I.

I

I affixed prnl. sbj., used by little children for *iŋ* (first person), and *e* (third person) : *mamai* nonatana, I am (or he is) eating cooked rice.

I a short form of the prsl. prn., third person singular (liv. bg.) used (1) as infixed sbj., to *meŋ, baŋ* : *aengia*, he is here ; *baŋaia*, he is not here. (2) as infixed d. or in.l. o. : *kiriŋaiaiŋ*, I shall buy the animal ; *kiriŋainiŋ*, I shall buy it for him ; *kiriŋakaiaiŋ*, I have bought the animal ; *kiriŋaiaiŋ*, I have bought it for him.

I short form of the prsl. prn. third person singular (liv. bg), used (1) as affixed sbj. to *tan* : Uraŋ *taŋi*, he is an Oraon. (3) as infixed sbj. to locatives ending with *re, te, tare, sare, sate* and used prdly. The terminal *e* is elided, and replaced by the vocal check on the prn. : *haturia*, he is in the village ; *hatutia*, he has gone to the village. (3) as infixed d. o., when a contraction results in a vocal check on the prn. : *lelkiaiŋ*, I saw him.

I contraction of the infixed prnl. d. o. *i* (liv. bg.) with an *e* or *ę* ending the root of a prd. This contraction occurs in the indet. ts., f. ts. and imperative : *balīme* (baleime) ; *goīme* (goseime); *gorīme* (goreime) ; lumam *peṭīme* (peṭeime) ; *goriako* (goreiako) ; *gosiaiŋ* (goseiaiŋ).

I replacing the affixed prnl. sbj. *e* (liv. bg) and the infixed prnl. d. o. *e* (inan. o.) whenever these are immediately preceded by *u, i, ŭ, ĭ*: dukuĭ sātinkeda, he suffered adversity ; *auīme*, bring the object ; *kajiīme*, say it ; however, *iĭ* generally contracts : *kajīme*.

I replacing *ni* in the formation of nouns of agency from tense forms ending by *n* : *senleni*, the one who went ; *sentani* the one who goes. When the preceding *n* belongs to the root or to the rflx. termination, not *i*, but *ni*, forms the noun of agency : *senni* one who will go : *huriŋenni*, the one who humbles himself.

I I. sbst., (1) dung, excrements : parom disumre buginko rajaoa eḍkankodo *ireko* topaoa, in the next world, the good will become kings, the bad will be buried in excrements : (a Mundari view of reward and punishment in the life hereafter) ; dandare okoa kā kamioa ? *io* girioa, in the case of necessity one will do any kind of work, even mehtar's work. (2)

ipilkoa i, shooting stars, ltly., the dung of stars. (3) *meredra, paĕsara, pitalra i*, rust, oxide of iron, copper or brass. (4) *samromra i*, a yellow exsudation on stones where there is gold ore. (5) *dataraa i*, a tartaric deposit on the teeth. (6) *nagei*, a red scum-like vegetation on the surface of ponds. (7) the powdered wood which ignites when fire is extracted from dry wood. It is also sometimes called *heol*: jān *jatāte* senagel urunajare, sida *i* hendeoa, ente sukuljanci senagel urunaoa.

Note (1) the saying: tisinagapa initare paĕsara *i* banoa, nowadays he is without a single pice. (2) the use, in scorn or anger, of the phrase *i tipiula* to say that smb. is drunk: ama *i* tipiulakana, thou art drunk, ltly., the excrements are floating on the surface (of the beer in thy stomach). (3) the riddle, the answer to which is *i*: edeldaru latijana, sārsipaĭko hundinjana, the silk-cotton tree has fallen down, the policemen (meaning the flies) have gathered around it.

II. adj., (1) with *landi, sered, da*, dirty with excrements: ne hona landi *igea*, this child has not cleaned its bottom; ne lērra da *igea*, people retire so often to this ravine that the water is contaminated. (2) with *moca*, teeth with a tartaric deposit, teeth not yet brushed: *i* mocate kajijan sarāpo purasa totoake menea, it is said that an imprecation is often effective when uttered by one who has not yet brushed his teeth. (4) with *mered*, rusty iron.

III. trs., (1) to void, to evacuate from the bowels: nea amgem *ikeda* ci? Is this thy stool? (2) to dirty with a stool: hon *ikiña*; hon aĭña lijae *ikeda*.

IV. intrs., (1) to evacuate from the bowels, to dung: ne uri tisina purasae *ikeda*; ipilko *iiada*, there are shooting stars ltly., the stars are voiding excrements; en dobare Nage *ikeda*, the surface of that pool is covered with a red scum-like vegetation, ltly., the Nage spirit has had a stool on that pool. (2) to rust; to get oxidized: ne paĕsa *itana*. Note the sayings: (1) jomken kalure *i*, to be ungrateful, (ltly., to have a stool in the leaf plate out of which one has eaten). (2) en hore *itanreo* nesa kae hetajadi, he never comes here, (ltly., even when on a call of nature, he does not look this way). (3) in jests: dare putam *ikedlekae* medbarajada, he stares about showing again and again the white of the eyes, either in anger or in wonder, (ltly., he makes eyes resembling a dove's dung fallen on a sheet of water). (4) bugin sakamrege cêrê *iia* (proverb), on an otherwise clean leaf the dung of a bird is conspicuous, i.e., when a good man commits a fault or dies, the news spreads far and wide and is much spoken of, (ltly., a bird will dung on a good leaf).

i-n rflx. v., to dirty, with one's stool or with an animal's dung oneself or the cloth one wears: capitaime en hon, katarce *injana*;

lājdul namkja, nidadipli lijąe *jujana ;* lijąre cilkatem *simjujana?*

i-p-j repr. v, to dung on each other: koko darure cetanlatarko gitjtanako *ipjtana,* the cattle egrets sleep on the tree, those on top dung on those lower down.

i-gg p. v., (1) to get dirtied by a stool: lija *jjana.* (2) of iron, copper, brass, to get oxidized: pāl dōgirijanre *igoa.* (3) of a pond, to get covered with a sheet of red vegetation: ne doba *jakana.*

i-n-j vrb. n., the number of stools; the quantity of dung: ne catlire kaṭeako *injko* jkeda, j peregirjakana.

ite, jaute adv., modifying *seng,* to go to evacuate from the bowels. Also used prdly. with infixed prnl. sbj.: *itja, jtinjtana, jtjjana.* The more polite expressions are *parkasgte seng, pirisgte seng, parkasgtja, pirisgtinjtana.*

ia Has. Nag. iē Nag. I. dmstr. prn. or adj., without eqvlt. in English, replacing a df. name which one has forgotten and tries to remember: oko hulaa taikena? *ia* hulaa..... somārge (or *ia* .....somārge), on what day was it?—Let me see..... it was on Monday; *ia* horo hijutana (or *ia* hijutana, *ia* being the sbj. of *hijutana*), Sauge, that man there is coming, let me see ... what is his name?..... It is Sau.

II. interjection used when one does not know at once what to say or does not like to speak out clearly: cenamentem nirjana?—*Ia*.....asadijanaia en kamige, why didst thou run away?—Because..... to say the truth, because I am tired of that business.

III. tis, (1) used when one does not remember the right word, hesitates to use it or, out of delicacy, shame or indignation, does not want to use it: entee *iakja*.....padakja, then he.....he kicked him; entedoe *iakjña*! And then he treated me like that! en kurii *iakja,* he has had sexual intercourse with that woman. (2) syn. of *cika, rika,* to do smth. to smb: alom boroea, jetana kaia *iaaea,* do not be afraid, I shall not do thee anything.

IV. intrs., rflx. repr. and p. v., same or corresponding meanings: cia? *iakedam?* What! Didst thou do such a thing? en horo *iajana*.....mastarenjanae; ne daru *iagka*.....magoka.

V. *iage, iange, tiagge* adv., modifying *a'ākar, kaji, lelg, rika.*

iad Nag. var. of the ts. afx. *jad.*

iajak sbst., a priest of the Old Testament.

iam (Kh. *iām*) I. sbst., the dirge or wailing and lamenting chant of a woman, or women, at smb.'s death: han tolare *iam* aiumotana, okoe cabajana?

II. intrs, to chant wailing and lamenting at smb.'s death, in cntrd. to *rg,* to weep, cry, sob, wail, lament: alom *iamea*; alom *iama.*

iam-en rflx. v., same meaning.

* The woman sits, stands and goes about moaning, wailing, and chanting her dirge in a more or less fixed tune, but in terms composed on the

spur of the moment : she dwells on the good qualities of the deceased, the nature of his sickness and the likely consequences of his death for wife and children. This wailing is indulged in chiefly in the night after the burial and may go on for several days. If a woman continue still after the *hočogiṛiṇ* ceremony she is stopped by the neighbours. The wailing and chanting start afresh sometimes for a short time, say half an hour, on a *jageṇo diṇ*, when a relative who was not at the burial, comes after one or several months to visit the bereaved. At the time of a burial most women of the village wail and lament, but generally without chanting.

iam-honor, **iam-onor** syn. of *iam*

iam-suli I. sbst., the act denoted by the prd.

II. intrs., to blow the nose often whilst crying or wailing, i.e., to cry long and bitterly.

iamsuli-a rflx v., same meaning.

iamsuli-gg p. v., same meaning : hoṛo goĝjana, sobenko *iamsuliggdana*.

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

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

iār (P. *yār*, friend) I. sbst., a brother of one's brother or sister-in-law, in cntrd. to *gui, guiram*, a sister (or a brother and a sister) of one's brother or sister-in-law. The vocative of address is *iār*. The possessive is expressed by *aĭńg iār*, rarely by *iāriṇ*.

II. intrs, with an ind. o, to call smb. *iār* : cekaaiam ?—*Iāraiaiṇ*. This relationship may also be expressed by the trs., *iārtaiaiṇ*, the intrs., *iārtanaliṇ*, *iārtadaliṇ*, and the p. v., *iāroaliṇ*.

iar sbst., the Musk deer, Moschus Moschiferus.

iār-biār in jest, jingle of *iār* : *iārbiārtanaliṇ*.

ibil I. abs. n., thickness, as described under the adj.

II. adj., (1) of skin, cloth, leaves, paper, etc., thick, in cntrd. to *nana*, thin : hatiñr *ibi'gea*. (2) of a man's or animal's body, in cntrd. to *nana* or *etaṇ* : *ibil* hoṛómoten uṛiko puraṇko ṭekaóoa, stout bullocks live pretty long. (3) of water, less clear, in cntrd. to *etaṇ* : Ranciṣaṛą oṛo Siṇdisumrą da etaṇgea, Sompurreą *ibi'gea* : etaṇ dare haiko doḅa ikirakanreoko lelparomoa, water is very clear around Ranchi and in Singbhum ; in Sonpur it is not so transparent : fish can be seen through clear water even at the bottom of a pit. (4) of other liquids, having a certain degree of thickness or viscosity, milk and oil being described as *ibil*, in cntrd. to *etaṇ* : jān sunum *ibilgea*, haṣasunumdo kā, any kind of oil is thick, except kerosene oil ; puṇḍi siṅkoą oṛo puṇḍi meromkoą maĕom etaṇgea, hendekoą *ibila*, white fowls and white goats have thin blood, black one's have thick blood. (5) of semi-liquids and mud, thick, with little water, in cntrd. to *etaṇ* or *dą* : keco rapąko aĕado *ibil* losoḍteko jolomca ;

dālire Mundako purąsa *ibil* utuko joma. (6) of hair, plants or trees, close-set, thickly grown, in entrd. to *etaą, riapaąkaĕ* : ne babado purą *ibilą*, this paddy grows very thickly, or has been planted very close ; ūḷ *ibilgeataĭ'ą'* he has a dense head of hair (c) syn. of *eągą*, of iron or steel, soft, deep toned, in entrd. to *etaą, saudi*, hard, silvery-toned : *ibil* meręḍ purąge kā lesera, soft iron cannot be sharpened very keenly.

III. trs, (1) to make into a thick sheet or layer : ne kuḍlam purąge.n *ibilkeda*, lejaĕ hambala, thou hast made the blade of the hoe very thick, it is too heavy ; laḍ *ibilkere* kā isintaboa, if one makes the cakes thick, they will not bake quickly ; saṅṛi (or sarima) *ibilepe*, oṛąre tutūkunǫka, lay the thatch very thick on the roof, that the house may be cool ; ne peṛâê lija kae *ibilea*, this weaver never weaves closely. (2) to make a semi-liquid very thick or too thick by adding to it but little water : losoḍ *ibileme* ; utu *ibileme* ; rannu purąpe *ibilkeda*, dą posatape, you have made the medicine too thick, add more water ; masala dąakana, *ibiloroeme*, the mitrtar is too liquid, make it thicker. (1) to sow or plant thickly : ne pabitako purąpe *ibilkeda*, mimiaḍ dananarą patuḅruarǫka, you have planted the papaw trees to close, uproot every second one.

IV. intrs., of population, to become dense : ne disumre dikuko mâṛîmâṛîteko *ibiltana*, mendo Horoko Asām senǫteko etaątana, in this country little by little the Hindu population increases, whereas the Mundas, through emigration to Assam, become less numerous.

ibil-en rflx., v, to stand or sit close together : purągepe *ibilenjena*, aeląetaa dubpe.

ibil-ą p v., (1) to be made or put in a thick sheet or layer ; to be made thick or mixed with little water ; to be sown or planted thickly. (2) to become thick, to grow thickly, or (of population) to become dense.

i-ą-ibil vrb. n, (1) the degree of thickness or closeness : *iąibilko* ibilkeda, ne baba kā tuḍrūṛakeredo purą hapuṛiąge geleoa, they have planted this paddy so thickly that if they do not thin it out, it will produce only very small ears. (2) plants sown or planted too thickly : amą *iąbildo* tuḍruarǫka, let the plants which thou hast planted too thickly, be taken out again.

icą, icą-hai (H. *inchnā*) sbst, shrimp. The Mundas know only fresh-water shrimp and distinguish 3 kinds : (1) *icą, jatiicą*, a large black or brownish-black kind, which is eaten. (2) *tulumicą*, a small whitish and soft kind, also eaten. (3) *setaicą*, a black kind, too small to be eaten. The name *bindaicą* is given to the crawfish, 7-8" long, found only in large, never dry, rivers. This also is eaten.

icą trs., (1) to pinch with the nails of the thumb and forefinger,

in cntrd. to *itį*, to press or mark with the thumb nail ; *liṅ*, to squeeze between the thumb and forefinger ; *picą*, to pinch, in order to extract, with the thumb and forefinger or with pincers. (2) rarely used of crabs or crawfish.

i-p-icą repr. v., to pinch each other with the nails of the thumb and forefinger : en honkiṅa *ipicąjana*

icą-gǫ p.v., to be thus pinched.

icą-bā, icą-daru (H *dhawai phul*) sbst., Woodfordia floribunda, Salisb. ; Lythraceae,—a jungle bush with long, spreading branches and opposite, entire, lanceolate leaves. It is remarkable for the number of its tubular, orange-scarlet flowers which cover the branches in axillary cymes. These flowers remind the Mundas of shrimp, hence the name.

icąbā, icąbālekan adj., with *daṅgri*, a maiden resembling a Woodfordia flower, i.e, a maiden fair and handsome. *Icąbā* is also used as adj. noun.

icąbāaṅge, icąbāge, icąbāleka adv., modifying *daṅgriǫ, tearǫ, menǫ, lelǫ*.

icą-bandį trs., to shorten or curtail smth. by pinching off its tip with the nails of the thumb and forefinger : ḍāṅabudiĭ *icąbandįkeda*.

icąbandi-ǫ p.v., to be thus shortened.

icą-ciṅgṛi-bā, icą-ciṅgṛi-ḍali (Sad. *ciṅgṛi*, shrimp) sbst., name of a flower occurring in poetry and otherwise unknown. The context precludes its being a var. of *icąbā*.

Nalope jome, nalope jome, puṇḍi nis ko,

Nalope jome, nalope jome, kabra caṛuko,

Naiṅdoiṅ norotan *icącinggribā*,

Naiṅdoiṅ jaṅgitan *icącinggriḍali*.

Do not eat, do not eat, O white weaver-birds, Do not eat, do not eat O pied weaver-birds, Do not eat the *icącinggri* flowers over which I keep watch.

icą-daru syn. of *icąbā*.

icą-hai syn. of *icą*.

icą-jere sbst., the white frothy secretions enveloping certain larvae on the Woodfordia bush. This froth is sweet as sugar and eaten.

icą-picą I. adj, with *horo*, a man who does not keep things for himself alone, but who, whenever he has got smth., v. g., a hare, freely gives small portions of it to his neighbours : nikudo *icąpicą* horoko, jān birjilu namanre eskarte kako jōma.

II. trs. or intrs., to divide fairly smth. of which there is not much. enage *icąpicąpe*, divide it fairly in little portions : nē, alom urlusurluna, *icąpicąkeate* jom lagatiṅa, there, take it and do not devour it greedily thyself, thou must divide it fairly with the others.

icąpicą-n rflx. v., to divide fairly amongst themselves smth. of which there is not much : alope haŭrhambudena, *icąpicąnpe*, do not, any of you, take a lion's, share, divide it fairly in small portions.

icąpica-ǫ, icąpica-gǫ p. v., to be divided in fair small portions : ǰilupe ntuketa ?—*Icąpicąjana*, have you

made a stew of the meat?—It has been dealt out in small portions.

III. adv., with or without the afxs. *ange, ge, ǫge, ǫǫge, tan, tange,* modifying *haṭiṇ*: *icąpicą* haṭiṇakeḍte miaḍ kulaĕą jilute goṭagoṭa hatuĭ ḍoṇkeḍkoa, having cut up in very small portions the only hare we caught, he managed to give a share to everybody in the village.

icą-picąko poetical jing of *icąhaiko*.

icą-suam Has. **icą-sūm** Nag. sbst., Loranthus scurrula, Linn; Loranthaceae,—a large, bushy branch-parasite, with narrow leaves, white-tomentose beneath. It is very common on the Woodfordia, but found also on the Wendlandia (*tilaĕ* and *huṇḍur*).

ici, icika causative or permissive afx. to prds., var. of *acika*.

iḍ contraction of *idi*, in the Siripati dialect, whenever a tense afx. or adverbial afx. beginning with *t* is added to *idi*: *iḍtaĭpe, iḍtabeme, iḍtukaeme*.

ida syn. of *idūṛǫ*, I. interjection, perhaps, maybe. It takes always one of the afxs. of address *a, na, ga, hale*, etc. With the afx. *a* it contracts into *idā*.

II. intrs., with the same afxs., to say, *ida*: cikatem *idājada* (*idanajada*, etc.)? kacim ṭōrjada? Why dost thou say 'perhaps'? Thou surely rememberest?

idan Nag. **idaṇ** Has. Nag. (Kh. *idaṇ*) I. adv., early in the morning: *idaṇbu* uṛuṇoa, we shall start early in the morning.

II. adv., with the afxs. *re, te*, (1) syn. of *idan*. (2) syn. of *idaṇsiṇgi*.

III. adv., with the afxs. *siṇgi, siṇgire*, (1) before the usual time: niula ḍą kā taikena, *idaṇre* hijua; we have had no rain this year: the rainy season will come early; ne sirma ḍą *idaṇsiṇgiree* bagekeḍbua, this year the rainy season stopped early; balako *idaṇsiṇgireko* tebąlena, the marriage guests arrived early, i.e., before night. (2) in the beginning of a period of time: en dasi *idaṇsiṇgiree* bagenjana, that servant in a short time left our service.

idel-saṇga sbst, Buettneria herbacea, Roxb.; Sterculiaceae,—a herb with ovate-acuminate leaves and prickly capsules. The tuberous root is used only as a remedy for urinary complaints.

idi (T. *eḷu*, to lift, to take away) I. trs., (1) to take to, to lead to, to take ahead: ne Rancite *idiĭme*, take this to Ranchi; ne honko pīṭte *idikom*, take these children with you to the market; ne hora Rancitee *idipea*, this road (personified) will lead you to Ranchi. (2) to make a path, road, waterway in the direction of: ne hora Cakaṛateko *idiakada*, they have made this road so that it reaches Chakradharpur; ne bandaṛą ḍą kotepe *idiĭa*, towards what spot will you make the outlet of this bund? (3) to take away, to lead away, to carry off: aṛākaṭiko hontekuṛi Asamteko *idikįa*, the coolie-catchers have carried off his daughter to Assam.

i-p-idi repr. v., to agree and go together to a certain place: pīṭtekiṇ *ipidijana.*

idi-ǫ p. v., meanings corresponding to the trs.: nesŏkando purą sān gaṛire Rancite *idiakana*; ne horate Rancitepe *idioa*; ne hora gaṛapa-romtą *idiakana* ci? Does this path lead to the ford of river? ne han-daraṇ dą okote *idiakana*? hontekuṛi Asāmtee *idiakana.*

II. adverbial afx. to prds., denoting (1) motion onward or away: *niridi-jadae*, he is running from here. (2) continuation or constant repetition of the action in question: dą gama-tanre oṛątein *niridileda*, as it began to rain I ran till I reached home.

idi-au trs., (1) to take or lead to a certain place and bring back: ne honko jatrate *idiaukom*, take these children to see the fair and bring them back. (2) to take to and fro not the same but similar objects: ne horate ciṭiko *idiaujada*, they carry the mail to and fro along this road, this is the mail route.

i-p-idia-p-au repr. v., to go and fetch each other as occasion arises: nēge parteḍ ne hoṛokiṇ *ididiapau-tana*, whenever any of these two people holds a feast, he fetches the other to take part in it.

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

idir Nag. occurs in the adv. *miḍi-dir*, which see.

idir Has. syn. of *dhaka, daka, dhakal, dakal* Has Nag. *dakol* Ho, *dhokol, dokol* Has. *pāñṭi* Has. Nag. These terms are used when there is a comparison made between the strength, knowledge, cleverness or power of argument of two people, or a comparison between two contradictory states, as, v.g, the condition of being alive or dead. *Dhakal* and its vars. are more often used when smb. is considered equal to a stronger, more powerful or more clever one, whilst in the contrary case *pāñṭi* and *idir* are generally preferred. They may be used as prds, as adverbial afxs. or as posps.

1° As prds. I trs., to consider or treat as equal to: singi turlǫ singi hasurjakediṇ kamikena, mendo talatikin eṭeledi iminaṇ kako *idirkiñe*, I worked from sunrise till sunset, but they did not pay me as much as they gave to smb. who started work in the middle of the morning.

II. intrs., to do as much as such a one: ne hon iminaṇ kae *idirtina*, he does less work than this boy. In Nag *ɟāñṭi* is also used imprsly. in this meaning: ne hon iminaṇ kā *pāñṭiaitana.*

idir-en, etc., rflx. v., to do as much as, to exert oneself as much as: ne hon iminaṇdo *idirenme*, aminaṇ alom landią, work at least as much as this boy, do not be so lazy.

idir-ǫ etc., p.v., (1) to be considered equal to, to be treated in the same manner as: ne hon i iminaṇ kae *idirǫtana*, he is not to be compared to this boy; hola tara hoṛoko dasbaje kamiko eṭeleda, purą hajiriko nam-keda, nądo naōbajeakana, dolabu senoa, en idirdobu *idirǫgea*, yester-day some people started work at ten

o'clock and got full pay; it is now nine o'clock, come let us go, since they got full pay, we also shall get it; pancāiṭre kajidoiṇ kajikena mendo seta idir kaiṇ *idirjana*, I spoke indeed at the panchayat, but they did not even look at me as they would have at least looked at a barking dog. (2) to be able to do as much as another: iṇi idiro kaiṇ *idirṭana*.

2⁰ As postp. or afx. The term may be added to names, prns. or advs. of quantity; also to verbs or even whole clauses: in the latter case the copula *a* of the verb is suppressed. It forms: (1) cpd. adjs. syns. of cpds. terminating by *leka*: nea tisiṇpe *cabaeidirgea*, you are likely to finish this work to-day; ne hoṛo *goĕakanidirgea*, this man is as much as dead, i.e, either he is unconscious or dying, or he is out of our life, having gone away without any possibility of intercourse. (2) cpd. prds. syns. of cpds. terminating by *leka* and meaning to render similar to, to reduce to a state of: ṇkuṭibonga *gojṇgidirkiṇa*, Akutibonga has brought him at death's door; *gojṇgidirjanae*, he is at the point of death. (3) cpd. advs. (*a*) When these are syns. of cpds. terminating by *leka*, and denote equality, they take the afxs. *ange*, *ge*, if modifying *rika*, *rikan*, *kami*, *menṇ*, *aṭākar*, *ṭōr*, or *lel*; and the afx. *ṇge*, if modifying *rika*, *rikan*, or *kami*: gogo kam heŏaakana, alomṇ.—Puṛṇ kaiṇ heŏaakanreo *enhonidirdoiṇ* gogega, thou art not used to carry loads, do not try.—Though I am little accustomed to it, I can at least carry as much as that boy; poncoko ne hoṛo *kumbŭṛukenidirgeko* rikajṇia, the panches treat this man as if he had committed himself the theft of which he complains; *nehonidirange* kae ṭōroa, for this kind of work he is not considered equal to this boy; ne hoṛodo *goĕakanidirange* menṇia, this man is as much as dead, (he is in a dying condition, or he has gone out of our lives); ne keṛa *haṛaidire* (or *haṛaṛṇidire*) taāiia, this buffalo does not pull harder than an ox; ainatabu ṭapute *goṇjanidiriṇ* senoa, alope huṛiṇjīoa, my friends, I am going to work in the Andaman Islands and shall be (for some time) as dead to you, do not grieve. (*b*) When such cpd. advs. mean: instead of, rather than, they may take only the enclitic *ge*: *sama tite sentanidir* huṛiṇlekaiṇ gṇidiamea, rather than to walk empty-handed, I shall carry some little thing for thee; *sama mandi jomeidir*, bulun aḍ miaḍ peajuiṇ namana. I have salt and an onion to eat with my rice, which is better than to have to eat it without any condiment; am landia jati, *mandi am* (or *amle*) *omaidir* (or *omamidir*, *omameidir*), jāeṇ setagele omṇ, thou lazy fellow, rather than to give thee to eat we shall (or we may as well) give thy portion to any one's dog.

iṇkula iṇkuliṇ iṇkuliaḍ Nag. var. of *iṭkula*, *iṭkuliṇ* Nag. (Sad. *itkula*) I. sbst., a rough fireplace made of stones or clods in the courtyard or

under a tree.

II. trs., to place stones or clods for a temporary fireplace : diribu *iḍkulaea*, ḍhelado kā.

III. intrs., same meaning : ne darusubare *iḍkulaepe*.

iḍkula-ǫ p. v., (1) of stones or clods, to be thus placed : apia diri *iḍkulaǫka*. (2) imprsl., of such a fireplace, to be made : darusubare *iḍkulajana*.

idu (1) dubitative particle, perhaps, maybe : *idui* hijua ci kā ? Who knows (I do not know) whether he will come or not ? Maybe he will come, maybe not. (2) corrective particle, when correcting oneself : gapam sena ci ?—Kaĩńa.....*iduiǫ* sena, wilt thou go to-morrow ?—No, I shall not.....thinking better of it, yes, I shall go.

idu-deraǫ dubitative particle, perhaps, maybe. It is used alone, as an answer, to express a doubt about an assertion just made ; never meaning that one does not know what to answer: en hoṛo kae hijuako menjada, sartigea ci ?—*Iduderaǫ*, they say that he is not going to come, is it true ? —I expect that they are wrong ; ne birre kulako baǫkoa, alope boroea. —*Iduderaǫ*, there are no tigers in this forest, do not fear.—I am not so sure about that !

idu-oṛǫ, idu-uṛǫ, idūṛǫ Has. dubitative particle, perhaps, maybe. In replies to questions it means : I do not know.

idu-tam Nag. syn. of *iduoṛǫ*.

idu-tera Nag. syn. of *iduderaǫ*.

idu-tobe, idu-torǫ corrective particle, in that case : Rancim sena ci ?—Eskarǫtanaia, kaĩńa.—Hela, Soma, Maǫgra, Birsalekanko sentana.—*Idutobeǫ* sena.

idu-tora, idu-toraǫ Ho, syn. of *iduoṛǫ*.

idu-torǫ syn. of *idutobe*.

idu-uṛǫ var. of *iduoṛǫ*.

iḍa, iṛa (T. *īr*, a louse) I. adj., with *siku, ḍoro siku*, a full-grown, huge louse, in cntrd. to *tili*, a young louse. Also used as adj. noun.

II. trs., of such lice, to develop on smb.'s head or clothes : *iṛatǫiako*, he has huge lice ; ne hon beṭekanko *iṛaakǫia*.

iḍa-ǫ p. v., to have such lice : ne hon beṭekane *iḍaakana*.

i-n-iḍa vrb. n., the number of lice : *iniḍako* iḍakia, nakilire lel raṭi kā sukua, he has such a number of huge lice on his head that it is even disgusting to comb him.

iḍa-ḍoro of children and sometimes of men and pregnant goats, I. adj., with *lāĩ, hon, hoṛo, merom*, paunchy. Also used as adj. noun.

II. trs., to cause the belly to become very large ; to cause smb. to become paunchy : ne Maṇḍoarido gotom jomte ci lāĩ enkae *iḍaḍorokeda ?*

III. intrs., (1) in the df. prst., to be paunchy : en hon *iḍaḍorotana*. (2) to walk about with a paunch : kosaṭee *iḍaḍorokeda ?*

iḍaḍoro-n rflx. v., (1) last meaning : hansaṭee *iḍaḍorontana*. (2) to cause oneself to become paunchy : nīdo gotomte enkae *iḍaḍoronjana*.

iḍaḍoro-ǫ p. v., prsl. or imprsl.,

to become, or be caused to become, paunchy : gotom jomteko *iḍaḍorooa* ; nīą lāĭ gotomte *iḍaḍoroiana* ; berel gotomte *iḍaḍorooa* (or iḍaḍōroa) ei isin gotomteo ? Does the belly become large only by eating fresh ghee, or also by using ghee to fry the food ?

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

ị-ḍuki sbst., urine and fæces : mehtarko *iḍukiko* giṛitana. Note the sayings : (1) en hon *iḍukiree* jobeakana, that child is so young that it has to be cleaned by others. (2) *iḍukirege* jobeakan dipli jeta hon kako leldaṛiąia, enkategee goǧjana, when he was so sick as to be unable to get up, none of his children could come home to take care of him ; he died thus neglected.

iē Nag. var. of *ia*. The imperative *iēeme* is contracted into *iēm*.

ihil Nag. var. of *īl* Has.

ihim Nag. var. of *īm* Has.

ihir Nag. var. of *īr*, indet. ts. of *ir*, to reap.

ijār I. sbst., (1) the questions put in court by the judge to the plaintiff, defendant or witnesses, in cntrd. to *jira*, the cross-examination of a witness by a pleader : hakim *ijāre* auĭa. (2) the evidence given by a witness ; his answers to the questions of the judge : goāko *ijārko* omea. (3) syn. of *ijārkagaj*, the record of the answers to the judge's questions, in cntrd. to *ḍigṛikagaj, paēsalakagaj*, the record of the judgment.

II. trs., of a magistrate, to take evidence ; to put questions to a witness : hakim aŭriĭ *ijārkoa*.

III. intrs, to give evidence ; to answer the magistrate's questions : cilekatem *ijārkeda ?* How didst thou answer in thy deposition ?

i-p-ijār repr. v., of the accused and accuser before a panchayat, to put questions to each other : aloben *ipijāra*, poncoko ijārbena, kāredo rēs baṛaŏoa, do not put questions to each other, this would only increase your animosity, the panches will interrogate both of you.

ijār-ǫ p. v., (1) to be examined by the judge or panches : aŭriią *ijāroa*. (2) imprsl., of this examination, to take place : aŭri *ijāroa*.

i-n-ijār vrb. n., (1) the extent of this examination : *inijāre* ijārkeḍkoa, barganṭare enaąe hokakeḍkoa, the judge took two hours to examine them. (2) the act of examining : *inijār* kabu ṭaŭkakįa, we (panches) have not examined him as it should be.

ijār-kagaj sbst., the record of an examination by the judge.

ijār-nakal sbst., a copy of the record of an examination by the judge : *ijārnakal* uṛuąepe, get a copy of the record of the evidence.

ijat (Sad.) sbst., the state of being no more a marrying girl, a result of marriage or application of a red lead mark by a young man on the line which parts a girl's hair : cirgalme, aĭńagą misi *ijatem* aṛăgująia, jāulaąem bagekīreą mąmea, take

care ; thou marriest my sister ; if any day thou darest to abandon her, I shall cut thee down with my axe, (words spoken at marriages after the *sinduriṭipika*).

ika (T. *ākka*, to cause) var. of *acika*, *arika*, etc., permissive or causative afx. : *senikaime*, let him go ; send him.

iken, ikin, ikinaŋ Nag. Siripati (T. *okka*, to be equal) var. of *imin*, *iminaŋ*, as large as, as much as. It occurs frequently in tales : kakăru *iken* samṛom, a lump of gold as large as a pumpkin. It generally stands as postp. ; the var. *ken, kin*, is always a postp., and consequently always refers to size. In Has. it takes the form *kiŋ*, is always a postp., and is heard only in tales.

ikiḍ-sikiḍ, sikiḍ-sikiḍ Has. I. sbst., the state of being out of breath : maraŋ daru gọakaḍte miḍ gaṅdiiŋ senlą : *ikiḍsikiḍ* namakąiña.

II. trs. caus., to put out of breath : ne hon nirrikatepe *ikiḍsikiḍkia*.

III. intrs., (1) prsl., to be out of breath . *ikiḍsikiḍkenae*, he was out of breath. (2) imprsl., with infixed prsl. prn., same meaning : purąge ci *ikiḍsikiḍjaḍma ?*

ikiḍsikiḍ-en rflx. v., to put oneself out of breath : aminaŋ alom *ikiḍsikiḍena*.

ikiḍsikiḍ-ọ p. v., (1) to be out of breath : *ikiḍnkiḍọtanae*. (2) to get out of breath : ne daru gọtem *ikiḍsikiḍọa*.

IV. adv., with or without the afxs. *aŋge, ge, ọge, tan, taŋge*, also *sikiḍleka*, modifying *laga, gọ, sen, nir, kami, tebą, rikaŋ, rikaą*.

ikiji var. of *akŭjă, agŭjă, ekĕjĕ, ekĕjĭ*, interjection of wonder on hearing or seeing smth.

ikil-ikil Nag. var of *ikĭṛisikiṛi*.

ikil-sikil var. of *ikĭṛisikiṛi*.

ikin, ikinaŋ vars. of *iken*.

ikir (Cfr. Sinh. *akura*, pierced) I. abs. n., depth : ne bandarą *ikir* apipursado habaoają, the depth of this bund may be three times the height a man can reach with his uplifted hand.

II. sbst., a deep pool or pond ; a pit in the bed of a river or at the bottom of a pool : en loĕoŋ japąre *ikir* meną ; ne ḍobarą *ikir* netąre meną ; en gaṛare apia *ikir* meną.

III. adj., deep : *ikir* ḍoba, a deep pool, a deep pit in a river ; *ikir* dą, deep water ; *ikir* kûâ, a deep well ; *ikir* sĕl, a deep husking hole ; *ikir* ṭeŏą, a deep grain measure ; *ikir* loĕoŋ, a low-lying rice field in which laterieti vaes can be grown. Also used prdly., but not of a rice field : dą *ikirgea* ; ne ṭeŏą *ikirgea*.

IV. trs., to deepen : ne sĕl huṛinleka oṛọ *ikireme* ; kûâ purągeko *ikirkeda* ; loĕoŋ aṛijapąre suṛurtan dą *ikirkeda*, the water falling over the embankment has dug a deep pool on the edge of the rice field.

V. intrs., in the df. prst., (1) of water, to be deep : ṇetąre *ikirtana*. (2) to become deep little by little : ne ḍoba mâṛîmâṛîte *ikirtana*.

ikir-ọ p. v., (1) to be deepened : sĕl huṛinleka *ikirọka*. (2) of water; to become deep : ne ḍobale arọŋaŏleda,

miḍgaṛikaḍle ruṛutaḍci setendate *ikirgtana*, we baled out part of the water of this pool, whilst we are resting a little the level rises again owing to the springs; netare da *ikirakana*, here the water is deep.

i-n-ikir vrb. n., the great depth: ne bandado *inikir* ikirakana, umunkore penda kāge tebaḍariea, this bund is so deep that in diving one cannot reach the bottom.

ikirge adv, deeply, modifying *sačaḍ* in the same meaning as the cpd. *sačaḍikir*.

VI. adverbial afx. to *sačaḍ*, to inhale a deep breath; to heave a deep sigh.

Ikir sbst., used instead of *Ikirbonga*: *Ikir* hatirjaia, sim agomaipe, it is the Ikirbonga who causes this man's sickness, promise him the sacrifice of a fowl; Ikirre miaḍ sim atintaipe, dedicate a fowl for sacrifice to the Ikirbonga.

***Ikir-bonga** sbst., the spirit of the deep water. This is one of the tutelary spirits appointed by Singbonga when he reascended to heaven after he had destroyed the rebellious Asurs. One version of the Asur legend says: ikirre uĭujani *ikirbongajana*, those who fell into deep water, became ikirbongas. The version generally used by witch-finders during the *sosotapa* ceremony in private houses, says in the beginning of the passage explaining the origin of these tutelary spirits: etomsate hicikia *ikirbongajanae*, these he shook off to the left became ikirbongas; and towards the end of the same passage occur the following words: kerao̱are uĭujani *ikirbongajanae*, those who fell into depressions formed by wallowing buffaloes became Ikirbongas.

In some villages there is still a spot reserved or sacred to Ikirbonga on which nobody may make a field; and trees standing on it, may not be cut without the pahan's leave. On the *mage* feast his mere leave suffices, but on other days he requires a fowl to be sacrificed to Ikirbonga.

Under the influence of the witchcraft system popular imagination has enveloped this originally simple dweller and protector of the picturesque pools and ponds of the Chota Nagpur dells and valleys, in a mist as dense and dark as that with which it has surrounded *candibonga*, nay, even darker, and the countenance, which we now see through this mist, is anything but pleasing. The various contradictory stories afloat about him, represent him as a very ill-natured spirit, easily roused to anger; ever ready to put his services at the disposal of wizards and witches, and going moreover on mischievous errands on his own account. The theorizers about the ways, humours and peculiarities of spirits at the beck of witches, maintain that *Nasanbonga*, *Hankarbonga*, *Behankarbonga*, *Tunduhankarbonga*, *Sonokobonga* and *Karambonga* are but various names for all the mischievous functions performed by *Ikirbonga*. Some go even so far as to maintain, that he is the real author of all the

evils caused by the mischievous *Candi*; for these too, they say, are but different names for the activities of Ikirbonga.

The following considerations may, to some extent, explain this progressive darkening. From times immemorial popular superstition connects the left side somehow with something evil, as is shown even by the English word *sinister*, which is nothing else than the Latin for *left*, Have the ministers and interpreters of the witchcraft system deliberately changed the words *ikirre niŋjani ikirboŋgajanae* into: *etomsa hicikia ikirboŋgajanae?* If so, have they done this for the express purpose of clearing the way for the easier transformation of the tutelary spirit into that spirit of evil Ikirbonga is now believed to be? However this may be, it is rather likely that the popular imagination has fixed on the term *etom*, the left, and thus gradually attached to this original tutelary spirit all these sinister qualities now called up in the mind by his name.

Moreover, all over the world, the very idea of depth expressed by the word *ikir*, is, in the popular imagination, intimately connected with the spirit of evil. This also may have helped to gradually change the concept of Ikirbonga from a good to a bad spirit. At any rate this transformation flatly contradicts the pet theory of evolutionists who contend a *priori* that the belief in witchcraft has been everywhere the cradle and first stage of religion, and has developed gradually into polytheism and then into monotheism. The deterioration of Ikirbonga, like that of other *katuboŋgas* or tutelary spirits, who trace their existence back to the Asur legend, shows clearly that it is monotheism which, if left to the vagaries and caprices of popular imagination, deteriorates to polytheism and to the absurdities and horrors of demonism and witchcraft. And this again goes to show how reasonable is the Catholic position: that religious truth is practically exposed to every kind of error, unless it be guarded by an interpreter endowed with infallibility. Cfr. *pahâr*.

ikiri-sikiri, ikir-sikir, ikil-sikil I. abs. n, restlessness when sitting or lying; ama *ikirisikiri* hokaŋka.
II. adj., restless when sitting or lying: *ikirisikiri* honkoloŋ gitjakanre bugileka kā dūruma, one cannot rest well when sleeping with restless children. Also used as adj. noun: nekan *ikilsikilko* judareko jiruŋka, let such restless people sit and warm themselves over another fire.
III. trs., to rub right and left restlessly against those who sit or lie near oneself: alom *ikirisikirilea*, oltanale, do not rub continually against us, we are writing.
IV. intrs., to sit or lie restlessly; to toss about: duŋhaponmem *ikilsikiltana*.
ikirisikiri-n rflx. v., same meaning: hatarakan hon puraŋgee *ikil-*

sikilentauredo duḳtaime, if the child on thy back is too restless, let it sit on the ground.

ikĭṛisikĭṛi-ǫ p. v., to be rubbed by restless people: apelǫ puraǥeṇ *ikĭṛisikĭṛiǫtana*, judareṇ gitja, I am too much inconvenienced by your restlessness, I am going to lie down by myself.

V. adv., with or without the afxs. *ange, ge, ǫge, tan, tange*, modifying, *rika, rikan, rikaǫ*: ne hon moḍnida *ikilsikiltane* rikantana.

ikuṛ-bikuṛ, ikuṛu-bikuṛu Nag. **hikuṛ-bikuṛ, hikuṛu-bikuṛu** Has. (Sad.) syn of *aṇkabaṇka*, used mostly of people walking or running in a zigzag way.

ikŭṛum I. trs, (1) to cause to kneel: soben honko *ikŭṛumkom*. (2) to kneel on smth.: lijaḍ *ikŭṛumkeda*, he knelt on a cloth; tīī *ikŭṛumkiṅa*, he knelt on my hand and crushed it.

II. intrs., (1) in the past ts., to kneel: girjaoṛaree *ikuṛumkena*. (2) fig., syn. of *okonḍoṇ*, of paddy, or other grasses, prostrated by water or wind, to have their tops erecting themselves: ne loĕoṇra baba nimirdo *ikŭṛumtana*, honderman baṭicabalena, the top part of the paddy in this low field shoots up again straight, some time ago it lay quite flat on the ground,

ikŭṛum-en rflx. v., to kneel: bintitanre *ikŭṛumenme; ikŭṛumakanako*.

ikŭṛum-ǫ p. v., (1) to be caused to kneel: soben honko *ikŭṛumǫka*. (2) fig., syn. of *okonḍoṇǫ*: baba naḍo *ikŭṛumǫtana*. (3) in the past ts., to have a fall on the knees: nirjaḍ dipli ruguḍtaṛeṇ *ikŭṛumleṅa*, mukuṛî poṭajana, whilst running I fell on my knees on gravel; the skin is gone.

i-n-ikŭṛum vrb. n., the extent of kneeling: *inikŭṛume* ikŭṛumenjana, kaṭakiṇ rērēnterkja, he remained so long on his knees that his feet tingled.

ikŭṛumenteǫ sbst., anything to kneel on: a cushion, a pric-dieu.

II Has. **ihil** Nag. I. sbst., (1) the long stiff feathers in the wings and tail of a bird, in contrd. to *kanăsul*, the three main feathers of a wing; *godor*, long wavy feathers on the neck; *kalga*, long, wavy and recurved feathers of a tail; *pulŭga* or *ūḷ*, the small feathers and the down. The long stiff feathers when they first come out on young birds and are still enclosed in their sheath are called *suiīl*; when they begin to come out of their sheath, they are called *rukaīl*; and when they are quite out of it they are called *taben īl*. (2) the spines of porcupines: jikiṇ ṭakualeka *ihii* menṇ, baransṛe ǫcolgea, the porcupine has spines resembling a spindle: they taper both ways. (3) syn. of *apăroḷ*, the wings of insects. (4) syn. of *apăroḷ*, the wings of bats and flying-foxes: *barduliaḍīl* ḍanḍṛe tolkeate harhurko baiía, they make a "bull roarer" by tying the wing of a flying-fox at the end of a stick. Note the saying: *īl* bāriī sugaṛṇ, that man or woman only looks beautiful or nice, but has some hid-

den defect, v. g., is lazy.

II. trs., to wing (with whole, unsplit, feathers) the shaft of an arrow: ṭoṭe *īltam*.

īl-ǫ p. v., (1) of an arrow shaft, to be winged with whole feathers: ṭoṭe *īlakana*. (2) to get feathers: maẽnohonko *īlǫlana* ci aũrige? cêṛêhonko marcioa, enteko molaoa oṛǫko memedoa, *tabenīlakanate* barpīṭleka taẽomteko anapiroa, young birds are first naked and red, afterwards they become plump and lively and their eyes open; they leave their nests about a fortnight after the long feathers of their wings and tails have come out of the sheaths.

ilaḍ Has. Nag. **ileḍ** Nag. I. sbst., the act of scorching by accidental contact with a heated solid object: caṭu loloakan taĩkena, *ilaḍtea* poṭajana.

II. trs., (1) to scorch or burn unwittingly by contact with a heated solid object, in cntrd. to *soḍ*, thus to scorch or burn on purpose; and *lō*, to burn by contact with fire or hot liquid: caṭutem *ilaḍkiṅa*. (2) to cause a burning sensation by contact with stinging hairs: jepen *ilaḍkiṅa* (or tuṛuliṅa), a *jepen* worm has stung me.

ilad-en rflx. v., to scorch or burn oneself as described: cilkatem *iladenjana?*

i-p-ilaḍ repr. v., (1) thus to scorch or burn each other. (2) to sting each other with the stinging hairs of caterpillars or plants: honko jepenteko *ipilaḍjana*.

ilad-ǫ p. v., meaning corresponding to the trs.: rambăṛ a atatanre keeǫtea *iladjana*; senagelsiatea *iladlena*, I got stung by nettles.

i-n-ilaḍ vrb. n., the extent or intensity of such a burning: *inilade* iladjana rokage sunumũr roagojana, he was so badly scorched by accidental contact with a heated object that the skin was black and dry.

ilaḍ Has. Nag. **ileḍ** Nag. I. sbst, (1) the paste (generally lac) with which a vessel has been repaired, in cntrd. to *taŏan*, the paste used to stop a hole in the body of a *dumua* drum; and *rasaŏ*, solder: caṭura *ilaḍ* oeǫjana, the paste stopping the hole in the earthen pot has come off. (2) the lines of mortar on a pointed wall: pacriṛa *ilaḍ* niral leloṭana.

II. adj., (1) with *caṭu*, a water-pot in which a hole has been stopped: *ilaḍ* caṭute daa aujada. (2) with *pacri*, a pointed wall.

III. trs, (1) to stop a hole in a vessel with a sticky substance: caṭu buakana, *ilademe*. (2) to point a wall. (3) syn. of *tapǫ*, with *ranu* as d. o., to besmear with a pasty ointment, in cntrd. to *gosǫ*, to rub with a liquid: moloare ne ranu *iladime*. (4) sometimes used instead of *iladkeseḍ*: mar nãdo *iladepe* (Asur legend).

ilad-en rflx. v., to besmear oneself with a pasty medicine: mõṛêa ṭunṭura saakam riḍkeḍeil *iladenjana*.

ilad-ǫ p. v., meanings corresponding to the trs.: ne mõ ṭunṭurate *iladǫka*.

i-n-ilaḍ vrb. n., the number of holes stopped in a vessel: ne caṭu *inilaḍko* iladkeda, hantãnatã buṛkaakanleka

ḷelọtana, they have stopped so many holes that it looks covered with protubgrances.

ilaḍ-garaṇ trs., when transplanting paddy or millet seedlings, to press down the roots with the thumb in the mud, instead of simply throwing the plants on the ground as is done with *kode* millet when it happens to rain at the time: biâṛâ *iladgaraṇepe*, kāredoe atuïa.

iladgaraṇ-ọ p. v., to be thus transplanted: biâṛâ janaó *iladgaraṇoa*.

ilaḍ-kesẹḍ syn. of *jolomkesẹḍ*, trs., to plaster up, i. e., to cover, with a layer of mud, the layer of straw surrounding and covering a tile or brick kiln; to shut the mouth of a pitcher full of grains by covering them first with some straw, and then with a layer of mud: caṭure caṭli *iladkesedeme*.

iladkesẹḍ-ọ p. v., corresponding meanings: aöa lagaöakana mendo aṭṭri *iladkesedoa*, the tile kiln is built up but is not yet plastered.

ilaka sbst., a term used by Missionaries and Christians to denote the part of country under the spiritual care of the Missionary in charge of a station; a parish.

il-apăroḥ cpd. often disjoined, trs., to bring up children to the age at which they can manage things for themselves and earn their livelihood, (say the age of twenty): nāḍoiṇ *ilapăroḥkedpea* (or *ikeḍ apăroḥkedpea*), apẹ tẹge asulenpe.

ilapărob-ọ (or *il-ọ apărob-ọ*) p. v., of men: to become full grown and able to work for themselves: ape nāḍope *ilpan apărohjana*, now you are old enough to work for your livelihood.

ileḍ Nag. var. of *iladḍ* in both meanings, but not used of the pointing of masonry.

ilgum Has. syn. of *milgaḍ* Has. *lesaŏ* Nag. I. adj., (1) with *horŏmo*, a body on which the oil, with which it has been rubbed, has dried: *ilgum* hormo huṛiṇge boroṛoa. (2) with *humu*, dirt which has become difficult to wash off because the oil rubbed on it has dried: ne hon enaṇlẹ sunumlịa, nāṇle rearjạia, humu kā uṛuṇọtana, *ilgumgea* (or *ilgumlana*). II. trs., of oil, (1) to dry on the body or on anything else: sunum lijạe *ilgumlana*; goṭa hormo sunum *ilgumkeda*. (2) to dry mixed with the dirt and so render it difficult to wash off: s ben humu sunum *ilgumkeda*, kā uṛuṇoa.

ilgum-en rflx. v., to rub oneself with oil and let it dry on the body or on the dirt: hormoe *ilgumenjana*; humuï *ilgumenjana*.

ilgum-ọ p. v., (1) of the body or anything else, to get dry where it has been wet with oil: iniạ hormo *ilgumjana*. (2) of dirt, to dry after having been wet with oil: humu kā uṛuṇọtana, *ilgumjana*.

III. adv., with or without the afxs. *ange, ge, ọge*, modifying *ōḍ, capu*: iniạ hormo *ilgumge* capuṇtana, his body has a feel of dried oil; sunum haĕaḍjanei humu *ilgumange* ōḍọtana, oil having dried on the body it is very difficult to rub off the dirt.

ili syn. of *bodẹ* and vars. Nag. and *ḍiaṇ* Ho, I. sbst., beer brewed

with *iliranu*, from any of the grains generally cultivated in Chota Nagpur : rice, *giṛi u*, *koe*, *gaṇgai*, maize ; from the grains of certain wild grasses as *cama*, *kukūra* ; from the ripe fruit of the *paṛāṛa*, *taroḳ*, *kuda* or *ṭepelhesa* trees. Beer made from *madukam* flowers is not called *ili*, but *soṛa*. Beer brewed from grains is divided into *aṛṇili*, which is simply poured off from the dregs ; *cipaili*, which is squeezed out from the dregs after addition of water ; *barkasa ili*, first quality of *cipaili* ; *pacāṛiili*, second quality of the same ; *jagṛai i*, which has been allowed to stand on its dregs for several months before being squeezed out. The third and fourth quality of *cipaili* is obtained by letting the dregs ferment again for a few days, with a little water, after the second or third squeezing. The third quality is called *sibąmîëa*, and the fourth *koṭolemâëa*. According to its taste, beer is described as *herem*, sweet ; *haṛaḍ*, racy ; *joio*, sour ; *sabą*, tasteless, (owing to the addition of too much water) ; *poṭo-poṭo*, spoiled in the fermentation : *ili* akideme, put in a *caṭu* (pitcher) grain boiled, but not soft, and cooled down, (or crushed raw fruit), together with *iliranu*, the ferment ; *ili* dōeme, brew beer. (2) a *caṭu* of brew : kupulko hijųlena, miaḍ ili taĭkenale nūkeda, guests came, there was a pitcher of brew, this we squeezed and drank. Note the stereotyped phrases to describe the banquet on certain feasts : *mageḍaḍ*, *hāmandi*, *pāguili*, *sōraĭ-sabą*.

II. trs., (1) to brew into beer : ne caŭlibu *iliĭa*. (2) to distribute beer to those who help in a certain work (*maduĭi*) madaĭtikodope *ilikeḍkoa* cipe *ililukeḍkoa* ?

III. intrs., (1) to brew beer : isuko *ililą* (2) in the df. prst., of beer to be at people's disposal : tisiną isu *ililana*, there is much beer to-day. (3) to drink beer : tisiną ko *ililana* ; holako *ilikena*.

ili-a rflx. v., to indulge in drinking beer : apimāe *ilinjana*, jetaną kae kamkeda.

i-p-ili repr. v., to offer beer to each other as occasion arises : sumdinlo pīṭparteḍliną hijųsenǫtana, ne caṇḍų misao kaliną *ipiliakana*, I and my child's father-in-law visit each other in turn every week, for a whole month none offered a drink of beer to the other.

ili-ǫ p. v., (1) to receive beer to drink : ne kupul upunsa ne caṇḍų hijųlena, musingee *ilijana*. (2) imprsl., of beer, to be brewed : magere kūḅoi *ililena* ne haturo ?

i-n-ili vrb. n., (1) the quantity of beer brewed or drunk : mageredo *inilĭko* ilikeda, upunmūjakeḍdo hoṛoko tupuakangeko taĭkena, they brewed so much beer for the *mage* feast that people remained drinking for four days ; holado *inilĭko* ilikena sobenko buljana, they drank so much beer yesterday that all got drunk. (2) the act of brewing : ne buṛią *inili* ciulaŏ kā ṭaŭkaoa : okoredo ranuĭ puṛąca, okoredoe hu-

ṛiṇaṭa, the brewing by this housewife is never done as it should be : now she puts too much ferment, and then too little. (3) the beer brewed : nea okoĕa *iniii ?* Who has brewed this beer ?

*One of the creation legends of the Mundas says that Singbonga himself taught the art of brewing to the first human couple. Another legend states that after he had destroyed mankind by fire, he again taught the art to the brother and sister, whom Nageera had saved from the general destruction. Finally one of the numerous legends about *Baṛandabonga* relates, how Singbonga directed Baranda to teach the art to an old couple, on the point of starvation.

In these legends the root of the *tirsibirsi* is indicated as the ingredient necessary to bring about fermentation. *Tirsibirsi*, in the current language, is a jingle denotative of very small leaves. It applies eminently to the *huṛiṇ aṭiĕir* Asparagus racemosus, Roxb. Liliaceae. As the name of this plant has *tirsibirsi* for parallel in the ceremony of *umbulader* and in some sacrificial formulas, and as moreover its root is one of the ingredients in the ferment, it would seem that this is the plant meant in the legends. There is however another plant similarly used and called *tirsibirsi* in some parts of the Nag. country, viz., Lygodium flexuosum Sw.; Filices. The ordinary name of this climbing fern is *koroḅo koroūḷ* or *kuṛūḷ*, because it has such a wealth of long and thin radicels that it may be compared to a head of hair. Haines gives *tirsibirsi* as the name of Phyllanthus Lawii, Grah. : Euphorbiaceae ; but this cannot be meant in the legends since it is never used in the composition of the ferment. The doubt rests between Asparagus racemosus and Lygodium flexuosum, and cannot be solved by the explanation added in the two first legends : " the root of the *tirsibirsi*, i.e., the root of the *naguribi'am.*" We never met anybody knowing the *naguribi.am.*

The second legend gives *kulaĕi*, ltly., hare excrement, as additional ingredient. This is a small plant, Selaginella sp., (probably S. proniflora, Bak) ; Lycopodiaceae, growing in moist rocky places. It has strings of little tubers on the fibrous roots, and these little tubers enter into the composition of the ferment.

From all this we may conclude, that the art of brewing dates back to a very high antiquity. Though the existence of the legends in their present form seems to suggest that the Mundas have not borrowed the art from another race, it does not allow us to conlude with certainty that they themselves have discovered it.

I. *The preparation of the ferment* (*ḍiranu*). The chief and main ingredient used is the root of the *carpaṇḍu*, Ruellia suffruticosa,

Roxb.; Acanthaceae. These roots are fleshy, from 2″ to 3″ long and about ¼″ thick. Generally 2 chitaks (4 oz.) of them are pounded in a mortar, then just dipped into water and the juice squeezed out into a measure, i.e., about 2 lbs., of rice flour. This flour is prepared generally from *kaṛuṛu* rice, which must have been husked without previous parboiling. The dough resulting from this mixture, is divided into small quantities which are then rolled into balls 1″ across. Sometimes the balls are made with double this diameter, and are then called *eṇga ranu*. Some 50 to 60 balls of ordinary size are got from one measure (2 lbs.) of flour. The balls are put on straw in a basket covered with a cloth and kept within the house. After one day they are placed on a winnowing shovel and exposed to the sun for two days, so that they become quite hard. In this state they are either stored in reserve for the next brew, or taken to the market.

Although the Ruellia roots suffice alone to produce fermentation in the brew the Mundas add to it quite a number of other roots, tubers and even mushrooms for the purpose of varying the taste of the beer and rendering it more racy or more intoxicating. This latter effect is obtained by means of ingredients more or less poisonous.

These sundry additions to the main component vary from place to place and sometimes from family to family, so that the recipe is often kept as a family secret. They are either crushed with the Ruellia roots or are pounded separately and reserved in a powdered condition, to be added to the brew at the same time as the principal ferment.

The following is a list of plants thus used. Generally 2 or 3 of them are chosen and added to the ferment.

(1) *Kīta*, Phoenix acaulis, Ham.; Palmeae, (2 oz. of the core).

(2) *Haṛaḍhō*, Dioscorea bulbifera, Linn., var. pulchella; Dioscoreaceae, (a tuber, the size of an ordinary potato).

(3) *Toaaṛa*, Vernonia cinerea, Less.; Compositae. (2 or 3 roots).

(4) *Palaṭi*, Calotropis gigantea, Br.; Asclepiadaceae, (4 oz. of the root).

(5) *Huṛiṇ arṇbā*, *huṛiṇ candoa*, Tylophora fasciculata, Ham.; Asclepiadaceae, (2 oz. of the root).

(6) *Koṇgaḍ*, Marsdenia tenacissima, W. and A.; Asclepiadaceae, (6 oz. of the root).

(7) *Kāubuṭukisaṇga*, Bryonia laciniosa, Linn.; Cucurbitaceae, (3 oz. of the root).

(8) *Manḍukam*, Bassia latifolia, Roxb.; Sapotaceae, (1 lb. of the root taken from a tree not over 3 years old. Another recipe says: 4 oz.).

(9) *Maraṇ toa*, *toasiṇ*, Wrightia tomento a, R. and S.; Apocynaceae, (6 oz. of the root).

(10) *Susibādaru*, Sterculia colorata, Willd., Sterculiaceae, (a piece

of root 2″ by ¼″).

(11) *Hatardaru*, Indigofera arborea, Roxb; Papilionaceae, (a piece of root 2″ long;—used to sweeten).

(12) *Baru*, Schleichera trijuga, Willd.; Sapindaceae, (a piece of root 1½″ by ½″).

(13) *Lilkanth, birheremdā*, Polygala crotalarioides, Ham.; Polygalaceae, (a piece of root 2″ long).

(14) *Arabā, maraṛ candoa*, or *māghaël*, Rauwolfia serpentina, Benth.; Apocynaceae, (a piece of root 5″ long).

(15) *Cinisakam, mandukamaṛa*, Scoparia dulcis, Linn; Scrophularineae, (1 or 2 sprigs—to sweeten the brew).

(16) *Maraçuta*, Elephantopus scaber, Linn.; Compositae, (3-4 pieces, 3″ long, of the root).

(17) *Diri kakaru, kuriṛ pitusiṛ*, Cissampelos Pareira, Linn.; Menispermaceae, (6 oz. of the root).

(18) *Tirsibirsi, koroḍō, koroṇḥ* Lygodium flexuosum, Sw.; Filices, (1 oz. of the roots).

(19) *Huriṛ aṭikir*, Asparagus racemosus, Roxb., Liliaceae, (a piece of root 3″ long).

(20) *Kulaëi*, Selaginella sp.; Lycopodiaceae, (one little tuber).

The above list does not pretend to be complete. The fact, that the Mundas make use of so many ingredients to vary the taste of their beer, shows that they turn to good account their extensive knowledge of the qualities of plants. It is impossible to ascertain in how far beer is used as a vehicle for poison. But that it is so used, is certain. We have been frequently assured by well informed people that, for this purpose, certain ingredients are incorporated which cause wasting disease and slow but certain death. In some parts especially, people say that they are very wary to accept a drink of beer from those with whom they have recently quarrelled.

II. *The process of brewing.* Brewing is the work of the housewife.

For an ordinary brew 3-10 lbs. of paddy are parboiled and husked.

The resulting clean rice is then boiled in the usual way. It is to be noted that the Mundas never boil their rice to that state of softness which causes the grains to lose their consistency and to coalesce into lumps. When the rice is cooked it is poured to cool in a rather thick layer on a mat. Then it is that the balls of ferment, well crushed, and the additional ingredients, if any, are strewn over the rice and mixed with it.

Up to six ordinary balls are used to ferment 10 lbs of rice. One even may do if the ingredients are very strong. A ferment containing Marsdenia root produces so rapid and strong a fermentation that a brew prepared in the morning can, when the weather is favourable, be ready the following day.

If there be at hand no ready-made balls of ferment, the necessary or desired ingredients are then and there pounded in a mortar, and the

juice is directly squeezed out over the cooled rice.

After the ingredients have been mixed with the rice, the whole mass is placed in an old earthen water-pot (*caṭu*) which is no longer porous The pot must be so large that the rice does not fill more than two thirds. A dense layer of fresh sal leaves is then placed over the rice so as to keep it from direct contact with the air.

In winter, since cold retards the fermentation, they bury the pot in straw or put it near the fire-place to keep it warm. Then the fermentation takes generally not more than four or five days : rabandinre ili upunmôṛê mâre isinoa. In summer, on the contrary, the pot is kept in wet sand to secure coolness. The fermentation then is over in 3 days or even sooner. To find out whether the fermentation is completed, the Mundas extract and taste a pinch of the fermenting mass. The fermentation reduces the rice to a soft mass emitting a strong, spirituous smell. On its surface there gathers a light greenish liquid (*rasiili*) which is extremely intoxicating, so much so that less than an ordinary drinking glass of it, would render a man helplessly drunk. This however is practically never taken off for drinking unmixed with water.

III. *Preparation of the beer itself.* There are two ways of preparing the actual drink : (1) a certain amount of water is poured on the fermented mass and, after a shake or two of the vessel, allowed to stand a while (some five minutes) so that the greenish alcoholic liquor has time to mix well with the water. Then this mixture is poured off into another pot either through a plaited bamboo strainer or through a layer of clean straw. The beer thus poured off is called *âṛệili*. It is the first class beer, offered to honoured guests. (2) The ordinary way of preparing the drink, produces what is called *cipaili*, water is poured on the brew and, after it has been allowed to stand and draw for a while, the mixture is thoroughly turned about by the hand and then handful on handful is squeezed out between the two hands into the pot itself. This is called *barkasaili*. Some more water being thrown on the dregs and left to stand for a while gives a second quality of *cipaili* called *pacāṛiili*. *Barkasaili* and *pacāṛiili* are generally mixed and drunk together. The squeezed out lumps of pulp are thrown back in the pot and, with the addition of some water, allowed a few days' further fermentation so as to furnish a third quality of squeezed out beer (*sabạmâča*) and subsequently after another fermentation, sometimes a fourth and very inferior quality (*kọṭolemâča*). The result of the first squeezing (*barkasaili*) is a light greyish rather thick liquor with much flour in suspension. When decorum requires, this is also strained as described above, but on ordinary

occasions the trouble is dispensed with. Both *ârṛili* and *barkasaili*, or the mixture of *barkasaili* and *pṛcāṛiili*, when carefully prepared and well strained, are a pleasant, sparkling, slightly acidulated drink of moderate strength. A quart of it makes one feel lively and talkative But Mundas rarely stop at a quart, if they can get more. On occasions when there is abundance of beer, they will sit down with the deliberate purpose of getting drunk. Fortunately drunkenness from rice beer does not, as a rule, make them quarrelsome as does intoxication brought on by *arki*, distilled Bassia flowers.

On marriage feasts, the guests keep drinking beer the whole day long with hardly any food till evening, when the marriage dinner is served up. When I found this strange and told them that we Europeans eat first, doing the drinking during and after the meal, they replied that they found our custom very strange indeed; for how much could one drink when one had filled one's stomach with food?

Some Mundas keep the same pot in a state of fermentation for one or even two years, so that they draw beer from it any day they choose. For this purpose they place the cooked rice, mixed with the ingredients, into a large pot containing some 16 lbs. of rice. Whenever then they want beer they extract the needed amount of pulp and squeeze it after mixing it with water: this gives them what is called *jagāṛaili*. An equal amount of fresh rice with some ferment is added to the pot to replace what has been taken out. As this ferments very fast they may have beer again from the same pot in a day or two. In a short time maggots breed in the fermenting mass and when beer is drawn from it, there are generally some swimming on the surface: nobody minds them.

When a pot has been used to brew beer it is cleansed by being scrubbed with wood ashes.

ili-arki I. collective noun for all spirituous drinks.

II. trs, to spend a said amount of money on alcoholic drinks: moḍhisi ṭakagee aula, gel ṭakadoe *iliarkikeda*, he came back with only 20 rupees, he had spent ten on drink during his stay there.

ili-baṭi sbst., a rice beer shop.

ili-gōṭ sbst., a gathering for drinking beer, all sitting.

ili-madaiti sbst., help in a great work for no other remuneration than a drinking bout.

ili-manḍi I. sbst., a banquet: tisiṇ *ilimanḍiko* jomnūtana.

II. trs., (1) to use for a banquet a specified quantity of rice: né bābaḍē balarebu *ilimanḍiña*. (2) to treat to a banquet: kupulqiṇ senkena barsiṇko *ilimanḍikiña*.

III. intrs., to prepare a banquet; to have a feast: tisiṇko *ilimanḍitana*, they are feasting, banqueting, today; tisiṇko*ilimanḍitaḍa*, they have prepared a feast to-day; tisiṇko

ilimanḍijada, they prepare a feast for to-day.

ilimanḍi-g p. v., (1) of rice, to be used for a feast: miaḍ poṭom *ilimanḍijana*. (2) to be treated to a feast: kupulko barsin̄ako *ilimanḍilena*, sida hulan̄ naĕako, taĕom-hulan̄ neotako, the guests were treated to a feast for two days: the new relations by marriage, on the first, the invited guests on the second. (Such is the custom at marriages).

ilin̄ Nag. syn. of *udur* Has. I. sbst, pressure on smth.: haĕoran̄ *ilin̄te* daru baṭijana, the tree fell under the pressure of the wind.

