of the Karo), being proper names, are known and used also in Has.: dolabu *saṛăgi* lelte. Note the phrase: *saṛăgi* aiumte (or saṛite, saṛitante) juta hole, ltly.; to take off one's shoes as soon as one hears the rush of water, i.e., to get frightened by a sheer suggestion of danger and thus to give up one's undertaking without considering the reality of the danger.

II. intrs., prsl. or impsl., in the df. prst., of a stream, to have a fall or a rapid: ne gaṛa (or ne gaṛare) ciminṭa *saṛăgitana*?

saṛăgi-o p.v., in the perf. past same meaning: ne gaṛa (or ne gaṛare) ciminṭa *saṛăgiakana*?

saṛagi and **saṛagia** sbst., the relationship between the husbands of two or more sisters. Constructed like *samdhi* and *samdhia*. The vocative of address is *saṛagiṇ* or *dada* (husband of my elder sister-in-law), *babu* (husband of my younger sister in-law).

saṛăgom, saṛŏgom, saṛgom Has. Nag. **saḍăgom, saḍŏgom saḍgom** Nag. trs., (1) to bend down or stretch down smth. between the legs under the weight of one's body: tuĭu jonrako *saṛăgomkeḍte* kapuĭ jomea. (2) fig., of a tiger, syn. of *kulsu*.

saṛăgom-en rflx. v., same meanings.

saṛăgom-o p. v., corresp. meanings.

sa-n-aṛăgom vrb. n., (1) the extent: birsukuriko hijulena gaṅgaĭtale *sanaṛăgomko* saragomkeda, miaḍbariage hanrenare tiaguakan gaṅgai menạ. (2) the result: nea sobenạ tuĭuạ *sanaṛăgomge*. All these maize-plants have been bent down by a jackal.

saṛămi, saṛima, saṛmi 1º I. sbst., a roof: en oṛaṛa *saṛămire* kakaru nâṛîakana.—N. B. The poetical phrase: *lepel saṛima*, means: a house in a village near by:

Naṛandineredo home koṛandineredō.
Lepele *saṛămire* naṛandineme hō.
Naṛandineeredo home koṛandineredō.
Cīpina salandire koṛandinemē.

Note also the proverb: daṅgradaṅgrikoạ guna, etạniạ kuri bolonam, hagaraṇa, neako kā ukuña, Haṛam *saṛămire* nagerae dalca, lechery, adultery and sexual intercourse within the clan are sins that cannot remain hidden, Singbonga beats the drum on the roof, *i.e.*, Singbonga will see to it that they shall be known and punished, even if he has to divulge them himself.

III. trs., to cover with a roof: en oṛạ ciminaṇ cetanrepe *saṛămatada*? How high did you put the roof on that house.

III. intrs., (1) to make a roof: paciridole tearkeda, aurile *saṛamiia*. (2) in the df. prst., to be covered with a roof: en oṛạ ciminaṇ cetanre *saṛămitana* (or saṛămiakana)?

saṛămi-n rflx. v., (1) to cover with a roof: naoa baiṭan oṛạ gapaṭạetele *saṛămina*. (2) to make a roof: pacĭri rorokṭelo *saṛimana*.

saṛămi-o p. v., to get covered with a roof; imprsl., of a roof, to be made: inkuạ naoa oṛạ (or oṛare) *saṛămiiana*

ci aurige ?

2° Nag. syn. of *loĕoṇpiriṇgi* Has. I. sbst., sand or earth deposited by a flood and destroying the level of a low rice-field : upun maha karakeḍte loeoṇra *saṛămi'e* samkeda.

II. adj., (1) with *hasa, gitil,* same meaning. (2) with *loĕoṇ*, a field thus spoiled : *saṛămi* loĕoṇle karatana.

III. trs., (1) thus to spoil a field : loĕoṇ gitil *saṛămikeda ;* aleą loĕoṇ bāĭḍige gitiltee *saṛămikeda.* (2) thus to deposit sand or earth : baĭḍido aleą loĕoṇre gitile *saṛămikeda.*

IV. intrs., thus to be, or have been, spoiled : en oṭe puṛage *saṛămilana* (or saṛămiakana) ; en loĕoṇ puṛage *saṛămikena* (or saṛămilena) nāḍole *karasamkeda.*

saṛămi-n rflx. v., same as the trs.

saṛămi-ǫ p. v., corresp. meanings.

V. adv., (1) with the afxs. *ange, ge,* modifying *meną, leḷǫ.* (2) with the afx. *ǫge*, modifying *rika, atuader, gitil boḷǫ.*

saṛaṇ, sâṛaṇ Has. vars. of *saṇḍaṇ.*

saṛar (Sad. sar-sar) onomatope, I. sbst., the sound of water thrown on a solid surface : pacĭrire areleḍrą *saṛariṇ* aĭumla.

II. trs., to throw water with this sound : dąe *saṛarleda,* datee *saṛarkĭa.*

III. intrs., of water, thus to sound : sereṇre areleḍ dą *saṛarkena.*

saṛar-en rflx. v., same as the trs.

saṛar-ǫ p. v., corresp. meaning.

IV. adv., with the afxs. *ange, ge, ǫge, ken,* modifying *saṛi, aĭumǫ, rika, arę.*

saṛar-bagel same as the prd. *saṛar,* but only once and suddenly.

saṛar-saṛar same as *saṛar,* but connoting repetition. As adv. it is used with or without the afxs. *ange, ge, ǫge, tan, tange ;* the forms *sɪrarleka,* and *saṛarkensaṛarken* also connote repetition.

saṛa-saṛa 1° onomatope, the diminutive of which is *seresere,* I. sbst., the sound of water falling on a hard surface, or rushing amongst rocks in a rapid, in cntrd. to *saṛar,* the sound of water thrown on a solid surface ; to *hōūr hōūru,* the sound of water thrown on other water ; to *soṛo-soṛo, suṛusuṛu* and its diminutive : *coṭocoṭo, soṭosoṭo,* the sound of water falling on other water; to *huḍuhuḍu,* the sound of a considerable waterfall (when the river is flooded) ; to *sāsā, cācā,* the sound of a waterfall when there is not much water, as in winter ; to *koṛokoṛo,* the sound of water rushing through a hole or a pipe : saṛăgiṛą *saṛasaṛa* sanginēte kā aĭumoa, the sound of the waterfall is not heard at a great distance.

II. adj., with *saṛi,* same meaning.

III. trs. or intrs., thus to pour water

IV. intrs., thus to sound : saṛăgi (or saṛăgiṛą dą) *saṛasaraṭana.*

saṛasaṛa-n rflx. v., (1) thus to pour water. (2) thus to sound : saṛăgi (or saṛăgire dą) *saṛasaṛanṭana.*

saṛasaṛa-ǫ p. v., corresp. to the trs. : bâĭsikote ḍuki *saṛasaṛaoa.* (2) thus to sound : săṛăgi (or saṛăgire, saṛăgire dą) *saṛasaṛaǫṭana.*

2° of the rustling of paddy or bamboo-leaves, syn. of *sagamsagam, saṛoĕsaṛoĕ.*

3° of the patter of rain on leaves, heard from near by, in cntrd. to

saŏsuŏ, the same heard from a distance.

saṛasaṛāl (Sad. saṛ-saṛ) in jest, same as *saṛasaṛa*, only as referring to urine: saŋagin seŋ̣ korote nidadipĭli racarege ḍukiĭ *sarasaṛālkeda*.

saṛa-soṛo—(Sad.) cfr. *saṛo'a. soṛo*, I. adj, (1) with *ḍaṭa*, a man's teeth standing far apart: *saṛasoṛo* ḍaṭare jāŋage rebedoa. Also used as adj. noun: jiluiŋ jomkena, *saṛasoṛore* rebeḍjana. The cpd. adj. *saṛasoṛoḍaṭa* may qualify *hoṛo*. (2) with *ḍaṭi*, the teeth of a sickle or of a saw, too far apart. (3) also *saṛasoṛoḍaṭi*, with *ara, ḍaṭárom*, a saw or a sickle, the teeth of which are too far apart. Also used as adj. noun: en *saṛasoṛo* datăromdo (or *saṛasoṛodo*) oko baṛaĕ datila (or laila)? (4) with *haṭa, ṭuŋ̣ki, paṭi*, etc., a basket or a mat too loosely plaited. Also used as adj. noun: ne *saṛasoṛo* ṭuŋ̣kire (or ne *saṛasoṛore*) holoŋ alom dūea, nura. (5) with *saṛāmi*, a roof loosely thatched or tiled, *saṛasoṛo* saṛĭmare dą soṛojanci joroa, a roof loosely made will easily leak.

II. trs, thus to make one of the above objects: en baṛaĕdo datărome (or datăromre datiĭ) *saṛasoṛokeda*; ne ṭuŋ̣ki puŋ̣gee *saṛasoṛokeda*, this basket is too loosely made.

III. intrs., in the df. prst., of these things, to be such: inią ḍaṭa *saṛasoṛotana*, enamente saṛolako metaia; ne datărom (or datăromrą dati) *saṛasoṛotana*; ne paṭi *saṛasoṛotana*.

saṛasoṛo-n rflx. v., same as the trs.

saṛasaṛo-ŋ̣ p. v., (1) of a man's teeth to become such: of a man, to get such teeth: inią ḍaṭa (or ḍaṭae) *saṛasoṛoakana*. (2) corresp. to the trs: teŋ̣ituntan oŋ̣eate haṭa *saṛasoṛojana*.

IV. adv., with or without the afxs. *aŋge, ge, ŋge, tan, taŋge*, modifying *ḍaṭaŋ̣, ḍati, teŋ̣, galaŋ̣, lelŋ̣*.

saṛatiŋ̣-baṛatiŋ̣ cfr. *saṛa barăkaĭti*, I. sbst., (1) a luck, a blessing or a magical quality, which secures good crops; sometimes a luck which gives success in the raising of cattle; sometimes the blessing of a large family; sometimes, a magical quality which makes provisions last long (*sae seŋ̣*): ne oŋ̣are kitiŋ̣ado *saṛatiŋ̣baṛatiŋ̣* meŋ̣a, mendo jomre banoa. (2) good crops, the result of such a blessing: kitiŋ̣ *saṛatiŋ̣baṛatiŋ̣do* Sargakorege lelŋ̣tana puŋ̣ado. In this meaning it occurs in several sacrificial formulas: *saṛatiŋ̣baṛatiŋ̣* hobaŋ̣ka; *saṛatiŋ̣* hobaŋ̣ka, *baṛatiŋ̣* hobaŋ̣ka.

II. verbal adj., with *boŋ̣ga*, a spirit giving such luck: nikudo jaŋ̣re *saṛatiŋ̣baṛatiŋ̣* (or saṛatiŋ̣baṛatiŋ̣e) boŋ̣gako manatiŋ̣tana, enamente karcatako bugige calaŏtana, mendo bôsotako kā calaŏtana.

saṛatiŋ̣baṛatiŋ̣an adj., with *hoṛo*, a man with such luck: nīdo kitire *saṛatiŋ̣baṛatiŋ̣an* hoŋ̣oge.

III. trs., to give such luck or success: kitire (or kitimente, loĕoŋ̣re) Haŋ̣am bāri *saṛatiŋ̣baṛatiŋ̣koa*; curin aḍ cordeado eṭakoą babaroa kumbŭruked̤te kolomrekiŋ̣ (or jaŋ̣rekiŋ̣) *saṛatiŋ̣baṛatiŋ̣koa*; curin jaŋ̣e *saṛatiŋ̣baṛatiŋ̣ea*.

IV. intrs., (1) same meaning: Haŋ̣am

kitiṛe, jaṛare oṛo uṛimeromreoe *saṛatiṛbaṛatiṛca*. (2) in the df. prst. (a) to be thus successful: kitirem *saṛatiṛbaṛatiṛtana* (or saṛatiṛbaṛatiṛakana). (b) of cultivation, thus to succeed: mātaṛēte inkuṛ kiti *saṛatiṛbaṛatiṛtana* (or saṛatiṛbaṛatiṛṛtana). (c) imprsl., of such luck, to exist for smb.: nīmente kitiṛ *saṛatiṛbaṛatiṛtana*. (d) in the Hasur legend, of paddy, to increase in quantity: alaṛage *saṛatiṛbaṛatiṛtana*.

saṛatiṛbaṛatiṛ-en rflx. v., same as the trs.

saṛatiṛbaṛatiṛ-o p. v., corresp. to the trs.

V. adv., with or without the afxs. *ange, ge, oge, tan, tange*, modifying *rika, hobaṛ*.

saṛe I. sbst., the outer room of the house (hut), where the family take their meals sleep, and sometimes cook, in entrd. to *adiṛ*, the inner room where the shades of the ancestors dwell, where the provisions are stored, and, where if space allows, the meals are cooked. There is only one *adiṛ* in a house even when there are more than two rooms. All the other rooms are called *saṛe*. In a house facing East or West the *adiṛ* is at the northern end; in a house facing North or South it is on the western end, and this is likely done to protect the stores against the slanting rain from the East. The reason of the former may be connected with the fact that the Mundas came to Chota Nagpur from the North and have left their first ancestors buried in northern India. Therefore the shades of the ancestors may be supposed to prefer the northern end of the house. Anyhow, the present-day Mundas can no more give the true reason of this custom. Most houses face the East. The door of the house gives always entrance to the *saṛe: saṛere* manḍiko joma aḍko gitia. (2) occurs in the cpds. *sadomsaṛe, hatisaṛe* and sometimes *Mādeosaṛe*, syns. of *sadomgōṛā, hatigōṛā* and *Māt*. II. adj, fig., with *ikir*, a pool with even bottom and sides, where the fish find no hiding places: ne ikir *saṛegea*.

III. trs., (1) to fit a house with an outer room of a certain description: ne oṛa cimin muka jiliṛacakarpe *saṛetada?* (2) to use a room as a *saṛe*: oṛaṛa api hanaṭiṛare bar hanaṭiṛako *saṛeea*, when there are three divisions in a house, two are used as outer rooms.

IV. intrs., (1) to make an outer room: okotaṛepe *saṛeea?* ne oṛaṛe ciminaṛ jiliṛacakarpe *saṛetada?* (2) in the df. prst., imprsl., of an outer room, to be of a certain description: inkuṛ oṛaṛe maraṛage *saṛetana* (saṛeakana).

saṛe-n rflx. v., same as the trs. and first meaning of the intrs.

saṛe-o p.v. (1) corresp. to the trs. (2) imprsl., of an outer room, to be made: nesaṛe *saṛeoka*.

saṛēgi var. of *saṛāgi*.

saṛe-jaṛ var. of *saējaṛ*.

saṛi (H. *sāṛi*; Sad. Sinh. *sari*) 1° an imported woman's waist cloth. Constr. like *caṭṭaṛa*. 2° poetical syn.

of *dhuti*, a man's loin cloth :

Sinrājaa sadomedō, najinako
jīnjiritaia, hō najina,
Mārājaa paīkidō, najinako
rangasaritāi.
Sinrājaa sadomedō, najinae
kikikenkikiken, najina ;
Mārājaa paīkidō, najinae
dolaken dōlākēn.
Nokoreko mapatan, najinae
kikikenkikiken, najina,
Cimacreko tupuĭntan, najinae
dolakendōlakēn ?

O my elder sister, they have covered with a fly-net the horse of the Rajah of Singbhum, and it neighed repeatedly. They have given a striped loin-cloth to the soldier of the Maharajah (of Chota Nagpur), and he said : let us go, let us go ! Where, O my elder sister, are they engaged in battle ?

saṛi 1° I sbst, (1) a sound, a noise, in entrd. to *kakăla*, a vocal sound. In this meaning there is a diminutive, *saṛa*, a slight sound : ruturą *saṛim* aĭumlą ci ? Hast thou heard the sound of the flute ? ne ṭakara *saṛi* aĭumkeḍte nea nakălițaka menten mundikeda, hearing the chink of this rupee I got aware that it was a bad one ; daru mąjaḍrą *saṛiną* aĭumlą, I heard the axe-strokes of people felling a tree ; en dumanrą *saṛi* kain sukuada, I did not like the (dull) sound of that drum ; ṭinrą *saṛi* kain sukuatana, I do not like the (jarring) sound of the tin he is beating. (2) musical instruments : ne haturen dangṛakoṭąro *saṛi* usaṭia, inkuą giṭi oṛąm senkorem lelea. (3) fig., rarely, syn. of *umi saṛi*, fame, notoriety.

II. trs., to make a musical instrument : sound han burure rutuĭ *saṛiląa*, he played the flute on that hill ; ghanṭako *saṛikeda*, dolabu iskulte, let us go to school, they have rung the bell (or they have beaten the gong). N B. instead of this trs. many special terms may be used : mirdan dumaą or kartalko tabĭriĭa ; dulkirą enagasąko dalea ; sandisa tabĭrioa, misamisa baransąko tabĭriĭa ; nagera, ḍaka, ḍapela oro rabagako dalea. Banamko gedea, tuĭlako gauĭja ; rutu, murli, pererel, narsinga emanąko oronea ; girjabajadeko capadea adko otaea ; larabaakana ghanṭako hūńcuĭa, kā larabaakanąko koramea ; sokoĕko sokoĕea ; gugurako junurjunurea.

III. intrs., (1) to produce a sound ; to make a noise : ne undure bin ci teteṇga *saṛiląa ?* ale poromtan dipili dumaą *sarikena* en hature ; isu sangin rimbil *sarijada* (or *saritana*), there is distant thunder, ltly., a distant cloud makes a sound. (2) in the df. prst., to sound properly : ne dumaą kā *saritana ;* ne ṭaka kā *saritana* (or kā *saṛia*), kaĭńą, ețą omainape. (3) imprsl., with inserted prsl. prn., tisinado lāĭ saṛijaĭńa, duloainjā, to day, my stomach is rumbling (I have borborygmus), I may get diarrhoea.

saṛi-n rflx. v., (1) same as the trs. : dudŭmulko harmehte tīĭ *saṛinjana*, he clapped his hands to scare the pigeons. (2) 1st meaning of the

intrs.: aiṅa lāĭ *saṛintana*, dulenjāe monejada, ltly. my stomach rumbles, it intends likely to discharge itself: *saṛi-o* p. v., (1) corresp. to the trs.: mar nādo rutu *saṛioka*; ne bajado tīte *saṛioa*. (2) to have borborygmus: nido dipīli lāĭiṅa *saṛijana*.

2⁰ in connection with *moca*, I. sbst., a voice; the utterance of sound by the mouth (of man or of animals): nubaṇore kaiṅa lelurumjai taĭkena. iniṅa mocaṛa *saṛiteṅ* mundikia.

II. adj., with *moca*, a strong voice. Also in the cpd. *saṛimoca*, with *hoṛo*, a man with a strong voice.

III. trs., (1) with *jagar* as d. o., to speak aloud: jagar kakiṅa *saṛiloa*, mendokiṅa haĕamhaĕamkeda. (2) with *moca* as d. o. (*a*) to speak clearly and loudly: gaṅgaṛaakanae moca kae *saṛijada*. (*b*) to imitate the cry or call of a bird or animal: honko botoṅa mente mocae *saṛiloa*; Edelḍiren Haūru nutum hoṛo ḍurlekage mocae *saṛijaḍ* taĭkena.

IV. intrs., (1) of the voice, to be clear and loud: kukutee gaṅgaṛaakana, tisiṅa iniṅa moca kā *saṛitana*. (2) imprsl., with inserted prsl. prn., to be able to speak with a clear and loud voice: gaṅgaṛaakanae, moca kā *saṛijaia*.

saṛi-n rflx. v., same as the trs.

saṛi-o p. v, corresp. to the trs.

3⁰ I. sbst., the act of making or repairing a musical instrument, so that it be very sonorous: dumaṅa *saṛiredo* ne mucigedaṅa nutumakana, this cobbler is known for making sonorous drums.

II. adj., with the name of a musical instrument: very sonorous: amdo *saṛi* dumaṅaem kiriṅana, ale bedajana.

III. trs. caus., thus to make or repair: ne muci dumaṅ kūbe *saṛiča*, enamente niṅa dumaṅ sekeṛage akiriṅoa; murlii baikena, mendo kae *saṛikeda*, maḍ bāriĭ paŏkeda.

IV. intrs., in the df. prst., to resound very well; to be very sonorous: goṭa haturaṛ dumaṅkoēte neage puraṛ *saṛitana*, this is the most sonorous drum in the village.

saṛi-n rflx., v., same as the trs.

saṛi-o p. v., corresp. meaning: en mucite dumaṅ kūḷ *saṛioako* menea; ne dumaṅ kūḷ *saṛiakana*.

V. adv., with the afxs. *ange*, *ge*, *oge*, modifying *bai*, *bairuaṛ*, *jugutu*, *juguturuaṛ*.

4⁰ syn. of *bajúṛîâ*.

saṛima var. of *sarămi*.

saṛi-moca adj. with *hoṛo*, a man with a strong voice.

saṛita (Sad. *serta*) I. sbst, a wick: ne lalṭinre *saṛita* lagaŏakana ci?

II. trs., (1) to use as a wick: ne sereḍ *saṛitaepe*. (2) to fit with a wick: ne ḍibīri kaiṅa *saṛitaakada*.

saṛita-o p. v., corresp. meanings.

saṛoč-saṛoč Has. **saṛ-saṛ** Nag. (Sad. saṛ-soṛ) syn. of the 2nd meaning of *saṛasaṛa* and the 2nd meaning of *sagamsagam*, onomatope, I. sbst., the rustling of the leaves of paddy, millet, sorghum, maize, large grasses or bamboos: baba sakamraṛ *saṛočsaroč* kacim aĭumlaṛ?

II. adj., with *saṛi* same meaning.

III. trs., of the wind (personified)

to cause to rustle (leaves, grass, etc.) hoĕo gaṇgaĭsakame *saṛoĕsaṛoĕjada.*

IV. intrs, of such leaves, to rustle: maḍsakam *saṛoĕsaṛoĕtana.*

saṛoĕsaṛoĕ-n rflx. v., same as the trs.

saṛoĕsaṛoĕ-ǫ p. v., corresp. meaning: (hoĕote) babasakam *saroĕsaṛoĕlena.*

V. adv., with or without the afxs. *ange, ge, ǫge, tan, tange,* also *saṛoĕleka* and *saṛoĕkensaṛoĕken,* modifying *saṛi, aĭumǫ, rika.*

saṛŏgom var. of *saṛăgom.*

saṛola, soṛola (Sad. *saṛla-soṛlo*) cfr. *saṛasoṛo, saṭakaḷ, daṛosa,* I. adj, (1) with *ḍaṭa, moca,* a man's teeth some of which stand too wide apart. Also used as adj. noun: en hoṛoa *sarola* (ḍaṭa, moca) kacim lelakada? (2) also *saṛolaḍaṭa, saṛalamoca,* with *hoṛo,* a person with such teeth. Also used as adj. noun: en *saṛola* (hoṛo) ape hatureni ei?

II. trs., also with ind. o., to call smb. a *saṛola*: alope *saṛolaia* (or *saṛolaia*).

III. intrs., in the df. prst, (1) of teeth, to be such: en hoṛoa moca puraǧe *saṛolatana.* (2) to have such teeth: Maṇgra apute puraǧee *saṛolatana.*

saṛola-ǫ p. v., of teeth, or a person, to become such: en hoṛo *saṛolaakana*; inia ḍaṭa (or moca) *saṛolaakana.*

IV. adv., with the afxs. *ange, ge, ǫge,* modifying *ḍaṭaǫ, mocaǫ.*

saṛ-saṛ Nag. var. of *saṛoĕsaṛoĕ.*

să-să (Sad. *san-san*) 1⁰ onomatope, I. sbst., the sound of a waterfall in winter, as heard from a distance, in contrd. to *căcă,* the same, as heard from near by: rabaṇdinre saṛăgiṛa *săsă,* nidadipĭli aĭumoa.

II. adj., with *saṛi,* same meaning.

III. trs., of the wind (personified), to carry (ltly. to cause) this sound: rabaṇdinṛa hoĕo nidadipĭli saṛăgiĭ (or saṛagiṛa dạe, saṛăgiṛa saṛii) *săsăca.*

IV. intrs., thus to sound: saṛăgi (or saṛăgiṛa dạ, saṛăgiṛa saṛi) *săsăkena.*

săsă-n rflx. v., (1) same as the trs.: rabaṇdinṛa hoĕo nidadipĭli saṛăgiĭ *săsăna.* (2) same as the intrs. rabaṇdinkore saṛăgi *săsăna.*

săsă-ǫ p. v., (1) corresp. to the trs.: hoĕote saṛăgi *săsălena.* (2) same as the intrs.: rabaṇdinre saṛăgi *săsăoa.*

V. adv., with or without the afxs. *ange, ge, ǫge, tan, tange,* also *săleka, săkensăken,* modifying *saṛi, aĭumǫ, rikaǫ, rikan.*

2⁰ sometimes used for *saŏsaŏ.*

să-să adv., also with the afxs. *ange, ge,* according to the seasons; every year at the same season: taramara cêṛêko ne disumre janaŏ kako taĭna, *săsăko* hijua, some birds are migratory and come to this country at stated seasons.

sąsą (1) cfr. *nagamnagam,* syn. of *jihiljihil,* icy cold. (2) Has. some times used for the onomatope *sagsag.*

sasăda, sasădar, sasda, sasdar, sosda, sosdar, soṣŏda, sosŏdar Nag. syn. of *săjal, sŏda.*

sasădi Has. (1) var. of *sasăda.*

(2) var. of *sasăti*.

sasăli Has. Nag. syn. of *neal*.

***sasan** 1⁰ also *sasanmasan*, 1, sbst., the village burial-ground of the khuntkattidars or the bhuinars. Part of it is occupied by the graves and part by stone slabs only, called *sasandiris*, under which a few bones of one or more members of the family have been buried at the *jaṇtopa* ceremony. The ryots have a separate and distant graveyard, called *masârâ* in Nag.; these are more extensive owing to the number of ryots being larger, and because other tribes or castes are not excluded from them. A Christian burial ground is called *samādi*. A certain number of bhuinars have been buried in the *masârâs* or in the *samādis*, but now the bhuinars generally bury their dead in the *sasan*, like the khuntkattidars.

In olden times graveyards with *sasan* stones were made, at least sometimes, not only by the Mundas but also by the Birhors and the Hasurs. Astride on the boundary of Ludamkel and Sitidih villages there is a *sasan* with half a dozen stone slabs. It is called *Biruṛu sasan*. Once a villager of Sitidih having carried off one of these stones, a group of Birhors soon came to protest against this appropriation. As a compensation, Rs. 10 were offered to them and accepted. This is the only *sasan* known to be ascribed to, and claimed by the Birhors so far. It probably dates from the time when the jungles being still very dense, the Birhors could settle for a long time in the same place. This would suggest that the Birhors have not always been nomadic. Present-day Birhors have no *sasans*, and even those who claim the *Biruṛu sasn* of Ludamkel-Sitidih, never come there for a *jaṇtopa* ceremony. At Murud there is a *Hasur sasan* with some ten stones. There was a *sasan* also at Buruma with only one stone which has been removed now; but the place is still called *Hasur kuṭi* or sometimes *sasankuṭi*. From under these slabs, huge brass ornaments have been dug up with the bones, a fact that seems to show that the Hasurs must have been a stalwart race.

The Santals having no *sasan* with *sasandiris*, the adoption of the latter by the Mundas must date from their separation from the Santals and their settling in Chota Nagpur. As far as we know, no *sasans* are to be found but in Chota Nagpur. Here however, there are many left in the parts now occupied by the Oraons, a clear proof that the Mundas lived there before them. The Hasurs seem to have preceded the Mundas in this country, if the Hasur legend really originated in a struggle between the two tribes. All this suggests that the *sasan* and *sasandiris* now so characteristic of the Mundas, were adopted by them in imitation of the Hasurs. The Mundas however do not bury ornaments under their *sasandiris*.

Present-day communities of Mun-

das still make new *sasans* in newly made villages, and individual families go on placing more slabs (*diri rakab, diri or*) in the old *sasans*. When the site for a new village has been acquired by a single family or by a group of families, from a Hindu or a Sadan, as from a Zemindar outside the Mankipati country, no *sasandiri* may be erected on it, and the new settlers are considered as mere ryots. If the site has been acquired in the Mankipati country from Mundas of another clan, a *sansan* may be made only in case leave has been obtained from the old settlers, and a gratuity called *sasangai*, duly paid to them. The payment of this gratuity and the concomitant feast to which all the families of the village which sold the plot, as well as the Munda (Headman) and the Pahan (sacrificer) of each village in the *pati*, are invited, ensure the recognition of the new village as a khuntkatti village, and such a village has no more to pay the rent to the Munda of the village which sold the site, but directly to the Manki. The head of the new village, from a *tola-munḍa* becomes a *hatumunḍa*. Be it noted that any village paying rent directly to the Manki, is a khuntkatti village. If the site has been acquired from the people of the same clan, the latter will hasten to claim the *sansangai*, because, if the new settlers after some time should want to place *sasandiris* either on their own site or in the *sasan* of the old settlers, it would be very difficult indeed for any panchayat to prevent them from doing so. In the Mankipati country, new village sites can be acquired from the Mundas only.

Formerly the Mundas cremated all their dead, as do the Hos even to this day, and like them, buried under the *sasandiris* only a few bones, or preferably the skull; the rest with the ashes was thrown in a little pit and covered up, alongside where the funeral pyre stood. There was no need then of a graveyard annexed to the *sasan*. Under the influence of Christianity cremation has now been replaced by burial; even the *jaṛkopa* ceremony is seldom resorted to, and may soon be given up entirely. In one case only is cremation still customary, namely when a person has been killed or partly devoured by a tiger; then his remains are cremated on the spot where they have been found (*bir-seṛgeḷ*). If the person was only maulded and brought home alive, and then died of his wounds, he would not be taken back to the spot where he was attacked, but cremated on some upland or other.

Any one may be buried in a *masâṛâ*, but in a *sasan* are buried only all those whose shades will be, or may be, invited to take their abode in the inner-room of the house (*umbul ader*). Hence persons murdered, drowned, or killed by a tiger or by lightning, women dying in child-birth and babies dying before the *cuṭi*

ceremony has taken place, are not buried in the *sasan*. Neither are those who die of smallpox. The epidemic nature of other diseases, even of cholera, which would entail the same exclusion, if often not certain from the very beginning. When thus the first victims, benefitting by the doubt, have been interred in the *sasan*, and their shades have been introduced in the *adiṛ*, then the further victims, to avoid useless quarrelling, are also permitted to be buried there.

A person of another caste or tribe is never buried in the *sasan*. Neither is a Munda who is only a ryot in the village and belongs to another clan, except when for several generations his family have been treated, especially in questions of marriage, as if belonging to the village clan (*hayabitar*), and therefore have become so identified with that clan, that even the name of their own is forgotten, and that every one gives them the name of the village clan (*kilire soaḷ*). Both such a ryot and the one who really belongs to the village clan, may be interred in the *sasan*, although no *sasandiri* is allowed to be put up (*diri rakaḷ, diri or*) to their memory, lest their descendants should claim to be khuntkattidars of the village.

In the first settlement some ryots were recorded as khuntkattidars, because the Officers understanding that the name of their clan (either real or adoptive) was the same as that of their village, mistakenly deemed further inquiries superfluous, and so it happened that their co-villagers, accepting this as a question definitively settled, did not object to their putting up a *sasandiri* in the village *sasan*. At Sarwada, a panchayat agreed to have a certain ryot, belonging to the same clan as that of the village, recorded as a khuntkattidar, though he had no *sasandiri*.

A munda, his wife, children and grandchildren may be buried in the *sasan* of the wife's village. (The husband, children and grandchildren may even partake in that village of the sacrificial meal and beer on the flower feast). However, if they are buried there, it is nevertheless in their own village and house that their "shades" are invited to enter and reside.

With regard to the burial place of unmarried girls and spinsters, the rules are the same as for the male population, but no *sasandiri* is ever put up in their name *(inkuṛ nutumte)* i.e., to their memory. Neither is a *sasandiri* ever erected to the memory of a married woman in the *sasan* of her husband's village; if however she has died leaving offspring, she may have one in the *sasan* of her native (or parents') village, and in this case it is the family of her parents who have to defray the expenses, but the woman's children (not her husband) have to contribute a *sasangai*, to the value of Rs. 5. When they are called and go to "see the stone",

they have to give two pitchers of rice-beer. They are then invited to a banquet, but their mother's relatives have to supply the rest of the beer, and the rice and a gelded goat. The same relatives, if they are so minded, may choose to erect in their *sasan* a stone to the memory of the husband's wife, son or grandson, but in this case they have to bear all the expenses themselves, without receiving any *sasangai*.

Those who are refused burial in the *sasan*, may not have a stone erected there to their memory. Exception is made only in favour of the victims of smallpox or of another epidemic. In the Hasada country, Roman Catholics have not yet like the Protestants, made graveyards of their own, since they still prefer to be buried with their ancestors in the *sasan*.

II. intrs., (1) to make a *sasin*: Burumare nādo upuntąreko *sasinkeda*, purąge purnaakanądo soben ţolarenkoąge, enado ţolakoeto sangingrea, at Buruma they have actually made four *sasans*; the oldest, one serving for all the hamlets, is at a certain distance from the others. (2) imprsl., in the df. prst., of a *sasan*, to exist: en haturenkoądo guţujapąre *sasantana*, their *sasan* is near the scrub jungle.

sasan-en rflx. v., to make a *sasan*: Uranąkodo kako *sasanena*.

sasan-ǫ p. v., imprsl., of a *sasan* to be made: han bagaĭcare *sasanakana*.

2⁰ I. sbst., same as *sasandiri*: ne *sasando* okoeą nutumte pancariakana?

II. trs., to use a stone slab for a *sasandiri*: ne dirido apuinąą nutumte *sasaniąą* monejada, karea darijan dipiliinąą orrikaea.

sasan-en rflx. v., same meaning: en simanredo diri burtigea, enamente maraą dirikogeko *sasanenjana*.

sasan-ǫ p. v., corresp. meaning: ne diri *sasanǫkaiąą* menjada honaą, mendo karea aŭrigeą daria.

***sasan-diri** I. sbst., a stone-slab brought to the *sasan* and ceremonially either laid over a grave of raised on small stones at the corners (*pancari*) in the part of the *sasan* where no corpses are buried. Even in the latter case it is a burial stone since formerly everywhere, and now still in some parts of the Naguri country, a few bones, not only of the man in whose name or memory (*nutumte*) it was put up, but also of his wife and descendants, were buried underneath it at the *jaątopa* ceremony. Upright slabs or memorial stones (*bōdiri*, *biddiri*), are but rarely called *sasandiri* when they are erected in the *sasan*, at the head of a grave or near or against a *pancariąkan sasandiri*. Generally such memorial stones which are usually of a small size, are erected rather in the courtyards, on the roadsides or in the *masârâ*.

No stone-slab intended for the *sasan* may be fetched with the help of

beasts of burden. It is put on a *sagëri* cart and has to be drawn by strength of arm by the men of the village (*diri or*). For this help they are given the meat of a bullock, if the slab is to be put horizontally, and the meat of a goat only or Rs. 3, if it is intended for vertical erection. The greatest number possible of people are gathered, if not to help, at least to look on. Mere onlookers and even children, get a full share of the meat: they may all one day prove equally valuable witnesses. Those who lend their cart, pickaxe, crowbar or ropes, get a share on this account. A double share is also set apart to be sent, if possible, to the married daughters of the family whose *sasandiri* is being brought in; the news at least must be communicated to them.

Moreover, when a stone is brought and placed in the *sasan*, a goat is needed for a kind of sacrifice. It is beheaded, and somebody, picking up the head, goes and presses the bleeding neck on the new stone and on all the old ones, at least on the horizontal ones, even if they belong to other families. As a rule no sacrificial formula is used; but when one is used, it is adressed to the people already buried in the *sasan*, begging them to welcome in their midst the deceased in whose behalf the new stone is put up.

The erection of a family's first *sasandiri* requires a great feast. In old villages where such an event hardly ever occurs, the whole population must be invited. In newly established khuntkatti villages, where the event is necessarily frequent even to this day, some people of the village which sold the site, and other neighbours take part in the banquet. This banquet, however, entails great expenses, and therefore the people who cannot afford to defray them all at once, would first fetch the stone, and then let it lie outside the *sasan* until such time as they will be able to meet the remainder of the expenses. This custom is called *diri orbage*. If in the meantime a member of that family were to commit *hagarapp*, this *orbage-diri* would never be permitted to be taken to the *sasan*, but it would be taken to the boundary of the village and there erected upright, often with a second stone, in commemoration of the culprit's expulsion from the village and clan. (It was incorrect to write under *hagarapp*, that in this case two stones are erected so as to converge on top. Two stones converging on top commemorate the fact that a man and the mother-in-law of his son or daughter were outcasted for unlawful intercourse and have not been readmitted by the *kanda* ceremony). Many details referring to the *sasandiri* have been given under *sasan*, *biḍḍiri* and *pinṭopa*, and have not been repeated here.

II. As a prd. constructed like *sasan*, under no. 2.

sasan-gai I. sbst., (1) a gratuity paid by the new settlers in a new

Mankipati village, to those who sold them the site, for leave to make a *sasan* and thus become khuntkattidars. The amount to be paid is discussed and settled in the sale-contract. It is generally between 10 and 20 Rs. If this amount is paid in cash, it may be called *sasan-yai taka*; if it is paid with a bullock, it may be called *sasangai uri*. (2) a gratuity of Rs. 5 given to the relatives of one's late mother for the erection of a stone to her memory in the *sasan* of her native village, N. B The name *sasangai* shows that in olden times, a cow was given as a gratuity, in both cases: *sasangaipe omkia* (or omkeda) ci ? (3) the act of giving such a gratuity: n ôrê taka *sasangaite* sengjana.

II. trs., (1) to charge people the amount agreed upon for such a gratuity: hongoreko môrê takako *sasangaikoa*, siman kiriatadkodo apan *patadarilekageko sasangaikoa*, enado simanra gonoa patadtanreko kajitalaea. (2) thus to pay the fixed amount: purado alopea gel takale *sasangaipea* (or sasangaiia). (3) to use money for this purpose: ne takadobu *sasangaiia*.

sasangai-n rflx. v., same meanings.

sasangai-o p. v., corresp. meanings.

III. adv., with or without the afxs. *re, leka*, modifying *asi, om, nam, au*.

sasan-gora sbst, a high field near the *sasan*.

sasan-jojo sbst., a tamarind tree on or near the *sasan*.

sasan-kiria sbst, an oath taken to attest that a certain *sasandiri* belongs to one's family. Constructed like *kiria*.

sasan-masan jingle of *sasan* 1st. meaning.

sasan-piri sbst., an upland, part of which is occupied by a *sasan*.

sasan-uli sbst., a mango tree on or near the *sasan*.

sasaṇ I. sbst., (1) tubers of *hatu-sasaṇ*, turmeric, cultivated by the Mundas; the turmeric sold in the shops and called *mighaiasasaṇ*. (2) the plant described under *hatusasaṇ*: *sisarbu* roaea. (2) a bezoar (H. *gaulocon, gaurocon*), little known, and not used medicinally by the Mundas.

*Note the phrase: *sasaṇ had*, to cut turmeric, as used with reference to (1) a custom said to have existed in olden times, but now abandoned. On the day of her marriage just before saying farewell and leaving the paternal house, the bride took her stand at the door of the inner room of the house and there silently, cut turmeric to pieces, to make the ancestors understand that all connexion with them was now at an end, and that they should neither expect nor desire further worship from her. (2) an undertaking to do smth., or a promise, under a kind of oath with imprecation, expressed or understood. The one who wants to emphasize his determination, cuts some turmeric to pieces whilst he says what he is going to do or to omit: "Tisiataête ama ora kaiṇ hijusenoa"; "Ne kuri tisiataêteṇ bagejaia"; "Tisiataêteṇ bagen-

tanā" ; etc. It is believed that if one does not keep this oath, he becomes *ranŭdaṛ* ; but he can redeem his life by sacrificing to Singbonga a white fowl or a white goat.

The adverbial phrase : *sasaṇ haṛkeḍleka*, modifying *kaji*, refers to a strong undertaking (without an oath). Modifying *rikan*, it refers to the mere fact that one never visits a certain relation. This last meaning occurs also in the question : aletaṛ kupuloṛ (or kā kupuloṛ) mente *sasan* cim *haṛkeda* ? Why dost thou never pay us a visit ?

II. adj., (1) with *rāṇ, kagaj, bā, lijŋ*, etc., naturally yellow, or dyed yellow with turmeric or another substance : beserakoaṛ *sasaṇ* meḍ kacim lelakada ? *sasaṇ* dhutite dhutinjanci pīṭiṭijana. Also cpd. adj., with *horo, cêrê*, etc. : *sasaṇmeḍ* cêrê, *sasaṇdhuti* horo. (2) with (horoa) *meḍ*, jaundiced eyes : tisiṇgapa en horoaṛ meḍ *sasaṇgea*, at present his eyes are jaundiced ; *sasaṇ* meḍ namakaṛia, he has got jaundice. Also cpd. adj., with *horo* : *sasaṇmeḍ* horo, a jaundiced person.

III. trs., (1) to spice with turmeric : birjilu kako *sasaṇea*, enkare oaloa. (2) to dye yellow, especially with turmeric : aṛandire Dikujatiko janaŏ lijako *sasaṇea*. (3) to cause jaundice : cekan duku horokoaṛ mede *sasaṇea* ? What sickness does jaundice the eyes ? cekan duku mede *sasaṇkoa* ? (4) of the chameleon, to change the colour of its body into yellow : rakarakambad aṛa horómoe batikaṛna, okodoe *sasaṇea*, okodoe hariarea kāree hendeea. (5) to besprinkle with turmeric water. (See repr. v.) : balako oko kuṛiko *sasaṇkeḍkoa* ?

IV. intrs., (1) to get a crop of turmeric : ne sirma puraṛgele *sasaṇtada*, this year we have a good turmeric crop. (2) to spice with turmeric : araṛuture kale *sasaṇea*. (3) in the df. pist. : (*a*) to be yellow : iniaṛ l'ja *sasaṇtana*. (*b*) to be jaundiced : tisiṇgapa iniaṛ meḍ *sasaṇtana*.

sasaṇ-en rflx. v , same as the trs.

**sa-p-asaṇ* repr. v., occurs in the sentence : bala oroṛ araṛandireko *sapasaṇea*, at the banquet of a betrothal ceremony some women of the house or village, especially old women and young girls, would pass behind the guests and, for the fun, besprinkle their clothes with turmeric water ; the same, in return, is done also at the marriage banquet. This is a pretty general custom.

sasaṇ-ŋ p. v., corresp. to the trs.

V. adv., (1) with the afxs. *aṛge, ge, leka*, modifying *leloṛ, raṛaŋ, rika, rikan, rikaŋ*. (2) with the afx. *ŋge*, modifying *rika, lagaŏ*.

sasaṇ-bā sbst., the flower of the turmeric plant : *sasaṇbā* riḍkeḍte pundi daŭdduku namakaḍko nūia, the juice expressed from turmeric flowers after crushing them, is drunk by those who suffer from the disease known as *pundi daŭd*.

N. B.—*sasaṇ* used adjly. with *bā* means any yellow flower and, in poetry, is syn. of *campabā*, the flower of the Michelia Champaca.

sasaṇ-daṛ I. sbst., water mixed

with turmeric: daruāte uiuṛkanko aḍ daldardaṛkanko, horŏmo bitarre maĕom aloka sakidǫ mente *sasaṇḍaḍko* anukoa, people give turmeric water to drink to those bruised by a thrashing or by a fall from a tree, to prevent the blood from coagulating in the body.

II. trs., to besprinkle smth. with turmeric water, and especially, to water with it the *jaŏa* maize.

sasaṇḍa-gǫ p. v., corresp. meaning.

*sasaṇa-gosǫ sbst, the anointing with turmeric, a marriage ceremony. At the end of the *boragea* ceremony, the bride and the bridegroom have been left sitting on the mud platform (*maṇḍoa*) with a friend on either side. In some places they are anointed with turmeric there and then, and it is only when this has been done that they enter the house as described below. As a rule, however, the *sasaṇgosǫ* is performed inside the house.

Going from the platform to the house, the bride and bridegroom are not allowed to step on the ground, but have to walk on two brass plates *(taṛa)* or two baskets *(ḍali)* so that at each step, they stand together (bride in front of the bridegroom) with one foot on the same plate or basket, whilst the one on which they have just stood is taken from behind and placed in front. In some places the door of the house has been previously shut and it is opened again only after the bridegroom has given 4 annas to the bride's elder sister. Inside the house both sit down on the mat prepared for them. This is a small and new mat of plaited palm-leaves or plaited sedges, just large enough for them and the two maidens who are going to anoint them with turmeric.

These maidens must be fasting, i.e., they may not have taken that day any meal or cooked rice, though they may have eaten other things as, v.g., *taben*, flattened rice. They use raw turmeric freshly dug up; it is ground and mixed with a little water or, occasionally, with some oil. Sand is sometimes mixed with it for the fun. A maiden who is a relation of the bridegroom would then anoint with this mixture the whole body of the bride, the loins excepted, the loin cloth not being taken off. In the same way a maiden belonging to the bride's family would anoint the bridegroom. Other women also may in their turn anoint the bride or the bridegroom, but unmarried girls may not do so unless they be fasting.

Lastly two pitchers of water are brought with which the same maidens wash off the turmeric from the bride and bridegroom's bodies. This ceremony is followed by the *jaṇgaḍa*. The *sasaṇgosǫ* is one of the ceremonies at which only the women may assist. It is not repeated afterwards in the bridegroom's village. With regard to some other ceremonies such as the shaving of the bridegroom, the paring of the bride's nails, the dyeing of a small rag with blood drawn from their little

fingers, and the use of this rag during the *sinduri tika*, as described by Sarat Chandra Roy, are customs which only hinduized Mundas have borrowed from the Sadans.

sasaṇ-gunḍa sbst., (1) powdered turmeric. (2) fig., a bribe.

sasaṇ-masala collective noun for spices.

sasaṇ-sunum collective noun for condiments.

sasaṇ-tumbuli sbst, the yellow wasp, Polistes spec. The small stalked conical nests of this kind of wasps generally hang from roofs or ceilings.

sasaṇ-uḍ sbst., a yellow mushroom of the jungles, 2-1" high and broad, edible when cooked.

sasăta, sasta, sosŏta, sosta (H. *sasta*. Sk. *swastha*) 1° I. sbst., cheapness: ne pīṭre caŭliṛa *sasta* banoa, in this market the rice is never cheap ltly, there is no cheapness of rice.

II. adj., cheap, low-priced: *sasta* tamakum kiriṇa ci maṇgateạ?

III. trs, to render cheap; to sell cheap: tisiṇdo pīṭre caŭliko *sastakeda*; aĭńạ peṛẹ kaiṇ *sastaea*, I will not work at low wages; tisiṇdo ne baṭâî baluṇe *sastaṭaiń̆a*.

IV. intrs., (1) in the df. prst., to be or become cheap: soben pīṭkoēte neṭạkoredo ne pīṭirege caŭli *sastatana*; peṛẹ'aiṇ kā *sastatana*, I must be paid well for my work; mâîṇmâîte caŭli *sastatana* (or sastaọtana). (2) imprsl, with inserted prsl. prn, to consider smth. as of little value: peṛẹ kā *sastaiaiń̆a*.

sasăta-n rflx. v., to sell cheap: tisiṇdo holaēte caŭliko *sasătanjana*; aĭńạ peṛẹ kaiṇ *sastana*.

sasăta-ọ p. v., to get sold cheap; to become cheap: bargaṇḍamente singibuṛa kaiṇ kamia peṛẹtaiṇ aminaṇ kā *sastaakana*; tisiṇ ne pīṭire buluṇ *sasătaakana*, to day salt goes cheap in the market.

V. adv., (1) with or without the afxs. *ange, ge*, modifying *rika, akiriṇ, kiriṇ, nam, aṭăkar*. (2) with the afx. *ọge* modifying *rika, akiriṇ*.

2° fig, syn. of *palpul*, I. trs., to squander, to waste, to use prodigally: ṭakapaēsa enka alom *sastaea*; poṭomdo kūḅko poṭomḷạ, mendo jomreko *sastakeda*, enamente huriṇ dinreko cabakeda; tamaku haṭiaem *sast jada*, kājāṃ purabua, if thou give so much tobacco to each one of them, there won't be enough for us all.

II. intrs., (1) same meaning: ne hoṛoko jomnūreko *sastaea* aḍko menea: "Aleạ jomre sae kā senọtana," they waste their paddy on feasting and then they complain that it disappears fast. (2) imprsl, with inserted prsl. prn., to have a wasteful disposition: ṭaka purạge *sastajaia*.

sasăta-n rflx. v., same as the trs.

sasăta-ọ p. v., corresp. meaning: takapaēsa *sastajana*; jomnū (or jomnūre) *sasătajana*.

III. adv.. with or without the afxs. *ange, ge, ọge*, modifying *karca, jomnū, rika*.

3° fig., I. sbst, commonness, plentifulness: sāṇrạ *sastado* ale disumre

meṇa, there is plenty of firewood in our country.

II. adj., in cpds.: *sānsasta, ḍasasta, tasaḍsasta* disum; *ṭakasasta* horoko nekan bangalako baidaria, abulekan potakote kā daria.

III. trs., to render plentiful; to give much: talabdoko *sastakeḍmea*, alom agăraŏna, they offer thee good wages, do not refuse; utudom (or uturedom, ututedom) *sastaṭaiña*, lulun orgainme, thou hast given me plenty of relish, but please give me some more salt too.

IV. intrs, (1) in the df. prst, to be plentiful: en gaṇre laiko *sastatana*. (2) to have plenty of: honkote (or honte) cim *sastatana*? aminame hasutanreo buĭdi nam kamaṭana aḍ sokhataŏ kamaṭana, last thou so many children that when one is so sick, thou dost consult neither physician nor magician? (3) imprsl., with inserted prsl. not to care about smth. because there is plenty of it: ṭaka purage *sastajaia*; honte ci *sastajaḍmea*.'

sasata-n rflx. v., to take plenty for oneself: utu aodoe *sastanjanako* metaintana samarage, they reproach me without reason that I have taken a lion's share of the relish.

sasăta-ŏ p. v., (1) to become plentiful: Sacobkotare ṭaka *sastaakana*. (2) to get plenty: ututedoin *sastaakana*, marei omainme; amdo honte cim *sastaakana*?

V. adv, (1) with the afxs. *ange, ge*, modifying *meṇa, nam, gama, aṭăkar*. (2) with the afx, *gge*, modifying *meṇa, nam, gama*.

sasătaŏ, sastaŏ, sasăti, sastị (II. *satāna*) syn. of *khalpaŏ* and *satāp*, I. sbst., (1) syn. of *jisasăti, jisasăti, jara*, a protracted or lingering sickness: *sasătitee* goŏjana; upun canḍuṭaĕte biridbaṛao kae daria, nekan sastiṛa badili gojo bugina. (2) any bodily pain or discomfort, protracted or recurring for a long time: ne merom jeṭereko toltaia, maran *sasătiree* ṭoakana, this goat is tied up in the full sun, it suffers very much from the heat; ale oṛare majiko taikena, bar canḍuleka *sastirele* ṭolena, there were bugs in the house, we lived in discomfort for two months. N. B. Not *sasati*, but *sadaŏ*, is used of bodily defects that are not painful, such as blindness, limping, etc.

II. adj., (1) with *duka*, a lingering sickness: sulmoroedo *sasti* dukuge. (2) with *horo*, a person with a lingering sickness. (2) with *hasu*, a protracted pain.

III. trs., to cause a lingering sickness; to cause prolonged or repeated suffering.: sudmoroe *sastijaia*; en horo rōṛonajomteko *sastikia*, api sirmae jarakeda, tisingapae goŏjana; moḍ canḍu majiko *sastikeḍlea*; mādo ringi *sastikeḍbua*, last year famine caused us to suffer from hunger for many months; en jimidar horoko isuĭ *sastikoa*, inia monre gararą bicār banoa, that landlord is the cause of much suffering to his ryots, he does not seem to mind that Singbonga may punish him.

IV. intrs., (I) to have a lingering disease: api sirmae *sastikeda* tisingapae goŏjana. (2) in the df. prst.,

to be in the condition of a lingering disease, or a protracted or repeated suffering : sūḍmoroĕ namakạia isuĭ *sastitana*. (3) imprsl., with inserted prsl. prn., to have a lingering disease or a protracted pain : sūḍmoroĕ namakạia, isu *sastijạia* lāṛrengẹte *sastijạia*, he feels hungry already for several hours.

sastăŏ-n rflx. v., (1) to suffer by one's own fault : jẹṭere aminaṃ alom *sastina*, do not expose thyself so long to the heat of the sun. (2) same as the trs.

sastăŏ ọ p. v., corresp. to the trs.

V. adv., with or without the afxs. *ange, ge, ọge*, modifying *menạ, jidọ, hasu, rika, rengegọ : sastăge* menạia, he has a lingering sickness.

sasati cfr. *khacamaca*, syn. of *sigiḍ, sigidi*.

sasia Has. Nag. **sâsi** Nag. (Sad.) I. sbst., also *sasiaduku, sasiakụ* (1) a chronic affection of the trachea, characterized by dry cough and gradual emaciation, to which hemp smokers are especially subject. (2) phthisis or consumption in its first stage, until the real nature of the sickness is revealed by the spitting of blood, but after this stage the desease is called *mačomkụ* : ne hoṛore *sasia* menạ, ranum ituanredo baiaime.

II. adj., with *hoṛo*, also *saianị*, a person affected with such a decline in health : *sasiakoe* ranukoa.

III. trs. caus., to affect people with such a decay : puṛasado ganja (ganja siḷ) *sasiakoako* menea.

IV. intrs., in the df. prst., to be suffering from such a decline in health : ne baṛîâ api sirmatạētee *sasiatana* (or sasiaakana), enreo ganja siḷ kae bagejada.

sasia-n rflx. v., to cause oneself such a decline in health : ne baṛîâ ganjatee *sasianjang*.

sasia-ọ p. v. (1) corresp. to the trs. ganjatee (or ganja siḷtee) *sasiaakana*. (2) to be affected by such a decline : *sasiaakanae* enamente sôẽṭosôẽṭotane kụĭa,

sā-sū, sāsū-sāsū onomatope, I. sbst, the peculiar sound caused by the treading of the bellows used by village blacksmiths : capaḍ capuaṛa *sāsūdo* hatukore dinaki aĭumoa, mendo Raciren Diku baṛaẽkotạre raca capua taĭna aḍ sonār oṛọ malaṛa emankotạre ota capua taĭna enodo sūsūtan saṛia, the *sāsū* sound of treaded bellows is heard daily in the villages, but the *sāsū* sound is caused by the pull-bellows used by the Hindu blacksmiths and also by the hand-pressed-bellows used by the goldsmiths, braziers and the like.

II. adj., with *saṛi*, same meaning.

III. trs. or intrs., to make the bellows produce this sound, i.e., to tread them : pasarare baṛač kuṛi (capuae) *sāsūjaia*.

IV. intrs., of the bellows to make this sound : capua *sāsūtana*.

sāsū-n rflx, v., same as the trs.

sāsū-ụ p. v., corresp. meaning : capua *sāsūụtana*.

V. adv., with or without the afxs. *ange, ge, ọge, tan, tange*, modifying *saṛi, aĭumọ, rika, tega, capaḍ, sipuḍ*.

sata Has. Nag. **ṭasa** Nag. I. sbst.,

the act of hitting one of the marbles in the *konḍa*, or along the line to the *konḍa*, provided one's own marble does not stop there when one rolls it from the distant line at the start of the game (*gulinuṛ*) : apisaiṇ gulikeda misaō *sata* kā hobajana.

II trs, generally with understood d. o., thus to hit : en gulii *satalą* ; *satakedaiṇ*.

III. intrs., prsl. or imprsl., in the df. prst., of marbles, thus to get hit: (guli) kanekane *satatana* (or satagtana).

sata-n rflx. v., (1) same as the trs.: (guli) misao kam *satantana*. (2) in jest of a marble (personified), to hit an other one : amaḍo kūḷ ṭopo gulige. kanekare *satantana*.

sata-o p. v., thus to get hit : inia gulite nea *satalena* ; apisaiṇ gulikeda apisagaleḍ *satajana*.

satačaḍ Has. **sataeḍ** Has. Nag. **satēḍ** Nag. also rarely *sačaḍ*, *sanačaḍ* with the nl. adv. *misa* or in the cpds. *miḍsatačaḍ*, etc., rarely with other nls. 1⁰ I. trs. or intrs., to do smth. in one breath, i.e., during one inspiration or one expiration : ne bandunu montor (or montorre) misa *satačademe* (or *miḍsatačademe*), kāredo kā ṭogoa : taramara ranuiṇ tuḍko (or tuḍreko, tunuḍreko, tunuḍko) *moḍsatačadea*.

satačaḍ-en rflx. v., same meaning.

satačad-o p. v., prsl. or imprsl., corresp. meaning : en ranu tuḍ (or tuḍre, tuḍtanre) *moḍsatačaḍoka* ; tala cipi ili *moḍsatačāḍjana*, half a bowl of beer was drunk in one breath.

II. adv., with the afxs. *re*, *te*, modifying *montor*, *bandunu*, *ranu tuḍ*, *gosọ*, *nū*, etc., in one breath.

2⁰ fig., I. sbst., the fact of doing smth. in one stretch, in one effort, before resting or breathing a little, before getting out of breath : calniạ purạdo banoa, peṛean horo mente *moḍsatacaḍrą* hobaoa.

II. trs. or intrs., thus to do smth. in one effort (or with other nls, corresp. meaning): nire (or nirree) *moḍsatačaḍkeda*, ente *mārĕmārītee* senkena, he ran fast as long as he could and then slowed down ; Burumatạē e Cendaguṭujakeḍ, nirdari dangṛako *moḍsatačadea*, fleet young men can run in one stretch from Buruma to Chendaguṭu.

satačad-en rflx. v., same meaning.

satačad-o p. v., prsl. and imprsl., corresp. meaning ; nir (or nirre) *miḍsatačaḍlena* ; nirlạle en hora *upunsatačaḍlena*, we ran so fast that the distance was covered in four stretches i.e. (we had to slow down thrice to breathe a little).

III. adv., (1) with the afxs. *re*, *te*, in one stretch, modifying *nir*, to run and reach ; *calu*, to hoe on and finish the work ; *nirteba*, *calucaba*, etc. *apisatačaḍte* moḍ maĭkm *nirdaria* ci? Canst thou run a mile without slowing down more than twice? (2) with the afxs. *ge*, as long as one can, till forced to breathe a little, modifying *jor*, *nir*, *kami*, etc.

satair (Hd. *sāt*, seven) I. sbst. the condition of a bullock, cow or buffalo having a row of only 7 front teeth intead of 8. This condition renders it *badha* ; and the one who

would buy such an animal is supposed to become poor ; but it has no bad effect on the owner to whom it is born : en urjre *satāir* menạ, enamente kae akiriạ dariọtana.

II. (1) with *daṭa*, a row of only seven front teeth. (2) also *satāĭ-daṭa*, with *urị*, *keṛa*, a bullock, cow or buffalo with such a row of front teeth : *satāĭrdaṭa* urị kiriạ kā ṭaŭkạ, oṛarege enkanị jonomjanredo jetanạ kā hobaoa.

III. intrs., in the df. prst., to have a row of only seven front teeth : ne keṛa *satāĭrtana* (or satāĭrakana, satāĭrgea).

satāĭr-ọ p.v., to get a row of only 7 instead of 8 front teeth.

satālu, **satālu-jō** sbst, a peach.

satālu-daru sbst., Prunus persica, Benth. and Hook. ; Rosaceae,—the Peach tree, a small tree, with oblong-lanceolate, serrate leaves and pink flowers sessile on the branchlets. It succeeds well on the Ranchi plateau, but up till now few Mundas are growing it.

satāp, satāpo (Sad. Or. satāp). syn. of *sasātaŏ*.

satār I. sbst., (1) the railing of posts (*satārkunṭa*) and horizontal poles (*satārjaṇgi*) which enclose or shut off a stable, cowshed (*gōṛā*), goat-shed (*merom gunduṛi*) or cattle-pen, (*otār*). The movable poles barring the entrance are called *susa* : *satārpe* baikeda ci ? (2) a parapet with horizontal rails ; the rails of a staircase ; the dock in a Court ; the iron cage (also called *pinjira*) of a captive wild animal.

II. trs., (1) to use for railing : ne dārubu *satārea*. (2) to fit or enclose with rails : sadomsaṛeko *satārkeda*. (3) to put in the stable, shed or pen ; to put in the dock ; to put in an iron cage : urịkoko *satārkoa* ; kulako *satārṭaia*.

III. intrs., to put up rails : neṭạbu *satārea*.

satār-en rflx. v., (1) to enter or sit in a railed off place : bicartanre hakimko *satārena*. (2) to enter the dock. (3) same as the trs.

satār-ọ p.v., (1) corresp. to the trs. (2) imprl., of rails, to be put up : neṭạre *satārọkạ*.

sataraṇ, sataraṇgi (in the Asur legend) sbst., a throne. In common speech the word *rajgadi* is used.

satār-kesẹd trs., to enclose or shut off with rails ; to shut up in a railed space or in an iron cage.

satārkesẹl-ọ p.v., corresp. meaning.

sate Has. Nag. var. of *site*.

satea (Sad. II. *satya*) cfr. *dari*, I. sbst., success : ne buĭdiạ *satea* puraṣa lelakana, this native doctor has met with great success (in the treatment of patients); ṭakale asikena *satea* kā hobajana, we asked for money (as a loan) but without success.

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

III. trs., to succeed in an undertaking ; to overcome ; to afford : ne ikir kale *sateakeda*, we were unable to empty this pool ; ne kami eskarte kam *sateaea*, thou canst not do his work alone ; moḍ ṭupạ haikoiạ

satealeḍkoa, I caught a small basketful of fish; sendĕrare sĕaramle namlja, kale *sateakiạ,* in our hunt we met a sambur, but could not kill it; nalasikiṅae, mendo kae *sateakiṅa,* he prosecuted me, but failed to get a decree against me.

IV. intrs., to be successful: samagedo iskulre kape omakạia, huriạlekado *sateatana,* it was not in vain that you sent him to school, he has met with some success; hoṛo goŏjanlekaia kumulạ aḍ sendĕramente isubu jamajana, nekare kā *satearedo,* e'kare? isudin ne buĭdi (or ne buĭdia ranu) *sateakena* nāḍoe bondoeṭṭana cimaḍ.

satea-n rflx. v., same as the trs.

satea-ọ p.v., corresp. meaning: hoṛo goŏjanlekaia kumulạ, tisia sendĕra (or sendĕrare) *sateaoajĕ,* I dreamed that some one had died, so the hunt is likely to be a success; toạbromboḍko kaci *sateaoa!* Goats will of course be killed for the banquet. N. B. The p.v. is often replaced by the sb.t., the verb *hobaọ* or *taĕn* being understood: hola sendĕrape senkena, *satea* ci kā *satea?* holaṛa sendĕra (or sendĕrare) *satea* ci kā? Was yesterday's hunt a success? apimāle sendĕrakena, apimāgaleḍ, *sateage;* namin maraṇ ikir arọmente upun hoṛogobu jamaakana, neaci (deraṇ) *satea!* How could we succeed in emptying this pool! We were only four in all!

satēḍ Nag. var. of *satačaḍ.*

sathī Nag. (II.) sbst., a companion.

sati (1) occurs in the collective noun *gonoṭsati.* (2) poetical parallel of *gonoṭ,* marriage price:

Nan lutādemea, maĭko sakatādemeā,
Cīmincimine, maĭko gonotādemeā?
Nisiretādemea, maĭko sakomtādemeā,
Cīmincimine, maĭko *satitādemeā?*

O girl, they have adorned thee with anklets and wristlets, with a necklace and bracelets, how much do they ask for thy marriage price?

sati (Sk. *sati;* II. *satti*) I. sbst., suttee, the act of a Hindu widow immolating herself on her husband's funeral pyre: *sati* leldo kabu sātiṇdaṛia, we cannot bear the sight of such a thing. (2) also *satidastur,* the custom: Dikukoṛe *satidastur* taĭkena, Aṇgaṛaji Sarkār keseḍkeda.

II. trs., thus to burn a widow alive: koṛa goŏjanre Diku kuṛikoko *satijaḍko* taĭkena.

III. intrs., in the df. prst., to become a suttee: Diku kuṛiko ne jūgure kako *satitana* (or satiọtana).

sati-n rflx. v., (1) to submit to suttecism: Diku kuṛiko akoge *satintan* taĭkena ci moṭaĭteko satijaḍko taĭkena? (2) fig., to expose one's life: kacim leljada? gaṛa pereakana moṭaĭtem *satintana.*

sati-ọ p. v., thus to be burned; to become a suttee: ne jūgure kako *satiọtana.*

sati, satige Nag. (Sinh. *sati*) (1) in jest or displeasure, postp., syn. of *nayate,* in order to, in favour

of: ena *satim* hijuakana? Is it for this thou hast come?—Honko (or honkoŋ) *sati* kaŋṭaṛaiṇ roctana, ainḍoiṇ haṛamnana. (2) sometimes used as a syn. of *sanaŋleka*, as one likes or prefers: amą *satim* taĩn cam seno, remain or go, as thou thinkest best; alope kājia, aeą *satī* seno cae taĩn, do not interfere, let him go or stay, as he likes.

satido, ensatido, sesatido, also without *do*, syn. of *boroncodo*, (the explanation of which is completed in the Appendix).

sātiṇ Has. **sahatiṇ, sahtiṇ** Nag. (H. *sahnā* Sad. *saheĵ*) I. sbst, patience; forbearance; courage in suffering; physical ability to bear; inurement: inią *sātiṇ* puṛąsa lelakana, we have often been witness of his patience; iṇjre *sātiṇ* puṛągea, aminaŋko eraŋkiṛeo inkuḷo kisi kae dōkeda; iṇjre *sātiṇ* banoa, miḍcokoŏ dukureoe huḷąguŋguna, he has no resistance, the least sickness wears him down; iṇjre *sātiṇ* banoa, miḍcokoŏ eraŋregee huṛiŋjīoa, he cannot bear to be scolded, he gets despondent at once, biŋkoą horŏmore *sātiṇ* puṛągea, puṛąge dalseredṭakoreo bŏre jī taĩna; reŋgeṛą *sātiṇ* nīre banoa, moḍ sānje kae jomleregee rondoŋmedoa, hunger tells on him at once, if he remains half a day without food, his eyes look sunken.

II. adj., mostly in the cpds. *eraŋsātiṇ, rabaŋsātiṇ, reŋgęsātiṇ*, etc., patient; forbearing; inured to, or able to bear, cold, hunger, etc.: nīdo *sātiṇ* horoge, oṛą japąre kakūlabaṛate kako duṛumṛikakiṛeo kae manakeḍkoa; *kasursātiṇ* horo, a forbearing man; *eraŋsātiṇ* horo, one who does not get angry or discouraged when reprehended.

III. trs., (1) to suffer: isu dukuĩ *sātiŋkeda*. (2) to bear: reŋgę kā sātiŋoa meneą kajioa, mendo ṭojanre sobeni *sātiŋęa*, it is said that hunger is unbearable, but when it is felt, everyone bears with it. (3) also *sambăṛaŏ*, to bear patiently or manfully: senǫtanle taĩkena, Kalamaṭi ṭare reŋgę (or lāĩ) kale *sātiŋkeda*, near Kalamati a feeling of intense hunger made us interrupt our journey; honko reŋgę kako *sātiŋęa*, children cry when hungry. (4) to forbear; to forgive; to bear without anger, a scolding, a punishment, smb.'s fault or guilt; to be patient with smb.: tisiŋdo amą gunale *sātiŋjada*, oṛogem enkare kale *sātiŋmea*. (5) to wait, or wait patiently, for smb.: enaŋātem aŭriaŭrijaḍlea, ciminle *sātiŋmea?* nāḍole senǫtana. (6) syn. of the 6th meaning of *sambăṛaŏ*, but excepting that *sāitiṇ* may not replace *sāmbăṛaŏ*, in the phrase: ṭaka (or kurji) kae *sambăṛaŏkeda*. (7) to bear punishment again rather than correct oneself: jēle *sātiŋjada*, mendo kumbŭṛu kae bagejada. (8) of a thing (personified) to bear a strain without breaking: ne banda maraŋ bāṛiĩ *sātiŋelekado* kaiŋ leljada, oṛoge duloka, this bund does not seem to me strong enough to resist a great flood, raise it higher; ne maraṛâ bar sala-

babue *sātiṇga* ei? (9) of a species of plants or trees, to be able to stand much heat or drought without withering and dying: bir darukore hesel eṭa darukolekado jeṭe kae *sātiṇea*; (10) of a species of animals, not to die easily of wounds: eṭa jiujontukoēte lāge biṇko gaŏko sātiṇ daṛia.

IV. intrs., (1) in the df. prst., meanings of the p. v.: disumre haṭikuṭi *sātiṇṭana* (or *sātiṇoṭana*) there is much suffering in the world; nesēkanḷodo amą guna barsa *sātiṇṭana*, oṛodo kaiṇ *sātiṇmea*. aiṇ bole ciminaṇ jitiṅa? This is the second time I overlook thy fault, I won't forgive thee any more, there are bounds even to my magnanimity (ltly., even I being endowed with such great soul); lelīpe, en hoṛoą kīsi kā *sātiṇṭana*, look at him; his anger is not under control; ne oṛare cundi ei kaṭea socatana, jī kā *sātiṇṭana*, a shrew-mouse or a rat is rotting somewhere in the house, I cannot stand it (the stench) any longer. (2) to wait, or wait patiently: auri! oṛo tala ghanṭa *sātiṇepe*, ente *senṛą* cuṭi namoa; jargi oṛo barsiṇe *sātiṇkeḍre* honaṇ, oṛa sukuteṇ daḥpurakeda, if the monsoon (person if.) had waited two days more (before bursting), I should easily have finished roofing my house. (3) imprsl., with inserted prsl. prn., also *sambăṛaŏ*, 3rd and 6th meaning of the trs.: senṭanre Kalamaṭiṭare lāṭ kā *sātiṇkeḍlèa*, when we came near Kalamati we could no more bear our hunger; rasika kā *sātiṇkiṇa*, he could not restrain his mirth. *sātiṇ-en* rflx. v., (1) same as the trs. (2) to wait, or wait patiently: inimente tala ghanṭale *sātiṇenjana*, enatele heṛajana,.

sa-ṛ-ātiṇ repr. v., (1) to mutually forbear or forgive when occasion arises: nimpiraṇ gunaredo *sapātiṇ* lagatiṇa, people should condone each other such small faults. (2) to be habitually patient, forbearing or forgiving: kaji (or eraṇ) kae *sapātiṇa*. (2) adj., (a) bearable: neado *kā-sapātiṇ* guna. (b) with *hoṛo*, habitually patient, forbearing or forgiving: kaji *ka-sapātiṇ* hoṛo.

sātiṇ-ṛ p. v., corresp. to the trs.

sātiṇ-sōje and vars., to suffer or bear up without irritation or complaint. Constructed like *sātiṇ*.

sato-bahini Nag. **sato-baini** Has. (II. the seven sisters) I. sbst.,(1) the act of any seven spirits (none of them a tutelary spirit) getting hold successively of a man and producing in him a mild kind of madness with fits of laughing, crying, chattering, singing, dancing, silence, anger or fear, according to the spirit actually in possession. This condition which is induced by the malefice of a witch or of a wizard is ascertained by divination, as also the nature of the seven sacrifices required: *satobaīnire* puṛąsa curin jamana. (2) in the pl. the seven spirits acting thus: *satobaīnko* eseraḳaia (or namakąia).

II. trs. caus., of a witch or wizard, to affect a man by inciting seven

spirits thus to get hold of him : ɪajomkoge *satobaīnitɑia.*

satobahini-n rflx. p. v., of a spirit, to join in this act : okooko bongako *satobaīninjana,* enado cañlijaɣre mundica.

satobahini-ɑ p. v., (1) thus to be affected : *satobaīniakan* hoɾo haṭikuṭii rikana: rɑeae, landacae, duraneae, aɑaɣge baṭabatatane jagara, susunae, borocae, kūbe kīsioa, misamisadce hapegiɾina. (2) to be included in these seven spirits: okooko bongako *satebaīniakana* sokha udubaḍpea ci ?

satom adv., the year after next. Constructed like *kalom.*

satom-satom adv., the year after next and (or) the following year or years. Constructed like *kalom-kalom.*

satomter Nag. Has. **satomtere** Has. adv., the second year after next. Constructed like *kalom.*

satu, cfr. *paŏla, talsa,* I. sbst., roasted and finely powdered grain or pulse, available in the shops. It is eaten with a little water and sugar, molasses or salt. When prepared by the Mundas, it is coarser, and called *talsa*: kā heŏaakanrɑte Mundajatiko *satu* biɴge kako jomdaria.

II. trs., thus to prepare grain or pulse : Diku jatiko puraɜa būṭu, iāri oɾo jonrako *satuŏa.*

satu-n rflx. v., same meaning : jonrao atakeḍteko *satuna.*

satu-ɑ p. v., corresp. meaning : puɾaṷtardo būṭu *satuɑtana.*

satuī, satuī-patuī Has. syn. of *hituru, hituruji*ɴ*guru* Has. Nag. *endmend* Nag.

saturiaḍ, siruaḍ, sitirkaḍ, situriaḍ cfr. *puteḍ, silgaḍ,* I. sbst., the habit of expressing oneself or of acting as described below : en hoɾoɾe *saturiaḍ* puranggea.

II. adj., (I) with *moca, kaji, jagar, kajiruar,* or adj. noun, bitter or good-humoured irony ; a nonsensical jest : *saturiaḍ* (moca) aĭumkeḍte kadraŏkiñña ; nīɑ mocare *saturiaḍ* pereakana. (2) with *kami,* or adj. noun, a practical joke, trick or prank based on misinterpretation of what has been said, as when one having asked a stick that is not too long, is given one that is evidently much too short ; or in which the thing done or the manner in which it is done is the opposite of what it ought to be, as when one sweeps so as to send a cloud of dust in the face of people. (3) with *hoɾo,* or adj. noun, a person with the habit of such words or actions : nekan *saturiaḍko* kūli kā anɑgaŏa.

III. trs., thus to deride or rally smb. ; thus to say or do smth. : kulikenaiae *saturiaḍkiñña ;* kajiī (or kamiī) *saturiaḍkiñña* (or *saturiaḍkeḍa*).

IV. intrs., thus to speak or act : en hoɾo puraɣee *saturiaḍkena* (or *saturiaḍkeda*). In the df. pret. it may refer to the habit : en hoɾo (or iniɑ moca) *saturiaḍtana* (or saturiaḍgea). *saturiad-en* rflx. v., same as the trs., and intrs. : mocae *saturiadenjana ;* kulikjalee *saturiadenjana ;* enka alom *saturiadena.*

saturiad-ŋ p. v., (1) corresp. to the trs. : kulikenainaŋ *saturiaḍjana*. (2) to take this habit: en hoŗo puraŋgee *saturiaḍjana*, enamente kale sukuaia. V. adv., with the afxs. *ange, ge, ŋge*, modifying *kaji, kajiruaŗ, jagar, moca, kami, rika, rikan*.

saturiaḍ-moca, siŗuaḍ-moca, sitirkaḍ-moca, situriaḍ-moca same as *saturiaḍ*, but referringonly to talk, not to actions. As adj. or adj. noun it is used of the person only, and as adv. it does not modify *moca*, and *kami*.

saṭa (Sad.). sbst., an agreement to deliver at a fixed date a certain quantity of a commodity at a stated price or, in default, to pay the difference between the price agreed upon and the market price, if the latter is higher.

saṭakaḅ (1) syn. of *saŗola*. (2) syn. of *aŋgola*. (3) sometimes used for *hačsaṭakaḅ*.

saṭakaḅ-giŗi syn. of *hačsaṭakaḅ*.

saṭăka-joŋŋ, saṭka-joŋŋ Has. Nag. syn. of *lukuḷjoŋŋ* Nag. (which has been mistakenly said to be a syn. of *caŭlijoŋŋ*), sbst., Arundinella Wallichii, Nees. ; Gramineae,—a stout erect perennial grass, generaly 4—5′ high, with narrow leaves and elongated, contracted, strict panicles. It is used to make brooms.

saṭălaŋ-baṭălaŋ, saṭlaŋ-baṭlaŋ var. of *haṭălaŋ-haṭălaŋ*.

saṭaŏ Has. Nag. (H. *saṭna, saṭānā*) 1° syn. of *juŗŋ*. 2° syn. of *joŗen*. 3° of boundaries, syn. of *juputiḍ*. 4° syn. of *saṭârâ*. 5° syn. of *henaḍ*. 6° syn. of *khapaŏ*. 7° syn. of *gajama*. 8° Nag. a term used in the play at marbles, syn. of *jereḍ* Has. 9° a term used in the *tilguṭiinuŋŋ* : I. sbst., the act as described below : misare *saṭaŏ* calaŏŋka, let us apply *saṭaŏ* after we have both pocketed once.

II. trs. or intrs., of the player, whenever he reaches the pit with only one pebble in it, to pocket this together, with one of the pebbles he is distributing : apia gaŗaŗa eskarakan guṭikoe *saṭaŏkeda* ; apia guṭii *saṭaŏkeda* ; apia gaŗae *saṭaŏkeda*, he pocketed 6 pebbles by *saṭaŏ* ; nâdolaŋ *saṭaŏea*.

saṭaŏ-n rflx. v., same meaning : apisarelaŋ *saṭaŏna* ci ?

saṭaŏ-ŋ p. v., corresp. meaning : apia guṭi *saṭaŏjana* : apisare *saṭaŏŋka*.

10° trs., with *ṭikĭli* as d. o., a *tikili* being a thin small disc of white or coloured material, ; see under *tikili*. (1) of a witch to make stick to smb's. clothes a *ṭikĭli* in which she has previously confined some spirit or other. She may stick it on, either with her own hands or by means of an incantation. The person to whom it sticks, gets possessed by that spirit and collapses in the same manner as one who has been hit by a *piŗĭkibăn*. The spirit must then be expelled by a witch-finder : ṭikĭli jâŋire tîteoko *saṭaŏea*, montorteoko *saṭaŏea* (or saṭaŏna). (2) of a witch-finder, to make the *ṭikĭli*, in which he relegated the spirit just exorcized, stick on a comb or an ornament (which he throws away on a path), or on a pigeon or

a fowl which he sets free. Anyone eating of this pigeon or fowl, would in his turn get possessed by the spirit. The witch-finders, like the witches, are credited with the power of casting the *tikĭli* on smb. at a distance, by means of an incantantion : en hoŗo ţikĭliko *saţaŏkĭa* (or saţaŏnjana).

saţaŏ-n rflx. v., same meaning.

saţaŏ-ǫ p. v., corresp. meanings : ţikĭli tĭteo *saţaŏoa*, montorteo ; ţikĭli *saţaŏakan* dudŭmul kāre sim eman jomlĭreo bonaga eserkoa.

saţa-saţa, saţa-saţi, saḍţa-saḍţa Has. syn. of *jamjam* Na I. adj., (1) with *dą*, heavy, pelting or torrential rain. Also used as adj. noun : *saţasaţa* (dą) horaree namkeḍlea. (2) with *saŗi*, the sound of such rain. Also used as adj. noun : nida dipĭli daŗą *saţasaţa* (saŗi) kacim aĭumlą ?

II. trs., (1) of nature, to make rain fall in torrents : holado dąe *saţasaţalą*. (2) of rain, to fall in torrents on smb. : dą horaree *saţasaţakeḍlea*.

III. intrs., of rain, (1) to pelt : hola dą *saţasaţalą* ; dą tisiṇāte hola puŗą heŗae *saţasaţakena*. (2) with a *dativus commodi aut incommodi* : apedo holae *saţasaţaaḍpea* aḍ isupe acaŗajomtana, you got heavy rain yesterday and that's why you are able now to sow rice in mud on several fields.

saţasaţa-n rflx. v., of rain to fall in torrents : ale hature dą holae *saţasaţanjana*.

saţasaţa-ǫ p. v., corresp. to the trs. : dą hola *saţasaţalena* ; rimbil kā lelotanci catom kale idiana, hararedole *saţasaţajana*, there were apparently no clouds, so we did not take our umbrellas, but we got drenched by pelting rain on the way.

IV. adv., with or without the afxs. *ange, ge, ǫge, tan, tange*, (also *saḍţaleka, saḍţakensaḍţaken*), modifying *gama, rika, aĭumǫ*. N. B. *Daljaḍleka* is also used in this meaning.

saţa-saţi (II. *saţasaţ*, close together) (1) var. of *saţasaţa*. (2) of standing people, trees, bamboos or erect things, syn. of *jēŗ̂jeped*. (3) adv., modifying *gǫ*, of people to walk in indian file so closely that the poles or other things carried on their shoulders nearly touch each other. Note the song :

Rāsala Keôjari, bandukudo *saţasaţi* ho,
Rāsa'a Keôjari, *tembasāre* jāmejame.

O Raswal, when thou ledst thy people to the batt'e of Keonjari, the soldiers came in a close file carrying their rifles. O Raswal, thou and thy people pelted them with a shower of arrows.

saţa-suţu, suţu-suţu (1) of water, to drip, as from the eaves, without interruption for a long time. (2) syn. of *surusuţu*, of rain, to fall steadily for a long time. Constructed like *jandamjandam*.

saţâŗâ syn. of *jataŏ*, but only of earth. It occurs also in the cpds, *dalsaţâŗâ, gamasaţâŗâ, jabidaŏsaţârâ, tegasaţâŗâ*.

saţi Has. **saţikûŗî, saţkûŗî** Nag. sbst., a switch, a rod. Constructed

like *daṇḍa*.

saṭi-samān I. adj., with *hoṛo*, well proportioned in body: miaḍ *saṭisamān* daṇagṛi lelle idilja, mendo taĕomte ere bagaṛaōjana. Also used as adj., noun: ne *saṭisamāne* hīnkīredo en daṇagṛamente dutamgera hokautara.

saṭisamān-o p. v., to grow well proportioned: en kuṛi hoṛŏmodo kae *saṭisamānakana*, mendo īlge sugaṛataja, she is not well proportioned, but her dress and ornaments make her look nice.

II. adv., with or without the afxs. *ange*, *ge*, (1) modifying *daṇagṛaṇ daṇagṛiṇ*, *meṇa*, *leḷo*, *tearo*. (2) modifying *sōje*, to get or have people well in hand, making them yield to one's will: ne munḍa haturenko *saṭisamāne* sōjetaḍkoa.

saṭkûṛî Nag. syn. of *saṭi*.

sāṭre (II. sāṭ, union) postp. (1) in an adjoining place: aleṇ siman *saṭre* Cenḍaguṭu meṇa, Cenḍagutu touches our boundary; inkuṇ oṛa *sāṭrege* aleṇ meṇa, our house is adjoining theirs; en baria hatu miḍ *sāṭre* meṇa, those two villages have a common boundary. (2) syn. of *osor*, a few days after: Paulus goĕjan (or goĕjana, en) *saṭrege* Birsaoe goĕjana (3) syn. of *leḷo*, in the company of balako *sāṭree* hijuḷena; ale *sāṭree* taĭkena.

saṭu, **saṭuḥ** occurs only in the cpd *siṇgisaṭu*, the whole day long.

sau var. of sahu Nag.

saükhin, **sukhian**, **sukhiani** Nag **sukian**, **sukiani**, **sukiar** Has. (Sad *saükhin*; P. *shauq*, desire, cheerful ness; *shauqīn* fond of, eager; *sukumār*, delicate) 1⁰ I. sbst., (1) the ocial condition of living in luxury as connoting idleness, and getting one's sustenance without labour: tatara munḍa hoṛoko *saükhinrekoa*, some among the rich live to the highest degree in luxury and idleness. (2) the consequent soft living: iniṇ *saükhin* hokajana; iniṇ hoṛŏmore *saükhin* banoa nāḍo.

II. adj., (1) with *jiuḍ*, such a life of luxury: rajako, raniko oṛo rajahonko *saükhin* jiniḍko namakada. (2) with hoṛo, a person in this condition or a person accustomed to soft living: nīdo *saükhin* hoṛoge, abuleka hambal kami kae daṛia, abuṇ jomnū kā sibilīa. (3) with *jom*, choice and dainty food: *saükhin* jomre nedisumren rajako oṛo saĕobko heĕaakana. (4) with *liṇa*, a sumptuous cloth: *saükhin* liṇa ranikore oṛo munḍa hoṛokore leloa.

III. trs. caus., to put and keep smb. in a state of luxury: rajakodo, raniko oṛo rajahonkoko *saükhintaḍkoa*, ṭakage kajitana, it is a question of money.

IV. intrs., to lead an idle and soft life: en jimidār dhanilen dipili puraṇgee *saükhinkena*.

saükhin-o p. v., to be put, or to get, into this condition: raniko *saükhinakana*.

V. adv. (1) with or without the afxs. *ange*, *ge*, *ege*, modifying *meṇa*, *jiḍo*. (2) with the afx. *te* modifying *asuḍo*.

2⁰ fig., in jest of displeasure, I. sbst., (1) syn. of *halsua*. (2) actual

likes or dislikes proper to persons living in luxury, in persons who do not live in luxury.

II. intrs., imprsl., with inserted prsl. prn., to have such likes or dislikes: oĕoṇ kanṭaṛale omliją *saŭkhinkija.*

saŭkhin-en rflx. v., (1) syn. of *halsaan.* (2) to manifest such likes or dislikes.

saŭkia sbst., Parkinsonia aculeata, Linn.; Caesalpineae,—a large shrub, with stipulary recurved thorns; two-pinnate leaves; numerous very small leaflets, yellow long-pedicelled flowers in short, lax, axillary racemes; and linear torulose pods, 3-6″ long.

saŭl (Sad.) I. sbst., (1) plumb-line: *saŭltam* meną ci? (2) same as the vrb. n.

II. trs, (1) to make into a plumb-line: neado sisageko *saŭltada* ci meṛeḍ! Have they made this plumb-line with lead or with iron? (2) to make use of a plumb-line: misĭtiriko *saŭlkeḍte* pacĭriko sĭjerakabea, bricklayers in order to raise walls quite vertically, make use of the plumb-line; daruhaḍkodo jān dirige sutamre tolkete ṭiaakan daruko *saŭlea.*

III. intrs., in the df. prst., same as the p. v., bese kā *saŭltanlekaiṇ* leljada, sętaḍ misĭtiri saŭleka.

saŭl-en rflx. v., same as the trs.

saŭl-o p. v., corresp. to the trs.: ṭiaakan daru sida *saŭloa,* on taĕomte sūtuua, entedoko hadea.

sa-n-aŭl vrb. n., the act, the effect of judging by the plumb-line: *sanaŭl* (or *saŭl*) kam ṭeŭkajada, niaḍ meḍ japideme.

saŭl occurs in the jingle *daŭlsaŭl,* which is sometimes replaced by *daŭl aḍ saŭl*: ne oṛadope *daŭl aḍ saŭltada* (or *daŭlsaŭltada*), you have made this house well-proportioned.

saŭm-saŭm Has. syn. of *rasumrasum* Nag.

saŭr Nag. (Sad) same as *sole* Has. Nag., *solehai* Has. *solehaku* Nag.

saŭr-badur cfr. sadurbadur, syn. of *halamgatam.*

saŭṛi I. sbst., (1) also *saŭṛilasaḍ,* Andropogon contortus, Linn.; Gramineae,—the Spear Grass, a tufted and gregarious grass with pungent barbed seeds, which penetrate the clothes and scratch the skin. It is a very good and much used thatch-grass. (2) the same grass reaped or used for thatching: *saŭṛipe* irkeda ci aŭrige?—N. B. In Chota Nagpur houses are never thatched with paddy-straw.

II. trs, to thatch with this grass: oṛadope *saŭṛitada* cipe keeṭada?

III. intrs., in the df. prst., to be thus thatched: ne ṭolare soben oṛako *saŭṛitana* (or saŭṛiakana).

saŭṛi-n rflx. v., same as the trs.

saŭṛi-o p. v., to get thus thatched: ne ṭolare apia oṛa *saŭṛiakana.*

saŭṛi-buru sbst., a hill covered with spear grass.

saŭṛi-dumbu sbst., spear grass before it flowers.

saŭṛi-goṛa sbst., a plot of spear grass on the upland near a village.

saŭṛi-muṭi sbst., a sheaf of reaped spear grass which can be encompassed with both hands, i.e., 4-6″ thick.

Note the song:

Namedo, maĭ, *saŭṛīmuṭileka,*
Namedo, maĭm sōrēnegea;
Namedo, maĭ panaṛą sāneleka.
Namedo, maĭm ţenḍerengē.

O girl, thou goest about with a waist-cloth nearly reaching the ground and sittest down lazily here and there.

saŭṛi-oṛą sbst., a house thatched with spear grass.

saŭṛi-tasaḍ sbst., standing spear grass (before it is reaped).

saŭṛi-uḍ sbst., an edible white mushroom with dark gills. It is 1-1½″ high, 1-2″ broad and grows among spear grass at the beginning of the rainy season.

sau-samān Has. var. of *sahusamān* Nag.

sâĕ, sâĕge Has. (II. *se*) (1) afx. occurring in (a) *bēsesâĕ, besēsâĕ,* syn. of *bēseleka:* kadăraŏjanci *bēsesâĕe* eraṇkeḍkoa. (b) *pakasâĕ,* syn. of *pakaleka:* en oṛą *pakasâĕe* baikeda. (c) *jōrsâĕ,* syn. of *jōrle:* sadom *jōrsâĕiṇ* kudaŏḷja, tala ghanţare pīţe *tebaḷą.* (2) sometimes syn. of *sahī* 4⁰: en hoṛo monekedądo monege *sâĕ.* (3) var. of *saĕ* in *saĕ bai, saĕ kami.*

sâĕ-sôĕ (Sad.) (1) of men only, var. of *sâsô.* (2) sometimes syn. of *khâĕkhôĕ.*

sâĕ-sûĭ (long â and û) jingle of *sûĭ,* connoting frequency or plurality.

sâĕte, Has. cf. *sante* Nag. syn. of *raṭi.*

sâĕte, sâĭti 1⁰ Nag. also *saĕ, satea,* syn. of *goẓ, saḷ,* as referring to hunting or fishing: oṛe aţae senkena bariae *sâĕtekeḍkiṇą.* 2⁰ Has. syn. of *tear, nibiraŏ,* in the meanings of making and finishing smth. or preparing food. 3⁰ Nag. Kera. syn. of *lōto,* and, in the p. v., syn. of *pursaṭiẓ*: peraţeṇ moneḷą kaiṇ *sâĕtenana;* pahiţeṇ moneleda, kaiṇ *sâĕtejana.*

sâĭs, sâĭsi (A. II. *sāīs*) sbst., a syce, a groom. Constructed like *dasi.*

sâkh-ghoṇghā Nag. (long nasal), syn. of *sakoâsuṭi* Has. sbst., a conch.

sâŏar, sâŏâr (Sad.) I. sbst., also *sâŏarnakį,* a wooden comb, larger than the ordinary comb (*nakį*), with teeth wider apart and with a handle on top or on the side, used to straighten out long hair before combing it.

II. trs., thus to straighten long hair: nakįjare alo odǫka mente haraakan ūḷko *sâŏârea;* ūbee *sâŏarkįa.*

III. intrs., in the past ts., thus to straighten one's long hair: *sâŏarkenae.*

sâŏar-en rflx. v., thus to straighten one's own or some one else's long hair: hone (or honą ūbe) *sâŏarentana; sâŏarentanae.*

sâŏar-ǫ p. v., corresp. to the trs.

2⁰ occurs in the cpd. *dulsâŏar.*

sâŏrāj (II. *karijiri*) sbst., Vernonia anthelmintica, Willd.; Compositae,—a tall, robust annual, 2-7′ high, with alternate, short-petioled, toothed leaves and stout purple flower-heads. When the seeds are formed, the flower-heads are roasted and powdered and used by the

Munḍas instead of quinine, and also for coughs.—*Huṛiṇ sâŏrāj* or *pardia* is Blainvillea latifolia.

sâŏrāt (Sad. *sawarat*; P. *shahwat*, desire, craving, sensuality, relish) 1⁰ of the taste of food properly seasoned; constructed like *sibil*, but not as adj.; 2⁰ of the enjoyment of a feast without anything untoward (no quarrels, no bad news, etc.). Constructed like *monsuku*, *mouduku*. 3⁰ of a feeling of comfort, syn. of *sonco*. 4⁰ of satisfaction, contrary of *bukūru*, like which it is constructed, 5⁰ of consolation, in connexion with *jī*, or in the cpd., *jīsâŏrāt*, syn. of *jiraṛe*.

sâŏṛa (Sad. *sona* II. *sanwla*) grey colour of animals, except horses, goats, and dogs, in entrd. to *panḍu*, greyness of men, and *sukaṛa*, grey colour of fowls and birds. Various kinds of grey are described by *hendesâŏṛa*, *punḍisâŏṛa*, *arasâŏṛa*. Constructed like *kaŭsa* (which also primarily means grey).

sâŏsār, **sansār** (Sk. *sansār*, the world, mankind, transmigration) I. sbst., (1) paganism, heathenism, animism: Munḍahonko puraṭedo *sâŏsārre* menaṛkoa. (2) a pagan, a heathen, an animist: gapa *sâŏsāṛko* porobea.

II. adj., with *hoṛo*, *dharam*, *hora*, *hatu*, *poroḷ*, etc. pagan, heathen.

III. trs. caus., to induce to return to paganism: en hoṛo kirtanlena, hatuhagako oṛo kupulko *sâŏsārkīa*.

IV. intrs., in the df. prst., (1) to be a pagan, a heathen; ne hature eimin oṛako *sâŏsārtana* (or sâŏsārgea)? (2) to return to paganism: ne hature sobenko kirtanlena, *mārîmârite* sobenko *sâŏsārtana* (or sâŏsārṛtana). *sâŏsār-en* rflx. v., to return to paganism: girjatanem taïkena, okoeạ kajitem *sâŏsārenjana?* *sâŏsār-ọ* p. v., (1) corresp. to the trs. caus.: inią kajiteko *sâŏsārjana*. (2) to return to paganism: alom *sâŏsāroa*.

Sâŏtaṛ, **Sâŏtaṛa** vars. of *Santāl*.

sâṛa Has. (long nasal), in jest, var. of *sāṇḍa*.

sâṛaka Has. in jest, var. of *saṇḍaka*.

sâṛaṇ Has. in jest, var. of *saṇḍaṇ*.

sâṛaŭri Has. in jest, var. of *saṇḍaŭri*.

sâṛâsi, **sâṛâsom** (H. *sirsi*) vars. of *saṇḍasom*.

sâṛi Has. in jest, var. of *saṇḍi*.

sâsi, var. of *sasia*.

sâ-sô (long nasals) (1) also *sâĕsôĕ*, of deep and audible breathing of men, as when out of breath or during sleep. Constructed like *sakŏṛosakŏṛo*. (?) of hard breathing of cattle and buffaloes, syn. of *pâpó*.

sâŭsi Nag. (Or. *saŏse*, whole, all) syn. of *isu*.

sâŭṭi (Sad *saunṭeh*) var. of *gâŭṭi*.

sâŭṭi-mâŭṭi (1) same as *sâŭṭıbaṛa*, frequentative of *sâŭṭi* (2) fig., (a) syn. of *mesa*, to mix: rambăṛa, hoṛe oṛo rāṛido honko *sâŭṭimâŭṭıkeda*. (b) syn. of *suĕḍbuĕḍ*.

se affix. to an infinitive repeated in a personal tense, (1) definitively; it is now like this, it can, or will, no more be changed; *goĕsee* goĕ-

jana, okorebu namīa oro, the fact is that he is dead, it is useless to look for him; acukiale, *kaease* (or kāse, kāte) kaeajana, we asked him to do it, he refused, it is useless to insist; miḍ ṭaka *omsee* omkeda, he has given a rupee for good and all, he will not ask it back, or, it is useless to ask him for more; (2) unhappily: *gunasea* gunakeda, dalinareo eipe ḍandeinareo cemamente arjidoina arjitana, I have unhappily committed this fault, it can no more be undone, whether you want to beat me or to fine me, I humbly beg you to forgive; *kajisea* kajitada, jānalekarecaina aurūraea, beṭekanko kadrāōjana, unhappily I said it, would that I could take back my words, (as one can take back other things) because they are in great anger; *duḥsee* duḥjina, dolabu metaitanreo kae biriḍjina, he remained sitting stubbornly and would not rise when we proposed him to start with us. (3) at least: *kulise* kulilime, omereoe kāreo, at least ask him, whether he will give or not; *sense* senkome, namoreoe kāreo, at least go and try to find him whether thou succeed or not.

sē (Skd. II. *so*) I. dmstr. prn., also with the afx. *do*, syn. of *iṇi*, *iṇige*, *ena*, *enage*, that one, that same one, that very one: okoṇiia dâṛâkena, *sēiṇ* namkia; okoam namtana, *sēle* (or *sēdole*) omamea. Also as correlative to jē (II. *jo....so*): jēo asikena *sēle* (or *sēdole*) omaia.

II. adj., (1) corresp. dmstr.: kanṭaṛae kumbāṛula, *sē* hoṛole picakia; jē cijiṙ asikeḍlea, sēle (or *sē* cījile) omaia. (2) syn. of *enkan*, such: bar hisi ṭakate kūḷ peṛean keṛako kiriaṭaia, aledo moḍ hisi gel ṭakate *sē* keṛigele (or *sē* keṛale) kiriaṭaia. (3) syn. of *barabari*: iril gaṇḍate aḍ turi gaṇḍate *sē* simkiae kiriaṭaḍkiaa.

III. trs., to render such; to render equal: babarei aḍ pareār talaḷko *sēlaḍkiaa*; ne simkiaṛ goṇoa, omdoia *sēkeda*, mendo miaḍ usuggea; ne simkiaṛ goṇoa alom sēñia, usuṇoniia moḍ ḍibuṛ latarṭam; jeṭedo ne sirmao mālo *sēkeḍlea*, "Nature" has given us this year a summer similar to the one of last year.

IV. intrs., (1) in the df. prst., to be such, to be equal: talaḷṭaliia *sēlana* (or sēgea), our wages are equal. (2) imprsl, with inserted prsl. prn, to feel smth. to be equal to: holaṛa jeṭe aḍ tisiaṛa jeṭe *sēḷiñi* (or *sēkiṇgea*)

sē-n rflx. v., to ask the same price for two or several things: ne simkiaṛ goṇoa alom *sēna* miaḍni usuggea.

sē-o p. v., corresp. to the trs., to become equal: talaḷkiia *sēikana*; talaḷṭakiia *sēikana*; eperaṇamentekiia *sēakana*.

V. alv., with or without the afxs. *ange*, *ge*, *oge*, *re*, modifying *menaṛ*, *om*, *uam*, *eperaṛ*, *kami*, *to*. etc., in the same way, condition or quantity; similarly: *sēange* menakiia; madaïti kamikenko oro nūnalako ili haṭiaṇotan dipiḷi *sērele* ṭojana, whether we had been helping in

the work or helping only in the drinking, we got each the same quantity of beer. See also *sēidir*. VI. conjunction, (1) therefore: ṛaṭaiñape, *sēiṇ* hijuakana. (2) also *sēre*, syn, of *enkare* in that way, by acting thus: sukurbārhulaṇ jilu kaĭñạe menlạ, rasidoe nūkeda, *sēre* jiluĭ jomkeḍgea. (3) also *sēreo*, syn. of *enreo*, nevertheless: ṛạkịale, *sē* kae hijụjana: nạ̄ alope doladolaĭñá, *sēreo* gapa hanre kami eṭegọ sidareṇ tebạea, do not urge me to go with you just now, I shall nevertheless be there to-morrow before the work starts; canḍụ ṭuuḍu upun mā sidare kista hal kaĭñạjana, *sēreo* goṭa canḍụra sūd omge hobaoa, I did not want to pay my instalment 4 days before the end of the month (because) one has to pay all the same a whole month's interest. (4) so that, so much so that, so much that: bultanae (or bunule bultana), *sē* tiṇagusōjen kae daṛitana, he is so drunk that he cannot stand on his legs; dalkịako (or danalko dalkịa), *sē* api canḍụ parkome horolạ, they thrashed him so badly that he had to keep to bed for 3 months. (5) also *sēdo*, *sēbanṭa* (*do*), *sēboronco* (*do*), *sēsati* (*do*), between two sentences or introducing an answer, rather..., it would be, or have been, better to....: tisiṇ senọme gapado nere kam taĭkọre kā baioa.—*Sē* kaiṇ sena, go to-day, thou must be here to-morrow.—Then I shall rather not go; bar ḍuburi iliĭ nūkeḍeiĭ monkeda "Niminaṇmentege cipe ṛaḷiñá?", *sē* kabu ṛạkịre buginjana (or ṛạkịre honaṇ), after drinking two bowlfuls of beer he said: "Is it for so little that you invited me?" It would have been better not to have invited him at all. (6) but unhappily (connoting inability): Rnci seniṇ moneakada, *sē* pursati kaiṇ namjada; môṛê ṭakaiṇ omamea mentoṇ karārlạ, *sē* ṭakage cabajana. (7) also *sēdo*, *sēkā*, *sēkādo*, therefore not, but; to prevent this, to avoid this loss or this danger: bir horate seniṇ moneakada, mendo bir beranjiakanako menṇa, *sēkādo* eṭạ horateṇ sena; tisiṇagapa goṛare baba hertare omonoa, jeṭṭete kā gojoa, goṛare jargi jakeḍ ali taĭna, mendo ruruḅko jomea, *sēkā* uĭụḍagebu tạnagiĭa; moṭorteṇ senọre moḍṭaka lagaẽoa aḍ bar ghanṭare oṛaiṇ tebạea, mendo upun mā kamikọre moḍ ṭaka namoa, *sēkā* kaṭategeṇ senea, musiṇregeṇ tebạdaṛia, if I go home by motor-bus it will take two hours and cost me a rupee, but a rupee is the wages of 4 days' work, therefore I shall not take the bus, but go on foot, I can reach in one day; keṛa badlare uṛị cetante 25 ṭakae asitana, mendo keṛa baria uṛịkiṇaḷọ moḍgee gonoṇoa, uṛịredo 25 ṭakaṛạ kā hobaoa), *sēkā* baria uṛịkiṇaiṇ omaia, in exchanging a buffalo for a bullock he asks 25 Rs. as difference of value (but a buffalo is worth only two bullocks and 25 Rs. is more than the price of a bullock), therefore I do not agree, but shall give him two bullocks.—N. B.—See also *sēdasa* and *sētese*.

sẹ I. sbst., knowledge acquired to

perfection : ne hoṛo diku oṛo aṅgărajiĭ itukena, mendo iṇire jetaṇaṛa *sẹ* banoa, he has learned Hindi and English, but he knows neither language well.

II. adj., with *hoṛo*, who knows well; who has learned well : Aṅgăraji *sẹ* hoṛo masṭarakana.

III. trs., to learn well; to study smb.'s character, conduct, etc. diku kajiĭ *sẹtada* ; ne buṛia najome *sẹtada*, iniạ colonia *sẹtada* ; en hoṛoia *sẹṭẹia*, kae bedadaṛiaĭńa, I know him only too well, he won't cheat me !

IV. trs. caus., to teach smb. so as to make him learn well : diku kajido ne masṭarge *sẹṭẹiń̃a*.

V. intrs., in the df. prst., to have, or have been, learned well : en hoṛo diku kajiree *sẹtana* ; en hoṛote diku kaji *sẹtana*.

sẹ-n rflx. v., same as the trs. and trs. caus. : to acquire a perfect knowledge of : diku kajiĭ) (or kajiree) *sẹnjana* ; en honko diku kajiĭ *sẹnjana*.

se-gẹ p. v., corresp. to the trs. and trs. caus., to become well versed in : en hoṛote diku kaji *sẹakana* ; en masṭarte diku kajiko *sẹjana* ; en hoṛo diku kajiree *sẹakana*.

VI. adv., with the afxs. *ange*, *ge*, *ẹge*, modifying *ituan*, *itu*, *itun*.

sea Has. in jest, var. of *seta*, a dog.

seal var. of *siaṙ*.

seăn (H. *seāna*, reasonable) syn. of *landia*, laziness.

seaṛi, **seaṛi-janum**, **seaṛi-nâṛî** sbst., Caesalpinia sepiaria, Roxb. ; Caesalpinicae, an extensive rambling or climbing shrub, with recurved prickles on the stems and on the rachis of the 2-pinnate leaves ; long terminal racemes of showy bright yellow flowers ; and a narrowly winged oblong pod with a straight beak.

seba rare var. of *seŏa*.

sebẹ, **sebẹ-sebẹ**, same as *jebẹjebẹ*, but only of water on the ground, or spittle in the mouth. As advr it modifies *dịṇẹ*, *lelẹ*, *meṇa*, *ṛika*.— Note the riddle : *sebẹsebẹ dạre* puṭuhai oborakana, there is a *puṭu* fish lying flat in very shallow water. The answer is : *alaṇ* or *lẹ*, the tongue.

sẽbe the custom of going frequently and eagerly to a place where one finds or receives smth. one likes. Hence the cpds. *jomsẽbe*, *nũsẽbe*, *omsẽbe*, *namsẽbeẹ*. Constructed like *heŏa*.

sẽ-dasa Has. Nag. **sẽ-para** Has. sbst, the same condition, predicament, punishment, profit, loss, etc., as that of another : paŭdarire jetae kaiṇ dalana, mendole nalasijanci dalkenkoloẹ *sẽdasareṇ* ṭọjana. As prd. it is constructed like *sẽ*.

sega sbst., a brown squirrel of the jungles, very much like the Sciurus Communis, yet larger than the large *tuṛu* found in the villages, and much larger still than the small *tuṛu* seen at and around Ranchi.

sega var. of *seṛega*.

seged (1) Has. rare var. of *sigiḍ* Nag. (2) Nag. very rare syn. of *eger*, *eraṇ*. (3) poetical parallel of *eraṇ* :

Nẽŋgananariŋ neraŋetanā
Jantiŋe kode ho rūdelekā.
Napunonjariŋ *segedetanā*
Gâṛîre maniho lēnelekā.

My mother-in-law never stops scolding, like a handmill never stops crushing millet; and my father-in-law never stops scolding, like the oil-press never stops squeezing mustard seeds.

• **segeṛe** (Sad. *segeṛ-segeṛ, sogoṛ-sogoṛ*) generally **segeṛe-segeṛe, cegeṛe, cegeṛe-cegeṛe** syn. of *reŋẽṛeseŋ*, first meaning.

sego syn. of *isukuĩ*, 2nd meaning. Also used sometimes as adj. and often as adj. noun and as proper noun, one who blubbers easily.

sego-mego, saigo-māigo poetical adj., sandy and rocky:

Segomego disūm ci *segomego* gamāe
Reŋgeaja barēŋ, reŋgēa (*bis*).
Segomego disūm ci *segomego* gamāe
Tetaŋaja barēŋ, tētāŋa (*bis*).

O my brother, there is hunger and thirst in the barren country, hunger and thirst in the barren village.

sehel Nag. and derivs. vars. of *sēl* Has. and derivs.

sē-idir, sē-pâũṭi (*sē* means: that one) I. adj., with *hoṛo, uriˌ*, etc., having the same strength as that one: hola kae daṛia mente haṛam kale rąkia, mendo tisiŋ *sēidir* hoṛogele namakąia, yesterday we dismissed an old man because he could not work well enough but to-day we have got another man who cannot work better.

II. adv., modyifing *daṛi, kami, rika, jōr, raeą, sen, meŋ*, with the same strength as that one: ne takaó haṛam daru gọtee moneakada, jī kā bēsejąiŋareo *sēidiriŋ* daṛia, this worn-out old man wants to carry timber, but even when I am not well I am as strong as he.

seṛ-nâṛî Nag. var. of *seŋâṛî*.

sē-kā, sē-kādo see under *sē* VI.

sekam Nag. rare of *sakam*.

se-kami, se-kamige Nag. syn. of *sačbai*.

sekan Nag. cfr. *nekan, iken*, adj. syn. of *niminaŋ*: aleą enemdo *sekangea*, this is the amount of our gift.

sekaŏ Nag. (H. *senknā*, Sad. *senkek*) (1) syn. of *tersaŋ*, to heat or foment from a little distance, to toast. (2) to heat or foment by contact, as with heated *jaṛa* or *palaṭi* leaves, or with a heated *cuką*, Constructed like *tersaŋ*.

sekar Has. var. of *esčkar, eskar*, Has. Nag., but used only as a suffix to a noun, pron., or adv.

Sekāri poetical name of the pargana Cekari, comprising Jhalida and its surroundings.

Sekāri candi, Sikāri-candi sbst., the *Akuṭ iboŋga* as patron of the hunt.

sekaṛ, sekāṛa mostly Nag. var. or *sekẽṛa*.

***sekaṭi** I. sbst. a contrivance to carry straw, ploughs, leafhoods, stones or bricks with a pole. Hence the cpds. *busụsekaṭi, načalsekaṭi, guŋgusekaṭi, dirisekaṭi* and *itasekati*. A sekaṭi is hanging at each end of the pole, but for a load carried by several, only one *sekaṭi* hanging from the middle of the pole is made use of. The *sekaṭi* for carrying straw

is made of a bamboo (or a *kesel* sapling) split over half its length; the two ends of the split part are bent at an angle, overlap and are tied together. This forms the bottom on which the load of straw rests. A piece of twine encircles the bamboo to prevent it from splitting too far. The *sekaṭi* for carrying ploughs (to the market) is made in the same way but the bamboo is split into four branches and the ends are bent and tied two by two so as to form a separate rest for the head of the plough and for its tail. The *sekaṭi* for carrying leaf-hoods (to the market) consists of a double set of two parallel bamboos joined at the top and at the bottom by a short length of rope. The top of the hood and its bottom are inserted each in one of these slits. The two sets hang from the pole by a length of rope. The *sekaṭi* for carrying bricks or stones is a quadrangular frame of wood with one cross-piece (for bricks) or more (for stones). It hangs from the pole by ropes or strings at the corners: *sekaṭire* (or *sekaṭite*) iṭae *gọkeda*.

II. trs., (1) to use for making a *sekaṭi*: busụ aḍ naẽal gọmente maḍ kūre hesel oṛaḍho *sekaṭiṛa*. (2) to put into a *sekaṭi*: busụ *sekaṭiṛime*, sikuarredo huriage ladioa.

sekaṭi-n rflx. v., same meanings.

sekaṭi-ọ p. v., corresp. meanings.

seke I. sbst., a water-outlet made at the bottom-level of a field or a bund so that no water can stand. Such an outlet is made on purpose when a bund cannot be finished before the rainy season in order to save from destruction the work already done: en bandara *seke* kaeim lella? Did you not see the outlet they have made at the bottom-level of that bund.

II. adj., with *banda*, *loẽoṇa* or *pâiṛî*, a bund, a paddy-field or an outlet in this condition: *seke* loẽoṇare bāṛiḍa *hoḍkultana*, enamente lobọ kā dultana; bandare ḍa hoḍkultana, *seke* pâiṛî dulkeseḍkeḍte, eṭare pâiṛîọka.

III. trs., (1) of water, to erode an outlet down to the level of the bund or field: aleạ bandapâiṛî ḍa *sekekeda*; aleạ banda bāṛige (pâiṛîi) *sekekeda*. (2) of sand, to fill up a bund or a field to the level of the outlet: bandatale giṭil *sekekeda*. (3) to make an outlet level with the bund or field: pâiṛîpe *sekekeda*; en bandakiṇa pâiṛîko *sekekeda*.

IV. intrs., in the df. prst., to be in, or get into, this condition: ne bandado *seketana*.

seke-n rflx. v, (1) same as the trs. (2) in jest, of a bund, field or outlet (personified), to get into this condition: pâiṛî *sekenjana*.

seke-ọ p. v., (1) corresp. to the trs.: bāṛite pâiṛî *sekejana*; gitilte loẽoṇatale *sekejana*. (2) to get into this condition: loẽoṇa *sekejana*, nāḍo pâiṛîbu hakaea, the field is level with the outlet, let us fill up this outlet and make another one at a higher level.

V. adv., (1) with the afxs. *ange*, *ge*, modifying *meṇa*, *ṭai*, *gaṛa*, *ṛika*. (2) with the afx. *ọge*, modifying *peṛe*,

bai, gaṛa, rika.