II. trs, (1) to push, to shove: duarre kae soaḽtanei, hor koe *ilin̄-keḍkoa*, he pushed aside the people obstructing the deer; api horote poṭom *ilin̄epe*, the three of you, shove the rice bale. (2) syn. of *ṭesa*, of a bullock under the yoke, to push the yoke towards its companion (by pulling sideways): daĭnaren haṛa bābareni *ilin̄jgia*, enamente sōje kā sīǫtana. (3) to walk pushing one's paunch forward: lāĭ oṛasaṭee *ilin̄-keda*.

ilin̄-en iflx. v., last meaning: lāĭi *ilin̄entana*.

i-p-ilin̄ repr. v., (1) to push or shove each other: honko *ipilin̄lana*. (2) to jostle, or press against, each other in a crowd: horogadālre purageko *ipilin̄jana*. In this meaning it may also be used (a) sl stly.: horogadālre janaŭ *ipilin̄* taĭna. (b) adverbially in the redoubled form: *ipilin̄ipilin̄ko* senǫjana, they went away pressing against each other. (3) of bullocks, to push the yoke towards each other, not pulling straight: ne urĭkin̄ purągekin̄ *ipilin̄a*, enamente sagāṛi harrekin̄ lagataboa. (4) of bales, stones, waterpots, to lean against each other: ne poṭomkin̄ *ipilin̄lana*. In this meaning it may be used (a) causatively in a trs. form: caṭuko alom *ipilin̄ea*, miaḍ baṭijanre soben baṭioa. (b) as adv., in the simple or redoubled form, with or without the afx. *ange*, *ge*, *gge*, modifying *mandaŏ*, *tirin̄*, *duḽ*, *tin̄gun*, *rika*. (5) with *dą* as sbj., of two rivers, to join: Danaĕgaṛa aḍ Muruḍgaṛaṛa dą Murgiḍitare *ipilin̄lana*, the Danae and Murud rivers join their waters near Murgidi. In this meaning it forms the cpd. noun *dąipilin̄*, the confluence of two rivers.

ilin̄-g p. v., (1) to be pushed or shoved: ne gaṛi *ilin̄ǫka*, urĭkin̄ kakin̄ daṛitana. (2) to be pressed by the people standing around: hisaŏnpe purągen̄ *ilin̄ǫtana*. (3) of a bullock, to be pressed by the yoke owing to the other pulling too hard, or sideways: ne urĭ keṛalǫle joṛalĭa, purąge *ilin̄ĭ ineĭ* lagacabajana.

i-n-ilin̄ vrb. n., (1) the violence of a push or shove: *inilin̄e* ilin̄akĭae baṭiuterjana, he pushed him so violently that he fell. (2) the act of pushing: *inilin̄ten̄* baṭikĭa, I upset him with a shove. (3) the confluence of two rivers: *dąinilin̄*.

ili rano sbst., the ferment for brewing beer. See under *ili*. It is sweet to the taste and children are fond of it, but it produces tem-

porary slight deafness. It is applied as a plaster to cure quinsy (*gilṭi*) and to reduce in two or three days a swelling of the lymphatic gland in the groin (*baṛisaka*) when this has been caused by a hurt of the foot or the fatigue of a long journey.

II. trs., (1) to convert into ferment; to use in the ferment: ne holoṇdope *iliranuṭa* ci? (2) to mix a brew with ferment: kosoṛâ raṛęjana, *iliranuṭam.*

iliranu n rflx. v., to apply on oneself beer ferment as a remedy: baṛisaka namljae *iliranunjana.*

iliranu-ę p. v., meanings corresp. to the trs.

Ili-saḅa I sbst., collective noun for alcoholic drinks which are not for sale, but are prepared for festive occasions.

II. intrs., to drink home-brewed beer on the occasion of a feast: tiṇiṇdole *ilisaḅaṭina.*

Ilpaṇ-alpaṇ I trs, of the wind, to blow strongly in gusts from various quarters: hoĕo *il'paṇalpaṇkeḍlea* ḍaḡamatanre, guṇguakanreole lumbaṛajana.

II. intrs., same meaning: hoĕo *ilpaṇlapaṇkeda*, hoĕo *il'paṇalpaṇkena.*

ilpaṇalpaṇ-ę p. v., of people, to be exposed to such gusts of wind: hoĕotele *ilpaṇalpaṇjana.*

III. adv., with or without the afxs. *ange, ge, ęge, tan, tange,* modifying *hoĕo, ₹ika.*

i-lum trs., to soil smb., or one's clothes, in diarrhœa: ne hon lijae *ilumkeda*; hon *ilumkiña*, the baby I held in my arms, has soiled me.

ilum-en rflx. v, (1) to soil oneself or one's clothes in diarrhœa: aleą uri lāḷdulte kaṭae *ilumenjana*; ne hon lijąe *ilumenjana.* (2) fig., syn. of *cabanamen*, to be unduly proud of what one has done. (3) with the adverbial afx. *caba*, fig., to tremble with great fear: kula garjaōlą, sobenle *ilumcabanjana.*

ilum-ę p. v., to get soiled in diarrhœa: inią lija *ilumjana*; ne hon *ilumjana.*

im Has. **ihim** Nag. sbst., the liver. Note the fig. phrases: inkuą *īm* eklajana, *īm* bitarreko eklajana, they were in great fear. This is said of a reasoned fear, apprehension, uneasiness of mind, as is described also by *jījukur* and *kuṛamrą boro*, in contrd. to *moloṛą boro*, a sudden fear, a physical commotion of fear.

*N.B. It is noteworthy that the Mundas do not examine the liver nor any part of the entrails of sacrificial animals for the purpose of divination.

īm-ę p. v., in the prf. past ts., to have a liver: eokeko *īmakana* ci? Have frogs a liver?

iman (A. *īmān*, faith) I. abs. n., (1) honesty in matters of justice; truthfulness; in contrd. to *sapaṭa*, absence of bad qualities: ne hoṛore *imān* meną; ṭakalōbote *imāne* bagejada. (2) conscience, judgment: ciminaṇem namtana?—Niminaṇ ci iminaṇ kaiṇ kājia, amą *imānte* omaiṇme, how much dost thou want?—I do not specify any sum,

give me according to thy judgment; apan *imān* alom bageea, do not act against thy judgment; ama *imān* cenae kajijada? What does thy conscience dictate? (3) syn. of *gūn*, thankfulness: ne ṭuar hon baleāteŋ asulkja, mondo enaŋ *imān* kae dōjada.

II. adj., (1) with *hoŗo*, a man truthful and honest in matters of justice. (2) with *kuji*, truth: *imān* kajidom bagekeda, pakaṭiam jagartana, thou hast given up the truth and speakest deceitfully.

III. trs., to act towards smb. with honesty: moḍ candule kamiaja, mendo kae *imānkeḍlea*, we worked for him a whole month, but he did not pay us accordingly.

IV. adv., with or without the afxs. *ange, ge, te, leka*, modifying *kaji, reka, taĭn, sesen* (1) honestly, truthfully. (2) in connexion with *apan*, in accordance with one's conscience: hoŗoko apan *imānleka* sesen lagatiŋa, man must follow the dictates of his conscience.

imbara-sambara, imbara-sambari, imbara-simbara; imbaŗa-sambaŗa, imbaŗa-sambaŗi, imbaŗa-simbaŗa Cfr. *sambir*, I. sbst., the habit of sleeping (before the common hour of rest) on the back, with legs and arms in an unusual position, i.e., with legs not joined and stretched out, with arms not lying along the body: inia *imbarasambara* kā hokaoa.

II. adj., with *hoŗo*, a person with this habit.

III. intrs., in the df. prst., to have this habit: *imbarasimbaratanae.*

imbarasambara-n rflx. v., thus to lie or sleep: *imbarasambarantanae.*

imbarasambara-g p. v., same meaning: bēsge gitime, enka alom *imbarasambaraoa.*

IV. adv., with or without the afxs. *ange, ge, gge, tan, tange*, modifying *gitį, rikan, lelo.*

imiaŋ, imin, iminaŋ, iminų, iminuŋ, imių, imiuŋ I. dmst adj., qualifying both liv. bgs. and inan. os., (1) used of a single liv. bg, it refers to size: of that size; as big as that; only as big as that, i.e., as small as that: *iminuŋ* hoŗo kaiŋ boroaia, I do not fear a man of so little account; *iminaŋ* hon kaiŋ dalia, I shall not beat so small a child. When qualifying a pl. noun in this meaning, *impiaŋ* (or one of its variants) must be used; but the corresponding prn. is *imiaŋni* in the s. and *imiaŋko* or *impiaŋko* in the pl.: *imiuŋni* kaiŋ dalia; *iminuŋko* kaiŋ boroakoa. (2) used of several liv. bgs., it refers to their number: in that number; as many as that; only as many as that, i.e., as few as that: *iminuŋ* boŗoko tebaakana, not more than those people have arrived. The corresponding prn. is *imiaŋko*: *iminaŋko* tebaakana; *iminaŋbāriko* tebaakana; *iminaŋkodo* mandiiŋ puraŏkoa, I can give a meal to that number of people. *Impiaŋko* also may refer to the number, but only in a general way, i.e., in the meaning: whenever there are such a number. (3) used of a single inan. o., it refers to its size: of that size;

as big as that; only as big as that, i.e., as small as that: *iminaŋ* (or *iminaŋ* maraŋ) kuḍlam kiriŋeme, buy a hoe of that size. When this meaning is applied to several objects, they say either *imiaŋ maraŋ* kuḍlamko kiriŋeme, or *impiaŋ* kuḍlam (or kuḍlamko) kiriŋeme. The corresponding prn. is *imiaŋa* Has. *imiaŋteą* Nag., when there is question of one object; and *imiaŋako, impiaŋa, impiaŋako,* when there is question of several: *imiaŋa* kiriŋeme; *imiaŋako* kiriŋeme; neāte Khuṇtijakeḍ gelmiḍ gaũdiḷka hobaoa, *iminaŋa* siŋgibuṛare kale tebąḍariąda, from here to Khunti there are about 11 leagues (of 2 miles each), even that little distance we were unable to cover in one day. (4) used of several inan. os., it refers to their number: in that number; as many as that; only as many as that, i.e., as few as that: *imin* kuḍlam (or kuḍlamko) kiriŋeme. The corresponding prn. is *imiaŋ*: *iminaŋ* kiriŋeme, buy that number. (5) used of grains, liquids, etc., it refers to the quantity: that quantity; that much, only that much, i.e., that little: *imin* caũli omaiŋme. give me so much rice. The corresponding prn. is *imiaŋ*: *iminaŋ* omaiŋme.

N.B. *Imiaŋ* and vars. are used in cntrd. to *niniaŋ* and vars., of this size, in this number, in this quantity; *naniaŋ* and vars., of this great size, in this great number, in this great quantity.

II. dmst. prn., as above under (4) and (5).

III. trs., to make of that size: miaḍ oṛąle baiakada oṛo miaḍle *iminaŋea.* (2) to gather, catch, bring, give etc.. so many or that much: aleo haikole *iminaŋleḍkoa*; manḍi *iminaŋeme.* (3) to give only so much: *iminaŋiale,* oṛodo kae namea, we shall stop now and not give him any more.

imiaŋ-en, etc., rflx. v., to take or keep for oneself so many or that much: aĩñoiŋ *iminaŋenjana* haṭiŋare. (2) to do smth. that many together: gapao siŋrebu *iminaŋenka,* let us again plough all together to-morrow. (3) with *gonoŋ,* to ask or work for that much as wages: aĩño gonoŋiŋ *iminaŋena.*

imiaŋ-o p.v., (1) meanings corresponding to the trs. (2) to grow to that size: amṭaren hon *imiaŋakana* ci? Is thy child as tall as that? (3) syn. of *naṭąkuri,* of the sun or moon, to reach that far in its course: siŋgi *iminaŋakanre* hatuko tebąlą, they reached the village when the sun was as high as that.

IV. adv, generally with the enclitic *ge* when modifying a prd., without it when modifying an adj., to that extent: *iminaŋgeko* sena, they will go that far; *imin* cakar baiĩme, make it as broad as that.

V. interjection, generally with the enclitic *ge*: enough! no more! that will do! no, thanks!

VI. postp., added (in the meanings described under the dmst. adj.) to the object to which smb. or smth. is compared. This object may be

a liv. bg., an inan. o., or an action. In the case of an action, when no ambiguity is possible, *imiaŋ* is simply postponed to the subject of this action ; Sigin *iminaŋiŋ* kuṛildaṛia, I can jump as high (or as far) as Sigin ; Sigin *iminaŋe* ṛimdaṛia, he can lift as much as Sigin ; Sigin *iminaŋiŋ* saḅleḍkoa, I caught as many (v.g., fish) as Sigin, Sigin *iminaŋuiŋ* lellia, I saw one of Sigin's size ; Sigin *iminaŋkoiŋ* (or *impiraŋkoiŋ*) lelleḍkoa, I saw several of Sigin's size ; en daru *iminaŋa* musiṛiŋ ḍekena, I once climbed a tree as tall as that one. Often, however, to avoid ambiguity it is necessary to express the action in a participal clause : Sigine omaị *iminaŋe* omaḭña, he gave me as much as he gave to Sigin ; Sigin omaịŋ *iminaŋe* omaḭña, he gave me as much as Sigin gave me ; Sigin omaị *iminaŋe* omaḭña, he gave me as much as Sigin gave him. (The sentence : Sigin *iminaŋe* omaḭña, if used, could be understood in any of these three meanings) ; Siginiŋ omaị *iminaŋe* omaḭña, he gave me as much as I gave to Sigin; senderare ape goḭleḍ kulaẽko *iminaŋ* ale lelo kale lelleḍkoa, whilst hunting we did not even see as many hare as you have actually killed ; ape goḭleḍ kulaẽ *iminaŋko* (or impiraŋko) kale leladko taĭkena, we had never seen hare as big as the one you have killed.

imiaŋa, imiaŋteą, etc., dmst. prn., as above under the dmst. adj. (3). *imiaŋni*, etc., dmst. prn., as above under the dmst. adj. (1).

imiaŋge, iminaŋge, iminuge, iminuŋge, imiuge, imiuŋge (no other vars.) generally with the afx. *ṛo* (apocopated form of *oṛo*, of course), interjection, syn. of *Hanią hukumgeṛo*, such being Singbonga's order ! Such being one's (or the man's) fate ! miḍeokoḭlekae gaẽlena, *iminaŋgeṛo !* goṭa hoṛmo mõtana ! He got a small sore and such being his fate, the swelling spread all over the body ; en hoṛo huṛiŋge paṛaẽdoe paṛaẽakana, kenteḍ talabe namjada, *iminaŋgeṛo !* That man is little instructed, nevertheless he gets very high wages, such is his luck !

imiaŋ-imiaŋ and vars. as under *imiaŋ*, used emphatically instead of *imiaŋ*.

imiaŋre and vars. as under *imiaŋ*, (1) with or without the afx. *o* syn. of *enre, enreo*, nevertheless, even in that case, even so. (2) with the afx. *bole*, syn. of *enrebole*.

imin, iminaŋ, iminu, iminuŋ vars. of *imiaŋ*.

imita, imitaŋ imiṭu, imituŋ, imta, imtaŋ, imtu, imtuŋ (Sinh. *itin*, well then) 1. adj., said, done, seen, heard, etc., then, at that time past or future : *imtu* kajim ṭõrjada ci ? Dost thou remember what was said then ?

II. trs., to do smth. at the time when ..... : ne ili nąre aloka nũu, balako hijubu *imtaea*, let us not drink this beer now, let us wait till

our guests are here.

imita-n, etc., rflx. v., to do smth. to oneself at the time when ... : tisiŋ alom sena, ale seŋo *imtanme*, do not go to-day, wait till we go.

imita-ŋ, etc., p.v., of some action, to be done at the time when... : oŗa baido *enimtalena*, the building of the house took place at that time.

III. adv., (1) with or without the afxs. *ge*, *re*, at that time past or future, then, in cntrd. to *nimita*, and vars., at this present time, now, *amita*, and vars., at that distant past or future time; *namita*, and vars., at this present time, now, generally connoting lateness : *imtaŋe* hijulena, *imtaŋe* hijua. N. B. (*a*) *Imita* baŋgaia refers to the past and is a syn. of *imtaŋ* kae taĭkena. (*b*) *Imitare*, etc., may be used, without reference to time, in the conditional meaning of, in that case : môŗê ţaka omaime *imtaree* sena, give him 5 Rs, and he will go. (2) with the afxs. *āte*, *ēte*, from that time, since that time. (3) with the postp. *jakeŋ* and syns., till that time, till the time when. N.B. When these advs. come immediately after a clause of time, they may be used as postps. to these clauses which then take a participial form by dropping the copula *a* : kula uŗitaiŋ godarkja, *imtaiŋ* tuĭŋakja ; kula uŗitaiŋ godarkj *imtaiŋ* tuĭŋakja, I shot the tiger with an arrow at the time it clawed my bullock.

imitaŋi, *imitakiŋ*, *imitako*, etc., prnl. noun, the one who was present, did smth., or was seen or heard, at that time : *imtaŋko* seŋojana ci ? The people who were here at that time, have they gone away ?

imita-imita and vars. as under *imita*, constructed like *imita*, but connoting approximateness : at about that time.

imiŋ, **imiuŋ** vars. of *imiaŋ*.

impiaŋ, **impinaŋ**, **impiŋ**, **impiuŋ**, **impiraŋ**, **impirŋ**, **impiruŋ**, **impiŋ**, **impiuŋ** **impurŋ**, **impuruŋ**, **imtiaŋ**, **imtiraŋ**, **imtirŋ**, **imtiruŋ**, **imtiŋ**, **imtiuŋ**, **imturŋ**, **imturuŋ** I. dmst. adj. qualifying liv. bgs. or inan os., always connoting a distributive mean., and therefore never used except in connexion with a dl. or pl sbj. or object. (1) used of liv. beings with reference to their size : all of that size ; all so big ; all only so big, i.e., all so small : *impiaŋ* honko kaĭŋ dalkoa, I shall not beat such small children. The corresponding prn is *impiaŋkiŋ* *impiaŋko*, but *imiaŋko* may be used in the same meaning : *impiaŋko* kaiŋ dalkoa. (2) used of liv. bgs. with reference to their number, in sentences wherein the prd. is in the indet. ts. : whenever there are so many : *impiaŋ* iskul honko apia masăţarreko taĭna, so many pupils should be under three masters ; *impiaŋ* uŗiko miaḍ mărate kako sambăŗaŏoa, so many cattle cannot be taken care of by one herdsman. The corresponding prn. is *impiaŋko*, but both the adj. *iminaŋ* and the prn. *iminaŋko* may be used in this meaning : *impiraŋke*

miaḍ oŗare kako soaba, whenever there are so many people, they cannot find place in a single house. (3) used of inan. os. with reference to their size: all of that size ; all so large ; all only so large, i.e., all so small : *impiaŋ* kuḍlaŋko kaiŋ namtana, I do not want such small hoes. The corresponding prn. is *impiaŋaŋ* Has. *impiaŋleŋ* Nag. which may take the pl. afx. *ko* : *impiaŋaŋko* kaiŋ namtana. (4) used of grains, liquids, etc., with reference to quantity, (*a*) each that quantity, each so much, each so little : *impiaŋ* caũli omaiŋpe, give me each of you that much of rice ; *impiraŋ* ṭaka omakom, give to each that same number of rupees. (*b*) each time that quantity : *impiraŋ* caũli pīṭ parted kiriŋeme, buy that much of rice every week ; *impiaŋ* caũli gọeme, carry that much rice each time ; carry that much rice on each side of the carrying pole. (*c*) whenever there is that quantity : *impiraŋ* ilireko buloa, whenever there is so much beer, people get drunk. In these three meanings the corresponding prn. is *impiaŋ* : *impiaŋ* omaiŋpe ; *impiaŋ* omakom ; *impiaŋ* kiriŋeme ; *impiaŋ* gọeme ; *impiraŋreko* buloa. However, in the meaning under (*c*), *imiaŋ* may be used both as adj., and as prn.

N.B.—*Impiaŋ* and vars. are used in cntrd. to *nimpiŋ* and vars., all of this size, all this big, all this small, each this much, etc. ; *ampiaŋ* and vars., all of that great size, each that great quantity, etc. ; *nampiaŋ* and vars., all of this great size, each this great quantity, etc.

II. dmst. prn. as above under (4).

III. trs., (1) to make all of that size : iṭado *impiraŋepe*, make the bricks all of that same size. (2) to give each only that much : *impiraŋkope*, isu iliko nũkeda, stop giving them beer, they have drunk very much already. (3) to gather, catch, bring, give, etc., each that much : haiko sobenkole *impiaŋeḍkoa* ; sãn *impiaŋepe* ; talaḅ *impiaŋkom*.

impiaŋ-en, etc., rflx. v., (1) to take or keep for themselves each so many or so much : haṭiŋrele *impiaŋenjana*. (2) to go, work, gather, in groups of that many : cêrêuŗirele *impiaŋena*, harapihisilo kale sena, when we go to consult the omens, we always go in groups of so many, we never go 40 or 60 together. (3) to ask or work, all for so much wages : talaḅko (or gonoŋko) *impiaŋena*.

impiaŋ-ọ, etc., p. v, (1) meanings corresponding to the trs. : hola nalape *impiaŋjana* ? Did you all receive that much as pay yesterday ? nala *holaimpiaŋjana*, all got to-day the same pay as yesterday. (2) to grow each that much : aĩṅa honko *impiaŋakana*, my children are of that same size.

IV. adv., generally with the enclitic *ge* when modifying a prd. ; without it when modifying an adj. : all to the same extent : *impiaŋgeko* sena, *impiaŋ* saŋginteko sena, they will go to that same distance in various directions.

V. interjection, generally with the

enclitic *ge* : we (you, they) have all enough ! no more to any ! oṛoapeaiṇ ei ?—*Impiaṇge* ; kaiṇ oṛoapea, *impiaṇge* ; alom oṛoakoa, *impiaṇge*.

VI. postp., added (in the meanings described under the dmst. adj.) to the liv. bg., inan. o., or action, to which several are compared. To avoid ambiguity it is often necessary to express the action in a participial clause : Sigiṇ *impiraṇle* rimdaṛia, each of us can lift up as much as Sigin ; Sigiṇ *impiraṇle* lelleḍkoa, each of us saw as many as Sigin ; Sigiṇ *impiraṇkole* lelleḍkoa, we saw several people each as big as Sigin ; Siginko omaṇ *impiraṇko* omaṇiṅa, each gave me as much as he had given to Sigin ; Sigiṇ omaiṇ *impiraṇko* omaṇiṅa, each gave me as much as Sigin had given me ; en daru *impiraṇteṇ* puṛsaiṇ dekena, I often climbed trees as tall as that one ; ape goǧleḍ kulaĕ *impiraṇko* kale lelakaḍko taĭkena, we have never before seen hare as large as the one you have killed.

impiaṇṇa, *impiaṇteṇ*, etc., dmst. prn., as above under dmst. adj. (3).

impiaṇkiṇ, *impiaṇko*, etc., dmst. prn., as above under dmst. adj. (1) and (2).

imta, **imtaṇ** vars. of *imita*.

imtị Kera. var. of *imiaṇ*.

imtiaṇ var. of *impiaṇ*.

imtị-imtị Kera. syn. of *impiaṇ*.

imtiraṇ, **imtiṛ**, **imtiruṇ**, **imtiṵ**, **imtiuṇ** vars. of *impiaṇ*.

imtṵ, **imtuṇ** vars. of *imita*.

imturṵ, **imturuṇ** vars. of *impiaṇ*.

imuiṇ var. of *himuiṇ*.

inci (from the Engl.) sbst., an inch.

indaṛ-sandaṛ Nag. syn. of *kucu, kucamuca, kucumucu* Has. I. trs., of people, to curl up their body when lying down : hoṛmoe *indaṛsandaṛnada*.

indaṛsandaṛ-en rflx. v., to lie curled up, with legs drawn in and arms close to the body : *indaṛsandaṛenjanae, indiṛsandaṛakanae*.

indaṛsandaṛ-ọ p. v., of a human body lying down, to be curled up : iniạ hoṛmo *indaṛsandaṛakana*.

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

***indi** (A. *id*, a festival) I. sbst, a Hindu festival imitated in some villages by the Mundas and consisting essentially in a sacrifice followed by a numerous dancing concours. It is held, when instituted by Mundas, on the morrow of the karam feast, in the month of Bhado, 12 days after the full moon or one of the eight following days. Where it has been instituted by Hindus, it may take place still later, but, as a rule, the latest day is on the afternoon of the *dasãi* feast. When it is held on this day it is called *dasãi-indi*. In one and the same village the date is constant, the only reason which might possibly cause it to be changed would be a sickness or the death of the *malik*, i.e., the one who institutes the feast. In the few villages where the *indi* is in honour, a high ground is set apart for

it and there a heavy wooden frame remains firmly and permanently fixed. It consists of two thick posts, trunks of trees in fact, joined by two cross beams, one on top and one at the foot. This frame is intended to support the long, thick and very heavy pole (*indidaru* or *indidāṛu*) which is erected there for the feast. This pole also remains on the spot, lying on the ground, all the year through : it is too unwieldy to get stolen. It is at the foot of the posts (*indikunṭa*) that, on the morning of the feast the pahan of the village sacrifices either a fowl or a goat to *candibaṇga*, to obtain, it is said, that many people may gather for the feast and enjoy the dance. On that day, in all the villages which are closer to this than to any other *indi*, the pahans superstitiously plant on their high fields, especially in the middle of the cotton crops, a stick crowned with a tuft of *kaṛebā* panicles, Saccharum spontaneum. This they do " to prevent the crop from visiting the *indi* and there getting lost ', i.e., to insure a good crop : kiti *indi* lelmente alokae sen, enado hobaṇka menaṇge.

At noon or shortly after, a perch ornamented with an umbrella-like construction surmounted by a streamer (*bondol, botor, topor*) 7 or 8 cubits long, is brought processionally from the house of the pahan, with much beating of drums. In several villages, Sonpurgarh, Indipiri, Sandgaon, the cloth for these ornaments is furnished by the Thakur of Jeria, and there the *indi* is called *rajaṇ indi*, the king's *indi*. When the procession has reached the place where the long pole lies, they proceed to erect the latter. It lies with its foot against the lower cross-beam of the frame, which will prevent it from slipping, and against which it will pivot during the erection. The top is first raised, resting in the fork of crossed props, just enough to allow the ornamental perch to be tied to it. Then it is further raised as high as possible by means of crossed props. At last a cable is tied to the middle of the pole and a good pull brings it to a vertical position, the crossed props directing its course and preventing its deviating to right or left. When it is vertical it rests against the upper cross beam and is securely tied to it. Then all the people present pick up tufts of couch-grass and, after kissing them, throw them towards the top of the pole in order to get good crops : somaĕ rakaḅmente.

It is superstitiously believed that if the streamer, under the action of the wind, roll sitself around the pole; there will that year be a bumper crop on the four points of the compass ; otherwise, to whatever side, the wind blows the streamer, there will be bumper crops in this direction.

By one o'clock the crowd is numerous enough to start the dances. In Naguri they dance the *lĕkaram* as at other fairs. In Hasada it is

the *karam* they dance at the *indi*. In the *lẽkaram* there are no drums, and the dancers are adorned with feathers and egrets, especially peacock feathers; they swing about a small bell or a yak's tail and have rings of morris bells around the ankles. The *karam*, like ordinary dances, is accompanied with the beating of drums (*dumaṛ, ḍãka, nagẽra* and *ḍulki*) and with the cla-hing of cymbals.

The *indi* is not, properly speaking, a fair, since there are no booths and no sellers of any kind. The crowd is made up of dancers and a few spectators. Indipirire daṛagradaṛagriko bāri hundina, sonjokosonjoko haṛamburiako nambaṛaoa, mendo ena kā hisabgtana. Enamente *indijatra* soben buruāte eḍkagea. Only youths and maidens visit the *indi* ground, with, may be, a slight sprinkling of married people, not to be taken into account. Therefore this is the worst of all fairs. *Indi* lelte hatu bitarren daṛagri bāri daṛagri miḍteko senǫtana, oro daṛagra bāri daṛagra jamajanci judageko senǫtana. The spinsters and the bachelors of the same village go to visit the fair in separate groups. *Indi* lelāte rūṛatanre puraṣa daṛagradaṛagriko hahahahahihihihina. On their way back from the *indi*, the group of youths of one village often exchanges lewd jests with the group of girls of another village. Happily the villages where this feast is held are not numerous, and year by year the *indis* are less frequented. In these villages occasion of the feast is taken by the inhabitants to treat the relatives who visit them to a pot of beer and some *taben*, rice beaten flat. The private sacrifices for the *jomnaŏa* never take place on this day.

The poetical parallel of *indi* is *maṛāmi*.

II. intrs., to hold the *indi* feast: cimtaṛako *indiia* ?

indi-o p. v, imprsl, of the *indi*, to take place: oro moḍpīṭ taĕomte *indioa*, two weeks more and the *indi* will take place.

indi-baĕar sbst., the cable, 4-5 " thick, and made of *bgcom* grass, used in erecting the *indi* pole. Note the name *indibaĕar soĕa ḍa* given to a depression with heavy rain when it comes within the week after the *indi* feast.

indi-bonḍol sbst., the streamer waving from the top of the *indi* pole.

indi-botor syn. of *indibonḍol*.

indi-buru sbst., the concourse of people for the *indi* dances.

indi-catar, indi-catom, indi-caũḍal sbst., the umbrella-like construction on top of the *indi* pole, without reference to the streamer.

indi-daru sbst., the long and heavy pole erected for the *indi*.

indi-ḍāṛ sbst., syn. of *indidaru*.

indi-jatra syn. of *indiburu*.

indi-kode Has. syn. of *huriṛ kode*, *teperakode* Nag. sbst., the earliest variety of *kode* (Eleusine coracana). This variety of millet has red seeds and ripens at the end of August.

indi-kunṭa sbst., the two posts with their cross beams planted permanently on the *indipiṛi*.

indipiṛi sbst., a high ground on which the *indi* takes place every year.

indiṛi var. of **indṛi**.

indi-saru sbst., Alocasia fornicata, Schott ; Aroideae,—a stemless herb with leaves 18″ long, 10″ broad, or larger, on petioles 2-3′ long, growing in dense forests, along muddy, sluggish streams.

indi-topor Has. **indi-ṭopor** Nag. sbst., the umbrella-like construction on top of the *indi* pole, including or not including the streamer.

indi-uḍ sbst., a large, white, edible mushroom, the largest of those which spring up from white-ant nests on high ground. It has a pretty long underground stem. It appears in September at the end of the rains. A second growth of the same kind of mushroom, about a fortnight after the first, is called *marâminḍ*.

indṛi, indiṛi adv., after three days. The consecutive days are called : *tisiṇ* to-day ; *gapa*, to-morrow ; *meaṇ*, the day after to-morrow ; *indṛi*, the second day after to-morrow ; *tiṛi*, the third day after to-morrow.

indur, endor Ho, Nag syn. of *enṭa*. It may take the afxs. *re, te, āle, ēte*.

indur-nindur, endor-nendor Ho, Nag. syn. of *enṭuneṭa*.

indaṇ Cfr. *candaṇ*, intrs., (1) to walk with difficulty : hasutee laṭaõ-giṛilena, holaṭaātee *indaṇjaḍa*. (2) in jest or displeasure, syn. of *sen*, to walk : neṭajakedem *indaṇ-durnaḍa*, (do not tell me that) thou hast been unable to come so far.

indaṇ-en rflx. v., same meanings : ne hon oṛo bar canḍuḷukaree *indaṇ-ena*.

indaṇ-o p. v., imprsl., (1) to be possible to walk with difficulty : lanagaiṇ lagalena, miḍcokoẽo kā *indaṇjana*, I got so tired that it became impossible to take even a few steps. (2) in jest or displeasure, of the act of starting or walking, to be done : āṭhbaje senọpe mente kajilena, dasbaje jakeḍ kā *indaṇọtana* ! We were told to start at eight o'clock, it is ten o'clock now and we are not yet going.

indaṇ-sandaṇ (ltly., to walk with difficulty and fall on one's back) I. sbst., the third degree or stage of drunkenness in which one can scarcely walk and falls again and again, in cntrd. to *raṇmatua*, the 1st degree ; *keolmetol* the 2nd ; and *leṛepeteṛe* the 4th : *indaṇsandaṇ* namkịa.

II. adj., with *bul*, same meaning : *indaṇsandaṇ* bulrege senbaṛa kā bēsgea, bāṭia, it is no good walking about when one is in the third degree of drunkenness, one is sure to fall.

III. trs. caus., to make smb. as drunk as described : iliteko *indaṇ-sandaṇkịa*.

IV. intrs., in the infinitive and df. prst., to walk and fall like this ;

to be thus drunk: neka *inḍaꝛsanḍaꝛte* cilkae sena? How can he go when he walks with difficulty and falls again and again? *inḍaꝛsanḍaꝛtanae.*

inḍaꝛsanḍaꝛ-en rflx. v., to drink so much that one reaches this degree of drunkenness: alom *inḍaꝛsanḍaꝛena.*

inḍaꝛsanḍaꝛ-ǫ p. v., to be made, or get drunk as described: arkitee *inḍaꝛsanḍaꝛakana.*

V. adv., with or without the afxs. *ange, ge, ǫge, tan, tange,* modifying *sen, rika, rikan, rikaǫ, bul, bulen, bulǫ.*

inḍika I. sbst., the human heel: *inḍikaree* gaŏakana. (2) the heel of a shoe or sandal.

II. trs., (1) to shape a statue or picture with a said kind of heel: ne murtu marangeko *inḍikakeda;* capatanre ne hoṛo marangem *inḍikakia.* (2) to shape the heel of a shoe or sandal: kaṭu huriangem *inḍikakeda.*

inḍika-ǫ p. v., to have, or be shaped with, a said kind of heel.

inḍikakore Has. *miḍinḍika* Nag. adv., referring to depth: up to above the heel: *inḍikakore* dą meną, the water is so shallow as not to reach higher than just above the heel.

inḷ dl. *inkiꝛ*, pl. *inku*, df. dmst. prn. denoting liv. bgs.: that one, those two, those.

inḷeka, inkinḷeka, inkuleka I. intrs., to think, speak or act like that one, like those two, like these: *inḷekaeme.*

inḷeka-n, etc., rflx. v., to make oneself similar to that one (those two, those) in appearance or conduct: *inkiꝛlekanme.*

inkiꝛle-p-eka, inkule-p-eka repr. v., (1) intrs., to act towards each other as those two (those) act towards each other: *inkiꝛlepekoianaliꝛ.* (2) trs. caus., to cause two (several) people to treat each other as those two (those) treat each other; amge *inkiꝛlepekakeḍiꝛa.*

inkiꝛlepeka-n, inkulepeka-n repr. rflx. v., same as the repr. intrs.

inkiꝛlepeka-ǫ; inkulepeka-ǫ repr. p. v., to be caused by smb. to treat each other as those two (those) treat each other: inią kajitelią *inkiꝛlepekaiana.*

II. adv., (1) also with the afxs. *ge, te,* modifying verbs: like that one, like those two, like those: *inkiꝛlekage* kamime, work as well as those two. (2) with the afx. *te,* modifying adjs.: according to his idea, in his opinion: inkiꝛlekate ne kami purą hambala, in the opinion of those two this is a very heavy work.

inḷekan, etc., dmst. adj., similar to that one, to those two, to those: *inḷekan* hoṛokole sukuakoa, we like people of his stamp.

inḷekanḷ, inḷekankiꝛ (sometimes *inilekakiꝛ*), *inkiꝛlekanḷ*, etc, dmst. prn. denoting liv. bgs.: one like that one, like those two, like those; two like that one, like those two, like those; several like that one, like those two, like those: *inḷekako* hature baṅkoa, there is nobody like him in the village; *inkulekanḷ* ne kamire kae soaba, a person similar

.. those people will not be admitted for this work.

inkiŋ, inkiŋleka see under *iŋ, iŋleka.*

inku, inkuleka see under *iŋ, iŋleka.*

intian (H.) sbst., a school competition or examination.

iŋ, iŋŋ Has. syn. of *eŋ* Nag. but used only of playing.

iŋ-akāṛa, iŋŋ-akāṛa Has. sbst., the ground where the village children are wont to play, different from *susunakāṛa*, the dancing ground.

iŋŋ-pacaŏ, iŋ-pacaŏ Has. trs., to activate digestion by playing. *iŋŋpacaŏ-n* rflx. v., same meaning. *iŋŋpacaŏ-ŋ* p. v., of food, to be quickly digested by playing.

iŋŋ-piṛi, iŋ piṛi Has. sbst., high ground used to play upon, v.g., the playground of a school.

iŋ (Or. *eŋ* ; Kh. *ŋa*) affix form of the prsl. prn., first pns. singular.

I. As sbj., if the verb stands alone or first in the sentence, *iŋ* is affixed to it, otherwise it must be affixed to the word immediately preceding. The exceptions to this rule are : (1) The prnl. sbj. of the substantive verb *tan* is never affixed to the preceding word : Mundahon *taniŋ*, I am a Munda. (2) The prnl. sbj. of the substantive verb *meŋa*, its negative *baŋ* or any locative adv. used prdly., is always infixed before the tense affix. or when there is no tense affix. before the copula *a*. In the latter case *iŋ* changes into *iñ* (liquid *n*) : *menaiña*, I am present ; *birtiŋtana*, I am on my way to the forest ; *birtiña*, I shall go to the forest ; *oṛaṛiña*, I am inside the house.

II. As d. or ind. o., *iŋ* is infixed into the prd. and then also changes *ŋ* into *ñ* before the copula *a* : *leliñako*, they will see me. When it stands as ind. o. it is preceded by *a* : *auaĭñako*, they will bring it for me.

III. As poss. afx., it is added to terms denoting family relations : *baŭiŋ*, my elder brother ; *honiŋ*, my child. When such terms are followed by *koṛa, kuṛi, haṛam, buṛia*, forming epds., the poss. afx. is inserted between : *honiŋkoṛa*, my son ; *eŋgaiŋburia*, my mother. Exception is made to *koṛa* and *kuṛi*, to which the poss. *iŋ* is never affixed ; and *haṛam* and *buṛia*, to which it is affixed only in jest. Moreover when one of these terms is added to a name denoting a family relation and forms with it a epd., the poss. *iŋ* is not affixed to the epd. but inserted in its middle : *honiŋkoṛa*, my son ; *eŋgaiŋburia*. In the epd. *eŋgaapu*, parents, the poss. *iŋ* is added to both components and the dl. afx. *takiŋ* or *tekiŋ* is affixed at the end : *eŋgaiŋapuiŋtakiŋ*, my parents. Whenever the dl. and pl. poss. afx. *taliŋ*, my and his (or her), and *tale*, my and their, are used with nouns denoting family relation, *iŋ* must be inserted between these nouns and *taliŋ* or *tale* : *apuiŋtaliŋ, eŋgaiŋtale*. This construction does not take place with *talaŋ*, my and thy, and *tabu*, my

and your, because, when two or several people in the same degree of relationship to a third person, speak to each other about this common relation, they use in the nominative and other cases the same term as in the vocative. They say therefore *abatalaṛ, eaṛtabu, daïtalaṛ, dadatabu*, etc., never *apuiṛtalaṛ, engaiṛtalaṛ, baŭiṛtabu*, etc.

N.B.—In Nag. the emphatic form of the prsl. pru. *aiṛ* is rarely used. It is generally replaced by the apocopated form *iṛ*: *iṛdo* kaiṛ sena, as for me, I shall not go.

ingili, ingili-tamaku sbst., a form of Nicotiana Tabacum, Linn.; Solanaceae, cultivated by the Mundas. Its leaves are only 6″ long but are more aromatic than those of the long-leaved forms called *disua tamaku, ḍisua tamaku*, when cultivated locally, and *calani tamaku, magaïa tamaku*, when imported from other parts of the country.

ingud Nag. (1) var. of *uṛgud*. (2) var. of *oṛgoḍ*.

ingul Nag. var. of *oṛgoḍ*.

io (Sad.) interjection to draw attention: see! halloo! *io*! apuiṛ hijuṭana.

iotŏroṛ-nâṛî, otŏroṛ-nâṛî sbst., two vines with woody rootstock shooting up every rainy season: (1) Vitis latifolia, Linn.; Ampelidaceae,—a very common, extensive, but scarcely woody climber. Its berry, ½″ across, is sweet and very juicy. (2) Vitis tomentosa, Heyne; —a common extensive climber with a black berry, ½″ across, called *daṭŭrombili* on account of its astringency. It is eaten nevertheless.

ipil sbst., a star (always personified, i.e., grammatically treated as if it were a liv. bg.).

Note (1) the idiom used in scoldings: tabrilemre *ipilkom* lelamkoa, if I give thee a slap thou wilt see stars by daylight. (2) the following riddle, the answer to which is *ipilko*: mod puru gaṛgaïata kam lekadaria, thou canst not count a leaf full of puffed sorgho grains.

ipilge adv., modifying *med*, to be stunned; to see stars by daylight: japaraölemre *ipilgem* medea, if I give thee a slap thou wilt see stars by daylight.

*The stars according to the Mundas, are the children of the moon. In olden times, before the earth was inhabited, there existed another set of stars as numerous as, and brighter than those we know. They were children of the sun and, like the sun, emitted heat as well as light. At that time the heat here on earth was such that life was impossible. The moon was very jealous of the sun and of the sun's children. She played him a trick and was instrumental in bringing about their destruction. She invited the sun to a banquet. She had taken care to hide away her children and had prepared a stew of cucumbers. The sun did not know or not recognize this fruit, but found the stew very tasty and asked how it was prepared. The moon made him believe that she had killed her children and

stewed them, and suggested that his own children would most likely afford as nice a stew. When the sun came home he killed his own stars and stewed them. Then the moon brought back to light her own children and the sun saw too late that he had been tricked into destroying his offspring.

Sun and moon, as we poor humans have not in their life enjoyed unbroken prosperity; they too have had their bad times and have been forced to incur debts. They have taken loans from the spirits, and find these as hard on them as the usurer is on us. Often either the sun or the moon is unable to pay the interest. Then his creditors gather around him and encircle him, they make him sit down as a culprit in their panchayat: *siṅgiko dubakaia* We can see them, because then there is a halo round the sun. When they become very urgent and crowd closely around the sun, we see what we call a crown. But sometimes they go as far as to lay hands on their debtor and put him into prison: *siṅgiko sabia*. This is when there is an eclipse. The expression *siṅgi gāṇjana* comes from the Hindi *grahan lagnā*. When things reach this climax, it becomes necessary to rescue the unhappy debtor and free him from the clutches of his exacting creditors. Therefore during an eclipse the Mundas throw on their courtyards such valuables as rice, brassware and, mostly, iron implements. The sun or moon is supposed to appropriate as much of it as is necessary to satisfy the creditors. At the same time some Mundas, just like the Hindus, make a din and shout: *"Haribol! Haribol!"* This suggests that the notion of the indebtedness of the sun or moon is of Hindu origin. In fact many Mundas, in the case of an eclipse say that it is a jackal which eats the sun or moon; and a crown or halo they describe by the phrases: *miṇṛikiako*, they have surrounded him with a ring of plaited straw, or *koṇḍalkiako*, they have made around him a circular ridge, or *koṇḍabiurkiako*, they have surrounded him with a circular line as in the game at marbles.

The stars, or rather the interest taken in them by the Aryan Indians and the Mundas respectively, are one of the points showing the deep divergency in the mentality of both races. The Hindu gets a horoscope drawn up for every child that is born, because he believes that the stars influence and rule the life of every human being. The Munda neither knows, nor cares to know, what a horoscope is. Not that he is careless about, or disbelieving in, supernatural influences on the life of man. He thinks that as long as the parents live, these are a sufficient providence for the little ones. But as soon as his children start life on their own account, he is exceedingly anxious to ascertain whether the decision to be taken for the marriage of his children is in agreement with the views of Him whom he believes to direct every human life. i.e.

Singbonga. As shown in the article under *cêṛêuṛi*, he is convinced that Singbonga is as ready to give him the required indications as he himself is anxious to get them. But he seems unable to conceive how Singbonga could give him these directions through the far-away stars which never stray a hair's breadth from their appointed course. Singbonga conveys his omens to the Munda through the living beings which move about on earth.

This feeling of not being beholden to the stars is probably the reason why the Mundas' folklore of the stars is rather scanty. It refers only to the more striking part of the heavens which they have the occasion to consider at leisure and to dream about, in the evening or just before dawn, while, in harvest time (Nov.—Dec.), they guard the rice on their threshing floors. When the crops are finally stored and they begin the customary round of visits to their relatives, it is still nearly the same sky they look at when at the first cock's crow they start on their journeys, and when at night they squat and chat round a hospitable pot of rice beer.

Only a few stars, and these not always of the brightest, and a smal number of groups of stars, never coinciding entirely with our constellations, have received a name. They have not been selected for special notice on account of their brightness, since only 4 out of the 20 stars of first magnitude have been deemed worthy of distinction. Sirius, the brightest of all, and Procyon have no name, though both are visible in the clear winter sky. Position also has not been taken into consideration: the North Star, always visible and immoveable, and the Southern Cross, so conspicuous on a December or January morning or April night, remain unnoticed and do not appeal to the Mundas' minds, not even for the purpose of orientation. The names of the stars have not been chosen to honour some deified ancestor, some hero or eminent personage, nor do they represent any mythical being or any particular idea. They are all mere projections, so to say, on the starry realm, of the main features of the Mundas' daily life, and especially of their work as husbandsmen. The Mundas looking up dreamily, have discovered in the grouping of certain stars a likeness to episodes of their own lives and have, on this ground, imagined the same episodes as occurring in the lives of the stars which they regard as living beings. (See the Star Map on pl. XLVIII).

I. A ploughman is at his work and his little son stands by looking on. As often happens, the plough unearths a couple of mice. The boy immediately catches them and spits them on a little stick of split bamboo, for roasted mice are a much coveted delicacy. Meanwhile the father has spied a dove on its nest. Happening somehow to have a wooden mallet at hand, he flings

it at the bird, hoping to secure also a grateful addition to his meagre dinner; but the clumsy projectile, aimed too high, only flushes the dove which alights at a little distance, to wait till the enemy has disappeared. This simple incident yields the following names: (1) *arâṛâipilko*, the yoke stars, the three stars in Orion's belt. The middle one is supposed to represent the plough; and the two others, the team of bullocks (2) *sītan ipil*, the ploughman, Rigel, the seventh star in the order of magnitude. (3) *sītan ipilko*, the ploughing stars, the group formed by these four stars. (4) *cuṭuipilkiṇ*, the two mice stars, the two stars of the fifth magnitude in Orion's dagger. (5) *cuṭu gutuked ipil*, the boy who has spitted the mice, the star of the third magnitude, at the point of the same dagger. This star and the two mice stars are close together on a straight line. (6) *moṇgaruipilko*, the wooden mallet flung by the ploughman, the Pleiads. These are a cluster of seven stars of which six are visible to the naked eye; but the Mundas have sharp eyes and on a moonless winter night in Chota Nagpur the sky is wonderfully clear. The man who pointed them out to Us, saw seven of them, as do, no doubt, many of his people: moṇgaruipilko ēa menaṇkoa. This reminds one of Ovid's remark: *Quae septem dici, sex tamen esse solent.* Some Mundas who do not know the group of the *maraṇ parkomipilko*, give still another name to the Pleiads: they call them also *bursiipilko*, the smouldering fire stars; but their attempt to locate near the Pleiads the *bursi repgipilkiṇ* and the *landaeipil*, is rather a failure. (7) *putamipil*, the dove started from her nest, Aldebaran, one of the Hyades, the star counted ninth in brightness. (8) *Jaromipilkiṇ*, the two eggs in the dove's nest, two small stars of the fourth magnitude close together, North of Aldebaran, E. S. E. of the Pleiads.

In villages to the South of, and little distant from, Ranchi one may hear another explanation of this group of stars. They say that Singbonga was chiselling a yoke and the wooden part of a plough to teach man the art of ploughing. For this work he used a wooden mallet. Then he saw the dove on its nest and aimed the mallet at it, missing the mark. The mallet fell where the Pleiads are, the yoke is represented by the three Kings (the three stars in Orion's belt), and the plough, *naĕalipil*, by Rigel. On the one hand this version ignores the *cuṭuipilkiṇ*, the *cuṭugutuked ipil*, and the striking relative position of the stars (an elongated isosceles triangle with Rigel at the top) so suggestive of the ploughman's stand a little behind his team. On the other hand, the first versions does not explain the presence of a mallet, as this instrument is of no use in ploughing.

II. Canopus, the second of the stars of first magnitude crosse s th

southern sky rather low. The Mundas somehow believe that deer graze only whilst this star remains above the horizon. For lovers of the chase this was a matter of great interest in the now far-away times when forests were denser and the abundant game they supplied were an important part of the daily food. Hence this star is called *jilu atiŋ ipil*, the star under which deer graze. Although the term *jilu*, in its narrower sense, now means game in general, its Santali corresponding form, *jel*, is still restricted to deer.

III. Although the Mundas sleep generally on the ground, a miserable bed, called *parkom* (Pl.XXI, 2), is found in many houses. It is never the length of a full grown person and is therefore very uncomfortable to lie on. It is often taken to the watch-sheds because it is less exposed than the bare ground to the visits of venomous reptiles. Such a thing as a mattress is quite unknown: the coarse-stringed, wide-meshed network on which the sleeper lies curled up, offers no protection against the cold from underneath. If the man who watches the ripening crop in the fields, or the reaped paddy on the threshing floor could but keep a small fire, like a fire-pan, under his bed, how much more comfortable he would feel! This he dare not do if he has to sleep in a *guĭu*, a small and low triangular straw-covered shed, but he may without danger light a smouldering fire (*bursi*) near the entrance. On the threshing floor he has at hand useless chaff and other rubbish enough to keep it alive throughout any number of nights. If on the contrary he has a *cari*, i.e., a rectangular shed with a roof raised on posts; nothing need prevent him from making his smouldering fire inside and sleeping with his bed over it.

When the rawness of the closing winter night drives people, shivering, from their sleep, little groups of men and especially childr n can be seen everywhere sitting around, and warming themselves over, a small smouldering fire. For this they cannot afford other fuel than chaff, dry leaves and other such rubbish, and if there is a box of matches in the house, it is too precious to be wasted in lighting these fires. To start with, some embers must be got from anywhere. Imagine now three fellows who want to warm themselves, a spying a threshing floor watcher still asleep on his pallet and underneath a smouldering fire not yet dead. If they could get embers from there they would be able to light their own fire, but in taking them they are likely to extinguish the sleeper's fire. So let them manage the thing stealthily. One of them cannot help laughing at the discomfiture awaiting the poor sleeper. The others fearing that he might wake him, push him aside and do not allow him to approach.

All this the Mundas find represented in the sky. A great bed is seen there, viz., the Great Square delineated by Alpharatz in Andromeda, and Scheat, Markab, Algenib in Pegasus. These four stars are the *marаŋ parkom ipilko*, also called *Siŋbonga gitiķenteę parkom ipilko*, because on such a great and splendid bed none but Singbonga can be supposed to sleep. Near the middle of the Great Square there are a few small stars, amongst which Upsilon and To, just numerous enough to suggest a fire of dying embers. So these are the *bursiipilko*. The fire thieves, *bursirepęipilkiŋ*, are Lamda and Iota to the West of the bed, on a line pointing to the fire. The one who cannot help laughing, the *landaeipil*, is Delta of Cygnus.

IV. With a bed is naturally connected the idea of marriage. The Mundas are monogamists. It is only in exceptional cases that one may keep two wives. There is much ill-will between two co-wives, and struggle also. The first wife, even when childless, has the right, and wants, to remain the sole mistress in the house; the second wife, when she has children, realizes her own importance and wants to improve her position of inferiority and if possible gain the upper-hand. Of such an episode also the Mundas have discovered a representation in a group of stars of striking appearance. The husband's bed, *hirumea-parkomipilko*, a nearly equilateral parallelogram, is situated in Lupus, to the N. E. of the Southern Cross, and delineated by the stars Alpha, Beta, Mu and Ro. About New-year, just before dawn, Beta and Ro are on a vertical line, Alpha and Mu on a nearly horizontal one. Alpha is less bright than the others In prolongation of that horizontal line, at a short distance from the eastern and western corner of the bed are the two *hirumeaрepę ipilkiŋ*, the two co-wives contending for the bed, i. e., for the mastership in the house. In their struggle they have been pulling at the two corners and so destroyed its squareness. One is Delta of Norma; the other, Delta of Centaurus, is somewhat brighter and a trifle closer to the bed because, as the Mundas say, she is the first wife and has gained the upper-hand. The whole figure is well nigh perfectly symmetrical.

V. The bed we have described has still another use: it serves as a bier to convey a corpse to the grave. After the burial one of the sides of its frame is broken to pieces, and the bed thus deformed and rendered useless is abandoned on the Munda's last resting place. When the man in charge of watching the threshing floor is wakened by the cold shortly before dawn and gets up to stir and feed the dying embers, if his gaze wanders towards the North, it meets there the Great Bear and the quadrangle formed by Dubhe, Merak, Phecda and Megrez. Perhaps the cold predisposes him to sad thoughts: in this quadrangle he recognizes the

deformed frame of a bed, and Alioth and Mizar, the two nearest stars in the tail, remind him of the mourners leaving the burial ground after committing to earth the mortal remains of a beloved relative. The quadrangle with these sad associations is called *topagaṛa parkom ipilko*, the bier stars.

VI. The blacksmith, is such a fixture in the aboriginal village that it is but natural that the Mundas should have given him and his smithy a place in the starry heavens They are represented in Auriga by Capella and her kids. Capella, the fourth star in order of magnitude, is the blacksmith and therefore called *baṛaẽipil*. He sits watching the smithy fire represented by the *pasăraipil*. This star, Epsilon, is the sharp vertex of an isosceles triangle, the base of which is formed by his double bellows, *cɨpuaipilkiṇ*.

VII. In every village there is a main road, often a single one, called *chaür*, in Sad. and *haṭia* in Mundari, by which the cattle, a little before dawn, are driven out, and by which they are led back at night. A *mahara* or cowherd by caste, is often in charge of all the village's cattle The Milky Way appears to the Munda as such a road. He calls it *gaikoṇ hora*, *gaikoḍār* or simply *chaür*. He thinks that the cattle of Singbonga are driven along it by Lugu, the cowherd in Singbonga's service, *Lugu* however is visible only when, like and with the maharas on earth, he drives out the cattle a little before dawn. In other words, *Luguipil* or *maharaipil* is no other than the Morning star. As everybody knows, the Morning star is any of the planets (Mars, Saturn, Jupiter, Venus) when they precede the sun in rising, epecially Venus. Be it noted that in French also, the Morning star is called *l'étoile des bergers*. Other names for the Morning star are *aṇgipil*, the star heralding dawn, and *kumbĭṛuharipil*, the star which drives home the thieves, warning them that light of day is coming. Where Mundas live in the midst of Sadans, one hears also the name *burkaipil*, a corruption of the Hindi *bhor kā tārā*. The Evening star has not arrested the attention of the Mundas and, for a wonder, they seem never to have noticed that planets do not twinkle. They make no distinction between stars and planets.

VIII. The Mundas, like n any other races, think that the comets portend public calamities. It cannot be ascertained whether this belief is original or borrowed from their neighbours. Anyhow the name they give them is characteristically Mundari. They see a striking resemblance between them and the brooms, *joṇg* (Pl. XXI, 7) with which they sweep their houses. A comet is therefore called *joṇgipil*. The name *caḍlomipil*, tail star, also heard sometimes seems to have been first coined by Missionaries.

IX. It would be astonishing if the Mundas had no name for the shooting stars so numerous about the

middle of November when the threshing floors in the open air are already made and must be watched at night. Their name however is hardly parliamentary. They call them *ipilkoa ị*, the excrements of the stars! When a number of them are seen on a particular night, the Munda says: tisiṛanida ipilko purageko *ịtana*, to-night the stars have many evacuations. Remember that the stars are living beings, the children of the moon.

X. The nine preceding headings cover names bearing the unmistakable stamp of Mundari origin. We must now proceed to give the description of two stars, *Sukŭra* and *Sukŭraĭn*, also called *loganipilkiṛ*, *logonipilkiṛ*, which are an evident loan from the Sadans or the Hinduized aborigines, and present the only little touch of astrology discoverable in the star lore of the Mundas. *Sukra*, in Hindu astronomy, is the planet Venus. In mythology it is a particular divinity who was the religious preceptor of the *daitas* (demons), and the wife of this divinity is *Sukrāni*. The name of *Sukra* is also given to the fire-god *Agni*. In Hindu astronomy there is no star or planet called *Sukrāni*. For the Mundas *Sukŭra* is Venus, and *Sukŭraĭn* is any of the brighter stars or planets happening at certain years, to come, and remain for about a month in close proximity to Venus. These two stars are also called *laganipilkiṛ* or *logonipilkiṛ*, the two stars determining the date of marriage, the *logontol* being a ceremony performed before a marriage to agree upon its date. This name is given them because, in the Hasada country and in the Karra police subdivision, their proximity "as if they were loving and kissing each other" as the people say, is looked upon by the animists as a very favourable omen for marriages contracted in that month, or at least during that year. In the rest of the Nagpur country these stars are quite unknown, as is the *logontol* ceremony itself. The story related to countenance the belief just quoted, is that *Sukŭraĭn* is *Sukŭra's* mother and that there was a time when he was on the point of marrying. Already was his family gathered to accompany him to the bride's village. They had started on their way and had duly stopped near the outskirts of the village to perform the *uliaṛandi*. During this ceremony he had promised to take care of his parents till the end of their life. Nevertheless when the ceremony was over his mother ran back home and there began to eat, having misgivings about the future and thinking this might be the last full meal she would ever get. When they got tired waiting for her, *Sukŭra* came back to fetch her. On inquiring why she was eating when custom required her to fast, he was answered that she did not feel sure he would provide her with sufficient food in the future. Then *Sukŭra*, out of pity for her apprehensions, gave up

all idea of marriage and sent home those who had come to accompany him to his marriage.

Before leaving this subject we must say just a word about the paper entitled *Astronomy of the Mundas and their Star Myths*, read by Manindra Bhusan Bhaduri, B. A., B. L., at the second session of the Oriental Conference, and published in *Man in India*. This paper is interesting, in a negative way, as showing the unsatisfactory results of inquiries made with imperfect knowledge of the language. That the author is not very proficient in Mundari is apparent from his wrong spelling of two Mundari names and his giving two others in Sadani (out of the thirteen he cites). It is shown still more by his little mishap with *rohin*. The *rohin* or *ruhin* Nag. *ruin* Has. is the beetle Lyta acteon, Cast; Meloidae, which appears in large numbers, for two or three days only at the end of May. Any Munda will tell you that when this beetle "has come all early sowing of paddy must be completed" owing to "the appearance of the atmosphere" unfavourable for germination, and "the approach of the wet season", the excessive humidity of which, and absence of sunshine during its early stage, would cause the little plants to bleach and rot. This is what the author's informant told him; but natural history is not his strong point since he is not even aware that there are never more than two eggs in a dove's nest, (he locates the dove's nest in the Pleiads!) and so, knowing nothing of the *rohin* beetle, he at once jumped to the conclusion that his informant was speaking of the star Aldebaran which, in Hindi, happens to be called *rohini*. He says: "when they say that 'Rohin' meaning Aldebaran, has come ....." The verb *has come*, at least, should have warned him there could be no question of Aldebaran, since nobody on earth will say that a star *has come* at the very time it ceases to appear in the sky. A moment's reflexion would have saved him from stating that the Mundas read the advent of seasons in the same stars as the ancient Grecks.

ipil-aṛa sbst., name given to three potherbs: (1) *jeṛgaipilaṛa, teleṛgaipilaṛa* Hibiscus Sabdariffa, Linn.; Malvaceae. (2) *nagurupilaṛa*, Hibiscus radiatus, Willd. (3) *koṭoleipilaṛa*, Hibiscus cannabinus, Linn.

ipil-bā sbst., Oldenlandia dichotoma, Koen.; Rubiaceae,—a very slender herb of dry places, with filiform spreading branches, small narrow leaves, and very small white, 4-lobed flowers in open terminal panicles.

ipiṛipiuṇ, pipirpiuṇ sbst., Sida rhombifolia, Linn.; Malvaceae,—a very variable and very common undershrub of waste places, 1-4′ high, with yellow flowers and yielding a good fibre for twine. The leaves are pounded and applied on swellings.

ipɨɾipiuɲ sbst., a firefly, Lampyris sp.: *ipɨɾipiuɲko* aĩuḫgɔko sorbaɾana oɾoko juloa, fireflies fly about at night in straight lines and are luminous.

ɨ-poṭom I. adj., with *hon*, a child in the habit of voiding the bowels in its clothes.
II. trs., to thus soil one's clothing: lijaɲe *ɨpoṭomkeda*.
ɨpoṭom-en rflx. v., same meaning: gitiakanree *ɨpoṭomenɨana* en hondo.
ɨpoṭom-o p v., (1) of a child, same meaning: ne hon janaõe *ɨpoṭomoɲana* nimirdo. (2) of clothes, thus to be soiled: iniɲ lijɲ *ɨpoṭomɨana*. (3) fig., to have a great fear: kula garjaõleḍoi sobɔnko *ɨpoṭomɨana*.
III. adv., with or without the afxs. *ange, ge, ɲge, tan, tange*, modifying *nir, boro*, in the fig. meaning: kula garjaõleḍoi sɔbenko *ɨpoṭomɲgeko* nirj na.

ɨpoṭom-hasa sbst., light sandy soil: *ɨpoṭomhasaɪe* aɾi kã ṭekaõoa, an embankment made or repaired with light sandy soil will not keep.

ir (T. *aru-kka*, to reap) I. adj., with *tasaḍ*, syn. of *irakan*, reaped: sadom *ir* tasaḍko omɨia.
II. trs., to reap: baba aũrile *irea*.
III. intrs., to reap: adasudale *irkeda*, we have finished about half our reaping.
ir-en rflx. v., to cut oneself whilst reaping: baba irtanre tĩ cilkatem *irenjana?*
ir-o p. v., (1) to be reaped: aleɲ baba aũri iroa. (2) to reap. This active meaning occurs in the phrases: *irodin* harvest time; *irɲi*, a reaper; *irore* at harvest time; *irole*, to the reaping; *irotɨjana*, he has gone to reap; *iroenɲ*, to reap and thresh.
i-n-ir vrb. n., (1) the extent or rapidity of reaping: *inir* irepe, tisiɲ cabaɲka, reap with so much diligence that you finish to-day. (2) the act of reaping: musiɲ *inirte* ciminaɲpe hundileda? How much have you gathered in a day's reaping? (3) the thing or amount reaped: nea okoĕɲ *inir?* Who has reaped this?

ira (Or. *ĭrā*, anger; *T. erĩ*, to burn; Lat. *ira*, anger; Greek *eros*, love) syn. of *dhiraõ, diraõ*, I abs. n., rancour, vindictiveness: aiɲre *irae* dõakada, he harbours vindictiveness against me; en kajiɾɲ *irae* dõakada, he harbours vindictiveness on that account.
II. adj., (1) with *kaji*, a throat of revenge: *ira* kajiko alom kajiia. Also used as adj. noun: *ira* aĩumkenate puraɲgee kadraõjana, he got very angry when he heard the threat. (2) with *horo*, a vindictive, revengeful man: nĩ janaõre nekan *ira* horoge, he is always the same vindictive man.
III. trs., (1) to utter vindictive words: kajiĩ *irakeda*. (2) to threaten with revenge: *irakeḍleae*.
IV. intrs., (1) to threaten revenge: *irakeḍdae*, *irakenae*. (2) imprsl., with inserted prsl. prn., to feel vindictive: en horo hondere dalkɨńa, enaɾɲ nɲjakeḍ *iraɨgiɲgea*, the other day that man beat me with a stick, I still want to have my revenge.

ira-n rflx. v., to threaten revenge: enka alom *irana*.
ira-ǫ p. v., (1) of vindictive words, to be uttered: kaji barsa *iralena*. (2) to be threatened with revenge: apiupunsale *iralena*, gopoḏdo kā hobaakana nājaked.
i-n-ira vrb. n., (1) the vehemence with which vengeance is threatened *inirae* irakeḏlea, boroe hoṛokolekaredo medo honaṇ kale duṛuma, he uttered such threats of vengeance against us that if we were cowards, we would not be able to close our eyes at night. (2) the act of threatening vengeance: misa *inirarǫ* sajaiï namlą mendo kae rokomjangea after his first threat of revenge he got a correction, but he still goes on.

ir-ader trs., to reap, thresh and store the crop; to finish the harvest babale *iraderkeda*, kolomre banoa, we have reaped, threshed and stored our paddy; baba *iraderkeatebu* balasaką, we shall have the betrothal after the harvest.
irader-ǫ p. v., corresponding meaning.

ira-iri (Sad) syn. of *saĕmeḏko-semeḏ, khipīs*, I. sbst., mutual anger: nikiṇare isu dināte *irairi* meną.
II. intrs., to look ask ne: at each other; to be at loggerheads: isu dinātekiṇ *irairitana*.
irairi-n rflx. v., same meaning aminaṇ aloben *irairina*.
irairi-ǫ p. v., same meaning: aminaṇ aloben *irairioa*.
III. adv., with or without the afxs. *ange, ge, ǫge, tan, tange*, modifying, *lepel, rikan*.

iral, irel, iril short form of the cardinal nl. *iralia*, eight. Constructed like *api*.

iral-hoṛo, irel-hoṛo, iril-hoṛo trs., (1) with a work as d. o., to be eight people doing a certain work: ne kamile *iralhoṛokeda*; irǫle *iralhoṛokeda*, we were eight at the reaping. (2) with a person as d. o., to be eight against one, scolding or beating him: *iralhoṛokiṅako*.
iralhoṛo-n rflx. v., to turn on smb. eight against one: aiṇ eranareko *iralhoṛonjana*.
iralhoṛo-ǫ p. v., corresponding meanings.

iralia, irelia, irilia I. cardinal nl., eight. Constructed like *apia*.
II. trs., to make eight specimens of smth.: alea sim jarome *iraliakeda*, our hen laid eight eggs.
iralia-ǫ p. v., to become or be made eight in number: simjarom *iraliajana*, there are eight eggs.

iralialeka, irelialeka, irilialeka approximative nl., about eight, some eight.

iralsa, irelsa, irilsa proportional nl. adv., eight times. Constructed like *apisa*.

iral-ṭaka, irel-ṭaka, iril-ṭaka trs., (1) to give or promise 8 Rs. to smb.: talaḳo *iralṭakakiṅa*, they granted me 8 Rs. wages. (2) to settle a price or wages at 8 Rs.: gonoṇko *iralṭakakeda*.
iralṭaka-ǫ p. v., (1) corresponding meanings: talabiṇ *iralṭakaǫtana*, I get 8 Rs. wages; gonoṇ *iralṭakajana*, the price has become 8 Rs. (2) to

*total 8 Rs.: candapaĕsa jamare *iralṭakajana*, the contributions amount to 8 Rs.

irba sbst., Setaria italica, Beauv., Gramineae,—an annual cultivated food grain, 2-5′ high, with spiciform cylindric panicles.

irba-baṛoar sbst., a *baṛoar* silk-cocoon, looking yellow on the outside, though the silk is white.

irba-laṛia sbst., a *laṛia* silk-cocoon, yellow outside but with white silk.

irba-lumam sbst., common term applying to both *irbabaṛoar* and *irbalaṛia*.

irba-mandi sbst., Setaria italica grains, husked and so cooked that they remain whole.

ir-būn trs., to start the reaping for the day, week, month or year: baba am *irbūnime* tabu, amą būnite irọre saĕ senoa, do thou start the reaping of our paddy: if thou start it, it will go on rapidly.

irbūni-n rflx. v., to do the first reaping of the season: guṛùlu tisinale *irbūninjana*.

irbūni-ọ p. v., to be reaped for the first time in this season: baba hola *irbūnijana*.

irci var. of *hirci*.

irel and derivatives, vars. of *iral* and derivatives.

ir-en I. sbst., also *irọenọ*, the work of alternately reaping and threshing: *irenrą* din tebaakana, the reaping season has come.

II. trs., to reap and thresh alternately (the two parts of the cpd. take the tense afx., but the copula *a* is added only at the end): babale *irkeḍenkeda*.

*It is the custom to thresh early in the morning till the dew has evaporated in the fields. Then they start reaping once more. What is reaped in one day, is threshed next morning.

III. intrs., same meaning and construction: *irtanentanale*, *irkenenkenale*.

irọenọ p. v., (1) same active meaning: *irọenọtanale* or *irọtanenọtanale*, we are alternately engaged in reaping and threshing. (2) to get continuously reaped one day and threshed next morning: ir baba kā hunḍiọtana, rokage *irọenọtana* (or *irọtanenọtana*), the paddy is not allowed to accumulate, it is threshed at once every morning.

ir-geḍ I. sbst., also *irọgeḍọ*, the work of reaping: *irgeḍrọ* (or *irọgeḍọrọ*) din tebaakana.

II. trs., to reap: babale *irgeḍkeda* (or *irkeḍgeḍkeda*).

III. intrs., same meaning: *irgeḍkenale* (or *irkengeḍkenale*).

irged-ọ, *irọged-ọ* p. v., (1) same active meaning: *irgeḍọtanale*; *irọgeḍọtanale*; *irọtangeḍọtanọle* tisinągapa. It occurs also in the phrases: *irọgeḍọdin*, harvest time, reaping reason; *irọgeḍọrẹ*, *irọgeḍọdinre*, at harvest time, in the reaping season; *irọgeḍọni*, a reaper; *irọgeḍọlea* senọjana, or *irọgeḍọ'ijana*, he has gone to reap. (2) to get reaped: babado sinagibuṛa *irgeḍọtana*, (or *irọgeḍọtana*, *irọtangeḍọtana*), simkorgẽte sinagituọjakeḍre enọtanaturọtana, the paddy

gets reaped from sunrise till sunset ; it is threshed and winnowed from the first cock's crow till sunrise.

ir-henḍer trs., to bare the ground by reaping close to it : en goṛako *irhenḍerkeda.*

irhenḍer-ǫ p. v., corresponding meaning.

ir-heŏa I. sbst., habitual use of a certain sickle, assuetude to it : ne datăromte (or ne datăromlǫ) aĩña *irheŏa* banoa, I am not used to reap with this sickle.

II. trs., to use a particular sickle so often that one gets accustomed to reap with it : ne datărom kaiṇa *irheŏaakada,* enamente tĩiṇa haḍjana, I hurt my hand because I am not used to this sickle.

irheŏx-n rflx. v., to accustom oneself to reap with this or that sickle : ne datăromlǫ kaiṇa *irheŏaakana* ; ne datărom kaiṇa *irheŏanjana.*

irheŏa-ǫ p. v., of a sickle, to get used so often by a particular person that he gets accustomed to reap with it : ne datărom kā *irheŏaakana,* naŏagea, nobody is used to this sickle, it is a new one.

iri syn. of *acika,* permissive or causative afx.

iri-ciki Nag. **iri-iri** Has. Nag. in displeasure, I. abs. n., syn. of (1) *cuṇgũrumuṇgũru, iriḍiri, hiruĩ-diruĩ, iruĩdiruĩ,* restlessness, fidgetiness. (2) *keleṇbeleṇ,* vexatiousness, mischievousness.

II. adj., habitually disposed to fidgetiness or vexatiousness : nĩ kenḍeḍ *iriḍiri* hon ; honkolekaṇ *iriḍiriḍana,* thou art as restless (or as vexatious) as a child.

III. intrs, imprsl., with inserted prsl. prn., to feel so disposed : *iriḍiriḍjaia.*

iriḍiki-ǫ, iriḍiki-gǫ p. v., to be actually so disposed : *iriḍiriḍtanaé.*

IV. adv., with or without the afxs. *ange, ge, ǫge, tan, tange,* modifying *aḍakar, rikan, londa, inuṇ, keleṇ, kepeleṇ* : ciṇa *iriḍiḍtanpe* landakatejada ?

iriḍ trs., (1) to rub on a stone for whetting : kapĩ *iriḍjada.* (2) to rub smth., v. g., a medicinal root, with water on a stone, for the purpose of grating it : kucila *iriḍkeate* kuṛam hasutanreko nũĩa, they rub and grate the nux-vomica in water on a stone, and drink this water in cases of pain in the chest. If the Mundas used the clearing-nut (Strychnos potatorum) to clear muddy drinking water, this is the word with which they would describe the rubbing of the nut round the inside of the pitcher filled with muddy water. As it is, they do not know this easy and quick means of rendering dirty water clear and wholesome as if it had been filtered, and have not even a name for this useful nut and for the tree on which it grows. (3) to strike a match : diasalaĩ *iriḍkeda.* (4) in Nag. var. of *uruḍ* Has. to churn milk : mahara toae *iriḍjada.*

irid-ǫ p. v., corresponding meanings.

i-n-iriḍ vrb. n., (1) the extent of thus rubbing : *iniriḍ* irideme, no kucila cabaṇka, rub this nux-vomica

till the whole of it is grated and mixed with the water. (2) the act : ne kapido *iniriḍ* kam ṭaṅkakeda, thou hast not sharpened well this axe. (3) the result : ne kuciladookoĕą *iniriḍ ?* Who has mixed this nux-vomica in the water ? ne kapi okoĕą *iniriḍ ?* Who has whetted this axe ?

iṛi-diṛi syn. of *cuṛągŭṛamuṛągŭṛu.*

iṛi-iṛi var. of *iṛiciki.*

irika (T. *irukoṭṭum*, let it be ; Cfr. Engl. *work*, Greek *ergon*) var. of *acika*, permissive or causative affix.

iril and derivatives. vars. of *iral* and derivatives.

iril, irul Nag. **iriul** Has. (Cr. *iṅgṛi* my younger brother ;—*ṛi* alone means younger brother) I. sbst., the younger brother or sister of one's husband. When stress is laid on the sex, they are called *irilkoṛa* and *irilkuṛi*. *Iril* takes the prsl. prns. *iṅ, me, te,* as poss. afxs, even when followed by *koṛa* or *kuṛi* : *iriuliṅ, iriulmekoṛa, iriultekuṛi.* The wife of an elder brother is called *hili* (voc. *dai* in Has.) by his younger brothers and sisters, and relationship between them and her is *hiliairilea.* She addresses them as *babu* and *mâĭ.*

II. trs., to take as younger brother (or sister)-in-law by marrying the elder brother : *iriuliaiṅ*, by my marriage I shall get him (or her) as younger brother (or sister)-in-law, i.e., he (or she) is the younger brother (or sister) of my future husband.

iriral. irirel, iriril distributive nl., each eight.

iriralsa, irirelsa, irĭrilsa distributive adv., each eight times.

iriul Has. var. of *iril, irul* Nag.

ir-kumbŭṛu trs, to reap in the dark and steal : aĭṅą babako *ir-kumbŭṛukeda.*

i-p-irku-p-umbŭṛu repr. v., (1) to reap in the dark and steal from each other : *ipirkupumbŭṛujanṛą* paucāĭṭ hobajana. (2) of people in general, to be in the habit of reaping and stealing the crops of others : en hature puraṛągeko *ipirkumbŭṛua.* In this meaning it is also used as adj. and sbst. : en haturenkodo *ipirkupumbŭṛu* hoṛoko ; en hature puraṛą *ipirkupumbŭṛu* menąṛą.

irkumbŭṛu-ṛ p. v., to be reaped in the dark and stolen : aĭṅą baba *irkumbŭṛujana.*

irǫ-din, irǫenǫ-din irǫgedǫ-din sbst., harvest time : *irǫdin* tebaakana.

irǫdinre, etc., also *irǫre,* etc., adv., at the time of the harvest.

irǫṇi, irǫgedǫṇi nouns of agency, a reaper, a harvester.

irǫenǫṇi noun of agency, one who reaps and threshes the harvest.

irǫte, irǫgedǫte adv., modifying *sen,* to go to reap. It is also used intrsly. with inserted prnl. sbj. : *irǫtiṅtana,* I go to reap ; *irǫgedǫ-tekojana,* they are gone to reap.

ir-puna I. sbst., the reaping of a certain kind of crop for the first time in the season : *irpunare* kako bonagaca, guṛŭlu jompunare, goṛa-baba jompunare oṛǫ loĕoṇbaba

enpunareko boṇgaea, no sacrifice is offered on the occasion of the first reaping, but one is offered at the first eating of the Panicum miliare grains, at the first eating of the early rice grown on high fields and at the first threshing of the paddy grown in the low fields.

II. trs., to reap a certain kind of crop for the first time in the season : tisiṇ guṛŭlule *irpunakeda*.

irpuna-ọ p. v., corresponding meaning : guṛŭlu oṛọ goṛababa *irpunaakana* nāḍo.

ir-rakaḷ trs., to reap and bring to the threshing floor the crop of a field or of all one's fields : babale *irrakaḷkeda* mendo aŭri enoa.

irrakaḷ-ọ p. v.. corresponding meaning.

ir-rẹ trs , to reap openly and rob the harvest of another. Constructed like *irkumbŭru*.

irul-dirul, **hirul-dirul** syn. of *cuṇgŭṛumuṇgŭṛu*.

irul Nag. var. of *iril* Nag. *iriul* Has.

iṛa var. of *iḍa*.

iṛgu, iṛŭgu sbst., a harvest-mouse, larger than the ordinary mouse : *iṛgu* baba raŭṛuakanre en cetankoree tukaea ; babagee joma, when the paddy in the low fields lies flat, the harvest mouse makes its nest on top of it ; it lives on paddy.

irgu-ụ p. v., of harvest-mice, to multiply in a field : ne loĕoṇare puraṇgeko *iṛguakana* nekalom, there are many harvest-mice in this rice field this year.

Iṛgu, Iṛŭgu sbst., name of a clan of the Mundas. Seen uder *kili*.

iṛguḍ, iṛŭguḍ Nag. **iṛuaḍ** Has. always grammatically constructed as a liv. bg., I. sbst., earwax.

II. trs., of earwax, to develop on smb. : beṭekanko *iṛuaḍṭaia*, he has much earwax in his ears.

iṛgud-ọ p. v., to get earwax in the ears : baran luturree *iṛuadakana*.

iṛi (Sad. *sâwâ, sauna*) sbst , Panicum Crus-galli Linn., var. frumentaceum, Trin.; Gramineae,—a cultivated food grain, a tall, stout grass with broad leaves and an erect raceme of spikes.

iṛi-mandi sbst., *iṛi* grains husked and so cooked that they remain whole.

iṛĭmaṇ, iṛmaṇ Nag. syn. of *mamuṛaṇ* Has. I. trs. caus., (1) to cause smb. not to know what or how to answer, to perplex smb. by questions or arguments : jirate okil *iṛĭmaṇkia*, the pleader bewildered him in the cross-examination. (2) to render silent through astonishment, with or without gaping : oko kajitepe *iṛĭmaṇkia*.

II. trs., with *moca* as d. o., to stand silent and gape in astonishment or perplexity as to what or how to answer : mocae *iṛĭmaṇakada*. This, in the case of astonishment, is a syn. of : mocae laloaakada.

III. intrs., same meaning, with or without gaping : *iṛmaṇakadae*. *Laloaakadae* always implies astonishment and gaping.

iṛĭmaṇ-en rflx. v., same meaning : en kajiko aĭumkeḍeĭi *iṛĭmaṇenjana* ; neka alom *iṛĭmaṇena*, jānajetana

kojiĭme.

iṛmaṋ-ọ p. v., (1) same meaning : en hoṛo tobe *iṛimaṋjana*. (2) in connexion with *moca*, to gape in astonishment or in ignorance what to say : en hoṛo tobe mocae *iṛimaṋjana*. (3) of the mouth, thus to gape : iniṛ moca tobe *iṛimaṋjana*.

iṛu in jest, I. sbst, (1) the roaring blubbering of children, especially touchy children : ne hona *iṛum* aĭumlạ ei ? (2) the howling of jackals : tuĭuṛ *iṛu* aṛuaṋtana.

II. intrs. (1) of children, to blubber roaringly : en hon miḍcokoṉ̆rege ne hon *iṛuna* ; miaḍ tuĭu *iṛuntana*. (2) of jackals, to howl : tuĭu *iṛuada*, sobenkole aĭumlạ.

iṛu-n rflv. v., same meaning : miḍcokoṉ̆rege ne hon *iṛuna* ; miaḍ tuĭu *iṛuntana*.

iṛu-ọ p. v., impṛsl., of this blubbering or howl, to be uttered : aleạ goṛare tuĭu senakana, apisa nāgo *iṛuaeṇa*.

i-n-iṛu vrb. n, the loudness or duration of thus blubbering or howling : ne hon *iniṛuĭ* iṛukeda goṭahaturenko aĭumkeda.

iṛuaḍ Has. var. of *iṛguḍ*.

iṛūgu var. of *iṛgu*.

iṛūguḍ var of *iṛguḍ*.

isa, isan (II. *aisī*) adv., syn. of *neleka*, in such a manner : *isai* dalmeam asadiuteroa, I shall give thee such a thrashing that thou wilt have enough of it ; *isan* anatanale ataṃbiurkeda kae puraŏdaṛiaḍlea, we held out our hands around him in such a way that he had not enough to satisfy us all. See under *esan* ironical constructions with the same meaning.

isāna, isāra Nag. (P. *ishāra*, sign) cfr. *nisān*, I. sbst., a sign made with the head, eyes or hands ; a signal made with a flag : aĭṇạ *isāna* kamnelleda ? *isānatekiṇ* bakâṛtana, they converse by signs.

II. trs., to make a sign to smb. ; to signal with a flag : *isānakediae* ; hijụpe mente jaṇḍitee *isīrakeḍkoa* (or *isāraaḍkoa*).

III. intrs., same meaning : hijụpe mentee *isīnakeda* (or *isānakena*).

isāna-n rflx. v., to make a sign referring to oneself : gadiakamae, daṇa nuĭa mentee *isānantana*, he is dumb, he makes a sign to ask for a drink.

i-p-isāna repr. v., to make signs to each other : to signal to each other with flags : bakâṛâdo kakiṇa bakâṛâleda mendokiṇa *ipisānajana* ; laṛaṛ dipĭli kakĭla kā aĭumoṛ enamente jaṇḍite palṭanko *ipisāṛgko* menea.

isāna-ọ p. v., impṛsl., of a sign, of a signal with a flag, to be made : ciloka *isānajana* ? jetaṇạ kā *isānajana*.

isi var. of *hisi*.

isiaṛ, isiaṛa, isiaṛạ sbst., the gall bladder : niḍameḍtanko meroṃ kāro *nṛiisiaṛa* omakope, to those who are moon-blind give to eat the gall bladder of a goat or bullock.

isiaṛa-ọ p. v., in the prf. past ts., to have a gall bladder : sobea jontuko *isiaṛakana* ei ?

isiḍ-isiḍ Nag. var. of *ikiḍsikiḍ*.

isin I. adj., syn. of *isinaṭin*, cooked : *isin* jilupe omaia ei berelạ ?

mandi *isingeŋ* linkeda (or aṭākarkeda), I found the rice cooked soft when I pressed it between my fingers. Also used as adj. noun: *isinle* omama ci sidha? Shall we give thee a ready cooked meal or the raw ingredients for one?

II. trs, (1) to boil, cook, bake, or roast: daḷe *isinakada*: jilule *isinakuda*; keeŋko *isintana*, they are baking tiles (2) to knead clay with the hands, rendering it plastic and fictile: keeŋhasa bēsege kape *isinjada*. (3) fig., to wale; to mark with weals: ne hukum kam manatinjanre deaiŋ *isinmea* (or aṇa deaiŋ *isinea*).

III. intrs., to begin to boil; to begin to be cooked, baked or roasted: daŋ *isintana*; keeŋ *isintana*.

isin-en dlv. v., syn. of *takun*, in connexion with *taran*, to inure one's shoulders to the carrying pole: goggote tarine *isinenjana*.

i-p-isin adj, used in conversation and in songs, of vegetables, which can be cooked to softness: ne saŋga kā *ipisina*; nea lo *ipisin* saŋga.

isin-ŋ p. v., to boil; to ferment; to be boiled, cooked, baked or roasted: daŋ *isinŋtana*; ili *isinŋtana*; keeŋ *isinakana*: aŏare jolomakan losoḍ *isinoa*, the mud plastered over a tile kiln gets baked; *isinakan* gaṭi, quicklime; ne araŋ *isinŋka* tikinmandimente. (2) to become soft in cooking: kūḷ *isinoa*, if cooked it becomes very soft; kā *isinoa*, syn. of *kerŋkeregoa*, it remains tough when cooked. (3) of the shoulders of a man, to get inured to the carrying pole; of the neck of bullocks, to get inured to the yoke: iniaŋ turan mārinārīte *isinŋtana*. (4) of the flesh, to get waled: holiko daḷia ae *isinakana* (or iniaŋ dea *isinakana*). (5) of clay, to get kneaded with the hands, and rendered plastic and fictile: keeŋhasa bēsege *isinŋka*. (6) of the soil, to be fertilized by frequent ploughing or hoeing: ne loéonaraŋ *isinakan* hasado ari hajanci atucabajina. (7) with *mocare*, in the df. past ts., to be eatable raw: tueer mocare *isinakana*, a cucumber can be eaten raw

i-n-isin vib. n., (1) the act of cooking, baking or roasting: *inisin* kape taŭkakeda (2) what one has cooked, baked or roasted: aŋa *inisin* kā sibiikjiña; nea okoēŋ *inisin*? Who has cooked this?

isinŋge adv., so as to cause one of the states described under *isinŋ*, except the last: jolomakan hasa *isinŋge* aŏa loloca; ne saŋga *isinŋge* oēonaeme, boil this tuber soft; taran *isinŋge* gokeda; dea *isinŋge* dalkja; keeŋhasa *isinŋge* itirepe; loēon *isinŋge* sīakana, this rice field has been ploughed often enough this year; ne loéon *isinŋge* purnaakana, this is an old rice field rendered fertile by long years of cultivation.

isin-goso I. adj., with *araŋ, jilu, laḍ*, vegetables, meat, bread or cake, insufficiently cooked, baked or roasted. II. trs., to cook, bake or roast insufficiently vegetables, meat, bread or cake: laḍ cilkatepe *isingosokeda*? III. intrs., in the df. prst., to be nearly sufficiently cooked, baked or

roasted: nāge *isingosotana*, aũri jamburoa, it is not yet sufficiently cooked, but nearly so.
isingoso-ǫ p. v., to be or have been insufficiently cooked, baked or roasted: utu *isingosolena*, pursati kā namjanci enkategele jomkeda.
IV. adv., with the afxs. *ge*, *te*, modifying *jom*, to eat vegetables, meat, bread or cakes when they are insufficiently cooked, baked or roasted.

isin-kubu (derived from *ulikubu*) used of rice and other food grains insufficiently cooked. Constructed like *isingoso*: *isinkubu* mandi tabuĭgea, insufficiently cooked rice is not soft.

isiṇ Nag. **tisiṇ** Has. I. trs, to do smth. to-day: ne kamibu *isiṇea*.
isiṇ-ǫ p. v., to be done to-day: ne kami *isiṇǫka*.
II. adv., also with the enclitic *ge*, to-day.
isiṇaṇi prnl. noun, the one who was present or did smth. to-day.
isiṇaṇa prnl. noun, the thing we have, had, got, saw, etc., to-day.

isiṛ, isiṛi, isṛi syn. of *resekǫ risuṛi*, but not used of the flowers of the Bassia latifolia, or the capsules of the cotton plant, I. trs., with *ḍaṭa*, *moca*, as d. o., to show the teeth when laughing or angry: mocae *isiṛikeda*. (2) to show the teeth to smb. when laughing or angry: honkoe *isiṛileḍkoa*; seta *isiṛikiṅa*, the dog snarled at me. (3) in Nag. to part a bullock's or horse's lips in order to inspect, or let inspect, its teeth: uri *isiṛilime* (4) fig., to scold: honkoe *isiṛileḍkoa*.
II. intrs., (1) to show the teeth when laughing or angry: gaṛiko aḍ saṛako kīsiakanreko *isiṛea*, macaques and hanuman apes show their teeth when angry; seta *isiṛigiṅa*, the dog snarled at me. (2) to grin (without showing the teeth): Gomke kae omainatana, *isiṛiakadae*, the saheb only grins and does not give me what I have asked for; uri gupile acujai taĭkena, *isiṛikeḍci* cêṛê aṭatijjina, we urged him to go and herd the cattle, he grinned and went to lime birds.
isiṛ-en, isiṛi-n rflx. v., same meanings: guri sakamre simi poṭomkeite omlīciĭ raṛanamkere kadraõte rokagee *isiṛina*, when one gives a macaque fowl dung folded in a leaf, as soon as the macaque has opened the leaf and seen what is in it, it gets angry and shows its teeth; cenamentem *isiṛintana?* Why dost thou grin?
isiṛ-ǫ p. v., with *moca*, *ḍaṭa*, as sbj, of the teeth, to be shown by one angry or laughing: gaṛiḍaṭa *isiṛilenci* honko landakeda. (2) in Nag. of a bullock or horse, to have its lips parted for inspection of the teeth: ne uri ḍaṭae (or mocae) *isiṛilena*, nelkediale, dāliĭ tebaakada, this bullock's teeth have been inspected, we have seen them, they are so worn that the yellow centres are visible.
i-n-isiṛ vrb. n., the extent to which the teeth are shown: miaḍ gaṛi *inisiṛiĭ* isiṛikeda tanagoǧko raṭi taramara lellena; a macaque snarled

in such a way that even several of its grinding teeth were visible.

III. adv., with the afxs. *ange, ge, gge,* modifying *moca*: *isiṛiangee* mocakeda.

isiṛaŏ, isṛaŏ Nag., **risiṛaŏ risṛaŏ** Has. (H. *risānā* to be vexed; Or. *risārnā*, to be angry; Sad. *kisir-kisir*; T. *seṛa-kara*) syn. of *khekṭaŏ* Nag. I sbst., a scolding by word of mouth, in cntrd. to *eger, eraṇ*, which may be used also of a written scolding: *isiṛaŏe* namlą; inią *isiṛaŏte* kaciko botonajana?

II. trs., to scold smb.: honkoe *isiṛaŏkeḍkoa.*

isiṛaŏ-ṇ p. v., to get scolded: honko *isṛaŏlena.*

i-n-isiṛaŏ vrb. n., the vehemence of a scolding: *inisiṛaŏe* isiṛaŏleḍkoa, honko tharthartanko eklajana, he gave the children such a scolding that they shook with fear.

isiṛi var. of *isiṛ.*

isiṛi-isiṛi, isiṛ-isiṛ, isṛi-isṛi jingle of *isiṛ*, used in displeasure,

I. sbst., ill-timed, silly or mocking laughter: *isiṛiisiṛiṛą* dastur hokaeme, stop thy habit of laughing when thou shouldst not.

II. adj., (1) with *landa*, same meaning: *isṛiisṛi* landa kale sukua, we do not like people to laugh in our face. (2) with *hoṛo*, a person in the habit of laughing when he should not.

III. trs., to laugh ineptly or mockingly at smb.: *isṛiisṛikeḍleae.*

IV. intrs., (1) to laugh when one should not: *isṛiisṛijadae.* (2) to laugh ineptly or mockingly at smb.: *isṛiisṛiaḍleae.* (3) impsl, with inserted prsl. prn. (2nd or 3rd person) to feel inclined to laugh when one should not. This construction is used only when the person actually laughs because the inclination cannot be otherwise ascertained: puraṇge ci *isṛiisṛijaḍma*? âmre miḍcokoĕo giṇ banoa, is thy inclination to laugh so strong that thou canst not curb it? Thou hast not the slightest feeling of shame!

isiṛiisiṛi-n, isiṛisiṛ-en rflx., v., to laugh when one should not: aninaṇ alom *isiṛiisiṛina.*

isiṛiisiṛi-ṇ p. v., same meaning: en honko puraṇgeko *isiṛiisiṛiṇotana.*

V. adv., with or without the afxs. *ange, ge, gge, tan, tange*, also *isiṛileka*, modifying *rika, rikan, rikaṇ, landa.*

N.B. This jingle is also sometimes used as syn. of *hihikoko*, indecent jesting between men and women.

iskul, isŭkul (from the Eng.)

I. sbst., (1) a school: *iskulrec* soaḅjana, he has been admitted into the school. (2) syn. of the vrb. n.

II. adj., with *hon*, syn. of the cpd. *iskulhon*, a pupil, a school-boy, a school-girl. Also used as adj. noun: nī okoren *iskul?* From where hails this pupil?

III. trs., (1) to send children to school: honko *iskulkope.* (2) to use a building for a school: apeą darja oṛąbu *iskulea*, let us use your extra house for a school.

IV. intrs., (1) to frequent a school, to remain at school: hań ṭolare:

iskultana. (2) to establish a school: apeą haturepe *iskulakada* ei? (3) to have class: tisią eṭi namakana, kako *iskultana.*

iskul-en rflx. v., to frequent a school: han ṭolaree *iskulentana.*

iskul-ǫ p. v., (1) to be sent to school: ne hon *iskulǫkɨ.* (2) of a building, to be used for a school: aleą darjɨ oṛą *iskulakana.*

i-n-iskul vrb. n., (1) the number of children sent to school: *iniskul* (or i-kul) iskulkope goṭahaturen honko cabaǫka, send to school all the children of the village, without exception. (2) the act of frequenting a school: enage amą *iniskulṛą* gun? Is that the fruit of thy education?

isṛaŏ var. of *isiṛaŏ.*

isṛi var. of *isiṛ.*

isṛi-isṛi var. of *isiṛisiṛ.*

istak, istāk I. adj, with *cīj,* all kinds of things: ne oṛąre *istak* cīj meną. Also used as adj. noun: ne oṛąre *istak* dōakana, all kinds of things are kept in this building.

II. adv., in many ways: ne horo *istak* sêṛâtīa, he is learned in many ways: *istake* ḍonḍoakana, he is ignorant in many ways; *istakle* rikakeda, iminreo hasutanį kale baucaŏdariąia, we used all kinds of remedies, but could not save the patient.

III. conjunction, *et caetera*: hake, kuḍlam, naĕal, pāl, *istak* idiīme.

isṭ (S. *ishṭa* beloved) syn. of *haga,* sbst., blood-relation. Occurs in the Asur legend and sometimes in ordinary conversation.

isṭ-kuṭum syn. of *hagakuṭum,* collective noun, blood-relations and relations by marriage.

isu, isum, asu, ēsu (the three last used mostly in jest or displeasure), I. indf. adj., often with the enclitic *ge,* many, much, too many, too much: *isu* horoko senǫjana, many people went away; *isu* baba hobajuna, much paddy has been produced in the fields.

II. indf. prn., often with the enclitic *ge,* many, much, too many, too much: *isuko* senǫjana, many went away; *isuko* mandii onaḍkoa, he gave a meal to numerous people; *isu* omaiąme, give me much; aminaąge, hobaoaią nāḍo, *isum* omaiątana, enough, I do not want more, thou art giving me too much.

III. trs., (1) to make or prepare smth in great, i.e. sufficient, quantity: mandipe *isukeda,* hokape, you have cooked enough rice, do not cook any more. (2) to give smb. a great quantity of smth.: ilidoe *isukeḍlea,* he gave us much beer to drink; sajaii *isukeḍlea,* he punished us severely.

IV. intrs., to be or become excessive: jeṭe tisiągapa *isutana,* these days the heat is excessive; lagadole *isutana,* we are getting very tired.

isu-n rflx. v., to do smth. in great numbers: pīṭi tisiąko *isunjana* ne haturen horoko, many people of this village went to the market to-day.

i-p-isu repr. v., to do smth. enough or too much, to each other: *ipisujanaben,* iminaąge eperaąben, you

have quarrelled long enough, stop now.

isu-ɣ p. v., (1) of smth., to be made, prepared or produced in sufficient, or in great quantity : mandi *isujana*, hokaɛp ; baba niulaŋ *isujana*, there is a bumper crop of rice this year. (2) to become numerous or too numerous : ne kamimentepe *isujana*.

V. adv., often with the enclitic *ge*. (1) in great or too great quantity : *isugem* sajaĭjadlea, thou punishest us severely (or too severely). (2) many times : *isui* senkena. (3) with the afx. *re*, very late, too late : *isuree* urualena, taŋgitaŋgitele asadilena, he started very late, we were disgusted with waiting so long.

Isŭar, **Isŭor** (Sk. *īswara*, governing agent) sbst., God.

isu-heŗare syn. of *isure*, adv., very late, too late.

isu-jūg I. trs, to keep smb. at smth., or do smth. to smb., for a very long while : okil jiraree *isujūgkiŋa*, the pleader submitted me to a very long cross-examination.

II. adv., for a long time or while : *isujūgiŋ* taŋgikeḍma, kam lelɣtanciŋ hijulena, I have waited very long for thee, and as thou didst not appear, I came hither.

isu-kōure syn. of *isure*, adv., very late, too late.

isukuį 1⁰ syn. of *cumtį*. 2⁰ I. trs., with *moca* as d. o., or intrs., to twitch the mouth as if about to weep : mocae *isukuǯjada* ; *isukuǯjadae*.

isukuǯ-n rflx. v., same meaning : *isukuǯntanae*, mocae *isukuǯntana*.

isukuĭ-ɣ p. v., of the mouth, to be thus twitched : iniį moca *isukuǯjana*, negee rąca, his mouth is twitched, he is going to cry.

II. adv., with the afxs. *ange*, *ge*, *ɣge*, modifying *moca*, *mocabaŗa*, *rikabaŗa*, *rikabaŗan* : *isukuĭɣge* mocae rikabaŗajana ; *isukuĭangee* rikabaŗantana.

isŭkul var. of *iskul*.

isum var. of *isu*.

iti ! Nag. var. of *ate ! ete !* I say ! It takes the afxs. of address *a*, *hale*, *ga*, *kā*, etc.

itį ! var. of *atį* !

itį (T. *itukka*, to squeeze) trs., to press with the edge of the nail : to mark with the nail, in entrd. to *ieą*, to pinch with the nails of the thumb and forefinger ; *lin*, to squeeze, pinch or press with the fleshy tips of the fingers : pabita *itįlem* jaromakana ci kā ? Try the papaw with thy nail to see whether it is ripe or not.

itį-n rflx. v., to press the nail into ones' own flesh : pusŭrii *itįntana*.

i-p-itį repr. v., to press the nail into each other's flesh : honkiŋ *ipitįtana* kelenate.

itį-ɣ p. v., to be pressed with the edge of the nail : ne tamăras *itįlena* ci ?

itiange adv., syn. of *itįcokoǯ*.

itį-cokoǯ Has. **itįcokoraŋ** Has. Nag. **itįcoraŋ**, **itįcoroŋ** Nag. I. adj., very small in size ; very little in quantity : *itįcokoǯ* haiiŋ saḅlja, I have caught a very small fish ; *itįcokoǯ*

haikoe omąĭńa, he gave me very small fishes (or he gave me very few fishes). Also used as adj. noun : ne *itįcokožiŋ* cikaea ? What can I do with so little ? *itįcokoǧdo* kaiŋ telą, sēdo alope omuteraĭńa, I shall not accept a very small quantity, rather give me nothing at all ; *itįcokoǧkoe* omąĭńa, he gave me very small ones ; miaą *itįcokoǧle* (or *itįcokoǧnįle*) goǧlįa, we killed a very small one. *N.B.*—*Itįcokoǧ* is less or smaller than *miącokoǧ*, and more in quantity than *phidiraŋ*.

II. trs., to give very little : Soma haṭiŋkena, ainadee *itįcokoǧkiŋa*.

itįcokoǧ-n, *itįcoraŋ-en*, etc., rflx. v., to take very little : haṭiŋkeni *itįcokoǧnjana*, the one who made the shares kept very little for himself.

itįcokoǧ-ǫ, etc., p.v., to receive very little : ini cenąmentee *itįcokoǧjana* ? apedo ampiraŋpe namkeda, why did that one receive so little when you all received so much ?

III. adv., (1) with or without the afxs. *ange*, *ge*, modifying *lel*, *lelǫ*, *om*, *nam*, *jom*, etc : *itįcokoǧko* omąĭńa, they gave me very little. (2) with or without the afxs. *ange*, *ge*, *ǫge*, modifying *ḍoŋ*, *haṭiŋ* : *itįcokoǧǫgele ḍoŋjana*, we got very small portions.

itįge adv., syn. of *itįcokoǧ*.

itį-itį syn. of *itįcokoǧ* connoting plurality, I. adj., all of very small size : *itįitį* haiko kako saŋnamoa.

II. trs., (1) to give each a very small quantity or portion : sobenko *itįitįkeḍlea*. (2) to make all the objects of a very small size : datĕromkole bairikalįa, sobenae *itįitįkeda*.

III. intrs., in the df. prst., to be all of very small size : en gaṛare haiko *itįitįtana*.

itįitį-n rflx. v., to keep for themselves each a very little portion : ili huŗiŋge taĭkena oŋaŗenkodole *itįitįnjana*, kupulkole puraŋkeḍkoa, there was only a small quantity of rice beer, we, inmates of the house, drank each very little, but left the greater part to our guests.

itįiti-ǫ, *itįiti-gǫ* p. v., (1) meanings corresponding to the trs. : sobenkole *itįitįjana*, we received each very little ; datĕromko baime, aloka *itįitįgǫ* māleka, make sickles, but do not, as last year, make them all of very small size. (2) in the past ts., to be all of very small size : en gaṛare haiko *itįitįjana*.

IV. adv., (1) with or without the afxs. *ange*, *ge*, *tan*, *tange*, modifying *lel*, *lelǫ*, *om*, *nam*, *jom* : hanhana daru *itįitįtange* lelǫtina, those trees very far away look all very small ; *itįitįko* omaḍlea, they gave us each very little. (2) with or without the afxs. *ange*, *ge*, *ǫge*, *tan*, *tange*, modifying *ḍoŋ*, *haṭiŋ*, so that the portions are very small : sukuriko apitąko bagaŏakaḍkoa, miḍtąko ḍonąkada, bartąḍo *itįitįgeko* tilakada, in three places of the market they offer for sale leaves with portions of pork ; in one place they have made goodly portions, in the other they have made them very small.

itihās (Sk. *itihās* story) mostly used by Missionaries, cfr. *kursi-*

nama, I. sbst., history.
II. trs., in jest, to relate or teach history; to relate an old story: *itihāsjaḍleae.*
itihās-o p. v., (1) to be taught history; to be told an old story. (2) imprsl., of history, to be taught; of an old story, to be related.

itīka, itka sbst., Mucuna prnriens, DC.; Papilionaceae.—Cowhage, an annual climber with slender stem, purple flowers, and grey pods covered with stinging deciduous hairs which remain sticking in the skin of whosoever touches the pods imprudently. A little oil removes them.

itīkiḍ, itkiḍ Has. Nag. I. sbst., (1) the act of rubbing, etc., as under the trs.: ne tamakuṛa *itīkiḍpe* huṛiakda, you have not powdered the tobacco well enough; sengel sarjomreo uṛuṛdo uṛuṛoa, mendo puṛa *itīkiḍe* nama, fire can be extracted also from sal wood, but it (the fire, personified) requires much friction; diasalaï *itīkiḍte* salgaŏoa, a match is lighted by friction. (2) syn. of the vrb n.
II. adj., (1) with *tamaku*, tobacco, (generally with lime), rubbed to powder: *itīkiḍ* tamaku meṇa, berelą banoa, I have tobacco ready for chewing, but no other. (2) with *sengel*, fire extracted by friction: *itīkiḍ* sengelte cungile sibtana, we lighted our cigarette on fire procured by friction.
III. trs., (1) to rub, or rub on, with quick motion: kaṭatīkoe tutkuṇotana, mani sunumlo talka *itīkidipe*, his extremities are cold, rub the soles of his feet with mustard oil. (2) to shampoo without oil. (3) to rub to powder, in the hollow of the hand, tobacco mixed with lime: tamakuï *itīkiḍjada.* (4) to make fire by friction: sengel *itīkideme.* The process is described under *camgar.* (5) to strike a match: diasalaïi *itīkiḍlą;* diasalaï *itīkiḍte* sengel uṛuṛoa, fire is produced by striking a match. (6) to erase with a piece of rubber: rabarte *itīkideme.*
IV. intrs., of branches of trees, to rub against each other under the action of the wind: setakucuṛajeṭere heseldaru *itīkiḍtaṛe* misamisa sengel uṛuṛoako menea, it is said that in the dog-days, when the *Anogeissus latifolia* trees rub against one another, they sometimes catch fire.
itīkid-en rflx. v., to rub one's hands; to rub with a quick motion any part of the body: kūb rabaṛatanre taramara hoṛoko tīko *itkidena*; molouare genda ṭojana, uṭi aloka taïn mente rokage sunumtee *itīkidenjana*, he was hit by the ball on the forehead, to prevent the swelling from remaining for a long time, he rubbed it at once with oil.
itīkid-o p. v., meanings corresponding to the trs.
i-n-itīkiḍ vrb. n., the extent or force of rubbing: *initiīkide* (or *itīkide*) itīkiḍkeda miḍgaṛikaḍre sengel uṛuṛjana, he rubbed the wood so rapidly that fire was produced in a very short time.

itikiḍ-gunḍa trs., to rub to powder in the hollow of the hand : bocoṭu-puriṛa bāko *itikiḍgunḍaea* babăta cuṭaómente, to procure a remedy for itchiness they crush and powder in the hollow of the hand flowerheads of the *Spilanthes Acmella*.

itil I sbst., fat, lard, grease. Molten lard or grease is called *itilṛa sunum* : *itil* ṭagraŏeme, sunum seruṛuṇoa, ṭaĕomtedo sakidoa, put fat over the fire, lard will melt out of it, afterwards it will congeal ; sukuriṛa *itil* kagajleka uriuṛuṇoa ; puṛasako salaea oṛo ranumenteko cuaea, the fat of pork can be taken out in sheets ; they often separate it and melt it for medicinal use ; banda sukuriko oṛo gaëa simko misamisa *itiiteko* gojoa, castrated pigs and capons sometimes die from excess of fat. (2) fig. : toaṛa *itil* gotom menoa, hasaṛa *itil* lobo menoa, ṭendaṛa *itil* cali menoa, the fat of milk is called ghee, the fat of earth is called humus, the fat of rice-water (meaning the skin which forms on its surface) is called *cali* ; ne hasare *itil* banoa, there is no humus in this soil.

II. adj., with *jilu*, meat with streaks of fat. (2) with *merom*, etc., a goat, the meat of which is streaked with fat : kūḅ *itil* meromko geḍkia.

III. trs., to smear with lard : goṭa tī cilkatem *itilkeda ?*

IV. intrs., in the df. prst., fig., syn. of *kiri*, to become fat : ne sukuri nimirdo *itiltana*.

itil-en rflx. v., to smear oneself with lard : goṭa tī cilkatem *itilenjana ?*

itil-o p. v., (1) to get smeared with lard : iniạ tī goṭa *itiljana*. (2) of animals, to get streaks of fat in their flesh : sim ci merom ci sukuri puṛagee *itiljana* mente geḍtaure enaṇe mundioa, that a fowl, goat or swine has much fat in its meat, is seen only when the animal is cut up. (3) fig., syn. of *kiriọ*, to become fat : apeạ meromko *itiloṭana* ci ? Note the saying : ne honko puṛagẽko *itiljana* enamen'e mandiko giṛibaṛajada, these children are too well fed, that is why they often waste part of the meal.

i-n-itil vrb. n., the quantity of fat developed in a body : imaḍ simle goḡlia, injdo *initile* itillena poṭae nanaparcilena, we killed a fowl, its entrails had become narrow owing to the amount of fat surrounding them.

itil-itil I. adj., (1) of meat, in which there are fatty parts : *itilitil* jiluĭ omaĭña. Also used as adj. noun : jiluĭ haṭiṇakena, *itilitile* omaĭña. (2) of oil, thick, fatty : julaḅ botoloredo nūtaboleka leloa, mendo *itilitila*, castor oil in a bottle looks as though it could be drunk quickly, (i.e., looks very fluid), but it is thick.

itilitil-o p. v., fig., to become pretty fat : aleạ meromko nădoko *itilitiloṭana*.

II. adv., with or without the afxs. *ange, ge*, modifying *isin, utu, jom*, the fat together with the meat :

sukurijilu alope salaea, *itilitilge* jomŋka, do not separate the fat from the pork, eat it as it is.

itiŋ trs., to crystallize by evaporation : bulun, sora, cini aḍ paṛoko *itiŋea*.

itiŋ-ŋ p. v., to be crystallized by evaporation : bulun, sora, cini aḍ paṛo *itiŋoa*.

itir I. sbst, the act of shampooing with oil : puraŋee lotoŏakana. *itir* kae sūtinajada, it is a bad sprain, he cannot bear to be shampooed.

II. trs, (1) to shampoo with oil : inia kaṭa manisunumte *itireme* ; kaṭa manisunumte *itirime*, shampoo his legs with mustard oil. (2) to knead, in the two following ways : (a) keŋ baimente hasako *itirea*, the damp clay for making tiles is sprinkled with a little water and gathered to a lump, which is then spread out on a plank by successive rubbing pushes with the palms of the hands. (b) koronjoholon, maniholon, surgunjaholoŋko *itirea* lene sidare, oil seeds after being pounded and before going to the press, are sprinkled with a little water and rubbed either between the palms of the hands or against the bottom of a winnowing shovel with the outstretched palms. N. B. To knead dough is called *sipuḍ*.

itir-en rflx. v., to shampoo oneself with oil : sir *itirenme*, shampoo the tendon.

itir-ŋ p. v., (1) to be shampooed with oil. (2) to be kneaded as described.

i-n-itir vrb. n., (1) the extent or effectiveness of shampooing or kneading : *initirko* itirkia, barsinarege aminan jōr loṭoŏ bugijana, they shampooed him so well that the sprain, though so bad, was healed after two shampooings, one at night and one in the morning. (2) the act : *initir* kae sātinajada. (3) the clay, or pounded oil seeds, kneaded : nea okoĕa *initir* ? neare rugud nambaraṛotana, wh has kneaded this clay ? It is still gritty.

itir-cipuḍ I. sbst., collective noun for all manners of shampooing : *itircipuḍloiŋ* ituana, ranujiârâ kain munditada, I know all about shampooing, but nothing about medicines.

II. trs, to shampoo smb. in various ways or with various kinds of oil : *itircipuḍkiako*.

itircipuḍ-ŋ p. v., corresponding meaning.

itir-sōje trs., to straighten, after heating it, a crooked stick of green wood, especially a stem of *mail* (munj grass) intended for an arrow shaft : liruakan berel mail lolokeateko *itirsōjcea*.

itirsōje-ŋ p. v., to be thus straightened.

itka var. of *itĭka*.

itkiḍ var. of *itĭkiḍ*.

itoroŋ var. of *iotroŋ*.

itu Has. Nag. **eto** Nag. I. sbst., the manner of teaching : ne maṣtara *itu* kā bēsgea, this master does not teach well.

II. adj., with *kuji*, matters already taught before : nimir kale aĕaroṛotana,

itu kajigele paṛaŏbaṛatana, these days at school we are busy with repetitions.

III. trs., (1) to teach a science or art: en honko *itukom*, teach those children; en honko ginti *itukom*, teach arithmetic to those children. (2) to train a horse, buffalo, bullock, monkey or bear: keṛako oṛo uṛiko siṛko *itukoa* oṛo sagĭṛiko *itukoa*, they train buffaloes and oxen to plough and to draw the cart; gaṛiko oṛo buṛiko susunko *itukoa*, they train monkeys and bears to dance. (3) to teach a myna or parrot to speak: ne maĕno dikukajiko *ituakaia*. (4) to learn, i.e., to acquire knowledge or skill, (even without being taught).

IV. intrs., (1) to find it possible to do smth.: duḅ kabu *itujada*, we cannot sit down, there is no room. (2) in the past. ts., *itukena*, generally used for the rflx. v. *itunkena*: *itukenaiṛ* mendo kaiṛ itukeda, I have studied it but I have not learned it. (3) imprsl., to be possible to do smth.: duḅ kā *itutana*, there is no room to sit down; duḅ kā *itukena*, it was impossible to sit down, there was no room.

itu-n rflx. v., (1) to study (even without success); to make efforts to acquire skill: gintiko *ituntana*, they study arithmetic. (2) of bullocks, etc., to be under training: ne uṛi daĭnare nimirgee *ituntana*, this bullock is under training to obey the call "daĭna", i.e., to plough occupying the left of the team. (3) of mynas or parrots, to learn to speak: ne keaḍ nimirgee *ituntana* jagar. (4) in jest, of rain (personified) to fall shortly before the monsoon: daṛ tisiṛagapae *ituntana*, enamente kosaṛ kosaṛgee gamajada, the rains are 'learning their business', that is why just now there are only local showers. (4) sbst., study, opportunity for studying: aleaṛ hature *itun* banoa, enamente hatale kulakaia, there is no studying (i.e., no school) in our village, that is why we have sent the boy as boarder to the school in the Missionary's compound; tisiṛagapa Dorṇare uminitunko lagaŏakada, of late they have started in Dorma a course of surveying.

i-p-itu rflx. v., to teach each other: hoṛokaji aḍ dikukajikiṛ *ipitutana*, they teach each other, one Mundari, the other Hindi. (2) sbst., also *initu*, of horses, bullocks and buffaloes, the age of training: ne uṛi *ipiture* menaia, this bullock is old enough for training. (3) adj., also *initu*, old enough to get trained: *ipitu* uṛiko batuṛiaṛ, kā koṭeakanṛ, they call *batuṛi a* young bull old enough to get trained to plough.

ipitu-ṛ, *initu-ṛ* p. v., to reach training age: keṛa *ipituakana*.

ipituṛ, *inituṛ* prnl. n., a horse, buffalo or bullock, old enough to get trained.

itu-ṛ p. v., (1) prsl., meanings corresponding to the trs. (2) imprsl., to be possible to do smth.: ote keṭeakanamente cālu kā *ituṛa*, the ground is too hard, it is impossible to hoe; duḅ kā *ituṛana*, it is im-

possible to sit down, there is no room ; duḷ ka *itujana*, there was no room to sit.

i-n-itu vrb. n., (1) the extent of teaching, learning or training: *initu̇* itukeḍkoa haturen daṇagṛako huṛiṇahuṛiṇdo sobenko deôṛâjana, he taught witch-finding to so many people that all the youth of the village have, to a certain extent, become witch-finders; Hesaṗiṛiren miad hoṛo uṛiko *initu̇* itukoa, jālekin landia uṛi sōjeoggea, there is a man in Hesapiri who trains bullocks so well that even the most lazy ones are reformed. (2) the act of teaching or training: *initu* kae ṭaṅkajada. (3) the one taught or trained: nī aĭńa *initu*, this one I have taught (or trained). (4) syn. of *ipitu* in the constructions referring to age of horses, buffaloes or bullocks.

V. adverbial afx. to the prds. *kaji*, *sen*, *jom*, *ol*, etc., (1) to teach to do smth: enaṛa jōdo kako jomea, Somagee *jomitukeḍlea*. (2) to mimic, to ridicule or mock by imitation: alom *kajiitnuiña*, tabṛiakamgea, do not ape my way of speaking or I shall surely slap thee. In both meanings the two parts of the cpds. may also be disjoined: en aṛa jome *itukeḍlea*; kajI alom *ituiña*, tabṛiakamgea.

ituan I. adj., (1) with *kaii*, something known: *ituan* kaji alom ukuĭa. In this meaning *ituan* is not used prdly. (2) with *keṛa*, *uṛi*, *sadom*, a trained buffalo, bullock or horse. In this meaning it may be used prdly.: ne uṛi daĭnare kae *ituana*, this bullock has not been trained to be yoked on the left side. (3) with *hoṛo*, a person who knows: olpaṛaŏ *ituan* hoṛoko puṛa baṇkoa nere, there are few literate people in this village. In this meaning it is used also prdly.: ne hoṛo olpaṛaŏe *ituana*, he can be read and write. N. B. The phrases ainge *ituana*, amge *ituana*, aege *ituana*, are used as a strong emphasis of the sentences to which they are added: aĭńa jī honḍetana, ainge *ituana*! My mind is full of grief and uneasiness, I know now what it means to be afflicted. (4) with *hoṛo*, in connexion with *uṛi*, *keṛa* or *sadom*, a man who has trained a bullock, buffalo or horse: eṭakoa uṛi *ituan* hoṛo moḍsirma siṇmentee dōia, the one who has trained another's bullock, keeps it for a whole year to plough with it. (This is his reward for the training). In this meaning *ituan* is also used prdly.: apia ipituko menakoa, mendo kale *ituana*, enamente siṇko kale ḍoṇoṭana, we have three bullocks old enough for training, but we have not trained them, that is why we are short of ploughing cattle.

II. adv., with the afxs. *re*, *te*, *lo*, (1) in afirmative sentences: knowingly, wittingly: *ituantee* kajikeda, he knew that what he said was true. (2) in negative sentences (in which however the afx. *lo* is rarely used) in spite of knowledge: *ituante* kae kajikeda, though he knew it, he did not say it.

itu-jom intrs., (1) to acquire knowledge or skill by study: okonjdo musiṇabarsiṇarege miaḍ bariae *itujomtan* taikena, some succeeded in learning one or two things in a day or two. (2) to train another's bullock, buffalo or horse: baria uṛikiṇa tisiṇagapaiṇa *itujomkena*; mādo baria uṛikiṇaiṇa *itujomkena*, siṇ calaŏjana, last year I got two bullocks to train, with them I got through my ploughing this year.

itujoman constructed like *ituan*, with connotation of study or exertions; or, when there is question of training, with reference to another's animal.

itulaḍ-saṇga, iṭhulaḍ-saṇga sbst., a wild yam, a form of Dioscorea pentaphylla, Linn.; Dioscoreaceae, with a globose tuber.

itu-taḍ to teach, learn or train quickly. Constructed like *itu*.

iṭa (Sk. *īṭ, iṭ*) I. sbst., a brick: berel *iṭa*, a sun-dried brick; isin *iṭa*, a baked brick; *iṭa* rapaṇjana ci aŭrige? Have the bricks been baked yet?

II. trs., (1) to use in brick making: jān hasako *iṭaea* ci? Do they make bricks with any kind of earth? (2) to build with bricks: paciriko *iṭaakada* ci losoḍte tapaakana?

III. intrs., to make bricks: puraṇeko *iṭaakada*.

iṭa-ǫ p. v., (1) to be used for making bricks: jān hasage kā *iṭaoa*, not any earth can be used for bricks. (2) to be built with bricks: paciri *berel-iṭaakana*, the wall has been built of sun-dried bricks.

iṭa-khunṭa, iṭa-kunṭa sbst., a column or pillar built of bricks, in a church or bungalow.

iṭhula, iṭhuṛa, iṭhuiaḍ Nag. var. of *iḍkula*.

iṭhulaḍ-saṇga var. of *itulaḍsaṇga*.

iṭikẹ-daru Nag. var. of *eṭckẹdaru*.

iṭiṇ (Or. *siṭhabā'anā*) Cfr. *aṭârî*, I. abs. n., the habit of ousting or forestalling one who is already doing or acquiring smth.; of stepping into another's shoes: ne hoṛoro *iṭiṇ* menạ; iniạ *iṭiṇ* ciulaŏ kā hokaoa.

II. adj. with *hoṛo* a person with this habit.

III. trs., to step into another's shoes uṛi kiriṇaree *iṭiṇkiṇa*, he bought a bullock for which I had begun to bid before him.

iṭiṇ-en rflx. v., same meaning: aiṇ uduḅtanree *iṭiṇenjana*, when I was busy explaining the thing, he interfered, began to speak in my stead and explained everything himself.

i-p-iṭiṇ repr. v., to step into each other's shoes: alope *ipiṭiṇa*. (2) sbst., the habit of stepping into another's shoes: ine hoṛoro *ipiṭiṇ* menạ. (3) adj, having this habit: nīdo *ipiṭiṇ* hoṛoge.

iṭiṇ-ǫ p. v., (1) to step into another's shoes: aiṅa kajire moḍ hoṛo barsa *iṭiṇjana*, enteṇ hapenjana, a man interrupted me twice to speak in my stead, then I declined to say anything more. (2) to be ousted or or forestalled: aiṅạ kajire barsaiṇ *iṭiṇjana* enteṇ hapenjana. I was ousted twice from my turn of speaking, then I kept my peace.

IV. adverbial afx. to *bai*, *kaji*,

kiriṇ, etc.: *baiṭiṇ*, to forestall in making smth.; *boŋgaiṭiṇ*, to step into the shoes of the pahan and sacrifice in his stead; *kajiṇṭiṇ*, to oust smb. from his turn of speaking; to interrupt smb. and speak in his stead; *kiriṇiṭiṇ*, to buy what another was already proposing to buy; etc.

iṭiṇgaðn (Sad. *iṭiṇggaek*) rflx. v., (1) syn. of *ḍigiḍiŋgaðn* Has. *paṭäkaðn*, to refuse to submit oneself to a fine or punishment. (2) syn. of *paṭäkaðn*, of animals, to try and free themselves from the ropes with which they are tied.

iṭiṭiu, iṭiṭiuḍ I. sbst., a slight movement: gočakanlekae ṭuŋṭan taïkena, mendo *iṭiṭiuḍ* lellena, they thought him dead, but a slight movement was perceived.

II. trs., to stir smth. slightly: ne diri barhoŋote kaben *iṭiṭiudea*, you two together will not be able to stir this stone.

III. trs. caus., to cause smb. to make a slight movement: seta gočakanleka sōjegiṛiakane taïkena, honko *iṭiṭiuḍkiṇ*, the dog lay stretched as if dead, the children caused it to move slightly.

iṭiṭiu-n iṭiṭiud-en rflx. v., to stir to make a slight movement: ne uṛi buruṃjanate goŋe gacaðna, jāimin dalireo kae *iṭiṭiudena*, this bullock, when it lies down refusing to work, feigns to be dead: however one may beat it, it does not stir.

iṭiṭiu-ŋ iṭiṭiud-ŋ meaning corresponding to the trs.: ne diri barhoŋoteo kā *iṭiṭiudoa*.

iṭkulä, iṭkuläŋ, iṭkuläḍ Nag. vars. of *iḍkula*.

iŋ Ho, var. of *uiŋ*, to throw down.

iur I. sbst., (1) a cool breeze, wind or draught, in summer: ne kiṛki niṭere *iur* namoa. (2) a cool spot exposed to cool wind: *iurre* giṭime, balbaljaḍmeredo.

II. trs., to expose smb. to a draught or breeze in summer, in entrd. to *jir*, to fan: ne hon *iurtuipe*, oŋare puraŋgee balbaloŋana. (2) to cause a cool draught: duarko niḳeḍei oŋako *iurkeda*.

III intrs., of a place, to be cool owing to a draught or cool breeze: aleŋ raca *iurtana*.

iur-en rflx. v., to expose oneself to a draught or cool breeze in summer: jeteshagi aïuḅ racareko *iurena*, on a summer night people seek the coolness of the breeze in the courtyard; balbaljaḍmeredo racare *iurkome*

iur-ŋ p.v., to be exposed to a cool draught or breeze in summer: nkupukaĕtana, *iurŋmente* kiṛki oŋ duar baraŋ niṭam, it is stifling hot, open both door and window to get a cool draught.

i-n-iur vrb. n., the degree of coolness: *iniure* iurt da, netaŋēte biriḍgo kā aŋgaðtana, the breeze is so cool that one does not want to get up from here.

i-nru sbst., common name of such Copridae beetles as one meets rolling a ball of human excrements, in entrd. to *guriṇru*, the common name of those which roll a ball of cowdung.

īīdôdô in tales, syn. of *gajabaja*.

J

Remark. In Nag. *j* replaces the vocal check in the contracted forms *akại, ại, kị, lị*, in the past. ts. of trs. prds., where a prnl. o. of the third person is inserted. In the forms *akại* and *ại*, the *i* falls out after this *j*. *Omakạia, omạia, omkịa, omlịa*, become *omakaja, omaja, omkija, omlija.*

ja afx. of address used in jest and poetry between persons of the same sex and age. When addressing a man, it stands for *hale*; when a woman, it stands for *baĭ*: *hijạmeja*, come.

ja poetical form of *jaŏ, janaŏ* always.

ja abbreviated form of *jad*, tense afx., indf. prst. of trs. prds. It may be used in any construction except with an inan. o. when the copula *a* is expressed. When the d. o. is a liv. bg. and the copula is expressed, *ja* is always vocally checked; but, when the copula is suppressed or replaced by an afx. or postp. (as *re, imtaṇ*), *ja* is checked before *i* and *iṇ*, and checked *ad libitum* before other prnl. os.: *jomja* mandi caŭlitana, my meal does not digest; capkatanae, mandi *jomjare* moca hasuia, he has aphhae, when he eats his mouth pains; *daljamre* (*daljamere, daljạmre; daljạmere*) kaci hasumea? If smb. beats thee with a stick wilt thou not feel it? am jetae kale *jạiạmea*, none of us speaks ill of thee; *reṇgejamre* jomeme, if thou art hungry, eat.

ja (probably an abbreviation of *jad*) syn. of *dara, tara, tora* Nag. *daŏra, torsa* Has., but affixed only to trs. prds., at the same time, on the same occasion: *idijaben*, take it with you since you are going all the same. The construction is described under *auja*.

jā, jâ (Sinh. *yam, yan, yang*, some, any) I. indf. dmst. adj., any at all: *jā* hoṛo, any person at all; *jā* merom, any goat; *jā* daru, any tree; *jā* hulaṇ, any day whatever; *jā* hoṛoko, any people; *jā* meromko, any goats.

II. indf. dmst. prn. This occurs (1) instead of *jāṇạ*: *jāpe* mene, entea senọgea, I will go, say what you like; *jā* menọreoiṇ senọgea, I will go, whatever may be said; en ṭaka *jām* rikae, omdoiṇ omaḍmea, whatever you may do with them, I gave to thee those rupees, i.e., they are at thy free disposal; kumbŭṛule saḅkịa, sarkār *jāe* rikai, we caught the thief, let

Government do with him whatever is thought fit. These are constructions used in Has. In Nag. they say instead: *jātepe* mene, *jāṇatepe* mene, *jāte* rika, *jāṇate* rika. (2) with a number of afxs. or postps.: *jāre, jātą, jāleka, jāiminaꝫ, jāimta, jārika*, etc.

jā̃ affixed to any word of a sentence: (1) syn. of *dā, geḍā, huï*, maybe, perhaps: *iṇiḍojā̃* kae hijua, that one perhaps will not come; *kājā̃e* hijua. In this meaning it may also be used in ironical interrogations, to express certainty: cia, meḍte kako *leleajā̃? eijā̃* meḍte kako lelea? syn. of: cideraꝫ meḍte kako lelea? Why! Do you suppose them blind? (2) syn. of *o*, even: hupuriꝫ *honkojā̃* daṛitante am kam daṛią? Even small children can do it, and thou art unable? *misajā̃* kae hijulena, he did not come even once. Note the idiomatic construction in which a sentence ends by *jā̃ ci?* in the meaning of: if you do not mind or object. It is used by people who propose or advise a change in the order just given or in the intention just expressed: am, Gemke, *eidakorejā̃ ciiꝫ* hijua? I say, sir, may I perhaps come at an earlier time? *kabuąjā̃ ci*? Could we not perhaps (i.e., as well) abandon this purpose? *seṇmejā̃ ci?* Would it not be as well if thou went? This construction is syns. with the one, by means of *kāre*, explained under *kā* VI, 2, g. However, in interrogative sentences, *jā̃ ci?* may also be used in its obvious sense of perhaps: koṛahon kuṛihon miaḍ *kilirenkiꝫjā̃* ci? mente haṛamko tadăiukuĭa, the elders examine whether perhaps the intended bride and groom belong to the same clan.

ją I. sbst, obloquy, slander, calumny: inią *ją* aĭumkeḍte kā sukukiṅa, having heard his obloquy I was displeased.

II. adj, with *kaji*, defamatory, slanderous, criminatory talk. *ją* kajiṛate eperaꝫ uṛuꝫjana.

III. trs., to speak against smb. in his presence or absence: samagepe *jąkią*, jetaną kae rikakena, you have calumniated him, he has done nothing.

ja-gą p.v., to be the subject of criminatory talk: amom gunakena mentele ituana, iminreo kam *jagątana*, we know that thou art also guilty but thou art not brought to book.

ją trs., with *luṭur* as d. o., (1) referring to children, to twist, slap or otherwise touch smb.'s ear to punish him, or in quarrelling: amą luturiꝫ *jąea*; luturiꝫ *jąmea*. (2) referring to grown-ups, fig., to punish.

ja-p-ą̄, (*ą* lengthened to avoid confusion with *japą*, close) repr. v., to twist, etc., each other's ears: luturkiꝫ *japą̄jana*.

ja-gą p. v., corresponding meaning: musiꝫdin luturem *jagoa*; amą lutur *jagoa*.

jaba, jabba (Sad.; A. *zabh*, slaughter) trs., to slaughter animals by

cutting the throat: Tuṛūkuko uṛįkoko *jabakoa*, Hoṛokodo uṛįkoko koṛamgoǧkoa.

jaba-ǫ p. v., corresponding meaning: Tuṛūkuko *jabaakan* jilu būriko jojoma ; pīṭre môṛêa meromko *jabajana*.

jaba-jubu, jabą-jubų jaĉba-juĉbu, jaĉbą-juĉbų japa-jupu, japăṛa-jupūṛu, jaṛăpa juṛūpu (Sad. *japirjupur*) in displeasure, mostly of women, I. adj., with *hoṛo, kuṛi*, one who has the habit of walking very slowly, in contrd. to *gaĕlaŋguĭluŋ*, walking languidly ; *laŋguĭlaŋguĭ*, working languidly ; *leṛegoṛe*, indolent and careless in walking or working: miaḍ *jabajubu* kuṛi dą aule kullja, isuree aulą, we sent to fetch water a woman who is a slow walker, she took a very long time. Also used as adj. noun : *jabajubukolǫ* kasatiakanie jaman kā bêsea, when one is in a hurry it is no good joining slow walkers.

II. intrs., (1) to walk very slowly ; to loiter ; to saunter : *jabajubujadie*; sene *jabajubujada* ; senǫtaḅme neṭakoregem *jabajububaṛajada*. (2) to be in the habit of walking very slowly ; *jabajubutanae* ; sene *jabajubutana*.

jabajubu-n rflx. v., to walk very slowly ; to saunter ; to loiter: aminaŋ alom *jabajubuna* ; sene *jabajubuntana* ; kamite senǫme, racakoregem *jabajubuntana*, go to thy work instead of loitering about the courtyards.

jabajubu-ų p. v., with *sen*, the act of walking, as sbj.: sen *jabajubujana*, the walk has been very slow.

III adv., with or without the afxs. *ange, ge, ŋge, tan, tange*, modifying *sen, rikin* : caputunum nubąre *jibajubugele* hijuakana, we came walking slowly and warily in the utter darkness.

jā banǫ jā, jâ banǫ jâ with *re, te, ete, są, sąre, sąte, lą, łąre, łąte, łąte, leka, imta*, affixed either to both *jā* or only to the last, affirmative and definite disjunctive adverbial phrases, supposing that the terms of the disjunction have been expressed previously or are clear from the circumstances : either in the one (place, direction manner, etc.) or in the other ; if not in the first (place, direction, etc.), then in the second ; either at the first time quoted or at the other. In these phrases the term *banǫ* may be omitted : *jājāre, jīreĥāre*, etc.

jabaŋ-jubuŋ syn. of *laḍkapaḍka*, I. sbst., the waggling motion of thick thighs and buttocks when a man walks : iniį *jabaŋjubuŋ* lelte sobenkole landkeda.

II. adj., with *hoṛo*, a man with waggling thighs and buttocks. Also used as adj. noun : en *jabaŋjubuŋ* kotītina ?

III. trs., to waggle the thighs and buttocks in walking : bulukiŋe *jabaŋjubuŋjada* ; sene *jabaŋjubuŋjada*.

IV. intrs., (1) same meaning : *jabaŋjubuŋjadae*. (2) in the df. prst., (*a*) to have waggling thighs and buttocks : *jabaŋjubuŋtanae*. (*b*) of thick thighs and buttocks, to waggle : iniį bulukiŋ *jabaŋjubuŋtana*.

jabaŋjubuŋ en rflx. v., to walk with waggling thighs and buttocks : *jabaŋjubuŋentanae.*

jabaŋjubuŋ-o p. v., (1) of thighs and buttocks, to waggle in walking : inia bulu *jabaŋjubuŋotana.* (2) of the walk, to be done in this manner : inia sen *jabaŋjubuŋotana.* (3) to get such buttocks and thighs : *jabaŋjubuŋakanae.* (4) of buttocks and thighs, to become such : inia bulu *jabaŋjubuŋakana.*

V. adv., with or without the afxs. *ange, ge, gae, tan, tange,* also *jubuŋleka* modifying *sen, rikan, eklao* : jabunako *jabaŋjubuŋlanko* senea ; senjare inia bulukin *jubuŋleka* eklaotana.

jabar (Sad ; P. *zabar,* great) I. abs. n., poorliness, in entrd. to *jodokal, kotāl,* stalwartness, extraordinary size : ne horoa *jabar* goṭahaturenkoāte lāgea.

II. adj., (1) of large size : *jabar* loĕoŋ, a large rice field ; *jabar* aṛi, a large embankment ; *jabar* kuḍlam, a large-sized hoe ; *jabar* keṛa a big buffalo ; ne hona hapaḥoro lelte mundiotana taĕomte *jabar* horoe tearoa, seeing the size above the average of this baby, it is clear that it will grow to be a rather tall and stout man. (2) with *kaji, kami,* important, serious : neado *jabar* kaji, this is a serious matter.