***seke** I. sbst., (1) utter defeat, complete loss of one's stake, in a game in which each one plays in regular turns, as in the *telaguṭi* and *tilguṭi* games. The lost stake is returned and the game is being started afresh: *sekeree* ṭojana. (2) the stage in a game in which there are two parties, one attacking and the other passive (*bhâôrainuṇ guliinuṇ, katiinuṇ*) or defending itself (*curinuṇ*), when after a stated number (generally 7) of consecutively successful games by the same attacking party, it becomes necessary, by previous agreement or by custom, to let the other party have a chance. To this effect, in the *bhâôra* and the *kati* games, the successful attackers have to throw their top or their disk, with their eyes shut; and in the *guliinuṇ*, they are no more allowed to stop their marbles and prevent them from rolling too far: *sekereko* ṭojana. (3) the act in accordance with this rule of the game: ciminsare *seke?*—Môṛêsare.—After how many successful games of the same party will there be *seke?* (final defeat).—After five games.

II. trs., (1) to defeat a playfellow: telaguṭiinunareṇ *sekekia.* (2) by playing very well, to keep the adverse party out of its turn of attacking until the limit of consecutive successful games is reached: bhâôrainunare hola barsale *sekekeḍkoa.*

III. intrs., to agree about this number of games: ciminsarepe *seketada?* (2) to follow this practice: *sekeṭanale* enamente japiḍkeḍtele bhâôrajada. (3) in the df. prst., same as the p. v.: tilguṭiinunare kanee *seketana;* apesaredo bhâôrainuṇ kûḍ pokŏtoeko menaḳoa, enamente kanele *seketana.*

seke-n rflx. v., (1) same as the trs.: inku barsale *sekenjana.* (2) first meanings of the intrs.: ciminsarebu *sekena?* naḡele *sekenjana.* (3) also *sekerikan,* to let oneself be defeated: telaguṭiinunakenakia, nîdo barsae *sekenjana.*

se-p-eke repr. v., to agree about this number of games: môṛêsarebu *sepekea.*

seke-ǫ p. v., (1) corresp. to the trs.: ne honte tilguṭiinunare Soma barsae *sekejana;* bhâôrainunare tisiṇ misale *sekejana.* (2) imprsl., (*a*) of this number of games, to be agreed upon: ciminsare *sekeakana?* (*b*) of this practice, to be followed: ciminsare *sekeoa?* ēsabu hadaïlkeda nāḍo *sekeǫka.*

sekeǫge adv., modifying *hadaïlkate, curkate, rika.*

seke-meke I. sbst., the condition of a body covered with bangles and ornaments, especially metallic: masăṭarinko *sekemeke* kako sukuṇ mendoko lârpârena, school-mistresses do not like to cover themselves with an abundance of ornaments, but they like to wear a waist-cloth of light material.

II. adj., with *kuṛi, kon,* a woman or a girl covered with ornaments: Also used as adj. noun: ne *sekemeke* (kuṛi) cekan jati? (2) with *sakom, mudam, pola,* bracelets, finger-rings,

toe-rings, several in a row : iniạ tīre *sekemeke* sakom menạ. (2) with *nâṛî* in poetry, a closely twisted climber :

Bandunâṛî, bandunâṛîhō
Bandunâṛî *sekemēkĕ*.
Saṇganâṛî, saṇganâṛīhō
Saṇganâṛî dīledoṇgōḥ.

O my friends, the Spatholobus is a closely twisted climber and the young branches of the Dioscorea are long, soft and slender.

III. trs, to cover a woman or a girl with ornaments : ne daṇgriko *sekemeketạia*.

IV. intrs., in the df. prst., to be covered with ornaments : en daṇgṛi *sekemeketana*.

sekemeke-n rflx. v., (1) to cover oneself with ornaments : Hasadạ kuṛikoētedo Naguri kuṛiko aḍ Kerạ kuṛiko puṛuṇgeko *sekemekena*. (2) same as the trs.

sekemeke-ọ p. v., corresp., to the trs : en kuṛi *sekemekeakana*.

V. adv., with or without the afxs. *ange, ge, ọge, tan, tange*, modifying *menạ, menạia, lelọ, siṇgār, siṇgāren, rika, rikan, sakom, mudam, pola*.

sekera sbst., a professional maker of mother-of-pearl bracelets (*saka*). People of this caste are not met with in Chota-Nagpur, but the term occurs in poetry.

sekerẹ-daru sbst., Lagerstroemia parviflora, Roxb., var. majuscula, Lythraceae, a small tree with entire, ovate lanceolate, glabrous, glaucous leaves and delicate flowers in axillary panicles. The wood does not get worm-eaten and is therefore much used in house building and for agricultural implements. In the country around Jonha silk-worms are reared on this tree.

sekĕṛa, sekṛa, sekaṛ, sekăṛa 1⁰ as referring to time. I. trs., (1) to do smth. soon, without undue delay, early (*idaṛ*) in the day, in the season, in the year or in some other period of time : hanre moḍ canḍụdo alom taĩna, hijụruaṛ *sekĕṛaeme;* ọapa hijụ *sekĕṛaeme ;* ne kanṭaṛa jūe *sekĕṛaea ;* ne sirmado herpunale *sekĕṛakeda ;* ne sirma jargiĩ *sekĕṛakeda*, this year we have got an early rainy season. (2) also with a *dativus commodi*, of nature or climatic condition, to affect people early in the season : ne sirma jargi (or jargiĩ) *sekĕṛakeḍbua* (or *sekĕṛaaḍbua*), we got our rainy season early this year. (3) to do smth. at once, without any delay at all : enkae kajileḍci tabĭriiṇa *sekĕṛakia*, when he spoke thus, I gave him a slap at once. (4) to do smth. easily, i.e., for a slight reason : ne hon rạe *sekĕṛaea ;* kuṛiko huṛiṇajīṇko *sekĕṛaṇọea*, women get rather easily discouraged.

II. trs. cous., to prevent people from delaying : en hoṛoko *sekĕṛakom*, alokako heṛan.

III. intrs., (1) to do smth. soon, without delay or early : hanre moḍ canḍụdo alom taĩna, *sekĕṛaeme ;* gapa *sekĕṛaeme*, alom heṛana. (2) of periodical occurrences, to begin early in the season : ne sirma jargi *sekĕṛajada* (or *sekĕṛatana*,) this year the rains (the monsoon) set in early.

sekĕṛa-n rflx. v., same as the trs. trs. caus. and intrs. : aṛandibu *sekĕṛana*, let us have the marriage soon, at an early date ? guṛŭlukore bicaguṛŭlu sobcṇaēte *sekĕṛana*, amongst the various kinds of Panicum miliare (guṛŭlu,) the *bicaguṛŭlu* is the earliest of all.

sekĕṛa-ọ p. v., (1) corresp. to the trs. and trs. caus. : pīṭimente uṛuṇọ kā *sekĕṛajana*, enamente pīṭiko uḍarentanrele tebạkeda ; ne sirma māētedo roa *sekĕṛajana*. (2) to get ripe early ; to begin early in the season : soben guṛŭlukoēte bicaguṛŭlu *sekĕṛaoa*.

IV. adv., with or without the afxs. *ange, ge, ọge*, modifying *rika, rikan, jargi, jaromọ, her, roa*, etc.

2⁰ as referring to rapid motion, (1) of men working fast or doing smth. rapidly, syn. of *uruturu* ; also of animals, syn. of *caĕcuṭ*. (2) of men walking fast, syn. of *coḍcūṭ* ; also of animals walking or running fast, syn of *caĕcuṭ*. (3) of men in the bustle of hurry, syn. of *cuḍcuḍ, kaṭḍaṭḍ*. (4) of things moving fast : I. trs., to make smth. move or revolve fast : baisikal *sekĕṛaeme*.

II. intrs., to move or turn fast : leleme kumbarcāka cilka *sekĕṛatana* see how fast the potter's wheel is turning ; kaṭa hasujāṅa, enamente holaleka baĭsikal kā *sekĕṛatana*, my bicycle does not move, (i.e., I cannot move it) as fast as yesterday, because my foot hurts ; aĭṅạ ghaṛi *sekĕṛatana*, my watch is, or goes, fast.

sekĕṛa-n rflx. v., (1) same as the trs. : baĭsikal *sekĕṛanme*., (2) of anything that moves by clock-work, by a motor or an engine (personified), o go fast : moṭor puṛạ, *sekĕṛana* ci rēl ? which does go faster, a motor-car or a railway-train ?

sekĕra-ọ p. v., corresp. to the trs. : leleme kumbarcāka cilka *sekĕṛaakana*.

se-n-ĕkĕṛa vrb. n., the degree of rapidity : baĭsikaldo *senĕkĕṛae* sekĕṛaea, Raciēte Khunṭi bar ghanṭa aŭri hobaọregee tebạea, he cycles so fast that he can cover the distance from Ranchi to Khunti (23 miles) in less than two hours.

III. adv., with or without the afxs. *ange, ge, ọge*, modifying *rika, calaŏ, biur*.

sekẹ-sekẹ 1⁰ onomatope, I. sbst., the chink or rattle of bangles against each other; of money shaken in a bag ; of pebbles shaken in a bottle ; of the rings on a *bhajansokoĕ* : sokoĕṛạ *sekẹsekẹ* kacim aĭumakada ?

II. adv., with *saṛi*, same meaning.

III. trs., to make such things rattle : ṭaka ci paĕsa buguliree *sekẹsekẹjada ?*

IV. intrs., thus to rattle : botolo saphā mente ruguḍko sanjukeḍtee sokoĕḷạ, ruguḍko *sekẹsekẹkena*.

sekẹsekẹ-n rflx. v., same as the trs. : en daṇgṛi sakome *sekẹsekẹntana*.

sekẹseke-ọ p. v., thus to be made to rattle ; thus to rattle : mar nāḍọ sokoĕ *sekẹsekẹọka* ; daṇgṛi nirjada enamente tīṛạ sakom *sekẹsekẹtana*.

V. adv., with or without the afxs. *ange, ge, ọge, tan, tange*, also *sekẹleka* and *sekẹkensekẹken*, (1) modifying *saṛi, aĭumọ, rika, nir, sokoĕ*,

(2) fig., modifyirg, *ṭaka, ṭaku nam, ṭaka tela, ṭaka lekha,* to make money quickly. *Sekẹken* refers to a momentary rattle.

2⁰ sometimes used for *seṛesẹṛe,* of babbling water.

3⁰ poetical term, of a row of bangles, without connotation of sound. See the 1st song under *rolọrolọ.*

sekhī Nag. (Sad. P. *shekhi*) **sikhī** Has. sbst., proud self-will; pride in not obeying and not following the advice of others. in cntrd. to (1) *ukāṛa,* pride, haughtiness, boastfulness, arrogance, vanity, vain glory; (2) *dhomok,* pride of power, riches; or learning, proud self-confidence and presumption, arrogance, (3) *nabāḅ,* pride of rank, stateliness, exaggerated sense of diginity; *baṛoari,* pride of speech, self-laudation, boastfulness, vain glory, haughtiness; and (5) *phulaĭ,* pride of living, vanity in dress. Constructed like *phulaĭ.*

seko Nag. var. of *jeko* Has.

sekolaḍ 1⁰ same as *atusekolaḍ,* to wash ashore; often used of sand deposited on the riverside.

2⁰ cfr. *sanḍaḍ, tārsanḍaḍ,* I. intrs., in the df. prst., same as the p. v., netare kaneko *sekolaḍtana.*

sekolad-ọ p. v., also *sekolaḍbaṭiọ, baṭisekolaḍọ, jilaḍsekolaḍọ,* to fall down on the very spot where one was standing: ḍa gamatanre jolarena *sekolaḍjana.*

II. adv., with the afxs. *ange, ge, ọge,* modifying *baṭiọ, jiladọ.*

3⁰ adverbial afx., to *dal, koṛam, pada, huḍŭma, ṭer, ṭesa, udur, ṛaca,* syn. of *baṭi,* so as to make fall. *Sekoladọge* adv., syn of *baṭiọge* may modify the same prds.

sekolaḍ-baṭiọ see under *sekolaḍ* 2⁰.

sekor Has. Nag. **sakar** Siripati, cfr. *hesokoḍ, hosokoḍ,* 1⁰ trs., to turn smth. on its base without lifting it. Constructed like *palṭi.* 2⁰ occurs in the cpd. *biursekor.* 3⁰ parallel of *biur.* (1) in sacrificial or magical formulas: (a) Lāntan piṛīkitanọ calaŏkenịsạte *biurrụṛa sekorrūraọka,* ne manoa ne gâṛâ lugiakankae aŏsanakankae, (b) ne baba cetan ṭeŏạ caŭlijan kudijanare hatiṛtanị baditanị merae ukun merae dananaen, biurnamọ *sekornamọkae,* hatiṛtana baditana mera ukun mera dananọ biurnamakan *sekornamakanka.* (2) in poetry:

Hae Nāguri! Nagūri disumado bīuretana;
Hasada Ṭamāṛa gamaeado *sēkoretān.*
Hae Nāguri! Nagūri carkaleka bīuretana;
Hasada ṭamāṛa renṭaleka *sākoretān.*
Hae Nāguri! Nagūri carkaḍanḍi nūlajana;
Hasada ṭamāṛa renṭaḍanḍi dōṛanejān.
Hae Nāguri Nagūri mārakoṛa rāgetana;
Hasada ṭamāṛa cerɛakoṛa iametān.

Alas! The Munda country is spinning round like a spinning wheel, like a cotton-gin. Alas! The handle of these instruments is broken. Alas! The cowherd and the goatherd are lamenting, i.e., the Munda country was in turmoil,

but the disturbance has broken down and the leaders have been punished.

sekor-ader, sekor-au, sekor-idi and **sekor-uṛuṉ** trs., to move (in various directions according to the meaning of the 2nd verb, a heavy object by shifting it in successive half turns on its base, without lifting it : ne poṭom *sekoraderepe.*

sekorader-ǫ etc., p. v., corresp. meanings.

sekôĕaḍ Has. Nag. **sekôĕḍ** Nag. I. sbst., also *sekôĕaḍḍanḍa sekôĕaḍsoṭa*, a small plank, (a cubit long and two inches broad, thinned at one end) used to stir the rice in the husking hole whilst it is being beaten flat with the husking pole : in preparing *taben*, flattened rice, kosoṛâsoṭa lekage *sekôĕaḍko* baiĭa.

II. trs., (1) also *sekôĕaḍḍanḍa, sekôĕaḍsoṭa*, to make into, or use as, a *sekôĕaḍ* : ne daru *sekôĕademe.* (2) to stir with a *sekôĕaḍ* : taben *sekôĕademe.*

III. intrs., in the df. prst., thus to be stirred : leleme taben bĕse kā *sekôĕaḍtanredo* (or sekôĕadǫtanredo) sēlpendare jaladoa aḍ bēse kā tabenoa.

sekôĕad-en rflx. v., same as the trs.: ne roṭate taben *sekôĕadenme.*

sekôĕad-ǫ p. v., corresp. to the trs.

sēl Has. **sehel** Nag 1⁰ I. sbst., (1) also *sēlmuṭu*, a husking hole, about 6″ diam. and 5-6″ deep, scooped out (*a*) in a block of wood or in a stone (Pl. XVIII 3) imbedded in the floor of the hut or verandah, or (*b*) scooped out in the floor, with a flat stone at the bottom, or (3) scooped out in a *sasandiri* or in flat rock flush with the ground. Hence the cpds. *darusēl* or *sēlmuṭu, dirisēl, otesēl* and *sereṉsēl.* In Has. husking holes are very common in the *sasandiris* when these are shaded by trees and close to the village : (2) Has. also *tiṉgusēl*, syn. of *ūkhuri*, Nag. a large mortar for husking rice (Pl. XVIII. 1). (3) *meṛeḍsēl*, a small iron mortar, as used in the kitchen to pound condiments.

II. trs., (1) to scoop out a block of wood, stone, etc., for a husking hole : ne darubu *sēlea*, kolomtaredo huṛiṉ dinmente otegeko *sēlea.* (2) to scoop out a husking hole, or imbed in the floor a block of wood or a stone having a husking hole: saṛere miaḍlo *sēltada* aḍ oarire maiḍ.

III. intrs., (1) last meaning : Muṇḍako saṛereko *sēlea ;* en sereṉaro ikirgeko *sēltada.* (2) in the df. prst., of such husking holes to exist. : aleṉ sasanre upunia ci môṛêa *sēltana* (or sēl menṉ), in our graveyard there are some four or five husking holes.

sēl-en rflx. v., same as the trs. : ne muṭubu *sēlena;* netaṉrebu *sēlena.*

sēl-ǫ p. v., corresp. to the trs.: ne muṭu *sēlǫka ;* ne sereṉ môṛêtaṉ *selakana ;* oarireo *sēlakana,* saṛereo.

2⁰ fig., I. sbst., a round pit (resembling a husking hole), a few feet broad and deep at the bottom of a pool, into which water collects: ne ḍobare *sēl* menṉ, there is a round pit in this pool.

II. adj., with *ḍoba*, pool or *ikir*, large pool, having such a pit ; ne

ḍoba *sēlgea*.

III. trs., of falling water, to dig such a pit : sururtan dạge ne ikirdoe *sēlkeda*.

IV. intrs., in the df. prst., to have such a pit : ne ikir *sēltana* (or sēlgea), arganjeḍtanrebu hakaoa, there is a round pit in this pool, when baling it out we shall not be able to throw the water out so far.

sēl-en rflx. v., same as the trs.: surur dạge ne ikire *sēlenjana*.

sēl-ọ p. v., to get such a pit: sururdạte ne irkir *sēljana;* ; ne ikir purạge *sēlakana*.

V. adv., (1) with the afxs. *ange, ge,* modyfying *menạ, ikirọ*. (2) with the afx. *ọge,* modifying *surur, rika*.

3⁰ flg., I. sbst., a deep little pit or dimple in the middle of a sore : inia gaōre *sēl* menạ.

II. adj., with *gaŏ,* such a sore : inia jumkajilure *sēl* gaŏ menạ.

III. trs., of a sore (personified), to affect smb. with such a little pit : garigaŏ *sēlkoako* menea.

IV. intrs., in the df. prst., of a sore, to have such a pit : inia gaŏ purạge *sēltana* (or sēlgea).

sēl-en rflx. v., same as the trs.: aĭnạdo gaŏ *sēlentana*, buĭdibu namīa.

sēl-ọ p. v., of a person, to get such a sore ; of a sore, to have such a little pit : en horodo gaŏe *sēlakana ;* inia gaŏ *sēlakana*.

V. adv., (1) with the afxs. *ange, ge,* modifying *gaŏọ, lelọ*. (2) with the afx. *ọge,* modyfying *gaŏọ, rikaọ*.

selaīṭ, selāīṭ, selāṭi, selaūṭi, selēt, silaīṭ, silāṭi, selaūṭi, silēṭ, silōṭ, (from English *slate*) I. sbst., a school slate whet her made of real slat (*diriselaiṭ*), of cardboard (*kagaje selaīṭ*) or of sheet-iron (*mereḍ selaīṭ*) : nea okoea *selaiṭi ?*

II. trs., to make a slate of... : oko disumrạ diriko *selaiṭujada ?*

selaīṭ-in, selaīṭ-en, etc., rflx. v., same meaning.

selaīṭ-ọ p. v., corresp. meaning.

selaīṭ-diri and vars. sbst., slate, the schist of which school slates are made : *selaiṭudiri* oko disumreko namjada ?

selaūti *jide* Haines, syn. of *khudibūdarn*.

sēle-bōle adj., with smooth bark and straight stem, It occurs only in the riddles : (*a*) honko risaterisa, engado *sēlebōle* : (answer: *risajaṛa*). (*b*) enaga *sēlebōle,* honko do-kubatekuba (answer : *kadal*).

seleḍ 1⁰ syn. of *mesa,* but not as referring to reconciliation. In poetry it is a parallel of *mesa*.

2⁰ I adj., (1) with *baba,* early paddy (*gọra baba. kanaĭ,* or sometimes *jiṇgĕni*) mixed and sown from March to May together with late rice in a low field ; the ears with part of the haulm of the early kind are torn off or reaped, as soon as ripe, without harming the late paddy plants ; *jiṇgĕni* paddy is not sown thus before the middle of May, lest its ears would bud in full summer and thus be very scanty. Such mixed sowing is frequent only in the hilly part of the country : *seleḍ* babatape jaromtana. Also used as adj. noun : nimirdo *seleḍle* jomtana. (2) with *loĕoṇ,* a low field thus

sown : *seleḍ* loĕoṇaṛa baba kaṛae kā taṅkaoa ; kaṛaeoḷekan dinkore rabal baba mataoa.

II. trs. or intrs., thus to sow paddy ; thus to sow a field : ne loĕoṇare goṛape *seleḍtada* ci kanaṅ ? apṇa loĕoṇale *seleḍtada* ; piṛidisumre puṛaṣado kako *seledea*.

III. intrs., in the df. prst., thus to have been sown : ne loĕoṇare jiṇagĩni *seleḍtana* (or seledakana) ; ne sokoṛare gelea loĕoṇa *seleḍtana*.

seled-en rflx. v , same as the trs. : puṛaṇtardo goṛababale *seledena*.

seled-o p.v., corresp. to the trs. : ne loĕoṇare goṛababa *seledakana* ; ne loĕoṇa *seledakana*.

seleḍ-meleḍ, seleḍ-mesa syn. of *jamasama* I. adj , with *gonoṇ*, the price asked or offered for a whole lot of articles (trees, fruits, fowls, etc.) or for a certain number of them, without selection ; an average or uniform price paid by one who takes the whole lot, or at least, does not make any selection : ne simkoṇ *seleḍmeleḍ* gonoṇ upon ganḍa, the average price of these fowls is four annas each.

II. trs., (1) to buy at such price : ne darukom *seleḍmelederedo* ṭakare gelturuiaiṇ omamea, salasalatem kiriṇeredo geleageṇ omamea. (2) to charge such price : ne simkoṇ gonoṇ *seleḍmeleḍkem*.

seleḍmeled-en rflx. v., same meanings : salasalate ne simkom kiriṇkoredo okoṇi upunganḍa, okoṇi apiganḍa, okoṇi mõṛêganḍatem omamea, *seleḍmesanredom* bõparteḍ upun ganḍa emtam the price of these fowls ranges from 3 to 5 annas, you may have the whole lot at 4 annas per head.

seleḍmeled-o p.v., corresp. to the trs. : ne simko (or ne simkoṇ gonoṇ) *seleḍmeleḍena*.

III. adv., with or without the afxs. *ange, ge, ege, tan, tange,* modifying *kiriṇ, akiriṇ, gonoṇ*.

seleri var. or *saleri*.

sẽl-kuṭi Has. **sehel-kuṭi** Nag. sbst., the curb around a husking hole. This curb is horizontal in a *sẽlmuṭu* not yet imbedded in the ground, but if the husking hole is scooped out in the floor, the curb is made of the mud-floor slightly sloping down towards the hole.

sẽl-muṭu Has. **sehel-muṭu** Nag. syn. of *darusẽl* sbst., a block of wood having a husking hole.

sẽl-uṇḍu Has. **sehel uṇḍu** Nag. sbst., same as *sẽl*, a husking hole.

sen cfr. *seṇo*, 1° I. intrs., to go, to go somewhere ; to start on a journey ; to go away from a place, (in the two last meanings it is a syn. of *seṇo*) : Paulus *senakana* (or seṇakana) Paulus is gone ; hola pancãĩṭte Paulus *senkena* ci ? Did Paulus go to the panchayat yesterday ? moṭortee *senkena*, he went by motor-car ; abu Racite *sen* (or seṇo, or emphathically, *senge*, seṇoge) menạ (or hobaoa, lagatiṇa), we have to go to Ranchi ; Raci *sen* (or seṇo) hoṛoko nerepe cimin hoṛoa ? How many of you here will go to Ranchi ? Note the following sentences : aiṇaṭạ *senme* gapa ; netạẽte aiṇaṭạ *senme* (or seṇome) gapa, come to me tomorrow (in the place where I am

not now but where I shall be) ; gapa amtaiṇa *sena ;* netaēte gapa amtaiṇa *sena* (or senoa), I shall come to thee to-morrow (in the place where thou art not now, but where thou wilt be). *Hiju* may not be used in such sentences. Writing a letter from the place of an intended meeting, one must say *hijume ;* but in a letter announcing one's visit, one must say *sena* (or senoa).

se-n-en vrb. (1) the act of going somewhere : musing (or misa, sida) *senen* (or *senenre*) en horo kaiṇa namkiei oroiṇa senkena, the first time I went (to see him), I did not find him, so I went again ; ale *senen* (or *senenre*) en haturen munda goǵjana, when we went there the headman of the village died (or had just died) ; abu *senenge* oro kaiṇa senakana, the last time I went it was with you ; honder hanrelaṇa naṛamkena, en taeomte orom senkena ei ?—Kā, en *senenge*, some time ago we met there, didst thou go back since then ?—No, that was the last time I went ; en oṛaṛa aṛandi dipili senkentee ruaṛlena ei ?—Kā, en *senenge* hanriṇa, he went there for that marriage, has he come back ?—No, he has remained there since then ; hanre misiṇa lelkedmea, jamare ciminsam senakana en hatu ? —Aiṅa *senendo* enege, I saw thee once in that village, how many times in all didst thou go thither ?—Only that time. (2) the act of starting on a journey : holatera *senen* (or unuṛuṇa) hola nida enaṇle tebatada ne hatu, having left our village, two days ago, we did not reach this one before yesterday at night.

II. adv., with the afx. *te* modifying *sen, senge,* by all means ; in spite of everything : manakiale mendo *sentee* senkengea, he went in spite of our prohibition ; *sente* senṛado kaiṇa karāramea, eilkaiṇa uruṇkere kaiṅaṇo kaiṅa, I shall not promise thee to go for certain, I will not even go at all if I am so minded.— N.B. When *sente senge* stands as sbj. of *lagatiṇa* or *hobaoa*, it may be idmly. contracted into *sentege :* ape gapa *sentege* lagatiṇa, you must go by all means to-morrow.

2º I. sbst., same as the vrb. n.

II. trs., to walk, to cover, a distance on foot : musiṇare barhisi maṛiliṇa *senla* kenteḍ lagakiṅa, once I did 40 miles in one day, I got dead-tired.

III. intrs., to walk ; to go on foot : *sencam* ei sadomtem *sena* (or senoa)? Wilt thou walk it or go on horse-back ?

sen-en rflx. v., same as the trs. or intrs : aminaṇ sangin hora musiṇaregee *senenjana*.

sen-o p. v., (1) corresp. to the trs. : ne hoṛote hisi maṛl sangin hora moḍ sānjere *senjana*. (2) imprsl., of the act of walking, to take place, to be possible : Cakāṛa hora netaēte ciminṇ māre *senoa*, or netaēte Cakāṛa horare ciminṇ mā *senoa ;* How many days does it take to go on foot from here to Chakradharpar ? Aminaṇ sangin hora musiṇare kadaṇ *senoa*, it is impossible to walk so far in one day. (3) fig., of a path, to be such

as can be used only by people going on foot; or of a road to be such as can be used only with a certain kind of conveyance (as a bicycle): ne hora kaṭate bāri *senoa*; en hora baisikalte *senoa*. (4) fig., imprsl., of the use of a conveyance, to be possible: ne horare baisikalte *senoa*.

se-n-en vrb. n., (1) the act of walking: en horoa *senen* aĭumtea bakuaŏgiṛijana, moḍ hisi gelturi maĭlre kae aĭuḷjana, I was surprised to hear that he had covered 36 miles on foot and had reached before dark; miḍ *senente* Sarwadae tebaḷa, he reached Sarwada in one stretch, without stopping or resting on the way; neṭaēte Raci raṛuakomente musiṇa *senen* habaea, for hardy people it is a day's walk from here to Ranchi. (2) the gait, the habitual manner or rapidity of walking: en horoa *senen* puṛage sekĕṛa, he is a very fast walker; en horoa *senen* hekoŏbekoŏtana, puṛa saṇgin kae sendaṛitana, that man is limping, he cannot go far.

3⁰ of ableness to walk, I. adj., generally *sesen*, with *hon*, a child which has learned to walk: miaḍ *sesen* hontako holae goŏjana.

II. intrs., (1) of a child, to begin to walk: Maṇgraa hon *senkeda* ci aŭri? Has Mangra's child begun to walk? (2) of a convalescent, to begin to walk; to be able again to walk: en horo puṛagee hasulena, aŭrigee *seneu*.

sesen-o p. v., to get able to walk; to reach the age when a child can walk: hontae *sesenakana*, his child can walk.

4⁰ also *sesen*, I. sbst., the habit of a bullock, walking fast when drawing the plough or the cart: ne uṛire *sen* banoa, nīṇ kiri leltege bedajanci moḍpuṛa gonou omjana.

II. adj., with *uṛi*, a bullock that works well, that walks fast when drawing the plough or the cart: miaḍ *sen* (or *sene*, *sesen*) uṛi rabal gonoṇatea namana, kūḷ sukuḳiña. Instead of *sen uṛi*, the noun of agency *senṇi*, *sesenṇi*, are also used: tisiado *senkiṇtea* sīkena.

III. intrs., (1) to work well, as described: ne uṛi kūbe *senea* (or *sesena*). (2) of bullocks, to draw the plough or the cart without stopping or lying down at times: ne uṛi sagīṛire kae *senea*; en uṛi moḍ canḍuṭaētea itujaia, aŭrigee *senea*.

5⁰ generally *sesen*, sometimes *senọ*, intrs., with *ain* as sbj., of the law, to be in favour of the plaintiff: enka alope goāea ain kā *sena*, do not bring in such evidence, the law will not be in our favour, (and our case may be dismissed); nalasikenae mendo aĭn ulṭate *senọjana* aḍ moḍhisi ṭakae peṛẹkeda, he made a lawsuit, but the law went against him, and he had to pay a fine of Rs. 20.; amṇ ain *sena*, ṭakam daṛitanredo mukudima biridome, the law will go in thy favour, if thou hast money enough start the case.

6⁰ more often *senọ*, intrs., of a path or a road, to go, *i.e.*, to lead, to a certain place: ne hora Cakŭṛate *senakana* (or senọakana), this road leads to Chakradharpur, ne hora

kote *senoa ?* Where does this road lead to? (or where will this road lead to when it is made) ?

sen-ačar intrs., (1) to go before another goes, or before a certain event. (2) to walk in front.

sen-aŋkabaŋka I. sbst., the act of walking or travelling on foot in a zigzaging way : *senankabaŋkarąte* iminaŋe herajana, sensōjekedredoe bar gnantagee lagaŏkeda honaŋ.

II. intrs., thus to walk or travel : hijutanree *senaŋkabaŋkakeda* (or *senaŋkabaŋkakena*).

senaŋkabaŋka-n rflx. v., same meaning.

sen atom trs., to go along a place (garden, pond etc.). Constructed like *sentala.*

sen-au intrs., and *senaun* rflx. v., to come on walking.

sẹ-nârî Has. **sẹi-nârî** Nag. sbst., This creeper is often confounded with *landunârî*, but it is believed by some that these two creepers are not the same. According to its description by some Hasada people, it may be the creeper named *otekakaru* otherwise unknown to them. A specimen of the *sẹnârî* creeper from Jatibaha (Th. Torpa) sent to Alipore for identification was found to be probably Flemingia congesta Roxb. ; Papilionaceae.

sen-bage trs., by mistake, to go beyond a spot, a thing or a path one was looking for : binḍimbudom *senbagetada* ; ape senọtan haturą horadope *senbagetada.*

senbage-n rflx. v., same meaning.

senbage-ọ p. v., corresp. meaning.

sen-bāri intrs., to go and visit a place just for the sake of visiting it and return without tarrying.

sen-cal I. trs., and intrs., to go and see a new village one is making, but only for some agricultural operation : en hatu api sirmale *sencalkeda ;* en hature api sirmale *sencallą,* en taeomtele taiutarenjana.

sencal-en rflx. v., same meaning.

sencal-ọ p. v., corresp. meaning.

II. adv., with or without the afxs. *ange, ge, ọge, te,* modifying *kiti, kami : sencal* kiti purąsa kā pokōtooa.

sen-cumbul cfr. *cumbul* : pītitee *sencumbulkena,* he went to the market and returned at once.

sen-dalądulų, sen-ladą̆ludų same as *dalądulų.*

sen-darom trs., to go and meet smb. on the way. The repr. v., is *sependaparom* or *sendaparom.*

sen-dea Has. **sen-doea** Nag. intrs., to depart or have departed just before smth. happens or was going to happen to smb. or smth.: hasutanį lelko hijųlena inku *sendeakedtee* (or *deakedtee*) gọ̆jana, they had come to see a sick (friend), but he died very soon after they had departed ; ale pītite *sendeakedte* alea oṛa lōjana, as soon as we had left for the market, our house caught fire and burnt down.

sendea-n rflx. v., same meaning : lelel hijųlenko *sendeanjantee* gọ̆jana.

sendea-ọ p. v., of such departure, to take place : ale taĭken dipīlido jagartane taĭkena *sendeajantee* gọ̆jana, when we were with him he was sitll

talking, but he died immediately after our departure.

II adv, with a prsl. or poss. prn. *sendĕa* forms an adverbial expression with or without the afxs. *ge*, *te*, meaning: after some one's departure: ale *sendeae* (or *sendeagee*) goĝjana, after our departure he died.

***sendĕra, sendra** Has. Nag. **saṇgār** Nag. I. sbst., (1) a hunt organized by a group of Mundas, some of whom called *dārāko*, scouring and beating the forest whilst others, the best shots and the more courageous ones, lie in wait at the further end of the forest. The latter—as well as the few who walk along the sides of the forest a little in advance of the beaters to account for any game trying to escape that way—are called *kepesedko* or *tapaṛāko*. The dogs held in leash remain with the *kepesedko*. A kill is not taken home at once but it is carried along by some one walking with the *kepesedko*. If the kill be a hare it is carried on a stick by a boy. The boy however is first made to sit down and to shut his eyes; someone forces into his mouth a tuft of gory hair of the animal and then all together shout "Hīōṇ"! After this, someone raises the boy who then starts carrying the animal along. The boy is not allowed to spit out the hair but he must take it out with his fingers. The same is done to the two men chosen to carry a deer, but not to those who have to carry a very large kill. Such a kill however is kept under watch at a convenient spot until the end of the day's hunt. Then all the hunters gather again and carrying the kills along with them they return home marching all the way to the rhythm of their hunting songs. Lastly on approaching the village, their women folk come to meet them and wash their feet.

With regard to the annual compulsory hunt for men, it is described under the word *pāgu sendĕra*.—The rules for the division of the bag are also given under that word.

Other hunts are taking place at different times of the year as on the occasion of a feast or in connection with the sowing, reaping or storing of crops. Each kind of hunt has its specific name.

Bā-sendĕra.—Two or three days after the *bāporob* the flower feast (in spring-time), a hunt in which all the men of a village are joining, takes place. This hunt is called in Hasada *bāsendĕra*; in Naguri it is called *Bisusaṇgār*, either because in this country a *jatra* (called *Bisujatra*) takes place about that time, and that, on the morrow of this dance, the Naguri people go a-hunting; or because, as others would have it, in a former hunt a man called *Bisu*, whilst aiming at a deer, killed accidentally his own brother.

Lobir sendĕra.—After the sowing of paddy in the hot season, a hunt is organized to get rid of the wild animals which might cause damage

to the paddy-fields. This hunt is called *lobirsendĕra*, because before it is started, people would set fire to the dry leaves and brushwood of the forest in which this hunt has to take place. About ten miles to the East of Ranchi this same hunt is called *Kataläheṣa sendĕra*, after the village of this name. Close to this village there was a large forest where people of that side were wont to go a-hunting at the time of the *lobirsendĕra*. On this hunting day at night the people behave like on a festival, eating and drinking, and shouting "*kataläheṣatanale*", we are keeping the *kataläheṣa* feast.

Hakoa-saṛgār (or *sendĕra*).—Only a small number of people would not dare go a-hunting in large forests invested with wild animals; therefore to gather a great number of people of several villages, the drum is beaten in the market places of the country and it is proclaimed that on a certain day a joint-hunt is going to be organized. Such hunt is known in Nag as *hakoa-saṛgār* (the "called-out hunt").

N. B.—(1) The hunts described above, as well as those organized when some big game (such as a tiger, a bear, a nilgau, a sumbur, a boar) has been traced, are called *sama sendĕra* in Has. Nag., *āmba saṛgār* in Nag., or as the case may be *kula-sendĕra*, *buṛu-sendĕra*, etc.

(2) It is understood that in all such hunts undertaken by the Mundas no fire arms are ever used.

(3) A Munda would never go alone a-hunting. If however he were to spy the lair of some animal, he might indeed go and try to surprise and kill it; but this is not called *sendĕra*.

(2) fig., in the cpds.: (*a*) *erasendĕra*, the mock-hunt of the women, described under *holoṛ*. (*b*) *cĕṛĕ-sendĕra*, *gagai-sendĕra*, *lotoḥ-sendĕra*, the scouring of grass and weeds in order to kill or catch birds, especially quails and robins. When a Saheb goes snipe-shooting with a man or two to start the birds, this is called *kedbaṭa-sendĕra*. (*c*) *cāuṛia-sendĕra*, the hunting for *jerboa* rats at night; for this hunt the outlets of their holes are blocked with straw at the time of their nightly excursions; then stones are thrown in all directions to frighten the rats which try to run back to the holes, but are killed before reaching them. (*d*) *hai-sendĕra*, the searching for certain kinds of fish, as the *corahai*, when at night in June, during a slight rain after a downpour, they leave the water and lie quietly on the shore. (*e*) *hoṛo-sendĕra*, *oudka-sendĕra*, *humburu-sendĕra*, the hunting down of a thief or any other criminal, hiding in a jungle.—N. B. *Sendĕra* as a prd. may be used even in these fig. meanings.

Some superstitious beliefs of the Mundas with regard to hunts.

(1) *Failures.*—A spell is said to fall on the hunt in the case described under *oal*. In this connection, when a thing happening in a

house, would spoil the hunts of the members of a family, the same thing if it happens in the *jaĕar*, will spoil the hunts of everybody in the village. To the cases cited under *oal*, may be added : (*a*) To go a-hunting after eating meat, spoils the individual's hunt, on that day. (*b*) If in cutting the raw meat of game, some blood happens to get into the mouth, it may not be spat out. (*c*) A man whose wife, after childbirth, has not yet been cleaned by the *caṭi* ceremony, and a man whose wife is pregnant, may not partake of the head of any herbivorous game. (*d*) Whilst eating game, nobody may say that it is not tasty.

(2) *Success.*—To dream that smb. has brought a bride to the village, or that smb. has died in it, portends the killing of some herbivorous game. The same good omen is found in the call of the *biruṛi* when heard on entering the forest at the start of a hunt.

(3) *Fears.*—(*a*) Any one who before starting for a hunt, has combed his hair or anointed his body, or has dreamed that he did so, or in the act of starting, within the boundaries of the village, has seen someone combing himself, runs the danger of getting mauled by a tiger or a bear, or of being hit by a stray arrow. (*b*) The same danger lies in store for the one who, on his way to the hunt, within the boundaries of the village would see somebody throwing ashes in front of him. (*c*) The one who has dreamed that he was thrown down whilst wrestling, is sure to get mauled by a tiger or a bear if he joins in a hunt the next day. (*d*) To dream that some game is being killed may prove objectively true, or may portend that one of the hunters will be killed by a tiger or a bear. However the interpretation of this dream being doubtful, the hunt is not given up on that account. (*e*) To besmear the floor of the house or courtyard with fresh cowdung on the day of a big hunt, exposes the men of that house to the danger of a nasty fall or of hurting their feet on pointed stumps. (*f*) The men of a house in which clothes are boiled in ashes and washed on the day of a hunt, are sure to get dead-tired.

II. trs., (1) to hunt an animal : hola miaḍ kulale *sendĕrakia* (2) to hunt (in) a certain place : gapado en maraṇ birko *sendĕraca*, to-morrow they will hunt (in) that big forest.

III. intrs., (1) to hunt : tisiṇado han b'rreko *sendĕrakena*.—Note the following sayings : (*a*) tisiṇado pĭṭrem *sendĕrakenu*, to-day I made my cock fight in the market-place. (In a cock-fight, the vanquished cock becomes the property of the winner). (*b*) Balaṇga birem sendĕrakena, Doṛŏma ḍari ḍam nūkena ! Thou toldest us that thou were going to a certain place, and thou hast gone to another, just for pleasure's sake ! (2) in the df. pars., same as the p. v. : ne birren silih kane kanee *sendĕralana*, mendo kac goḍariṇtana ; ne bir tisiṇagapa kanekane *sendĕratana*.

sendera-n rflx. v., to hunt ; to hunt

an animal; to hunt (in) a place: tisi alo apimāle *senděranjana*; Naguri honkodo cāūriakoko *senděrana*, gagarkodo sobensaren honko *senděrana*; hola en birle (birrele) *senděranjana*.

senděra-o p. v., (1) corresp. to the trs. (2) imprsl, of a hunt, to take place: tisiagapa sobensare *senděraolana*, at present there are daily hunts everywhere.

se-n-endera vrb. n., (1) the number of hunts: *senendĕrale* sendĕrajana, upanmādo naĕal oro kudlam jutidge kaleajana, we enjoyed the hunting so much, that for four days we did not even touch a plough or a hoe. (2) the act of hunting: musia *senendĕrate* baria silib oro apia kulaĕkole goĕkedkoa, in one hunt we killed two deers and three hares. (3) the manner of hunting: en haturenkoa *senendĕra* kā pokŏt gea.

senděra-bonga, senděra-candi syn. of *akutibonga*, sbst., the patron-spirit of a hunt.

senděra-candu sbst., syn. of *pāgucandu*.

senděra-inum sbst., a marriage ceremony which takes place after the *lotankninum*, in the groom's village only.

senděra-jačar syn. of *jilujačar*.

senděra-jati sbst., a tribe living on the produce of their hunts: Aṇdaman tapure *senděrajatiko* menak oa.

senděra-jilu sbst., meat of game caught in a hunt.

senděra-pāi cfr. *pahi* I. sbst., (1) also *senděrapāi horo*, a guest who has come to join in a hunt: nīdo *senděrapāige*. (2) the act of joining in a hunt as a guest: *senděrapāite* ne sirma saramjilule jomana, we got sambur to eat this year owing to one of us joining in a hunt as a guest (3) also *senděrapāin*, leave given thus to join: sobensare *senděrapāi* na mdariloa.

II. intrs, thus to join in a hunt: ne nature purasaina *senděrapāikeda* (or *senděrapāikena*).

senděrapāi-n rflx. v., same meaning.

senděrapāi-o p. v., (1) same meaning: gapadoina *senděrapāioa*. (2) imprsl., of such joining, to take place: ainate ciulaŏ kā *senděrapāiakana*.

III. adv., also with the enclitic *ge*, modifying, *seno*, *hijo*.

sendŏai syn. of *etara*.

sen-duku intrs., to walk, to travel, or to go somewhere, in spite of much hardship: porŏkatantegee *sendukukeda* he went, walking all the way, in spite of boils he had on the soles of his feet: kamitaina padanparaŏakana mendo ama kajitege Raciina *sendukua*, I have much work to do just now, nevertheless, at thy instance, I shall go to Ranchi.

senduku-n rflx. v., same meaning as the intrs.

senduku-o p. v., imprsl., of the act, (as described) to take place: hola ne porŏkakatategee *sendukujana*; ne sirma aleta misado *sendukuoku*, isu dināte kape senakana, by all means pay us a visit this year, it is such a long time you have not come.

sendutam-senderaṛa I. a collective noun used to denote the mutual

visits before a marriage (*kuṛilel, cēṛēuṛi, baṭa, togon tol*, etc.) : nāṇjaked *sendutamsendararelegea*, oṛo moḍ.andụlekare enaṃ aṛandi hobaoa.

II. trs., rare, (1) to marry people with the customary visits and ceremonies : kale *sendutamsendaraṛaleḍkiṃa*, sikĩṛĩge dutamaḍkiṃa, a mosquito has been their matchmaker, *i.e.*, they married without any ceremonies. (2) to arrange a marriage with the mutual visits preceding it, i.e., with the usual ceremonies : inkiṃa aṛandi (mente) kako *sendutamsendaraṛaleda*.

III. intrs, to make the mutual visits that precede a marrige : nikiṃa aṛandimente kako *sendutamsendararakena* ; tisiṃgapale *sendutamsendararatana*.

sendutamsendaraṛa-n rflx. v., same meaning : haransạte kajibāri pusjakana aũrigele *sendutamsendaraṛana*.

sendutamsendaraṛa-o p. v., (1) corresp. to the trs. : kakiṃ *sendutamsendaraṛalena*, aparkiḍtekiṃ dopōakana ; inkiṃa aṛandi kā *sendutamsendaraṛalena*. (2) imprsl., of such visits, to take place : nikiṃ (or nikiṃa aṛandi) mente kā *sendutamsendaraṛalena*.

senear Nag. **seneor** Ho. syns. of *bata*.

seneor, senẽr 1° syn. of *cabakoroa* Nag. *hāṛāsa bata* Has. I. sbst., a strong sapling forked or split at one end, placed lengthwise between two rafters that are too weak or too far apart, and held in position by the lower laths which it catches in its fork or split, and so helping to support the other laths : en oṛare ciminaṃleka *seneor* lagaŏakana ?

II. adj., with *daru* or *bata*, same as *seneorakan* or *seneore*, a sapling thus used or thus to be used.

III. trs., (1) thus to use a sapling : ne moṭo batakobu *seneorea*. (2) to fit a roof with such saplings : saṛimako (or oṛạko) *seneortada*.

IV. intrs., to put such saplings in a roof : nikudo saṛimareko (or oṛaṛeko) *seneortada*.

seneor-en rflx. v., same as the trs. and intrs.

seneor-o p. v., (1) corresp, to the trs : ne bata *seneoroka* ; inkuạ saṛima *seneorakana*. (2) imprsl., of such saplings, to be put in a roof : en oṛare *seneorakana*.

2° It occurs metaphorically in a *bhajan* song, with reference to the body's flesh and skin :

Naiṃdō kāiṃe tāina (2)
Ne nasa nōṛare kāiṃe tāina.
Nasarea naṛakaṭa, nasarea *seneor*,
Nasarea jāṃgiṛe kūṇṭa.
Naiṃdō kāiṃe tāina, (2)
Ne nasa nōṛare kāiṃe tāina.

I (i.e., my soul) shall not remain for ever in this house (i.e., in this body). The rafters (i.e., my ribs) are of clay, the laths (i.e., my flesh and skin) are of clay, the ridge-beam (i.e., my spine) and the posts (i.e., my legs) are of clay. I shall not remain for ever in this house of clay.

sen-hopor syn. of *senjapạ*.

sen hora I. sbst., a journey : abuạ *senhora* gopa tunḍuṇka kūḷbu jōrea, let us by all means finish our journey to-morrow.

II. adj, with *horo*, syn. of the name of agency *senhorani*, a traveller: netare *senhorako* derala, travellers have stopped here for the night. III. intrs., to travel, to make a journey: cimin mape *senhorakena?*— Note the saying: ne otedisumredobu *senhoratana*, jetae kabu tama, our life is a pilgrimage, we have no remaining abode here on earth.

senhora-n rflx. v., same meaning: tanahte apimale *senhoranjana*, we made a three days' journey.

senhora-g p. v., imprsl., of travelling, to take place: tanahte apima *senhorajana*, travelling went on for three consecutive days.

senhora-sengande of various journeys, jingle of *senhora*, like which it is constructed.

sen-idi trs. or intrs, also *senidin* rflx. v., to walk on; to walk further: *senidiabu* (or horabu *senidia*), kupul kabua, let us go on and not stop for a visit here.

senidi-g p. v., imprsl., of walking on, to take place: Singibura *senidijana*.

sen-japa trs. or intrs., also *senjapan* rflx. v., to approach; to go near: en uri *senjapakitea* leikja, cunur kaia sukuada; nado Racile *senjapajada*, now we are near Ranchi; *senjapakente* urjia leikja.

senjapa-gg p. v, corresp. meaning.

sen-kesed syn. of *senkotog*.

sen-kete 1° of grown-ups, intrs., also *senketen* rflx. v., to go oneself, personally: horotare alom kajikulaia, citio alom kulaia, *senkete-kote* kajiaime, lit. send him neither an oral message nor a letter, go thyself and tell him 2° of a child, I. sbst., also *senketeamar*, the age or condition of a child that does no more toddle, but can walk steadily: hontae *senketeree* goŏjana.

II. adj., of such an age: ne tolare miad *senkete* hon holae goŏjana.

III. intrs, (1) thus to walk steadily *senketejadae*; aurigee *senketeea*. (2) in a past. ts., to have reached this age: Sukurama hon *senketekeda*, Mangara hondre sendaladulugea. (3) in the df prst., to be of such an age: Sukurama hon *senketetana*.

senkete-n rflx. v., thus to walk steadily: en hon aurigee *senketena*.

senkete-gg p. v, to be of such an age; to reach such an age: hontae *senketeakana*.

IV. adv., with or without the afxs. *ange, ge, gge*, modifying *meng*.

sen-kotog trs., and *senkotogen* rflx. v, to go so as to meet smb. when he crosses one's path; to go and wait for smb. at a cross-road.

senkotog-g p. v., thus to be met.

sen-laga 1° syn. of *sensaba*. 2° intrs., also *senlagan* rflx. v., to walk so as to get tired.

senlaga-g p. v., to get tired by walking: *senlagaakanae*, alope kamirikaia.

sen-nam trs., also *sennamen* rflx. v., (1) to go and meet or find smb.: tangitangiten asadijana, nado oraten *sennamia*. (2) to go and meet or face a work to be done, i.e., to go and do that work: gorababatabu jandua tana gapadobu *sennamea* (or in jest, *sennamia*) 'our paddy has become over ripe, to-morrow we shall

go and cut it (ltly. face the work of reaping it).

se-p-ennam, se-p-enna-p-am, senna-p-am repr. v., to go and visit each other: kā kupultanlekage dukusukure kalaṇ *sepennamtana*, neado kalaṇ ṭaṭikajada, oṛodo kalaṇ enkana.

sennam-ǫ p. v., corresp. to the trs.

seṇǫ 1° I. sbst., the act of going away: iniạ *seṇǫ* gapa hobaoa, he will go away to-morrow (ltly. his going away will take place to-morrow).

II. adj., with *hoṛo*, same as the noun of agency *seṇǫṇi*, one who goes away: Raci *seṇǫ* hoṛoko apeṛe ciniṇ hoṛo menạpea? How many among you are going to Ranchi?

III. trs. caus., (1) to order smb. to go to, to leave for: gapa Soma Racite *seṇǫime*, send Soma to Ranchi to-morrow. (2) to let an animal escape when hunting: kulaẽpe *seṇǫkịu*; mocaṛạ jilupe *seṇǫkeda*. (3) to let go out or drive a domesticated animal: uṛiko atiṇate *seṇǫkom*. (4) to cause smth. to move away or to flow off or out: hoẽo ṛimbile *seṇǫkeda* (or oṭaṇkeda); gaṛi huṛiṇaleka *seṇǫeme*, drive the cart a little further; paganarim *seṇǫkeda* racạṛūṛaeme, thou hast let the rope slip back a little (in making the rice bale), pull it tight again; biṇạjǫkodo ṭuṇḍure biṇ huạtadiạ maẽom huṛiṇalekako *seṇǫea* (or biṇ huạtadị maẽomoko *seṇǫia*) at the end of the *biṇạjǫ* practice, they cut open (with a razor) the snake-bite and make it bleed a little; miḍḍaṇḍạte iniạ jīko *seṇǫkeda* (or jīko *seṇǫkịa*,) they killed him with a single stroke of a stick.

IV. intrs., (1) of people, to go away, to absent oneself: *seṇǫjanae*, he went away, he has gone away; holado Khuṇṭitee *seṇǫkena* (or *seṇǫ'ena*,) he was away, he went to Khunti yesterday and came back; *seṇǫkanae*, gapajãe hijua, he is away, he may come back to-morrow.—N. B. The Kera-Mundas say *seṇa* for *seṇǫjana*. (2) of animals, to escape; to go away: kulaẽ *seṇǫtana*, the hare is escaping; miaḍ uṛị babatee *seṇǫtana*, a bullock is going towards the rice field; ne birre miaḍ kula taĩkena nāḍoe *seṇǫjana*, there was a tiger in this jungle, now it has gone away. (3) of things, to move away; to flow off or out: moṭor nāge *seṇǫtana*; aṛihạakana, bandaṛạ ḍạ *seṇǫtana*; en hoṛoạ mūhorate misamisamaẽom *senoa*, he bleeds sometimes from the nose; kuṛikoạ maẽom cinḍụcandụ *seṇǫtana*; enka sarpaẽko namtada, women have their menses, it is a law of nature.

seṇǫ-n iflx. v., same as the trs. and the intrs.

seṇo-gǫ p. v., corresp. to the trs.

2° fig., I. sbst., death: sobenkoạ *seṇǫ* musiṇ hobaogea.

II. adj., with *hoṛo*, syn. of the noun of agency *seṇǫṇi*, one who will die, a mortal: abu soben *seṇǫ* haṛokoge, ne disumre kabu taina.

III. trs. caus., (1) to cause death: mariduku *seṇǫkịa*; rōgo keṛakiṇtaiṇe *seṇǫkeḍkiṇạa*. (2) to put smb. out of a game; to defeat in a lawsuit: ṭǫkeseḍteko *seṇǫkiṅa*; bendo *seṇǫkịa*; apīlree ḍigrilạ, hai-

kōṭ redoiŋ *seŋgkiŋa*. (3) to destroy smth. or make it disappear ; to spoil smth. or to render it useless : holaraŋ bāṛi aleŋ bandae *seŋgkeda* ; ḍuṭure ṭekaḍjanci naeal keṛakiŋ *seŋgkeda*, the team of buffaloes broke the plough on a stump. (4) to spend or lose time or money : ne kamire miḍ sāṅjebu, *seŋgea*, this work will take us half a day ; jagarte bar ghanṭakiŋ *seŋgkeda*, they lost two hours in talking ; karcare puraŋ paĕsabu *seŋgkeda* ; bepar kae muṇḍikeḍte miḍ hisi ṭakae *seŋgkeda*, not knowing the business, he lost 20 Rs. in trading. (5) to spread news, to spread smb.'s fame, syn. of *pasŭraŏ*.

IV. intrs., (1) to depart by death ; to die ; *seŋgtanae*, he is dying. (2) to put oneself out of the game. (3) to get destroyed or spoiled : maraŋ bāṛi hiṭuṭjanre ne banda *seŋgtekaiŋ* leljada, in my opinion, if there is a great flood, this bund will go ; ne maraṛate nimin hambal bāromem goleredo, nea *senoa*, if thou carry such a load on this pole, it will break. (4) of time, to pass away, to advance ; of money, to get spent or lost : canḍu *seŋgtana*, the month is nearing its end ; *seŋgjan* canḍu, last month ; iniŋ umar (or samae) *seŋgtana*, he is past middle-age, he is getting old ; oṛaŋ baire puraŋ ṭaka *senoa*, much money goes in building a house. (5) of news or smb.'s fame, to spread ; to go abroad : iniŋ nutum disumre *seŋgtana*. (6) syn. of *hobaŋ*, (a) with *sae*, *ghaṭi*, *noksān*, as sbj.: sae *seŋgtana*, the magical quality called *sae* is, or proves, to be great : halaraŋ beparre ghaṭi *seŋgjana*, there occurred a loss in yesterday's transaction ; enare noksāṇ *senoa*, that will be harmful. (b) modified by *paŏte*, to prove useless, vain : goṛjanredo sadomko paŏteko *senoa*, when a horse dies, it is a dead loss ; iniŋ kaji paŏte *seŋgjana* : his prediction went wrong ; kuṛijuṭakoe jomkeda ciua, iniŋ montor puraŋsa paŏte *seŋgtana*, he must have eaten more than once what had been left over by his wife, for his incantations remain often without effect. (7) same as *sen* under 5° and 6°.

seŋg-n rflx. v., three last meanings of the trs.

seŋg-gŋ p v., corresp. to the trs.

seŋgŋgge adv., modifying *rika*, *rikaŋ*, so as to put or get out of the game.

seŋg-duku intrs., to go away, to absent oneself, in spite of much hardship. Constr. like *senduku*.

seŋg-etaŋ I. trs. caus., by the departure of a good many people (from a meeting, a church assembly, etc.) to reduce greatly the number of those that remain : *seŋgetaŋkedleako*, upunsaele ṭaikena, apisaele sareakana.

II. intrs., of people (1) thus to be reduced in number : ne haṭure upunsaeleka hoṛoko ṭaĭkena, nāḍo Asāmteko *seŋgetaŋtana*. (2) in the df. prst., thus to have been reduced : ne haṭureko *seŋgetaŋtana*, upunsare apisaegeko sareakana.

seŋgtaŋ-en reflx. v., first meaning of

the intrs.: ne haturenko Asāmteko *seŋǫetaŋẹenjana.*

seŋǫetaŋẹ-ǫ p v, corresp. to the trs.: *seŋǫetaŋẹjanalc,* upunsaere apisaele sareakana.

seŋǫ-giṛi to go away, to depart for ever. Constructed like *seŋǫkaraŋẹ-karaŋẹ.*

seŋǫ-hape 1⁰ intrs., to slink; to steal away; to depart secretly: cuṭi asiredo kā namǫlekae aṭākarkeda, enamentee *seŋǫhapejana.*

seŋǫhape-n rflx. v., same meaning: kupultale *seŋǫhapenjana,* iduj cena kā sukukja.

seŋǫhape-ǫ p.v, same meaning: honderleka ¸nesekando ¸alom *seŋǫhapeoa.*

2⁰ intrs., of strength or vigour, to wane, to decrease slowly: hasutedo pere rokage senǫdaria, mendo haramtankoa pere *seŋǫhapea.* Also in the rflx. and p.v., same meaning: pereṭaiŋ *seŋǫhapentana,* apeado ¸rakaḥtana; neka pereange kam taina, ama pere aĭñalekage *seŋǫhapeoa.*

seŋǫ-hijų 1⁰ I. sbst., the act as described under the intrs.: bar candųṭaēte ama *seŋǫhijųiŋ* leljada, hanre cenam cekatana? mukudimara *seŋǫhijųree* ṭǫakana, a lawsuit compels him to go many times (to the court).

II. adj., with *hoŗoko,* people who go and come back or who come and go; passers-by.

III. trs. caus., to make a conveyance go and come back, once or several times: ne sagĭṛi tisiŋ môrê gaŭdi horaiŋ *seŋǫhijųkeda.*

IV. intrs., (1) to go and come back, once or several times, in entid. to *hijųseŋǫ,* to come and go back, once or several times: tisiŋ apisa Sarwadaiŋ *seŋǫhijųkeda* (or *seŋǫhijųkena*). (2) also *hijųseŋǫ,* to go to and fro; to keep up relations: aleṭa *seŋǫhijų* kakoa. (3) also *hijųseŋǫ,* to go and come; to pass along in both directions: ne horare janaŭ hoŗoko *seŋǫhijųtana,* there are continually people going or coming along this road.

seŋǫhijų-n rflx. v., same as the trs. and the intrs.

seŋǫhiju-gǫ p. v., (1) corresp. to the trs: ne sagĭṛi tisiŋdo Mundhute barsa *seŋǫhijugǫka.* (2) imprsl., of the act as described under the intrs., to take place: ne horate kane *seŋǫhijugǫtana,* hanre cenape cekatana?

V. adv., with or without the afxs. *ange, ge, gge, tan, tange,* modifying *rika, rikan, lelǫ.*

2⁰ also *hijųseŋǫ,* I. sbst., the beat of the pulse: nariŋa *seŋǫhijų* jidakan hoŗokore bāri taĭna.

II. intrs., of the pulse, to beat: hoŗo jidakan bāri nari *seŋǫhijųa,* a man's pulse beats as long as he is alive.

seŋǫhijų-n rflx. v., same meaning: hoŗŏmoŗa jonoŗen duarŗa kabăjaleka inuŋa, naridoe *seŋǫhijųna.*

seŋǫhiiu-gǫ p. v., same meaning: capuljaiŋ, naritae kā *seŋǫhijugǫtana.*

III. adv., with the afxs. *ange, ge,* modifying *menǫ, capų.*

seŋǫ-idi intrs., of individuals or families, to leave, to quit, one after the other: ne **hatu** hoŗoko candų-candų Asāmteko *seŋǫiditana;*

haraŋtankoa perę *seŋoidia* aą seŋ-hapea. Also in the rflx. and p. v., same meaning.

seŋ-kaŋkusi, seŋ-kaŋkusia same as *kaŋkusi*.

seŋ-karaŋkaraŋ intrs., to leave for a long time or for ever : kaminalaten *seŋokaraŋkaraŋkena ;* otele hatiŋseredkeda, asuloŋa hora orodo kaiŋ leikeda, honkoloŋ Asāmten *seŋ-karaŋkaraŋtana.*

seŋokaraŋkaraŋ-en rflx. v., same meaning.

seŋokaraŋkaraŋ-ŋ p. v., same meaning : ne hagarapąkiŋado hatuētebu uruŋtakiŋa, jātekiŋ *seŋokaraŋkaraŋoka.*

seŋ-kumbŭru 1st. meaning of *seŋohape.*

seŋ-oręe syn. of *seŋ*, but emphasizing the displeasure of the speaker : jātegee *seŋoręeka*, nekan hagate kale hagatana, let him go wherever he likes, we do not want such a relation. Also used in jest without emphasis : *seŋoręeaŋ* hāi ! cimin amą tutigeŋ aĭuma ? I say ! I am going, I cannot listen any longer to thy interesting talk !

seŋ-paŏ syn. of *paŏ* as referring to an inan. o. As referring to *perę*, it may mean either to exert one's strength in vain, or to leave it unused.

seŋ-rika causative or permissive of *seŋ*. N. B. (1) with *kaji* or *guna*, to leave a fault unprosecuted or unpunished. (2) with *eraŋ*, *dal*, etc., syn. of *sātiŋ*, to bear meekly a scolding, a thrashing, etc.

seŋ-sōjc intrs., to go away, (1) without demur. (2) by walking practically at a stretch. (3) in a bee-line.

seŋ-uku 1st. meaning of *seŋohape.*

seŋ-utar (1) intrs, also in the rflx. v., to go away in earnest, without intention of returning ; to go and settle down elsewhere. (2) intrs., of a bad debt, to get lost altogether. (3) syn. of *goŋutar*, trs., to kill outright : silib tiŋguakane taĭkeŋa, jīoŋareŋ jokalią, modą sārtegeŋ (or modą sārregeŋ) *seŋutarkią.*—In the p. v., corresp. meaning.

sen-rāŭi I. trs., to accustom again one's legs to walking, after a sickness or a sprain : hasudoe bugijana, kaṭa aŭriĭ *senrāŭiia.*

II. intrs., (1) same meaning : mārîmārîtee *senrāŭijada.* (2) in the df. prst., same as the p. v. : loṭęlenae mārîmārî'e inią kaṭa *senrāŭitana* (or senrāŭiṭana).

senrāŭi-n rflx v, thus to accustom oneself or one's legs : kaṭa *senrāŭiŋme ;* mārîmārîtee *senrāŭintana.*

senrāŭi-ŋ p. v., corresp. to the trs.

senrāŭiŋge adv., modifying *rika*, *rikan.*

sen-rika causative or permissive of *sen.*

sensabą trs. or intrs., also *sensaban*, rflx. v., to visit a place, or to go somewhere, to satiety : Raciiŋ *sensabąakana.*

sensaba-ŋ p. v., of a place, to get visited to satiety.

sen-sapaŏ to go to a place, to visit a place, often or very often. Constr. like *sensabą.*

sen-sōjc 1° I. trs., to rectify a

boundary by stepping onward in a straight line.

II. intrs., to walk in a bee-line: biniur hora ciminbu otoma? nesą-tebu *sensōjeea*.

sensōje-n rflx. v., to rectify a boundary; to walk in a bee-line.

sensōje-ǫ p. v., (1) corresp. to the trs.: siman taĕomte *sensōjeakana*. (2) imprsl., of the act of walking in a bee-line, to take place: nesąte *sensōjeǫka*.

2° same as *senrāŭi*.

3° same as *senbāri*.

sen-subu, sen-sūbu trs., to approach unwittingly or by mistake, too near a dangerous being. Constructed like *senjapǫ*: hūą setataree sensūbujanci kaţaree huąkja, not noticing the fierce dog, he went too close to it and was bitten in the leg.

sen-taļ to walk fast; to go quickly. Constructed like *sen*, but without vrb. n.

sen-taļa 1° I. trs. or intrs., also *sentalan* rflx. v., to cover half a distance on foot.

sehtala-ǫ p. v., corresp. meaning; nādo horatabu *sentalajana*.

2° I. trs., (1) to go and pass through a place: hijutanre Seldąhatuin *sentalaleda*, Kanţaraḍidoin senatomkeda. (2) sometimes, to go and remain in the midst of people, to mix with a crowd; pītire horokoin *sentalakeḍkoa*.

II. intrs., in the df. prst., of a place (town, village, etc.,) to be crossed on one's journey, on one's way: Raci Khuṇti hijusenǫre Durunda *sentalatana*. (or sentalaca).

sentala-n rflx. v., same as the trs.

sentala-ǫ p. v., corresp. meaning.

sentalaǫge adv., modifying *rika, hiju, seno, menǫ*: Durunda *sentalaǫge* menǫ.

3° I. trs., also *sentalan* rflx., to surround by approaching from all sides: baba irtan kumbŭrule *sentalakja*, mir hora kae namkeda.

sentala-ǫ p. v., corresp. meaning.

II. adv., with the afxs. *ange, ge, ǫge*, modifying *rika, rikaǫ*.

4° trs., of two people, to make smb. walk between them: horahoratelin *sentalakja*.

sentala-ǫ p. v., corresp. meaning.

5° fig., I. sbst., the act of happening to reach just for an event whereat one's presence is desired by others, or desirable to oneself: kako raljin *sentalatege* inkuą porobin ţolą, buŭdi dārāmentedanin senkena.

II. adj., (1) with *horo*, syn. of the noun of agency *sentalanį*, one who thus happens to reach. (2) with *gonoǯ, poroǯ, aṛandi, mandi, ili, jomnū*, etc., an event thus reached: *sentala* poroǯ bagedarioa, mendo *sentala* gonoǯ bagekere eḍkan horore hīsaba.

III. trs., thus to reach (in time for) an event: pancāĭtiin *sentalakeḍci*, hanreko menkeda "nādo pancāĭtim hijutalatada, leltundukem"; en orąte seągel asiin senkena, do iliin *sentalatada*.

IV. intrs., (1) thus to reach for an event: kupulko orąre gonoǯ hobaakan dipĭliin *sentalakena*. (2) in the df. prst., same as the p. v.: amhale!

han hature jomnūja *sentalatana*, misa boco cōḅcōbaḍlaṇa, en tačomte burlunga bukurlundḭkeḍtee sakasakakeda, I say, my friend, we shall probably reach yonder village just in time for a banquet, since a golden oriole called '*coḅcoḅ*' at us and after that a tree-pie called first '*bukurlundḭ*' and then '*sakasaka*', (omens with this portent).

sentala-n rflx. v., same as the trs. and 1st. meaning of the intrs.

sentala-g p. v., corresp. to the trs.

sen-teḅa trs., to reach on foot. Constructed like *teḅa*.

sen-tora Nag. **sen-torsa** Has. cfr. *usur*, I. intrs., to visit a place (whilst going elsewhere), either more or less on the way or a little beyond: Racim seng hulaṇa Phudi (or Phudite) *sentorsame* (*or sentorsaeme*).

sentora-n rflx. v., same meaning.

sentora-g p. v., impsl., of this action, to take place: seng dipili Phudi (or Phudite) *sentorsagka*.

II. adv., with or without the affix. *ange*, *ge*, as soon as one reaches: purage rengejaṇa *sentorsa* hame mandiṇa asikoa; apisaṇa kajikulkeda enreo kae hijujana, gapido *sentorsaiḳ* eraṇa, I sent thrice for him and he did not come, as soon as I reach his place to-morrow, I shall give him a scolding.

sen-turuḅ 1° emphatic syn. of *sentebą*. 2° I. trs. and intrs.: whilst walking, to hit against smth.: nuba dipili miaḍ daruṇa *senturuḅḭ*, molonaren tojana, walking in the dark I knocked my head against a tree; nuba dipili bakirijaṇgiree *senturuḅkema*.

II. intrs., in the df. prst., same as the p. v.: ne jaṇgido nuba dipili purasa *senturuḅlana* (or senturubatana), bakirintartape netare, kāre jaṇgi oegtape.

senturuḅ-en rflx. v., same as the trs.

senbu-p-uruḅ repr. v., to walk and bump against each other: baranking meḍ agamarikore taikena, kiminehonjaregkiṇa sentupuruḅjana aḷ mod eatu ilikiṇa dandejana.

senturuḅ-g p. v., (1) corresp. to the trs. (2) to walk and hit against smth.: jaṇgiren *senturuḅlana*.

III. adv., with the afxs. *ange*, *ge*, *gge*, modifying *riki*, *rikan*, *rupki*.

sen-tundu trs., with *hora* as d. o. also *sentandaa* rflx. v., to cover the full distance between two places: Cakara hora netaete barsinarele *sentandulą*, from here we reached Chakradarpur in two days.

sentandu-g p. v., corresp. meaning.

sen-usra to walk fast. Constructed like *sentaḳ*

seṇ-aṛa Has. var. of *seṇgaṛa* Has. Nag.

seṇgani Has. var., of *siṇgani* Has.

seṇgār, **seṇgāra** Has. vars. of *siṇgār* Has. Nag.

seṇgaṛa, Nag. var. of *siṇgaṛa* Has.

seṇg-aṛa, **siṇg-aṛa** Has. var. of *siṇ-aṛa*.

seṇged, **seṇged-seṇged** vars. of *jeṇged*, *juṇgud*.

seṇgel (scotch *ingle*) cfr. *eṇgel*, *aṇgar*, I. sbst., fire; *seṇgel* tinaeme (or salgaöeme), light the fire; *seṇgel* jultana, the fire is burning; *seṇgel*

ĉrẽjana, the fire has gone out. Hence the cpds., *jūlaseṇgel, baṭhāseṇgel, diaseṇgel, kuĭlaseṇgel, muṭuseṇgel, luṇuseṇgel, bursiseṇgel.*—Note (1) the superstitious belief that to dream of fire is a sign that one is *rannda*, destined to a fatality. (2) the phrase: *seṇgel* na (or nage, nare) sukul (understood *meṇa* or *taĭkena*), there is (or there was) neither fire nor smoke, i.e., emphatically, no fire at all: en oṛaṛeṇa gitịkena, *seṇgel* nare sukul, sikĩ ĩko kabukịña.

II. trs., rare syn. of *uruḥ*, to cremate: kula huạkeḍkoko *seṇgelkoa.*

III. intrs., (1) to make a fire: *seṇgenlkedam* ci aũrige? holado guĩure kale *seṇgelkena.* (2) in the df. prst., of a fire, to burn: iṭabaṭhāre kuḥ *seṇgeltana.*

seṇgel-en rflx. v., to cremate; to make a fire: nājaked aũrim *seṇgelena*, cimtaṇem mandiutuía?

seṇgel-o p. v., (1) to get cremated: netạredo kula huạkeḍi *seṇgeljana*, iñige bagaiabonṇgiakana. (2) imprsl., of a fire to be lighted: oaṛire *seṇgelakana.*

IV. adv., (1) with the afxs. *ange, ge, leka*, modifying *cāḥ, landa*, to open the mouth revealing fire in it; to laugh exhaling fire: jomdūtuko *seṇgellekaḥo* cābea; curin *seṇgelgee* landaea. (2) with the enclitic *ge* modifying *meḍ*, to look with flashing eyes: tuĩṇakan birsukuriko *seṇgelgeko* meḍbaṛaea.

seṇgel-baba sbst., a variety of paddy with very dark reddish leaves: *seṇgelbaba* herlere loĉoṇ oaloa, it is believed that a field sown with the red-leaved paddy variety will never produce good crops.

seṇgel-bosa, same as *seṇgelsoan* 2nd. meaning, with the connotation that fire is needed.

seṇgel-dạ 1° **I.** sbst., a rain of fire: eḍkan horoko goĝmente Sadum Amurare Pormesor *seṇgeldạe* kulkeda, God sent a rain of fire on Sodom and Gomorrah, to destroy the cities and their sinful inhabitants. **II.** trs., to affect with a rain of fire: Pormesor Sadum Amurae *seṇgeldạkeda*; Sadum Amurarenkoe *seṇgeldạkeḍkoa.*

III. intrs., of God, or Nature (personified), to rain fire: Pormesor Sadum Amuraṇe *seṇgeldạleda*, God rained fire on Sodom and Gomorrah; Sadum Amuraṇe *seṇgeldạleda*, it rained fire on Sadom and Gomorrah.

seṇgeldạ-n rflx. v., same as the trs. and intrs.

seṇgeldạ-go p. v., (1) corresp. to the trs.: Sadum Amura *seṇgeldạjana.* (2) imprsl., of a rain of fire, to fall: Sadum Amurare *seṇgeldạlena.*

2° fig., In the *caṭijoar* and in poetry the phrase *seṇgeldạe gamaea*, occurs in the meaning of: she will die in childbirth:

Liṭimnāṭimsūĩ!
Seṇgeledạe gāmaca ci? (2)
Liṭimnāṭimsūĩ!
Bāndi jeṭee jēṭea ci? (2)
Liṭimnāṭimsūĩ!
Seṇgeledạe bānokēdā (2)
Liṭimnāṭimsūĩ!
Bāndijeṭee jēṭokedā (2).

O small and fat woman, wert thou to die in childbirth, or only to be sick for a few days ?—No, thou didst not die in childbirth, thou only got sick.

The Mundas have a Legend relating to the destruction by a rain of fire of the whole of mankind, with the sole exception of a boy and a girl. The following is the version current in the Hasada country and adjoining parts of Naguri, where the Mundas are not mixed with the Sadans.

The LEGEND of " The Rain of fire " *and its literal translation :*

Mosa Siṇbonga otedisumre horo ko pereakaṇre, seṇgele gamakeda. Soben horoko goṛcabajana. Bar horo misiabareakiṇ sarṛjana.

Once upon a time when the whole world was filled with men, Singbonga rained fire. All men died out. Only two persons, a sister and a brother remained (escaped).

Miaḍ Nageera ukukeḍkiṇa kaṛăkomunḍureṛ reaṛa daṛe.

A Nageera (Nage-spirit) hid these two in the cool water of a hollow made by a crab.

Siṇbonga taĕomte Nagee kulijaia : " Amtaṛen honkiṇ omaiṇame. Cekaṇam auia" ?

Later on Singbonga asked the Nageera : " Do give me the two children who are with thee. What wilt thou take (in return) ?

" Aiṇ naöa caṭuiṇ auia (enado simjaiom), oṛo sasaṇ."

" I will take a new earthen vessel (that is an egg), and turmeric."

Enatedoe omaia, aḍ en honkiṇe idikeḍkiṇa aḍ miaḍ oṛa baikeḍte enree taĭnirikeḍkiṇa.

And then she gave (them) to Him, and He took those two children and having made a house He let them live therein.

Giṭiḍo talare miaḍ tukukiṇ dōjaḍkena.

But in the midst of the sleeping room they placed a husking-pole between themselves.

Musiṇdo Siṇbonga metakiṇtana " Miaḍ diaṇ akiḍjomben ".

Then some day Singbonga said to them : " Prepare and drink rice beer (fermented rice)."

Inkiṇ metaitna : " Hela tataṇ kaliṇ ituana."

They told Him : "Oh ! grandfather, we do not know (how to prepare it)."

Ente ṇanuĭ udubaḍkiṇa : "Kulaĕi ruṛuṇ guṇḍakeḍte, carpaṇḍu aḍ pitusiṇ guṇḍaḷo mesaeben."

He showed (revealed) them the ferment: " Having reduced *kulaej*-leaves into small bits mix them with powdered *carpuḍu* and *pituṣuṇ* roots."

Taĕomtedo tearjantekiŋ nūkeda ɛgɛ janaolekagee gitiŗkakeḑkiŋa ade meṭaḑkiŋa." talare taku dekeṭoŋatabeŋ."

Taĕomtedo nida iŋkiŋ bulakanre Siŋboŋga tukui oc̣keda, aḑ bokobeĕa koŗakuŗilekakiŋ rikiŋjana.

Seṭaḑokiŋ meṭaitana: "Hela tataŋliŋ bagaŗaokeda; neka nekajana."

Siŋboŋgadee menjada: "Bu jijanaben, jaiŋ."

Taĕomte miaḑ hen jomɛjana aḑ en honre dukui kulkeda.

Taĕomtekiŋ meṭaitana: "Hela! Gomke, siṭadee hasuŗiŋa."

Entedee meṭakiŋtaŋa: "Siŋboŋgare miaḑ puŋdisim boŋgaiben." Chilka chilka lagatiŋa en sobeŋɛ nduḃaḑkiŋa.

Boŋgaĕte sida bulaŋkiŋ meṭaitaŋa: "Ate tataŋ, gupa ji'u jojomɛnme, kājām jojoma!"

Taĕomtedokiŋ boŋgakiŋ aḑ jomnūkeatekiŋ ruaŗlena.

Tobedo miaḑ katukiŋ riŗiŋakeda. Entedo koŗa ruaŗlena katu au.

Tobedo tebadedae do Siŋboŋga sakamreŋkoŋ jilbaŗatana.

En hero meṭaitana: "Hela!

Afterwards when it was ready they drank from it, and He made them go to sleep as usual and told them: "Put the husking-pole between yourselves."

Afterwards at night, when they had got drunk, He removed the husking-pole and the brother and his sister acted towards each other as husband and wife.

Then the (next) morning both of them said to him: "alas! grandfather, we have spoiled everything; it happened like that."

But Singbonga said: "All is well with you, grandchildren (i.e. you did well!)."

Afterwards a child was born and on that child He sent sickness.

And they said to Him: "Alas! master, the little child is sick."

And then He told them: "Sacrifice a white fowl to Singbonga" and he showed them how everything had to be done.

The day before the sacrifice they said to him: "Grandfather dear, do go to eat (some) meat to-morrow, unless perhaps thou dost not eat any!"

Afterwards they sacrificed him (the fowl), and having eaten and drunk they returned (home.)

But then they forgot a knife.

Then the husband returned to bring back the knife.

When he reached (the spot), behold! Singbonga was licking off the leaf-plate (*i. e.*, the remains of the sacrificial meats).

That man told Him, "Hela,

tatan, rakedme intanado kamgjina, sakamkorakom jommuntana"!

Enloge Singbonga danamenjana, orgdo tabomte kakin, letruarkja.

Ad katu aukedte en horo ruar-

Ad inkinatege tabomtedo horoko porposajana.

grandfather! when we invited thee thou *refusedst*? (and now) thou *treadst* to eat what (still) sticks to the leaf-plate."

With this (at that moment) Singbonga disappeared and after that they never saw him again.

And having taken the knife the man returned.

And from these two (man and wife)

That the Mundas believe in a personal Creator and Master of the universe before they were acquainted with the Asur Legend, is evident from reasons given in the article on the said Legend. (See *Asur-Sakam*, page 249). However, He was probably not then called Singbonga: this name seems to date from the Asur Legend. The name *Haram* the "Old one" (the Ancestor) which is frequently given Him, even nowadays, agrees well with that of "Grandfather," by which He is addressed in the Legend of "The Rain of fire."

Moreover, the Nage-era, here named as instrumental in saving the pair from whom the present human race should have sprung up, is one of the village spirits introduced by the Asur Legend.

Hence we may conclude that the whole of the above story came to the Mundas's knowledge with, or after, the Asur Legend; and since there are strong reasons to believe that the Asur Legend itself is not of Mundari origin, it would follow that this account of the destruction of mankind by fire is also of foreign origin. For, if it had been part and parcel of their original religious traditions, previous to the introduction of the religious system based on the Asur legend, some other agency, through which the two children were saved would have been mentioned in that account. It is, to say the least, very unlikely that the Mundas would, later on, have substituted the newly introduced Nage-era for the original saviour.

Sarat Chandra Roy on p. IX of the Appendix to "*The Mundas and their country*," says that some old people of the Parganá Sonepur ascribed this rain of fire a punishment inflicted by Singbonga because "men refused to obey" him. We have not been able to elicit the same statement, though we have enquired by ourselves, and directed others to enquire, from old people all over that part of Sonepur where the above version is current, why Singbonga thus treated mankind. The

answer was everywhere the same: "*Cekaṇgmeṇe, enado kā tōrōlana*, why he did this is not known". This shows that, even if a few better educated or more intelligent Mundas may be apt to indicate *a priori* punishment of sin as the cause of the disaster, the people at large have no such idea. This is all the more remarkable, because in the Asur legend the destruction of the Asurs by fire is explicitly stated to have been brought on them, only by their defiant disobedience to Singbonga. Had the traditions of the race or tribe from whom the Mundas heard this tale of a rain of fire, ascribed it to a punishment for any fault or sin, this would have constituted so important a feature of the occurrence that it could never be omitted in so short a story, nor forgotten even in the lapse of time. In other versions of this legend it is said that the two children were blind, and that the ebony tree (*tiril*) was also saved from destruction.

sɛṇgel-ere syn. of *huṛiṇ ere*.

sɛṇgel-gidi Nag. syn. of *saṇḍi didi, sona didi* Has. sbst., the King Vulture.

sɛṇgel-huaṇ, sɛṇgel-oṛa I. sbst., hell: eḍkanko *sɛṇgelhuaṇ/eko* senoa. II. trs., to condemn to hell; to put in hell: gonoŏ taĕom bieārṇi eḍkankoe *sɛṇgelhuaṇkoa*.

sɛṇgelhuaṇ-en rflx. v., same meaning.

sɛṇgelhuaṇ-o p. v., corresp. meaning.

sɛṇgel-mārmar sbst., a brownish reddish Scolopendra, about 4" long, wrongly stated under *marmar* to be phosphorescent at night. The phosphorescent one is the small blue one with metallic hue, which as a rule is called *juḷo marmar*, but sometimes when actually glowing it is also called *sɛṇgel-marmar*. The Mundas think that the bite of the *sɛṇgelmarmar* is poisonous.

sɛṇgel-oṛa syn. of *sɛṇgelhuaṇ*.

sɛṇgel-poga syn. of *juḷopoga*, cfr. *sarjomuḍ*.

sɛṇgel-sali-daru sbst., Chloroxylon Swietenia, D. C, Meliaceae,—the Indian Satinwood, a small tree with thick corky bark, paripinnate leaves of 10—20 pairs of glaucous-green leaflets, and small white flowers in panicles clustered near the ends of the branches. Its sap blisters the skin.

sɛṇgel siṇ Has. Nag. **sɛṇgel-suḷ** Nag. sbst., (1) Fleurya interrupta, Gaud.; Urticaceae,—a common erect nettle-like annual herb, 2—3′ high, with stinging hairs on the stem, leaves and inflorescence; alternate, ovate-acuminate and dentate-serrate, 3-nerved leaves, and minute flowers in clusters on a very long and lax axillary inflorescence. (2) Girardinia Zeylanica, Decaisne; Urticaceae,—a less common nettle-like herb, 4′—6′ high, with numerous stinging hairs on the stems, leaves and inflorescence, alternate, lobed, serrate, 3-nerved leaves, and minute flowers, the male ones in short axillary spikes, the female ones in dense capitate panicles.

sɛŋgelsiŋ-nâṛî Has. Nag. **sɛŋgel-suḷ-nâṛî** Nag. sbst., Tragia involucrata, Linn.; Euphorbiaceae,—a stout herb woody below, and with a perennial rootstock; with twining branches, pungent hairs, ovate-oblong, accuminate, serrate, alternate leaves, and minute flowers in leaf-opposed sub-spicate racemes.

sɛŋgel-soaŋ I° I. sbst., the smell of fire; the smell of smoke: nida dipĭli jāl oṛaŏakaṇṭare sɛŋgel kako taĭrikaea, *sɛŋgelsoaŋ* aṭăkarkere birjontuko jālṭa kako sena.

II. trs. caus., or intrs., to cause a place to smell after smoke: birjuṗaṛa guĭukore baba harotaŋ dipĭli, birjontu alokako sen mente guĭuko (or guĭureko) *sɛŋgelsoaŋea.*

III. intrs, in the df. prst., same as the p. v.: bagaĭaboŋgako jiruḷko hijuŋkange mente, ne guĭu (or guĭure) kā *sɛŋgelsoaŋtaŋa* (or sɛŋgelsoaŋoṭaŋa), no fire is made in this watching shed for fear that the *bagaĭa* spirits may come to warm themselves.

sɛŋgelsoaŋ-eŋ rflx. v, same meaning as trs. and intrs.: guĭuko (or guĭureko) *sɛŋgelsoaŋeŋjaŋa.*

sɛŋgelsoaŋ-o p. v, (1) of a place, to be made to smell after smoke: eŋ guĭu *sɛŋgelsoaŋoka.* (2) imprsl., of the smell of smoke, to be spread in a place: ne guĭure *sɛŋgelsoaŋoka.*

2° fig, I. trs., or with a *dativus commodi*, to make a fire (to keep smb. warm): hasutaŋi oarirepe gitiṭaia, ciạ kape *sɛŋgelsoaŋjaia* (or *sɛŋgelsoaŋailaŋa*).

II. intrs., (1) to make a fire either to cook or to warm (oneself, a house, etc.): tisiŋ seṭa oṛare alope *sɛŋgelsoaŋea*, ale oṛare balamaŋḍibu joma, do not cook in your houses this morning, partake with us of our betrothal banquet: eŋ oṛare hola kako *sɛŋgelsoaŋ'a.* (2) imprsl., in the df. prst., of a fire, to be made: oarire nimirdo kā *sɛŋgelsoaŋtaŋa* (or sɛŋgelsoaŋoṭaŋa).

sɛŋgelsoaŋ-eŋ rflx. v., (1) same as the trs. to make a fire, or have a fire made: Gomkekodo baŋgaḷaro sonjokosonjokoko *sɛŋgelsoaŋeŋa*, nikuạ maṇḍiutudo babareioṛare isinoa.

sɛŋgelsoaŋ-o p. v., (1) corresp. to the trs. holado hasutaŋi kae *sɛŋgelsoaŋjaŋa.* (2) imprsl., of a fire, to be made: eŋ oṛare aŭrige *sɛŋgelsoaŋoa.*

3° I. trs. to submit the corpse of a Hinduized Munda to the ceremony of having three lighted torches thrown at its head in the grave. To this end a fire is made near the grave after the corpse has been lowered. Meanwhile rags besmeared with ghee are wound around three sticks which a relative of the deceased takes in both hands and lights at the fire. Then somebody covering this relative's eyes with the hands from behind, leads him three times round the grave and then, uncovering his eyes, makes him drop the torches on the head of the corpse. After this ceremony the grave is filled up: *sɛŋgelsoaŋkiako* (or sɛŋgelko omạia, mocare sɛŋgelko omạia).

II. intrs, to have this custom: Gurumūkhko topagaṛareko *seṇgelsoanea*.
seṇgelsoan-en rflx. v, same as the trs. and the intrs.
seṇgelsoan-o p. v., (1) corresp. to the trs.: Gurumūkhuakanko topagaṛareko *seṇgelsoanea*. (2) imprsl., of this custom to exist: Gurumūkhkoa topagaṛare *seṇgelsoanoa*.
4° also *sānseṇgel*, *seṇgelsukul*, *urul*, to cremate slightly a piece of skull as described under *jaṇtopa*: *seṇgelsoankiko*; bōjaṇako *seṇgelsoankeda*.
seṇgelsoan-en rflx. v., same meaning: bōjaṇako *seṇgelsoanenjana*.
seṇgelsoan-o p. v., corresp. meaning.
5° syn. of *seṇgelosa*.

seṇgel-suĩ Nag (1) syn. of *ojiajoanea*. (2) syn. of *seṇgelsuṇ*

seṇgel sukul 1° I. sbst. a fire (for cooking) See the phrase: *seṇgel na sukul*, under *seṇgel*.
II. intrs., to make a fire (for cooking.)
seṇgelsukul-en rflx. v, same meaning.
seṇgelsukul-o p. v., imprsl., of such a fire to be made.
2° sometimes syn. of *sānseṇg l*, *urul*, and of the 4th. meaning of *seṇgelsoan*.

seṇgel-susurpaṇ (1) same as *susurpaṇ* subst., the hornet, Vespa crabro, a large stinging species of wasp, called fire-hornet on account of its being most vicious and pugnatious. (2) fig., syn. of *rikirikaŏ*.

seṇgel-ṭopo in Tamar syn. of *mohukal*.

seṇger 1° straight and stiff v. g. in the rigidity of death. Constructed like *koteser* instead of which it is sometimes used.
2° fig., of a threatening attitude, syn. of *dir*.

seo Nag. syn. of *aṇgar* Nag. *hōmon* Has.

seŏa (Sk. II. *serā* service, worship) crf. *cuman*, *puja*, *tāplōp*, 1° I. sbst., worship or an act of worship, i.e., a sacrifice or an offering, sacrifices or offerings, freely offered, i.e., not imposed (as in sickness) by the malevolence of the spirit to whom they are made: ama Karamboṇga oṛare bugileka *seŏa* kae namjada, Ganentee atiatana; Mundakore Mahadeo Parbatikiṇa *seŏa* banoa: Iaramṛa *seŏa* (or puja) oṛo sokhakoṛ *seŏaṛ* (or pujaṛa) lelakada.
II. adj., with *koro* same as the noun of agency *seŏaṇi*, one who makes such a sacrifice or offering; *seŏa koro* or *seŏaṇi*, a devotee.
II. trs., thus to worship habitually: Mundako Gaṇga Maĉ kako *seŏaia*, Asam senkenko misamisae japaĉkoa, en dipili dàrêko omaia, the Mundas do not worship Mother Ganges, but sometimes she harms those who have been to Assam and then they would offer her a sacrifice.
III. intrs., (1) thus to worship actually: karam bidakantare kuṛikooko *seŏaea* (or *seŏṛ*) koṛakooko *seŏaea*. (2) in the df. prst., thus to be worshipped habitually: maṛaraṇ deôṛâkoṛ oṛare Joṭodari *seŏatana* (or seŏaṇtana), sokhakoṛ oṛaredo Mahadeo aḍ Parbati.
a-n rflx. v., same as the trs. and 1st. meaning of the intrs

sĕoa-ǫ p. v., (1) prsl., corresp. to the trs. (2) imprsl., of such an act, to take place : karam bidakantare susunidare *sĕǫoa*.

2° I. sbst., the service of a *kalsama* (H. *khansaman*) Indian butler or waiter : ne kalsamaą *sĕǫale* hakim kae sukujana.

II. adj., (1) with *kami*, same meanings. (2) with *horo*, syn. of the noun of agency *sĕǫaṇi*, an Indian butler or waiter.

III. trs., to serve smb. at table : ne Gomkedo isintanige *sĕǫajgia*, it is his cook who serves him at table ; *sĕǫaīme*.

IV. intrs., to serve at table ; to fulfil the office of a *khansaman* : saĕobą oṛare api sirmalekae *sĕ*
hakim jomtan dipĭli kalsama *sĕǫ*.

sĕǫa-n rflx. v., same as the trs. and the intrs.

sĕǫa-ǫ p. v., corresp. to the trs.

3° in poetry. (1) paralel of *lel* :—

Nōko nindi rajan lēlekena ?
Bā bā hō rajame sōanetana.
Cīmaĕ mâṛâmi ranime *sĕŏakana* ?
Ḍāli ḍāli ranime sîṇîtān.

O king, O queen, to which Indi fair have you been ? You smell of flowers. (2) *sĕŏa* may stand for *sĕŏaṇi* ; as in the following song :

Namgea cī mīsinąja ? (2)
Mâṛâmire *sĕŏado* namgeaci mīsiną ?
Namgea cī bārenąja ? (2)
Dāsâĭre cākirido namgeaci bāreną ?

O my sister, art thou one of the girls who are fasting for the Indikaram festival ? O my brother, art thou helping those who offer sacrifices at the Dasain festival ?

seŏa-susar same as *susar*.

seŏṛa (1) syn. of *sṭpu*, 2nd. meaning. (2) of an iron point split by use ; of the blade of a hoe, axe, etc., in which two welded layers of iron are split asunder. Constructed like *cabą*. (3) also *sarlą*, syn. of *sṛru*, 2nd. meaning.

sē-para syn. of *sēdosa*.

sē-pâṭṭi syn. of *sēdar*.

sepēḍ Ho. var. of *sepered*.

sepeą-sepeą Nag. var. of *sepôê-sepôê*.

sepered Has: Nag. *sepēḍ* Ho. syn. of *dangra*.

sepo, sepoĕ, sope cfr. *cepo, repo, lepod, lundį* I. I. adj., with *kûr, ṭiną, ṭunąki, ṭupą*, etc., a corner crushed in ; a tin or basket with such a corner.

II. trs., to crush in the corner of a tin or basket : hai arętanre ṭunąkiĭ *sepokeda*.

III. intrs, in the df. prst., to be such : ne ṭiną purage *sepotana* (or sepoakana, sepogea)

sepo-n rflx. v., same as the trs. : en hondo ṭupą calkatee *seponjana*.

sepo-ǫ p. v., corresp. meaning : hai aręte en ṭunąki *sepojana*.

IV. adv., (1) with the afxs. *ange, ge*, modifying *lelǫ, menǫ*. (2) with the afx. *ege*, modifying *rika*.

2° syn. of *sapu*, 2nd. meaning.

3° sometimes syn. of *ṭapu*.

sepôê generally **sepôê-sepôê** Has. **sepeąsepeą** Nag. syn. of *sakosako*, but also of men.

ser, sēr (II.) sbst., (1) a unit of weight. A full *ser* of 80 tolas (about 2 lbs.) is called *paka ser*. A

ser of about 72 tolas is called *kaca ser* : miḍ *ser* buluṇ omaiṇme, give me 2 lbs. of salt. (2) also *serdiri* and in Nag. *sermereḍ*, a piece of metal used in scales to weigh a *ser* : miaḍ *ser* omaiṇme, bulunaiṇ tulakoṭea, give me a *ser* weight, that I may weigh salt.

ser cfr. *galaŏ*, *leaṇ*, 1º I. sbst., the act of melting smth. by heat : sisaraṇ *serdoiṇ* lelakada, kâceraṇ *ser* kaiṇ lelakada, I have witnessed the melting of lead, but not that of glass.

II. adj., (1) with *mereḍ*, *rupa*, etc., fused ; molten by heat : *ser* mereḍ sacare dulkeḍte eläni kuḍlam baiṇtana, imported hoes are made by pouring molten iron in a mould. (2) with *cij*, very fusible ; easily melting by heat : êṛêkodo *ser* (or seroṇ) cijikoge.

III. trs., to melt to smelt, : jeṭe êṛêkoe *serkoa* ; seṇgelraṇ lolo mereḍoe *serea*, iṭaoe *serea* ; sonärko rupako *serea*, goldsmiths fuse silver.

IV. intrs., in the df. prst., same as the p. v. : heṇe näḍo rupa *sertana*.

ser-en rflx. v., (1) to smelt. : baṛaëkodo kuṭhire mereḍko *serena*. (2) in jest, of lac, to melt in the sunshine : jeṭe namkedkoa, êṛêko *serenjana*.

ser-o p. v., corresp. to the trs. : jeṭete êṛêko *serjana* ; en baṭharaṇ iṭa *serjana* ; baṛaëteo mereḍ *seroa*.—Note the phrase heard in tales : *seroṇ biar*, a fat he-bison liable to melt in the heat of sun.

se-n-er vrb. n., (1) the extent to which melting has taken place : baṭharaṇ iṭalo *sener* serjana, miaḍ huṭuḅlekage moḍre jupuṛajana. (2) the act of melting : êṛêkoaṇ *senêr* kä pokötojana, enamente guli niralge kä baijana, the melting of lac has not succeeded, that is why the marbles are not well shaped.

seroge adv., modifying *rika*, *rikoṇ*, *lolo*, *loloṇ*, so as to melt.

2º fig in jest or displeasure, intrs., prsl., or imprsl., with inserted prsl. prn., to perspire : puraṇgem *sertanredo* umbulre gitiakanme, jetaṇa alom kamia ; naminaṇ horokcëte amge ci puraṇ *serjaḍmea*.

ser-en rflx. v., to cause oneself to perspire : naminaṇ jeṭere kaiṇ *serena*, lambuḷekae, enteṇ senoa.

serali Nag. (Sad.) syn. of *daḳoro* Has. sbst., general term for wild ducks. The specific terms are : the *maraṇ serali* and the *huriṇ serali*, the *heṛaṇ* (or *kurtia*) *serali* and the *kabra serali*.

serali-aṛaṇ Has. Nag. syn. of *kanṭa-aṛaṇ*.

ser-diri, **sêr-diri** sbst., 2nd. meaning of *ser*, *sêr*.

sê-re conj. See under *sê*.

sereḍ 1º I. sbst., (1) a rag ; a piece of worn-out cloth ; a piece of new cloth, but too small to be put on : bati saphamente *sereḍ* omaiṇme, give me a rag wherewith to clean the lamp ; moḍ bita *seredo* kaiṇ kiriṇdaṛitana. (2) fig., syn. of *saṛita*, a wick : en lalṭinre *sereḍ* banoa.

II. adj., (1) with *lijaṇ*, *soṇo*, worn and torn ; tattered : iṇjdo puraṇge reṇgeṇ oṛareu honge, *sereḍ* lijaṭee

japaakana, she is a very poor girl, she is clothed in rags. (2) with *paṭi*, a worn and torn piece of mat — Note the phrase : *sereḍ* paṭiṇa sêṛâ, childishness (new born babies being laid down on old pieces of mats) : e haṛam, nājakeḍ *sereḍ* paṭiṇa sêṛâ kam bagejida, eh, old fellow, thou seemest to be still so childish (even in thy old age).

III. trs., to wear and tear a cloth, a mat, etc. ; to reduce it to tatters : mā kiriṇalen picuṛidoiṇ *sereḍtada*.

IV. intrs, in the df. prst., to be tattered : ne sonọ puraṇge *sereḍtana* (or sereḍgea).

sered-en rflx. v., same as the trs. : en hon huṛiṇ dinṛge lijạe *seredenjana*.

sered-ọ p. v., corresp. to the trs. ; to become tattered.

se-n-ereḍ vrb. n., the extent to which a cloth or mat has become tattered : mā kiriṇalen picuṛi do *senereḍ* sereḍjana, ṭoṭṓken raṭi enate kā bapiia, the shoulder cloth bought last year has become so tattered that it cannot even be knotted across the chest.

V. adv., (1) with the afxs. *ange, ge,* modifying *menạ, lelọ, rika*. (2) with the afx. *ọge*, modifying *rika*.

2o adverbial afx. (1) syn. of *rapuḍ*, so as to break, to squash or to smash in the cpds. *koṭọsereḍ, maṣereḍ, tegasereḍ, tinsereḍ, tensereḍ*, etc. (2) syn. of *sapaŏ*, very often or too often, in the cpds. *eraṇṣereḍ, kajisereḍ, nutumsereḍ, kupulsereḍ*, etc. When the first member of the cpd. is otherwise expressed in the sentence, or when the meaning is clear from the context, *sereḍ*, alone is, or may be, used instead of these cpds. : biṇạ bọ̄iṇ *sereḍkeda ;* biṇ bọ̄iṇ *sereḍkịa ;* ajidom *sereḍjada ;* iniạ nutumiṇ *sereḍleda*, mendo nā kaiṇ pahamjada : nutumten *seraḍḷị* horoạ nutumiṇ aḍtada ; eraṇtele *sereḍkịa*, oṛọdo enka kačạjā ; ne hature kupultele *sereḍkeda* (or *sereḍkeḍkoa*), people of our village have intermarried too often (or very often) with people of this village.

sereḍ-deṇga, sereḍ-sutam used by poor people as a syn. of *lijạsiṇị*, collective noun for clothes and garments.

sereṇ I. sbst., (1) stratified grit-rock cropping out. It is from this rock that the *sasandiri* slabs are made : ne disumre puraṇge *sereṇ* menạ. (2) sometimes, a group of *sasandiri* slabs : *sereṇre* kuṛiko ruṛuṇtana.

II. adj., with *disum*, a country where stratified grit-rock crops out in many places : Maraṇhadasạdo *sereṇ* disumge.

III. intrs., in the df. prst., same as *sereṇạkana :* ape disum (or disumre) puraṇ *sereṇlana*.

sereṇ-ọ p. v., (1) of a country or a spot, to have many such rocks : ale disum (or disumre) puraṇ kā *sereṇạkana*. (2) imprsl., of such rocks, to crop out : Sereṇḍī simānre kūḷ ci *sereṇạkana ?*

sereṇ-diri-dumbu Ho. *fide* Haines, syn. of *bilemataḡ*.

sereṇ-jadu sbst., Curculigo orchioides, Gaertn. ; Amaryllidaceae. See under *piṛịjadu*.

sereṇ-jaṇgi sbst., a line of stratified grit-rock cropping out at

intervals: ne *sereṇjaṇgi* kotare ṭuṇḍuakana?

sereṇ-puru sbst, Polycarpaea, Lamk.; Caryophyllaceae. See *ranuraḍa*.

sereṇ-putam Nag. syn. of *kuṛuḷaṛia putam* therko putam Nag. *tarki putam* Has.

sereṇ-tiju (also called *keeṭiju*) sbst., a caterpillar, about 1″ long, with dense stingy hairs, most prevailing in the rainy season. It feeds on the moss of rocks (*sereṇ*) and also on the moss of masonry and especially of roof-tiles (*kereṇ*). Its moth is middle-size and has ochreous black-speckled wings.

sereṇ-ṭeṭeṇga sbst., a kind of lizard living on rocks, larger than the house gecko, but darker than the bloodsucker, and with a broader abdomen, a smaller head, and a slender neck than the latter. It has got the same kind of toes, but has no spines on the back.

sĕ-reo conj., see under *sĕ*.

serom 1° sbst., (1) of quadrupeds, a broad and thick neck. ne kerado *seromree* gaŏakana. (2) in poetry, the neck of a bird.

serom-o p. v., of quadrupeds, to get a broad neck: aŭri mataṇre kasikekore keṛa ca uṛiko kako *seromoa*, if buffaloes or bullocks are castrated before the time their necks remain slender.

2°—I. adj., (1) with *ṭeŏṇ* or *ṭuṇki*, a grain measure or a basket not (but almost) full to the brim: *serom* ṭeŏṇ aŭime. Also used as adj. noun: api ṭeŏṇ *serom*, 3 full measures and one less than full. (2) with *ṭeŏa*, *baba*, etc., thus filled with paddy, etc.

II. trs., (1) thus to fill: en ṭuṇkire caŭli (or en tuṇki caŭlite) *seromkeḍḍe* dupileme. (2) also with a *dativus commodi*: ṭeŏa peredo caŭli alom omaiṇa, *seromaiṇme*; moḍ ṭeŏṛ caŭliṇ asikena mendo: *seromkiŭṛ*. (3) of grain (personified), thus to fill a measure or a basket. (4) of a measure or basket (personified), to hold so much: bar gaṇḍaṛa caŭli ne ṭeŏaṛe (or ne ṭeŏṛ) *seromkeḍa*.

III. intrs., in the df. prst., of a measure or basket thus to be (almost) full; thus to get filled; of grain, thus to fill; of a measure or a basket, to hold that much: lele ne en ṭuṇkire baba *seromṭana* (or seromgea, seromakuna); tisiṇ pĭṭire moḍ gaṇḍaṛa caŭli ne ṭeŏaṛe *seromṭana* (or seromoṭana), in to-day's market one anna's worth of rice fills this measure almost up to the brim, i.e., such is the actual rate.

serom-en rflx. v., same as the trs.

serom-o p. v., corresp. meaning.

IV. adv., with the afxs. *auge*, *ge*, *ŋge*, modifying *perṛ*, *soṇ*, *meṇa*, *om*, *nam*, *kiriṇ*, *akiriṇ*.

serom-il rare syn. of *godor*.

seromṇo, **serom-serom** approximate to *serom* 2°.

sero-peto (Sad. sere-pete) cfr. *soresope* (1) syn. of *kharakasua* and especially of *gereṛemuruṛu*. (2) syn. of *patargaḍ*.

seroro Has. syn. of *khatkăṭa*. These birds are storks, Ciconia alba and Ciconia nigra, (erroneously

stated under *khaṭkaṭa* to be herons.)

ser-oroŋ Nag. var. of *seruruŋ*.

sero-sepo var. of *soresope*.

serr-serr var. of *sarrsarr*.

serr-serr, ser-ser 1°. onomatope, I. sbst., the patter of sand on leaves, and of grains getting sown: curin en darure gitile herjaḍra *serrserr* aĭumkeḍte bōtaiŋ caṭulena, my hair stood on end when I heard the patter of sand thrown by a *curin* on that tree.

II. adj., with *saṛi*, same meaning.

III. trs. or intrs., to strew sand or grains as described: curin horoko botoŋmente misamisa darure gitile *serrserrea*; gititte curin en darura pataṛakoe *serrserrla*; curin en daruree *serrserla*.

serrserr-en iflx. v., same meaning: curin oro bagaĭako horo botoŋmente gitilko *serrserrena*; en darure hola aĭuḷ curin *serrserrenjana*.

serrserr-o p. v., of sand or grains, thus to be strewn: curinte ei bagaĭate en pataṛare gitil *serrserrlena*. (2) imprsl., of this patter to take place: en darure *serrserrlena*.

IV. adv., with or without the afxs. *ange, ge, gge, tam, tange*, also *serrleka* and *serrkenserrken*, modifying *saṛi, aĭumo, her, rika*.

2°. syn. of *saṭasaṭa*, of slanting rain, and sometimes of its patter: Constr. like *saṭasaṭa*.

ser-sakuḷ trs., to overbake bricks so that they get out of shape.

ser-ser var. of *serrserr*.

ser-ser Has. syn. of *parhār* Nag.

ser-uruŋ Has. **ser-oroŋ** Nag. trs., to smelt metal; to extract metal from ore: bicaĕte mereḍko *seruruŋea*.

seruruŋ-o p. v., corresp. meaning.

seṛe-beṛe (1) syn. of *borborr*. (2) syn. of *siriribaraṛa*.

sereḍ, sereḍ-hon same as *honsereḍ*. These syns. may also be used in the p. v., in the meaning of: to be accepted as a step-child, or (in the indet. ts.) to be sn.b.'s step-child: en hon Pakutee *sereḍjana*; ne hon Pakuṇe (or Pakutaree) *sereḍoa*. The step-child speaking of the step-father calls him *kakaapuiŋ*, and speaking of the step-mother calls her *garmeŋ-guŋ*.—N. B. the following cpds. are constructed similarly.

sereḍ-aji, aji-sereḍ sbst, older step-sister.

sereḍ-ara, ara-sereḍ sbst, husband of step-daughter.

sereḍ-bare, bare-sereḍ sbst., step-brother, as referring to a girl.

sereḍ-baĭ, baĭ-sereḍ sbst., older step-brother.

sereḍ-haga, haga-sereḍ sbst, step-brother, as referring to a boy; step-sister as referring to a girl.

sereḍ-jaĭ, jaĭ-sereḍ sbst., step-grandchild.

sereḍ-jia, jia-sereḍ sbst., step-grandmother.

sereḍ-kimin, kimin-sereḍ sbst., wife of step-son.

sereḍ-koṛa sbst., step-son. The poss. afxs. *iŋ, me, te*, are inserted after *sereḍ*: *sereḍiŋ-koṛa, sereḍme-koṛa*, etc.

sereḍ-kuṛi sbst., step-daughter. The poss. dfxs. *iŋ, me, te*, are inserted after *sereḍ*: *sereḍiŋ-kuṛi, sereḍ m*

kuṛi, etc.

seṛeḍ-misi, **misi-seṛeḍ** step-sister, as referring to a boy.

seṛeḍ-tata, **tata-seṛeḍ** sbst., step-grand-father.

seṛega, **sega** I. sbst., (1) a bull not yet full-grown; a full-grown, but undersized and lean bull: ne *seṛega* okoc̣aṇi? (2) fig., syn. of *ceṇḍa daɲɲa*: nīdo *seṛegareko* aṛandikja. Occurs also as a proper name.

II. adj., with *damkom* or *sāṇḍa*, and fig., with *koṛa*, same meanings: Pakuą hontekoṛa *seṛegagea*.

seṛega-g p. v., to grow into these conditions: damkomtale *seṛegaakangea*, our young bull is not yet full-grown; ne sāṇḍadoe *seṛegajana*, this bull has grown undersized and lean, Pakuą hon *seṛegaakangea*.

III. adv., (1) with the afxs. *ange*, *ge*, modifying *menc̣ia*. (2) with the afxs. *ange*, *ge*, *c̣ge*, modifying *haraɋ*.

seṛe-seṛe cfr. *sekę-sekę*, onomatope, the sound of babbling water; of a brook on pebbles; of a brook rushing down a hill; diminutive of *saṛa-saṛa*, like which it is constructed.

sēs, **sēse** (1) var. of *rōṛosēs*, (2) Has. var. of *sesaŏ*.

sesa syn. of *haralharal*, but only of a path worn smooth and clean by men, rats, ants, etc. It may also be used in the intrs. and in the rflx. v. in the same meaning as the trs.

se-n-esa vrb. n., (1) the extent to which such paths are made: guṛukodo *senesako* sesakeda, goṭa loĕoɲ biurgiṛiakana. (2) the path thus smoothed: neado guṛukoą *senesa* (or guṛukoą sesa, guṛusesa).

sesaŏ Has. Nag. **sēs**, **sēse** Has. (Sk. *shesha*; H. *ses*, *sesh*, end) intensive of *laga*.

sē-sati, **sē-satido** conj. See under *sē*.

sēse (1) var. of *rōṛosēs*. (2) Has. var *sesaŏ*.

sę-sę cfr. *cegereɔcegere* and *teɲ ruguḍ* I. adj., (1) with *gitil* or *ruguḍ*, sand, pure gravel, without any admixture of earth or clay, such as may be found in the beds of rivers: *sęsę* gitil pacīri baimente cuna oṛo surkiḷoko mesaea. Also used as adj. noun: en loĕoɲaṛa *sęsę* karagiṛiọkɪ. (2) also *sęsęgitil*, with *ote*, a field covered with a deposit of pure sand (at least half a foot thick). Also used as adj. noun: *sęsęre* jetɪn kiti kā hobaoa, no cultivation in a field buried under pure sand, can succeed.

II. trs., of sand or a flood (personified), thus to cover a field: gaṛagitiige loĕoɲatalee *sęsękeda*.

III. intrs., in the df. pr-t., of sand or gravel, or of a field, to be such: Sobornakha gaṛaṛa gitil *sęsęlana*, oṛa baimente kūḷ bugina; gaṛagitilte en loĕoɲ *sęsęlana*.

sęsę-n rflx. v., same as the trs.

sęse-gę p. v., corresp. to the trs.; to become such: gaṛagitilte otetale *sęseakana*; gaṛagitil bolojanci otetale *sęsęjana*; ne gaṛaṛa gitildo capicapite *sęsęjana*; ne gaṛare capicapite *sęseakan* ruguḍ namoa.

IV. adv., with or without the afxs. *ange*, *ge*, *ɋge*, *tan*, *tange*, modifying *menc̣*, *rikaɋ*, *gitilę*: ne loĕoɲ *sęsęge* gitilakana.

sesen (from *sen*) cfr. *cālcalan*, sbst., habitual behaviour or conduct:

en daṇgriṇa *sesen* eḍkagea, alope otoṇca.

II. adj., with *hon*, a child that can walk.

III. intrs., (1) to behave habitually well or badly; to follow the dictates of religion: en daṇgra eḍkagee *sesentana*, iniḷo alope soṇgena; Kirtan daṛamreko *sesentana*. (2) in the indet. ts., of a child, to have learned to walk: iniṇa hon nāḍoe *sesena*.

sesen-o p. v., of a child, to get able to walk: iniṇ hon *sesenakana*, his child has learned to walk, can walk.

sĕ-sita conj. See under *sĕ*.

seta sbst., (1) a dog. Hence *sačoḭ-seta*, a European dog; *disi seta*, an Indian dog; a pariah dog: ne *seta* tjime, hold this dog in leash; *setae* acukja (or helelaŏkja, helelelaŏkja, liliaŏkja), he excited his dog.—N. B. The tiger and the leopard are called Bagaĩaboṇgakoṇa *seta*. (2) fig., also *sarkarj seta*, *raja seta*, etc., a servant of any one who is not a Munda; a paid soldier; the condition of such a servant or soldier: Kaṭe sardār, Binraĕ sardār, Suĩu sardārtekoṇa dipilire isu Muṇḍako laṛaĩikena; inku talaḥte kako laṛaĩkenṛate *setare* kako hisaḥjana. (3) See *sethā*.