III. trs., to make smth. large-sized : aṛi *jabarepe* ; kuḍlam *jabareme.*

IV. intrs., in the df. prst., of men, animals and trees, to grow large : en daru mârîmâṛîte *jabarlana.*

jabar-en rflx. v., syn. of *ukaṛan,* to become proud ; to act proudly.

jabar o p. v., to become portly ; to become or be made large-sized : aṛi *jabarjana* ; keṛa *jabarjana.*

ja-n-abar vrb. n., the extent of size bandaaṛido *janabarle* jabartada, baria sagĭṛido pantite *harparomdaṛioa,* we have made the bund's embankment of such a size that two village carts can be driven abreast over it.

V. adv., with or without the afxs. *ange, ge,* modifying *lel, leloŋ, aṭkaren, rikan.* (2) with or without the afxs. *ange, ge, gge,* modifying *bai* and syns. : ne aṛi *jabarogge* hasa dulepe, make this a large embankment.

jabăraĭ, jabraĭ (Sad. ; P. *zabar,* tyrannical) I abs. n., the habit of forcing people by violence : ne horore *jabraĭ* menạ.

II. adj., with *horo,* a person with this habit.

III. trs., to force smb. by moral or physical violence ; to commit rape : ḍiputeko *jabraĭkia,* they dragged him to the coolie dépôt ; birre miaḍ sānau kuṛiĭ namkia oroe *jabraĭkia.*

jabăraĭ-n rflx. v., to do smth. forcibly or by violence : alope boloa mente kajilena mendoko *jabăraĭntana,* they enter in spite of the prohibition.

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

IV. adv., with the afxs. *ange, ge, te,* by violence, forcibly.

jabar-jubur (Sad. *japarjupur* ; Or. *jhubi*) I. adj., of mud, so soft, though not liquid, that one sinks in it : en

jirki loĕoṇa *jabarjuburgea* (or *jabarjuburtana*), that sloughy rice field is so soft that one would get whelmed in it. Also used as adj. noun : en *jabarjuburre* alom senea, do not walk in that soft mud.

II. trs, to trample soil or earth to the softness described : uṛiko haṭhiako *jabarjuburkeda* ; losoḍpe *jabarjuburkeda*, kĩ guṛidṛioa, you have made the clay too soft, it cannot be gathered into a ball.

jabarjubur-en rflx. v., (1) to walk in soft mud : horko losoḍreko *jabarjuburentana* (2) to enter a swampy place where one gets whelmed : miad uṛi jirkire *jabarjuburenjana* hoḍsandete uṇutaṇa.

jabarjubur-g p.v., (1) of earth, to be trampled to the softness described : haṭhia sensente *jabarjuburakana*. (2) of soil, to become swampy as described : marau bandale tolakeda, kundam nãdo *jabarjuburgtana*.

III. adv., with or without the afxs. *ange, ge, gge, tau, tauge*, modifying *tega, riki, rikig, sen* : jirki loĕoṇare *jabarjubartane* senjada, he walks over the boggy rice field (very fast, so as not to get swamped).

jabăṛaŏ Has. var. of *jobŏṛaŏ* Has. Nag.

jabătaŏ, jabĭtaŏ, jabtaŏ Nag. (H. *capṭānā*, to flatten) syn. of *lebeḍ*, but not used in the rflx. v.

jabidaŏ syn. of *madăgaŏ*, I. sbst., (1) a stroke straight downwards with a heavy stick : moḍ *jabidaŏ* omaime ; konteḍ *jabidaŏe* sătinkeda. (2) the ramming or stamping of a floor : *jabidaŏ* huṛinajana, ote kã caṭârâpokŏtoakana, the ramming has been insufficient, the floor is not compact enough.

II. trs., (1) to hit violently with a heavy object moving downward along a vertical line, v.g., with a rammer, in entrd. to *tepgtepg*, the same, but without force : oṛako (or bangalaṛa oteko) *jabidaŏiada*, they ram the floor of the bungalow ; bia diritee *jabidaŏkia*, he let a heavy stone fall on the snake. (2) to strike by a downward stroke, using a heavy stick with one's whole strength, the stick moving in a vertical plane, in entrd. to *koṭg*, slightly with a light or heavy stick. It is often prefixed by a nl. indicating the number of strokes : *jabidaŏkiako, barjabidaŏkiako.*

jabidaŏ-n rflx. v., to hit one's foot with a heavy object moving along a vertical line : inia kuṛi ruṛuatanre kaṭae *jabidaŏnjana* ; dirite kaṭae *jabidaŏnjana*.

ja-p-abidaŏ repr. v, to hit each other with heavy sticks coming down along vertical planes : *japabidaŏkenakia*.

jabidaŏ-g p. v., to be hit in the ways described : ote huṛinage *jabidaŏjana*, the ramming of the floor was insufficient ; bindo diritee *jabidaŏjana* ; holae *midjabidaŏlena*.

ja-n-abidaŏ vrb. n., (1) the extent or violence of ramming or striking as described ; *janabidaŏko* jabidaŏkeda sobon capăṛa oṛegiṛijana, they rammed the floor with such force that all the wooden rammers split ;

janabidaŏe jabidaokja, lą p ajanoĭ goĝjana, he struck him with such force that he died of a broken skull. (2) the ramming of a floor : *janabidaŏ* kape ţaŭkakeda. (3) the floor rammed, the man hit : nea holarą *janabidaŏ* ei ? aiŋą *janabidaŏdo* rokagee goĝjana, the one I hit with a heavy downward stroke, died at once.

jabidaŏ-japą trs., to hit as described under *jabidaŏ*, but with a well aimed stroke : *jabidaŏjapąpe* purąpe cuḍb ṛajada, advance regularly in ramming the floor, you neglect many little places ; miaḍ kumbăṛuią *jabidaŏjapąlja*, ţâŏree baţijana, I hit a thief with a well aimed blow of a heavy stick, he sank down on the spot.

jabidaŏjapa-gą p.v., corresponding meaning.

jabidaŏ-saţâṛâ trs., to ram to compactness : oṛą capăṛateko *jabidaŏsaţâṛâkeda*, they duly rammed the floor of a house with wooden rammers.

jabidaŏsaţâṛâ-ą p.v, to be rammed to compactness : ne oṛą durmustege *jabidaŏasaţâṛâjana*, it is with iron rammers that the floor of this bungalow has been rendered compact.

jabĭtaŏ var. of *jabătaŏ*.

jaboĕa I. adj., (of overripe fruit, bundles of green grass, bundles of paddy seedlings, or cooked rice kept without pouring water over it), beginning to rot : miaḍ *jaboĕa* pabita daruāte uĭųjana, lepoḍjana, a rotting papaw fell from the tree, it fell dented itself on the ground.

II. intrs., in the df. prst., of the same, to begin to rot : beṛoa apimā loĕoare bagejana, nądo *jaboĕatana*, the bundless of seedlings have been left for three days in the rice fields, now they begin to rot.

jaboĕa-ą p.v., same meaning : mandire dą dultam, basiąka, aloka *jaboĕaą*.

jaboĕagge adv., modifying *taĭn, taĭrika : jaboĕaggepe* taĭrikakeda, you have left it so long that it begins to rot.

jaḅpa var. of *jhaḅpa*.

jaḅpa bagel var. of *dhaḅpabagel*.

jabraĭ var. of *jabăraĭ*.

jabṛaŏ var. of *jabăṛaŏ*.

jabtaŏ var. of *jabătaŏ*.

jabun Nag. var. of *jabar*.

jabuna I. adj. and adj. noun of *jabaŋjabuŋ*.

II. trs, to nickname smb. *jabuna* : okoe *jabunakja ?* kae jabunaakana, who has given him the nickname of *jabuna ?* His thighs and buttocks are not such as to waggle when he walks.

jabuna-ą p. v., to get thighs and buttocks that waggle in walking.

jabun-jabun Nag. intensive of *jabun*.

jabuŋ-jabuŋ Nag. having a fat waist that waggles in walking. Constructed like *jabaŋjabuŋ*.

jad Has. **iad, nad, ead, ĕd, yad** Nag. tense affix of the indf. prst. It occurs:

I. in trs. prds. Mundari has three different prst. tenses : (1) the df., which signifies that the mind con-

siders an action as taking place at the present moment, strictly speaking. (2) the indf. prst., which represents the action as going on, with such interruptions as circumstances may require, in the vaguely defined period of time which we call the present, in the wider sense of this word. (3) the continuative prst., which denotes that an action begun in the past is still going on. In trs. prds. the tense affix for the first is *tan* ; for the second, *jad* ; and for the third, *akad* : tisiŋgapa urĭkoiŋ *gupijaḍkoa*, these days I herd the cattle. However, when prds. which by their nature are transitive, happen to be considered as mere modifications of the sbj, complete abstraction being made of their object, *tan* must replace *jad* even in the indf. prst. and no prnl. o. is then inserted in the verb. Hence to the question : "What is thy occupation ?" a cowherd will answer : urĭkoiŋ gupitana, and not : urĭkoiŋ gupijaḍkoa

Prnl. objects are inserted between the afx. *jad* and the copula *a*. Ind. os. are not preceded by the prefix *a*, so that the context or the circumstances must decide whether an inserted prnl. o. is then and there a d. or ind. o. The terminal *d* of the afx. is vocally checked whenever the inserted prnl. o. begins with a consonant : *leljaḍkoaiŋ*, *leljaḍmeako*. Before the inserted prns. *iŋ* and *i* this *d* is dropped and the preceding *a* is checked : *rajaĭñae*, *leljaiaiŋ*. In Nag. the *d* of *lad*, *nad*, is not dropped, or when it is, the check on *a* is replaced by *j* : *rajnadiñae*, *rajnajiaiŋ*.

II. in intrs. prds. (1) denoting the manner in which liv. bgs. speak, call or produce a sound from, or with the body, or move the body or a limb : miṇḍiko *bēdjada* ; cuĭŋka cuĭŋcuĭŋatane *rajada* ; sikṛĭko *buruŋburuŋjada* ; tijuko *bikiḍbikiḍjada* gaŏre ; *bṛiidijadae* ; *hekorbekorjadae*. In Mundari such intrs. prds. may also be expressed by the rflx. v. To these must be added : *senjadae*, he walks (using his legs) in contrd. to *sentanae*, he goes (may be otherwise than on foot). (2) eqvlt. to transitives of which the d. o. is not expressed : lebeakadaele *busurubusurujada* (understood *loĕoŋ* or *sī*), the rain has softened the soil, we have no difficulty in ploughing ; tisiŋgapae *buṛiabārjada* (understood : *hormo*), now she is becoming an old woman ; isuĭ *daŋgrajada* (understood : *umer*), he remains long without marrying ; isuĭ *siṭiajada* (understood : *umer*), he remains long like unto a child ; tisiŋko *rasĭkajada* (understood, v. g., *susun*), to-day they make the dance pleasant for themselves and for the onlookers. (3) with a locative eqvlt. to a d. o. : lāṭhasurem (or lāṭhasum) *buṭajada*, thou invokest belly-ache as a pretext ; neṭareko (or neako) *nindirjada*, the white ants are attacking this.

To these must be added *boro*, to fear, which in our languages is a transitive with a d. o., but in

Mundari takes an ind. o. and is transitive only in a causative meaning, to cause smb. to fear, to frighten. *Borosoro*, a jingle of *boro*, meaning to act cowardly, also takes the afx. *jad*.

III. in intrs. prds. used imprsly. with inserted prsl. prn. and meaning : to have a feeling of.....The insertion of the prnl. prns. requires or allows the same alterations in the afx. as indicated above. It is perhaps a misnomer to call intransitive these impersonal prds. : the inserted prsl. prn. must be regarded as having the form of a d. o., since in the indet. ts. people always say *sukuiña* (not *sukuaiña*) ; in the df prst. they nearly always say *sukuiŋtana*, (it is rare that one hears sentences like this : kā *sukuamtanredo* aloma) ; and in the past tense, *sukuŋiña* (ind. o. form) is rarely used instead of *sukuǰiña*.

N.B. (1) The ordinary dative case which applies to the remote object of the act of giving, i.e., to the being to which smth. is given, and which, in Mundari at least, is supposed to be a man or animal, is expressed (a) by a prnl. ind. o. inserted into the prd. before the tense affix *tan*, or before the copula *a* in the case of other affixes or when there is no tense affix. After the tense affixes *jad*, *tad*, *akad*, *led*, it is the short form of the prsl. prn. which is thus inserted, and the same may be done after the affix *ked*. When there is no tense affix or when the pronoun is inserted before *tan*, the long form of the prn. (with initial *a*) must be used. *Ad* seems not to be an original affix but a contraction of *a-ked*, the *a* being the initial *a* of the prn., the short form of which comes after *ked* ; takaiŋ *omjaḍkoa* ; ŋaka *omaiŋme* ; ŋakae *omaiña*. (b) by the afx. *-ŋa ŋare*, added to the noun or pronoun outside the prd. : amaŋ ŋaka *aiŋŋare* omeme. (c) by the afx. *re* added to the name of a spirit to whom a sacrifice is promised or offered : *Ikire* sim atiŋaiǰe ; *Ākuŋire* sim boŋgaipe. (2) The *dativus commodi*, refers to the person or animal for whose sake smth. is done. (a) It is similarly represented by a prsl. prn. inserted into the prd., but, in this case, only the long form may be used and all tense affixes, except *tan* and *ad* are excluded : merom *kiriŋaiŋme* ; liǰae *kiriŋgia* ; haɔutaniŋ miaḍ simko *boŋgauitana*. Among prds. thus constructed are those which mean to take, bring, lead, towards smb. : sadom *dɔomaime*, meet him with a horse so that he may use it ; nea bokom *idiaime* ; nūǐdaŋ auaiŋme. (b) It may be expressed by *nagente* (and syns.) placed after the noun or pronoun outside the prd. ; also by the affix *ŋare*, in the case of prds. connoting motion towards smb. However, *ŋare*, like *ŋate*, may also simply indicate direction without connotation of advantage. If no direction is connoted, *ŋare* is unfit to express a *dativus commodi* : aiŋŋare kiriŋeme, buy in my shop, buy from me. (3) The *dativus incommodi*, meaning

disadvantage, is expressed by insertion of a prnl. ind. o., only in two cases: (a) in the case of *daṛi*, to be able. With inserted ind. o. it means to be able to smb.'s disadvantage, i.e, to get the better of him, to overcome him. Only the long forms of the prns are used and all tense affixes except *tan* and *ad* are excluded, because *daṛi* is also used trsly with causative meaning: to render smb. able, to enable. In the df. prst., when the object of which one can get the better is an inan. o., an *a* may be inserted before the afx. *tan*. If similarly inserted before the copula in the indet. or f. ts., this *a* combines with the copula which then becomes *ą*; ne bārom kaiṇ *daṛitana* (or kaiṇ *daṛiatana, daṛią, daṛia*), I cannot carry this load. (b) in the case of prds. denoting a feeling, as *boro, khīs, giṇ, suku*, which are also used as causative transitives: to cause smb. to get the feeling. What has been said under *daṛi* applies equally to these prds.: *boroaitannaiṇ*; ne liją kaiṇ *sukuatana* (or *sukutana, sukuą, sukua*), I do not like this cloth. The object of the feeling may also be indicated by the affix *ṭare: aṇṭareṇ* borotana; I fear in his presence; ne *lijaṭare* kaiṇ sukutana, ltly., I feel no pleasure in the presence of this cloth. With some of these prds. the feeling is to the advantage of the object: this does not change the construction.

jāḍ I. adv., with or without the afxs. *te, ṭege*, against expectation, there being a contrary habit: tisiṇ *jāḍ* miḍ ṭakae omlą, to-day, after all he gave a rupee; *jāḍe* hijuḷena, he who never comes came after all; iliko omaikena, *jāḍje* tisiṇ kaṇjana, they offered him a drink of beer, to-day for a wonder he refused.

II. afx. to prds., same meaning: ṭakae *omiāḍlą; hijujāḍlenre*.

jaḍka (II *adhik*; Or. *adkī*) I. adj, more numerous, greater in quantity: oko hature *jaḍki* horoko menąkoṇ, neare ci anire? In which village are there more inhabitants, in this village or in thine? tisiṇāte hola *jaḍki* hasi taĭkena; ne rani puṛą gonoṇaikana, *jaḍki* hasire laganŏepe, this medicine is very dear, use it only in serious sickness; nekan hasure niminanage lagatiṇa, *jaḍka* ranu alope lagŏea, in this kind of sickness only this dose is needed, do not use more; tisiṇāte holaṛą bajanre *jaḍka* rasĭka taĭkena, we had more pleasure in the biblical songs yesterday than to-day. In some of these sentences *jaḍka* may as well be explained as adv.

II. trs., to increase; to do, put, get, take, more or with excess: tisiṇāte hola rasĭkako *jaḍkaleda*, they made more merry yesterday than to-day; caṭure dą *jaḍkaene*, huriṇgea, put more water in the cooking pot, there is not enough; eraṇe *jaḍkakeḍleci* gopoḷ hobajana, he scolded us excessively and then there was a fight; ne horo landiae *jaḍkajada*, at present he is excessively lazy.

III. intrs., (1) prsl., (a) of heat, cold, rain, sickness, pain, joy, etc., to increase or be more intense: tisiṇ

gapa jeṭe *jaḍkatana* (or *jaḍkajada*). (b) of bad qualities, to be excessive: ne hoṛore landia *jaḍkatana* (or *jaḍkajana*).

jaḍka-n infix. v, (1) to take a greater or excessive share in a division: huṛiagee omaḍlea, ae *jaḍkanjana*. (2) to indulge much, more or excessively a bad or good disposition: tisiṇ rasĭkako *jaḍkantana*: ne hoṛo landiae *jaḍkantana*, enumente asuḷo kae muṇḍijada.

ja-p-aḍka repr. v., to do smth. increasingly or excessively to each other: ale taĭken bāri huṛiagekiṇ eperaṇkena, taĕomtekiṇ *japaḍkajana*, as long as we were there, they quarrelled only a little; afterwards the quarrel increased.

jaḍka-ḷ p. v., to be increased; to get excessive: *jaḍkajanako*, they are now very, more or too, numerous; *jaḍkajanae* tisiṇ, he is worse to-day (in sickness); ranu omailekate ne hoṛo *jaḍkajana*, he is so bad that remedies are useless: ne oṛare aḍerkolekate meromkotale *jaḍkajana*, our goats are too numerous now to be put in this room; ne sūn barsagĭṛilekate *jaḍkajana*, apisagĭṛilekatedo noromjana, there is too much firewood here for two cartloads, and too little for three.

ja-n-aḍka vrb. n., (1) the extent of increase or excess: *janaḍkae* jaḍkajana, ranu omaireo samagea, he is so bad that it is useless to give him any medicine; jeṭedo *janaḍkae* jaḍkajana, heseldaruko gosoeabatana, it is so hot these days that the Anogeissus latifolia trees quite wither. (2) an increase, or very bad condition, in sickness: misa *janaḍkadoe* madimlena, tisiṇ oṛoe jaḍkaakana, he got better the first time he was very bad, but to-day he is again very bad.

jad › poetical form of *jaŏdo*, formerly. See the song under *koṭa*.

jadu (Sad.) sbst. There are five plants going by this name: (1) *jaĭtjadu*, Habenaria commelynifolia, Wall.; Orchideae. (2) *sereṇjadu*, Curculigo orchioides, Gaertn.; Amaryllidaceae. (3) *kendriṛjadu*, Crinum defixum, Ker; Amaryllidaceae. (4) *piṛijadu*, Chlorophytum arundinaceum, Baker; Liliaceae. (5) *nakijadu*.

jaḍa-bindi, jaĭt bindi, jaĭti-bindi, jati-bindi, (H. *jar reṇḍi*) sbst., Jatropha gossypifolia, Linn; Euphorbiaceae,—a small shrub, common on roadsides, with scarlet flowers and palmately 3-5 lobed leaves, generally brown in colour and covered with glands, as are also the petioles.

jaḍa-biṇa, jaṛa-biṇa (P. *zahr*, poison; Or. *jaṛā*, any venomous snake) sbst. In an incantation of "snake venom sweepers" it is said that there are 13 kinds of *jaṛa* snakes and 8 kinds of cobras. All the snakes called *jaṛabiṇa* are considered venomous. We have heard the names of the following kinds: (1) *kuṭiljaṛa*, *kuṭiḍjaṛa* Has. syn. of *burugaṇḍaĭ* Nag. Naia Hannah, the Hamadryad or King Cobra, formerly called Ophiophagus elaps. It grows sometimes to a length of 15 feet. (2) *kuṭiljaṛa* Nag. syn. of *burupaṇḍaĭt* Has.

Echis carinata, the Saw- scaled viper, rarely more than two feet long. (3) *mancijaṛa*, Vipera Russelli, Russel's Viper. (4) *tasaḍjaṛa*, Trimeresurus gramineus, the Common green Viper or Bamboo Snake. (5) *pagajaṛa* a soft-bodied snake, about the size of Russell's viper. (6) *liṭajaṛa*, said to be brownish in colour and less than 1' long. This, if not Echis carinata, may prove to be Calliophis trimaculatus, the Slender Coral Snake, the habitat of which, however, is not known to extend as far as Chota Nagpur.

jaḍo, jaṛo Nag. syn. of *joṇḍam*.

jaĕ, jâĕ Has. var. of **jhaĕ, jhâĕ**.

jāe, jâe syn. of *jetae*, used only of human beings, not of animals. I indf. adj., used instead of *jā*, any: *jāe* hoṛo hijuka.

II. indf. prn., often with the enclitic *ge*, (1) any one at all. In this meaning it stands for a 3d prs. s. and, whether sbj. or object in the sentence, it must be represented in or near the prd. by the affixed prnl. sbj. or object of the 3d prs. s. (When *jāe* or *jāege*, being sbj, immediately precedes the verb, the prnl. sbj *e* is dropped in Has. according to the general rule): *jāe* hijuka, let any one at all come; *jāege* (d. o) ṛaauipe, call any one at all. Even when this construction is used, it may sometimes be clear from the context that there is question, not of any one at all, but of any one belonging to a certain group. (2) any one belonging to a certain group of people. This group may be composed of two or more 1st and 2nd or 3rd persons, including or excluding the speaker. In this meaning the construction of the sentence is idiomatic, *jāe* being represented in or near the prd. by the prnl. sbj. or object proper to the persons forming the group: *jāebu* ṛaauia, any one of us, or some-one taken from our midst, will go and call him; imtaṇ *jāege* ṛaaulem, come then to call any of us; iṇi *jāe* ṛaauipe, let any of you go and call him; *jāegeliṇ* sena, either he or I shall go; *jāegekiṇ* senkena, one of the two went; *jāege* omalem, give it to any one of us; *jāeo* kae neotakeḍbua, he has invited neither me nor any of you. This last sentence may mean also nobody has invited me and you. When the meaning is not clear from the context or circumstances, it is better to avoid ambiguity by saying: *jāejāe* (or *abure jāejāe, abure jāeo, jāe baṇo jāe, abure jāe baṇo jāe*) kae neotakeḍbua, he has invited neither me nor any of you; *jāe* hoṛo kae neotakeḍbua, nobody has invited me and you; inkure *jāeo* (or *jāejāe, jāe baṇo jāe*) kae neotakeḍbua, none of them has invited me and you. In the case of the 3rd prs. pl., ambiguity is still greater as there may be question of any one belonging to a df. group; or of any one at all. *Jāegeko* hijuka, may be synonymous with *jāe hijuka*, let any one at all come, or it may mean: let one of them come. *Jāeo* baṇkoa, may mean: there is nobody at all, or: none of them is here. *Jāege* oma-

kom, may mean : give it to any one at all, or : give it to any of them.

N. B.—The dl. and pl. in the meanings of any two, or any of the groups of two ; any group of men, or any of the groups, may be expressed by : (1) *jākiṛ, jāko*. These two terms however, are also the dl. and pl. of *jāṇi* and may be also used of pairs or groups of animals. (2) *jāetekiṛ, jāeteko*, ltly., anybody and his companion or companions : okoeteko sena ? Somateko ?—*Jāeteko* (or *jāko*) senka, who will go with a few companions ? Soma ?—Let any little group go

***jaĕar** Has. **jaer** Nag. sbst., any of the 3 trees called *bājaĕar, jilujaĕar* and *daṛgăṛajaĕar*. In the village of Sarembel near Lodhma there is moreover a tree called *buṛiṛjaĕar*. These trees stand separately anywhere, except in the *sarna, sanra*, sacred grove. When one of them forms part of a cluster it must be the tallest of the group. The *bājaĕar* and the *jilujaĕar* are explained *suo loco*. Not so the *daṛgṛajaĕar*, under the name of which the reader finds only a reference to *jaĕar*. We must therefore give here its explanation.

Not every village can boast a young men's *jaĕar*. Where it exists, its origin dates from time immemorial and is ascribed to continued ill-luck in the great annual hunt (*pāgusendera*). When, for several consecutive years, no success had attended this hunt, the young men of the village would offer a sacrifice. If this did not break the spell, they would say that there was something wrong with the *jilujaĕar* and would choose a *daṛgṛajaĕar*, not to replace the latter, but simply as a place for sacrifices. Game is never cut up, divided and distributed under this tree.

Every year, about a week before the flower feast, the young men catch two small fowls, a black and a red one, belonging to any one in the village. These they offer to *daṛgṛajaĕarboṛga*, the spirit supposed to reside in their tree. The red one is sacrificed by the pahan under the tree, where the black one, in its turn, after it has eaten of the sacrificial pearl-rice, is abandoned alive instead of being sacrificed (*boṛgagiriṛ*). This fowl may not be appropriated or eaten by the inhabitants of the village. For them it is nonexstant, and any outsider can appropriate it without incurring blame or reproach. The young men then make the round of the village to collect rice, paddy and *kode* millet, and having put them to ferment, dispose of the brew under their *jaĕar* tree. If more was gathered than needed for the beer, the surplus is sold and the price divided among themselves.

Some villages have no forest of their own and are obliged to trespass for hunts and firewood on a jungle belonging to a neighbouring village. On the day the *daṛgṛajaĕar* sacrifice is offerred in such villages, they are invaded by the young mee of the

village the jungle of which they frequent. These come in hunting array, and every one of them catches or kills, in any way he can, a fowl which becomes his personal property. They also catch a red and black fowl to be offered by their pahan to the spirit of their own *daṇgṛajačar*. At the same time the grown-up men of that village also come and collect, from house to house, rice, paddy and *kode* millet. Of this so much is put to ferment as will furnish a drink for their pahan and young bachelors at the *daṇgṛajaear*. The rest is sold and the price divided among the families of the village. Such is the compensation, sanctioned by custom, for the use of their forest.

jačba-julbu, jačbą-julbų vars. of *jabajubu*.

jie banǫ jie, jâe banǫ jâe indf. dmst. prn., either one or the other; one belonging to a group of people. See under *jāe*.

jaědād, jaědāt, jaějād, jaějāt (P. *jāedād*, assets, funds) sbst., all the property of any kind a man possesses.

jāe-jāe, jâe-jâe syn. of *jāe banǫ jāe*.

jāe-jetae jingle of *jāe* with the same meaning and construction. The pl. is expressed by *jāejetaetcko* or *jājetako*, the latter never being used of animals as *jāko* is.

jaějuri Nag. (Sad.; Or. *jhagrāhi*) syn. of *buluṇoukŭṛu*.

jaĭ-marad, jâĕ-marad, also with initial *jh*, syn. of *goṇanjeḍ*, like

which it is constructed. In Nag. it is also used for *jāĕ*, of faintness or inclination to swoon.

jaer Nag. var. of *jačar*.

jaĕsāt (H. *jasta*) sbst., tin, pewter.

jagaṇ jugul, jagar-jugur syns. of *jabaṇjubuṇ*.

jagaŏ Nag. (Sad.) sometimes used for *akiḍ* in connexion with *juŏa*.

jagar Has. Nag. and derivatives syns. of *bakâṛ, bakâṛâ* Nag. and derivatives.

jagar-bakaṛ, jagar-bakâṛ Nag. frequentative of *bakâṛ*, to have many conversations.

jagāṛa (H. *jhagar*) sbst., an iron hoop armed with hooks, and used to fish pots, buckets, etc., from a well.

jagiṛa (Sad. *jagṛa*; Or. *jāgū*, the malt for such beer) I. adj., with *uli*, very strong rice beer which has been kept for several months over its fermenting dregs: *jagāṛa* ili miḍcokoṅrege būla. Also used as adj. noun: *jagāṛako* nūtana.

II. trs., to keep rice beer fermenting for several months: iliko *jagāṛakeda*; endipliṛą kosoṛâdole *jagāṛakeda*.

jagāṛa-ǫ p. v., corresponding meaning: ne ili *jagāṛaǫka*; ne kosoṛâ *jagāṛaǫka*

jageṇo intrs, of a relative who was not present at a burial, to go some time afterwards and visit the bereaved family: inkuṭąree *jageṇotana*; *jageṇokenae*; *jageṇojanae*.

jageṇole adv., modifying *sen*, same meaning. It may be used prdly. with the copula *a* and an infixed prnl. sbj.: *jageṇotia, ageṇotitana*,

jagenḍikena, jagenḍiiana.
jagenḍin, jagenḍinre adv., the day on which such a visit takes place: *jagenḍinre* misamisa kuṛiko iamhonorca, sometimes, when they get such a visit. the women chant laments.

jaghaṇ, jaghaŏṇ Nag. (H. *jaghan, mons veneris,* hips and loins) p. v., of girls, to reach puberty: *jaghajanae, jaghaakanae, jaghaŏjanae, jaghaŏakanae,* she has reached puberty. In Has. they say: goṇḍlekae tearakana.

jagu (H *jagnā*) adj., watchful. This occurs in the Asur legend, qualifying *kerkeṭa,* the watchful shrike.

jaguḷ-paguḷ, jagur-pagur (Sad. *iagur*) syn. of *lagaṇḍluguṇḍ, lagarlugur, luguṇḍluguṇḍ,* Cfr. *jagaṇḍjuguṇḍ, jagarjugur,* I. adj., of people, so fat that their flesh is flabby, especially about the waist: miaḍ *jagurpagur* buṛia hijuṭana. Also used as adj. noun: haṇi *jagurpagur* lelime, look at that fat, flabby fellow.
jaguṇḍpaguṇḍ-n rflx. v., of such persons, to move so that their flabby flesh waggles: nesaṭee *jagurpagurenjana,* he came, his flabby flesh waggling.
jaguṇḍpaguṇḍ-ṇ p. v., (1) to become fat as described: gotom jomjomte Baṇgali babuko *jagurpagurṇḍana.* (2) to shake flabbily, to waggle: no haṛam nirleree *jagurpaguroa;* iniaṇ lāṇḍ *jagurpagurṇḍana.*
II. adv., with or without the afxs. *ange, ge, ṇge, tan, tange,* modifying *kiriṇ, nir, sen, lelṇ, hijṇ, rikaṇ, rikan:* miaḍ Baṇgali babu *jagurpagure* hijuṭana; ne haṛam nirlere *jagurpagurtine* rikana (or rikaoa); en buṛia *jagurpagurṇge* lāṇḍ kuṛaakana, that old woman has folds of skin shaking flabbily on her waist.

jaha, jahae, jahan Nag. and other derivatives, vars. of *jā, jāe, jān,* etc. Has. Nag.

***jahar-maŭra** Nag. **jār-maŭra** Has. (Sad.) sbst., an antidote of snake venom, sold by itinerant Hindu medicine merchants who pretend that it is a tick parasite on the head of the adjudant-bird, and that it is precisely owing to the presence of this tick that the bird is able to destroy and eat venomous snakes, the tick sucking up the venom. It looks like a small hard and porous berry, oval, ½" long. When plunged in water, the filling of its pores causes bubbling. It is kept in a little box (*cunaŭṭi*) with red lead (*sinduri*), until required for use. It is applied to snake bites, to which it sticks absorbing the poisoned blood. Even when saturated it does not fall off by itself.

jā-hulaṇ, jā-ulaṇ, jā-ula syn. of *okohulaṇ,* adv., on any day past or future, in cntrd. to *jaŭla, jaŭlaṇ, ukula, ukulaṇ,* on any future day.

jal, jal-hon, hon-jal (Sk. *ja* born: H. *jaipuy,* descendants) I. sbst., grandchild. The voc. of address is *babu* for a boy, and *mâi* for a girl. The child calls its grandparents *uba, eaṇ.* The prsl. prns. as poss. afxs. are added at the end: *jaiṇ, jaiṁ, jaiṭe, jaihoniṇ, jaihonme, honjaiṇ.* N.B. The vocative of

address *jaĭŋ* is used for the husband of one's grand-niece; the wife of one's grand-nephew; the husband of the granddaughter, and wife of the grandson, of a male or female cousin whose grandfather was the brother of one's own grandfather. This vocative of address, according to the general rule, may be used as intrs. prd. with inserted prnl. ind. o, in the meaning of to call smb. by this vocative: *jaĭŋ-aiaiŋ*, he is my *jaĭara* (or she is my *jaĭkimiŋ*) in the collateral line.

II. trs., in a past. ts, to get smb. for grandchild: *jaĭŋaiaiŋ*, *jaĭakŋaiaiŋ*, it is my grandchild; apihoroiŋ *jaĭleḍŋoa*, miaḍnidoe goĕjana, I had three grandchildren, but one died.

jaĭ-ara sbst., (1) granddaughter's husband. The vocative of address is *babu*. (2) grand-niece's husband. The vocative of address is *jaĭŋ*. (3) the husband of the granddaughter of one's *tatare b koboča* i.e., of a male or female cousin whose grandfather was the brother of one's own grandfather. The vocative of address is *jaĭŋ*.

jaĭba, jaĭga, jaĭgi syn. of *jasu*, trs., to espy; to see or discover where smth. is to be found: ne daŋgramente daŋgriiŋ *jaĭbaakŋia* moneredope, I have found a good wife for this youth, if you intend to let him marry; miḍtare sāniŋ *jaĭbaakada*, gapabu auĭa, I have found a place where there is firewood to be got, let us go and fetch it to-morrow; dola hantare uliiŋ *jaĭbaakada*, come with me, I have espied a mango on tree; en horodoiŋ *jaĭbaakŋĭa*, I know that man (I have met him before).

ja-p-aiba repr. v., in the continuative prst, to have met each other before; to know each other: Khunṭiren munsiḷo kaliŋ *japaĭbakana*, I and the munshi of Khunti, do not know each other.

jaĭba-ḷ p. v., to be espied: en birre sin *jaĭbaakana*, dolabu aute, firewood has been seen in that forest, come, let us go and fetch it.

jaĭ-hon syn. of *jaĭ*.

jaĭ-kimiŋ sbst, (1) grandson's wife. The vocatives of address (to a single person) are: *mâi*, *kiminkiŋ*, *kiminko*, and in Nag., also *kuĭ*, *huĭ*. (2) grand-nephew's wife. The vocatives of address are the same, but more often *jiiŋ*. (3) the wife of the grandson of a male or female cousin whose grandfather was the brother of one's own grandfather. The vocatives of address are the same, but *jaĭŋ* is preferred.

jaĭl Nag. var. of *jhaĭia*.

jaĭl-baka Nag. var. of *jhaĭiabaka*.

jā-imiaŋ, jâ-imiaŋ and *jā* or *jâ* with any of the vars. of *imiaŋ*, as indf. adj., indf. prn., and adv., follows the rules given under *imiaŋ*, and may mean: whatever be his size; whatever be their number; whatever be its size; whatever be the size of the things; whatever be the quantity; to any extent. It is not used as postp.

jā-imita, jâ-imita and *jā* or *jâ* with any of the vars. of *imita*,

constructed like *imita*, but referring to an indf. time.

jāimita laŋ jāimita, jāimitajāimita, jā laŋ jāimita, jājāimita, etc., either at one time or at another.

jā-impiaŋ jâ-impiaŋ, and *jā* or *jâ* with any of the vars. of *impiaŋ*, as indf. adj, indf. prn., and adv., follows the rules given under *impiaŋ*, and may mean: all the same indf. size; all the same indf. quantity; all the same indf. extent. It is not used as postp., and not in the meaning of: whenever there are any number.

jaĩn, jaĩnge. (H. *jānnā*, to know) adverbial affix or postp. (1) to *ne, en*, like this, like that; equal to that: cimpiraŋgeakiŋa?—Ne *jaĩnge* (2) to the names of definite individuals, like or equal to that individual: amą hon daŋgṛaakana ei?—Daŋgṛalo kae daŋgṛaakana, amą hon *jaĩnge* menąia. (3 (also *jârê*), to indefinite nouns as *hoṛo, uṛi, ote, din, punji*, etc., lit'y., knowing the man, bullock, etc.. i.e. according to, in proportion to smb.'s or each one's size or qualification, i.e., just according to; little (or less than) according to; or much (or more than) according to size or qualification. In the last sense, in which excess is denoted, the negative *na* may be inserted between the noun and the afx., provided this be *jârê* and not *iaĩn*: ne loĕoŋare *otejaĩndo* isu baba hobalena, this field has given a very good crop of rice for its size; *hoṛojaĩngeko* bāromenjana, they took loads, each according to his strength; ne loĕoŋare *otenaiâṛê* isu baba hobalena. These cpds. may be used also trsly. and in the rflx. and p.v.: ne hon cią kape *hoṛojaĩnkią*, aminaŋape gọrikatąia? Why did you not give this boy a load according to his size? You have let him carry such a heavy one! bāromko *hoṛojaĩnenjana*; sobenko *hoṛojaĩnọka*.

jaĩr Nag. var. of *gaĩr* Nag.

jaĩti-ḍimbu sbst., a form of Cucumis trigonus, Roxb.; Cucurbitaceae. The leaves, in this form, are not lobed, and the spherical berry, 1″ across, is striped green and white. It grows on cultivated high ground, especially trailing among cotton plants. The fruit is eaten.

jaĩt-puṭūkal-daru syn. of *puṭukaldaru, ḍinḍa puṭūkaldaru*, sbst., Ficus geniculata Kurz.; Urticaceae, —a large deciduous tree with broadly elliptic, short-tailed leaves on petioles 2½-4″ long; said never to bear fruit in Chota Nagpur. The leaf buds are collected and used as a potherb.

jaĩt-puṭūkuḷ, jaĩti-puṭūkuḷ syn. of *eṛọpuṭūka*, sbst., an edible puff-ball, Lycoperdon sp.

jî-jî, jî-jâ See under *jā baŋ jā*.

jajalą (from *jal*, to lick) in jest or scorn, sbst., a meal to eat or beer to drink.

jajalaḍ (from *jalaḍ*, to stick) I. in Has. syn. of *dirigadeḍ*, sbst., a slimy vegetation growing on rocks, walls, tiles, etc., during the rainy

season.

II. adj., Nag. sticky: nuṛāka hasago, enate *jajalada*, it is clay, that is why it is sticky.

jajalad-o Nag. p. v., to become sticky: rōṛ jere alijaure *jajaladoa*, dry gum, when it gets damp, becomes sticky.

jajalaḍ bihir, jajalaḍ tasaḍ sbst., any weed, the seeds or seed capsules of which stick to the clothes, if it has not, like *muḍulāṭ* and *sitirkaḍ*, a name of its own, or if its special name is unknown to the speaker; especially (1) Desmodium triflorum, DC.; Papilionaceae. (2) Bidens pilosa, Linn.; Compositae. (3) Alysicarpus rugosus, DC.; var minor, Prain; Papilionaceae.

jajalaḍ tasaḍ sbst., a grass, the sticky spikes of which readily cling together and are used by children to make crowns or a kind of flimsy caps. There is a *hatujajalaḍ tasaḍ*, Setaria intermedia, Roem. and Schult.; Gramineae; and a *piṛi-jajalaḍtasaḍ*, not identified.

jā-jeta, jâ-jeta I. indf. dmst. adj., any, whosoever or whatsoever: *jājeta* hoṛo ṛauime; *jājeta* uṛi kiriṇime; *jājeta* huaṇarem sanjuakange, lalṭin idijomme, thou art sure to fall into some pit or other, take a lantern with thee. The two parts of the cpd. may also be separated, the noun being repeated; in which case the phrase may have a s. or pl. meaning according to the context: *jā* hoṛo *jeta* hoṛo kaiṇa lelkja (or kaiṇa lelkeḍkoa); *jā* huaṇ *jeta* huaṇarem sanjuakange.

II. trs., to use or treat in any way whatsoever; to use or treat in any other way; to use at random: kalo *jājetamea*, alom nira, do not run away, we shall do thee nothing; ne ṭakam *jājetakere* kaiṇa sukua, urigo kiriṇatom, go and buy a bullock with his money, I shall not be pleased if thou usest it in any other way.

jājet-o p. v., (1) prsl., corresponding meaning: ne ṭaka aloka *jājetaḍ*, let this money not be used at random. (2) imprsl., of anything whatsoever, to happen: iminuṇ sanagin disum eskar alom sena, *jājetajaure*, okoe jogaðmea? Do not go alone on such a distant journey, if anything were to happen, (if thou wert to get sick), who would take care of thee?

III. adv., with *re, te, ēte, sa, sare, sate, saēte, ta, tare, tate, taēte, leka, imta*, affixed at the end or after both parts of the cpd., (1) syn. of the corresponding adverbial phrases formed with *jā banḍ jā*, if the terms of a disjunction have been expressed previously or are clear from the circumstances: either in one (place, direction, manner, etc.) or in the other. (2) otherwise quite indefinite: either in one place, etc, or in another, i.e., anywhere at all; in some direction or other; anywise; at some time or other; at any time, etc.

jājetaniḍ, jājetakiṇ, jājetako indf. dmst. prn. syn. of *jājetae* and used only of persons.

jājō-daru sbst., a tall forest tree so called. It is said to have orbicular

leaves and a woody fruit armed with prickles, the whole about 1" across. These fruits when the prickles have been rubbed off, are used as beads for necklaces.

ja-jų (Sad. *jhajhu*) used by little children or when speaking to them. I. intrs., to walk aided or unaided : *jajųme, jajųtanae, jajųkenae.*

II. trs. caus., to help a child to walk by holding it : delaiŋa *jajųlema*, come, I shall hold thee whilst thou walkest.

jajų-n rflx. v., same meaning as the intrs. : *jajųnme, jajųntanae.*

jajuŗaŏ var. of *jhajaraŏ.*

jaka-maka var. of *jhakamaka.*

jakăni, jakăni-duku I. sbst., each of the two ailments caused by the Akuti spirit, lock-jaw and the form of wryneck in which the neck is turned to one side, in entrd to *kokole*, wryneck with neck bent to to one side : ne hoŗo *jakăni* na nakŋia.

II. trs, to afflict with one of these ailments : ąkuŗiboŋga *jakănikoa.*

III. intrs., to have one of these ailments : *jakănitanae.*

jakăni-ǫ p. v., thus to be afflicted : ąkuŗiteko *jakănioa.*

jakaraŏ var. of *jhakaraŏ.*

jakę Has. **jakeḍ** Has. Nag. **jakeḍte, jakuḍ** Nag. postp, (1) of time, space, quantity, syn. of *jāŭ, habą*, until, up to : Ranci *jakeḍ* senme, go till Ranchi : nā *jakeḍ* menąkoa, they are still here ; janaŏ *jakeḍleo* alokae bolo, let him not enter as long as he lives ; ne kęra apihisi *jakeḍe* gonąoa, this buffalo will cost up to 60 Rs. ; gaŗa hoŗokore *jakeḍ* perę-lena, the water in the river rose as high as a man's neck. (2) also *jakedo*, syn. of *o, raŗi*, even : inį kajire *jakeḍ* (or *jakedo*), kaiŋa sena, even if he tells me to go, I shall not ; miaḍ jakeḍ (or *jakedo*) kam udubąĭńa, thou hast told me nothing at all.

jakoǧ, jonjokoǧ I. sbst, depression of the stomach or belly caused by emptiness : ne urią *jakoǧ* mâŗîmâŗîte banogoŗtina, the depression of the bullock's stomach disappears little by little (whilst it grazes).

II. adj., of the stomach, depressed : uriko nąge busųko omǫŗtana, *jakoǧ* lāĭko aŭri kuŗidoa, only just now the bullocks were given straw to eat, their depressed stomachs do not yet bulge out ; uriko *jakoǧgea*, oko piŗirem gupileḍkoa ? The bullocks have depressed stomachs ; to what upland didst thou take them to graze ?

III. trs. or intrs., of people, to draw in their stomach : kuriko lijąko surbudentanreko *jakočea* (or lāĭko *jakočea*), women draw in their stomach while fastening their cloth on the waist and tucking the hem between the skin and the cloth.

jakoǧ-n rflx. v., same meaning : lāĭĭ *jakoǧnjana.*

jakoč-ǫ p. v., (1) to get a depressed stomach owing to emptiness : lāĭreŋgętee *jakoǧjana.* (2) of the stomach, to become thus depressed : reŋgęte inią lāĭ *jakoǧjana.*

IV. adv., with or without the afxs. *ange, ge*, (generally with *ange*),

modifying *leḷo:* uri *jakoĕangee* leḷotana, the bullock seems to have eaten nothing or very little. (2) with the afx. *ŏge,* so as to cause emptiness of the stomach, so as to prevent from eating enough: *jakoĕ-ŏge* (or lāĭ *jakoĕŏge*) meromem tolakaia, raṛataimee atiṇajomka, thou hast tied for a long time the goat where it has nothing to eat, untie it and let it graze.

jakuḍ Nag var. of *jakĕ.*

jakŭṛu-jakŭṛu (Sad. *jhakur/hakur*) syn. of *dhakŭnuĭ/dhakŭnuĭ,* I. sbst., the alternate sitting and rising motion of a man on a galloping horse, the rising to the gallop of the horse: sadom kudaŏtania *jakŭṛu-jakŭṛum* lelleda ci?

II. adj., with *ckla,* same meaning: *jakŭṛujakŭṛu* eklate ḍuribuluko lagakiṅa.

III. trs. caus., of a horse, to cause this motion: sadom *jakŭṛujakŭṛu-kiṅa.*

jakŭṛujakŭṛu-n rflx. v., to submit oneself to this motion by putting the horse to a gallop: iminaage *jakŭṛujakŭṛunme,* sadom senirikaime.

jakŭṛujakŭṛu-ŭ p. v., thus to be shaken to the gallop of the horse: sadomree *jakŭṛujakŭṛulena.*

V. adv., with or without the afvs. *ange, ge, ŏge, tan, tange,* also *jakŭṛuleka, jakŭṛukenjakŭṛuken,* modifying *kudaŏ, ckla, rika, rikan, rikaŏ:* sadom *jakuṛulekaiŋ* kudaŏkja; sadom *jakŭṛulekae* arkiḍkiṅa, the horse carried me off at a gallop.

jal (il. *jal,* water) I. sbst., fig., in jest or scorn, a meal to eat or beer to drink: ale oṛare *jal* kie namana enate kadăraŏaletana.

II. trs, (1) to lick: en eṭu seta *jalkeda*; tīra hurumsukurasi *jakem.* (2) fig., to eat or drink: en haturen horoko aleą meromko *jakja,* the people of that village have stolen and eaten our goat; moḍhisiiŋ ḍaṇḍejana, apia hatu'eko *jalkeda,* I was fined 20 Rs., three villages feasted on them.

III. intrs, fig, to eat a meal or drink beer: peṛâêkoą oṛąre apimāe *jalkena,* sabj ineiĭ cilanakana; ataŭriae *jaltada,* nādoe kąja la, he has eaten too much and now he vomits like a dog. Note the sayings: (1) ne, *jaltam*! There, lick it! (An impolite form of refusal, accompanied by a throwing out of the thumb. (2) *jaltąiŋe* menlą, mendoe paŏakana, he hoped to get it, but in vain.

jal-en rflx. v., to lick oneself: setako gaŏko *jalena*; tīrą hurumsukurasi *jalenme.* (2) fig., to eat: nī janaŏre enkan jumburige, jā peṛâê jeta baṛaĕągee *jalena.*

ja-p-al repr. v., to lick each other: uriḳin *japaltana.*

jal-ŏ p.v., (1) to be licked: sakamrą hurumsukurasi *jalŏka.* (2) fig., of a meal, to be eaten; of beer, to be drunk: peṛâêkoą ili *jallenrątee* cilanakana.

ja-n-al vrb. n., (1) the extent of licking, eating or drinking: en gai cuido *janale* jalkja goṭa hormoe lumcabakja: en horo ilido *janale*

jalkeda ṭâŏregee usăṛauterkeda, he drank so much beer that he vomited on the spot. (2) the act of licking, eating, drinking: keṛakoạ *janal* boroṛogea, uṇkoạdo ragamgea; sobendo peṛâêmandi kako jomlạ, aputeạ *janalte* goṭa oṛạrenko cilanakana, all have not eaten with the weavers, but the father has, and he has communicated his uncleanness to the whole family.

jāl Has. (II) I. sbst., (1) *kulaĕjāl*, a net used to catch hare. (2) *saṛạjāl*, a net used by Birhors to catch hanuman apes. (3) *barduliạḍiāl* a net to catch flying-foxes. (4) *sikṛijāl*, a mosquito net, used by Europeans. (5) *haijāl*, the fishing net described under *goloa*. (6) *bâŏarjāl*, a kind of fishing net, in cntrd. to *jalom*, *racạjalom*, another kind. The latter and other fishing nets are illustrated on Pl. XI and XII. In Nag. both *jāl* and *jalom* are used indiscriminately for any kind of net: *jāl* tuputape, cast the net (*haijāl* or *bâŏarjāl*).

II. trs., to catch in one of the nets called *jāl*: miaḍ barduliadia *jāllja*.

jāl-en rflx. v., to let oneself be caught in one of such nets: miaḍ barduliaḍ *jālenjana*.

jāl-ọ p.v., to be caught in one of these nets: apia kulaĕko *jāljana*.

jala (Sad.) I. sbst., (1) blindness: ne hoṛoạ *jala* cilkate *hobajana?* How did he become blind? (2) fig., nonplussing circumstances, a dilemma: maraṇ *jalale* naṇtada; maraṇ *jalarele* ṭọakana. In this meaning they say also *jala aḍ kala*, blindness and deafness: maraṇ *jala aḍ kalarele* ṭọakana.

II. adj., (1) blind; also used as adj. noun and proper noun: miaḍ *jala* capucaputee hijụtana, a blind man comes along feeling his way. Note the proverb: *jala* misage ḍaṇḍae adea, a blind man loses his stick but once. This corresponds to our: "A burnt child fears the fire". (2) disconcerting, nonplussing: nea isu *jala* kamige, this is a very nonplussing business.

III. trs., (1) to cause to become blind: ne hoṛoḍo buṛi *jalakịa*, a bear has plucked out this man's eyes; miaḍ putamko *jalakịa*, they have blinded a dove (by sewing its eyes with a bullock's hair; in order to use it as a decoy-bird). (2) to blindfold: seṛeḍteko *jalakịa*. (3) to put smb. in a dilemma: aputе soben ote bandarte honkoe *jalakeḍhoa*, the father, having mortgaged all his fields, died leaving his children in inextricable difficulties.

IV. intrs., (1) prsl., in the df. prst., (a) to become blind: ne hon *jalatanlekae* atăkaṛọtana, haspatalte idiipe. (b) to be at a nonplus: en kaji aĭumtele *jalatana*. (2) imprsl., with inserted prsl. prn., to feel nonplussed: ne kajido purage *jalajạĭña*, I feel very much nonplussed about this matter.

jala-n rflx. v., to blindfold oneself.

ja-p-ala repr. v., to blindfold each other: ena inuṇtanre honko paṛipaṛiko *japaḷạ*, in that game the children are blindfolded in turns by

the others.

jala-ḍ p. v., (1) to become blind : *jalaḍtanae.* (2) to be caused to become blind : ne hoṛo jonomjalado kae taĭkena, buṛigodartee *jalajana*, this man was not born blind, he became blind when a bear scratched his eyes. (3) to be blindfolded : ne hono nādo misae *jalaḍka.* (4) to get into a dilemma : ne gāṛidoṛa *jalaakana*, gapakoteṛa kajirūṛama, just now I do not see what can be done, I shall give thee my answer to-morrow.

V. adv., with the afx. *ange, ge,* modifying *oṭakar* : *jalageṛ* aṭākarkeda ; *jalage* aṭkarkiṅa, I found it disconcerting.

jalaḍ Cfr. *iuṛḍ*, I. trs, (1) to paste, or cause to stick, on to smth. : ne capa paerire *jalaḍtam*, paste this picture on the wall. (2) to bend flat on the ground the culms of grasses or food grains : nimiṛa jargi jaromakan babakoe *jalaḍkeda.*

II. intrs, in the df. prst., of grasses, to be bent and lie flat on the ground : nimir janaŏe jargijada, jarom babako *jalaḍtana.*

jalad-en rflx. v., to paste smth., or cause it to stick, on one's own body : gaŏre seredo *jaladenjana*, he stuck a piece of cloth over his sore.

jalad-ḍ p. v., (1) to be pasted or caused to stick : tamasukre ṭikaṭ *jaladḍka*, put a stamp on the document. (2) of grasses to be bent and caused to lie flat on the ground : nimiṛa jargite soben guṛūlu *jaladjana.* (3) of the flowers and seed capsules of the *sitirkaḍ*, and the seed capsules of the *jajaladḍbihir, jujuṛatasaḍ*, etc., (not of *saṛa*, the seed of *saŭri* grass), to stick to the clothes : sitirkaḍ purage *jaladakana* amaṛ lijare.

jalaḍ-idin rflx. v., of *karam* dancers, to advance with bent body (reminding one of grasses bent and lying flat) : karamsusunko *jalaḍidinṛ*, enado purage uagudenjanteko sesena.

jala-japiḍ ltly., walking as if blind or with eyes shut, syn. of *capuluuum.* Other syns. are *nudumnudum* and *tunumlunum.*

jāla-jūlu, jalaṛa-juluṛa (Sad. *jarajaru ;* Or. *jhaljhulrnā*, to move to and fro, to swing) in jest or displeasure, I. sbst., gaddishness, the act of loitering : amaṛ *jālajūlu* lelte asadikiṅa, amaṛ jetan kami ei banoa ? *jālajūlaraṛtee* berajana.

II. adj., with *hoṛo*, a saunterer, loiterer, gadabout : nī *jālajūlu* hoṛo. Also used as adj. noun : nī janaŏ nekan *jālajūluge.*

III. trs. or intrs., to saunter, stroll, loiter, gad, dawdle : seno (or senree) *jālajūlukeda* (or *jālajūlukena*) ; modsīnjo hatuĭ (or haturee) *jalajūlukeda* (or *jālajūlukena*).

jālajūlu-n rflx. v., same meaning: haturee *jālajūlunjana.*

jālajūlu-ḍ p. v., imprsl., of the act of gadding, loitering, sauntering, to be done : apeṛ kami ei banoa ? enaṛāte netaṛe *jālajūluṭana.*

V. adv., with or without the afxs. *ange, ge, ge, tar, tange*, modifying *sen, hiṅ, rikan, senbaṛa.*

jalākār, jalkār (H. *jal*, water ; *jalkar*, produce of fisheries) I. sbst., the sea : *jalkārre* dą eskarge leloa, at sea one sees only water.

II. fig., adj., with *bir*, a forest looking like a sea : *jalākār* bir kā lelṭunḍuṉleka saṭaŏakana, a sea of forest stretches uninterruptedly as far as the eye can see. In poetry they say *jalakari ṭonḍaṉ*.

jalākari, jalkari Ilas. var. of *jhalākari* Nag.

jalam, jalam-jalam Cfr. *jambal*, *jambaljambal*, I. sbst, the habit of running from feast to feast, from banquet to banquet, from drinking bout to drinking bout : ne hoṛoą *jalam* janaŏ nekagea.

II. adj., with *hoṛo*, a man having this habit : *jalam* hoṛoko balasakaṭą, nēgeporoḷṭą puraṉgeko senbaṛą. Also used as adj: noun : ne *jalam* aca dastur kae hokaea.

III. trs., (1) to visit many places to feast and drink : bāeanḍu ne hoṛo turuĭa hatuĭ *jalamkeda*. (2) to run from feast to feast : tisiṉgapa ilimanḍigee *jalamtana*.

IV. intrs., to be on a banqueting tour : *jalamtanae*, hature *baṉgaia*.

jalam-en rflx. v., to run from feast to feast : enka alom *jalamena*.

jalam-ṉ p. v., (1) to take the habit of running from feast to feast : ne hoṛo puraṉgee *jalamjana*, (2) to be on a round of feasts. (3) of a round of feasts, to be frequented : nią ote kā siṉtana tisiṉgapa, ilimanḍige *jalamṉtana*, his fields at present remain unploughed, he is on a round of feasts.

ja-n-a'lam vrb. n., the length of a, round of feasts : *janalame* jalamjana iril māre enaṉ oṛąre manḍiutuĭ jomkeda, he went to such a round of feasts that he came back and ate in his house only after eight days.

jalamjalam adv., with or without the afxs. *ange, ge, ṉge, tan, tange*, also *jalamleka*, modifying *senbaṛa, rikau*.

jalam-kolaḍ I. sbst., vagrancy : Gōnḍokoą *jalamkolaḍ* ciulaŏ kā hokaoa.

II. adj., with *hoṛo, jati*, a vagrant, a vagabond without fixed residence, a nomad : malaṛako *jalamkolaḍ* jatikoge, inkuą hatu naro katu kā munḍioa, the malaras (makers of brass implements and ornaments) are vagrants, they have no settled home.

III. trs., (1) to tramp a country as a vagabond or nomad, in cntrd. to *ḍhapaḍhapą, ṭapaṭapą, ṭapaṉṭapaṉ*, to go about in search of work, though having a fixed residence : goṭa disume *jalamkolaḍkeda* ; Biruṛuko birko *jalamkoladea*. (2) to reduce to vagrancy : laṛaĭlaṛaĭ baria oṛą hoṛokoe *jalamkolaḍkeḍkoa*.

IV. intrs., to wander about as a vagabond or nomad : tisiṉgapa Gōnḍoko *jalamkolaḍjada* or *jalamkolaḍlana*, at present there are Gonds wandering over this part of the country ; moḍ sirma jakede *jalamkolaḍkena*, he has been wandering as a vagabond for a whole year.

jalamkolad-en rflx. v., same meaning : ne hoṛo aminaṉ otesān menṉ-

roe *jalamkoladentana*, though he possesses so many fields he wanders about in vagrancy.

jalamkolad-ǫ p.v., (1) of the country, to be tramped by vagrants : Gōṇḍoko rakabakana, soben hatu *jalamakoladǫtana*, the Gonds have appeared, they are to be met everywhere in the villages. (2) to be reduced to vagrancy : otesān duaŏrątee *jalamkoladakana*.

V. adv., with or without the afxs. *ange, ge, gge tan, tange*, modifying *senbara, rikan, rikaǫ* : e kanamente *jalamkoladǫtanem* senbaratana, hature jetana ci kam mundikeda ? Why dost thou wander as a vagabond ? Canst thou not find a living in thy village.

jalaṇḍa (Or. *jorondi*, united in a pair) sbst., poetical parallel of *mutul*. It seems to be a syn. of *dąjaṇąi*, the beam supporting the rafters on top of the wall.

Mutul turube ci *jalaṇḍa* jopoḍ.
Burubiṇ neaṇega boloakana.
Mutul turube ci *jalaṇḍa* jopoḍ.
Saṇasuri napaṇega soroakan.

O mother, O father, such a large rock snake has entered the house that it can touch with its head the ridge of the roof, and hang down from the top of the wall to the floor.

jalaṇ Cfr. *sadara*, in negative sentences and, in jest, also in affirmative ones. I sbst., the knowledge how to make smth. : en hororo jetan *jalaṇ* banoa, there is nothing he can make.

II. intrs., to know how to make smth. naĕal baiiṇ *jalaṇao*, I can make a plough ; julandoiṇ *jalaṇa*, bai kaĭñątan monage, indeed I know how to make it only I will not ; naĕal bai kae *jalaṇa* ; jetaṇ kae *jalaṇa*, there is nothing he can make. The sentences : puraṇe *jalaṇa*, puraṇe sadaraea, are always ironical, even in jest : he knows very much (i.e., he knows very little) about making things.

jalaṇ jalaṇ Has. Nag. syn. of *jirpijalaṇ* Nag. *jirpijalaṇ* Has. Cfr. *jilaṇ*. I sbst, a line of people, birds, trees, plants, leaves, beads, etc., side by side, in entrd. to *tinjhonor*, an indian file ; *tinjarbonjor*, the disposition of flowers or fruits hanging at regular intervals on the branches of a creeper : agamariko *jalaṇjalaṇko* toṭąkeda, the cranes have broken their line.

II. adj, flying, walking placed, side by side in a row : *jalaṇjalaṇ* agamarikom lelakaḍkoa ? gatiakan susunko *jalaṇjalaṇgea* ; en *jalaṇjalaṇ* daruko okoe roatada ? Also used as adj. noun : en *jalaṇjalaṇko* okoe roatada ?

III. trs, to put in a line side by side : iskulkoe *jalaṇjalaṇkedkoa* ; ne gamlako *jalaṇjalaṇtam* ; arandikore ulisakam baĕarreko *jalaṇjalaṇea*, at marriages they make garlands of mango leaves fixed side by side on twine.

IV. intrs., to be or go side by side in a row : agamariko *jalaṇjalaṇkena*, nāḍoko toṭąnjana.

jalaṇjalaṇ-en rflx. v., to place themselves, walk, stand, sit or fly, side by side in a line : Ihora atomte

jalaɳjalaɳenpe, tiɳgujalaɳjalaɳenpe, duḷjalaɳjalaɳenpe.

jalaɳjalaɳ-ǫ p.v., to be placed side by side in a row : iskulhonko hora atomreko *jalaɳjalaɳǫka ;* sanḍaka atomte daru *jalaɳjalaɳakana ;* aṛandikore ulisakam baĕarre *jalaɳjalaɳoa.*

V. adv., with or without the afxs. *ange, ge, ǫge, tan, tange, te,* also *jalaɳleka* (not *jirpaleka*), modifying *apir, sen, hiju, tiɳgun, susun, rikan, dō, roa, gutu, leḷǫ* : agamariko *jalaɳlekako* apirtana.

jalaɳ-juluɳ var. of *jālajūlu.*

jala-pula, jalua-palua vars. of *jhalaphula.*

jalari-paṭi (Sad. *jhalerpaṭi*) I sbst, the cloth covering a marriage sedan chair : caŭḍal *jalaripaṭite* puṭuṛaakana.

II. trs., to cover a marriage sedan chair with its cloth : caŭḍal *jalaripaṭitape.*

jalaripaṭi-ǫ p. v., corresponding meaning : caŭḍal *jalaripaṭiɳakana.*

jalatiɳ I. sbst., of birds and dragon-flies, the act of soaring : didikoa *jalatiɳ* kacipe lelakada ?

II. adj., fig., syn. of *jalamkoladǫ* : malaṛako *jalatiɳ* jatikoge, the brass workers are people without fixed residence.

III. trs., (1) to cause an aeroplane to fly : hola apirkalko *jalatiɳleḷa.* (2) fig., syn. of *jalamkoladǫ* : otesān ḍubaŏjana, disumko *jalatiɳtana.*

IV. intrs., of birds and dragon-flies, to soar, to hover ; of an aeroplane, to fly : kuriḍ *jalatiɳtana.*

jalatiɳ-en rflx. v., (1) of birds or dragon-flies, to soar : ḍuḷu *jalatiɳentana,* the dragon-fly hovers in the air. (2) to fly in an aeroplane : apirkalreko *jalatiɳentana.* (3) fig., syn. of *jalamkoladen* : otesān ḍubaŏjanako *jalatiɳentana.*

jalatiɳ-ǫ p v., (1) of an aeroplane, to be caused to fly : apirkal hola *jalatiɳleṇa.* (2) fig., syn. of *jalamkoladǫ* : tisiṇagapa Gōnḍoko rakabakana soben hatu *jalatiɳǫtana.*

N. B. In poetry *jalatiɳ* is used of soaring birds and dragon-flies and also of clothes waving in the wind. Its parallel is *bulatiɳ* :

Hêṛệkoja hêṛệko *jalatiɳtana,*
Ḍuḷụkoja ḍuḷụko bulatiɳatan.

The swifts, O my friend, the swifts are soaring ; the dragon-flies, O my friend, the dragon-flies are hovering in the air.

Paṛia rigimigiho, paṛia *jalatiɳtana,*
Ḍuria jolomoloho, ḍuria bulatiɳatan.

The striped cloth, O my friend, the striped cloth waves in the wind, the printed chintz, O my friend, the printed chintz flaps about.

jāl-ḍāɳ sbst., the two bamboos erected to support a net to catch flying foxes.

jāleka, jâleka also with the afxs. *ange, ge,* adv., (1) modifying an active prd. : in some way or other, in any way whatever. In this meaning it is often replaced in Nag. by *jārika* : *jālekae* landiareo dasi dōgelo dōkja, nāḍoe taĭnka, even if in some way he works lazily, let him stay since we have taken him into service ; mar duraɳepe,—Cilkale duraɳea ? *jālekage,* apeɳ uṛuleka, come give

us a song.—What kind of song ?—Any kind you prefer. Instead of this adverbial construction, *jāleka* may be used as trs. or intrs. prd., provided there be expressed in the context the prd. which would otherwise be modified by *jāleka* : cilkabu bniia ?—*Jālekaepe*, how shall we make it ?—Make it in any way whatever, siṉ alom *jālekaca*, ote jamburoka, do not plough carelessly but plough so as to pulverize the soil enough for sowing. (2) modifying an adj., or adj. prd. (a) in an indicative sentence, very : *jālekae* eḍkaṉ, he is a very bad man ; *jalekae* peṛeakana, he is very strong. (b) in a conditional sentence, however much : *jā ekae* buginreo en hoṛo nekan kajiro kae dengapea, be he ever so good, that man will not help you in a matter of this kind, *jālekae* eḍkareo inilope jamabaṛantungea, however bad he be you associate with him.

jāleka, jālekan indf. adj, (1) of any description, of any sort or kind : *jālekan* uriṉ kiriṉaiṉme ; *jālekan* soṭa omaiṉme. (2) ordinary: *jālekan* hoṛo nea kae daṛia, no ordinary person can do this.

jālekaṉ, jālekauṉ, jālekateṉ, indf. prn., smth. of any description : kuḍlam anaiṉme, *jālekaṉ* baica, bring a hoe, any sort or kind will do.

jāleka banṉ jāleka, jālekajāleka adv., either in the one manner or in the other, in one of these ways.

jālekaniṉ, jālekakiṉ, jālekako, jālekankiṉ, jālekanko indf. prn., (1) a man or animal of any description : *jālekako* alope kiriṉkoa, peṛean keṛako kiriṉkope, do not buy buffaloes at random, buy strong ones. (2) an oridinary man or animal : ne hoṛo *jālekaniḍo* kā, kenṭede sêṛâakana, he is not an ordinary man, he is very learned (or clever) : nīdo *jālekaniṉ* cipe menjada ? You do not mean to say that he is an ordinary man ? This ironical sentence has always one of the two pejorative meanings : he is not an easy man to deal with, or he is a bad character.

jā'ckate adv., modifying an active prd., by some means or other : cilkalo duraṉca ? isuko repeṭaṉ—*Jālekate* miḍ juṛi duraṉpe, how can we sing ? They always steal our turn. —Sing somehow one couplet (either by singing louder than they, or by persuading them to give up their contention for a little while).

jali (Sad.) I sbst., (1) cataract of the eyes : meḍṛa *jali* eekan ranute banogoa ? By means of what medicine does the film of the cataract disappear from the eyes ? *jaliï* ḍabaŏakana, he has cataract of the eyes ; ne hoṛo baran meḍ *jali* ḍabaŏkja, haspatalre haḍ lagatiṉa, the film of the cataract has spread over both eyes of this man, it should be cut off in hospital. (2) syn. of *jaljaliṉ*.