Note the sayings: (1) am *setaom* leltana (or *setaom lela*, maṇḍiom leltana, or *setareom* jītana, maṇḍireom jītana), nekareci bandatam tearoa? Thou desirest the work but demurrest at the expenses, will thy bund get raised in this way? (2) en ili puṛage ci jojoa?—Alom kājia! goĕakan *seta* birida, is that beer very sour;—Do not ask me! So sour that it would bring back to life a dead dog. (3) *setako* diriṇlen dĭpili enka hobalena, that happened when dogs had horns, i.e., it never happened, it is a fairy tale; enka hobajanre *setako* diriṇoa, it will never happen; it cannot happen; *setako* diriṇko dipīli en horo enkae rikaea, to be sure, he will never act in this way. (4) ne hon jāṇa acudo hatilaṇdire *seta* bujaḍleka, to ask this boy to do anything, is as for a dog to bark at the back of an elephant, i.e, it is quite useless to ask him anything; aĩiṇa kajido hatilaṇdire *seta* bujaḍlekageṛe rikajala; kajiko laiṇa, hatilaṇdire *seta* bujaḍlekaṇgepe rikakjiṇa (or rikaṇjana), you took no heed of (you despised) what I said; cekaeaiṇa oṛo? hatilaṇdire *seta* bukeda, what can I do, nobody listens to me. (5) aleṇ birre sāṇ *seta* kae pucaŏjada, there is plenty of firewood in our forest; dasi kam namdaṛitanredo ale hatute senme kulinaṇ, hanre *seta* kae pucaŏjaḍko, if you do not find a servant, go and ask for one in my village where there are plenty of likely youths; en horo *seta* (or *setao*) kae pucaŏjaja, nobody respects him, nobody considers him as of any importance. (6) holado, pĭṭire uli *seta* (or *setage*) gitjjantea, there were plenty of mangoes at yesterday's market (litly., the dogs used them to sleep upon); ne hature daṇgriko *seta* (or *setage*) gitjjantekoa, there are many marriageable girls in this village, more even than can get married. (7) miḍoṛataṇi raja, baroṛataṇi *seta*, he who has got only one wife is honoured, but he who has got

two wives is despised. (8) See the cpds. *setabu, setaḍata, setamed, setamoca.* (9) Note also the superstitious belief that one may meet a tiger if one goes to the forest on the day following a dream in which he saw a man holding a dog in leash.

setā Has var. of *sethā.*

seta I. adj., also *setaren*, of liv. bgs., *setare*, of inan. os., happening, done or coming in the morning: kuri-koa *seta* kamido gurj enḍa, raca jo oro ḍa auge. Note the saying: *setaren* kupul kae taĩna, heavy rain in the morning does not last, lit.ly.: early visitors as a rule do not stay long.

II. trs., to do smth. in the morning: ne kami gapabu *setaca;* sarcakan manḍi honko *setaka*, let the children eat to-morrow morning the rice that remains over; Raci senobu *setaca* cibu tikinea? Shall we start for Ranchi in the morning or at noon? nã kabu raiabu *setaia*, let us not call him now, but to-morrow morning.

III. intrs., (1) syn. of *aṇa*, to spend the time till dawn: sida simkoraele conjanci jagarjagartele *setakeda:* aĩuble uthaõnjana, sensentele *setaleda.* (2) in the df. prst., (a) to be done in the morning: biraĕpasarare pãl kote janaõ *setatana* (or setagotana). (*b*) imprsl., syn. of *aṇotana: setatana* (or setagotana) ci aũrige? Does it not dawn yet? tisinagapa cimin baje *setatana?* At what o'clock does it dawn at present?

seta-n rflx. v., (1) same as the trs. (2) syn. of *aṇan.*

seta-go p. v., (1) corresp. to the trs.: ne kami gapa *setagoka;* ne manḍi honkote *setagoka;* nãlo kabu raiae *setagoka.* (2) imprsl., syn. of *aṇo:* sensente *setalena*, the time was spent in walking till dawn; oro bar ghanṭalekare *setayoa*, it will dawn in about two hours.

IV. adv., also *setaḍipĩli*, (1) in the morning. (2) with the afx. *re*, early in the morning. Both these meanings may be emphasized by adding the enclitic *ge*, and very strongly emphasized by putting *setate* before *seta*, in which case *seta, setaḍipĩli*, may take the afxs. *ange, ge;* and *setare, setaḍipĩlire*, may take the enclitic *ge.*—*Setaange*, in the morning, is used only in displeasure or jest.

seta-barduliaḍ Has. Nag. syn. of *hapu* Nag.

seta-bili, seta-kaṭa Nag. **seta-lelę** Has. sbst., Grewia hirsuta, Roxb.; Tiliaceae,—a shrub 1½—3' high, with many stems, tomentose all over, with oblong serrate leaves, small axillary flowers, first white, then yellow, finally brown, and 2-lobed deep-yellow drupes which are eaten.

seta-bu sbst., the bark of a dog.—Note the phrases: (1) horokaji *setabu*, an idle, mere rumour: en horo kulaoa meneḍo horokaji *setabuge*, that he changes himself into a tiger, is a mere rumour. (2) horokaji *setabure* (or *setabute*) susun, on a mere rumour to give up what one intended to do: Maraṇhadate kupuloe monela, mendo onḍokara horokaji *setaburee* susunjana.

***seta-caḍlom** sbst., a dog's tail.—

Note the following riddle, the answer to which is *seta-cạḍlom* : Da taiṇ kokọ ḍanḍa, tōrtem idijada. The master calling back his dog is supposed to say : give me my crooked stick (dog's tail), thou art taking it further away.

seta-capi adj., (1) with *hoṛo, dasi, nukuri,* a servant kept to wash and take care of his master's dog. (2) with *dasi, nukuri,* the condition of this servant. Also used as adj. noun in both meanings : ne *seta-cạpido* cekan jati ?

seta-ḍaḍăka, seta-daṛăka Has. Nag. syn. of *setakaṭaḷạ, setakaṭañ* Nag. sbst, a dog's manger, hewn in a small block of wood. Constructed like *ḍaḍăka.*

seta-ḍakăna Has. *seta-ḍhakăna* Nag. sbst., a vessel of earthenware or soap-stone kept for a dog's food. In Has. they also say *ḍakăna.* Constr. like *patăra.*

seta-ḍaṭa I. sbst., a tooth of a dog. II. adj., with *jonra* or *kapu,* a maize-spike with many abortive grains. Also used as adj. noun : jonrae haṭiṇakena, mesẹmesẹteado bariae omạĩńa puraṭe *setaḍaṭakoe* omạĩńa.

setaḍaṭa-ọ p. v., to become such : ne jonra *setaḍaṭajana,* this maize has many spikes with mostly abortive grains ; ne kapu *setaḍaṭajana.*

III. adv., with the afxs. *ange, ge, ọge* modifying *jaṇọ.*

seta-ḍuṇḍi sbst., a hind-leg of game reserved for the one whose dog killed it. Some times, however, he gets only a double share of meat.

seta-gaṭa Has. (the meaning of *gaṭa* is unknown). I. adj., (1) with *lāĩ,* a stomach that does not protrude after a full meal. Contrary of *tumbalāĩ* : *setagaṭa* lāĩ biakanre aḷ kā biakanre modọge leloa. (2) with *hoṛo,* also *setagaṭalāĩ,* a person with such a stomach.

II. intrs., in the df. prst., to have such a stomach : en hoṛoṇ lāĩ *sẽtagaṭatana* (or *setagaṭagea*).

setagaṭa-ọ p. v., to become such : en hoṛoṇ lāĩ *setagaṭaakana* ; en hoṛo lāĩi) *setagaṭaakana ; setagaṭalāĩakanae.*

III. adv., with the afx. *ange, ge, ọge* modifying *lāĩọ.*

seta-hon, hon-seta sbst., a whelp, a puppy.

***seta-ị** sbst, dog's dung. N. B.— When smb. breaks wind, those present, if they do not punish him, will not be able (*usị*) to catch any hare in the next hunt, even if the animal passes close to them. The punishment is a kick, a blow or the hitting with smth. thrown at him. When it happens amongst children, that nothing but the smell has been perceived and they cannot make out the culprit, one of them cries out : "Setaị ! capacūpu, sanḍisimbu kuliĩa" ! "Dung of a dog ! keep silent, we are going to take the cock's test ! " Then they all keep quiet. The one who speaks first or laughs, is like the cock that is the first to be heard in the morning, and is deemed to be the culprit and treated as such. The exclamation "*setai*" is probably meant for a less impolite description

of the objectionable occurrence.

seta-icą, seta-icą-hai sbst., the smallest kind of sweet-water shrimps of a black colour but too small to be caught and eaten.

seta-jomko name given in jest to the members of the Kaṇḍir clan. Those of the Bhengra clan are similarly called *sadom-jomko*.

seta-kami sbst., the work of the servant of any one but a Munda; the work of a paid soldier.

seta-kasua sbst., same as *kasua*.

seta-kaṭa Nag. syn. of *setabi i.*

seta-kucuṇ-baṇḍa (or **baṇḍi**) **jeṭe, seta-kucuṇ jeṭe, baṇḍa** (or **baṇḍi**) **jeṭe,** sbst., the hottest part of the year, the fortnight preceding the rains when dogs would fain not touch the heated ground with their paws : ne caŏra loĕoṇare baba, *seta kucuṇ baṇḍi jeṭerele* herlą. As a prd., constructed like *situṇ* : tisiṇgapae *setakucuṇbaṇḍajeṭejala.*

seta-kukura sbst., a form of Setaria glauca. See under *babakukura.*

seta-leleṇ Has. syn. of *setabili.*

seta-meḍ sbst., the eye of a dog.—Note the proverb : *setamed* oi Dikumeḍ ! The eye of a Sadan is like the eye of a dog, i.e., he is friendly with you as long as he hopes smth. from you, otherwise he is harsh and overbearing : en Dikuṇ isu din hiritipiriti menąbena huriṇ sūdutejū ṭakae omaḍmea ?—Oko talaṇ ! Dikumedem ṭōrtaḍ oi *setamedem* tōrtaḍ !

setamed-ǫ p. v., to become or prove harsh and overbearing : ne Diku ape haturee oṛąlada, dhanijanredoe *setamedoa.*

seta-mocą I. sbst., the mouth of a dog.

II. adj., with *horo*, quarrelsome : ne *setamoca* buria kanege kiminkoe hargirijaḍkoa.

setamoca-ǫ p. v, to become or prove quarrelsome : en buria *setamocajaṇa*, that old crony is very quarrelsome.

seta-peḍte some as *peḍte.*

seta-poḍo Nag. syn. of *koṭądaru.*

seta-pusi I. sbst., the abusive epithets *sethā* and *phusī*, dog and cat, as applied to a rascal, a scoundrel . eperaṇmente *setapusida* en horoṇ euti lacorągea.

II. adj , with *eraṇ* same meaning : en horoṇ mocaĕte *setapusi* eraṇ rokage uruṇoa.

III. trs , to call smb. a rascal, etc., kale *setapusiḷa*, horahoragele eraṇkia, we did not abuse him, we scolded him quite decently ; eraṇle *setapusikia.*

IV. intrs., thus to abuse each other : ne horokiṇ holado ɟtipiulakantekiṇ *setapusikena* (or *setapusikeda*).

setapusi-n rflx. v., same as the trs. and the intrs ; en horoṇ puṇḍi sadomre dǫkenci (fig.) aiṇe *setapusinjana*, being drunk with rice beer he called me a rascal ; sutire kae *setapusina*, holado puṇḍi horoge (fig.) enkakia, when he is sober he does not abuse people, but yesterday rice beer (drunkenness) made him do it ; hola en horokiṇ *setapusinjaṇa.*

setapusi-ǫ p. v., thus to be called : hola en horoteṇ *setapusijaṇa.*

V. adv., with or without the afxs. *aṇge, ge, ǫge, ṭaṇ, ṭaṇge,* modifying

eraṇ *rika, rikan, ripika, rikaṇ.*

seta-puṭka and vars. as under *puṭka* sbst., a species of puffball. See under *puṭka.*

setā roga var. of *sethā roga.*

seta-roko sbst., the dog-fly, a kind of yellowish-brown winged fly, a parasite of the pariah dog.

seta-sagą syn. of *cinăritasaḍ.*

satą-sānj I. the forenoon, in cntrd. to *aĭuḥsānj, tarsiṇsānj, tara sitągi,* the afternoon: *setąsānjdo* jagarjagarte senǫjana.

II. trs., to do smth. in the forenoon. *setąsānj-en* rflx. v., same meaning. *setąsānj-ǫ* p. v., corresp. meaning.

III. adv., also *setąsānjre,* in the forenoon.

setą-siṇgara adv., in the early morning and in the evening. Also with the afxs. *ange, ge, ǫge, tan, lange.* As a prd. constructed like *setą.*

seta-tilmiṇ Has. syn. of *kāt tilmiṇ* Nag.

geta-ṭêṛǫ (with a vocal check at the end), sbst., the leopard, which preys very much on dogs; hence the name.

seteṇ, seṭeṇ 1° syn. of *puṭi,* 3rd meaning. Both terms may also be used as trs. caus., in the meaning of, to strike water when sinking a well: kûâ bar pīṭile urkeda, enre enaṇ dąle (or kûâle) *seṭeṇkeda.*

2° fig., of milk, issuing from the udder, the breast, syn. of *saṇ.*

seteṇ-daą, seṭeṇ-daą syn. of *puṭi-daą.*—Note the sayings: (1) bāridą *seteṇdąlǫ* kā jokaoa, flood water cannot be compared to spring water, i.e., a steady job with small earnings is better than a well paid but short-lived one. (2) *seteṇdą* bagekeḍte upar bāriĭ otoṇjana, tundure teṭaṇtee goǧjana, he left the spring water and followed a sudden flood, but at the end he died of thirst, i.e., he gave up a steady job with small pay for a well paid but short-lived one, and so remained without any job at all.

sēte-sē conj., as was foreseen or foretold; as was imprecated: gojǫlekaiṇ aṭākarlja, *sēte sēe* goǧjana (or goǧjangea); ne sirmaiṇ gojoa cimae menlą, *sēte sēe* goǧjana (or goǧjangea) he said that he would probably die this year, and he died; kula huąmekako metąia, *sēte sē* kula (or kulage) huąkja, they told him: mayest thou be killed by a tiger, and in fact he was killed by a tiger.

sētesē-ǫ p. v., to happen as foreseen, as foretold or as imprecated: enkaoaiṇ menlą, *sētesējina* (or *sētesējangea*), I said it would be like this, and it happened to be so, my prediction has come true.

setha, setā (from *seta,* dog) cfr. *phusī, setapusi,* I. sbst., an abusive epithet: senǫme, *sethā!* Go away thou dog, i. e., thou rascal! thou scoundrel! heu *sethā* bedakeḍlea, that rascal has cheated us.

II. adj., with *horo,* a scoundrelly person.

III. trs., also with ind. o., to abuse smb. in the face; *sethākiae, sethāǫiae.*

sethā-ǫ p. v., corresp. meaning.

setha-roga, setā-roga same as *sethā*

but not used as adj. and as prd.

sethī, sithī, sethiaī, sethiani, sithiaī, sithiani Nag. (Sad.) **siti, sitiaī.** Has. in jest or displeasure, adj., with *kami*, unpaid, forced labour; useless work. (2) with *taka, paĕsa*, money got by exaction or by cheating. (3) with *eraṇ, sajai*, an undeserved scolding or punishment. (4) with *laga*, unnecessary or useless efforts and fatigue. Constructed like *sama*.

***seṭẹ̆** I adj., with *baba, caŭli*, parboiled (*hoṇḍẹ̆* and *sāra*) rice which after a first husking (*ruṛuṇ*) and winnowing (*gum*) is free of chaff, but contains still many unhusked grains. The whole lot of husked and unhusked grains is submitted to a second husking, which, after another winnowing to free it from chaff and bran, yields *caŭli*, sometimes called *tala caŭli*, and containing only 5 per cent. of unhusked grains. A third husking of the rice and the subsequent winnowing will free it from all unhusked grains, chaff and bran and yield what is called *so caŭli*. Rice kept for a brew is not freed of its bran. It is first submitted to *tikisaṇgi* and then husked. After this it is winnowed by a double operation, the first (*gum*) to free it from the chaff, and the second (*ril*) to separate the husked grains from the unhusked ones. Only the latter are further husked, until no unhusked grains at all remain. The same process is followed with rice kept to make flour, but in this case it is not previously submitted to *hoṇḍẹ̆* or *tikisaṇgi*. When all the grains are husked they are pounded into flour, the bran being powdered with the rest.

II. trs. or intrs., to husk rice the first time; to half-husk it: babam *seṭẹ̆keda* ci aŭrige?

III. intrs., in the df. prst., to get half-husked: babatam *seṭẹ̆tana* (or seṭẹ̆gẹ̆tana).

seṭẹ̆-n rflx. v., same as the trs.

seṭẹ̆-gẹ̆ p. v., corresp. to the trs.

IV. adv., (1) with the afxs. *angĕ, ge*, modifying *ruṛuṇ, taĕrika*. (2) with the afx. *ẹ̆ge*, modifying *ruruṇ, rika*.

seṭẹ̆-bage I. adj., same as *seṭẹ̆bageakan*.

II. trs., to husk paddy only once (i.e., not submitting it to a 2nd and 3rd husking); nāḍo pursati kaiṇ namjada, caŭliiṇ *seṭẹ̆bayeṭẹ̆*, gapaiṇ toca.

seṭẹ̆bage-n rflx. v., same meaning.

seṭẹ̆bage-ẹ̆ p. v., corresp. meaning.

seṭẹ̆-buṛṵ frequentative of *leṭẹ̆*: cfr. *sapṵraṛṵ*, I. sbst., (1) the act of nibbling away grains or pulses: ne hoṇa *seṭẹ̆buṛṵ* lelte bakuaŏkiṇa, moḍ ghaṇṭalekarco moca kā lagajaia. (2) the thing thus nibbled: en hondo *seṭẹ̆buṛṵĕ* namakada.

II. adj., with *hon*, child, or *jati*, being, species: cuṭu, keaḍ, doḳkodo *seṭẹ̆buṛṵ* jatikoge.

III. trs., thus to nibble away: rāṛiĭ *seṭẹ̆buṛṵjada*.

seṭẹ̆buṛṵ-n rflx. v., same meaning.

seṭẹ̆buṛu-gẹ̆ p. v., corresp. meaning: honko naṇtada rāṛi *seṭẹ̆buruggẹ̆tana*.

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

jom, leṭe, rikı, rikan, rikıo.

seṭe-koṭe cfr. *kesrembeḍ.* 1° I. sbst, the condition of being crowded, hemmed in, without moving space : maraṇ *seṭekoṭercle* toḷena.

II. adj., with *hora, taïaḍ,* a confined or obstructed path or space : en *seṭekoṭe* horate sagĭṛi kabu harea. Also used as adj. noun : ne *seṭekoṭere* uriḷ ciąm toltąia ?

III. trs. caus., (1) to make people or animals or things fill up a place : kupu'kodo gitipe *seṭekoṭekeḍkoı ;* uriḳpe *seṭekoṭekeḍkoa ;* oṛąkoko *seṭekoṭetada,* they have built their houses without any space between. (2) to fill up a place with things in such a way as to leave no space to move about : poṭomte adiąpe *seṭekoṭetada ;* gariṭe horape *seṭekoṭetada,* otoṇatopolge miḍ laĭnre harepe, you obstruct the road with your carts, drive them away one after the other. (3) to build too small (house, shed, etc) oṛąpe *seṭekoṭetada.*

IV. intrs., (1) in the df. prst., of a place, to be confined or obstructed ; of people animals or things, to be crowded in a place : tisiągapado poṭomko aderkeḍei oṛątako *seṭekoṭetana ;* uriḳo gôṛâreko *seṭekoṭetana.* (2) imprsl., with inserted prsl. prn., to feel crowded or hemmed in : puṛąge *seṭekoṭekiṅa.*

seṭekoṭe-n rflx. v., (1) same as the trs. caus. (2) to crowd a place : en oṛąre horoko *seṭekoṭenjana.*

seṭekoṭe-o p. v., corresp. to the trs. caus.

2° fig., trs., with *kajire* or *kajite,* to crush under the weight of arguments ; to silence an opponent by dint of arguments : akoą kajite *seṭekoṭeakana.*

seṭekoṭe-o p. v., corresp. meaning.

seṭe-maḍ syn. of *jaṛkui,* a Reed, the stems of which are used to make flutes and fishing rods.

seṭea var. of *seṭeo.*

seṭer Nag syn. of *teby.* In poetry it is a parallel of *teby, hoju* or *idi, au.*

Dunḍigaṛa Dūk ne Sāe kāhōe
bārōeā ;
Ramgaṛa Rōtoe Sāe kāhōe
cīrīiā.
Teleṇgako niliirē kāhōe bōrōeı ;
Saıturiko *seṭeraiṛē* kāhōe cīrīia.

Dukan Sae of Dundigura is a fearless fellow, not even policemen will frighten him. Roten Sae of Ramgaṛa is a fearless chap, he would not be frightened even if soldiers would come on him.

seṭe-seṭe (1) Nag. Has. (Sad. *set-sete*) syn. of *penḍepeṛe.* (2) Nag. fig., in displeasure or jest, syn. of *reṭeṛe,* as referring to children.

sêṛâ (H. *sayān,* cleverness, cunning ; *sayānā,* grown-up ; Sad. *seān*) 1° I. sbst., intelligence, wisdom, learning, knowledge ; cleverness, cunning : ne honre *sêṛâ* aŭrige rakaba, this child has not yet reached the years of discretion ; maṇąkore-lekado jantukore *sêṛâ* banoa, Haṛam huriṇaleka akoą ji jogaŏṛą bāri *sêṛâe* omaḍkoa, animals have not got reason like men, Singbonga has given them only a little (i.e., instinct) to take care of themselves :

amre *sêṛâ* banoa, bepar aloṃa, do not trade, thou art not clever enough ; en hoṛore enkan *sêṛâ* meṇa, kā gunaṭaḍko raṭiï jēlrikakoa, he is so cunning that he manages to get even innocent people condemned to jail.—Note the adverbial phrase : *sêṛâra gunte*, through want of judgment, through stupidity, foolishness, self-deception, laziness.

II. adj., (1) also *sêṛâan*, intelligent, wise, learned, clever, cunning, *sêṛâ* hoṛokoēte (or sêṛâkoēte) salhaina kulikeda ; miaḍ *sêṛâ* hoṛo nalasilena, tuïuleka puenteṇ horae namkeda, a cunning fellow got arrangned, like a jackal he found a way of saving himself ; guṛu miaḍ *sêṛâ* jatige, jeṭedinmente agān dipïli aeṇ undure babae aderhundiïa, the field-rat is an industrious kind of rat, in winter it makes a provision of rice for the summer ; *sêṛâ kaji*, wise words, good advice ; *sêṛâra kami*, skilful work. (2) also *seṛâra* with *kami*, mental work ; saharrodo *sêṛâ* kamite asultanko puraṇana, hoṛŏmo kamite asultan hatukore puraṇ meṇakoa.

II. trs., to endow with reason or instinct : Haṛam soben jiuj ntukoēte manoako puraṇgee sêṛâtaḍkoa. (2) to communicate wisdom, experience or knowledge : nīdo isukoe *sêṛâkeḍkoa*.

III. intrs., in the df. prst. to be, or become, intelligent, wise, etc., : iniṇ miaḍ hon bāri *sêṛâtana* (or sêṛâgea) eṭako ulugea, only one of his children is intelligent, the others are owls (i.e., are stupid) ; ne hoṛo bepār mantee *sêṛâtana*, he is a clever tradesman ; mâiîmâṛîte ne haturen hoṛoko *sêṛâtana* (or sêṛâṇtana), isu ḍonḍogeko taikena.

sêṛâ-n rflx. v., same as the trs.

sêṛâ-ṇ p.v., (1) corresp. to the trs. (2) to become wise, experienced, learned. (3) to reach the years of discretion.

V. adv., with the afxs. *ange, ge*, modifying *kami, kaji, rika, umaṛṇ meṇaia*.

2⁰ I. sbst., art or professional knowledge and skill : injdo muitu bairaṇ *sêṛâe* namakada.

II. adj., with *hoṛo*, an artist or artisan : nīdo jāṇ baimente *sêṛâ* hoṛoge.

III. trs., to teach an art, or skilled labour : baṛhi iskulre haṭikuṭi cijiraṇko (or cīji bairaṇko) *sêṛâjaḍpea*.

IV. intrs., in the df. prst., to be skilled in any kind of work : kalbaimente Jarmani disum hoṛoko eṭaṇkoēte puraṇgeko *sêṛâtanako* (or sêṛâgenako) menea, it is believed that the Germans are much more skilled than other people in making machinery.

sêṛâ-n rflx. v., to acquire an art or skill : ne jūgure manoako haṭikuṭi cijiraṇko *sêṛânjana*, okoniḍo tārte kulea, okoni hoeore kajiï kulea, okoni apira.

sêṛâ-ṇ p.v., (1) corresp. to the trs. (2) to become skilful.

3⁰ syn. of *maṭālaḷ*, when clear from the context : tisiṇdo Raci seṇole *sêṛâkeda*, we have decided to go to Ranchi to-day.—N.B. The sbst. *sêṛâ* qualified by *goiṇra, punjiṇra*,

réngegoṛa, etc., refers to a decision of Singbonga, i.e., to fate : en hoṛo mente gojoṛa *sêṛâge* cima taĭkena, haṭikuṭi ranute kae bugijana ; punjioṛa *sêṛâredo* niminaṛa oteregem punjioa, rengegoṛa *sêṛâredo* goṭa simanṛa omamercom rengegoa.

4⁰ cfr. *bicār* I sbst., (1) opinion, mental conclusion : amaṛ *sêṛâre* cilkaoṭana, tisinabu senoṛe beseoa ci gapabu senoṛe ? (2) self-opinion, self-deception : en hoṛo *sêṛâge* baŭlikja, his widom has entrapped him in a pitfall, i.e., he has deceived himself.

II. intrs., to think smth. over ; to reason, to form an opinion : mar *sêṛâeme*, ne oṛa ciminaṛabu salaṛgĭĭa.

sêṛâ-n rflx. v. same meaning.

seṛâ-o p.v.., imprsl. of reasoning, of thinking, to take place : bulakanre bugileka kā *sêṛâoa*, enamente gapa sutire kuliiṛape, nādo iliiṛa nuaṛa.

5⁰ cfr. *upae* I. sbst., a method : asuloṛa *sêṛâ* kale namdaṛitana ; nọ ca *sêṛâdo* (or sêṛâkodo), this is a good method, a good idea ; purna *sêṛâ*, old method, old ideas ; naoa *sêṛâ*, new methods, new ideas.

II. intrs., also with a *dativus commodi*, to think out a method : oṛa baimente cilkape *sêṛâainṛtana* ? dariredom Racire asuloṃente *sêṛâalem*.

sêṛâ-n rflx. v., same meaning.

sêṛâ-o p v., imprsl., of a method, to be thought out : en hasutanjmente jāṇa *sêṛâjana* ci aŭrige ?

6⁰ I. sbst., danger courted : lelipe en hondo gojọ *sêṛde* namtana, hoēo hijụtina aḍ darui dẹtana ; jelọ *sêṛâree* ṭọlena, goākoa kajitee bancaðjana.

II. intrs., to do or advice smth. dangerous : oca ! amdo gojọm *sêṛâlana*.

sêṛâ-n rflx. v., to court danger : lelīpe gojọe *sêṛântana*.

7⁰ cfr. *cirgal* I. sbst., the thought of being on one's guard ; wariness : ne kajire hosororeko sabutiiña mente *sêṛâ* kae namla ; iniạ jīre nādo *sêṛâ* bolojana.

II. adj., wary ; always on one's guard : jontukore tuĭu *sêṛā* jontuge aḍ cêṛêkore kāŭ *sêṛâ* cêṛêge.

III. trs caus., to put smb. on his guard ; to warn : en keṛa moḍhisigel ṭakatee bedaọtan taĭkena, eṭako *sêṛākịci* barhisiĭ gononakịa, he was going to sell that buffalo for 30 Rs. but others having advised him, he claimed 40 Rs. ; kumbŭṛuree saḅjana honaṛa, gatikodaṛa *sêṛâkịa*, he would have been caught in the very act of stealing, but his mates put him on his guard.

IV. intrs., to be on one's guard ; to be wary : holae *sêṛâkena*, tisinadoo saḅjana ; kāŭ puraṛgee *sêṛâtana*, kae aṭaoa.

sêṛâ-n rflx. v., same as the trs. and the intrs.

sêṛâ-o p. v., to be made or become wary ; ne ikirren haiko *sêṛâjana*, kako bâṛâsioa.

8⁰ syn. of *suman*, return to consiousness after a swoon, or a fit of epilepsy.

9° to recover one's faculties after drunkenness or after losing one's head as in great fear. Constructed like *suti*.

10° syn. of *landia*, when clear from the context.

11° metaphorically by comparison to men who increase in wisdom with age, syn. of *maraṇ*, large. In this meaning it is used of things that grow, as trees, or of implements and of things that may be made to various sizes, as rice bales. Of natural things that do not grow, as stones, rivers, hills it is used only in comparisons. It is never used of men and animals, or of such things as *hatu, oṛa*, etc., which may mean a village community, a family, or other groups of men or animals.

12° Note the meanings of (1) *sêṛâ aḍ* : to become childish in old age ; to lose consciousness, to swoon, to get into a coma ; to lose the use of one's faculties in ebriety ; to lose one's head in danger ; (2) *sêṛâ saḷ*, (*a*) of people and bullocks, syn. of *landia* (*b*) of people, when *sêṛâ* is qualified by a noun in the possessive case : to learn, acquire wisdom or knowledge, from smb. : to follow smb.'s example.

13° Note the following cpds : *balusêṛâ, ḍondosêṛâ*, foolishness, nonsense ; *haṛamsêṛâ, buṛiasêṛâ* (said of a boy or a young men, of a girl or a young woman) wisdom above their age ; *daṇgṛasêṛâ, daṇgṛiseṛâ* (said of a middle-aged or old man or of a matron) wisdom below their age ; *suti seṛâ*, childishness.

sêṛâ-jom intrs., to make use of one's wisdom ; to show wisdom. Occurs only in the phrase : *sêṛâjom, seṛâjomge !* Opinions are free and varied ! Every one thinks or acts according to his own lights ! *Tot capita, tot sensa !*

sêṛâ-saḷ sbst. and adj, syn. of *landia*.

sêṛâ-sêṛâ diminutive or distributive of *sêṛâ* in the 11th meaning, i.e., syn. of *maraṇge* and *maparaṇ*.

sêṭ-sêṭ Nag. var. of *sâeṭsâeṭ*.

sī Nag. var. of *asiḍ, asi* Has. *esi, isi* Nag. (1) When placed after the prnl. affix, they mean : a taunt, a sarcastic reproach : Asāmten nirbagepeam mennada, *senṃesi* (or *senṃsi*), thou threatenst to leave us and run away to the Assam, well go, we do not care ! Sau uruitana mentem logonadiña huï !—Senkọte *lelimsi* (or *lelimesi*), perhaps thou liest when telling me that Sau has fever, well go and see. ! (2) When placed before the prnl. affix., they mean : rather do : *duḷsim*, cimin sadomlekam timguakangea ? Do sit down rather than remain standing so long ; kāgem monenaḍredo *alosim* sen, if thou dost not like to go, well do not go.—Note that in Has. *asiḍ* and *asi*, are sometimes used in the meaning of *jñ* : hontekọrado kaïñae menkeda, apute *asi* hiju, the son said that he would not come, but the father will perhaps come.—N. B. All the above forms, *si, asid*, etc., may be used also with an imperative.

sī cfr. *siṇ*, I. sbst, also *siṇ, sinī*, the act or manner of ploughing : apeạ

si kaiṇ sukuatana, huriṇagepe gaŏjada.

II. adj. with *goṛa, ote, loŏoṇ*, a ploughed field : uṛi itutankodo *sĭ* goṛageko siĭa. In poetry used as adj. noun, parallel of *goṛa* ;

Sĭ tālā nale goṛa tālā,
Litiliṭi nale lōpōṇae lōpōṇ.
Gaṇga tālā nale banda tālā ;
Gūlegūle nale hēle hēlē.

On the ploughed upland, O my friend, the soil is finely powdered. In the bund the water looks black.

III. trs., (1) to plough a field : ne goṛa holalo *sīkeda ;* aiṇ herṭaḍ babae *sīkeda*, gopadoiṇ nalasiĭa, he has ploughed the paddy-field which I had already sown, to-morrow I shall file a suit against him. (2) whilst ploughing in mud, to hurt with the plough the leg of one of the bullocks : miaḍ uṛi kaṭiṇ *sīṭgia*, tisiṇadoe laṇgăṛajada. (3) syn. of *kaṛaĕ :* ne laba mataǫtana gapadobu *sīṭǫ*. (4) to use for ploughing : ne naĕal musiṇageṇ *siakada ;* ne uṛi isu dinēte kape *sīṭgiae* boṛearǫtana. N. B. In the prd. *sĭ* becomes *si* before a vowel except in *sipīakana*.

IV. intrs., (1) to plough : isu sirmae *sīkena*, nāḍoe sâĭsinjana. (2) in the df. prst., to get, or be, ploughed ; ne ote keṭege *sītana* (or siǫtana), this soil is hard to plough ; hatugoṛakodotaiṇ soben *sītana* (or siakana), ḍa gamaleredo heroge sareakana.

sĭ-n iflx. v., (1) to plough ; same as the trs : nimirdo dinakiiṇ *sīntana* ; ne ote, gapaiṇ *sīna*. (2) of a bullock to have its leg hurt by the plough : tamaku jomtaure uṛikiṇiṇ bageleḍkiṇ dipĭli miaḍ uṛi kaṭae *sīnjana*.

si-p-i repr. v., rarely said for *sirepe :* miaḍ goṛakiṇ *sipīakana*, enale bicūrtana.

sĭ-ǫ p. v., (1) corresp. to the trs. : ne goṛa tisiṇ api araṛâte *sījana ;* en ote puraḍo kā maraṇa, bar araṛâte *sioa*, it is not a very large field, it can be ploughed in one morning with two teams of bullocks ; ne ote polkogea enamente lebege *sioa*, this is light soil, that is why it is easy to plough. (2) imprsl., of ploughing, to take place : setare *sĭlena*, aĭuḅsānje kode roajana.

si-n-ī vb. n., the act or manner of ploughing.

sĭ cfr. *sioṛe, siḍko caṛu*, poetical parallel of *caṛu* :

Siko hale *sīko*, manibū *sīko*.
Caṛuko hale caṛuko, raibā caṛuko.

Look, the mustard field is teaming with weaver birds.

***sia** sbst., (1) hair on the pubes : aŭri daṇgradaṇgriǫkoṇ *sia* kā taĭna. —Note the superstitious belief that if a man or woman without hair on the pubes, or a beardless man, follows with the eyes somebody going to a market or in search of things he is in need of, the latter will meet with ill-luck (*oil*) in his business. (2) in jest, hair in the armpits.

sia-ǫ p. v., to get such hair : cimin umarreko *siaoa ?*

sia Nag. used as a rule only by men, 2nd meaning of *site*. When it occurs in the first meaning of *site*, it stands for *si* (taunt) with the affix of address to men.

siaĭ, seaĭ (H. *siahī* P. *syahi*) I.

sbst., ink: Muṇḍako rolaṛą *siaiko* baiĭa, the Mundas make ink with the frnit of the Terminalia Chebula (*rolo*) which they crush and put in water with a piece 'of iron. Occasionally also they make use of lamp soot mixed with oil.

II. trs. (1) to make ink: Muṇḍako rolako *siaĭia*, oṛo hasasuuumrą dia nopolaoko *siaĭia*. (2) to mark or stain with ink: nakăsa baitanre sida sisateko cinaea, taĕomtedo en einageko *siaĭia*; hijado cilkatem *siaĭkeda*, how didst thou stain thy clothes with ink?

siaĭ-n rflx. v., same meanings:

siaĭ-ǫ p. v., corresp. meanings: caŭli kuĭlaleka atroṇagokeḍte, ente riḍkeḍte oṛo ḍalǫ isinkeḍte pakage *siaĭoa*, mendo en siaĭ kā rōṛotaboa aḍ aŭri rōṛogaraṇǫ jakeḍ jaṭaṇoa, rice roasted till perfectly carbonized, then ground and boiled in water, makes a good ink, but it dries very slowly.

siar-canda sbst., a so-called, tree-snake, found in the jungles, but never seen by our informants who think that the name may mean a white patch on the head (*sir* meaning *head* in Hindi).

siasandi-bir sbst., syn. (1) of *Brindabon*. (2) of aṭamaṭa (adj.).

si-au trs., (1) to come on, ploughing: ne goṛa hansąētebu *siauĭa*. (2) to cultivate hereditarily: ne ote guṇguko tatakoētele *siaujada*, we have been ploughing this field since the time of our ancestors as far back as memory goes.

siau-ǫ p. v., corresp. meanings.

siâṛ, siâṛâ, siṛâ, in connexion with *mad*, poetical parallel of *bir* in connexion with *siḷ*:

Sinaekō bīrerē siṛâēsōṛôēā;

Modekō *sīdṛârē* rīṛaṇerōṛaṇā.

In the forest of trees arrows whirr; in the clumbs of bamboos the bells (of elephants) ring.—N. B. A variant has: madeko landirere.

siaṛi var. of *seaṛi*.

siḷ (cfr. Engl. *sip*) the habit of smoking: *siḷ* bageeme, enatege cimam sasiaǫtana, give up smoking (*ganja*), since it makes you sick.

II. adj., also *sibe*, with *tamaku*, syn. of *guṛai*, the mixture smoked in the hubble-bubble (huka): jome tamaku bar paĕsaṛą kiriame aḍ *siḷ* tamaku moḍ paĕsaṛą.

III. trs, (1) to smoke: cunagim *sibea* ei? (2) to draw into the mouth by sucking or inhaling: sikiṛiko abuą maĕomko *sibea*; ragosa hoṛo, uṛi ei hati emanko jommenteo *siḷkekote* inią lāṛreko oṭaṇaderǫtan taikena. (3) to suck up into a tube, as a pump, or into its trunk: of an elephant: kûâṛą dą pampu *siḷjada*. (4) to absorb, as a porous substance, or blotting paper: rōṛo iṭa dąe *sibea*. (5) fig., of the sun, to cause to evaporate: jete sobentąrą dąkoe *sibea*.

IV. intrs., in the df. prst., same as the p. v.: pampuko lagaŏtada, en kûâṛą dą *siḷlana*.

sib-en rflx. v., same as the trs.: hatido etą jontukoleka dą kae jembedea, mendo sondotee *sibena* aḍ mocaree poṇna.

sib-ǫ p. v., corresp. to the trs.

si-n-iḷ vrb. noun., the extent or the

force of smoking: *sinibe* sība, moḍ sānje raṭi begar cunagi kae taĭna: cunagido *sinibe* sibla julutaŋjana.

siḅ-ader trs., to suck in: hati sōndore dąe *sibaderakada.*

sibader-ę p. v., to be sucked in.

si-bage 1⁰ trs., to leave a ploughed field unfinished, i e., without passing the clod-crusher (harrow) over it: guṛūlun herkena ataṛăgom kain namkedciin *sibagetada*; babain kaṛaĕkena ataṛăgom kain namkeda, enamenten *sibagetada*, gapain ataṛăgomea.

si-bage-ę p. v., corresp. meaning.

2⁰ sometimes syn. of *sīcóṛó.*

siḅ-bana sbst., the Indian Ratel, Mellivora indica.

siḅ asadi trs., to smoke to satiety. Constructed like *siḅ*, but moreover intrs., imprsl. with inserted prsl. prn.. cunagi *siḅasadikiṅa*, I felt sated with smoking.

sibil I. sbst., (1) sweetness or pleasantness to the taste, of a ripe fruit. (2) edibility of fruit, vegetables or other comestibles; a taste that makes smth. edible: kā tanakan sarjom ca kā tupuakan haṛaḍbōṛa *sibil* haṛaḍge topaca, enaṛa haṛaḍ senǫjante *sibil* namoa. (3) taste, savour of prepared food; in rice beer, either sweetness or piquancy: ne uture miado *sibil* banoa. (4) the characteristic quality which makes things tasty: cini, gūṛu oṛǫ misĭriṛa *sibil* heṛem; arki, marcī, tamakuṛa *sibil* haṛaḍ; limbuṛa *sibil* morcĕ; iliṛa *sibil* heṛem kāre haṛaḍge: the special tastiness of sugar and molasses consists in sweetness; that of grog, chillies and tobacco consists in pungency; that of limes consists in pleasant acidity; that of rice-beer consists in sweetness or piquancy; gaṛadąre *sibil* banoa, water is tasteless. (5) the quality of a ferment producing either sweet or strong rice bear: ranure *sibil* kā taĭkena. (6) in connexion with *moca*, want of taste for food, when one is not in good health: ambolakanre, pītiakanre oṛǫ lāĭre jan dukuge menạ dipĭli, mocare *sibil* kā taĭna; pītiakanain cima aĭńạ mocare *sibil* mērgea, I think I have bile, my food has a bitter taste. (7) fig., pleasantness or friendliness of speech: oṛąre mocaṛa *sibil* (or mocasibil) kae namkeḍte Asamtĭjana. (8) fig., productivity of the soil: ne ote jilinacakara, mendo *sibil* banoa.

II. adj., (1) with *jō*, *uli*, *jojo*, etc., fruit sweeter or more palatable than any other of its kind; the tree that bears it: *sibil* jojodo miaḍ eskariṇ lelakada. (2) edible: neado *sibil* suku ci haṛaḍ suku? *sibil* jaṇ, the sternum of animals and other cartilage or gristle; *sibil* sunum or jomo sunum, oil usable for culinary purposes, (3) with *jom*, *jomeą*, *ulu*, tasty, savoury, choice or well prepared food: poroḅ hulaṇ *sibil* jom (or bugin jomeą) tearlena, mendo en hulaṇge hature gonoǫ̆ hobajanṛąte *jomsibil* kale namkeda. (4) having its characteristic taste in a marked and pleasing degree: ne marci kā *sibila*, these chillies are not hot; tisiṇ pītire *sibil*. tamaka apia dokanre bāriiṇ lelkeda, at to-day's

market I found strong tobacco only at three stalls. (5) with *ranu*, a medicine pleasant to the taste; also *herem ranu* or *haṛaḍ ranu*, a ferment producing either sweet or strong rice beer. (6) with *moca*, a mouth able to taste food properly: tisinado aĩṇa moca kā *sibila* (7) with *moca*, *kaji*, *jagar*, pleasant, friendly talk: en hoṛore *sibil* moca puṛa banoa, enamente kāĕâko metain, he does not often talk nicely that is why they call him rude. (8) with *ote*, syn. of *bugin ote*, a good, productive field.

II. trs., to prepare good and tasty food; to render smth. edible, tasty or savoury: jomdo babarcikoge puṛa *sibilea*, cooks prepare the food best; jān utuge manisunumēte gotom puṛa *sibilea*, ghee imparts more tastiness to a relish than mustard oil. (2) of hunger, to make food seem tasty: sobeṇa reaggege *sibiljada*. (3) to prepare sweet or strong rice beer, to prepare a ferment that will produce such beer: ne kuṛi ilidoe *sibilea*, mendo iliranu kae *sibilea*, okooko rēḍko cimpiraṇ mesa lagatiṇa ena kae munḍitada, this woman can brew nice rice beer when she has good ferment at hand, but she cannot prepare the latter well, for she does not know the proportion in which the ingredients must be mixed. (4) to talk in a pleasant and friendly way: kaji *sibileme*; kaji *sibilaime*; kaji *sibilīme*.

IV. intrs., (1) in the df. prst., to be, and in the simple past, to have been tasty, etc., as under the adj.: sobeṇa reaggetege *sibiltana*; moḍ pīṭilekado aĩṇa moca kā *sibilkena*. (2) impers., with inserted prsl. prn., thus to find tasty, etc.: ne uli kī *sibiljaĕña*; iniṇa kaji kā *sibilkiṇa*.

sibil-en rflx. v., same as the trs.

sibil-o p. v., (1) corresp. to the trs.: babarei naŏrakanṛate jotin jom kā *sibilotini*; reaggege sobeṇa *sibilotana*; hārâtaṇtare moca *sibilokā*, Asāmtege senorkange, let the downhearted man be spoken to in a friendly way, otherwise he is sure to run away to Assam. (2) to become or prove tasty, etc., as under the adj: miaḍ *sibil* sukura janage baria bakiṛire roalena, jōdo miaḍ bakīṛiṛa *sibiljani*, eṭa bakīṛiṛa haṛaḍjana; okooko rēḍte ranu puṛa *sibiloa?*

V. adv., (1) with the afxs. *ange*, *ge*, modifying *aṭakir*, *jom*, *kuji*, *jagar*. (2) with the afx. *oge*, modifying *teir*, *rika*, *kuji*, *jagar*.

sibil-moca I. adj. with *hoṛo*, pleasant speaking: *sibilmoca* (or sibil mocaan) Gomketaren dasiko sukuteko kamia.

II. trs., to address smb. in a pleasant or friendly manner: hārâtmae en hon, nāḍo *sibilmocaipe*.

III. intrs., in the df. prst., thus to be addressed: apimātaēte oṛare kaiṇ *sibilmocatana* (or sibilmocaotana).

sibilmoca-n rflx. v., same as the trs.

sibilmo-p-oca repr. v., to address each other pleasantly: hapārâlenakiṇ, tisinenankiṇ *sibilmopocajana*.

sibilmoca-o p. v., corresp. to the trs.

IV. adv., with or without the afxs. *ange*, *ge*, *oge*, modifying *kaji*

jagar, rika.

siḫ-sīḫ Has. **susuaŏ** Nag. onomatope, I. sbst., the repeated sound of sucking air into the mouth as a relief after eating very pungent things: mocaraḍ *sīḫsībiṛ* aĭumlaḍ.

II. adj., with *saṛi*, same meaning.

III. trs. or intrs., thus to suck air; to make the mouth produce this sound: marcihaṛaḍ mocare jorkeko dipĭli hoĕoko (or mocako) *siḫsībea*; puraḍge ci haṛaḍjaḍmeam *sīḫsīḫjada* (or *sīḫsīḫtana*).

sīḫsīb-en rflx. v., same meaning: marcihaṛaḍ jōrkĭa hoĕoe (or mocae) *siḫsībentana*; raṇaraṇ paṭakae jomakadae *sīḫsībentana*.

siḫsīb-ǫ p. v, corresp. meaning; also imprsl., of this sound, to be produced: iniaḍ mocare (or mocate) hoĭo *sīḫsībǫtana*; iniaḍ moca (or mocare, mocate) *sīḫsībǫtana*.

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

siḫ-uṛuṇ trs., to suck: sikĭrĭko abuaḍ hoṛŏmoĕte maĕomko *siḫuṛuṇea*, *siḫuṛuṇ-ǫ* p. v., corresp. meaning.

sī-cagaṛ Nag. Kera. **sī-caṭa** Has. Nag. **sī-oṛǫ** Has. trs., and intrs., to plough a field for the first time; to break the soil.

sīcagaṛ-ǫ etc., p. v., corresp. meaning.

sī-côṛô trs., to avoid hitting or uprooting smth. with the plough: en goṛare omonakan muruḍko *sīcôṛôeme*; hupuriṇ diriko sīpaṭubea, maparaṇaḍko *sīcôṛôea*.

siḍ 1⁰ I. sbst., the act of plucking (pinching off) tender shoots to be used as a potherb or to be eaten raw; and in the tea-plantations, the shoots of tea: *siḍ* kam ṭaŭkakeda, haṛam sakamko jamaakana.

II. adj., with *aṛa*, potherbs thus plucked.

III. trs., thus to pluck: siaaṛaǫ *sidakada*; neaṛa aṛako *sidea*, they pluck (and eat) the leaves of this (plant or tree).

IV. intrs., in the df., thus to get plucked: tisiagapa no bakĭriṛa jojoiṛa kā *siḍtana* (or siḍǫtana).

siḍ-en rflx. v., same as the trs.

siḍ-ǫ p. v., corresp. to the trs.

si-n-iḍ vrb. n., (1) the act of plucking; the extent, the result of the plucking: huriage taĭkena en daruṛa aṛa apimā *siniḍtele* cabakeda. Kodeaṛado *siniḍko* siḍkeda sĭrĭgiriĭana, they plucked the tender shoots of the *kode* millet to such an extent that they prevented the plants from growing. Nea okoeaḍ *siniḍ*? Who has plucked this? (2) adj, with aṛa, ready to be plucked: *siniḍ* aṛa en bakĭriṛe menaḍ.—Note the construction: nea nāḍo *siniḍtea*, this potherb must be plucked now (or else it would become too tough).

siniḍ-ǫ p. v., to get ready for plucking: aleaḍ siaaṛaḍ *siniḍakana*.

2⁰ I. adj, (1) with *sulam, baĕar, paga, siṛkiṛi*, a broken thread, string, rope or chain: en *siḍ* baĕarko kutameme. (2) with *parkom, manci*, a (country) bed or stool of which several of the strings are broken: *siḍ* parkomre jabar hoṛo gitĭkena, bagăraŏatarjana.

II. trs., (1) to break or snap a

thread, a string, a rope or a chain: koṛa baĕare *siḍkeda*, the buffalo broke its halter. (2) to break in several places the strings of a (country) bed or stool: jabar hoṛo parkome *siḍkeda*.

III. intrs., in the df. prst., syn. of *siḍgea*, to be likely to snap because of its bad quality or of its being in a bad condition: puraṇ alom racaea, baĕar *siḍtana*.

sid-en rflx. v., (1) same as the trs.: nekan pagado hati rabaltee *sidena*. (2) of young buffalo-calves, to tear their guts whilst running: baḷe kiṛiko nirnirte poṭako *sidena*, enamente tolakangeko dŏkoa, young buffalo—calve sare liable to tear their bowels by running about, that is why they are kept tied to a stake. (3) in jest, of a rope (personified), to break: tisiṇ sītanre nanagalitaiṇ *sidenjana*, huṛiagen siana.

sid-ǫ p. v., (1) corresp. to the trs. (2) of a thread, etc., to break, to snap: baĕartaiṇ *siḍjana*.

si-n-iḍ vrb. n., (1) the suddenness: baĕardo *siniḍ* siḍjana, racaṭaṇi jortegee sandanjana. (2) the number of places: en baĕardo *siniḍ* siḍjana, lelkeḍte kutam kā angaŏkiṅa. (3) the number of ropes: *sinidle* siḍtada, miaḍ raṭi bugin baĕar ale oṛae kam namea. (4) the breaking: misa *siniḍdoiṇ* kutamla, oṛoge ne paga siḍjana. (5) the result: nea okoeṇ *siniḍ?* Who has broken this rope?

IV. adv., (1) with the afxs. *ange*, *ge*, modifying *menǫ*. (2) with the afx. *ǫge*, modifying *rika*, *racǫ*. (3) in the phrase: poṭa *siḍǫge* nir,

V. adverbial afx. in the cpds. *racǫsiḍ*, *haḍsiḍ*, *mǫsiḍ*, to break a rope by tugging; to divide it by cutting or hacking.

3⁰ with *kaji* or *gonoṇ*, syn. of *goḭ̈*, to cut short a discussion by coming to a decision, as to the settling of a price or of any another matter.

4⁰ with *kaji* cfr. the cpd. *kajisiḍ*

I. sbst., the act: (as under trs.) ne hon mandii asitana, kajiṛa *siḍge* kā hobaǫtana.

II. trs., to stop repeating the same thing; to stop insisting: on hondo aę asitaṇa aŭri omai bāri kaji kae *sidea*.

III. intrs., in the df. prst., same as the p. v., ne hon asitaṇa omaipe, niṇa kaji kā *siḍtana* (or sidǫtana).

sid-en rflx. v., same as the trs.: ne hon kajikeda siḍge kae *sidena*.

sid-ǫ p. v., corresp. to the trs.

5⁰ with *jagar*, syn. of *ṭunḍu*, to stop talking.

6⁰ of water, syn. of *ṭoṭa*, to stop flowing or welling up in the dry or hot season.

7⁰ with *sačaḍ*, syn. of *ṭunḍu*, to stop breathing.

8⁰ (1) with *hoṛo*, syn. of *goḭ̈siḍ*, to cause people to die without male issue. (2) with *sim*, *merom*, *baba*, etc., syn. of *buṛaŏ*, to sell out or eat up all the domestic animals or field produce of a species or variety without keeping werewith further to propagate or sow. Hence the cpds. *jomsiḍ* and *akiriṇsiḍ*, 2nd meaning. *siḍǫge*, adv., modifying *goḭ̈*, *goję*, *jom.*, *akiriṇ*, *rika*.

9⁰ adverbial afx. in the cpds. *kiriṇ*-

siḍ and *olsiḍ*.

siḍ Nag. var. of *osiḍ* Has. *esiḍ*, *isiḍ* Nag.

* **sīḍ, sīḍi** (Sk., *sīddhī* success, preparation, complete knowledge, effect) cfr. *jāli* and *sadīnī sadaō*, I. sbst., magical power, equal to his own, believed to be communicated to his disciples on the day of their initiation, by a *marāṇ deōṛā*, high-degree witch-finder, a snake venom "sweeper", a *laṇgan* "sweeper", a wizard or a witch. To do this, the witch-finder, the venom-sweeper and *laṇgan*-sweeper, after a sacrifice of milk to Mahadeo, a Hindu divinity, make an incision on their thigh or arm with a razor and mark their disciples on the forehead with the blood thus obtained, reciting meanwhile an appropriate incantation. Whether wizards and witches communicate their powers in a similar way, is not known. The *haṭṇdeōṛā*, a low-degree witch-finder, has no disciples and receives no *sīdi*. However versed in magic he may be, he rarely dares to tackle a spirit or a witch: deōṛā tisin celako *sīde* omaḍkoa; *sīdi* kā namakaḍ deōṛāko, jāimin gunko ituanreo najomkoḷ oṛo bongakoḷ laṛaïko boroea. Some witch-finders do not really intend to communicate their power and, though they perform the ceremony, no effect is obtained. The disciples after receiving the *sīdi* from on witch-finder, generally attach themselves to another the following year, and then to a third or even a fourth one.

The *marāṇ deōṛā* has, near his house, a small enclosure with an earthen sacrificial platform on which to the East is planted a *tūrūsi*, Ocimum sanctum, and to the West stands a round Mahadeo stone. This stone is sometimes wanting. Here it is that, in the last half of June, on the Sunday chosen to start the disciple's tehaching, after they have bathed and whilst they are still fasting, the witch-finder makes them daub each in turn the Mahadeo stone with red lead (*sinduri*), and recite the following promise and prayer: "From this day, Mahadeo, I shall not forsake thy worship, I shall always be faithful to thee Should I not do so, let me be found guilty. Give power to all of us; deliver us from sickness, and when we go to any sick person, then let our power take effect".

It is here that the witch-finder, and his disciples offer a sacrifice every Sunday morning. One of the latter besmears the floor of the enclosure with fresh cowdung, another one fetches live coals on a tile and putting them down near the platform throws some incense on them saying: "O Singbonga, we burn insense in thy sight, hear always our prayers and give us magical knowledge and power (*gungean*)." Then one by one, the disciples daub the Mahadeo stone with red lead and place near it a *sinju* leaf and a *golanci* flower, holding them together with both hands. After this each one takes a cup made of

a sal-tree leaf, receives in it from the witch-finder some rice soaked in milk and pour it on the Mahadeo stone, addressing to Mahadeo the prayer they have just addressed to Singbonga. Each one ends this prayer with a prostration on both knees and a deep bow to the stone.—It is noteworthy how in all this more importance is attached to Mahadeo than to Singbonga.

It is also here that every Sunday night or oftener, the witch-finder would gather his disciples, and placing them in a row facing the East, he himself sitting at their left, would teach them the various sundry incantations (*monloi*). These then they repeat word for word after him, until they know them all by heart.

Finally it is here that on the eve of the *sōraï* feast, after the usual sacrifice, the witch-finder communicates the *sīdi* to his disciples.

Venom-sweepers and *laṛgan*-sweepers teach incantations to their disciples all the year round, but in a more desultory way, as leisure permits. They offer no sacrifices and have no permanent sacrificial spot, no *tûrûsi* plant and no Mahadeo stone near their house. A temporary spot is used for the sacrifice of milk which the disciples offer on the eve of the *sōraï* feast, before receiving the *sīdi*. It seems that it is on the same day that the *sīdi* of wizards and witches is given.

II. trs., thus to invest with magical power: dêṛâ tisiṛ̃ eelakoe sīdikeḍkoa.

sīd-en, sīdi-n rflx., v., (1) same as the trs. (2) also *sīdirikan*, thus to let oneself be invested with magical power: *sīdinmente* deôṛêelako hundinjana.

sīd-ǫ, sīdi-ǫ p. v., corresp. to the trs.

sida 1° of place, I. adj., first (in all its meanings) preceding all others in a series; foremost in place, rank, importance, excellence, quality, earliest in order: gaṛa paromṛ̃ *sida* loĕoṇ okoeṛ̃? Whose is the first low field on the other side of the river? Han sandakaṛ̃ *sida* sagiriredo sāṇ huriṇge laliakaṇa; ne kitaḅṛ̃ sida pristiṇ̃ paṛhaôlṛ̃; ne kaˈāsren sida hondo nīge. This boy is the first of the class.

II. trs., caus. to make smb. or smth. to be the first, in place, rank etc.: saṇgi siṇ̃ re dasturlekatedo sensekeṛae uṛjkiṇ̃ko *sidakiṇ̃a*; en bahire okoeṛ̃ nutumem *sidatada?*

III. intrs., (1) tisiṇ̃ moḍrele sikenkore keṛa araṛâtenṛ̃ *sidakena*. (2) in the df. prst., meaning *ǫtana*: siṇdipīli janaŏ ne urikiṇge *sidatana*.

sida-n rflx. v., same as the trs. or intrs.: mar, amṛ̃ keṛakiṇ̃ *sidanme*, ale otoṇ̃ma; birhorale paromtanre eṭ̃ako borokedei aiṇge *sidanjana*.

IV. adv., (1) with afx. modifying menṛ̃: gaṛa paromṛ̃ loĕoṇ̃kore *sida* okoeṛ̃ menṛ̃? (2) with the afx. *ge* modifying *har*: siṇ̃ dipĭli ne keṛakiṇ̃ *sidage* harkiṇ̃me. (3) with the afx. *ǫge* modifying itun (itunre jōr): kalasre *sidaǫge* itunme.

2° of time, I. adj., the first, earliest, foremost in time, in existence, in

order, etc.: *sida* simkoraṃ aĭumkeloge biridme; iːu rakam guṛûlu menạ enakore *sida guṛûludo* (sidạo guṛûludo) bicaguṛûluge; *sida* hoṛokiṃ okoetekiṃ taikena? Ne haturạ *sida* oṛạ okoa? Apuiṃ goḍjana nạdo *sida* suku kaiṃ namea: ne haturen *sida* diguardo salaṃgige taikena; *sida* oṛatale handiṛijana; ne kuṛia *sida* lāĭre koṛạ hon hobalena.

N.B.—The first times of mankind are called *naṃṇaṃjugujugu*, and the people then living *naṃṇaṃjugujugu* hoṛoko.—The ancestors down to the greatgrand-fathers exclusively, and sometimes also the people who lived in olden times (in the *soḍojūgu*), are called *sida hoṛoko* or *sida Hoṛoko*: *sida hoṛoko* purageko ṭekaôtau taikena, the men of old lived long; *sida Hoṛokoạ* dastur taramarado nājaked calaôtaṃa, some customs of the forefathers of the Mundas are still kept up so far. *Sida jugu* means the times when there lived in this country (Chota Nagpur) people known only by legends or prehistoric records, *i.e.*, the times before the *soḍo jugu*, the golden age.

II. trs, to do, to make smth first, the first; to treat smb. first; to do smth. before smb. else: ne sirmạ ne haturẹ laḅa her okoe *sidaledạ*? hạn ṭolarẹ oṛạ (oṛạ bai) okoe *sidaledạ*? leldo aiṃ *sidaḷia*; kolom baim *sidaledạ* ci *guĭu bai*? (2) to do smth. to or for somebody, before doing it to or for some one else; to treat smb. first; bala emanre mandido koṛakope *sidakoa* ci kuṛiko?

III. intrs., (1) to be the first to do, to make, to perform, to execute smth; to happen, to occur before something else happens, etc.: nere teba am *sidakena* ci ae? holado Sarwadatem *sidakena* ci Loadite? hoco *sidalena* ente dā hijụlena. the df. prst., meaning (a) *gtana*: ṭêôâ herge ne disumre *sudatana*. (b) meaning ga: gurulukore bicaguṛûlu *sudatana* (sida joromoa)

sida-n rflx. v., (1) same as the trs. or intrs: ili nū *sidanpe* taĕomte mandi jomọka; hola pīṭte am *sidanjana* ci ae? (2) of a certain kind of guṛûlu, or any other crop (personified in jest), to ripe earlier than another kind: guṛûlukore bicaguṛûlu *sidana*.

sida-ọ p. v., (1) corresp. to the trs.: ne haturẹ oṛạ (oṛạ bai) oko kilikote *sudalena* (2) same as the trs: guṛûlu herpe *sidajana* ci goṛạ her? nacal baim *sidajana* ci kaia? nere teba okoe *sidalena*? netare haturente oko kiliko *sidalena*? (3) with intrs. meaning: guṛûlukore bicaguṛûlu *sidaoa*.

IV. adv., (1) without afx: *sida* baria manoakiṃ taikena; *sidāe* rumlena ente laḅasu namkịa. (2) very rarely with the afx *ange* modifying *hero, seno, teba, jaromo*, etc: ne guṛûlu *sidaange* herlena. (3) with the afx. *ge* denoting only the meaning of, formerly: en hoṛo *sidagele* koroaitan taikena, nādo ae boroalea. (4) with the afx. *oge* meaning so as to be the first: hanre sobenkeṭe sidaogge neṭaṭeba senoa. (5) with the afx. *kore*, meaning, at any time before: ne hoṛo *sidakorem* lelakạia ci? ne kaji *sidakore kape* udubaiṃa. 6) with the

afx. *man* meaning in olden times: *sidaman* jō Pakaiti hoṛo pīṭiree ra'kabjaure inia pundi hoṛomo lebaa'te isu hoṛoko juruntea taikena aḍ nekageae, oṛo Ijjeee nakagea mente hatukore ndeb baraḍko taikena. (6) with the afx. *leka* meaning: as before: *sidaleka* kanipe. (7) with the afx. *re* meaning: already beforehand: en nalis'akan hoṛo je ogea mente *sidareṇ* kajileda. (8) with the afx. *te* meaning before than: Paulus hijulena ei? Hōgo! *Sidate* Birsa hijulena. (9) with the afx. *sa* same as *sidaman*.

V. adverbial affix to trs. and intrs. compounds in the meaning of: first, before, some time back, etc. such as *baasida*, *sensida*, *jomsida* etc.: guiupe *baasidaleda* ei kolompe *lgsidala*? ilibu *nūsidaea* ente mandibu jua; apere en kaji okoe aium *sidaleda*? hola kaina senkenrae *eraasidakina* ente karane kulikina; pīṭitem *sensida* ei Seldate? Samu aḍ Kontare okoe *goḍsidajana*?

sidaēte adv., (1) from the first; from the beginning: Kandirkilirenko *sidaēte* ne haturenkoge. (2) from time immemorial: *sidaēte* ne otele sīanjala. (3) before this; since a certain time: amdo *sidaēteṇ* lelakaḍmea, nido tisiṇ cnamin mundijaia; lāṇ *sidaēte* hasuj ḍmea ei nāge? isu *sidaēte*, since a long time. (4) *sidaēte* pura or *sidaēte* lā, in comparisons, more than before, more than at first: apuiṇ *sidaēte* puragee hasuakana, the sickness of my father has got worse. (5) *sidaēte* (a) continually from the beginning: ne hature Oṛeakiliko *moḍsidaēte* menaboa. (b) habitually since long ago: ne buria *moḍ sidaēte* nekagee eperana, she has always been the same quarrelsome woman.

sidaga, *sidāgg*, *sidareq*, *sidateq* prnl. noun: a thing that existed, or that was made, done or acquired or that happened first, at first, in the beginning, before or formerly. Hence the corresp. adjs, *sidareq*, *sidateq*.

sidaman adv., also with the afxs. *re* and *te*, in former times. Also adj., Hence the prsl., nouns and adjs. *sidamanṇ*, *sidamanrq*, *sidamanteq*, *sidamanrenko*, *sidamanko*, *sidamantenko*, *sidamanren*, *sidamanten*.—Hence also *sidamanāte*, adv., since former times.

sidaṇi, *sidareṇi*, *sidateṇi*, prnl. nouns, a person or an animal that existed or did smth., first, at first, in the beginning, before or formerly. Hence the corresp. adjs., *sidaren*, *sidaten*.

sidasg, *sidasgre* adv., (1) in olden times. (2) in former times. Hence the prnl. nouns and adjs., *sidasagg*, *sidasareq*, *sidasgko*, *sidasgrenko*, *sidasgren*.

sida-acāṛa I. sbst., (1) the sowing in mud in the first part of the rainy season, in cntrd. to *laiomacāṛa*, the same in the latter part: tisinagapa *sidaacāṛa* hobaqtana. (2) also adj., with *baba* or *lēṛoṇ*, a field thus sown: *sidaacāṛa kabako* bēsege hobalena.

II. trs., thus to sow rice or thus to sow

a field: babale (or loĕoale) *sidaacĭŗakeda*.

III. intrs, thus to sow: tisiagapale *sidaacăŗatana*.

sidaacĭŗa-n rflx, v., same as the trs. and the intrs.

sidaacăŗa-g p. v., (1) corresp. to the trs. (2) imprsl., of such sowing to take place: tisiagapa *sidaacăŗagoana*.

sida-jargi I. sbst., heavy rains in the first part of the rainy season, and lighter rain in the latter part, in contrd. to *taĕmjargi*, heavy rains in the latter part only: ne kalomdo *sidajargi* taĭkena.

II. trs., of nature, to bless people with such rains: ne kalome *sidajargikedlea*.

III. intrs, of nature, to give such rains: ne kalome *sidajargilg*.

sidajargi-g p. v., (1) corresp. to the trs.: ne kalomle *sidajargilena*. (2) imprsl., of such rains, to fall: ne kalom *sidajargilena*.

sida-kapi to inflict the first wound on game with an axe. Constructed like *sidasār*.

sida-koŗa trs., to take a first husband: Buruhaturenĭ *sidakoŗalĭa*, first she married a man of Buruhatu.

sidakoŗa-n rflx. v., to become the first husband.

sidakoŗa-g p. v., corresp, to the trs.: ne kuŗite okonĭ *sidakoŗalena?*

sida-kuŗi I. trs, to take a first wife.

II. intrs., in the df. prst, to be somebody's first wife: nikinare eselunĭ *sidakuŗitana*, hendenĭloe hirumtana.

sidakuŗi-n rflx. v, to become somebody's first wife: soben kuŗiko *sidakuŗingeko* sanamtana, mendo likhanre banore enka kā hobaoa, all women wish to marry a bachelor, but all are no so lucky.

sidakuŗi-g p.v., corresp. to the trs.: ne herumeakinare nīge *sidakuŗikana*.

sida-lāĭ cfr. *mulukul* I. adj, with *hon*, a woman's first child: ne kurią *sidalāĭ* hondoe goĕjana.— Note the proverb: *sidalāĭ* hon ei herjete baba, lita hon ei cuti jō, the first child of a woman is vigorous as the rice sown in summer, the last born is puny as a fruit near the end of a branch.

II. trs. or intrs., of a woman, to give birth to her first child: koŗahone *sidalāĭlga*, her first child was a boy; ne kuŗi sidakoŗaą orgree *sidalāĭkena*, koŗa goĕjan e nerele autąia, neredo barsae hebeana.

sidalāĭ-n rflx. v., same meaning.

sidalāĭ-g p.v., corresp. to the trs.: ne haramą apia kiminkote koŗahonkege *sidalāĭjana*, the first-born one of each of the three daughters-in-law of this old man, happened to be a boy.

IV. adv., also *sidalāĭge*, modifying *jonomo*.

sida-pail syn. of *pailpail*, *sidantar*, of time, first of all; for the very first time; in the beginning. Constructed like *sidasa*.

sidasa, sida-sida cfr. *sidapail, tamuti*, I. adj., of a man or an animal, doing smth for the first time or

times ; hence, new, not yet accustomed or trained to a certain work ; of smth., done for the first time or times or being new to it : niku purąsako hijųlena, ainądo *sidasa* horoge ; daru hądre ne sobenko heoaakana, ainąge *sidasa* horodo ; itune sękeląakada, inią *sidasa* onol ąd tisiągapara onol isu parkagea, he learns very fast, his handwriting is quite different now from what it was at first

II. trs., to do smth. for the first time, or when not yet accustomed to it : saramjilu holainą *sidasakeda*, yesterday I ate sambur meat for the first time ; daru hąd tisiągapiną *sidasąjida*, kenteą lagaina, I am still new to sawyer's work, it tires me very much.

III. intrs., (1) same meaning : saramjilu jomre holainą *sidasakena* ; daru hądre holainą *sidasakena*, I did sawyer's work yesterday without being used to it. (2) in the df. prst. of smth done for the first time ; of a work new to one : ainamente saramjilu jom tisiną *sidasatana* ; ainamente daruhąd kami *sidasatana* (or sidasagea), sawyer's work is new to me.

sidasa-n rflx. v, same as the trs. and the first meaning of the intrs.

sidasąp p. v., (1) corresp. to the trs. (2) in the perf. past., to be new to a work : hędan, ruruką, purąge lagakiną, daru hądrena *sidasaakana*, amdom heoaakana... stop ! let us rest, I am very tired, I am not accustomed like thee to the pitsaw.

IV. adv., with or without the affxs. *ange, ge, gge, re, te*, modifying *jom, sėn, tel, rika, kami*, etc. : Maraną-hada pīțire pundi horo *sidasaną* lelkja, en hulaną ainą meą kā asadijana.

sidasagą, sidasareą, sidasateą prnl. noun or adj., a thing done for the first time or times, or by one new to it.

sidasąnį, sidasareną, sidasateną prnl. noun, one doing smth. for the first time or times ; one new to the work.

sidasaren, sidasaten corresp. adj.

sida-sār cfr. *telasār*, I sbst., the act of inflicting with an arrow the first wound on game : pusta ainą *sidasārte* kae kabujana, Soma telasārkja. N. B. *Sida sār* means the first arrow shot.

II. trs., thus to wound : ne saram Manągra *sidasārkja*.

sidasār-en rflx. v, same meaning.

sidasār-ą p. v., corresp. meaning.

sida-sida syn. of *sudasa*. The adv. *sidasidaange* means also : at the beginning of a certain period ; at first : en horotąreną dasikena, *sidasidaange* kenteą eraną kiną, enamenteną bagenjana.

sidą-sodo var. of *sodosodo*.

sija-utar syn. of *sudapaīl*.

sīd-daru Has. Nag **sīdi-daru** Has. (Sad. *sīd*) sbst., (1) in Nag. Euphorbia antiquorum, Linn. ; Euphorbia neriifolia. Linn. and Euphorbia nivulia, Ham. (2) in Has. Euphorbia antiquorum, Linn. ; Euphorbiaceae.—This small tree is described under *etekę*, but in Has.

sid and *eteke* are different plants; there the latter is the Euphorbia neriifolia, Linn. The injurious quality of the juice and its use to kill fish is common to both, but only the juice of the Euph. neriifolia is used as a purge. The *buracteke* both in Nag. and in Has. is the Euphorbia nivulia, Ham.

sī-dere I. adj., with *kutuiul*, *gora*, *loron*, same as *sidergakan*.

II trs., to plough partly, i.e., not to finish all the parallel ploughing stretches (*autar*) which cover a part of a field (*kutuiul*) from side to side, or a whole field: mid kutuiulle cabala, mid kutuiuldole *sīdergtada*, we finished the ploughing of one part of the field, but did not finish the second part.

sidere-a rflx. v., same meaning.

sīdere-go corresp. meaning.

sid-dendele trs., to pluck from a plant all the tender shoots that can be used as a potherb. Constr. like *sid*, but without the vrb. noun.

sid dutu trs., to pinch off the leaves (of a plant) used as a potherb, leaving only the stems. Constr. like *sid* but without vrb. noun.

sidhā Nag. (Sad. Or.) (1) syn. of *parsād*, 1st meaning. (2) uncooked food given to a guest, and to be cooked by himself, when he may not touch food cooked by his host because he belongs to another caste, tribe or religion. Constr. like *parsād*.

*N. B. Hinduized aborigines won't eat food cooked by non-Hinduized aborigines. The Christians around Chaibasa are considered outcasts by the non-christian Hos and are not even allowed to draw water from the common spring neither are they allowed to pass the night in their courtyards. Whosoever eats with Christians is irretrievably outcast (*kae kandaon*). The Birsaites may not eat with those who eat beef or pork. Those who have joined the Arya-Samaj (wrongly called *Tarakudharam* in Has.) do not eat with the animists; but they eat with the Christians. The followers of the Hari-Baba movement, originally hinduizing, are now restricted to the proscription of magic and worship of the tutelary spirits, but they maintain the worship of Singbonga and the ancestors; they may eat neither with the other animists nor with the Christians, and consider a well or a spring defiled when a Christian has drawn water from it. There are no Jains or Buddhists left amongst the Mundas.

sid-hender trs., to pinch off leaves of potherbs in such a quantity as to make the ground visible between the plants. Constr. like *sid* but without vrb. noun.

sidi var. of *sidir*.

sidir-bur 1° Has. Nag. (Sad.) syn. of *sadurbadur*, i.e., (1) syn. of *saurbadur*, *halamgatam*. (2) fig., syn. of *sodorbodor*.

2° Nag syn. of *hedergo*.

sidka-sodka, **sidka-sodko** var. of *sadkasodka*, syn. of *khaladkkholod*.

sidko-cadu, **siko-cadu** Nag. syn. of *siore* and *cadu*, the Weaver bird.

siḍ-sara I. trs., to cause *mani*, *bũtu* or *kode* to shoot up more densely, by pinching off the young shoots: mani *siḍsaraepe*, mendo alope siḍsiriña.

II. intrs., in the df. prst, thus to grow dense: alea mani *siḍsaratana* (or siḍsaraqtana).

siḍsara-n rflx. v, same as the trs.

siḍsara-q p. v., corresp to the trs.

siḍ-siḍ adj, with *baŝar*, *paga*, diminutive of *siḍ*, worn-out twine or rope.

siḍ-siri, **siḍ-siri** trs, to pinch off young shoots of potherbs in such a quantity or in such a manner as to harm the plants, and prevent them to grow more densely. Constructed like *siḍsara*.

siḍta-soḍto in jest, same af *saḍka-soḍka*.

siḍ-tuṭuŋga syn. of (1) *siḍḍendele*. (2) *siḍḍatu*.

siduḅ cfr. *turgu*, *kati*, *eted*, *tender*, I. trs., (1) to place smth. erect on one end; to place upright, bira baba *siduḅtam*, put the paddy sheaves upright; ita alom *sidabea*, katiime kare ateđeme, do not place the bricks upright, put them on their side or flat on the ground. (2) said in anger, to lift up smb. and hurl him down: *sidubīpe* en badamāsdo.

II. intrs., in the df. prst., to be in an upright position: alea kolomre rūrokokamente birako *siduḅtana* (or siduḅbakana), on our threshing floor the sheaves have been placed upright so that they may dry.

siduḅ-en rflx v, same as the trs.

siḍaḅ-q p v, corresp. to the trs: mucidokānre dumuako *sidubakana*.

si-n-iduḅ vrb. n., (1) the act or the result of so placing: *siniduḅ* kam ṭaŋkakeda, lokoŋdeŋoge bira dõakana, baṭioa; nea okoea *siniduḅ*? Who has been placing this in a upright position?

III. adv., with the afxs. *ange*, *ge*, *qge*, *te*, modifying *dõ*, *taŝrika*.

IV. adv. afx. in the cpd. *gosiduḅ*.

siduḅ-gaji, **sjduḅ-putũli**, I. sbst., a waist cloth for a little girl, woven in prolongation of a woman's cloth on the same warp, the woof being interrupted for a few inches between the two, so that when the piece is cut off, the threads of the warp can be knotted together When the *siduḅgaji* is donned, the threads that were part of the warp are not horizontal as in an ordinary cloth, but vertical. Hence the name: ne *siduḅgajido* oko hona?

II. trs., (1) to weave into such a small waist-cloth: ne lijam teṭuṇ-ḍukeredo purage jiliuoa, enamente enara cuṭisa *siduḅgajiŝme*. (2) thus to dress a little girl: en honko *siduḅgajitaa*.

III. intrs., to weave such a small waist-cloth: ne lijara ṭuṇḍusare *siduḅgajiŝme*.

siduḅgaji-n rflx. v., same as the trs.

siduḅgaji-q p. v., corresp. to the trs.

siduḅ-giriq p. v., in the perf. past., (a) of a hill or mountain pass, to be very steep: en buru (or en jola) *siduḅgiriakana*. (2) of paddy plants, to stand erect though loaded with plenty of grains: baba en gorare *siduḅgiriakana*.

siḍgir siḍigir Nag. (1) var. of *sirgir, siṛigir* Has. (2) syn. of *surur* Has.

siḍua-biḍua, siḍuạ-biḍuạ Nag. vars. of *siruabiṛua* Has. Nag.

sī-ebejobe syn. of *ebejobetansī*, cfr. *sījobe*, I. adj., with *loĕoṇ, losoḍ, ote, tasaḍ*, a field ploughed as described under trs. : *siebejobe* loĕoṇare tasaḍ soĕaoa.

II. trs., to plough a field so as to bury the weeds in the mud and to let them rot : en otele (or en oteṛa tasaḍkole) *siebejobeheda*.

III. intrs., in the df. prst., same as the p. v.

siebejobe-ọ p. v., corresp. to the trs.

IV. adv., with the afxs, *ange, ge, ọge*, modifying *rika*.

sī-eser trs., (1) to take possesion of waste ground by ploughing it : en guṇjapaṛa mareae *sieserheda*. (2) syn. of *sīrg*.

sigi-bigi Nag. var. of *sigilbigil* Has. Nag.

sigiḍ, sigīdi Nag. cfr. *segeḍ, sadoŏ*, I. sbst. trouble, worry, vexation, persecution : puṛage *sigĕdile* namakada.

II. adj., (1) with *horo*, a troublesome, vexatious person : nīdo kenṭeḍ *sigiḍ* horoge tani, nītare alom dasina. (2) with *kaji*, vexatious words ; a troublesome affair.

III. trs., to bother, trouble, worry, vex, bully, persecute : puṛagee hasutana, alope *sigĕdiṛ ; ne* diku eṛage raĭtikoe *sigĕdinaḍkoa*, this landlord teases the life out of his ryots.

IV. intrs., (1) in the df. prst., same as the p. v. : kenṭede *siyĕdit a-na*. (2) imprsl, with inserted prsl. prn, to feel troubled, vexed, worried : kaji aĭnmaĭnmte puṛage *sigĕdijaĭña*.

sigid-en, *sigĕli-n* rflx. v., to take trouble : puṛa kabu *sigĕdina*, mâṛîmâṛîtebu kamia.

si-p-igiḍ recpr. v., to vex each other : alope *sipigidia*.

sigid-ọ p. v., corresp. to the trs.

si-n-igiḍ vib. n., the extent of vexing, etc.: dasido *sinigiḍko* sigiḍkija, miḍcandụ bagajogae puṛakeḍciĭ bagenjana.

V. adv., with or without the afxs. *a, je, ge, ọge*, modifying *eger, rika*.

VI. adverbial afx. in *egersigiḍ*, syn. of *egerregoḍ*.

sigiḍ-bigiḍ var. of *sigilbigil*.

sigiḍ-sigiḍ 1° cfr. *pasalpasal* I. sbst., itch caused by stinging hairs or by straw dust on the body when one is in perspiration owing to exertion, work, etc., or by playing in the straw : busụiṇ koṭakena, nādoiṇ balbaljanci *sigiḍsigiḍ* namjaĭña, reṛantiña.

II. trs., to affect with this itch : bura *sigiḍsigiḍkina*.

III intrs., (1) in the df. prst., same as the p. v. (2) imprsl., with inserted prsl. prn., to feel this itch : puṛage *sigiḍsigiḍjaĭña*.

sigiḍsigiḍ-ọ p. v., corresp. to the trs. : puṛageṇ *sigiḍsigiḍjana ;* itikaṭeṇ *sigiḍsigiḍjana*.

IV. adv, with or without the afxs. *ange, ge, ọge, tan, tange*, also *sigiḍleka*, modifying *aṭăkar babata*.

2° same as *sigilbigil*.

sigil-bigil, sigiḍ-bigiḍ Has. Nag.

sigi-bigi Nag. of a number of men, or animals (especially fish), moving about confusedly. Constructed like *geongeon.*

sĭ-goẓ̆ trs., (1) to kill weeds by repeated ploughing. (2) to cause the death of a bullock by overwork in ploughing, especially by yoking it with a buffallo. (3) to use a bullock for ploughing, until its death: Soma miaḍ keṛae sīgoẓ̆kia.

sigẓ̆-ọ, sīgoj-ọ p. v, corresp. to the trs.

sig-sig, sīg-sīg, sĭ-sĭ, sĭ-sĭ, Has. **sij sij, suij suij** Nag. not an onomatope, I. sbst., (1) a hissing sound with the lips well open, uttered thrice at a full stop between two lines of a song, by women and sometimes by men; in entrd. to *susu* Has. *sucjsuij* Nag a hissing sound with the lips protruding and half shut, uttered thrice by men only at the end of the *khŏd,* before repeating it; to *sīsī,* a long-drawn hissing sound with the lips well open, uttered especially by certain women whilst scrubbing vessels or sweeping; to *sisi,* the act of uttering any of these hissing sounds; and to *susu,* the hissing of a cobra: duraṇtelake taẽomte kuṛikoạ *sigsig* aĩumoa. (2) the act: bhạjanduraṇ dipĭli oṛọ lẽkaram dipĭli *sigsig* kā hobaoa, there is no such hissing in the *bhạjan* and *lẽkaram* songs.

II. adj., with *saṛi,* the same sound.

III. trs. and intrs, to produce a hissing sound with the lips well open: sisịdo kuṛikooko *sigsigea,* koṛakoo; dumaṇ rūtaṇi *sigsigkena* (or *sŭsŭkena*).

IV. intrs., in the df. prsl. same as the p. v.: akāṛare kane *sigsigtana.*

sigsig-en rflx. v., same as the trs. or intrs: kuṛiko sisịko *sigsigentana*; akāṛare kanem *sigsigenjana.*

sigsig-ọ p. v., (1) corresp to the trs.: sisịdo kuṛikote aḍ koṛakoteo *sigsigoa.* (2) impsl., of this sound to be uttered: akāṛare *sigsigọtana.*

V. adv, with or without the afxs. *ange, ge, gge, tan, tange,* also *sigleka* and *sigkensigken,* modifying *sisị, aĩumo, saṛi, rika, rikam.*

sĭ-gunḍa intensive of *silaud,* trs, to plough so much as to pulverize the soil.

sigunda-ọ p. v., corresp. meaning

sī-har trs, to wear out a plough or a ploughshare by constant use: miaḍ naĉaliṇ *sĭharkeda* miaḍdoiṇ hardoṛomakada.

sĭhar-ọ p. v, corresp. meaning.

si-hejeṛe I. adj., with *buru taĕaḍ, kuṭị, sirĭgir ote,* a hill or declivity from which the soil loosened by ploughing has been washed away by rain, (the traces of the ploughshare remaining still visible): han *sĭhejeṛe* burudo apeạ simanṛạ ci? Also used as adj. noun: en *sĭhejeṛedo* okoeạ?

II. trs. caus., to cause soil of a hill or declivity to be washed away by ploughing it: en buruko *sĭhejeṛekeda.*

III. intrs., in the df. prst., thus to lose or have lost earth: mâṛîmûṛîte birdisumṛạ isu buruko *sĭhejeṛetana* (or sĭhejeṛeọtana) en simanṛạ isu kuṭiko *sĭhejeṛetana* (or sĭhejeṛea-

kan.a).

sīhejeŗe-n rflx. v., same as the trs. caus.

sīhejeŗe-ǫ p. v., corresp. to the trs.

IV. adv. (1) with the afxs. *ange, ge,* modifying *menǫ, rika.* (?) with the afx. *gge* modifying *rika.*

sihīraŏ, sihraŏ Nag. syn. of *gisir-gisir.*

sī-idi trs. or intrs., (1) to plough starting from a certain side : ne goŗa nesąetebu *sīudiia* ; to plough again and again ; to continue ploughing : ne otea akirinasidaitana hon ocǫ jaĭ ocǫko *sīudiika,* I sell them this field for good and all, let them plough it to the exclusion of my sons and grandsons, i.e , for ever.

sīidi-ǫ p. v., corresp. meanings.

sī-jego trs., to plough and throw up pasty clods, as when the soil is too damp.

sījego-ǫ p. v , corresp. meaning.

sī-jero, sī-ţaki adj., with *ote,* a field which having been ploughed in a rather muddy state, has dried up and become very hard and difficult to plough again. Constructed like *sīhejeŗe,* but *sījerotana* is not used in the meaning of sījeroǫtana.

sī-jom I. trs., (with intrs. terminations) or intrs. : to plough for oneself, said mostly of those who are under a *pasĭri* or *gapǫ* contract, (in this case the time is expressed) and of those whom the owner graciously permits to cultivate one of his fields for a year or two : jū, tisinado *sījomme* ; janaŏ sirma en goŗale marcajada, *sījomme.*

II. adv., with or without the afxs. *ge, te,* modifying *om, nam,* with leave to plough for oneself : looēn bandartee omakąĭńa, goŗado *sījome* omakąińa.

sij-sij Nag. var. of *sigsig.*

sijulī poetical term of uncertain meaning. It seems to be a syn. of *juli,* cluster :

Sijulī gaŗako paromere nale,
Sijulī kita jaromedō nale,
Sijulī kita jaromedō.

O my friend, in a place reached after crossing several rivers, there are clusters of ripe wild dates.

sijuli-sipijuli poetical adv., of uncertain meaning. It seems to be a syn. of *sipidupi dipĕli.*

Sijulisipijuli dadaeam nirja bololena, daea,
Dadaeam nirjabololēn.

When slanting rain came from various sides, O my elder brother, thou startedst running and went inside.

sĭk, sĭki, Has. **sĭkh** Nag. (H. *sīkhnā,* to learn) I. subst., method, ways : inią *sĭkiǫ* sabakada, I know his ways; inido landia *sĭke* sabakada, he has taken to lazy ways ; inido landiakoą *sike* sabakada, he follows the example of lazy people.—Rarely used as prd.

II. trs. caus., to teach by example : ne hondo okoe neka *sĭkikĭa* ?

III. intrs., in the df. prst., to be taught by example : ne honko eḑkageko *sīkitana* (or sĭkiǫtana).

sĭk-en, sĭki-n rflx. v., to adopt the ways of others : inkuągem *sĭkinjana.*

sĭk-ǫ p. v., to be taught by example ; to have one's way of acting ; to be

induced to adopt the ways of others : bugingeko *sīkiakana* ; enka alom *sīkioa*.

sika (1) Ho. (P. *sikka*, a rupee) sbst., an eight-anna bit : ai *sikā* (7 eight-anna bits) Rs. 3-8-0. In Has. and Nag. it occurs in the collective noun *ṭakasika*, money. (2) Nag. syn. of *siṇga* Has.

sī-kabu I. trs., (1) with *ote*, syn. of *sī-laud*. (2) with *tasad*, syn. of *sī-goḡ*. (3) with *uri*, syn. of *sī-ranjaŏ*.

II. intrs., to plough thoroughly (with great exertion, or so as to fatigue the bullocks) : tisinado Maṇgraṇ perean uṛkiṇaiṇ joraledkiṇa adiṇ *sī-kabuḷa*.

sīkabu-u p. v., corresp. to the trs.

sikaḡ-sokoḡ, sikāṛa-sokŏṛo, hikaḡ-hokoḡ, hikāṛa-hokŏṛo cfr. *sokoḡ, hituṛajiṇguṛu*, I. adj., loosely tied together : moṛha *sikaḡsokoḡgea*, the cane chair is loosely made ; ne *sikaḡsokoḡ* tonol tolruaṛtam, tie this loose bundle better.—Also used as adj. noun : ne *sikaḡsokoḡ* tolbēsetam

II. trs., (1) to tie together loosely : okoe teṇkena ? ne moṛhae *sikaḡsokoḡkeda*. (2) to cause to become loose : ne batako beṛelre tollena, jeṭege *sikaḡsokoḡkeda*, laths of green wood tied to the rafters have become loose owing to the summer-heat.

III. intrs., in the df. prst., to be loosely tied together : ne sūn *sikaḡsokoḡṭana* (or sikaḡsokoḡgea).

sikaḡsokoḡ-n rflx. v., same as the trs.

sikaḡsokoḡ-o p. v., to get, to become loose.

IV. adv., with or without the afxs. *aṇge, ge, ŋge, ṭan, ṭange*, modifying *meṇa, ṛika, ṭol, teṇ*.

sikaṇ cfr. *keoṇameoṇ, sisoḡ*, 1⁰ syn. of *maŏŋa-muiŋ*, as referring to the feeling of loneliness.

2⁰ I. adj., with *ṭaŏad, hora, bir*, lonely, unfrequented.

II. trs. caus., to leave a place unfrequented (i. e., not to frequent a place) : ne ṭaŏd tikin dipīlido janaŏko *sikaṇea*.

III. intrs., in the df. prst., to be, or prove to be, unfrequented, lonely : nādo en birhora *sikaṇṭanajā*, alom sena, keoṇameoṇamea pīṭi hoṛokoḷo gupa paromme.

sikaṇ-en rflx. v., same as the trs.

sikaṇ-o p. v., corresp. to the trs. : ne bir musiṇamusiṇge *sikaṇoa*, puṛasade enre sūnsakam hoṛoko namoa.

sikare, sikari poetical syn. of *ruparā*, male of silver :

Kiriṇaiṇ, neāṇga, samaṛom kapī ;
Kējaiṇ, napāṇga, rupa mailesār.
Cīte babūreṇ kiriṇāmeā ?
Merete bacāreṇ kējamē ?
Mēnā menādo sīkare ṭakā.
Mēnā menādo tāmbare paĕsā.

O mother, buy me a golden hunting axe (i.e., a most useful axe), O father, buy me a silver shafted arrow (i.e. a very useful one).—O my son, with what money shall I buy it ? What shall I barter for it ?—But you have indeed some silver coins ! You have, to be sure, some copper coins !

Sikāri poetical form of *Cekūri*, a pargana on the Jhalda side :

Sikāri raja ci Ṭāmaṛa ṭhakūr ;
Sikāri rajadoe māpātanā.

Sikāri raja ci Ṭamaṛa ṭhakūr ;
Ṭāmaṛa thakurdoe tūpuināetān.
Sikāri rajadoe māpātanā ;
Nātunatuko ēkelatāna.
Ṭāmaṛa ṭhakurdoe tūpuināetanā ;
Disumedisumeko tāiuretān.

There is war between the rajah of Cekari and the ṭhakur of Ṭamaṛ ; the country trembles.

sikaroṛu *fide* Hames, sbst., Amoora rohituka, W. and A. ; Meliaceae, —a small tree with a low spreading crown of large dark green pinnate leaves with 4-7 pairs of large entire leaflets ; and small white flowers in lax spikes.

sikāṛa-sokōṛŏ var. of *sikaṛsokoṛ*.

siki sbst., a 2, 4, or 8-anna bit in silver, in cntrd. to *riciki*, a 1, 2, 4, or 8-anna bit in nickel. In the cpds. *âṛdsiki, bargaṇḍasiki, upaṇgaṇḍasiki, irelgaṇḍasiki*, it applies to nickel as well as to silver.

sikiḍ, sikiḍ-sikiḍ var. of *kisi*

sikiḍ sikiḍ cfr. *sakeṛosakoṛo*, var. of *ikiḍsikiḍ*.

sikil, sikīl (H. *sikhlāna*, to teach) cfr. *karigar*, syn. of *sẹ*, but only referring to skill in manual labour.

sikilidār, sikligār sbst., professional steel grinder and burnisher. See under *koronjo diri*.

sikīṛi Has. Nag. **sinkīṛi** Has. (H. sikṛi) I. sbst., a chain : duaire *sikĭṛi* lagaōakana.

II. trs., (1) to make into a chain : meṛedoko *sikĭṛiĭa*, pitaloko *sikĭṛiĭa*, they make chains of iron and chains of brass. (2) to fit or fasten with a chain ; to chain : duardope *sikĭṛiĭa* cipe imliĭa ? Will you fit your door with a chain or with a hasp ? duar *sikĭṛitam*, setako uṭulea, chain the door, else the dogs will push it open ; hatiko katareko *sikĭṛikoa*, they chain elephants by the legs.

III. intrs, in the df. prst., to be chained : en hati kaṭaree *sikĭṛit ana* (or sikĭṛiakana).

sikĭṛi-n rflx. v., same as the trs.

sikĭṛi-o p. v., corresp. meanings.

sikīṛ-andu sbst., a chain worn under the ankle by little Hindu girls.

sikīṛî, sikīṛî, sikṛî sbst., a gnat or mosquito. Constructed like *maji*.

sikīṛî-aṛa syn. of *cinibuta*.

sikīṛî-bā, sikīṛî-pataṛa Plectranthus incanus, Link. ; Labiatae,—a common erect herb, 3-4′ high with square stems, long-petioled large, opposite, ovate-cordate, crenate, strongly smelling leaves and laxly racemose cymes of small pale-lilac flowers. These plants are bruised and spread in the rooms to drive away the mosquitoes.

sikīṛî-bā, sikīṛî-bā-daru sbst., Pavetta indica, Linn., var. tomentosa ; Rubiaceae,—a large shrub or small tree with opposite, petioled leaves, intrapitiolar stipules and axillary terminal large cymes of slender white flowers ¾″ long.

sikīṛî-dutam sbst., the fact of taking a wife without previous knowledge and consent of the parents : sikīṛîdutam hobajana : *sikĭṛî* dutamtekin aṛandijana.—N. B. Thus to take a wife (*aparkiḍ*) may be expressed also by dutam with *sikĭṛî* as sbj. : nikiṇa aṛandimente *sikĭṛîge*

dutamkena, a mosquito has been their match-maker (i.e., they arranged their marriage secretly).

sikĭṛî-jāl, sikĭṛî-jalom sbst., a mosquito-net

sikĭṛî-paṭaṛa syn. of *sikĭṛîbā*.

sikium baha Nag. **sikiuṇ-bā** Has. sbst., a flower plant growing near streams, not identified; probably the same as the *sikiom baha* of the Santals, Crinum latifolium, var. Campbellii, Amaryllidaceae.—a large herb with leaves 30″ by 4½″; scapes with 8-10 drooping white or rosy flowers with slightly curved tube 4-5″ long and oblanceolate lobes 4-5″ long.

sikî (long nasal) Ho. var. of *sikiṛî*, also used sometimes in Has.

sīko poetical plural of *sīoṛe*, the weaver-bird. Its paralled is *caṛuko*:

Sīko hale sīko,—Hāua!
Manībā sīko,—Hāua!
Caru hale caṛuko,—Hāua!
Raĭbā caṛuko,—Hāua!
Manibāko jōmetān,—Hāua!
Manībā sīko,—Hāua!
Raĭbāko nabetān,—Hāua!
Raĭbā caṛuko,—Hāua!
Tēreā mēreā,—Hāua!
Manībā sīko,—Hāua!
Tēreā mēreā,—Hāua!
Raĭbā caṛuko,—Hāua!

The weaver birds are eating the flowers of the mustard plants. Drive them off!

sĭko-caḍu Nag. var. of *siḍkocaḍu*.

sikru Ho. *fide* Haines, var. of *sikaroṛu*,

siku cfr. *tili*,, I. sbst., any kind of lice. Hence the cpds.: (1) *bōsiku*, the head-louse, Pediculus capitis; *lijaṣiku*, the body-louse, Pediculus vestimenti; *ceped siku*, the crab-louse, Phthirius inguinalis, found mostly in the armpits. (2) *kerasiku, meromsiku, setasiku, sukurisiku, uṛisiku*, the lice of the various domestic animals These are all different species of Haematopinus, though the Mundas see no difference between the cattle-louse, the dog-louse and the goat-louse. The buffalo-louse they say, and the swine-louse are one and the same and look like a large and thick crab-louse. (3) *simsiku*, any kind of the five species parasitic on the domestic fowl, especially the Menopon pallidum: en hona bōre *sikuko* puraṇge menaṇkoa.

II. adj., generally *sikuan*, having lice, lousy: en *siku* lija jeṭere tasitape; en *siku* hon nakiṭaipe.

III. trs., (1) of lice, to infest: en lijaṇko *sikutada*, tikiipe; en keṛa puraṇgeko *sikutaia*. (2) to get lice: bōṛem *sikuakaḍkoa*.

IV. intrs., in the df. prst., (1) of lice, to be present: en lijaṛe puraṇgeko *sikutana*, there are many lice on that cloth. (2) to have lice: en keṛa puraṇgee *sikutana*.

siku-n sflx. v., (1) of lice, to appear or multiply: en lijaṛe puraṇgeko *sikujana*. (2) same as the trs.

siku-ṇ p. v., (1) corresp. to the trs., *sikuakanae*; inia bō *sikuakana*; bōe (or bōree) *sikuakana*; inia bōreko *sikuakana*. (2) imprsl., of lice, to be got: inia bōreko *sikuakana*.

*Note (1) the superstitious belief that lice nest in a hole and that

whoever discovers this hole will become very rich provided he keeps silent about it. (2) the riddle, the answer to which is *siku*: Aṭamaṭa birkoetem dârâuṛuuaia, puṇḍi diri-regem goëia, you search and get him out of a dense forest and kill him on a white stone.

***sikuar** (H. Sad. *sika*) I. sbst., nets (Pl. XVI, fig. 2) attached to either end of a carrying pole (*marâṛâ*). They are made of any kind of rope; those sold by the Birhors are generally made of *ruruḳ* (Bauhinia Vahlii) fibre. The net is spread on the ground, as in B, and when the load has been put in it, the loose ends are gathered and knotted to the pole at the desired length. A carrier used to the work can carry 40 lbs. and even more, if needed, in either of these nets: *sikuar* aḍ marâṛâ auïme.

II. trs., (1) to plait rope and make it into a carrying-net: ne jîṛîbaear *sikuareme*. (2) to fit a load into a carrying-net: ne caṭu *sikuareme*.

III. intrs., to get plaited into carrying-nets: puṛaṭedo baḍcombaëar *sikuarlana*.

sikuar-en rflx. v., same as the trs.

sikuar-aṛāgu trs., to let smth. down in a carrying-net: jarom kaṇṭaṛa daručteko *sikuaraṛāgueă*.

sikuaraṛāgu-ḳ p. v., corresp. meaning.

sikuar-huni Nag. syn. of *piṛi-kaṭea* Has. sbst., a field rat of the same size as the house rat but of a lighter shade and with a shorter tail.

sikuar-kode sbst, a form of *kode*, Eleusine coracana, the digitate spikes of which are spreading out instead of being incurved as those of the *ḍumbḳ kode*.

sikuar-laṇḍi in jest, adj, with *hoṛo*, or adj. noun, syn. of *nasiḳ* a lucky man.

sikuarlaṇḍi-ḳ p. v., syn. of *nasibḳ*.

sikuḳ Nag. var. of *sakuḳ* Has. Nag.

silaïṭ, silaïṭi, silāṭi, silaŭṭi vars. of *selaïṭ*.

sī-laud, sī-lahuḍ same a *laud*, referring to soil.

sileḳ Nag. var. of **siliḳ** Has. Nag.

sī-lebḳ syn. of *herjeṭelebḳ*, trs, to sow in dry soil in summer for several years, and thus render less hard to plough, a rice field with hard or compact soil, such as *camṭaï hasa*, which becomes very difficult to plough if reduced yearly to mud for sowing or planting: en camṭaï loëoṇ nā̃ lole *silebḳeda*.

silebe-gḳ p. v., corresp. meaning

silēṭ var. of *selaïṭ*.

silgaḍ I° of hair, cfr. *silsil, rūsu-kuḍ siṛṛa, siṭiṭi, suguḍ*, I. adj., with *uḳ*, ruffled-up hair or feathers: *silgaḍ* ūḳ gaëoḳtam.

II. trs., to ruffle up hair or feathers: iniṇ ūḳ hoëoge *silgaḍlada*.

III. intrs, in the df. prst., of hair or feathers, to be or get ruffled up: ūḳtae *silgaḍlana*.

silgad-en rflx. v., same as the trs.: hoëoge iniṇ ūbe *silgadenjana*, bugilekage gaëobakan taïkena; tītegee *silgadenjana*.

silgad-ḳ p. v., of hair or feathers to get ruffled up.

IV. adv., (1) with the afxs. *ange, ge,* modifying *menạ, lelọ, rika.* (2) with the afx. *ọge* modifying *rika, hočo.* Hence the cpd. *hočosilgadọ.* 2⁰ of ruffled straw or thatch, syn. of *pirlị,* same construction. 3⁰ of wood, cfr. *sarlạ, butudḥutud,* I. trs., to pare, scrape or plane wood carelessly so as to leave splinters sticking out: daru alom *silgadea.* *silgad-ọ* p. v., corresp. meaning.

II. adv., (1) with the afxs. *ange, ge,* modifying *menạ, lelọ,* (2) with the afx. *ọge,* modifying *rika, lạ, husid, randa.* Hence the cpds. *lạsilgad, husidsilgad, randasilgad.* 4⁰ fig. syn. of *saturiad.*

sili same as *silùh.*

silị 1⁰ of yarn only, syn. of *siti.* 2⁰ fig., I. sbst., smth. reprehensible (1) in one's conduct: inkure jetan *silị* kaiṇ aĭumakada, I have heard nothing against them. (2) in one's talk: iniạ jagarre *silị* kā taikena.

II. adj., with *kaji, jagar,* abusive talk, as heard when quarreling or scolding: *silị* jagarko alope urunaca.

III. trs., (1) to render one's talk abusive, i. e., to say unpleasant things; to address with such talk: kajiĭ (or jagare) *silịkeda* (or *silịkedlea*); *silịkedleac* (2) of a thing said to cause displeasure to smb.: iniạ kaji *silịkịña.*

IV. intrs, (1) in the df. prst., of talk, to be or become abusive: hôhô! kaji *silịtana,* stop that abusive talk! (2) imprsl., with inserted prsl., prn. to be displeased with somebody's talk: aĭumkịte *silịkịña,* amdo sugaṇagem jagarkeda.

silị-n rflx. v., same as the trs.: kajiĭ *silịnjana*; alelọe *silịnjana.*

si-p-ilị repr. v., to rouse a quarrel by saying unpleasant things to each other: *sipilịjanakiṇ*; kajikiṇ *sipilịjana.*

silị-gọ p. v., corresp. to the trs.: en horotele *silịjana*; kaji *silịjana.*

V. adv., with or without the afxs. *ange, ge, ọge,* modifying *kaji, jagar.*

siliăð Nag. (Sad. *siliāek*) as prd., syn. of *neta* Has. Nag.

silih Has. Nag. **sileḥ** Nag. sbst., the Indian Gazelle or Ravine Deer, Gazella Bennetti; also, sometimes, the buck, which is generally called *gandua, gendua, ginḍua* or *meromsilih,* (the latter having horns somewhat similar to those of a goat). *Silih* occurs also in other cpds. such as: *Oraṣsilih* (*Uraṣsilih*) *Kaṭeasilih, Ṭeṭeṇgasilih.* The *Oraṣsilih* is the Indian Mouse Deer, Tragulus memimna, the smallest deer known. — As deer have become very rare in the country, most people know the *kaṭeasilih* and *ṭeṭeṇgasilih* only by hearsay, and the description they give of them is useless for identification. The *kaṭeasilih* is believed to be the smallest after the mouse deer, and is said to have four horns, the two in front being horizontal, the two behind being upright and branched. In reality the *kaṭeasilih* may perhaps be identified with the Muntjak or Barking Deer, Cervulus Muntjac, which is also not much bigger than the mouse deer. Its two pronged horns on bony pedi-

cels may have given rise to the fanciful description of a four-horned deer. The *teṭeŋgasiliḫ* is described as being taller, and as having horns with hooked tips. People say that it is the *ṭeṭeŋgasiliḫ* that "barks". —It is likely that both the *kaṭeasiliḫ* and the *ṭeṭeŋgasiliḫ* referred to the Muntjak, for which no other name has been heard.

siliḫ-kula sbst., a feline wild animal, larger than a leopard and uniformly rufous-yellow.

sili-ḍaṇḍa (P. *shil*, a short spear) sbst., the stick about five feet long with which a Hindu cowherd dances the *mārasusun*. (See appendix). On the eve of the cattle feast (*sōraisandi*), at night, the cowherd daubs this stick with red lead and putting it against the wall in his hut, offers a sacrifice before it. It is used for this dance only and is kept in the house for the next year.

silima-diri (Sk. *shilā*, a stone, a rock) in poetry, a very smooth rock :.

Norane redoga kītābaŏār,
Kitābaĕarereŋ nāṛālenā.
Dareneredoga *sīlima* diri,
Sīlima dirireŋ jiladelēn.

On the way I had my foot caught in a palm leaf; and I slipped on a smooth rock.

sili-piti frequentative jingle of *piti*, syn. of *pitibaṛa*, without repr. v. and vrb. n. As adv. it may take or not take the afxs. *ange*, *ge*, *ŋge*, *tau*, *tange*, modifying *rika*, *rikan*, *dârâ*.—*Silipiti* has a less extensive meaning than *bisibiṇḍi*, *sirilunḍi*.

sili-ūḫ, sili sbst., the hair of the head (not of the whiskers) below the temples in front of the ears.

silūḫ-ŋ p. v., to get such hair : soben hoṛoko *siliūḫakana*.

silpiŋ, silpiŋ-duar sbst., (1) Has. syn. of. *paṭa duar*, a door of interlaced bamboo or wood. (2) Ho. any kind of door. Constructed like *kapāṭa*.—N. B. This word is falling into disuse though it is still heard occasionally from old people. The young people know it only through poetry.

Dēgō nīgaiŋemē dirigore kāpāṭū;
Maregō paĕaraiŋemē darugore *sīlipīŋ*.

Come, open me the door made of stone, the door made of wood.

sil-sil (Sad. sil-silack) I. adj., with *ūḫ*, hair of pigs, cats, dogs or other animals, bristled in anger; with *godor*, neck-feathers of cock, bristled in anger : sukuriŋ *silsil* ūḫ lelkeḍte iniṭ, japaniŋ boroketa. Also used as adj. noun : sukuriko kīsiakana mentedo inkuŋ *silsil* leltege mundioa. (2) with the name of an animal such as *sim*, *seta*, etc., bristling : en *silsil* seta kacim boroaitana ?— Also used as adj. noun : en *silsil* kacim boroaitana ?

II. trs., thus to bristle the hair or the feathers : topoaṭanre simko godorko *silsilea*.

III. intrs., (1) thus to bristle up : seta *silsilkeda* (or *silsilkena*.) : pusido setae *silsilaitana*, the cat bristles up at the dog. (2) in the df. prst., of hair or feathers, thus

to be bristled: en sukuriạ ūḳ *silsiltana* (or silsilakana).

silsil-en rflx. v., thus to bristle the hair or feathers; thus to bristle up: kīsiakan sukuriko ūḳko *silsilena*; pusī *silsilenjana*, the cat bristles up its hair.

silsil-o p. v., corresp. to the trs.

IV. adv., (1) with or without the afxs. *ange, ge, oge, tan, tange*, modifying *rika, rikan, lelo, hiju, seno*. (2) with the afx. *oge*, modifying *rika, rikan, lelo*. It occurs also in the poetical phrase: *kita silesile*, like bristly palm-leaves, syn. of *saemeḍ-kosemeḍ*:

Nabudobu hīgātān, nabudobu,
bīgātān,
Kitā *silesiledo* kā hobu lepē'ā.
Nabudobu kūṭumetān, nabudobu kūpuletān,
Tāli melemeledō kā hobu cīpīna.

We are relations, but we are at daggers drawn and do not visit each other.

siluŋ-pituŋ, suluŋ-putuŋ vars. of of *suluḭputuḭ*.

sim 1⁰ I. sbst., the farm-yard or ordinary fowl, Gallus domesticus. The cock is called *sandi* or *sandi sim*; the hen is called *eŋga* or *eŋga sim*. The breeds known to the Mundas are called: *jati sim*, the ordinary, rather small breed; *ciru sim*, a small sized breed; *hajara sim*, *koro sim*, short-legged; *liŋga sim*, yellow eyed; *Moŋgol sim*, feathered low down on the legs. For the distinction of fowls by colour, see under *heŋa*. *Sim* occurs also in the cpds.: *purusim*, the turkey, Meleagris gallopava; *ṭokaḍsim*, the guinea fowl, Numidia meleagris; *birsim*, the red jungle fowl, Gallus ferrugineus; *ḍusim*, the water-hen, Amaurornis phoenicurus.

*Capons and laying hens are never offered in sacrifice. On festivals a white fowl is sacrificed to Singbonga, a reddish-brown one (*arị sukaṛa*) to *Luṭūkum Haṛam*, a reddish one to the spirits of the hills, and a blackish one to the spirits of the water. The ancestors, like *Luṭūkum Haṛam*, get reddish-brown fowls. The *Gaṇḍis* get speckled ones, and the Darhabonga, cocks with metallic neck feathers (*mali sim*). Fowls with recurved feathers on the body (*riva sim*) are reserved for the *haḍkar* spirits. Other fowls are not sacrificed. (See under *nakali boŋga* in the Appendix).

II. trs., to possess a few or many fowls: puraŋepe *simtaḍkoa*, you have many fowls.

III. intrs., in the df. prst., of fowls to exist in a certain place: ne oṛare kūḳko *simtana*.

sim-en rflx. v., same as the trs.: apedo kūḳpe *simenjana*.

sim-o p. v., corresp. to the trs.: ne oṛare isuko *simakana*, in this house, fowls are found in great numbers.

2⁰ in the *dundukal* game, I. sbst., the child representing the fowl: *sim* tabu tuĭu jomkịa.

II. trs., to make some one represent the fowl: okoebu *simīa* aḍ okoebutuĭuia?

III. intrs., to represent the fowl: hola apeạ dundukel inuŋre okoe

simkena ?

sim-en rflx. v., same meaning: mar am *simenme*.

sim-o p. v., corresp. to the trs.: nesekando Managrakoṛa *simoka*. (2) same as the rflx. v.: mar, am *simome*.

sima! or **simā!** syn. of *sō! sōre!* a cry to drive away fowls.

simaḷ, simaḷi vars. of *simaṭ*.

siman, simān (Sk. *sīmā*) cfr. *cimi* 1⁰ I. sbst., (1) limit-line, boundary of a field, village, *paṭi*, country: Sarwada aḍ Burumakoṛ *siman* hante senoṛjana. (2) the space within the boundaries (not of a field): apeṛ *siman* maranagoa.

II. trs., (1) to delimit a small or large space: hatudo maranagepe *simantada*, you have made a village with extensive boundaries. (2) to include a spot within the boundaries: ne piri ape ci japaḥatuko *simantada*? Is this upland within the boundaries of your village or within those of the neighbouring village?

III. intrs., (1) to make a boundary: Sarwadakoloṛ kotaṛepe *simantada*? Where did you and the people of Sarwada make your common boundary? (2) to delimit a small or large space: apedo maranagepe *simantada*. (3) in the df. prst., of one's boundary, or the space within the boundaries, to be somewhere: Sarwadakoloṛ apeṛ kotaṛe *simantana*; kotaṛ jakeḍ apeṛ *simantana*?

siman-en rflx. v., same as the trs. and the two 1th meanings of the intrs.

siman-o p. v., (1) corresp. to the trs. (2) of a boundary, to get made; of a space to get delimited: ape aḍ (or apeṛ) Sarwadakoloṛ kotaṛe *simanakana*?

2⁰ in games, sbst., (1) in the *guliinuṛ*, *kaṭiinuṛ* and *bāḍ-rainuṛ*, the line from behind which the players have to throw their marbles, *kaṭis* or tops. (2) in the *curinuṛ*, the three outer lines which the players cannot cross without being out of the game. (3) in the *hapoṛḍāṛinuṛ*, the two spots, marked by little heaps of earth or stones, where the two first prisoners are stationed, between which the following catches must stand and between which the catcher may not pass.

siman-bonga sbst., any spirit dwelling within the boundaries of the village, excepting the shades of the ancestors.

siman-diri sbst., stones raised or heaped up to mark a boundary.

siman-kiria sbst., an oath with imprecation about the boundaries of a village.

sim-atar aḍ, sim-atiriḍ, same as *ataraḍ*, of fowls only.

simaṭ, simaṭi, simaḷ, simaḷi, simēṭ, simiṭi (from the English cement,) I. sbst., or adj. with *hasa*, syn. of *Belaiti hasa*, cement: *simēṭ* hasa cilka gononakana? What is the price of cement?