II. adj., with *meḍ*, eyes affected with cataract : *jali* meḍte kā leloa.

III. intrs., (1) rsl., to have cataract of the eyes : mede *jalitana* ; iniṉ meḍ *jalitana*. (2) imprsl., with inserted prsl. prn., same meaning : meḍ *jalikja*.

jali-ǫ p v., to get cataract of the eyes : mede *jaliakana* ; inią med *jaliakana*.

jali (Sad *jhali*) intrs., of the pupils of a witch-finder, to go from house to house singing a special ditty and begging for paddy wherewith to brew the beer to be drunk on the day of their initiation (*sīdi*), or before this, when they take part in the yearly sacrifice of their master : pujan hulaą kāre sīdi name hulaą nūĭ ilimente akide babą hundimente celako *jalia*.

jalia Has. (Sad. *jhail* ; *jhalia*, peacock ; H. *jhāl*, splendour) Cfr. *jhalia*, *jail* syn. of *punci*, a long feather marked with an eye (*med*) at its end, as the tail feathers of a peacock : deôrâko montortaare *ja'iako* določdoloča, witch-finders wave a peacock's tail feather whilst reciting their incantations.

jalia-ǫ p. v., of a bird, to get such feathers : sandi marą *jaliaakana*.

jalia Has. (H. *jāliyā*, a cheat) I. abs. n., deceit : ne horore *jalia* purąnǫjana.

II. sbst., deception, the act of deceiving : ne horore sōje jagargea, *jalia* kae ituana, there is only straightforward talk in this man, he does not practise deception.

III. adj., (1) with *horo*, a deceitful man. Also used as adj. noun : pīṭhorare miaḍ *jalia* namkeḍlea, haṭikuṭiĭ jagarkeda. (2) with *kaji*, deceitful talk : *jalia* kajiĭ uruakeda. Also used as adj. noun : en horoą jagarre sarti kajiāte *jalia* purą taĭkena.

IV. trs., to speak deceitfully to smb. : beṭekane *ja'iakeḍlea*.

V. intrs., to speak deceitfully : *jaliakenae* ; hokatam, purągem *jaliajada* ; ne horo *jaliatana* ei nea kajiko sartegea ?

jalia-n rflx. v., to be or become a deceiver : enka alom *ja'iana* ; ukilkolǫ dubjirutee *jalianjana*.

ja-p-alia repr. v., to speak deceitfully to each other : hola beṭekankiną *japaliakena*.

jalia-ǫ p. v., (1) of speech, to be deceitful : jagar purągge *jaliaǫtana*. (2) to become a deceiver : en horolǫ purądin jumanjurem *jaliaoa*, if thou associate often with him, thou also wilt become a deceiver.

ja-n-alia vrb. n., (1) the amount of deception : *janaliae* jaliakeḍkoa, sobenko inią kajitekǫ bedajana. (2) the lie which has been told : ne kajido okoeą *janalia* ? Who has told you this lie ?

jali-ḍabaŏ syn. of *medjali*, sbst., cataract of the eyes.

jal-jal Nag. (Sad.) I. adj., with *tulam*, cotton of the silk cotton tree, Bombax malabaricum, damp owing to the moisture of the atmosphere.

II. trs., of this moisture, to affect silk cotton : hoĕoge tulame *jaljalkeda*, the air has communicated its dampness to the cotton.

jaljal-ǫ p. v., of silk cotton, to become damp as described : jargidinre edeldarurą tulam *jaljaloa*.

III. adv., with or without the afxs. *ange*, *ge*, *ǫge*, *tan*, *tange*, modifying *ali*, *capu*, *aṭkar*.

jaljalį, jarjalį, jarjaliaḍ, jarjaliḍ (H. *jālī*, integument of foetus) sbst., the

peritoneum ; the inner lining of eggs, of certain pods (Bauhinia Vahlii, Bauhinia purpurea, Cassia fistula, etc.), and of papaw fruit : lamą, sinąrą oṛǫ harijanąrą dāli cetanre *jarjalį* ūrleka taĭna pundige, pabitaredo janącetanre taĭna ; poṭa *jarjalįte* dapalakana.

jaljali-ǫ p.v., to get such an inner lining : simjarom *jarjalioa.*

jalka Nag. (Sad.; Or. *jalka'ānā*, to ooze out in low lying ground) I. adj , with *ote, ločoṇ, piṛi*, ground on a lower level than the surroundings, where water oozes in the rainy season and forms a shallow sheet even during a break. Also used as adj. noun : *jalkare* her kā baina, acaṛado baina, a field which stands definitively under water cannot be sown, except when mixed to mud.

II. trs., of the rainy season, to cause a field to be definitively under water : jargi isu piṛikoe *jalkajada.*

III. intrs., in the df. prst., of a field, to be definitively under water : ne piṛi *jalkatana.*

jalka-ǫ p. v., of a field, to get definitively under water for the rest of the rainy season.

jalkaŏ var. of *jhalkaŏ.*

jalom see under *jāl.*

jalom-ḍāṇ Has. **jalom-ṭenḍa** Nag. syn. of *ṭenḍaḍāṇ* Nag. sbst., the pole used to lower and raise the square fishing net called *carguṛia.*

jāl-oṛą (Sad. *jhaloṛ* ; H. *jhaljabar*, widespreading crown of a tree) syn. of of *jhamḍa.*

jalpą, jalpaṭ, Nag. (Sad. *jhalpaṭ* ; Or. *jalpaṭ*) syn. of *japo, jāpo.*

jāl-pand, jāl-phand (Sad. ; H. *jāl* and *phānd*) I. sbst., false inculpation : nalistankoą oṛǫ goātankoą *jālphandte* gel ṭakae ḍanḍejana, he was fined 10 Rs. in consequence of a false accusation corroborated by false witnesses ; *jālphandte* kumbūṛujumbuṛiko eranąkja, in their scolding they falsely accused him of theft and g'uttony ; *jālphandree* ṭǫjana, he was under a false accusation.

II. adj., with *koṛo*, a person in the habit of accusing people falsely. Also used as adj. noun : nī janaŏre enkan *jālphandge.*

III. trs , to inculpate or accuse falsely ; okoeokoeko *jālphandkeḍma ?*

IV. intrs., in the df. prst., to be addicted to accusing people falsely : ne haturen hoṛoko kenṭeḍko *jālphandtana.*

jālpand-ǫ p. v., to be inculpated falsely : *jālphandjanae*, enamente aminaṇ ṭaka senǫjana.

jālpandge adv., modifying *rika, rikaǫ* : *jālphandgeko* rikakja.

jal-rika trs., to make smb. lick ; to cause smth. to be licked : hurumsukurasi *jalrikaime* ; hurumsukurasi *jalrikaeme.*

jalrika-n rflx. v., to let oneself be licked : haturo setako jūnągeko jombaṛaca, enamente hoṛoko kako *jalrikana*, village dogs eat any kind of dirt, therefore people do not let themselves be licked by them.

jalrika-ǫ p. v., to be made to lick smth. ; to be licked ; to be given to lick : hurumsukurasiĭ *jalrikajana* ; hurumsukurasi *jalrikajana.*

*jāl-soṭa sbst., a fairly strong stick serving as a support for a net in the process of knitting (Pl. XXXVII, 1). The crooked piece hanging from its top is of wood or iron, and has a small knob at either end, the distance between these being about 3″. This piece is meant to keep apart the string on which is knitted the first row of meshes of the whole net while it is in the making. The straight stick hanging under it is round and about 4″ long. It is around this that the meshes are knitted. Hence its thickness regulates their size. Fig. 2 shows a knitting needle (*jhari*) made of bamboo. This kind is generally about 8″ or 9″ long, $\frac{1}{8}$″ broad and $1\frac{1}{4}$″ thick. The needle shown in fig. 3 is of iron and always shorter, viz., 6″ or 7″ long by $\frac{1}{8}$″ thick. The whole process of knitting turns on the way of making the knots. The Mundas when netting use only one kind of knot. It is shown very well in fig. 4, and badly in fig. 5 where the twine makes an unneeded and useless loop. The way of making it is so clearly seen on Pl. XLVII as to dispense us from further explanations. The twine used for the *bāŏarjalom* and *racajalom* has a thickness of $\frac{1}{32}$″, that for the *gira* and *carguṛia* is twice as thick.

jalua-palua var. of *jhalapula*.

jaluī-jaluī var. of *jhalapuia*.

*jāl-utûṛû syn. of *raruṛa* Has. *baŭrāt* Nag. sbst., the first visit of a newly married couple to the parents of the wife. Some time after the marriage, a few members of the wife's family go to pay her a visit. This is called *olonam*. Shortly afterwards the young couple is invited to return the visit with two or three members of the husband's family. On arrival the feet of the guests are washed and, if the bower of green boughs (*jamḍa*) erected at the time of the marriage, has not been destroyed, the young wife goes and tears off one of its leaves, as if to say: "This is of no use any more, do not keep it standing. The marriage with all its ceremonies is a thing of the past". A goat is slaughtered on this occasion, and a sufficient quantity of rice beer has been brewed for the feast.

II. intrs., to keep this feast: aledo holale *jālutûṛûkeda* (or *jālutûṛûkena*).

jālutûṛû-n rflx. v., same meaning: tisinako *jālutûṛûntana*.

jālutûṛû-ŋ p. v., imprsl., of this feast, to be kept: ne oṛare holo *jālutûṛûiana*.

jama (A. *jam'*) I. adj., with *hoṛo*, syn. of *jamaren*, one belonging to the same group as others: nī ale *jama* (or *jamaren*) hoṛo. Also used as adj. noun, syn. of *jamareṇ*: nī ale *jamage* (or *jamareṇge*); amdo mundako *jama* ci pâṛâko *jama*? Dost thou belong to the munda khunt or to the pahan khunt?

II. trs., (1) to collect; to gather; to put together: sān *jamaepe*; hature miḍhisi ṭaka *jamaepe*, gather Rs. 20 by subscription in the

village. (2) to include; to add to smth.; to mix with smth.: ne gora loĕorare *jamaepe*, include this upland in the low field; dig this upland to the level of the low field so as to extend the latter; ne ranure da alope *jamaca*, do not add water to this medicine. (3) to include in a group; to admit as a companion: kilirepe judaakana, cilekate sasanrele *jamapca*? You belong to another clan, how can we bury your dead, or let you raise a burial stone, in our graveyard? en hon urigupi (or urigupire) kako *jamakia*, they did not let this boy graze his cattle where they grazed theirs; inuna (or inunare) kako *jamakia*, they did not let him play with them.

III. intrs., to join; to come together; to gather; to increase in quantity or numbers: netare apia garara *jamatana*, three rivers join here, or the water of three rivers gathers here; en bandare mârîmârîte da *jamatana*, pâĭrîte nā jaked unua aĭri etegoa, little by little the volume of water increases in this bund, but it has not yet reached the level of the outlet; pancāĭtmente horoko *jamatana* ci aĭrige? Are people gathering for the panchayat yet or not? Maranhada pĭtre kūbko *jamatana*, the Marangada market is frequented by large crowds.

jama-n rflx. v., (1) to gather in a group: pancāĭt menteko *jamantana*. (2) tojoin others as a companion; to manage to be admitted to their company: urigupiree *jaman jana*; kilire cilekatepe *jamanjana*? *ja-p-ama* repr. v., to join company: *japamape*, eskareskar alope sendera, join company, do not go separately for a hunt. (2) to be in the habit of joining the company of others: ne horo namudamre kae *japama*, he does not join others when he goes away to work for wages. In this meaning *japama* is also used as adj.: nī namudamre *japama* horo.

jama-g p. v., (1) meanings corresponding to the trs. (2) same meanings as the intrs.

ja-n-ama vrb n., (1) the extent of gathering: tisina pancāĭtre *janamako* jamanjana, daru umbulre kako soabjana, so many people gathered for to-day's panchayat that they could not all find room in the shade of the trees. (2) the act of collecting: *janamape* hurinakeda, you have collected too little. (3) the result of the collection; the thing gathered: nea apea *janama* ci? Is it you who collected this? Also used as adj.: *janama* sān, *janama* paĕsa.

IV. adv., with or without the afxs. *ange, ge, re, te*, together, in a group, from amongst a group, in all, for the lot: apedo *jamare* menapea cipe judanjana? Are you still together in one household or have you separated? inku *jamare* mid horo kulaoa, one of them sometimes becomes a man-tiger; *jamare* môrê taka hobajana, in all there are Rs. 5; gonoado *jamare* mid taka, the price is 1 R. for the lot. The redoubled form *jamajama* with

or without the same afxs., may be used in the same meanings only when the prd. applies to the whole group or each part or member of the group; *jamajamare* menąkoa, they form one group; *jamajama* barsa omaiąme entedo kendęcurige, give it me twice in a bulk, and afterwards by small instalments.

jamą I adj., with *hoṛmo*, a body bareboned, gaunt, rawboned, attenuated, in consequence of sickness: inią *jamą* hoṛmo lelte mundiṭana nąte kae ṭankaŏoa, seeing his bareboned body one understands that it will take a long time before he is strong again.

II. trs., of sickness, to reduce the body to skin and bone: hasu *jamąkia*.

jama-gǫ p. v., to be reduced to skin and bone by sickness: hasutee *jamąjana*; inią hoṛmo *jamąjina*.

jamagǫge adv., modifying *usu*, so as to be, become or cause to become, bareboned.

jamadār I. sbst., head-constable. II. trs., to appoint head-constable: nea thanare okoṇiko *jamadārakąia?* *jamadāren* rflx. v., to accept the office of head-constable; *jamadārenem* monejaḍredo darkās omtam, if thou wishest to be appointed head constable, send in an application.

jamadār-ǫ p. v., to be appointed head constable: Torparee *jamadārakana*, he is head constable at Torpa.

jambal, jambal-jambal syn. of *jalam*, constructed in the same manner, but used also of bullocks and goats straying far away when going from tree to tree to eat the *madukam* (Bassia latifolia) flowers.

jambar (Or. *jhaljabar*, bushy) adj., with *jaṭa*, a branchy stick; a branchy but leafless piece of brushwood: miaḍ *jambar* jaṭa sabemo kaṭea hârsâmente, take a branchy stick to beat and kill the rat. Also used as adj. noun: *jambar* sabeme.

jambira (Sad.; Sk. *jambhīra*; T. *sampīran*) sbst., cultivated forms of Citrus medica, Linn.; Rutaceae (the Citron), of the same, var. limonum, F. B. I. (the Lemon) and var. acida, Brandis (the Indian Lime). Three forms are distinguished: *heṛem jambira* (sweet); *jojo jambira* (acid); and *moroč jambira* (sharp-tasted). Not only the sweet lemon, but also the orange, Citrus aurantium, Linn., is often called *heṛem jambira*.

jambua Nag. (Sad. of both sexes) adj. and adj. noun, of women, plump. It has the same meaning in the cpd. *jambuacitri*. It occurs also as proper noun of women. It is not used of fruit like *ḍambua* in Has.

jambua-citri Nag. **ḍambua-citri** Has. (Sad. *jambua citir*) sbst., the Black Partridge,* Francolinus vulgaris.

jambur (Sad. *jambur*; H. *sampūrn*, entire, complete) syn. of *khabu, khoĕde, rusą*, I. sbst., (1) kamireą *jambur*, material settledness, quiescence, uselessness, of

further exertion, readiness, following on the completion of a work : dąrą (or oterą) *jamburrąte* bar pīṭleka siųgaŏoa, owing to the rain having softened sufficiently the earth, ploughing will be possible during about 2 weeks. (2) *karcarea jambur*, financial inactivity, inertness, weakness, exhaustion, following on heavy expenses : lapąraĭkenrą *jamburrąte* nādo hitaranu kakiną puradarĭtana, owing to the heavy expenses they incurred in their lawsuit with each other, they cannot buy all the seed necessary for their fields. (3) *hormorea jambur*, *jirea jambur*, *monrea jambur*, physical or mental settledness, quiescence, inactivity, inertness, weakness, depression, prostration : holarą *jambur* menągea, the fatigue caused by yesterday's heavy work still lasts ; kuṭalenrą *jamburrąte* ne kerąkiną oṛolo kakiną hopoṭą, owing to the sobering down produced by their castration these two buffaloes do no more butt each other ; inią hormore (or inią jīre) hasulenrą *jambur* menągea, the weakness caused by his sickness has not disappeared ; jīre *jambur* hapejana, his weakness does not appear much, i.e., he is much weaker than he looks (said especially in cases of phthisis) ; eranrą *jamburtee* enkajada, monedo kae monelą, he does it through intimidation because he has been severely scolded, but he does it reluctantly ; uṛuṛą *jamburte* inią mandi caŭlitana (or caŭliṭana), owing to the loss of appetite caused by his grief, he does not digest his food (ltly., the cooked rice (he eats) becomes (like) raw rice (in his stomach) ; iniį kajibujaŏrą *jamburte*, enkan kaji kajige kā angaŏjąĭńa, owing to the disgust caused by useless endeavours to make him understand, I do not wish even to speak any more of this matter.

II. adj., with *kami*, very heavy, very tiring work : *jambur* kanile namakada.

III. trs., (1) to finish preparing ; to do or get sth. in a sufficient way : mandi aŭrile *jamburea* ; we have not yet cooked the rice sufficiently ; dą ote kae *jamburkeda* (either *dą* or *ote* may be omitted), the rain has not made the earth soft enough for ploughing ; sių kape *jamburakada* ne loĕoa, you have not ploughed this rice field so as to pulverize the soil ready for sowing ; daru hadre ṭakakiną *jamburkeda*, by going to saw trees they have gained money enough to free themselves from care for some time to come. (It seems that *khoĕde* is not used in this sentence, because, they say, no change has taken place in the material form of the money). (2) to cause financial exhaustion : laraĭre ṭakadokiną *jamburleda*, they spent too much money on their lawsuit so that now they have financial troubles (same remark about the use of *khoĕde*) ; diku laraĭlaraĭto haturen horoko *jamburkia*, the villagers impaired the financial position of their landholder, by the

expenses he had to incur in a series of lawsuits made against him. (3) to cause bodily or mental inertness, prostration, exhaustion: kamitee *jamburkeḍkoa*, he tired them out with heavy work; *daljamburkiale*, we gave him such a beating that he was exhausted; eraṇko *jamburkia*, kajirūṛa kae daṛileka, they subdued him by their scolding so that he could no more reply to them; maṇḍiko *jamburkeḍlea*, they gave us food enough so that we did not wish nor ask for more. (4) syn. of *cabadaṛi*: ne caṭuṛa ili apihoṛo kape *jamburea*, you cannot drink the whole pot.

IV. intrs, in the df. prst, (1) to get ready: maṇḍi *jamburtana*; ote *jamburtana*; loĕoṇa *jamburtana*. (2) to get financially exhausted aṛandiṛa karcateko *jamburtana*. (3) to get physically or mentally exhausted: kamitee *jamburtana*: hasutee *jamburtana*; lāṛtee (or lāṛreṇgeṭee) *jamburtana*; jīree *jamburtana*; daltee *jamburtana*; eraṇtee *jamburtana*; monree *jamburtana*, he is overwhelmed with grief. (4) imprsl., to feel physically or mentally exhausted: kami (or kamite) *jamburjaia*; *jamburjaia*, hasuĭ jōrakana; lāṛ (or lāṛte, lāṛreṇgeṭe, lāṛreṇgeṭ) *jamburjaia*; jire *jamburjaia*; dalte *jamburjaia*; eraṇte *jamburjaia*; monre *jamburjaia*. (5) imprsl., in connexion with a part of the body, to feel pain: bṍ *jamburjaia*, he has a headache; kuṛam *jamburjaia*, he has pain in the chest; lāṛ *jamburjaia*, he has stomach-ache.

jambur-en rflx. v, (1) to take so many loans that one gets into monetary difficulties: rīṛīte ṭakae *jamburentana*. (2) to spend so as to get into monetary difficulties: laṛaĭre ṭakadokiṇa *jamburenjana*. (3) to work so as to tire oneself out: puraṇ alom *jamburena* ruṛuruṛua kamime, do not tire thyself out, rest a little now and then.

ja-p-ambur repr. v., to cause each other trouble, difficulties, pain, heavy expenses: laṛaĭtekiṇa *japamburjana*, they overwhelmed each other with lawsuit expenses; puraṇ kabu *japamburo*, jugutu bīrigebu jomnūĭa, let us not cause each other too heavy expenses over the marriage, let us not, for the feasts, go beyond what is merely reasonable; operaṇtekiṇa *japamburtana*, they harass each other with quarrels.

jambur-o p. v., (1) to get ready, to be completely prepared, to be done or got in a sufficient way: maṇḍi aŭri *jamburoa*; ote kā *jamburakana*; daru haḍre ṭaka *jamburjana*. (2) to be in, or to get reduced to, financial exhaustion: banda tolṛa karca kaiṇa daṛiatana, reṇgeṭeṇa *jamburakana*; laṛaĭre ṭakado *jamburjana*; laṛaĭte ṭakae *jamburjana*. (3) to be physically or mentally reduced to inertness or exhaustion: daṭetaṇtele *jamburgirijana*, we were exhausted through thirst; kamitee *jamburjana*, he was quite tired out; hasutee *jamburoṭana*, he gets very weak; hebejomtaṇrem *jamburoa*, in sorrow (in exhaustion through pain) shalt thou bring forth children

hopoṭa keṛako kuṭalekoreko *jamburoa*, pugnacious buffaloes will get sobered down if they are castrated; goāko kajitee *jamburjana*, he was reduced to silence by what the witnesses said or, consequently, the case was decided against him. (4) syn. of *cabadariṇ*: baba ir aāri *jamburoa*.

ja-n-ambur vrb. n., (1) the extent of financial, physical or mental exhaustion: daru gọte *janambure* jamburjana, biriḍbara kae daṛitana, he has been so exhausted by carrying a tree, that he has to remain lying down. (2) syn. of the sbst. *jambur*, instead of which it can be used in all the above sentences, excepting: jīre *jambur* hapejana.

jambura (Sad., II. *zambūr*, nippers, forceps) I. sbst., pincers wherewith to draw out nails.

II. trs., to pull out nails by means of pincers: en kanṭi *jamburaeme*, enkatedo kam tuḍḍaṛiña, pull out those nails by means of pincers, thou canst not do it with thy fingers. *jambura-ọ* p. v., to be pulled out by means of pincers: soben kanṭi *jamburaakana*.

jambur-aṛa (Sad. *kucu sāg*) a wild potherb so called.

jambūṛu-biṇ (Sad. *dhaman*) sbst., the Rat-snake, Ptyas mucosus, a very common, harmless snake, 7½-9′ long. The Mundas distinguish three forms: (1) *jati jambūṛu*, brownish olive. (2) *hende jambūṛu*, a darker variety. (3) *manibā jambūṛu*, yellowish olive. The last is the only snake eaten by the Mundas. It is taken as food, or as a remedy for a strained back.

jambūṛu-caḍlom-nāṛī sbst, Lettsomia bella, Clarke; Convolvulaceae; —a climber with funnel-shaped, white, crimson-bordered flowers ¾-1″ long, and a scarlet fruit ½′ diam., subtended by the spreading, hardened calyx, which is deep red within and white-silky outside.

jamḍuṛ, jamḍuṛge (used around Karra) adv., modifying *om, tela, nam, hal*, in a lump, all things together: *jamḍuṛgeṇ* omąia.

jamḍa var. of *jhamḍa*.

***jamḍaĭr** (Sad. *jam*, the Eugenia tree, and *ḍaĭr*, a branch) sbst., a twig of the Eugenia tree (*kudadaru*) with some fruits. This word occurs in the phrase: *jamḍaĭrkiṇ joṛaŏtada*, one of the two men, or one of the two women, has offered the other such a twig; the other has accepted it. Thereby they have become namesakes and will henceforth call each other *jamḍaĭr*, both in the vocative and in the nominative or accusative. This *saki* or *saĭa* ceremony is more often performed with flowers: *genda, golanci, sarjombā, jaŏa*. These names are then used in the same way as *jamḍaĭr*.

jamḍur, jhamḍur syn. of *cuḍḍur*.

jāme-jāme poetical form of *jamjam*, syn. of *saṭasaṭi* (of heavy rain):

Rāsala, Kêôjari bandukudo sāṭa-saṭiho!
Rāsala, Kêôjari ṭemba sāre *jāme-jāme*!

O Rasoal, (one of the five leaders of the Mundas in a war with other

tribes), at the battle of Keonjari there was like a forest of guns ! O Rasoal, at Keonjari the arrows fell as thick as hail (ltly., as heavy rain) !

jā-mente syn. of *sonjŏko*, adv., haply, mayhap : *jāmente* Ranchi sentre, miaḍ lija kiriṇaṇjam, if thou happenst to go to Ranchi, make use of the occasion to buy a cloth for me ; *jāmente* miaḍ sadom ne haturepe lellaja ci ? Did you happen to see a horse in this village ? *jāmente* gamacredo meneage babale tupuačartada, we have put our paddy seeds to soak and germinate, in the hope that rain may chance to come.

jamin (A. *zāmin*) I. sbst., the act of standing surety or giving bail for another : hajiti horoko *jaminteko* uruṇakana.

II. adj., with *horo*, a person who stands surety or gives bail for another. Also used as adj. noun : *jaminkiṇ* barhoroa, there are two sureties. (2) with *taka*, money paid for another's bail. Also used as adj. noun : *jamin* omtam.

III. trs., (1) to induce smb. to stand surety, or give bail, for one : hajitiṭan dipli cimin horope *jaminkeḍkoa ?* (2) to give this or that much money for smb.'s bail : moḍsae ṭakaiṇ *jaminakada* kacaïrire. (3) to stand surety for this or that much money : Soma moḍsae ṭakae rîṛîkeda, apihisi aiṇ *jaminkeda*, barhisido Buḍuṛ ; cimin ṭakam *jaminṇia ?* For how much did you stand his surety ?

IV. intrs., with ind. o., (1) to stand smb.'s surety : benkre okoe *jamin aḍmèa ?* (2) to give bail for smb. : hajitiṇ tan dipli okoe *jaminaḍmea ?* Ci min ṭakatem *jaminṇia ?* (3) in the past ts. : cimin ṭakar ąm *jaminkena ?* For how much didst thou stand surety ? (or, how much bail didst thou give for him ?).

jamin-en rflx. v., to stand surety, or give bail, for smb. : apeą okoe *jaminentan i ?* cimin ṭakaram *jaminenjana ?*

ja-p-amin repr. v., to stand surety, or give bail, for each other as occasion arises : jaminenaiṇ mar ! kā *japaminkore* cilka baioa ?

jamin-ǫ p. v., (1) of people, to become sureties : ne rîṛîmente môṛê horok i *jaminǫ ka*. (2) of a loan, to be rendered secure by sureties : ne rîṛî môṛê horote *jaminǫka*. (3) of money to be paid in court for smb.'s bail : moḍsae ṭakataiṇ hajitilenṇmente *jaminakana*.

jam-jam var. of *jhamjham*.

jam-jam Nag. (Sad. *jhain jhain ;* Or. *jaêjaê*) syn. of *soṭanaṭi* Has.

jam-jam (H. *jhamjham*, in step) I. sbst., the measured and uniform step of soldiers : paltankoą *jamjam* kacim lellą ?

II. adj., with *sen*, same meaning : *jamjam* sen purąssiṇ lelakada.

III. trs., with *sen* as d. o., to march, as soldiers : senko *jamjamjada*.

IV. intrs., same meaning : *jamjamjadako*.

jamjam-en rflx. v., same meaning : paltanko *jamjamentana*.

jamjam-ǫ p. v., with *sen* as sbj., of a soldiers' march, to be made : sen

janjamgtana.

V. adv., with or without the afxs. *ange, ge, oge, tan, tange,* also *jamkenjamken,* modifying *sen* : inuntanre paltanko *jamjamtanko* senea, at drill and parade soldiers march in step.

jamkaŏ (H. *jamkānā,* to adjust ; to go on well) (1) syn. of *jataŏ.* (2) var. of *jamkaŏ.*

jamkom occurs as syn. of *jara* in the jingle *jarajamkum.*

jampa (H. *jhāpā ;* Or. *campā*) I. sbst., (1) generic term for certain bird traps specified by words denoting the kind of birds caught by their means, v. g., *durjampa, gerenjampa, putamjampa.* These are described under the cpd. names, and shown on Pl. VI. The term *jampa* however is also used alone for any of these traps. (2) branches or thin stems of trees, generally stems of *rahari* (the pigeon pea), placed between the laths of a roof, when these are too far apart to support the thatch and prevent it from falling through, or (rarely) to support the tiles : bata etangea, saŭri nura honana, *jampate* tekaŏakana. (3) a kind of lattice (bamboos tied at right angles, or pigeon-pea stems weighted crosswise with a heavy pole) used to prevent the thatch from being blown off the roof : saŭri bēs kā tolakana, *jampale* ramtape. (4) in the cpd. *janumjampa,* thorns gathered over or around things, v.g., plants, to protect them : kantaradara *janumjampateko* ramkesedea.

II. trs., (1) to catch birds with a *jampa* : miad dure *jampakia.* (2) syn. of *ram, ramkesed, rampa* : (*a*) to put *jampas* between the laths of a roof : sarimako *jampakeda.* (*b*) to protect the thatch against the wind by means of a *jampa* : saŭriko *jampakeda.* (3) to use for a protecting *jampa* : ne jata *jampaepe* ; ne miad *jampaepe* ; ne janumko *jampaepe.*

jampa-n rflx. v., of a bird, to let itself be caught in a *jampa* : sangigeko senkena miad gerea bāri *jampanjana* (or jamparee asidenjana), a number of quails approached the trap, only one ran into it.

jampa-p p.v., (1) of birds, to be caught in a *jampa.* (2) of a roof, the thatch or a plant, to be fitted with a protective *jampa* : sarima *jampapka,* kāredo saŭri nura ; saŭri *jampapka* hoĕote phirlitana, let the thatch be protected with lattice work, it flaps and flutters in the wind. (3) to be used to make a protective *jampa* : ne jatako *jampapka* ; ne janumko *jampapka.*

ja-n-ampa vrb. n., (1) the great number of birds caught in a *jampa* ; gereako hola *janampako* jampakedkoa, modutuko hobalena, yesterday they caught in a *jampa* quails enough to fill a stew pot (i.e., some ten). (2) the act of fitting a roof with a *jampa* : ne orara *janampape* etankeda. (3) the birds caught : niku okoĕa *janampako ?* Also used as adj. : niku okoĕa *janampa* gereako ? (4) the roof fitted with a *jampa* : nea okoĕa *janampa ?* Who has fitted this *jampa ?*

jamṛa in jest, var. of *jhamḍa*.

jan tense suffix. I. It is used to form what may, for want of a better name, be termed the indf. or intentional past. This occurs (1) with the intrs. prds. *sen*, to go; *seṇ*, to go away; *nir*, to run; *apir*, to fly; *ṭuṇḍaṇ*, to crawl; *otoṇ*, to follow; *hiju*, to come; and *rūṛa*, *ruaṛ*, to go or come back. With these it implies that the agent has performed these actions and has not yet reversed them. This differs (*a*) from the perfect past in *akan*, which directly implies that the agent does not intend reversing his action; (*b*) from the simple past in *ken*, which simply states a fact; (*c*) from the incomplete past in *ken* which distinctly connotes the intention of resuming the action which has been broken off. However, in mere narrations, these prds. are nearly always used with the suffix *jan* without positively implying that the actions have not yet been reversed. (2) with the intrs. *hoka*, to cease, to stop. Here it implies that the action is discontinued for the moment, though it is not definitely broken off or given up altogether: daru paṭaõle *hokajana*, we have (for the moment) stopped watering the tree. (3) with trs. prds. in the a. v., and intrs. prds. other than those cited above. With these it implies that the agent *began* an action and perhaps has not yet discontinued it, or that he *went* to do an action and has not yet returned. in the case of intrs. prds. this construction might be confounded with that in which *jan* replaces *ken* to denote a simple past action. In the case of intrs. prds. which may also be used trsly., and in that of trs. prds. of which the d. o. is not expressed in the sentence, there might be confusion with a passive construction. Therefore, when such a confusion is possible, the first syllable of the prd. is generally lengthened; in monosyllable prds. beginning with a consonant, a reduplication may even take place: entedoe *d uraṇjana* (or *dūraṇjana*), then he began to sing; hondoe *ṛajana* (or *rāṛjana*, *raṛaṛjana*), the child began to cry; kami diplii *jomjana* (or *jōmjana*, *jojomjana*), at the time of work he has gone to eat; made *maṛjana*, he has gone to cut bamboos. N. B.—Such sentences, by their very nature, are always affirmative. When a prd. has its first vowel lengthened, ends with *jana*, and is preceded by the negative *kā*, it means a past refusal to do the action denoted by the prd.: buĭdile rąkĭa, kae *rānujana*, we called the native doctor, he refused to administer a medicine. (4) in the p., rflx. and repr. voices. In these the adv. *te*, followed by the prnl. sbj., is inserted before the affix *jan*. This construction means that the agent has gone to do an action and has not yet returned: *leloṭijana*, he has gone to let himself be seen; ḍaṛire *lelenṭijana*, he has gone to look at himself in the village spring as in a mirror; pīṭre *lepelleki-ṇjanaiṇ*, perhaps they

are gone to meet each other at the market.

II. It is often used with intrs. prds., to replace *ken* in the simple past tense: miḍnidako *duraṇjana* (or duraṇakena), they sang the whole night; barganṭako *inuṇjana* (or inuṇakena), they played for two hours.

III. It is often used with trs. prds., provided their d. o. be expressed, to replace *ken* in the incomplete past tense: apimā maḍle *maṇjana* (or maṇkena), we spent three days in cutting bamboos.

IV. It forms the simple past tense in the p., rflx. and repr. voices: *daljanae*, he has been beaten with a stick; ne kajim *bujaŏjana* ci? Hast thou been made to understand this? i. e., dost thou understand? *buginjanae*, he has cured himself; *lepeljanakiṇ*, they saw each other. In the rflx. v., *jan* is, as a rule, preceded by *n* or *en*, but in cases where the rflx. v. has the same meaning as the trs. (v. g., *manatiṇen*, *moṭain*, the *n* or *en* is often omitted before *jan*: hukum kako *manatiṇjana*, they did not obey the order.

jan (Sk. *jan*, to beget) trs., of a cock or male animal, to propagate its variety; to communicate its special qualities to its offspring: aleṇ hature miaḍ liṇga taĭkena, môṛôĕalekae *janakaḍkod.*

jan-ē p. v., of young birds or animals, to prove of the same variety as their male parent: liṇga sim hita ṇte moḍcanḍulekaiṇ dōlja, mendo kako *janjana*, during a whole month I kept, for breeding, a cock of the *liṇga* race; nothing came of it.

jan, jon (H. *jan*) sbst., a person. This word has been introduced by the Missionaries; it is never used by any Munda, and not understood by those who have not learnt Hindi. A person in Mundari is expressed by the terms *hoṛo* or *jī* which in this meaning never take the pl. afx. *ko*: miaḍ Pormesorre cimin hoṛo (or jī) menakoa?—Miaḍ Pormesorreko apihoṛoa (or apijīa), how many persons are there in the one God?—In the one God there are three persons. The same question and answer are expressed also by: miaḍ Pormesorre ciminaṇko menakoa?—Miaḍ Pormesorreko apiṇa. The term *jan, jon*, should be discarded.

jān syn. of *jā*, indf. dmst. adj., any at all. When qualifying *hoṛo* it generally means a person of any kind, caste or tribe.

jāṇa indf. dmst. prn., (1) anything at all: kôĕtaṇi *jāṇage* bedaaimee senaka, give any little thing to that beggar so that he may go away. (2) an object with any qualifications, any one of a certain kind of objects: maraṇ cā huriṇ *jāṇa* auĭmo, bring any, be it large, be it small.

jāṇa baṇo jāṇa, jāṇajāṇa disjunctive prn., if not the one, then the other; the one or the other; one of the objects named: bataiṇ darkārakana ad arŭkaṭa, *jāṇajāṇa* auaiape, I want rafters and laths, bring me the one or the other.

jāṇi, jākiṇ, jāko, jāṅkiṇ, jāṅko indf. dmst. prn. qualifying liv. bgs.: any, in cntrd. to *jāe* which is used only of men. When used of men it always means a person of any caste or tribe: Biruṛuko *jāniṇko* jomnūĩa, enamente Muṇḍako cilanakaḍkoa, the Birhors eat and drink food prepared by people of any caste, therefore the Mundas do not eat what they have touched: cnaṇanida bakṛire raṭapaṭaiṇ aĩumlą, *jāniḍoe* hijulengea, last night I heard a cracking of branches in the enclosure, somebody (spirit, thief or animal) was surely there; tisiṇanida kumuren namakada, senderajanre *jāniḍobu* goĕia, if we go for a hunt we shall kill smth., I know it through a dream I had last night. *jāniṇ baṇo jāniṇ, jāniṇjāniṇ* disjunctive prn., if not the one, then the other; the one or the other, one of the persons or animals named: ne simkiṇ *jāniṇjāniṇ* aũri gojo jaked topoą kakiṇ hokaeajã, these two cocks will perhaps not stop the fight till one of the two is dead.

jana syn. of *atom*, but not used in the meaning of: the extremity of a line; consequently, not used in the repr. v. Neither is it used in the meaning of: to exclude from the caste or tribe. N.B. The description under *atom* is completed under *gena*. See both.

janam, janaŏ, jaŏ, jonom, jorom, joroṇ (II.) 1. adj., perpetual either in the past or in the future: (1) with *dipi, diu*, all the time to come, all the time past. Also used as adj. noun: aṛandi ena *janaŏ* (or *janaŏrą*) mente hobaṭtana, marriage is for life. (2) in the cpds. *janaŏhapăta, janaŏpīṭ, janaŏsirma, janaŏcandų, janaŏetŏār, janaŏsomār*, etc., every week, every market day, every year, every month, every Sunday, Monday, etc. (3) with *colon, dastur, hora, raja*, etc., an old custom; an old road, in cntrd. to a new one; the old king, in cntrd. to his successor: *janaŏ* horale bagcakada, kristānrelea, we have abandoned our old religion, we are Christians now; Cakaṛa senṛa *janaŏ* horado bagṛaŏakana, sagṛio kā haroa, the old Chakaldarpur road is quite spoiled, even a cart with spokeless wheels can no more travel on it; *janaŏ* rajaloe goẹjana, hontekoṛa inią badlaree dubakana, the old king died, his son sits on the throne. (4) with *komi*, a work going on always until it is finished. Also used adj. noun: roka kā caboa, *janaŏie* cabaepe, this work will take a long time: finish it without interruption. N.B. Only *janaŏ* is used prdly., not the other vars.:

II. trs, to do smth. always to smb.: ne hoṛo eranae *janaŏjaḍlea*.

III. intrs. imprsl., with inserted prsl. prn., to feel something always or every day: nimir lāṛhasu *janaŏjaṇiṅa*.

janaŏ-n rflx. v., to do smth. always, every day: ne haturen dangṛako susunauko *janaŏntana*, the young men of this village always go to dance in other villages; ne haṛam ilidoe *janaŏntana*.

janaŏ-ọp. v., of smth., to be done always, every day: ne kaṇidoe

janaŏkọre, ciminaṇgea? If this work be done without interruption, it will take much less time than you think (ltly., how much time will it take?).

IV. adv., (1) with or without the afxs. *ge, do, re, te*, always; *janaŏo kā, janaŏgeo kā, janaŏodo kā, janaŏreo kā, janaŏteo kā*, never, in cntrd. to *janaŏdo kā, janaŏgedo kā*, etc., not always: ne hoṛo *janaŏte* nekae eperaṇa; *janaŏo* nekado kā hobaoa. (2) with the afx. *āte, ēle*, from the beginning; as far back as one can remember: *janaŏāte* nekagee eperaṇa.

V. The redoubled forms *janam-janam*, etc., are used emphatically and constructed like the simple forms.

janaŏ-canḍu I. trs. or intrs, to do smth. every month.

janaŏcanḍu-a rflx. v., same meaning.

janaŏcanḍu-ẏ p. v., to be done, or take place, every month.

II. adv., every month.

janaŏ-etŏar; **janaŏ-somār**; etc., every Sunday; every Monday, etc. Constructed like *janaŏcanḍu*.

janaŏ-kapāta every week. Constructed like *janaŏcanḍu*.

janaŏ-pīṭ every market day. Constructed like *janaŏcanḍu*.

janaŏ-sirma every year. Constructed like *janaŏcanḍu*.

janapa, toljanapa I. sbst., the lath or thin pole which runs along the *jaṇgi* on the other side of a brushwood fence which is thus kept in position between the *jaṇgi* and *janapa*: ne bakriṛa *janaṇa* purạnanagea.

II. trs., to use as a *janapa*: ne opaḍḍobu *janapaṇa*.

janapa-gọ p. v., to be used as a *janapa*: ne opaḍḍo *janapagọka*.

janapa syn. of *daruṇgigiḍ, japa-cêṛê, kabra ere*, sbst., the Yellow-fronted Pied Wood-pecker, Liopicus mahrattensis.

janapa-bā sbst., any kind of orchid, including ground orchids.

janapa-hesa syn. of *gũṛihesa*.

janapiḍ, japiḍsin, japiḍ-tasaḍ syns. of *durumtasaḍ*.

janar Cfr. *jana*, I. sbst., a sloping or precipitous side: hatu *buru janarre* mena, cutareo banoa, atoinreo banoa, the village is on the slope of the hill, it is neither at the top nor at the foot; *burujanar* goṛaọka hoṛe hermente, let the side of the hill be cleared to sow *hoṛe* on it; *janarge* lodomkeate enre oṛaepe, having levelled a spot on the side of the hill, build your house there. (2) the sides of a pot or basket: ne kanci ponda aũriko guriĩa, *janar* bãriko guriakada. (3) the outer surface of a wall: puĕriṛa *janar* jolomọka. (4) the sides of the head: *janar* bãri sobenko hoĕokịa, cutae sareakana.

II. trs., to build a house on a slope: oṛa ciape *janarkeda?* lataruterre honaṇpe oṛaked! Why have you built your house on the slope? It would have been better to build it quite at the foot of the hill.

janar-en rflx. v., to sit or stand on a slope: cutare kako dubjanako *janarenjana*.

janar-ǫ p. v., of a house, to be built on a slope; burure inkuą oṛą *janarakana.*

janarte, janarjanar adv., modifying *sen, goṛa,* along the side of a hill, half way up the slope: *janarjanarko* goṛaakada, cuṭado sareakana, they made a field (or fields) along the slope of the hill, but there is none at the top.

jana-suna (H. *jānnā,* to know, and *sunnā,* to hear) I. sbst., the knowledge or news that smth. can be got in this or that place: dutamdoią dutamaia honaą *janasuna* namkǫre daą, I would indeed arrange a marriage for him if I were to know or hear about a suitable girl.

II. trs. or intrs., to inquire about a place where smth. can be got: ne daągṛamente jūsąre *janasunaepe* (or daągṛi jūsąre *janasunaipe*); jūsąre miaḍleka hatu *janasunaepe* aḍbu kiriąea.

janasuna-ǫ p. v., of smth., to be known where it can be got: jūsąre hatu *janasunaǫredobu* kiriąea.

jandari-kandari, jandere-kandere, jander-kander (Sad. *janekane*) adj., (1) with *hora,* roads or paths starting off in various directions from one point: hantąre mǫṛêaleka *jandarikandari* hora meną. (2) with *hoṛoko,* people who come from various directions: *jandarikandari* hoṛoko hunḍiakana, people have gathered from various directions. (3) with *jagar, kaji,* random or desultory talk; conflicting or various opinions; *janderkander* jagar alomą, sabutidaṛiteą bāri jagaralem, do not speak at random, tell us only such things as thou canst prove. Also used as adj. noun: sabuti kā namjana eu kajireą *janderkander* bārige aĭumjana, there was no evidence, only random talk.

II. trs., to speak at random; to express various opinions; to put things down at random: kajiĭ *jandarikandarikeda,* jetan kajitae kā samaĭtijana, he expressed various opinions, none was accepted; racare aṛkaṭako *jandarikandarikeda,* they have thrown down the rafters at random in the courtyard.

III. intrs., of the wind, to blow from various directions: hoẽo tisią *jandarikandaritana* (or *jandarikandarijuda*).

jandarikandari-n rflx. v., to go away in various directions: mǫṛê hoṛole taĭkena, api hoṛodoko *jandarikandarinjana,* we were five, three went their own way.

jandarikandari-ǫ p. v., of things, to be put down in various directions; of talk, to be spoken at random or in a desultory way: ne pancāĭṭre kaji purąge *jandarikandarijana,* many different opinions were expressed in this panchayat; kitaḅko sotǫtam purąge *janderekandereakana,* the books are lying about, put them together.

IV. adv., with or without the afxs. *ange, ge, ǫge, tan, tange,* modifying *sen, dō, giṛi, rika, kuĭ, jagar.*

janḍa var. of *jhanḍa.*

jaṇḍam-jaṇḍam, jaṛam-jaṛam (Or. *jhaĕjhaĕrnā*) I. adj., with *dą, ǫma,* a long-lasting drizzle. Also used

as adj. noun: ne *janḍamjanḍam* kā hokaǫtana.

II. trs., to drizzle on people who are abroad: en horare goṭa sānje *janḍamjanḍamkeḍlea.*

III. intrs., to drizzle for a long time: *janḍamjanḍamjadae.*

janḍamjanḍam-en rflx. v., of drizzle (personified), to last for a long time: ne dą holaētee *janḍamjanḍamentana.*

janḍamjanḍam-ǫ p. v., imprsl., of drizzle, to fall for a long time: holaēte *janḍamjanḍamǫtana.*

IV. adv, with or without the afxs. *ange, ge, ǫge, tan, tange,* also *janḍamleka, jaṛamleka,* modifying *gǫma, dą, jargi, rika*: *janḍamjanḍame* jargijada.

janḍoḫ-janḍoḫ, jonḍoḫ-jonḍoḫ (Sad. *janḍkoi*) I. adj., of animals, and jokingly of people, with depressed abdomen. The corresponding nickname is *jonḍo,* also used as proper noun.

II. trs., of hunger, to cause depression of the abdomen: sinągibuṛa manḍi kaina jomlą, renągę *janḍoḫ-janḍoḫkiṅa,* I have had no meal for a whole day, hunger has depressed my abdomen,

III. intrs., often with the afxs. *baṛa, au* or *idi,* to walk with a depressed abdomen: hensątee *janḍoḫjanḍoḫkeda;* okoēą seta *janḍoḫ-janḍoḫaujada?*

janḍoḫjanḍoḫ-n rflx. v., often with the same afxs., same meaning: *janḍoḫjanḍoḫidintanae.*

janḍoḫjanḍoḫ-ǫ p. v., to get a depressed abdmen: seta aēarana, enatee *janḍoḫjanḍoēakana,* the bitch has a litter, that is why its abdomen is depressed; sinągibuṛa manḍi kaina jomlą, renągętea *janḍoḫjanḍoḫlena.*

IV. adv., with or without the afxs. *ange, ge, ǫge, tan, tange,* also *janḍoḫleka, jonḍoḫleka,* modifying *sen, rika, rikan, rikaǫ, kiṭaḫ, lelǫ.*

janḍoḫ kuriḍ, janḍoḫ-lampi Nag. sbst., a greyish brown bird of the kite species which owns its name to its weak body and depressed abdomen. It is not as daring as the kite, does not come to the villages, but remains near streams where it lives on lizards, frogs and grasshoppers. This description shows that it is the same as *caḍralampi.*

janḍu (Sad. *jabur*) adj., (1) with *seta,* a dog with a long-haired tail: ne *janḍu* seta okoēąni? Also used as adj. noun: nī okoēą *janḍu*? (2) with *caḍlom,* a long-haired tail as that of jackals and hyenas. Also used as adj. noun: ne setaą *janḍu* joṭoakana, the long-haired tail of this dog is matted.

janḍu-ų p. v., of dogs, jackals, hyenas, to get, or have, a tail with long hairs: aĭṅą seta kūbe *janḍuakana*; tuĭuko oṛǫ tagukulako sobenko *janḍuua.*

janḍul-janḍul, janḍul-janḍul syn. of *cagzē.*

janḍūku-japur (Sad. *jhanrkā-japur*) I. trs. or intrs., (1) of dogs with a long-haired tail, jackals and hyenas, to walk or run with the long hairs of their tail shaking: tuĭu caḍlome *janḍūkujapurjada*; hanį miaḍ seta *janḍūkujapurjala,* okoēąni? (2)

fig, of people, to walk or run with shaking clothes: lija̱e *jaṇḍŭkujapurjala.*

jaṇḍŭkujapur-en rflx. v., same meanings.

jaṇḍŭkujapur-ǫ p. v., of such long hairs or a cloth, to get shaken by the walk or run: tuĭu sanjare caḍlom *jaṇḍŭkujapuroa*; inia̱ lija̱ *jaṇḍŭkujapurǫtana.*

II. adv., with or without the afxs. *ange, ge, ǫge, tan, tange,* modifying *sen, hija̱, nir, rika, rikaǫ, rikan:* tuĭu *jaṇḍŭkujapurtane* hija̱lena; Soma tobe *jaṇḍŭkujapurtane* senǫjana.

jaṇḍul-jaṇḍul of animals with depressed abdomen and long-haired tail. Constructed like *jaṇḍoĕ-jaṇḍoĕ,* but not used trsly.

jaṇḍuṇ syn. of *raṇgoḳ,* I. adj., of cereals, which have been left unreaped so long after maturity that the straw has become brittle: tisiṇdo *jaṇḍuṇ* babakole irtana. Also used as adj. noun: *jaṇḍuṇ* irsidaepe naraĕ taĕomǫka, reap first the rice ripe already long since, and put off the reaping of that which is only just ripe.

II. trs., caus., to let a cereal stand in the field long after it has ripened: cenąmente babape *jaṇḍuṇkeda?*

III. intrs. of cereals, to remain too long without being reaped, the straw becoming very dry and brittle: baba sida naraĕoa, ente jaromgaraṇoa, ente *jaṇḍuṇoa,* tuṇḍure kukăṛnjuṇoa.

jo-n-aṇḍuṇ vrb. n., (1) the excessive length of time during which ripe cereals are left unreaped: *janaṇḍuṇ* jaṇḍuṇjana, gele otere kukăṛujuṇuterjana, they have left the ripe paddy stand so long that the stems are broken and the ears hang to the ground. (2) the overripeness: *jaṇaṇḍuṇ* eṭejana. (3) the cereals thus left unreaped: sidara̱ *janaṇḍuṇ* irjana, nădo eṭagăko *jaṇḍuṇjada,* the field which they did not reap in time has been reaped, but now they are waiting too long also for another.

jaṇḍuṇǫge adv., modifying *taĭrika,* to let stand cereals in the field for a long time after maturity.

jane, loĕoṇ-jane sbst., an erect grass, a form of Paspalum scrobiculatum, Linn.; Gramineae. It is never cultivated by the Mundas, but they eat it when it happens to grow between rice plants. Another form, small, annual and prostate, is called *piṛijane.* The Mundas say that only the latter is poisonous: *piṛijaneteko* buloa.

janjakāl Has **janjāl** Nag. vars. of *jhanjakāl.*

janjali var. of *jhanjali.*

janjanaŏ var. of *jhanjanaŏ.*

janjar var. of *jhanjar.*

janjara var. of *jhanjara.*

janjari-tār var. of *jhanjaritār.*

jān-jetan indf. dmst. adj., any whosoever; any whatsoever; of any kind or quality. When used of people it often refers to caste or tribe: *jānjetan* horŏko ne horate senǫtanem lelleḍkoa ai? Has thou seen any people whomsoever passing this way? *jānjetan* uni kiniṇime, buy any buffalo whatsoever; jaṇam-

tena bakṛia ?—*Jānjetan* jātate, shall I make the enclosure with thorny branches ?—With any brush-wood whatsoever.

jānąjetaną, jānjetaną indf. dmst. prn., anything at all, anything whatsoever.

jānįjetanį, jānjetanį, jānkojetanko, jānjetanko indf. dmst. prn., anybody at all, any kind of people, any animal belonging to a certain large species. (It seems not to be used of small animals). When used of men, it often refers to caste or tribe. The s. may be used with a pl. meaning when the affixed prnl. sbj. is in the pl. : ne daru subare *jānįjetanįgeko* ḍerajada, any kind of people pass the night under this tree ; *jānįjetanią* alope joma, enkare jati ḍubaŏoa, do not eat food prepared by any people of other castes, that is the way to lose one's own ; en kanṭaṛa kesęḍtam *jānįjetanį* alokako jome, protect properly that young jack tree so that no cattle whatever be able to graze it ; neado kūḥ bugin kapi, senhora-sengandetanre nea sabante *jānįjetanį* kako namoa, this is a good axe, when one takes it on a journey, one is sure not to meet any dangerous animal.

janji (Sad. *lali-janjī* ; H. *taṇgī*, want) Cfr. *haĕjanji*, I. sbst., scarcity of smth. needed : darura *janji* mena, there is scarcity of wood ; ne sirma babacāliṛą *janji* purage mena, there is great scarcity of rice this year ; inire sêṛûṛa *janji* mena, he is ignorant (or he lacks judgment). It is often affixed to the name of the thing that is scarce : *ṭakajanjirąte* huṛiṇahuṛiṇ uṛile kiriṇakąia, we bought a rather small bullock because we have not much money.

II. adj, scarce, rare, difficult to get : *janji* ṭakarąte huṛiṇahuṛiṇ uṛile kiriṇakąia. It is often affixed to the name of the thing of which there is scarcity, making with it a cpd. adj. : *sānjanji* disum, a country where there is little firewood ; *ṭakajanji* hoṛo, a man with but little money ; *perẹjanji* hoṛo, a person with little strength ; *ḍąjanji* simān, a village where it is difficult to get water.

III. trs. caus., to cause in smb. a need difficult to satisfy : rōgdo uṛitee *janjikeḍlea*, an epidemic has caused us a scarcity of cattle.

IV. intrs., in the df. prst., to be scarce : ne simānre ḍą *janjitana*.

janji-n rflx. v., to cause a scarcity to oneself : nikuṭąre ṭakapaĕsa taĭkena, iliṛąteko *janjinjana*, they had money enough, but they have impoverished themselves by drinking too much rice beer.

janji-ọ p. v., (1) to become scarce : aleṭą ṭaka *janjiakana* ; ne disumre sān *janjiakana*. (2) to be put, or to get, into the need of smth. difficult to procure : ṭakatelo *janjiakana*, *ṭakajanjiakanale*, we are scarce of money ; ne disum sānte *janjiakana* ; ne disum *sānjanjiakana*, this country has scarcity of firewood.

ja-n-anji vrb. n., (1) the extent of scarcity or penury : paĕsate *jananjile* janjiakana, miḍ ṭuṛą bulun kiriṇ-

ṭeạ kā mundiọtana, we are so short of money that we cannot find enough to buy a pinch of salt. (2) the scarcity of smth. needed: ne disumre sānrạ *jananji* purạge jōrakana.

***janjiḍ** (Sad.; H. *coṛạa*, a funnel) I. sbst., a kind of funnel-shaped waterway leading from a weir in a river to a *tonra* (*kumbaḍ*) fish-trap placed lower down. It is about 10′ long, 5-6′ broad on the side of the weir, and 1-1½′ deep, according to the quantity of water that has to pass through it. The bottom forms a slope. This and the sides consist each of a layer of saplings or split bamboos placed close along each other. These are tied at the broad end over a piece of wood which, in its turn, is attached to two posts planted at the sides of the outlet in the weir. During the night the fish drifting with the current are carried into the *tonra*. People remain at hand or come again and again to take out the fish thus caught: *janjiḍko* aṭedakada, they have built a *janjiḍ*.

II. adj., with *haiko*, fish caught by means of a weir, *janjiḍ* and *tonra*.

III. trs., (1) to catch fish in this way: cimin haikope *janjiḍkeḍkoa?* (2) to build a *janjiḍ* leading from a weir on a river: ḍilako *janjiḍkeda*; garako *janjiḍkeda*. (3) to use saplings or split bamboos for building a *janjiḍ*: ne maḍbu *janjidea*.

janjid-ọ p. v., corresponding meanings.

ja-n-anjiḍ vrb. n., (1) the number of fish caught in this manner: *jananjiḍko* janjiḍkeḍkoa, moḍ nidare bar haṭaleka haiko hundilena. (2) the fish caught: nikudo cimtaṛen *jananjiḍko?* When were these fish caught by means of the *janjiḍ?*

jān-kān Nag. syn. of *jānjetan*. The corresponding prns. are *jāṇakāṇa, jānkāṇa*, for inan. os., and *jāṇikāṇi, jānkāṇi, jānkānkiṇ, jānkānko*, for liv. bgs: *jānkān* uṛite ne lebẹ ote siụgea; *jānkān* jaṭako tiṇeme; ne hature *jānkānko* baṇkoa, there are no others but Mundas in this village.

janḍas sbst., a spot reserved for the night's lodging of the bridegroom's party at a marriage. It is under a tree and has a few saplings planted around.

jan-siṇ, *fide* Haines, syn. of *arạ roâṛâ*.

***janta** Nag. **janti** Has. (H. *jantā*; Sad. *jatā*) I. sbst., a hand-mill. This contrivance, adopted from the Hindus, has not yet found its way into all Mundari huts. The ordinary grinding stone, *riḍḍiri*, and the husking pole suffice for their limited culinary needs. The hand-mill consists of two round stones, each about 3″ thick and about 13″ in diam. The lower is grooved as shown on Pl. XVIII, E. The small socket in the centre receives the wooden axle around which the upper stone is to revolve. In fig. 6 this axle is seen, protruding at the top. The handle commanding the upper

stone is either a straight stick, 8′ by 1″, fixed vertically in a hole on the outer surface of the upper stone or it is crooked (fig. G) and inserted in a radial groove on the same surface. The mill is fed through the axle hole, 1¼″ across, of the upper stone. If the lower stone simply rested on the mud floor, it shaking and vibrations would wear the flour, and particles of dust would thus mix with the flour when it fall from between the stones. This is prevented by embedding the lower stone in a little mound of well kneaded, well hardened clay, as seen in fig. 6.

II. trs., to make into a hand-mill jiḍ diriko *jantŭa*, they use hard stones in making hand-mills.

janta-ǫ p. v., to be made into a hand mill : goṷ diri kāge dan *jantaoa*, no rotten stones of course are used to make hand-mills.

janum I. sbst., (1) a thorn : *janun* roakaĭña, I have a thorn (in my flesh). Note the saying : māra *janume* sūntana, the cowherd now picks out his thorns, i.e., he has now the holidays of one week which he gets annually immediately after the *sōrai* feast. (2) thorny brush-wood : kanṭaṛa gaci *janumteko* jampakeda, they have fixed thorny branches around the young jack tree to protect it. (3) a thorny shrub : kaŏare *janumko* roakada, they have planted thorny bushes on the ridge around the garden.

II. adj., for *janumakan*, strewn, or armed, with thorns : *janum* horate alope sena ; *janum* birre senderale bolokena, isule hodarbaṛajanum-baṛajana, during our hunt we entered a jungle with thorny bushes, we got scratched very often, and very often got thorns sticking in our flesh.

III. trs., (1) to strew about thorns or thorny branches : hora alope *janumea*, do not throw thorns on the path. (2) to plant thorny shrubs or branches : bakṛiko *janumkada*. (3) to walk on a thorn, to get a thorn in one's foot or other part of the body ; to get a thorn in the tyre of one's bike : kaṭae *janumkeda* ; tĭĭ *janumakada* ; bagiṛa rabare *janumakada*.

IV. intrs., (1) prsl., in the df. prs., to be annoyed by thorns : no bakṛire janaŏ:a *janumtana*. (2) imprsl., with inserted prsl. pron., same meaning : birtena senkena, puraǫe *janumkiña*.

janum-en rflx v., to scratch oneself on a thorn or get a thorn sticking in the body : cilkatem *janumenjana* ?

janum-ǫ p. v., (1) same meaning : kaṭae *janumakana*. (2) to be strewn with thorns or overgrown with thorny bushes : hora *janumakana* ; no bir puraǫe *janumakana*. (3) to be armed with thorns : en daru *janumakana*. (4) to get a splinter : kaṭaia *janumakana* dirite, a sharp piece of stone entered my foot like a thorn.

janum-bakṛi sbst., a hedge of thorny bushes ; a fence made of thorny brush-wood.

janum-bili syn. of *janumjarom*, *jonejanum*, sbst., Zizyphus Oenoplia, Mill.; Rhamnaceae,—a gorse, 1-2′ high, with leaves and fruit much

smaller and earlier than those of the *dodaṛi*, Zizyphus jujuba ; the leaves are silky beneath and the thorns recurved. Note the following riddle, the answer to which is *janumjarom* : dumduṛitee bēḍa, banakoṛtee bākoa, he (the plant personified) attracts with small balls and catches with hooks.

janum-binḍa I. sbst., a crown of thorns.

II. trs., to crown with thorns : *janumbinḍakiako.*

janumbinḍa-o p. v., to be crowned with thorns : *janumbinḍajanae.*

janum-jarom syn. of *janumbili.*

janum-khaïr sbst., Acacia Catechu, Wild. ; Mimoseae,—a middle-sized tree with brown bark ; short recurved spines on the branches ; 2-pinnate leaves ; and flowers in elongated axillary spikes. Chips of the inner wood are boiled in a pitcher ; the water is strained and evaporated giving the catechu (*khaïr*) which is chewed with *pān* by the Hindus. This is the only tree from which this substance is extracted.

janum-koḍra I. sbst., a barbed scourge.

II. trs., to scourge with a barbed scourge : *janumkoḍrakiako.*

janumkoḍra-o p. v., corresponding meaning : *janumkoḍrajanae.*

janum-koronjo (Sad. *kaṭaphar*) sbst., Caesalpinia Bonducella, Flem.; Caesalpinieae,—an extensive prickly climber with 2-pinnate leaves and a pod like that of the *koronjo* tree, Pongamia glabra, but covered with straight pricks.

janum-lagom I. sbst., a barbed bridle, a curb.

II. trs., to bridle with a curb or barbed bridle : kacara sadomko puraṣako *janumlagomkoa.*

janumlagom-o p. v., to be thus bridled.

janum-leper-aṛa sbst., Amarantus spinosus, Linn. ; Amarantaceae,—an erect herb with 5 spines in the axils of the oblong obtuse leaves ; and flowers in dense green spikes. The leaves are used as a potherb.

janum-pusūri sbst., hard, dry pimples : *janumpusūri* linlere rōṛoakan jilulekage uṛuṇoa mendo puraṣge keṭea, when one presses such pimples, there comes out a very hard substance like dried flesh.

janum-saru sbst., Lasia heterophylla, Schott. ; Aroideae,—a stout marsh herb with long, intensely prickly petioles, as are the nerves beneath the hasta te leaves. The petioles, ground and mixed with water, are given to drink to cattle affected with *gargaṭi*, throat disease.

janum-tār I. sbst., barbed wire.

II. trs., to fence with barbed wire : bagānko *janumtārakada.*

janumtār-o p. v, to be fenced with barbed wire : bagān *janumtārakana.*

jaṛa I. sbst., (i) a seed, in cntrd. to what surrounds it in the fruit : (a) the kernel of a nut, in cntrd. to *coka*, the shell. (b) the stone of a fruit, i.e., the kernel (*dāli*) with its woody endocarp (*coka*), in cntrd. to *jilu*, the fleshy pericarp. N. B. The stone of a mango is always called *paṭa*, and its kernel *kubu* ; the stone of the

Indian hog-plum (*aṁbṛu*) is also sometimes called *paṭa*, but its kernel is always called *dāli*. (c) the whole grain of a gramineous plant, in cntrd. to *copa* the spikelet. N.B. Husked grains are not ordinarily called *jaṇ*: the term *caūlijaṇ* is used only in connection with sacrifices and divination. (d) the whole grain of a leguminous plant, in cntrd. to *cokạ*, the shell. (e) the pip of a berry, in cntrd. to *jilu*, the pulp, *cokạ*, the woody pericarp, *ūr*, the skinny or soft pericarp. (f) the seed, in cntrd. to *cokạ*, the seed capsule or samara, *opăroḷ*, long wings as those of the sal fruit. N.B. *Jaṇ* is never used instead of *hita* in connection with sowing. (2) a bone: uṛikoạ *jaṇ* keṛakoạāte hupuṛiṇgea' the bones of a bullock are smaller than those of a buffalo. (3) the wood of a tree, branch or root flayed of its bark: burkun ḍaredre ūr kūb ibila, *jaṇdo* purạge naṇạ, the bark of the root of the *burkunḍa* tree is very thick, the woody part is very thin: baklạkoloạ moḍ toabāte maraṇgea, *jaṇ* eskar moḍ toaḅgejạ hobaoa, with the bark it cannot be encompassed by the hand, without the bark it will perhaps be possible to encompass it.

II. adj. (1) with *baba*, well formed, full grains of paddy, in cntrd. to *peṭẹ*, grains quite empty, and *peṭẹ baba*, *peṭẹcapuḍ baba*, grains badly developed. Also used as adj. noun: *jaṇko* ṭunkụr e dōtape, peṭẹkodo bursitape. (2) with *baṭẹar*, branches of a fibrous creeper, split to strips containing part of the wood and part of the bark: bata *jaṇ* baṭẹar to tolepe.

III. trs., (1) to split branches of a fibrous creeper to strips containing bark and wood: ruṛuṇiṇ baṭẹarea ciṇ *jaṇea?* Shall I flay the Bauhinia creeper (to make twine or to use strips of the bark), or shall I split the wood with the bark? (2) fig., to carry off all the loose earth from a field so that only the hard unploughed, or unhoed, bottom remains: aṛi baitanre karakarate loĕoṇtalako *jaṇkeda;* honderạ bāṛi aleạ gaṛaloĕoṇe *jaṇkeda*, the other day's flood has carried off all the loose earth from the field we have made in the bed of a stream.