II. trs., to cement the floor or terrace of a bungalow: en oṛako *simēṭtada*.

simaṭ-en, simaṭ-in rflx. v., same mean.

simaṭ-o p. v., corresp. meaning.

simbi, simbi-manal (Sad.) sbst., the French Bean, especially the climbing

one.

sim-bō̤ I. sbst, (1) the head of a fowl. (2) the office of a public sacrificer : pāṛāṛā̤a maraṇa koṛahonge simbō̤e nameā, it is the eldest son of the pahan who succeeds him in his office ; *simbō̤e* rɔkiṅa, he ousted me from the office of pahan ; Mailḍi aḍ Cicikaṛa, ne baria ṭolarenko *simbō̤ko* repeṭan taikena en dipĭli musiṇado bājaĕarre kenṭeḍko dapaljana, the people of two hamlets were contending for the office of pahan, then one day they came to blows in the *bājaĕar*.

II. adj., with *uli, ambăṛu*, grown to the size of a fowl's head : bagaĩcatena senkena apialeka buṭare *simbō̤* uliṇa lelkeda.

III. intrs., in the df. prst., of such fruit, to have reached this size : tisiṇ gapa uliko *simbō̤tana*.

simbo-gō̤ p. v., to reach this size : satālu *simbō̤akanie* jaromoa.

IV. adv, (1) with the afxs. *ange, ge*, modifying *menā, harāo, maraṇō̤*. (2) with the afx. *ogo*, modifying *harāo, maraṇō̤*. (3) with the afxs. *re, rege*, when a certain kind of fruit has grown to this size : satālu puraṇ kā maparaṇoa *simbō̤rege* jaromoa ; uliko *simbō̤re* Asamēre bāĩulena, he came back from Assam when the mangoes had the size of a fowl's head.

sim-ḍali sbst. a cock's or hen's comb

sim ḍali-aṛa̤, sim-ḍali-bā, syn. of *dālaṛa̤*.

sim-ḍali-uḍ, sim-uḍ sbst., an edible mushroom of the jungles, so called. It is dark-red outside ; the flesh is white.

si-mela trs., to plough two fields by obliterating the boundary between them.

simela-ō̤ p. v., corresp. meaning.

simēṭ var. of *simaṭ*

sim-har, si.nko-har sbst, the job of driving away the fowls, v. g, from a newly sown field : *simharaṇa* namakada tisiṇado, I am in charge of keeping off the fowls to-day.

sim-hon sbst, a *chicken*.

sim-i sbst., dung of fowls.

simi-hesa̤ syn of *duraṇgahesa̤*.

sim-il sbst., a quill-feather of a fowl.

simiṭi var. of *simaṭ*.

sim-jaṇga-daru, sim-kaṭa daru Has. syn. of *orckaṭadaru* Nag. The decoction of its leaves cures jaundice and also congestion of the liver. The bark of the roots pounded or ground with water is drunk in cases of snake-bite. Externally the bitten limb is rubbed with it downwards from where the venom has reached, to the extremities.

sim-jarom sbst., (1) Has. a fowl's egg. (2) Ho and sometimes Nag. a cock's testicle.—Note the saying : sim alom tolia iduĭ dari ci kā.—O! Miaḍ *simjarom* senoka, kaina uṛutana.—Do not let thy cock fight, it may be defeated.—Pooh ! I do not mind losing a cock.

sim-jilu 1⁰ sbst., fowl-meat : sultanko *simjilu* kako jomrikakoa, they do not allow patients who suffer from dysentry to eat fowl-meat.

2⁰ fig. I. sbst, goose-flesh as caused by cold or fever, not by fear :

rabaurearjıḍmea ci ? amą horömore *simjilu* lelotana, art thou feverish ? goose-flesh seems to appear on thy body.

I. adj., with *horŏmo*, a body with goose-flesh.

III. trs., of cold or fever, to affect smb. with goose-flesh : rabıa *simjilutzińa ;* inią horömo rabaıage *simjilutada.*

IV. intrs., (1) in the df. prst., to get or have goose-flesh : en hon *simjilutana.* (2) imprsl., with inserted prsl. prn., to be affected by goose-flesh : purage *simjilujqiña. simjilu-u* p.v., corresp. to the trs. ; to get goose-flesh : ruatee *simjiluakana ;* en hon *simjiluakana.*

V. adv., (1) with the afxs. *ange, ge,* modifying *lelo. rikao.* (2) with the afx. *uge,* modifying *rikao rabaıao.*

sim-kanṭu-aṛa, sim-kaṭa-aṛa (Sad. *samaṭhmuṇḍi sāg*) sbst., Aneilema spiratum, R. Br. ; Commelinaceae,—a common field weed with slender, decumbent stems ; alternate, small, oblong, sessile, auricled leaves ; and with flowers in small terminal panicles that are not leafy below.

sim-kaṭa sbst., the feet of a fowl. Note the proverb : soıakoṭore *simkata* capioa, one will do anything when it cannot be avoided. (ltly. : in dire necessity, one has to wash the feet of a fowl.

sim-kaṭa-aṛa syn. of *simkanṭuaṛa.*

sim-kaṭa-daru syn.of *simjaıgadaru.*

simko-ra I. sbst., also adj. with *dipli,* cock-crow : *simkora* (or *simkora dipĕli*) hobajına ci aŭrige ?

II. as prd. constructed like its syn. *ao,* to dawn.

III. adv., with *re, dipili, dipĕlire,* at cock-crow.

sim-kusŭli, sim-kusuli same as *kusuli.*

sim-lembeḍ-daru, sim-lumbuḍ-daru, sbst., Glochidion lanceolarium, Dalz. ; Euphorbiaceae,—a tree 25-30′ high with alternate entire leaves ; flowers without petals, in axillary clusters, the 6 white sepals in two series, and with a globose, depressed 12-lobed capsule, the size of a cherry.

sim-rōḍ adv., with or without the *ange, ge,* modifying *soau,* to smell like burning feathers.

sim-roḍ-puṭka and vars., see under *puṭka.*

sim-sukuri coll. noun for domestic animals which are not herded, such as poultry, pigs, cats and dogs. Constructed like *sim.*

sim-tol-akăṛa sbst., the place set apart, chiefly on market grounds, for cock-fighting.

sim-uḍ syn. of *simḍaliuḍ.*

sı-nala, of the ploughing for daily wages, with one's own team (*goali akiriı*) or with a team of the employer. Constructed like *nala.* In conjunction with *ili* or *jılu,* it refers to ploughing as *mudaıli* work for beer or for meat.

sı-nam 1° adj. with *lorga,* a spirit found, (i.e., whose presence is discovered) by the harm he inflicts when smb. ploughs a certain plot. This term occurs in a sacrificial for-

mula of the witch-finders : maṇam boṇga, pūnam boṇga, calunam boṇga, urnam boṇga, *sīnam* boṇga karanam boṇga, raṇam boṇga dōnam boṇga, burubeṛa, piṛikuṭuṛîre ; sinsuba daru subare taintan taniarentanko, ṭundulor garakacuṛiaḍre loṛotan jeletanko, tisiṇdoiṇ omapetan cedapetana, jomkepe nūkepe, spirits met when felling trees, cutting out bees' nests, hoeing, digging, ploughing or working with the levelling plank, spirits who come only when called or who art at hand, spirits who dwell on the hills and in the villages, on the uplands and elevated grounds, who art on the lurk and look wistfully from the heads of the ravines and the banks of the streams, I offer you a sacrifice today, come ye all to eat and to drink. 2⁰ trs., to unearth and find in ploughing : ne goṛare miaḍ ṭakaiṇ *sīnamḷa*.

sīnam-o p.v., corresp. meaning.

sindri-tasaḍ syn. of *piṛibhuinīm*.

***sindur** Nag (Sk.) **sinduri** Has. Nag. I sbst., (1) red lead. This is the ordinary *sinduri*, simply so called, and is the only one used in marriage ceremonies, at least by the Mundas. In order to mark smb. with it, the red lead, is first mixed with oil or water. What remains of this mixture is called *juṭa sinduri*. In the case of a marriage ceremony, it may no more be used by any one else : araṇdintānkiṇa juṭa *sindurite* eṭaḳo sindurin kā baioa. One who would get marked with red lead that is left over by one of another caste, would be considered an outcast. He could however be reintegrated into the caste (by the *kanda* ceremony) : eṭa jatikoa juṭa *sindurite* jāege sindurinjanree cilanoa, mondoe kandadaṛioa. (2) *Cinia sinduri*, vermilion. (3) *Bakhara sinduri*, a medicinal powder, looking like red lead, for external use only. Mixed with ghee and opium it is applied on the eyes in conjunctivitis and is said to stop all pain within a few minutes.

II. trs., to mark or daub smb. with red lead, (on the parting line of the hair or elsewhere on the face) : ne kuṛi eṭa jati *sindurikia*, jatitae seṇgjana, a man of another caste has daubed this woman with red lead, her caste is gone forever : Diku jatikodo murtukoko *sinduriña*.

N.B. (1) *Tika* with *sinduri* as d. o. is reserved for the daubing with red lead as the principal marriage ceremony. *Sinduri ṭikan* has the same meaning as *sinduri ṭipika*. (2) *Tapa* with *sinduri* as d. o. refers to the marking with red lead of a person of another sex, as a sign of an enforced marriage-contract without the usual ceremonies (being gone through). When this happens it is generally at a market or a fair. The actual or subsequent consent however of such a person binds *ipso facto* the other party to agree to the marrriage. A man of another caste would rarely dare thus to treat an unwilling woman ; it is too compromising, since her relations are

sure to avenge her. If an unwilling woman, treated thus by a man of her own tribe but of another clan, does not want to go and live with him, she must take care that her parents do not accept a marriage price from him, and she must see to it that he be fined by the panchayat, otherwise no match could be possibly arranged for her. In this case the fine is always a very heavy one. (3) For a woman who has been daubed with red lead by a man either in marriage or otherwise, if she marries another man later on, only half of the usual marriage price is due. A double marriage price may be asked from a man who has been daubed with red lead, if he wants to marry a woman who has never been daubed. (4) From the hinduized Mundas of Tamar, the custom has been brought into the Has. country, that a man does not lose his caste by marrying a woman of another caste, provided he does not mark her with *sinduri* and, if she is of a lower caste, provided he does not eat what has been touched by her. In the Naguri country however such a man would be in any case an outcast. (5) If a man of another caste would daub with *sinduri* a Munda man, or if a woman of another caste would daub a Munda woman, or if a Munda, man or woman would daub himself or herself with the remainder of the *sinduri* used by a person of another caste, but of the same sex, the Munda would be outcasted, but he or she could be readmitted in the caste by the "kanda" ceremony. (6) A man and a woman performing the act of daubing each other, may first anoint his or her own forehead and then anoint the forehead of the other sex, (or vice versa). (7) If anyone would daub with *sinduri* a person of the other sex (of the same or different caste) willfully or even mistakenly, the former is liable to be forced by the panchayat to marry that person.

sindur-en, sinduri-n rflx. v., (1) to daub oneself or let oneself be daubed with red lead, dcôṛâko bongatanreko *sindurina*. (2) same as the trs. : ne daṅgra en haturen kuṛiĩ *sindurinjana*.

si-p-induri repr. v., (1) to daub each other with read lead : koncalbōrkiṇ mandarekiṇ *sipinduria;* kuṛi aute senṭanre kuṛiko sindurina oṛṛko nartana, en dipĩli aẽna kã namjanre kuṛikuṛikoge sindurihorareko *sipinduria*, mendo nekan kami koṛa aḍ kuṛi hoṛore kã baioa, oṛṛ eṭa jatikoḷṛo kã baioa, apaṇa kuṛi moloare ca sindurihorare sinduri baioa mendo koṛoko landaca, berofe starting to fetch a bride the women daub themselves with red lead and mark their feet with permanganate of potash; if then there is no looking-glass at hand, they daub each other on the parting line of the hair; this may not be done between a man and a woman, or between women of different castes; a man may daub his own wife on the forehead or on the parting line of the hair, but people

would laugh at him. (2) the act or ceremony of daubing each other: *sipinduri* hobajana ci?

sindu..i-g p. v., corresp. to the trs.: en kuri eṭa jatitee *sinduṛijana*; moṭaïtee *sinduṛijana*.

sinduri-daru occurs in poetry. It is not known what tree is meant.

sinduri-hora, sinuṛi-hora and, in poetry, *sinuṛia*, syn. of *paṛa*, the parting line of the hair.

sinduri-jaṛa syn. of *bisijaṛa*, *deadari*, the backbone.

sinduri-ṭika I. sbst., (1) syn. of *sinduriṛa ṭika*, a round mark of red lead daubing: en deôṛâa molora oro kuṛamre miad *sinduriṭika* mena oro supukiṛare mipad. (2) also *sinduri-ṭipika*, the marriage ceremony described below.

II. adj, with *kuṛi*, the first wife a man has married with the usual ceremonies; also the first wife of a Christian, though there is no marking with red lead in the Christian marriage.—Note the saying: sinduriṭika kuṛileka miadgeataiṛa ikir loëoṛa, as I can have but one first wife so have I but one low rice-field. Note also that the first wife *sinduri-ṭika kuṛi* may have been married without ceremonies.

sinduri ṭika, sinduri-ṭipika sbst., the essential marriage ceremony after which the bridegroom and the bride are considered as husband and wife. It is nevertheless repeated later in the groom's village.

*When after the *dulda* ceremony both the bride and the groom have put on their nuptial dress, they generally go together straight to the *maṇḍoa*, (mud platform). If however one of the two in his or her own village were to enter the house at this time, he or she would have to be brought out on the hip of a relative, or would have to go from the house to the *maṇḍoa*, stepping on from brass plate to brass plate or from basket to basket as described under *bōragea*. In the *maṇḍoa* both stand in front of each other, the bridegroom facing the east and the bride facing the west. The one who gets marked with *sinduri* (red lead) always faces the east so that their position must be reversed when it is the girls turn to be marked. The one who applies the *sinduri* puts the toes of both his (or her) feet over the toes of the other. The groom being the first to apply it their position is at once reversed. He marks a straight downward line in the middle of the bride's forehead taking the colour on the tip of his little finger from a leaf on which some of it has been mixed with oil. Whilst he applies thus the *sinduri* for the first time, an elder or younger brother of the bride armed with a sword takes his stand close by and says to him: "Cirgalme, aṅṅaga misi ijattem aṛăgujaia, jāhulaṛem bagekīreṛa maṃea."—"Take care, thou bringest down my sister to the state of no more being free to marry another; if ever thou abandonest her, I shall kill thee". Then the bridegroom and the bride change places and the latter marks the first with *sinduri*. As soon as

she has done so, the men who stand by shout: "*Hari bol*! Shout: Hari! i.e, shout: Singbonga!" Then they change places again and mark each other with *sinduri* a 2nd and a 3rd time; after each mutual application the shout: "*Hari bol*!" is renewed. After the 3rd shout one of the bride's female relatives carries her on the hip three times around the *maṇḍoa*. At this time the *caŭlitheper* takes place in the bride's village. In the groom's village the *caŭlitheper* does not take place. There the bride is simply carried three times around the *maṇḍoa* by one of her female relatives; after this the bridegroom takes the bride by the hand and leads her into his house and both sit down on the nuptial mat. In the girl's village it is the bride herself who leads the groom into her house after the *caŭlitheper* and, whilst both are sitting on the nuptial mat, their mothers would start dancing in the courtyard, as described under *dulḍa*.

At the time of the *dąma* ceremony the *poncoili* rice-beer for the invited guests had already been brought out and after having been squeezed out of the fermented mass, three or four men had been sent round the village to invite the people to come and drink, so that at the end of the *sinduriṭipika* most people had already gathered and were drinking. Meanwhile the bride's mother had been sending some maidens to anoint with oil the heads of all the guests present. By letting their heads being anointed the guests express their approval of the marriage and promise their help in case any difficulty should arise later on.

The *joar* (toast) of the *poncoili* is addressed to the people of the bride's village. It is followed, as soon as the *sinduriṭipika* is over, by the *joar* of the *sinduriṭikaiɨ* which is addressed to the people of the groom's village. All the guests partake of both drinks.

Whilst the drinking is still going on the *morom-ɨgea* (see *agia* on page 53) takes place for the *poncomerom* and the *sinduriṭikamerom*. With regard to the first one (*poncomerom*) the *loṭa* (brass pot) with water is presented to the Munda or to the Pahan of the bride's village; as to the latter (*sinduriṭikamerom*) another *loṭa* is offered to some important or some elder guest from the groom's village. Then each one of those to whom a *loṭa* of water had been offered deputes a man to go and kill the goats. The meat of these however will be shared by all, no distinction being made between the people of either village.

When the *sinduriṭipika* is repeated in the groom's village, the episode of the sword is left out because nobody but the husband has the right to threaten his wife. There too the ceremony is followed by the anointing of the head of all the guests.

sinduri uli sl st., any mango tree, the fruit of which is at least partly red when ripe or even before being ripe.

siṇijā, siṇja, (from *siṇ*, tree)

used as a poetical adj. with *duar*, a wooden door:

Siṇja duare ci dirija kapēta,
Siṇja duaredo nāṇḍedakanā.
Siṇja duare ci dirija kapēṭa,
Dirija kapēṭado kūrakan.

The wooden door, the stone door is shut.

Siṇija-boṇga, **Siṇja-boṇga** used for *Siṇboṇga* in poetry and sacrificial formulas:

Siṇjaboṇgaiē dāsīkoṛā,
Boṇḍoleṭege hoe bōreborē.
Māraṇ deotaiē kāmirī kuṛi,
Paĕlategе hoe jīripijalaṇ.

The man-servant of Singbonga wears a streaming turban; the maid-servant of the great god has a flapping breast-cloth.

siṇju-daru Has. syn. of *loṛadaru* Nag.

siṇju-jō sbst., a bael fruit.

siṇte Has. Nag. var. of *site* Nag. 2nd meaning.

sinuṛiṇ poetical form of *sinuṛī*:

Sinuriṇdō sīnuṛiṇ, muĭko sesa *sinuṛiṇdō*,
Sunupīḍḍo sūnupiḍ, ḍubaleka sunupīḍḍō,
Nokoregam nītuleḍ, muĭko sesa *sinuṛiṇdō?*
Cimaeregam sārileḍ ḍubaleka sunupīḍḍō?—
Siriregaiṇ nītuleḍ muĭko sesa *sinuṛiṇdō*,
Paraganaregaiṇ sārileḍ, ḍubaleka sunupīḍḍō.

Where didst thou learn to make a p r ng in thy hair like a trail of ants? Where didst thou learn to make a chignon like a rounded brass bowl?—I learned it in the Siripargana.

sinuṛī, **sinuṛī-hora**, **sinduri-hora** syns. of *paṛa*.

siṇ Nag. syn. of *ciṇgiḍ*: iniạ tịre maĕom *siṇakana*.

Siṇ, sbst, a tree. This term is no more used alone. It occurs (1) in the cpd. *Siṇbuiṇ*, *Siṇdisum*. (2) as an affix to names of many trees, and sometimes of herbs: *asiṇ*, *baṇsiṇ*, *cāḅsiṇ*, *pitusiṇ*, *ceṇgelsiṇ*, etc., (3) in the jingles: *siṇsandom tasaḍruṛa* and *siṇ suba daru suba*.

Siṇ, **Siṇ-bnīṇ**, **Siṇ-ōisum** I. sbst., the district of *Singbhum*, ltly., the country of trees. *Maḍḍisum* and *birdisum* similarly explain the meaning of the names of the two neighbouring districts of Manbhum and Birbhum. The Rajahs of Porahat, formerly mere chieftains who finished by styling themselves Rajahs of Singhbhum, claim to belong to the Singh clan of the Rathor Rajputs. If this is not a mere legend like so many others about the descent of our Rajahs, then it is a mere coincidence. The name of the country has been wrongly supposed to mean "the country where the Singh family reigns." The so-called Rajahs of Singhbhum never ruled *de facto* over more than the northern part, not even half, of Singbhum. All this is said to explain why in this work we discard the usual, but wrong, spelling of 'Singhbhum' in favour of 'Singbhum'. *Siṇte* daru haḍle senkena, we went to Singbhum to work as sawyers.

II. adj., with *hoṛo, kuṛi, raja, jagar, caṭu, dumaṇ*, etc., of Singbhum, born or made in Singbhum. Also used as adj. noun, in the meaning of *Siṇ hoṛo*: nī *Siṇ* ci Sampuria? *Siṇkoḷ* kupul baioa, cipilan banoa, mendo Santaṛkoa juṭiḍ kabu jomdaria, we may intermarry with the people of Singbhum, neither side becomes an outcast by this marriage, but we are not allowed to eat whatever has been touched by a Santal.

siṇ short form of *siṇgi* occurs in the cpds. *Siṇboṇga, musiṇ, barsiṇ, tarasiṇ, siṇsatuḷ, siṇturu*, etc., and, in Nag., in the phrase: *iminaṇ siṇ*, "so much o'clock".

siṇ-ā Ho. **siṇ-aṛa, siṇgāṛa** Has. Nag. **seṇ-aṛa, seṇgāṛa** Has. sbst, the leaves of the following when used as a potherb.

siṇā-daru and vars. sbst., Bauhinia purpurea Linn.; Caesalpineae, a small or middle-sized tree, with very deeply 2—lobed, angular tipped leaves, and large purple flowers in terminal panicled racemes. The young leaves fresh or dried are used as a potherb; their slight bitterness is not apparent in trees sown in villages or transplanted there from the forest; the flowers are also eaten but are difficult to digest; the fibres of the bark are not used by the Mundas, and it is said that the bark of underground roots is poisonous in any quantity. The roots of the tree after being ground are applied on cuts and bruises.

siṇ-aluḷ var. of *siṇgiaṭuḷ*.

siṇaṛa-poga, siṇaṛa-uḍ, and vars. sbst., a dull-white, small mushroom growing on decaying wood of the Bauhinia purpurea (*siṇaṛa*). It is narcotic in small quantity and poisonous in larger quantity.

***Siṇ-boṇga** sbst., the spirit of light, the Supreme God of the Mundas, all-good, omniscient and omnipotent; maker, master and fosterer of all things living or inanimate. *Siṇ* or *siṇgi* means a day, from sunrise to sunset; the sun.—*Boṇga* in Mundari now means only a spirit. *Buruboṇga* is the spirit dwelling on a hill; *Ikirboṇga*, the spirit dwelling in a pool. So, at first sight, one might think by analogy that *Siṇboṇga* is a spirit dwelling in the sun (and we ourselves made this mistake on page 423), but this the Mundas deny emphatically. He neither is the sun nor dwells in the sun, though he is in heaven. We have used *passim* the appellation 'Sun-god'. This also is very misleading; he is not a sun-god. We shall nevertheless see below two traces of sun-cult that have crept in under the influence of the Hindus or the Dravidians. Did *boṇga* in the cpd. *Siṇboṇga* originally mean a spirit? It seems not.

In Santali *sińbonga* is a syn. of *sińcando* and means the moon of day (i.e., the sun), just as *ńindacando* means the moon of night. *Cando* is a borrowed word. It superseded the old word for moon, *bońga*, which is still current in the meaning of lunar month. On the other

hand the term *bonga*, both in Santali and in Mundari superseded the old word *buru* in the meaning of spirit. So that the old meaning of *bonga* was *moon*; and its meaning of spirit is only a modern, derived meaning. When the Sanskrit word *cānd* was adopted by the Santals and by the Mundas, it was of course adopted in its true meaning of moon, and not in a wider sense applying equally to the sun and to the moon, general terms for material objects being against the spirit of the language. Thus at that time the sun must have been called already *sinboṅga*, the moon of day, otherwise the Santals would not have called it *siñcando*. Afterwards for clearness' sake, they found it necessary to call the moon correlatively *ñinducando*, and not simply *condo*, but that was when *bonga*, moon, was alredy in disuse, otherwise they would also have called the moon and still call it *ñindaboṅga*, which they do not. Still later *condo* without specification, got even used to designate both the sun or the moon. It is not conceiveable that in the beginning the Santals had no special simple term to denote the sun. This term was probably *siñ*. How then came it to be replaced by *siñboṅga*, the moon of day? I imagine that it was in jest that someone first called the sun, the moon of day. It was deemed a good joke and was repeated in fact so often that it became current and finally ousted the simple appellation. This happened after the separation of the Mundas from the Santals, because the Mundari *Singbonga* cannot mean the sun, any more than it means a spirit dwelling in the sun.

The original meaning of *Singbonga* has evidently been a collective noun "sun and moon" used metaphorically to denote the principle of light, the being who gives the light of day by means of the sun and the light of night by means of the moon. When *bonga* in the meaning of moon, got replaced by *candu* and survived only in the name of *Singbongi*, the Mundas forgot that it had ever meant moon, and from the cpd. *Singbonga* concluded that *bonga* must mean spirit. When at last secondary and lesser spirits were introduced by the Asur legend it was but natural that the term *bonga* should be applied to them also. The Santals, however do not know the Asur legend and nevertheless amongst them also *bonga* and not *buru*, is now used to denote the lesser spirits. This shows that the Santals must have borrowed the cult and the name from the Mundas. They did not adopt the name of *oṛak' boṅgako* for the shades of the ancestors, either because, may be, they have no ancestor worship, or because they called already a wife metaphorically *oṛak' boṅga*, the moon of the house, i.e., the one who occupies the second place in the household just as the moon is second to the sun.

Our explanation covers all the facts and must be admitted if no better

explanation be forthcoming. If it is correct, then it is another proof that the cult of Singbonga, under this very name, existed long before the introduction of the tutelary spirits as related in the Asur Legend, and that in fact, it existed in what we have called (under *Asurkahani*) the partiarchal stage of monotheism. This we could already infer from the Asur Legend itself. If Singbonga had been first introduced by the Legend, he would have been accepted as he is represented there, that is, with a wife. Why, in the belief of Mundas has he got no wife, in spite of the Legend? Because his notion was already so well defined at that time, that any idea not tallying with it could no more find admittance.—The Legend speaks of the *pâṛâhon*, the son of the pahan (i.e., a professional pahan). Thus it distinctly connotes that the public sacrificers, the priests of Singbonga, existed generations before. Singbonga says "Hatu talaren pâṛâhon sin subaren dubatukaia." I shall make the village-pahans sit under a tree (and order them to give you food). This order is given because after their destruction the souls of the Asur women would become tutelary spirits and be in need of food. Singbonga does not establish the pahans (i.e, create the pahanship, as a new institution) but gives them two new and accessory duties to perform, namely that of sacrificing to *Luṭkum Haṛam* and *Luṭkum Buṛia* on the *bā*, *batauli* and *mage* feasts; and that of sacrificing to the tutelary spirits. At the end of the Legend Singbonga says "Pāṭguru, ṭuracelain dotukakiatana." The meaning of which is: "Before going, I shall order head-diviners and their disciples to offer and make others offer sacrifices to you and so to provide food for you." Divination indeed, or soothsaying (not however as referring to spirits) existed before the Legend. But henceforth diviners and soothsayers are charged with the duty to find out which spirits (i.e. souls of Asur women) would cause harm to the people, since their purpose in doing so, would be to get the food they are in need of. There is no question as yet of witch-finders. It is much later that the Baṛanda Legend will introduce witch-craft and with it the witch-finders, *deoṛâs* and *sokhas*.

The same conclusion that the cult of Singbonga is much older than the Asur Legend, may be drawn from the fact that Singbonga is often called *Haṛam* "the Old One", *Naṛen Haṛam*, "the Old One Who existed in the beginning of time." Whilst the Mundas called their God *Singbonga*, the Santals called Him *Maraṅ Buru*, "the great spirit." The Hos begin their sacrificial formula with the words: "Ocā Singbonga". It seems, however, that in some parts of Singbhum, he is also called *Maraṅ Bonga*. The name the Mundas gave him exposed their cult to deterioration into sun-cult, and to attempts, which seemed hopeful,

to implant the sun-cult amongst them. It is remarkable that, in spite of this, the influence of the sun-cult of their neighbours remained ineffective but for two points: a phrase in the sacrificial formula, (see below), and the daily salutation of Singbonga at sunrise.

In the Asur Legend and the creation-legends Singbonga has a wife, but her name is not given. In one of the versions of the Asur Legend he has even a child, the sky-lark being described has dipping down and fluttering its wings above the child to amuse it. In the Baṛanda Legends not only Singbonga has a wife, a child, and a second wife, but Baṛandakoṛa also has a wife. Nevertheless, in the belief of the Mundas no spirit whatever has a wife. The Nage-eras and the *Churins* are the only spirits spoken of as females. When bull-frogs croak, people who know no better say that the children of the Nage spirits are crying. When a mother and her child both die before the *caṭi* ceremony has cleaned them, the *curin* and the *curinhon*, remain inseparable.

The Mundas maintain that Singbonga existed in the remotest times (*naṇaṇ jūgujūguāte*), that he will exist forever (*joromjūgu*), and that he is a pure spirit (*roaḷārigeae*). This expression, however, may have originated under Christian influence. All other spirits are shades of deceased persons, and are still in need of food, harming (*hatir*) people in order to force them to provide this food in a sacrifice. Therefore in the formulas of all sacrifices, except those offered to Singbonga, the spirits are invited to eat the victim and drink the sacrificial beer. Food-offerings and libations are made to the shades of the ancestors before every meal or drinking bout. Singbonga alone is not in need of any food. When he harms people, it is only to punish (*gara uiṇ*) them for their sins. When he threatens (*rānudᵹ*) anyone with a fatality, it is also only as a punishment. When the *Ikirboṇga*, the *Bᵹburu* or the *Baṛanda* thus threaten a man, even when they do it at the bidding of a witch or wizard, it is in order to extort food from him. It is owing to this difference that people neither say: *Siṇbonga ranudᵹkᵹa*, but only *punḍi simtee* (or meromtee) *ranudᵹakana*; nor: *Siṇboṇga sim* (or merom) *boṇgaipe*, but only *Siṇboṇgare punḍi* sim (or merom) *boṇgaipe*; nor: *Siṇboṇga punḍi simkoe jomkoa*, but only *Siṇboṇgare punḍi sim lagatiṇa*. For other spirits too any of these constructions are used.

Excepting Singbonga, any spirit whatever may accept the secret worship of a witch or wizard, and act as a *najombonga*. This, however, is contradicted by many Mundas who pretend that only *Mahadeo-cᵹnḍi*, a distinctly Hindu divinity, ever becomes a *najomboṇga*.

Men have become sinners and therefore Singbonga does no more make himself visible to them as he did in the beginning. Now he can

be seen only in dreams. When this happens, he appears as an old man with flowing white hair and beard dressed all in white, and sometimes mounted on a white horse. He see everything and everybody on earth and provides food for all, even for the tiny worms, beetles and flies. He sends the rain that keeps alive the trees and herbs. When there is a long drought, people offer a sacrifice to *Buruboṇga* to make him intercede with Singbonga. Animals, sun, moon and stars, all obey the orders (the laws of nature existing in virtue of oaths taken by Singbonga) given them by Singbonga; only man has become a sinner and often refuses to obey. Therefore it is said that men have deteriorated very much, and that they siu at every step. Nevertheless Singbonga suffers them and shows them mercy.

The sins which he does not punish in life, he punishes after death (*parom disumre, bitarpūrre*). He dislikes especially thieves and dishonest people; to such he never grants prosperity (*barakaṫti*). He abhors and punishes severely human sacrificers, those who offer sacrifices to procure the death of others, and those who commit lechery or attempt marriage with members of their own clan. He is very adverse to murder, but does not punish the one who kills the co-culprit of his, or her, adulterous wife or husband.

At the birth of any child of man Singbonga writes down, not exactly his fate, but the course, events and length of the natural life he grants him. Whatever he writes can be rendered void by the action of free agents and by the malice of spirits and witches. The interference of witches and spirits can be counteracted by witchcraft and sacrifices. When the end of a man's natural life, as written down, has come, no remedies, no sacrifices, nothing indeed can prolong it further. Hence the saying: inimente likhanre olakana; and probably also the saying: inia jomsakam tundujana. When a man dies before his time through the malice of a witch, the witch-finder and magicians can ascertain it, but even when one seems to dies a natural death, it can never be known for sure that he has really reached the length of life which had been granted him by Singbonga.

These, however, are ideas evolved under Hindu influence. The old and the true belief of the Mundas was quite simple and is still voiced in the thanksgiving or toast when the customary beer is offered to those who have taken part in a burial. The speaker always remarks that death inevitably comes in consequence of a decree of the "Old One" (*Haṛam Singbonga*), and that one may not ascribe it to any ill-will on his part.

Singbonga is the only spirit whom the Mundas regard and treat as truly God; to whom sacrifices are offered simply and solely to venerate him, without any consideration of self-interest; although, of course, sacri-

fices of impretration or propitiation may be, and are at times also offered to him. He accepts the sacrifices only of what is white: smooth feathered white fowls, and white goats. These are reserved for him and may not be offered to any other spirit. Informants tell us that in the public sacrifices on the festivals of *bā*, *bataũli*, *koʻomsiŋ* and *mage*, and on the day of a fair, the pahan offers a white fowl to Singbonga before, or sometimes after, his sacrifices to *Luṭkum Hapam Luṭũkum Buṛia* (of a brown fowl, *sukuṛa sim*), and to the tutelary spirits (of at least one red fowl, *aŋa sim*, and of one black fowl, *hende sim*). It is said that no sacrifice is offered to Singbonga on the festivals of *sŏraĭ* and of *pāgu*, but a white fowl or a white goat is offered to him by witch-finders or private people, whenever divination has revealed this to be necessary.

The formula (as used by the Munda pahans, in accordance with the Hindu belief) for the sacrifices to Singbonga begins with the address: Netalaŋ Siŋbonga; or, He Sirmaren Siŋbonga; or, Sirmaren Siŋbonga, daĭbi raja, toalekam turtana, dailekam hasurtana, dirileka kuṛamtema, paṛaŋgaleka suputema, O friend Singbonga; or, O Singbonga who art on high: or, Singbonga who art on high, divine king, thou risest pure white as milk and settest creamy white as curds; thou hast a chest as hard as stone (i.e., thou art eternal), thou hast arms as thick and strong as a *paṛaŋga* load (i.e, thou art all-powerful). The short addresses are preferred by the pahans, but witch-finders and private people use the longer one and sometimes lengthen it by many more praises. Among these additional praises, as in the *sosoṭapa* ceremony, occur generally the following: "Nammajūgujūgure am eskargem taĭkena; amge sobeŋ oŋ sobenkom sirjan upũjankeḍkoa; sirmare singi canḍum dōtaḍkiŋa; sirma libilibi ote lealaĭ d pĩli amge juruĭ otem baĭkeda. In the remotest times thou wert alone in existence; thou hast made and propagated all animate and inanimate beings; thou hast put the sun and the moon in the sky: when the sky was empty (of sun, moon and stars) and the earth was a vast expanse of water, thou hast made the dry land.

These praises show that the words: "thou risest, thou settest," do not identify Singbonga with the sun. If Singbonga existed before the sun, and has made the sun, then he cannot be the sun himself. Moreover the Mundas emphatically deny such an identity. These praises are but a repetition of what is found in the creation-legends so that the words: "thou risest, thou settest," cannot even be regarded as a remnant of former sun-cult. They must needs be taken in a metaphorical sense. They are no more than a kind of play upon the name of Singbonga. The Mundas themselves

do not take them in a literal sense, any more than they take literally another praise of Singbonga, also describing his movements, as explained under *badibačar*.

According to the same informants, Singbonga is never, like the ordinary spirits, invited to eat and drink. On the contrary, in all the sacrifices offered to him after the petitions (*daṛaṇ tundure*), and before the feeding and killing of the victim, the following formula is recited: "Leleme tobe Sirmaren Siṇbonga, daṛbi raja, amlo jetan dâṛête dakate kam haĕatam, kam rengaṛana, iminreoge amṇa nutumte pundi simiṇ omjaḍ cedjaia, ading bintijaḍ pantijaḍmea aĩṇa dâṛê manjurkem telakem aḍ amṇa susariko basariko omakom cedakom, haṭiṇatakom curṵtakom."—"Look then, Singbonga who art on high, divine king, thou dost not want our offering, nevertheless I offer a white fowl to thy name and pray to thee, deign to accept my offering and divide it amongst thy servants (the other spirits)."

At the end of the sacrifice or sacrifices, when the *surileṭe* (with the meat of the white fowl only) is offered, the *daṛaṇ* is not repeated, but they say: "Leleme tobe sirmaren Siṇbonga isinkeḍ basaṇkeḍte amṇa nutumteṇ doromjada. Amdo aleṇ isin kamṇ basaṇ kamṇ nea amṇ susari basariko jomeka."—"Look then, Singbonga who art on high, having cooked this, I offer it to thy name. Thou dost not eat what is cooked by us, let thy servants eat it."

Some pahans instead of cooking and offering the *surileṭe*, take the breast meat and the liver from the fowl before it gets plucked and singed. They put them raw on a *ruruṇ* leaf together with pearl rice, fresh turmeric and salt, and offer them saying: "Leleme tobe sirmaren Siṇbonga, jilu kam haĕatana, caũlio kam haĕatana, ammente susaṇ darkâr buluṇ darkâr binoa, iminreoge amṇa nutumte ruruṇsakamre moḍ kândi jilu, moḍ curuĩ caũli, moḍ keca susuṇ, moḍ turi buluṇaiṇ omjaḍ cedjada, manjurkem telakem oro susari basarikomente haṭiṇatam curṵtam"—"Look then, Singbonga who art on high, thou desirest no meat and no rice, thou hast no need of turmeric or salt, nevertheless I offer to thy name on a *ruruṇ* leaf a morsel of meat, a few grains of rice, a fragment of turmeric and a pinch of salt, deign to accept them and distribute them among thy servants."

Whenever a sacrifice is offered to a minor spirit by a witch-finder or a private person, it is preceded by an invocation to Singbonga: Singbonga, thou who hast ordered us to sacrifice to bongas, command N. (name of the particular spirit to whom the sacrifice is made) to accept, my offering." However such *maraṇ deõṛâs* as are at the same time *sokhas*, invoke Mahadeo instead of Singbonga.

The *sosoṭapa* ceremony, for which a *haṭaḍeõṛâ*, a witch-finder of the

lower grade, is always called in, is a protracted praise of Singbonga, intended to counteract the evil eye (*najari*) or the kind of spell ((*ăḍaṭa*) resulting from praising too much a man or his crops.

The *haṭaḍeóṛâs* always precede their practices of divination, *biurnam*, *doṛenam* and *hiḍnam*, by an invocation to Singbonga, and it is to him they address their questions. Before going to consult a *maraṇ deóṛâ*, a first-grade witch-finder, in the divination by means of husked rice grains, someone would take up the latter and pass them three times over the head of the sick person in whose behalf the consultation is to take place, meanwhile praying Singbonga that he may reveal all about the sickness, or force the harming spirit to reveal everything himself. The *maraṇ deóṛâ* himself does not invoke the help of Singbonga, but it is said that his *deóṛâboṇga* is asked to intercede with Singbonga or, if the *maraṇ deóṛâ* is at the same time a *sokha*, with Mahadeo.

When people go to consult the omens (*kuṛilel* and *erelaṭum*), they would, before starting, pray to Singbonga and ask him to give them some signs of his approval or disapproval.

Whenever people of different houses gather for a drink, a solemn statement of the occasion is made. See under *joar* (toast). This toast always contains a thanksgiving and a prayer to Singbonga.

In solemn asseverations and oaths with imprecation, Singbonga is called to witness.

In great misfortunes the first instinctive complaint is generally addressed to him : " Ho ! Singbonga ! Why dost thou treat me thus ? "

Singbonga is daily saluted by a respectful greeting at sunrise. This practice, redolent of sun-cult, has been borrowed from the Hindus, and this the more easily as *siṇ, siṇgi*, the sun, forms part of Singbonga's name.

In whatever is connected with sacrifices or divination, Singbonga is never called but by this very name ; with reference however to omens, in the toasts and in the ordinary course of conversation he is generally called *Haṛam*, the " Old One ", or *Naṇren Haṛam*, the " Old One who existed in the beginning." When he is called to witness, it is generally under the names of *Sirmareni*, the " One who is on high " ; or *Hani*, the " Yonder One " ; or *Leltani*, the " One Who sees ". When there is question of his providence or fatherly care, he is generally called : *sobena Baikeni*, the " One Who made everything, the " creator ". In all these circumstances, however, he is also occasionally called " *Siṇ-boṇga* ".

Some LEGENDS relating to the Mundas' Folk-lore.

I. *The Separation of Land and Sea.*

Sirma libilibi ote lealaï dipĭli Haṛam ḍaṛen jiujontuko bāriĭ baiakaḍko taĭkena.

When the sky was empty of stars and the earth all covered with water, the "Old One" had made only the animals that live in water.

Puruĭ ote baimente hasa ḍa bitarete uruṇ naṇ kaṛkome aeukia.

He ordered the crab to bring some earth from under the water wherewith to make the dry land.

Nĭdo daṛokiṇte hasa cimṭauruṇjade taĭkena, mendo helobaṛatan ḍate soben hasa ḍaṛoēte capigiṛijana aḍ samategee uruṇalenei Haṛam metaitana: "Ci Raũtu! Hasa do koṛem aula?".

The crab was bringing earth between its pincers but it was all washed off by the commotion of the water near the surface, and when the crab had come out without anything, the "Old One" asked: "Well, crab, where is the earth thou hast brought?"

Kaṛākom menkeda: "Gomke, baṛantite ḍaṛibārido hasaiṇ sabaujaḍ taĭkena, mendo helotan ḍate soben hasa capigiṛijana; cekaere oṛo baioa?"

The crab said: "Master, I kept it in both hands, but it was all washed off by the waves. What could I do?"

Entedo horoe metaitana: "Jua, Hororogoṛo, nāḍo aṇ paṛi hasa au senọme. Raũtukoṛadobu lelkịa, jetaiminaṇ hasa kae audaṛijana".

Then he told the turtle: "Go thou, turtle, in thy turn to fetch earth. We have seen the crab, it has been unable to bring us anything whatever,

Tobedo horo umunenjanei dea peṛọ hasae kuḍkeda aḍ uṭulpuṭultane uruṇọtana, do deaṛa soben hasa helobaṛatan ḍate capigiṛijana, aḍ sama deagee uruṇjana.

Then the turtle dived and came back with a heap of earth on its back; it was pushing its head out of the water when the waves washed off all the earth and the turtle came out with its back empty.

Haṛam kulijạia: "Cia, Hororogoṛo, ciminaṇ hasam autada?"

The "Old One" asked: Well turtle, how much earth hast thou brought?"

Horo menkeda: "Gomke, deaperọdo hasaiṇ kuḍlạ, menda ḍạ̄teṇ ruaṛtan dipĭli soben hasa capigiṛijana, ainaboleṇ cekaea oṛọ?"

The turtle said: Master, I brought my back full, but when I came out from the water, it was all washed

Inkiṇa tačomte lenḍade metaitana: "Jua lendeṇakonden lenḍaḍ, am pari hasa autem. Rautukoṛa aḍ Hororogoṛo dobu lelkedkina, ṭikante iminaṇ raṭi hasa kakiṇ audarijana."

After these two he tried the earth-worm and told it: "Go thou, wriggling earthworm, in thy turn to fetch earth. We have seen the crab and the turtle, they have not been able to bring the least little bit (litly., not even enough to daub oneself with it)."

Lenḍaḍ menkeda: "He Gomke mar! Nādo aiṇ lagatiṇkoa."

The earthworm said: "All right, Master! Now I shall try once."

Tobedo lenḍaḍ dare bakuḍbakuḍtane senǫjana aḍ pendae tebąkeḍei lāĭperǫ hasae jomkeda ade bakuḍbakuḍuruṇaenjana.

Then the earthworm went down wriggling, and when it reached the bottom it filled its mouth with earth and came out again wriggling.

Aḍ Haṛam metaitana: "Hela, lenḍaḍ! Amo nikiṇalekage samatem ruaṛakana."

And the "Old One" said to it: "Hallo, earthworm! Thou too hast come back witout anything.

Enlǫge lenḍaḍ Haraṃa tīre hasae ulauruṇakeḍtee kajikeda. "Heṇǫ, Gomke, hasa!"

At the same moment the earthworm disgorged its earth into the "Old One's" hand and said: Take, Master, here is earth."

Haṛam kajikeda: E hai lenḍaḍ! amdoiṇ patiaaḍmea."

The "Old One" said: Well done, earthworm, I am pleased with thee.'

Ne hasa posakeḍte Haṛam purui otee baikeda, ente otere haṭikuṭi tasaḍruṛa, sinsandome erronkeda oṛo haṭikuṭi jinjontukoe sinjaŏkeḍkoa.

Having multiplied this earth, the "Old One" made the dry land whereon he made grow all kinds of herbs, plants and trees, and (then) created all kinds of animals.

II. *The Origin of Ma*

I.—Manoa hondo losoḍra murtubai keḍte Haṛam jii omąia.

I.—The "Old One" having made a clay-figure, gave a soul (the principle of life) to the human being.

En murture jī auri omǫ dipili misado sadom padarapuḍleda.

Before life was put into this figure, the horse kicked it once to pieces.

Eṭą somte Haṛam murtuĭ baikeḍei enare jii omkeda. Eṭą somte baiakan horomurtu padarapuḍmente sadom oroggee senkena, mendo kula kudaŏkia.

The "Old One" having made another figure, put life into it. The horse tried again to kick this second figure to pieces, but the tiger chased the horse.

Sida banai murtu padarapuḍkenrate, Haṛam sadome sarpaŏkitee, metaia : "Manoamurtum padarapuḍla, euamentena sarpaŏjaḍmea."

Manoa honko mocare meṛeḍko lageomea, deareko gasimea, oṛo ama deare dubjante landisarako haṛasamea.

Taĕomte murtu padarapuḍmente senken dipili sadom kula kudaŏkirate Haṛam kula kube sukuaia.

Aḍ kulae metaia : "Am ne bugin kamim rikakeḍrateŋ sukujana ading kajiamtana : amete jabar jontuko ama garjaŏ aĭumketeko boroamea, hoṛmotam huriŋgereo, purage pereiŋ omamtana.

2—Puruĭ ote baikeḍte enare Haṛam jiujantukoe sijanupujankeḍkoa.

Ente miaḍ hur bariae jaromkeda, abărumkeḍei en jaromkiare miaḍ koṛahon aḍ miaḍ kurihon sirjaŏjana.

Inkiae poakeḍkiatee asulharakeḍkiaa...

The " Old One " cursed the horse because it had kicked to pieces the first figure, and he said : " Thou hast kicked to pieces the figure of man, therefore I curse thee."

Men will put iron into thy mouth, sit and break wind on thy back, and they will scourge thee about the hindquarters."

Because the tiger had chased the horse when it came to kick the second clay-figure, the " Old One " was much pleased with the tiger.

And he said to the tiger : " I am much pleased with thee for this good action and I tell thee that all animals stouter than thee will fear thee when they hear thy roar ; though thy body is small, I give thee a tremendous strength."

2—When the "Old One" had made the dry land he created the animals on it.

Then an adjutant-bird laid two eggs in which, whilst hatching them, a boy and a girl. were formed.

The bird freed them from the shells and brought them up...

N. B. This legend is a variant of the first part of the legend of the "*Rain of fire*". See the rest under *seŋgeldi*.

III. The making of the first Plough.

Hoṛomuture jī omkeḍtaĕomte Haṛam en hoṛo siumente načal baiĭ etokeda..

Isu maraŋ daru makeḍei enarege načal, esandi, karăba oṛo karabaḍandioe baikeda.

Nekan kamite isugee heṛajana.

When the " Old One " had put a soul in the clay-figure of man, he started making a plough for this man to plough with.

Taking a large tree he carved out of it the plough with its shaft, grip and handle, all in one piece.

This kind of work took him a very long time.

Inį ramente Haṛamą kuṛi sikiṛû lulkja; sikiṛîdo sengjanci luturjapakoree *doṇdoṇharanlana*.

Imínreo Haṛam ačą mon načal bairęe lagaŏakade tainjana.

Ente kuṛitanį miad kulae ku lkja Kulado, Haṛam saṛi aĭumketee bulaóǫka oro načal baĭĭ ririṇacka mentee daṛadurubaṛalą. Mendo Haṛam miad cailą sabkędte kudumajadlǫe kajikeda: "Leharre koea."

Enlǫge en caĭlą tanijana ad kulca kudaǫkja.

Enamente kula nājaked tanikoe boroakogea.

Haṛam isu herere načal tearkędtee aulą.

Kuri lelkędeĭi metaitana: "Nekan načalem baikeda, enamente naminem heṇanjma!

Nekan načal bair manoahonkoą puṛage sumae nokŏsanoa, oro nekan načal baimente moto daru kako namdaṛia ad nekan načal kā ṭekaŏoa.

Marti! talalem, cilkaoa nāgelaṇa lelea.

Eate Haṛam načale tabąla, do haeaṛagandutan côṛêdjana.

Ente Haṛam kajikeda: "Aĭĭa načaldo radijana, enąte manoahonko ko sina?"

Tobe kuṛi menkeda: Aiṇ eṭą rakam načaliṇ baĭia.

Leler ena sekeratege tearoa, hupu wi, darukote baidaṛioa oro talabere kā côṛ bloa."

So his wife sent a mosquito to call him; the mosquito went and buzzed around his ears.

Even so the "Old One" remained absorbed in his work of making the plough.

Then his wife sent a tiger.

The tiger to attract his attention and make him forget the plough, rustled the leaves around him, but the "Old One" taking a chip threw it at the tiger, saying "Begone, wild dog."

At once the chip became a wild dog and chased the tiger.

That is why even to this day tigers are afraid of wild dogs.

When after a very long time the "Old One" had finished his plough, he took it home.

His wife seeing it said: "what a poor plough thou hast made and what a time it has taken thee!

In making such ploughs the children of men will lose their time, they will not be able to find trees big enough, and such a plough will not last.

Come, throw the plough on the ground and we shall see how it fares."

Then the "Old One" threw it on the ground and pieces broke off.

Then the "Old One" said: "my plough is spoiled, with what shall the sons of men plough?"

Then the wife said: "I shall make another kind of plough.

See, it will be made quickly, will not need a big tree and will not break even when thrown on the ground."

Koṛa hĕkeḍei naĕal baire kuṛi helaŏnjana.

Her husband consenting, she applied herself to the making of the plough.

Inḍo naĕal judage osanḍi judage kaṛāba judage oṛo kaṛabaḍanḍi judage tearkeḍte, naĕal roḳeḍtee tusinkeda aḍ samae horinge lagaŏjana.

She made the plough, the shaft, the handle and the grip in separate pieces and having cut holes in the plough, she joined the pieces together; this work took but a short time.

Tearjante koṛae tabaṛikakja ; tabaḳeḍtekin lelkeda jetana kā côṛêḍjana.

When the plough was ready she made her husband throw it on the ground and they saw that nothing was broken.

Ente Haṛam menkeda : " Ain koṛahoroĕte naĕal bairem jitaojana, enamenten kajijada : Tisinaṭaĕte naĕal bairaṛ kamiṛa sadaŏ kuṛijatikoĕten ocojada.

Then the " Old One " said : " Thou hast broken me, who am a man, in making the plough ; therefore I say : From to-day I free all women from the hardship of making ploughs.

Koṛakoge baiika ; kuṛikodo naĕal juṭido alokakoṛka ".

The men shall make them and let the women not even touch them.

Haṛam enlokae kajikeda enamente nājakeḍ kuṛikomente naĕal juṭiḍ manaakana.

Thus spoke the " Old One " and therefore to this day women are forbidden to touch the plough.

II. The Division of Time into Day and Night.

Sirmare canḍu aŭrii baiṛe, singi bāriṛge taikena aḍ kae hasuroṭan taikena.

Before the moon was made, the sun was alone in the sky and did not set.

Musinḍo Haṛam ote baitan manoahon taṛe senoṛjana aḍ baiakan eteko lelkeḍte manoae kuhjaia : " Ne loĕon cimtanem baikeda ?".

One day the " Old One " went to the spot where the son of man (i.e. a man) was making fields, and seeing the fields, He asked : " When didst thou make this field ?".

Manoa menkeda : " Nāge Gomken baikeda.

Man answered : " I made it now."

Haṛam : " En loĕon cimtanem baikeda ?".

The " Old One " asked : " When didst thou make that field ?".

Manoa : " Enao Gomke nāgen baikeda ".

Man said : " I made it now ".

Oŗo Haŗam kūlikia : " Han loĉoŋko cimitaŋem baikeda ?".

Manoa menkeda : " Han soben loĉoŋko, Gomke, nāgeŋ|baitada ".

Monoahon jomken kaly̆ko lelkeḏtee kulikja : " Ne berel kaly̆ cimtaŋem jomkentea ?"

Manoado : " Ne berel kaly̆ nāgeŋ jomkentea."

Ente Haŗam kulikja : " Han rōŗo kaly̆ ko cimtaŋem jomkentea ?"

Manoado : " Han soben rōŗo kaly̆ko nāgeŋ jomkentea."

Ente Haŗam kulikja : Cimtaŋem ruŗun tana oŗo cimtaŋem kami tana."

Manoa menkeda : " Nāgeŋ ruŗun tana nāgeŋ kamitana. Oŗodo samaege banoa. Cimtaŋ oŗoiŋ|ruŗuna?"

Ente Haŗam bieārkeḏte manoae metaja : " Sobeŋa nāgem kamitada soben kaly̆ nāgem jomkentea, nekan kami oŗo jomte kam taŋkaoa.

Ciminaŋ heŗa ruŗun lagatiŋa, ciminaŋ heŗa kami lagatiŋa enaŗa hisa̱ kam mundidaŗia.

Enamente an ruŗunnaŋ nidaiŋ baiŕa.

Manoa menkeda : " Hela, Gomke, nida eekaŋa kaiŋ mundijada ".

Haŗamdo : " Ena nduhŗa darkār banoa, enaiŋ baikeḏtem lelegea."

Again the " Old One " asked him: " When hast thou made yonder fields ?".

Man said : " Just now I made all those fields, Sir."

The " Old One " seeing leaf-plates from which man had eaten, asked him : " When didst thou eat from these fresh leaf-plates ?"

Man answered : " Now."

Then the " Old One " asked : " When didst thou eat from those dry leaf-plates?"

Man answered again : " Now."

Again the " Old One " asked him : " When dost thou rest and when dost thou work."

And man answered : " I rest now and work now. There is no other time than *now*. When else could I rest?"

Then after some reflection the " Old One " told man : " Thou dost *now* all the work and eatest *now* from all the leaf-plates, thou wilt not thrive on such work and such eating (without regular times).

Thou canst not make out how long thou shouldst work and how long thou shouldst rest.

Therefore I shall make the night for thy rest.

Man said : " Master, I do not understand what the night is."

The " Old One " answered : " There is no need to explain this, thou wilt see it when I have made it.'

Ente Haṛam senojanci siŋgi metaia : " Soben dipilim marsaljada enamente soben dipĭlĭ nāakangea aḍ manoa soben dipĭlĭi kamitana ade jomtana, ruṛuṇṛa oṛo kamiṛa samae kae muṇḍidaṛitana.

Nekare kamikamite oṛo jomjomtee goŋna.

Enamente ciminaŋ heṛam marsalea iminaŋ heṛa danaŋenme ; am danaŋjan dipĭlĭ manoa jetaŋa kae leldaria entee ruruna. "

Entedo siŋgi hasurjana aḍ disum lataleka nubaŋjana.

Manoa akabakaŏjana, jetaŋa kae leldaṛijanṛate kami kaĕajma, ade durumjma ; mendo kamitaĕte ruaṛdipĭli han huaŋ ne huaŋree giṛibaŋajana.

Siŋgi turjanci manoahon biriḍjma ade kamijana.

Ini kamitate Haṛam senojana aḍ manoae metaia : " Nidaiŋ baikeda nāḍom muṇḍikeda.

Tisiŋtaĕte am marsal dipĭli kamime ad nida dipĭli ruruṇme aḍ gajatere oroge kamime aḍ nida hobajanci oroge ruruṇme. "

Manoa menkeda : " Hela, Gomke, tisiŋem menla oṛo gapam menla neaṛa mane eekaŋa ? "

Haṛamdo : " Marsal hobajante nida aŭri hobaojakedṛa samaege tisiŋaiŋ metamtana aḍ nida hobajan taĕomte hobaŏ samaege gapaiŋ metamtana. "

Manoa " Gomke, amą kajiŋ bujaŏjana, amą hukumlekagea kamia oṛoiŋ ruruna mendo miaḍ

Then the " Old One " went away and said to the sun " Thou shinest always, therefore there is no division of time, and man works and eats at any time and does not know when to rest.

In that way he will destroy himself.

Therefore, for so long as thou shinest for so long also hide thyself : whilst thou hidest, man will not be able to see anything and so he will rest. "

Then the sun set, and the earth became pitch-dark.

Man was taken aback ; seeing nothing, he stopped work and went to sleep ; but whilst going home, he had fallen several times into pits.

When the sun rose, man got up and went to work.

The " Old One " went to see him at his work and said to him : " I have made the night and thou knowest now what it is.

From to-day when there is light, work ; when it is night, rest, and on the morrow work again and when night comes, rest again. "

Man said : " But, Master, thou speakest of *to-day* and of *the morrow*, what does that mean ? "

The " Old One " said " I called *to-day* the time of light before the night comes, and I called *the morrow* the time that will come after the night. "

Man said : " Master, I have understood ; I will work and rest according to thy command ; however,

kajiŋa ujurtana."

Haṛam: "Martobe, amą ujur kajiaiŋame".

Manoa: "Kamitaniŋa taikena, nida hobajanci oṛate senǫ dipĩli hora lehmenteŋa maskiljana, oṛǫ ne huaŋa hen huaŋareŋa giribiṛajana, enaṛam bondoboso iŋare honaŋa ṭaũkaoa?"

Ente Haṛam: Hẽ mar, nearąiŋa bondobōsoamea. Nidadipĩli huriŋaleka marsalmente eṇḍuiŋa baiamea; inią marsalte huriŋalekam hijusenǫdaṛia."

Ente Haṛam eaṇḍui baikja, ini nida dipĩlii tetejada.

I must point out one difficulty."

The "Old One" said: "Well what is thy difficulty?"

Man said: "I was working, when the night came and I went home, but I fell more than once into a pit; by what arrangement canst thou make this right for me?"

Then the "Old One" said: All right! I shall arrange that. I shall make the moon to give thee a little light during the night; by its light thou wilt be able to go about a little."

Then the "Old One" made the moon, and ordered it to shine during the night.*

Siŋ-buiŋ, Siŋ-disum same as *siŋ*.

siŋ-buṛa var. of *siŋgibura*.

siŋga Has. **sika** Nag. cfr. *seŋgel* and Engl. to *singe*. I. sbst., a round scar burned either on the back of the 2nd or 3rd phalanx of the index or middle finger of the left hand, or on the back of the right or (and) left forearm near the wrist: en daŋgraą *siŋgalo* lamajaŋa impiŋaŋa maparaŋaa.

*Such marks may be up to 1" in diam. but generally they are not so large. On the forearm there may be more than one, but always in odd numbers (three or five) and stand in a line lengthwise. It is superstitiously believed that such a mark on a finger ensures efficacy of aim with a bow and that those who have no such mark or marks on the forearm, will have their *roa* dragged over, or will be made to climb, the thorny stem of a silk-cotton tree, by the spirits who come to lead them to the judgment after death.

Only boys or young men burn themselves thus or let themselves be burned. A strip of cloth ½" broad and rolled up, or a little round piece of *gaŋgaĩ* or castor-oil pith, is made wet with water or spittle on one side and put on fire on the other. It is placed with the wet side against the skin and allowed to burn nearly up. It is then blown off and the hand is passed over the burn to remove the epiderm. During the operation, the boy is held

*N.B.—Still another Legend will be found under "*Tamaku*

tightly so as to prevent his from shaking off the fire. When a strip of cloth is used, the burn is deeper, and sometimes heals only by second intention. The remedy used in the latter case is either cowdung-ashes, or a burnt and powdered bone of a cow, or powdered hare-dung.

II. trs., thus to mark smb. : en daŋgṛa uṛi gupi dipĭli honkoe *siŋgakeḍkoa* ; tisiŋ miaḍ tile (or tīrele *siŋgakĭa* ; iniŋ tile *siŋgakeda*.

III. intrs., in the df. prst., to have such marks : an daŋgṛa baran tiree *siŋgalana*.

siŋga-n rflx. v., (1) same as the trs., (2) thus to mark oneself or let oneself be marked : apanteo hupuriŋa hupuriŋdoko *siŋgana*, maraŋgedo eṭakoteko *siŋgana*.

si-p-iŋga recpr. v., thus to mark each other.

siŋga-o p.v., corresp. to the trs.

si-n-iŋga vrb. n., (1) the number or size of the marks : *siniŋgako* siŋgajana, sobenkoŋ tire apia môṛêado meŋa. (2) the act of marking : *siniŋga* (or siŋga) kape ṭaŭkakĭa, puragee gaŏjana.

siŋga-gaŏ sbst., the burn, (as under *siŋga*), when it heals by 2nd intention.

***siŋgani, seŋgani** (Sad.) ; adj., (1) with *merom*, sometimes with *gai*, a she-goat or a cow with horns joining at the tips or abruptly bent forwards at the tip.—It is superstitiously believed that offspring of such a goat or cow will not live, (2) with *diriŋ*, such horns.

siŋgani-o p. v., of a she-goat or cow, to get such horns : nī *siŋganĭa kana*.

siŋgar, siŋgār Has. Nag. (Sk. *shriṅgana*) sometimes *seŋgar, seŋgār*, Nag. 1° I. sbst., (*a*) ornaments, decorations : en daŋgṛimente *siŋgar* kiriŋtekotana, they are on their way to buy ornaments for that girl ; girja oṛaŋ *siŋgardo* nerege bailena ci calāni hijŭlena ? (*b*) same as the vrb. n.

II. adj., (1) with *ciji*, ornaments, decorations ; material wherewith to make them : raŋgdo *siŋgar* cijige, paint is used to decorate. (2) with *hoṛo*, a person wearing ornaments (3) with *oṛa*, a decorated house.

III. trs., (1) to make into an ornament or a decoration : samārom, rupa, hatidanta, emaŋako *siŋgarea*. (2) to give smb. ornaments to wear : en daŋgṛi kŭḅko *siŋgarĭaia*. (3) to fit part of the body with an ornament : Diku kuṛikoge mūdo puraŋako *siŋgarea*, many Hindu women wear an ornament on the nose. (4) to decorate : girja oṛaŋ kŭḅko *siŋgartada*.

IV. intrs., in the df. prst., to wear ornaments ; to be decorated : leleme ne girja oṛaŋ cilka *siŋgarlana !*

siŋgar-en rflx., (1) same as the trs. (2) to put on an ornament : mūredo (or mūdo) nōtoteko *siŋgarena* ; *siŋgarenjanci* burn leltijana, having put on her ornaments she went to see the fair.—Note the phrase : *maraleka siŋgaren*, to spend much time at one's toilet, (like the peacock in one of the tales).

siŋgar-o p. v., corresp. to the trs.

si-n-iṇgar vrb. n., (1) the extent: en kilḍi kuṛido *siniṇgare* siṇgarakana, kaṭa, tī, hoṭo supiḍ, molom, lutur oṛo mūre raṭil lagaŏakana, that dancing girl is covered all over with ornaments. (2) the act: girjaoṛa baido ṭunḍujana, meaṇkote *siniṇgar* eṭegoa, (3) the result: nea oko karigaṛa *siniṇgar?* lelteṇ bakuaŏ-giṛijana, what artisan made this decoration? It is wonderful.

2⁰ I. sbst., beautiful colouring of insects, birds, or other animals: soben cêṛêkoĕte jalia maṛaṛege puṛa *siṇgar* menạ ci okoṇre?

II. adj., with *cêṛē, pampalaḍ*, etc., beautifully coloured: taramara pampaladkore *siṇgar* aparoḅ menạ, some butterflies have beautiful wings.

III. trs., to endow a being with beautiful colours: Baikeṇ cêṛêkore okoṇ puṛaṇtare *siṇgartaia?*

IV. intrs., in the df. prst., to be beautifully coloured: oko cêṛê puṛaṇtar *siṇgartana?*

siṇgar-en rflx. v., same as the trs.

siṇgar-o p. v., to be or become endowed with beautiful colours: sega tuṛuĕte maraṇaṇggea mendo tuṛulekado kae *siṇgarakana*, the *sega* squirrel is bigger than the *palm* squirrel, but it is not so nicely striped.

siṇgar-patar, siṇgăr-patar (H.) syn. of *siṇgar*, 1st meaning.

siṇgaṛa Has. **seṇgaṛa** Nag. I. sbst., the first part of the night from about 8 o'cl., to about 11 o'cl., It is preceded by *aĭuḅ*, the time after sunset, dusk, twilight, aad followed by the middle of the night, *tala nida*. After this come the small hours, *maraṇ nida* from about 1 o'cl., to abont 4 o'cl. Then comes cockerow, *simkoṛa*, followed by dawn, *aṇpiaṛapŏŏoṛo*, which lasts till sunrise. Constructed like *aĭuḅ*.

siṇgăṛa var. of *siṇgaṛa*.

siṇgha Nag. (Sad. a horn) sbst., or wind instrument made of the horn of a bison.

Siṇgha name of a clan of the Mundas. See under *kili*.

siṇghaṛa (H.) sbst, Trapa bispinosa, Roxb., Onagraceae,—the Water Chestnut, an aquatic herb with rosulate serrate leaves, broader than long, red and densely pubescent beneath, on petioles with a hairy, spongy dilatation; with white flowers, and a 2-horned somewhat urn-shaped fruit nearly 1″ long. The kernel of the fruit is eaten, but both the plant and its fruit are little known to the Mundas, except near Ranchi.

siṇgi also *siṇ* in cpds., I. sbst., (1) the sun (regarded as a liv. bg.): *siṇgi* rabaṇdindo heṛatee turoa, the sun rises late in winter. Hence the cpds. *siṇgituro, siṇturo, singirakaḅ, siṇrakaḅ*, the East; *siṇgiaĭuḅ, siṇgiḍumbuĭ, siṇgihasur, siṇaĭuḅ*, etc., the West. (2) daytime; a day from sunrise to sunset: tisiṇ en hatule tebaea, nā *siṇgi* isu menạ (or menạia). Hence the cpds. and phrases: *siṇgidipili*, the daytime; *idaṇsiṇgi*, the forenoon; *tikinsiṇgi*, the noontime, from about

11 o' clock to about 1 p. m. *tara-siŋgi*, the afternoon; *basandąsiŋgi* or *basandądipĭli*, about 4 p. m. when people begin cooking the rice for the evening meal; *tala siŋgi*, half a day; *gota siŋgi*, *musiŋ siŋgi*, *siŋgibuṛa*, *siŋgisaṭuḽ*, the whole day; *ciminaŋ siŋgi?* what's the time (ltly. what time of day is it?) (3) a day of 24 hours, in the cpds. *musiŋ*, *barsiŋ*, *jeṭesiŋgi*, *jeṭesiŋ*.

II. intrs., (1) of nature (personified), to give a short or long daytime: rabaṇdin huṛiŋgee *siŋgijada*, in winter the days are short; tisiŋgapa maraŋgee *siŋgijada*, the days are long at present. (2) in the df. prst., imprsl, of days, to be short or long: ṭisiŋgapa huṛiŋge *siŋgiṭana*.

siŋgi-n rflx. v., same meaning: rabaṇdin huṛiŋgee *siŋgina*, in the winter the days are short.

siŋgi-ǫ p. v., imprsl., of the days, to be short or long: jeṭedin maraŋge, *siŋgioa*, rabaṇasādo nida maraŋoa.

III. adv., with or without the afxs. *re*, *dipli*, *diplire*, in the daytime: en hoṛo *siŋgiĭ* goĕjana ci nida? Did that person die during the day or at night?

siŋgi-aiuḽ, **siŋ-aiuḽ** sbst., the West.

siŋgi-buṛa, **siŋ-buṛa** syn. of *siŋgi-saṭuḽ*.

siŋgi-ḍumbuĭ, **siŋ-ḍumbuĭ** 1⁰ sbst., the West. Constructed like *siŋgi-rakaḽ*.

2⁰ adv., also with *re*, *dipli*, *diplire*, at sunset.

siŋgi-hasur, **siŋ-hasur** syn. of *siŋgiḍumbuĭ*.

siŋgini-siŋgni Has. var. of *jeŋgĕne* Has. Nag.

siŋgiraĕ-tiju var. of *siŋgraĕ tiju*.

siŋgi-rakaḽ, **siŋ-rakaḽ** I. sbst., the East: en haturą *siŋgirakaḽre* oko hatu meną? What village is there to the East of that one.

II. adj., (1) with *hatu*, *disum*, also *siŋgirakaḽsąra*, which is to the East: en hoṛo *siŋgirakaḽ* disumree taĭntana. (2) with *hoṛo*, coming from or living in, a country to the East. (3) with *hoĕo*, *dą*, *bāṛi*, *jargi*, coming from the East: *siŋgirakaḽ* jargi caĕakoe sirjaŏkeḍkoa.

III. trs., (1) to make smth. face the East: en oṛąra duarko *siŋgirakaḽtada*. (2) to drive smth. away in an easterly direction: rōgohardo janaŏko *siŋgirakabea*.

IV. intrs., of wind or rain, to come from the East: holado hoĕo *siŋgirakaḽkena*.

siŋgirakab-en rflx. v., (1) to turn towards, to face, the East: *siŋgirakabenme*. (2) same as the trs. and the intrs.: guĭuduardo sonjokosonjokogeko *siŋgirakabena*; hoĕo ṭisiŋdoe *siŋgirakabentana*.

siŋgirakab-ǫ p. v., corresp. to the trs.

V. adv., (1) with or without the afxs. *te*, *re*, *ĕte*, *są*, *sąte*, *sąre*, *sąĕle*. With *te*, *re*, *sąte*, *sąre*, it may be used prdly. with inserted prl. sbj.: *siŋgirakaḽṭiṭana*, *siŋgirakaḽsąria*: en hatu *siŋgirakaḽrea*; hoĕo *siŋgirakaḽtetana*, the wind blows towards the East. (2) with *dipili*, *diplire*, at sunrise, *siŋgirakaḽḍipĭlire* hoṛo goĕjana.

siŋgiraŏ Has. Nag. **siŋgraŏ** Nag.

var. of *siŋgār*, 1st meaning, as prd. only.

siŋgi-saṭu, **siŋ-saṭu** Nag. Ho. Kera. **siŋgi-saṭuḅ**, **siŋ-saṭuḅ** Has. Nag. I. adj., also *siŋgisaṭuḅrg*, taking a (the) whole day from sunrise till sunset: jaromtan babaṭa simhardo *siŋgisaṭuḅ* kamige, to drive off the fowls from the ripening rice is a work that lasts the whole day long; Racire *siŋgisaṭuḅ* duḅ kamiï namakada; netąēte Raci tebąmente *siŋgisaṭuḅ* hora meną; netąēte Raci *siŋgisaṭuḅ* horarea, Ranchi is a whole day's journey from here; amą *siŋgisaṭuḅ* inir niminaŋgea ci? Is this all thou hast reaped in a whole day? *siŋgisaṭuḅrą* mandi, iral mārą ili, it takes a day to prepare a meal of rice, it takes a week to prepare rice-beer, (if you want your host to give you rice-beer, warn him in time of your intended visit).

II. trs., (1) to do smth. the whole day long: ne kami gapa *siŋgisaṭubepe*. (2) to do smth. so slowly that it takes the whole day: miḍcokoḙ kamiko *siŋgisaṭuḅkeda*.

III. trs. caus., (1) to make smb. do smth., or keep him at it, the whole day long: ne kami (or kamire) alope *siŋgisaṭubiña*. (2) of an occupation (personified), to keep smb. busy the whole day long: miḍcokoḙ kami *siŋgisaṭuḅkia*.

IV. intrs., (1) to pass, or spend, the whole day doing smth.: ne kamire gapa *siŋgisaṭubepe*: miḍcokoḙ kamire geko *siŋgisaṭuḅkeda*. (3) of natural phenomena, to last a whole day long: holado gama *siŋgisaṭuḅkena*. (3) imprsl., with inserted prsl. pra., to feel a whole day long; lāḅhasu *siŋgisaṭuḅkiña*, I had stomachache the whole day long.

siŋgisaṭu-n siŋgisaṭuḅ-en rflx. v., same as the trs., and prsl. meanings of the intrs.

siŋgisaṭu-gǫ, *siŋgisaṭuḅ-ǫ* p. v., corresp. to the trs. and trs. caus.

V. adv., with or without the afxs. *aŋg*, *ge*, *ggc*, *tan*, *tange*, modifying *rika*, *rikan*, *tain*, *kimi*, *duḅ*, *hasu*, etc.

siŋgi-turǫ, **siŋ-turǫ** syn. of *siŋgirakaḅ* (trs., *siŋgiturǫ*; rflx. v., *siŋgiturǫn*; p. v., *siŋgiturogǫ*).

siŋgni var. of *siŋgini*.

siŋgrač-tiju, **siŋgirač-tiju** sbst., any kind of large caterpillars without stinging hairs, feeding on the leaves of trees, bushes or creepers, (except the Tussor silkworm, *lumam*, and the *palaṭitiju*), in cntrd. to the *gusatijuko*, caterpillars with stinging hairs (*malaraṭiju*, *minḍitiju*, *rambaraṭiju* and *sereŋtiju*); and to the *tilmiŋti juko*, small or large hairless caterpillars feeding on grasses and herbs and often seen on the ground: (1) The *siŋgrāčtiju* which feeds on the *halaną* (Terminalia tomentosa) leaves resembles the Tussor silk-worm, but has no marks on the back. (2) The one which feeds on the *sekerǫ* (Lagerstroemia parviflora and on the *riri* (Casearia graveolens) is probably the larva of one of the *Notodontidae*. It is about 2½″ long and 1″ thick near the head; it is pale-grey with red protuberances on the back, each bearing a hair. (3) The one

which feeds on the *koronjo* (Pongamia glabra) leaves is green and quite smooth. (4) The one that feeds on the *raja-bā* (Nerium odorum), and the *aṭalbā* (Tabernaemontana coronaria), is the larva of the Chaerocampa nerii. (5) The one that feeds on the *manal* (Dolichos Lablab), is also quite smooth, 3″ long, and has the same dark colour as the branches of the plant.

siṇgraŏ (II. *siṅgārna*) var. of *siṇgiraŏ*.

siṇ-hasur var. of *siṇgihasur*.

Siṇja var. of *Siṇja*.

Siṇja-boṇga var. of *Siṇjaboṇga*.

Siṇjalire poetical adj., brought from the Singbhum country:

Siṇjalire Bāṇgali, *Siṇjalire* rututāiṇaedō,
Nokorepe dōkeda, *Siṇjalire* rututaiṇaedō?
Cimaerepe jotonel-ēḍ, Baṇgālire banametāiṇaedō.

Where have you put the flute I brought from Singbhum and the violin I brought from Bengal?

siṇkari *fide* Haines, syn. of *raṇṭadaru*.

siṇ-kaṭca sbst., an arboreal rat, not identified. It is about the size of the common rat, and makes its nest at the foot of a tree, often in a white-ants' hill. Its nightly call *kurkuḍkurkuḍ* or *kurkuṭkurkuṭ*, can be heard from a distance of 100 yards

siṇkiṛi var. of *siṛiṛi*, chain.

siṇ-kula (II. *singh*) syn. of *joṭo kula*. sbst., the Lion, Felis Leo.

Siṇ-pêṛâč sbst., a weaver of Singbhum. These weavers are said to speak a mixture of Bengali and Oriya.

siṇ-rakaḅ var. of *siṇgirakaḅ*.

siṇ-saṇḍom sbst., collective noun for trees and woody plants. It is generally followed by *tasaḍruṛa*, grasses and herbaceous plants: jahajerele ḍekena, isu din *siṇgsaṇḍomasaḍruṛa* kale lelkeda, we went on board a ship and for many days we saw no vegetation.

siṇ-saṭu, siṇ-saṭuḅ vars. of *siṇgiṭu*.

siṇ-suba-daru-suba, also with the afx. *re*, adv., under the trees. Occurs in poetry, in sacrificial formulas, and in the *umbulader*: Mār (*or* Hē), N. N., tisiṇdole raṇjaḍmea, *siṇgsuba daṛusubare* iminaṇge hepaḍbaṛa danaṇbaṛanme, dolabu oṛaṭe.

siṇgsuba-daṛusuba-ŋ p. v, syn. of *goṭaŋ*, *oṛaŋŋ*, *oṛaḍuaŋŋ*, of a woman, to get married. Said in poetry, in toasts and sometimes in ordinary conversation.

siṇ-turu var. of *siṇgiturŋ*.

sī-oṛe Nag. syn. of *cāḍu*.

si-oṛe Has. trs., (1) also intrs., syn. of *sīcagar*. (2) with *ari* as d. o., syn. of *sīpoṇgaṛa*. (3) with *naṅal* as d. o., to break the plough: ne ḍuṭugoṛare baṛia naṅaliṇ *sioṛeḳeda*.

sioṛe-gŋ p.v., corresp. meanings.

sipač Siripati, **sipai** Has. Nag. (II. *sipāhī*) (1) a policeman; a constable. Constructed like *paltan*. (2) fig., syn. of *capărasi*, a servant or a man wearing a badge of office. (3) fig., syn. of *peāda*. (4) fig., (sometimes) a dog, a watch-dog. (5)

fig., *sipuiko* or *dasiko*, the stamens of flowers, especially when conspicuous, the *pistil* being called *raja*.

sĭ-paŋkapatŭŗu freq. of *sĭpoŋgaŗa*.

sĭ-paŗarpuŗur, sĭpaŧarpuŧur freq. of *sĭpuŧur*.

sĭ-paŧuḅ trs., to uproot (a tuft of grass or a small scrub) or throw up (a stone) with the plough : ne goŗare omonakan muruḍko alope *sĭpaŧubea*, sĭcôŗôǫka.

sipi 1⁰ trs., (1) to rub the hair with water before shaving: amaḅǫ (ūḅ gucu) *sipĭmeŋ*, hoĕomea ; en hon *sipĭmeŋ* hoĕoia. (2) to rub with water the feathers of a dead fowl before singeing and plucking them : rō sidare simkoko *sipukoa* ente tersaŋkekoteko tuḍkoa, enkare īl oŗǫ ūḅ rabalte tudoa. (3) to rub the hair with water and soap or with water and clay. (4) to rub with diluted *guŗulumanḍi* the hair of a child that does not like this food. This, it is believed, soon dispels the dislike. (5) fig., with *bǭ* as d. o., in a past ts., to have made up one's mind ; to have promised : nāḍo bǭiŋ *sipikeda*, jāŋa hobaǫreo en kajidoiŋ lelŧunḍuĭgea, now that I have made up my mind, whatever happens, I will see the thing through ; bǭiŋ *sipikeda*, en mukŭdima jā rîrîkaŗite lelŧunḍuge hobaoa, now that I have started the lawsuit, it must be fought out, even if I have to borrow money for it ; eneǫ, nāḍo bǭ *sipikeḍle* holadem boroatana ! there now, after making up thy mind (or after promising) thou withdrawest through fear ! (6) fig , (of children) syn. of *gosoŗbaŗa*, in the sentence : parkataipe, en hon ĭĭ *sipijada*. (7) sometimes used instead of *sipidupi* : holaŗa hoĕoḍa *sipikeḍlea*.

sipi-n rflx. v., thus to rub one's hair : bǭ parcimente okonĭdo sabunteko *sipina*, puraŋ Munḍahonkodo nâŗâka hasateko *sipina*. Also in the other meanings of the trs. In the 6th meaning under *sipi*, ĭĭ *sipintana* means : on the ground or on its body ; ĭtee *sipintana* means : on its body.

sipi-ǫ p. v., corresp. to the trs. : ĭ *sipiǫtana*, en hon parkataime.

si-n-ipi vrb. n., (1) the amount of rubbing : nâŗâkate *sinipi* sipinme, miaḍ raŧi humu bǭre aloka taĭn. (2) the act : *sinipi* kam pokötojada, oŗǫge daŋ lagaŏeme, the rubbing is unsatisfactory, apply more water.

2⁰ syn. of *suiḍ* in the phrase *caŭlijaŋ suiḍ*.

sipi-dupi cfr. *diladapi, sijulisipijuli*, I. adj., (1) syn. of *ûŗîâpûŗîâ*, with *hoĕo*, boisterous whirlwind : holaŗa *sipidupi* hoĕo rōŗo koronjo puraŋgee uĭŋkeda. (2) with *daŋ daŋhoĕo, hoĕoḍa*, the same with rain : *sipidupi* daŋ horarec namkeḍlea, isukoaŋ cataŗ bagăraŏjana.

II. trs., of such wind or rain (personified), to affect people or things : horare hoĕo *sipidupikeḍlea* ; daruko hoĕoge *sipidupila*, isu jōko uĭŋjana ; babatale daŋhoĕo *sipidupikeda*, the tempest has bent down our paddy and flattened it out in various directions.

III. intrs , in the df. prst., (1) to be affected by such weather : leleme

daŋuko *sipidupiṭana* (or sipidupiṇṭana). (2) of paddy, to lie flattened out in various directions after such weather: babatale *sipidupiṭana* (or sipidupiakana), iro kā sekeŋaca.

sipidupi-n rflx. v., same as the trs.

sipidupi-ṇ p. v., corresp. to the trs.: daŋ aḍ hoĕo ulṭapulṭajanci babatale *sipidupijana*.

IV. adv., with or without the afxs. *ange. ge, ŋge, tan, tange,* modifying *hoĕo, daŋ, gama, rika, rikaŋ*.

sipiŋ trs., (1) Has. Nag., to carry or hold smth. on the palm of the hand: laḷṭin kako *sipiŋea* mendoko tiŋaca; cipire ilii *sipiŋakada*; loṭare daŋ *sipiŋeme*. (2) Has., to carry or hold a child lying on one's forearms: hone *sipiŋakaia*. In this meaning *hataluŏ* is used in Nag.

sipiŋ-en rflx. v., same meanings.

sipiŋ-ṇ p. v., corresp. meanings.

sipiŋ-au trs., to come on, holding smth. on the palm of the hand, as under *sipiŋ*.

sipiŋ-idi trs., to go away, or go on, holding, etc. as under *sipiŋ*.

sipir-sipir Nag. (Sad.) var. of *pisirpisir*. See *jhibirjhibir*.

sipirṭaŋ, sipirṭi (1) syn. of *suŏguḍ*, of hair or feathers (1) clotted by drenching (2) in jest or anger, syn. of *risa*. Constructed like *silgaḍ*.

* **sī-poŋgaŋa**, the freq. of which is *sipaŋkapatŭru*, cfr. *sīoŋe*, trs., with *aṛi* as d. o., when ploughing a field, to cross with a furrow the ridge that separates it from a lower field or from a field on the same level. Tiliko herpuna hulaŋ aĭńa dasikore jāŋige salajomme mente akoŋ boŋgako acuĭa, ente en boŋga aĕŋ sanaŋleka jā dasigee jomĭa, mendo sêṛàn dasiko herpuna hulaŋ jālekategc aṛiko *sipoŋgaraca*; enkajanre boŋga acukeŋige kāre aĕŋ hon, haga ca kuŗigee jomĭa, on the day of the first sowing, the Telis invite the spirit they worship in secret, to choose for himself one of their servants, and then the spirit would devour (i.e., cause to die), the one he chooses, but the servants, if they are wise, manage to pass their plough through the ridge on the day of the first sowing, and then the spirit would devour either the master or his child, brother or wife.

sipoŋgaŗa-n rflx. v., same meaning.

sipoŋgaŗa-ṇ p. v., corresp. meaning.

sipu I. sbst., (1) the act as described below: paṇḍu-biŋko simko *siputeko* gŏḍaṛiakoa. (2) the sound: paṇḍu-biŋkoŋ *sipu* sobenko aĭumakada.

II. trs., of a cobra, to blow on fowls or chicks; of a toad, to blow on chicks: paṇḍubiŋ balolena, simkotalee *sipukaḍkou*.

III intrs., also with ind. o., of snakes, cats, chameleons, old rats and old snake-fish (when taken out of the water), to hiss angrily; to hiss at smb.: terḷaiŋ rakaŗakambaḍ *sipuaĭńa*, I threw a stone at the chameleon, it hissed at me.

sipu-n rflx. v., same as the trs. and the intrs.: paṇḍubiŋ jā sime *sipunjanre*, en simaŋ hoŗĕmore hoĕo perĕjanlekae mōoa ade gojoa.

sipu-ṇ p. v., (1) corresp. to the trs. (2) imprsl., of such hissing, to

take place : guṛu urtanle taĭkena, unḍu bitarre *sīpulena* aḍ binage menaia mente ūrle hokajana, we were digging up rats, when a hissing being heard, we stopped digging, thinking that there was a snake in the hole.

sipuḍ 1⁰ I. sbst., also *sinipuḍ*, the act of blowing bellows : *sipuḍ* kam taŭkajada.

II. adj., with *meredˌ* iron extracted by smelting by the blacksmiths of the country : hake kuḍlam baimente calāni meredātedo *sipuḍ* meredˌ pura bugina, ena purage lesera aḍ ketea, for making axes and hoes the iron extracted by the blacksmiths is much better than the imported iron, it is stronger and can be sharpened better.

III. trs., (1) with *capua* as d. o. to blow bellows : haturen baṛaĕkoa capua tegateko *sipudea*, saharren baṛaĕkoado aacakeḍteko *sipudea* ; sonārkoado otakeḍteko *sipudea*, they blow the bellows of the village blacksmiths by treading; they blow those of the town blacksmiths (Hindus) by pulling ; they blow those of the goldsmiths by pressing under the hand. (2) with *meredˌ* iron, *bica* ore, *kuṭi* furnace, as d. o., to extract iron (or any metal) by smelting : baṛaĕko tisiado kuṭiko (or bicako, meredko) *sipuḍtana* ; ne meredˌdope *sipuḍleda* cipe kiriala ? samaromdoko *sipudea* ei cilkate diriateko urunea kaia lelakaḍkoa, I have never seen whether they extract gold from the stones by smelting or by other means.

IV. intrs., to blow the bellows : baṛaĕ kuṛi *sipuḍtana*, koṛadoe koṭeṭana.

sipud-en rflx. v., same as the trs. and the intrs.

sipud-o p. v., corresp. to the trs.

2o Has. Nag. var. of *sapuḍ* Has. cfr. *itir.* I. trs., to knead with compression in the hands or with the fingers as if squeezing : jojodalo haiko utumente jojo daṛeko lagaĕea aḍ *sipuḍkeḍte* jojoko oargiĭa, to make a curry of fish mixed with tamarind water ; the tamarind pulp (cooked first if not ripe) is mixed with water and kneaded until it becomes a pasty liquid ; lade holoa taŏa emanreko *sipudea*, to make cakes they knead the dough in some vessel like the *taŏa* ; maniara berelte jomenara begar daṭege jān ḍuburi emanreko *sipudea*, mustard leaves to be eaten raw are kneaded in some vessel like the *duburi;* oĕonakan ca rapaakan alu jān ḍuburi emanre *sipuḍkeḍteko* bulunea, after crushing in the hand cooked or baked potatoes in some vessel like the *duburi*, they sprinkle them with salt ; rangadare sutamko *sipudea* dhubiko sajimaṭidare lijako *sipudea*.

sipud-en rflx. v., same meaning.

sipud-o p. v., corresp. meaning : ambūru jaasamdo kako utuia, mendo jojolekage *sipuloa*, Spondias fruit is used as a curry after removing the seeds ; the pulp is mixed with water in the same manner as tamarind.

sipuḍ-sereḍ, sapuḍ-sereḍ syn. of *sipuḍ*, 2nd meaning, but only of things that are entire, as potatoes.

sipu-goṭ trs., (1) of cobras, to kill

fowls or chicks, (as the Mundas believe) by simply blowing on them ; (2) of toads, thus to kill chicks.

sipugoj-ǫ p. v., thus to be killed.

sI-puṭur syn., of *puṭurpuṭur sI*, I. adj., with *ote*, same as *sīpuṭurakan : sīpuṭur* ote alimente marca ote alimente iminaṇ dạ kā darkāra, a field ploughed superficially needs less rain to get moist than a field that has not been ploughed at all.

II. trs., to plough superficially, the share only penetrating the soil ; to scratch the soil with the plough : ne ote lebḛdo kā lebḛgaraṇakana, enkatḛgebu sīpuṭurṭạ, tačomkotee dạere huṛiṇdạteo aliǫka.

sīpuṭur-en rflx. v., same meaning.

sīpuṭur-ǫ p. v., corresp. meaning.

sir (Sd. Or.) 1⁰ I. cfr. *eṇga sir*, sbst., (1) a tendon, a sinew : jetan haire sir banoa, (2) a vein, superficial and swollen. Uneducated Mundas have no idea that this is a blood vessel ; they think it is solid like a tendon : en hoṛoạ moloạre *sir* pạtaculakana, erāgejāe murukua, the veins on his forehead are sowllen, he must be a hot tempered man. (3) wings, angles, ridges on branches or fruit : hatusaṇganârîre *sir taĭna*. (4) the midrib and other nerves of leaves. When there are secondary nerves, the midrib is called *eṇga sir* : soben nârî oṛǫ darura sakamkore *sir* taĭna. (5) fibres in fruit or in eatable roots : jiṇga oṛǫ ḍoṛoṛạ *sirdo* jō haṛamjanre purạge kẹtḛgoa, utujante jomlere tamalgaḍge tagoĕoa.

II. intrs., in the df. prst., of fruit or tubers, to be or become fibrous : ne uli purạge *sirtana* (or *sir*[illegible] jiṇgako mârîmârîte *sir*[illegible] sirǫtana), godepe.

sir-ǫ p. v., (I) to get ten[illegible] purạbu *sirakana* ci kaṭare ? tiju, sonsoroḍ, muĭ, uru emanko kako *siroa*. (2) of fruit or tubers, to become fibrous.

III. adv., (1) with the afxs. *ange, ge*, modifying *menạ*. (2) with afx. *ǫge*, modifying *mata, rika, taṙrika*.

2⁰ fig., I. sbst., a flat, pointed or rounded ridge in relief on wood ; the part of wood between two grooves ; the ridges on the convex side of a carrying-pole ; en soṭaṛạ *sirko* maparạṇagea.

II. adj., with *soṭa*, a stick with vertical grooves and ridges ; a corrugated or fluted stick : en *sir* soṭado Maṇgraạ aḍ jururujururuạdo aĭṅage.

III. trs., to carve into such a ridge ; to carve the ridges on the convex side of a carrying pole : maraṛâdo gǫesạko jururujururuia, cetansạdo huṛiṇlekako *sirea*.

sir-en rflx. v., same meaning : duarrạ uṭuḍ aḍ pertoldo maraṇgeko *sirena*.

sir-ǫ p. v., corresp. meaning.

IV. adv., (1) with the afxs. *ange, ge*, modifying *menạ, lelǫ*. (2) with the afxs. *ange, ge, ǫge*, modifying *bai, lạ*.

3⁰ fig , syn. of *cira*, but only as referring to a narrow line omitted between two passages of the levelling plank, or the lines of loose earth that escapes from the latter's sides. *Sirsir* also is used for *ciracua* in the same

connection.

siraĕ IJas. a sparrow-like bird, syn. of *caci, câci* Nag. with the same cpds. but used without specification of the *umbulsiraĕ* only.

siraĕ-aṛandi-ḍa sbst., rain and sunshine at the same time.

siraĕ-caci, siraĕ-câci Nag. syn. of *ḍaṇcaci.*

sī-rapuḍ trs., (1) syn. of *sīuturû,* (2) to loosen altogether the soil by repeated ploughings: cn loĕonale *sīrapuḍkeda* (or sīsītele lauḍgiṛikeda), heroge sarcakana.

sīrapuḍ-o p. v., corresp. meanings.

sira-soṭo var. of *hiracoṭo.*

sī-ṛo trs., to plough another's field in order to appropriate it. Constructed like *ṛo.*

sirgiṭi-aṛa (Sad. *siliari sāg*) sbst., Celosia argentea, Linn.; Amarantaceae,—an erect wild herb, 1—2′ high, with alternate linear leaves and peduncled cylindrical shining white spikes, pink at the top and 1—3″ long. The leaves are used as a potherb. This is also called *huṛa sirgiṭiaṛa* by those who use *maraṇ sirgiṭiaṛa* as a syn. of *ḍaliaṛa,* the cock's comb and the love-lies-bleeding.

Siri short form of *Siripaṭi.*

siri a poetical term of uncertain meaning, supposed to be derived from the Sk. H. honorific *shri,* and to mean: respectable, valuable, grand, sacred. It occurs (1) as adj., with *ḍuḍumal* in the song under *kaṛamu;* with *jaṇgal,* the great forest; and with *sikiṭa* in the following:

Gaṛa japajāpate *siri* sikiuṇ ci sikiuṇabā.

Naima natinnātinte *siri* sikiuṇ ci sikiuṇabā.

Near the stream grows the grand *sikiuṇ* flower.

(2) as address in the song:

Sirijā, mani bākiṛi tālare;
Sirijā, kulaĕ nōnedō.
Sirijā, rai bādi tālare;
Sirijā, doba cêṛêdō.

O honourable people, in the mustard field there is a young hare, there is a paradise flycatcher.

siri-o p. v., poetical parallel of *gojo:*

Neṇgam gōṛe goĕjanre, maĭnām,
Diku kamiṛînanā, maĭnā.
Napum gōṛe *sirajanre* maĭnām,
Sarga daṇguṛīn.

If thy mother, alas! came to die, O girl, thou wouldst become the maid-servant of the Hindus. If thy father, alas! came to die, thou wouldst take service with the Sargas.

siri ḍaṛi rakaḅ (lit'y., to bring the sacred or consecrated water from the spring) sbst., a marriage ceremony described under *ḍaṇga.*

Sirijaṇ name of a village, and *sirijaṇgaṛa* name of several streams along which layers of limestone are found. These beds are believed to be the 'great bones' of deceased ogres (*rogosa*).

sirijaṭi occurs as sbst., in the story of the Oṛea Clan (p. 2421), a great enclosure of interlaced bamboo strips; and as adj. with *oṛa,* in a song where its parallel is *paṭaṇgóṛâ rosoḅ,* a house with walls of interlaced

bamboo strips.

siri-lunḍi syn. of *bisibinḍi*, which covers also the less extensive meaning of *siliputi*: cekaṇa dârâtan dipŭli bakŭsa oṛo haṛăkape siri-lunḍikeda.

sirim, sirim-sirim, surum cfr. *pinḍi*, I. sbst., sexual desire. The simple form is preferred for the habit: en daṇgṛa daṇgṛikiṇa *sirim-sirim* namkeḍkiṇaci pāprekiṇa uĭṳjana.

II. trs., to excite smb. as to sexual desire: biṛaŏ kajiteko *sirimsirimkiṇa*.

III. intrs., imprsl., with inserted prsl. prn., to be affected by sexual desires.

sirim-ọ p. v., corresp. to the trs. caus.: biṛaŏ kajitee *sirimsirimjana*.

sirim-sirim (1) same as *sirim* (2) syn. of *gisilgisil*. (3) fig., the excitement of anger; passion. Constructed like *khīs*.

sirīni var. of *sirni*.

sirīpanc var. of *sirpanc*.

siripanḍe var. of *sirupanḍe*.

Siri-pargana sbst. a group of *Paṭis* East of Khunti, one of which is the *Siripaṭi*.

Siri-paṭi, Siri I. sbst., a group of villages under the Thakur of Basairgarh. In the estimation of the Mundas, it is in most of these villages that the purest Mundari is spoken.

II. adj., with *disum, hoṛo, kuṛi, jagar*.

siripiti, sirpiti Has. Nag. **sirpitir** Nag. of leaves, (1) syn. of *risa* (2) decompound or dissected, as the leaves of cress, celery, carrot, etc., Constructed like *rilipili*.

siriṛ-baraṛ, sirīṛi-baṛăṛa Has. **sirīṛi-sirīṛi** Nag. **sirli-barla** Has. Nag. cfr. *ulamala, uladeo*. I. sbst., inclination to vomit, with abundant salivation, and, sometimes, with the impression that worms are moving about in the bowels: aĭńa mecare *sirĕṛibarăṛa* menagea, lāĭre leṇḍaḍ cima paltibaṛantana.

II. trs. caus.: thus to make smb. sick: lāĭre marau leṇḍaḍ taĭnjanre misamisae *sirĕṛibarăṛakoa*.

III. intrs., (1) in the df. prst., thus to be sick: *sirĕṛibarăṛalanaiṇ*. (2) imprsl., with inserted prsl. prn., thus to feel sick: *sirĕṛibarăṛajaĭńa*, nege cimaiṇ ulaca.

sirĕṛibaraṛ-ọ p. v., (1) thus to be made sick: hoṛōmoṛa jātarege tiki jumanakanre iṇi kae lelọtanreoko *sirĕṛibarăṛaoako* menea, it is said that when a dog- or cattle-tick fastens itself to someone's body, he would thus get sick. (2) in the df. prst., thus to be sick: *sirĕṛibarăṛaọlanaiṇ*.

IV. adv., with or without the afxs. *auge, ge, ọge, tau, tauge*, modifying *aḷākar, rika, rikaọ*.

sirisita var. of *sirsita*.

siristadār, siristedār (P. *sarrishtadār*, one who presents petitions and takes down orders) sbst., applied by the Mundas to the officer in charge of the records in a court of law.

sirjan, sirjon, sirjaŏ (Sk. *srijan*; H. *srijnā*) I. sbst., the act of creating: sida utarte cekanaṛa *sirjan* hobalena? (2) a creature (a thing created): medte lelọtana oṛo kā lelọtanạ, sobenạ Haṛama *sirjanọe*,

all things visible and invisible are created by Singbonga.

II. trs., to create : Haṛam otedisum sidatee *sirjankeda* ci hoĕo ?

sirjan-en rflx. v., same meaning.

sirjan-ǫ p. v., corresp. meaning.

sirjan-upũjan, sirjon-upũjon, sirjaŏ-upũjaŏ same as *sirjan*, connoting plurality of creatures.

sirjaŏ 1⁰ same as *sirjan*. 2⁰ I. trs. caus. (1) to cause the appearance of, the coming into existence of : bǫ̃kandursaṛa jargi babare sõnḍo oṛǫ bakikoe *sirjaŏkoa*, aḍ sinagi turǫsaṛa jargido caĕakoe *sirjaŏkoa ;* rain from the South causes the appearance of worms and caterpillars on the paddy, and rain from the East the appearance of green bugs. (2) of people, to introduce a species or variety of plants or animals : aleạ disumre pirusimko Gomkeko *sirjaŏleḍkoa*, nãdoko buṛaŏjana, the Missionaries introduced turkeys in our country, but these have all died out ; ne disumre puṭus okoe *sirjaŏkeda* ? Who introduced the Lantana in this country ? (3) to excite in others, or be the cause of, anger, fear, tears or laughter; to be the cause of a quarrel, or a fight, etc.: apere eperaṇ okoe *sirjaŏkeda* ?

II. intrs., in the df. prst., (1) to have appeared, to have come into existence : en simjaromre hon *sirjaŏtana* (or sirjaĕakana), tupuḷaiṇa, ṭipiuljana. (2) of anger, etc., to be caused : eneṛ nãdo eperaṇ *sirjaŏtana* (or sirjaŏǫtana).

sirjaŏ-n rflx. v., (1) same as the trs. (2) to come to life : soĕa jilure tijuko *sirjaŏna*. (3) to develop a new quality or habit . ne hoṛo landiae *sirjaŏnjana* (or *sirjaŏjana*).

sirjaŏ-ǫ p. v., (1) corresp. to the trs. (2) to come into existence. (3) of a new quality, to be developed : ne hoṛore landia *sirjaŏjana*.

sirka (P. H.) I. sbst., also *sirkadǫ, sirkarasi,* vinegar (known only through the Europeans) : *sirka* oko disumre baiǫtana ?

II. trs., to season with vinegar : Gomkeko salaḍ aṛa *sirkakeḍleko* jomea.

sirka-n rflx. v., same meaning : Gomkeko salaḍ aṛako *sirkana*.

sirka-ǫ p v., corresp. meaning.

Sirka name of a clan of the Mundas. See under *kili*.

sirka-daru also *jome sirka* in cntrd. to *rãsirka*, sbst., Zizyphus rugosa, Lamk ; Rhamnaceae,—a large shrub with pendent or scandent branches ; very large elliptic, 3-5 nerved, cordate-based leaves ; and large tomentose panicles of greenish-yellow flowers. Its whitish fruit, ¼-½″ diam, is eaten together with its thin-walled stone. Its powdered bark is taken internally in urinary complaints.

sir-kandua syn. os *taranloṭoṛ*, I. sbst., a sprain of the neck of bullocks and sometimes of the shoulder of carriers, with swelling, in cntrd. to *taranmõ*, a simple swelling. This complaint, before it has become chronic, can be cured by submitting the cattle's neck to a strong pull. For this a rope tied to the horns is drawn over a branch of a tree untill the

animal is raised on its hind legs: uriạ *sirkandua* agtege kā bugioa.

II. adj with *uri, taran*, having such a sprain.

III. trs. caus., to cause to get such a sprain : en uri chilkatepe *sirkanduakiạ ?*

IV. intrs, in the df. prst., to have such a sprain : en uri *sirkanduatana.*

sirkandua-ẹ p.v., (1) corresp. to the trs. caus. (2) to get such a sprain : en uri *sirkanduaakna.*

sirkanduaõ syn. of *sirkandua*, as prd. only.

sirkul (H. *sir*, head, *kul*, family) I. sbst., filial obedience ; obedience to older members of the family : ne honre *sirkul* banoa ; ne hon engaapukinạ *sirkul* kae dodōa.

II. adj., obedient : nīdo *sirkul* misige, she is respectfully obedient to her brothers.

sirkul-en rflx. v., thus to obey : nī jeta iminaṇ kae *sirkulena.*

III. adv., with the afxs. *ange, ge*, modifying *menạ, taĩn : sirkulange* menạia.

sirlị Nag. (1) syn. of *caĩlạ, parạuruṇ*, to chip firewood with the axe. (2) syn. of *nanage parạcaĩạ*, to split firewood very thin. Constructed like *parạ.*—The p.v. (*sirliẹ*) is also used instead of *sudiẹ*, to get a splinter in the flesh.

sirli-arạ Nag. syn. of *seraliarạ, kanṭaarạ.*

sirli-barla var. of *siriṛbaraṛ.*

sirma 1⁰ sbst., (1) also *sirma disum*, heaven, in Christian parlance. The pagans call this *bitarpūrṛ sukụ disum.*—See the note under 3⁰: buginko *sirmatekoa*, ọdkankodo norokte koa. (2) the sky : *sirmare* singi, candu oṛẹ ipilko menạkoa. (3) a ceiling or the roof of a house, tent or cavern, as seen from underneath : *sirma* aũrile tearea (*not* baĩa) we have not yet finished making the roof.

2⁰ syn of *centansạ*, I sbst, upward direction . en uri huararee uĩṇjanci *sirmaree* kataketa, that bullock having fallen down a precipice, was lying with its legs upward.

II. trs., to point smth. towards the sky : purkomṛ kata *sirmakeḷtee* dupilketa, she turned the bed over and carried it on her head.

sirma-n rflx. v, same meaning : heṭeṭeoḍ kaṭa *sirmanjantee* duruma, the red-wattled lapwing sleeps lying on its back.

sirma-ẹ p v., corresp. meaning : leleme, hraare uĩṇakan uriạ kaṭa *sirmaakana.*

3⁰ of the distance high up or low down, syn. of the 3rd meaning of *sarẹgin.*

N. B. In connection with Singbonga as in the sacrificial formula : *sirmaren* Singbonga daĩbi raja ; in the Asur Legend : ente inị *sirmatee* rakabentana ; and in the formulas of the solemn oath : *Sirmareniẹ* leltana ; or *sirmare* Singbonga, otere poncoko, it should be noted that *sirma*, in the mind of the Mundas does not mean 'Heaven' as it has been sometimes translated, but 'on high', viz., so high up that Singbonga's vision

ranges over everything and nothing is hidden from him. The same location of Singbonga 'on high' appears in the phrase: en horore gara uiŋjana, ltly: a punishment from Singbonga has fallen upon him.

4⁰ sbst., a year: ne *sirmarą* oro bar candų sareakana; oro bar candų taĕomte eta *sirma* hijua.—N. B. With a nl. prefixed, *sirma* is constructed like *midcandų*.

sirma-dą (1) sbst., syn. of *gamadą*, rain-water. (2) syn. of *mulidą*, rain falling straight down, not slanting. Constructed like *gama*.

sirma-kaṭa I. trs., to hold smb's legs upwards: koroko hetoreko tiakoa, simkodo *sirmakaṭakedkoteko* tiakoa.

II. intrs., to hold one's legs upwards: taramara horoko, puratedo paĭki ituanko, *sirmakaṭakedte* tikiateko sendaria, some people, especially those who perform the sword dance, can walk on their hands, with their legs in the air.

sirmakaṭa-n rflx. v., same as the trs. and the intrs.

sirmakaṭa-ą p.v., corresp. to the trs.: goakai dipili sukuri taĕomsae *sirmakaṭaoa*, pigs are carried hanging from a pole by the hind legs (tied together).

III. adv., with the afxs. *ange*, *ge*, *ŋge*, modifying *uĕugo*, *sanjuŋ*, *rikaŋ*, *nikan*, *biden*.

sir-manal sbst., Psophocarpus tetragonolobus, DC.; Papilionaceae,—a slender annual climber with tuberous roots, 3-foliate leaves, showy blue flowers and quadrangular pods septate between the oblong seeds and winged on the angles. Rarely reared in gardens, for its edible pods. The tubers also are edible.

sirma-muṭiḍ, sirma-parteḍ, sirma-sirma adv., yearly, every year, year by year, year after year. Constructed like *dinaki*.

sirma-ponami, sirma-punami sbst., the day before the full moon. Constructed like *oteponami*.

sirma-ruar, sirma-rūṛa vars. of *ruarsirma*.

sirma-sirma syn. of *sirmamuṭiḍ*.

sirma-sumuą, sirma-sunum preceded by a dmstr. or a nl., only during this, that, one, etc. year: *nesirmasunum; barsirmasumuą*.

sirni, sirīni (P. *sila*, a present) 1⁰ I. sbst., (1) also *sirniṭaka*, *sirnibaba*, an offering in money or in kind (paddy, rice, etc.) made to a church or a shrine: etoāretoār *sirniko* rakabjada, every Sunday people make such offerings; senojan etoārhulaą ne girjaorare ciminaą *sirni* hundilena? (2) the practice of making such offerings: ne disumren Kirtankore *sirni* etolena, the practice of making such offerings was introduced in this country by the Christians.

II. trs., thus to offer as a present: etoārhulaą paĕsam *sirniląą* ci caŭli?

III. inrtrs., thus to make an offering: sidasado ne disumre Roman Kirtanko kako *sirnikena* (or *sirnikeda*). (2) in the df. prst., thus to be offered: ne girja orare paĕsao

sirnitana (or sirniǫtana), caŭli enąno.
sirni-n rflx. v., samo as the trs.
sirni-ǫ p. v., corresp. meaning.
*2o I. sbst., (1) a condition superstitiously believed to exist in a patient, necessitating the offering of money instead of a sacrifice in order to secure the efficacy of a remedy. The *buidi* (native doctor) pretends to see in the patient's urine how much money is needed (generally a few pice or annas, but always in odd numbers). The *buidi* either takes the money saying that he is going to throw it away, or he would tell the people to do it themselves. Then he would pronounce some incantations or, if he is a Christian, say some prayers. This practice was first introduced by Lutheran native doctors: racadarena lelkeda, bōnaga hoŗoko mentedo sukuri dâŗê lagaŏoa, abu Kirtankodo bōnaga kabuą, api ţaka omtape *sirniiǫ* kaţaŏtą (2) also *sirnitaka, sirnipačsa*, the money thus offered: *sirni* rakaḅ hobaoa, it will be necessary to offer some money; buĭdiko menca: "*Sirni* kale jomca, mendo horarele giriia, kăre jāegele omaia bakāsisleka". (5) the burden thus imposed: Hanibaba dharamrenko mente *sirni* dâŗêateo puragotana, enamente en dharam isu hoŗoko bagejada. (4) the practice of such offerings: *sirni* sidautartedo Jarmani buĭdikore calaŏlena. (5) its efficacy: *sirnirem* bisŭastana ci?
II. trs. or intrs., to make such offerings: merom dâŗê badlire gelmiḍ ganḍa *sirniŗpe; sirniŗape* ci dâŗêpe lagaŏca?
sirni-n rflx. v., same meaning.
sirni-ǫ p. v., (1) corresp. to the trs. (2) imprsl., of such offerings, to be made: *sirniǫka*.

sirni-rakaḅ, sirini-rakaḅ trs., samo as *sirni*, both meanings.
sirnirakab-en rflx., v., same meanings.
sirnirakab-ǫ p. v., corresp. meanings.

sī-rogoḍ sbst., weakness and ill-health of cattle, which is caused by overwork and renders them liable to a complete break-down if they get wet in the first showers of the monsoon. Constructed like *kararogoḍ*.

sirpal 1⁰ I. adj., with *uḷ*, long hair near the forehead and combed backwards: *sirpal* ūḷ purąsa isŭkullhonkoą molonąrena lelkeda.
II. trs., to comb such hair backwards: tisinągaparen isŭkullhonko taramarako docodena aḍ nakju dipĭli ūḷko *sirpalea*.
sirpal-en rflx. v., thus to comb one's hair: haturen hoŗokodo ūḷ kako *sirpalena*.
sirpal-ǫ p. v., corresp. to the trs.: inią ūḷ *sirpalakana*.
III. adv, with the afxs. *ange, ge, ǫge*, modifying *nakj, reka, lelǫ*.
2⁰ of thatch, syn. of *pirĭj*.
3⁰ fig., I. sbst., said in anger of a person whose eyes are actually wandering about: hen *sirpal* okoreni?
II. trs. or intrs., (1) to let one's eyes wander about: (meḍ) enka alom *sirpalea*, hora lelemem tōdakange, do not let thy eyes wander about,

look at the path, thou art sure to hit thy foot against something: lelîpe hen daṇagṛi, daṇagṛakosaṭee *sirpalakada.* (2) intrs. form, with d. o., to look for smth. with wandering eyes: cenąkom *sirpaltana?* (not *sirpaljada*)?; cêrêiṇą *sirpalkena,* mendo kaiṇa lelnamkja.

III. intrs., same meanings: *sirpalkenae,* enamente maraṇa ḍuṭuree tōḍlena.

sirpal-en rflx. v., same meanings: mêde *sirpalenjana*; enka alom *sirpalena.*

sirpal-o p. v., (1) of the eyes, to wander about; meḍtae *sirpallena,* enamente ḍuṭuree tuguṛijana. (2) of people, to take the habit of letting their eyes wander about: mede *sirpaljana.*

IV. adv., with the afxs. *ange, ge, oge,* modifying *meḍ, meḍhaṛa, rikan.*

sirpal-meḍ adj., with *hoṛo* or adj. noun, a person with eyes habitually roving: *sirpalmeḍ* daṇagṛiko bugin kuṛire kako hisaboa, girls with roving eyes are considered immodest; en *sirpalmeḍḍo* Soma haṛamą honge. *sirpalmed-o* p. v., to become such a person: *sirpalmeḍjanae.*

sirpanc, siṛipanc (H. president of a panchayat) Head or President of a meeting, society or association.

sirpaṅa sbst., a prop consisting of two thick sticks joined at one end by a short length of rope, and used to support the shaft at the front of a bullock cart, the shaft resting on the rope. Constructed like *tumbi.*

sirpiti var. of *siṛipiti*

sirpitir Nag. var. of *siṛipiti.*

sirpuḍ Nag. var. of *surpuḍ.*

s r-sir Nag. (Sad.) (1) var. of *sirsiraŏ.* (2) syn. of *rusumrusum.* (3) syn. of *ciracira.*

sirsiraŏ (1) Nag. Has. syn. of *sirimsirim,* 1st and 3rd meanings. (2) Nag. syn. of *gisirgisir.* (3) syn. of *siriṛbaraṛ.*

sirsita, sirṣita (Sk. *srishṭi,* creation) I. sbst., (1) creation: sidautarte cekaṇaṛą *sirsita* hobalena? (2) a creature, a thing created: sobeṇą Haṛamą *sirsitage,* abu inią *sirsitakoge.*

II. adv., with the afxs. *re, dipili, dipilire,* at the time of birth: sobeṇ rakamiṇa upačjaḍre kaiṇa ubāṛotana, iduoṛo *sirsitare* enkageṇą namana, whatever means I take, my condition does not improve, perhaps it was so decreed at my birth.

siruḅ Nag. Has. (Sad. *surub*) cfr. *siḅ,* I. sbst., also *siruḅsari,* a long drawn sucking sound of the mouth made by women when saluting, or by people when sucking a mango with force; in cntrd. to *cōcō* the sound of kissing; to *cōḅcōḅ,* the sound made by babies when sucking milk or by people sucking fruits: uli copoṭtanią *siruḅ* aĭumkeḍte ne hono uli hačakja; to *sor,* the sucking sound made when eating curry (*utu surpuḍtanre*).