IV. intrs., with an adv. of quantity, (1) to get grains free from the ears: tisiṇ dâŭrire ciminaṇpe *jaṇleda?* How much paddy did you gather from to-day's threshing. (2) to get full grains separated from the empty: at urtanre huṛiṇgeṇ *jaṇlạ*, I got only a small quantity of full grains as the result of my vanning. (3) of any slain or slaughtered animal, to furnish little or much bone in comparison to the meat: no sim huṛiṇtee jilukeda, puṛạtee *jaṇkeda*.

jaṇ-ẹ p. v., (1) of the branches of a fibrous creeper, to be split: soben ruṛuṇ *jaṇ cabaaĕana*. (2) of a field, to lose all its loose earth: honderạ bāṛite a leạ gaṛaloĕoṇ *jaṇjana*. (3) of grains, to be freed from the ears by threshing; of full grains to be separated from the empty by vanning: tisiṇ dâŭrire api ḍaṭom *jaṇ*-

jana, three large baskets of grains were got from to-day's threshing.

ja-n-aŋ vrb. n., (1) the great quantity of grains or bones got: *janaŋ janjana, moḍ dâărire upun ḍâki hobalena*, the threshing gave so much grain that in one day we got 4 large baskets (8 maunds); *hola goḷi merom janaŋe jankeda jiluāte dobaṛado jange samaḷena*, the goat we slaughtered yesterday was so bony that the bones hacked to bits equalled twice the meat. (2) the grains or bones got: *api dâărira janaŋdo tisiŋ poṭomjana*, we baled to-day the result of three days' threshing; *hola goḷi sima janaŋ lelteŋ bakuaŏ-girijuna*, I was quite astonished when I saw the amount of bones got from the fowl killed yesterday.

jange adv., modifying *meŋ, taĭn*, to have the skin over the bones: *ne koṛado nā̆lope hoṛŏmokja, janggee taĭkena*, now you have made this buffalo gain flesh, it had only the skin over the bones.

janeskarni prnl. noun, one with the skin over the bones.

janga (H. *jaŋghā*, thigh or leg) poetical term, I. sbst., the foot, See under *duraŋ* the song: *Buru-burure manido*.

II. intrs., parallel of *manḍa*, to leave footprints, i.e., to walk:

Sereŋ cetancetantedo,
Amci mâĭre manḍaleda?
Silima ruguri ḍarentedo,
Amci mâĭre *jaŋgaleḍ?*

Is it thou, O girl, who hast left thy footprints on the flat rocks? Is it thou, O girl, who hast been walking on the path covered with smooth pebbles?

***janga-da** I. sbst., (1) a marriage ceremony so called. When the maidens have anointed with turmeric the whole body of the bride and of the groom, as described under *sa saŋgoŋ*, two pots of rice-beer on its pulp are brought to the fore. One has been prepared in the house, the other has been brought by the bridegroom's family. If these pots are not new, at least their mouth may not be chipped. The women who take part in this ceremony, which like the preceding is performed inside the house, pour off the beer from its dregs into two different bowls (*taṛi*). Then each female relative of the bride, in turn, washes the feet of the bridegroom with clear water from the knee downward and, dipping the lower part of her fingers on the surface of the beer, touches with it in succession his forehead, his shoulders and his feet. The relatives of the bridegroom do the same with the bride. Each applies the beer in this way three times. In some places the bridegroom's family does not bring beer for this ceremony, both pots are prepared in the bride's house.

When the ceremony is repeated in the groom's village, it is done so only respecting the bride. In parts of the Naguri country it is not performed at all in the bride's village, but takes place in the groom's village and there only with regard to the bride. In those parts also

her forehead and shoulders are not touched with the beer. A little of it is poured on her knees and stroked down to her feet. Only the women assist at the *jaŋgadą*. This ceremony is followed by the *siri ḍaṛi rakaḷ* described under *ḍąmą*.

All other ceremonial washings of the feet are called *kaṭaabuŋą*, *kaṭaḍąom : jaŋgadąko* omąia, they have performed on him (or her) this ceremony.

II. trs., to submit the bride or groom to this ceremony : *jaŋgadąkiape* ei aŭrige ?

jaŋgada-gą p. v., to be submitted to this ceremony : aŭrigee *jaŋgadagoa*.

***jaŋga-duṛa** trs., to scrape together the dust on smb's footprint and hang it up above the fireplace, begging daily one's *najomboŋga* or *deôṛâboŋga* to affect the man's feet with *ṭampaṭumpu*, a swelling and deformation generally preceding leprosy. This practice is resorted to by wizards and witches. Some witch-finders also do not refuse to use it against thieves : en hoṛoko *jaŋgaduṛakia*, enamentee ṭampaṭumpuŭtaua.

jaŋgaduṛa-ą p. v., to be subjected to this practice : ne hoṛo *jaŋgaduṛaakanleka* aṭkarątana, caŭlijaŋ idiĭpe, this man seems to be under a *jaŋgaduṛa* spell, go and consult a witch-finder.

jaŋgăla sbst., the female of a dark reddish brown grasshopper called *harnačal*. The female is the largest amongst grasshoppers and is up to 4″ long. The male has only the size of a locust.

jaŋgi (H. *jagnā*) poetical parallel of *hoṛo*, to watch. See the song under *icąciŋgṛibā*.

jaŋgi (H. *janglā*, paling, railing) I. sbst., (1) the unsquared beams of a roof, in cntrd. to *ṛāli*, squared beams : (*a*) *mutuljaŋgi*, the ridge beam in a *ḍandąoṛą*, two-gabled roof, in cntrd. to *bandia*, the same in a *catomoṛą*, a four-sloped roof. (*b*) *ḍąjaŋgi*, the wall plate in either kind of roof (Pl. XXI, XXII, XXIII). (2) a thick pole forming the horizontal bar of a brushwood fence. It runs along the middle on the inner side, and facing it, there runs on the outer side a thin pole called *toljapą, toljanapą*. This is tied all along to the *jaŋgi*, and the brushwood is held in position between the two : bakṛiṛą *jaŋgi* kunṭare tuṛamoa, the bar of a fence rests on forked posts. Sometimes to prevent cattle from straying from the path into adjoining fields, a railing is made consisting only of such poles resting on forked posts. Then also the poles are called *jaŋgi* or *bakṛijaŋgi*. (3) the railing of a bridge. (4) the three cross-beams of a *busųmaca*, the scaffolding supporting a straw stack. (5) a chain of hills : ne buruą *jaŋgi* api gaŭdi jakeḍ senoakana, this chain of hills is 3 leagues long. (6) a line of stratified rocks cropping out at intervals : ne serenąṛą *jaŋgi* kotąre ṭunḍuakana ? Where do these rocks cease to crop out ? N. B. Very often, to avoid ambiguity, it is necessary to use the epds. *oṛąjaŋgi*, *bakṛijaŋgi*,

pūljaṇgi, burujaṇgi, sereṇjaṇgi.

II. adj., (1) with *buru*, hills forming a chain : han *jaṇgi* burudo oko simanrą ? In the boundaries of what village is yonder chain of hills ? (2) with *seren*, a line of stratified rocks cropping out at intervals.

III. trs., (1) to use as a beam : ne darubu *jaṇgiia*. (2) to construct a roof with *jaṇgis* : ḍanḍaorą, apiako *jaṇgiia*, they make a two-gabled roof with one ridge beam and two wall plates.

jaṇgi-ǫ p. v., (1) of a roof to be constructed with *jaṇgis* : ḍanḍaorą apia *jaṇgioa*. (2) of a fence, to have a said kind of a horizontal bar : bakri motoṇte *jaṇgiakana*. (3) of a field, to be protected against cattle by a pole resting on low forked posts : loĕon *jaṇgiakana*. (4) of hills, to run in a chain : ale simān burute *jaṇgiakana* ; simān atomatomte *burujaṇgiakana* (5) of a line of stratified rocks to crop out at intervals : ne disumre purąsa seren singituro singialuṇte *jaṇgiakana*, in Chota Nagpur stratified rocks often crop out in an east-westerly direction. (6) of a river, to be bordered for a certain distance with a continuous or interrupted line of rock : gara atomatomte *jaṇgiakana* ; gara atomatomte diri *jaṇgiakana*. (7) of a river, to be barred by one or several long rocks : gota gara *jaṇgiakana* (or *jaṇgikesedakana*) ; garare diri gandete *jaṇgiakana* ; garare diri *jaṇgikesedakana*.

jaṇgia (H. *jhāṇghiyā*) syn. of *paluluṇ, paluluru*, sbst., pants, trousers.

jaṇgi-bąi sbst., a name occasionally given to particular banyan trees with numerous pillar-like aerial roots : the long horizontal branches resting as on many posts, resemble the cross-beams of a scaffolding for stacking straw.

jaṇgi-biur trs., to surround with a railing of horizontal poles : bakriko *jaṇgibiurakada*.

jaṇgibiur-ǫ p. v., corresponding meaning.

jaṇgi-daru sbst., a piece of wood used or to be used as *jaṇgi* in a roof, fence or straw stack scaffolding : *jaṇgidaru* kale namakada.

jaṇgi-kesed trs., (1) to bar a road with a pole resting on posts : dulruartare sandakako *jaṇgikesedea*, they bar with poles the parts of roads under repair. (2) of one or several long rocks to lie across the bed of a stream : ne gara latarsare diri *jaṇgikesedakada*.

jaṇgikesed-ǫ p. v., (1) of a road, to be thus barred : sandaka *jaṇgikesedakana*. (2) of a stream, to be thus barred : gara *jaṇgikesedakana*. (3) of one or several long rocks to lie across the bed of a stream : gararę diri *jaṇgikesedakana*.

jaṇgi-mad, jaṇ-mad syn. of *bir-mad, burumad*.

jaṇ-hoṇ sbst., used fig. to denote a boy by comparison to winnowing : the grain remains, the chaff is carried off by the wind. In the same manner a boy remains with his family, whereas a girl leaves it when she gets married.

jaṇkal *fide* Haines, Phragmites

Karka, Trin. ; Gramineae,—the Reed, a tall, stout, perennial grass 10-20′ high, with close-jointed, hollow, leafy stems and long leaves ; frequent in sandy beds of nullahs and rivers. The stems are used to make flutes.

jaṇkajoṛe, jiṇkajoṛe vars. of *jhaṇkajoṛe*.

jaṇki (Beng. *junka*) syn. of *mindi-lāṭanḍṛi*, sbst., Sida veronicifolia, Lamk. ; Malvaceae,—a perennial procumbent, branching weed of waste places, with round-cordate, serrate, hairy leaves and small 5-petalled, solitary flowers on long peduncles.

jaṇ-maḍ syn. of *birmaḍ*.

jaṇ-malhan, jaṇ-manal syn. of *reṛeṛeṣ malhan*, sbst., Dolichos Lablab, Linn. ; var. lignosus, Prain ; Papilionaceae,—a herbaceous twiner cultivated for its pods, which are eaten green. These are about 3″ long, containing about 5 seeds. They are somewhat inflated and are abruptly truncated at the apex which is recurved. The ripe seeds are also eaten.

***jaṇ-topa** sbst., the ceremony of burying, under the burial stone (*sasandiri*) of the family, part of the bones of a person who has been cremated, or has been buried in some other than his ancestral village or in a graveyard distant from the burial stones.

The disposal of the corpses of deceased relatives is one of those exclusively and essentially human practices, which stand as a bar or even as an impassable abyss between man and the lower animals. It is owing to this character that the various modes of disposal amongst all surviving Aborigines attract the attention of ethnographers, and that burial places of pre-historic races discovered by geologists continue to be studied and interpreted by them.

Common sense very naturally sees in this practice a mark of respect the living exhibit to the dead body as the former dwelling place of the soul belonging still in some way to the family, the tribe or the race. But universal evolutionists cannot or will not as yet bring themselves to accept this explanation because it appears too incompatible with their fundamental assumption. The idea of a soul as distinct from the body, especially of a soul surviving the body could, according to them, have arisen only a very long time after the evolution of man from the mere animal state. Hence whenever unmistakable signs of burial are found with remnants of prehistoric men, these must receive explanations that do not imply the belief in a soul among such Primitives. The evolutionists offer explanations with which they are apparently satisfied. The first is that the Primitives considered the corpse a "living corpse". From certain excavations it is assumed that the first mode of disposing of the dead was to bury them slightly either under or at the side of the hearth in the

cave or hut in which the family lived. When they lay directly under the cooking place, a small hole was often made, through which food and drink could be passed to the mouth of the deceased. This practice rested on the belief that the deceased was not really and finally dead but that his ego (whatever that may have meant to those Primitives) remained still in the dead body, and that therefore he still continued a member of the family, having a right to share in all its privileges. The respect thus shown is only that which is due to all the living members. It has nothing to do with a soul and is certainly not directed to a soul.

All this sounds as positive as though the writer had assisted at one of these burials and had a talk with those Primitives about their real meaning. One may be allowed to make the following remark. All animals know the signs of death and its finality for the body, and therefore they never bother anymore about the dead of their kind. Since, according to universal evolutionists, those Primitives were but mere animals they must have possessed the same knowledge and acted in the same way before they evolved into men. Now that they have become men, they refuse to believe in the finality of bodily death. Is this perhaps because they expected a revival of *the living corpse?* The experience of a single generation would have convinced them of the futility of such an expectation. One of these writers sapiently remarks that they believed that the *ego* of the deceased still remained in the corpse. Why not admit at once, with the bulk of mankind that all men have, from the beginning, believed in the spirit or soul that lived in them, and in its survival after bodily death?

The second mode of disposing of corpses, found already in pre-historic times, is *the grave*, that is a dwelling place outside of the family's hut or cave. This even evolutionists admit to presuppose a belief in something distinct from the body and surviving it in some way or another. It therefore must have arisen, or rather evolved itself, somehow in the course of many thousands of years. Graves of varying types are henceforth found wherever there have been men. That most dreadfull of all spooks, the human soul, has got and kept a firm hold on the whole of humanity until modern materialism has discovered the formula of exercising it.

The third mode of disposing of corpses is that of burning them, or cutting them to pieces before provisional or definitive inhumation.

This mode rests on the belief that the soul is forced to hover about the body as long as there remains any flesh attached to the bones. When the last shred of flesh has disappeared from all the bones, then only can the poor soul start on its journey towards the land of the

souls. The bones are then enclosed in stone sepulchres of various descriptions.

The Hos, i.e., the Mundas of Singbhum, living to the South of the Chota Nagpur plateau, burn their dead in front of their huts, and the next day the remaining larger bones are placed in an earthen vessel, and this is hung up under the roof at the back of the house. There they remain until the family has rice and cash enough for the great dinner that must be given to the guests who always gather in great number for the *jaṇtopa*, the placing of the bones under the *sasandiri* burial stone of the family.

It is long ago that, probably under the influence of Christianity, the Mundas dwelling on the plateau, (the *Koṇkopāṭ Mundas*), have ceased burning their dead, except such as have been killed by a tiger, and the bones of whom are never buried under the *sasandiri*. Old people who remember this time are fast disappearing. The custom has been replaced by that of burying the dead and digging out, after a year or so, a piece of skull to put it under the family burial stone. Even this practice has been given up in Hasada where the *sasandiris* lie on the burial ground and people are buried in their vicinity; but it is still alive in Naguri where the burial ground is often separate and distant from the place where the burial stones are. The *sasandiri* is a slab placed horizontally; it lies flat on the ground when it is over a grave. Otherwise it is supported by stones on the four corners. The bones of a person on whose grave a slab has been laid are never dug up to be put under the *sasandiri* which is raised on stones.

The Mundas use no coffins, but they construct their equivalent at the bottom of the grave. This is 4-5' deep. A post is planted at each of the four corners of the bottom, and a wooden floor is made by placing billets close alongside each other. The four sides, to a height of over a foot, are similarly covered with layers of billets retained in position by the four posts. Then the corpse, wrapped entirely in a new piece of cloth, is lowered into this kind of coffin. A few pice are put into the mouth of the deceased and some rice is heaped near his head; the brass bowl out of which he used to eat, his favourite stick and bow are laid at his side and perhaps also some other object he particularly liked, provided it has no iron part. If during life he liked a cup of beer, some is poured into the grave near his head. Then the coffin is closed with a layer of billets so tight that no earth can fall through. People who cannot afford to surround their dead on all sides with layers of billets, dig a narrower compartment at the bottom of the grave and put a tight cover of billets at a least over this. When no wood is available, a compartment is dug along the side of the bottom, so that, at least,

in filling up the grave, no earth is thrown upon the corpse.

On the funeral pyre and in the grave the feet of the deceased are turned to the North, to speed his way towards the country from which the Mundas say they came. This practice is still kept in the Hasada country, but in Naguri, in imitation of the Hindus, the corpse is put the other way. Hence in Hasada *bo-kaudar* means the South, and *kata-jambar* the North. In Naguri these two terms have the contrary meanings.

Let us now proceed to the description of the *jaŋtopa* ceremony.

I. Formerly when the funeral pyre of a Munda was nearly consumed, and only a few pieces of bone remained intact, his relatives extinguished the fire, sprinkling it with water by means of branchlets of the *tepelhesa* tree (Ficus religiosa). Then they gathered a few pieces of bone and put them in a new *cuka* (small earthen vessel) which they generally hung on the branches of the same kind of tree until the day chosen for the burial of the bones. The burial itself took place as described below. Such is probably even now the custom in the Ho country.

II. In the villages where the burial ground is at a distance from the burial stones a sufficient time (a year or so) after the burial, people go on the eve of the day chosen for the *jaŋtopa*, and dig up a piece of skull of the deceased. This bone is there and then, near the open grave, submitted to a kind of slight cremation (*seŋgelsoan, seŋgelsukul* or *sānseŋgel*). The fire is extinguished with water sprinkled over it by means of *tepelhesa* branchlets, and a sacrifice of rice cooked with turmeric is offered. The piece of bone is put in a new *cuka*, and the ashes together with the sacrificial rice are scraped into the grave before it is filled up again. The *cuka* is then taken home, a thread dipped in liquid dough is tied around it and it is hung up for the night under the eaves at the back of the house. Next morning a witch-finder digs two pits close to each other in the courtyard. A bullock is then felled with the back of an axe, and small pieces of its mouth, ears and feet are thrown in one of the two pits. To these are added some mustard seed, cotton seed, iron rust and puffed rice. All these are buried thereby the witch-finder who then washes his hands over the twin pit before this is also filled up.

Then they start towards the burial stones. A man walks in front carrying the *cuka* with the piece of skull. The others follow with a grey fowl, sacrificial beer, red lead, oil, puffed rice, and mustard and cotton seed. The women help in carrying all this. All along the way the puffed rice and the two kinds of seeds are strewn about. When they reach the place where the burial stones of the village are gathered, each lying flat, not on the ground, but supported on the four corners

by small stones, not only the particular slab of this family, but also all the others around are swept and cleansed with water, rubbed with oil and daubed with turmeric. If there is any *orbage diri* (a slab, the feast for the erection of which has not yet been given) in the place, it is passed over and ignored. A goat is killed and its head taken round from stone to stone and its neck pressed against each in turn, so that all are marked with its blood. The family slab is then raised slantingly so as to allow of the digging underneath of a small pit about a cubit deep. When the *cukṛ* with the piece of skull has been buried in this pit and covered up, and the slab has been replaced into position, the pahan sacrifices a grey speckled fowl (*herṛ sim*) to the ancestors asking them to receive the deceased in their midst. The following prayer also is addressed to the person whose bone has just been interred: "Ne, N. N.....; tisiṇdo dahabohakeḍmeale; nāḍo hiatiṇ baṇo golatiṇ baṇoka. Nāḍo amaṛ nutumtele jojoma nunũale, imtaṇ dar baṇo sampaṛa baṇoka; lāṭhasu bōhasu baṇoka; bugilekagele jomeka nũika, Here, take this, N. N.....; to-day we have washed and cleansed thee. Let now all grief and sorrow cease. Now that we are going to eat and drink in thy honour, let it be without fear and concern. Let there be no belly-ache, no headache: let us eat and drink in peace". A libation of beer with its dregs is made on all the burial stones and, if after that some sacrificial beer is left, it is drunk then and there. All present now go and have a bath after which they gather at the house of the deceased. There the proceedings end with a feast to which the whole village is invited. If the piece of skull, instead of being buried under a *sasandiri* which already covers the bones of other members of the family, is to be interred under a new slab, the putting up of the latter must take place beforehand and entails a separate feast with slaughter of a bullock or goat.

III. When a person, having died on a visit to relatives, has been buried in their village, or when he has been buried in a village where he lived as a ryot, a piece of his skull is dug up in the same manner as above, and the *cukṛ* hung up for the night under the eaves at the back of the house in which he died. Meanwhile all the people of this village are treated to a feast in the courtyard in front. Next day the bone in its *cukṛ* is taken to the *khuṭkaṭi* village of the deceased where is the burial stone of his family. There it is hung once more under the eaves at the back of the house or, sometimes, on the branches of a Ficus religiosa, until such time as the family will be able to face the expenses of its burial under the family slab. For the rest the ceremony is the same as already described. It is likewise

followed by a feast given to the whole of this second village.

jaŏ syn. of *janaŏ*.

jaŏa (Sad., H. *jau*, barley, the proper requisite for the karam festival) sbst., (1) annual weeds and grasses of any kind shooting up wild on cultivated land: ne goṛare *jaŏa* purąge omonjana. (2) the maize shoots prepared for the *karam* feast. The sowing of this maize is called *jaŏa akiḍ*. See under *karam*.

jaŏa-ǫ p. v., (1) of weeds and grasses, to shoot up wild from seeds on cultivated ground: aleą goṛare tasaḍko purąge *jaŏajana*. (2) of cultivated ground to get covered with weeds: aleą goṛa purąge *jaŏajana*.

jaŏa (Sad; II. *yam*; Sk. *dwi*, two) syn. of *jimki* Nag. adj., with *honkiną*, twins. Also used as adj. noun: *jaŏakiną* kako sakikiną, koṛahonkiną redo maraną̃ni Ram, huṛiną̃ni Lachman nutumoa; kuṛihonkiną redo maraną̃ni Gangi, huṛiną̃ni Jaũni, twins do not become anybody's namesakes, if they are boys the first is called Ram, the second Lachman; if they are girls, the first is called Gangi and the second Jauni.

jaŏāb (H. *jawāb*) an answer, to answer.

jaŏa-ḍali sbst., the basket in which the *jaŏa* is sown for the karam feast.

jaŏa-ḍali poetical parallel of *sapaki*, intrs., to choose each other as namesakes (in this case by exchanging maize shoots at the karam feast and henceforth calling each other by the name of *jaŏaḍali*). In this cpd. *ḍali* means flower. See the song under *buburkuḍ*.

jaŏdo adv., formerly, usually. Though a derivative of *jaŏ*, this adv. refers only to the past or present.

japą (Or. *japṭa'ānā*, to press together; H. *capṭanā*, to glue) I. sbst., syn. of *loĕoną̃japą*, the part of a rice field along its borders: loĕoną̃ *japą* calutam, hoe the border of the rice field along the embankments.

II. adj., with *lāṛ*, syn. of *jakoḡ*, an empty, depressed abdomen: inią lāṛ *japągea*.

III. trs., (1) to bring or put close to smth.: sāṇ kuṇḍamre *japątam*, put the firewood close along the wall at the back of the house. (2) to close, v. g., a door: duar *japątaipe*. (3) to dress a little girl with a waist cloth: en hon gajite *japątaipe*. (4) of bullocks, when ploughing, to walk one behind the other along an embankment so that even the border strip of the field can be ploughed: ne uṛikiną aṛi kakiną *japąea*, calubiur hobaoa, (*aṛi* need not be expressed). (5) to approach: *japąiną̃me*; nądo hatule *japąjada*. (6) of orchid plants, to grow on a tree: en rōṛ daru purągeko *japąakada*, that dry tree is covered with orchids. N. B. Any kind of orchid is called *janapąbā*.

japą-n rflx. v., (1) to approach: *japąnme*, alom boroca. (2) of girls and women, syn. of *lijąn*, *coren*, to put on their waist cloth: lija (or

lijąte) kae *japąakana*.

ja-p-apą repr. v., (1) to happen to be close to each other: duḅ purąpe *japapątana*; kulaḷokiṇ *japapąkena*, hoṛo latalutujana, a man and a tiger found themselves close to each other, the man stood paralyzed; kūḅkiṇ eperaṇkena, *japapąredo* honaṇkiṇ gopoĕjanteą, they had a great quarrel, if they had been close to each other it would have ended in a fight. (2) repr. trs. caus., to put things close together: oṛąpe *japapąkeda*. (3) adj., of several objects, all close by: miaḍ oṛą lōlenci, *japapą* oṛąko turuĭaleka lōjana, a house having caught fire, the other houses close by, some six in number, were burnt down. (4) adv., also *japapąre*, close to each other: *japapąkiṇ* (or *japapąrekiṇ*) taĭkena.

japapą-n rflx. v., to approach close to each other: *japapąnben*.

japapa-gǫ p. v., to get, or to be put, close to each other: enkagedo duḅ purągepe *japapagoa*.

japa-gǫ p. v., (1) meanings corresponding to the trs. (2) with *lāḭ*, syn. of *jakoĕǫ*: lāḭĭ *japąakana* (or *japągiṛiakana*), his abdomen is empty and depressed.

ja-n-apą vrb. noun or adj., (1) generally with *cêṛê*, syn. of *japącêṛê*. (2) generally with *bā*, any kind of orchid, even a ground orchid. (3) syn. of *toljanapą* the lath which runs parallel to the *jaṇgi* on the other side of a brush-wood fence: (4) with *jilu*, a sirloin. (5) with *hesą*, see under *janapąhesą*.

IV. adv., (1) with or without the afxs. *ge*, *re*, near, close to the speaker: *japą* duḅme. As postp. it means near, close to the object mentioned: huṭuḅ *japąree* dubakana. (2) with the afx. *te*, approaching the speaker: *japąte* hijụme. As postp., it means approaching or passing close to the object mentioned: han daru *japąte* horaakana.

japą-cêṛê syn. of *janapącêṛê*.

japāiṇ Nag. (Sad. *jopai*) var. of *japaṇga* Has.

japą-japą, japąnǫ diminutive of *japą*, to be, go or pass rather close to smb. or smth. Used as prd., adv. and postp.

japa-jopo, jopo-jopo Nag. **japa-jupu, jupu-jupu, julu-jupu** Has. probably derived from *jopoḷ*, (Sad. *jhapjhapāek*; Or. *jholpol*, dawn or dusk) I. trs., with *siṇgi, canḍụ, ipil*, as d. o., to continue or protract work or occupation till near sunset, near the setting of the moon or of this or that a star: tikin pancāĭṭ etęlena, siṇgile *jupujupukiṇ*, enre enaṇle hokakeda, the panchayat began at noon, we went on till near sunset and broke up only then. (2) fig., to light a lamp so that the wick is very low or too low; maskalǫge diaepe, purąpe *jupujupukeda*; diapo *jupujupukeda*; batipe *jupujupukeda*.

II. intrs., of the sun, moon, stars, to approach the horizon before setting: siṇgi *jupujuputanree* tebąlena, he reached a little before sunset, when the sun was already low.

japajopo-n rflx. v., same meaning: siṇgi *japajupuntanree* tebąlena.

japujopo-ǫ p. v., (1) same meaning : siṅgi miḍḍāṅe sareakana, aŭrii *jupujupuua*, the sun is not yet low on the horizon, it is still the length of a pole above it, i.e., there is still about an hour of sunshine left. (2) meaning corresponding to the trs. : pancāiṭ tikin eṭejanci *jupujupulena*. III. adv., (1) placed after or before *siṅgi*, etc., the whole phrase with or without the afxs. *ge*, *re*, a little before sunset, etc. ; *siṅgijapajupureie* (or *japajupusiṅgirele*) tebaḷa. (2) placed after *siṅgi*, etc., and with the afx. *ṅge*, till a little before sunset, etc. ; *siṅgijapajupuṅgele* bicārkena.

japa-jupu Has. var. of *japajoṅo* Nag.

japa-jupu var. of *jabajubu*.

japaṅga Has. syn. of *japāĭu* Nag., I. sbst., a bamboo, pole or ladder leaning against smth. as a means of climbing.

II. trs., to put a ladder, pole or bamboo slantingly against smth., as a means of climbing : maḍ *japaṅgaeme* ; siṛhi *japaṅgaeme*.

japaṅga-ǫ p. v., corresponding meaning : siṛhi oṛare *japaṅgaakana*, the ladder is raised against the wall.

japaŏ var. of *jhapaŏ*.

japaŏ Nag. (Sad. *japaek* ; H. *jhapnā*, *jhānpnā*) syn. of *kaṇḍeḍ-japa* : duar *japaŏtam*, shut the door tightly.

japa-puṭus sbst., Mukia scabrella, Arn. ; Cucurbitaceae,—a slender, scabrid herb climbing on rocks hedges and tree trunks, with alternate, cordate, angled, stem-clasping leaves, small axillary yellow flowers, axillary tendrils, and small globose red berries streaked with white. The leaves are used as a potherb. The seeds, crushed, are applied on aching bodies, especially on strained backs.

japar Has. syn. of *ṭapa*, trs., to pare the side of a piece of wood by means of an axe, in cntrd. to *la*, to pare the upper surface of wood by means of an adze : en daru subasa purage moṭoa, *japarkeatebu* dajaṅgiia, that piece of tree is very thick at the lower end, let us pare it with our axes and line the wall with it.

japar-ǫ p. v., corresponding meaning.

japāṛa-japūṛu var. of *jabajubu*.

japa-siṅ-cēṛē sbst., the Nuthatch, Sitta frontalis. Its call is *tī*, often repeated.

japāṭa var. of *jhapṭa*.

japaṭaŏ var. of *jhapaṭaŏ*.

japārāṛā (Sad. *bhuĭ capa*) sbst, Kaempferia rotunda, Linn. ; Scitamineae,—a stemless herb with petioled leaves 12″ long by 3-4″ broad. The lilac or reddish-lipped-flowers, spiked on a scape, appear before the leaves. The roots are used as a dye. They are also one of the ingredients of the ferment for brewing.

japi (Sad. ; cfr. Sk. *jap*, to say ; Sinh. *jepa*, prayer) I. sbst., also *japiduraṅ*, *japisusun*, a hunting song and dance : senderāēte ṛmar dipli purasa *japiko* duraṅca. See under *susun*.

II. intrs., to sing or dance a *japi*: *japiĭme*, mar, come, sing a hunting song; maraṇ jilu goĕanre aĭuḅdipli kūḅko *japiĭa*, when large game, as sambur, has been killed, many *japi* dances take place at night; en ṭolare tisiṇko *japiĭana*, in that hamlet they are dancing hunting dances to-day.

japiḍ (H. *jhapnī*, eyelid) I. sbst., the act of shutting the eyes: meḍra *japiḍ* leĭte duṛumakanĭekae aṭkarlena, mendo eongee taĭkena, seeing his eyes closed they thought him asleep, but he was awake.

II. adj., (1) with *hoṛo*, (a) one who habitually shuts his eyes on those who ask for smth., i.e., an avaricious person: *japiḍ* hoṛokoṭa seṭare jāṇa asi alopeṇa, kā namjanre būni baguḍoa, do not ask in the morning avaricious people for anything, if they refuse, all your chance on that day will be spoiled. Also used as adj. noun. (b) a seller who habitually refuses to lower somewhat his prices; a buyer who habitually refuses to buy except at the price he at first suggests, even though the seller meets him half way: en dokānre miaḍ *japiḍ* hoṛo menaia, enamente gāki puṛa kako sena. Also used as adj. noun: en dokānte aloma, miaḍ *japiḍ* menaia, kam paṭaŏdaṛiaia, do not go to that shop, the merchant is stubborn in his prices, thou wilt not be able to satisfy him for the price. (2) with *hon*, a child which habitually does not do what it is ordered. Also used as adj. noun.

III. trs., to blindfold smb. or cover his eyes with one's hands: lijaṭeko *japiḍkia*. (2) with *meḍ* as d. o. expressed or understood, to shut the eyes, in cntrd. to *rapiḍ*, to wink: meḍ *japiḍeme*. (3) to give a loan of the rice necessary for an evening meal, and so enable people to go to sleep: dē, tisiṇ meḍ *japiḍṭalem*. (4) to shut the eyes for good and all, i.e., to die: lagacabaakanae, tisiṇe (or tisiṇ mede) *japiḍeajiḍ*. (5) fig, with the d. o. *meḍ* always understood: (a) to refuse what one is asked to give: holaĕteko asitana, alom *japiḍea*. (b) to refuse to buy or sell as explained. This applies also to the marriage price: gonoṇle aṛăguĭekakena, ĭi mendoe *japiḍkeda*, cekaere baioa? Alege sōjenjana, what are we to do now? It is not our fault that he refuses even after we have lowered the price claimed. (c) of a child, not to do what it is ordered: en hondo kamile aculja, mendoe *japiḍkeda*.

III. intrs., (1) in the df. prst., (a) of the eyes, to shut from sleepiness: duḅduḅteṇ lagajana, meḍ *japiḍtana*. (b) of sensitive plants, and plants, the leaves of which fold up at night, to fold their leaves: singi hasuṛjana, ṛimbilte kā mundiṭana, cakondako *japiḍtana*, enate mundiṭana, owing to the clouds one cannot see whether the sun has set, but we know that it has, because the Cassia tora plants have already folded up their leaves. (2) imprsl., with inserted prsl. prn., to feel sleepy: meḍ *japiḍjaia*.

japid-en rflx. v., (1) to close the eyes deliberately : kae duṛumakana, moṭaïtee *japidenlana*. (2) to cover one's eyes with the hands, to blindfold oneself. (3) fig. meanings of the trs. : holaëteko asikena, alom *japidena*.

ja-p-apiḍ repr. v., to blindfold each other in turns : japiḍkuṭiinuṇreko *japapida*.

japid-ǫ p. v., (1) of the eyes, to be shut : iniạ meḍ *japidakana*. (2) to be blindfolded, to have the eyes covered by smb.'s hands : aŭri, kae *japidakana*, wait, he is not yet blindfolded. (3) same meanings as the intrs. : duḅduḅtena lagajana, meḍ *japidǫtana* aĭuḅdo jojodaru *japidoa* ; japiḍsiṇem eṭǫlere *japidoa*, if thou touch a sensitive plant, its leaves will fold up. (4) fig., to become a miser, a buyer or seller stubborn about his prices, a child not doing what it is ordered : omǫ hoṛogee taĭkena, cilkatee *japiḍjana?* ne hon beṭekane *japiḍjana*.

ja-n-apiḍ vrb. n., (1) sometimes used like *ranapiḍ* in the adv. *miḍjanapiḍre*, in a twinkling, in an instant. (2) syn. of *japiḍsiṇ*.

V. adv., (1) with the afxs. *ange, ge, ǫge*, modifying *rika, rikan*, in the fig. meanings. (2) with the afx. *te*, with eyes shut, blindfolded : *japiḍtee* senkena, he walked with closed eyes.

japiḍ-giṛi intensive of *japiḍ* in the fig. meanings, as prd. only. Note the saying : ne hoṛo iliree *japiḍgiṛiĭa*, he drinks a lot of beer, he shuts his eyes on the quantity he drinks.

japiḍ-janum syn. of *duṛumjanum, lajaŭni*, sbst., Mimosa pudica, Linn.; Mimoseae,—the Sensitive Plant, a small undershrub, common by roadsides in and near Ranchi. It has 2-pinnate leaves with a prickly rachis, pale purple or rosy flowers in globose heads, and very prickly pods.

* **japiḍ-kuṭi-inuṇ** sbst., a game so called. There are two camps, the children sitting in a double circle, those of the attacking party on the outside, behind the others. Before starting the game, to decide which camp is going to attack, they roll into a tiny ball a little piece if rag, put it on fire and throw it on the ground. All then around it throw themselves on all fours and try to blow it on to one of the adversaries. The party, one of whose members is touched by the little ball must range itself on the inner circle. If there is an odd player, he takes his place in the centre. The others retire a little aside to decide on their tactics. When they return they sing the following ditty : "Maraṇ gaṛa kajidole bailed, bailed. Near the large river we have settled, we have settled, what we are going to do". Then they sit down each behind an adversary and one of them covers with his hands the eyes of the child before him. The odd player in the middle calls out : "uṛi !" (call of the *kuṛuṛi* bird). This is a signal for one of the attacking party to get up and

go, as prearranged, and fillip three times the head of the one whose eyes are covered. If this one rightly guesses the name of the one who has filliped him, the parties change sides. Otherwise it is the same party as before which returns to the attack after conferring again amongst themselves and singing the same ditty.

japiḍ-picu Has. **picu** Nag. sbst., a breeze-fly, Tabanus sp. N. B. *Picu* Has. is *hâṛu* Nag. See under *hâṛu*.

japid-siṇa, japiḍ-tasaḍ, janapiḍ syn. of *duṛumtasaḍ*.

japo Has. syn. of *jhalpaṭ* Nag. I. adj., with *kuri*, a tall and stout woman: miaḍ *japo* kuṛii dōana, he has a tall and stout wife. Also used as adj. noun: nīdo apeṭaren *japo* ci?

japo-ǫ p. v., of girls, to grow to tall and stout women: eṇagatedo ṭurkigee taïkena, hontekuṛitakodo sobenko *japojana*, the mother was a short woman but all her daughters are tall and stout.

II. adv., with the afxs. *aṇge, ge, ǫge*, modifying *rikaǫ, lelǫ*.

jappa, jhappa var. of *dhaḅpa*.

japṛa-daru var. of *jhapṛadaru*.

japṛa-jupṛu syn. of *jabajubu*.

japuḍ (H. *jhapnā*) trs., to lay suddenly the hand on a bird or over its nest after approaching stealthily: hola miaḍ ḍurle *japudana*; uṛjuṇḍu puraṇ maraṇjanre, sakam kokombaoa, enare jaṇom kāre honko dōkekoate uṇḍaṭare bageoa ente uṛi en kokombaregee boloa oṛǫ mâṛîmâṛîte senkǫciko *japudia*, when the hole in which a robin has made its nest is broader than can be covered with the hand, they fold large leaves into a cone and put at the bottom the eggs or the young of the bird, leaving it thus near the entrance to the hole; when the robin then has entered into this receptacle, they approach stealthily and shut it with the hand. (2) fig, to catch a man or get hold of him by approaching stealthily: irkumbūṛukole *japuḍ-leḍkoa*; guṇaguakanto heroḍtan buṛia onḍokako *japuḍkia*, human sacrificers, by approaching from behind, caught hold of a woman who was weeding with a leaf hood over her head and shoulders.

japuḍ-ǫ p. v., corresponding meanings.

japuḍ (Sad. *jalpud*; H. *jal*, water, and *top*, a grave) I. adj., with *dą*, a splashing downpour; rain coming down in torrents: mara, nirmea oṛąte *japuḍ* dą hijutana, quick, run home, there comes torrential rain. Also used as adj. noun: *japuḍ* banǫkǫatee seṇǫnana.

II. intrs., of a downpour, to come heavily: hantąre dą *japuḍgiṛitadu*, jetaną kā lelamdaṛiǫtana, yonder the rain comes down in torrents hiding everything; mara, nirmea oṛąte, dąe *japuḍenḍąea* rokage, quick, run home, in a moment the rain will come down in torrents.

jɨ-n-apuḍ vrb. n., the extent to which rain comes down in torrents: *janapude* japuḍkeda, en bururą daru miaḍ raṭi kā lelǫtana, such torrents of rain come down that it is impos-

sible to see the trees on the hill.

japuḍleka Nag. adv., (1) splashingly, torrentially: *japuḍleka* dạe hịtana, a torrential rain is coming; *japuḍleka* dạe gamajada, it rains cats and dogs. In this meaning they say *sapuḍleka* in Has. (2) fig., of people, in a dense crowd: *japuḍleka* hoṛoko hịtana, *japuḍlekako* hundiakana.

japuḍ Nag. Kora. trs., to close a door or a window. Constructed like *handeḍ*, but only in this meaning.

japuḍ-au I. trs., of torrential rain, to accompany people who come in the speaker's direction: *japuḍaukeḍleae*, we had torrential rain all along the way.

II. intrs., of torrential rain, to come in this direction: *japuḍaujadae*.

japuḍ-daru sbst., Albizzia stipulata, Boiv.; Mimoseae,—a tall handsome tree with feathery foliage of 2-pinnate leaves, and whitish flowers in globose heads. The bark is used for dyeing, in conjunction with the bark of the roots of *salidaru* (Morinda tinctoria) and twigs, wood or bark of *ludamdaru* (Symplocos racemosa). This dye imparts a very fast dark red colour. By way of a mordant the thread is first cooked in a mixture of water and well ground nuts of *raṇgajaṛa*, the castor oil plant (Ricinus communis). It is said that *ludamdaru* mostly acts as a mordant.

japuḍ-diṅ syn. of *jargijapuḍ*, *jargijapuḍdin*, sbst., the end of July and beginning of August, when torrential rain is of daily occurrence.

japuḍ-iḷi I. trs., of torrential rain, to accompany people on their way from the speaker's place: *japuḍidikeḍkeae*, when they went away from here, they got torrential rain all along the way.

II. intrs., of torrential rain, (1) to recede from here: *japuḍidijadae*, dạ *japuḍiditana*. (2) to continue: etŏārhulaṇāte būdhhulan jakede *japuḍidiḷa*.

japuḍ-tasaḍ syn. of *lĩlbari*, sbst., Indigofera tinctoria, Linn.; Papilionaceae,—the Ceylon Indigo, a twiggy roadside shrub, 2-3′ high, not cultivated in Chota Nagpur. It has pinnate leaves and 9-13 obovate leaflets hardly longer than broad; racemes of red flowers; and slender, acute, 10-13-seeded pods. The roots pounded and macerated in water are drunk in urinary complaints.

jar (Sk. *jār*, a gallant) trs., (1) to attract, to allure, by offering smth.: meroṇ kae sabọtanredo patāṛate *jarime*, if thou canst not catch the goat, allure it with some green leaves. When affixed to *om* it means to attract by giving often smth.: kanṭaṛaṛa cokạte aṛkoni *omjarjaḍkoa*, pirĩte harkoreo oṛṣageko hĩjua, by giving them jack fruit shells you attract the bullocks, even when driven to the uplands they come back to the house. (2) syn. of *juti*, to hush, amuse, divert, recreate, little children: honko gũruteko *jarkoa*, they hush crying children by giving

them some molasses. (3) syn. of *ker*, to win over, to draw, by example: tamaku kaiŋ joŋtan taŋkena, gatiko *jarkiŋa*, I was not addicted to chewing tobacco, it is my companions' example which taught me this habit.

jar-en rflx. v., syn. of *juṭin*, to amuse oneself with smth., to play with smth.: neado honko *jarenteko*; neate honko *jarenka*, let the children divert themselves with this.

jar-o p. v., to be attracted, allured; to be drawn by smb.'s example; to be hushed, amused, diverted: miaḍ cêrêiŋ aṭaliа, honko *jarokamente* jîdgeŋ dôakaia, I limed a bird and kept it alive for the recreation of the children.

jara (Sad.) I sbst., a place where the trees and shrubs have been cut down and burnt on the spot, as long (3-4 years) as the forest shoots up again and has to be cleared each year, though each year there is a crop grown on the clearance. Later on it is called *gora*: *jara* copaeme, cut down all the trees and shrubs, to let them dry and burn them on the spot and make a new field in the clearance; *jara* atarteŋ senkena, I went to put fire to the trees and shrubs cut and dried on the clearance in the forest.

II. trs., (1) syn. of *atar*, to put on fire, to cause a spreading fire of dry grass, dry leaves, etc: saŋrigoŋe *jaraḍeda*; haburaŋ oŋkoe *jaraḍeda*. (2) to make a new field in the forest, when this meaning is sufficiently clear from the context: ne sirma en buruko *jaraeṭkeda*, they have begun to make clearances on that hill.

III. intrs., (1) with an inan. sbj., to burn with a fire that spreads: saŋrigoŋa *jaraṭana*; buruŋ *jaraṭana*; bir *jaraṭana*. (2) with a liv. sbj., to have a serious but slow sickness, to be very sick for a long time: api sirmaêtee *jaraṭana*. Cfr. *jarajamkom*.

jara-o p. v., (1) syn. of *ataro*, of dry inflammable materials, to be caused to burn with spreading fire: miaḍ oŋko onḍorkeda, entedo goṭa hatu *jarajana*, they set fire to a house, then the whole village got ablaze. (2) in jokes, of hair or clothes, to get singed by a flame: cungi salgaŏtanre dîasalalte guchi *jarajina*, in lighting his cigarette, his moustache got singed by the match.

ja-n-ara vrb. n., (1) the extent to which a fire spreads: *janara* jarajana, birraŋ seben rôŋo paṭâŋa lôcabajana. (2) the putting fire to dry, inflammable materials: *janara* kape ṭaṭkakeda, hoêe hijuṭansaŋre soŋjanre honaŋ ṭaṭkajana, you made a mistake when you put fire to the spot, you should have started it on the side from where the wind comes. (3) the clearance on which the dry trees and shrubs have been put on fire: en goŋa okoêaŋ *janara?* En buru okoetekoŋ *janara?* Who has put fire to the dry grasses and dry leaves on that hill?

jaraḷ-jaraḷ Has. Nag. casaḷ-

caraḷ Nag. I. sbst., the scorching heat of sunshine in the hot weather and in the rainy season : *jaraḷjaraḷ-regee* senbaṛajada.

II. adj., with *jeṭe*, same meaning.

III. trs. caus., to expose to scorching sunshine : ne hon ciąpe *jaraḷjaraḷjiąia ?*

IV. intrs., (1) prsl., of the sunshine, to be scorching : hola beṭekane *jaraḷjaraḷkeda*. (2) imprsl., with inserted prsl. prn., to feel scorched by the sunshine : hola horare purąge *jaraḷjaraḷkeḍlea*.

jaraḷjarab-ọ p. v., (1) to be exposed to scorching sunshine : ne hon cenąmentee *jaraḷjaraḅọtana ?* (2) of the sunshine, to be scorching : setakucuṇbandijeṭere erąge *jaraḷjarab-oa*, in the dog days the heat of the sun is very scorching.

V. adv., with or without the afxs. *ange, ge, ọge, tan, tange*, also *jaraḷleka*, modifying *jeṭe, rika*.

jara-goṛa jingle of *jara*, sbst., a clearance in the forest, where the trees, shrubs, grass, etc. have been burnt to make a field.

jara-jamkom jingle of *jara*, I. sbst., poetical syn. of *jaragoṛa*.

Jararejamkomre bakọ sukujaṇdonaiṇ roaleda,
Jararejamkomre paṛiamanaljaṇdonaiṇ poaleda.

In the burnt clearance, O my wife, I have sown crooked bottle-gourds. In the burnt clearance, O my wife, I have planted *paṛia* beans.

II. intrs., in sacrificial formulas and in the first question put successively to each of the spirits during divination by means of husked rice grains, to be sick. This question is as follows : " (Name of the spirit), ne manoahon, ne manoagâṛâ..... dinũtee (v. g, apicanḍuãtee) *jaraṭanjamkomtana*. Amge haṭitanbaditanredo, ne catŭlijaṇ ne kudijaṇre salanampitinamọme, this child of man, this human offspring has been sick and ailing since (v. g., three months). If it is thou who art harming and harassing him, mayest thou be indicated and found out in these rice grains, in these pieces of broken rice.

jarą-jarą (Sad.) syn. of *jhaṛajhaṛi*, but the adj. may take also the form *jarąlekan* and the prd. and adv. may take the form *jarąleka*.

jara-juru syn. of *jurujupu* (also in the meaning of *jerejere*).

jarą-jurụ, jarą-jurụ Nag. (Sad.) syn. of *daṇkadoṛe* Ilas.

jarąleka syn. of *jhaṛajhaṛi*. The adj. is *jarąlekan*.

jaral-jaral Nag. var. of *jaraṇ-jaraṇ*.

jaranḍa-putam, jarinḍa-putam vars. of *jharanḍaputam*.

jaraṇ-bagel, jharaṇ-bagel syn. of *caraḍṭabugel*, but not used of the *lamą* fruit.

jaraṇ-jaraṇ (Sad. *jharangjharang* ; A. *jalāl*, splendour, glory) I. sbst., (1) the brightness of polished metal, of a mirror or anything reflecting light ; ne kapiṛą *jaraṇjaraṇ* kâĭte meṭaŏjana, the brightness of this axe is tarnished by rust. (2) bright sunshine on a cloudless day ; *jaraṇ-jaraṇre* epelaṇkọme.

II. adj., also *jaraṇlekan*, (1) glittering, polished to brightness : *jaraṇjaraṇ* taraṭṛiĩ hicijada, he brandishes a glittering sword. (2) with *jeṭe*, bright sunshine on a cloudless day : *jaraṇjaraṇ* jeṭere epolaṇkome. (3) with *uli*, syn. of *pereṇgeḍ*.

III. trs., to polish a metallic object: kapi *jaraṇjaraṇeme*.

IV. intrs., (1) in the df. prst., to glitter, to reflect the light of the sun : iniạ kapi *jaraṇjaraṇtana*. (2) of the sun, to shine brightly in a cloudless sky : tisiṇe *jaraṇjaraṇjada*. (3) imprsl., with inserted prsl. prn., to feel blinded by the brightness of the sun when looking at it : siṇgisạiṇ aridlạ, *jaraṇjaraṇkiṅa*.

jaraṇjaraṇ-o p. v., (1) to be polished brightly : kapi *jaraṇjaraṇakana*. (2) of the sunshine, to become bright : jeṭe aũri *jaraṇjaraṇoa*, siṇgi nãge tureṭegoṭana. (3) to glitter or reflect light : aẽna siṇgire samanlere *jaraṇjaraṇoa*, if a mirror is turned towards the sun it reflects its light.

V. adv., (1) with or without the afxs. *ange, ge, oge, tan, tange*, also *jaraṇleka*, modifying *leḷo, rika, puṇḍi* : kapi *jaraṇlekae* puṇḍitada. (2) with the afx. *oge* modifying *gesa*, to scour to brightness. (3) with or without the afxs. *ange, ge, oge, tan, tange*, also *jaraṇkenjaraṇken, jaraṇleka*, modifying *jeṭe* : *jaraṇkenjaraṇkene* jeṭejada, the sun is shining brightly.

jara-puṭũkuḷ sbst., an edible brown puff-ball, Lycoperdon sp., the largest of all. Puff-balls are treated grammatically as liv. bgs. : *jaraputũkuḷko* puraṣa atarakan ṭaẽaḍreko namoa, this kind of puff-balls grown mostly on clearances where the dry grasses and bushes have been burnt. Note the saying : *jaraputũkuḷlekae* meḍkeda, he opened large eyes.

jaraṭi (Sk. *jarata*, stiffness, rigidity) I. adj, of sown seeds over which the solar rays have baked a crust of mud : tisiṇgapae maraṇḍạlere *jaraṭi* babakoe ṭaũkaea, if we get soon a good shower, the paddy seeds which cannot pierce the crusted surface of the field, will come out all right.

II. trs., of the rays of the sun, to bake a crust of mud over sown seeds, so that they must die, not being able to break through the crust. This can happen only in the hot weather when nothing is sown except paddy : jeṭe babae *jaraṭikeda*.

III. intrs., in the df. prst., of sown seeds to get incrusted ; aleạ loẽoṇạ babako *jaraṭitana*.

jaraṭi-o p. v., same meaning : aleạ loẽoṇạ babako *jaraṭijana*.

jãre, jâre adv., anywhere at all : tisiṇ *jãre* ḍeracpe, gapa Ranci tebạ hobaoa, pass the night anywhere on the road, but you must reach Ranchi to-morrow.

jãre baṇo jãre, jãrejãre also with nasalized *ã*, disjunctive adv., either in the one place named or in the other : apia hatu dâṛâeme, uṛi *jãre baṇo iãrem* namia, go and search the three villages, thou art sure to

find the bullock in one of them.

jāre-jetare jā-jetarę also with nasalized *ā*, adv., in several indefinite places: hakekuḍlamko *jārejetare* dōakada, he has put his instruments about the place, without any order; *jārejetare* alope ḍeraea, mendo sobenko miḍtąre, do not pass the night some here and some there, but all in the same place: moḍeanḍuḷo *jārejetaree* taĩkena, taĕomte Asāmtee senǫjana, for one month he remained now in one place then in another, at last he went to Assam.

jargali, jargaliḍ Nag. syn. of *kanṭaracineḳ*, I. sbst., a jack fruit in the first stage of its development, when it is only a few inches long. II. intrs, in the df. prst., of a jack tree, to have fruit in the first stage of development: kanṭara *jargaliṭana*.

jargali-gǫ p.v., same meaning: kanṭara *jargaligǫtana*.

jargi I. sbst, the rainy season, the monsoon: oṛǫ moḍ canḍu taĕomte *jargi* hijua.

II. trs., of long and heavy rain, to fall on smb.: Ranci senǫtanre horarce *jargikeḍica*, we had long and heavy rain on our way to Ranchi.

III. intrs., (1) with or without ind. o., of the monsoon, to bring a certain amount of rain: ne sirma isuĩ *jargiaḍbua*, we had a strong monsoon this year; mā puraǫee *jargilela* ci ne sirma? Which was the stronger monsoon? That of last year or that of this? (2) to rain heavily at a special time in the rainy season or during a depression, not during a mere storm: tisiṇ puraǫee *jargiṭana* (or *jargijadu*).

jargi-ǫ p.v., (1) of the rainy season, to come: oṛǫ moḍeanḍure *jargioa*. (2) to get long and heavy rain: Ranci senǫtanre horarele *jargiṭena*.

ja-n-argi vrb. n., the extent of heavy rain: *janargiĩ* jargikeda, taramara racakoãte daṇ puṭijana, it rained so heavily (in the rainy season) that water welled up in several courtyards.

jargi-baru sbst, a late variety of *barudara*, the fruit of which ripens in the rainy season.

jargi-daṇ, jargi-d.n sbst., the rainy season.

jargi-hulaṇ adv, on a day of long and heavy rain.

jargi-japuḍ sbst., the rainy season.

jargi-kanṭara sbst., a late variety of jack fruit ripening in the rainy season.

jargi-liṇa sbst., a waterproof cloth.

jargi-maĕno sbst., the common myna when its fledgelings leave the nest at the time of the heaviest rains, in contrd. to *duṛiamaĕno* the same when its young take wing in the beginning of June: *jargimaĕnoko* uĩḍareko poąkoa aḍ maraṇ jargireko apirkoa The name *duṛiamaĕno* is derived from *duṛa* dust.

jargi-sā sbst. and adv., the rainy season, the monsoon.

jargi-uli sbst., a late mango ripening in the rainy season.

jargu trs., to sit, tread, or put the palm of the hand (whilst leaning on it to get up from a sitting position), on smth. soft and dirty, in

cntrl. to *carpa, larpa,* restricted to treading: į ci gurim *jargutada ?*

jargu-n rflx. v., same meaning: įĭ *jargunj·na,* doroṇaleka rokoko kudaŏlja.

jargu-ṷ p.v., (1) of the hand or foot, to be put on smth. soft and dirty: inią tī gurire *jargulenr.* (2) of smth. soft and dirty, to be trod on, sat on or leant upon: n·re į *jargulena.*

ja-n-argu vrb. n., the extent of such an accident: *janargaĭ* jargulą, įĭ seredabata·la.

jariḅ (A. *jarīb*) sbst., a surveyor's chain: moḍ *jariḅre* moḍsac kaṛ meną, there are 100 links in a surveyor's chain.

jārika Nag. syn. of *jāleka,* adv., in some way or other, anyhow. It is used only to modify prds. denoting an action, as *kami, sen, honor, sī,* etc.: *jārikae* kamidaṛia nādo, now he is more or less able to work; māl *jārikale* adaitada, rīṛīle aukeda, we managed to pay our rent by taking a loan.

jārikan Nag. syn. of *jālekan,* adj., of some kind or other. It is used to qualify the d.o. of a prd. denoting an action: *jārikan* bahiią baikeda, I managed to make smth. like a copy book.

jārika banǫ jārika, jārikajārika disjunctive adv., either in the one manner or in the other; in one of these ways.

jarjaḍa-putam var. of *jharaṇḍa-putam.*

jarjalį, jarjaliaḍ, jarjaliḍ vars. of *jaljaiį.*

jarjaṇḍeaḍ intensive of *jāṭeṛ,* like which it is constructed: ne *jarjaṇḍeaḍ* ci daru hade daṛia ? hoĕoteoe baṭioa, can this excessively slender man work as a sawyer ? A puff of wind is enough to upset him.

jar-jar var. of *jharjhar,* both as syn. of *jaraṇjaraṇ,* and as used of driving rain.

jārjaṭha Nag. (Sad.) syn. of *putam-jampa.*

jarjo *fide* Haines, syn. of *cāḫsiṇ.*

jarka, jerka Has. (Sad.) I. sbst., limbs grown together: aspatālre tīraṇ *jarka* haḍrikanme.

II. adj., (1) with *hoṛo,* a person with two limbs, v. g., two fingers, grown together. Also used as adj. noun. (2) with *tī,* a hand with two or several fingers grown together or webbed. Also used as adj. noun: *jarkatee* saḫkeda. Both these terms, *jarka hoṛo* and *jarka tī,* have been applied also to the extraordinary case of a man with a double tip phalanx to his thumb. (3) with *kaṭa,* the feet of palmipeds: koṛoko *jarka* kaṭate daḳo gaŭiīa, enamenteko oĕardaṛia, ducks paddle with their webbed feet, that is how they can swim. (4) with *daru,* two trees grown together into one trunk; an inarched tree: Gomkeą bagānre *jarka* uli puṛage meną, there are many grafted mango trees in the European's garden. (5) with *jō,* fruit grown together: kadaldarure puṛasa *jarka* jō taĭna.

III. trs. caus., to inarch a tree: haṛam daruṛą koto oṛo balḛdaruṛą muli baraną husiḍkeatoko *jarkaca,*

they cause to grow together a branch of an old tree and the stem of a young one after scraping both.

jarka-g p. v., (1) of fingers or toes, to grow together or be webbed; of limbs, to be grown one with the trunk of the body; of fruit, branches or trees, to grow into one: Lumbaĕren jala hontekoṛa uka jakede *jarkaakana*, the son of the blind man of Lumbai has an arm grown on to his side down to the elbow. (2) of trees, to be inarched.

ja-n-arka vib. n., the extent to which limbs are grown together: *janarkae* jarkajana, lengatīdo upunia ganda galede jamaj na, the four fingers on his left hand are webbed.

jarkam-turkam (Sad. *jarang-turang*) I. sbst., rubbish of sticks, twigs, leaves, dry grass, etc.: jān *jarkamturkam* (or *jarkamturkamko*) haŭrhuṇḍiīpe.

II. adj., (1) with *lija*, syn. of *kanta*, a cloth sewn over with many pieces without order, or two tattered cloths sewn over each other: *jarkamturkam* lijage kanta kajioa. Also used as adj. noun: *jarkamturkame* uiuakada, he is covered with a rag-sewn cloth. (2) with *hoṛo*, a person so dressed. Also used as adj. noun. (3) with *baĕar*, a string made up of many ends knotted together: *jarkamturkam* baĕar hacăṛaganḍuīte baiakana.

III. trs., (1) to sew a cloth all over with pieces; to sew many pieces over a cloth; to sow two worn or tattered cloths over each other; to make a length of string by knotting together many ends; to knot many pieces of string into one length: lijąe (or seredkoe) *jarkamturkamtada*; baria harakan lijąkinae *jarkamturkamtada*; baĕare (or hacăṛaganḍuīī) *jarkamturkamakada*. (2) to dress a child in such a cloth: bugin lija ei banoa, ne honpe *jarkamturkamtąra*?

jarkamturkam-en rflx. v., to don such a cloth: *jarkamturkamenjanae*; lijąe *jarkamturkamenjana*.

jarkamturkam-g p. v., meanings corresponding to the trs.

IV. adv., with or without the afxs. *ange, ge, ŋge, tan, tange*, modifying *tukuĭ, tuna, ṭonom, lelŋ, rika, tusiŋ, uin*: kanta janaŏ *jarkamturkamtanko* tunaea.

jarmaĕ-paria, jarma-paria poetical adj., referring to the time of bachelorhood or spinsterhood. *Jarmaĕ*, syn. of *ḍinḍa*, means unmarried; and *paria* means time.

Ne nakisupiḍ ḍinḍa sunumaŋa,
Ne bonḍol botoŏ *jarmaparia*.
Nakį supiḍḍo tuṛu tukaĕa,
Bonḍol botoŏdo sega naṭede.

All this care about combing the hair and making a nice chignon is possible only in spinsterhood. All this attiring oneself in a flowing loin cloth is proper to bachelors. Later, when one is married, the hair and the chignon are as plain as the nest of the striped squirrel; the loin cloth too is as plain as the nest of the small brown squirrel.

jār-maŭra Has. var. of *jaharmaŭra* Nag.

jarom See under *bili*.

jarom-ipilkiṇa sbst., the two egg stars, representing the nest of *putamipil*, the dove star. See under *ipil*.

jāru syn. of *duḫjāru*, I. sbst., the opportunity of sitting down for a chat with neighbours : ne ṭolare *jāru* kaiṇa namkeḍci eṭa ṭolatiṇjana.

II. intrs., to sit and chat with people of other houses : *jārutanale* ; jeṭesiṇgi teṭeṇakare racareko *jārua*, in summer, when there is moonlight, they sit and chat in a courtyard.

jāru-n rflx. v., same meaning : dolabu nāḍo, naminaṇgebu *jāruna*.

ja-n-āru vrb. n., the length of such a chat : *janāruĭ* jārulena, bar ganṭare enaṇe ruaṛlena.

jāruan intrs., in the indet. ts. (in the meaning of a pf. past) and in the imperative, to sit down and have a chat : ne canḍu musiṇo kaiṇa *jāruana*. In poetry it is a parallel of *duban*.

Elaho, Kumpaṭ Muṇḍako, elaho dubanpe,
Elaho, Nagabâsi rajako, elaho *jāruanpe*.
Elaho, pāpāṛa gaṇḍure, elaho dubanpe,
Elaho, jinitu paṭire, elaho *jāruanpe*.

Come, sit down, Mundas of the Ranchi plateau ; Come sit down. Come sit down for a talk, O Nagbansi rajahs ; come, sit down for a talk. Come sit down on a stool made of *papṛa* wood ; come sit down. Come sit down for a talk on a sedge mat ; come sit down for a talk.

jaruiṇa-paṭuiṇa syn. of *ajabaja*.

jāru-oṛa sbst., a shed without walls used for friendly gatherings and panchayats. It is found in few villages.

jaru-paṭu (Sad. *larupatu*) syn. of *ajabaja*.

jaruṛ, jaruṛu (A. *zarūr*, necessary) 1⁰ syn. of *galagam*. 2⁰ I. sbst, need, necessity : tisiṇa pīṭ senṛa *jaruṛ* banoa : pīṭ senṛa *jaruṛreṇa* ṭoakana.

II. adj., (1) necessary : *jaruṛ* kamiko cabaṛjana : *jaruṛ* kajimenteṇa senkena, I went to treat of a necessary matter ; neado *jaruṛgea*. (2) sometimes with *horo*, a person finding himself in a necessity : ne uriṇa gonoṇa *jaruṛ* horoko moḍhisi ṭakako omea, eṭakodo kakoṇa.

III. intrs., (1) prsl., to be needed tisiṇgapa daṇ puṛage *jaruṛtana*. (2) impsl., with inserted prsl. prn., to feel the want of smth.: pīṭ kaĭñaṇa konaṇa, mendo buluṇa *jaruṛ-ṇiña*.

jaruṛ-ṇ, jaruṛu-ṇ p. v., (1) to be in need of smth.: paĕsatee *jaruṛakana* (or reaṇgeakana). (2) to be in the necessity of doing smth.: Rancite senia *jaruṛoṭana*. (3) to be needed : apeṭare paĕsa *jaruṛakana* ci ?

IV. adv., (1) forsooth, certainly, of necessity : *jaruṛe* hijua ; en horo lagacabaakan holaiṇa lellja, *jaruṛ* nidae goḡjana, I saw yesterday that he was very low, he must have died during the night. In this meaning a more emphatic form is *jaruṛkeate* : somārhulaṇ *jaruṛkeate* hijuṇ me, come by all means

on Monday. (2) with the afxs. *re, samaĭ, samaĭre, din, dipli,* etc., in the time of need : *jarurure* nimiṇa honkooko sīrikakoa, when it is necessary, even such small boys are made to plough.

V. interjection, forsooth, of course ; senam ci ?—*Jaruṛ.*

jaṛa-biṇ var. of *jaḍabiṇ.*

jaṛa-daru (Sad. *jarā,* the castor oil plant) Has. syn. of *bindidaru* Nag.

jaṛa-jaṛi var. of *jhaṛajhaṛi.*

jaṛa-juṛu var. of *jhaṛajhuṛu.*

jaṛṇ-juṛṇ, jaṛṇ-juṛṇ Nag. syn. of *daṇkadoṛe.*

jaṛa-kulaĕ Has. syn. of *maṇḍa ria-kulaĕ* Nag. sbst., the taller and darker kind of hare. See under *kulaĕ.*

jaṛam in poetry, same as *jaṇḍam-jaṇḍam.*

jaṛam-jaṛam var. of *jaṇḍam-jaṇḍam.*

jaṛaṇ-jaṛaṇ var. of *jhaṛaṇ-jhaṛaṇ.*

jaṛaṇ-juṛuṇ (Sad.) syn. of (1) *ṭilaṇṭoloṇ,* to move about with shaking testicles. (2) *daṇkadoṛe,* to lurch.

jaṛaŏ (Sad. *jharek*) 1° with or without *baĭri, kasur, khīs* or *khîs,* I. adj., with *kami,* a revenge, a retaliation : neado *kasurjaṛaŏ* kamige. Also used as adj. noun.

II. trs., to retaliate on smb.; baĭriko *jaṛaŏjaḍlea* ; *baĭrijaṛaŏjaḍleako* ; mā aputele dalkia, cnaṛage honko *jaṛaŏjaḍlea,* last year we beat a man, now his sons take their revenge.

ja-p-aṛaŏ repr. v., to retaliate on each other (at different times): *japaṛaŏtanako* ; kasurko *japaṛaŏtana.*

jaṛaŏ-o p. v., to suffer revenge : *jaṛaŏjanae* ; kīse *iaṛaŏjana.*

ja-n-aṛaŏ vib. n., a revenge, a retaliation : apere *janaṛaŏ* (or *kīsijanaṛaŏ,* etc.) ciulaŏ aloka hobaṇ, let there never be any revenge amongst you.