II. trs. and intrs., to produce this sound: uli copoṭtanko (mocako) *sirubea*; kuṛikodo joartanreko (or joartanre mocako) *sirubea.*

sirub-en rflx. v., same meanings: jopoartanre kuṛiko (mocako) *siṛubena.*

sirub-ǫ p. v., corresp. meaning: uli coṛoĕtanre inia moca *siruḽlena*.

III. adv., (1) with the afxs. *ange, ge, ǫge, ken,* modifying *siḽ, rika, rikan, rikaǫ, sari, aĭumǫ*. (2) with the afx. *ken* (once only), modifying *joar*.

siruḽ-siruḽ freq. of *siruḽ*. As adv. with or without the afxs. *ange, ǫge, tan, lange,* it may take the forms *siruḽleka* and *siruḽkensiruḽken*, and may modify *joar, siḽ, rika, rikan, rikaǫ, sari, aĭumǫ*.

sirum, sirum-tasaḍ al st., Vetiveria zizanioides, Stapf.: Gramineae, also called Andropogon squarroous, Hack. or Andropogon murricatus, Retz.,—the Cuscus-grass (the roots of which are used for matting), a stout tufted, often gregarious, rigid grass of damp places, with cauline leaves 1-2′ long, $\frac{1}{3}$″ broad, and oblong or pyramidal panicles 6-12 long. The panicles of the plant are used to make brooms. Its leaves and roots have medicinal properties These leaves and roots boiled in mustard oil alone or with other ingredients, and then strained, are used as a massage for *rōṛ langan* (atrophy of the legs) and *geṭia langan* (articular rheumatism). Another similar preparation with Pongamia (*koronjo*) or Bassia (*madukam*) oil is rubbed on the body against fever resulting from inflammatory diseases. These same leaves or roots (or the *hajam* or the *biṇbisitasaḍ* plants), first pounded are applied on the cranial seam of babies, in an attack of fever, but only when the fever has abated; if given at the height of fever, the baby is liable to a sudden collapse, which at times may prove fatal.

sirum-binḍa sbst., a cushion made of Cuscus-grass for carrying a pitcher on the head. Its use however is very restricted, owing to the scarcity of the grass, but the word occurs in poetry.

sirum-daru, sirum-edel, edel-sirum, edel-kirum, the Indian Coral Tree. Its bark and roots are a vesicant and are a deadly poison when taken internally.

sirum-joṇǫ sbst., a broom made of panicles of the cuscus-grass.

sirumpuria I. adj., (1) with *raṇǫ*, also as adj. noun, ash-grey colour of fowls: alea apia simkore *sirumpuria* (*raṇǫ*) mena. (2) with *sim*, also as adj. noun, an ash-grey fowl: ne *sirumpuria* (*sim*) apeaṇi ci? *sirumpuriako* oṛo jinjiriko jeta bonagamente kako bonagaoa.

II. intrs., in the df. pr.st., of fowls, to be ash-grey: apia simkotale *sirumpuriatana* (or sirumpuriagea).

sirumpuria-ǫ p. v., to get or prove to be ash-grey: miaḍ sanḍitale *sirumpuriaakana*, we have but one ash-grey coloured cock.

III. adv., with the afxs. *ange, ge,* modifying *leloǫ, raṇǫ, menaǫ*.

sirupanḍe var. of *siṛupanḍe*.

siṛaḽ-saṛaḽ siṛaḽ-siṛaḽ siṛaḽ-soṛoḽ in jest, vars. of *siṭaḽsaṭaḽ*.

siṛâ var. of *siâṛ*.

siṛâê-soṛôĕ, sîṛâĕ-sôṛôĕ, soṛôĕ-soṛôĕ, sôṛôĕ-sôṛôĕ 1° I. sbst., the rattle of the seeds in the dry pods of Caja-

nus indicus (*rahăṛi*) or of any other Crotalaria : rāṛigoṛare *siṛâčsoṛôč* aĭumkeḍteṇ ariḍbaṛakeḍei miaḍ uṛi boloakaniṇ lelnamkĭa, hearing the rattle of the seeds in the dry pods on the *rahăṛi* field, I looked and noticed that a bullock had entered it.

II. adj., with *saṛi*, same meaning.

III. trs. or intrs., to rattle the seeds by shaking dry pods : en hondo cuṭugugurae *siṛâčsoṛôčjada* ; rāṛigoṛare keṛa *siṛâčsoṛôčlą*.

IV. intrs., in the df. prst., of such seeds to rattle : rāṛi (or rāṛigoṛare) *siṛâčsoṛôčtana* (or siṛâčsoṛôčǫtana).

siṛâčsoṛôč-n rflx. v., to rattle such seeds.

siṛâčsoṛôč-ǫ p. v., of such seeds, to rattle or get rattled : rōṛoakan rāṛihočote *siṛâčsoṛôčoa*.

V. adv., (1) with or without the afxs. *ange, ge, ǫge, tan, tange,* also *soṛôčleka, siṛâčkensoṛôčken, soṛôčkensoṛôcken* and of a momentary rattle, *soṛôčken*, modifying *saṛi, ṛika, ačumǫ*. (2) with the afx. *ǫge* modifying *ekčla, rōṛoǫ*.

2⁰ sometimes used for *jhôṛôčjhôṛôč*.

3⁰ in poetry the rattling of arrows :

Nale dīsumedōna, buĭna Bindi,
kāpi jililĭjilibana.
Buĭna Bindi, kāpi jililĭjilīḅ.
Nale gāmaĕdōna, buĭna Bindi,
sāre *siṛâčsōṛôčana*.
Buĭna Bindi, sāre *siṛâčsoṛôč*.

O Bindi, dear girl, (thou canst not come to our country now) there is war, the axes flash and the arrows clash.

siṛdaṇ, siṛidaṇ Has. 1⁰ cfr. *coga*, (a general term used also in this meaning) and *cigi*, I. sbst., the act of tearing the side of one's foot or leg, etc., on a sharp piece of wood : *siṛdaṇte* aĭńą kaṭaṛą ūr labarlabarakana.

II. trs., thus (to tear : miaḍ coga (or cogare) kaṭae *siṛdaṇkeda*.

siṛdaṇ-en rflx v., same meaning : meḍ sirpalkeḍṛate kaṭae *siṛdaṇenjana*.

siṛdaṇ-ǫ p. v., corresp. meaning : kaṭaiṇ (or kaṭataiṇ) *siṛdaṇlena* ; daruāte uĭugǫtan dipĭli miaḍ colpaṇaree *siṛdaṇlena*, buluṛą ūr labarlabarakana ; cogateṇ *siṛdaṇlena*, indikaṛą ūr siṛujana.

2⁰ fig., of gliding down a slope on the back, feet foremost. Constructed like *hosoṇgor* : hejeheje bururc jiladjaneiṇ *siṛdaṇjana*.

siṛgir var. of *siṛigir*.

siṛhi Has. Nag. II. **siṛi** Has. I. sbst. a ladder ; stairs : daruṛą oṛǫ iṭateo *siṛhiko* baĭĭa.

II. trs., (1) to make into a ladder or stairs : ne daruko *siṛhiĭme* ; ne iṭako *siṛhiĭpe*. (2) also intrs. to provide with a ladder or stairs : daru (or darure) *siṛhikeḍtee* deḍana, having put a ladder against the tree, he climbed up.

siṛhi-n rflx. v., same meanings.

siṛhi-ǫ p. v., (1) corresp. meanings, (2) imprsl. of a ladder or stairs, to be provided : barandare *siṛhiakana*, there are stairs to the verandah ; en darure *siṛhiǫka*, let a ladder be put against that tree.

siṛhisiṛhi, siṛhi cetan siṛhi adv., fig., (1) with or without the afx. *re*, modifying *duḅ, menǫ, dō* : Sarkāṛą

dasiko *siṛhi cetan siṛhireko* ḍubakana (or dōakana), Government Officers raise gradually to the highest offices ; *siṛhisiṛhire* menąkoa (2) with the afx. *te*, modifying *calaŏ*, by, or by means of, such offices : *siṛhi cetan siṛhite* Sarkāraṇ kami calaŏtana, Government work is conducted by means of offices in a perfect order of subordination.

siṛį, siṛI, sîṛI 1⁰ I. sbst., the bad smell of fresh fish ; the unsatisfactory taste of a curry prepared with meat or fish without turmeric and oil ; the bad taste or even the smell imparted to the contents by brass vessels, and sometimes by iron vessels, not scoured regularly and thoroughly ; the nauseous taste imparted by copper coins to water in which they have been washed and which is used as an emetic in cases of poisoning. Hence the cpds. *haisiṛį, jilusiṛį, pitalsiṛį, meṛedsiṛį, tambasiṛį* : *siṛį* puraṣa jomte aṭākaroa, mendo berel aḍ kā soĉaakan haikoą *siṛį* geḍjakore mūte purąge aṭākaroa.

II. adj., (1) with *utu*, a curry with such a taste : *siṛį* utuko omąiṅa kaiṇ jomdaṛijana ; jilu ca *hai utu* kā sasaṇjanre *siṛįa*. (2) with *cipi*, etc., a vessel imparting such a taste : *siṛį* cipire manḍiko omąiṅa ; pitalrą cipi emanąkodo kā gesapokŏtojanre *siṛįa*. (3) with *hai*, smelling : icą haido etą haikoĉte huṛiṇagee *siṛįa*. (4) fig., with *mudam*, some cheap ornament : miaḍ *siṛį* mudamdo omaime, give her at least some cheap ornament ; eṇgaapukiṇ punjiakana, mendo ne daṇgṛi miaḍ *siṛį* mudam raṭi kakiṇ kiriṇaitana, her parents are rich but they do not buy her even the cheapest ornaments.

III. trs, (1) to impart such a taste or smell : jojo utu pital ḍubari *siṛįkeda*. (2) to cause a vessel to impart such a taste : pital ḍuburi jojoutu *siṛįkeda*, jomkenei sekeṛa kā gasarjana. (3) to fill (the house, etc.) with such a smell : miaḍ solehaile geḍlja, goṭa oṛąe *siṛįiṇ*.

IV. intrs, (1) to taste or smell, or impart a taste or a smell, as described : holaṛą utu purąge *siṛįkena*, kaiṇ jomdaṛijana ; icąhaido etą haikoĉte huṛiṇagee *siṛįtana* ; meredĉtedo pital aḍ tamba puṛą *siṛįtana*.— Note the saying : paĉsa lekate (or telate) tīī *siṛįtana* (or siṛigiṛitana), he makes a lot of money. (2) imprsl., with inserted prsl. prn., to perceive such a taste or smell : utu *siṛįkiṅa* huṛiṇagen jomkeda ; purąge *siṛįjaĭṅa*, ne haiko racare geḍkom.

siṛį-n rflx. v., same as the trs. : hai geḍte tī *siṛįnjankodo* abuṇenjanci sasaṇako gosọna, to remove the smell from their hands after cutting up fish, they first wash them and then rub them with turmeric.

siṛi-ọ, siṛi-gọ p. v., corresp. meanings.

V. adv., (1) with the afxs. *ange, ge*, modifying *soan, aṭākar*. (2) with the afxs. *gge, ggge*, modifying *taĭrika*.

2⁰ syn. of *poaṛi* 2⁰.

siṛiḅ Has. syn. of *banŭr* Nag.

siṛį-biṛį jingle of *siṛį*, syn. of *siṛuabiṛua*.

siṛlgir, siṛgir Has. Nag. **siḍlgir, siḍgir** Nag. cfr. *hejeheje*, syn. of *jola*, but connoting a steepness (as of a road) on which no cart can be driven, in cntrd. to *loponjor*, also syn. of *jola*, but connoting a lesser steepness on which a cart can be driven.—*Jola* is the general term for both.

siṛipanḍe var. of *siṛupanḍe*.

siṛị-poṭoḫ syn. of *sisiṛị*.

siṛi-siṛi, suṛu-suṛu syn. of *hiṛiṛ-hiṛiṛ*.

siṛị-soṛoḫ Nag. var. of *sị̈oḫ* Ho. Has.

siṛl var. of *siṛị*.

siṛu (Sad.) 1⁰ also *kendo*, I. adj., (1) with *moca*, or an adj. noun, a cloven lip, a hare-lip : en horoa *siru* (*moca*) lelkeḍte honko landakeda. (2) also *siṛumoca*, with *horo* or adj. noun, a person with a hare-lip : en *siṛu* (or *siṛumoca*) okorenị ?

II. trs., also sometimes *siṛumoca* to cleave smb's. lip : en horodo jān buṛi eman *siṛukịa* ci cilkatee siṛujana ?

siṛu-u̯ p. v., also *sirumocaǫ* p. v., corresp. meaning ; to be born with, or to get, a hare-lip : *siṛuakanae*, he has a hare-lip.

III. adv., with the afxs. *ange, ge, u̯ge*, modifying *menạ, lelǫ*.

2⁰ also *sarlạ, seoṛa*, I. adj., (1) with *kaṭa*, feet with the skin turned up at the sides, and on the heels, a s a consequence of walking on clods of clayey earth during the summer ploughings : *siṛu* kaṭate ḍela otekore senbaṛa borogea. (2) in the cpd. *siṛukaṭa* with horo, a person with such feet : *siṛukaṭa* horoko (or *siṛu-kaṭatenko*) ḍela otere boroborogeko senbaṛaca.

II. intrs., in the df. prst., of feet, to be such ; of people, to have such feet : kaṭatain nimirdo *siṛuṭana* ; en horo kaṭae *siṛuṭana*. Also : en horo *siṛukaṭaṭana*.

*siṛu-u̯*p. v., of feet to become such ; of people to get such feet : inia kaṭa *siṛuakana* ; naṛagaĩ ote sīsīte kaṭae *siṛujana*. Also : sīsītee *siṛukaṭa-jana*.

III. adv., of feet ; also *siṛukaṭa*, of people, (1) with the afxs. *ange, ge*, modifying *menạ, lelǫ, rikaǫ*. (2) with the afx. *u̯ge* (*ǫge*) modifying *rikaǫ, naṛagaĩ ote sī*.

siṛua-ḅiṛua jingle of *biṛua* (1) of foul language and foul songs, syn. of *poaṛi* 2⁰ ; but as adv., it may take or not the afxs. *ange, ge, ǫge, tan, tange*. (2) of foul scoldings, syn. *bisịbiṭal*.

siṛuaḍ and **siṛuaḍ moca** syn. of *saṭuaṛiaḍ* and *saṭuriaḍmoca*.

siṛuguḷ Has. syn. of *isukuĭ*.

siṛu-kaṭa and **siṛu-moca** see under *siṛu*.

siṛu-panḍe, siṛi-panḍe, siru-panḍe, siri-panḍe in tales syn. of *tuĭu*, the jackal, clerk of the tiger, clerk with a cloven lip, so called because it shows the teeth when it calls.

sisa (P. shēshā) sbst., (1) lead : *sisaṛạ* caṛrako baiĩa. (2) solder. (3) a lead pencil : olmente *sisa* omaiạ-me. (4) same as *sisadaru* : *sisaṛạ* tu-laḍanḍiko baiĩa, they make the beam of a hand balance with *sisa* wood.

sị-sạ syn. of *sūn*, cfr. *sạsạ*, I. abs. n., the coldness of a corpse ;

coldness of a body's extremities, as perceived by others: kaṭatīre būri *sisa* menạ kuṛamdoe lologea.

II. adj., (1) with *hoṛŏmo*, a cold body (corpse): *sisa* hoṛŏmore jī kā taĭna, life is extinct in a cold body. (2) with *kaṭa, tī*, very cold feet or hands.

III. intrs., (1) in the df. prst., thus to be cold: jī senọjana cimạ, iniạ goṭa hoṛŏmo *sisaṭana* (or sisạgea). (2) imprsl., with inserted prsl. prn., to perceive the coldness of a body or a corpse: capuḷaiṇa *sisạkiṅa*.

sisa-gọ p. v., thus to become cold: jī senọjanre abuạ hoṛŏmo *sisagoa*.

IV. adv., with or without the afxs. *ange, ge, t an, tange*, modifying *tutŭkunọ, capuṇ, menạ*.

sisa-basa I. adj., of things, as glass-ware and pottery, brittle, fragile: alope ekĕlabaṛaea en almarire sisabasa cĭji dōakana, do not shake the cupboard, it contains fragile things. Also used as adj. noun: ne *sisabasa* bugileka jogaŏtam.

II. intrs., in the df. prst., to be fragile: ciminido *sisabasaṭana*, a chimney breaks easily.

sisa-daru syn. of *muruṛamdaru*, Dalbergia sissoo,

sī-saḷni trs. and intrs., to plough together a field owned jointly.

sīsaĭni-n rflx. v., same meaning.

sīsaĭni-ọ p. v., corresp. meaning.

sisa-sôsô syn. of *soporlŏpŏ*, imitative of what seems to the Mundas to be the prevailing sounds in French. Constructed like *ēspēs*.

sisi (P. H. *shīshī*) syn. of *botŏlohon, honbotolo*, sbst., a phial: en *sisire* cekan ranu doakana?

sisị (1) general term for the hissing sounds described under *sigsig, susu* and *sīsī*. Constructed like *sigsig*, but not used as adv. (2) fig., syn. of *sususŭsu*.

sị-sị, sī-si vars. of *sigsig*.

sī-sī a long-drawn hissing sound, uttered repeatedly by certain women when they sweep or when they scrub vessels. Constructed like *sigsig*.

sisi-bā, sisi-bā-daru sbst., Sterculia colorata, Roxb.; Sterculiaceae,—a large jungle tree with leaves in 3 caudate lobes and showy panicles of scarlet rachis, pedicels and flowers. Its bark yields a strong fiber and its root are used as an addtion to the ferment of rice-beer.

sisigor-janum, sisigoro-janum syn. of *huriṇ-gubul, huriṇ-gugul, gubul-janum, gugul-janum*, sbst., Pereskia Bleo, DC., Celastrineae,—an armed shrub with simple fleshy alternate leaves crowded at the end of the branches, and terminal panicles of large pink flowers with a dozen irregular petals and sepals terminating in a small leaf. The spines are black and thin, 1½-2″ long, appearing in axillary bundles of about twenty. When the leaves have fallen off these bundles flatten themselves in a rosette against the branches. The crushed leaves are used to reduce swellings.

sisika (1) poetical adj., syn. of *aṭamaṭa*. See the song under *meraja*. (2) poetical adv., of heavy rain:

Sisikāe gāmaea, nokorelaṇ surūna?

Jāmjamkāe jāṛiïa, cimaerelaṇ danāṇaen ?
It rains heavily, it rains for a long time, where shall we take shelter ?

sisiṇgi, sisiṇgi-hai (Sad. *singi*) sbst., a species of fish which, like the *madukam hai*, is scaleless, moustached, armed with spines at the gills ; it is as thick and long as a finger, and has a white belly but on the back it is darker than the former. Both these fish sting (*turu*) with their spines, and the sting is as painful as that of a wasp, and often causes fever. The spines of the *balehai*, a fish twice as large, only prick ((*gutu*), i.e., do not hurt much.

sisir, sisir-dạ (H. *sisir*, cold ; dew.) I. sbst., dew : tisiṇ setạdo *sisir* puṛạge taïkena.

II. trs., of nature (personified), to cover smth. with dew : babae *sisirtada*, hačaḍkọtebu irea. (2) to expose to the dew : en honem *sisirjạia*, dapaltaime.

III. intrs., (1) of nature (personified) to produce dew : hola nidadipĭli puṛạgee *sisirkena* (or sisirkeda), there was much dew last night. (2) in the df. prst., to get covered with, or affected by, dew : *sisirtanabu* (or sisirọtanabu) racare imminaṇgebu duba. (3) imprsl., with inserted prsl. prn., to be wet with dew : enaṇ nida puṛạge *sisirkịńa*.

sisir-en rflx. v., (1) same as the trs. and the 1st meaning of the intrs. (2) to expose oneself to the dew : balaọ senọ dipĭli puṛạgeko *sisirenjana*.

sisir-ọ p. v., (1) corresp. to the trs. (2) to get covered with, or affected by dew : *sisirọtanabu* racare kabu gitia. (3) imprsl., of dew, to be produced : nimir puṛạge *sisirọtana*.

sisiroge adv., modifying *nidadipĭli senbaṛa, idibaṛa, gitị*, etc., so as to get covered with, or affected by, dew.

sisir-ili sbst., the rice-beer offered at night to the guests, when they arrive on the occasion of a betrothal or a marriage feast.

sisiṛị, siṛị-poṭoč cfr. *porsoḍ, sịkaṇ, sịsoḫ, mačạmuču*, of a gloomy or subdued feeling at the absence of noise, as when some one has died in a village, or when those, who put life in a place, (especially the children) happen to be absent. Constructed like *sịkaṇ*.

sịsọ Nag. **sịsoḫ** Ho. Has. **sị-soṛoḫ, siṛị-soṛoḫ** Nag. (1) syn. of *sịkaṇ* 2⁰. (2) syn. of *sisiṛị*, but used also of mere quiet and silence in a village, as when everyone is asleep or absent.

sita Nag. (1) var. of *site*. (2) var. of *sati, satido, satige*.

sitaḍ Has. Nag. **siteḍ** Nag. **situaḍ** mostly Nag. Cfr. *moen, mōm*, sbst., fresh bee-wax : *sitaḍrạge* mōm baioa.

sī-tala I. adj., same as *sītalaakan* : en *sītala* guṭudo goṛa kisange *kisantada*, the owner of the field has acquired (*ipso facto*) possession of the little patch of scrub-jungle around which he has made his field.

II. trs., when ploughing a field, to leave intact a certain space of ground around a tree, a boulder or a little patch of scrub-jungle : ne darudo bonga esertada, enamento kale maṛ-

keda, mendole *sītalakeda*, a *boŋga* has taken possession of this tree, therefore we have not cut it, but we have ploughed all around it.

III. intrs., in the df. prst., thus to be kept : aleą goṛare apia huṭuḷ *sītalatana* (or sītalaakana).

sītala-n rflx. v., same as the trs.

sītala-ǫ p. v., corresp. meaning.

sītan-ipil sbst., the ploughing star, i.e., Rigel. *Sītan ipilko*, the ploughing stars, i.e., the group formed by the ploughman Rigel and his team, the three stars in Orion's belt (*araṛâipilko*).

sita-poto, sitar-potor same as *sotopoto*.

site Has. Nag. **sita** Nag. (1) syn. of *si, asi, esi, isi, asiḍ*, affixed to an imperative after the prnl. sbj., to express unconcern or apathy with such words as : " I do not care !" (2) also *sia* Nag. *saïte, sinte* Has *sate, sante* Has. Nag., affixed to *dapuṛ dapuṛu, ṭepo* Has. Nag. *daür, cól* Nag. *duki* Has. to utter an exclamation meaning : "I do not care", etc. : *ṭepositee* sen kae sen, abudobu sena, nevermind (*or* we do not care) whether he goes or not, as for us we shall go ; *ṭepositeŋ* jēlǫ caiŋ ḍandeǫ en horodoiŋ dalīgea, I do not care whether I be fined or sent to jail, but I will give him a sound thrashing ; nukuriātem cuṭioa !— Tepositeŋ asulogiŋ ! Thou wilt get sacked!—I don't care, I can find another living !

siteḍ var. of *sitaḍ*.

sithi, sithiai, sithiani Nag. **sitī, sitiai, sitiani** Has. vars. of *sethī*.

sitirkaḍ Has. syn. of *cireiṭi* Nag. (a weed) so called on account of its deflexed bracteoles and flowers. Its stems are used as a toothbrush to cure the swelling of gums ; its spikes, which some people would stick in their hair or place on their ears, are looked at as charms against spells.

sitirkaḍ 1⁰ used as syn. of *saturiaḍ*. 2⁰ occurs in the cpds. *atusitirkaḍ, âiṭaŏsitirkaḍ, jomsitirkaḍ, jonomsitirkaḍ, kumusitirkaḍ, lasitirkaḍ, nūsitirkaḍ, rasitirkaḍ, senositirkaḍ* and *wasitirkaḍ*, and may be used in any of these connections without the first member of the cpd. when the meaning is clear from the context.—*Sitirkaḍ* refers always to smth. that happens contrary to common belief or expectation, as in the case of (*a*) a dream that comes true, because a dream is superstitiously believed or supposed to be contrary to the reality of the facts, *alias*, events are supposed to give a lie to dreams.—Note however that in this case (of a dream coming true), the word *kumu* must appear in the context : nearage kumure *sitirkaḍ* taikena, about this, my dream came true (i.e., I dreamt it exactly as it happened) ; enaŋ nidado kumure *sitirkaḍ* hobajana, last night I dreamt of what I had witnessed when still awake ; tikin dipili gopoŏtankoiŋ lelkeḍkoa, kumute enageŋ *sitirkaḍkeda*, in my dream I saw again the fight I had witnessed at noon ; neage kumureŋ *sitirkaḍḷaŋ*, I saw this in a dream just as it happens now ; ne hijuraŋ

aṁge enaṁ nida kumureṁ *sitirkaḍ-leḍmea*, in my dream I saw thee coming, and lo! here thou art! Tuiuą raną *sitirkaḍjana.*, the howling of the jackal (in the village or in the courtyard) was this time a good omen (and not a bad one as the howling of a jackal is always supposed to be). (*b*) of smth. done in the wrong way (i.e., in a way not expected or in a way it should not be done): okoe ląkena? ne daru *sitirkaḍjana*, who pared this piece of wood? Its surface is rough (*sarlagea*). i.e., covered with hard bits of fibre protruding (in consequence of its being pared in the wrong way, from the top downwards); lage *sitirkaḍjana*, do cilkate daru kā sarlagoa?—(*c*) of smth. done in excess, excessively, exceedingly, i.e., in a way in which it should not be done: iliteṁ *sitirkaḍenjana*, enaą soano kaiṁ sātiṁdaria. I have been drinking rice-beer in such a quantity and for such a long time, that I can no more bear even the smell of it.

As adv., (1) with the afx. *ǫge*, modifying *jom*, *nū*, *ula*, it means *jomsitirkaḍ*, etc. (2) with the afxs. *ange*,*ge*, *ǫge*, *te*, modifying *atu*, *âṭaŏ*, *jonom*, *rą*, *senǫ*, it means *atusitirkaḍ*, etc. (3) with the afx. *ange*, *ge*, *te*, modifying *lą*, it means to pare from the top downwards; with the afx. *ǫge*, modifying *lą*, it means to pare (from the top downwards) so as to cover the surface with hard bits of fibre protruding. (4) with the afxs. *ange*, *ge*, *te*, modifying *kumu*, it means to dream what one has witnessed before; with the afx. *ǫge*, modifying *kumu*, it means to dream exactly what will happen afterwards.—N. B. *sitirkaḍte* modifying *atu*, *âṭaŏ*, *jonom*, *lą*, *senǫ*, may be replaced by *ulṭate*.

si-topa trs., to bury, by ploughing, the seeds, weeds, etc., on a field.

sītopa-n rflx. v., same meaning.

sītopa-ǫ p. v., corresp meaning.

sitru, sitruḷ, sitūru, sitūruḷ Nag. syn. of *sadāra* Has. augmentative of *eḍkan*.

situaḍ var. of *sitaḍ*.

situṁ Nag. and derivs. (except the followings), syns. of *jeṭe*, Has. and derivs.

situṁ-dipili sbst. and adv., the hottest part of the day.

situṁ-saha syn. of *jeṭesā*.

situṁ-siṁgi same as *situṁdipili*.

sitūru, sitūruḷ vars. of *sitru*.

situṛiaḍ var. of *saturiaḍ*.

siṭaḫ-saṭaḫ, siṭaḫ-siṭaḫ, siṭaḫ-soṭoḫ and. in jest, *siṭaḫ-saṭaḫ*, etc., cfr. *pīpī*, onomatope of the chink of toe-rings when the wearer walks on hard ground. Constructed like *sekǫ-sekǫ*.

siṭaḫsaṭaḫ-au and vars., intrs., also in the rflx. v., to come on, chinking one's toe-rings: *siṭaḫ-saṭaḫaujadae*; *siṭaḫsaṭaḫauntanae*.

siṭaḫsaṭaḫ-idi and vrs. intrs. also in the rflx. v., to go away chinking one's toe-rings.

siṭaḫ-soṭoḫ (1) var. of *siṭaḫsaṭaḫ*. (2) Nag. var. of *ciṭaḫcoṭoḫ*.

sī-ṭaki syn. of *sījero*.

siṭa-soṭo pl. of *soṭosoṭo*, onomatope, I. sbst., also adj., with *saṛi*,

the sound made by ducks or geese dabbling in water : koṛoko̱a *siṭasoṭo* kacim aĭumakada ? The noun of agency *siṭasoṭani̱* is used in jest : ne *siṭasoṭoko* apeąko ci ? Are these dabbling ducks yours ?

II. trs. and intrs. thus to dabble : koṛoko dąko *siṭasoṭojada ;* dąre koṛoko mocako *siṭasoṭojada ;* ne pukuriro koṛoko *siṭasoṭokena* (or *siṭasoṭokeda*).

III. intrs., in the df. prst, of water, thus to be dabbled in : koṛoko namtada naliri̱ dą *siṭasąṭolana* (or siṭasoṭoqtana).

siṭasąṭo-n rflx. v., same as the trs. and the intrs. : dąre koṛoko mocako *siṭasoṭona ;* en pukuriro koṛoko *siṭasoṭonjana.*

siṭasoṭo-ǫ p. v., (1) corresp. to the trs. (2) imprsl., of such dabbling, to be done : dąre koṛokote *siṭasoṭolena.*

IV. adv., with or without the afxs. *ange, ge, ǫge, tan, tange,* modifying *atin, rika, rikan, rikaǫ, aĭumǫ, sari.*

siṭa-soṭo var. of *ciṭacoṭo*, syn. of *hiracoṭo.*

siṭa-soṭo var. of *ciṭacoṭo.*

siṭi 1° also *siṭi̱*, sbst. loose fibre-ends on cotton yarn before it is sized and brushed : ōrakan sutam pēṛāēko jokeḍte *siṭi* tarado sutam-rege jaladoa, tarado ku ire senoa, when the weavers size and brush the yarn on the warp, part of its loose fibre-ends gets pasted unto the yarn and part is carried off on the brush. Also adj. in the sentence : ne sutam *siṭiyea,* this yarn has not yet been sized and brushed.

2° (II. Sad.) I. sbst., (1) a whistle, a siren ; rēlgariri̱ *siṭi* ḷôṗôtan saria. (2) also *siṭisari*, the sound : *siṭim* aĭumḷa ci ? Didst thou hear the sound of the whistle ?

II. intrs., (1) to blow a whistle or a siren : Racira barhi isūkulredo tuĭu rajaḍlekako *siṭiri*, in the Industrial School at Ranchi, the blowing of the siren is like the howl of a jackal ; galti kae lelkeda, enamente ripiri (the referee) kae *siṭikeda* (or kae *siṭikena*). (2) in the df. prst., of a whistle or a siren, to be blown : barhi isukulre aĭuboṭanre *siṭiṭana* (or siṭioa) ; inuako puraggako galtijada enamente kanekane *siṭiṭana* (or siṭiqtana)

siṭi-n rflx. v., to blow a whistle or a siren.

siṭi-ǫ p. v., imprsl., of a whistle or a siren, to be blown.

siṭi̱ I. trs., of rain drops, to spatter and throw up sand that sticks on to things : kuṇḍamrelo surukena, dą alea kaṭakore gitile *siṭi̱keda ;* ne arąlo dą *siṭi̱tada*, begar capite alope utuĭa.

II. intrs., in the df. prst., of things, thus to have been covered with sand ; of sand, to have been thrown on things : ne ara *siṭi̱tana* (or siṭi̱akana) ; ne arąre gitil *siṭi̱tana.*

siṭi̱-n rflx. v., same as the trs. : dą maniarątabui *siṭi̱jana.*

siṭi-ǫǫ p. v., corresp. meaning : holara dąte arąre gitil *siṭi̱kana ;* arątabu *siṭi̱kana.*

III. adv., *ange, ge,* modifying *meng.* (2) with the afx. *ǫge* modify-

ang *ulu, ruku*.

siṭia I, sbst., (1) also *siṭiahon*, a child between the age of three and the age of incipient puberty : hola miaḍ *siṭia* en bandaree ḍumbuṅgoṅ-jana. (2) also *siṭiaumar*, the correspondent age of childhood : *siṭiarege* nia lamagan etejna.

II. trs., in jest, in a past. ts, of a woman, to have borne children who have not yet reached, or have died before reaching, incipient puberty (including babies) : en kuri apiae *siṭiaḍoa*, she has three young children ; apiae *siṭiaḍkoa*, she had three young children, but they have died ; isuñ *siṭiaḍkoa*, sobenko gojjna, she had many children, but all have died in childhood.

III. intrs., (1) to remain a child : Docaa honko pura kako *siṭiajada*, the children of Docha do not remain children long, i.e., they grow early into puberty. (2) in the df. pst., to be a child : soben h nko-tuna *siṭiatana*, asultan kabutuna, all my children are still young, it is a great burden to bring them up.

siṭia-n rflx. v., to act like a child or childishly : kamimente *siṭian* aḍ mandi jommenteo *siṭiankodo* okoe oro sukuakoa ? Who would like people that work as little as children, but like children, want to eat oftentimes.

siṭia-o p. v., (1) corresp. to the trs. : en kupite apiako *siṭiaakaña*. (2) same as the rflx. v., enka alom *siṭiaoa*. (3) fig., to become childish : tatamarako lo 'naramburiatanreko *siṭiaoa*, sôṛâ ghaṭaŏoa aḍ jan huriu kajimenteo siṭiahonkolekako hârâoa.

siṭia-an adj., with *kuri* a woman who has got at least one young child. In certain contexts it means a woman actually carrying a baby : *siṭiaan* kurikoloṅle taïkena, enamente da hijutanre kale nirdurijana.

siṭia-ḍonḍo sbst., ignorance or want of wisdom similar to that of children : amre *siṭiaḍonḍo* menageaa ei ? rimbil leloṅtanre eatom kam idijada.

siṭia-sêṛâ I. sbst., syn. of *sereḍ patiṛa sêṛâ*, childishness ; in the pl., childish ideas : ni misamisa lo *siṭia-sêṛâe* uruaea, he is sometimes childish ; ocâ ! en kodo *siṭiasêriko*.

II. adj., with *hoṛo*, a childish person : **iniṛlo** *siṭiasêṛâ* hoṛo daa, iniṛ salh re alope sesena.

III. intrs., to act or speak childishly : holadom *siṭiasêṛâkena* (or *siṭia-sêṛâkeda*).

siṭiasêṛâ-n rflx. v., same meaning.

siṭiasêṛâ-o p. v., to get the habit of acting or speaking childishly.

siṭia-tamaku, siṭia-tamku Nag. syn. of *heṛemdâ, hendi heremdâ, piri-heremdâ* Has. *kuilasaṅga* Nag.— Two or three roots of *siṭiatamaku*, with one or two of *caŭlisaṅga* and one of *otekita* are eaten raw as a remedy against dysentery.

siṭili, siṭiliṛ, siṭili-biṭili, siṭiliṛ-biṭiliṛ 1° cfr. *sipirta* I adj., (1) with *ūl, ūḷ*, quills or feathers sticking owing to a drenching. (2) with *aparoḷ, cêṛê, sim*, wings, a bird, a fowl with such sticking feathers ; thus drenched. Also used as adj. noun of birds and especially of fowls ; en *siṭilido* okoe

aṇi?

II. trs, thus to drench: gamadaṵge en cêṟêe *siṭilikiṵa*.

III. intrs., in the df. prst., thus to have been drenched: en sim puraṵee *siṭilitana* (or siṭiligea, siṭiliakana).

siṭili-n rflx. v., same as the trs.: en maĕno gamadaṵ *siṭilianana*.

siṭili-ṵ p. v., corresp. meaning: koṟokoaṵ ildo pukuriṟeko oĕarbaṵareo kā *siṭilioa*; en sim gamadaṵtee *siṭilijana*.

IV. adv, (1) with the afxs *ange, ge, ṵge*, and in the repetitive form also without afx. or with the afxs. *tan, tange*, modifying *lelṵ, menṵ*: ne sim *siṭiliange* menaṵa. (2) with the afx. *ṵge*, modifying *lum, rika, rikaṵ*.

2⁰ of cooked rice, syn. of *bederbeder* Has. *leserbeder* Nag.

sī-ṭipiŭl trs., when ploughing a field under water, to uproot the weeds and grasses so as to cause them to float. Constructed like *sīebejobe*.

siṭir-siṭir, jiṭir-jiṭir Nag. (Sad.) cfr. *jiṟjiṭiṭi*, syn. of *jandamjandam*.

sī-ṭunḍu contrary of *saderṵ*: ne kutuĭul *sīṭunḍuĕme*, entem hokareo baioa.

siṵ cfr. *sī*, I sbst., the field to be ploughed (sīiaṵ), or which is getting ploughed (sījadaṵ): *siṵsaṵtele* senoṵtana, we go to the field that has to be ploughed: *siṵpe* laudkeda ci (or sīlaudkedape ci)? Have you pulverized the soil you were ploughing? dasiko *siṵpaṟ* gomke senonana, the master has gone to the spot where his servants are ploughing. (2) the act of ploughing: apeaṵ *siṵ* kaiṵ sukuatana, huriṵagepo gaŏjada, I do not like your ploughing, it is not deep enough; *siṵteko* senoṵjana, they have gone to plough, they went to their ploughing. (3) habit of ploughing: apeaṵ *siṵ* kaiṵ sukuatana, isurepe, etgea, I do not like your habit of ploughing desultorily; ne hon *siṵsaṵe* (or *siṵpare, siṵree*) landiaṵ, this boy is very slow at ploughing.

II adj., syn. of the noun of agency *siṵṇi*. (1) with *horo* (*a*) a man actually ploughing or going to plough: *siṵko* senoṵjana ci? (*b*) one who ploughs habitually, a cultivator: aledo *siṵ* horoko. (2) with *uri*, a plough bullock; ploughing cattle: *siúko* baukoataiṵa.

III. intrs., (1) to be actually ploughing: tisiṵa cimiṵ horoko *siṵtaṵa*: (2) to be a cultivator: *siṵtaṵale*; môṟ sirmaiṵ *siṵkeda*.

siuṟ, siuṟu I. sbst., also *siuṟ sari*, the sound of whistling (with the lips): honko misamisa *siuṟteko* rapa, boys sometimes call each other by whistling; en honaṵ *siuṟum* aĭumlaṵ ci?—As prd. it is constructed like *gole*, which is used as a syn. of *siuṟu*, but for men only (not for birds, etc).

siuṟ-siuṟ, siuṟu-siuṟu freq. of *siuṟ*. As adv. it may take the afxs. *ange, ge, ṵge, tan, tange* and the form *siurleka* and modifies *rika, rikan, saṟi, gole, aĭumṵ*.

siu-siṵ poetical freq. of *sī*, to plough, to cultivate:

Śīusiṵ ei dāiudāiṵ,
Kēṭe noterem pāndilejanā,

Sīnsīṇ ci dānudāiṇ,

Karatad̤ duṛateṇ nōṭaṇelēn.

When working in the fields, the jerks of the plough in hard soil often threw me off my legs, and the dust raised by the levelling plank covered me.

sɪ-utûṛû cfr. *sīrapud̤*, trs., with *aṛi* as d. o., to destroy in ploughing the ridge which separates a field from a lower one.

sīutûṛû-ṇ p. v., corresp. meaning.

sîṛāe-sôṛôč var. of *sɪṛaësoṛôč*.

sîṛî Has. syn. of *cand* Nag.

sîṛî cfr. *leser, ɔeta*, I. sbst., (1) a grindstone made by the village blacksmiths of pulverized iron-ore mixed with lac, and used by them to polish or brighten (*pand̤i*) axes, swords, knives and arrowheads: baṛačkoṇ *sîṛî* huriṇ cākaleka baĭakana. (2) same as the vrb. n.

II. trs, to polish or brighten such instruments: sikilidārkodo sidaman koronjo dirirṇ gund̤ate kaṛi, taraũri emaṇ *sîṛîjad̤ko* taĭkena, nãdo baṛačko cākateko *sîṛîjad̤a*.

sîṛî-n rflx. v., same meaning.

sîṛî-ṇ p. v., corresp. meaning.

sɪ-n-ɪṛî vrb. n., (1) the act: (as under trs.): en baṛaĕ *sɪnîṛî* pokoteca. (2) its result: nea okoren baṛaĕṇ *sɪnîṛî*?

sî-sô sometimes var. of *sâsô*, but of men only.

sō Tamar var. of *sac, sao*, a hundred.

sɔ̄ (Sad. *sɔ*) I. interjection, also *sɔ̄ɪe*! *sɪmā*! and in Nag. for hens only, *sōge*! Moreover emphatically in anger, also *sōhēsō*! a kind of shout to drive away fowls.

II. sbst., also *sō kakũla*, this shout: en oṛare jāedo menṇia, nāge *sōiṇ* aĭumlṇ.

III. trs. (rare), thus to shout at: *sōjad̤koaĭṇ* mendo simko dindiliṭangea, I shout at the fouls, but they come back again and again.

IV. intrs., (1) thus to shout: apisaiṇ *sōkeda* (or *sōkena*), simkae nirtanciiṇ terkja. (2) with ind. o., thus to shout at: en simko *sōakom*.

sō-n rflx. v, thus to shout: en buria kanekance *sōntanreo*, simko kako parkantana.

sō-ṇ p. v., (1) corresp. to the trs.: en sim apisac *sōlena*, kae nirjanciiṇ terkja. (2) imprsl., of this shout to be uttered: ensare apisa *sōlena*.

sǫ cfr. *sɛṭṇ*, I adj., (1) with *caũli*, rice husked and winnowed a third time so that it be quite free of unhusked grains, chaff and bran: miad̤ ṭuṇkire sɛṭṇ baba doakana oṛo miad̤ ṭuṇkire *sǫ* caũli meṇ. (2) with *kode*, Eleusine millet so husked (once only) that its pale skin (*bura*) has been husked away: *sǫ* kodeṛ ladre jotaiminaṇ mēr kā taĭna: *sǫ* kode herjanre enaṛ aṛare mēr kā taĭna, there is no trace of bitterness in the haulms of *kode* when the grains have been thus husked before sowing. (3) with *jonra, gaṇgaĭ*, maize and Indian millet quite free of bran (*lupṇ*) after parboiling and husking only once. (4) fig., with *sutam*, yarn cleaned, smoothed and sized by the weaver. (5) fig., with *koṇgabaĕar, moronbaĕar, kitarēd̤*, fibres quite cleaned. (6) fig., with *d̤a*, water cleaned by filtering through sand. (7)

fig. with *gitil*, syn. of *seṣe gitil*, clean sand, unmixed with earth, etc.

II. trs., thus to clean grains, yarn, etc, : ne baba *soḳeḍte* heroḍtem, after husking this paddy thrice, go to weed the fields ; caũlim *soḳeda* ci? Hast thou husked and winnowed the rice a third time? tenɔ sidare pêṛâẽko sutam joḳoteko *soḳa ;* konagɔbačar hâṛâsahâṛâsateko *soḳa ;* ne dạ gitil *soḳeda ;* ne gaṛaṛạ gitildo dạ *soḳeda.* Note the saying of the Birsaites : disumtabu gadaṛamasaṛajana, *soḳ* lagatina, we must rid our country of all undesirable people.

III. intrs., in the df. prst., thus to get, or be, clean : nãdo caũli *soḳana* (or soggotana) ; Uraṇ caũlido Mundakoạleka puṛasa kā *soḳana* (or soḳea).

soḳ-n rflx. v., same as the trs. : ne kode sida *soḳme,* ente rideme.

so-goḳ p. v., thus to get cleaned or become clean : ne caũli taralleka *soḳkana*..

soa I sbst., (1) the points or soft spines of certain fruits, as *risajara, hocen, kanṭara, kodom, tačar* (young ones) and *ḍiḍimba ;* blunt projections as the triangular tubercles of *karla,* and as the convex areoles of *sarnạa,* (the latter called *patargaḍ* rather than *soa*) : balẹ kanṭaṛa *soado* ũrlọgeko lačargiriña, before cooking young jack-fruit, the pointed anthocarps are shelled off with the rind (2) the petals and stamens of the *madukam* flowers. (3) syn. of *sarsaṛi,* the scales of fish, snakes and bloodsuckers.

II. intrs., in the df. prst., to have such points or scales : hocenjõ soatana, the fruit of Momordica dioica (*hocen*) is covered with soft spines. *soa-ọ* p. v , to get such points or scales : tačardo balẹre bāri *soaoa.*

III adv., with the afxs. *ange, ge,* modifying *meaṇ, joḳ, lelẹ.*

soa-aṛa (H. *sowa*) sbst, Pencedanum sowa, Kurz , Umbelliferae ;—an annual herb, 2-3′ high, with filiformly decompound leaves and yellow flowers in umbels 1-5″ diam. Its pounded leaves and seeds mixed with turmeric or cooked with meat or vegetables are used as a condiment, by the Hindus. The Mundas, who do not relish its taste, use it very sparingly.

soaḅ Has. **sohoḅ** Nag. I. sbst., (of a carpenter), the act of preparing a joint so as to make the parts fit properly : *soaḅ* kem ṭaũkakeda, enamente načal orgtaḳjana.

II. trs., (1) to cause to find room ; to manage to put a certain amount of things into a container : sokoğ-sokọte nirninaṇ baba ne ṭuṇkiteṇ *soaḅḷ.* (2) to forcibly get smth. to pass through an opening : ne duarre kunṭa paṭuḅkeḍte poṭomle *soaḅḷeda.* (3) to make the two parts of a joint fit into each other : en načalre esandi *soaḅeme ;* esandi aḍ pāldoiṇ *soaḅkeda,* en načalre karāba aũrigeṇ *soaḅea ;* hakekuḍlam *soaḅjaḍredo* (more often *daṇḍomjaḳre*) dạu bāri Ḷbạraḷusiḍbạraoa. (4) to force on a ring, a bracelet or an anklet : en daṇgriṇ kaṭare anduko *soaḅjaḍe,* hasu kaṇ sātiṇkeḍei, andun kaṇgạna, when they tried to put anklets on this girl's feet she

could not bear the pain and refused to have them put on. (5) syn. of *samaiḷi*, to accept a request, a proposal, a petition; to accept payment; to cause smb.'s request to be accepted: nekan darkās hakim kae *soalea* mente ukil kajikeda; hagako, aĭńą kaji *soaḽape* (or, ne kajire *soaḽlaiąpe*); diku aĭńą māl kae *soaḽjada*; gomketąre kajitaią *soaḽtam*, please intercede for me with the master that he may grant my request. (6) to include smb. i.e., to accept him as a member or engage him as a servant: kulaąre nutumakan kuṛiĭ arkiḍaulia, oṛąre en kuṛi kako *soaḽkia*, enamente koṛakuṛi Asāmtekiajana, he took as wife a woman reputed to change herself into a tiger, but she was not admitted into the family, therefore both ran away to Assam (to the tea-plantations); inuare kako *soaḽkiṅa*, they did not include me in the game, i.e., they did not accept me as a playmate; darogareko *soaḽkia*, they have put him in the office of daroga, i.e., they have made him a daroga.

III. intrs., (1) to find room; to get a whole lot of things into a container: gôṛâre uṛiko kako *soaḽtana*; ne soben caŭli en borare *soaḽkena* (or soaḽlena). (2) to be able to pass through: duarre poṭom kā *soaba*; aiąą huṛiąakan dipĭli ne berare tītaią *soaḽkena*, when I was small, my hand could pass through this wristlet, I could put it on. (3) to fit into: naĕalre esanḍi kā *soaḽlana*. (4) of a ring, wristlet or anklet, to be large enough to get forced on: iniąą tīre ne bera kā *soaba*. (5) in the df. prst., of a request, a proposal, an opinion, to be accepted: kanekane aĭńą kaji kā *soaḽtana*, enamente inkuḽą saḽhabicāriąą hokautarkeda. (6) in the df. prst., of people, to get admitted into.

soaḽ-en rflx. v., (1) same as the trs. (2) to find room for oneself; to make room for each other: ne guĭure giṭi jālekate *soaḽenpe*, oṛǫdo guĭu banoa.

soaḽ-ą p. v., (1) corresp to the trs. (2) of people or animals, to find room enough: ne guĭurepe *soaboa* ei?

so-n-oaḽ vrb. n., (1) the act of making one part of a joint fit into the other: en hoṛo *sonoaḽ* (or soaḽ) kae ţaŭkaea, načal alope ṛorikaia. (2) the hole of the joint: *sonoaḽ* gonjegem ṛoṭeda. (3) the part that must fit into the hole: *sonoaḽ* oṛǫge ląnanaeme; ne ḍandom sabesą moṭogea *sonoaḽḍo* nanagea. (4) the result, the two parts prepared for jointing: nea okoeą *sonoaḽ*?

soaḽǫge adv., modifying *kacaŏ*, *soḳoĕ*, *bai*, *ṛǫ*, *lą*, *unḍu*, *rika*.

soa-kuda syn. of *huṛiąą kuda*, sbst., Eugenia jambolana, Lamk.; Myrtaceae,—a large evergreen tree, wild or cultivated, with opposite, elliptic-oblong, acute shining leaves, white sessile flowers in threes and a yellowish oblong berry the size of an olive, in cntrd. to the cultivated variety with large fruit, called *maraą kuda*. The fruit, though as-

tringent, is much eaten. It yields a very good vinegar. When punctured and steeped in water for an hour, it loses its astringency. The timber is used for building purposes and especially for the circular frame supporting the masonry at the bottom of a well.

soan 1° cfr. *ecter, ga'gal, gorgoḍ, ḥaḥa, mogomogo, mondolmondol, morgoḍ, mosoṇgoḍ, rēḍ, soudā, siṇi tarai*, I. sb st., odour, smell, perfume, stench, bad or at least disagreeable taste, whether as inherent in, or emitted by, things, or as perceived; bad taste as imagined by sick people owing to loss of appetite: oko bāre buginutar *soan* menạ? sadom soćaṭan japạṭeạ paronkena, nāṇjkeḍ aṅṅạ mūre *soan* menạgea, I passed near a decaying horse, the smell is still in my nostrils; en hasutanido misage mandi lapeḍla, *soan* namkiei ergdo kaṅạjina.

N. B. When one has killed a hare, a deer or another rather larger game, it is the custom to present a little piece of it to each house in the village; and similarly when one has made a rather large brew of rice beer, it is the custom to invite all the neighbours to the drinking. Not to do so is expressed by the phrase: *soante* (or *soanteo*) kā ṭọ: silibo gạḷja, *soanteo* kae ṭọkeḍlea; en orạreko ililạ, *soanteo* kaiṇ ṭọjana.

II. a lj., with *lā, jo'u, sunum*, etc., smelling, scented: *soan* sunum Racire kiriṇ namoa, scented oil can be bought at Ranchi; *soan* jilu alope jojoma.

III. tr. caus., (1) to make things or a place, smell: ili goṭa adiṇo *soanḷa*; phialḷe orạpe *soantada*. (2) to make sth. taste badly: ne saṇga okoe rapạkenae *soanḷeda*? (3) to "affect" people with a bad smell: oeā parkaṇạe, med puṛa arkim nūtṛla, roḅ nkom *soanjaḷlea*. IV. intr., (1) to smell; to have a smell; to be filled with a smell: sobenạēte oko bī niral *soanlana*? Which flower has got the nicest scent? apeạ orạ *soanlena* ili taikenrạte, your house smelled of rice-beer. (2) to have a bad or at least a disagreeable taste: banduliad jilu sbildo sibila mendo jatijati *seana*, flying-fox meat is good but it has a special taste (not too agreeable), (3) of food, to have a fancied bad taste for a sick man: barsiṭalekado ainamente mandi parịge *soanlena*. (4) impsl., of a smell, to exist in a place: *soanlena*, netgredo kabu dubā. (5) impsl., with inserted prsl. pron., to perceive a smell, or a really or fancied bad taste: inkuṇ orạre ili *soanḷạṅei* haḅakiṅa; lāgdo reṇgejaṅṅa, mendo moea (or mandi) *soanjaṅṅa*.

soan-en rflx. v., (1) to perfume oneself: soan sunumtee *soanenjana*. (2) same as the tr. caus.: campabāte lōe *soanenjana*; ne saṇga okoe rapạkenae *soanenjana*?

soan-o p. c., corresp. to the tr. caus.: phinilte en kuṭuri *soanakana*, there is a smell of phenyl in that room; en saṇga rapạ kam ṭaṭkakeda, sukulte *soanjana*; iniạ gaṭoeṇ *soanleneiiṇ* parkatabenjana.

V. adv, (1) with the afxs. *ange, ge,* modifying *aŋ ĭkar, meŋa.* (2) with the afxs. *ange, ge, ege,* modifying *rika, isin,* etc.

2⁰ adverbial affix, syn. of *bosa* in the cpds. *daŋdasoan, moeasoan, tĭsoan.*

3⁰ syn. of *jĭ* Has. Nag. *suŋghaŏ* Nag.

soan-au (1) intrs., also *soanaun,* rflx. v., to come on this side, sniffing about: *seta soanaŋjada* (*soanautana*). (2) intrs., imprsl., of a smell, to be wafted this side: *kansare miaŋ seta* soĕatana, nete *soanautana.* (3) intrs., imprsl., with inserted prsl. prn, to perceive a certain smell all along when coming this way: ūr gŏm Gāsilŏ otoatopolgelia hajulena, *soanautjŭa.*

soan-idi same as *soanau,* but going away.

soan-nam syn. of *junam, jinam.*

soan-siŋi, soan-sĭŋĭ syn. of *badi,* but connoting a widespread dispute.

soaŋ-sūl Has **sāŋsūl** Nag. 1⁰ syn. of *susutĭ.* 2⁰ to enter where one should not enter. Constructed like *susutĭ.*

soŋ (Sad.; H. *sab*) used for *soben,* only at the end of sentence. *takadoko asikŋŭa soŋ,* they asked me all my money.

soba var. of (1) *sabā.* (2) *solba.*

sobā Has. rare var. of *sobha.*

sobdin, sobŏdin (Sad; H. *sab din*) adv., usually, always, for ever. Not used in the meaning of, every day: *sobŏdin* ne canduĭ jargĭa.

soben Has Nag. **sober, sogen** soger Nog. (Sk. *sar*; H *sab*; Sad. *sob*) cfr. *joio, jolokam,* I. sbst., the whole group; the whole meeting; the whole crowd: *aĭŋa* **kajilekado** *kā, sobeŋa* salhate **rikaŋka,** things must be done not as *I* would advise, but as the whole meeting decides: gapabu hundina, ne **kaji** *sobenre* udubeme, when we gather to-morrow explain this to the whole meeting; ne kami *sobente* rikakŋka, let all join in this work, let it be done by all.

II. adj., (1) with *horoko,* same as the pronoun *sobenko,* all the people: *soben* horoko rakom, call them all. (2) with *cĭji,* same as the pronoun *sobeŋa,* all the things, everything: *soben* cĭji idiĭ e.

III. trs., all to do smth. to smb.: to do smth. to all: eraŋdoko *sobenkŋŭa,* aiaoia *sobenkedkoa,* they all scolded me and I scolded them all in return.

IV. intrs., all to do smth.: hola pĭtitele *sobenkena.*

soben-en rflx. v, (1) to take or keep all for oneself: tamaku alom *sobena,* aiao hatiŋaiame. (2) all to do smth.: pĭtitele *sobenenjana.*

soben-o p v., corresp. to the trs.: eraŋaia *sobenjana*; eraŋdoko *sobenjana.*

sobeŋa pronoun, (1) everything: all the things: *sobeŋa* idiĭpe. (2) every subject or proposal: *sobeŋae,* (or *sobeŋaee, sobeŋaŋe*) ujurkeda, he objected to everything.

sobeŋi pronoun, (1) anybody: balu seta *sobeŋiĕ* huŋaia (or huŋkoa). (2) everybody: en kaji *sobeŋipe* aĭumakadi, uduhoroŋa darkōr banoa, each one of you has heard of this, no

need of telling it again.

sobenko pronoun, all; all the people, or all the bullocks or other animals: *sobenko* ṛakom.

sobenleka prd. and adv., and *sobenlekan* adj., syn. of *haṭikuṭi*.

sobenre adv., (1) in public, at the meeting: en kaji *sobenre* uḷuḅǫka. (2) in all, in total: misa bar ṭakaiṇa omaḍmea, oṛǫ misa api ṭaka, ṭunḍure môṛê ṭaka, *sobenredo* (or jumaredo) gel ṭakam namkeda. (3) in anything: *sobenree* (or *sobenlekaree*) hēea, iṇḍo ḍonḍo hoṛo daṇa, he would agree to anything, he is a stupid fellow.

sobensą adv., (1) also *sobensąre*, (rest) in all directions; everywhere: *sobensą* menąkoa. (2) also *sobensąte* (a) (motion) in any or all directions: sadĭni hulaṇa nida dcôṛâ aĕą eelako *sobensąe* kulkeḍkoa. (b) modifying *uṛų*, syn. of *aĕartaĕom*, examining a question from every possible angle, weighing the pros and cons.: *sobensą* uṛuĭmo; reṇągḍoiṇa reṇągṭana *sobensą* uṛųkeate Asāmte *kaĭṇąjana*. (c) modifying *uṛų*, worried out by doubts or hesitations: *sobensą* alom uṛuĭa. In this meaning *sobensą* may be used pidly.: aĭumīpe mone *sobensąjada*, hear him, he is worried out by hesitations; haṭikuṭi salhate inią monpe *sobensąkeda*, with all your advice you have unsettled his mind; isu hoṛokoą salha aĭumte jī *sobensąjąia*; jī alom *sobensąna*; hiniṇīą kaji aĭumtee *sobensągṭana*.

sobenṭą adv., (1) also *sobenṭąre*, in all (the) places: tisiṇągapa *sobenṭą* nekageeiĭ jargijada? (2) also *sobenṭąte*, towards all the places; towards every place: *sobenṭąm* senkena ei? Hast thou been to all the places (of which there is question)? *sobenṭąm* sendaṛia, mendo hoṛoko obatanṭą aloma, thou canst go anywhere, but do not go where cholera is raging.

sobente; adv., (1) by all. (2) sometimes syn. of *sobensąte*.

soben-peṛean adj, almighty.

sobhā Has. Nag. **sabhā** Nag. and sometimes *sobā*, *sabā*, Has. (Sad. *sobhā*; Sk. *shobhan*, comeliness, ornaments), of an ornament that goes well with one's complexion; of a dress in which there is nothing incongrous, as would be the wearing of shoes with a dirty loincloth; or in which there is nothing extraordinary and inappropriate, as v. g., of a body, a building or anything made, in which there is no disproportion; cfr. *ḍhaül*, which may be used also in all these meanings. I. abs. n., suitability as described: esel hoṛokomente muṇga hisiṛe *sobhā* banoa; gâēṛâ botoṅtee botoṅakana ade jutaakana, iṇjre *sobhā* kā leḷṭana; meḍmûârdoe sugaṛagea, meṇdo lāĭ'e (or lāĭsąie) *sobhā* banoa.

II. trs., to suit smb. as described; to make smth. with due proportions: amą hoṛŏmo hendegea, panahisirdo kae *sobhāmea*, manduli kāre muṇga kiriṇjomme; juta moja oṛǫ ṭupiakanko būrom gǫkami kae *sobhākoa*; oṛąpe *sobhākeda*.

III. intrs., in the df. pist., to look well owing to such suitableness: en daṇgṛi muṇgahisirte kūbe *sobhātana*; babubhaĭakolekaoe sampoṛoakana oṛǫ

Lotẽakan aḍ kā uĭuakankolo̱ ili nūree dubjamaakana, kae *sobhātana*, kāŭko talaren ko̱lekae lelo̱tana.

sobhā-n rflx. v., thus to adorn or dress oneself suitably; to make smth. with due proportions: kam *sobhānjana*, bag aakanam aḍ tarallekan lijam bedakana oro̱m sonoakana.

sobhā-g p. v., to be adorned, dressed or made with such fitness; to look well owing to such fitness: munagahisirte kam *sobhāoa*; amlo̱ (or ama horŏmolo̱) munagahisir kā *sobhāoa*, a coral necklace will not agree with thy complexion; Bangalikolekae sampo̱roakana, abulo̱ ilinūmente dubakana kae *sobhaḍana*; medmûârdoe sugaragea, mendo lāĭte kae *sobhājana*.

IV. adv., (1) with or without the afxs. *ange, ge, gge*, modifying *lelo̱*. (2) with the same afxs., modifying *singaren, sampo̱ron, hoiòmoo̱, bai*.

sobhaŏ (II. *swabhao*; Sk. *svabhava*; Sinh. *swebha*) I. subst., nature, disposition, temperament, character: buleãte asulkekoree kulako horo jomko moncegea inku *sobhaŏge* enka, such is their nature; *sabhaŏrege* enka menakoa, such they are by their very nature; *sobhaŏtege* enkako rikaca, thus they act, owing to their nature; abu sobenko̱a *sobhaŏ* modge banoa, okonjdoe kisītaboa, okonjre rasika purage mena, okoniredoĕ argai purage mena, we have not all got the same temperament.

II. trs., of the Creator, to endow a man or an animal with a special nature, dispositions, or temperament: simko bagar itutegeko kokŏro̱cgea, inku enkage baikenj *sobhaŏḍaḍkoa*.

III. intrs., in the df. prst., to have such or such a nature; of a nature, to be such or such: kulako begar lelituntege horojiluko jojoma, inku enkageko *sobhaŏtana*; inku enkage *sobhaŏtana*.

sabhaŏ-n rflx. v., same as the trs.

sobhaŏ-g p. v., corresp to the trs.

sobo̱ (1) to goad bullocks, syn. of *tunda*. (2) to thrust at, jab or poke, with a stick, etc. Constr. like *gusa*. (3) cfr. *boka, bhosa*, to stab, to pierce, to wound by a thrust on purpose. Constr. like *boka*. (4) to thrust in, to dig with, a crowbar or a *curu*. Constr. like *ma*. (5) to pound with a husking pole bamboo shoots or the ingredients of *luĭa*; to pound smth in a mortar. Constr. like *ruruo̱*. (6) fig., of water, syn. of *surur*. (7) fig., to pierce some one's heart with sorrow or displeasure: neka kajite jīree (or kuramree, īmree) *sobo̱kja* (or ro̱kja). Also with *kaji* as sbj.

sobo̱-baṭi trs., to stab or pierce smb., or thrust at him with a stick, so as to make him fall. Constr. like *baṭi*.

sobo̱-biḍ trs., (1) to thrust in a crowbar, a stick, etc., so that it remains standing. Constructed like *biḍ*. (2) to dig straight down with a crowbar. Constr. like *ur*.

sobo̱-bu trs., to make a hole in smth. by poking or thrusting. Constr. like *bu*.

sobo̱-caṭa trs., to split a rock by thrusting in a crowbar. Constr. like *caṭa*.

sobo̱ḳ (1) trs., to wash a cloth by

dal bing it in a bundle on a slab, whilst besprinkling it repeatedly with water, Constr. like *nura*. (2) poetical parallel of *duḫ*:

Muṇḍako rācare Dikūja, bārena,
Dikū dubakāna,
Santako rācare sadūja, bārena,
Sadū *sobodakāna*.

sobǫ ḍabura trs, to stab or pierce deeply with a weapon so as to make it stick in the wound. Constr. like *ḍabura*.

sobǫ-gaṇḍe trs., to goad a bullock to make it turn obliquely; to poke smb. or thrust at him to make him turn aside. Constr. like *ṭuṇḍa, gusa*.

sobǫ-gejegeje trs., (1) to pound to a paste Contr. like *ruruǫ*. (2) with *ṭupuṇḍa* as d. o., to tear badly a bullock's flesh by much goading.

sobǫ-goǫ̈ trs., to stab or pierce to death. Constr. like *goǫ̈*.

sobǫ-guṇḍa trs, to pulverize by pounding. Constr. like the prd. *guṇḍa*.

sobǫ-handiṛi trs., to break down a wall by means of a crowbar or by battering; to break down an embankment by means of a crowbar. Constr. like *handiṛi*.

sobǫ-huaǫ trs., of falling water, to hollow, to excavate. Constr. like the prd. *huaǫ*.

sobǫ-kul fig., trs., to make smb., to force smb. to, go, visit, etc., Constr. like *kul*.

sobǫ-parom trs., to pierce through and through. Constr. like *ḃoka*.

sobǫ-rapuḍ trs. to pound to pieces; to break with a crowbar. Constr. like *rapuḍ*.

sobǫ-sereḍ trs., to crush the head of a snake with the end of a stick. Constructed like the prd. *sereḍ*.

sobǫ-soṛe trs., with *meḍ* as d. o., to pluck out an eye by thrusting smth. into it.

sobǫ-uĭugǫ intrs. to get eroded by falling water.

soḍ 1° I. adj, same as *sodakan*.

II. trs., caus., to shoot an arrow, throw a stick or let smth. fall, through the branches of a tree, so that it remains caught in them: en darure ṭoṭeǫ *soḍkeda*.

III. intrs., in the df. prt., to be caught in the branches of a tree: en daru purage jumbaṛaakana, cêṛê ṭoṭe dipĭli isu ṭoṭekotabu enre *soḍtana* (or sodǫtana).

sod-en rflx. v., same as the trs. caus.: uli hudumat anre soṭae *sodenjana*.

sod-ǫ p. v., corresp. to the trs. caus.; same as the intrs.

so-n-oḍ vrb. n., (1) the number of things that remain thus caught. (2) the result, i.e., the thing that remains caught.

IV. adv., with the afxs. *ǫge, ǫleka*, modifying *huduma, ṭoṭe, uĭugǫ*.

2° fig, *sod-ǫ* p. v., of rain water, to be absorbed or held up in terraced fields or bunds without flowing further: holaṛa ḍa loĕoṇkorege *soḍjana*; bar bāṛiṛa ḍa ne bandare *soḍjana*.

3° fig., trs., to detain a passer-by for the rest of the day: en hatu talate alom senea, enreko bātana kāre lepelcipina horoko namkemreko *soḍmea*, do not pass through that vil-

lage, where they keep the flower-feast; if your acquaintances meet you, they will detain you for the rest of the day.

soden rflx. v., to let oneself to be thus detained: hola okorem *sodenjana* ei? han hatuēte kam uṛunalena.

sod-ọ p. v., thus to be detained: en hatureko magetana, kupulko lelkemredom *sodọgea*.

4⁰ also *solod*, cfr. *paḍta*, I. trs., to kill by a sudden single stroke: aiṇa mulite silib iriḅriṛiḅaula, mod sārtegeṇa *sodkja*.

sod-en rflx. v, same meaning: mod ḍeḅkate kulaēiṇa *sodenjana*.

sod-ọ p. v., corresp. to the trs.; also to fall dead by being killed, to fall dead suddenly: mod gulite silib *sodjana*; uĭṇjanlọgee *sodjana*.— N. B. Uĭṇtanlọgee *sodjana*, means that in falling from the tree he remained caught in the branches alive or not.

II. adv., (1) with the afx. *ken*, modifying *goḭ*, *gojọ*, *rika*, *rikaọ*: daruāte uĭṇjante *sodkene* goḭjana, falling from a tree he was killed on the spot. (2) with the afx. *ọge* modifying *dal*, *huduma*, *ter*, *ṭoṭe*, *koṛam*, *mạ*, so as to kill by a single blow.

III. adverbial afx. in the cpds. *dalsod*, *hudumasod*, etc., syns. of *sodọge dal*, etc., and also in the cpd. *usod* which occurs as parallel of *dalso ḍ* in sacrificial formulas.

5⁰ fig., cfr. *sadsod*, I. trs., to exhaust in a very short time: (water, money, etc.) apia sîṛîte ne ḍoba (or dobaṛa ḍa) nāgebu *sodeu*, we can bale out, or finish bailing out, this pool in no time; saṇagigole taĭkena babar puṛu nūkeḍei goṭa caṭuṛa ilile *sodkeda*, we were very numerous, by drinking each two cups we emptied the pitcher of beer.

sod-en rflx. v., same meaning.

sod-ọ p. v, corresp. meaning: bandaiṇa dulrikatana, ṭakataiṇa *sodjana*.

II. adv., (1) with the afx. *ken*, modifying *caba*, *ṭundu*, *anjed*, *sosaŏ*, *rika*. (2) with the afx. *ọge*, modifying *jom*, *nū*, *om*, *idi*, *aṛọ*, etc.

soda cfr. *bedọrge*, *sodka*, *sodor*, *toḳ*, 1⁰ I. adj., syn. of *sodaakan*; also *kāūsoda*, pecked by the crows, *simsoda*, pecked by the fowls: *kāūsoda* pabita honko jomkeda.

II. trs., to peck: bakiṛire golbata jaromlena, simko *sodakeda*.

soda-n rflx. v., same meaning.

so-p-oda recpr. v. to peck each other: papada papadate laṇgajanei simko *sopodạ*, when tired of fighting with the spurs, cocks continue the fight by pecking each other.

soda-ọ p. v., corresp. to the trs.: cipiṛa mandi simkote *sodajana*.

so-n-oda, *soda* vrb. n., (1) the force of pecking: en sandi miaḍ simhon *sonodae* sodakjae goḭutarjana, that cock pecked a chicken with such force that it killed it. (2) the act: *sonoda* liṇga simko puṛako jōrea. (3) the result: nea kāūkoṇa *sonoda* ei kaṭeakoṇa gener? Has this been pecked by crows or gnawed by rats?

2° fig., (1) of snakes, syn. of *huṇ*. (2) syn. of *gâiṭite ur*, to dig with

a pickaxe. In jest, sometimes syn. of *gâiṭi*: ne *soda* ciminaṇtem kiriṇtada? ne otc calute kā g.öo-tana, *sodaeme*. (3) syn. of *eraṇ-baṛa*: hinjuīī *soḍakeḍlea*, he scolded us, now this one, then that one; kiminkiṇ *sopodatana*.

sōda Ilas. **sohoda** Nag. (sad *sohda*) syn. of *sājal*.

soda-goṛ trs., to peck to death. Constructed like soda.

soda-mačom trs., to peck to the blood. Constructed like *soda*.

sodaṇ in jest or anger (1) var. of *hodaṇ* 2nd meaning. (2) syn. of *gâiṭite ur*. (3) syn. of *sudi*.

soda-sereḍ trs., to peck to shreds Constructed like *soda*.

soḍ-babai, soḍ-bagel, as prd. only, syn. of *soḍ* 4th and 5th meanings.

soḍka, sonde, sonḍe cfr. *soḍraṇ* (Sad. *sodka, sonde* slightly deaf). 1⁰ of slight deafness, syn. of *khaḷḍkholoḍ* but, like the jingles *saḍkasoḍka*, etc, not used of dying persons. 2⁰ prd. only, of fowls, var. of *koḍsa*.

soḍka-lutur, sonde-lutur, sonḍe-lutur adj., with *horo*, and adj. noun, a person who is slightly deaf.

sodo cfr., *Soḍ*, poetical trs. prd. syn. of *jālre pase*, to catch in a net.

sodolekan same as *soḍosoḍo*.

sodor prd. only, syn, of *soda*, but, figly., used only of *snakes*.

sodor-bodor Ilas. Nag. (Sad.) cfr., *sadurbadur, sidirḥidir, sudurbudur, bidirbidir, hiriḥiti*, which are all syns. not only of *sodorbodor*, but also of *halamgatam*; I. sbst, the act of letting bits fall about whilst eating, of strewing bits all around by pecking: en honkoṇ *sodorbodor* lelkeḍte enagate eraṇkeḍkoa.

II. adj, with *hon*, a child habitually eating thus: nūdo kenteḍ *sodorbodor* honge.

III trs. or intrs., thus to eat; thus to peck: (mandi) enka alope *sodorbodorea*.

IV. intrs., in the df. prst., 1st meaning of the p. v.: leleṛe mandi puṛage *sodorbodortana*.

sodorbodor-en rflx. v., same as the trs.: (mandi) alom *sodorbodorena*.

sodorbodor-o p. v., (1) corresp. to the trs.: (mandi) puṛage *sodorbodorjana*. (2) same as the rflx. v.: (mandi) enka alom *sodorbodoroa*.

V. adv., with or without the afxs. *ange, ge, ṛge, tan, tange*, modifying *jom, rika, ṛkan*.

soḍo-soḍo, siḍa-soḍo adj, also *soḍolekan*, of a grown-up maiden, rarely of a boy, rather tall, with a well proportioned body (*daülsaül*) and a handsome face (*murcuṛ*), i. e., with regular features, and a row of small regular teeth. Constructed like *dhaṇga*.—In the p. v., also *soḍolekaṛ*.—As adv. with or without the afxs. *ange, ge, ṛge, tan,, tange*, also *soḍoleka* and sometimes *soḍokensoḍoken*, it modifies *menaṇ, leloṇ daṇgriṇ*.

soḍraṇ syn. of *soḍka* 1st meaning.

soḍraṇ-lutur syn. of *soḍkalutur*.

soḍ-soḍ 1⁰ same as *saḍsoḍ*.

2⁰ I. intrs., more often *tiṇgusoḍsoḍ*,

sometimes *tiṇguhoḍhoḍ*, to stand motionless for some time: enka alom *soḍsoḍaka*, kaninme; cenam uruḷkena? tala ghanṭalekam *soḍsoḍkena*.

soḍsoḍ-en rflx. v., more often *tiṇgusoḍsoḍen*, same meaning: kula garjaòleḍei iniḍoe latalutujana aḍ tala ghanṭalekae *soḍsoḍenjana*.

soḍsoḍ-ǫ p. v., more often *tiṇgusoḍsoḍǫ*, same meaning: enka alom *soḍsoḍoa*.

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

soḍto, sōt,sōto (H. *satya*; Beng. *soḍto*) 1° of truthfulness, sometimes syn. of *sarte*.

2° cfr. *berta, bhoṇḍo, jōs*, of things that depend on the sanction or help of Singbonga, as the cure of a patient, or divination, imprecation, prophesy. I. sbst., (1) success, efficacy: en hoṛoa ranute puraṣa *soḍto* lelakana. (2) successfulness, efficaciousness: ne buĭdire *soḍto* taĭkena, ranunalaree lōbojaneĭi bōṇḍojana.

II. adj., (1) with *buĭdi*, etc., habitually successful as described: en buĭdi *soḍtogea*. (2) occurs with a wider meaning in *soḍto jūg, sōto jūg*, the golden age.

III. intrs. (1) of a medicine, divination, etc., to prove successful: holaṛa ranutam kā *soḍtokena*. (2) in the ḍf. prst., of a man, to be habitually successful, as described: ne hoṛo caŭlijaṇ, ranu oṛo montorree *soḍtotana* mente sobenko kajiña.

soḍto-n rflx. v., of medicine (personified), etc., to achieve success: holaṛa ranutam kae *soḍtonjana*.

soḍto-ǫ p.v., (1) of a man, to become thus habitually successful: ranuree *soḍtoakana*. (2) of a medicine, etc., to prove successful, or efficacious: holaṛa ranutam *soḍtojana* (or ṭǫjana); amṛ kaji *soḍtojana* (or sartejana, ṭǫjana), thy prophesy has proved true; inkiṇa kipiria *soḍtojana* (or ṭǫjna), what they imprecated with their oaths has befallen the one who swore falsely.

soḍa, soḍa-ḍa, soṛa sbst., soda water; *soḍ-botolo*, a bottle of soda water.

soḍga, soḍoga Nag. syns. of *ḍaḍaka*.

soḍo-soḍo Nag. var. of *soṛosoṛo* Has.

Soĕ sbst., a clan of the Mundas containing several groups. See under *kili*.

soe var. (1) Tamar of *sae*, a hundred; (2) of *sae*, a magical quality.

soĭ̯ Has, Nag *suĭ̯* Nag. (*soj*, or *suj* before a vowel in Nag.) cfr. *bal, atar, ondor*, 1° trs., to set on fire light material, such as thatch or dry leaves, etc., with a match or a flaming stick: to singe a bees' or a wasps' nest with flaming straw or dry grass tied to a stick; to poke smb. with a burning stick or log or with a red-hot iron; to prick smb. with nettles: Birsaṛ celako isukoa oṛakoko (or oṛakore senagelko) *soĭ̯la*; tumbulikoe *soĭ̯keḍkoa* (or balkeḍkoa); senagelsiṛatee *soĭ̯kĭ̯ña*.

soĭ̯-n rflx. v. (1) same meanings: mongolbandi (biree sengel jāe

soẓnjana ci cilkate lōjona ? (2) to singe one's hair; to prick oneself with nettles: salaïte cunagi salgaọtanre gucuï *soẓnjana:* senagelsinate alom *soẓna.*

so-p-oẓ repr. v., thus to poke or touch each other: en honkiṇa *sopoẓjana*; senagolsinatekiṇa *sopoẓjana.*

soẓ-o p.v., corresp. to the trs.: bati *soẓọka*, nubạtana, it is dark, let the lamp be lighted.

2º trs., to spread a disquieting or terrifying news or rumour: bargiko hijụtana aḍ Keora Janumpiṛisạren soben hoṛokoko goẓanjaḍkoa mene kaji Cendaguṭuren Puṛuṇgi kuṛi Buṇumuree *soẓla*, ente goṭa hatule bambarlena.

soẓ-n rflx. v. same meaning.

soẓ o p.v. corsesp. meaning.

3º trs., to divulge what will be a source of trouble when known: en hoṛokiṇa najomṛa eperaṇeperaṇaḷkiṇa tapaṃkena, miaḍṇi puṛagee gaẓjanci, hatupaneajṭiregole rajiḷḍkiṇa, mendo ne kaji thanare diguar *soẓkeda*, daroga hijụlenei isu ṭakae poṭoẓkeḍlea; Damkarae gāsiakana mene kaji mecategele taẓḷa, mendo miaḍ buṛia ṭolapaṛaree *soẓkeda;* en kaji salgaojanci Damkaraẓ cilanjina, tacomdo kandae omkeda.

soẓ-n rflx. v., same meaning.

soẓ-o p v. corresp. meaning.

4º occurs in the intrs. past. ts., *soẓkena*, and in the adv. *soẓken*, modifying *ĉrẓjana*, both constructions being syns. of *soẓbageljana.*

soẓa 1º I sbst., the state of decay of meat, fish, or of a corpse, etc., as perceptible by smell. Hence the epds. *jiḷusoẓa*, *haisoẓi*, *biṇsoẓi*, *hoṛosoẓi*, *sudomsoẓa*, *alusoẓi*, *gaẓsoẓa*, etc: sadoma *soẓa* aḍ hoṛoṇa *soẓa* eṭa *soẓaẓḷe* puṛuge eḍkạ (or soana).

II. adj, (1) with *jiḷu*, *hai*, *horẓmo*, etc., rotten, putrid, decomposed or decomposing. (2) with *daṭa*, tooth black with decay, (as the Mundas say: black from being attacked by a maggot). (3) with *gaẓ*, a festering and smelling sore. (4) with *sara*, *hasa*, fully decomposed manure looking like earth; humus, in cntrd. to *lobọ hasa*, a clayey deposit. (5) with *losoḍ*, fetid mud. (6) with *dạ*, also in the epd. adjs. *kateasoẓa*, *patiṛasoẓa*, etc., fetid water tainted by some putrid substance: birkoro puṛạsa *patiṛasoẓa dạ* namoa. (7) with *baẓar*, syn. of *muruṛam.* (8) with *dara*, syn. of *muruṛam*, *ḳombora*, *podoḷa*, decaying or decayed. (9) fig., with *heḷḷa*, syn. of *gaja.* (10) fig., with *kosoṛẓ*, syn. of *isin*, fermented.

III. trs., caus., (1) to cause to, or let, rot, decay, decompose or ferment: jargi isu *eijikoe soẓaea*; en jiludopo *soẓakeda*, kā jomoa, giṛitape; losoḍ *soẓakeḍte* babako roaea; Uraṇkodo gaṛa urkeḍte enre gurẓko giṛiña aḍ en cetanre hasako omkateea, enlekato sarako (or hasako) *soẓaea;* helta *soẓakeḍteko* roṛoea, ente handua menoa, if pounded bamboo shoots are left to ferment and then put to dry, the result is called *handua;* kosoṛâdo ranuge *soẓaea* (or isinea), it is the leaven that causes the brew

to ferment. (2) fig., to conceal, to keep smth. secret in one's heart: ne kɨji alaną jīrelaą (or monrelaą) *očaea*, let this secret remain between us two.

IV. intrs., in the df. prst., to be decomposing or decomposed: en aludo *sočatana*, giṛitam.

soča-n rflx. v., same as the trs.

soča-ǫ p. v., (1) corresp. meanings. (2) to rot, decay, decompose, ferment: poṭomakan jilu|*sočaakana*, soantana.

V. adv., (1) with the afxs. *ange ge*, modifying *meng*, *soan*, (2) with the afx. *ege* modifying *rika*, *tačrika*.

2º fig., I adj., with *hoṛo*, or adj. noun, a heavy sleeper, difficult to awake: amlekan *soča* oṛǫdo jetare kae namoa, uīuakan lijątam kumbūṛujana, no where will such a heavy sleeper as thou be found, thy very cloth was stolen from thy body.

II. intrs., to sleep heavily: Soma giṭjjante bar ganṭa hobajana nāḍoe *sočatanajā*.

soča-n rflx. v., same meaning: abure sobenkoēte lāḍo nīge *sočana*.

soča-ǫ p. v., same meaning: kolom samagepe hororikająia janaōe *sočaoa*.

sočā Has. **sochā** Has. Nag. (from *soča*) (1) (Sad.) syn. of *soča* as referring to sleep. (2) adj., with *hoṛo*, and adj. noun, used like *ḍukiâṛî* and *ḍukipoṭom*, as an insulting epithet: a rascal; a good-for-nothing; a scamp: hen *soča* hon uṛi gupile aculja, cêṛô aṭaṭijana; en *sočā* alecą babae jomrikakeda; en *sočāko* holako bedakeḍbua.—It occurs also in the cpds. *ḍonḍosočā*, *landiasočā*, *crcągasočā*, *jumbūṛisočā*, etc.

soča-poga sbst., the meat of animals that have died a natural death; carrion: gurugosaiąakanko *sočapoga* kako jojoma; didiko *sočapogateko* asultan cêṛêkoge, vultures live on carrion.

soǧ-bagelǫ Has. Nag. **suǰ-bagelǫ** Nag. syn. of *sočken êṛęgǫ*, of fire, to die out, or stop burning, very quick: pasiągi senagel egenegentan taïna, bususeągeldo *soǧbageloa*.

Soč-murum sbst, a clan of the Mundas, so called. See under *kili*.

sočpą-sočpą, **sopą-sopą**, **sorpą-sorpą**, **sorpǫ-sorpǫ** Has. Nag. **sapą-sopą**, **sarpą-sarpą** Nāg. cfr. *sopą*, I. sbst., the sound made by throwing water with the hand or with a small vessell. (2) the act (without connotation of the sound) of washing the back of one's own or someone else's body by throwing water on it with the hand.

II. adj., with *saṛi*, same meaning: *sočpąsočpą* saṛi jān ṭupąte ci tīte dą arejare aïumoa, ṭuąkite cā sîṛîte arejare hūṛleka saṛia.

III. trs. or intrs., (1) thus to throw water (as under (1) of the sbst.): en hon ṭupąte dąe *sočpąsočpąjada*; miaḍ hon tītee *sočpąsočpąjada*, miaḍuḍo ṭupąte. (2) thus to wash (as under (2) of the sbst.): landire dąe *sočpąsočpąlą*; hen ḍoba atomre landiï *sočpąsočpąkeda*, inį lelkįte en ḍobarą dąte hutumen hilaąkįña. *sočpąsočpą-n* rflx. v., same meanings: ḍobareko *sočpąsočpąna*, ḍariredo kā. *sočpąsočpa-gǫ* p. v., corresp. meanings.

III. adv., with or without the afxs. *ange, ge, ŋge, tan, tange,* modifying *arę, rika, aĕumę, capin, arę..*

soêt̨, suît̨ (Sad. *soêt̨h*; II. *sôt̨k*) sbst., dry ginger as sold in the shops.

sogą̊, soką̊ Nag. **soṭą̊** Has. syns. of *soda,* said only of the pecking of birds.

sogen, soger Nag. vars. of *soben.*

sogoḍ sbst., the small Indian Civet, Viverícula malaccensis. In poetry *sogode basa* means *sogoḍ sanḍi,* the male.

sogun var. of *sagux.*

sohaga, sohga (H. *sohāgā*) sbst., borax: malaṛako sisa aḍ *sohagate* bŋaikan cipiko rasaĕca.

sō-hē-sō emphatic form of *so, sore,* a shout to drive away fowls.

sohoḥ Nag. var. of *soaḥ.*

sohoŋgo Nag. var. of *sōŋgo.*

sohoraī Nag. var. of *sōraí.*

sōj var. of *sōje.*

sojā Has. **sojhā** Nag. (H. Sad. *sojhā*) var. of *sōje,* of moral straightness, straightforwardness; rarely used for physical straightness.

sojaŏ Has. **sojhaŏ** Nag. (Sad.) (1) in jest, syn. of *kul, harkul*: ne hon iskulte *sojaŏtaipe,* send this child to school; jeṭedin uriko puraṣa kako gupikoa, mendo jāsąteko *sojaŏoa.* (2) fig., with *pâĭṛî, dą,* cfr. *aṛaŋ* to make water flow through an outlet in a certain direction: ne loĕoṛaŋ pâĭṛî han goṛa mulitebu *sojaŏea* (or calaŏea, aṛaŋea, sōjeea). (3) fig. to correct smb.

sojā-sojī, sojā-aojī, sojhā-sojhī, sojhā-sojhī jingle, of *sojā,* of moral straightness, straighforwardness only.

sōje, sōj, sojā, sojhā (Sad.) 1° physically. I. abs. noun, straightness, verticality ne soṭaṛą̊ *sōje* lelkeḍte kūbiŋ sukuada.

II. adj., straight, vertical: *sōje* soṭa omaiŋme; *sōje* horate senǫme; kunṭa kā *sōjeŋea*

III. trs, (1) to straighten out; to stretch; to unrol; to unfold: kubiŋakan kantiko *sojetam,* straighten the crooked nails; en biṇḍaakan tār sōjetam; kucaŋkan bōṛo *sōjetam*: kata (tī) *sōjeeme,* stretch thy leg (thy arm); paṭi *ōjetam* (or biltam); lija *sōjetam.* Hence the cpds. *koṭesōje, ląsōje, taṛisōje, tensōje,* etc. Hence also (*a*) with *kaṭa* or *sen* as d. o., to walk straight, i.e., without limping: ḍuriĭ paṭubakana, enamente senjare kaṭa kae *sōjeea.* (*b*) fig. to kill (i.e., to render the limbs straight and rigid) kulae moḍsārtegeŋ *sōjekia.* (2) to make, put, write, etc., in a straight line: en hora kūḷko *sōjekeda*; saŋgakuṇḍi bēse kam *sōjekeda*; kanṭaṛakoe roatada, mendo kae *sojokeda*; en pantiakanko sōjekom; ol kam *sōjejada*; en hoṛo bulakaŋ, sen kae *sōjejada*; biŋko oĕar kako *sōjeea,* mendoko lenḍeŋkonḍeŋea.—Hence the cpds. *calusōje, harsōje,* etc. and also the fig. meaning of: to aim, syn. of *joka, oṭoŋgaŏ.* (3) to put, to build, etc. in front of: lalṭin aiŋsąro alom *sōjeea,* mediŋ kâṛâlenṛąto puṛągo turtuŋaḷiña; inkuą oṛą aleą duarregeko *sōjekeda.* (4) to turn towards; to make smth. face smth. else, syn. of *samaŋ* gaṛi nesąto *sōje-*

tam ; araṛâkan uṛkiṇ nesạ *sōjekiṇme*. Hence, with *meḍ* as d. o., to turn the eyes towards smb., i.e., to look him s raight in the eyes : kulado horọkosạ meḍ kac *sōjeeakọ* mence, it is said that a tiger shifts its eyes when a man stares at him. (5) to move, lead or drive towards : ne bandaṛạ dạ hensạtebu *sōjeca* (or sojaŏca, araṇaca, calaŏca) ; uṛko tisiṇ kosạtelaṇ *sōjekoa* (or harkoa) ; en horọ alelọe laṛaĭkena, jeltele *sōjekia*, that man had a law-suit with us, we had him put in jail. (6) to put, hold, push, tie, rmth. so as to make it stand straight ; en ukuṛiakan caṭu *sōjetam*, lokonḍeakan kunṭa *sōjetam*. Hence the cpds. *biḍsōje*, *dōsoje*, *manḍaŏsoje*, *sabsōje*, *siḍuḷsōje*, *tolsoje*, *udursōje*. (7) fig., with *caḍlom* as d. o. to flee : (through fear): en horọ dalmentele sentanci caḍlome *sōjekeda*. (8) fig. with *maĕaṇ* as d. o., to rest a while after bending for a long time or after carrying a load : nāḍo maĕaṇabu *sōjelea*.

IV. intrs., (1) of the sun, to rise vertically so as to cross the zenith, or nearly so ; to pass near the zenith (in summer, the country of the Mundas lying just to the South of the Tropic of Cancer) ; singi tisiṇgapado gaṇḍetege senọtana, jetedindoe *sōjekena*. (2) to go straight towards ; to come straight from : senderado *singiturọsạte ko sōjekeda* ; hoĕo tisiṇ singiturọsạtee *sōjekeda*. (3) in the df. prst, (*a*) to be or become, straight, to be in a straight line, or vertical ; Raci senọmente ne hora *sōjetana* (or sōjegea) ; holaiṇ galaṇtaḍ bōro singiturọsạte *sōjetana* (or sōjeakana) ; podasoṭaṛạ kokọ mârîmârîte *sōjetana* (or sōjeọtana). (*b*) of walking, swimming, etc., in a straight line ; lelepe, en bul horọạ sen kā *sōjetana* (or sōjeọtana). (*c*) to be in front of, or turned towards : en lalṭin hisaŏtam meḍkârâleṇisạre *sōjetana* (or sojeakana). (*d*) fig. of the stomach, to be tight after a meal ; poṭạ *sōjetanre* (or sōjeakanre) rasika uṛuṇaoa kāredo kā.

sōje-n rflx. v., (1) same as the trs. ; maḍsoṭado berelre lolokeḍteko *sōjena*. (2) to stretch one's limbs : kaṭa *sōjenme*, alom kucuṇaka. (2) of people, to put themselves into a straight line : pantire *sōjenpe*. (4) to turn oneself toward ; to face : nesạ *sōjenpe*. (5) 1st and 2nd meanings of the intrs. : singi rabaṇdinredoe goṛọna jeṭedine *sōjena* ; gapa Racitẹ *sōjena*. (6) fig., of people to lie down to sleep : puṛạgee lagalena, manḍi jomkeḍlọgee *sōjenjana*. (7) fig. of animals, to lie down with legs stretched out : uṛko burumakanre mi-amisako *sōjena*.

sōje-ọ p. v., (1) corresp. to the trs. (2) 1st meaning of the intrs. : singi *sōjeakan* (or muliakan) dipĭli abuạ umbul kaṭasubarege taĭna. (3) imprsl., of going straight to, or coming straight from : tisiṇ Racite *sōjeọka* cibu gapana ? (4) fig., of the stomach, to be tight after a meal : poṭa aŭri *sōjeọ* bāridobu jomegea.

V. adv., (1) with or without the afxs. *ange*, *ge*, modifying *meṇ*,

bai, kaṭa, tī, sen, straight; *menạ, bai, biḍ, siduḷ, dō, manḍaŏ, saḷ, tol, udur, tur, rakaḷ, tiṉgu, tiṉgun,* vertically; *menạ, dō, manḍaŏ, roa, biḍ, tiṉgun, duḷ, sen, hiju, har, calu,* etc., in a straight line. (2) with the afx. *re,* modifying *menạ, bai, dō, manḍaŏ, tiṉgu, tiṉgun,* etc., in front of. (3) with the afx. *ọge* modifying *koṭẹ, ṭaṛi, ten, lạ rika, siduḷ, biḍ, dō, manḍaŏ, saḷ, tol, udur,* etc., so as to render straight or vertical.

2º morally. I. abs. n., (1) of people, of their talk and behaviour, straightness, straightforwardness, candour: en hoṛore *sōje* menạ. (2) of bullocks, buffaloes and horses, the quality of being well broken to their work.

II. adj., (1) with *mon,* a straightforward, candid, well disposed mind or character. (2) also *sōjemon, sōje monten,* with *hoṛo,* a straightforward, candid, well behaved man: nīdo *sōje* hoṛoge. (3) with *kaji,* syn. of *suṛūraŏ,* plain and straight words or talk withouts irony, circumlocutions or metaphors: nea *sōje* kajido kā, mendo siṛuaḍ kaji; *sōje* kajido kae kajiḷạe antarkeḍlea. (4) with *sesen,* upright, honest behaviour: *sōje* sesen isūkulree itunjana, sidado beạbīgee taĭkena. (5) with *uriḳ, keṛa, sadom,* well broken: siụkā itubēsean hon en *sōje* uriḳiṇte sīrikaipe. (6) with *nasiḳ,* luck, good fortune, not spoiled (by *oal* a spell): iṇiṛe *sōje* nasiḳ menạ.

III. trs., (1) to correct smb.; to teach him good behaviour or straightforwardness: en hon beạbīgee taikena isūkulreko *sōjekịa:* iniạ monle *sōjekeda,* we have corrected his bad dispositions. (2) to make smb. change his wrong purpose; to make him follow good advice; to settle a dispute by good advice: Asām senọ moneakadị alokae senọ menteko bujaŏrikataĭña kaiṇa *sōjedaṛiaitana;* aĭña kajire kaiṇa *sōjekịa*: I could not make him follow my advice; gopoỿmentekiṇa tearlenaiṇa *sōjekeḍkiṇa,* they were going to fight, but I pacified them; nikiṇạ eperaṇ poneoko *sōjekeda.* (3) to thoroughly break a bullock, a buffalo or a horse: ne uṛịiṇ itutana aŭrigeṇ *sōjeia,* I am trying to break this bullock but I have not yet succeeded. (4) syn. of *kabu* to calm, as referring to men and animals. Constructed like *kabu.* (5) to speak plain words, without irony, circumlocutions or metaphors: ne honkomento kaji *sōjeeme,* haṛamkolekado antar kajite kako bujaŏoa; kaji kae *sōjekeḍlea,* mendoe antarkeda, he did not speak plainly to us, but beat about the bush. (6) cfr. *kajisōje,* to correct what has been mistakenly said: ulṭage bujaŏjaḍkoe taĭkena, kajiiṇ *sōjekeda.*

IV. intrs., (1) to follow good advice: aleạ kajire kako *sōjekena.* (2) in the df. prst., to be or become, straightforward, well behaved or (of animals) well broken: iniạ mon kūḅ *sōjetana* (or sōjegea); en hon mâṛîmâṛîtee *sōjetana* (or sōjẹṭana); ne koṛakiṇ kūḅkiṇ *sōjetana*; ne uṛị mâị̂mâṛî-toe *sōjetana.*

sōjc-n rflx. v., (1) same as the trs. (2) to correct oneself: beạbīgee taĭkena mârîmârîtee *sōjenjana*. (3) (of animals), to get well broken: ne nṛi n.âṭîmâṭîtee *sōjenjana*. (4) to follow good advice: poncokoạ kajire *sōjenben*, napalasi alobenạ, isu ṭaka senoa.

sōje-ọ p. v., (1) corresp. to the trs. (2) to become straightforward, well behaved or well broken: en Leạbị hon nāḍoe *sōjejana*. (3) in the prf. past only, of good luck, not to be spoiled by a spell: amạ nasiḅ *sōjeakana*, aledo cundige ṭunḍanakeḍlea.

V. adv., (1) with or without the afxs. *ange*, *ge*, modifying *sesen*, *taĕn*, *menạ*, *kaji*, *jagar*, with the afx. *ọge*, modifying *rika*, *kajibujaŏ*. (2) also *sōjedo*, *sōje kaji*, *sōje kajido*, (*a*) in reality, as a matter of fact, indirectly: ne ote alom sĭĭa mente daṣitainae cranakja, *sójedo* ainagee cranakĭńa, he scolded my servant about ploughing that field, in reality it is me he did (wanted to) scold,; babatainạ Somaạ dasiko irkeda, *sójedo* aọge, the servants of Soma reaped and stole my paddy, in reality he himself did it, (i.e., it was done by his order, he is responsible); bōṇgamente deôṛâm acukja, sōjedom bonakeḍgea, thou hast called a witch-finder to offer a sacrifice, in reality thou thyself art the sacrificer; bepārre gelbar ganḍa mūrtainạ hạjana, barsinạ kamiinạ akamkeda, *sōjedo* moḍ ṭaka upun ganḍainạ ghaṭijana, I lost 12 annas in trading, but counting the wages I lost by not working those two days, the loss in reality amounted to Rs. 1-4-0. (*b*) roughly speaking; neglecting the odd pice or the odd minutes: bepārre gelmôṛê ganḍa api paĕsainạ ghaṭijana, *sōjedo* moḍ ṭakage (mentam), in trading I lost 15 annas 9 pies, well say a rupee; gelmôṛê miniṭite aūri barabajeoa, *sōjedo* barabajege (mentam), it is ten to twelve, it is practically noon. (*c*) modifying *omainạme*, gelmôṛe ganḍam omainatana, mar *sōjedo* moḍ ṭakage omainame, thou givest me 15 annas, well don't be stingy, make it a rupee. (4) with the afxs. *te*, *tege*, (*a*) plainly, straightforwardly, as it ought to be: *sōjete* kajiainame, speak plainly to me; (*b*) surely, *sōjete* iîrṛî kam haleredoinạ nalasimea, be sure I will sue thee if thou do not pay me back (my loan); ijar dipĭli enkam kajikere *sōjetege* jēlrem senoa; ne êṛêkore *sōjetege* moḍ ṭakam naphâea; enkam lanḍiare *sōjetegem* renagegoa.

sojhā Nag. (H.; Sad). same as *sojā* Has. The proverb "*sojhārege*, bojhā" candour is a cause of trouble, is taken from the Sadans.

sojhaŏ Nag. var. of *sojaŏ* Has.

soka, sokā var. of *sohkā*.

sokạ Nag. var, of *sogạ* Nag. *soṭạ* Has.

sokaḅ 1° I. trs., to cause smth. to stick between two things or in a hole: en hondo goṭạbarate sarsarre hasae *sokaḷkeda*.

II. intrs., thus to stick: ĭńạ sarsarre hasa *sokaḷkena*, nāḍoinạ hoṭạgiṛikeda, *soakab-en* rflx. v., (1) same as the trs. (2) fig., syn. of *moṭaĭte soaben*, to enter in a place where there is no room

left : miḍcokoḡlekan kuṭūriie aminaṇ horope *sokabenjana.*

sokab-ǫ p. v., thus to get stuck : ruruṇajaḍ dipili sambere holoṇ *sokaḅoa.*

2⁰ syn. of *soṇgaḥ.*

3⁰ syn. of *soṛo.*

4⁰ syn. of *soḍka.*

***sokhā**, Nag. Has. **soka**, **sokā** Has. (Sad). I. sbst., (1) a soothsayer most powerful in witchfinding.

Excepting a few Hindus, most of the *sokhas* are hinduized Mundas. Near their house there is a small enclosure with a little earthen platform on which a *tūrūsi* plant (Ocimum sanctum) is grown and a large round pebble in which Mahadeo, the divinity they worship, is supposed to reside. The Hindu trident is also planted there, and close by, a bamboo with a small triangular red flag. There the *sokhas* make weekly the offerings proper to Hindu worship : milk, flowers, incence, red lead, etc. In their divinations they never have recourse to the process of *hiḍnam, doṛenam,* etc., proper to the *deōṛās.* They consult such things as husked rice grains, or dry mud brought from people's hearth, or dust taken from people's foot-prints, or leaves, or a *panjikitaḥ* (divining book), etc. For this they put themselves into a trance. Their incantations, in which they invoke Mahadeo, Parbati and Gangamae, are in a language which even Sadans do not understand, whether Sanskrit, or Hindu poetry. Many of them, however, are quite illiterate. They never go, like the Mundas, to offer sacrifices for the people. They prescribe only sacrifices to be offered to Singbonga and the tutelary or other spirits of the Mundas. This seeming disinterestedness, and the unintelligibility of their incantations, give them in the eyes of the common people an authority far superior to that of the *maraṇ deōṛās.* This disinterestedness, of course, is only faked ; they exact wages in cash, for their divinations. About the close of last century when money amongst the Mundas was more scarce, the *sokhās* it seems, would, be satisfied with Re. 1 or Rs. 1-4-0 for an ordinary consultation, and from Rs. 10 to 15 for finding out a witch. Nowadays however in the latter case, they are said to ask as much as Rs. 100. The *sokhas* have never been known to teach and initiate pupils, though occasionally they may have one. (2) sometimes, by metaphor, a *maraṇ deōṛā* with very great magical power.

II. trs., fig., of a *deōṛā,* to communicate to a pupil great magical power : en deōṛāṭarem celaredo moḍ sirmaregee *sokhāmea.*

III. intrs., in the df. prst., to be a *sokhā ;* en horo *sokhātana* (or sokhāakana).

sokhā-n rflx. v., to pose as, or become, a *sokhā :* en horo nāḍoe *sokhānjana.*

sokhā-ǫ p. v., (2) to become a *sokhā :* en horo *sokhājana ;* am *sokhāǫme,* cimin eṭa hatukotege caulijaṇbu

ĭdiía ? (2) fig., to become a *maraṇ deôṛâ* with great magical power.

sokhā-duar and vars. I. sbst., the consultation of a *sokhā* held near his house : *sokhāduarre* najome sabutijana, in the consultation (near the *sokhā's* house), it was found out that she is a witch (or that he is a wizard).

II. intrs., to consult a *sokhā* : rōgo bolojanḷge rōgobu harkena, mendo rōgo kā senṭanci *deôṛâkoạ* kajileka isubu bonagakeda, enreo rogotebu goṭtangea, nādobu *sokhāduarea*, rōgo aloka uṛuṇọ mente kiṛitaṇi sabutiṇka.

sokhāduar-en rflx. v., same meaning. *sokhāduar-ọ* p. v., imprsl., of such a consultation, to take place : upunsa *sokhāduarjana*, najomdo amge sabutijana, dârê peṛṭam.

sokhā-kagaj (II.) syn. of *capakagaj*, blotting paper.

soko (sad.) syn. of *cipid*, first meaning only. Figly, it is used like *sokojojo*.

sokoḍoṛẹ, sokoḍoṛeaḍ, sokoḍoṛeḍ 1⁰ cfr. *ḍumku, hurumkuạ, točar*, I. adj., with *ḍoba, huaṛ*, etc., or adj. noun, a narrow pit a few feet deep, with or without standing water : *sokoḍoṛẹ* ḍoba cāṇḍte kā areḍarioa ; miṇḍ *sokoḍoṛeaḍ* huaṛare uṛi sajulena, iṇi uṛuṛamente isule maskiljana, a bullock fell into a narrow pit, we had great difficulty in extracting it ; en uṛido nirjaḍ dipĭli *sokoḍoṛẹṛee* tegalạ, baṭijanci kaṭae peṭẹjana.

II. trs., to dig such a pit : otedo puṛasa suṛurtan dạge *sokoḍoṛedea*.

III. intrs., in the ḍf. prst., of a cavity, to be such ; of such cavities, to exist : en ikir *sokoḍoṛẹṭana* (or sokoḍoṛẹgea) ; en dạhorare huṛiṛamaraṇ isuge *sokoḍoṛẹṭana* (or sokoḍoṛeakana), along that channel there are many shallow and deep pits.

sokoḍoṛẹ-n rflx. v., same as the trs.

sokoḍoṛe-ọ p. v., thus to get dug ; to become such a cavity : ne ṭaĕaḍdo suṛurḍạte *sokoḍoṛeḍjana* ; ne ḍoba *sokoḍoṛẹjana* cāṇḍte kā aregoa.

2⁰ fig., cfr. *seṭekoṭe*, of a room, a cattle-shed, etc ; of a place too narrow or too much crowded : ne gôṛâ maparaṇ kerakomentedo *sokoḍoṛedoa*. Same construction.

sokoč Has. sbst, any species of Crotalaria, (fibre-yielding-plants), Papilionaceae, except the Crot. alata, called *cuṭugugŭra* in Has. and the Crot. juncea, called *jĭṛî* everywhere. In Nag. the Crotalarias have more diversified names, the Crot. alata being called *piṛisokoč, maraṇ gugŭra*, or *nagăpiṇiṭasaḍ* ; the Crot. albida, var. epunctata, *huṛiṇ piṛisokoč* ; the Crot. calycina, *huṛiṇ piṛijĭṛî, gaṛasokoč* ; the Crot. incana, *jaŭkhar* ; the Crot. mysorensis, *piṛijĭṛî, maṛṇ piṛijĭṛî* ; the Crot. prostrata, *nâṛîsokōč, otesokoč, cuṭulutur* ; the Crot. neglecta, var. neglecta, *ṭoṇḍaṛ mungaaṛạ* ; and an unidentified sp.., *jĭṛĭtasaḍ*. In the Biru country the Crot. mysorensis is called *huṛiṇ gugŭra*, and the Crot. prostrata *piṛigugura*. *Fide* Haines, the Crot. sericea and the Crot. striata are called *sakesiṇ* (in the Ho country, likely).

sokoč, bhajan--sokoč sbst., a few

small iron rings strung on a larger one and jingled as accompaniment to *bhajan* songs and dances (Pl. XXIX. 3). The large ring is held in hand.

sokoḫ (Sad. *sokoe*) 1⁰ I. sbst., the act of shaking: *sokoḫ* kam ṭaũkakeda, botolo ka parcijana, thou didst not shake this bottle enough, it is not clean yet.

II. trs., to shake up and down a container with its contents, in entrd. to *ruku*, to shake sideways a container with grains; and to *helodelo*, to shake sideways a vessel containing liquid: botolo parcimente gitil aḍ dạ aderkeḍteko *sokoṭca*.

sokoḫ-n rflx. v., same meaning.

sokoṭ-ọ p. v., corresp. meaning: ne ranu dạlọ botolore *sokoṭgka*, helodelote kã pokõtooa.

so-n-okoḫ vrb. n., (1) the amount of shaking: *sonokoḫ* sokoeeme, ne botoloko moḍ ghanṭare parciọka; (2) the act: *sonokoḫ* (*sokoḫ*) kam jõrjada.

2⁰ fig., trs., with *lāḫ* as d. o. to cause to oneself what the Mundas call a "fall of the bowels," i.e., a looseness of the bowels owing to the shaking on a galloping horse. One remedy to this ailment is to massage the patient under and around the navel; another treatment called *haruḫ* is described under this word (p. 3222): sadom kudaõte lāḫī *sakoḫ-tada*, tisiṇagapadoko itirjạia.

sokoḫ-n rflx. v., same meaning: sadom kudaõtee (or kudaõte lāḫī *sokoḫnjana*.

sokoṭ-ọ p. v., of the bowels, or the rider, thus to get affected: sadom kudaõte iniạ lāḫ *sokoṭakana*; sadom kudaõtee (or kudaõte lāḫī) *sokoṭakana*.

3⁰ fig., in jest or displeasure, syn. of *daṇgi*.

4⁰ fig., of straw, syn. of *boḫ*.

5⁰ fig., trs., to cause the food to shake in the stomach by dancing soon after a meal: jomakadạ moḍ gaṇṭaleka *sokoḫkeḍtee* durumjana.

6⁰ fig., syn. of *atuhunḍi*, trs. of water, to deposit sand: holaṛạ bāṛi gaṛa atomre puṛage g tile *sokoḫtada*; holaṛạ bāṛi alọa loõoare gitile *sokoḫtada*.

7⁰ fig., syn. of *capiuruṇ*, trs., with *samaṛom* as d. o. to wash gold, i.e., to discover it by washing the sand of a river: Buruma gaṛaro sida samaṛomko *sokoḫkena*, Paṇgura birredo gaṛa japaṛeko urkena.

sokoṭ-andu, sonokoṭ-andu sbst., a hollow anklet containing small balls that move and jingle when shaken. Those worn by Hindu dancing-girls are circular, those worn by *paṭki* and *lẽkaṛam* dancers instead of *gugũras*, have the elongated and twisted form as shown on Pl. XXIX. 5, i.e., the form of the common *andu* of solid metal, worn by Munda and Oraon women.

soko-jojo or **soko** cfr. *toloḍ*, in jest or displeasure, adj., with *kuṛi*, and adj. noun, en daṇgia isudin kuṛiĩ salakena, inimente dutamko hokaṛạ arcijanci ṭunḍuie miaḍ *soko-jojoe* aũṭạia.

sokol Has. (Sk. *sakal*, all, entire; Beng. *sokol*, size) adj. used of snakes, sticks, etc., too thick to be

encompassed by the hand. It is generally modified by *iā* (*niminaŋ*), using one or both hands to indicate the thickness: hola *iā sokol* biale goǧkja; aiŋa soṭa *iā sokol* menaŋ.

sokol sokol same as *sokol* but connoting plurality: hola *iā sokolsokol* haikoiŋ *bârâsikeḍkoa*.

sokor, sokor-sokor vars. of *sakor, sakor-sakor*, of hanumans.

sokor-sokor (1) var. of *sakorsakor*, stertorous breathing. (2) sometimes var. of *sakoṛsakoṛ*.

sokorṭa var. of *sakorṭa*.

sokoṛa (Sad.) sbst, a dell, a side branch of a valley, with terraced rice-fields: Cendaŋ uṭu simaare baria *sokoṛa* menaŋ miaḍḍo garajaked akoage, oro miaḍaḍo latarsa Burumakoage.

sokoṛa-ǫ p. v., in the df. prst., of such a dell, to exist. apeŋ simanre ciminaŋ *sokoṛaakana?*

sokoṛa ločoŋ sbst., a terraced field situated in a *sokoṛa*.

sokŏṛaŏ, sokṛaŏ cfr. *sakăṛaŏ*, (Sad. *sollaok*) 1° I. trs., of people, to pour or lead water into a hole; to flood a hole; to flood the rats, the mice, etc., in a hole: ne undure (or ne undu) daḍu *sokŏṛaŏea*; hutiŋko daḍu *sokŏṛaŏkoa*.

III. intrs., of water, thus to flood: daŋ *sokŏṛaŏkenei* hutiŋko niuruŋjana.

sokŏṛaŏ-n rflx. v., same as the trs. and the intrs.

sokŏṛaŏ-ǫ p. v., corresp. to the trs.

2° fig., of *korŏsaŏ*, of people or animals, to drink in full draughts: Constructed like *soḍka*: arki enka alom *sokŏṛaŏea*, arkite surjanre gogoĕako menea, do not like that drink grog in full draughts, it is said that grog kills when it enters the windpipe.

sokoṛa-ote syn. of *sokoṛaločoŋ*.

sokoṛo-sokoṛo, okoṛ-sokoṛ (1) var. of *sakoṛosakoṛo*. (2) poetical syn. of *sekŗesekŗ*.

sokoṛ-sokoṛ (1) var. of *sokoṛo-sokoṛo*. (2) Nag syn. of *khaṛaḍsukhaṛaḍsa*.

soko soko (Sad. *sokoṛ-sokoṛ*) (1) onomatope of the rattle of dried seeds in their pods (*soko*). Constructed like *sekŗsekŗ*. (2) sometimes syn. of *kosokoso*.

sol (Sad. sŏl) syn. of *mogolbandi*, reserved forest.

solaŋ, soloŋ, sulaŋ, suluŋ, suraŋ, suruŋ T. *sura*, to split; (H. *surang*, a hole dug through a wall; a subterraneous passage), I. sbst, the act of excavating, blasting, blowing up, suruṛtan daṛa *sulaŋle*, ne ṭaĕaḍ huaŋjina, this place has been hollowed out by a sheer fall of water.

II. trs, (1) to blast up rocks: ločoŋaŋ miaḍ maraŋ diriko *solaŋkeda*. (2) of falling water, to hollow out the ground; to throw up earth or small stones: netaŋ huaŋ daŋ *sulaŋtada* (or sulaŋgaṛatada); netaŋ diriko daŋ *suluŋkeda* (or *suluŋuṛuŋkeda*).—*sobǫ, suṛur, suṭi sabǫǧaṛa, sobǫhuaŋ, sobǫuruŋ* etc., may also be used in these meanings.