2° trs., to put the tiles again in order without repairing the wood work of the roof : keeole (or oṛale) *jaṛaŏkeda.*

jaṛaŏ-o p. v., corresp meaning : keeo (or oṛa) *jaraŏakana.*

ja-n-aṛaŏ vrb. n., the work described : *janaṛaŏ* kape ṭaŭkakeda.

jaṛăpa-juṛŭpu syn. of *jabajubu.*

jaṛăraŏ var. of *caṛaraŏ.*

jaṛar-bagel syn. of *caraḍṭabagel,* but not used of the *lamo* fruit.

jaṛarken var. of *caṛarken.*

jaṛa-tiju sbst., a small caterpillar marked alternately black and white, with stinging hairs, and living on the castor oil plant. It is fatal to goats eating a leaf with this insect on it.

jaṛe-patere (Sad. *jerepete*) syn. of *badakaŏ,* but also used as adv., with or without the afxs. *ange, ge, oge, tan, tange* : kula garjaŏla, sobenko *jaṛepateṛelanko* nirjana.

jāṛi (H. *jhaṛī*) syn. of *jargi,* but used of a heavy shower, not of the rainy season.

jāṛo, jāḍo Nag. syn. of *joṛe, joṇḍam.*

jaṛpa-juṛpu syn. of *jabajubu.*

jāsṇ, jâsṇ, adv., in the surroundings, or in the direction, of some

place or other.

jāsą bano jāsą, jāsąjāsą disjunctive adv., either in the one direction or in the other ; in one of these directions.

jāsąte adv., from the surroundings of some place or other.

jāsąte bano jāsąte, jāsąjāsąte disj. adv, from the surroundings either of the one place or of the other ; from the surroundings of one of the places named.

jāsąre adv., in the surroundings of some place or other ; anywhere about a place.

jāsąre bano jāsąre, jāsąjāsąre disj adv., in the surroundings of one of the places named.

jāsąte adv., in the direction of some place or other.

jāsąte bano jāsąte, jāsąjāsąte disj. adv., either in the one direction or in the other ; in one of the directions named.

jasta (II.) sbst., zinc ; prince's metal ; pewter.

jasu (Sad. ; A. *jāsūs*, spy, emissary) syn. of *jaïba*.

jāta, jâta adv., to some place or other.

jāta bano jāta, jātajāta disj. adv., either to the one place or to the other ; to one of the places named.

jātąte adv., from some place or other.

jātąte bano jātąte, jātajatąte disj. adv., either from the one place or from the other ; from one of the places named.

jātąre adv., in some place or other.

jātąre bano jātąre, jātajātąre disj. adv., either in the one place or in the other ; in one of the places named.

jātąte syn. of *jāta*.

jatąte bano jātąte, jatajātąte syn. of *jāta bano jāta*.

jatan Nag **joton** Has. (Sad.) I. sbst., (1) care of the sick : *joton* kae namkeda. (2) carefulness : ne horore jetan *joton* banoa.

II. trs., (1) to put in a convenient place : ena jātarege *jotontam*. (2) to take proper care of a child, a domestic animal or anything else : hon *jotonime* ; uri *jotonime*. (3) to nurse a patient : hasutani bēsge *jotonipe*.

III. intrs., to try, to endeavour, to make an effort : nukuri namoka-mentee *jotonkeda* (or *jotonkena*).

jatan-en rflx. v., to take care of oneself when sick : ale bārile *joton-jaia*, aolo kae *jotonentana*.

ja-p-atan repr. v., to nurse each other when sick.

jatan-o p. v., (1) prsl., meanings corresponding to the trs. (2) imprsl., of an endeavour, to be made : kā *jotonjana*, enamente kā namjana.

ja-n-atan vrb. n., the amount of care, nursing or endeavour : ne hita *jonoton* jotonema, miad rati cutukatęako alokako jome ; *jonotone* jotonkeda, nukuri aūri namo jaked musi ao orare kae dubkena.

jatan-sira *fide* Haines, sbst., Desmodium gyroides, D C., Papilionaceae,—a shrub, 6-20′ high, with trifoliate leaves and small, showy, deep-purple flowers.

jatañ (Sad.) I. adj., compact, compressed, settled as earth : *jatañ*

biâṛâ sībusurtape, loosen the paddy seedlings with the plough (the soil has been beaten to compactness by heavy rain).

II. trs., to render compact ; to cause to settle down : tente busuko *jataŏkeda*, they have compressed the straw ; oṛa capăṛateko *jataŏkeda*, they have rammed the flour to hardness ; maraṇ da saŭṛiĭ *jataŏkeda*, heavy rain has beaten the thatch to compactness.

III. intrs., to settle as earth, straw, thatch, etc. : bandaaṛi *jataŏtana*.

jataŏ-o p. v., to become or be rendered compact ; to be caused to settle : loĕoṇ holaṛa jargite *jataŏjana*.

ja-n-ataŏ vrb. n., (1) the extent to which earth, etc., settles : *janataŏ* jataŏjana, burulen busu miḍ cokoĕgo lelotana, the straw has settled so much that what was a huge heap now looks very little. (2) the thing which has become compact : miśa *janataŏle* sībusurkeda, oṛoge jataŏjana, nāḍo ugaŏ kā baiua, baba suĭjana, we have loosened the earth by ploughing after it had settled compactly under the heavy rain ; it has settled once more and may no more be loosened with the plough because the young paddy has sprouted and come out. (3) syn of *canapăṛa*, the act of ramming a floor : *janataŏpe* huṛiṇkeda, tegajaḍre lindibaṛaotana, you have not rammed the floor sufficiently, it still takes the impress of the feet.

jâte, jâte adv., to some place or other : *jātepe* mene senmenteṇ tearkana, I am ready to go whithersoever you tell me. N. B. In Nag. *jātepe mene* (as stated under *jā*) is used instead of *iāpe mene, janape mene*, so that the above sentence in this dialect means : in spite of whatever you may say I am ready to go. The same meaning as in Has. is expressed by putting *jāletepe* instead of *jātepe*.

jâte baṇojâte, jâtejâte disjunctive adv., to either (or one) of the places named : reṇgetee jamburtana, miaḍdo Asām lelotana oṛo Boṭaṇ, *jātejātee* hoaa, he is in great straits of circumstances, two ways are open to him : the Assam and the Bhutan tea plantations ; he will go to the one or to the other.

jâte-jetate, jâte-jetate adv., in any directions, i.e, in all directions, not knowing whither, desultorily or in an erratic way : miaḍ kula hunurkaŏe hurkaŏlą, aledo aĭumkeḍci *jātejetatele* nirbaṛakeda.

jâtere, jâtere syn. of *jāsqre*, adv., anywhere about a place : nea okotąreṇ dōtą ?—*Jātere* dōtam.

***jati** (Sk. *jāt*, caste) I. sbst., (1) tribe. (2) caste : ama, baṛaĕ, hijume, janaŏ rąjaḍmere tisiṇenaṇem lelotana.—Eraṇdope eraṇjąĭńa, jati ceṇąmentepe uṭukaŏjąĭńa ? Halloo, blacksmith, there thou art at last after we have been calling thee in vain for so long !—All right, scold me, but let my caste alone. (3) character, disposition, nature : acukjale, hukum kaĕąjana, nī enkan *jatige*, we gave him an order, he did not obey, he is that kind of man.

(4) of animals, kind, genus: gadhādo sadom *jatiren* jontuge. (5) of trees and plants, kind, genus: puṭũkalo *hesaṇjatira* daruge. (6) a certain quality, good or bad superstitiously believed to exist in a *kapi*, *karakonḍe*, *sār*, and also in such bamboo poles (*maḍḍanḍa*) as go altogether to the bottom when plunged in water. This quality is lost if these objects touch fire. In a *kapi* or *karakonḍe* it is lost also if these kinds of axes are used to cut down a tree; a *sār* loses its *jati* also when shot at a jackal. Some people pretend that they can recognize the special quality by simply looking at a *kapi*, *karakonḍe* or *sār*; they pretend that they perceive in them the figure of a man or woman, though they do not call them spirits. The qualities ascribed are, v. g, that the one who possesses such an object will become wealthy, will never meet a tiger, will meet so many times a tiger, will see so many times a snake in his house, etc. (7) in cpds: (a) a class of men: Gōnḍoko, Gāsiko, Ḍomkodo *kôèjatikoge*, they belong to the class of beggars. (b) a class of things: kalam, sisa, karimaṭi, ena soben *oljatige*, a penholder, a pencil, chalk, are of the kind of things used to write with; enakodo *jomejati* oi *kājomejati?* Are these things edible or not? (8) in the pl., see under *jatikili*.

II. adj., (1) of the ordinary kind, as distinguished from varieties or similar kinds: *sim* or *jati sim*; *jaṛa* or *jaṭi jaṛa*. In the varieties or similar kinds the name is preceded by a specification, v. g., *koṛosim* (small kind), *ṭokaḍsim* (guinea-fowl), *pirusim* (turkey), *birsim* (red jungle-fowl), *moŋgolsim* (with feathers down to the feet); *kulajaṛa* (physic nut), *raŋgajaṛa* (castor oil plant), *jomejaṛa* (papaw). (2) in cpds.: *jomejati* cīj or *jomjati* cīj, *oljati* cīj, etc.

III. trs., (1) with *kon* as. d. o., syn. of *caṭi* (because up to the *caṭi* the mother and child are socially unclean, like outcastes, since if they were to die, their shades would not be introduced into the *adiṛ*). (2) with an animal as d. o., syn. of *kuṭa*, *khasi*, *tol*, to geld (in any manner); bakrakoe *jatikeḍkoa*. This meaning may be derived from the fact that the laws of the tribe, in the case of a boy, become binding only after his marriage, koṛahoṇa-jati aṛandijanate hisabǫtana. After marriage he is supposed to be calmed down and no more to run after the girls. In the same way, the gelding introduces an animal to a settled and calm state of life. (3) with *diri* as d. o., syn. of *capi*, to inaugurate a new burial stone. First they simply fetch the stone slab, and people who help in this work get a piece of meat for their trouble. Then on the day of the ceremony the stone is raised horizontally on small stones at the corners, it is scrubbed and rinsed and near it rice-beer is offered to the ancestors. A goat also is beheaded and the blood of its head is caused

to drip first on the new stone and then on all the other burial stones of the ground. From that moment it is numbered among the burial stones and even the panchayat can no more order its removal. The day finishes with a banquet. (4) to circumcize a man or to pierce the ears of a woman and so make Mahomedans of them.

jati-n rflx. v., (1) to have free social intercourse with : ne hoṛo abuḷ̃ kae *jatintana*, he keeps aloof from us. (2) of a child, to let itself be taken in the lap, carried, fondled : en hon aputeḷ̃ kae *jatina*. (3) of animals, to get domesticated, to get used to men : birsimko jaronte aulekoreo kako *jatina*. (4) syn. of *kandan*, to cause oneself to be readmitted into the tribe. (5) of spirits, to repair their caste : Nageą jati ḍebeltanre ḍub ökere, en hoṛo Nage hatiria aḍ kūḷ̃ lāṛ̃hasu namia, inatan Nage *jatinleka* mente sasan bongaoa ; sasan kā namjanre ḍunḍiḍbō̃ baioa, when a man whilst bathing, spoils the caste of a Nage, she harms him and he gets violent belly-ache, then turmeric is sacrificed to cause her to clean herself of the defilement ; for want of cultivated turmeric, wild turmeric will do.

jati-ǫ p. v., (1) in the three 1st meanings of *jatin*. (2) syn. of *kandaǫ* : jā hoṛo eṭą jatiren kuṛiï dokiṛe honkodoko *jatioa* ; honko kako *jatijanredo*, jaïko kako jatidariea, if a man marries into another caste or tribe, his children can be admitted into the tribe, but his grandchildren cannot, if the readmittance of their parents has been neglected. (3) with *kimin* as sbj., of the daughter-in-law, to be introduced to her husband's ancestors by a ceremony which takes place on the morrow of the marriage. From that day she is no more allowed to partake of the sacrificial offerings on the flower feast at her own parent's house.

ja-n-ati, vrb. n., the extent of the proselytizing of a Mahomedan : ne Turku *janatii* jatikeḍkoa, api hoṛoleka peṛâĕ baṛaṅ̃ kuṛikoe turkukeḍkoa.

IV. emphatic adv. : nokan kumiko *jati* kaeą enado kaeąutergea, he will never do such a thing ; aiṇtąre paĕsa (or paĕsaṛą) *jati* banoa, I have not a single piece.

jatite adv., used only as intrs. prd. with inserted pronominal sbj., to refuse smth. absolutely ; not to know at all how to do or make smth. : ili kā *jatitiña*, I refuse absolutely to drink beer ; itun kā *jatitīa*, he absolutely refuses to study ; naĕal bai kā *jatitiña*, I do not know at all how to make a plough. It is rarely used in affirmative sentences.

*The tribal endogamy of the Mundas and of the other aboriginal tribes, together with the regulations on food, intended to safeguard endogamy, and described under *juṭa* and *juṭiḍ*, is nothing else than a somewhat simplified form of caste as it exists among the Hindus. The Mundas call their tribe *jati*,

which is the Hindi word for caste; *juṭa*, and perhaps also *juṭiḍ*, comes from the Hindi *juṭhā*; the one who gets excluded from the tribe is called *leǰati*, which in Hindi means outcast, excluded from the caste. It is evidently wrong to deny that the food regulations are due to Hindu influence, but we do not think that the same origin can be ascribed to tribe endogamy, because the reluctance of a race or tribe to mix by marriage with aliens, generally hostile or locally distant, is too natural not to have existed among the Aborigines, even before the invasion, in much the same form as it still exists now.

We think that it is equally wrong to suppose, as some do, that the Aryans took from the Aborigines their first idea of endogamy which little by little evolved into the complicated caste system which is now considered the bane of Hinduism. We concede that castes did not exist among the Aryans when they invaded India. Otherwise they would have existed similarly in the Aryan tribes which invaded other countries, and would have survived or, at least, left traces elsewhere. Moreover the first mention of castes, and this in their simplest form, in ancient Indian literature, occurs in one of the late hymns of the Rigveda, viz., in the Purusha Sukta, 90th Hymn of the 10th Book. However, if the Aryans had no castes, it does not follow that they were not endogamous. If it was quite natural on the part of the Aborigines to be reluctant to mix by marriage with alien tribes even of their own stock, how much greater must have been the reluctance of the Aryans to mix with tribes of a different colour. Indeed, the four original castes named in the Purusha Sukta are usually called *varnas*, or colours, and this at once shows that the real origin of the caste system has been simply: colour.

Tribe endogamy is much more strict than caste endogamy; it is absolute.

jati-bindi syn. of *jaḍibindi*.

jati-bora Has. Nag. syn. of *hagarapa* Has. *mago* Nag. gbst., one who marries, or is caught in lechery, with one of his or her own clan.

jatiḍ, jatiḍ ci contrary of *esan, esan ci*, and *jeman, jeman ci*, like which it is used only in intrg. phrases. As the speaker who uses *esan, jeman*, regards smth. as large or larger than his interlocutor regards it, so the one who uses *jatiḍ* regards smth. as small. *Esan* and *jeman* are thus used ironically, and the parallelism suggests that the use of *jatiḍ* is also ironical and that the original meaning of the word was not little, small, but much, large. I. trs., to do smth. a little or too little: bulume *jatiḍ-keḍmea* ci? miḍ gandaram menjada, bar paĕsara lelǫtana, he gave thee too little salt: thou sayest it is one anna's worth, it looks only the worth of two pice.

II. intrs., often with an ind. o., to

do smth. a little or in a small way : paësa omdoe omlą, anadoe *jatiḍ-taḍlea* ci ? He gave us money, but very little ; sendom *jatiḍjada* ci ? Thou walkest slowly, i.e., walk faster ; kakladom *jatiḍjada* (or *jatiḍjaḍlea*) ? Thou speakest with a low voice ; we can scarcely hear thee ; speak louder ; amą bulun honaṇin kirina, anadom *jatiḍjada* ci ? I would buy salt from thee, but thou cheatest in the weight.

III. adv., too little, very little : *jatidem* haraakanre cim tebąea ? If thou hast grown too little, canst thou reach it ? i.e., if thou wert not so small thou wouldst be able to reach it ; *jatidem* senjaḍre cim tebąia ? If thou walkest very slowly wilt thou reach him ? i.e., walk faster if thou wantst to overtake him. N. B. When the adv. *jatiḍ* is used, the sentence may be constructed affirmatively or negatively without change of meaning : bulun *jatide* omaḍmea ci ? is synonymous with : bulun *jatiḍ* (or *jatido*) kae omaḍmea ci ?

jatigar (Sad. ; H. *jāt* and *gār*, a caste stickler) adj., following severe caste rules which are not admitted by ordinary people. Also used as adj. noun.

jatigar-en rflx. v., to follow such severe caste rules : gurumukuko beṭekanko *jatigarena*.

jatigar-ǫ p.v., same meaning.

jati-jati, jati-mati poetical parallel of *kilinalaṇ*, of all kinds.

jati-jatire adv., within the tribe or caste : *jatijatire* aṛandi baioa, eṭą jatikolo kā baioa.

jati-kili, jati-kiliko, jatiko sbst., (1) syn. of *kuṭumko*, relations. (2) people of the same tribe and clan : aĭńą *jatikili* baṇkoa nere. (3) *jatikiliko*, all the nations and peoples of the earth. (4) *eṭą jatiko*, people of another tribe or caste.

jaṭi-kuṭum poetical syn. of *haga-kuṭum*, blood relations and relations by marriage, any kind of relations.

jati-mati (T. *metta*, many) var. of *jatijati*.

jatna, jatāna (Sad. *jatnā* ; II. *jhaṭnā*, to become thin) I. sbst., a pole placed on top of a cart loaded with sheaves or straw ; it is tied so as to prevent the load from shifting.

II. trs., to steady the load of sheaves or straw on a cart by means of a pole on the top : baba ladijana nịdo *jatānaepe*. (2) fig., to overburden a horse, buffalo or bullock : urịko purą alope *jatānakoa*, hora sangina.

jatna-n rflx. v., in jest, to carry too heavy a load : aminaṇ sān alom *jatānana*, maĕaṇko bāgraŏa.

jatna-ǫ p.v., meanings corresp. to the trs. : busą ladi hokajanredo *jatānaǫka* ; ne urịkiṇ *jatānajana*, hatu kakiṇ tebąeajā.

jatra (Sk. *yātrā* religious festival) syn. of *buru* in the meaning of a fair, to hold a fair.

jaṭa (Sad. Or. *jhaṭṭā*, twigs and branches) sbst., cut brushwood, in entrd. to *jāṭa*, the same when used for fencing : *jaṭa* maṭekojana.

jāṭa, jaṭārī, jāṭi sbst., brushwood when used for fencing.

jaṭa, joṭo, joṭoĕ (Sad.; Sk. *jaṭā-jūt*, the matted hair of Shiva) I. adj., with *ūḷ*, a lump of matted hair; a lump of a sheep's wool, or the tuft of a bullock's tail, pasted with dung. Also used as adj. noun: en hoṛoṛ *joṭo* puṛage maraṇa. (2) with *hoṛo*, a person with a lump of matted hair: *jaṭa* mahara, a goblin with long matted hair. Also used as adj. noun and proper noun: miaḍ *jaṭa* ne hatutee paromjana. (3) with *miṇḍi*, a sheep with a lump of wool sticking together with dung.

II. trs., to cause smb.'s hair to become matted: ne hondo deôṛâ-boṇgako *joṭokia*, maraṇjantee deôṛâoajā̃, the special spirits worshipped by witch-finders have caused the hair of this boy to become matted, perhaps he will become a witch-finder when grown up

*It is believed that when a witch-finder has abandoned his practices, the spirit whose devotee he was, causes the hair of his son or grandson to become matted in the hope that the boy, when grown up, will take up his father's or grand father's craft. The witch-finders generally wear a topknot of matted hair. The tendency of the boy's hair to become matted may be hereditary.

III. intrs., in the df. prst., of hair, to become matted; of a man, to get a lump of matted hair: ne kuṛihon *joṭotana*.

joṭa-ṛ p.v., (1) of hair, to become matted: ne kuṛia ūḷ luturṣare *joṭoakana*. (2) of the wool of a sheep or the tuft of a bullock's tail, to be pasted with dung: ne uria caḍlom *joṭoakana*. (3) of people, to get matted hair: *joṭoakanae*. (4) of sheep, to get lumps of wool sticking together with dung: aleṛ miṇḍi kūbe *joṭoakana*

ja-n-aṭa vrb. n., the extent to which smb.'s hair becomes matted: *jonoṭoe* jotojana, inia ūḷ miḍcokoṛ raṭi kā nakigoa, his hair has become so matted all over that he cannot comb any part of it.

jaṭa Nag. var. of *jaṭaṇ* Has.

jaṭa jhuriko, jaṭa-juriko collective noun, brushwood and short sticks used or intended for fuel.

jaṭa-juṛa Nag. var. of *jaṭaṇjuṛa* Has.

Jaṭa Mahara, Joṭo Mahara syn. of *Bircaṇḍi*

jaṭaṇ, jaṭaṇ-juṛa Has. **jaṭa, jaṭa-juṛa** Nag. (Sk. *jaṭāl*, wearing clotted hair) syn. of *jeredjaṭaṇ, lasapasa, laslasi*, I. abs. n., stickiness, clamminess: *mocajaṭaṇte* jagar kā sukujaia, he does not like to talk because his mouth is sticky from thirst; *jaṭaṇjuṛate* duḷ kā basatujaĭña, I find it uncomfortable to remain sitting because I am clammy with perspiration; jilābire *jaṭaṇ* taĭna, the sweetmeat called *jilābi* is sticky.

II. adj., sticky: hurumsukurasi *jaṭaṇa*, honey is sticky; *jaṭaṇ* hasa kaṭare jutaakana, adhesive clay is clodded to my feet.

III. trs., to cause to become sticky:

ne liją cenątepe *jaṭaŋkeda* ? What have you carried in this cloth that it is so sticky ? hon dątetaŋątepe *jaṭaŋkiz*, you have let the child's mouth become sticky with thirst.

IV. intrs., (1) imprsl., with inserted prsl. pru., to have an impression of stickiness or clamminess : dątetaŋąte moca *jaṭaŋjąiña* ; balbal nąge haĕadakana *jaṭaŋjąiña*, the perspiration has just ceased to flow, I feel clammy. (2) prsl., in the df. prst., to give a feeling of stickiness or clamminess : dątetaŋąte moca *jaṭaŋątana*, my mouth is sticky with thirst ; hoṛmo *jaṭaŋątana*, my body feels clammy ; hasa *jaṭaŋątana*, the clay is sticky ; hurumsukurasi aĭñą tĭre *jaṭaŋątana*, the honey on my fingers feels sticky.

jaṭaŋ-en, *jaṭą-n*, rflx. v., to cause, v. g., one's hands, to become sticky : tĭ hurumsukurasitee *jaṭaŋenjana*.

jaṭaŋ-ą, *jaṭa-gą* p. v., to become sticky or clammy : dątetaŋąte moca *jaṭaŋjana* ; hoṛmo balbalte *jaṭaŋjana* ; liją meṭaĭ poṭomte *jaṭaŋjana*.

ja-n-aṭaŋ vrb., n, the extent to which stickiness or clamminess is produced : mocado *janaṭaŋ* jaṭaŋjąiña, [illegible]o cĭjko bāri jom sanaŋjąiña, my mouth feels so sticky that I have no fancy except for acid things.

V. adv., with or without the afxs. *ange*, *ge*, *gge*, modifying *aṭkar*, *capu*, *tega*. *Jaṭaŋjuṛą*, *jaṭąjuṛą*, *jereḍjaṭaŋ*, *lasapasa* and *laslasi* take moreover the afxs. *tan*, *tange* : ṭetaŋąte moca *jaṭaŋjuṛątaniŋ* aṭkarjada.

jaṭaŋ-juṛą same as *jaṭaŋ*.

jaṭaŋ-saŋga sbst., Dioscorea pentaphylla, Linn ; var. Rumphii ; Dioscoreaceae,—a wild yam, which feels sticky in the mouth even when it has been cooked.

jaṭa-sahan, **jaṭa-sān** I. collective noun for all kinds of firewood, whether brush-wood or logs : *jaṭāāāko* auĭmą, bring any kind of firewood.

II. intrs., to go and fetch firewood of some kind from the forest : tisiŋdole *jaṭasānątana*.

jaṭa-saŋga syn. of *haṭasaŋga*, *ḍāąsaŋga*, sbst., any cultivated yam.

jṭâṛî (1) syn. of *jāṭa*. (2) syn. of *caṭaṭaṛ*, Ipomoea eriocarpa, Br. ; Convolvulaceae.

jaṭâṛî-aṛą sbst., a potherb so called, probably syn. of *uṭuaṛą*.

jaṭea, **jaṭea-jaṭea** (derived from *jaṭa*) syn. of *raĕaŋ*, *roḍ*, Cfr. *joroḍ*, *circiṭiaḍ*, I. abs. n., slimness, spareness, slenderness of body and limbs (there seems to be no word to denote wiriness) : en hoṛoą *jaṭea* lelte nīlo daruhadre kako juṛintana, seeing how sparely built he is, none of the other sawyers wants to pair with him.

II. adj., with *hoṛo*, slim, spare, slender : *jaṭea* hoṛoko jāimin jomerco kako *kirioa*, slender people, however well they may eat, do not get fat. Also used as adj. noun : nīdo apeą haturen *jaṭea* ci ? [illegible]

jaṭea-ą p. v., to grow up slim, spare, slender : kakiŋ juṛijana, kuṛidoe ludŭguĭgiṛiakana, koṛa *jaṭeajana*,

they are not well matched : the wife is quite plump, the husband spare.

III. adv., with or without the afxs. *ange, ge,* (and *tan, tange,* with the redoubled form), modifying *hoṛmoṇ* : *jaṭeagee* hoṛmoakana, he is slender-bodied.

jaṭi Nag. syn. of *paṭi* Has. a mat.

jaṭi Has. (Sad. *jhati* ; Sk. *jaṭit,* matted) I. sbst., a fence or wall of strong pieces of split and closely interlaced bamboo, in cntrd. to *ṭaṭira,* a sheet of interlaced bamboo strips, so thin that it can be rolled up : aleṇ oṛaṛe paeri badlire *jaṭi* meṇa ; *jaṭi* kā kuṛaoa, ṭaṭărado kuṛaoa.

II. trs., (1) to use bamboos for interlacing a fence or wall : ne maḍbu *jaṭiia.* (2) to build a wall or fence of closely interlaced bamboo : oṛale *jaṭitada,* paeri tapa kale daṛitaua ; bakṛile *jaṭikeda,* enamente sukuriko kako uṭuldaṛiatana.

jaṭi ṇ p. v., corresp. meanings : *jaṭiakin* bakṛi sukuriko kako uṭuldaṛia.

ja-n-aṭi vrb. n., (1) the extent to which a wall or fence of interlaced bamboo is raised : *janaṭile* jaṭikeda, goṭa oari biurgiṛiakana, we have surrounded the whole verandah with a wall of interlaced bamboo. (2) the act of thus interlacing split bamboos : *janaṭi* kape ṭaŭkakeda, puraṇ etaṇjana, you have not done the interlacing well, it is not close enough. (3) the wall or fence thus made : nea okoṭeṇ *janaṭi ?* Who has interlaced this ?

jăṭi var. of *jăṭa.*

jaṭiṇgi var. of *jhaṭiṇgi.*

jaṭu-jaṭu (Sk. *jaṛatā,* stiffness, rigidity) I. adj., with *lija,* a thick and stiff cloth, the contrary of *jeljel lija, pelpel lija,* a thin soft cloth : *jaṭujaṭu* lija kiriṇaiṇape, jeljel lija alope auĭa. Also used as adj. noun : miaḍ *jaṭujaṭu'e* kiriṇala.

II. adv., with or without the afxs. *ange, ge, tan, tange,* also *jaṭuleka,* modifying *lijaṇ, teṇ, senbaṛa : jaṭujaṭutane* lijaakana.

jăŭ (with vocal check) syn. of *habaṇ.*

jaŭ-j aŭ (Sad. *jhaujhau*) var. of *haŭhaŭ.*

jaŭkhar sbst., Crotalaria incana, Linn.; Papilionaceae,—an undershrub, 2-5′ high, with obtuse 3-foliate leaves, yellow flowers and cylindric loosely pubescent pods. Not cultivated by the Mundas. It is used as a remedy in a urinary complaint called *kharka,* in which the urine is altogether white, and which differs from *punḍi daŭd.*

jăula, jăulaṇ, jăhulaṇ syn. of *okohula, okohulaṇ* adv., any day in the past or future.

jaŭla, jaŭlaṇ syn. of *ukula, ukulaṇ,* adv., any day in the future.

jâ (long nasal) var. of *jă,* also in all the derivatives of this word.

jâe (long nasal) var of *jăe.*

jâč var. of *jhâč.*

jâč-jâč var. of *jhâčjhâč.*

jâčk jaṇgiṛi gejaṇ tâ, gejagi naciṛi tâ (twice) imitative description (*khod*) of one of the rhythms of the

ḍuḷki drum during a *gena* dance.

jâč-maraŏ, jhâčmaraŏ var. of *jačmaraŏ*.

jâk, jâka (long nasal) var. of *jhâk*.

***jâŏâr** (Sad. *jhawair*) I. sbst., the tumultuous flying from tree to tree, of crows which nobody has scared: kāŭkoą *jâŏâr* barsią leljana. The Mundas superstitiously believe that this portends death in the village.

II. trs., of numerous crows, without having been scared, to fly together excitedly from tree to tree: kāŭko tisią baran ṭolako *jâŏârkeda*, the crows all together flew several times from our hamlet to the other.

III. intrs., same meaning: kāŭko *jâŏârtana*, hature okoe gojoa? hasudo jetaco kako hasutana.

jâŏâr-en rflx. v., same meaning: kāŭko setąēte nąjakeḍko *jâŏârentana*.

jâŏâr-o p. v., (1) imprsl., of this proceeding of the crows, to take place: kūḅ saṇgi kāŭkote tisią *jâŏârlena*, the crows which flew together excitedly from tree to tree, were very numerous. (2) of a village, to be the place where this proceeding of the crows takes place: hatudo isu saṇgi kāŭkote *jâŏarlena*.

ja-n-âŏâr vrb. n., the extent to which this proceeding takes place: *janâŏârko* jâŏârjana, kāŭko setąēteko tikinuterleda.

jâŏârko noun of agency, also *jâŏâr kāŭko*, the crows flying about as described: *jâŏârkoiṇ* hurtulaṇkeḍkoa.

jâp, jâpo (long nasal) syn. of *jōr*.

jâṛâ-jâṛâ var. of *jhâṛâjhâṛâ*.

jâṛē sbst., occurring only in the cpd. *hoṛojâṛé* and in the disjunction *hoṛo na jâṛé*. See under *jaĭn*.

jâŭtu (Sinh. *yodha*, huge) adj., of quadrupeds, very large. Also used as adj. noun: miaḍ *jâŭtuko* goĕaḳąia. *jâŭtu-n* rflx. v., to appear in the shape of a very large quadruped: netąren canḍi haṭikuṭi rūptee leirikana, miḍgaṛikade *jâŭtuna*, enlogee huḍuriṇena, the Chandi spirit of this place shows himself in various shapes, for a short while he takes the form of a very large quadruped, and then at once reduces himself to very small proportions.

jē, jēge (H. *jo....so*; Sad. *je....se*) I. prn., (1) syn. of *jā, jāṇą*, anything at all: *jēm* mene kaiṇ ujurea, whatever thou mayest say, I shall not object. (2) always with the enclitic *ge*, syn. of the pl. *jāṇą*: haṭikuṭi *jēgeliṇ* jagarkena, we spoke of all kinds of things; *jēge* alom asiasiĭa, okoąm darkarakana enale omaḍmea, do not ask for all kinds of things; we have given thee all thou needest. (3) correlative of *sē, sēge*, whatever ..... so much: en ṭakate *jē* mone *sē* rikaeme, that money is at thy discretion; aĭṅą alom asraĕa, am *jēm* daṛia *sē* rikaeme, do not count on me, do thyself whatever thou canst; ne, *jēiṇ* omapetana *sēge*, oṛo aĕartaĕom namoa meneąko alope uṛubaṛą, take, this is all I can give, do not expect anything more; *jēpe* namkeḍ *sēge*; *jēpe* namkeḍ *sēgepe* namana, you shall get only this much. The following idiomatic construction expresses the same idea

without the correlative *sẽ* : *jẽpe* namkeḍ, namkeḍge.

II. adv., with the enclitic *ge*, (1). syn. of *haṭikuṭi*, in all kinds of ways, about all kinds of things : *jẽge* alom asia, do not ask all kinds of things ; *jẽgee* eraŋkeḍlea, he scolded us about all kinds of things. (2) syn. of *kanekane*, again and again : *jẽgee* hijuṭana ; *jẽge* ṭakae asitana ; *jẽgee* eraŋkeḍlea, he scolded us again and again.

jea-jal, jia-jal syn. of *cikacaki* (to walk with legs wide apart), like which it is constructed. It connotes weakness and is used only fig. of people suffering from itch between the thighs or staggering under a heavy load. As adj. it is not used in these fig. meanings. It is also used fig. as syn. of *ḍêâḍât*, to waddle, to toddle. It is not used of climbing a slope.

jebe-jebe, jebẹ-jebẹ jeber-jeber joḅ-joḅ, jobjobaŏ, jobojobaŏ, jobo-jobo, jobor-jobor (Sad. *joborjobor*, in the 3d meaning ; *jobo-ṛauwa*, of hair, in the 6th meaning ; *jobrai*, in the 7th meaning). I. adj., (1) with *utu*, stew less liquid than is the custom. See contradistinctions under *ladapada* : *jebejebe* utu huriŋge surpudoa. (2) with *rasi*, little sauce in the stew : ne uture *jebẹjebẹ* rasi menạ. (3) with *dạ*, syn. of *sebẹsebẹ*, little water on a rice field, not covering it everywhere, or just enough to wet the sole of the foot : aleạ loĕoŋare *jebejebe* dạ menạ. (4) with *ulidạ*, syn. of *sebẹsebẹ*, a little, i.e., the ordinary quantity, of spittle in the mouth : *jebejebe* ulidạ sobeŋkoạ mocare taĭna, kako tetaŋakante. (5) with *sunum*, excess of oil on the body or hair : iniạ ūḅre *jebejebe* sunum menạ. (6) with *hoṛmo* or *ūḅ*, a body or hair too much oiled, more oiled than is the custom. (7) with *lijạ*, a drenched cloth.

II. trs., (1) to prepare stew so that it is not liquid enough : utuĭ *jebejebekeda*. (2) to prepare stew with too little sauce : uture rasiĭ *jebejebekeda*. (3) of rain, to cover a rice field with just a little water : tisiŋaṛạ jargi taramara loĕoŋakoe (or loĕoŋakore dạe) *jebejebekeda*. (4) to restore the ordinary quantity of spittle in the mouth : moca rūṛotanre jojo jomte mocae (or ulidạe) *jebejebekeda*. (5) to put too much oil on the body or hair : ne honre sunumko *jebejebekeda*. (6) to oil a body or hair too copiously : iniạ hoṛmo (or ūḅ) sunumtoko *jebejebekeda* ; sunumtekoạ *jebejebekịa*. (7) of rain, to drench smb.'s clothes : jaṛamdạ iniạ lijạe *jebejebekeda* ; jaṛamdạ *jebejebekịa*.

jebejebe-n rflx. v., meanings corresponding to the 4th, 6th and 7th of the trs.

jebejebe-ṛ, p. v, meanings corresp. to the trs.

III. adv., with or without the afxs. *ange, ge, ṛge, tan, tange*, also *jebeleka*, etc., modifying *utu, rasi, dạ, sunum, lum, rika* : loĕoŋakore dạ *jebejebeṛgee* gamakeda ; miaḍnị ṭaŭka bāri, miaḍnị setajalkịleka oṛọ miaḍnị *jeberlekae* sunumakana, one is oiled all right ; another, as if he had been licked by a dog, has only oiled patches on the

body ; the third drips with oil.

jeber-jeber var. of *jebejebe*.

jeḍ Nag. syn. of *cuḍ*.

jeḍ-parom Nag. trs., to hop across : barunḍa ne lōre *jeḍparomlą*, a bull-frog jumped across this ravine.

jeḍēla, jeḍēlaï, jeḍēle, jeḍla, jeḍlaï, jeḍle also with *ṛ*, instead of *ḍ*, (Sad. *jeḍele*) syn. of *ḍele*.

jeḍer Nag. Kera. syn. of (1) *jiruḍ*. (2) *tersaą*.

jēge see under *jē*.

jego, jegoḍ-pegoḍ, jegoẓ-pegoẓ, sometimes **jeko**, I. adj., with *maṇḍi, dāli*, overcooked and lumpy rice or pulses in which there is no water left. Also used as adj n un : serser maṇḍi omaiąme, *jegolo* kā, give me well cooked, not overcooked, rice.

II. trs., to let rice or pulses overcook so much that it sticks in lumps and the water gets exhausted : maṇḍim *jegoḳeḍa*. (2) to plough a rice field on which there is too little standing water to produce mud : loĕoąe *jegoḳeḍa* rōṛojanredo siṇṇe masikiloa, you have ploughed your rice-field when there was too little water to make mud, if it dries now, you will have a lot of trouble when ploughing it again.

jego-ọ p. v., corresp. meanings : maṇḍi *jegojana* ; loĕoą *jegojana*.

III. adv. : *jego* with the afxs. *ange, ge, ọge*, and *jegoḍpegoḍ*, with or without the afxs. *ange, ge, ọge, tan, tange*, modifying *maṇḍi, isin, rika, sī* : *jegọgem* maṇḍikeḍa ; *jegoḍpegoḍtanpe* sīkeḍa.

jehel Nag. var. of *jēl* Has.

jeher, jēr Nag. var. of *jere* Has.

jeẓe used by little children, I. adj., instead of *ẓ* or *maïla*, dirty with excrements or otherwise : *jejegeae*.

II. intrs., instead of *ẓ*, to void excrements : *jejetanae*.

jeẓẹ, jiẓą, jiẓą, jiẓi childish for *liẓą*, I. sbst., a cloth : amą *jeẓẹ* jejegea.

II. trs., to dress a child : *jiẓtamaią*.

jeẓẹ-n rflx. v., to dress oneself ; to let oneself be dressed ; to wear a cloth : kam *jiẓna ?*

jeẓe-gẹ p. v., to get dressed ; to wear a cloth : kae *jeẓẹzkana*, he is naked.

jẹ-jẹ (Sad.) onomatope, I. sbst., the cry of young mynas : *jẹjẹ* aĭumọtana.

II. adj., (1) with *rą*, same meaning. (2) with *hon*, in jest, a child learning to speak and repeating often the same things : *jẹjẹ* hon cenae namtana ? What does this importunate brat want ?

III. intrs., of young mynas in the nest, to cry : ne darure maĕnohonko *jẹjẹjada*. (2) of children as described, to repeat the same things : en hon *jẹjẹjada*.

jẹjẹ-n rflx. v., same meanings ; enaąāte maĕnohonko *jẹjẹntana* ; alom *jẹjẹna*, babu.

jẹjẹ-gẹ p. v., imprsl, of the cries of young mynas, to be uttered : enaąāte *jẹjẹgẹtana*.

IV. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *rą* (of mynas) and *rika* (of mynas and children).

jē-jeman (Sad.) syn. of *haṭikuṭi*.

jeka-jaki var. of *cikacaki*, but not

used of climbing a slope.

jeko Has. **seko** Nag. syn. of *heṭo*. It is more often used than *heṭo* when there is question of the infirmity.

jeko rare var. of *jego*.

jēl Has. **jehel** Nag. (from the Engl.). I. sbst., (1) also *jēloṛa*, a jail, a prison (building) : *jēlree* sajuṇjana, he has been cast into prison ; Khunṭire *jēl* meṇa, there is a jail at Khunti. (2) imprisonment : apicanḍuṛa *jēle* namkeda, he has been condemned to 3 months' imprisonment. (3) in games, a spot called prison, where the "prisoners" must remain : haparḍāṇainuṇare *jēl* taĭna.

II. adj., with *hoṛo*, a person in jail : Rancire *jēl* hoṛoko koṇgako koṭṛikajaḍkea, the prisoners in the Ranchi jail are made to extract aloes fibre.

III. trs., (1) to put into jail : nī *jēlipe* mente hukumjana. (2) to condemn to prison : hakim bar hoṛoe *jēlkeḍkiṇa*. (3) to cause smb.'s imprisonment by prosecution or by giving witness : alelọe laṛaĭkena, bar canḍụ mentele *jēlkia* ; gunado kaiṇ gunakeda hosŏṛo goākoge *jēlkiña*.

jēl-en rflx. v., fig., to be kept at home by long and tedious work : bandatolre moḍ canḍụpe *jelenre* tearuteroa.

je-p-ēl repr. v., to cause each other's (or one the other's) imprisonment : aāri *jepēl* jaked laṛaĭ kūjāle hokaea, we are likely to continue the proceedings until one of the parties gets condemned to jail.

jēl-ọ p. v., (1) meanings corresp. to the trs (2) same meaning as the rflx. v.: bandatolre moḍ canḍụiṇ *jēloa*. (2) in certain games, to be made a prisoner.

je-n-ēl vrb. n., the extent to which people get condemned to, or put into, jail : *jenēlko* jēlọtana nimir, oṛa peṛegiriọ.

jele, jenjēle, sometimes **jerle** I. adj., with *hoṛo*, same as the noun of agency *jeleni*, a person looking wistfully, longingly, at smth. to eat or drink, or at people who eat or drink : ne *jele* honko kanṭaṛa omakope.

II. trs., to look on wistfully as described : ilii *jelejada* ; enaṇātee *jelejaḍbua*.

III. intrs., same meaning : ne hon *jelejada*, (or *jeleakada*, *jeletana*) ; ne hon *jelekeda* (or *jelekena*).

jele-n rflx. v., same meaning : ne hon *jelentana*.

jele-ọ p. v., corresp. meaning : kanṭaṛa *jeleọlana* ; we are looked at wistfully whilst eating our jack fruit.

IV. adv., with the afxs. *ange, ge*, modifying *duḷ, tiṇgun, lel, ariḍ, meḍ*.

jel-jel, pel-pel (Sad. ; Or. *jaljal*, semi-transparent) contrary of *jaṭụ-jaṭụ*, I. adj., with *lija*, a thin and soft cloth. Also used as adj. noun : *jeljel* alom kiriṇaiña.

II. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *lijaọ, teṇ, senḅaṛa*.

jēl-oṛa sbst., a jail (building) :

nimirdo *jēloṛa* peregiṛiṭana.

jeman, jeman ci syn. of *esan, esan ei.*

jembeḍ trs., to take a long sucking draught: (1) of men drinking: daṛa misageṇa *jembeḍla* kaiṇa asadijana, I took a long draught of water but am still thirsty. (2) of sucking babies, syn. of *nunu*: hon toae *jembeḍjada.* (3) of the tiger and the *gaṛabiṇ* (river snake), to suck the blood of their victim: kula maṭome *jembeḍkja;* miaḍ daṇgri Tanjaṇagaṛa ṇaromtaṇre gaṛabiṇ tolkjei mocae latumkja oṛo maṭome *jembeḍkja,* when a girl was fording the Tajna river, a 'river snake' caught her in its coils and, applying its mouth to her mouth, sucked out her blood. (4) in Nag. in j st, syn. of *siḷ, nū,* to smoke; and in poetry, parallel of the same: elaho, mode cilam tamaku, elaho *jembedanpe,* come smoke a hookahful of tobacco. (Song).

jembed-en rflx. v., same meanings: kula hoṛomaṭome *jembedenjan* taṭomtee buloa oṛo moca rāmiako menea, enamente jāṇ eṭa jilu jomlere enaṇ sukuiiko menea, it is said that when a tiger has sucked a man's blood, it gets drunk and feels thirsty from the salty taste, so that it would rather get some other kind of victim.

jembed-o p. v., meanings corresp. to the trs.

je-n-embeḍ vrb. n., the extent of sucking as described: kulado moḍ hoṛo *jenembede* jembeḍkja, tala gaṇṭa jakede japiḍkeda; a tiger sucked so much blood from a man that it kept sucking (ltly., it shut its eyes) for half an hour. (It is a popular belief that whilst the tiger sucks the blood from a man's, buffalo's or bullock's throat, it keeps its eyes shut).

jemon-temon (Sad.) syn. of *jejeman.*

jeṇiṭle syn. of *jeṭe.*

jeṇga var. of *jheṇga.*

jeṇga-ipil-aṛa syn. of *jojoaṛa, teleṇgaipilaṛa,* sbst., Hibiscus Sabdariffa, Linn.; Malvaceae,—the Rozelle, an erect annual with fibrous stems; lobed leaves; showy, large, yellow flowers; and calyces fleshy and scarlet when in fruit. The leaves are used as a potherb, and the fleshy calyces are stewed or made into a jelly similar to that of red currants.

jeṇgeḍ, jeṇgeḍ-jeṇgeḍ, juṇguḍ, juṇguḍ-juṇguḍ (Or. *jengjeng,* blood-red, purple) I. abs. n., deep redness, crimson colour: holaiṇ kiriṇaleḍ saluṛe *jeṇgeḍdo* banoa, palpaṭaṇgea, there is no deep redness in the dyed cloth I bought yesterday, it is pink.

II. adj., also *jeṇgeḍlekan, juṇguḍlekan,* deep red, vermilion, crimson, in cntrd. to *palpaṭaṇ,* rose, pink, light red: ṭipaṭko *jeṇgeḍ* saluteko bedena, constables put on a crimson turban; bururaṇ edela, miru, *jeṇgeḍjeṇgeda,* miru, the silk-cotton tree on the hill, O my parrot, is crimson with flowers. O my parrot.

III. trs., also *jeṇgeḍlcka, juṇguḍ-*

leka, to dye or paint crimson, to mark with deep red: raŋgatupu kuṛiko sutamko *jeŋgedea*; raŋga kae *jeŋgeḍdaṛiada*, in dyeing she did not succeed in obtaining a crimson tint.

jeŋged-en etc., also *jeŋgeḍlekan, juŋguḍlekan*, rflx. v., to mark or paint oneself with crimson or vermilion: sindurite moloŋe *jeŋgedenjana*, he has marked his forehead with red lead.

jeŋged-ǫ, etc., also *jeŋgeḍlekaǫ, juŋguḍlekaǫ*, to be dyed, or painted, crimson; to be marked with vermilion; to become crimson: kirumbā *jeŋgeḍjeŋgedoa*.

je-n-eŋgeḍ, ju-n-uŋguḍ vrb. n., the degree of redness: raŋgado *jeneŋgeḍko* jeŋgeḍkeda, haimaĕom parkare taĭnka, they have dyed the thread such a crimson that fish blood cannot be compared to it.

IV. adv., with or without the afxs. *ange, ge, ǫge, leka*, and, in the jingle, *tan, tange*, also *jeŋgeḍken-jeŋgeḍken, juŋguḍkenjuŋguḍken*, modifying *lel, lelǫ, rika, raŋga* and the adj. or prd. *aṛǫ*: sipaĭko *jeŋgeḍjeŋgeḍko* bedakana. N. B. Any of the adverbial forms followed by *aṛǫ* gives a phrase which may be used in all the functions of *jeŋgeḍ*, the vrb. n. excepted: holaiŋ kiriŋleḍ salure *jeŋgedǫge* aṛą banoa; sutamko *jeŋgeḍaṛǫea*; kiruumbā *jeŋgedange aṛagoa*; sipaĭko *jeŋgeḍjeŋgeḍaṛǫko* bedakana. Even the construction with the vrb. n. may take the form: jeneŋgeḍko *jeŋgeḍaṛąkeda*, haimaĕom parkare taĭnka.

jeŋge-jeŋge, jeŋgeṭa, jeŋgeṭal, jeŋgeṭha, jeŋgeṭhal, juŋgu-juŋgu, juŋguṭa, etc, **jujuṇtu** syn. of *nege, negeḍ, nugu, nugul, negenege, negeḍ-negeḍ, nuguŋnugu, nugulŋugul*, in scorn or jest, I. abs. n., (1)emaciation, in entrd. to *nêṛê, nêṛêḍ, nêṛê-nêṛê, nêṛêḍnêṛêḍ*, restricted to children and young animals: ne hoṛo kūbe hasulena, enaṛą *jeŋgejeŋge* menągea. (2) intensive of *galiḍmaliḍ*, great dirtiness of clothes: ne lijąṛą *jeŋgejeŋge* huriŋ sabuntedo senoa. In the first of these meanings the forms with *u* are generally used, and in the 2nd the forms with *e*; but they are also used indiscriminately.

II. adj., (1) with *hoṛo*, a person with very dirty clothes; an emaciated person: *jeŋgeṭa* Gonḍom leląia ci? netee paromjana, hast thou seen the Gond who passed here with his dirty clothes? Also used as adj. noun. (2) with *liją*, very dirty clothes. Also used as adj. noun: ne *jeŋgeṭa* tikiĭpe.

III. trs., (1) to dirty much one's clothes: liją puraǫem *jeŋgejeŋgekeda*. (2) to emaciate: hasu *juŋgujuŋgukią*.

IV. intrs., in the df. prst., (1) of a person or animal, to be emaciated: *juŋgujuŋgutanae*. (2) of a cloth, to be very dirty: amą liją *jeŋgejeŋgetana*.

jeŋgejeŋge-n, etc., rflx. v., to dirty one's clothes: soben lijąkom *jeŋgeṭantana*.

jeŋgejeŋge-ǫ p. v., (1) of clothes, to be dirtied or get dirty: amą liją

jeṇgejeṇgejana (2) of a person, to get emaciated: hasutee *juṇgu-juṇgujana.*

V. adv., with the afxs. *ange, ge, ṇge,* and the jingles also with or without *tan, tange,* modifying *humuṇ, usugṇ, rikiṇ, lelṇ.* The forms with the afx. *ṇge* may also modify *hasuṇ.*

jeṇgĕne Nag. **jiṇgini** Has. (Sad. *jeṇgne*) sbst, a long-grained variety of rice, the earliest amongst the kinds sown in *caŏṛa* fields. It is sometimes mixed for an early crop with late rice sown in low fields. In this case the *jeṇgĕne* is gathered, as soon as ripe, from between the other variety which is left to grow. It is also sown in mud in the hot season, leaving the field free for a crop of late rice.

jeṇgeṭa, etc. see under *jeṇgejeṇge.*

jeṇgeṭa julaŏ, jeṇgeṭha jhulaŏ (Sad. *jheṇta jhulāek*) syn. of *lia-laṇgaṭa,* like which it is constructed, except that, *jeṇgeṭa julaŏ* not being a cpd. the prnl. sbj. of *julaŏ* is always affixed to *jeṇgeṭa. Jhulaŏ* is not used in any other connection and has a doubtful meaning. Perhaps it is derived from H. *jhulnā* to oscillate. The meaning of the whole phrase is: to be so poor that one is forced to go about in dirty clothes. It does not connote scorn.

jeor-jeor, jeoṛ-jeoṛ also with nasalized vowels, syn. of *eorjeor.*

jepen sbst., certain species of caterpillars of the genus Notodontidae. They are short, broad and flat, armed with tufts of stinging hairs which often project from horn-like protuberances. They feed on the leaves of trees. As soon as they apprehend danger they raise the hind part of their bodies as if to sting. There are three kinds: (1) the ordinary small *jepen,* about ½″ by ¼″ with tufts of stinging hairs. These are so painful that when the hand has been stung the pain is felt even in the chest. (2) the *keṛajepen,* the largest kind, up to 1″ by ½″, with two horned excrescences near the head and two at the back. These horns are armed with stinging hairs as painful as those of the ordinary *jepen.* This kind feeds mostly on *sarjom, tiril,* and *hatanṇ* trees. (3) the middle-sized *kitajepen* living on *birkita,* the Phoenix acaulis. This is the worst of all as its sting always causes a strong fever. *Jepenko* uturina lumamkoleka, inkuleka kaṭaḅlenteko tolena, mendo inkuṇ oṛare sutam kā taĭna: keṭḛgea suṭicokąleka aḍ horocoṭojaromleka gōlgea, this kind of caterpillars moult like silk-worms; like these they cease feeding some time before assuming the chrysalid form, but the envelope is not a cocoon with silky thread, it is as hard as the shell of a snail, and oval like the eggs of the house-gecko.

jepen-bā, jepen-ruḍṇ, jepen-tasaḍ sbst., Cyperus aristatus, Rottb.; Cyperaceae,—a small sedge with an umbel nearly simple or reduced to one head, covered with long recurved bristles.

jĕr, jeher Nag. **jere** Has. (T.

ārām, sap) I. sbst., gummy exudation of any kind of trees, except those having milky juice. The milky juice or its concretion is called *sosoṇ̄* : êṛêkoạ *jeredo* april canḍụkore nidadipli akoạ oṛạāte kūb uṛuṇoa oṛọ otere uĭugoa, enado tetage taĭna, jomlere hurumsukurasileka heṛema, an exudation which, about April, forms plentifully on the concretions of lac insects and falls on the ground, is also called *jēr*, *jere* ; it is a transparent liquid and tastes as sweet as honey ; *sarjomjere* dunako meta, the rosin of the sal tree is called *duna* (incense).

II. intrs., in the df. prst., of trees to exude a gummy substance : icạdaru tisingapa *jeretanā*.

jere-ọ p. v., same meaning : ulibā *jerejanci* reṇko ṭopena, when the mango flowers get covered with their sticky exudation, small green insects, looking like tiny cicadae, gather over them.

je-n-ēr vrb. n., the extent to which exudation takes place : *jenere* jerejana taroḥ, goṭa buṭa jolomtaḍleka kelọtana, the gum on the *taroḥ* tree is so plentiful that the trunk looks as if besmeared with it.

III. adv., with the afxs. *ānge*, *ge*, *leka*, modifying *i*, used of the evacuations in dysentry : ne hon sul cimạ sabjạia, *jeregee* ijada.

jera var. of *jhera*.

jere Has. var. of *jēr*.

jereḍ Has. syn. of *saṭaŏ* Nag. a term used in the game at marbles (*guliinuṇ*), I. sbst., the fact that a player's marble happens to remain in contact with the marble of an adversary : *jereḍtee* (or *jereḍree*) banjana, he is out of the game because his marble stopped in contact with the marble of an adversary.

II. trs. caus, to cause this result in a friend's marble when happening to hit it : *jereḍkịako*.

jereḍ-en rflx. v., to put oneself purposely out of the game in this manner : *jereḍenjanae*.

jereḍ-ọ p. v, to get out of the game on this account : *jereḍjanae* : cilkateko *jeredoa* ?

jereḍ 1⁰ syn. of *jarkā*. 2⁰ I. sbst., a weld : pūlra *jereḍ* raṛatana, the weld of the pieces of iron which have been welded into a ploughshare, is getting loose.

II. adj., consisting of welded pieces : aleạ oṛạre baria *jereḍ* pāl menạ oṛọ miaḍ songara.

III. trs., (1) to weld : merele *jereḍkeda*, he has welded two pieces of iron ; pāle *jereḍkeda* he has made or repaired a ploughshare by welding. (2) to catch by causing to stick on to glue or lime : rokoko lasaakın kagajree *jereḍkeḍkoa*. (3) to glue on to smth., v.g, to glue two planks together : lasato cêṛê aparoḥko *jereḍkịa*, with birdlime they have glued the bird's wings, to its body.

je-p-ereḍ, *je-p-ereḍ-en* repr. v., of grasshoppers or butterflies, to stick together in coupling.

jereḍ-ọ p. v., meanings corresp. to the trs.

je-n-ereḍ vrb. n., (1) the extent of

welding: *jenerede* jereḍkeda, miḍre ɑpia pāle daljamakeda. (2) the act of welding: *jenereḍ* kam ţaŭkakeda, oeọrūṛatana; misa *jenereḍte* kā ţaŭkajana, oṛọ jereḍruaṛjana, a first welding was unsatisfactory, it was welded a second time. (3) the weld: pālrạ *jenereḍ* raṛaṭana. (4) the thing welded: nea okoëạ *jenereḍ?* Who has welded this?

jereḍ-jaṇga Nag. I. adj., with *kaṭa, ere, hoṛo*, webbed, webfooted: aleạ hature miṇḍ *jereḍjaṇga* kuṛihon menạia. Also used as adj. noun: okore *jereḍjaṇga* menạia?

jereḍjaṇga-ọ p. v., to get webbed or webfooted: koṛokoạ kaṭa *jereḍjaṇgaon*.

II. adv., with the afxs. *ange, ge*, modifying *kaṭaọ*.

jereḍ-jaṭạ Nag. **jereḍ-jaṭaṇ** Has. syn. of *jaṭaṇ*.

jere-jere, jere-kenḍe, jer-jer, jer-kenḍe, also with *u* everywhere instead of *e*; also *juruĭkunḍuĭ* (Sad. *jerjere*) I. adj., very lean and weak, in cntrd. to *jaṭea*, slender; *juṇgujuṇgu*, emaciated; *ruṇguruṇgu*, very lean; *kanḍuĭkanḍuĭ*, of small quadrupeds, very lean: *jerejere* uṛịkiṇteo sīkena, api antarregeo tikinjana. Also used as adj. noun: nī okoren *jerekenḍe?*

II. trs., to reduce a person or animal to great leanness and weakness: sul *jurujuruḳịa*: nekalom karate uṛịkole *jurujurukeḍkoa*, this year we overworked our bullocks with the levelling plank so that they became quite lean and weak.

jerejere-ọ p. v., to become very lean and weak: uṛịko hasute, reṇgẹte, kamito oṛọ balẹkọreko *jurjuroa*, hoṛokodo hasute kāre reṇgẹte eskar, cattle may get lean and exhausted through sickness, starvation, overwork or calving, men can get so only through sickness or starvation.

III. adv., with or without the afxs. *ange, ge, ọge, tan, tange*, modifying *hasu, kami, gọ, reṇgeọ, ṛịkaọ, lelọ*: *juruĭkunḍuĭtane* gọaulạ, he carried and brought the load in spite of his leanness and weakness.

jere-kenḍe syn. of *jereicre*.

jerem, jerem-jerem (Sad. *jerem jerem*) syn. of both *jẽr* and *tetaṇ* and constructed like these words but always connoting a sticky liquid. Therefore it is not used instead of *jẽr* when there is question of dry, or nearly dry, exudations: dạ gamalạ, ulibāṛạ *jeremierenko* capijana, the sticky exudations of the mango flowers have been washed off by the rain; *jeremjerem* rasiko jalkem; ne canḍụ êṛêko *jeremjeremoa*; reṇḍuki ulibāre *jeremjeremtan* taĭna, the exudations of the small insects called *reṇ* stick to the mango flowers; kuĭuṇ *jeremieremakana*, the male flower of the jack tree has sticky juice.

jerem-kenḍem (Sad. *jerkende*) I. abs. n., the condition of being in tatters: aleạ *jeremkenḍem* lelkeḍoi kumaiṇ môṛê ţaka lijạ kiriṇmentee omaḍlea.

II. adj., (1) with *hoṛo*, a person reduced to use rags for clothes. Also used as adj. noun: *jeremkenḍem*

miḍ ṭakaleka omaipe lijạe kiriṇteka, give a rupee or two to this person in tatters that he may go and buy a cloth.

jeremkenḍem-eṇ rflx. v., to go somewhere in tatters: pīṭkoto nekageṇ *jeremkenḍementana*, lijạ kiriṇteạ paẽsage kā juṛaõọtana, I go like this in tatters to the markets, I cannot gather money enough to buy a new cloth.

jeremkenḍem-ọ p.v, to be reduced to use rags for clothing.

III. adv, with or without the afxs. *ange, ge, ọge, tan, tange*, modifying *rikaọ, lelọ, senbaṛa, uïun: jeremkenḍemtane* rikaakana.

jereṇ-baba sbst., the earliest of the varieties of paddy sown on high ground.

jereṛe var. of *ceṛemaṛ*, but as adv. it may take also the afx. *leka*.

jer-jer var. of *jerejere*.

jerjerad, jurjurad var. of *jerẽjere*, but not used as adj. noun. As adv. it takes the afxs. *ange, ge, ọge*.

jerka var. of *jarka*.

jerkenḍe var. of *jerejere*.

jerla var. of *jhera*.

jerla-maẽno var. of *jherlamaẽna*.

jerle (1) var. of *jherle*. (2) sometimes var. of *jele*.

jerle-maẽno var. of *jherlamaẽna*.

jero Nag. syn. of *bendo* Has.

jero I. sbst., (1) the condition of being besmeared with food: amạ *jero* ãḥgiṛitam; ne cipiṛạ *jero* gasargiṛitam. (2) in the pl., particles of food sticking to face, hands or eating vessels: *jeroko* capigiṛitape.

II. adj., with *hon, moca, tĩ, cipi*, etc., besmeared with food: cipi *jerogea*. Also used as adj. noun: he, *jero*, ciạ kam ãbentana?

III. trs., to besmear with particles of food: ne cipi okoe *jerokeda?*

jero-n rflx. v., to besmear oneself with food: tīkine *jeronjana*.

jero-ọ p v., to get besmeared with particles of food: amạ tī *jeroakana*; tĩm *jeroakana*.

je-n-ero vib. n., (1) the extent of besmearing with food: *jeneroko* jerokeda, miaḍ cipi raṭi parciạ banoa. (2) the vessel besmeared with food: neado okoẽạ *jenero?* Who has besmeared this with food?

IV. adv., with the afxs. *ange, ge*, modifying *rikan, lelọ, taĩn*.

V. adverbial afx. in the cpd. *sĩjero*, to throw up pasty clods in ploughing where the soil is too moist.

jeṛẽbe-jeber, jiṛĩbi-jibir I. adj., with *ote, hora*, slippery ground: *jeṛẽbejeber* horateko nirleda, haraḍheredtanko baṭijana, they ran on a slippery road and fell one after the other. Also used as adj. noun: *jeṛẽbejeberte* riparipaiṇ senkeda, I walked on a slippery road clutching to it with my toes.

II. trs., of rain, to render the ground slippery: enaṇraṛ dạge ne horadoe *jeṛẽbejeberkeda;* jaṛam dạge puraṣado otee *jeṛẽbejeberea*, misatorsa saṭasaṭi dạdo kã.

III. intrs., in the df. prst., of the ground, to become slippery: en hora *jeṛẽbejebertana*.

jeṛẽbejeber-ọ p.v., of the ground, to become slippery: nâṛâka hasa menạ ṭaẽaḍko dạ ṭọjanci *jeṛebejeberoa*.

IV. adv., with or without the afxs. *ange, ge, ŋge, tan, tange,* modifying *losoḍ, losoḍŋ, lum, baiŋ, rikə, rikəŋ.*

jeṛeber, jeṛebeṛe, joṛboṛaŏ, joṛobor, joṛoboṛe (Sad. *joṛborāo, joṛoboi*) 1⁰ syn. of *jeṛĕbejeber.* 2⁰ also used of a body or hair slippery or dripping with oil, I. adj. or adj. noun: Kanaia bagŏakŋci *jeṛeber* hoṭmote kumbŭṛui senŋtan taĭkena, Kanaia (a famous thief), when on his thieving expeditions, dressed in a narrow strip of cloth and his body dripping with oil; *jeṛeber* sunum seredte joḍrūṛanme, wipe with a rag the oil on thy body.

II. trs., to render a body or hair slippery or dripping with oil: ūḅ sunumtee *jeṛeberkeda;* ūḅre sunume *jeṛeberkeda.*

jeṛeber-en rflx. v., corresp. meaning: ūbe *jeṛeberenjana.*

jeṛeber-ŋ p. v., corresp. meaning: inia ūḅ *jeṛeberakana;* ūbe *jeṛeberakana.*

III. adv., with the afxs. *ange, ge, ŋge,* modifying *sunumen, rikan, goseŋ: jeṛebergee* sunumakana.

j ṛe-jeṛe var. of *ceṛeceṛe.*

jeṛe-jeṛe syn. of *ḍele,* but not used of fruit. In jest it is used trsly. in the meaning of: to skin an animal (by comparison to birds just hatched which are quite red): meromko *jeṛejeṛekia.*

jeṛĕla, jeṛĕlal, jeṛĕle, jeṛla, jeṛlal, jeṛle also with *ḍ* instead of *ṛ*, syn. of *ḍeˡe.*

jeṛemaŋ var. of *ceṛemaŋ.*

jeṛeŋ-jeṛeŋ (1. Sad. *jereŋga;* 2-3. Sad. *jerjere;* Or. *jeṛjeṛ,* defoliated; 4. Sad. *jorjoro*) 1⁰ syn. of *ceṛemaŋ* (of a clean shaven head or a bare hill). 2⁰ var of *jeṛejeṛe,* syn. of *ḍele* (of an infant, etc.) 3⁰ var. of *ceṛeŋceṛeŋ, cêṛécérē* (of actual distension of the abdomen). 4⁰ of habitual protrusion or enlargement of the abdomen, as follows: I. adj., also *jeṛeŋlekan,* (1) with *hon,* a small child or young featherless bird, with a habitually protruding abdomen. Also used as adj. noun: ne *jeṛeŋjeṛeŋdo* ape oṛareni ei? ne *jeṛeŋjeṛeŋ* tukare rakaḅrūṛataime, maraŋaŋkŋate asulime, put this featherless bird back in the nest, thou canst take it again and keep it after it has grown a little.

II. intrs., in the df. prst., of children or young birds, to have an abdomen habitually protruding: inia honko *jeṛeŋjeṛeŋlana.*

jeṛeŋjeṛeŋ-ŋ p v., same meaning: inia honko *jeṛeŋjeṛeŋakangea.*

III. adv., with or without the afxs. *ange, ge, ŋge, tan, tange,* also *jeṛeŋleka,* modifying *lelŋ, lāĭŋ.*

jeṛĕta, jeṛĕtal, jeṛta, jeṛtal syn. of *ḍele,* but not used of fruit.

jeta indf. dmst., syn. of *jā* in all its constructions and derivatives, except that it is not used instead of *jā* in *jāmente,* and that *jetŋ,* is sometimes used as var. of *jetaŋ; jetŋ* auĭme, bring anything, or the things. There is no jingle of *jeta* corresponding to *jānkān,* in which *kān* stands for *jetan.*

jetekam, jotokam (H. *jeṭkā*) syn. of *soben,* all, but not used with the afx. *leka.*

jēṭ, jēṭ-canḍu, jēṭe, jēṭe-canḍu (H. (*jeṭh*) sbst., a lunar month corresponding more or less to June. For the Mundas it begins with the new moon after the full moon on which the *jeṭh* of the Hindus begins.

jeṭe Has. (H. *jeṭh*, May-June) syn. of *situṇ* Nag, I sbst., sunshine: *jeṭere* alom duba; *jeṭe* banoa, ṇā loe rimbilkeda, there is no sunshine just now, there are clouds. (2) the heat of the sun: naminaṇ *jeṭere* alom sena, do not go whilst the sun is so hot. (3) the hot season: *jeṭere* moḍ canḍu Ranciren taïkena.

II trs., (1) of the sun, to shine on a country: ne disum puraṇgee *jeṭejada*, this is a very hot country. (2) to expose to the rays of the sun: ne hon cenaṇmente enkape *jeṭejaṇia?* parkomren majiko *jeṭelekope*, nāgeko pariaŏoa; gomke tisiṇ dasiko puraṇgee *jeṭekeḍkoa*, the master to-day has made the servants work long in the heat of the sun.