III. intrs., in the df. prst., to get hollowed out, or thrown up by falling water: *saṛagiṛ* diriko *suluŋ*-

tana.

solaṇ en rflx. v., same as the trs.

solaṇ-o p. v., corresp. to the trs.

so-n-olaṇ vrb. n., the extent of blasting or hollowing out: *sunuluṇ* sulunjuna, en pâîṛîra miaḍ ṭaĕaḍ moḍ jargirege bar punsaleka gaṛajana.

solaṇ-caṭa and vars., same as *solaṇ*, of blasting.

solaṇ-gaṛa and vars., same as *solaṇ*, of water only.

solaṇ-rapuḍ and vars., same as *solaṇ*, of blasting.

solaṇ uṛuṇ and vars., same as *solaṇ*, of water only.

solba (Sad. solgaek) I. sbst., (1) syn. of *turam*, a forked stick; syn. of *kâĕci, tunra*, a prop of two sticks tied crosswise; also used as syn. of *bako*, a little stick tied forklike to the top of a pole and used to wrench off fruits or branchlets. (2) the act as described under the trs.: en haṛado upuṭuḅre *solbatee* kabukoa.

II. adj., (1) with *diriṇ*, prong-horns, long, straight, and pointing forwards: en haṛaṇ *solba* diriṇ meṇa. (2) generally *solbadiriṇ*, with *uri*, a prong-horned bullock or cow: alea miaḍ *solbadiriṇ* haṛa meṇaia.

III. trs., to prong, to thrust with any forked object; to catch between the branches of a fork: ne haṛaṇ diriṇ ačarsaṭe lôĕbôĕakana, upuṭuḅtanare *solbakoa* (or tunrakoa, sobakoa); saramaṇ diriṇdo raṛarapagea, kae *solbadaṛiakoa*, the sambur has branched horns but it cannot prong with them: en kanṭaṛaraṇ copa *solbakeḍteṇ* (or sobakeḍteṇ) remṭaoḍkeda.

solba-n rflx. v., same meaning.

salba-o p.v., (1) corre p. meaning: kerakote kako *so'baon*, inku enka kako diriṇoa. (2) of horns, to grow such; to get such horns: en haṛaṇ diriṇ *solbaakana*; en haṛa diriṇe *solbaakana*.

IV. adv, with the afxs. *ange, ge*, modifying *meṇa, diriṇo*.

solba-darom trs., to meet and prong.

solba-diriṇ I. adj., with *uri*, a prong-horned bullock or cow.

solbadiriṇ-o p.v., to become prong-horned: en haṛa *solbadiriṇaakana*.

V. adv., with the afxs. *ange, ge*, modifying *meṇa*; *solbadiriṇge* meṇaia.

sol-boka, sol-bokha Has. same as *bhoka* (Sad.) silly, stupid.

sole, sole-hai (H. *saur*) sbst., a kind of fish up to 3′ long and 1′ thick, found only in the deep pits of large rivers, or reared in tanks: *solehai* acarakaḍkoa. Many Mundas believe that the *solehai*, the *corahai*, the *balehai*, and the *biṇhai* are viviparous.—Note the saying: rîṛî *solelekae* uḍkeda, he has not refunded the loan he took, (ltly. he has swallowed it.)

solka cfr. *lokaḍ*, 1° of dogs and other animals of the same family, (1) to snap at, to bite suddenly. Constructed like *huṇ*: jumkajilure miaḍ seta *solkaliṅa*. (2) of dogs, to eat cooked rice or drink water snappingly; of wild dogs, to devour a prey by biting out mouth-

fuls. Constructed like *jom, nū* : setakodo dạrākarạ mandiko *solkaea ;* dạoko *solkaea,* urịmeremkoleka kako jembedea ; taniko merom eman namkĭre *solkasolkategeko* cabaia.

2⁰ fig. of people, (1) to drink water by throwing it with the hands into their mouth. Constructed like *nū* : sendera dipĭli jalekan dạgele *solkanjana.* (2) to catch smb. by the throat or by the neck and thrust him forth. Constructed like *udur :* kae sablịa mendoe *solkakịa* ade tumbidjana. (3) syn. of *eraṇ* : biriḍ raṭi kā darileka bulakane taĭkena, gitiakantege hinịniĭ *solkakeḍlea.*

solǫ (1) syn. of *mesa.* (2) sometimes used for *solǫmolǫ.*

solǫ-bǫlǫ var. of *solǫmolǫ.*

soloḍ, soloḍ-bagel trs , to kill outright : moḍ sārtege kulaeịa *soloḍkịa.*

solod-en, soloḍbagel-en rflx. v. same as the trs. : moḍ soṭategọ merome *solodenjana.*

solod-ǫ, soloḍbagel-ǫ p.v., to be killed outright : en horote miaḍ silịḥ *soloḍjana* ; en horodo daruĕte uĭṵjanciĭ *soloḍjana.*

soloḍken adv., modifying *goǧ, gojǫ.* Also used prdly. with the copula *a,* in the passive meaning : mod sāriạ tuĭṇakịci kulaĕ *soloḍkena* (or soloḍjana).

soloko (Sk. *slok,* a distich, a stanza) I. sbst. also *soloko kaji* (1) *kajiṛạ soloko,* an assonance as part of a jingle, but meaningless by itself ; haṛamburiakoge puṛạ sado jān kajire *solokoko* joṭǫea, old people often add assonances to words (by using or inventing jingles). (2) *duraṇṛạ soloko,* a poetical parallel in songs.

II. trs., (1) to adorn one's speech with jingles : ne horo kajiĭ *salokokeda,* honkolo enaṛạ mane kakobujaŏjana. (2) thus to address smb. : honkoe *solokokeḍkoa,* kako mundikeda. (3) to add assonances to words : langaṛare paṇgaṛako *solokoea.* (4) to use as a poetical parallel : duraṇare tebaṛạ badlire seṭerko *solokoea.*

III. intrs., (1) same meanings : en haṛam jagartanre apisae *solokokeda ;* honkoe *solokoaḍkoa,* kako mundikeda ; isu kajireko *solokoea ;* duraṇre isu kajiṛạ badlireko *solokoea.* (2) in the df. prst., (a) isu kajire *solokotana* (or solokooa), assonances are added to many words. (b) isu kajiṛạ *solokotana* (or *solokọ* menạ), many words have poetical parallels.

soloko-n rflx. v., same as the trs. and 1st meaning of the intrs.

soloko-ǫ p. v., (1) corresp. to the trs. (2) imprsl., of jingles or poetical parallels, to be used ; of assonances, to be added to words ; jagarreo *solokooa* aḍ duraṇareo.

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

solǫ-molǫ, solǫ-bolǫ cfr. *soloṭomoloṭo* 1⁰ syn. of *mesakosa* and sometimes of *seleḍmeleḍ,* but usually connoting that the mixture is of a deteriorating nature. 2⁰ I. sbst., (1) the mixture of different castes in

a person or a family, in a village or a community, by marriage or by touching someone else's food. (2) the habit of thus mixing with other castes: Aṇgāraji Misan aḍ Jarman Misanre puraṇutar *solǫmolǫ* menaṇ, baṛaĕkolǫoko aṛandintana, pêṛâĕkolǫoko aṛandintana, enkate soben Misanko najomǫtana, in the Anglican and in the Lutheran Missi n little heed is taken of the distinction of castes, and on that account all the Christians get the reputation of having lost their caste.

II. adj., thus mixed with several castes: nīdo *so'ǫmolǫ* hoṛoge, pêṛâĕreoe hisaboa, baṛaĕreo oṛǫ hoṛoreo, jomnūree bageogea, he is doubtly an outcast, for being a Munda, he has mixed with both the blacksmiths' and the weavers' caste.—As adj. noun in the plur., it refers to any outcasts: *solǫmolǫkodo* balasakare paññihonleka parareko duboa.

III. trs., to communicate one's "outcastedness" to several people: ne hoṛo kandatabǫre baioa kâre paṛaṇkoe *solǫmolǫpea*.

solǫmolǫ-n rflx. v., (1) to mix with several castes: ne oṛareko *solǫmolǫnjana*. (2) of people, to do smth. that makes them outcasts: nīlǫ alope *solǫmolǫna*.

solǫmolo-gǫ p. v., (1) corresp. to the trs,: nīte (or nīlǫ) alope *salǫmologoa*. (2) to become an outcast by mixing with more than one caste: ne hoṛo baṛaĕre oṛǫ pêṛâĕree *solǫmoloakana*.

IV. adv., with or without the afxs. *ange, ge, gǫge, tan, tange,* modifying *jom, nū, tain, rikan*.

soloṇ and **soloṇgaṛa** vars. of *solaṇ* and *solaṇgaṛa*.

soloṭo 1⁰ syn. of *mesa, seleḍ*, especially as referring to the mixing up of languages: Hoṛo jagarre Dikuĭ *soloṭojada*.

2⁰ syn. of *jama*, cfr. *madhe*: nīo inku *soloṭoge* (or soloṭoṇige); nīo en *soloṭo* hoṛoge, he is also one of them; ape *soloṭo* miḍ hoṛo kulaoa mente aĭumǫtana, it is said that one of you (of your family) can change himself into a tiger; niku miḍ *soloṭo* hoṛokoge, they belong to the same family, group or party; eraṇkeḍkoam, enadole sukuadma, mendo kā gunakeṇi ciam *soloṭokiṇa*? inuṇre kako *soloṭokiṇa*; Racim seṇǫ redo alelǫ *soloṭonme*, gapale senoa.

3⁰ syn. of *osor* Siripati, I. sbst., postp., in adverbial phrases, syn. of *dipĭli*, at the time of: en *soloṭo* (or *soloṭoge, soloṭore, soloṭorege*) hijume, come at that time; poroḅ *soloṭo* hijume, come at the time of the feast; poroḅ *soloṭokore* (or soloṭomoloṭore) hijume, come about the time of the feast; Soma goḡjan *soloṭore* Sau hijulena, Sau came just after the death of Soma.

II. trs. to do two things, to perform two ceremonies, etc., at the same time: cêṛêuriḷǫge balabu *soloṭoea*, let us have the betrothal and the consultation of the omens at the same time.

soloṭo-n rflx. v., same meaning.

soloṭo-ǫ p. v., corresp. meaning.

soloṭo-moloṭo syn. of *mesakosa, seleḍmeleḍ, jamabaṛa* and *solǫmolǫ*.—*Soloṭomoloṭore* is a syn. of *soloṭokore*

about the time of: Paulasą genoĕ *soloṭokore*, Soma jonomlena, Soma was born about the time of Paulus' death.

som (H. samae, time) occurs in the phrases: (1) *eṭą somte*, a second time, anew, afresh; (2) *eṭą somre*, syn. of *oṛǫmisare*, next time, on the next occasion.

som, sōm vars. of *sam, sām*.

somaĕ see under *samaĕ*.

Somār, Somār-hulaṇ, Sombār, Sombār-hulaṇ (Sk. *Somawar*) Monday. Constructed like Mangār

sombe, some vars. of *sambe*.

somboḍ cfr. *hombǫ, hombǫḍ, ombǫ, ombǫḍ, tombǫ*, syn. of *sōrtumbiḍ*— *Sombǫḍ* like *hombǫ*, etc, may be used figly. as a syn. of *kabu*, but only in connection with a lawsuit: to make smb. give up the struggle: paṇḍarire hartinjantee apilkeda, enreolole *sombodkia*. Having lost his criminal case, he filed an appeal, but we made him give up the struggle.

somboṛaŏ rare, var. of *sambaraŏ*.

som-ḍanḍi syn. of *samḍanḍi*.

somḍaṇ, somṛaṇ, sonḍaṇ, sonṛaṇ Has. **sundį, sunḍuį, sûṛûį** Has. Nag. (1) sbst., vulva or anus. (2) affixed to *setha, landia, jumbāri*, etc., syn. of *badamās*.

some Nag. var. of *sambe*.

sompāt, sonpāt (Sad. *sanpāl*; Sk. *sannipat*) I sbst., also *sompātduku, sonpātduku*, chronic ulceration or swelling of the gums; a succession of abscesses on the gums; in cntrd. to *jiluḍaṭa*, an occasional abscess or swelling; caries attacking one tooth after another: en hoṛo *sompāt* namakąia, aũri haṛamǫrege soben ḍaṭae ruḅtana.

II. adj. with hoṛo, a person with this disease: *sompāt* hoṛoko cenṭtem ranukoa?

III. intrs., in the df. prst., also imprsl. with inserted prsl. prn., to have got this disease: *sompāttanae; sompātjąia*.

sompāt-ǫ p. v, to get this disease: *sompātakanae*.

sompe var. of *sope*.

sompo cfr. *sope* I. sbst., (of men and animals), exhaustion, utter fatigue, sometimes with loss of appetite esp cially through walking or working it the heat of the sun: ne keṛare *sompo* menągea, enamente busų kae jomtana, this buffalo is exhausted, that is why it does not (want to) eat straw.

II. adj., with *horo, urį, keṛa*, thus exhausted; dead-tired: *sompo* keṛako busų kakoą.

III. trs., to cause to get thus exhausted: ne keṛape *sompokįa*.

IV. intrs, (1) in the df. prst., thus to be exhausted: ne keṛa *sompotana*. (2) imprsl, with inserted prsl. prn., thus to feel exhausted: *som pojąia*, enamente busų kaĕątana.

sompo-n rflx. v., (1) to put oneself in this state: api sānjeṛa hora singibuṛarege sentem somponjana. (2) same as the trs.: ne keṛakinem *somponjana*.

sompo-ǫ p. v., corresp. to the trs.; thus to get exhausted.

V. adv., (1) with the afxs. *ange, ge*, modifying *aṭākar, rika, lagaǫ*, (2) with the afx. *ǫge* modifying

laga, kami, rika, sen, nir.

VI. adverbial afx. in the cpds. *harsompo, kamisompo, kudaŏsompo, nirsompo, sensompo.*

somṛaṇ var. of *somḍaṇ*.

somte, sonte vars. of *samte, samti.*

sona (H.) syn. of *samăṛom.* Occurs figly. in the sayings : *ō sona* (or *ōre sona*) tisiṇdo bigekeḍlea, O precious one, thou hast left us to-day ! (an exclamation at smb.'s death) ; pīṭire tamaku holado *sonage* bailena ; hola pīṭre tamakuṛa gonoṇdo *sona* ṭōrme, tobacco was very dear at yesterday's market ; pīṭire tisiṇ tamakuko *sonaatana*, tobacco is selling very dear at to-day's market; baba irdo paḍanparaŏakana, hai aṇggem (or haikogem) *sonaatana* (or haikogem *sonaakotana*), there is a lot of paddy to reap, but thou likest much more to go and catch fish.

sona-bica sbst., gold ore.

sona-ḍa syn. of *samaṛomḍa*, I. sbst., gold water i.e., a liquid mixed with gold.

II. trs., syn. of *samaṛom anu ; samăṛomḍa anu.* to gild.

sonaḍa-n rflx. v., same meaning.

sonada-gg p. v., corresp. meaning.

sona-didi Has. syn. of *sanḍi didi*, sbst., the Indian King-Vulture, Otogyps calvus.

sona-ḍanḍi syn. of *somḍanḍi*, trs., to put in the scale of a hand-balance the exact weight of any commodity. Constructed like *tula*, but also used as adv. with or without the afxs. *ange, ge, gge, tan, tange*, modifying *tula, om, akiriṇ, rika, hobaṇ.*

sona-guṭi, sona-guṭi-baba, sbst., a late variety of paddy sown or planted in the low fields.

sonaila kagaj (H.) sbst., gilt paper.

sona-lupu sbst, gold-dust : *sonalupu* gitilēteko capiuruṇea.

sonār Has. **sonhār** Nag. (H. Sad.) sbst. a gold- and silver-smith.

sona-rupa coll. noun, gold and silver : en daṇgṛi *sonarupateko* siṇgārṭaia.

sona samaṛom coll. noun for precious metals and stones.

sona suṭi Nag. syn. of *susuṭi* Has.

sona-uru generally *samaṛomuru*, syn. of *meraluru*, (a beetle). Children use this beautiful beetle as a plaything. They tie its hindlegs to a piece of grass-haulm 3-4″ long tied to a ring, also of grass. Passing a stick through the ring they give a jerk, and the insect starts flying round and round the stick for a long time.

son-budu sbst., a late variety of paddy sown or planted in low fields.

son-ciṭa, cita sbst., the Hunting Leopard, Cynocelurus jubatus, generally called *cheetah.*

sonco Has. Nag. **sonc** (Sad.) syn. of *basătu* 1st meaning : aiṇ mente duḅraṇ *sonco* namakana, I found a place where I could be at ease.

sondā (1) var. of *sondhā* (2) Has. var. of *sondhaŏ* Nag.

sondari (H. *sundari*) poetical address : O beautiful (girl).

sonde, sonḍe in jest or displeasure (1) syn. of *soḍka*. (2) syn. of *sondoṛe.*

sonde-lutur, sonḍe-lutur syn. of *soḍka-lutur.*

sondhā, sondā (II. Sad. *sondh ;* Sk. *sugandha ;* Sinh. *honḍa, sonda*) 1° I. sbst., the nice taste and smell of puffed or parched grains or pulses, and of roasted seeds or anything baked : ataakan dāli emanre *sondā* taĭna. II. adj., with *cīji,* (1) such seeds or things. (2)as referring to the diet of dysentery patients, only such grains, etc., that may cause an increase or a relapse of the disease.

III. trs , (1) to puff, parch, roast or bake so as to impart this nice taste : Dikuko berelteko dāliĭa, enamente inkutaēte kiriṇjan dāli *sondākeḍtele* ntuĭa, kāredo bēse kā sibilla. (2) with lāṛ as d. o , to spoil one's stomach by eating puffed or roasted seeds (as. v. g., ground nuts), and thus cause an increase or a relapse of dysentery : sultaṇi bugiqtane taĭkena, mendo lāṛĭ *sondākeda,* nādo iniạ sul sarsaŏakana.

IV. intrs., (1) in the df. prst., (a) to have such a taste : soben ataakaṇa *sondātana* (or sondāgea). (b) of the stomach, thus to be spoiled : iniạ lāṛ *sondātana* (or sondāakana) (2) imprsl, with inserted prsl. prn., to relish such things, as mentioned above : en cinabadam *sondākeḍmea* ci ?

sondhā-n rflx. v., same as the trs. : Dikujatikodo jutidoamente akiriṇe dāli kako *sondhāna ;* lāṛĭ *sondānjana. sondhā-ǫ* p. v., corresp. to the trs : ne dāli *sondāǫka ;* iniạ lāṛ *sondāakana ;* lāṛĭ *sondāakana.*

V. adv., (1) with the afxs. *ange, ge,* modifying *soan, aṭākar.* (2) with the afx. *ǫge* modifying *ala, ata, rapṛ, rika* and, in dysentery, *jom.*

2° I. sbst., (1) the smell which dry earth emits when it gets showers of rain (in May or June) : jaraputukuṛ-ko oro uḍkore leṭercoke uḍ aḷ saŭriuḍ *sondārate* omonoa. (2) as referring to cultivation, the same smell, but much stronger, of a field which has been ploughed in summer and has thus remained exposed to the sun : ne loĕṇa *sondā* kae namkeda, enamente baba kā pokŏtojana ; ne baba *sondā* kae namkeḍrate kā hobabēsejana, this field has not been ploughed during summer.

II. adj., with *ote, loĕoṇ,* a field ploughed in summer, when showers of rain impart a smell to it : *sondā* otere omonjaṇa sekeṛage haraoa.

III. trs., (1) of rain, to impart a smell to the earth : jeṭe dinṛa sida dạge hasakoe *sondāea* (2) to plough a field in summer so that it smells much when it gets rain : ne ote kapo *sondākeda.*

IV. intrs., of earth, thus to smell : hasa *sondātana.*

sondā-n rflx. v., same as the trs.

sondā-ǫ p. v , corresp. meanings.

V. adv., (1) with the afxs. *ange, ge,* modifying *soan.* (2) with the afx. *ǫge.* modifying *gama, sī, rika.*

sondhaŏ Nag. **sondā** Has. cfr. *ṭara,* trs., to dry a cooking or a brewing pot (*caṭu*) over the fire after rinsing it and so to render it quite safe for further use.

sondokaŏ Nag. syn. of *sondoṛe.*

sondoro 1° I. sbst., pus : guṛaṛa *sondoro* pusigiṛitam, squeeze the

matter out of the boil.

II. adj., (1) with *gaŏ*, a purulent sore discharging pus, in contrd. to *haraṇgi gaŏ*, a watery sore: *sondoro* gaŏ capinme. (2) with *lija*, a cloth stained or dirty with pus.

III. trs. or intrs., to stain or dirty with pus: lijąm *sondorojada*; netąre okoe *sondorotada?*

IV. intrs., in the df. prst., to be purulent; to be stained or dirty with pus: inią gaŏ *sondorotana*.

sondoro-n rflx. v., same as the trs. or intrs.

sondoro-ǫ p. v., (1) corresp. to the trs. (2) to become purulent. (3) of a boil or abscess syn. of *jaromǫ*, to get ripe.

2⁰ as referring to the seeds of Eleusine Coracara (*kode*) and Cicer arietinum (*but*) which become juicy and rot, if they get heavy rain at the time of germination, I. trs, of rain, to cause such seeds to rot: jargi alea *kodee sondorokeda*.

II. intrs., in the df. prst., thus to rot: būṭtale *sondorotana* (or sondoroǫtana).

sondoro-n rflx. v., same as the trs.

sondoro-ǫ p. v., corresp. the trs.; thus to rot.

sondoroǫge adv., modifying *jargi*, *rika*.

sondoṛe, sonde Has. **sondokaŏ** Nag. used in jest or displeasure (1) instead of *ader*. (2) fig., instead of *jom*, *nū*, *sokaḷ*.

sondoṛe-n rflx. v., (1) same as the trs. (2) in jest or displeasure, syn. of *bolo*.

sondaṇ var. of *somḍaṇ*.

sonḍe, sonde vars. of *soḍka*, also in the cpd. *soḍkilutur*.

sonḍo-sonḍo, sonḍǫ-sonḍǫ Nag. (Sad. *sonṛ-sonṛo*) vars. of *konḍo-kanḍo*. Has.

sonjōk, sonjoko (Sk. *saṃyoga*, connection, coincidence, chance) 1⁰ I. sbst., (1) in the phrases: *sonjokorǫ* or *sonjokorǫ kaji*, a supposition; a mere supposition: *sonjokorǫiṇ* kajitana, Soma lelkilǫge ainatą kultaipe, if you were to meet Soma, send him at once to me; *sonjokorǫ* (or *sonjokorǫ kaji*), upunmôṛêsaĕlekam ţakakere, ţadomem kiriṇia ci? Suppose thou happen to acquire say 400 or 500 Rs. wouldst thou buy a pony? Kula eman garjaŏkere kabu nirbapagea.—Hela! ne birre kulako taĭntana ci?—*Sonjoko kajige!* If a tiger or the like roars, let us not abandon one another.—I say! are there tigers in this forest?—Well, it's a mere supposition! (2) in the adverbial phrase: *oko sonjoko*, also with the afxs. *re*, *te*, sometimes, rarely, when it so happens.

II. trs., to find, meet or reach by chance; to chance upon: darumąiṇ seekena hurumsukukoiṇ *sonjokoleḍkoa*, I went to cut a tree and chanced upon a bees' nest; tisiṇdo alea jomnaoam *sonjokotada*, alom senoa, jomdeṇga nūdeṇgaanme, thou hast chanced upon our harvest-feast, do not leave now, join us in the feast.

III. intrs., imprsl., in the df. prst., it may happen by chance: enka kaiṇ gunaea mente kabu kajitą, *sonjokotana*, let us not be so presumptuous as to say that we shall never commit

such a fault, after all we may one day be guilty of it.

sonjōk-en, sonjoko-n rflx. v., same as the trs.

sonjōk-ọ, sonjoko-ọ p. v., corresp. meaning.

IV. adv., (1) with or without the afxs. *ange, ge, re, te,* by chance, accidentally. (2) with the afxs. *jā,* by chance; in the supposition that: cilkan oṛam baica? *sonjokojam* dhanijanre, supposing thou got rich, what kind of house wouldst thou build?

2° syn. of *lōt, lōto.*

sonjoko-sonjoko, sonjōk-sonjōk adv., with or without the afxs. *ange, ge,* sometimes, rarely.

sanọ I. sbst., any article of dress (for upper part of the body only) made to size (tailor-made) or knitted, such as a coat, a shirt, a jersey: ne *sonọra* gonoṇ ciminaṇem omkeda?

II. adj., (1) with *hoṛo,* a person wearing such an article of dress. (2) with *lija,* cloth destined for making such articles: ne *sonọ* lija gājere ciminaṇko gonoṇtada? en *sonọ* hoṛodo okoetaṇi?

III. trs., (1) to make into such an article of dress: ne lija *sonọeme.* (2) to don it: nea *sonọlem,* amạ hoṛŏmore ṭaŭkaọredobu kiriṇea, try it on, if it fits thee we shall buy it. (3) to dress smb. with it: en hondoko *sonọṭaia.*

sonọ-n rflx. v., same as the trs.

sono-gọ p. v., corresp. meaning: ne lija *sonogọka.*

***sonokoḫ** 1° vrb. n. of *sokoẹ.*

2° sbst. a state of high fever (in children) caused by a *Ikirboṇga,* as revealed in divination by a *sokha.* If t be found out that the kind of fever is the one called *kadalsonokoḫ,* then the offering asked for is the flower of a plantain-tree (in defect of which a fruit-bunch or even a small plantain-tree would also do. If it be the kind called *haṭiasonokoḫ,* then the offering or any other sacrifice is to be made on the main road of the village. As a rule the former kind of offering is made to redeem a child's life, whereas the latter kind is made to the *Ikirboṇga* of the ancestors of the mother, when that spirit is doing harm to her children. Our informants indeed believe that in the case of *haṭiasonokoḫ,* the *Ikirboṇga* probably belongs to the village of the wife. Constructed like *sapaṭuṛi.*

sonokoḫ-andu same as *sokoẹandu.*

sonōr 1° vrb. n. of *sōr.*

2° as referring to weaving, same as *sōr* in all its constructions.

sonoṭạ Has. syn of *araṛeḍ* Has. Nag. the gills of fish only.

sonpāt var of *sompāt.*

sonṛaṇ var. of *somḍaṇ.*

sonsoroḍ Has. Nag. **sonsoroḫ** Nag. rarely **sonsosor** Has. sbst., (1) a grasshopper. The various kinds of grasshoppers in order of size, from the smallest, are (*a*) *gaṛasonsoroḍ* (*b*) *caŭligaṇga, huṛiṇgaṇga.* (*c*) *laki*; (*d*) *herjeṭe*; (*e*) *dia ṭapaṇi, kubasonsoroḍ, upi*; (*f*) *gaṇga, babagaṇga,* (*g*) *ṭapu*; (*h*) *pampaḷaḍsonsoroḍ*; (*i*) *sakamsonsoṛḍ*; (*j*) *babasonsoṛḍ*; (*k*) *puka, pū*; (*l*) *harnaẽal*; (*m*) *jaṇgala* (*n*) *haṭisonsoṛḍ, boṇgasonsoroḍ.* (2) fig., the paddy or rice needed for one

day's meal (*roka karca*) : kotemtana tisiṇdo ?—*Sonsoroḍ* (or *sonsoroḍko*) dâṛâtiṇtana, holado *sonsoroḍko* kale namana, samale gitijana, yesterday we were without food, we went to sleep on an empty stomach.—N. B This way of speaking is used by boys searching, but in vain, for grasshoppers, wherewith to feed mynas held in captivity.

sonsoroḍ-diriṇ 1° I. adj., with *uri*, a bullock or a cow with long and thin straight horns.

II. intrs., in the df. prst, to have such horns : inkuṇ miaḍ uri *sonsoroḍdiriṇtana*. (or *sonsoroḍdiriṇakana*).

sonsoroḍdiriṇ-o p. v., to get such horns.

III. adv., with the afxs. *ange*, *ge*, modifying *menṇ*.

2° adj., with *rambăṛa*, any kind of Phaseolus pulse, specially *baraĕ-rambăṛa*, or *pundiramăṛa*, when the pods are still very young and tender. Same constructions as under 1°.

sonsoroṇ Nag. var. of *sonsoroḍ*.

sonte var. of *somte*.

sonṭa-baṭa, **soṭa-baṭa** Has. cfr. *soda* and *baṭabaṭa* I. trs., of vultures or other birds of prey, to peck and pull off the flesh of carcasses : goṷ seta hantarele girija, didiko hijujanciko *sonṭabaṭakia*.

sonṭabaṭa-n rflx. v., same meaning.

sonṭabaṭa-go p. v., corresp meaning : goṷ sadom didikotee *sonṭabaṭajana*.

II. adv., with or without the afxs. *ange*, *ge*, *goe*, *tan*, *tange*, modifying *rika*, *jom*.

soṇ 1° I. sbst., the act of measuring any commodity (by means of a grain measure, a basket, a cup, a box or a wooden measuring frame : amṇ *soṇ* (or sonoṇ) kaiṇ sukuṭ na, kanem calkacolkojada.

II. trs, also used with a *dativus commodi*, thus to measure : baba ṭeṓṇteko *soṇea* ḍaṭomṭeoko *soṇea* : Tiliko sunum enkṇteko *soṇea* ; sandakare lagaṭemente koṭeakan diri bakasateko *soṇea* ; caŭli *soṇaime*, measure this rice for me.

soṇ-en rflx. v., same meaning.

soṇ-o p. v. corresp meaning.

so-n-oṇ vib. n., (1) the rapidity of of thus measuring : *sonoṇe* sonakeda, gel sala baba miḍ garikade cabakeda. (2) the act : *sonoṇ* kam taŭkakeda, you did not measure properly. (3) the result : nea okoeṇ *sonoṇ* ? who has measured this ?

soṇteṇ, *sōṇleṇ*, *sosoṇteṇ* sbst., any implement for thus measuring.

2° with *ote*, syn. of *muka*, to measure land. Same constructions as under 1°.

3° with or without *riri*, to measure grain to be given out as a loan. Same constructions.—Also intrs. : ne horo janačsirmae *soṇtana*.

4° fig, with *kaji*, to make a proposal, leaving time for reflection before the answer is expected : kajiĭ *soṇaḍlea*, nāḍo oṛare bicārkeḍtele kajiṇāṇa'a. Same construction.—Also intrs., in the df. prst., in the meaning of the p. v. : aṭum baṇgaia nāḍo kaji amṭarege *soṇtana*.—No instrumental.

songa 1° cfr. *halonṇgaḍ*, I. sbst., level path at the foot of two hills facing each other, han burukiṇṭare

(or kurukiŋa talare) *soŋga* meŋa (or soŋgagea, soŋgaakana), there is a level crossing between those two hills.

II adv, (1) with the afx. *re*, in (2) with afx. *le*, towards (3) also *soŋga-soŋga*, with or without the afxs. *ange, ge, tan, tange, te*, along or through : han kuru *soŋgasoŋgako* seŋgjana.

2 I. sbst., an empty space between two rows : âŏge daru alope roaea, *soŋga* sareope, do not plant the trees at random, leave an empty space between the rows ; genegeŋ roaakan darukoŋa *soŋgare* (or *soŋgasoŋgare*) sandaka kaiakana, the road runs between two rows of trees.

II. intrs. : to leave such a space : bar lain pabitale roatada aḍ môrêmuka cakarle *soŋgatada*.

soŋgasoŋga-n rflx. v., to stand, sit, lie or walk in two rows : n ka alope duba, *soŋgasoŋgange*.

soŋga-ŋ intrs., impsl., of such a space, to be left between : hensaŋesa daru roaepe, ne sōjete *soŋgaŋka*.

III. adv., with the afxs. *ange, ge, ŋge*, also *soŋgasoŋga*, with or without the afxs. *ange, ge, tan, tange*, modifying *roa, do, duḫ tiŋgun, giti sen, rika, rikan*.

soŋgaḫ 1° also *soŋoŋgaḫ* cfr. *kanaḫ* and *lokaḫ*, of a mortise-joint, the tenon and mortise of which are both of a triangular shape, I. sbst., (1) the act of thus jointing : *soŋgaḫ* kam ṭaūkakeda. (2) the joint itself or the place where the pieces are jointed : *soŋgaḫ* hulajana.

II adj., with *daru, daruling*, two pieces thus jointed : en *sopoŋgaḫ* darukiŋa oeṭam, disconnect the joint. Also used as adj. noun : en *soŋgaḫ* oeṭam.

III. trs., thus to join : en darukiŋa *sopoŋgaḫtam*.

soŋgab-en, sopoŋgab-en rflx. v., same meaning.

soŋgab-ŋ, sopoŋgab-ŋ p. v., corresp. meaning.

IV. adv., (1) with the afxs. *ange ge, ŋge*, modifying *lagaŏ*. (2) with the afx. *ŋge*, modifying *bai, la, rŋ*.

2° I. trs., to make or let smb. stand between one's knees when sitting, or lie between them when lying oneself : to clasp smb. with the legs : miaḍ hone sabrimkia hondoe humbudkja oŋe *soŋgaḫkja*, he lifted up a child, the child put its arms round the man's neck and its legs round his body.

II. intrs. in the df. prst., thus to put oneself between smb.'s knees or let oneself to be clasped with smb.'s legs : miaḍ kora en kuriaree *soŋgaḫkena*, mendo kuri kakălakeḍeil nirjana.

soŋgab-en rfl. v., (1) same meaning. (2) same as the trs. (3) same as the repr. v.

so-p-oŋgaḫ repr. v. to act as under the trs., with mutual consent (connoting difference of sex) : en daŋgradaŋgrikinle lorokeḍkiŋa aḍ *sopoŋgabakanrele* (or soŋgabakanrele) tebakeḍkiŋa.

III. adv., with the afxe. *ange, ge*, (1) modifying *rika, rikan, lel, nam, teba*, in such a position. (2) modifying *tain*, to be unable to with-

draw from each other after intercourse.

*This condition according to a superstitious belief cannot happen naturally. It may be due to a *bandĭuu* incantation addressed in the nick of time by some third person to *Parbati*, a Hindu divinity; but the spell can be counteracted by an other incantation.

soṇgol gamca and **soṇgol-paṛia** vars of *soṇgolgamca* and *soṇgolpaṛia*.

soṇgaṛa I. sbst. n, the quality of being ordinary, natural, unmixed, normal, as under the adj.: Munda kajiṛa *soṇgaṛado* Siripaṭi e namoa, the purity of the Mundari tongue is found in the Siripati country.

II. adj., (1) with *hoṛo*, an ordinary man without special bodily strength or magical power: ni *soṇgaṛa* hoṛodo kā haṭ.kuṭi gune ituana (2) with *luj̃a*, an ordinary cloth, i.e, without ornamental borders of flowers or birds: *soṇgaṛa* lijape kiriṛaḷa ci bā salaṛkana? (3) with *kaji*, an original pure language unmixed with foreign words; a natural way of speaking, without bullying, irony, metaphors or symbolism; sometimes an ordinary, unimportant matter: Raci japaḳoṛa hatukoṛe *soṇgaṛa* Hoṛokajio kā calaŏtana ed̤ *soṇgaṛa* Uraṇkajio kā; *soṇgaṛa* kajitepe aculi̯a cipe botoṇbaṛakja? *soṇgaṛa* kajico miaḍ ṭola kāre miaḍ haturenkotege bicāroa. (4) with *rāṇ*, the natural colour of the chameleon or of the chameleon-snake (i.e., when not excited): rakaṛakambaḍa *soṇgaṛa* rāṇdo hariarge.a. (5) with *peṛ̃*, smb's. natural strength, (i.e., when not in a trance): en hoṛo rumpeṛ̃ṭe enkae nirdaṛitana *soṇgaṛa* peṛ̃ṭedo aiṇ iminaṇ kae nirdaṛia (6) with *gonoṛ̃*, syn. of *paṭiparlomṛa gonoṛ̃*, a natural death: en bekobo.akore jetaemente *soṇgaṛa* gonoṛ̃ kā hobajana, none of those brothers died a natural death.

III. trs. (1) to make, to do something ordinary, natural, etc., (2) to weave an ordinary cloth: hijaiṇ *soṇgaṛiea* ci bāiṇ salaca? (3) to speak a language in all its purity, to talk in a natural way: Hoṛo kajiĭ *soṇgaṛaea* ci eṭa jeṇkoloe mesaea?—Ini a.utanre kajipe *soṇgaṛakeda* (or *soṇgaṛalja*) cipe botoṇbaṛakja?—Caṭiṛa joatre kaji kako *soṇgaṛaea*, mendo j.nokate kajioa. (3) of the chameleon, to take back its normal colour; of a turkey, to bring back its caruncle to the normal size: rakaṛakambaḍ̤ miaḍ̤ opaḍrele lelkjeile ckélalja, boretec i kisite raṇe haṭikuṭila, adle hokatḍici isu leṛte raṇe *soṇgaṛakeda*, it returned very slowly to its normal colour.

IV. intrs, in the df. pst., to be, as under the adj.

soṇgaṛa-n rflv. v, same meanings: pirusim kīsiakanre lāe araṇa oṛo sôḍe jiliaeṇa kisi Lokajanree *soṇgaṛaṇa*..

soṇgaṛa-ṇ p. v, (1) coresp. meanings. (2) of death, to come by natural causes, to die a natural death: en bekobočakore jetaeaṇ gonoṛ̃ kā *soṇgaṛajaṇa*; gonoṛ̃ (or gonoṛ̃re) kako *soṇgaṛajaṇa*.

V. adv., (1) with or without the afxs. *ange, ge,* modifying *meŋa, teŋ, jagar, kaji, leḷo rika, rikan, gojo.* (2) with the afx. *oge,* modifying *teŋ, jagar, kaji, rika, rikan.* (3) with the afx. *te,* in the ordinary way: soŋgara kae goǵjana, he did not die a natural death; en hon *soŋgarate* kae sōjeakana, uriḷeka dale jomakada, that boy has not been corrected by ordinary means, he had to be trained up with the stick, like a bullock. (4) with the afxs. *re, te,* (*a*) in an ordinary sober state of mind, being neither mad or drunk, nor in a trance or excited: balute, bulte, rumte, purage cōntee durantana ci *soŋgarate? Soŋgarate* surpaǒkaji kā kajioa (*b*) as an ordinary occurrence, without ominous significance: tilaćjō taćarleka maraŋ, simtoa sukuri toaleka ortaŋge, kujurisuam simdalileka araŋ, putamkuṭi, sikuṇḍu, labalumam emaŋa *soŋgarate* kā leloa, mendo punjioŋa nasiḷ menare enaŋ, such things are not seen except by those destined to become rich: bongabiŋ, dokha dora, rakaŋakambaḍ emanko *soŋgarate* kako namoa, mendo gara niugore enaŋ, these are not seen in the ordinary run of life but only as a warning of impending punishment by Singbonga; karenca jāhāture *soŋgarate* kae raca mendo gonoǵ hebaǫ sidangore enaŋ, the howl of a *karenca* in a village is always an omen of death.

soŋa-soŋga 1° see under *soŋga.* 2° I. trs., (1) also intrs., of rain, to affect a country * on a long but narrow stretch of land; to be local: Māĩe uṇḍudo daŋ ale disume (or disumree) *soŋgasoŋgakeda.* (2) of nature, (personified) to give such rain: daŋe *soŋgasoŋgakeda.*

soŋgasoŋga-n 1flx. v., same meanings: senǫjan candu daŋ *soŋgasoŋganjana,* tisiŋdo goṭa disume jakaraŏkeda.

soŋgasoŋga-ǫ p. v, corresp.

II adv., with or without the afxs. *ange, ge, oge, tan, tange,* modifying *gama, rika, seno, hijuŋ.*

soŋge (Sk. *sanga*: union, friendship; II. *sangi*) 1° I. sbst, (1) also in the cpds. *soŋgehoro, horosoŋge, soŋgedaŋgra, daŋgrasoŋge,* etc., a companion: ainaŋ *soŋge* kotijana? Where has thy companion gone to? (2) company: *soŋgeree* taikena ci e-karge? Was he alone or in company?

II. trs, (1) to admit into one's company; to let accompany: ainaǫ pitiren moneakada, *soŋgeiŋben,* I too intend going to the market, let me go with you; ilisabare soŋgedoko *soŋgejaia,* mendo kako juṭiḍjaiae baraćaĩana, they let him drink beer with them but apart, for fear of mutual touching, because he has lost his caste and become a blacksmith. (2) caus., to put into the company of others: to give as a companion; hontekoŋa aĩiŋa honkoloe *soŋgekici* daŋ autijana; uriḳin aleaḳoloe *soŋgetukaḍkiŋa,* he put his two bullocks with ours (for grazing) and then left us.

III. intrs., to join as a companion; to accompany: daru hoḍte Cendagu-

ṭurenkoḷoin *soŋgekena*.

soŋge-n rflx. v, (1) same as the trs. and the intrs.: pīṭi seṇomente en hoṛo kain *soŋgena*, kenṭeḍ arkiī nuñūa aḍ hijuḍipĭlido ṭjaulī enan; apeḷodo kain *soŋgena*, puraṇgepe sendaṛia. (2) fig, of the *Ikirboŋgo*. syn. of *jiṛuḥ*: Ikirbonga jā bongaḷoŋgee *soŋgena*. (3) fig., to make a tasty curry: kā jaromakan kakaru urjjilulo kūbe *soŋgena* (or songeoa), unripe pumpkin mixed with beaf makes a nice curry. (4) fig., of an ailment, to increase by eating smth. or other: simjilulo sul *soŋgetabena* (or songetaboa). (5) fig., to come on as a complication in a sickness: jān dukuloge kōpo *soŋgena* (or songeoa). (6) of food or drink, to agree with smb.: ainaḷo arki kae *soŋgena* (or kā songeoa) soante bō hasuiṅa.

soŋge-o p. v., (1) corresp. to the trs caus. (2) same as the intrs.: leleme amą urjkin aleąkoḷo kakin *soŋgeotana* (or songentana), see to it that thy two bullocks keep aloof from ours. (3) fig the four last meanings of the rflx. v. (4) fig., to be similar in complexion: ne hoṛo punḍilo puraṇgee punḍia, iminreo Sačoḷkoḷo kae *soŋgeoa*, inkuą punḍi judagea, this person is very fair, but not as fair as a European whose complexion is quite different. (5) fig., syn. of *sobāo*.

2° fig., syn. of *halajola*.

sõŋgo Has. **sohoŋgo** Nag. (1) as referring to grown-up people, to reconcile, to allay anger, syn. of *salaĭ* (*raji* and *hiritipiritu*). (2) as referring to chi'dren at school or on a visit, syn. of *heŏa*, to make them feel at home. (3) as referring to babies, infants, syn. of *juṭi*, to amuse, to hush. (4) as referring to horses, bullocks, etc. syn. of *sōje*, to break thoroughly, to complete their training. (5) as referring to newly acquired domestic animals, syn. of *heŏa*, to familiarize with the place. (6) as referring to wild animals, syn. of *heŏa*, to tame.

soŋgol-gamca sometimes used for *soŋgolpariia gamca*.

soŋgol paṛia, soŋgal paṛia (*soŋgol* is perhaps derived from *Soŋgolpūr*; *paṛia* means red). I. sbst., a long waist-cloth of women, of the same size as the *caŭtaṛa*, but with ornamental borders of flowers or birds.

II. adj., (1) with *lāŋga*, a short waist-cloth of women, similarly bordered, of the same size as the *caŭtaṛa lāŋga*. (2) with *gamca*, a shoulder cloth of men, similarly bordered, of the same size as the *gamca*. (3) with *lija*, any one of these clothes.

III. as prd., constructed like *caŭtaṛa*.

Soŋgolpūr Mundari name of Sambhalpur, town and district.

soŋgo-soŋgo I. adj., with *soŋo*, a coat, a shirt, etc. losely made, : lāĭ hodohodoakanko mente *soŋgosoŋgo* soŋo ṭaŭkaoa.

II. trs., thus to make a coat :ne soŋo baikeni do joka kae ituanraṭe neae *soŋgosoŋgokeda*.

III. intrs., in the df. prst. of a coat, to be such : ne soŋodo *soŋgosoŋgotana* (or songosongogea).

soŋgosoŋgo-n rflx. v., same as trs *soŋgosoŋgo-ŋ* p. v., corresp. meaning. IV. adv., with or without the afxs. *ange, ge, gge, tan, tange,* modifying *meŋa, bai.*

soŋgŏti var. of a *sungŭti.*

soŋka, soŋkač (Sad.) (1) also *barusoŋkač,* syn. of *soŋga.* (2) also *birsoŋkač,* a long, straight and rather narrow space between two forests; sometimes a clear space (a glade) in a forest.—Used trsly. it means: to divide a forest by such clear spaces.

soŋko-dopŏro I. adj, (1) with *gŏra,* a torrent, a rapid. (2) with *bāri,* the flood of a river in spate rushing down swiftly. (3) with *jola,* a declivity of great steepness. II. trs. (1) of flood, to carry smth. off very swiftly: holaŋa bāri ne gaŋare apia meromkoe *soŋkodopŏroḳdkoa.* (2) to drive a cart precipitately down a slope: keŋakiŋa alom *soŋkodopŏroḳiŋa,* mâṛîmâṛîte harkiŋame. (3) of bullocks, etc, to draw a cart precipitately down a slope: sagĭṛi har dipili kulasoan aṭăkarkedei en jolare keŋakiŋa sagĭṛikiŋa *soŋkodopŏroḷa,* enkatekiŋa sortumbidjana. (4) of people or animals, to precipitate their steps down a slope: nire *soŋkodopŏroḳeda.* (5) fig., to hurl smb. down a slope. III. intrs, (1) of people or animals, to rush down a slope: jolareko *soŋkodopŏroḷena* (or soŋkodopŏroḳeda). (2) of water in a torrent, rapid or flood, to rush down swiftly: leleme ne gaŋare bāri *soŋkodopŏroḷana.* (3) in the df. pst. (a) same as the p. v.; leleme gaŋare muṭu *soŋkodopŏroḷana.* (b) of a slope, to be as described: en jola *soŋkodopŏroḷana.*

soŋkodopŏro-n rflx. v., (1) same as the trs. (2) to rush down swiftly: ne gaŋare bāri *soŋkodopŏroŋa,* lemlemtando paŋa saŋginre han hatusaŋe liŋgioa, a flood in this river rushes swiftly, it is only much lower that the current slows down. *soŋkodopŏro-ŋ* p. v. corresp. to the trs.

IV. adv. with or without the afxs., *ange, ge, gge, tan, tange* modifying *aŋágun, haraŋigu, raŋaŋăgu, niraŋăgu, liŋgi, atu, riŋa.*

soŋkoṭo (Sk. *saṅkaṭ,* narrow; II. Sad. *saṅkaṭi*) cfr. *sakarghaṭi, sakaŋaó.* I. sbst, (1) trouble, difficulties: sêrā horokoa salhi kam manatiŋatana enkate musiŋ *soŋkoṭorem* togoa. (2) necessity: hambalaḍ gundiko *soŋkoṭoregele* joŋajaḍkoa, when necessary we put under the yoke, and plough with, pregnant cows; *soŋkoṭoge* kajitana, necessity forces us (lit., tells us); *soŋkoṭodom* cekatagea? What can one do when pressed by necessity?—Note the proverb: *soŋkoṭore* simkaṭa capion, one would do anything in case of necessity. (3) a position of great discomfort: kenteḍ *soŋkoṭore* gitidipĭl'iŋa toleŋa: ote alige taĭkena, sikîṭî oro majiko nanatānkẏńa oro simsikuko bačabačakẏńa. (4) want of time: *soŋkoṭoreko* (or *subureko, andagareko*) neŏtataiṅaiŋa bakuaŏgirijana; cimtaŋ ili isinoa? cimtaŋ meromiŋ kiriŋaia? pĭṭdo

paromjana.

II. adj, (1) with *hoṛo*, a person in such a position. (2) with *dipĕli*, such circumstances. (3) with, *tuiu birsukuri*, etc, surrounded in the hunt; being at bay.

III. trs. caus., (1) to put smb. in such circumstances: purāgepe *soṇkoṭoktńa*. (2) to surround an animal in a hunt.—Animals such as the wild boar, the jackal, the wolf, the hyena, attack man only when they are wounded or surrounded.

IV. intrs., (1) in the df. prst., (a) to be in such circumstances: isule *soṇkoṭotana* (*or* soṇakoṭoakana). (b) imprsl., of circumstances, to be such: nāḍo isu *soṇkoṭotana* (or soṇakoṭogea). (2) imprsl, with inserted prsl. pra, to find the circumstances such: nāḍo isu *soṇkoṭojgiña*.

soṇkoṭo-n iflx. v, (1) same as the trs. caus. (1) to put oneself in such circumstances.

soṇkoṭo-ọ p. v., to be put or to get into such circumstances.

V. adv, (1) with or without the afxs. *ange*, *ge*, *ọge*, modifying *rika*, *rikaọ*, *aṭākar*. (2) with the afx. *ge*, same as *soṇkoṭorgṭe*, owing to such circumstances: *soṇkoṭage* Tilikoṭaṇa dasikena. I was forced by circumstances to put myself at the service of a Teli.

soṇ-kul trs., (1) to measure grains, etc., and then send them on. (2) with *kŏji* to send by messenger a proposal, for consideration: kajile *soṇkullada*, aŭrigeko kajiruaṛa.

soṇti var. of *soṇgŏ'i*.

***soṇ-uṛuṇ** trs., (1) to measure a certain quantity of grain and separate it from the rest. (2) to measure out the quantity of grain and pulse needed for a couple, who have to prepare their food and eat it separately owing to the fact that the wife is at daggers drawn with the other women of the house (mother-in-law, sister-in-law), and because the husband does not want to leave his parents' house by breaking up the joint ownership of the property (landed estate). (3) to measure out a quantity of grain and pulse for the marriage guests, when their number exceeds greatly those invited or expected by the bride's parents. These guests will have to prepare their food and eat it separately, and besides manage to be satisfied with what they receive. If the marriage price paid at the time of the betrothal, was two bullocks and 6 Rs. they will get a maund of rice and 5 measures of pulse, and one goat. If the price was two bullocks and 12 Rs. they will get two maunds of rice and 10 measures of pulse, and one goat.—The semi-hinduized Aborigines of Tamar always cook and eat separately.

sopạ Has. Nag. **sapạ** Nag. I° I. sbst., the act of slanting rain entering sideways under a shelter: dạ gamatan dipĕli hoĕo jŏrkeḍei *sopạ* (or sonopạ) eṭẹjana.

II. adj., with *dạ*, syn. of *sopạlan*, slanting rain driven under a shel-

ter: pacĭri huriṇge salaṇgiakana aḍ caṇdaĭo huriṇge araṇguakana, *sopą* dąte oṛąbitar lumjana.—Also used as adj. noun: gitiakan dipĭli *sopą* namkeḍlea.

III. trs., (1) of rain (personified) thus to enter and wet things: holaṛą dą ale oṛąe *sopąkeda*. (2) of nature, thus to wet things: hola puraṇgee *sopąkeḍlea*. (3) of wind (personified) thus to drive the rain: hoĕoge ale oṛąre dąe sopąkeda.

IV. intrs. (1) of rain, thus to enter: holaṛą hoĕodą ale oṛąree *sopąkeda* (or oṛąree *sopąkena*). (2) in the df. prst., thus to get slanting rain: aleą pacĭri puraṇge *sopątana* (or sopaṇątana) our wall is getting much rain in spite of the broad eaves. (3) imprsl., with inserted prsl. prn., of people to be "affected" by slanting rain in spite of a shelter: nida dipĭli puraṇge *sopąkeḍlea*.

sopą-n rflx. v., same as the trs. and last meaning of the intrs.

sopa-gǫ p. v., (1) corresp. to the trs.: catomtaiṇ huriṇjana gande dąteṇ *sopąjana*. (2) imprsl., of such rain, to enter: aleą oṛąre *sopąjana*.

so-n-opą vrb. n. the act, or extent, of rain entering: musiṇ *sonopąte* oṛą huriṇge alilena. mendo apimāe tanaḷkeda, one day's salanting rain did not soak the floor, but the rain lasted three full days (and so it got soaked thoroughly); *sonopąe* sopąkeda oariṛą sobenątąle lumcabajana 2º fig. in jest or anger, syn. of kapą.

sopaŏ, very rarely **sompaŏ** (H. *saûpna*) I. sbst., the act as under the trs.: *sopaŏ* hobajana ci? Has the bride been handed over? Kulare *sopąŏ* hobajanaci? Has a spirit been inducing a tiger to harm someone.

II. trs., (1) to give away, to hand over, the bride: horŏmore leljana, enamente bicārjanci kurihon Buruhaturen Maṇgraṭąreko *sopaŏkĭa*, the girl was found to be with child, the panchayat handed her over at once to Mangra of Buruhatu. (2) to hand over; to put in charge of; to entrust; to offer up: en hon iskulreko *sopaŏkĭa*, they have put that child at school; haṛamjanae enamente soben aĕą kami maraṇ hontąree *sopaŏkeda*, getting old, he has entrusted all the work to his elder son; amą soben uṛų, kaji oṛo kami Pormesortąre *sopaŏtam*, offer up to God all thy thoughts, words and actions. (3) syn. of *tapaŏ*, of a witch to induce a spirit, a tiger or a snake to take possession of smb.: en horodo Curinreko (Curintąreko) *sopaŏkĭa*; najomko kulareoko (or kulatąreoko) *sōpaŏa* oṛǫ biṇareoko (or biṇtąreoko) *sōpaŏa*.

III. intrs., in the df. prst., to have been handed over, offered up, entrusted to: apu haṛamjana, soben kami hontekoratąre *sopaŏtana* (or sopaŏakana), all the work is now in the hands of the son.

sopaŏ-n rflx. v., (1) same as the trs. (2) to enter smb.'s service, but leaving the question of work and wages to the goodwill of the master: amtąregeṇ *sopaŏntana*, amą uṛųleka kami acuiṇme oṛǫ jom omaiṇme.

sopaŏ-ǫ p. v, corresp. to the trs.

sopą-sopą, sorpą-sorpą, sorpǫ-sor-

pǫ Has. Nag. **sapą-sapą, sarpą-sarpą** Nag. vars. of *soĕpą-soĕpą*.

sope, sompe (1) same as *sepo*. (2) fig same as *sompo*.

sopoê adj., (1) with *daru*, syn. of *sāĭ*, light wood, useless for building purposes, as *dįî, bundud, kotaą*. (2) (2) with *mad*, a kind of very hollow bamboo and consequently breaking easily : *sopoê* madra dandom rabalte ropočoa. (3) with *hoĭŏmo* syn. of *lasoposo*, a weak body.

sopor sbst., (1) the muzzle, the mouth of a quadruped, of a large python and of a large *sole* fish : buri purjaia dipĭli *soporeą* koramkjciĭ nirjana. (2) fig., in jest or displeasure, the mouth of a man or a woman, or of a quadrumane : eperaą etejadloge *soporreą* dalkja.

sopor-o p. v., to have a muzzle, a snout of a certain kind : urikoētedo sadomko jiliageko *soporoa*.

soporlôpô syn. of *sisasósó*.

sor (1) syn. of *surpud*. (2) cfr. *sarsor*, syn. of *surpat*.

sor 1° I. trs., with *suluĭ* as d. o. (1) syn. of *sāĭ*, to blow one's nose : suluĭ *sortam* enka alom budduabuddunaca. (2) sometimes, of children, to sniff up "snot" (as children do). II. intrs. in the df. prst., of the nose, to be blown : netare kane suluĭ *sortana* (or sorotana).

sor-en rflx. v., same as the trs. : suluĭ netare ciam *sorenjana* parkatiaa mendo kā ?

sor-o p. v., corresp. meanings.

2° also *sorr*, cfr. *sarsor* onomatope, I. sbst., the noise made by thus blowing one's nose or, sometimes, by sniffing : suluĭra *sorią* aĭumla, sorentanjdo kaią lelkja.

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

III. intrs., to produce this noise : kundamsare okoe *sorig* (or *sorkena* ?

sor-en rflx. v., same meaning : oeā. netakore alope *sorena*, sadarage aĭumoa, do not blow your noses here, it is an ugly noise.

sor-o p. v., imprsl., of this noise, to be made : kundamsare *sorkena*, saridoiaą aĭumlą sorkeni kaiaą lelkja.

so-n-or vrb. n., the loudness of the noise : bakĭrire *sonore* sorlą adiaēte natiaą aĭumkeda, he blew his nose so hard in the garden, that I heard it even from the inner room.

IV. adv., with the afxs. *ken* (once), *leka* (repeatedly), also *sorkensorken* (repeatedly) modifying *rika, sarr, suluĭn, sāĭ, suluĭ, sunkuą, aĭaung* — N. B. The same forms may also modify *surpud*, in the meaning of *surpat*. *Sorken* may also modify *sor, seno, kosongoro* in the meaning of, to move away suddenly in a straight line, of birds, snakes, etc.

sōr Ho. *fide* Haines, of *oleoa*.

sōr Has. **sohor** Nag. (cfr. Engl *soar*) 1° I. trs., (1) to throw a spear or a javelin ; to dart a stick as if throwing a spear : barcae *sorlą* ; tapuren birhorokodo birsukuriko barcteko *sōrkoako* menca, it is said that the natives of the Andamans hunt wild boar by throwing spears at them. (2) also *sōrrakab*, to throw sheaves of thatch-grass on to the roof : saŭrimuti sarimare *sōreme*. (3) to shoot the shuttle in weaving: pêrâēko dungiko *sōrea*. (4) also

sōrardyu, to make timber glide down a hill side : buruate pāliko̱ko *sorea*. (5) to propel a canoe swiftly over the water : Kcô̱ko dao̱tanre ḍoa̱gako *sōrea*. (6) to cast off a hawk for hunting : eta cérêko sal̃mente rici oro b-sōrakoko *sōrkoa*, to catch other birds they cast off af a hawk ; la̱ngaia rici s-rtijana, he is not here, he went a-hunting with his hawk.

II. intrs., (1) in the df. prst. only of birds, snakes and of *ignis fatuus*, same as the rflx v.: hensa̱te bira *sorkena*. (2) in the df prst, same as the p. v.,: pāliko buruate *sortana* (or sōro̱tana).

sōr-ea rflx. v, (1) of birds to soar i.e., to soar in the air in a straight line without flapping the wings in contd. to *jalalia* to soar in circles. (2) of a hawk when cast of, to fly straight at the quarry that has been flushed : ne rici lēsege cii *sōrena* (or aeuna)? (3) of a will-o'-the-wisp, to move swiftly : horo kudaötanre curin jultantee *sōrena*, when the ghost of a woman who died in childbirth, chases a man she flames (at the mouth, as it is believed) and moves swiftly. (4) fig. of cattle, to run with greediness towards a grassy spot : Laba-a̱te kora *sorenjana* (5) same as the trs.

so-n-or vrb. n., the extent, or the rapidity of the acts described under the trs.: *sonōre* sorkeda hundiakan saūri mi̱dgari̱ka̱ sari̱maree raka̱bcabala̱.

2° also *sonōr*, constructed like *ōr*, *onōr*, but referring to the thread of the woof.

sōr (Sd. *sōr karek* ; H. *shuru karna*) trs , to start a speech, a conversation, a song, a quarrel. Constructed like *bitura̱*.

sora (H. *shora*) sb-t., saltpetre : hasage iti̱ka̱dte *sorako* bii̱a, people extract saltpetre from earth.

sora (P. *shor*) I. sbst., bad luck, faring ill, punishment ; sometimes used as syn. of *nasiba* good or bad luck : tisia a̱ii̱a *sora* lagaraojana, I have no luck to-day. Except in the last meaning it is generally preceded by *ne*, *en*, *era*, *se*, meaning . this or that treatment or punishment : ape mene'eo en (or era, se) *sora* hobara (or togoa, otoroa) : apeo en *sorape* (or en *sorarepe*) togoa ; apeo en *sora* otoropea, you also will be treated in the same way, will get the same punishment.

II. trs., modified by *cukuge* or *midge*, or in the cpds *ensora*, *enasora*, *sesora*, *midsora*, to treat or punish sb in that same manner, or all indiscriminately in the same manner: hola en horo bagar ka uri̱a̱m eranl ja tisi̱a̱do aleom *sesorajadlea* (or enkagem *sorajadlea*); en kamire sobenko midgeko *sorajadkoa* (or sobenkeko *midsorajadkoa*), in that work the same wages are given to all the workmen, whether they work well or not.

sora-e p. v., (1) corresp. meaning. (2) to fare the same way : ne kalom marite ale disum *midsorajana*, all over the country we were equally affected by small-pox ; ale disum *sesorajana* : our country fared as badly ; it was the same in our country.

sor-ader trs., to sniff in "snot" (as children do).

soraï, suraï (Sad. id. P. A. *surāhī*) sbst., a large and broad porous water-bottle of earthenware, in which water cools down.

sōraï Has. **sohorai** (Nag. H. Sad. P. *shor*, noise, outcry) I. sbst., also *soraïnēge, sōraïporoḳ*, the cattle festival: *sōr ire* i'pe nuia ci? II. trs., (1) to treat the cattle to this festival: uriḳo Mundahonko ar Dikuko *soraïkoa*, Tuiuku'dodo kakag. (2) fig., sometimes, to drive the cattle at a run, on this festival, by dint of shouts and beating of drums.

III. intrs, (1) to hold this festival: tisiale *sōraïlana*. (2) imprsl. in the df. prst., of this festival, to take place: tisiṛa *sōraïlana* (or tisiṛa *sōraïge*).

sōraï-i ifix v., same as the trs. and the prsl. intrs.: uṛḳole *sōraïai*: gapa'e *sōraïna*.

sōraï-o p. v., (1) corresp. to the trs.: kerauṛḳo *sōraïoa* meromkodo kāge. (2) imprsl., the keeping of this festival: oro modo pīi taromte *sōraïoa*.

*The *Soraï* festival is kept everywhere on the same day, viz., on the new moon of *kartikcandu*, *soraïcandu* (October). On this festival the pahanr does not officiate as religious head of the village, but only performs the rite in his own house for his own cattle, as does the head of every family in the village. The sacrifice is offered to Gorea, a godling, mostly worshipped by the Hindu Dusads of Behar. The name does not occur in the Asur Legend as one of the tutelary spirits of Mundari villages. Moreover this godling is represented by a material symbol, the *gorēikuṭi*, a small wooden post, the head of which is shaped into a knob by a deep and broad angular groove. On the day of the sacrifice it is daubed with red lead. All this plainly stamps the rite as being of Hindu origin.

The Santali (Kolarian) tribes, at the time of the Aryan invasions, were relatively civilized, having cities and strong forts and castles built in stone (see page 1819). They cannot be supposed to have been without agriculture. The barbarian invaders (see page 1818) on the contrary knew probably very little, if anything, about agriculture and must have learned it from the natives. Therefore the affinity of Sk., H. and Sad. which exists in a certain number of Mundari and Santali terms of agriculture, points to a borrowing of them by the Aryans rather than by the Aborigines. The cattle feast, however, is undoubtedly an imitation, and a poor one at that, of the Hindu cattle feast. It lacks the reverence and deep sense of gratitude which marks the Hindu cow-worship. In fact, the only care and consideration the Mundas show to their cattle, is that which one has for a useful or needed instrument. Though they are fond of beef, they never slaughter any of their cattle merely for food,

unless it has become unfit for further work. To draw the plough, the clod-crusher, the levelling plank and occasionally the block-wheel cart, and to thresh the paddy by walking round and round whilst treading it on the threshing floor, is all the Mundas expect from their bullocks, cows and buffaloes. They seem to be incapable of intelligent interest in the breeding, improvement, and general care of the cattle. They never store any provisions for them in the shape of hay, tubers, grains or oil-cake. Even the straw they stack yearly is almost one-third less than they could gather, since they cut the paddy rather high above the ground. Except for this straw a little of which is given them every morning and night in the dry season, the animals have to live on what they can find in and around the villages when grazing during the time they are free from work; and in woodless tracts, in summer, though they roam about for hours a day, they become at length very lean and weak. Of well conditioned stabling or accommodation for cattle there is no question; these are huddled together in a corner of the hut in which the owner lives and where he keeps also his goats and fowls. Only relatively well-to-do Mundas erect separate cattle-sheds. The bullocks and cows are of the smallest and most wretched kind. No one even dreams of improving the stock. In fact they dislike the better and larger kinds as requiring too much care and food. Perhaps they would not be quite so indolent about an easily realizable progress if they did not completely neglect milk in their diet. Even when a cup of milk might save the life of a patient or of a child, they would not care to procure it.

The Mundas observe the rite of the cattle-feast only to protect their cattle against the influence of malignant spirits. Its observance covers eight full days.

I. During the week preceding the feast the cattle are not to be used for ploughing but only for light work.

II. The last three days before the feast the cattle must enjoy a complete rest without any work whatever. On the first of these three days the cattle-sheds are to be repaired and thoroughly cleaned. Each evening a small earthen oil-lamp (*diɽaṭi*) is to be lit inside the shed. The oil burnt in this lamp is *kujuri* (Celastrus paniculata) oil. If this cannot be procured it is replaced by *surguja* (Guizotia abyssinica) oil with one or two *kujuri* seeds in it. Either kind of oil is used also on each of the three days for anointing the cattle. Buffaloes and bullocks are anointed on the horns, the forehead, the part of the neck on which the yoke rests and the part of the haunches where the goad pricks. When goats are also anointed, it is on the horns and forehead only. These three days are called *bhâïsicuman*

in Tamar. Elsewhere they have got no special name.

III. On the morning of the feast the cattle are driven out to graze the whole forenoon. Before his morning bath, the master of the house goes to cut a branch of *madukam* (Bassia latifolia), 2—3″ thick. Out of this he makes the *goreakunṭa* which he plants either inside the cattle-shed, right in front of the entrance and not far from it, or outside near the railing post (*satār*) on the side of the entrance. According to the Mundas, *madukam* wood is used for this purpose in order that the cattle may be as prolific as this tree is productive. Then either he or some other man dilutes some rice-flour in water and with this draws on the ground a rather complicated design. There are two concentric circles around the *goreakunṭa*. One exceeds the other by 3—4″ and is as large as the door of the shed is broad. They are quartered by diameters one of which is parallel to the door, and divided by two more diameters into equal segments. Four parallel lines, tangent to these circles run through the door and extend further to a distance of several yards, forming a kind of path. Between each pair of parallels, little semi-circles are drawn to represent the hoof-prints of cattle leaving the shed. Straight daubs of red lead in the middle of the semi-circles mark the split of the hoofs.

When the master of the house has finished his drawing or has entrusted it to some one else, he goes to bathe and on his way back he plucks a handful of green paddy. Of this he makes a number of rings which, together with garlands of marigold will be hung in the afternoon over the horns of the cattle. Then with turmeric he dyes yellow a string of cotton, fixes three pieces of couch-grass at three points of the string, ties both ends together and hangs it on his neck.—N.B. It should be noted that couch-grass which keeps alive and spreads even in the hottest part of the year is regarded by the Mundas as a symbol of their own power's endurance and prolificness. After this he takes a winnowing-fan and a black fowl (or, may be, a red one, if he has no buffaloes), red lead, *kujuri* oil, a small earthen lamp and pearl-rice, and proceeds to the cattle-shed into which, in the meantime, the cattle have been driven. Now the door is closed and several small earthen lamps are lit. Having washed his hands and feet and the beak and feet of the fowl, he places on the winnowing-fan three leaf-cups and pours into one of them some red lead, into another one some pearl-rice and into the third one some rice-beer. Then he lights another earthen lamp and places it on top of the *goreakunṭa*, makes three daubs of red lead on the ground and three on the

goreakunṭa and after making the fowl eat some of the pearl-rice, he places three little heaps of this in front of the *goreakunṭa*.

The sacrificial formula used at this ceremony, is as follows: "He Gaigorea, Bāĭsigorea! sirmaruarre sirma kutuiulre, tisiṇdoiṇ sobajaḍ saṛajuḍmeaiṇ, omantanaiṇ, cedantanaiṇ. Sirmaruar Sirmakutuiul siṇ haṛa diuṛi gai sutuuruṇ gonagoraderkeḍkoam. Enkage talaṇ sirmaruar sirmakutuiul, sutuuruṇ gonagoraderkom. Karidṛ karitasaḍ jomtan, nūtanre, merako digo merako deogo; piṛire kuturire bire kandarre, huaṇ banoka, ooga banoka, kula cauki banoka, Lacar sodor banoka; hoṭa bunum kako dalpatapakako harsūndakako; sinsuba darusubare anamoakako turnamoakako. Miu ooga merom ooga, guṭi saṛa guṭi sukuriloka poaakan posaakankako". "O Gorea of the cows, Gorea of the she-buffaloes! After a year, the date having come back, to-day I worship and invoke thee, and give and offer thee a sacrifice. During the whole year thou hast protected the ploughing and breeding cattle in their going out and in their coming back. Protect them, O friend, next year. When they drink brackish water and eat grass as tasty as if seasoned with salt, let nothing stick in their throat; on the high lands and in the jungles let them not fall in any pit and not get splinters in their feet; let them not be attacked by tigers or bitten by snakes; let them belabour with their horns the white-ants' hills and the bushes (i.e., be full of life), and may the bulls run after the cows; when they remain out at night let them be found safe under the trees at dawn. Let the cow-kind and the goat-kind increase like the small kind of baboons, and like the small kind of swine.

The fowl is then killed either by being struck against the horn of a buffallo or a bullock, or by having its throat cut on a *bāĭṭa* (meat-cutter). In the latter case blood is made to drip on the *goreakunṭa*, sometimes also on the three little heaps of rice. The cattle also are sprinkled with it. Rice-beer (*ārĕ ili*) is offered and a libation made on the three little heaps.

The fowl is taken outside, and its head, liver and part of the chest, mixed with the pearl-rice of the three little heaps, are baked into a kind of cake. Three bits of this are placed near the *goreakunṭa*, and the sacrificer consumes the rest there and then.

The people now take their midday-meal and many give to their cattle rice and *tambra* (Phaseolus pulse) cooked together, and even a sip of rice-beer.

IV. In the afternoon at about 2 o'clock, when the cattle have had their special treat, they are once more anointed and then adorned

with the rings of paddy, and the garlands prepared in the morning are now thrown over their horns. Then all the cattle of the village are turned out of the sheds and, at the beat of drums, with the shouting crowd of the villagers behind them, are driven three times up and down the main street. What with the three days' rest, and the special feed, and the draught of beer, and what with the din at their back, they are very frisky! The Mundas will have it, that their cattle really understand all about the feast and thoroughly enjoy it. Whilst the cattle are thus driven to and fro through the village, the little rings of paddy that hang on their horns are snatched away by the people who superstitiously believe them to have a special magic virtue; some will hang those rings on the ridge-pole of their house, as an effective remedy against headaches; others will hang them on their jack-trees, in order to ensure plenty of fruit for the next season.

When this racket is over, the boys take the cattle out to graze, whilst the grown-ups still enjoy a cup of beer. As to the village cowherd, who has faithfully done his duty by looking after the cattle the whole year round, he too in turn will have his share at the close of the feast. He will first get his *capar-ili* from several houses, and then he will be given a week's holiday, *jaum-sa cuti*, a holiday so called because it will allow him time "to extract the thorns from his feet" (i.e., to let him have leisure and pleasure to his heart's content).

At night, when the cattle are back in the shed, the path drawn on the ground is lighted with small earthen oil-lamps. At the end of the path a figure of such a lamp made of cowdung is put into a tuft of couch-grass and daubed. The happy possessors of an *uriljum* replace this cowdung-lamp by it.—N. B. The *uriljum* is a ball of hair found sometimes in the cattle's stomach and made up of the hair swallowed by cattle when licking themselves or other cattle. The possession of such a ball is believed to ensure the health and fecundity of one's cattle.

As on other festivals, in most villages they brew beer enough to prolong the feast till the following day. In some villages where people are better off, they can go on feasting for a third and even for a fourth day. These drinking-bouts are always a social function; no family would drink alone. The cattle-feast being held everywhere on the same date, no guests from other places are expected and it is on the day of the feast itself that the villagers drink most.

sōraï bačar, sōraï-nāṛī sbst., a slender, fibrous twiner, said to grow 20 cubits long, used to tie the roof-laths to the rafters. Not identified.

sōraï-saba, nearly always preferred to the term *soraï-uṛi*, sbst. the rice-beer brewed for the cattle-feast.

***sōraï-sandi** sbst, the eve of (i.e. the day, but especially the night, before) the cattle-feast. This is the most propitious day and night in matters of magic or superstition. Medicinal roots dug up on this day are believed to be especially efficacious; therefore it is on this day that the native doctors renew their stock and throw away the old roots, except such as cannot be replaced. Spirits never harm at night a traveller carrying an axe, a bow or an arrow made on this day. Incantations as a rule are learnt by heart without the help of a written copy. However, if a copy be used, in order to keep its virtue, it ought to be written in red ink and, if possible, on the day before the *Sōrai*. On this day also both witches and witch-finders are believed to be especially powerful. That's why at night, before retiring, people anoint with oil their forehead, chest and shoulders as a protection against witches "stealing or spoiling their liver" (*īmuṛuꞑ*). It is believed that during the night following the *sōrai* the witches have their weird dances and that the various kinds of *saḍĭni* must, or should by preference, take place.

sōr-aṛăgu trs., 3rd meaning of *sōr*.

sŏr-bagel as prd. only, syn. of *sorken-sari*.

sōr-baṛan rflx. v., to fly or (fig.) to speed hither and thither; to rush about: ipiṛipiuꞑko *sorbaṛantana*; ieꞑgete keṛako *sōrbaṛantana*; tisiꞑgapa êṛêkoꞑ gonoꞑ rakabakana êṛē kiriꞑmente hatuhatu paĕkārko *sōrbaṛantina*, the price of lac has risen, traders rush from village to village to buy up (before the fact is known).

sorbol, sorgal, sorgol (Sad. *sorbor*) of a face besmeared with food or "snot" about the mouth. Constructed like *gordal* or *pordaꞑ*.

sorboraï Has. Nag. **sarbaraï** Nag. (H. and Sad. *sarbarai*) cfr. *poṭoĕ*, exaction, or demand without remuneration, of firewood and victuals. Constructed like *asi*, but without repr. v.

sorboṛꞑ (Sad.) (1) of a curry, syn. of *soṛosoṛo*. (2) of a low field, syn. of *soroĕ*. (3) of paddy growing in such a field, to be affected by the dampness of the rain. Constructed like *soroĕ*.

sordaꞑ syn. (1) of *pordaꞑ*. (2) of *sorbol*. (3) of *gordal*.

sōr-darom trs. to fly, walk or run straight towards someone or some animal coming from the opposite side: curin *sōrdaromjaiꞑ* taĭkena, bandŭnuiꞑ calaŏkeḍei jaḽpakene êṛêꞑjana. Constructed like *darom*.

sōre! intrj., emphatic form of *sō*.

soren Nag. syn. of *turturiaḍ* Has.

sore-sope, sero-sepo (1) jingle of *sepo* in the two 1st meanings, connoting plurality or frequency. (2) fig., syn. (*a*) of *gerojeto*. (*b*) of *kkarakasua*. (*c*) of *sarlaḃaṛa*.

sorgal, sorgol syn. (1) of *gordal*. (2) of *sorbol*.

sor-giṛi trs., to blow the nose, in the native fashion by throwing

away the "snot".

sorgo and derivs., vars. of *sorōg* and derivs.

sorgol same as *sorgal*.

sorkoṭ Nag. var. of *sarpaṭ*.

sōr-koṭoṇ I. sbst., the act as expressed under the trs.: ṭāōa *sōr-koṭoṇ* aḍ sûṭsûṭ cêṛēa apirkoṭoṇ ārandi eremente eḍkado eḍkagea, mendo dâṛête **baidarioa**.

II. trs. (with the omen-observers as d. o.) of a bird, to soar across the path in front of them; kuṛi lel senoṭanre ṭāo *sōrkoṭoṇkeḍlea*.

sōrkoṭoṇ-en rflx. v., same as the trs.

sōrkoṭoṇ-o p. v., corresp. meaning.

sorkoṭ-sorkoṭ Nag. var. of *sarpaṭsarpaṭ*.

sorlo (1) syn. of *sarla*. (2) syn. of *sudi* (3) same as *nirsorlo* (4) to enter a house straight off without asking for admittance. Constructed like *nirsolo*. (5) Has. of a woman, syn. of *ḍukū* Nag. (6) adverbial affx. in the cpds *harsorlo, jomsorlo, nūsorlo* (7) I. adj., with *kaji*, thoughtless and unfortunate speech: *sorlo* kaji rokagee sōjeruarkeda; *sorlo* kajite mukudimaree hartinjana.

II. trs., to say smth. thoughtlessly (with unfortunate consequences): kajiī *sorlokeda* (or *kajisorlokedae*).

sorlo-n rflx. v., same meaning.

sorlo-go p. v., corresp. meaning.

III. adv., with the afxs. *ange, ge, gge*, modifying *kaji, jabāḥ*.

sorọ sometimes **sorọ** var. of *horọ*. It occurs in a marriage song as a syn. of *khacaŏ*;

Jome, bala, jomepē, nūī, bala, nūīpe;

Goṛâ susakote, bala, *sorogenepē*,

Goṛâ susakote, bala, *sorogenepŏ*.

Jome, bala, jomepē, nūī, bala, nuīpē;

Sona didileka, bala, racagenepe,

Sona didileka, bala, racagenepē.

Eat and drink, O guests, ram down the food with the bar of the cattle-shed. Eat and drink, O guests, tear and swallow the food like vultures.

soro-bonso (Sk. *sārā*, whole, *vānsha*, race, lineage, offspring; Sad. *sarbans*. II. *sara*, Beng. *soro* whole) sbst., the whole family; inkua *sorobonsore* lamgan duku mena.—It is used [rdly. as a syn. of *goṭsiḍ*.

soroḍ I. sbst. (1) the condition of having acted as expressed under the trs.: *soroḍ* mena enamente denga kae asijaḍlea. (2) such a feeling of shame: aĩña ukutatanren tebaleḍkina, nālo ainalo duḥjāru, mente *soroḍ* namkeḍkina; en horoa monre nālo *soroḍ* meṭaŏjana.

II. adj., (1) with *kaji*, offensive talk, insulting words; offensive, objectionable affair; *soroḍ* kaji hobajana. (2) with *kami*, offensive, insolent action; neado *soroḍ* kamim rikakeda. (3) with *horo*, such an offender; or, in certain contexts, a man thus offended: amlekan *soroḍ* horoko oroḍo jetare kaia lelkedkoa.—Also used as adj. noun; *soroḍkoṭate* cilkam-sena? (4) with *oro*, a family thus offended.

III. trs., (1) to offend people, with the result that one feels ashamed to visit them and cannot expect any service or help from them: *sorod̲kedmene* enamente kupulo misao kae hijua, sumdim, the father-in-law of thy child never comes on a visit because he has offended thee and feels asham d; nehon ainamente kupulkoe *sorod̲kedkoa*, this child of mine has by her conduct so offended our relatives, that I am ashamed to visit them; denaga omkodoe *sorod̲kedka*, he has offended those who would help him (if he were not ashamed now to ask for help); sobenkoe *sorod̲kedkoa* (or disume *sor. d̲keda*), nîî okoe omaia? by not paying his debts he has rendered every one (i.e., the whole country) ill-disposed towards him; who will give him a loan? (2) by offending people to make one's children or parents ashamed to visit each other or to ask for help: ne hon kupulkoree (or kupulgree) *sorod̲kîna*; apaiu kupulkoree *sorod̲kîna*; aéa honko ainataree *sorod̲kedkoa*. (3) thus to render visits, or asking for help, impossible; kupuloe *sorod̲keda*, alesa āsii *sorod̲keda*; alesaēte denagae *sorod̲keda*; ape mente ne kature nîî apum *sorod̲nkeda*, the bad reputation of your father has made it very difficult for you to get a loan in this village (4) to make it difficult, even impossible to arrange marriages in one's family, owing to such faults as: abandoning one's wife; letting one's daughter abandon her husband; refusing to refund the marriage-price or to indemnify for expenses made at the betrothal, if later on the girl wants to rescind it: kutume (or kupule) *sorod̲keda*.

IV. intrs, (1) to be the cause of such a situation: kupulkotam *sorod̲keda*; sobensam *sorod̲keda*, okore denagam namea? thou hast spoiled thy credit on all sides, where canst thou get help? sobensae *sorod̲keda*, he had spoiled his credit on all sides. (2) in the df. prst., same as *sorodakana*: en kupulkotarem *sorod̲tana*; am mente kupulo *sorod̲tana*; sobensarem *sorod̲tana*: amnam disum *sorod̲tana*; am mente kutum (or kupul) *sorod̲tana*; thou hast spoiled the chance of having thy children married. (3) imprsl, with inserted prsl. prn., to feel this shame: kupulko beamtanree kaei *sorod̲jadmea*? kam kame inkitam seatara! *sorod̲-en* iflx. v., same as the trs. and 1st and 3rd meanings of the intrs.

so-p-erod̲ repr. v., thus to offend each other: sumdiarekim *soporod̲jana* ad senghijukim hokatada.

sorod̲-o p. v., (1) corresp. to the trs.: kupulko alokako *sorod̲o*; kupul aloka *sorod̲o*. (2) same as the iflx. v.; kupulo (or kupulkotare) alom *sorodoa*.

so-p-orod̲: vrb. n., the extent of the offence: *sonorode* sorodenjana, idimente pâica omnj jetare kae namoa.

V. adv., with the afxs. *auge, ge*

ǫge, modifying *rika*, *rikan*, *rikaǫ*, *kami* (to do), *kaji*, *eraɳ*, *eperaɳ*.

VI. adverbial afx. to *eraɳ*, (*riri*) *jom*, *kaji*, *ukuta*, so as to cause such a condition.

soroǧ, soroǧ-soroǧ 1⁰ of tubers, syn. of *sabur*.

2⁰ of rice fields, also *sorboɳa*.

I. adj., with *ločoɳ*, cfr. *jirki ločoɳ*, *cotoɳ ločoɳ* and *garaŏ ločoɳ*, a low field that does not easily dry up and gets easily very damp: *soroĕ* loĕoɳare herjeṭe baba Mãĩ canḍurege kã omonjanredo taĕomte penḍependeoa, oɾǫ ṭuṭuluṭuṭuluṭ geleoa, in such a field the paddy sown in summer must have come out before the end of May, else the plants grow stunted and discoloured and give only short ears.

II. trs. to cause a field to become such: bandaraɳ panjarãŏ dagge en loĕoɳae *soroǧkeda*; banda dulte ne loĕoɳape *soroǧkeda*.

III. intrs., in the df. prst., to be such: ne sokoɳare baria loĕoɳa *soroǧtana* (or *soroǧgea*).

soroǧ n rflx. v., same as the trs.

soroĕ-ǫ p. v., corresp. to the trs.: bandakundamraɳ loĕoɳa panjaɳao daṭe *soroǧjana*.

IV. adv, with the afxs. *ange*, *ge*, *ǫge*, and in the repetitive form with or without the afxs. *ange*, *ge*, *ǫge*, *tan*, *tange*, modifying *menaɳ*, *rika*.

soroǧ-sopoǧ Nag. syn. of *jirjiṭiṭ* Has.

soroǧ-soroǧ same as *soroǧ*.

sorõg, sorgo, sorõgo Has. Siripati (Sk. *swarga*, heaven) syn. of the 3rd meaning of *saɳgin* and *sima*.

sorõ-ganti, soro-gonti Has. Ho. (Beng. *soro*, whole, and *gonti*, to count) cfr. *garesare*, sbst., the act of counting silk cocoons indiscriminately in trading.—As prd., thus to count silk cocoons. Constructed like *seleḍmeleḍ*.

sorõg bãn sorgo-ban sorõgo-bãn (Sad.) syn. of *akãsbãn*, I. sbst., a sky-rocket: inkinaɳ arandire golabãn, cuṛagibãn, carkabãn, hukabãn oɾǫ *sorõgobãnko* kiriɳaḷaɳ.

II. intrs., to fire a sky-rocket: apisako *sorõgobãnkeda*.

sorogbãn-en rflx. v., same meaning.

sorogbãn-ǫ p. v., imprsl., of a sky-rocket, to be fired: apisa *sorogbãnjana*

sorõgo and derivs., vars. of *soroɡ* and derivs.

sorõg-patal, sorgo-patãl, aorõgo-patãl (H. *patãl*, earth) emphatic or augmentative syn. of *soroɡ*: gidiko *sorogopatãlreko* jalatinaa, en kũãɾaɳ ḍaḍo *sorogpatãlrea*.

soro jũt, soro-jũtu 1⁰ I. sbst., handicraft; manual skill (in making or repairing): ne horore jetanaɳ *sorojutu* banoa, nekankodaɳ "parapasua" hor ko metakoa.

II. adj., with *horo*, handy, skilled: *sorojutu* horo ad parapasua horoking poṭomkena, kanegekiɳ kapajijana.

III. trs., to make or repair fittingly: bandatale barsa hajana, nesekando puraɡele *sorojũtutada*, our bund has been broken through twice, but this time we have made it very strong.

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

or have been, made with great skill: apeą oṛądo *sorojūtutana*, aleądo tunujurugea.

sorojūt-cn, *sorojūtu-n* rflx. v., same as the trs.

sorojūt-ǫ, *sorojūtu-ų*, p. v., corresp. meaning.

2⁰ fig., trs., to correct smb., (of a fault), to punish him.—With corresp. p. v.

sorol Nag. syn. of *bāni* Has.

sorom, **giu-sorom**, (1) of shyness, bashfulness, reverential fear, diminutive of *giu* (2) fig., of fear, syn. of *boro*. (3) of smut, syn. of *giu poari*.

soron, **soron-hasa** I. sbst., white clay (*punḍi soron*), yellow ochre (*sasaą soron*) or brown ochre (*araą soron*): ne *soron* kotąrem namlą? II. trs., to paint or rub with *soron hasa*: goṭa hoṛomoe *sorontada*; paciri *sorontare* niralge leloa.

soron-en rflx. v., same meaning.

so-p-oron repr. v., to rub each other with *soronhasa*: deasąkiną *soporonjana*, they rubbed with ochre each other's back.

soron-ǫ p. v., corresp. to the trs.

soroą-potoą, (Sad. *sereng-peteng*) syn. of *saluī-putuī* cfr. *sorbol* (1) of face besmeared with "snot". Constructed like *gordal* or *pordaą* but as adv., with or without the afxs. *ange*, *ge*, *ǫge*, *tan*, *tange*. (2) fig. in jest, syn. of *manda*.

sorōso var. of *sorso*.

sōr-parom trs., to soar past. Constructed like *sōr*.

sorpą-sorpą, **sorpǫ-sorpǫ** vars. of *sorpąsorpą*.

sorpoṭ and **sorpoṭ-sorpoṭ** vars. of *sarpaṭ* and *sarpaṭsarpaṭ*.

sorr (1) of a curry and of "snot", same as the 2nd meaning of *sor*. (2) sometimes same as *sorsor* 1st meaning.

sōr-rakaḅ syn. of *sor*, 2nd meaning.

sorsaŏ var. of *sarsaŏ*.

sorso, **sorōso** (Sd. *sesar*, of a horse or a bullock, fast) cfr., *sarsaŏ*, *kenṭeḍ*, *jaḍka*, *lą*. I. sbst., the act of doing etc., (as expressed under the trs.): ne hatu kuṛikore eperaṇaṛą *sorso* ne kuṛire lelakana; eperaṇare (or eperaṇ mente) ne kuṛią (or ne kuṛire) *sorso* lelakana, this woman has the habit of quarrelling with great violence.

II. adj., of one doing something (as expressed under the trs.) *sorso* uṛikiṇate ne goṛa barsiṇaregeṇ sīcabalą; eperaṇare *sorso* kuṛile kimintąia; en hoṛo baroṛątaḍkina, eperaṇare *sorso* kuṛ'do taĕomuige, that man has got two wives, the second is more violent in her quarrels than the first; eperaṇ mente *sorso* kuṛido ne hature nīge, of all the women in this village, this one is the most violent when quarrelling.

III. trs., to do smth. with more than usual strength, violence, rapidity, etc., or in a high or the highest degree: dalko *sorsokiae* goĕutarjana. They gave him a tremendous thrashing, and he died of it; ne uture marsipe *sorsotada*, honko kako jomdaṛia, you have made this curry so very hot with

chillies, that the children will not be able to eat it; baisikaliṇa *sorsokere* Raciāte Khunṭi bar gaṇṭareṇa tebaea, by cycling very fast, I can go from Ranchi to Khunṭi in two hours' time; nikure eraṇa okoṇi *sorsokedmea* ? Which one of them scolded thee more violently ? nikiṇare dal okoṇiko *sorsokia* ? Which one of the two did they thrash more soundly ? ne uṛkiṇare sen okoṇi *sorsoea* ? Which one of these two bullocks draws the plough faster ?

IV. intrs., (1) to do smth. in a high or in the highest degree, etc. : nirre oko sadom nikuree *sorsokena* ? Which of these ponies ran the fastest ? (2) in the df. prst., to be, or to do smth. in a high, a higher or the highest degree : ne hoṛo laṇḍiae *sorsotana* (or *sorsogea*), this man is very lazy; lāṭhasuī *sorsotana* (or *sorsoakana*), he has a severe stomach-ache; sibilre en ulikoēte nea *sorsotana* (or *sorsogea*), this mango is sweeter than those; ne bagaĭcaṛa ulikore sibil (or sibilre, sibilmente) neage *sorsotana*, of all the mangoes in this grove, this one is the sweetest. (3) imprsl., with inserted prsl. prn., to feel smth. in such a degree : kīsi *sorsokia*, he was very angry, he was in a violent temper; kuṛamhasu *sorsoakoia* jagar kae daṛitana, he has such a severe pain in the chest, that he is unable to speak; ne api rakam ulim cakaked a sibilre okoa *sorsokedmea* ? thou hast tasted these three kinds of mangoes, which one didst thou find the sweetest ? apimā lāi hasukĭṅa, mendo tisiṇ *sorsokĭṅa*, I have had stomach-ache for three days but to-day it has been worse.

sorso-n rflx. v., same as the trs. and 1st meaning of the intrs.

sorso-o p. v., (1) corr. to the trs. (2) in the indet. tr., same as *sorsogea* : nīdo eperaṇree *sōrsooa* ; ne ṭolare eperaṇmente ne kuṛi *sorsooa*.

V. adv., with or without the afxs. *ange*, *ge*, *ŋge*, in a high, or the highest degree : ne sadom *sorsogee* nirea.

sor-sor (Sad.) 1⁰ same as *sōr* ; sometimes also of the sound produced by birds when soaring, by arrows, etc. : didiko sōrentanṛa *sorsor* saṭi puṛasa aĭumakana : didiko sōrentanre *sorsoroa*, when vultures soar, a whizzing sound is heard.

2⁰ (1) of the juice, bubbling out at one end of a green stick as, when one blows at the other end, or from green fire-wood when burning. (2) of the sound made by this bubbling; boṇgasarjomṛa berel reḍ tarasa cuṭire onakeḍte enaṛa dae *sorsorkeda* ; leleme (or aĭumeme) lōtan berel sān *sorsorlana* (or *sorsorŋlana*); boṇgasarjomrēḍ, baṛirēḍ, murudrēḍ, loarēḍ, emanako berelakanre onakre, eṭa cuṭire *sorsortan* da uruṇoa.

3⁰ of tubers and of rice fields, same as *soroŋ*.

sor-soṛāl (Sad. *sarsarwa*) 1⁰ of birds, to come or go soaring ; of snakes, to dart in a straight line.

Constructed like *lendeṇkondeṇ*.

2⁰ the 2nd meaning of *sorsor* also of the corresp. sound.

sorsoraŏ Nag. of rice fields, same as *soroŏ* (as prd.).

sōrsōrte adv., modifying *sen*, of *snakes*, to advance by darting along.

sōr-tumbiḍ=en rflx. v., to run headlong and to be thrown on the face.

sortumbid-ǫ p. v., thus to fall.

sor-uṛuṇ trs., with *suluŭ* as d. o., to blow the nose.

sorṭa Nag. syn. of *sakiri*, but not as sbst.

sorṭā Has. **sorṭa** Nag. (H. Sad. plain, ordinary) syn. of *sohagara*.

soṛa 1⁰ also *soṛaanjeḍ* trs, to drain completely a rice-field, a bund or a pool, by means of channels leading to the outlet. Constructed like *apar*.

2⁰ cfr. *haḍeaṭa*, trs., to trench a bole lengthwise (up to the heart), in order to halve it. To cut a similar trench on the opposite side is called *soṛaparom*. The whole process is called *soṛacaṭa*, *soṛadaparom* or *soṛahaṭiṇ*.

soṛa-n, *soṛadarom-en*, *etc.* rflx. vs., same meanings.

soṛa-ǫ etc., p. v., corresp. meanings.

soṛa Nag. sbst., a basket made of leaves in two or three layers similar to the *tupa*, and used like it to collect *madukam* (Bassia latifolia) flowers.

soṛa and derivs., vars. of *soḍa* and derivs.

soṛa, **soṛa-ḍiaṇ** Ho. **soṛa**, **soṛa-ili** Has. **soḍa**, **soḍa-boḍe** Nag. (Sad. *sogra*; Sk. *surā*, spirituous liquor) I. sbst., a kind of beer brewn, mostly by the Hos, from dry Bassia latifolia flowers, by means of the same ferment as that used for rice-beer: *soṛa* moḍ sānjerege tearoako menea, it is said that this brew gets fully fermented in half a day.

II. trs., thus to put Bassia flowers to ferment: ne madukambu *soṛaea*.

soṛa-n rflx. v., same meaning: madukam eilkako *soṛaṇa* kaiṇ lelakaḍkoa.

soṛa-ǫ p. v, corresp meaning.

soṛa-anjeḍ same as *soṛa* 1⁰.

soṛa-caṭa, **soṛa-daparom**, **soṛa-haṭiṇ** see under *soṛa* 2⁰.

soṛe, sometimes **sôṛê**, also *ṭoke*, *ṭose*, 1⁰ of a sightless eye. Constructed like *podo*. Hence the epds. *sobǫsoṛe*, *tersoṛe*.

2⁰ cfr. *arilṭoke*, *arilṭose* trs., of hail, to hit green mangoes and thus blight them: ne sirmado aril puraṇe ulikoe *soṛekela*, this year hail has caused great damage to the mango-crop.

soṛe-ǫ p. v., corresp. meaning: arilte puraṇ uli *soṛejana*.

soṛga var. of *soṛŏga*.

soṛgoŏ var. of *soṛŏgoŏ*.

soṛo 1⁰ intrs., of grains, to stick (*ṡokab*), between, or pass through (*nur*), the interstices of a basket; of solid things, as small fruits, sand, etc., to fall between dry leaves, straw and the like. Constructed like *bolo*.

2° poetical parallel of *ǫolo* :

Bolome, unrũ, bõlome ;

Rabaṇa nurũ, rabāṇa, (2) naĭri !

Soŗome nurũ, *sõrome* :

Reaŗa, nurũ, reāŗa, (2) naĭri !—

Bo'odorēṇ bõlo.a !

Cekalekaiṇ bõloa (2) naĭri !

Soro lorõṇ soŗoa :

Merekelekaiṇ *sõŗoa* (2) nairi !

Cekalekaiṇ bõloa ?

Tara kocā nanariṇako, (2) nairi !

Merekolekaiṇ *soŗoa* !

Tara kocā nonjariṇako, (2) naĭri !

Come in, O beetle (i.e., my dear), it is cold, alas !—I would come in, but how can I ? Such relatives as I may not touch are inside, alas !

3° In sacrificial formulas : *sakamsoŗorenko*, those which are hidden in the dry leaves, i.e., the snakes, is a parallel of *dirirebeḍrenko*, those which have their lair in the caves, i.e., the tigers : dirirebeḍrenko *sakamsoŗorenko* merako canki, merako sodor.

soŗǫ sometimes used for *koŗǫ*.

soŗõga, soŗga (Sad, *sorga*), I. sbst., gold-lace or silver-lace : paĭki mente *soŗõgale* kiriṇaṭada.

II. trs., to adorn with gold or silver lace : caṇḍalko *soŗógaṭada*.

soŗóga-n rflx. v., (1) same as the trs. (2) thus to adorn oneself : paĭkiko *soŗõgana*.

soŗõga-ǫ p. v. corresp. to the trs.

soŗõgoǩ, soŗogoǩ (1) in displeasure, same as *soŗe*. (2) sometimes used for *sarasoŗõjoǩ*.

soŗola var. of *saŗola*.

soŗopo, soŗpo Ho. syn. of *saṇḍaka*.

soŗor-boŗor (Sad.) cfr. *sodorbodor*, *boŗoboŗo*, I adj., with *maṇḍi, utu*, watery cooked rice or a watery curry, made dirty by repeatedly handling it : ne *soroŗboror* maṇḍi sukuri dulaipe.—Also used as adj noun.

II. trs., thus to dirty : en c'piṛa maṇḍi ne hon *soŗorboŗorṭada*.

III. intrs, in the df. prst., thus to be dirty : ne utudo *soŗorborortana* (or *soŗorboŗorakana*).

soŗorboŗor-en rflx., same as the trs.

soŗorboŗor-ǫ p. v., corresp. to the trs., thus to get dirty.

IV. adv., (1) with or without the afxs. *ange, ge, ǫge, tan, tange*, modifying *lelǫ, meṇǫ, rika*, in such a dirty condition. (2) with the afx. *ǫge*, modifying *rika, jom, sụbaŗa*, so as to dirty thus.

soŗsoŗo, suŗu-suŗu Has. **soḍo-soḍo, suḍu-suḍu** Nag. (Sad. *sor-sor*, sound of water; *sol-sol*, long thorn) (1) onomatope of the sound of water falling on other water. Constructed like *saŗasaŗa*. (2) fig., of *utu* syn. of *soŗboŗǫ*, but as an adv., it may take or not take the afxs. *ange, ge ǫge, tan, tange*. (3) poetical syn. of *kalkol*, long and straight thorn :

Janumeteko ram-kjare janume
soŗosoŗote soŗosoŗole.
Diriteko tenekare djri cepedo
cakarete.

They have covered her grave with thorns (because she died in childbirth). They have buried her under a flat stone.

soŗôč-soŗôč, sôŗôč-sôŗôč same as *siŗâčsoŗôč*.

sosaǰ I. sbst., absorption of a fluid: naõa cukaŗe huriṇaleka sunum

taikena, *sosaŏtege* cabajana.

II. trs., (1) to absorb a fluid : rōṛo hasa dąe *sosaŏea*. (2) trs. caus., to dry with blotting paper : capakagajete seaĭko *sosaŏea*.

III. intrs. in the df. prst., same as the p. v., badiko rōṛakan taikena gamadą sekeṛage *sosaŏtana*.

sosaŏ-n rflx. v., same as the trs.

sosaŏ-ǫ p. v., corresp. to the trs.

sosaŏ-ǫge adv., modifying *rika, jeṭe*, so as to dry by absorption.

sasaŏ-kagaj sbst., syn, of *capakagaj*, blotting paper.

sosda, sosdar syn. of *sājal*.

soso Has. Nag. (Sad.) syn. of *aḍata* Nag. and *najari*.

soso Io (Sad.) same as *sosodaru, sosojō, sosajaą*, the Semecarpus anacardium tree, cupula or nut—Note the riddle, the answer of which is *soso*, the black nut on the orange cupula : araą haṛare dineua dubakana, the king crow is seated on the red bullock.

So as referring to the black juice of the *soso* nuts shell I. sbst., (1) the act of applying its juice, heated, to a wound on the sole of the foot, (as a substitute for *cua*, a kind of cauterization). (2) the act of applying the juice, cold, on toes fretted by sand ; or to the borders of a hole burnt in a cloth (in order to strengthen the yarn and prevent the hole from enlarging) ; or to the axle and inside the hub of a cart in order to harden the wood against wear and prevent it from taking fire by friction : kaṭatalkaraą gaŏ *sosoṭe* bugitaboa ; lijaraą lōbų *sosoṭe* kā maraŋoa ; sagīṛi undu soso tam seŋgel aloka uṛuŋǫ.

II. trs., thus to apply this juice : (kaṭa) cogalentąe *sosokeda* ; ne hon cogalentą *sosoṭaĭpe*, bati cuado kājąe sātiŋdaṛia, puraą hasua.

soso-n rflx. v., thus to apply this juice to oneself or to one's cloth ; gitilko jomjąĭńaiŋ *sosona*, I am fretted by the sand under and between my toes, I shall apply *soso* juice ; lōbųakan lijaą *sosonme*.

so-p-oso repr. v., thus to apply this juice to each other : barankiŋalaŋ cogaakana marlaŋ *soposoa*.

soso-ǫ p. v., corresp. to the trs. : kaṭaraą cogagaŏ *sosoǫka*.

so-n-oso vrb. n., the act of applying : *sonoso* kam ţaŭkakeda ; misa *sonosoṭe* cogagaŏraą jilu kā goǧjanci ; oṛǫgele sosokeda.

sō-sō also sô-sô (long nas). **sū-sū** (Sad.) onomatope of the hissing of a cobra. Constructed like *sakorsakor* (of baboons).

soso-boŋga Has. Nag. **soso-sarpaląa** Tamar, (1) syn. of *sosocaṭą*. (2) syn. of *sosoṭapa*.

***soso-cāṭa** Nag. **soso-paṛą**. Nag. I. sbst., the superstitious practice of planting in the fields a stick of *soso* wood split at the top, with a green *soso* twig, inserted horizontally in the split. This is done immediately after the sacrifice of the *jomnaŏa* feast and is intended to prevent the "poisonous" praises (expressed by the passers-by) to cast a spell on the standing crops : Naguri disumredo kiti kā sosoa-

kanreo jomnaŏa hulaṇ *sosopaṛǫ* hobaṇa aḍ Hasadareo okooko horoko enkaea.

II. intrs., to observe this practice; thus to plant a *soso* stick: holale *sosocaṭaḳena* (or *sosole caṭaḳeda*).

sosocaṭǫ-n rflx. v., same meaning: gapadole *sosocaṭǫna* (or *sosole caṭǫna*).

sosocaṭǫ-gǫ p. v., imprsl., of this practice, to be observed; of a *soso* stick, thus to be planted: gapa *sosocaṭaggǫka* (or *soso gapa caṭaggǫka*); sosoakaṇa bairuarmente *sosocaṭagoa*, oṛǫ soso kesedmenteo, this practice is observed to counteract the bad effect of "poisonous" (excessive) praises and to prevent the effect of subsequent ones.

sosoda, sosŏdar, sosda, sosdar Nag. vrs. of *sasŏdar*, syns. of *sāṭal*.

soso-dāli sbst., the kernel of the nut of the Semecarpus anacardium.

soso-daru sbst., Semecarpus anacardium, Willd.; Anacardiaceae,—the Marking-nut tree, a small forest tree with alternate, large, simple, obovate, strongly-nerved leaves, clustered at the end of the branches; small panicled greenish-yellow flowers and cordate nuts, black when ripe, seated on the orange cupula. The cupula and the kernel are eaten. The tree is scarcely ever cut owing to the vesicant juice of the bark. The black juice of the nut's shell is caustic and is used by the Mundas as stated under *soso*, and by the washermen to mark clothes.

sosoǧ cfr. *aṭa*, *lasa*, *lupuri* 1° I. sbst., the milky juice (also called *toa*) of plants or trees, and of green figs or of unripe jack-, monkey-jack-, and papaw-fruits; the sticky juice of unripe mangoes, bananas, plantains, cucumbers, and *kunduri* fruits: baṛi, loa emanṛa *sosoǧ* ṭunagire lagaŏkeḍte lasa tearoa, the milky juice of Ficus trees, put in a bamboo-internode, becomes birdlime (by thickening).

II. adj, (1) with *daru*, *nârî*, *tasaḍ*, *jō*, having such juice. (2) with *tī*, *katu*, etc., covered or dirty with such juice.

III. trs. caus., (1) to cover, or make dirty with such juice: kanṭaṛa haḍtanre katuï *sosoǧkeda*. (2) to cause such juice to ooze out: loadaru koṛamkeḍtee *sosoǧkeda*.

IV. intrs., (1) to emit such juice: baṛitusaiṇ ṭôǧla, kenteḍ *sosoǧkena*. (2) in the df. prst., to have got such juice: jarom kanṭaṛaēte peṭǫ kanṭaṛa puṛa *sosoǧṭana*.

sosoǧ-n rflx. v., (1) to cover or dirty oneself with such juice: lelīme en hon tīï *sosoǧntana*. (2) to emit such juice: koṛamlere baṛidaruētedo loa puṛae *sosoǧna*.

sosoŏ-ǫ p. v., (1) corresp. to the trs. (2) to get such juice: oko daru puṛǫ *sosocakana?* (3) imprsl. of such juice, to ooze out: baṛirēḍ maḷere sidate *sosoŏoa*, taĕomte ḍa uruṇoa, murudṛoḍ aḍ hiḍḍarudo maḷanre isu heṛa taĕomte kiṇumoa.

V. adv., (1) with the afxs. *ange*,

ge, modifying *meṇa,* of things covered or dirty with such juice. (2) with the afx. *ǫge* modifying *rika, koṛam, mą, haḍ, gaŏ,* so as to make dirty with such juice, or so as to cause it to ooze out.

2° fig., I sbst. (of buffaloes only), bloody serum that flows from an unripe boil bursting before the time : en keṛaṉ *sosõ̆* uṛuṉatangea ci hokajana ?

II. intrs, in the df. prst, to have got such a boil; *sosõ̆tan* keṛako kako ranukoa, enkategeko bugioa, people do not use any remedy to cure (buffaloes which have got) such boils, they get healed by themselves.

sosõ̆-ǫ p. v., in the df. or indf. past, to have got such a boil : ne keṛa *sosõ̆*lena nãdoe bugijana

3° fig, syn. of *neal, paḍga.*

soso-haṉ sbst., a kind of red ants, Oecophylla smaragdina, larger than the ordinary kind, and so called because in winter, the fluid they eject when pricking with their mandibles, is vesicant and corrosive.

* **soso-jaṉ** sbst., the nut of the Semecarpus anacardium. The black juice of its shell, called *sunum* (oil) by the Mundas, is used as described under *soso.*— To protect kids, cow-calves and buffalo-calves from the evil effects of excessive "praises", a string of such nuts is put around their neck.

soso-jaroṉ or **jarom soso** sbst the cupula of the ripe fruit o *sosodaru.* It is eaten fresh, baked or dried.

soso-jõ sbst., the cupula, green or ripe of the *sosodaru.*

sosokeṛa fide Haines, syn. of *koṭadaru, koṭaṉḍaru.*

soso-keṛa occurs in the song of a tale, in the meaning of, a young bison, called *soso,* probably because buffalo-calves are often seen with a string of *soso* nuts around their neck :

Nĩjupe, nĩjupe, *sosokeṛakõ,*
Nĩjupe, nĩjupe, birj ı biarkõ.
Nijũpe, naba naũkĩ.

soso-miru syn, of *miru,* a parroquet so called, chiefly in poetry, because it feeds on the kernel of the *soso* nut.

Jaŏdore gatiṉe ci jaŏdore saṉgãiṉ ;
Sosomirulekam kãpãjiã.
Jaŏdoro gatiṉe ci jaŏdore saṉgãiṉ ;
Tĩlae karelekam lãpandã.
Nãdore gatiṉe ci nãdore saṉgãiṉ ;
Mẽdanmenagerem lẽliñã.
Nãdore gatiṉe ci nãdore saṉgãiṉ ;
Mẽdanmenagerem cinaiñã.

Formely, O my friend, our conversation was always cheerful, but now thou lookest at me with angry eyes.

soso-paṛa var. of soso-caṭa.

***soso-sakam** sbst., a leaf of the *soso* tree ; jomnaŏa hulaṉ taben *sososakamreko* bonagaea aḍ bonagasaṛejan taben *sososakamreṛe* haṭiṉketeko jomea ; taramanakodo guṛulaṉ ko jomnaŏna inkudo guṛu-

lupụko enkaca, on the *jomnaŏa* feast, the sacrificed rice (rice beaten flat) is put on *soso* leaves, and what remains over, is distributed and eaten on *soso* leaves; those who hold also a *jomnaŏa* feast for the millet crop, do the same with roasted, husked and powdered millet.

soso-sarpalạ var. of *sosobonga*.

soso-suam Has, **soso-sūm** Nag. sbst., a branch-parasite (probably legendary) believed to grow on the *soso* tree and to have magical properties.

sosŏta, sosta vars. of *sasăta*.

***soso-ṭapa** 1⁰ also *marạ soso-ṭapa, sosobonga, sososarpalạ*, sbst., a rite performed by a *hurịṇ deóṛā* or occasionally by anyone who knows the incantation formulas, and intended to counteract the effects of the "evil eye" (*najari*) or of the kind of spell (*ādaṭa*) resulting from excessive or "poisonous" praises. Constructed like *sosocaṭạ*.—See under *deóṛā*: Chapter the third: "*Spells cast by the evil eye and "poisonous praises*" (pages 1032-1036), which treats of this rite and describes the short form as used on the threshing floor or in case of sickness or difficult childbirth.—All well-to-do people call in a *hurịṇ deóṛā* once a year, at any time, to counteract all such spells as may have been cast in the course of the year on any member of, or on anything belonging to, the family. This rite, which takes the greater part of the night and is performed inside the house, is described here.

The floor of the hut is cleaned beforehand, swept and smeared with diluted fresh cowdung. When about 7 o'cl, the *deóṛā* arrives, he is offered water to wash his hands and feet in front of the house. As soon as he has entered, facing the East, he draws on the floor a square with its diagonals. The sides generally measure about one foot. It is drawn in treble lines close to each other, the innermost one, white (with diluted flour), the middle one, black (with charcoal) and the outer one, red, (with powdered baked earth). Outside, along the borders, he draws a wavy or zigzag line. The square represents the earth, and the wavy lines the sea. Outside also, about the middle of the eastern side and close above each other, he draws two little circles The upper one represents the sun, the lower one, the moon. They are placed there as witnesses. The sun, as they say, is the shadow of Singbonga, and the moon is the shadow of his wife *Candụ*. Right above these, a little higher than the corner of the square, he draws three converging lines to represent the foot of a fowl. This is called *agemsim*, the promised fowl, i.e., the fowl that will be sacrificed in case the rite has the desired effect. At the same distance above the middle of the

North-side, and parallel to it, he draws a line with ten pairs of little side-lines slanting up and down to represent an ear of paddy. Correspondingly, near the N.-W. corner, he draws a circle larger than that which represents the sun and draws on the outside 8 little radiating lines. This is said to represent the cattle-shed. Similarly, near the S.-W. corner, he draws another circle for the store-room. The 8 lines around this circle do not radiate, but are curved so as nearly to touch one another. About the middle between these two circles, he draws a double set of three converging lines to represent all the fowls of the house. Finally near the middle of the South-side he marks a straight line with 6 little lines slanting upwards. This is meant to represent the sickle of the Mundas which has teeth on its edge; a semi-circular line with little slanting lines in the curve (of the sickle) seems to be more than he can manage!

There are certain variations in the described drawing, some *deôṛâs* drawing more, and others fewer symbolical figures. In one of the figures that were shown to me, the sea was represented by treble zigzag lines on the four corners only. In another one, *Luṭkum haṛam* and *Luṭkum buṛia* who play a conspicuous part in the Hasur Legend, were represented as witnesses on the West side of the square. As drawings meant to represent human beings, they could not be more rudimentary. A little circle, without any mark to represent eyes, mouth, nose or ears, forms the head. A simple straight line drawn underneath marks the body. From this slant off four small side-lines; one pair close to the head and one pair at the other end, represents the arms and legs of *Luṭkum haṛam*. In the figure of *Luṭkum buṛia*, two more such side-lines slant off between the arms and the legs to represent the breasts. Some *deôṛâs* draw single lines instead of treble ones, and some leave out the diagonals. One *deôṛâ* drew the square without diagonal and with the 4 sides interrupted in the middle. He said that the square simply represented the house of the family, and that the zigzag lines around it were merely ornamental. Another one marked a small circle in the middle of the square to represent the husking pole; the store-room stood on the East-side, below the sun and the moon, and close to it were the two fowls; near the S. W. corner was the sign of the *agomsim*.

When the *deôṛâ* has finished his drawings, he puts in the middle of the square a little heap of pearl rice whereon he plants a fresh raw egg with its point upside. Then he prepares the *soso* branch as described under *deôṛâ* (p. 1034), and places it on the ground rest

ing with the inserted bit on the top of the egg. To the East-side of the square he places ten similar bits. Since they are obtained by splitting branches lengthwise and then cutting off the bits from one half, they are flat on one side and rounded on the other and must needs lie on one of these two faces. To the North or the South he puts a *kaṭupuṛu*, a three-cornered cup made of two sal leaves and full of water.

Now that all the preparations are complete the real rite or ceremony begins.

This rite consists essentially in a protracted praise of Singbonga, which suggests that originally it was intended to counteract only "poisonous" praises, and that the belief in its efficacy against the evil-eye also, is a later development. It opens with a sacrificial formula. Taking the three-cornered cup in his hand, the *deóṛà* says: "Sirmaren Singbonga, daïbi raja, toalekam turtana, dailekam hasurtana, dirileka kuṛamtema, paṛaṅgaleka suputema; naṅanaṅjūgujūgure am eskarem taïkena, amge sobeṇa oṛo sobenkom sirjan pūjankeḍkoa; sirmare singi candum dōtiḍkina; sirma hbilibi ote lealaï dipili amge juruï otem baïkeda! Ne sona da rupa da omamtanaiṅ cedamtanaiṅ.—Singbonga who art on high, divine king, thou risest pure-white as milk and settest creamy-white as curds; thou hast a chest as hard as stone (i.e., thou art eternal), thou hast arms as thick and strong as a *paṛaṅga* load (i.e., thou art all-powerful); in the remotest times thou wert alone in existence; thou hast made and propagated all inanimate and living beings; thou hast put the sun and the moon in the sky; when the sky was empty (of sun, moon and stars) and the earth was a waste of water, thou hast made the dry land. I give and offer thee this golden water, this silvery water."

The praises of Singbonga in this formula are rarely shorter and are often more developed. With its last words the *deóṛà* makes a libation of the water on the North-side of the square.

After this he starts chanting (or sometimes reciting only) the four Legends given under the word *Singbonga*. In these he does not say "*Haṛam*" but "*Singbonga*", and in the first one he leaves out the sentence about the creation of aquatic animals. These legends are followed by the Asur Legend in its most ancient and longest form. (See under *Asurkhani*, p. 243, and *Hasurkini*, p. 1648) and it is always chanted. The chant divides the Legends into more or less equal periods or stanzas, each starting at a high pitch and gradually lowering down to a plaintive monotony. Protracted till the small hours or even till the flush of dawn, in the dim light of a small lamp not brighter than

a float-light, it is well calculated to produce weird effects on the attending family. (For the notation, see Appendix to letter 'D' p. 10 n. 16). After the two first stanzas, the *dēḍ̣â* asks for rice beer. They give him four empty three-cornered leaf-cups which he disposes in a line on the North-side within the square. They put also in his hand an ordinary large leaf-cup which they fill with rice-beer. He pours some of it in the four three-cornered cups, takes a sip himself and hands the rest over for a drink to the master of the house and the other members of the family. During this interminable chant he has at hand a goodly cup of rice-beer of which he drinks again and again.

At the end of the chant he says: "Dola, nea nāḍobu giriṭa!—Now then let us throw these things away". With he begins the sacrifice of the egg to Sinbonga. He uses the same kind of formulas as when he offered the water, whilst through a little hole made in the shell, he lets drip some of the albumen on the right-side triangle made by the diagonals. Then he continues his prayer to Singbonga: "Tala nida, adiṇ nida bintikeḍ pantikeḍmeateṇ duḷjana. Baro meḍte, baro luturte leliṇme, aïumiṇme! Joṛa hātte sona hātte, rupa hātte omantamaiṇ. Hundibā ḍaṭatema, upalbā kiṅatema! Aṇa mocategeṇ omamtana, aṇa ḍaṭategeṇ cedamtana. Mocaretaiṇ toa meṇa, buṭiretaiṇ maĉom meṇa, kaiṇ ituana, aiṇ ḍondotiṇgea. Joṛa hātte, sona hātte, rupa hātte bintijaḍmeaiṇ, pantijaḍureaiṇ! Baro meḍte, baro luturte leliṇme, aïumiṇme! Kaiṇ ituana, ḍondote baŭrate kaiṇ ituana, kaiṇ saria. Bintijaḍmeaiṇ, pantijaḍmeaiṇ"—"Till midnight and beyond have I sat praying and approaching (i.e. imploring) thee. Attend to me with twelve eyes, with twelve ears (i.e., with the utmost benevolence)! With joined hands, with golden hands, with silver hands (i.e. with all the value of supplication I am capable of) do I offer to thee. Thy teeth are like the jessamine flower, thy chin is like the lotus flower (i.e., thou art beautiful, lovable)! By thine own mouth do I offer to thee, by thine own teeth do I present to thee (i.e. I make this offering according to thy own instruction). In my mouth there is milk, in my navel there is blood (i.e. I am like a baby just born). I do not know anything, I am entirely ignorant (i.e. by myself I would not know that this is the offering required). With joined hands, with golden hands, with silver hands, do I beseech and implore thee. Attend to me with twelve eyes, with twelve ears. I do not know; on account [of my ignorance and stupidity, I do not know, I am ignorant, I beseech thee, I

implore thee."

The rest of the egg is then baked and a small piece is given to each member of the family. The empty shell is put back on the rectangle near the rice, and the *deŏṛā* goes on with the remaining adjurations, which are similar to those used in the *sosoṭapa* on the threshing floor. (See p. 1035).

When he has finished his adjurations, the *deŏṛā* picks up the ten bits of the *soso* branch and casts them like dice on the square, with this prayer: "Singbonga who art on high, if really through the praises and laudations of the master or the mistress of this house some evil effect clung to the productiveness of the paddy and millet, let it be solved and removed through this *soso* wood, this *tilae* (Wendlandia) and this wild vine branch." If some pieces fall with the flat side upwards they are regarded as showing that really there had been evil effects following on the praises uttered by the master or the mistress, but that they have been removed by the sacrifice and the adjurations. These pieces are picked out and put aside. The others are taken up for one more cast, and eventually for a third one. With each cast the same prayer is repeated, naming successively the village authorities, the villagers (of both the Munda and the Pahan khuts), the ryots, the old women, the cows and the goats, etc. If at the third cast or before, all the bits have fallen on the rounded part, it is a sign that now there is no spell left on anything belonging to the family. If, however, even at the third cast some pieces have fallen on the flat side, the *deŏṛā* tells the people that this year it is impossible to remove the spells completely, and that the rite must by all means be renewed the following year.

After this, the *deŏṛā* rubs out the figures on the floor, gathers up the egg-shell, the *soso* branch and the ten bits of wood, and goes with a companion to throw them away outside the house, reciting the following adjuration to the evil spirit which is supposed to have been incited into malevolence by the spell: "Ne, Gomko nāḍoiṇ bidakeḍmeaiṇ, kedakeḍmeaiṇ. Soso barkaḍ, tilaŏ, otoroṇ, soŏa simjaromte bidajaḍmeaiṇ. Munailikeḍmeaiṇ, tapako-ôṛâkeḍmeaiṇ. Nettaēte nāḍo bidajaḍmeaiṇ. Netaredo amaṇ jati banoa, kilio banoa. Etare nāḍo namjomme, entareko omamea." — "Now then, Sir, I have taken leave of thee and dismissed thee. With *soso* wood, with a *tilaŏ* (Wendlandia) branch and a wild vine, with a 'rotten' egg, I take leave of thee. I gave thee pure rice-beer, and pressed-out rice-beer. Now I send thee away from here. Thou hast here neither kinship of tribe nor kinship of clan. Go now and look for offerings

elsewhere; there they will give them to thee."

Meanwhile the housedoor has been locked from the inside so that the *deóṛâ* and his companion cannot reenter. He (the *deóṛa*) knocks at the door and says; "Ci hagakope marsalakada? Njaliape!" —"O brethren, have you still light? Do open to both of us!" From inside comes the question: "What kind of people are you?" The *deóṛâ* replies. "We two come from the middle of the Naguri country, from the borders of the Kajora country." Those inside reply: "Who can be sure! Perhaps you are roaming thieves". The *deóṛâ* answers: "No, indeed we are not roaming thieves. Look at us, we are driving along with us cows and she-buffaloes and goats and bullocks for you; we bring rice and *ḳode* (millet) on our shoulders and arms. No, no! We assure you, we are not thieves." Then the master of the house says: "All right, Open the door to them! and the *deóṛâ* shouts at the imaginary cattle as if driving them in, and to his friend he says: "Well, now carry inside the rice and the millet." Then, standing just inside the door with his companion, he says that they are covered with dust and mud, having driven those cattle for seven days and nights, and that they would like to have some water to wash their hands and feet.

When they have had their wash, the master of the house asks: "Are we not relatives perhaps?" He answers: "Yes, indeed we are related to each other. We have lost sight of each other owing to the distance, but now we meet happily again." Thereupon they greet all around in the manner of relatives, are invited to sit down and treated to rice beer.

Then the people of the house say: "You see, we have just given a girl in marriage. She was our maid-servant for long years, she was getting over age and therefore we married her. That is how we have rice-beer. Some of it remained over. Let us squeeze the last drops from the draff." The *deóṛâ* replies: "That's it! You dyed the cloth of that girl with turmeric, didn't you; and the bridegroom was riding a pony? Yes, we met them on the way, greeted them and gave them presents.

Now a last cup of beer is passed to the fictitious relatives and to the members of the family, and then the word to retire is given; "Mar nāḍo gitiṭebua!—Come and let us go to sleep."

The fiction of relatives bringing a gift of cattle and of rice, is symbolical of the happy results of the *sosoṭapa* and of the general prosperity that may now be expected.

Finally the master and the mistress of the house say: "Deôṛâdo neree jomnūkeda. Kuṛido oṛare kaci reageia oṛo?"—"The *deóṛâ* has been eating and drinking here. But his wife at home might be hungry

too?" Thereupon they give him a goodly portion of rice and pulses, and he returns home if it is not too far away. Otherwise he sleeps in the house and leaves the next morning.

2⁰ sbst, also *kuṛiṇ sosoṭapa*, not a rite but only a few words, (at times accompanied by some action), spoken by any one, even a woman or a child: (1) to counteract the *lelgoḍṛa oal*, the evil-eye of a beardless fellow or of a slow-souled, one-eyed or avaricious person who has, or may have, followed some one with the eye when he started on its way to perform a certain work. In this case the evil-eye is mentioned in the formula and sometimes, when known, the person with the evil-eye is named in it. It is uttered on the way or when the place is reached but before starting the work. (2) to ensure the quick achievement of a work and the sufficiency or superabundance of the material used. In this case the formula, in which there is no mention of the *lelgoḍṛa oal*, is said after the first act of the work and is intended to counteract either a *lelgoḍṛa* or the slow soul (*hambal roa*) of the one who starts the work. Constructed like *sosocaṭa*.

Here are some of the formulas used: (1) When out for the planting of paddy seedlings: Ahare! Tisiṇ ne soben loĕoale roapuraŏcka aḍ biârâtale saṛgiriŋka.—Oh! May we finish to-day the planting in all these fields and may some of the seedlings remain over. (2) When out for weeding: Ahare! Alea heṛeḍ oṇkeḍ jirkeḍlekage usŭraŏŋka; tisiṇ ne goṛale heṛeḍ cabagiriiika.—Oh! May our weeding go as fast and as easily as when things are simply blown off; may we finish this high field to-day. (3) When out for a hunt: Ahare! Tisiṇ nekagele dalsoḍ rūsoḍkoka, lemke'eṭanle goḍi kuṭuṇidikoka.—Oh! May we kill them to-day as fast and as easily as this one; may we carry them home, our poles bending under the weight. (4) When out for baling water to catch fish (spitting into the basket after emptying it the first time): Ahare! Moḍ ṭuṇki da bar ṭuṇki haiko.—Oh! May we catch two basketfuls of fish for each basketful of water baled out. (5) When out for fishing with a line (spitting on the hook after baiting it for the fist time): Ahare! Tisiṇ hai bâṛâsi alokaiṇ pauruṇ, bâṛâsi baear sideleʼkanko, bâṛâsiḍâṇ hulaelekaṇko huaeka. Juliperg jumbuliporgiṇ idikoka.—Oh! May I not be disappointed in my fishing to-day; may I catch fish as large as my rod and line can bear, may I go home with a full string of fish. (6) When on the way to sell something at the market: Ahare! Tisiṇ pīṭire bugigeṇ saŏdaŋka, ne aiṇ ilijadaṇ dŏjanloge gākiko hundinka oṛo nea sabkedte arage alokako arae.—Oh! May I have a good sale at this

market: as soon as I put down these wares, may the buyers gather and when they have handled them, no more let them go, i.e., be sure to buy them. (After saying this, and if alone and out of sight, the man or the woman would take off his or her loin-cloth and shake it out with a jerk as if to free it from dust). (7) After ladling out the first cup of rice beer: Ahare! kajioṭana: ē hageako miaḍ masurijaṇateko doṇolena. Tisiṇa aleą ilire saṛatiṇabaṛatiṇa hobaǫka; ne ilite sobenle doṇǫka oṛǫ saṛǫgiriǫka.—Oh! It is said that seven brothers got their share ("their fill") from a single bean of pulse. May our rice-beer to-day be plentiful; may we all get as much of it as we want and still have some over.

When the *lelgoḍrą oal* is mentioned, the following words are inserted after "*ahare*" or added at the end: oal banoǫǫko, moal banoǫka, dubakante lelgoḍkenį; dubakăngeṇa tebaṛuṛaika, tiṇguakante lelgoḍkenį tiṇguakangeṇa tebaṛuṛaika, kâṛâni kâṛâakanka, kosenį koseakanka.—May there be no bad effect of the evil-eye; may the one who sat down when he followed me with his eyes still sit when I return; may the one who stood, still stand; may the one who had only one eye, still be in the same condition, i.e., may their spells remain with them and not follow me.

N. B. Some people, when fishing with a line, throw back in the water the first fish they catch after cutting off its tail. If this fish is the first to bite again, many others will bite and get caught that day.

3⁰ fig., of the first catch in the *haparḍāṇinuą*. See under *haparḍāṇinuą*.

4⁰ fig., of the first of a series of catches made by a tiger newly settled in a forest. Same construction as under 6°.

5⁰ fig., trs., of a tiger, to lay claim by a kind of spell on a man on whom it had jumped, but who was rescued alive, so as to ensure that it will finally catch and kill him; the same is said of a leopard claiming a dog. That such is the case is shown by the fact that the animal would come the following night and growl around the house where its victim has been put up. Divination can reveal how such a man may be saved: en hoṛo kula *sosoṭapatǫia* caülijaṇa idiǫka, ranuḍą bai lagatiṇa ci bagauti bai lagatiṇa kabu munḍijada; jā seta ṭêṛŭ sosoṭapakīre hoṛoko jeta kako rikaea.

sosoṭapa-n rflx. v., same meaning.

sosoṭapa-ǫ p. v., corresp. meaning: kulate *sosoṭapaakanko* baluua cimaḍ, birte nirge sanaṇkoa, enado puṛąsa lelakana.

6⁰ fig., I. sbst., the fact of the rainy season starting with light rains: dąṛą *sosoṭapa* hobajana.—N. B. Similarly for the first heavy rains of the monsoon the word *jomnaŏa* is used.

II. trs., of nature (personified) (*a*) to give such light rains: hola dąe

sosoṭapakeḍa. (*b*) to "affect" people with such rains: hola (or hola ḍạe) *sosoṭapkeḍbua* (or, with ind. o., *sosoṭapaaḍbua*). (2) of such rains to "affect" people: holae (or ḍạ holae) *sosoṭapakeḍbua* (or *sosoṭapaaḍbua*).

III. intrs., of rain, thus to fall: holae (or ḍạ holae) *sosoṭapakena* (or *sosoṭapakeḍa*), also, ḍạ hola *sosoc ṭapakeḍa*.

sosoṭapa-n rflx. v., syn., of *gamatun*, same as the intrs. and 1st meaning of the trs.

sosoṭapa-ọ p. v., corresp. to the trs: ḍạ hola *sosoṭapajana*; hola ḍạbu (or ḍạtebu) *sosoṭapajana*.

IV. adv., with or without the afxs. *auge*, *ge*, *ọge*, modifying *gama*, *rika*: ḍạ hola *sosoṭapae* gamalạ (or rikalạ).

sosta var. of *sasạ̈ta*.

sōt var. of *soḍto*.

sotka Nag. var. of *soḍka* Has. Nag.

sōto var. of *soḍto*.

sotọ 1° Nag. syn. of *saṇọom* Has. of putting certain things in an orderly way. Also in the cpds. *gelesotọ*, *harasotọ*, *omonsotọ*.

2° Has. Nag. fig., with *kaji*, connection and orderly sequence in speech. Constructed like *saṇọom*.

3° Has. Nag. fig., with *sobeṇạ* or *oṛạduar*, possession or acquisition of household and cultivation implements, as also of cattle, servants, etc. Constructed like *jogār*.

sotọ-bage same as *sotọ* 3rd. meaning, but said of people dying without having made use of them.

soto-boṛẹ, soto-boṛo, soto-boṛọ (Sad. *sot-bora*) said of an oily feeling in the mouth. Constructed like *jaṭaṇ, jereḍjaṭaṇ*.

soto-moto, soto-poto poetical adj. qualifying *sotọjugu*:

Sotomoto soto jūgū, soto jugu taĭkēna;
Ḍalekalc kalc jūgū, kalc jugu tēbālēn.
Soto jugu taĭkēna, simaneko cāpadekēn.
Kalo jugu tēbālēn, sikiṛiko cālaŏkēḍ.
Soto jugu taĭkēna, bacreko ṭŏnḍomekēn;
Kale jugu tēbālēn, lika hoko nōlētān.

There was once a golden age full of honesty; now bad times have come full of troubles and distress. In the golden age boundaries were measured simply by stepping them out, but nowadays the surveyors' chain is used. In the golden age both parties to a contract made a knot in a string and that was a sufficient proof, but now the contracts are put in writing.

soto-poto poetical adj. syn. of *sotomoto*.

soto-poto, sotor-potor (Sad. *sot-boṭo*) (1) syn. of *gadobaro*. (2) dirty with a syrupy substance on the face or hands. (3) syn. of *sotoboṛọ*.

sotora, sotŏra, sotra Has. **sotoraha, sotŏraha, sotraha** Nag. cfr. *sorṭạ* 1° of face, hands, eating and cooking vessels, mats, syn. of *sakṭṛi*. 2° of uncleanness following on

childbirth, syn. of *bi-i*

3°(Sad. *sotraha*) of loss of caste, syn. of *dogŏla*.

4° of lechery within the clan, syn. of *hagarapạ*.

5° of bad talk or bad songs, syn. of *poari*.

sotor-potor var. of the 2nd meaning of *sotopoto*.

sotọ-tuka 3rd meaning of *sotọ*, but said of people who leave such things to their heirs.

soṭa (Sad) syn. of *ḍanḍạ*, but connoting large sticks.

soṭạ, soṭaḥ Has. syn. of *sogạ, sokạ* Nag. same as *soda*, but only said of pecking birds.

soṭa-aru Nag. syn. of *kotkaaru*.

soṭaḥ var. of *soṭạ*.

soṭạ-baṭạ var. of *sonṭabaṭạ*.

soṭa-bosa syn. of *ḍanḍạbosa*.

soṭaŏ Nag. (H. *soṭhna* Sad. *soṭack*) (1) 1st meaning of *itir*. (2) to straighten cane after it has remained coiled up or a green twig or a haulm, by warming it.

soṭa-ruar syn. of *pagaotọ*.

soṭa-soan syn. of *ḍanḍạsoan*.

soṭe (in jest or displeasure) adj., with *teŏ*ạ or as adj. noun, a very small grain measure, in entrd. to *kakura, kulabō*, a very large one.

soṭoḥ-soṭoḥ var. of *coṭoḥcoṭoḥ*.

soṭo-soṭo (Sad.) onomatope, same as *siṭa soṭo*, but said of one duck or of one goose only.

soṭo-soṭo (Sad. *sɛṭoḥ-soṭoḥ*) var. of *coṭocoṭo*.

soṭọ-soṭọ, soṭoḥsoṭoḥ var. of *coṭọcoṭọ, coṭoḥcoṭoḥ*.

sôḍ, sôḍô, sôr, sôṛŏ (nasal ô) (Sad.) 1° I. sbst., the trunk of an elephant; the beak of a weevil; the proboscis of a hawk-moth; the sucking organ of a *ciḍṭi*, a breeze-fly, a mosquito, etc.; the uvula on the soft palate of man; the caruncle of a turkey. Hence the cpds. *hatisôḍo, hoṛosɔôḍ piruṣôḍ*.

II. adj., with *uru, ciḍṭe, picu, sikiri, pampalaḍ, sim*, having such an organ.

sôḍ-ọ p. v., to have got one of these organs: soben hatiko *sôḍŏakana*. 2° Has. same as *sanḍhā, sanḍi* Nag. syn. of *egem* as referring to paddy.

sôḍ-suku and vars., syns. of *bâé-karsuku*.

sôêṭ-sôêṭ, sôêṭo-sôêṭo Has. **sêṭ-sêṭ** Nag. (Sad. *seṭ-seṭ*) syn. of *ṭhêsṭhês* Nag. of a long-drawn sibilant and dry cough, similar to the cough of a dog. Constructed like *khâiṭ-ṭukhâiṭ'u*. See also *khŏ̂ekhộẹ̆*.

sôṛê var. of *soṛe*.

sôṛôĕ-sôṛôĕ same as *siṛâĕsôṛôĕ*.

sôṛô-sôṛô (1) same as *siṛâĕ-sôṛôĕ* but uninterruptedly: jarōroakan rāṛibuṭa ckĕla kā hokalere *soṛósôṛô-tan* saria. (2) fig., of the clink of coins against each other when falling or poured out from a recipient; sangi taka ca paĕsa buguliate hodoṛotanre *sôṛósôṛôtan* saria. (3) fig. of the slight sound of many empty rice grains falling on the ground in the winnowing-process: ne baba purạge peṭeakana, *sôṛôsôṛô-tan* aturọtana.

sô-sô (nasal ô) var. of *sōsō, sũsū*.

sụ I. sbst., the act, as under the

trs.: en undurен hai *sụte* kaiṇ tebaḳiciṇ ragoroṇruṇkịa.

II. trs, (1) to insert the hand or finger into a cavity, or dip it into a liquid or some loose stuff, as grains, sand or straw.—To the trs. *sụ*, may stand as d. o.: the hand or finger; the cavity; the recipient; the liquid or loose stuff; the living being, v. g., a fish or a crab which one catches in a cavity: en undure tiṇ *sụlạ* jetan hai ci kaṛàkom kaiṇ namkịa; en undu *sụlem*, enre hai kaṛakuṛujada; undurен haiṇ *sụkịa*; sonore tikiṇko *sụña*, jangiare kaṭakiṇko horoea; en kumbụrudo sonoṛạ taĭlạe *sụkịña*; Cordea sụkeda enamente ilitale bagăṛaŏjana, a *Cordea* spirit has dipped his hand in our brew and thus spoiled it. Hence (*a*) with *kuṛi*, *gai*, *hon*, *lāi*, to introduce the hand in the womb in order to extract a child or the young of an animal: miaḍ Gāsikuṛi en kuṛiĭ (hone or lāṛi) *sụkịa*. (*b*) with *mandi*, to dip the hand in cooked rice either to deal it out or to eat: Nagurikodo mandiko *sụia*: lundịtedo misamisaṛgeko lūña, Hasadạre enka kako sukua; mandiiṇ hoporakada aŭrigeṇ *sụña*. (2) of a bear, a cat, a tiger, etc, to introduce a forepaw into a hole, or dip it in the water; of a quadrumane, to do the same with hand or arm.

sụ-n rflx. v., (1) same as the trs., but not with reference to a child in the womb. (2) with *moca* or *ṭoṭoṛâ*, to introduce the finger or the hand into one's throat in order to cause vomiting: ambolakanre okonjokonjdo ulaekaiṇ menteko (or mocako, ṭoṭoṛâko, ṭoṭoṛâreko) *sụna*.

su-gụ p. v., corresp. to the trs.

sū I. sbst., also *sunu*, the act, as under the trs., *sū* kam ṭaŭkakeda; *sū* kam sātiṇaredo janum oilkale uruṇam_a? If thou canst not bear the pricking, how can we extract thy thorn?

II. trs., to prick or pierce in order to extract a thorn, or to remove pus from a boil; to extract or remove by pricking: janumakanre *kaṭa sūtaime*; iniạ kaṭaiṇ *sulạ* porŏkaete sondoro uruṇjana; iniạ kaṭaṛạ janum *sūtam*; kaṭaṛạ janum *sūtaime*.

su-n rflx. v., thus to prick oneself or (sometimes) someone else: sondoroe *sunlana*.

su-p-ū repr. v., thus to prick each other: kaṭaṛạ janumkiṇ *supujana*.

su-ụ p. v, corresp. to the trs. iniạ: kaṭaṛạ janum sūụka.

su-n-u vrb. n., the act of pricking.

sua Nag syn. of *paṭisui*, *borasui* Has. (H. Sad. *sụaĭ* sbst., a packneedle: borakodo *sualeko* tunaca.

sụ-ader trs., syn. of *sụ*, with the hand or finger as d. o.

***suam** Has. **sūm** Nag. I. sbst., general term for any mistletoe or branch-parasite of the Loranthus and Viscum kinds, consequently not including the branch-parasites called *roâṛâ*. The *suams* are distinguished according to the trees on which they happen to grow, and thus the same plant may take various names. The Mundas,

believe that, if a tree has got medicinal properties, its mistletoe is similarly endowed. The legendary leafless *kujurisūm* has magical properties. If hung secretly on the eaves of a house, it procures prosperity and wealth to the owner. A piece of it, worn on the body, acts as a charm against any spell, and makes the poisoned rice or beer offered to the wearer turn blood-red.—The *sososuam*, probably also legendary, similarly makes them turn black.—If before breaking an ox, one makes it eat some *tepelhesaṛsuam*, it will learn to work more briskly.—If there is a *jōjosuam* in a village, the girls will marry young or even will elope.—If, whilst ladling out beer, a piece of *poṭoṛsuam* is placed under the pot, the beer will prove very strong and heady.—The Mundas think that coral is a parasite of stone and call it *diresuam*.

II. intrs., imprsl., in the df. prst., of a *suam*, to grow somewhere: ne bagaicaṛa apia ulikore *suamtana*.

suam-ṛ p. v., (1) same meaning. (2) of a tree, to have a *suam*: en uli (or en ulire) *suamakana*.

su-n-uam vrb. n., the number of *suams*: ne ulido *sunuam* suamakana, apia koto bāri begar suamte meṇa.

suam-ḍali I. sbst., a cock's comb similar to the crest of a *bulbul*, in contrd. to *kapiḍali*, a short erect comb, and to *leḳoḍali*, a comb curved sideways: en simre *suamḍali* meṇa.

II. adj., with *sim*, or as adj. noun, having such a comb: ne *suamḍali* sim okoeaṇ? nido okoea *suamḍali*? *suamḍali-ṛ* p. v., to have got such a comb: baria sandikiṇatale *suamḍaliakana*. The following expressions are also used: en simaṛ ḍali *suamakana*; en sim dalii *suamakana*.

suam-ḍimcuaṛ, suamḍiṇcua has. **sum-ḍhicua** Nag. syn. of *sakamkeaḍ* Has sbst., the green Bulbul, Phyllarnis Jerdoni.

suba 1° I. sbst. (1) the contrary of *cuṭi*, the lower end of a stem, a haulm or a branch; the lower end of a handle where it fits in the hoe, the axe-head, etc.: the lower end of the shaft of the plough, the levelling plank or the clod-crusher; the part of the shaft below the yoke when tied to it. (2) with *ḍaṭaṛa*, syn. of *ḍaṭasuba* and sometimes *subaḍaṭa*, the gums. Similarly *diriṇṛa suba*, *diriṇsuba*, *sarsarṛa suba*, *darurṛa suba*, *darusuba*, etc., the surface near the base of a horn, of a claw, of a tree. (3) a low place: *subaṛtee* uĩụlena, enamente kae kabujana.

II. adj., (1) with *koto*, and in poetry with *daṛaṛ*, a low branch; with *maca*, a low scaffolding; with *candaṛ*, low eaves of a roof: *suba* macare alom duba, kulako kenṭeḍko kuṛildaṛia, do not sit in wait on a low scaffolding, tigers can jump very high. (2) with *daru*, *daṛa*, *ḍandom*, *esandi*, *ḍandi*, same as the 1st meaning of the sbst.; similarly, with *diriṇ*, *tarsar*, *serom*, *bulu*, the

thickest part of a horn, a claw, the neck of an animal, the thigh, where it is joined to the body : saram *suba* seromree mąkja —*Suba bulu* is also used by euphemism for *ruji*. (3) with *kupul*, a near relation, with *nata*, near relationship.

III. trs., (1) to build the eaves of a house, or a scaffolding, low or too low ; busų maca alope *subaea*, jāeą kerage busųĭ racaea, do not make the scaffolding of the straw-stack too low, else any one's buffalo might come and pull down the straw. (2) to cut a tree very close to its butt or a branch very close to the tree, or to cut, very low, paddy, grasses, etc. : daru mą kūļ *subaepe* ; baba ir kūļle *subajada*. (3) cfr. *aṛgar*, *hōmon*, to tie the shaft of a plough, a levelling plank or a clod-crusher low or too low to the yoke ; to fit a team to a yoke tied too low to the shaft ; naeal *subaeme* ; en urjikiṛ huriṛleka *subaṭakiṛme*, puraṛ gaŏtana, tie the bullocks closer to the plough (i.e., tie the yoke lower on to the shaft), the furrow is too deep. (4) to take hold of a handle too close to its head : saļ puraṛe *subakedą*, enamente mątanree ucŭkajana.

IV. intrs., in the df. prst., (1) of a branch, to be low : ne dararą baria koto *subatana* (or *subagea*) soben leṛkenleṛken senǫjana, there are two low, pretty horizontal, branches on this tree, all the others are bent upwards. (2) of a scaffolding, or the eaves of a roof, to be low : apeą candaĭ puraṛ *subatana* (or *subagea*) ei aleą ? (3) of a plough, a levelling plank or a clod-crusher, to be tied as described : naĕal puraṛ *subaṭana* (or *subaaṭana*) cuṭinǫtam.

suba-n rflx. v., (1) in climbing a tree, to remain on the low branches : *subanaiṛ* mendo kā, aminaṛ sir-marem deakana. (2) same as the trs.

subą-ǫ p. v., (1) corresp. to the trs. (2) to be, to find oneself, too low (for a certain purpose) : ne macaro aṭa kaiṛ duba, puraiṛ *subaoa*, I won't sit waiting on this "macan" (in a hunt), I am (I find myself) too low, (on account of the "macan" being made too low).

V. adv., (1) with the afx. *ange*, *ge*, *ǫge*, modifying *menǫ*, *bai*, *rika*, *lelǫ*, *ir*, *mą*, *saļ* ; and, of low branches, *haraǫ*, *dǫ*. (2) with the afx. *re* modifying *tol*. (3) with the afx. *re* in the meaning of : to be physically or morally under. Also used intrsly, with inserted prsl. prn. : daru *subaree* dubakana, he sits under a tree ; soben Roman Khristanko Sant Papaṛ *subarekoa*, all the Roman Catholics are under the obedience of the Pope. (4) with the afx. *re*, in connection with *kaṭa*, (*a*) modifying *usŭn*, syn. of *kaṭare usŭn*, *kaṭa suba saļ*, *kaṭa saļ*, humbly to ask forgiveness, in cntrd. to *kaṭare saļ*, which connotes the fact of throwing oneself at smb.'s feet. (*b*) modifying *menǫ*.—Also used intrsly. with inserted prsl. prn. or in the adjective form : of a place, compa-

ratively close: Raci kaṭa *subarea*, Kalikatado puraṇ sangina; kaṭa *subaraṇ* bir bagekeḍte, môṛê lanka senderatekojana, neglecting the forest that is close by, they went very far away for a hunt; of death, in the saying: gonoṅ *kaṭa-subarea*, ltly. death is at our feet, i.e., wherever we go, the possibility of dying accompanies us. (*c*) modifying *landa*, of smth. to be at smb.'s feet or close at hand whilst one looks for it at a distance: hake kaiṇ namjada, namainape!— Hela! hakedo kaṭa *su'aree* landatana (or hakeja kularedoe jomkeḍmea honaṇa), if the axe were a tiger it would have killed thee! gagardo kaṭa *subaree* landakena, eṭaṣaiṇ ariḍbaṛakena (or gagarjā kularedoe jomkiṅa honaṇa)!

2⁰ syn. of *subu*, 2nd and 3rd meanings.

3⁰ same as *subāḥ*, and in poetry syn. of *bāna*.

Nēṇgame napumeko rēṇgetana;
Kita baṭarem *sūbalada*.
Nōnem laremeko tētaṇetana,
Silima dirireme nâṛîtāḍ.

The reason why thou has not brought a pot of beer from thy visit to thy father's house, is that they are poor and could not give you any; thy tripping on a rope made of palm-leaves or slipping on a smooth stone is a concocted story.

suba! or **suba-suba!** sometimes used for *kaṭa suba!* a call to ploughing oxen: half a turn!

subāḥ, subaŏ Nag. (Sad.) syn. of *andānjte ciṭa* Has. suspicion to suspect. Constructed like *ciṭa*.

subadār sometimes said for *subedār*.

suba-nata as cpd. prd. constructed like *naṭa*, of close relationship.

subaṇḍ, suba-suba diminutive of *suba*.

subedār (P. II. Sad.) sbst., a native military or police officer. Constructed like *munsi*.

subu, sūbu, tibu, ṭibu cfr. *supaṭ* 1⁰ I. sbst., a distance too short for freedom of action; *subure* tiṇguakante keṛae dalkena, tītee ṭoḳja. II. trs., to put too close for freedom of action; saramiṇ *subuḷja*, maṇ kaiṇ itukeda; usarenme, poṭomem *subukeda*, cilkam palṭiia? *subu-n* rflx. v., same meaning: poṭomem (or poṭomtarem) *subunjana*, enamente palṭiraṇ gāte kam pokötojala, thou standest too close to the bale, that is why thou canst not catch it properly to tilt it over. *subu-ṇ* p. v., (1) corresp. to the trs.: jānage *subujanre*, maṇ, ei palṭi, ei raca, kā bapa'a. (2) thus to stand too close: *subujaaiṇ* enamente ne poṭom kaiṇ palṭi daritana.

III. adv., with the afxs. *ange, ge, ṇge, re*, modifying *senkopor, tiṇgun, japaṇ*.

IV. adverbial afx. in the cpds. *sensubu, nirsubu, tiṇgusubu*.

2⁰ I. adj., (1) with *dipĕli* or *din*, too short a time for any action, either because one has been warned too late or because the date fixed is too early: *subu* dipĕliko neöta-

kĮńa, enamente aṛandite kaiṇ senǫjana. (2) with *nĕŏta*, too late an invitation for a marriage-feast: *subu* nĕŏtaiṇ namlą enamente sen kaiṇ daṛijana. (3) with *nenḍa*, too early a date: amą *subu* nenḍa kalo sukuatana, huṛiṇleka torsademe.

II. trs., to send information at too short a notice, to put smb. in this position: nenḍa enka alom *subuča* (or *subulea*,) do not fix so early a date; aṛandimente nĕŏtako *subukĮna*; they invited me too late to the marriage.

III. intrs., in the df. prst., of a notice, to be given at too short a time: apeą nĕŏta purąge *subutana* (or *subugea*) sen kaiṇ daṛia, your invitation comes too late, I cannot get ready in time; nĕŏtajaĭńako, mendo aṛandi *subutana* (or *subujana*), kaiṇ sendaṛia: they invite me, but I cannot go, the marriage takes place too soon; nĕŏta namdoiṇ namtada, mendo *subutana*, I received their invitation indeed, but at too short a notice.

subu-n rflx. v., (1) same as the trs. (2) to agree to a date that is indeed too early: nenḍa cią enkam *subunjana*, ujur mente amą moca ci kā taikena! Why did you agree to such an early date, could you not say a word to object to it! *subu-ų* p. v. corresp. to the trs.: nenḍa *subu-ųtana*, huṛiṇleka torsadǫka, the date proposed is too early, postpone it somewhat; nĕŏtaiṇ *subujana*, I was invited too late; herjeţomente jargi *subujana*, the rainy season set in too early and stopped the summer sowings.

IV. adv., with the afxs. *ange*, *ge*, *ǫge*, *re*, modifying *nĕŏta*, *nenḍa*, *tebą*.

3⁰ I. sbst., a distance too small between the loads (on carrying-pole), or between the load and the one or both of those who carry it by means of a pole: en bajaḍāṇtankiṇdo *subureki*ṇ gǫtada, sen kakiṇ itujada.

II. trs., (1) to take a too short carrying-pole: bajaḍāṇben *subukeda* sen kaben ituña, (2) to hang the two loads too close to each other on the carrying-pole: jogaṛatiṇ puṛą *subukere* bāromakaḍ baransaṛą cĭjite gǫtanį ţogoa.

III. intrs., (1) thus to be at too short a distance: jogaṛatiṇ (or bārom, maṛâṛą, bajaḍāṇ, gǫtanį. bajaḍāṇtankiṇ) *subutana*. (2) imprsl., with inserted prsl. prn. to feel the effects of this want of sufficient distance: ne ḍāṇte bajaḍāṇ purągo *subukeḍlĮṇa*.

subu-n rflx. v., same as the trs.

subu-ų p. v., (1) corresp. to the trs. (2) same as the imprsl. intrs.: *subuųtanaliṇ*, jiliṇ dāṇ namǫ redoliṇ ba'alaca.

IV. adv., with the afxs. *ange ge*, *ǫge*, *re*, modifying *gǫ*, *bajadāṇ*, *jogaṛatiṇ*.

4⁰ I. sbst, the act of holding a lever as described under the trs.: ţaṛiḍāṇ *suburem* sabakada.

II. trs., with *ţaṛi* or *saḷ* as d. o., to hold a lever too close to the support (fulcrum) so as to find it difficult or impossible to apply suffi-

cient power to act upon the weight: ṭarim *subujada ; ṭaritan* dipīli saḥpurage *subukere* ṭari kā jōroa.

subu-n rflx. v., same meaning.

subu-ụ p. v., (1) corresp. meaning. (2) to be (to find oneself) working with too short a lever: ṭāriteṭaiṇ diṇgaegeaiṇ *subuṇtana* (or *subujana*).

III. adv., with the afxs. *ange, ge, ọge, re,* modifying *ṭari, saḥ, rika.*

subuḍ 1⁰ also *subuṛ*, of herbs that shoot up needle-like or spike-like,

I. trs. caus., to make them shoot up quickly: musiṇra maraṇ dạdo oṭeakan babakoe *subuḍkeda,* one day's heavy rain has made the paddy shoot up quickly.

II. intrs., in the meaning of *subuḍkena.*, it shooted up quickly.

subuḍ-en rflx. v., (1) same meaning (2) to shoot up quickly: maraṇ dạ ṭọjanci bitarre oṭeakan baba *subuḍenjana.*

subuḍ-ọ p. v., (1) corresp. to the trs.: maraṇ dạte babako *subuḍjana.* (2) to shoot up quickly: maraṇ dạ ṭọjanci babako *subuḍjana.*

III. adv.. with the afxs. *ange, ge, ken, ọge,* modifying *omon, omonọ, rika, rikan, rikaọ, parom.*

2⁰ sometimes used for *buḍḍu.*

subudan, subudaŏ, kubudan Nag. **kubudaŏ** Nag. Has. (Sad. *kubdaek*) syn. of *sigiḍ*, but without repr. v.: hasu *subudaŏkeḍlea.*

sūd, sūdu P. (H. Sad. *sud*) I. sbst., (1) rate of interest: ne Beṇkraṇ *sūdu* cilkạ? What is the rate of interest in this Bank ?—Hence the cmpds. indicating various rates of interest for a rupee *per mensem*: *dokŏrasūd, pačsasūd, âṛâsud, ḍibuasūd, barpačsasūd, apiḍibuasūd, barganḍasūd.* (2) also *sudpṛčsa* and often *ponosa* or *honko,* sometimes *sūḍṭaka,* the amount of interest: interest-money: *sūduiṇ* omkeda muṛu menạgea.

II. trs. or intrs., (1) to lend with interest: ne ṭakam *sūdujada* (or *sūdujọia*), ci pâĩcam omaitana? (2) to charge a certain rate of interest: Beṇkre cilkako *sūḍtada* (or *sūdukoa*)? canḍure taka parteḍ bar paĕsaiṇ *sūdjaḍpea,* enape sukutanredo idiĩpe, kāredo alopeạ.

III. intrs., in the df. prst.: Beṇkre cilka *sūdutana* (or *sūduakana*)? What is the rate of interest in the bank? Ne Beṇkre cilkape *sūdutana* (or *sūdotana*)?

sūd-en, sūdu-n rflx. v., (1) same as the trs. or intrs.: en horoko cilkam *sūdunjana?* Beṇkre cilkako *sūduna?* (2) to submit to a certain rate of interest: aminando kalo *sūduna,* ḍibuasuḍtem omaleredo amạ ṭakale idiĩa, kāredo kāge.

sūd-ọ, sūdu-ụ p. v.e orresp. to the trs.

sūdte sudute adv., modifying *om, idi, au, nam.*

sūḍ, Nag. syn. of *ḍari* Has. Nag.

suḍ, sūd,suḍ-môrœ, sūḍ-morœ, syn. of *nagegaŏ* sbst., any form or stage of leprosy, except white leprosy. See distinctions under *rōṛosuḍ,* like which it is constructed.

sụ-daparom trs., of one or two people to introduce the hands from

both sides into a tube, a pipe, etc., so as to make them meet. Constructed like *su*.

sudar Nag. Has. syn. of *raṭi*: basutanra musia *sudar* kae hirakĭña.

suḍḍu-buḍḍu suiḍ-buiḍ, suil-buil (Sad. *suil buil*) syns. of *kaŭlbaŭl, kaŭlmaŭl*.

sudha Nag. postp. (Sk. *satha*; Sad. *sudha*) (1) syn. of *raṭi*: mi-a *sudha* kae hijuṇana. (2) syn. of *lo*, with: sakam *sudhaqe* kotoe aula.

sudi 1° also *sodaṛ, sorlo*. I. sbst., a splinter that has entered the flesh otherwise than a *coga* does; the *sudi* remains inside, generally in the hand and the *coga* may remain or simply wound, generally the sole of the foot: tīṛa *sudi* uruṇtam.

II. adj., with *tī*, a hand with such a splinter in it: *sudi* tītae moakana.

III. trs, (1) to cause such a splinter to enter in the flesh: tiia *suditada* sūtaiame; hakedandomra sarla tītaiae *suditada*.

IV. intrs., in the df. prst., same as *sudiakana*: aĭñi tī *suditana*; tiia *suditana*; tīre caĭla *suditana*; *suditanaiṛ*.

sudi-n rflx. v., to get such a splinter: (tī) cikatem *sudiṇjana?*

sudi-o p. v., corresp. to the trs.; to get such a splinter: *sudiakanaiṛ*; caĭlaṭeṛa *sudiakana*; tītaiṛa *sudiakana*; tīre caila *sudiakana*.

sudiqqe adv., modifying *rika, rikan*.

2° fig., also *sodaṛ*, syn. of *hodaṛ* 2nd meaning, of ploughing the soil only superficially. As adv. with the afxs *angc, ge, qge* and, in the repetitive form, with or without the afxs. *angc, ge, qge, tan tange*, it modifies *sī, siq, gaŏ, gaŏq*.

3° fig., in jest I trs., to shoot an arrow, or with an arrow, (the whole arrow-head not entering the flesh): silebe tuiṇakena mendoe *sudiklia*, sār uiṇgiṛijana; silḍie sāre *sudikeda*.

sudi-n rflx. v., same meanings

sudi-o p. v., corresp. meanings: biisukūri *sudilena*, kute sāre uruṇgiṛikeda.

II. adv., as above, modifying *tuiṛ, gaŏ, bolo*.

sudu-budu (Sad *sudur-budur*) I. sbst. (1) of seedlings, the fact of shooting up densely: maraṇ da tolenei herjte babaṛa *sudubudu* lelkedte kūbiṇa sukujana. (2) of grasses, the fact of forming dense ears: sed baba geletanra *sudubudu* puresa kā lelakana.

II adj., with *baba*, etc., thus shooting up; thus forming their ears: herjeteakan leŏoatyie sukena, *sudubudu* baba lelkedte kūḍ sukukĭña.

III trs., to cause seedlings thus to shoot up: nimiṛa maraṇ da herjete babakoe *sudubudukeda*.

IV. intrs, thus to shoot up; thus to form their ears: mādi ne loĉonaṛu baba ka *sudubudukena* (or kā *sudubudulena*).

sudubudu-n rflx. v, same as the trs and intrs.

sudubudu-o p. v, (1) corresp. to the trs.: burti alite guṛŭlu ***sudu-***

kuḍuja. (2) same as the intrs. V. adv., (1) with or without the afx. *ange, ge, ege, tan, tange*, modifying *omong, gelcq, rikaq*. (2) with the afx. *ege* modifying *alig*.

sudugam, sudugam-tasaḍ Has. **sudugan, sudugan tasaḍ** Has. Nag. sbst., Andropogon intermedus R. Br.; Gramineæ,—a very variable forest grass usually stoutish and 3—7′ high with narrow leaves, and nodes with a dense ring of hairs and paniculate spikes.

sudu ..., sudu-tasaḍ syn. of *sudugam*

suduī-kuṛken and **suḍuīken** Nag. vars. of *kuḍuīkeṛen* and *huduī-keṛen*.

sudur-budur same as **sudurbudur** syn. (1) of *kalamgatam*. (2) of *sodorbodor*.

suga Nag. (Sad. H.) syn of *rupu, kerḍ*, sbst., a parakeet. Sometimes used as a pet name for a child.

sugam, sugum (Sk. *sugama*; Beng. *sugam*, easy) (1) of easy work, syn. of *sahal*. (2) of comfort, syn of *kusalo, sonco*. (3) of [illegible]wardness, syn. of *sojo*. (4) N. syn. of *esar, asan*.

sugaa (Sad. *suga*, parakeet) poetical term of endearment used only in the vocative:

[illegible] *sugaoā*, sobene biremo [illegible],

[illegible] sāsūn bā —

Kole gaṇḍia dāṛākēḍ bare gardeṛ dāṛakēḍ.

Sugaoā koge nāmo sūsūn bā. My dear friend, thou knowest well this forest, fetch me some yellow flowers (i.e. Mechelia Champaca).—I have searched for them all around, even two leagues far, there are none.

sugaṛ, sugaṛa (Sk. *sukarata*; H. *sughar*, handsome, excellent) (1) syn. of *sundar, niral*, delightful, fine, pleasant: (*a*) to the eye, also *meḍsugaṛa, lelsugaṛa* (of features, scenery, dress: etc.), *sugaṛ* orgreko taintana.—Note the saying: ĭl bāriī *sugaṛ*, he (or she) only looks nice (but has some hidden defect v. g., is lazy). (*b*) to the ear (of music, sounds): *sugaṛ* saṛiṇ aĭumleda. (2) excellent, fine, of works: laiṇ *sugaṛ* kami lelkeḍte sobenko sukuja a. Constr. like *bēse*. (3) appropriate, pleasant, syn. of *ḍaūl, niral*, of speach: ne horoṇ mocaēte *sugaṛ* kaji aĭumjana.

sugi, sugi-cēṛē, sugiḍ, sugiḍ-cēṛē. Has. **sugi-oṛe, sugiḍ-oṛe. cuki-oṛe** Nag. (Sad.) sbst., a bird said to be migratory, black and about the size of a king-crow but with shorter tail. In June on the trees it calls *sīju! sīju!* when rain is not to be expected for a week or a fortnight, and it calls *sugi! sugi!* or *sugiḍ! sugiḍ!* when rain will come within a day or two. But a few hours before the rain actually starts, it is very restless, flying up and down and often resting on the ground. Cfr. *suiḍhuiḍ*.

sugi! sugiḍ! generally **sugi-sugi! sugiḍ-sugiḍ!** a kind of call of the

sugicêṛê. Constructed like *ôâôâ*, but the adv. does not take the afx. *leka*.

sugi-sugī ! sugiḍ-sugid ! repetitions of *sugī* and *sugiḍ*.

sugiḍ, sugiḍ-cêrê Has. **sugiḍ-eṛe** Nag. syns. of *sugi*.

sugiḍ-oṛe Nag. syn. of *sugi*.

sugi-oṛe Nag syn of *sugi*.

suhao Nag. syn. of *ruaô*.

suhuṛi Nag. var. of *suri* Has.

sui (H. *sua*, *sui* Sad. *sūi*) 1⁰ I. sbst., a needle, i.e., either *lijisui*, a tailor's or ordinary needle, or *burasui*, a packing-needle, or *puṭusui*, a needle for stitching together strips of matting: *sui* omainame lijaia tukuitea, give me a needle for sewing the cloth.—Note the sayings: (1) *sui* horate sutam paromgea, the thread passess with the needle, i.e., an invited guest may bring a friend along with him (and he will be welcomed); *sui* horate sutam paromjana, his friend though not invited has come with him. (2) nilo kā daṛioa, *sui* undute hatii paromīa, he is a wonderful man, he would make an elephant pass through the eye of a needle, i.e., he is so clever that he can extricate one from the tightest corner. (3) Raṛijatiko jā hature oṛarika borogea, *suilekeo* koloa pāllelako moṭona aḍ māṛi nāṛite goṭa hatuko udea (see under *pāl*). (4) "Haram" bagolebure miḍ *sui* kabu rimdaṛia, without the help of Singbonga we cannot even lift up a needle, (i.e. all our strength comes from him).

2⁰ I. sbst., a syringe for injections: mañoare ranu begomanre ḍakāḍār, kotare *sui* menu.

II. trs., (1) to inject a medicine ne ranu kako naia mandoko *suiia*. (2) to inject with a medicine; to give an injection; ḍakāḍīr *suikia* (or *suri* lagaökia).

sui-a rflx. v, (1) same as the trs. (2) to give oneself an injection: ḍakāḍar aegoe *suiejare*. (3) same as *suriian*, to submit to an injection: hoka i akuire a no cim *suinjana*.

sui-o p. v, corresp. to the trs.

3⁰ of the spurs of cocks and birds; of the young shoots of paddy and some other grasses, I. adj. with *ciri*, *baba*, *kure*, *cirr*, etc, same as *suiakua*, pointed: engasamkore *sui* ciri ka taina; *sui* ba ako do meromko kako jomnamea; *sui* ciruteo rotudi na.

III. intrs., in the df. past, same as *suiakua*, to be pointed: en loconra babatabu *suiaua*, in that field our rice is shooting up.

sui-o p. v, to become pointed; babatabu *suiakua*; en sinra ciri *suiakua*.

sui, suij Nag. vars. of *soj* Has. Nag.

suĩ Has. var. of *hui*, onomatope.

suia Nag. (Sad.) sbst., (1) syn. of *uoj, birinj* Has. (2). syn. of *birlotoh, burulotoh* Has

suia-sagun Nag. (Sad.) syn. of *cêṛê ri*.

suiama Nag. var. of *ajhua*.

sui-baṭam sbst., a safety-pin. Constructed like *baṭam*.

suiḍ Has. Nag. **suiuḍ** Nag. trs

to mix well by kneeding, stirring or shaking. Constructed like *mesa* —N. B. *Caŭlijaŋ suiḍ* is the same as *caŭlijaŋ korseḍ*.

suĭdār (Sad. *suyadār*) I. sb t., (1) a go-between; sometimes, a match-maker: ne hatupe kiriatanre apeą *suĭdār* okoe taĭkena? (2) a detective: jũ kumbũru ca jēlakanį ca hoŗo goḵkenį nirukunjanre inį pica, sirib nan Sarkār *suĭlārkoe* lagiōkoa, when a thief, a prisoner or a murderer escapes and hides himself, the Government send out detectives to discover him II. trs., to appoint or choose smb. for such a work: hatu kiriape monejaḍredo Hesaḍīren Doca *suĭdārtaipe*, hansare hatu kirią nambariqa aḍ Doca enterą isu haturą hāleāle ituana.

III. ints., to do such a work: hatupe kiriatanre okoe *suĭdārkena*? *suĭdār-en* rflx. v., same meaning.

suĭdār-o rflx. v., (1) same meanings: to become a go-betweeen or a detective: hatu kiriale monejada, alemente *suĭdārome*. (2) coressp. to

suiḍ-buiḍ sometimes **suil-buil**, syn of *kaulmaŭl*.

suiḍ-buiḍ cfr. *sugsēcēcē*, onomatope of the call of the *gaitaŋ* (Pied-Crested Cuckoo), whil t flying about in June, a week or two before the rains; but a day or two before the rains actually set in, it calls (on the ground) "*cui cucu cui*". Constructed like *cōḵcōḵ* but as an adv it does not take the afx *leka*.

suĭguḍ cfr. *sipiŋa* of hair or feathers, clotted by drenching. Constructed like *sulgaḍ*.

suĭguḍ Has. Nag. **suĭguḍ-cēŗē** Has. **suĭgud-oŗe** Nag. sbst., the Hawk-Cuckoo or Brain-Fever Bird, Hierococcyx varius. Its ordinary call is interpreted as *buŗim suĭguḍ* in Has. and *kuŗim suĭguḍ* in Nag., but it calls also *jiam suĭguḍ* and *meŗeḍ caŭḍal*: *suĭguḍḍo* "buŗimsuĭguḍ! buŗimsuĭguḍ!" mentee ŗarakab a, the hawk-cuckoo calls repeatedly *buŗimsuĭguḍ* (*jiamsuĭguḍ*, or *meŗeḍcaŭḍal*) in ever higher notes. In English this call is known as "brain fever?"

suĭ-il sbst, quil-feathers when they first appear on young birds, and are still enclosed in thin sheaths. Constructed like *rukaĭl*.

suij-suij Nag. var. (1) of *sigsig*, (2) of *susu*.

suil, suil-ŗakaḅ I. sbst., the act of swimming or coming up vertically in water: balehaikoą *suil* puraṣa lelakana.

II. intrs., to swim up vertically in water: balehai misae *suilkena*.

suil-en rflx, same meaning.

suil-o p., v. of people, sticks, etc. that have fallen in a well to come up straight to the surface after reaching the bottom: kũã emanre uĭŋjanko tambaraḅkote misako *suiloa*.

suil-buil (Sad. *sul-bul*) (1) jingle of *suil*, connoting frequency or plurality.—As adv with or without the afxs. *ange*, *ge*, *gge*, *tan*, *tange*, it modifies *rika*, *rikan*, *inuŋ*. (2)

the bubbling of plain water that boils without scum. Constructed like *kalakala*, the scummy bubbling of boiling water mixed with smth. else. (3) syn. of *kaul-maül*.

suile-dạ poetical parallel of *ḍarilạ* : *suiledaye* cire jilinejima? Did you find the village spring too distant?

suil-rakaḅ : same : s *suil*.

sui-sui var. of *huihui*, the sighing of the wind.

sui-suĭ var. of *cuicuĭ*, of birds, esp cially fighting cocks, to make themselves scarce (thin and small out of fear.)

suḭ-suḭ var. of *huḭhuḭ*, frequentative of *huḭ*, *suḭ*, swaying of a cane or a switch.

sui-sutam sbst. needle and thread; a threaded needle : *suisutam* omaime.—As prd. syn. of *tukui*.

suiṭ, soêṭ (Sad. *soêth* ; H. *sôth*) sbst., dry ginger (is sold in the shops).

sujhaŏ Nag. (H. *sujhna*, to be seen, to appear ; Sad. *sujhek*) 1⁰ trs. or intrs, to see clearly, not dimly. Constructed like *med*. 2⁰ fig, syn. of *sumjhŏ*.

sujhiaŏ Nag. same as *sujhaŏ*.

sukāṛa, sukṛa (Sad) I. sbst, mottled colour of birds and especially fowls. See under *heṛa* the various kinds of *sukāṛa* : ne sim *sukāṛaree* tigoa (hisaboa) ci kā?

II. adj., with *sim*, *raṇ*, *īl*, *āḥ*, *cēṛé* ; or adj. noun : *araṇkāṛako* bare haṛam Loṛoko manteko bonagakoa, enumente "bāsin" menteoko kajioa : rufous fowls mottled with brown and black, are sacrificed to the ancestors on the Flower-festival, therefore they are also called "flower-festival" fowls.

III. intrs., in the df. prst., to have such a colour : alca isu simko *sukāṛalana*.

sukaṛa-ẹ p. v, to become mottled : sandi simko kako *sukaṛaoa* cima, kako le'akana, enlekige araṇ aṇgisimko kako lelakana.

IV. adv., with or without the afxs. *ange*, *ge*, modifying *menạ le'ẹ*.

sukhian, sukhfani Nag. **sukian, sukiani, sukiaṛ** Has. vars. of *sukkhin*.

suku (Sk. *sukha*) 1⁰ I. sbst., also *sirmasuku*, the happiness of the hereafter : gonoḳ tačomte buginko *sukuko* namea, eḍkank do dukureko togoa.

II. adj., with *disum*, the heavenly abode of happiness : buginko *suku* disumtkoa, eḍkankolo norokreko sajiloa. (2) with *kaji*, the Message brought by the Gospel : puraḳo ne disumre *Sukukajiko* aiuankeda.

III. trs., of God, to reward with happiness in heaven : Pormesor buginloe *sukuka*, eḍlankodoe dukuloa.

IV. intrs, to be happy in heaven : disumar koe *sukutana*, norokŏreko dukutana.

suku-ẹ p. v., corresp. to the trs. : gonoḳ tačomte buginko *sukuua*, eḍlanko dukuua.

V. adv, (1) with or without the afxs., *ange*, *ge*, modifying *menạ*,

taïn. (2) with the afx. *ygo*, modifying *ruku*; begiñko gonoĝ ta oñte "Harum" *sukuygee* rikakoa.

2⁰ I. sbst., also *monsuku*, *jïsuku*, happiness, joy, peace of mind: tisiñgapa *sukure* meñkoa: *sukupe* auakada ei duku? (a question put at the *uruka'ude*-ceremony). Do you bring good luck or bad luck? urukaʻakanae jïre *suku* kae nemjada.

II. adj., (1) with *kaji*, good news. (2) with *mon*, *ji*, a mind free from care: inigo nisi ir *suku* mon banon. Hence the epds. *sukuji* and *sukumon* with *hoyo*, a happy man.

III. trs., to make happy, to fill with joy: ne hãl iniñ mone *sukukdi*; ne hãl monree *sukukiu*

IV. intr., (1) to be happy, to rejoice: tisiñgapa iniñ monre kae *sukuʻana*. (2) imprls. with inserted prd. prn., to feel happy: en hãl aïumkeḍei *sukukja*.

suku-ñ p. v., (1) corresp. to the trs.: ne hãlte iniñ mon (or mone, monree) *sukujana*. (1) to rejoice: *sukuppe*, rejoice! peace to you!

V. adv., (1) with the afxs. *ange*, *ge*, modifying *aʻakar*, *meneñ*. (2) with the afx. *re*, modifying *meneñ*. (3) with the afx. *ygo*, modifying *hãl uḍaḍ*, *hãl aïa*.

3⁰ I. sbst., sensation of feeling well: tisiñ aniñ hoṗõnore *suku* banoa; uloeniñ enna, lãgo *suku* banoa.

II. [illegible] prd., with inserted prd. prn. to [illegible]: niodo kae *kaiñkeḍ*.

4⁰ [illegible] syn. of *sa*.

5⁰ of light work, syn. of *rabal*. The adv. *sukuʻe*, easily, is not restricted to work, but may modify any prd. denoting making or doing: ne sutam baria *sukutege* gajioa; netaãte Sarwada apimãredo *sukute* tebagoa.

6⁰ I. sbst., satisfaction with, pleasure in, liking for: dasiñ kamire gomkeñ *suku* banoa, the master is not satisfied with the work of this servant; enkan kajire iniñ *suku* banoa, iniñ japare alope jaḍarea, he is not pleased with such talk, do not talk in his presence; hasutankoñ mocare *suku* pura kĩ taïna, sick people have scarcely any appetite; mocare *suku* namõkamente ciniko jomea, biõmentedo kã, people eat sugar for the pleasure (of the palate), but not to get satiated; moḍ candumente shaharreñ taïkena, miado *suku* kã taïkena, I lived in town for a month, I did not like it at all; ne horoñ *suku* honkore puraṇ meneñ, this man is very fond of children.

II. adj., with *gonoñ*, *t laḳ*, etc., a satisfactory price, satisfactory wages: *suku* talaḳ kã namõre kaiñ dasina.

III. trs., to satisfy smb.: colonte oroñ kamite Gomko *sukuime*; nalate ciulao kae *sukukeḍkou*, he never paid his day-labourers to their satisfaction.

IV. intrs., (1) to be pleased with, to like: ne meneñ gonoñ kaiñ *sukutana*, moḍ taka aïãgutam; ne hon aputeḍo pura kae *sukutana*, engaḍ[illegible] myna, this child does not like

much to be with its father, it wants its mother ; shaharre puruan *sukutana* ei dehaitire ? Where lost thou prefer to live, in the town or in the country. (2) with ind. o., same meaning : niminaq talabem *sukutana* ei ? arki kaiq *sukuq*, I do not like grog ; ne horo honko purue *sukuakoa*, he is very fond of children shaharre taiq kaiq *sukuq*, (3) imprsl., with inserted prsl. prn. same meaning : ne dasiq kami gomke *sukukja* ; moca kā *sukujgiña*, enamente siagiburq jetq laiq jomakada ; cini kapqlere soben honko *sukukoa* ; ne Gomke honkolo purq *sukuia* ; dubjārumente haram horo haramkologge *sukuia*, an old man prefers to chat with old people. (4) imprsl., in the df. prst. or in the indet. ts., it gives pleasure, it is liked : jargidindo shaharre taiq abu dehaiti horekomente kā *sukua*.

suku-n rflx. v., same as the trs.

su-p-ukn repr. v., to be pleased with each other, to like each other : dasi aq Gomke talaq aq kamitekiq *supukujana*.

suku-g p. v., corresp. to the trs.: talabtem *sukujana* ei ?

sukugge adv., satisfactorily, modifying *kami*, *rika*, *talaq*, *om*, *nam*, etc.

7° of desire, syn. of *sanaq*, when this meaning is clear from the context : amq *suku* udubalem dariqredo enkale rikaca : cilkam *sukutana*, iroteloa ei siuteloa ; ne taka amq *sukuleka* karea nae, spend this money as you like, it is left to thy free dispesal.

8° I. sbst, approval, willingness, [illegible] to approve this act, I readily speak to her parents and to her too : ne keraie aiñg *sukuneaq*, ne ulo gomoq purqjaq, taka hegagem ca'ka, I am quite willing to buy that buffalo, but the price is too high, and I have too little money with me.

II. intrs., (1) to approve, to be willing, to consent : dangretgre *sukutana* ei ? (2) with ind. o., same meaning : ne dangrin *sukutana* ei ? (3) imprl. with inserted prsl. prn. same meaning : en dangrtaneloq bedakedmea, meado dangriq risi ulo kelkelt ka *sukukja*, I tried to arrange a match for that boy, but seeing that the girl had woolly hair, he refused.

su-p-ukn p. v., repr. v., (1) to agree, to declare themselves willing to marry each other : dangra dangri kiq *supukujana*, ñgalo iii capacpe. (2) sbst, mutual willingness ; agreement.

suku-g p. v., same as the intrs.: dutamkenaiq dangra kae *sukujana*.

sukute adv, wilfully, freely : *sukute* Asāneca sengtana ei arkatiko bedakedmea ?

9° Has. postp syn. of *sukhe* Nag. cfr. *dukn*, *bole*. It refers to an inadequate or fallacious reason and can often be rendered by "although" in a series of strongly idiomatic phrases in which the original meaning of *suku* can hardly be detected.

(1) When the inadequate reason is given as present in the mind of the subject of the sentence or expressed by him, it may be followed by any of the phrases: *suku, sukuge, sukute, sukutege, men suku, men sukuge, men sukute, men sukutege, menge suku, ena suku, ena sukuge, ena sukute, men, sukutege,* or by one of the syn. phrases: *menge tai, menge buge. Men* may be replaced by *meneg, menge* and by *menegge.*—Before all these phrases excepting *ena suku, ena sukuge, ena sukute, ena sukutege,* the pred. expressing the inadequate reason may be apocopated, v. g., *hasujai* may be used as well as *hasujaia, omked* as well as *omkedae;* but before *suku, sukuge, sukute, sukutege,* the pred. is always apocopated: dhuti bang *suku* ei buru lel kaiñ? Although I have no dhoti, won't I go to see the fair? mäm jomam *suku* niulamom mentadal Because thou ate it last year is no reason to say: (I'll have it) again this year too; bō hasujai *sukuge* jetang kae capudengajadle, though he has only headache he refuses to lend us a helping hand; honder simtolrem durilen *sukute* tisimom mentadal Although thou hadst the victory in the other day's cock-fighting, that was not a sufficient reason to expect the same to-day: da gamatan *sukutege* jetang kako kamitana, because it is raining they do no work at all (not even the work which can be done in spite of the rain), rajaakanae *men sukudo* oloe boroaia? Although he be a king, who is going to fear him (unreasonably)? amtare eimin taka mena?—Reiñam ei honam?—Kā! kulikedne *men sukuge* nekam kajirurainatana! How many rupees hast thou,—Wou'dst thou rob me?—Not at all Because I ask thee this, is no reason why thou shouldst answer me like that; rajaakanae *men sukute* janagee hukumbarajala, under the pretext that he is the King, he gives all kinds of orders (which he has no right to give); apute goğjana *men sukute* jetang kako kamia? should they remain idle for the fallacious reason that their father has died? Apute goğjana *menge suku* urunakiloge ote sārko hapatinatana, because their father died is no reason to be in such a hurry to divide his property at once after the burial; jāe omkeda *ena suku* jompaö kā bēsea, mendo apanteo jāna rikarnar lagatina, because one has given (has been good enough to give) thee something, is no reason for taking it heedlessly, but on thy side thou too should do him a good turn; holaina omadmea, *ena sukuge* eia? Dost thou come again hoping that I would give thee s uth. as I did yesterday? then thou art wrong; sitanam *ena sukute* aōge urikinam daljdkina, that thou art ploughing is no reason to beat thy oxen needlessly; eperanakanabu *ena sukutege* ei kutunakupalrebu bapagea? Although we have been quarrelling shall we not invite each other or

not accept each other's invitation when one gives a banquet on the occasion of a marriage ceremony? Sadomre dakana *menge suku* en hon cabanamentana, that boy prides himself because he sits on a horse.

(2) When the inadequate reason is considered as present in the mind of others or expressed by them, any of the following phrases may be used: *suku, sukuge, sukute, sukutege, men suku, men sukuge, men sukute, men sukutege, mente suku.* In these phrases *men* may be replaced by *meneq*; but after *meneqte, suku* is not expressed. The preceding pred. is always apocopated before *suku, sukuge, sukute, sukutege,* and may be apocopated also before *men suku,* etc.: am bulakan *suku* etako alom bulkoa, because thou art drunk, do not think that others too are in the same condition. Amtare taka menaci?—Reiñamci honaq?—Kā! kulikeḍme *sukute* oiq reṃal! Have you money with you?—Will you rob me?—No! Shall I rob you because I put that question? Apum goǧjan *men suku,* kami ci kam calaðea? Kagedo! Is it because thy father has died that they should neglect the work? Of course not! Rajaakanae *mente suku* horoe goǧlīre jelāte kae bancaðoa, although he be a king he won't escape jail if he kill a man.

(3) The inadequate or fallacious reason may be represented by a single noun, the pred. *to be* being understood: kera *sukutekiq* cekaca naminaqpe bojaīkeḍkiqa, though they be buffaloes (not bullocks) what can they do when you have loaded the cart so much? Okil *sukul,* cekaca? Ainge ka sesentina, though he be a pleader what can he do, the law is against him (lit'y. the law does not go). Okl *mente suku,* though we know that he is a pleader; okil *mente suku* or okilakanae *mente suku* or okilakanae *ena sukute,* though he knows that he is a pleader.

(4) In the cases where the inadequate reason would be expressed in English by means of an adj., the bare adj. cannot be used in Mundari unless it happens to be used as adj noun, but *horo* must be added to the adj, or the adj. must be converted into a noun by means of the affx. *ni.* Nevertheless adjectives in *an* may be used alone because they are apocopated forms of preds. in *ana*: langra *suku* netaēte girja jaked ci kae sendaria? Though he be lame can't he go as far as (from here to) the church? Edkan horo *suku* leljaḍḷogecīī kumbŭruña? Though he be a wicked man, is he going to steal as soon as he happens to see something? Pereaq *suku* kami kaēgredo aqtege ci jomeq hobaca? Though one be strong, if he refuse to work, will food be forthcoming by itself? Sēṛâakan *suku* begar kamite ci āsula? Though one be learned, will he get his living without working?

(5) When in negative or interrogative sentences *do* is affixed to

suku and this phrase is used as a postposition to a noun or to the bare root of a predicate, the inadequateness is no more ascribed to the reason of the action but to the action itself or to the actor. In this case that noun or pred. may also be first followed by *suku* and then repeated with or without the affix *do*. These constructions are equivalent to those in which *kaji* is used in the same way, and to the adj. *jāṇ* or *aḍ*, or to the adv. *jāʼekate* or *aḍge*: raja *suku raj gelo* okoe manatinaia, who is going to obey any King but his own? Kotemṭana?—Miaḍ hore namtiṇtana. Ne! do menaka namain horore kam horoṇtana?—Horo *suku* horoloiṇ ekaia? Okonilo aĭuṇ kami menaṇ injdanaiṇ namtana, whither dost thou go? —I am looking for somebody. —Well! but here we are, dost thou not find an one amongst so many?—What can I do with "any one"? I want of course *the* one with whom I have business; jāe omkedaṇ jom *suku* jom kāṇ bēsea, mendo apanteo jāṇaṇ rikaruar lagatinaa, it is not good to eat heedlessly what any one has given thee, but on thy side thou must also do something in return; eraṇ *suku eraṇdo* alom eranakoa, do not scold people immoderately, eraṇ *sukudo* okoe sātinaea? Jāṇaṇ miaḍ gunatare daṇ'sātinare sātinaoa, who is going to bear with excessive scoldings? If one has to suffer punishment for having committed a fault, he will of course submit to it; sī *suku* sīdo kā, or, sī *suku* sīdo alom sīia, do not plough carelessly (lit'ly. do not plough for form's sake only).

(3) When the enclitic *do* is replaced by *suku* in phrases like *goāḍoiṇ goāna, sendoiṇ sena*, etc. the phrase denotes an action inadequate or useless for the purpose in view: goā *sukuiṇ* goāna, kape itutaiare ceṇaiṇ kajiia? Aintedo jetaṇa kaiṇ lelana, as for giving witness, I am willing enough, but what can I say if you do not coach me? By myself I have seen nothing; sen *sukuiṇ* sena, horo kaiṇ lelakaia, cilkaiṇ raia? as for the matter of going, I am quite willing to go, but how can I call a man whom I have never seen?

10° adverbial afx. meaning (1) with pleasure or interest, in the cpds. *aĭumsuku, lelsuku*. (2) without hindrance or opposition, without difficulty, in the cpds. *eraṇsuku, inuṇsuku, jomsuku, kajisuku*, etc.—N. B. Instead of these cpds. the phrases: *aĭumte suku, lelte suku, eraṇte suku* may be used but not trsly.

suku sbst., Lagenaria Vulgaris, Ser; Cucurbitaceae,—the bottle-gourd, a large herbaceous climber with ovate cordate leaves, 2-fid tendrils and large solitary white flowers. The pulp of the green fruit is eaten unless it be one of the bitter kind (*haṛad suku*)—The Mundas distinguish four varieties according to the shape of the fruit

and the use to which its hard rind is put: (1) *tumbasuku* is dumb-bell shaped and used for water-bottles. (2) *bāčkarsuku, sāḍsuku, tuŕla suku*, is 2-3 feet long, pointed, and used for the sounding body of the *tuŕla* violin. If this gourd has a crooked neck it is called *bako suku*. (3) *lunḍi suku*, when cut in two through its length yields two ladles. (4) *kenderasuku*, see under this word.—N. B. (1) When in the *cati joar* they say: *haraḍ-suku* haraḍ ḍimbulekae haraaken mataakanka, the meaning is: let him not die through the malefice of any spirit. (2) the question: *sukujana* ci kakărujana, or, cihale *suku* ci kakăru? Ltly.; has it become (or is it) a bottle-gourd or a pumpkin? This is a kind of pun on *suku* and on the first syllable of *kakăru* which sounds like the negative *kā*. It means: Have they reached an agreement or not? They answer "*sukujanahale*", an agreement has been reached, or, "*kakărujanahale*", no agreement was possible.

sukuār rare var. of *sukarbār*.

sukuḷ rare var. of *sakuḷ*.

sukubāre poetical adj., qualifying *sepeṛḍ*. It means: like a Lagenaria flower, i.e. very nice:

Naino dāi mēnaiana tāŕa
Sukulāre sēpēṛēḍ;
Naino dāi mēnaiana tāŕa
Taĕare naṛî bīgīlā.

I too, O my elder sister, I know a very nice young man (who is going to marry me).

sukuḍ, sukuḍ-sukuḍ vars. of *kusuḍ, kusuḍkusuḍ*.

sukuj var. of *cakuj*.

sukul I. s. bst., (1) smoke: hari-āmra *sukul* eḷkage soama. (2) steam: lolaŕa *sukulte* ljŗ alioa. (3) vapour: rabra dinre seŗadipili horokoa moeāēte *sukul* upuatan leloa. (4) mist, for *kāisa*: han kurudo *sukulte* topaakana kā leloa. (5) Hookah, tobacco, hookah-mixture, a cigar or a cigarette: moḍ andra *sukuliŋ* kiriala; *sukulem* taoatada ci? Did you put the *taoa* on the hookah-mixture?

Note the phrases: *sukul-uṭaŏ*, or *sukul-uṭṭaŏ* (1) of locusts, flying white-ants, small birds, to fly in swarms. (2) of men, to scold, beat or thrash soundly: lagavapakiŋa *sukul'lo uṭaŏl ḍkuŋa*.

II. adj., smoky with, *sāŋ, taĕal*, etc.

III. trs., to fill or affect with smoke; to smoke out wasps, rats: orape *sukuljada* senagel julepe; puraŋgem *sukul'jaḍ ea* senagel jultam; kaṭeakole *sukulkoa* (or moḳoa).

IV. intrs., (1) to cause the production of smoke, etc.: han bitre kuĭlatanko *sukuljada*. (2) to give out smoke, etc.: ali sānko tiala pura *sukulkoa*; da *sukullaa*, the water steams. (3) in the df. prst., to be filled with smoke or covered with mist; to get affected by smoke: han orare *sukullana*; leleme han buru puŗage *sukullana*; *sukullanam*, oṭa are duḷme. (4) imprsl. of smoke, or of the fact of being affected by smoke, to exist: senagel tin dipili hoĕo senoŋare duḷ-

kọre *sūkula*. (5) imprsl., with inserted prsl. prn., to be affected by smoke : purage *sukuljuñña*.

sukul-en rflx. v., same as the trs. and the two 1st, meanings of the intrs.

sukul-o p. v., corresp. to the trs.

su-n-ukul vrb. n., (1) the extent to which smoke, etc., is produced : *sunukul* sukullena, crare sačaḍ kā daṛiọtauci racotera uṛunajana. (2) the act : misa *sunukulle* kaṭeako kako kabujana mente aṭăkarkeḍei orọgele sukuʻkeḍkoa. (3) the result, (the smoke, etc. produced) : misa *sunukuldye* oṭaṭala, en burure orọgo sukulakana.

V. adv., (1) with the afxs. *ange, ge* modifying *lelọ, rika*. Modifying *meḍ* it is a syn. of *kădsige*, and means : to have mist before o e's eyes (said of dying people). (2) with the afx. *ọge* modifying *rika*.

2⁰ fig., I. trs., of locusts, etc., to darken the sky : pukako sirmal o *sukultada*.

II. intrs., to fly in a cloud : pukako soben muliko *sukultada* ; hola burduluḍko *sukulkena*.

sukul-en rflx. v., same meaning.

sukul-o p. v., prsl. or imprsl., of the sky to get darkened by locusts, etc. : pukakoto sobensạ *sukullena*.

III. adv., (1) with the afxs. *ange, ge, leka*, modifying *hiju, seno, a ir, uruṇọ*, of locusts, etc., (2) *tukulleka*, modifying *hundi*, of people, to gather into a crowd.

sukulač Has **sukulaï** Has. Nag. **sukulia** Has. (Sad. *sukulai*) sb st., the red-headed Merlin, Aesalon Chicquera.

sukupali, sukupalia sb st., a vehicle of the palanquin-kind called *kaṛakaṛia*. *Sukupalia* is moreover used by children in jest for *sukulia*.

Sukurār, sukurbār, sukurūbār, sukŭrubār, sukuār, sukurār-hulaṇ, etc., Friday : jānjetan rẽge monte *Sukurbār* buginutara, for any sacred ceremony, Friday is the best day. Constituted like *Maṇgār*.

sukūri, sukri (Sk *sūkara*, Sinh. *sūkaraya*) 1⁰. sbst., a pig. Hence *hatu sukŭri*, a tame pig (descendant of the wild pig) ; *bir sukŭri*, a wild pig ; *guṭi sukŭri* a domesticated or wild pig of the small r variety ; *saramkansu sukŭri*, or *hocoḍcombole sukŭri*, the most common, middle sized domesticated pig ; *tumba sukŭri*, a short-legged long-bodied domesticated pig : *kera sukŭri* a long-legged and long-tailed domesticated pig (seen only at Ranchi) ; *cuṛu sukŭri* Has. *kuṛu* (or *kuḍa*) *sukŭri* Nag. an uncastrated domestic pig ; *banḍa sukŭri*, a hog or castrated domestic pig ; *paṭia sukŭri*, a young sow before littering ; *ekọa sukuri*, a sow ; *bora sukŭri* Has. *ekenḍa sukuri* Nag. a full-grown male wild boar.

2⁰ fig. I. adj., (1) with hoṛo, a drunkard. This meaning is derived from the partiality of pigs for the fermented rice out of which the beer has been squeezed (*maḍa*). Also used as adj. noun : amleka *sukŭri* ne ṭolare orọdo kae namoa ; nĭdo maraṇ *sukuri*. (2) with

dastur, the habit of drunkenness.

sukŭri-n rflx. v, (1) to get drunk: hola puṛagee ***sukŭrinjana***. (2) to take to the habit of drunkenness: inileka alope ***sukŭrina***.

sukŭri-ṇ p. v., to become a drunkard: en hoṛo puṛagee ***sukŭrijana***. II. adv., (1) with or without the afx. *ge* modifying *tearṇ*, to become a drunkard. (2) with the afx. *leka* modifying *ru, rikan, bulṇ*, to be a drunkard.

sukŭri-barduliaḍ Has. syn of *sitabarduliaḍ* Has and *hapu* Nag. the Flying-Fox, Pteropus Edwarsi.

sukŭri-gôṛâ Has. Nag. **sukŭri guḍa** Nag. **sukŭri-guṛa** Has. (cfr. *guḍa* sbst, a pigsty.

sukŭri-gôṛâ-inuṇ Has. **sukŭri.gôṛâ-eṇg, sukŭri-guḍa-eṇg** Nag. **sukŭri guṛa-inuṇ** Has I. sbst., the "pigsty" game, a game so called, for two children only. One of them first raises a little bank of sand, a cubit long and some 4″ high and broad. The other one takes a piece of a twig about one inch long and hides it behind his back between the tips of the fingers of either the right or the left hand. Then holding the tips of both hands similarly joined he passes them several times along the little sand bank. Meanwhile he tries to hide his bit of twig unseen into the sand. The other one then is allowed to introduce in three different places two joined fingers into the sand-bank. If in doing this he unearths the bit of twig, he will be the leader for the rest of the game, else he will himself be led as "the pig" to the "pigsty". This one then takes up a double handful of sand into which the leader sticks the bit of twig and then putting his hands over the "pig's" eyes, begins to lead him away turning him about several times. The "pig" asks again and again "*sukŭri-gurai ṇ tebiṛeḷ?*" "Have I reached the sty?" and ever gets the same answer: '*Aŭrige* "Not yet" until they are on the spot (a few yards distant), chosen by the leader as the "pigsty", when the answer is: "Thou hast reached the sty now, enter". Then the "pig" squats and the leader does the same without removing his hands from the "pig's" eyes. When the latter has put down the double handful of sand with the bit of twig, both children rise and the 'pig' is led back to the starting place. On the way he asks again: "Have I reached the pigsty?" The leader answers: "*Hendeḍjān kurjān* (or *hendeḍkēḍ kurkēḍ*), well, I have shut thee up in it!" When they reach near the little sand-back the "pig" is turned with his face towards the "pigsty" and his eyes are freed. If he cannot find the handful of sand and the bit of twig, he loses the game, and then all the onlookers would burst out laughing and shout: "the 'pig' is shut up and lies down in the sty".

sukŭri guḍa Nag. see *guḍa*.

sukŭri-guḷu, sukŭri-tuka sbst., the

lair in which a wild sow keeps her litter safe from wild animals. The lair is covered all over with a heap of thorny branches and when leaving it or returning to it, the sow always shuts and conceals its access with such branches.

sŭkŭri-guṛa s e *guḍa*.

sukŭri-jilu sbst., pork.

sukŭri-kode sbst., Eleusine indica, Gaertn.; Gramineae,—a robust tufted annual 1-3′ high with 3-7 erect or spreading spikes 2-5″ long, the spikelets mostly pointing forwards. Its young stem is sweet and is eaten by children. Its sap is squeezed out and drunk with some water in cases of snake-bite.

sukŭri-lutur 1° sbst., the ears of a pig. 2° fig., syn. of *mendogoḍ*.

sukŭri-poṭa-aṛa sbst., Polygonum glabrum, Willd.; Polygonaceae,—a stout erect herb with red stem, swollen nodes, alternate lanceolate leaves and small pink flowers in dense spiciform panicles. It grows near water-courses. Its young leaves are used as a potherb. Its juice squeezed out from the crushed stems and leaves is given as a drink to cattle sick with *gaṛgaṭi*. The dry plant is powdered and the powder is thrown in pounds to kill fish.

Sukŭri puṭur-oṛea sbst., a sub-clan of the Oṛea clan. See under *kili*.

sukŭri-saẓiaṇ sbst., (1) a rib of a pig. (2) in some places, Phyllanthus reticulatus, Poir.; Euphorbiaceae,—a sarmentose shrub with slender branches, small leaves pinnately arranged, and axillary paired green or purple small campanulate flowers. (3) in other places, syn. of *saparom daru*.

sukŭri-tuka syn., of *sukŭriguṛu*.

sukŭri-ŭḅ sbst., (1) the hair of a pig. (2) a solitary thick and stiff hair in the eye lashes; it itches and, if not pulled out, may cause a stye: en hoṇa meḍpiṛinira sukuriŭḅ tuḍgiṛitam.

sukŭriŭb-o. p. v., to get such a hair: *sukŭriŭbakanaiṇ* cima meḍ babătajaṅña.

sukŭri-uṭuḅ, sukŭri-uṭul 1° sbst., a place where a pig has been digging with its snout: ne birre apiṭalekare *sukŭriuṭuḅle* lelkeda.

2° I. sbst, man's hair radiating above the middle of the forehead: iniṇ bŏre *sukŭriuṭuḅ* meṇa.

II adj., with *horo*, a man with such hair.—Note the superstitious belief: *sukŭriuṭuḅ* horo entanjapare en kā sukukoa, jaṇ iniṣaṭe seneako meṇea, people do not like to thresh their paddy close to where such a man threshes his, they say that the grain will go his way, (i.e., that he will get more grain and they themselves less).—Note the saying: *sukŭri uṭuḅtaṇa*, a pig has butted him, i.e., he has got such hair.

III. intrs., in the df. prst., to have got such hair: nīṇ baria honkiṇ *sukŭriuṭuḅtana*.

sukŭriuṭub-o p. v., to get such hair: miaḍṇi *sukŭriuṭubakana* oṛo miaḍṇi parkompareaṛaakana.

IV. adv., with or without the

afxs. *ange, ge, gge*, modifying *cunurŋ*

sukuṛ, sukũṛu, sukṛu vars. of *sakur*.

sukuṛ-dum, sukũṛu-dum, sukṛu-dum vars. of *sakuṛdum*.

suku-suku, suku-sukuge Has. Nag. adv., freely, according to one's wish or liking : būṭu horonj duṛumjana, meromko hijŋlenɔi *sukusukuko* jomana , jũ, en tambarās *suku suku* godjomme, choose and pluck for thyself whatever guavas thou likest.

sul, sūl (Sk. *shūla*, Sad. *sūl*) I. sbst., also *sulduku*, dysentery, i.e , stools mixed with mucus (*pundi sūl*) or mucus streaked with blood (*arŋ sūl, mačomsūl*), of which a man may die in a few days or in a few weeks; in entid. to *mačomlaṅ*, passing of pure blood which carries off a man in a few hours ; inia *sul* bugijana ci mangea ? (2) the stools in dysentery : *sūl* arage senotanɔ ci pundige !

N.B. The Mundas know a number of remedies against dysentery though they seem to ignore the usefulness of the roots of the *toa*-tree (Holarrhena antidysenterica) which is so common in their jungles. In their estimation the best remedy is the ripe fruit of the *kindarkom*-tree (Randia uligenosa). Other remedies known to them are either the ripe papaw fruit (considered very beneficial), or the boiled blood of bullocks or goats, or carbonised meat, or baked snails, or an egg baked with one ounce of sal rosin. (Some give only the white of the egg for *pundisūl* and the yolk for *arŋsūl*).—Besides, any of the following, mixed with a little water and sweetened, are given to drink : (*a*) the juice of the stem of a banana or a plantain-tree, especially of its lower part, *(kulalbŋ)* ; (*b*) the pounded roots of *arŋ maraŋ aṭikir* for *arŋsul* and of *pundi maraŋ aṭikir* for *pundi sul* ; (*c*) a small handful of the same roots pounded with two or three *caulisakgi* plants, in 3 doses ; (*d*) the juice of ripe *kuda* berries ; (*e*) the pounded tubers of *kuriŋ aṭikir*, in 3 doses ; (*f*) the pounded roots of *janumjarom*; (*g*) the pounded bark or the gum of the *ambṛu*-tree ; (*h*) some pounded *cokearŋ* plants ; (*i*) the pounded leaves, or the squeezed pulp of the ripe fruit of the bael-tree ; (*j*) for small children, the pounded roots of *tarakibā*.

II. adj., with *horo*, a dysentery patient : *sul* horoko cenatem ranujaḍkoa ?

III. intrs., (1) in the df. prst., to have got dysentery : en horo *sultana*. (2) impsl. with inserted prsl. pron., to suffer from dysentery : en horo *sulŋgia*.

sul-ŋ p. v., to get dysentery : *sulakanae*.

sulaŋ, suluŋ, suraŋ, suṛaŋ vars. of *solaŋ*, also in the cpds.

suli (Sk. *shulia* II. Sad. *sūli*) sbst., a gibbet, any contrivance to execute people. As a prd. it is constructed like *hakaŋoŋ*, in the meaning of : to execute a man by hanging.

sulj, suluj Has. Nag. **sulij, sulujj** Nag. 1° I. sbst. mucus of the nose,

"snot": manda aŭri jaromọre *sulį* tetage taĭnoa, jaromante pundioa. —Note the riddle, the answer to which is "snot": *hōeṉgoḭ̈, tabą̣goḭ̈*, to kill by twisting, to kill by flinging down (i.e. to blow one's nose). II. adj., with *hon.* a "snotty" child: *sulį* hon eteḍgeṉ leljąia.

III. trs., (1) to clean a child of its "snot": en hon *sulįtaime.* (2) to dirty with "snot": en hon lijąe *sulįkeda.*

IV. intrs., to blow one's nose with the fingers (in the Indian fashion), orąre alom *sulĭa*, racitem, do not blow thy nose inside the house, go outside.

sulį-n rflx. v, same as the trs. and the intrs.

suli-gọ p. v., corresp. to the trs.: en hon *sulįgọka* bēse eim leljąia? netąre okoe dulḳena? purąge *sulįakana.*

su-n-ulį vrb. n, (1) the number of people blowing their nose: marei-ukul tọjanei *sunulįko* sulinjana, goṭa orąrenko pâḍpôḍtaniṉa aĭumkeḍkoa. (2) the "snot" resulting from blowing the nose: nea okoeą *surulį?* Who has dirtied this place with his "snot"?

V. adv., with the afxs *ange, ge,* modifying *le ọ, rika, rikan.*

2⁰ syn. of *manda.*

3⁰ cfr. *pellaĭ, sulįsereḍ,* I. adj., or adj. noun; also *sulįlekin* lija, a piece of very thin and soft cloth: nekan *sulį* lija eiulaŏ kaĭṉa kĭriṉa: mĭaḍ *sulįĕ* kiriṉatada.

II. intrs., in the df. prt., of cloth, to be such: ne lijąą *sulįtana* (or *sulįgeą*), kabu kiriṉa.

sulį-putį, sulu̯į-putu̯į Has. Nag. **sulįj-putij, suluĭj-putuĭj** Nag. frequentative or intensive jingle of *sulį* 1st meaning, especially when weeping. In the latter case it is used also as trs. caus. with corresp. p. v.: en hondo eraṉteko *suiuį̈putuį̈kia*; en daṉgri midcokoe eraṉlireoe *sulu̯įputuĭoa*.—In the 2nd meaning it is merely a syn. of *manda.*—As adv., it may take or not the afxs. *ange, ge, ọge, tan, tange,* modifying *menạ, lelọ, rịka, rikan, rikaọ.* and the afx. *ọge* modifying *eraṉ.*

sulį-sereḍ, and vars. sb t. a handkerchief: saĕoḅko *sulį̈sereḍ* sonọreko idibaraegea, sahebs always go about with a handkerchief in their pocket; Calkaḍ Birsa kajikeḍą "Makope mọnteṉ kakălajaḍ dipĭli Police-Saĕoḅ ṭọtegoḭ̈kiṉare baijana honaṉ, mondo *sulį̈sereḍte* mocie tubiḍkiṅa, ena kăutarge sukukĭṅa," Birsa of Chalkaḍ said: "If the Superintendent of Police had shot me down when I shouted to my adherents to rush at his men with their axes, it would have been all right, but the submitted me to the indignity of gagging me with his handkerchief!"

suliuli-kuda, syn. of *deor kuda, fide* Haines sbst., Linociera intermedia. Wight.; Oleaceae,—a small evergreen tree, with opposite oblong leaves, small white flowers in axillary pyramidal panicles, and a blue-purple drupe less than 1" long which takes a whole year to ripen.

sulsuṭą, sursuṭą Has. Nag. **susulṭą** Nag of convalescence, recuperation of strength; also of plants, reviving after withering. Constructed like

mangar : dạe nūkeḍei jītae *sursuṭạ-jana,* after drinking he felt refreshed; enaṇ nidaṛạ dạ gosolen babakoe *sursuṭạtada,* last night's rain has revived the withering paddy.—As adv., both *sulsuṭạ* and *mangar,* with or without the afxs. *ange, ge,* may modify *menạ, aṭăkar, lelọ* and with the afx. *ọge,* they may modify *rika, gama : sulsuṭạgeṇ* aṭăkarkịa, to me he seemed to be recovering.

suluɽ, suluĭj and **suluɽ-putuɽ, suluĭj-putuĭj** vars. of *sulị* and *sulịputị.*

suuṇ var. of *solọṇ,* also in cpds.

sūm, Has. **sum** Has. Nag. **sumaṛâ** Nag. **sumkaṭ** Has Nag. (A. *shūm* ; H. *sum* ; Sad. *sūmkaṭ*). syn. of *kuṭu.*

sūm Nag. var. of *suam.*

suma, sumạ, sumaḍ also with the afx. *re,* postp., (1) close to smth. : en diri *sumạ* cêṛê tukatada. (2) in the presence of : ponco *sumạrekiṇ* rajinjina, they came to an agreement before witnesses.

sū-mačom trs., to prick to the blood. Constructed like *sū* prd.

sumaṇ I. sbst., recovery from a fit of epilepsy, a swoon, a trance ; from the effects of a *pirĭki* spell : hanaḷgonoḡlenae, nāḍo *suman* hobajana.

II. trs., (1) to make smb. thus to recover : rumtan celako deôṛâ montortee *sumankoa,* the witch-finder calls his disciples back from a trance by means of an incantation. (2) of the spirit who has caused this fit, etc., to leave the patient : en horodo bonga *sumankịa* ci aĭrige ?

III. intrs., in the df. prst., thus to have recovered : rumlenae, nāḍoe *sumantana* (or *sumanakana*).

suman-en rflx. v., same as the trs.

suman-ọ p. v., corresp. to the trs., thus to recover : hanaḷgonoḡlenae nāḍoe *sumanakana.*

sumaṇ Nag. **sumuṇ, sunum** Has. Nag. **sumumaṇ, sunumuṇ** Has. postp., (1) after a numeral, syn. of *ṭaṭōko, bāri,* only : apiṭaka *sumuṇ* omakom ; miḍ horo *sumuṇ* hijụlena. (It is never postponed to a prsl. prn.) (2) after a term of time, (*a*) syn. of *jakeḍ,* till, until : tikin *sumuṇko* kamika ci aĭuḅ *sumuṇ ?* Have they to work till noon or till night ? (*b*) syn. of *enaṇ,* not before : Gomke aĭuḅ *sunuḅe* hijua. (*c*) syn. of *bāri,* till the end of, only till the end of : tisiṇ *sumuṇ* ḳamiaiṇme, work for me this day only ; moḍ sirma *sumuṇ* taĭnme ; ne *nakịsupiḍ* ḍinda *sunumaṇa* (cfr. song under *jarmaĕparia*). (3) not bigger, not larger than, as after *capu,* in the 2nd. stanza of the following song :

Miaḍgeae siṇ keṛa dādā,
Alo dadam bandaria.
Miaḍgea ḍī goṛa dādā,
Alo dadam kundarēa.
Mode bita lāĭ nagen dādā,
Alo dadam bandaria.
Capu *sunum* moca nagen dādā,
Alo dadam kundarēa.

Do not, O my elder brother, mortgage it (the buffalo) for the benefit of a stomach not larger than a span, do not mortgage it (the high field) for the benefit of a mouth (so small) that it can be covered with the palm of the hand.

sumaɽ, sumaṛâ (Sk. *smărnă ;* S

sumaṛaṛk) also *aĭumsumar*, *lelsumar*, syns. of *aĭumurum*, *lelurum*. Also adv., (1) with or without the afxs. *ange*, *ge*, *gge*, modifying *lelo*, *aĭumo*. (2) with the afx. *gge*, modifying *kaji*, *purcaŏ*: tara dalae banoakana, kaji *sumarggе* lae purcaŏca, he has lost some teeth, he can no more pronounce words intelligibly.

sumarâ Nag. syn. of *kuĭu*.

sumdhi, **sumdi**, and **sumdhia**, **sumdia** and opds., vars. of *samdhi* and *samdhia* and opds.

sumdia-hipirci-haparuḫ sbst, a ceremony performed on the eve or on the morning of a marriage, when the bride's party has met the party of the bridegroom. Whilst the sham fight (*mergarai*) of the *paiks* dancers is taking place, the mothers and paternal aunts of both parties place themselves in a line; the mother of the bridegroom takes her stand at the right-hand end of the line, next to her stands the wife of the father's elder brother and then the other paternal aunts according to the age of their husbands. After a while the bride's mother or in her absence, the eldest aunt steps forward holding a brass plate and a brass bowl (*lota*), besprinkles with water the bridegroom's mother by means of the mango twig, washes her feet, and then salutes her by touching the woman's feet first with her hands and then with her forehead. The latter then returns at once the same office and the same salute to the bride's mother. Finally both of them place their hands on each other's arms and kiss each other three times, once on the left cheek, once on the right and once more on the left (in the Munda fashion, i.e., without the lips touching the cheek). After this the girl's mother passes on to the next of kins and subsequently to all the groom's paternal aunts. In the meantime the bridegroom's mother performs the same ceremonies with the bride's paternal aunts. At last each paternal aunt of the bride does the same to each one of the bridegroom's paternal aunts. When these ceremonies are over, the fight of the *paiks* comes to an end. Then they all form into a procession and led by a torch-bearer, the *Gasis* and the *paiks*, they make a tour around the village. The bridegroom is carried all the time on the hip of one of his female relatives. The bride too is sometimes carried in the same manner unless she should prefer to accompany the procession on foot. After entering the village they all go to the *janŏas*, a place prepared under some tree for the convenience of the bridegroom and his party, who are to wait there until the *bŏragia* ceremony takes place. The bride's party however do not stop at the *janŏas*, but proceed at once to the bride's house, from where that very night or the next morning the bride's cortege will restart to fetch the bridegroom for the *boragia*.

If the *bŏragia* takes place at right, the relatives of the bride-

groom follow the cortege back to the bride's house and as soon as the bridegroom has entered the court-yard, they may enter the *jhamḍa* (a shelter covered with green branches) prepared for them in the garden. There a pot of beer, called *sisirili* (corresponding to the *kaṭalagnili* offered at the *bala* ceremony) is offered to them. All spend the night in the *jhamḍa*.

If the *bōragia* is to take place only the next morning the bridegroom's party is supposed to pass the night in the *jaṅōas*, and the *sisirili*, together with fire, tobacco, etc., are taken there. If however, the weather be inclement, they scatter in the houses of the village, the bride's house being excepted. Early the next morning, but not before the *bōragia* ceremony has started, a man and a woman are sent respectively to the men and to the women, to take them to the spring or to the stream to bathe. These two persons carry with them the necessary toothbrushes and a spare cloth which those who wish can put on for their bath. Sometimes, in jest, they would bring as toothbrushes for the groom's father and mother two branches much too thick to be introduced into the mouth. When everyone's toilet is finished, all return to the *jhamḍa* where they are given a pot of beer called *karkaḍili*.

Meanwhile the father of the bride or one of his very near relatives makes a tour of the village to perform the *loṭangia*, i.e., to invite the people to come and take part in the ceremonies. Those that intent doing so much accept the invitation at once, so that the quantity of food to be prepared may be known. He also asks them to send their daughters to help in various ways, as to fetch water, etc., and their young men to see to the cooking of the food, etc. All of them will at once gather in the court yard or the bride's house to settle who and how each one should help in the preparations for the feast. Meanwhile the women of the village bring out the pots of beer they have been asked to brew from the rice and millet supplied by the bride's family as well as the pots of beer, the rice, the goats, etc., which they offer as a contribution to the feast. The father then presents one *aṇa* (*a an cent*) to the guests and one to the villagers for the goats and pigs to be slaughtered that day. When this has been done, all those whose presence is no more required for the work, return to their homes.

sumdi-bhêṭ *sbst*, a marriage ceremony performed only in the bride's village. When the people of the village are beginning to gather for the feast and the ceremonies at the *mandoa* are over, or even before, the fathers of the new couple with some male relatives and some people of their respective villages gather in the court-yard or in the garden-enclosure. Somewhat apart a similar gathering of the women is pres-

sumdi-bhêt

ded by the two mothers. Two pots of beer, one supplied by the bride's family and one by the groom's family, are brought and, when the beer has been squeezed out, both groups partake of it.

The groom's father before offering the first cup, holds it in his hand and says: "We have come from far and have brought a little beer which happily has not come to grief along the road. This beer I am now going to deal out amongst you." So saying he hands the cup to the father of the bride, and then a cup to each member of the bride's party. The father of the bride, in his turn takes in his hand a cup of the beer brewn in his own house and says: "You have reached from afar yesterday night, after a difficult journey and here you suffer hunger and thirst, and we are not rich enough to give you much. Well here is at least a cup of beer which I am glad to offer you". Then if the first speaker has not already done so, he recalls how the two families have now become united by marriage, and expresses the wish that, with the blessing of *Singbonga*, the same union and good-will between them may last for ever. Then the bride's father passes a cup of beer to the groom's father and to each member of the groom's party. The cups are refilled again and again as long as the beer lasts. Nobody may refuse to accept a cup of beer or to present it again for refilling. If one does not like to drink, he may pour the beer back into the vessel or offer it to any one who happens to be thereabout.—N. B. It is a rule among the Mundas that whosoever sits down with those who gather for a bout, must take his share; to do otherwise, would be considered as a gross incivility and might even give rise to quarrels.

Meanwhile the groom's father has also sent someone with tobacco and *biris* (cigarettes) to be offered to the group of men who do not take part in the *sumdibhêt*.

The *sumdibhêt* is now over, but as the people present are supposed to have nothing else to do but to sit and talk and keep company to each other, the group is not broken up abruptly. If any one desires to withdraw, he must find a pretext. Sometimes as a pretext for breaking up the meeting a kind of dance called *hopebesusun* is resorted to. Two people who feel strong enough for the purpose, and belong one to the groom's party and the other to the bride's party, agree to perform the dance: one takes the other on his hip like a child and so loaded jumps and dances about until he is tired and then puts his charge down; this one then takes the other up and also dances and jumps about until tired. They finish by paying obeisance to each other. These antics have forced the others to get up and out of the way, so that now they can go and join the other group of men who had no part in the ceremony.

In the meantime in the female group the *sumdıbhêṭ* has been kept in the same manner. After which the mother of the bride has sent somebody to the group of women who abstained from taking part in the *sumdibhêṭ* and supplied them with hookahs and smoking mixture. The meeting breaks up in the same way as with the men. Sometimes two strong women, take on their hips each one of the two mothers and whilst dancing and jumping push and shove each other about. If one happens to fall the merriment is complete.

sumduṛu I. sbst., also **sumduṛun** the act of trying to prevail upon somebody : jānạrege *sumduṛu* kā bugina ; misa kājante alom kūlia *sumduṛụre* hīsaba, once refused do not insist, it is considered obtrusive.

II. intrs , syn. of *ḍapan*, to obtrude oneself ; to try to prevail upon smb.: kale hēaḍka mendo kupulmenteko *sumduṛụkena*.

sumduṛụ-n rflx. v., same meaning : hatu kiriạre kale jamajại taikena mendoe *sumduṛụnjana* ; ne daṇạgra sukutantegee arkiḍautạia kuṛihon kae *sumduṛụnjana*.

sumduru-gọ p. v., same meaning : misa kājanredo kupulre alom *sumduṛugoa*.

III. adv., with the afx. *ange*, *ge*, *ọge*, modifying *kuli*, *rikan*.

sūm-ḍhicua Nag. var. of *suamḍiṛcua* Has.

sumjhaŏ Has. syn. of *kajıbujaŏ*, to explain.

sumkuḍ Has. var. of *suṇkuḍ* Has. Nag.

sumpur Nag. var. of *sunumpur* Has.

sumṭi, sumṭiụ var. of *cumṭi*, *cumṭiụ*, (1) of the snout of pigs. (2) fig., of the upper lip of people, syn. of *isukuị*.

sụ-munḍu trs., to insert ones arm up to the shoulder into a hole : Constructed like *sụ*.

sumuṇ var. of *sumaṇ*.

sumuṇ Nag. var. of *muiṇ*.

sumuṇ-bagel Nag. var. of *muiṇ-bagel*.

sun Has. var. of *susun*.

sūn syn. of *sịsụ*, but as adv. it does not take the afxs. *tan*, *tange*.

sūn (H. *sunya*) syn. of *sọsọ*.

sūn, sūnia (H. *sunya*) I. sbst., a zero : imtihanre sūne namkeda ; ēkṭa jomsạre *sun* lagaŏlere das paṛaŏoa.

II intrs , (1) to be at zero , to get zero : imtihanre kanekanee *sunjaḍa*, kalās kae rakaboa, he gets often zero marks in the tests, he will not be admitted to a higher class.

add a zero to a number : dasre *sunṭam* ente sao paṛaŏoa.

sūn-en rflx v., same meaning : sao baim nte ekre baṛia *sunenma*.

sun-ọ p- v., imprsl., corresp. to the trs. : dore baṛia *sunakana* enamente dōsao paṛaŏoa.

sū-nam trs., to find by pricking (v. g a thorn in the foot, etc). Constructed like sū.

sundari, sundaro, sondari (H. *sundari*) poetical form of address : O beautiful girl.

sunduị Has. of crops when ripe,

syn. of *kukuŋuna*.

sunḍi (Sad. *sauṇḍi*) sbst., a grog-shop keeper or a distiller.

sunḍiteka adv., modifying *agraŏn*, syn. of *kenʻed*

sunḍi, sunḍuṛ, sâṛûṛ vars. of *somḍaṛ*.

sun-guni (H. *sunna*, to hear; Sad. *gunek*, to think) syn. of *sirik*, but in a less definite degree

sun-sām, sun-san (H. Sad. *sunsan* poetical syn. of *sisoŋ*, used mostly in bhajan songs.

sunum I. sbst., (1) oil — Hence the cpds. *koronjosunum, manisunum, barusunum, dolasunum, kusisunum*, etc., (2) fig., the fat of meat: hola goṛi meromre *sunum* kūḍ taikena. (2) in the cpd. *ghiesunum* grease, lard, tallow: *ghisunumte* utuko isinea. (4) butter, ghee, the fatty part of the milk: gotomdo toaŋa *sunumge*. (5) syn of *loboŋ*, fatty soil: ne locotare *sunum* banoa, kaŋe eskaŋgea, there is no oil in this rice-field but only oilcake, i. e., the soil is very meagre and hard (*comḍai kusa*). (6) amenity of people: ne horore *sunum* banoa, kaŋe eskaŋgea, there is no amenity in this man but only harshness. Hence the saying: cetanre *sunum*, bitarre holaḍ, pleasantness on the surface but a "razor" (i. e., harshness) inside: This saying may be turned so as to give to *sunum* the function of a prd.: cetanree *sunumjaḍmea*, bitarre holade calaŏjada (or toreana); kajitem *sunumkena*, bitarrem holaḍjana. (7) water, in the saying: kaṭaraŋ *sunum* bōte kā rakaba, bōraŋ *sunum* kaṭate aṛiguna, dampness in the soil reaches only the roots, but rain, falling on the top of the plant, reaches down to the foot.

*Note the riddle in which *sunum* refers to urine: biḍta (i. e., biḍtaḍ) diri, duʻta (i.e., dultaḍ) *sunum*, a stone raised and oil poured on it. The answer is: ikeḍteko dukitaŋ.

II. adj., (1) with *ciji*, oil seeds: koronjo, ḍola, mani, surgunja eman *sunum* cijiko ale oŋare miado banoa. (2) with *ciji, utu*, etc., things prepared with oil: *sunum* utuī jomlaŋ, iniaŋ sul sarsoŏjana, he has eaten things prepared with oil (therefore) his dysentery has got worse; *sunum* ladem joma ci oĕoa laḍ? Will you eat fried or steamed cake?

III. trs., (1) to oil; to rub, mix or prepare with oil; to stain with oil: en hon *sunumtaipe*; utupe *sunumtada* ci? amaŋ lijaŋ alom *sunumea*. In this meaning note: (*a*) the threat: dea *sunumtam*, dea *sunumenme*, amaŋ dea *sunumoŋka*, rub thy back with oil (in prevision of the thrashing thou art to get). (*b*) the phrase: mocae *sunumakada* (or *sunumenjana*), he has oiled his tongue, i. e., he is going to scold; barankiaŋ mocakiaŋ *sunumlaŋ*, enamente sukulkiaŋ uṭaŏlaŋ. (2) to press out oil from: tara manibu akiriaea, gel ṭeŏalekabu *sunumea*, let us sell part of our mustard seeds, and keep only ten measures for oil.

IV. intrs., (1) to produce oil baŭŋakan koronjole lenlaŋ huriŋagee

sunumkeda (or hurinŋa *sunumkena*), (2) in the df. prst, (*a*) to have been prepared with much or little oil: ne utu purage *sunumtana* (or *sunumikana*). (*b*) to get stained with oil: gugudaakan lijetam *sunumtana* (or *sunumokana*), oegeme. (3) imprsl., with inserted pr. prn., to find oily, to have a oily taste: apeŋa utu purage *sunumkiña*.

sunum-en rflx. v., (1) same as the trs. and 1st meaning of the intrs. (2) to rub oneself, or stain one's cloth, with oil.

*Note the superstitious beliefs: (1) that the one who goes for a hunt or for a cock-fight after rubbing himself with oil or after dreaming that he has done so, is likely to get wounded in the hunt, or that his cock will get badly wounded in the fight. (2) that to spill oil is often an omen of death. (3) that to rub one's chest and one's forehead with oil at night on the eve of the cattle-feast, is a protection against a witch "stealing away" one's liver and making one die of a chronic disease.

su-p-unum repr. v., to rub each other with oil: dea *supununben*.

sunum-o p. v., (1) corresp. to the trs.: en hon *sunumoka*; ne mani kabu akiriŋea, *sunumoka*; (2) imprsl., of oil, to be produced: bar teŏŋ manipe lenlaŋ, ciminaŋ *sunumlena*? You pressed the oil out of two measures of mustard seeds, how much oil did you get? (3) to become or grow oily: koronjoete baiu puri *sununakana*, *baiu* seeds contain more oil than *koronjo* seeds.

V. adv., with the afxs. *aŋo*, *ge*, modifying *meŋa*, *aliŋar*, *jom*.

sunum, sununaŋ, sununuŋ vars. of *sumaŋ*.

sunum-biŋ obst., Typhlops Horsfieldii, Gray; Typhlopidae,- a small blnish-black snake, with scales cylindrical body, yellowish belly and stumpy head and tail. Though it grow up to the lenght of 14", the largest we have seen were only 6" long. This snake is harmless, but not so in the belief of the Mundas: *sunumbiŋ bisi kā senea* one cannot get rid of its venom; *sunumbuŋ hupui hopo jotantareē* duare sunum hopor lagatiŋa adeu sunumte hupudi huriŋaleka gosoŋ lagatiŋga, kārelo bisi kā uruŋoa, when they "sweep down" the venom off a person bitten by a *sunum-biŋ*, seven small earthen vessels containing oil must be placed around him, and some of the oil must be rubbed on his body, else the venom cannot be expelled.

sunum-buiuŋ 1° oil and salt.

2° I. coll. noun, the condiments (oil, salt, turmeric, chillies, onions) and the tobacco bought at the weekly market: pīţite *sunumbuiuŋ* kiriaţjana, he has gone to the market for the weekly purchases.

II. trs, (1) to spend money on these purchases: upungandaiŋ *sunumbuiuŋkeda*. (2) to season with such condiments: utum *sunumbuiuŋkeda* ei.

III. intrs., to make such purchs lijdoiŋ kiriŋkeda, aŋiŋeŋ

sunum-bulunẓea.

sunumbulunẓ-en rflx. v., same as the trs. and intrs.

sunumbulunẓ-ọ p. v., (1) corresp. to the trs.: upunganḍa *sunumbulunẓjana.* (2) imprsl., of such purchases, to be made: upunganḍate *sunumbulunẓjana.*

3° I. sbst., daily food; sustenance and clothing: aĭńa *sunumbulunẓe* jomtana, I give him his daily food; aĭńa hon cenạmentee dalkịa, aĕạ ci *sunumbulunẓ* sọṇotana? By what right did he thrash my boy? Does he pay for his sustenance?

II. trs., to give smb. whatever is needed for his sustenance: en ṭuar non ale *sunumbulunẓjạịa.*

sunumbulunẓ-en rflx. v., same meaning.

sunumbulunẓ-ọ p. v., to receive or get one's sustenance.

sunum-cukẓ cfr. *ḍua, kūpu,* sbst., an earthen vessel about 6″ high, and 4½″ broad, used to store oil.

sunum-gosọ (1) any of the anointments with oil that occur during the marriage ceremonies. (2) the anointment described under *caṭi.* (3) the anointment which takes place at the *dulsunum.* (4) the anointment at the feast given on the occasion of a boy's entering into service.

When a man has decided to engage a servant, he enquires about a likely youth, and when he has heard of one, he betakes himself to his village, observing the omens all along the way. If the omens, which are the same as those consulted for a marriage, prove to be favourable, he pays a visit to the boy's parents. If an agreement is come to, the date for the boy's entering into service is settled. The man then returns home and he orders a feast to be prepared for the occasion. When the time has come he goes to fetch the boy and his father, and all three on their way once more observe the omens. If these are unfavourable, both the boy and his father would be all the same his guests for the day. If however the omens are good, a few more people are called together to join in the feast that has been prepared, and one of them is asked to give the *joar* (toast). After this the master's wife brings a *ḍuba* (cup) with oil and anoints first the head of the new servant and then the head of her husband. The others present anoint themselves with the rest of the oil.

sunum-goso-ili syn. of *dulsunum-ili, sakisunumili,* sbst., the beer drunk at the *dulsunum* feast.

sunum-laḍ I. trs., to make into fried cakes: ne holoṇ *sunumladepe.*

II. intrs., to fry cakes holale *sunumlaḍkeda* (or *sunumlaḍkena*).

sunumlad-en rflx. v., same as the trs. and intrs.: magere oṛọ pāgureko *sunumladlena.*

sunumlad-ọ p. v. (1) corresp. to the trs. (2) imprsl., of cakes, to be fried: hola ale oṛare *sunumlaḍlena.*

sunum-lebẓ trs. to soften with oil (leather, etc). Also used instead of *sunum* with *dea* and *moca,* as

referring to threats and scoldings. *sunumlebę-n* rflx. v., same meanings. *sunumlebe-gǫ* p. v., corresp. meanings.

sunum-muį Nag. syn. of *haṛaḍ muį* Has. *tūṛumuį* Has. Nag.

sunumpur, sunumpur-esel, sunumpur-hende, sunumpuria Has. **sununąpur, sumpur** Nag. (Sad. *sonpula*) adj., of the skin, rather dark, between *nogą*, black, and *esel*, fair. Very fair is denoted by *paṅgela, paṅgelaesel, pende, pendependę, peoṅgaḍ, peteṅgeḍ, petoṅgaḍ, pendo, jarom soso raṅ, pakaṛâ loa raṅ*. Constructed like *esel*, but without vrb. n.

sunum-saṅga Has. Nag. syn. of *mothā, mothātasaḍ*. Nag. (Sad. *mothā, mothā ghās*).

sunum-taṛa fig., to oil in prevision: of (a scolding, etc.) deae *sunum-taṛanka*. Constructed like *sunum*.

sunum-tete, tete, sbst., the cockroach, Stylopyga Orientalis.

sununąṅ var. of *sumaṅ*.

sunum-ūr sbst., the epiderm of men, pigs and buffaloes: sukūrikoą *sunumūr* puṭur giṛikeate bitar ūr utuua.—Note the saying: nalasikiṅae, *sunumūro* kae puṭurkiṅa, he lodged a complaint against me, but could not even scratch my epiderm, i.e., I escaped scot-free.

sununą Nag. rare var. of *sunum*, oil.

sununąpur Nag. var. of *sunumpur*.

sungа Has. (Sad.) syn. of *gusa, gusi* Nag. *gusum* Has. but used mostly of the hair of caterpillars.

sungа-n, gusa-n rflx. v., to cause irritation to oneself with stinging hairs: en hon heltatee *sungaujana*.

su p-ungа, gu-p-usa repr. v., to cause irritation to each other with stinging hairs: beąbi honkiną Jepentekiną *supungajana*.

sungа-ǫ, gusa-ǫ p. v., (1) corresp. to the trs. (2) to get covered with down, etc.

su-n-ungа, gu-n-usa vrb. n., the extent to which one is affected: *sununągaią* sungajana itikate, goṭa hoṛŏmo babătająiña.

V. adv., with the afxs. *ange, ge*, modifying *menę*.

sungăti, sunąti, songŏti, sonąti (Sk. H. *sangati*) poetical parallel of *pīriti*, friend:

Dedorē nocodōrē, noṭoredo nalome gatinā;
Dedorē nocodōrē, tīredo nalome sabinā.
Dedorē nocodōrē, noṭoredo rupa mandulī;
Dedorē nocodōrē, tīredo sona mundām.—
Noṭoredo gatipiritī, noṭoredoiną gatimegeā;
Tīredō *sabesongŏlī*, tīredoiną sabemegeā.—
Noṭoredo rupa mandulī, mandulido sīdejān;
Tīredo sona mundām, mundanedo nūlājān.

Let go, do not put thy arm around my neck, where I have a silver necklace; do not take me by the hand where I have a golden ring.

O my friend whom I embrace, I will go on doing so; O my friend whom I hold by the hand, I will go on doing so.

The silver necklace on the neck

has snapped, the golden ring on the hand is broken.

Gāti *sōṇgōti*, cīmine sīrīmā ?

Hīniti pīrītī, cīmine pārīā ?

Gāti *sōṇgōti*, jidane sūnūmāṇa ;

Hiriti pīrīti, tāiane pārīā.

The natural love of husband and wife lasts for life ; mere friendship does not long survive separation.

sunghaŏ Nag. (H. *sunghna*, to smell) syn. of *jî*.

sunkuḍ Has. Nag. **sumkuḍ** Has. **surkuḍ** Nag. (1) syn. of *jî*, *îi*, to sniff smelling. (2) to sniff up ; to take snuff. Constructed like *jî* : ḍakāḍārko jā horoṇ lāḷ haḍko monekere, en horo sida ranuko *sunkuḍna*, iṇi buloa ente haḍjaire hasu kae atākarea, before an operation the surgeon puts the patient under chloroform. (3) syn. of *sūḷ* as referring to a pump, or to the trunk of an elephant : hatido eṭa jantuleka ḍa kae jembedea mendo *sunkuḍkeḍte* mocaree poḡaderena.

sunkuḍ-ader trs., to sniff up ; to take snuff.

sunti var. of *sunḡāti* .

sṵ-parom syn. of *sṵ*, but through and through.

supaṭ, supāṭa (Sd. *supaṭha* level ; Sad. *supaṭ*) 1⁰ syn. of *subu*.

2⁰ I. adj. (1) with *kupul*, very close relation. (2) with *hāl*, quite reliable news : en horotaĉe *supāṭa* hālpe namea, eṭakodo darcoragejāko udubapea.

II. adv., with or without the afxs. *ange*, *ge*, (1) modifying *ituan*, *uduḷ*, to know for sure, to know perfectly well ; to tell or explain fully : ne kaji *supāṭa* kaina ituana, I am not sure about this news ; ne Gomke Horo kaji *supāṭagee* ituana mendo ṛ, ḍ oṛo ṭ kae purcaŏdaria, this Saheb knows Mundari perfectly, but he cannot pronounce the cerebrals ; en hāl *supāṭgee* udubapea. (2) modifying *aĭum*, to hear clearly, distinctly, etc.: durantanjdo Manḡārago *supāṭagee* aĭumoṭana ; to recognize easily smb.'s voice : *supāṭagee* aĭumoṭana. (3) modifying *tel*, to see distinctly and clearly, perfectly well : soncita cilkae ranakana *supāṭage* cim lelkja ? Hast thou seen perfectly the marking of the cheetah ? (4) modifying *kupul*, to be very near relations : nikuloṇ *supāṭagele* kupultana.

supiḍ I. sbst, (1) a chignon. Hence the cpds.: *goṇsupiḍ*, a chignon low behind the left ear as work by Hasada women ; *tuḍkasupiḍ*, a chignon as worn by Naguri women ; *saesupiḍ*, a chignon above the left ear as worn by Tamar women ; *cukuburusupiḍ*, a chignon a little backwards on the crown of the head, as worn in Bihar and by some women in Tamar ; *galaṇsupiḍ*, a chignon of plaited tresses as worn by the pupils of Mission girls' schools : inia *supiḍ* huriṇgea. (2) the act of arranging a chignon *supiḍ* (or *sunupiḍ*) kam ṭaŭkakeda.

II. adj., with *ṭaka* syn. of *khalga ṭaka*.

III. trs., (1) to arrange hair into a chignon : to fit smb. with a chignon ; ūḷ *supiḍtam* ; en hon *supiḍtaime* ; en hon ūḷ *supiḍtaime*.

(2) to put smth. in one's chignon to make it thicker, as a false tress or a handful of *genda-bā* leaves : naeitaiṇa iṇi *supiḍkeda*.

IV. intrs., (1) to make a chignon: en kuṛi saeree *supiḍtaela*. (2) in the df. prst. (a) of a rupee, etc, to have as effigy a head with a chignon : neṭaka *supiḍtaṇa* (or *supiḍakaṇa*). (b) of hair to have grown long enough to be made into a chignon : en hoṇa ūḷ nāḍo *supiḍtaṇa* (or *sunupiḍtaṇa*).

supiḍ-en rflx. v, same as the trs and 1st meaning of the intrs.

supiḍ-ọ p. v., (1) corresp. to the trs. (2) of hair, to grow long enough to be made into a chignon : en hoṇa ūḷ oṛọ barcanḍulekare *supiḍoa* (or *sunupiḍoa*).

su-n-upiḍ vib. n., (1) the act : (2) the result : misa *sunupiḍ* raṛajancĭi supiḍruṛanjana. (3) adj., with *uḷ*, hair long enough to be made into a chignon : apia kuṛihonkotae menạkoa, *sunupiḍ* ūḷḍo miaḍ honre bāri menạ. (4) intrs., in the df. prst., of hair, etc., as above.

sunupiḍ-ọ p. v., 2nd meaning of *supiḍọ*.

V. adv., with the afx. *ọge*, also *sunupiḍ* with the afxs. *ange, ge, ọge*, modifying *menạ, haraọ*.

supiḍ-baṛaḡ-buṛuḷ adj, 1° with *daɔ̃gṛi, kuṛi, kuṛihon*, a girl with a chignon of well oiled and combed hair. Constructed like *baraḡburuḡ*. 2° in jest, as referring to the age of a girl, just full grown. Constructed like *daɔ̃gṛi*.

3° in poetry, same parallel of *sendaḷgḍuḷụ* :

Sendāḷạḍuḷụrēa ḷelelēḍmēā ;
Supiḍbaṛaḡburuḷụrēa cinatādemē.
Lelmelelmetegena maim jumkujumbāṛajānā ;
Cinameenametegena maim ḷạsalandirjān.
Sūku jumbāṛalekana maim jumkujumbāṛajana :
Taēare nāṛĭlekana maim ḷạsalandirjan.
Sūkugeei jātitemam jumkujumbāṛajāne :
Taēaregeei kīlitemam ḷạsalandiijān.

O girl, I have seen (known) thee since the time thou learnt to walk (i.e. since thy infancy) until the time thy hair was long enough to be made into a chignon (i.e. until thou wert a grown-up girl). I see thee now that thou hast become dense (stout) like the plant of the bottle-gourd, that thou hast become tall like the cucumber creeper. Is thy clan (*kili*) the bottle-gourd clan or the cucumber clan ?

supu I sbst., (1) the upper-arm of a man, a monkey, etc.; the upper part of the forelegs of clawed animals, such as bears and those of the Felis-genus : en hoṛo *supuree* gaöakana. (2) the arm of an armchair ; caũkiṛa *supu* hulạjana. (3) the arms of a yoke, a balance, a lever, etc. (4) the side-rims of a winnowing-sieve.

II. trs., to make the arms of, or to make smth. with arms (chair, statue, yoke, etc.): caũki *supuime*,

make an arm-chair (ltly. give arms to the chair); en murtu moṭogeko *suputada* ; uri araṛâēte keṛa araṛâ jiliṉgeko *supuia*.

III. intrs., in the df. prst., to have got an upper-arm, a side-rim, etc.: en hoṛo *supuṭana* (or *supuakana*). (2) with *te* and an inserted prnl. sbj., same meaning. This construction occurs in sacrificial formulas and in songs : dirileka kuṛamtema, paṛaṉgaleka *supuṭema*, O Singbonga thou art eternal, thou art almighty (ltly., thou hast a chest as strong as a stone, an upper arm as strong as a *paṛaṉga*). Dirileka kuṛamtīa iniṛgeca roālēdā, paṛaṉgalekā *supuṭīa* iniṛgeca poālēḍ, of course one who is eternal and almighty has planted this, i. e. Singbonga.—Some witch-finders at the *sosoṭapa* ceremony use the same words, with *te*, as a boast in the answer of the Hasurs to the kingcrow and the shrike sent by Singbonga. (See *Hasurkāna*).

supu-n rflx. v., same as the trs.

supu-ṷ p. v., corresp. meaning.

supu-munḍu I. adj., with *baĕar, soṭa, gaṛa, unḍu*, etc. as long as or as deep as, one's arm : miaḍ *supumunḍu* soṭae sabakada.

II. trs. or intrs., to make smth. to the length of one's arm ; to dig the depth of one's arm : baĕar puṛa jiliṉa aŭriṉa uĭṉacaiṉa *supumunḍuakada*.

III. intrs., in the df. prst., to be so long or so deep : kuṇṭagaṛa puṛa kā ikira, *supumunḍuṭana*.

supumunḍu-n rflx. v., same as the trs. : *supumunḍunme*, puṛado alom gaṛaea.

supumunḍu-ṷ p. v., corresp. meaning.

IV. adv., with or without the afxs. *ange, ge, ṉge, ṭan, ṭange*, modifying *jiliṉa, unḍuṷ, meṇa, sṷ, topaṇ, ur, gaṛa, uĭṇ*, etc.

supururi, supururiaḍ, supururiḍ, supurûrî, supurûrîaḍ, supurûrîḍ sbst., Heptapleurum venulosum, Seem.; Araliaceae,—a large climbing shrub, often epiphytic, with 5—7 foliolate leaves and yellow flowers in panicled umbels.

sū-pusi trs., with *sondoro* as d. o., to pierce (a boil) and squeeze out the pus : ne hoṛoa guṛa sūpusiṭam. Constructed like *pusi*.

sūr, suruṇ (Sad.) sbst., the habit of sexual desires as evidenced by one's conduct. Hence the cpds. *daṉgṛasūr*, of young men, and *daṉgṛisūr*, of girls : en daṉgṛare *sūr* banoa, aṛandiṉ sidare ranu lagatiṉa ; ne haṛamaṇ *sur* leltea *bakuaŏgiṛijana* ; iniḍo *daṉgṛasūr* kae keseḍḍaṛijana, biṛaŏree uĭṉjana.

sur 1° I. sbst., the fact of food, water or smoke getting into the windpipe ; the consequent reactions ; drowning : en hoṛo bandare gaṛabiṉ saḅkja ci *surtee* goṷjana ?. Was that man caught in the pond by a water-snake or was he drowned ?—Note the superstitious belief that such a condition is always caused to someone by a person speaking of him even at a great distance. This acts as a kind of spell, but it can be counteracted by those who are

near the one "affected", provided they utter the following words: "Taṅgiaipe!" or "Hô taṅgiaipe!" or "Hô taṅginǫaipe!" or "Marko taṅgiamtana!" or "Gatiko taṅgiamka!" or "Gatiko taṅgiamtana!" —"Wait for him!—Let them wait for thee!—They will wait for thee". In other words: do not eat or drink so fast, there is no hurry.

II. trs., thus to choke, thus to "affect" smb.: nūtan dipĭliĭ landaḷa, en hon ḍa *surkia*, that child got into a fit of laughter, whilst drinking, and so the water choked it.

III. intrs., (1) in the df. prst., thus to get choked, thus to get "affected": uruṅtaipe en hon ḍobaree *surtana* (or *surǫtana*), quick, pull out that child from the pond, it is getting drowned. (2) imprsl. of such a thing, to happen: cuṅgiteo misamisa *sūra*. (3) imprsl., with inserted prsl. prn., thus to get "affected": en hon kane *surǰia*, that child gets choked now and then, it swallows the wrong way.

sure-n rflx. v., to cause oneself to get thus choked, etc.: en hon ḍa nūtanre landatee *surenjana*.

sur-ǫ p. v., thus to get choked, etc.: guṛŭlutalsatee *surlena*.

surǫge, surǫleka adv., modifying *nū, siḷ, jom, rikaṅ, rikaǫ, landa*.

2° fig. trs., of water, to kill plants or herbs by submersion: babatale ḍa *surkeda*.

sur-ǫ p. v., corresp. meaning: apiupunmā banda tuṅgiakange taĭkena, isu tasaḍko *surjana*.

3° fig., trs., of rain, to cause to rot the young glumes of paddy or the flowers of the *surguja* plants: tikin dipĭli naŏa gelo mulioa aḍ dana cāboa, enamente tikin dipĭliṛa jargi geletan babakoe *surea*, in the middle of the day the ears (of the plants) stand erect with glumes spread out, that is why a shower at such a time "drowns" the forming seeds; surgunjako ne sirma jargi puraṅgee *surkeda*.

sur-ǫ p. v., corresp. meaning: horǫbā jargite gasaroa, surgunjabādo *suroa*.

4° fig., trs., of a false allegation or an accusation before the panchayat or in court, to cause the accuser himself to be punished (at once, by the panchayat, or in another action, by the court): aĕa kajige *surkia*; aĕa nalasi *surkia*.

II. intrs., in the df. prst., thus to get punished: enkan hosŏro nalasi hokatam kanem *surtana* (or *surǫtana*).

sur-en rflx. v., thus to cause one's own punishment: ale nalasitanre barsae *surenjana*; ukil jiralja aḍ kajitee *surenjana*

sur-ǫ p. v., (1) thus to get punished: apisae nalasikena apisagalede *surjana*. (2) corresp. to the trs.: ukil jiralja, aĕa kajitee *surjana*.

5° fig., trs., of a bribe, to cause the loss of his position to the one who accepts it: en dibṭido gūsu *surkia*.

sur-en rflx. v., to cause one's own downfall by accepting a bribe: en daroga gūsutee *surenjana*.

sur-ǫ p. v., thus to lose one's

position : gūsutee *surjana.*

sura sbst., a name given by some Naguri people to a tame *murum* (Portax pictus) which was seen at Ranchi.

suraï rare var. of *soraï.*

suraṇ, suraṇ vars. of *solaṇ.*

sur-bagelen, surr-bagelen syn. of *surren*, of the kingfisher, to dive in order to capture fish ; hai lel-namkīte kikir daree *surbagelenjana.*

surbâs (Sad. *subās*) sbst., Ocimum Basilicum, var. purpurascens, Benth. ; Labiatae,—an aromatic herb with purplish stems, opposite leaves and simple spikes of pink flowers.

surbuḍ Has. Nag. **surguḍ** Nag. I. sbst., 3d. meaning of the vrb. n.

II. trs., to tuck under a ligature the end of the ligament, and thus secure the ligature without a knot, v. g. to tuck the end of a cloth under the part that is tied round the waist. See the description under *neôṛâ* : biṛako (gueiko or gueiṛa neôṛâko) *surbudea* ; en hon botoṅ lēseleka *surbuḍtaïme*, dress that little boy in his loin cloth tucking it securely at the back.— N.B. Not *surbuḍ* but *tol'en* is used for the front end which is placed in position before the middle part of the loin-cloth passes over it and presses it tightly.

III. intrs , in the df. prst., thus to be tucked : ne biṛa bēse kā *surbuḍtana* (or *surbudakana*).

surbud-en iflx. v., (1) same as the trs. (2) to tuck part of one's cloth under the part that is round the waist, so as to fix the cloth tightly : botoṅ-mente apia kami menạ : sidako lagomena, enteko paṭena aḍko *surbudena.*

surbud-o p. v., corcsp. to the trs.

su-n-urbuḍ vrb. n., (1) the tightness of the tucking : *sunurbuḍ* surbuḍ-taime, en hon jā imine dirbaṛanereo surbuḍ aloka pocoṇ. (2) the act : *sunurbuḍ* kam pokötokeda. (3) the result : *sununrbuḍ* pocojana, the part that was tucked in has got loose.

surud, surŭḍ (Sk. *hridaya ;* Tam. *irutayam ;* Greek *kardia ;* Lat. *cor ;* Engl. *heart*) sbst., heart, syn. of *buka*, but the latter is preferred when considered as the material organ, which is eaten as flesh-meat. —Christians have learned from their Missionaries to say : goṭa *surudteṇ* dularjaḍmea, *surud* goṭa dukujaṁa. Non-Christians express this by : goṭa jitea dularjaḍmea, mondukujaṁa.

surdi Nag. sbst., the Hair-crested Stork, the smaller Adjutant of India, Leptoptilus Javanicus : *surdia* bōre horoūḷlekan ūḷ menạ.

surdu-murdu Nag. syn. of *solomo-ṇo.*

suren var. of *surin.*

sur-goṅ syn. of *surle goṅ*, trs., to drown ; to kill as v. g. *arki*, grog, by getting into the windpipe. Constructed like *goṅ.*

surguḍ Nag. var. of *surbuḍ.*

surguja Has. Nag. **surgunja** Has. (H. Sad. *surguja, sirguja*) syn. of *jhaṭiāgi, maga, magha* Nag. (See

under *maga*).

surguja-bā, surgunja-bā sbst, (1) Has. Nag. the flower of Guizotia Abyssinica. (2) Has. syn. of *campaḃā* Nag. Cosmos Sulfurens.

surguja-ḍiṇḍi sbst., the seed-head of Guizotia Abyssinica.

sūrguja-ḍiṇḍiā poetically for *surgujabā*, the flower of Guizotia Abyssinica, as in the following song:

Sūrguja-ḍiṇḍiārē, surīamkiṇa atiṇtana, *sūrguja diṇḍiārē* (2).

Ṭiriṭip cêṛêhondō, jaṭarîrē ḍeraleda, ṭiriṭipi cêṛêhondō (2).

surguja-laṭa sbst., roasted *surguja* seeds and *madukam* flowers, mixed and reduced to powder.

surguja-talsa 1° sbst, powder of roasted *surguja* seeds.

2° fig., syn. of *masaṇmusuṛ*, as referring to the down of the upper lip.

surhi Nag. sometimes said for *sururi*.

suri used of the nose, as *kenḍo*, is of the lip, and *buca* of the ear. I. adj., (1) with *mū*, a nose with the tip cut or torn off, a cloven side of a nostril. (2) also *surimā*, with *horo*, a person with such a nose or nostril: en *suri* daṇgṛi kae goṇoṭana.—Also used as adj. noun in both meanings: iniṇ *suri* lelkeḍte en daṇgṛado daṇgṛi hiṅkiṇa; en *surido* okoreṇi?

II. trs., thus to cut, tear or cleave smb.'s nose: en horoṇ mū miaḍ buri *surikeda*; en horodo miaḍ buri (mūi) *surikiṇa*.

III. intrs., with ind. o., to call smb. "*suri*:" alope *suriaiae* kadraŏoa.

suri-ṇ p. v., to get thus cut, torn or cloven; to have got such a nose.

IV. adv., (1) with the afxs. *ange, ge*, modifying *lelo, meṇ, rika*. (2) with the afx. *ege* modifying *godar, gaŏo, rika*.

suri, suṛi Has. adj., with *hora* syn. of *khuska hora* Nag. a short-cut.

suriaŏ Nag. syn. of *cōṇ* Has.

suri-luṇḍi var. of *siriluṇḍi*.

surin, surcn Nag. syn. of *sutamore* sbst., a young cock Paradise Fly-catcher (*tamcêṛ*) between the autumn-moulting of the 2nd. year and that of the 3rd. year, when the two long tail feathers have grown already to a length of 16″, but when the chestnut colour of the plumage has not yet changed to white.

Surin, Surcn name of a clan of the Munda. See under *kili*.

surka Has. Nag. **surku** Nag. cfr. *surkuṇ* I° of contracting muscles, syn. of *tunŏ*.

2° I. sbst., the act of an elephant contracting its trunk; of a turkey contracting its caruncle, etc., of an earthworm, a leech, etc., contracting its body; of a rope becoming shorter by curling over itself.

II. adj., with *sōṛ* contracted: pirusima *surka* sôḍoiṇ lelakada, lirlor sôḍoiṇ lelakada.

III. trs thus to contract: kokoroeo dipili pirusim sôḍoe lirlorea taŏomtee *surkaea*, when the cock-turkey cackles it lengthens its caruncle, afterwards it contracts it.

IV. intrs., in the df. prst., thus to be in a state of contraction: leleme hatiṇ

sôḍo *surkatana* (or *surkaakana*).

surka-n rflx. v.. thus to contract : pirusim nāḍo sôḍoc *surkanjana* ; ṭoṛaakan dipĭli lumamiṇ juṭiḍliae *surkanjana*.

surka-ọ p. v., corresp. to the trs., to contract, to shrink, to shorten : hatiṇ sôḍo nāḍo *surkaakana* ; baĕardo ruiṇjanre *surkaoa*, when a rope curls over itself, it becomes much shorter.

V. adv., (1) with the afxs. *ange*, *ge*, modifying *menọ*, *lelọ*, *rika*, (2) with the afx. *ọge*, modifying *rika*.

surka-tumbuli found only in the story of the Bodra Clan (p. 2424); probably a syn. of *poṭomtumbuli*.

surken, surrken adv., modifying *umunen*, *rikan*, in the meaning of *surbagelen*.

surki (P. *surkh*, red ; H. Sad. *surki*) I. sbst., pounded brick ; brickdust : masala baimente *surkiko* dalea.

II. trs., (1) to pound bricks for *surki* : isin iṭako *surkiña*. (2) to mix or prepare with *surki* : ne masala kale *surkikeda* cuna aḍ gitilte bārile teartada.

III. intrs., (1) to make *surki* : tisiṇdo api hoṛo kuliko *surkitana*. (2) in the df. prst., to get pounded for *surki* : isin iṭa *surkitana* (or *surkiọtana*).

surki-n rflx. v., same as the trs. and 1st. meaning of the intrs.

surki-ọ p. v., (1) corresp. to the trs. (2) imprsl., of bricks, to get pounded : kuliko kulikọm tisiṇ ciminaṇ *surkijana*? Ask the coolies how much *surki* has been prepared to-day ?

surkuṇ var. of *surka*.

surkuḍ Nag. var. (1) of *suṇkuḍ*. (2) of *surpuḍ*.

surkuiṇ, surkuiṇ 1⁰ same as *surka* in both meanings.

2⁰ I. adj., with *ūr*, folds of skin ; wrinkles : *surkuiṇ* ūr maĕaṇre moṭoge hunḍiakanre *kuṛaakana* menoa, aḍ senjanre ekĕlaọredo *gajurgajurtana* menoa. (2) with *moloṇ*, a knitted brow : iniạ *surkuiṇ* moloṇ lelkeḍte honko borokeda.—Also used as adj. noun : lelepe en hoṛoạ *surkuiṇ*. (3) also *surkuiṇmoloṇ*, with *hoṛo* a person often knitting the brow, i.e., an irritable person.—Also used as adj. noun : en *surkuiṇṭare* (or *surkuiṇmoloṇṭare*) kaiṇ dasina.

II. trs., (1) to knit or contract the brows either in displeasure or when making a wry face in eating or drinking smth. very sour : en kaji aĭumkeḍte moloṇe *surkuĭṇlạ* ; jojo cīji cakakeḍlọge moloṇaṛạ ūre *surkuĭṇlạ*. (2) rarely with dir. o., generally with ind. o., to look at smb. with knitted brows : enka kajilīre rokagee *surkuĭṇpea* ; cenạmentem (or cenạmente moloṇem) *surkuĭṇaitana* ? (3) to cause smb.'s brows to knit, or cause him to knit the brows : en kajite iniạ moloṇko *surkuĭṇkeda* ; en kajite moloṇko *surkuĭṇkịa* ; iniạ moloṇ jojo ili *surkuĭṇkeda* ; jojo ili moloṇe *surkuĭṇkịa*.

III. intrs., (1) thus to knit the brow : kīsitee *surkuĭṇkena* (or *surkuĭṇkeda*) ; jojo ili cakakeḍcii *surkuĭṇkena*. (2) in the df. prst., same as the p. v. : lelepe, iniạ moloṇ

surkuiŋtana; iniŋ ūr *surkuiŋtana*, his skin is covered with wrinkles.

surkuiŋ-en rflx. v., 1st meaning of the trs. and of the intrs.

surkuiŋ-o p. v., (1) corresp. to the trs. (2) to get wrinkles or folds in the skin: *haramjanre* hoŋkoŋ ūr *surkuiŋoa*. (?) reflex. meanings: moloŋ enka alom *surkuiŋoa*; enka alom *surkuiŋoa*.

surkuiŋ-moloŋ adj., with *horo*, or as adj. noun, an irritable person, often knitting his brow.

surli, surli-koŋgoso sbst., a brass steel hairpin with its two branches fixed to a flat knob. The brass hairpin *pital surli*, is made by the malara, the steel one, *mered surli*, by the *barae*. The hairpin's knob is always a quatrefoil with rounded loles. Constructed like *koŋgoso*.

surõsuĭ, surõsuĭ (Sad. *sursui*) syn. of *gerea*.

surpa (Sad. *surpek*) Nag. var. of *surpud*.

surpad Has. var. of *susurpad*.

surpan Has. var. of *susurpan*.

surpaŋ Has. var. of *susurpaŋ*.

surpaŏ Nag. var. of *surpud*.

surpat, surpot, vars. of *surpat*, also in the repetitive forms.

surpud cfr. *surpat* and vars. I. sbst, the act or the noise of sucking up liquid or semi-liquid food: iniŋ *surpud* racaēte aĭamlena.

II. adj, with *sari*, the same noise.

III. trs. or intrs, thus to eat or sip: utuĭ *surpudlo*; *surpudjadae*, he sucks in his food or drink; jõrtee *surpudjada*, he does it with much noise.

surpud-en rflx. v., same meaning.

surpud-o p. v., (1) corresp. to the trs. (2) imprsl., of this act or noise to take place: oŋa bitarie *surpudlena* racaēteŋa aĭumkeda.

su-n-urpud vrb n., the force of the sound: *suurpade* surpudla, latur lorate paromutarjandekaiŋa aumkeda.

surpudlo, surpudsurpudlo adv., modifying *jam, au*, thus to eat or sip. of fig., of a waterpipe or the trunk of an elephant, syn of *siŋ*.

surren, and surken umunen same as *surbugelen*.

sursa I. sbst. a wooden pivot in one piece with the door or shutter (the only kind of pivot known to the Mundas). *sursalo* mend pertol kāre cukūrire tusiŋoa, a pivot has its socket in a lintel, in a sill or in a small block embedded in the ground.

II. trs, to fit with such a pivot: Hoŋokoŋ duare kabaja kakolagaoea, mendoko *sursea*. Mundas do not fit the doors (of their huts) with hinges, but they make them turn on pivots, ne dum kuriŋgem *sasukeda*, thou hast made the pivot of this door too small.

III. intr, to make such a pivot: ne duare diŋgiŏgem *sursukeda*.

sursa-n rflx. v., same as the trs. and the intrs.: ne duar (or duare) *sursuakana* ci ka?

sursu-o p. v, (1) corresp. to the trs. (2) imprsl. of such a pivot, to be made: duar (duarre) *sursuakana*

sur-siŋ, surŭ-siŋ Nag. syn of *biganə*.

sursuĭ, sursuḷ Nag. (cfr. *surŏsuĭ*). Without the cheek, it is a poetical parallel of *gerea* :

Naku, guŋgu, sauṛidumbu
bitarere.
Naku, guŋgu gēreako ;
Naku, guŋgu ,aṛidumbu lātar-
rere.
Naku, guŋgu, *sūrsuĭko*.

O uncle, there are bush-quails hiding in the high grass.

sur-sur, sur-suraŏ I. sbst., the snorting of a bullock before charging or fighting : en haraṛ *surisur* aĭumkeḍtem parlanjana

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

III. trs., (1) with *mu* as d. o., to snort as described : en haṛa mūĭ *sursurḷa*. (2) with d. or ind. o., to snort at smb : en uriṛ *sursurkiña* or *sursurḷiña*.

IV. intrs., thus to snort : en uriṛkin upuṭuḷ sidarekin *surisurlena* (or *surisurk da*).

sursur-en rflx. v., same as the trs. and the intrs. : uṛuṭuḷ sidare uriṛko (mūko) *surisurena*.

sursur-ŋ p. v., (1) corresp. to the trs.: en uriṛa mū *sursur'ena* ; en uriṭem *sursurlena*.

(2) imprsl. of a snort, to be uttered: en uṛite *sursurlena*.

V. adv., with or without the afxs. *ange, ge, gye, tan, tange*, modifying *riku, rikan, sare, aĭum*

sur-sur, sur surāŏ, (Sad.) I. trs., of fish, to pull the float along in the water : la'eha ko pāĭko *sursurea*, geŋgerko riḍ,aribaea.

II. intrs., of fish, to dart, to swim straight and fast : b'elehai bāṛâsire gutuakan care mulite *sursurkeneiĕ* saḷkeda, darting towards the bait the lale-fish caught it.

sursur-en rflx. v., same as the trs. and the intrs.

sursur-ŋ p. v., corresp. to the trs.: puĭ *surisurjaneiiŋ* racaḷa, baleŋ uṛuŋaliṇa.

III. adv., with or without the afxs. *ange, ge, gye, tan, tange*, modifying *soreŋ, umunen, r ka, rikan, racŋ*.

sursural, surisurāl 1° of fish, syn. of *sursur*.

2° of speech, syn. of *suṛüraŏ*.

3° I. intrs., of people, to go at once and straight to a place.

sursural-en rflx. v., same meaning: isŭkulre hon hasut na, aĭumkeḍloge isŭku'te apu *sursura'enjaxa*, on hearing that his child was sick at school, the father started at once and went straight to the school.

sursural-ŋ p. v., same meaning : jetare a'om kupulbaṛana, en hatute *sursuraḷome*.

II. adv., with or without the afxs. *ange, ge, gge, tan, tange*, modifying *seŋo, kiṇu, rikin*.

sursuraŏ (1) var. of *sursur* in both meanings. (2) in Nag. also syn. of *suriaŏ*.

sursuria sbst., a late variety of paddy sown or planted in low fields.

sursuṭa var. of *sulsuṭa*.

suru 1° I. sbst., a shelter against rain, hail or dew, in contd. to *umbul*, protection against sunshine : en piṛire jetaṛ *suru* baŋoṛ, on

that high ground there is no tree or anything that can be used as a shelter against rain; kolomtare *surupe* baikeda ci? Have you built a shed near the threshing floor? dątanre *suru* kaina namkeda, I found no shelter when it rained.

II. adj., also *surun*, with *ci*, same as *surunteq*.

III. trs., to protect against the rain, hail or dew: dulburu akan baba busgtele *surulą*, we protected the heap of paddy with a layer of straw; ne catom huriugea, kae *surutina*, this umbrella is too small, it will not protect me.

IV. intrs., (1) in the df. prst., same as the p. v: catom huriugea, kaina *surutana* (or *surungtana*). (2) in the past tense, same as the rflx. V. dą dipili cenątem *surukena* (or *surunjana*). (3) impr-l. with inserted prsl. pru, to be protected: ne daru subare kā *surujgiña*.

surn-n rflx. v., (1) to protect oneself: catomtem *surnna* ci gunągute? (2) same as the trs.

surn-ų p. v., corresp. to the trs.

su-n-aru vrb. n., (1) the extent of protection: ne hondo *sunuruta* surukja, miḍ cokoǵ iati dą kae tojina, I protected this child so well against the rain that not a drop fell upon it. (2) the act: en hondo *sunuru* kam pokŏtojiu. (3) the result, a shelter: piti sing dipili *sunuru* kaina namkeda, on the way to the market I found no shelter against the rain.

surunteq instrum. noun, any shelter or means of protecting oneself against rain, hail or dew.

2° I. sbst., of plants, etc, too much sheltering from rain and sun: gurŭlutale *surut* begiradjina.

II. adj, with *tacid*, also in the cpds. *dadarisaru, kantąsaru, koronjosuru, ulisuru*, etc., a spot overshadowed by a plum-tree, a jack-tree, etc.: kupŭi dar do *suru* tuale sukuąko menca, it is said that coffee-bushes like places sheltered from the sun. also used as adj. noun: kitimento *kantąsasuru* ad *ulisuru* purągge edką.

III. trs. to hinder the growth of plants by too much cover: ne koronjo gorae *surujada*; ne gurŭlu kantara *surukeda*; dodari daru kiti kae *surua*.

IV. intrs., in the df. prst., same as the p. v.: ne baba *surutana* enamente pendependgea, this paddy is too much sheltered, that is why it is etiolated.

surn-n rflx. v., same as trs.: en balę kantąrado marana daru *surnutina*, enamente pokaligę ka haratana.

surn-ų p. v., (1) corresp. to the trs: gurŭlu bąri larute *surnjana*. (2) to be overshadowed (with consequent harmful results: ne ora jodarute *surnutina*, enamente jargi lin kecore gusa tiuko kentedko sirjaöa, this house stand under a tamarind tree, that is why in the rainy season caterpillars multiply exceedingly on its tiles.

3° in Missionary parlance, protection, to protect.

surua (P. *shorbā*) I sbst., soup, broth (as prepared mostly in Euro-

peans' kitchens.) Hence the cpds. *jilusurua*, *simsurua*, *dālisurua*, etc.: *surnam* nuakada ci misaleka ? hasu bugijante *jilusurua* Gomke omaṇiṇa. II. trs., to use (bones, etc.) for making soup : babarei simjaŋkoe *surnajada*. III. intrs., in the df. prst., same as the p. v.: jilu puraṣa *suruatana* ci dāli ?

surua-n rflx. v., same as the trs.

surua-ṛ p. v., corresp. to the trs.: ne jaŋko *suruaṛka*.

surua-jaŋ sbst., bones used for making soup : *suruajaŋ* seta omaipe.

suruĭ, suruĭ-suruĭ Nag. syn. of *biṛabiṛa* : jōr dado kā taĭkena mendo *suruĭ* da, it did not rain heavily, but only lightly.

surun var. of *sūr*.

surun̤i Has. Nag **surhi** Nag. (Sad. *surhi*) sbst., any kind of beetle attacking stored grain or pulse. Our informants know : (1) a small beaked weevil attacking paddy and rice. A specimen sent to Calcutta for identification was found to be the Calandra granaria. The Calandra Oryzae must of course also be common, but the Mundas probably see no difference betw en the two. (2) a beetle which is not a beaked weevil and which attacks also paddy and rice, (probably some kind of Bruchus). (3) a small beaked weevil with a relatively broad body and which attacks the chick-pea, the pigeon-pea, the *hore* (Dolichos biflorus) beans and also maize. It has not been identified.

surun̤i in bhajan songs, poetical syn. of *biṛgu* :

Sirmaren dasikō, *surun̤īko* noroŋēa ;

Hagakō bicar jaked̤ taŋgi hōbaoā.

The angels of heaven will blow the trumpets. Brethren, till the day of judgment we must wait in our graves.

surus-daru sbst., Millingtonia hortensis, Linn. f. ; Bignoniaceae,— the Bastard Cork-tree, a small, erect tree, easily uprooted, with corky bark, short pendant branches, opposite bipinnate leaves, and tabular white, scented, panicled flowers.

surŭ-siŋ, sur-siŋ syn. of *bigana*.

surūsuĭ, surūsuĭ-oṛe Nag. var. of *sursuĭ*.

suru-suṭu, surṳ-suṭu, suru-suṭṳ, surṳ-suṭṳ (Sad.) also with cerebral *ṛ*, trs., of heavy rain, to drench smb. completely. Constructed like *jirijiṭi*.

suṛa sbst., young leaves not fully green, but pale or reddish. Constructed like *sagen* 1st. meaning.

suṛaŋ, suraŋ vars. of *solaŋ*.

suṛa-saŋgen poetical parallel of (1) *bāsaŋgen*, a marrigeable boy or girl. (2) of *sarājombā*, the flower-feast, the time of the flower-feast :

(1) Bāsāŋgēn, mai, *suṛasāŋgēn*,
Nōkoeko rāeare bāsāŋgen ?
Bāsāgēn, mai, *suṛasāŋgen*.
Cimaeko rāeare *suṛasāŋgen* ?

O girl, to whose house did that marrigeable boy come ?

(2) Sarajombāgega badamasi-janā,
Bugilekan bandibaba nōgoṛajanā

sūṛasaṇg nege haramjadijanā.

Kerebore kaluṭidoe būṛaŏjān.

O my parents, the flower-feast is a ruinous concern, we have spent all our rice and killed our last fowl.

(3) Sarājombā ṭoreṭope rîṛî topejanā ;

Suṛasaṇgen dīledoṇgoḷ kaṛi bolojān.

On the occasion of the flower-feast I got into great debts.

suṛi, snṛi-manḍi 1⁰ also *suṛileṭe* Has. Nag. *suṛileṭo* Nag. I. sbst., rice cooked with meat only ; especially the pearl rice cooked with the *salom*, i.e., the liver, the heart, and some more meat of a sacrificed animal which is itself offered in sacrifice : kandare sidautarte *suṛi* jomoa, cā *suṛi* jomtanḷ ilio nūua, ente ṭundure manḍi jomoa.

II. trs. or intrs., thus to cook : ne jilubu *suṛiŧa* ; ne caŭli *suṛitam, suṛikedape* ci aŭrige ?

suṛi-n rflx. v., same meaning.

suṛi-ǫ p. v., (1) thus to get cooked. (2) imprsl, of this cooking, to take place : *surijana*, mar nāḍo boṇgaeme, the *suṛi* is ready, now offer it in sacrifice.

2⁰ sometimes syn. of *kiciṛi*, rice cooked with meat, pulses or vegetables : holado seraliaṛāḷole *suṛiḷa*.

sūṛi Has. **suhūṛi** Nag. I. sbst. (1) syn. of *samni* Nag. (which see). (2) the two similar pieces of wood (pegs) about 8″ long with eyes at their lower end and inserted near its extremities in the twisted carrying pole (*paṭeḍ marāṛā*). The ropes of the *sikuar* are passed through the eyes before being tied to the pole, so as to force the latter to rest always with its flat side on the carrier's shoulder.

II. trs., (1) to make into a *sūṛi* : ne daruiṇa *sūṛiŧa*. (2) to fit with *sūris* : gaṛiṛa arāṛâdo cuṭikiṇareko *suriŧa*.

III. intrs., to fit *sūṛis* to a yoke : ne arāṛâre okoe *suṛikena* (or *sūrikeda*) ?

sūṛi-n rflx. v., same meanings.

sūṛi-ǫ p. v., (1) corresp. meanings. (2) imprsl., of *suṛis* to be fitted : en arāṛâre jiliṇage *sūṛiakana*.

suṛi in jest or anger, var. of *suṭi*.

suṛiam sbst., a flower-sucking bird so called. It is said to resemble a sparrow and to come in flocks on the *surguja* fields when these are in flower. It is different from the *ciamcoloḷ* (although the latter is also called *suṛiam*) which is often seen sucking the flowers of the *maruḍ* and the *madukam* trees, and of the *icṛ* bushes. Some people however indentify it with this bird, as is done also in poetry, v. g., in the song under *ciṛambore*.

suṛi-hora var. of *suṛi hora*.

suṛij syn. of *suṭi* in jest or anger, mostly used like *dapuṛ*, I and II.

suṛi-leṭe Has. **suṛileṭo** Nag. same as *suṛi*, 1st meaning.

suṛi-manḍi same as *suṛi*.

suṛi-ruṛi (Sad. siṛi-riṛi) sbst., the natural sound of a flute (either *rutu* or *murli*), when heard from a distance. Constr. like *gudi ridi*.

suṛra, suṛraŏ, suṛŭra, suṛŭraŏ, (Sad. *surrach*) 1⁰ I. sbst, plain, clear talk, speech, etc., as is meant also

by the epl's. *kajisura, kulisura, ersura, ulu̱sura*: kajira *sur̥ aŏ* ; ā h bajana menbe ant rkedlea.

II. adj. with *kaji, eger, ku t, uduḷ, lajiuar*, s me meanings.

III. trs. (1) also intrs., to speak, a plain and clear language; kajii *sur̥aŏḷ*; enka alom *sur̥aŏa* : (2) also with ind. o., to address such a speech to smb. : (kajido) *s rraŏkom* or *sur̥aŏ.ikom*.

sur̥a-n rflx. v., same meanings.

sur̥a-g p. v. of the meanings; the objs *kaji*, etc. need not be expressed: nido eraŏe *sur̥aŏlena*; catira joar parsa kī *sur̥aŏa*.

IV. adv., with or without the afxs. *ange, ge, ge*, modifying *kin, eraŏ, uduḷ, lajiuar*.

2° same as *kalo sur̥a* cfr. *kremur̥aŏ, sondore* I sbst., the act of entering a place straight off or in a hurry, without asking leave or warning those who are inside: *sur̥aŏgle* en taradturundo eraŏe nemana.

II. trs., generally intrs., thus to enter a lea orge *sur̥raŏkeda*; alea eraŏe *sur̥raŏkena*

sur̥a-n rflx. v., same meaning: jotaea ora (or ore) *sur̥an* ka lagatina.

sur̥a-g p. v., corresp. meaning.

III. adv., with or without the afxs. *ange, ge, ge*, modifying *boo*.

sur̥-sur̥, sur̥u-sur̥u sur̥ŭ-sur̥u (Sid *sur̥sur*) 1° also *sur̥-sur̥aŏ, sur̥ŭsur̥aŏ*. of a small water'ajl Constructed like *kulalulu*.

2° of a cavity, syn. of *hiri-hiri-g, durdur*.

3° I. adj., with *lāŭdul*, or adj. noun, syn. of *dalāŭdul*, severe diarrhoea with very liquid stools: *surŭsur̥u* laŭdul menageа ci? tisiado *sur̥usur̥u* namakaia.

II. intrs, (1) to be suffering from such a diarrhoea: inia lāŭ holado *sur̥usur̥ukena*. (2) imprl., with inserted prsl. prn., of a person, to have such diarrhoea: nidatagēte *sur̥usur̥ujgēna*.

sur̥sur̥-g. *sur̥usur̥-g* p. v. of a person, to get such diarrhoea: nida dipĭlĭi *sur̥usur̥ejana*; inia lāŭ *sur̥sur̥lena*.

III. adv., with or without the afxs. *ange, ge, ge, lan, lange*, modifying *dulg, rikag*.

sur̥-sur̥, sur̥-sur̥aŏ, sur̥ŭ-sur̥u sur̥ŭ-sur̥aŏ, sar̥-sar̥ Nag. syn. of *sar̥ŏ sar̥ŏ*.

sur̥ta sur̥ŭta to lay a child on its side; to lie on one's side. Constructed like *gitĭ*, but also used as adv., with or without the afxs. *ange, ge ge*, modifying *gitĭ, rikan*, and with the afx. *te*, modifying *gitĭ*.

sur̥ŭ-sur̥ŭ Kera. Nag. var. of *hurŭhurŭ*

sur̥ur cfr. *sur̥raŏ* I. sbst., a sheer fall of water, in entrd. to *labgargin*, a broken fall of water, a fall in cascades, or the descent of water on a steep broken slope; and to *sōrardgu*, the shooting down of water on a steep smooth slope: dolabu han saragira *sur̥ur* leltc.

II. adj., with *dg*, water falling sheer: han sagira *sur̥ur* dg kacim lakada?

III. trs., also *sur̥urgara*, of water falling sheer, to hollow out the ground: ne sagira dado cte

puragee *suṛurkeda* (or *sururăŭkeda, scbŏkeda, suṭĭkeaa, solaṛkeda*).

IV. intrs, (1) of water, to fall sheer: en saṛăgiṛą dą ciminaṛą salaṛagiate *suṛurṭina* (or *suṛurŏṭina*). (2) also *sururgaṛa* in the dĭ. prs t, of the ground, under a sheer fall of water, to be or to get hollowed out: ne saṛăgiṛe ote purage *suṛurtana* (or *suṛurŏtana, suṛurakana*).

suṛur-en rflx. v, same as the trs. and 1st. meaning of the intrs

suṛur-ŏ p. v, (1) also *suṛurŏiaŏ*, corresp. to the t s: ne ṭaĕaŏdo dąte niminaṛą ikir *suṛuṛjana*. (2) of water, to fall sheer: hin banda pâîṛire dą *suṛurŏtana*.

su-n-uṛur vib. n., the extent of hollowing under a sheer fall of water: ne banda jâîṛîṛą ṭundudo *suṛuṛur* suṛurjina, mod jargirege burpursaleka garajana the fo t of th s bund at its outlet has been hollowed out to such an extent by falling water that after one rainy season there was a pit two *pursas* deep.

suṛŭra var. of *surra*.

suṛurаŏ var. (1) of *suṛra*. (2) sometimes of *suṛur*.

suṛur-aṛăgu same as *suṛur*, said of water falling sheer, not of hollowing out.

suṛur-gaṛa see under *surur*.

suṛur goŏ trs, of water, to kill by carrying down a sheer fall: seta ṭipiulakante jîdge atutane taîkena, saṛăgige *suṛurgoŏkĭa*, the dog was floating and alive, but the waterfall carried it down and killed it.

suṛur-huaṛą trs., of water falling sheer, to hollow out deeply. Constructed like *suṛu gari*

suṛŭ suṛaŏ var. of *surur*, 2nd. and 3rd. m anings.

suṛŭ-suṛu var., of *suṛur* in all meanings.

suṛu-suṛu, etc., vars of *surusuṛu*.

susa cfr *kapa, aawaji* 1° i. sbst. also *susalindi*, a bamboo or pole which bars the entrance of a cowshed or a cattle-pen: ot arre ciminaṛą *susape* lagaŏkeda?—Hence the epds. *cŏrăsusa, ohărsusa*.

II. tr., (1) thus to use a piece of wood: ne daru *susape*. (2) thus to shut: gôṛâ *susalam*. (3) thus to shut up: uṛiko *susalakom*.

III. intrs, in the phrase: aleą gôṛâduaṛ-baṛia *susalaea*, in the doorway of our cowshed there are two bars to shut it.

susa-n rflx. v., same as the trs.

susa-ŏ p. v., corresp. meaning.

2° syn of *kuṛka*.—Hence the epd. *duarsusa*.

susam sbst, the hind of the nylghau, Portax pict s; the buck being called *marum*

susar, susăr, scŏa-susăr (Sk. *sushrūshā*, Sad. *susar*) (1) service of servants, employees and subordinates; work of the women in charge of the cooking and other household duties. Constructed like *seoa*. (2) syn. of *jagaŏ*, to nurse the sick. (3) syn. of *manaiba*, to worship. (3) sometimes syn. of *jaŏ*, to hush or amuse infants.

susar bai, susăr-bai trs., to serve well, nurse well, worship well, hush well.

susar-basar jingle of *susar*, used

only of the work of the women in charge of the cooking and of the other household duties.

susari adj., with *lipi*, the worshipping lark. Occurs in the Hasar Legend. Some Mundas say that *lipi susari* means the lark in charge of hushing Sin bonga's child, a child that never grows because Singbonga loves children.

susari-basariko s'st., a coll. noun for all the spirits that serve Singbonga, and all the other living creatures or considered as living by the Mundas (animals, stars, etc.,) because He created them to act according to His will on behalf of human beings.— This expression occurs in the following sacrificial formula: Sirmare Singbonga Daibi raja! Toalokam turtana, dalekam basurtana! Am tare jetanara ghati banoa, jetana tuti banoa! Alea isino kam jojoma, alea basano kam nunūa! Iminreoge amą nutumte neaina omjad cedjada! Manjurkem humanikem! Amą *susariyasariko* omakom cedakom niku jomkeka nūkeka.

susi I. s'st., an apparent but inadequate cause or reason; an occasion; a pretext, in contrd. to *niagusu*, which is a hidden but true cause or reason: inią goța kața mōlena ad barcandu parkome horola, *susido* tōdge, niagusu bange taikena, his whole foot got swollen and he had to keep to his bed for two months, the occasion was his hitting his foot against smth., but the true reason was a spell; darega *susuce* nankedea, kontedą takale lekaketa

II. trs. or intrs., to make use of an occasion; to invoke a pretext: inią gonoę ruae (or ruaree) *susikeda* (or *susi.da*), niagusudo reka bān taikena, fever was the (apparent) cause of his death, in reality he died from a lightning spell; uri gujiia acujaña cecą catome (or catomree) *susjguña*, I tell him to graze the cattle, but he (refuses and) gives as a pretext that his umbrella is torn (in reality he does not want to.)

III intrs., in the diff. pret. of smth. to be only an occasion or a pretext: rua *susitana* (or *susikana*), asalre tola bāne toakana, fever is only an apparent cause, in reality he is under a lightning spell.

susi-n rflx. v., same as the trs: abuą gonoę jūnąe (or jūngree) *susingea*, asalredo likhinleka kāre niagusutobu gojoa, Death makes use of any occasion (to carry us off), as a matter of fact, when we die, it is either because our time has come or owing to some kind of spell.

susi-o p. v., (1) to be used as an occasion: to be invoked as a pretext: hola goęjan hopere rua *susilena*, sān aule acalja, rimbil *susijana*, we told him to fetch fire-wood, he (refused and) gave as a pretext that the sky was cloudy. (2) impers'., of an occasion, to be made use of; of a pretext, to be invoked: goęjanae, ruare *susilena*. rimbilre *susijana*.

IV. adv. with or without the afxs. *ange*, *ge*, *leka*, modifying *taikena*, *toakana*: en horoą gonoęre (or gonoę mente) rua *susileka* taikena, haramtee goęjana; lāęduldo *susige*

toakana, asalree rokabānakana, hende meromte joṛa atiṇoka.

sustač, sustač, susŭtač, susŭtač (H. *sustāna*, to take rest) I. sbst., the act of recovering one's breath by a short rest: keṛakiṇa *sustač* nimrikakiṇme, let the team of buffaloes rest for a while and recover their breath.

II. adj., with *horo*, a person who has recovered his breath: sesaŏ-tanaliṇa, nā ne *sustač* (or *sustačakan*) hoṛokiṇa misa darukiṇa haḍlena.

III. trs. caus., to let smb. recover his breath: gogoko nāḍoiṇa *sustačkoa*.

IV. intrs., (1) to take breath: mod sūtu daru haḍkeḍtelin *sustačkena*. (2) in the df. prst, to recover or to have recovered one's breath: sadom nāḍoe *sustačtana* (or *sustačakana*) sakoṛosakoṛo saṛade holakeda; sēsegiṛilenaiṇa, miṛimāṛiṭeṇa *sustačtana* (or *sustačeḍtana*). (3) impsl, with inserted prsl. prn., to be no more out of breath: *sustačjaḍmea* ci aŭrige.

sustač-n rflx. v., (1) to take breath. (2) to let smb. recover his breath.

sustač-o p. v., (1) corresp. to the trs. caus. (2) to recover one's breath.

sŭ-sŭ Has. **suij-suij** Nag. sbst., a hissing sound with the lips protruding and half shut, uttered thrice by men only at a full stop between two lines of a song, or when a stop occurs in the beating of the *dumaṇ* drum, at the end of the *khōd*, and before repeating it. Constructed like *sigsig*, but not used as

sū sū (1) also *sōsō*, *sōsō* onomatope of the hissing of a cobra. Constructed like *sakorsakor* (of baboons). (2) also onomatope of the sound made by pulling the bellows or pressing them with the hand, as under *susu*, like which it is construct d.

susuaŏ Nag. (Sad.) (1) syn. of *sustsusu* Has. (2) fig. syn. of *sutsut* (of cattle), *sipu*, *sīḷsīḷ*, and in jest, *sisi*.

sulsuṭa Nag. var. of *sursuṭa*.

susun I. sbst., dance, the act of dancing: tisiṇ *susun* hoḷaoa ci? will there be dancing today? (2) the custom of dancing: soben jatikore *susun* menā. (3) the kind of dance: isu rakamṛa *susun* menā, there are many kinds of dances: *kiḍisusun*, *cōsusun*, *phagunathsusun* oṛo *mārasusun* Mundakore kā calaŏlena, tisiṇagapa Tamaṛen Mundakore calaŏbiṛatam, mendo Munda *kiḍi* baṇakoa, the dances of dancing-girls, the masked dances, the *phagunath* dances and the dances of the cowherd were never performed among the Mundas, however nowadays they are sometimes performed among the semi hinduized Mundas of Tamar (they are seen) but even with them there are no Munda dancing-girls.—N. B. The *paiki-susun* is the war-or sword-dance performed by the *paiks*. (4) the peculiar dance which a pony, a bear, a monkey can be taught to perform. (5) the expansion of the hood and rhythmical swaying or turning of a cobra's head at the singing, or the playing of the flute, by the snake-charmer; also the strutting about of a wild peacock with ex-

panded tail within a circle of admiring hens; likewise the "dance" (which seems to exist only in the imagination of the Mundas) of the jungle bush-quails, when an old cock standing in the middle of a circle (of them) calls thrice "*cuur*" and then thrice "*hedjobejoo*", after which, whilst calling repeatedly "*jêôr, jêôr*"! the quails would advance towards him and recede several times, in rythmical movements.

II. trs. caus. (1) to cause a pony, a bear, a monkey to dance; to engage a dancing-girl or sword-dancer: jantukore gaṛi, buṛi, aḍ sadomkoko *susunkoa*: dasaiñ burure kildikoko *susunkoa*, they have dancing-girls at the dasaiñ fairs; aṛandire païl koko *susunkoa*, they engage sword-dancers for the marriage-feasts.—N. B. With regard to others dances of men, *susunṛika* is used as a causative or a permissive. (2) fig., in jest or in anger, to make people dance like monkeys to one's tune, i.e., to make them do unduly one's bidding: ne koṛado gaṛileka kuṛi *susunjaia*, this husband is henpecked by his wife; horokodo kildi oṛo gaṛiko emanko *susunkoa*, am do koṛam *susuntana*, people make dancing-girls and monkeys dance, but thou leadest thy husband a dance.—Hence also the sayings: re kuṛido gaṛigee baitaḍmea, thy wife has made a monkey of thee, i.e. thou art henpecked by her; apa bugin honkodo kage lelepe, apumdo gaṛigepe teartaia, you are not dutiful children, see, you have made a monkey of your father, i.e., you make him do your will whereas your duty is to obey him.

III. intrs. (1) to dance: hola Burum arem *susunkeda* (or *susunkeda*) ei? gaṛi, buṛi oṛo sadom hukumteko *susuna*, marang gomke ako-teko *susuna*, monkeys, bears and ponies are made to dance by order, peacocks and quails dance of their own accord. (2) fig., in jest or anger, also with ind. o, to follow smb's advice: iniṇ kajire alope *susuna*, puraṇee pealia, puiree hiṛipea; bugin horoge mente iniṇ kajirele *susunkeṇa*, tunḍuie dhaka'e nammna; en horoṇ kajiko *susunatana*, inin din lo en horoṇ kaj geko *susu ada*; nokosaureko tojan dipĭli "hela" ko menkeda, for a long time they followed his advices, but when they realized it did harm them, they cried out "alas" (i.e they repeated bitterly)

susun-en rflx. v., same as the trs. and the intrs

susun-o p. v., (1) corresp. to the trs.: hola alen ra are gaṛi *susunlena*; kuṛitanjtee *susungtana*. (2) imprsl., of a dance, to take place: bāre apimā *susunoa*, kaṭabhulam, bahulam aḍ gaṛibāhulam. (3) of an advice to be followed: iniṇ kajire *susunlena*, nolŏ ān tojana.

Description of the Munda dances.

I. *Origin of the dances.*—Among the dances customary in Chota-Nagpur, the *jadur*, *mage jap*, and *raca* dances are no doubt, of Munda

origin. Up till now no Sadani songs have been made for these dances, except a few for the *raca* dances. The *paiki* or sword-dances which are not accompanied by any song, are also distinctly Munda, though they are always accompained by the drums and trumpets of the Gasis or of the Doms, and though the *Paŭŗis* and some Oraons also know how to dance them. The *karam* or *lāsua* dances have been borrowed from the Sadans. They are accompanied mostly by Sadani (not Hindi), and rarely by Mundari adaptations from the *Ramayana*. However, a number of the Mundari songs on other subjects are also sung to the *karam* tunes. The special *karam* dances called *dubuŗkaram*, common among the Kera-Mundas and not unknown in Naguri, are likely borrowed from the Oraons. The songs are mostly in Sadani, sometimes in Mundari.

The *lēkaram* or *leko* dances also are borrowed from the Oraons. The Kera-Mundas and the Naguri or Sonpur people dance them on their fairs and accompany them with Sadani, rarely with Mundari songs.

The *domkāc*, a dance of the Sadans, is sometimes danced by Mundas at marriage-feasts, and on festivals. The songs are almost all in Sadani.

About the origin of the *bhajan* songs and dances we had to ask for information from the G. E. L. Mission Christians of Ranchi. They say that though the hymns they sing at Church meetings have been made on European music, the tunes of the *bhajan* songs are generally of native origin. Native music resembles very much the simple European music but is quite different from the complicated Indian music. The native pastors, preachers and schoolmasters who composed the tunes as well as the words of the old *bhajan* songs had the same musical inspiration as the people who composed the old Mundari dance-tunes, with however an unconscious but unavoidable influence of the German music they were singing daily in their hymns. The *khols* (the rhythm of the drums) however were for the most part composed by people, probably less well educated, but very well acquainted with the old dances of the Mundas. Indeed the tunes resemble the *mage*, the *jadur* and sometimes the *lāsua* or *japi* tunes, and the *khols* adopted, also resemble so much the *mage*, the *jadur* and sometimes the *lāsua* and *japi khols*, that they easily lend themselves to the dance-steps of the corresponding kinds. Formerly the *bhajan* songs were sung on Sunday nights in the Mission schools: the boys would squat down and sing, some beating the drums, the others clapping cymbals or at least their hands with rhythmical motions of the head. When however the songs had become known to successive generations of school-boys, they began to be sung also in a number of villages, and girls were not slow in finding out that they could

adapt their old dance-steps to these new rhythms. This was about the beginning of the century; now the *bhajan* is danced especially on festivals, at fairs and at marriage-feasts not only by the Christians but also by their non-christian neighbours. Many panchayats have been held especially by the Lutheran-Christians in a vain endeavour to stop or at least curtail this practice, it being asserted that nowadays the fairs were frequented more by Christians than by non-christians. *Bhajan* songs have been sung to old dance-tunes, and new songs, not however on religious topics, have been fitted to *bhajan* tunes. There is a whole set of them on Bisra Bhagoan and on the Birsa rising. By far the greater number of *bhajan* songs are in the Mundari tongue. There are also a fair number in the Hindi, but only a few in the Oraon and Kharia tongues. The Mundari *bhajan* songs are sung by the Mundas and the Kera-Mundas; also to a great extent by the Kharias and even at times by Oraons who however do not understand them.

The *mārasusun*, the *phagunāṭh*, the *cōsusun* and the dances of the dancing-girls, the *kilḍisusun* and the *phaṭuṛia-susun*, are proper to the Hindus and the Sadans, and are known to the Mundas only for having seen or heard about, them.

II. *Drums.*—As already said, the sword-dances are not accompained by Mundari drummers but by Dom or Gasi drummers and by trumpet blowers At the *lēkaram* and the *raca* dances there is singing, but no beating of drums. In the *japi* and *raca* dances the song is chosen by the man at the right end of the row, the other men joining him at once. The women repeat the whole stanzas. Similarly the song of the *lēkaram* is struck up by the man at the right end of the first circular row who turns round for the purpose and shouts as loud as he can. All those, men and women who hear his voice join at once and sing together. If all do not hear his voice, some one else may strike up a song on his own hook and get a following. At last those who sing the loudest carry away the others. The *jadur*, *mage*, *karam* and *japi* dances are accompained by songs and by the ordinary drums of the Mundas: the *dumaṛ*, which cannot be dispensed with, the *nagera*, the *ḍulki* and, if possible, the *mirdaṛ*, the *ḍapela* and the *rabāga*. Cymbals (*kartal*) are also much in request and if available are always made use of. The best *dumaṛ* drummer stands generally in front of the leading dancer, i.e. the girl at the right-hand end of the row As soon as a song has been struck up and accepted (*tela*) by the leading girl, who repeats the 2nd half of the last line of the *kaṛi*, the drummer chooses and softly indicates on his drum the *khōd* or rhythm to which it is to be danced. The other drummers and all the dancers follow his lead. Any kind of dance starts

only after a whole stanza has been sung. Amongst the Hos these dances are also in use, but with them fiddlers and flute-players often join the drummers, and the leading dancer, nearly always, holds in her right hand a staff with which, whilst dancing, she beats the ground rhythmically.

III. *Dancers.*—On ordinary days the married people and children of the village gather round the *akăra*, to assist at the dances performed by the youths and girls who are generally the only dancers. A young husband or wife will not join in the ordinary dances without each other's approval. Older people whilst looking on, may sometimes get excited and then join in the dance, but this is exceptional. As a rule married people dance only on festivals. Sadans and other castes are not, except in a few villages, debarred from joining, but they never join in the *lēkaram* at the fairs or in the *raca* dances. Young men of neighbouring villages may come to join in the dances; and each group will get its turn for singing, as explained below in the rules of the dance.

IV. *Time.*—In the villages where Christians are numerous, the old dances have become rare, and have been replaced by the *bhajan* dances. In non-christian villages dances are held as a rule, about twice a week, sometimes oftener, sometimes even every other day, but never, except on festivals, on two consecutive days. It should be noted however, that no dances are held at the time of an epidemic of men or cattle, or when someone in the village lies dying, or between somebody's demise and the *hocogŗi* ceremony. In the latter circumstances however, dances may be held on the occasion of a festival, but in case of an epidemic among the people, all festivals are put off to a latter date.

On the village *akăra* dancing never goes on beyond midnight, but stops an hour or so before, whether it has started at the usual time after sunset, as on ordinary days, or in the early afternoon, as on the day of the flower-feast. At the fairs, at the *aṇḍis*, and on the day of the *kolomsing* sacrifice (held on the threshing floor), dancing starts some time after midday, and stops just before sunset. The dances on the *karam* feast or in the court-yard of the *orapâŗâ* on the *mage* feast (*parsān hulaŗ*), and on the eve of the *kolomsing*, or in the court-yard of the *burupâŗâ* on the night of a *magebaru*, do not stop before dawn.

V. *Songs, tunes, rhythms, steps.*—Any song may be sung to any kind of tune or rhythm and may be used to accompany any kind of dance, no account whatever being taken of the number of syllables in a line, of their lenght or shortness, or of the incidence of the accent. When a song is called for, say a *jadur* song, it does no mean that it has any special fitness for

such a tune, but only that it is habitually or actually sung to a *jadur* tune.—The tune is called *rāṛ*.—The corresponding special rhythm and sound of each kind of drum is called the *khod* of that drum, its *jarapakhod*, its *jadurkhod* etc. Both the *rāṛ* and the *khod* agree of course with the steps of the dances.

Just as there are in the Mundari tongue a number of dialects, so likewise there are, as the Mundas say, a number of variations in the tunes, rhythms and steps of the songs and the dances in the different parts of the country. One may distinguish the tunes of the Hos, the Hasadas, the Naguris, the Tamaris and the Kera-Mundas. The Hos and the Hasadas have a certain number of tunes in common; so have the Hasadas and the Tamaris, and so the Naguris and the Keras. It is said that if all the *khods* with their variations in these five parts of the country were written down in detail, they would make up a substantial volume. The *khods* quoted on page 2369 are all taken from the Hasada country. The *khods* of the *gena* dance as written down there, refer to a *jaduri gena*.

The *khods* of a *magegena* are as follows: (*a*) *dumaṛ* drum: turdāṅ duḍum, dedam dāṅ duḍum (twice).
(*b*) *dulki* drum: dedam tāṅ dedde (4 times).
(*c*) *nagera* drum: koyom goṇḍom goṇḍom (twice).

The *khods* of the *karamcitid* given on p. 2370 are those of a *hambalcited*.

These are the *khods* of a *rambalcitid* or *calkua*: (*a*) *dumaṛ* drum: dedam dedagi dāṅ latūm, dāmdedam dedagidāṅ dedam dedam (twice).
(*b*) *dulki* drum: ḍeḍ ḍeḍ ḍeḍeḍtāṅ, tāṅ ḍeḍeḍḍeḍeḍ, ḍeḍ ḍtāṅtāṅ (twice).
(*c*) *nagera* drum: ḍiḍildiḍ l ḍiḍigiḍiḍ l, ḍildildiḍigi, ḍiḍigiḍiḍildiḍil (twice)

THE VARIOUS KINDS OF SONGS AND DANCES.

(1) There are three kinds of *mage* songs and dances: the *jarapi* (or *jarga*), the *gena*, (i. e., the *magegena*) and the *ormage*. The *ormage*, in which one part of the dancers drag the others along, is danced only on the way back from fairs. In the latter and in the *gena*, the tunes may be somewhat different but the rhythm (*khōd*) and the step (*ekla*) are the same all over the country. In the *jarapi* dance on the contrary the rhythm as well as the tune changes from song to song, though the step is practically the same.

The *mage* dance is danced in the following way: the girl-dancers form a curved row, to the left of which there is often another row of younger girls and elder women who cannot take such long steps as the former ones. They clasp their arms round the waist of both their neighbours. The drummers take their stand in front of the women. The singers are grouped alongside

to the right of the women. - The *jarapi* step is slow and seems languid, it goes sideways advancing towards the right with partial recessions. When the women recede, the singers advance towards them, when the women advance towards the right, the singers draw back.—The *magegena* step goes sideways to the right with a short recession to the left and another advance to the right, followed by an advance of the right foot towards the front and its touching the ground there with the toes only, before being brought to its ordinary position for advancing sideways, as in the diagram under *Japi*.—The *ormage* step goes sideways to the right. In this dance, whilst the drummers walk in the middle of the road, the row of dancers with the group of the singers to their right, keep along the road-side. Sometimes, when dancing, they hold their neighbour's left wrist with their right hand.

(2) Of the *jadur* dances there are also three kinds: the *nirjadur*, the *orjadur*, and the *gena* (*jadurgena*). All the *orjadurs* in the same parts of the country have the same rhythm and step. The same is true of the *jadurgen*. In the *nirjadur* the rhythm varies from song to song, but the step is practically the same.—Pl. XLVII has a diagram of the *jadur* step. (R means the right foot and L the left, the arrows indicating the direction of the toes.) For this dance, the dancers, the singers and the drummers are placed as in the *jarapi* dance. The step circles sideways towards the right. The feet are not appreciably lifted though there be no shuffling of the feet along the ground.—In the *nirjadur* (or *hojorjadur*) the women hold each other by the waist as in the *jarapi*, and the step is very fast, almost running so to say.—In the *orjadur* each girl clasps with her right arm the waist of her neighbour and thus seems to drag her along although the step is slower than in the *nirjadur*. In the *jadurgena* the women hold each other by the waist but the step differs from that of the *nirjadur* by being slower. The step of the dance (*jadurgena*) is given on Pl. XLVII, under the wrong name of *Japi*. At L and R, the ground is touched with the toes only, the foot moving at once to the next position.

(3) Of the *karam* or *lāsua* songs and dances, there are six kinds, of which the first four ones may be chosen two by two for a series, or what is called a "turn", in a dance. The first ones are: the *garua*, a slow and low noted song, very fatiguing for the chest, the wording of which seems to be a mixture of several Aryan languages; the *kambal cāid*, a sedate song and dance; the *calkua* (*calkaŏa* or *rabal cāid*), a lively tune with quick drumming and dancing; the *thaṛua*, (*thaṛlāsua* or *tuṅgukaram*) in which the bodies of both men and women

remain erect the whole time. All these vary, in tune and rhythm and very slightly in step also, from song to song.—The two last ones are the *bhunsarias* and the *khemtas*. The *bhunsarias* are restricted to dawn on the *karam* feast (in the court-yard or on the village road); they do not vary in rhythm or step, but only in tune. The *khemtas* are sung between two "turns" of the above *karam* songs. Both kinds do not vary in rhythm or step, but only in tune.—N. B. The songs and dances used at the carrying away of the *karam* tree, are of a special kind and have no particular name.

In the *karam* dances, men and women are placed as in the *mage* and *jadur* dances, but the women, standing pretty close together, hold each other with crossed arms, joined hands and interlaced fingers, swaying up and down or to right and left. A diagram of the *lāsua* dance is to be found on Pl. XLVII. At L and R, the left foot is shuffled three times towards the right by a to and fro motion and is thus brought alongside the right foot, touching it each time. During all the *lāsua* dances, except the *thārlāsua*, the body remains bent (*uguḍ*); and the knees also are partly bent. This is the diagram of the step that was shown to Revd. L. Cardon by Naguri people. The *khemṭa* steps they showed, was the same, but without the triple shuffling of the left foot. In this the body is half squatting, the legs are not lifted, the feet are merely shuffled along the ground into each position. In Hasada the step is quite different. Both in the *lāsua* and in the *khemṭa*, motion towards the right takes place only with erect body. After every few steps, in the *lāsua* the dancers bend body and knees, remaining like this for about the time it takes to sing a line, and swaying their joined hands up and down. In the *khemṭa* they do not remain so long half squatting, and they sway their joined hands to right and left.

(4) The *lēkaram* (or *leko*, *lekopada*, *jatraeng*) has four seasonal varieties: the *jaṭhua*, the *asaṛia* (or *bharno*), the *sardi* and the *aghania*. As these are danced without drums there is no *khod* for them. They are danced at the jatra-fairs in Sonpur and by the Kera-Mundas. They are also in exclusive use at the *jhanḍa* dances (see p. 362) which still take place at Kulḍa, Leangi, Limḍa and some other villages (near Bandgaon). The *jhanḍa* dances are considered immoral because girls of other villages gather there for the night. A diagram of the step as shown to Revd. L. Cardon is given on Pl. XLVII, under "*jatra*". Revd. L. Cardon adds the following remarks: At L, all the dancers at the same time lifting the right leg at right angles and bringing it down, stamp the ground with all their might, three times. The stamping is repeated at every third step. The

line of dancers moves in a circle. The dance begins with the shout: "*Hirrr!*" which is called *halka*.— This step, however, is not used everywhere. Other informants describe the dance as follows: There is no distinction between dancers and singers. All dance and sing together, men and women. There are any number of concentric circular rows of men only or of women only, or of men at one end and women at the other, with or without the interspace between them, or sometimes of men and women indiscriminately. They hold one another by clasping the neighbour's left wrist in the right hand. The circles are not shut; there are one or several interruptions where a man has his right hand free to wave a yaktail or ring a small bell (*tiriṛi*). Some dancers have got small bells (*sokoḍandus*) on their ankles, others have got peacock feathers, other still aigrettes or flowers stuck in their turban or in their chignon. The dance does not start with the "*halka*" shout but some one strikes up a song and sings the first stanza. If his voice is strong enough to be heard by most of the dancers they will take his lead, repeat the couplet and go on with the song, leaving alone any one else who may have tried to strike up his own song at the same time.

The *lẽkaram* song has not been recorded in the article on "Mundari music" (cfr. Appendix to letter D). It seems that a general feature of its music is that it starts with low notes, reaching the high notes at the end of the first line. During the 2nd (last) line of the song it gradually comes down again to the low notes. Whilst the lines are being sung the dancers step sideways towards the right. Between the two lines there is what is called the *paṛu*. This is a high-pitched shout "*lelelele lelerẽ*" ending either with the word *haḍre*, as in the song under *paṛu* or with the last *e* (of *lelerẽ*) slowly modulated over at least half a dozen high notes. During the *paṛu* the dancers stop moving, but those who have a yaktail wave it about and those who have a bell ring it. At the end of each stanza they stamp (*pada*) thrice the ground, shouting lustily the *halka* "*Hirrr*" and then jump thrice sideways towards the right, whilst shouting "*Hirrr! radẽre!* or some other such meaningless exclamation.

The same informants said that the names of *lẽkaram* and *leko* (plural of *le*) are derived from the "*lelelele lelerẽ*" shouted in the *paṛu*. They were however unable to say anything definite about the differences between the seasonal varieties of the *lẽkaram*, except that the *jaṭhua* is a quick dance.

(5) The *racaeng*, a hunting dance, is still pretty often danced in its season on the *akaṛa* in Sonpur on nights when no other dances take place. The name seems to be derived from the fact that formerly

it was danced in the courtyard (*rera*) of the house where big game killed in a hunt, was stored for the night. In this dance no drums are used and consequently the young men of the neighbouring village are not attracted to it. The step is uniform as may be seen on the diagram of Pl. XLVII, under "*Jatra*". The men form a straight line near the border of the dancing ground, grasping each with his right hand the neighbour's left wrist. The row of women is in front near the middle of the dancing ground; but they hold each other by the waist. The men sing a stanza and the women repeat the whole of it. Then two rows advance four steps towards each other, and, stamp the ground three times, the foot being lifted about 6" from the ground. Then they move four steps backwards, a little obliquely, so that both rows, always facing each other, slowly turn round to the right. Without stamping the ground with their feet, they start again at once the forward movement.

(6) In the Mankipati the hunting songs are called *japi*, and the *japi-susun* is always accompanied by the beat of drums. In this it differs entirely from the *racaeru*. The *japi* songs are still well known and are often heard outside the *akāra*, sung generally by individuals, mostly by the boys herding the cattle. They are often sung also by those who drink the *pāyuḍi*. The *japi* dance however have become very rare. They are said to be danced at night on the first day of the yearly hunt (*pāgusendera*), if big game has been killed. Youths and maidens then dance them in the courtyard of the one who killed the game and in whose house it is stored for the night; but the boys as a rule are too tired to dance for a long time. If, however, some big game has been killed in a place remote from the village, so that the hunters have to camp out for the night, this dance, then of the boys only, takes place in the camp. However big game is scarcely ever killed nowadays except may be near reserved forests. One informant from the Mankipati country, now over 50 years of age, has witnessed the *japi* dances only twice in his life. It was on the *akāra* on the night of the big hunt. No big game had been killed, but it was long ago when many people still brewed beer for the *pīgu*. Now only a few do so. It is not sure that the young generation would still know how to dance the *japisusun*.—For this dance, the men range themselves in a row at one end of the dancing ground, holding each other by the left wrist. The row of women, holding each other by the waist, faces them, not from the far side, but from nearby, with only just the drummers between the two rows. The women repeat the whole of every stanza sung by the men. As in all dances the dancers stand

still and the drums are silent during the first stanza. Then the women dance backwards and the men forwards till they reach the other side of the dancing ground, from where they return, the men dancing backwards and the women forwards, repeating the same movements again and again till the end of the song. During these movements the drummers never go backwards but turn round and move again forwards. In this dance there is no stamping of the ground and no slow circling movement. The two rows return exactly to their former position.

(7) In the *bhajan* dances, the women form a row, holding each other generally by the waist, sometimes by the wrist, as in the *lēkaram*, and sometimes with joined hands, as in the *lāsua*. The singers are to the right and the drummers in front. The *khōds* and the steps, as already said, resemble those of the *mage*, *jadur* and *lāsua* dances, but the body is scarcely ever bent; as a matter of fact, *lāsua-like bhajan* dances have been seen only amongst Oraons. The *bhajan* never looks like a *japi*, *raca*, or *lēkaram* dance. The leading girl and some of the singers jingle a *sokoč*, some singers strike cymbals, the others clap their hands; all these as well as the drummers jump about very much. All sway their head rhythmically to right and left, and the dancers even somewhat the body. As a rule only the men sing The women never repeat any part of the song; but if they sing at all, they sing with the men.

(8) In the *damkāc* dances the women hold each other by the waist; the singers are to the right and the drummers in front. The *khods* vary. The step is similar to that of the *jadurgesa*, but the touching of the ground with the toes only is not restricted to the right foot.

VI. *Rules of the dances.*—On the village *akṛa* nobody but the people of the village itself may start the dance. No one goes to call together the dancers. Some young men, after the evening meal, if they see no reason against dancing that day, go to the *akṛa* where they turn about beating their drums and striking up a song or two. If, however, there is a reason why they should not dance, one of the elders will go and warn them. The girls need no other invitation. If after two or three songs they do not gather, one of the young men is sent to ask them why they do not come. If the answer is not satisfactory, they will not insist, but weeks and months will pass before they again invite the girls and offer to dance in the village. Meanwhile the boys will go and dance in the neighbouring villages and the girls, who are not allowed to do the same, will be deprived of all dancing for some time.

At the fairs the people of any village that sent a *buṛupāṛā* (sacrificer) to plant a *mundukam*

(a post) and offer a sacrifice on the grounds of the fair, may choose a dancing place (*akăṛa*) near that *muṇḍukam*. It is only when all such villages have started dancing, that other villages not so privileged may take for themselves whatever space may remain available. The group of the boys of a village and that of its girls arrive at the fair about the same time.

Those who start the dancing either on the village *akăṛa* or, in the Mankipati, on one of the fair *akăṛas*, are called the *akăṛakisanko*, and in poetry the *susunkisanko*, owners of the *akăṛa*, owners of the dance. Such groups of young men who may come and join them to get their turn for singing and dancing on that *akăṛa*, are called in poetry the *susunnalako*, and are considered only as guests. The *akăṛakisanko* decide when the dancing is to stop, and settle any contention that may arise. It is not forbidden to join those who have their turn of singing, but it is rather objected to; that is why the groups of the various villages have their turn and succeed each other. The drummers do however not succeed each other, but those of the village beat their drums the whole time and if any outsiders have brought their drums, they are welcome to join them. Both the drummers and the singers are on the *akăṛa*, the drummers in front of, and the singers who dance whilst singing, to the right of, the girls. The group of the girls remain steadily the same, no outside girls being allowed on the village *akăṛa*, except maybe some girl who happens to be on a visit to relatives in the village. At the fairs they are often joined from the beginning by girls of other villages. There are no "turns" in the *racaeng*, the *japisusun* and the *lĕkaraw* dances.

The "turn" of each group of singers, whether of the village or not, consists of three songs: two *jadurs* (one or two *nirjadurs* or *orjadurs* ad libitum) and one *jadurgeṇa*; two *jarapis* and one *magegeṇa*; or two *karams* (one or two *gaṛuas*, *hambalciṭids*, *rabalciṭids* or *ṭhaṛuas*, ad libitum) and one *khemṭa*, according to the seasons. In some parts of Naguri there are only two songs in a "turn": a *jadur* and a *jadurgena*, or a *jarapi* and a *magegena*, or a *karam* and a *khemṭa*. When a new group enters the *akăṛa* to have its turn, the previous one has to withdraw. Sometimes in their eagerness two new groups would enter the *akăṛa* at the same time, each one striking up its own song. This is what is called *duraṇrepe*. Then the leading girl has to decide between the two groups, by repeating the latter part of the stanza of one of the two songs. And consequently one of the groups has to leave the *akăṛa*. If the girl so chooses, she can remain silent and by this indicate that she refuses both groups. In this case both have to withdraw, and the *akăṛakisanko* take a "turn" of the

three songs. In the meantime the contending groups may come to an understanding. If necessary, the *akāṛakisanko* have to decide which group is to sing next, taking care to admit first those who have not had their turn yet, and, if all have had it already once, bidding them to follow the same order as the first time. The *duraṛrepe* sometimes results into a quarrel or even into a fight between two groups of outsiders or between the *akāṛakisanko* and a group of outsiders. If in fact they have come to blows, a meeting of the panches of several villages is convened to judge the case.

At the great fairs in the Mankipati country, a group of young men of only one village is often too small to get a "turn" for themselves. Therefore several villages club together, and then agree about the song they will strike up. Even so the concourse of people is often such that, in spite of the number of dancing grounds, the groups cannot get more than one "turn". This difficulty and the danger of contention do not exist at the fairs in Sonpur, where the *lēkaram* is danced, or on the village *akāra*, when only the *japisusun* or the *racapac* is danced. In the *khemta* and *ut* of people of various villages join to make an inordinate number of concentric rows round each *mundukam*. In the *japi* and *raca* dances no outsiders take part. There are no "turns" either in the *bhajan* or in the *dimkāc* dances.

VII. *Seasons.*—The various kinds of songs and dances are proper and restricted to different seasons. It is believed that those who sing or dance them out of season, are sure to get an attack of itch.

The *mage* and *magegena* songs and dances begin on the cattle-feast (*sōrai*) after the cattle have been driven up and down the village road. Nevertheless the *lēkaram* songs and dances need not stop before the end of the *soraicandu*. After this the *mage* dances alone are current till the *maje* feast, and may still go on afterwards till the end of the *mage candu* (January—February).

The *jadur* and *jadurgena* songs and dances may begin at the first cock's crow on the first day of the *mage* feast, when the boys dance till dawn in the courtyard of the pahan. There is a choice between them and the *mage* dances till the end of the *magecandu*, after which they alone are current till the flower-feast, and are danced as well as the *karams* till the end of the *bīcandu*.

The *karam* and *khemta* songs and dances begin on the day of the flower-feast, and are danced as well as the *jadurs* till the end of the *bīcandu*. Afterwards they alone are danced till the cattle-feast, and then concurrently with the *mage* dances till the end of the *sōraicandu*.

However, on the festivals of *sorāi*, *mage*, *bā*, and *kolomsing*; on the

karam feast (in the courtyard or on the village road); and at the fairs of the Mankipati country, none of these kinds of songs and dances are excluded. The reason is said to be that the sacrifice which on these occasions precedes the dances removes all dangers of an attack of itch.

The *lēkaram* varies according to four seasons. The *jeṭhua* kind of tune is sung in the month of *jeṭe* (May). The next month the *asaṛia* takes its place, and remains in vogue during four months. In the month of *Kartik* (October) it is replaced by the *sardi* kind of tune. This in its turn yields the following month to the *aghania* which remains current for six months, i.e., till the month of *jeṭe*.

The proper season for the *japi* and the *raca* songs and dances runs from the *pāgu* feast, when the tree has been cut, to the end of the *bācaṇḍu*. Thus they stop at the same time as the *jadurs*. Besides they are sung and danced whenever some big game has been killed in a hunt. The *bhajan* songs and dances, whatever be their step, are not restricted to any season. There is no custom of, nor prohibition against, *bhajan* dances taking place on consecutive days.

VIII. *Dances on festivals*.—On the cattle-feast (*sōraï*), in the afternoon the cattle are driven up and down the village road amidst shouts and laughter. After that on the same road or on the high ground outside the village, the people dance till sunset. If the dancing takes place on the high ground either on this day or the next, the dance is called *sōraṭburu*, *sohoraṭjatāra*, *sohoraïḍārī*, and married people rarely join in it. After their night meal, the young people may, if they like, repair to the *akāra* and dance there till about an hour or two before midnight.

On the first night of the *mage* feast, the boys sing *hāña* songs whilst circling around the village; afterwards they dance the whole night in the courtyard of the pahan who regales them with a pitcher of rice-beer. The dancing stops a little before dawn, when pahan and boys go for a bath. After their return to the village the pahan offers a sacrifice and the boys eat the *suṛi-leṭe*. If the village pahan (*oṛaṇḍrā*) is to offer also a sacrifice on a high ground for a fair, he goes there in the forenoon, carrying a winnowing-fan and the other things necessary for the sacrifice, and the boys follow him beating their drums all the time. Some boys carry the fowls and the sacrificial beer. After the sacrifice they all follow the pahan back to the sound of the drums. The dances on the high ground begin at about 2 P.M. and last till sunset. It is the same when there is a special sacrificer for the fair (*burupāṛā*). Only then, at sunset, do the boys and girls come back dancing *orakaes* and gather in the *burupāṛā*'s courtyard. He then gives

them a pitcher of rice beer. All in turn go home for a short time to take their meal, but there is no interruption in the dancing which goes on till dawn. On the morrow of the feast there is a drinking bout, after which the married as well as the unmarried people dance the whole afternoon in smb.'s courtyard.

On the eve of the flower-feast, young and old dance at night on the *akhra*, but stop before or about midnight. The next day they start again dancing after the noonmeal and also stop before midnight. In some villages there is, on the day following the feast, a *gyrbahara* with dancing on some high ground from about 2 P.M. till sunset.

In the villages where a devotee of the *karambonga* keeps the *karam* feast, he plants a branch of the *karam* tree in his courtyard or on the village road, and people enlivened by the pitcher of rice beer he has given them, dance around that branch till dawn, or even till much later in the forenoon, and then still dancing they carry it off and throw it into a pool or a river, or on a white-ants's hill. In the Mundkipati country the *karam* is rarely kept. People remember only a dozen instances over and above its yearly observance on the eve of the *indi* feast in the courtyard of the man who sacrifices on this occasion, at Bandgaon, Goa and Indipiri (the only places, where a *indi* fair is kept). At the *indi* itself both in the Manipati and in Sonpar, the sacrifice is offered before noon; the people gather from all around and the youngsters dance from about 2 P. M. until sunset, whilst the elders look on.

susun-aq intrs and *susunaqca* rflx. v., to dance till dawn. ne mida *susunaqpe*.

susun-biur trs or intrs., to dance around (a tree, a post, etc.) bida kari ko dunko *susunbiarci*

susun ili, susunda-ili sb. t., a pot of beer given by the *ka ajakin* to the young people who came to dance in his courtyard on the night of the *bhaga* festival.

susun-jaun s. t. of *susun*, of little boys and girls.

susun-kisin and its parallel *susunnala*, pos. terms used the 1st for the dancers of the village, and the 2nd. for the outsiders who have come to have their "turn" for singing and dancing:

Sapado *susunkisanka*,
Nalede *susunnalako*.
Nalohope negaede,
Nalohope segebeé
Pari ko ranagalope,
Jurmole durasede.

You are dancers belonging to the village, we are outsiders. Be hospitable and do not quarrel with us. Let us have our "turn" for singing and dancing.

susun-nala intrs, to dance for wages, as sword-dancers and dancing-girls. Constructed like *nala*.

susurpad Hle. Nag *surpid* Has. I. sbst. a pitcher with a hole generally at the bottom, and filled with

damp straw, used to smoke rats in their burrows, or wasps in their nests. For this purpose the mouth of the pitcher is applied to the entrance of the burrow or the nest, fire is put to the straw and the smoke is blown through the little hole at the bottom of the pitcher.

II. trs., thus to use a pitcher: ne bu bandado *susurpadepe*.

susurpad-o p. v., corresp. meaning.

susurpan, surpan Has. vars of *susurpaḍ* and of *susurpaṇ*.

susurpaṇ Has. Nag. **surpaṇ** Has sbst., a kind of hornet or wasp: also called *seṇgelsusurpiṇ*, the Fire-Hornet

susu-susu cfr. *susuā*, and *tukurtukur*

I. sbst., a hissing sound made by children, when shivering with cold: en hoṇa *susususu* aīumkeḍi kamāṛateṇa uīukja.

II. adj., (1) with *sayi*, same meaning (2) with *hon*, a child shivering and producing this sound: en *susususu* hon jirubrikaīpe.

III. trs. to cause the mouth to produce this sound: rabaṇag jörkjei mocae *susususukeda*.

IV. trs. caus., of the cold, to make sbd. produce this sound: rabaṇado puraggee *susususujaḍmea* (or *susususurikajaḍmea*).

V. intrs., to shiver and produce this sound: puraggee *susususukeda* (or *susususukena*).

susususu-n rflx. v., same as the trs. and the intrs.: mocae *susususuṇtana*; puraee *susususunjana*.

susususu-ṇ p. v., (1) corresp. to the trs. and the trs. caus. 2) impsl., of this sound, to be produced: puraggee *susususulena*.

VI. adv., with or without the afxs. *ange, ge, gge, tan, tange*, modifying *sayi, aiumg, rika, rikan, rikag*.

sūsū-sūsū same as *susu* (2).

susūtaĕ, susūtaŏ vars. of *sustaĕ*.

sṵ-suṭi Has. Nag. syn. of *sonasuṭi* Nag. cfr. *soaṛsuṭi*, I. sbst., the act or habit of introducing one's hand or fingers where one should not (i.e. the act or habit of pilfering right and left): en hoṇa *susuṭi* goṭa oṛaṭenko ituana, all in the house know this child's habit of pilfering.

II. adj., with *hon* or *koro*, one who has got this habit: en oṛare miaḍ *susuṭi* hon monaia

III. trs. to "treat" things in this way: kumbūṛuko aleṇ oṛako soaṇ sūikeda oṛo caṭukoko *susuṭikeda*, thieves have entered our house and pilfered right and left (i.e. have "treated" our vessels, etc. in such a way)

IV. intrs., in the df.prst., to have this habit no hon: *sṵsuṭitana* (or *susuṭigea*), adiṇare alokae bolo, this child has the habit of pilfering, let it not enter the inner-room.

sṵsuṭi-u rflx. v., (1) same as the trs.: en hon adiṇarec bolokena henaneae *sṵsuṭiṇjana*. (2) to fall into this habit: en herleka alope *sṵsuṭina*.

sṵsuṭi-gg p. v., (1) corresp. to the trs. (2) to fall into this habit: inleka alope *sṵsuṭigoa*.

V. adv., with or without the afxs. *ange, ge, gge, tan, tange*, modifying *rika, rikan, rikag*: *sṵsuṭitan* sonoṛa taila honko rikakeda.

sūt, sūtu (H. *suta*, thread) I. sbst.,

(1) a string of cotton strands used by masons for their plumb-line and by sawyers to trace the lines on boles about to be sawn. (2) the lines thus traced : haḍ kaben ṭaṭikajada, *sūtu* bageọtana.

II. trs., (1) to use cotton for such a string : ne sutam *sūtuĭme*. (2) also intrs., to trace lines on a bole : ṭiajana mendo (ena) aṭṭrigeliọ *sūtuĭa* , darureben *sūtuketa* ei ? (3) syn. of *najari*, to adjust theses lines to a plumb-line held at arm's length: hede darurą cinako *sūtuĭa*. (4) als › intrs., of masons, to test the perpendicularity of a wall with the plumb-line ; to use the plumb-line : rājemistirikodo paciri biḍteoko *sūtuĭa* oro gaṇḍeteoko *sūtuĭa*, masons when building make use of the plumb-line not only vertically, they also use its string horizontally to adjust the laying of the bricks.

sūt-un, *sūtu-n* rflx. v., same meaning.

sūt-o, *sūtu-ọ* p. v., (1) corresp meanings. (2) imprsl., of the lines (on a bole) to be traced ; of the plumb-line to be used.

sūta IIo. Has. var. of *suṛūta*.

sutaĕ Has. rare var. of *sustaĕ*.

sutam 1⁰ I. sbst., (1) a cotton or silk thread ; yarn ; a cocoon thread ; the thread of a spider ; sometimes instead of *bacar*, fibre : kaḍsom oro lumamkoą *sutamrą* liją tenoa, koṭole oro konga emanrą *sutamte* pagako baiña, cloth is woven from cotton yarn or silk thread, whereas ropes are made from the fibres of plants. Hence the phrases : *takuĭ sutam*, *calāni sutam*, *Turūku sutam*, *lumam sutam*, *moron sutam*, *rīl sutam*, *līl sutam*, *ranga sutam*. (2) fig., a man's breath, in the saying : en horoą mocao banọjana, luturo cimaḍ bonọjana ,*sutam* bāri aṭṭri ṭoṭagoa, iduro tisinadoe gojoają, he does no more speak, he does seemingly no more hear, only his breath is not yet " broken off " but he will probably die to-day.

Note the phrase : *sutammunḍi aḍ*, to lose the end of the (entangled) thread, i.e., to lose all means of livelihood : en horo *sutammunḍiṛ* aḍkeda, Asām horateją honkoe sutọkoa.

*Note the riddle : kaṭea paromoa poṭa ratamoa, the rat passes through and its guts are caught in the trap ; the answer to which is : Dungi sorparomoa ente *sutam* takigoa, the shuttle flies through, leaving the woof caught in the warp.

II adj., with *ciji*, a thing made of thread, or material for making thread.

III. trs, to spin : ne tulam *sutamepe*.

IV. intrs., (1) to produce thread, silk or fibre : bindiram isu nanaọe *sutamea* ; kandeor lumamko oro irba lumamko sasaulekako *sutamea*, the *kandeor* and the *irba* silk-worms spin cocoons of yellow silk ; jîrîātedo koṭole purą *sutamea*. (2) in the df. prst., (*a*) to get spun : ne tulam bugileka kā pitiḍjana, enamente bugileka kā *sutamtana* (or *sutamṭtana*) ; (*b*) also imprsl., to be fibrous: morono (or moroāreo) *sutamtana*. *sutam-en* rflx. v , of spiders and silkworms, to secrete their thread.

sutam-o p. v., (1) corresp. to the trs: **ne tulam** *sutamoka*. (2) **of plants, to become or to grow up fibrous**: morondo keṭo aḍ kūḷ puṇḍige *sutamakana*. (3) imprsl., **of thread or fibres, to be produced**: moronre *sutamoa*.

V. adv., with the afxs. *ange, ge, leka,* modifying *bačaro*, **to get fibres resembling cotton or silk-thread.**

2º I. sbst., **mycelium (or mushroom-spawn), the whitish felt-like substance of very thin interlacing filaments (*sutam*) beneath the conspicuous part of every fungus. With regard to puffballs and mushrooms, the mycelium is found in the soil of jungles just before the puffball (*puṭūkui*) develops on it, and in decaying leaves before the *patāraud*-mushroom shoots up from it.**

II. trs. caus., **of the rains, to cause mycelium to spread in the soil or in the decaying leaves, just before the puffball and mushroom season**: jargi uḍko oro puṭūkuḷkoe *sutamkedkoa*, huriṇadinreko omonoa.

III. intrs., **in the df. pr-t., (1) of puffballs and mushrooms to forebode their appearance by the spreading of mycelium**: puṭūkuḷko *sutamtana*. (2) imprsl., **of mycelium, thus to spread**: jargi jōrkeda, otere oro patāra soōare *sutamtana*, nege puṭūkuḷko oro patāraudko omonoa.

sutam-en rflx. v., same as the trs. and the 1st. meaning of the intrs.: puṭūkuḷko *sutamenjana* ci aŭrige ?

sutam-o p. v, (1) corresp. to the trs.: nimirra jargite uḍko *sutamjana*. 2) same as the intrs: piriuḍ, bonum-uḍ oro indiuḍ (mente) kā *sutamoa*, mendo harlucte oṭguruaoa.

sutamoge adv., modifying *jargi*, **so as to cause mycelium to spread**: uḍko *sutamoge* jargikeda.

sutam-binḍa, binḍa-sutam sbst., (1) **a coil of thread on which in the *kanda* ceremony the master of ceremonies sits when partaking of the banquet**: karṭa uṭaōṇi *sutambinḍare* duḷkote mandii jomsidaea. (2) **in the Asur Legend** (page 1655), **a cushion made of thread to carry a pitcher on the head.** (3) with a nl. syn. of *toaḷ*.

sutam-biṇ syn. of *boro* sbst., **a kind of white harmless worm (but called *biṇ*, snake, by the Mundas) two feet long and only one-tenth of an inch thick. It is found in the grass**: tasaḍre *sutam-ōiṇle* (*bōrole*) numlia.

sutam-kaḍsom I. sbst., (1) **the production of cotton**: oko disumre pura *sutamkaḍsom* mena ? (2) coll. noun for cotton in various stages of preparation: ne orare pura *sutamkaḍsom* mena.

II. intrs., **to gather a crop of cotton**: kūḷko (or huriṇageko) *sutamkaḍsomtada*.

sutam-kaṭua same as *kaṭuasutam*.

sutam-ore Nag. syn. of *surin*. According to some informants, said also of the paradise-fly-catcher cocks.

sutam-raṇga-bindi same as *raṇgabindi*.

sutam-teṇṇi, teṇoṇi, also *bindiram, mindiram* sbst. **a polite way to refer to a weaver in answer to a question about his caste.**—Similarly a black-

smith is called *koṇgṇi*; a Bogota, *taben-ruṛuɑṇi*; a Gasi or a Dom, *rurūṇi*, *rūnalaṇi*; a cowherd, *gūpiṇi*; a cobbler, *dumaɑ baiṇi*; a Teli, *ata akiriɣṇi* or *sunumlennṇi*; a basket-maker *juɑki baiṇi*; a potter, *caṭu baiṇi*.

suti I. sbst., (1) a sober, sane, conscious, wide-awake, normal or keen state of mind: bulree kajilą ci *sutire*? balutanree enkakeda ci *sutire*? hanaḅgonoeakanree lōlena, hasudo *sutiree* aṭăkarkeda, he got burns whilst unconscious, but he felt the pain when he had recovered consciousness; *sutire* kuliime, nāḍoe rumtana; *sutiredo* kā baetanregee kajikeda, he said that when he was delirious; *sutire* enkae kajilą ci duṛumdunduraɪkanre? was he wide-awake or drowsy when he spoke like that? kulaiɪ nekai-henkaia mente *sutirelekado* latalutuakanre kā bioārdaṛioa, when struck with fear by the appearance of a tiger, one does not see as well as if one were calm, how to defend oneself. (2) fig., the condition of game or birds not tired out by a long chase: bār peṛcakan siliḷkodo *sutire* setakoēte lāgeko nirea, deer in full strength (i.e, when not yet tired) run faster than dogs.

II. adj, (1) with *koṛo*, a person in his senses, i.e. who is *compos mentis*. (2) with *mon*, *sēṛā*, a mind in a right state; unimpaired wits. (3) fig., of game or birds, not tired: ne seta haṛamjana, *suti* ku'aĕkodo kae tebąkoa.

III. trs. caus, (1) to restore smb. to consciousness, or to a normal state of mind, to awake en horo sērāe (or mone) *sutikįa*, duṛumle *sutikįa*; inią monle *sutikeda*. (2) fig., to bring smb. to his senses by punishment: kīsite haṭikuṭii rikabaṛantan taikena, api bēttea *sutikįa*.

IV. intrs., in the df. prst., to be in, or get into, a normal or keen state of mind: bullenae, nāḍoe *sutitana* (or *sutigea*): ne bul horo mārīmārītee *sutitana* (or *sutiɣlana*), this drunken man is gradually becoming sober again.

suti-n rflx. v., same as the trs.

suti-ɣ p. v., (1) to be put or to get into a normal or keen state of mind: eondoe eonąkana aŭrigee *sutioa*, he is awake but not yet quite himself. (2) fig., to be brought to one's senses by punishment: hature jaelgge eperane monetaḅjąd taikena, barsalekae dandejantee *sutijana*, he was always ready to quarrel with every one in the village, but two or three fines have taught him discretion.

V. adv., with the afxs. *ange*, *ge*, modifying meṇgia. (2) with the afx. *gge* modifying *rika*, *eon*, *con*. (3) with the afx. *te* modifying *kaji*, *rika*.

suti-samān sbst., adj., and adv., emphatic form of *suti*.

sutri, sutūri (II. Sad. *sutri*) sbst., pack thread.

sutri, sutūri (II. Sad.) syn. of *mugi-, tasad*.

sutu 1° I. sbst., the front place when two are walking one behind the other; the place immediately ahead of each one of those who walk in

Indian file: lijądo horare kae uĭyląą, pĭtirejąe ądkeda, horaredo aĭńą *sutuyreges* taĭkena, kaci honanin lelkeda? Api horole hijulena, aĭńą *sutuyre* (or *sunutuyre*) Mangra senląą inią *sutuyre* (or *sunutuyre*) Soma, we were three, Soma walked ahead, Mangra followed him, and I came behind.

II. trs. (1), to follow the one just ahead in an Indian file: otontopolre Mangrain *sutuytan* taikena. (2) to accompany women or children on a journey (but walking behind them): burute honkoe *sutuyedkoa*, he took his children to the fair.

sutu-n rflx. v., same meanings.

su-p-utu (1) repr. v., thus to follow one another: kulgia pĭtitekin *suputujana*, the husband and his wife went together to the market, the wife walking ahead; birteko *suputujana*, they went to the forest walking in Indian file. (2) with or without the afxs. *ange, ge, ggge, re*, modifying *hiju, seno, taĭn*, in Indian file. (3) Note the phrase: *suputuakanako*, they are walking in Indian file.

sutu-go p. v., thus to be followed: honko kupulgteko *sutujana*.

su-n-utu vrb. n., same as the sbst. *sutu*.

2° I. sbst., also *sunutu*, the condition of being the junior brother or sister (i.e, the next in birth: aĭńą *sutyre* kurihon jonomlena, my mother's next child (after me) was a girl.

II. adj., also *sunutu*, with *hon, boko, kaga, nisi*, the junior brother of sister next in birth: nīdo aĭńą *sunutu* hon; nīdo *sunutu* bokoin. Also used as adj. n.: nīdo aĭńą *sunutyge* (or *sutyge*).

III. trs., to get smb. as next brother or sister; to precede smb. in birth: ainado kurihon *sutukĭńa*, it was a sister that was born just before me.

sutu-n rflx. v., same meaning.

su-p-utu (1) repr. v., in the df., prst., to be (and in the past ts., to have been) in this mutual relation: nīlolin *supututana* (or *suputugea, suputuakana*) this one (brother or sister) and myself, we follow each other in birth; kurihonlolin *suputukena* or *suputulena*) we two, my sister and myself, we followed each other in birth (but she has died). (2) adj., (*a*) in this mutual relation: nīlo alin *suputu* honkinage. (*b*) nearest brother or sister either senior or junior. Also used as adj. noun: nīdo aĭńą *suputuge*. (3) adv., with or without the afx. *ange, ge, ggge, re*, modifying *jonomo, taĭkena, menakinąa*.

suputu-go p. repr. v., to get into this mutual relation: kurihonlokin *suputuakana*.

sutu-go p. v., corresp. to the trs.: kurihonten *sutulena*, I was preceded in birth by a sister.

su-n-utu vrb. v., (1) same as the sbst. and adj. *sutu*. (2) adv., as below.

IV. adv., also *sunutu*, with or without the afxs. *ange, ge, ggge, re*, modifying *jonomo, taikena, menaia*, in connexion with a possessive: aĭńą (or ain) *sutuange* menaia.

3° fig. like *sutubara*, sometimes used in the meaning of *otoo*, in jest or anger: monejadredom nalasitainamen

suṭumegea.

suṭu-su trs., (in the 1st. meaning of *suṭu*), to follow someone when coming on.

suṭu-baṛa in jest or anger, trs., to follow smb. about: Mongolkoŏte ṭakae rîṛîḷa, tisiṇdoko *suṭubaṛajaṇa*, he runs about to gather what is needed to pay his debt to the Moguls, because they follow him wherever he goes.

suṭu-idi trs., (in the 1st. meaning of *suṭu*), to follow someone when going away.

suṭu-parom trs., in the 1st. meaning of *suṭu*, to take smb. across: en bir *suṭuparomṭaime*, ente ruarme hansado kae boroea.—However in the meaning of *suputuparom*, to cross in Indian file, the trs. or the intrs. is used: birko *suputuparomkeda*; nereko *suputuparomjana*, it is here that they crossed the forest in Indian file.

su-tupuruḷ I. trs., of one or two persons, to introduce the hands into the opposite openings of a tube, a water-pipe, etc., so as to make them meet inside: en undure tîkiṇa *suṭupuruḷḷa*.

III. intrs., of hands, thus to meet: ne undure tîkiṇa *sutupuruḷṭana*, jetan hai ca kaṛăkom bangaia.

suṭupuruḷ-en rflx. v., same as the trs *suṭupuruḷ-a* p. v., of hands, thus to meet: en undure tîkiṇa *suṭupuruḷlena.*

suṭu-tebaṇ trs., in the 1st. meaning of *suṭu*, to take smb. to(i.e., to make him reach) a certain place: ne hon Rāci *suṭutebaṇme*, take this child to Ranchi.

suṭam I. sbst., a grain or two of pearl-rice besprinkled with sacrificial blood and eaten raw by the sacrificer instead of the *suṛuleṭe*, when the victim is one of which the flesh is not eaten by the Mundas (such as a musk-shrew, a horse, a donkey, a human being). Hence the phrases: pusi dâṛêṛa *suṭam*; sadom dâṛêṛa *suṭam*, etc., It is believed that if the sacrificer partakes neither of the meat nor of the blood he will be killed by a tiger: jilu suṛileṭe eā jālekate kā jomoredo *suṭam* jom (or uṭaŏ) lagatiṇa.

II. trs., thus to besprinkle rice with sacrificial blood: caŭlijaṇe *suṭamkeda.*

suṭan (from the French soutane) sbst., a cassock. Constr. like *soṇ*.

suṭi sbst., a mollusc. The following kinds of molluscs are known to the Mundas: (1) the bivalves: (*a*) *keṛasuṭi* or *goṇgasuṭi*, oblong, mussel-like, but larger than the common mussel living in ponds, bunds and rivers, in which they are put for breeding. (*b*) *gaṛasuṭi*, as broad as long, roundish, less than one inch in size, dark-coloured, living also in bunds and rivers, but not bred. Both are eaten. (2) the operculated pond-snails with spiral shells: (*a*) *lunḍisuṭi*, with a shell ½″ long and ¼″ thick. Too small to be eaten. (*b*) *suṭi, jatisuṭi* with a shell 1″ long and ¾″ thick. Eaten. (*c*) *gendasuṭi*, with a shell as thick as long, over 1″. Eaten. The shells of the bivalves and pond-snails are called *suṭicoka*. (3) the

marine gasteropodes : (*a*) *sakoâsuṭi*, with a cone-like shell 5-6″ long. (*b*) *kaŭrisuṭi*, the cowrie, Cypraea moneta, of which the small shell was formerly used as money.—Live salt-water mulluscs have been seen only by travelled Mundas, the others know them only by their shells, viz. the *sakoâ* and the *kaŭri*.

suṭi Has. Nag. **sutij** Nag. (cfr. *surị*) 1⁰ trs., to put one's finger into some small hole or cavity (especially of the body, such as mouth, ear, etc.). The finger, the cavity or the person may stand as d. o. : mocare gandae *suṭitada* ; mocae *suṭitada* ; en hon kelente luture *suṭiḷiṅa*, that boy to tease me put his finger into my ear. When the d. o. is a female and no bodily organ is specified, reference is made to the womb. The same remark applies to the rflx., repr. and p. vbs. with a female sbj. In the case of males, reference is made to the anus.

suṭi-n rflx., to put one's finger into one's own mouth, ear, etc. : en hon mocae *suṭintana*.

suṭi-p-uṭi repr. v., to put a finger into each other's mouth, ear, etc. : *kelente* en honkin mocakin (or mocarekin) *supuṭitana*.

suṭi-ǫ p. v., corresp. to the trs. : en honte cutu undu *suṭilena* ; inido luturree *suṭilena*.

2⁰ used in the same meaning as *dapur*, I and II.

suṭi-ader trs., to put a finger into some small hole.

sutij Nag. syn. of *suṭi*.

suṭi-sered fig., to spoil a very ripe fruit by handling it too much.

suṭi-suṭi (cfr. *lapeḍ*) said especially of children, trs. to eat cooked rice in small pinches, much smaller than a mouthful. Constructed like *sarsor* 3⁰, but as adv. it may take also the afx. *te*.

suṭi-teba trs., to reach smth. by introducing one's finger. Constr. like *teba*.

suṭi-undu Has. Nag. **suṭi-undu** Nag. of a hole made by putting the finger into smth. Constr. like *undu*.

suṭi-uṛuṇ trs., to dig out smth. with the finger, v. g. a *koa* (an individual part of a jack-fruit), or a seedling for transplantation.

su-tundu trs., to insert one's arm into a hole so as to reach its end.

suṭu-suṭu same as *saṭasuṭu*.

sŭ-uṛuṇ trs., to prick in order to remove, to take out (v. g. a thorn from the flesh, pus from a boil, etc.).

sûṛ (long *û*) 1⁰ trs., to pinch off the petals of the *madukam* flowers. These petals are astringent and are not eaten : en haṭaṛa madukam *sûṛimebu* tikiia.

sûṛ-n rflx. v., same meaning.

sûṛ-ǫ p. v., corresp. meaning : ne madukam *sûṛǫka*.

su-n-ûṛ vrb. n. also *sûṛ* (1) the act of pinching off : *sunûṛ* kape ṭaŭkakeda enamente ne madukam hurialeka hebengea (2) the result : nea okoea *sunûṛ*. (3) the amount : *sunûṛkiǫ* sûṛkeda, mod garikadre mod haṭa madukamkin cabala.

2⁰ cfr. *sŭsûṛ*, syn. of *sor*, to blow one's nose, but connoting that the nose is pressed between the thumb

and the index.—As adv. with the afxs. *ange, ge, ken, ge*, or in the forms *sûʃleka, sûʃkensûʃken*, it modifies *sulʃ, rika, rikan*.

sûʃ-cêṛê Has. *sûʃ-oṛe* Nag. (long *û*) syn. of *jiṛiam*.

sûʃ-sûʃ (long *û*) sbst., the call of the *jiṛiam* or of a flock of the *rajabā* birds. Constructed like *cõḫcõḫ*.

sûʃ-sûʃ (long *û*) in jest or anger, syn. of *kusuḍkusuḍ*, especially of women, because they blow their nose continually when sobbing.

sûʃsûʃ-cêṛê Has. **sûʃsûʃ-oṛe** Nag. (long *û*) syn. of *jiṛiam*, the Green Munia, Stictospiza formosa. The call of this bird or of a flock of the *rajabā* birds is a bad omen. If they are seen in front of those who are consulting the omens, it means that the *Bagauti bonga* will set his tigers against the couple (on whose behalf the omens are consulted), if they get married: koṛahon kurihonkiṇ bagaũtioa. This omen however can be counteracted by a sacrifice.

sûʃsûʃ-cêṛêko Has. (long *û*) a flock of *rajabā* birds, when calling so.

sûiṭ Has. **sûith** Nag. (Sad. *sûiṭh*) var. of *sûeṭh*.

sûṛî (Sad. *sûrî*), syn. of *sunḍi*.

sûṛʃ, sûṛʃ-hai Has. syn. of *bumbuʃ, bumbuʃ-haku* Nag. sbst., a flattish fish with pointed head, often seen motionless in the water, and hiding in mud or sand when the pond has dried up. One kind of this fish is 2-3″ long; another is 3½-4″ long and is called *pãlsûrî, pahaĩbumbuʃ*. Sometimes, when caught, the fish would squeak like a mouse, and this squeaking is considered as portending an abundant catch of fish for the day.

sûṛuʃ-sûṛûʃ syns. of *sunḍuʃ*.

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