III. intrs., (1) of the sun, to shine; of the weather, to be hot: *jeṭejadae* kenṭeḍreaṇ, the sun shines fiercely. (2) imprsl., same meaning: tisiṇ puraṇge *jeṭetaaa*, it is very hot in the sunshine. (3) imprsl., with inserted prsl. prn., to feel the heat of the sun: horare puraṇ *jeṭekeḍlea*.

jeṭe-n rflx. v., to expose oneself to the heat of the sun: aminaṇ alom *jeṭena*, lambuḳoate senǫme, do not expose thyself to so much heat, wait till the sun is less fierce.

jeṭe-ǫ p. v., to be exposed to the heat of the sun: pīṭte senǫtanre puraṇle *jeṭ-jana*.

je-n-eṭe vrb. n., the fierceness of the sun: *jeneṭee* jeṭejada, tisiṇgapa hesel laruko gōḡgiritana; the sun shines so fiercely at present that the *hesel* trees die.

jeṭeange, jeṭejeṭege adv., so as to expose oneself to the heat of the sun: *jeṭejeṭegee* senǫjana.

jēṭe-canḍu var. of *jēṭ*.

jeṭe din syn. of *situṇdin*, sbst. and adv, the hot season, in the hot season.

jeṭe-dipli sbst. and adv, (1) the hot season. (2) syn of *situṇdipli, situṇsiṇgi*, the hot part of the day: *jeṭe-dipli* parkome teṇkena, aïuḥaïuḥ *ex'uḳijana*, in the hot part of the day he plaited a string bed, towards evening he went to hoe.

jeṭe garaṇ syn. of *situṇgaraṇ*, of the sun, to shine with force (at any time of the day). Construed prdly. like *jeṭe*.

jeṭe jargi I. collective noun, all seasons: ne disumra *jeṭejargi* sobene heŏaakada, he is used to the climate of this country, or he is acclimatized.

II. adv., during the whole hot season and rainy season: *jeṭejargiiṇ* kamikena gonoṇ kaiṇ namkeda.

jeṭe-jōr syn. of *situṇjōr, jeṭegiraṇ*.

jeṭe-keṭe syn. of *situṇkeṭe*, intrs., of the sunshine, to gather strength in the morning, v. g, in winter about 1½ hours after sunrise, when the cold is no more felt: nāḍoe *jeṭekeṭejada*.

jeṭe-sā, jeṭe-siṇgi syn. of *situṇ-*

saha, sbst. and adv., the hot season, in the hot season.

jeṭhua, jeṭua Nag. **jiṭhua, jiṭua** Has. Nag. (H. *jeṭh*) adj., with *êko, ẽṛéko*, or adj. noun with the afx. *ko*, lac insects reared on the *barṇdarn* (Schleichera trijuga) and ready in May. They fetch the lowest price of all lac on the market, only half the price of *dodaṛiêko ;* whilst the lac which is ready in December on the same trees fetches the highest price, half more than *dodaṛiêko*, i.e., three times that of the *jeṭhuako*.

jeṭhua, jeṭua Nag. I. sbst., a special kind of tune in the songs accompanying the *lekaram* dances in the month of *jẽṭe*. Next month it gives place to the *asaṛia*, which remains in vogue during four months. In the month of *kartik*, it is replaced by the *sardi* tune. This in its turn gives way next month to the *aghania* which remains in vogue during 6 months, till the month of *jẽṭe* : *jeṭhuako* duraṇjada. II. intrs., to sing such a song : *jeṭhuajadako*.

jeṭi, hatu-jeṭi (Sad. *capaphū'*) sbst., a plant so called, 3' high. Probably Justicia sp.

jê-jê, jhê-jhê syn. of *cêṛêcêṛê*.

jêôr-jêôr, jêôro-jêôro, jêôṛ-jêôṛ, jêôṛo-jêôṛo vars. of *eorjeor*.

jêṛê-jepeḍ (from *joṛen* and *japạ*) I. sbst., a spot where stems, especially of plantains or bamboos, are closely tufted : maḍra *jêṛêjepeḍre* biṇ boloakana, a snake has entered between the closely tufted stems of the bamboos.

II. adj., of plants, with stems touching, or nearly touching, each other : *jêṛêjepeḍ* maḍko maepe, cut down the bamboos that are closely tufted ; *jêṛêjepeḍ* kubiko tuḍetaṇepe, thin out the cabbage seedlings where they are crowded together. (2) syn. of *ṭusaṭusi*, of people, crowded or crammed together : *jêṛêjepeḍ* hoṛoko talare cilkam boloa ?.

III. trs. and intrs., (1) to sow or plant so that the stems touch, or nearly touch, each other : etaṇge roaiṇ kajila mendope *jêṛêjepeḍkeda*, I told you to plant thinly, but you have crowded the plants against each other. (2) to put the laths on a roof touching each other : bata alope *jêṛêjepeḍea*, momoḍ ota pāṇgaepe, do not put the laths touching each other, leave the breadth of a hand between each two.

IV. intrs., to grow or have grown in a close tuft : *tisiṇgapa* helta *jêṛêjepeḍtana ;* goṭa bakẽṛo *jêṛêjepeḍtana*, the whole tuft of bamboos has its stems very close to each other.

jêṛêjeped-en rflx. v., of people, to cram themselves : pāṇgapāṇga duḅpe, alope *jêṛêjepedena*.

jêṛêjeped-ọ p. v., to be sown or planted, or to grow, with stems nearly touching each other : tisiṇgapa helta *jêṛêjepeḍọtana ;* birmaḍ puṛaṭe *jêṛêjepedoa*. (2) of the laths on a roof, to be put one against the other.

V. adv., with or without the afxs,

an ge, ge, ŋge, tan, tange, modifying *omon, roa, lagaŏ, rikan, rikaŋ, duḷ, tiŋgun :* bakīṛire jāṭa *jêṛêjepedange* bidakana, sim raṭi kako paromdaṛia ; *jêrêjepeḍko* dubakana, miḍṭareko ponkaakada, they sit crammed together, but have left a free passage.

jêṛê-jêṛê, jhêṛê-jhêṛê var. of *cêṛê-cêré.*

jhabăraŏ Nag. (1. Sad. ; 3. Or. *jhabra'ānā,* to decorate with foliage) syn. of *puṭăṛa* Has. trs., (1) to envelop smth. in a cloth ; to cover fish with a *bhāŏrjalom* (which, when lifted, closes its borders underneath, entirely enveloping them). (2) to cover with decorations : girjaoṛareą bedi sonarupateko *jhabăraŏakada.*

jhabăraŏ ŋ p. v., corresp. meanings.

jhaḳpa, jhappa, jaḳpa, jappa used by children, trs., to catch suddenly under the hands, paws or claws, in cntrd. to *khaḳpa,* the same, adroitly, furtively, with presence of mind : pusi miaḍ kaṭeae *jaḳpakiṛa* ; miaḍ câăriahonira *jaḳpaliṛa.*

jhaḳpa ŋ p. v., corresponding meaning.

jhaḳpa-bagel, jhappa-bagel, also without *h,* vars. of *dhaḳpabagel.*

jhaḳpaken, jhappaken, also without *h,* vars. of *dhaḳpaken.*

jhaĕ, jhâĕ, jaĕ, jâĕ Has. (Sad. *jhaê* ; T. *sāy,* to be bent, to die) I. sbst., faintness, inclination to swoon : *siŋgibuṛa* manḍi kae jomkeda, *jaĕ* namkiṛa.

II. adj., instead of *jhaĕakan* : *jaĕ* hoṛoko bŏ biurkoa, meḍko nubagoa oṛŋ lutur saṛia, people who are faint feel their head swim, cease to see and their ears buzz.

III. trs., to cause smb. to turn faint : reŋgę *jaĕkiṛa,* he is faint from hunger ; ne hon reŋgętepe *jaĕkiṛa.*

IV. intrs., (1) prsl., to feel faint reŋgęteko *jaĕtanajā,* setąēte birrekogea, nājakeḍ aŭriko jomea. (2) imprsl., with inserted prsl. prn., to feel faint : senderare hola bar hoṛo *jaĕkeḍkiŋa.*

jhaĕ-n rflx. v., to cause one's own faintness : eṭą jatikolǫe senbaṛakena, reŋgętee *jaĕnjana,* mendo jetaĕą manḍi kae jomkeda, he travelled with people of another caste and preferred to become faint rather than to eat of their food.

jhaĕ-ŋ p. v., to become faint : amalpītiakan hoṛo jeṭeree gitiḳena oṛŋe *jaĕjana,* biriḍlenei hitihitikiṛa, hitihitikiṛei ṭâŏregee duḅsakuṛujana, a man suffering from bile, lay down in the sunshine and became faint : when he got up, his head swam and he sank in a heap on the spot.

jha-n-aĕ vrb. n , the extent of faintness : *janaĕe* jaĕjana, apiupun lapeḍ bārige manḍiï jomdaṛijana, he felt so faint that he could take only three or four mouthfuls of food.

jhaĕ-maraŏ, jhâĕ-maraŏ, also without *h,* (Sad. *jhāemarāek, jhāemayāek*) (1) Has. Nag. syn. of *goḷŋanjeḍ,* to swoon. (2) Nag. syn. of *jhaĕ* Has. Constructed like *jhaĕ.*

jhaji-nâṛî Nag. syn. of *meromeḍnáṛî, kāṅhaṭki, kaŭasaŋga,* sbst.,

Bryonia laciniosa, Linn., Cucurbitaceae,—a fetid climbing herb with palmately lobed leaves, small yellowish flowers and small globose succulent, red, white-striped berries. The flat, pear-shaped seeds remind the Mundas of goats' eyes, hence the name *meremmeḍnāṛi*. The root is one of the ingredients of the brewing ferment.

jhajuṛaŏ, jajuṛaŏ (Sad. *jhajurāek*) I. sbst., a beating or a stroke with an ordinary stick moving in a vertical plane on to a man who stands or sits: *jajuṛaŏe* namkeda, he got a beating as described; bar *jajuṛaŏko* omąia, they gave him two strokes in this manner. See the cntrds. under *damsaŏ*.

II. trs., to strike or beat a person standing or sitting, or beat down fruit, the stick or pole moving in a vertical plane. When a df. number of strokes is meant, the nl. is prefixed to the prd.: *miḍjajuṛaŏkiṇe*; jōpe *jajuṛaŏtana*.

jha-p-ajuṛaŏ repr. v., to strike each other as described: *jąpajuṛaŏkenakiṇ*

jhajuṛaŏ-ǫ p. v., to be thus struck.

jha-n-ajuṛaŏ vrb. n., (1) the amount of thus beating: en ulido *janajuṛaŏko* jajuṛaŏkeda, cabanterjana. (2) the act of thus beating: *janajuṛaŏe* namkeda. (3) the tree, the fruit of which has been thus beaten down: nea okoĕą *janajuṛaŏ*? Who has beaten down the fruit of this tree? (4) the fruit thus beaten down: ne ulige holarą *janajuṛaŏ*, these are the mangoes beaten down yesterday. Also used as adj.: neado holarą *janajuṛaŏ* uli.

jhaka-jhakin (Sad. *jhakājuku*; H. *dhakkā*, a shove, a jolt) rflx. v., to pull each other with varying success: *jhakajhakintanakiṇ*.

jhakajhaki adv., with or without the afxs. *ange, ge, tan, tange*, modifying *rikan, opor*.

jhaka-maka, jhiki-miki (Sad.; Or. *jhakāmakiṇā*, to be shining) also without *h*, I. adj., shining with gold silver or tinsel: Jirusalim maṇḍil *jhakamaka* taĭkena, the temple of Jerusalem was shining with gold. Also used as adj., noun: en hati cetanrą *jhakamaka* cenąte baiakana? That shining thing (the howdah) on the back of the elephant, of what materials is it made?

II. trs., to decorate with gold, silver tinsel: girjaoṛąrą bediko *jakamakatada*.

III. intrs., in the df. prst., to shine with gold, silver or tinsel: rajaą ţupi *jakamakatana*.

jakamaka-n rflx. v., to adorn oneself with gold, silver or tinsel: soṛŏgate paikinį *jakamakanjana*, the sword dancer has adorned himself with gold and silver lace.

jhakamaka-ǫ p. v., to shine or be caused to shine, with gold, silver or tinsel: ne sakomko parcilera oṛǫ *jakamakaoa*, these bracelets will shine still more if they be cleaned.

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

jhakāraŏ, jakāraŏ (Sad. *jhakair jāek*) trs., (1) to spread all over

a place: senderako birko *jakăraŏkeda*, the hunters are all over the forest; uriko rāṛigoṛako *jakăraŏkeda*. (2) to cause to spread all over a place: uriko kosaṭepe *jakăraŏkeḍkoa?* uriko rāṛigoṛarepe *jakăraŏkeḍkoa*.

jhakăraŏ-n rflx. v., to spread and cover a whole place: senderako birreko *jhakăraŏnjana*.

jhakăraŏ-ọ p. v., (1) of a place, to be covered all over, as with people: apihatu senderako taĭkena, goṭa bir *jakăraŏjana*. (2) to spread and cover a whole place: birreko *jakăraŏjana*. (3) to be driven, or go, in a spreading formation towards a certain place: uriko birteko jakăraŏjana.

jha-n-akăraŏ vrb. n., the extent of thus spreading and covering: senderako *janakăraŏko* jakăraŏjana, sobensa hāhū aĭumọtana, the hunters have spread so much and are so numerous that the cries of the beaters are heard in all directions.

jhalākari, jhaḷkari, jharkali Nag. **jalākari, jalkari** Has. (Sad. Or. *jhalkarī*) I. sbst., a netted bag made of thread or twine, to carry brass bowls, mangoes, etc., *jalkari* baĕarte taĭlaḷeka baiakana, jalomleka galaṇakana.

II. trs., (1) to muzzle dogs, bullocks, etc., with a netted muzzle. (2) to put and carry in such a bag: sered banoa, mandi cipire *jalākariĭme*.

jhalākari-ọ p. v., corresp. meanings: en uliko *jalākariọka*; baba karaĕtanre urikin *jalākariọka*.

jhala-phula, jhalua-phalua, jhalul (Sad. *jhalaphula*) also without aspirates, I. adj., (1) with *koṛo*, a person dressed in a flowing cloth: okoren *jalapula* kuri hijutaua? Also used as adj. noun. (2) with *lija*, a flowing cloth (dhoti) or tailor-made cloth). Also used as adj. noun: *jaluapalua* holọkeate calume, take off thy flowing cloth when hoeing.

II. trs., to dress smb. in a flowing cloth: en hon enka alope *jaluapaluaia*, sengelkoree ṭoakange, do not dress that child in such a flowing cloth, it is sure to bring it in contact with the fire.

III. intrs., of a cloth, to flow: inia duti *jaluapaluatana*.

jhalaphula-n rflx, v., to cause one's flowing cloth to sway about, in walking, working or gesticulating.

jhalapula-ọ p. v., (1) to be dressed in a flowing cloth: en hoṛo *jalapulaakana*. (2) of a flowing cloth, to sway: inia sonọ *jalapulaṭana*.

IV. adv., with or without the afxs. *ange, ge, ọge, tan, tange*, modifying *sen, kami, ekla, rika, rikan, rikaọ*: Gomkekoa suṭān *jaluapaluatan* eklaoa, the cassocks of the Missionaries are wide and sway about when they walk.

jhalia, jali Nag. (Sad.) Cfr. **jalia** Has. sbst., a long wavy feather as those on the neck and in the tail of cocks.

jhalia-ọ p. v, of a bird, to get or have such feathers: lan *jaĭlakana*, the paradise fly-catcher has long wavy feathers in its tail.

jhalia-baka, jall-baka Nag. (Sad. *jhaliabakli*) sbst., an Egret with long wavy feathers and a crest. The Mundas say that it is different from, and is a larger species than, the cattle-egret, and frequents morasses. The same name is also sometimes given to the cattle-egret as it is seen in the breeding season, when from its back grow some very long and curious feathers.

jhalkaŏ (Sad.; Sk. *jwalkā*, flame) I. trs., (1) to put on fire with a match or other flaming object: miaḍ kuṛihon diasalaĭte cenạe arsaltan taĭkena, hakaakan koṭole-baĕare *jhalkaŏlạ* ente goṭa oṛạ lōgiṛijana, a girl was looking for I do not know what, with a lighted match, she inadvertently put fire to the *koṭole* fibre that was hanging there, and the whole house was burnt down. (2) to cause weapons to become shining: kapi humujanre sîṛîteko *jhalkaŏca*, when an axe is rusted they make it bright again on a wetting stone.

II. intrs., (1) of fire, to flame: sengel *jhalkaŏtana*. (2) of weapons, to shine, to be bright: kapi *jhalkaŏtana*.

jhalkaŏ-n rflx. v., to singe one's hair or cloth, etc., on a flame: ūḅe *jhalkaŏnjana*; botoḡe *jhalkaŏnjana*.

jhalkaŏ-ọ p. v., (1) to be put on fire with a flame; to catch fire from a flame. (2) of weapons to be made to shine.

jhalkari var. of *jhalăkari*.

jhalkumbhi (Sad.) sbst., Pistia stratiotes, Linn.; Aroideae,—a small aquatic, gregarious, floating, stemless herb, forming a tuft of erect cup-like leaves. The Mundas distinguish a small reddish one and a larger green one. Its juice is used medicinally in ear complaints.

jhalul-jhalul syn. of *jhalaphula*.

jhamḍa Nag. **jamḍa** Has. I. sbst., (1) a covering of green branches over the *maṇḍoa*. (2) an arbour of branches and leaves in the court-yard or garden, for the use of betrothal or wedding guests. In this meaning it is a syn. of *jāloṛạ* Has. and different from *janoas*. (3) a shelter of branches and leaves erected anywhere, v. g., in the forest.

II. intrs., to make such an arbour: ṭêŏâtạrelo *jhamḍakeda*.

jhamḍa-ọ p. v., imprsl., of such an arbour, to be erected: ṭêŏâtạre *jamḍaakana*.

jhamḍur, jamḍur Nag. (Sad. *jhapḍur*) syn. of *caḷḍur* Has.

jham-jham, jam-jam Nag. (Sad. *jhamjham*, tinkling; *jhaŏjhaŏ*, loud scolding) syn. of *jhâṛâjhâṛâ*. Also used of the jingling of the rings instead of *siṭaḵsiṭaḵ, siṭaḵsoṭaḵ, pipị* (long *i*) Has.

jhanḍa, janḍa (H. *jhanḍā*, banner) sbst., (1) a flag. (2) a kind of night dances to which the people of the surrounding villages are invited as described in the Note under *buru*.

II. trs., to make into, or use as, a flag: cikan lijạko *jhanḍaea?*

III. intrs., to hold the kind of night dances called *janḍa*: ne

hature honder hulaṇko *jhaṇḍakeda* (or *jhaṇḍakena*).

jhaṇḍa-ǫ p. v., (1) of a cloth, to be made into, or used as, a flag. (2) imprsl., of the same kind of dances, to take place: honder ale hature *jhaṇḍalena*.

*Whenever the Mundari villages are not mixed with Oraon villages, the pagans have no flags, as have the Oraons, and no flags are to be seen at the dancing fairs. The processions of the Blessed Sacrament were first established by the catholic population of mixed Mundas, Oraons and Kharias, under the care of the Noatoli Mission station. The Oraons gathered with their village flags to take part in the procession, the *dharam jatra*, as it is called. Then the Mundas, not to remain behind, bought also village flags. But a few Munda villages brought to light the moth or ant-eaten remnants of old and long disused village flags. Thus it appeared that, in those parts, the Mundas formerly really possessed village flags but had let their use fall into desuetude. Even there, nowadays also, no flags are taken by the Mundas to the pagan dancing fairs.

jhanjakāl Has. **jhanjāl** Nag. also without *h* (Sad.) I. sbst., a tight corner, a position of great difficulty: *jhanjakāle* namakada, jēloaejā; soben honko nirbagekia, *janjakālree* ṭoakana.

II. adj., with *kaji*, same meaning: bar horokiṇa mapaakana, enaṛa alere *janjakāl* kaji hobaakana.

III. trs. caus., to put smb. in a tight corner: dikuḷo laṛaïreko usŭkurra-kaḅkiṅa, nādoko *janiakāllaiñ* they induced me to sue the landlord, and now they leave me in the lurch, they let me fight it out alone.

jhanjakāl-en rflx. v., to put oneself wilfully in difficulties: hature biṡārlena, môrê ṭakatelo rajikeḍkiṇa taïkena, kakiṇajanci kaṡāïrirekiṇa *janjakālenjana*.

jhanjakāl-ǫ p. v., to be put, or get, into a great difficulty: hatuponco kā manatiṇjan horoko aṡarreko *janjakāioa*, those who refuse to accept the judgment of the village panchayat get into great difficulties when they push their case further (because they get no help any more from their brethren, and must fight it out alone).

jhanjāl, janjāl Nag. var. of *jhanjakāl*.

jhanjali (H. *jhānjh*, anger; rage) adj., of people, with a temper, terrible: baŭte miaḍ *jhanjali* kuṛiï autaṇa, enamente hagako kako sukutanu, the younger brothers are displeased because the eldest has married a woman with a terrible tongue.

jhanjhanaŏ, janjanaŏ (Sad.; H. *jhanjanāhaṭ* peevishness) syn. of *gajagaja*, a great scolding.

jhanjar, janjar (Sad. *jhangjaran*) trs., to thin a forest, the population or the number of cattle: birle *janjarkeda*; ne haturen horoko mari *janjarkeḍkoa*; uṛiko gilṭi *janjarkeḍkoa*.

jhanjar-ǫ p. v., of the same, to be thinned.

jhanjara, jhâjara also without *h* (Sad.) I. adj., with *sakam*, a leaf riddled with little holes. (2) with *lija*, a cloth loosely woven, in entrd. to *nana lija*, a thin cloth, closely woven with thin thread : miaḍ *janjara* lijae kiriŋatada. (3) with *tuka*, a nest loosely built : putamtuka *janjaragea*. (4) with *oṛa*, a loosely thatched roof.

II. trs., (1) to eat small holes in a leaf : sakam tijuko *janjarakeda*. (2) to weave a cloth loosely : ne peṛâô lijae *janjarakeda* ; lijare sutame *janjarakeda*. (3) to build a nest loosely : putamko tukako *janjaraea*. (4) to thatch loosely : oṛa daḅdope daḅtada, hēge, mendope *janjarakeda*.

jhanjara-ǫ p. v., corresp. meanings.

jha-n-anjara vrb. n., the extent of looseness : *jananjarae* janjarakeda, kiriŋko jetae kako sukuada.

III. adv., with or without the afxs. *ange, ge, ǫge*, modifying *leleǫ, teŋ, rika, tuka, daḅ*.

jhanjari-tār, jhinjiri-tār (from *jhanjara*) (Sad.) sbst., wire netting.

jhaŋkajoṛe, jhiŋkajoṛe, also without *h* (Sad. *jakājoṛe*) Cfr. *daŋkadoṛe*, I. adj., of several long dangling fruits as jhingas, kaetas, cucumbers, the pods of *haridaru* (Cassia fistula), etc. : *jaŋkajoṛe* kaēta goḍcabaeme.

II. trs., to carry a thing dangling from a pole : môṛêturuĭa kakaru pīṭtee *jaŋkajoṛekeda*.

III. intrs., of long fruits, or things carried, to dangle : hoĕojadae, harijō *jaŋkajoṛetana* ; kakaruĭ ţiulikeda, *jaŋkajoṛetana*.

jhaŋkajoṛe-n rflx. v., Nag. (1) to reel, to walk and lurch tipsily : ili nūtaḍeii *jaŋkajoṛetana*. (2) to pull and push each other : oportekiŋ *jaŋkajoṛentana*.

jhaŋkajoṛe-ǫ p. v., (1) of several long fruits, of things carried, to dangle : hoĕote kaēta *jaŋkajoṛeǫtana*. (2) to bear several long dangling fruits : aleą taĕar miḍ buṭado *jaŋkajoṛejana*; ad api buṭado aŭrigea. (3) to be caused to reel : arkitee *jaŋkajoṛejana*. (4) to be pulled and pushed about : en hoṛo cenąmentee *jaŋkajoṛeǫtana ?* kajiakiŋapekiŋ arątaika, why is that man pulled and pushed about ? Tell the two others to let him alone. (5) to reel : sene *jaŋkajoṛejana*. (6) imprsl., of reeling, to take place : *senjaŋkajoṛejana*.

III. adv., with or without the afxs. *ange, ge, ǫge, tan, tange*, modifying *jōǫ, gǫ, rika, ekla, sen, opor :* kaēta *jaŋkajoṛetan* jōakana ; *jaŋkajoṛetan* kakarukoe gǫaulą ; *jaŋkajoṛegekiŋ* oportana, they pull each other to and fro.

jhapaŏ, japaŏ, capaŏ (H. *jhapaṭnā*, to attack suddenly) syn. of *saḅ*, trs., of spirits (other than Singbonga, the tutelary spirits and the shades of the ancestors), to cause sickness, madness or a trance : Curinbonga, Candi, Gangamaĕ, Sātobahiniko, najom oṛǫ deôṛabonga emanko *japaŏkoa* ; Siŋbongadoe landaakoa kāre garae uĭųkoa ; hatubongako hatirkoa oṛǫ oṛąbongako kulikoa (or kuliakoa), when the spirit harming a person is the spook of a woman who died in childbirth, a

a Chandi, Mother Ganges, the Seven Sisters, the special spirits worshipped by a witch or witch-finder, and the like, they say that the spirit has caught (*jhapaŏ, capaŏ, saṉ*) the person. Of Singbonga, they say that he has laughed at the person or visited him with punishment; of the tutelary spirits, that they have caused sickness in order to obtain a sacrifice; and of the ancestors, that they have put a question to the person referred to; sardārko Asāmēteko hijure janaŏ Gaṅgamaĕ miaḍ meromko boṅgaaia, alokae *japaŏleka* mente, coolie-catchers, coming from Assam, always sacrifice a goat to Mother Ganges that she may not harm them.

japaŏ-ɣ p. v., corresp. meaning: ale hature tisiṅgapa apihoṛoko *japaŏ-akana*.

jha-n-apaŏ vrb. n., the number of people harmed: neren curin *janapaŏe* japaŏkeḍkoa, moḍ sirmare môṛê hoṛoko balujana.

jhapăṭa, jhapṭa also without *h*, occurs in the adv. *moḍjhapaṭa*.

jhapăṭaŏ, japăṭaŏ (H. *jhapaṭnā*) trs., (1) of kites, syn. of *haür*, to snatch: aleą sim kuriḍ *japăṭaŏkią*. (2) of tigers, syn. of *kulsu*, to jump on smb. and bear him down. (3) also *saṉjhapăṭaŏ*, fig., to catch a culprit, i.e., to be able to prove his guilt: ne hoṛo jāṅągee kumbūṛubaraą, musiṅabu *japăṭaŏia*.

jhapăṭaŏ-ɣ p. v., corresponding meanings.

jhappa, jappa vars. of *jhaṉpa*.

jhapṛa-daru, japṛa-daru sbst., Albizzia Lebbeck, Benth.; Mimoseae,—a middle-sized tree with bipinnate leaves, and flowers in globose heads, white and scented.

jharanḍa putam also without *h*, syn. of *panḍu putam*, sbst., the Ring-Dove, Turtur risorius.

jharaṅ-bagel, jaraṅ-bagel syn. of *caraḍṭabagel*, but not used of the fruit of the *ṛuṛuɣ* creeper.

jharaṅken, jaraṅken syn. of *caraḍṭaken*.

jhari sbst., a needle for knitting nets. See under *jālsoṭa* (Pl. XXXVII, 2 and 3).

jharinḍa-putam also without *h*, var. of *jharanḍa putam*.

jhar-jhar, jar-jar syn. of *jaraɣ-jaraɣ*, but without adverbial form in *leka*.

jhar jhar, jar-jar (H. *jhar, jharī*, continued rain, wet weather) I. adj., with *dą*, driving rain: *jarjar* dąrem hijutana. Also used as adj. noun: nekan *jarjarre* cilkam sena? lijącatomdo kā ṭekaŏa, how canst thou go in such a driving rain? A cloth umbrella cannot stand this wind.

II. trs., of rain, to beat slantingly, to drive against people: pīṭhorare dą *jarjarkeḍlea*.

III. intrs., of rain, to drive, to beat slantingly: dą *jarjarjada* (or *jarjartana*).

jharjhar-ɣ p. v., (1) of rain, to be driven by a strong wind: dą *jharjharɣtana*. (2) of people, to be exposed to driving rain: horarele *jarjarjana*, catom emaną kale idiana.

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

gama, hoĕo: *jarjartane* gamajada, there is a driving rain; *jarjartane* hoĕojada, the wind drives the rain slantingly.

jhar-jhar Nag. (Sad. *jharia*, a spring: II. *jhaṛnā*, a spring) syn. of *puṭi*, to well up, but used also fig. of an abundant flow of blood or copious perspiration.

jharkali Nag. var. of *jhalăkari*.

Jharkhand sbst., an old name of Chota Nagpur.

jhaṛa-jhaṛi, jaṛa-jaṛi (II. *jhāṛnā*, to sweep) I. adj., with *gonoĕ*, many cases of death in quick succession: *jhaṛajhaṛi* gonoĕ tăike nimirdo hokaakana.

II. trs, (1) to destroy or kill in a sweeping way: en ṭolare oba *jhaṛajhaṛijaḷkoa*, cholera carries off the inhabitants of that hamlet; birko *jhaṛajhaṛikeda*, they have cut down the forest in a short time. (2) to cause people to go or come in quick uninterrupted succession.

jhaṛajhaṛi-n rflx. v., of numerous people, to come or go in quick uninterrupted succession, in entrd. to *otoṇtopolen* which may be used of a few or of interrupted succession: dangṛako pīṭteko *jhaṛajhaṛinjana*.

jhaṛajhaṛi-o p. v., to be destroyed or killed in a sweeping manner; to be caused to come or go in quick uninterrupted succession.

III. adv., with or without the afxs. *ange, ge, ọge, tan, lange*, modifying *goĕ, hiju, ma teha, ruar, uṛuṇ, rikaọ, rikan, om*, etc: daru *jaṛajaṛitanko* maḷkeda; bīripaĕsa miḍ horo omkedei *jaṛajaṛitanko* omkeda.

jhaṛa-jhuṛu, jaṛa-juṛu (II. *jhāṛnā*, to sweep) Cfr. *dhaṛadhuṛu*, I. sbst., the sound of smth. falling and brushing the leaves of a tree: *jaṛa-juṛuiṇ* aĭumlạ, jarom ulijạ uĭụakana.

II. adj., with *saṛi*, same meaning.

III. intrs, to cause this sound: okoe *jaṛaiuṛulạ?*

jhaṛajhuṛu-ọ p. v., to fall through, or from, a tree, rustling the leaves: miṇḍ uli *jaṛajaṛulena*.

IV. adv., with or without the afxs. *ange, ge, ọge, tan, lange*, modifying *niṇgọ, saṛi, rika, aĭum*; uli *jaṛa-juṛutan* aĭumlena.

jhaṛaṇ, jaṛaṇ same as *jhaṛaṇ-jhaṛaṇ*, but used of a single good rupee. As adv. it takes the afxs. *ange, ge, ọge, ken*: eskar ṭaka ṭehlere *jhaṛaṇken* saṛia.

jhaṛaṇ jhaṛaṇ, jaṛaṇ-jaṛaṇ I. sbst., the silvery chinks of good rupees being tested, either by throwing them on a stone or tossing them off the thumb, in entrd. to *sekọsekọ*, the jingle of rupees or other metallic objects when simply handled: *jaṛaṇjaṛaṇ* aĭumọtana, en oṛare ṭakako ṭehjada.

II. adj., (1) with *saṛi*, same meaning. (2) also *jaṛaṇlekan*, with *ṭaka*, rupees with the right silvery sound: mŏṛêâ *jaṛaṇjaṛaṇ* ṭaka taĭkena, baria nakli ṭaka, there were five good rupees and two bad ones. N.B. *Saṛi ṭaka* is more often used in this meaning.

III. trs, to chink good rupees as described: ṭakae *jaṛaṇjaṛaṇjada*. N.B. In this meaning *ṭaka saṛi*

is more often used.

jhaṛaṇjhaṛaṇ-ę p. v., (1) of good rupees, to be chinked: ne soben ṭaka *jaṛaṇjaṛaṇlena*. N.B. In this meaning *ṭaka saṛię* is more often used. (2) imprsl., of the chink of good rupees to be produced: puraę ciko ṭakaakala? cnaṇāte en oṛare *jaṛaṇjaṛaṇolana*.

IV. adv., with or without the afxs. *ange, ge, ęje, tan, tange*, also *jhaṛaṇleka*, modifying *saṛi, ṭeḅ, aĭum*: bugin ṭakako ṭeḅlere *jaṛaṇjaṛaṇlan* saṛia, when one flicks up good rupees from the thumb, they produce silvery chinks.

jhaṛia-uli syn. of *gaṛauli*.

jhaṭiṇgi, jaṭiṇgi (H.) syn. of *maga, surguja*.

jhaŭ-daru sbst., Tamarix gallica, Linn.; Tamariscineae,—a small tree, found planted at Ranchi, with scale-like, stem clasping leaves and flowers in long slender racemes.

jhâĕ, jâĕ var. of *jhaĕ*.

jhâĕ-jhâĕ, jâĕ-jâĕ syn. of *gajagaja, regerege, reṇgereṇge*, to kick up a row.

jhâĕ-maraŏ, jâĕ-maraŏ var. of *jhaĕmaraŏ*.

jhâk, jhâka (long nasal), also without *h*, (H.) sbst., (1) a tree branch or branched brushwood stuck or intended to be stuck, in the ground to support climbing plants: dolabu tisiṇ *jâka* aute. (2) a pole thus planted and actually supporting a climber.

II. trs., to plant a branch, pole or branched brushwood as a support for climbers: ne jaṭabu (kotobu,ḍāṇgbu) *jâkaea*. (2) to furnish a climber with such a support; to make it climb on any kind of support: manal tisiṇ *jâkaene*.

III. intrs., of a plant, to climb on any kind of support (even a live tree): ḍiṇsaṇgi agtege jāṭaro *jâkalan a*.

jhâka-ę p. v., (1) meanings corresponding to the trs. (2) same meaning as the intrs.

jhâp, jhâpo (long nasal) also without *h*, syn. of *jôr*.

jhâṛâ-jhâṛâ, jhôṛô-jhôṛô also without aspirates (1. Sad. *jhain-jhain*; 2. Sad. Or. *jhaŭjhaŭ*) 1⁰ var. of *jhôṛôjhôṛôĕ*, but as adv. it does not take the afx. *leka*. 2⁰ fig., I. adj., with *eraṇ*, a long and loud scolding uttered rapidly: *jaṛâjâṛâ eraṇ okoe sukua*?

II. trs., also *jhâṛâjhâṛâŏ*, to give nb. such a scolding: *jaṛâjâṛâkiko*.

III. intrs., also *jhâṛâjhâṛâŏ*, to scold in this manner: *jôṛojôṛôlenae*. *jhâṛâjhâṛâ-n*, etc., also *jhâṛâjhâṛâṭŏ-n* rflx. v., same meaning: aminaṇ alom *jaṛâjâṛâna*.

jhâṛâjhâṛâ-ę, also *jhâṛâjhâṛâŏ-ę* p. v., to get scolded in this manner: *jôṛojôṛôlenae*.

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

jhâṭ Nag. (Sad.) syn. of *sia* Has.: sbst., hair on the pubes.

jhâŭsel Nag. used only in the idioms described under *haḷ*.

jheṇga, jeṇga var. of *jhiṇga*.

jhera, jherla, jherle, also without

ḷ, sbst., the prohibited zone in *gurgadąinuṇ*, the game at salt stealing, and *bâðrainuṇ*, the game at tops. In the first, this zone surrounds the rectangular figure on three sides; in the 2nd it is the half moon from which nobody is allowed to throw his top: *jerlere* alom tinguna.

jhera-ǫ, etc., p. v., to be out of the salt stealing game because one has run on the prohibited zone; to be out of the game at tops because one has thrown one's top whilst standing on the prohibited half moon: *jherlejanze.*

jhera-maěna Nag. **jera maěno** Has. (Sad.) syn. of *gurįsalumaěno*, sbst., the Pied Myna, Sturnopastor contra.

jherla Nag. 1⁰ var. of *jhera*. 2⁰ (Sad. *jhenjrā*) I. adj., of cloth and baskets, with tears and holes: haṭą *jherlagea.*

II. trs., to tear a cloth or basket and make holes in it: ne ṭuṇki sekeṛagepe *jherlakeda.*

jherla-ǫ p. v., corresponding meaning: amą lija *jherlaakana.*

jherla-maěna Nag. **jerla-maěno** Has. var. of *jheramaěna.*

jherle, jerle (Sad.) 1⁰ var. of *jhera*. 2⁰ I. adj., with *meḍ*, the eyes when the eyelids stick together with dried eye dirt: *jerle* meḍ capitaipe, bathe his crusted eyelids. Also used as adj. noun: inią *jerle* urgum date *capitape.*

II. trs., of eye dirt (personified), to crust the eye-lids: henją baran mede *jerlekeda.*

III. intrs., (1) in the df. prst., of the eyelids, to be crusted. (2) imprsl., with inserted prsl. prn., to have crusted eyes: nimir janaŏ meḍ *jerlejąĭña.*

jherle-ǫ p. v., of the eyelids, to get crusted; of a person, to get crusted eyelids: kiṛâtanre meḍ *jerleoa*; moḍkâṛâtanreko *jerleoa* (or meḍko *jerleoa*); henjąte baran mede *jerleakana.*

jherle-maěna Nag. **jerle-maěno** Has. vars. of *jheramaěna.*

jhê-jhê, jhêṛê-jhêṛê also without aspirates, var. of *cêṛêcêṛê.*

jhibir jhibir, jhimir-jhimir, jhipir-jhipir, jhiṭir-jhiṭir also without aspirates (Sad.; H. *jhilmilānā*) syns. of *pisirpisir, sipirsipir*, 1. sbst., drizzle: *jibirjibir* hokaleate senǫme.

II. adj., with *dą*, drizzle: *jibirjibir* dą barganṭ alɛka taĭkena.

III. trs., to drizzle on smb.: goṭa hora dą *jibirjibirkeḍlea.*

jibirjibir-ǫ p. v., to be exposed to drizzle: goṭa sānj horarele *jibirjibirjana.*

V. adv., with or without the afxs. *ange, ge, ǫge, tan, tange*, also *jhibirleka*, etc., modifying *dą, gama, rika.*

jhika, jika (Sad.; Or.) sbst., an ear pendant consisting of 3 or 4 chains ending in a ball and hanging either from a ring or from a *taṛăki.* In the latter case it is always of silver. It is worn by Oraon women and by Munda women even in Hasada, where, however, it is always fixed to a *taṛăki.*

jhiki-miki, jiki-miki vars. of *jha-*

kamaka.

jhikiṛi, jikiṛi (Sad. ; T. *sikkiram*, diligence) syn. of *jhuki, kemoto, kerkaï*, I. abs. n., industry, keenness, diligence : ne hoṛore jānjetanąrą *jikiṛi* meną ci bnoa ? Is he keen about any kind of work ? dacądacąko kamire *jikiṛi* kako omea, senbaṛare inkuą mon purąge *daïṛuua*, people always on the move do not put energy in their work, their mind is distracted by the idea of running about.

II. adj., (1) with *hoṛo*, syn. of the noun of agency *jikiṛiniį*, an industrious, keen, diligent, active person : siąre *jikiṛi* hoṛoko ne hature menąkoa, in this village there are some very keen about ploughing. (2) with *seta*, a dog full of go at the chase : *jikiṛi* setako kulaĕ lelkīre lagatanąo kako ţōrca, a keen dog when it sees a hare does not mind fatigue.

III. trs., (1) to do smth. with zeal, diligently, actively : sendera kamile *jikiṛikeda*, enreo kulaĕ miaḍ eskarle namkįa, we hunted very keenly, even so we caught only one hare. (2) syn. of *acumoṭaï*, to force smb. to do smth., and *asimoṭaï*, to force smb. to give smth. (*jhuki, kerkaï* and *kemoto* are not used in these meanings) : miaḍ ţakamentee *jikiṛikiṅa*, omge hobajana ; ne kamiree (or ne kamimentee) *jikiṛikiṅa*.

IV. intrs., to do smth. diligently : itunre kūbe *jikiṛia*, he is bent on learning ; senderare kūbe *jikiṛikena*. *jhikiṛi-n* rflx. v., same meaning : itunree *jikiṛintana*.

jhikiṛi-ǫ p. v., (1) to become keen about smth. : senderare kūbe *jikiṛijana*. (2) to be actually keen about smth. (i.e., to do it with diligence) : tisią senderare kūbe *jikiṛijana*. (3) of a work, to be done with diligence : ne kamido oṛo misa *jikiṛiǫka*. (4) to be forced to do or give smth. : ne kamimentea *jikirilena*.

jhilipi, jhilpi, jilipi, jilpi (Sad. ; Or. *cilpī*) sbst., a pendant consisting of a little chain attached to a ring and ending in a spindle-shaped or cone-like ornament. It is worn by Oraon and Naguri women either hanging from the ear or pinned to the chignon.

***jhimbīṛi, jhimbṛi, jhimṛi**, also without *h* (Sad.) I. sbst., a rectangular fish trap destined only to catch small fry, especially shrimp. The specimen copied on Pl. XXXVII, 6, was 28″ long, 10½″ high and 8″ broad. The frame is made of flat sticks of split bamboo about ⅝″ broad. The small sides are covered with bamboo lamellae about ¼″ broad ; the bottom, the top and the long sides are made of round sticks of split bamboo $\frac{1}{10}$″ thick and $\frac{1}{12}$″ distant from each other. The sticks or lamellae forming the sides are tied by means of two strings running parallel 3½″ from each other along the middle. In one of the long sides there is, in the middle, a vertical recess or sunken space ⅝″ broad 1¼″ deep. In the other long side there are two such recesses. (See horizontal section, fig. 7). Thus in the specimen here repre-

sented; but there may also be only one recess, in the middle of one of the long sides, or only two, not far from diagonally opposite corners. In the middle of each recess there is a square opening by which the fish may enter into the trap. When they want to get out again they cannot easily find this opening because, from the inside, it is on a projection instead of being in a recess. The bait inserted in the trap consists of squeezed out dregs of a brew, or baked mustard oil-cake. In our trap, as seen to the left of the fig., there is on top a square opening $1\frac{1}{4}$″ broad. This serves to empty the trap, and is closed with a stone when the trap is in position. In other traps one of the small sides is a regular door that can be opened at will; these have no opening on top. The trap is sometimes partitioned to form as many compartments as there are recesses; then it must have a corresponding number of doors or openings. The *iimbri* is never put in running water.

jhimir-jhimir, jimir-jimir var. of *jhibirjhibir*.

jhinjiri, jinjiri (Sad. *jhanjhan*) I. sbst., a veil, a horse's fly net, a mosquito curtain, wire netting or trellis work over a window, wire netting around, v.g., a garden.

II. trs., to adapt a veil or net to a hat, horse or bed; to cover a window or surround a garden with wire netting or trellis work: ṭupiï *jinjiriakada*; sadomko *jinjiriṭaia*; parkomko *jinjiriṭada*; bagānko *jinjiriakada*.

III. intrs., same meaning: ṭupiree (sadomreko, parkomreko, kiṛkireko) *jinjirikedi*; bagānreko *jinjirikeda*.

jhinjiri-n rflx. v, (1) to put on a veil: mē nsahẹko paṛasko *jinjirina*. (2) to sleep under a mosquito curtain: sikîṛiko alokako huṭiŋ mẹnte parkomree *jinjirinjana*.

jhinjiri-e p. v., meanings corresp. to the trs.

jhinjiri-tār, jinjiriṭār syn. of *jhanjariṭār*, wire netting.

jhiŋga, jiŋga (Sad. *jhiŋgī, jhingī*) sbst, Luffa acutangula, Roxb.; Cucurbitaceae. The Mundas cultivate 4 varieties, eating the young fruit as a vegetable: (1) *moṭo jiŋga*, with fruit 8-12″ long. (2) *jiliŋ jiŋga*, with fruit 2′ long, 1″ thick. (3) *duŋguï jiŋga*, with fruit 6″ long, fast-growing and soon too tough for use. (4) *kundri-jiŋga*, with fruit 2″ long.

jhiŋga-sāl, jiŋga-sāl sbst., a variety of late paldy sown or planted in low fields. The grains are brown.

jhiŋkajoṛe var. of *jhaŋkajoṛe*.

jhipir-jhipir, jipir-jipir (1) var. of *jhibirjhibir*. (2) syn. of *jiliṭ-jiliṭ*.

jhitir-jhitir, jitir-jitir var. of *jhibirjhibir*.

jhola, jola (A. *jhola*, knapsack, wallet) I. sbst., a small, broad and shallow bag, 1′ by 6″, made of gunny or plaited palm leaves, and hung on the wall to store small

objects. When it is thus hung inside a cart, it is always made of gunny : puraṣa gaṛŏanko *jola* gaṛireko hakaea.

II. trs., to make into such a bag : sored paṭiko *jholaakada*.

jhola-ǫ p. v., corresp. meaning.

jholaŏ Nag., **jolaŏ** Has. (Sad. *jholek* ; Or. *jholnā* ; II. *jholā*, sunstroke) trs , (1) to singe or scorch on flames, in cntrd., to *tersaṇisin*, to roast in flames, on a spit. (2) in Nag., also syn. of *rō* and *puṭur* Has.

jholaŏ-ǫ p. v., corresp. meanings : tasaḍko atarlere, darure latar kotoṛa sakamko *jholaŏoa*.

jholoṇgo, joloṇgo (Sad.; Or. *tolonṇ*, hanging down to the heels) (1) syn. of *hanjuṇ*. (2) syn. of *hituṛu, hituṛujiṇguṛu*.

jhompa, jhumpa, thompa, also without *h* (Or. *jhopā, jhumpā*) Cfr. *jhuṛi, jumbuli*, I. sbst., a cluster of flowers, fruit or leaves : en uliṛa miaḍ *jompa* omaiṇame.

II. adj., also *miḍjompa*, in a cluster ; in clusters : iotöroṇjō *jompageā* ; *miḍjompa* uli omaiṇame.

III. trs., to spit fruit on the petioles of a cluster of leaves (for easy carrying) : gelea ulii *jompakeda*.

jhompa-ǫ p. v., (1) corresp. meaning : ne uliko en tompare *jompaǫka*. (2) of flowers, fruit or leaves, to grow in clusters : iotöroṇjō janaŏ *jompaoa*, grapes are always in a bunch.

IV. adv., with the afxs. *ange, ge, ǫge, leka*, also *jompajompa* with or without the afxs. *ange, ge, ǫge, tan, tange*, modifying *bāǫ, jōǫ, sakamǫ* : daṇ gamakere ulibāraṇ jēr capioa, ente *jompage* jōoa Lonaṇ, when it rains on the mango blossoms, the sticky exudation is washed off, and the fruit should grow in clusters.

jhonoki, jhunuki also without *h*, (Or. *jhunkī*, morris bells) poetical sbst , an anklet or armlet with hawk-bells :

Kukuruḍari daṇ nagu kuṛiko
Biṇḍareko mundametad.
Kaṛakaḍagar siṇ koṛako
Kaṛabareko *jonokitad* (or *junuṅitad*).

The women who go to fetch water from the spring in the hollow trunk, have slipped finger rings on the cushions on which they carry their pots. The men who plough a large rice field near the *kaṛaka* tree, have put armlets with hawk-bells on the handles of their ploughs.

jhôṛôĕ-jhôṛôĕ also without aspirates, Cfr. *jhâṛâjhâṛâ, jhôṛôjhôṛô*, I. sbst., the sound of several hawk-bells, or several little campanulate bells, ringing together.

II. adj., with *saṛi*, same meaning.

III. trs., to tinkle such bells ; gugŭrae *jôṛôĕjôṛôĕjada*.

IV. intrs., of such bells, to tinkle : gugŭra *jôṛôĕjôṛôĕtana*.

jhôṛôĕjhôṛôĕ-ǫ p. v., of such bells, to be tinkled ; to tinkle.

V. adv., with or without the afxs. *ange, ge, ǫge, tan, tange*, also *jhôṛôĕleka*, modifying *saṛi, riṅa, aĭum*.

jhôṛô-jhôṛô also without aspirates, var. of *jhâṛâihâṛâ*.

jhublu, jhubŭlu, jhulpu, also without *h* (Or. *jhablu*) I. adj., (1) with *ăḳ*, long hair not reaching the shoulders. Also used as adj. noun: iniạ *jhubŭlu* tisiạ laṭabọṭana. (2) with *hoṛo*, a person with such hair. Also used as adj. noun: nī okoren *jubŭlu ?*

II. trs, (1) to cut the hair in this manner: iniạ ūḳko *jubŭluakada; jubŭlukiạko.* (2) same as the rflx. v.: ūbe *jubŭluakada.*

jhublu-n rflx. v., to cut one's hair or let it be cut, in this manner: neren sɔben daṇgṛako *jubŭlunjana.*

jhublu-ṇ p. v., (1) to have one's hair cut in this manner: *jubŭluakanaa.* (2) of hair, to be thus cut: iniạ ūḳ *jubŭluakana.*

III. adv., with the afxs. *ange, ge, ṇge,* modifying *laṭaḳ.*

jhuki, juki syn. of *jhikiṛi,* but the vrb. n. *jhunuki* is used: ne hoṛo senderare *junukiĭ* jukia, goṭa netạnetạko nutumakạia, he is so ardent at the hunt that everybody hereabout speaks of it.

jhula, jula (Or.) I. sbst., a woman's jacket.

II. trs., (1) to make into a woman's jacket: ne lijạ apia *jhulaepe.* (2) to dress a little girl in a jacket: ne hon *julataipe.*

jhula-n rflx. v., of a woman, to put on a jacket.

jhula-ṇ p. v., meanings corresp. to the trs.

jhulaŏ, julaŏ occurs only in the phrase *jeṇgeṭa jhulaŏ.*

jhuli, jhumbuli, juli, jumbuli syns. of *jhompa,* but in the trs. and p. v., they also mean to string or spit fish together by the gills: haiko *julikom ;* haiko *julizkana.*

jhulpu, julpu var. of *ihublu.*

jhumbuli, jumbuli syn. of *jhuli.*

jhumpa, jumpa var. of *jhompa.*

jhunjur, jhunjura Nag. **junjur, junjura** Has. (Or. *jhûjkur*) syn. of *dhundur* Nag.

jhunuki, junuki var. of *jhonoki.*

jhunur-jhunur, junur-junur 1° syn. of *jhôṛôṭjhôṛôṭ.* 2° poetical syn. of *siṭ iḳsiṭaḳ,* the jingle of toe rings:

Ḍinḍaredo, kuṛi, ḍaṇguaredo
Kaṭare pola, kuṛi, *junurejunur.*

Whilst thou art a maiden or spinster, O girl, on thy feet the toe rings jingle, O girl.

3° I. sbst., the tinkle of the hawk-bells of postal runners. They carry the mail bag on the back, hanging from their spear which rests on the shoulder. Near the head of the spear are attached a few hawk-bells. These tinkle whilst the man, according to rule, goes along at a slow but steady run: ḍākdāṛạ *junurjunur* aĭumọṭana.

II. intrs., of postal runners, to trot with tinkling hawk-bells: ḍākdār nete aŭrigee *junurjunurea.*

III. adv., with or without the afxs. *ange, ge, ṇge, tan, tange,* also *jhunurleka,* modifying *saṛi, nir, rikan*: ḍākdārko *junurjunurtanko* airea.

jhuri, juri, often with the pl. afx. *ko,* sbst., small dry sticks, from

a few inches to a foot or two long: ju en *juri* hunḍitam, enabu tinea.

jhūṛ, jhūṛu, also without *h*, and with long *û* instead of *ū* (1) syn. of *gudāṛa*. (2) in the cpd. *hoṛo-jhūṛ*, a crowd of people.

jhūṭhmūṭh (H.) **jūṭmūṭ** sbst., a false report: daroga *jūṭmūṭṭe* kā gunaakaḍko hajitiree calānkeḍkoa, the sub-inspector of police, by means of a false report, caused innocent people to be arrested on suspicion.

jhûḍ, jhûṛ, jhûṛu (long nasal) also without *h* (Or. *jhûṛ*, bushy spot) vars. of *jhūṛ*.

jī, jî (long nasal) (T. *uyir*, to breathe) trs., to sniff smth. in order to scent, in entrd. to *suṇkuḍ*, to sniff, as snuff; *soan*, to smell, to perceive a smell: en bāko *jīme*, smell those flowers.

jī-n rflx. v., same meaning: eikaṇam *jīntana?*

ji-p-ī recpr. v., of animals, to sniff each other: gai oṛo cui eenaṇmentekiṇ *jipītana?* upurummente? Why do the cow and the calf sniff each other? Is it to recognize each other?

jī-o p. v., to be sniffed for smell.

jī Has. **jîu** Nag. (H. *jī*, life) I. sbst., (1) the soul, the principle of life: *jīko* aukia, they took his life; abu banoaŏmente *jīū* omkeda, he gave his life to save us. (2) will, intention, desire, state of mind, caprice, passion: amaṇ *jīre* cilkaṇtana, senabu ci kabu sena? What is thy intention? Shall we go or shall we not? (3) character, general dispositions: sobenkoṇ *jī* kā barabarigea, okoṇido miḍcokoṇreko kadraŏoa, okoṇidoko sātiṇgaraṇea, all have not the same character, some are irascible, some are patient. (4) character as connoting strength or weakness in face of adversity: maraṇ *jīteṇi*, a person who can bear much without getting disheartened; maraṇ *jītema*, thou hast fortitude; huriṇ *jīteṇi*, one who easily gets dejected; *huriṇjītaṇi*, one actually downhearted. Courage or cowardice is not ascribed to the *jī* but to the *kuṛam*, the chest, i.e., the heart. (5) health: doroḍporoḍ *jī*, broken health: bugi (or bugin) *jī*, good health: durumusujaṇi hoṛo hasusṭeo kae tigoa, bugi *jīsṭeo* kae tigoa, a person out of sorts cannot be said to be sick and cannot be said to be in good health. (6) always without the pl. afx. *ka*, a person, people: *cimin jī* menaṇpea? —Api *jī* ale, how many are you? —We are three; apiage *jī* niminaṇ karcate kaciṇpe puraoa? These provisions will surely suffice for the three of you.

The following phrases must be noted: (1) *jī barabari* (a) same as *jī pura*, to satisfy: daṭetaṇteṇ anjeḍgiṛilena, moḍ cipi daṇ *jī* barabarikiṇa. (b) to believe, to be hopeful: iniṇ kajire *jībarabari* ciulaŏ kaiṇ taina, I never believe what he says; sendera sendoiṇ sena, mendo *jī* kā barabarijaiṇa, kumu kā taŭkajana, indeed I shall go for a hunt, but I have little hope of success, I had an unfavourable dream;

jibarabarile taĩna hepeŏaakan hoṛokoḷo, we are always ready to believe people we are familiar with, or to count on their help. (2) *jī ḍuku* or *jī oṛe*, to disturb smb., to harass him, to cause him trouble: honko Somakoṛa *jīko* dukujaja, the other children tease Soma very much; ne hatu hoṛoko marite *jīko* dukutana, the inhabitants of this village are in great trouble on account of small-pox; ne hoṛo haṭikuṭi uṛuṭe *jīī* dukutana, he broods over his troubles. This phrase is used also fig. of inan. os.: aĩṅa ruka *jīpe* dukujada, you are always using my chisel; aĕa baisikal *jīī* dukukeda, he has used his bicycle very often; Lodoḍiren uṛiko aleą baba *jīko* dukujala, the cattle of the village of Lododi very often graze our paddy and prevent it from growing. (3) *jī enkajana, jī enkakja*, such was his caprice, his peculiar state of mind, his passion; cenąmente iskulātem nirjana? eranąkeḍmeako ciko dalkeḍma?—Ēranąo kā, dalo kā, *jī* enkakjĩa. (4) *jī haṭiṅą*, to have the mind (i.e., the will) divided; to hesitate between two alternatives; *jītaiṅ* haṭiṅakana, enado baranąaiṅ sananątana mendo mosate kā hobabaṛioa. (5) *jī hondḛ*, to be in a turmoil of grief or regret: honkoą gonoḛge inią *jīī* hondḛkeda; honkotae goḛcabajana, tisiṅagapa inią *jī* hondḛtana (or hondḛakana). (6) *jī jukur*, same as *jukur*. (7) *jī lą̄* (ltly., to increase the soul), syn. of *sātiṅ*, to suffer, in all the uses of this word: bar paĕsa gononąakana, mar, mod paĕsate *jī* lḛmo, the price is two pice, come, give it to me for one pice. (8) *jī mṇatiṅjṇi, jī manatiṅkja, jī sambḭraṅjana, jī sambḭraṅkja*, he controlled his will, he restrained himself, he resisted temptation. Generally used negatively: *jī* kā sambraŏkjĩa, I could not restrain myself, temptation or passion was too strong. In affirmative sentences an external influence which helps to control oneself must be mentioned: ena lelte, ena aĩunte *jī* sambraŏkja. (9) *jī kī menjana, jī kī menkja*, (corruption of the II. *jiu nahin mīnā*), he could not control or restrain himself. Never used affirmatively. (10) *jī nam*, to get peace, to get full relief from trouble, pain or sickness; janaŏko eranąiñi, musinąo *jī* kaiṅ namjada; honhonkore ne hon *jī* kako namrikająia, whenever the children are left to themselves they tease this one without respite; sida rajamajiko isuko salaŏkeḍlea, saĕoḅkoą rājre *jīle* namakada, formerly we were much oppressed by the rajahs, under the rule of the English Sahebs we live in peace; honderm ndo jnaŏiṅ hasuna, nimir' enaṅ *jīiṅ* namakada, some time ago I was continually sick, now at last I am all right; hagakoą buginte hasutanre *jīiṅ* namkeda, I got cured through the goodness (the affectionate nursing) of the members of my family during my illness. (11) *jī nanaą*, to be weak and in need of prudence during convalescence: nimirgem hasulena, *jī* nanaakan būrido garaḅ cījko alom

joma, thou hast just been sick, as long as the convalescence lasts do not take any indigestible food. (12) *jī ṗura*, to satisfy : en kajite aĭṅą *jī* kā purajana, I am not satisfied with that answer, (further questions are necessary) ; nimin ṭakate aĭnā *jī* kā purajana, I am not satisfied with this sum, (I must ask for more). (13) *jī sambāṛaŏjana, jī sambāṛaŏkįa*, syn. of *jī manatiṛjana*.

*Though the Mundas are unhesitating and staunch believers in the soul as distinct from the body and as surviving the latter, they are unable to give anything like a clear definition of its nature, but they distinguish between its various functions. These they now days divide into *jī, mon, roa* and *umbul*. Three of these four are loan-words. *Umbul* is Mundari. It denotes primarily any shade or any shadow. Probably this is the term by which the Mundas originally denoted the soul as distinct from the body. Its transfer to this function is not inappropriate to distinguish the invisible, intangible soul from the visible and tangible solid body. Even as the shadow resembles the bodily form so must the soul, as informant, i. e., as vivifyer and director of the body, resemble, in its own spiritual way, the powers, the faculties and the virtues of the body. The Mundas are not the only ones, who denoted the soul by a word signifying shade or shadow.

In their forced contact with the Aryans the Mundas have given up a number of their original words and adopted the corresponding Aryan terms. Some of these survive in other Mon-Kmer dialects. At present it is impossible to say whether any word denoting the soul has been thus replaced by *jī, mon* or *roa*. At any rate the adoption of these Aryan words must have led the more philosophically disposed Mundas to gradually develop theories about the functions of the soul. It is difficult to say whether they consider these three only as varying functions of one and the same principle, or whether they attribute a distinct being to each of them. One thing is sure, namely that nowadays they do not attribute such a distinct mode of being to *umbul*, as shown in the article under *umbulader*. *Mon* is certainly considered as only a function produced by the *jī* and the *roa* together. From some sayings it would appear that *jī* and *roa* are but two distinct functions of the soul. The *jī* is considered the efficient cause of all the processes of bodily life. It is therefore said to be present everywhere in the whole body and to act and watch over it even when it is asleep or in a state of unconciousness ; hence the continuation of breathing and beating of the pulse. It grows in strength together with the body of little children and decreases in old age. It may leave the body for a short time in severe sickness, but never for a long time, or else the body

dies. By this they seem to mean states of temporary collapse or of apparent death. During dreams it is the *roa*, not the *jī*, which leaves the body and wanders about: it is not good to wake people abruptly without leaving the *roa* time to re-enter the body.

II. trs. or intrs., to show mercy or pity to smb.: ain kenṭede *jīkiña*; ainre kenṭede *jīkeda*; oṛo miḍ ṭaka *jītum*, have the pity to give one rupee more.

III. intrs. syn. of *jidka*, to have much vitality; to suffer much or be impaired much without breaking down or without ceasing to bear up: ne daru isuī *jīkeda*, soben muli kotoko jolaŏlena iminreo kā goḝjana, this tree has shown great vitality, its branches all around have been scorched by flames, and nevertheless it has not died; ne sanḍi kâĭtite ṭoḽena, poṭa hodoṛoṭana, enreoe *jīkaḍgea*, this cock has been hit by iron spurs, its guts are hanging out and nevertheless it shows still vitality (it is not daunted, it goes on fighting); ne marâṛâ isuī *jīkeda*, moḍ canḍu sidare hulaḥulalena, nājaked enategele gotana, this carrying pole has shown great capacity for lasting, a month ago it got cracked and we still use it to carry; ciminṛoe *jīla?* moḍ canḍu manḍira darīs kae jomla, tisinadoe manḍakeda, there was necessary a limit to his vitality, he had taken no food at all for a whole month: he died to-day. Note the idiom: *jīo kae jīḍ*, which means ltly. either: he does not call health health, he does not regard health as health, or: he does not regard life as life, i. e, he does not mind exposing his health or his life. It is synonymous with *goḽoḽopoḝ kami*, *laṛaṫ*, etc.: gopoḝ eṭeḽanre *jīo kae jīḍ*, when there is a fight he does not spare his life; kamiī monekere *jīo kae jīḍ*, when once he has made up his mind to do a certain work, he does not spare his health.

ji-p-ī repr. v., to show pity or mercy to each other as occasion arises: hagaleka kaben *jipītina*, okoe hoṛo metabana? Who will call you human beings? You show no pity to each other as brothers should.

jī-ḍ p. v., to be the subject of pity or mercy: kenṭeḍko *jījana*, mendo kako gunkeda, they were shown much mercy but were not grateful.

ji-n-ī vrb. n., (1) the extent of vitality or capacity to last: kulaŏko *jinīko* jīla, poṭa uĭḍkeateo isu gāṛiko nirea, hares show so much vitality that even when their guts trail from a gaping wound, they go on running for a long time. (2) the extent of pity or mercy shown: ale ootanre *jinīī* jīkeda, goṭa hatuko kajiuterkeda, he showed us so much pity that the whole village praised him for it.

jiḍ syn. of *jeje*.

jīa sbst., grandmother, grand-aunt. The vocative is *eaḍ*. This vocative is used also for other female relations, however distant, of the same generation as the grandmother, when respect is intended, but at ordinary times they are addressed by *aji*,

and the nominative *jia* is never used of them. *Jia* takes the prsl. prns. *iⱪ, m, te,* as poss. afxs. : *jiaiⱪ, jiam, jiate.* Trsly., not *jiaiⱪ*, but its contracted from *jiaⱪ*, is used in the meaning of to get smb. for grandmother or grand-aunt : *jiaⱪtąiaiⱪ* (or *jialąiaiⱪ*), she is my grandmother. The same contracted form is the only one used in poetry : cihale, *jiaⱪkiⱪ* tataⱪkiⱪ, cihale, I say, O my grandmother and my grandfather, I say !

jia-hanar sbst., a wife's or husband's grandmother or grand-aunt. The vocatives *eaⱪ* and *aji* are used for relations by marriage in the same way as for blood relations. (See under *jia*). The prsl. prns. *iⱪ, me, te,* as poss. afxs. come at the end of the cpd : *jiahanariⱪ.* Both *jiahanar* and *jiahanariⱪ* are used trsly. in the meaning of to get smb. for grandmother or grand-aunt by marriage : *jiahanartąiae, jiahanariⱪtąiae,* she is his grandmother-in-law.

jia-jaĭ var. of *jeajaĭ.*

***jia-ledera-liją** (ltly., patched or torn cloth of a grandmother), sbst., a new cloth given as part of the marriage price, by the bridegroom's father for the grandmother of the bride. It is so called because grandmothers are usually clothed in tatters. It is given generally on the day of marriage, sometimes only later on, and is meant for a recognition of the help the grandmother has given in bringing up the bride.

jiam-suiguḍ onomatope of one of the calls of the *suiguḍ*, the Hawk-cuckoo or Brain-fever bird, Hierococcyx varius. Its other call is *buṛim-suiguḍ.* Constructed like *cilamcoloⱪ.*

jian Ho. syn. of *guṛa, oĕoⱪgoⱪ,* to kill silk-worms in the cocoons.

jiaⱪ see under *jia.*

jiaⱪ-jiaⱪ adj., with *simhon*, a very small chicken : *jiaⱪjiaⱪ* simko gelea menąkoa. Also used a as adj. noun : miaḍ *jiaⱪjiaⱪ* kuriḍ haŭrkja. The term is sometimes used in jest for *ciaḫciaḫ.*

jiâṛâ I. sbst., (1) moisture consequent on gentle sprinkling : ne kubigaci tisiⱪdo *jiâṛâ* kae namkeda, these cabbage seedlings have not been watered to-day. (2) fig., the act of eating little because the stomach is half full : keṛa setąre kŭbe bilena, enaⱪ *jiâṛâ* aĭuḫjakeḍ taĭkena, the buffalo having had more than its fill in the morning, ate very little during the remainder of the day.

II. trs., (1) to sprinkle gently with water ; to moisten with light rain : kubigaci dinaki barsa *jiâṛâeme*, misa idaⱪre oṛǫ misa singiḍumbuĭ ; sasandąte jĭŏako *jiâṛâea ;* tisiⱪ babakoe *jiâṛâkeda,* light rain to-day just moistened the paddy fields. (2) to still hunger without filling the stomach : huṛingea mandi, neategeⱪ lāĭ *jiâṛâeme,* biŋga taĕomte nameа.

jiâṛâ-ǫ p. v., (1) to be sprinkled gently with water or moistened by light rain. (2) to be without hunger because the stomach gets half filled or is still half full : setąko jomleda nąjakeḍko *jiâṛaakaea ;* ne mandite

bīdo kaiṇ, bīoa mendo lūĭ (or lūĭiṇ) *jiâṛâoa*.

jiâṛân (last syllable long) adj., poetical parallel of *ranuaṇ*, producing the effect of a medicine. These two parallels are taken from the cpd. collective noun *ranujiâṛâ*.

Hela mâĭ, gatim kajido, hela mâĭ, ranuaṇgea.

Hela, mâĭ, saṇagam bakâṛâ, hela mâĭ, *jiâṛânge*.

It is wonderful, O girl, what influence the words of thy friends have over thee.

ji-baṛa ji-beṛa I. trs., (1) to sniff and smell several specimens successively: buṛiako guṛaĭ salatanreko *jībaṛaea*. (2) of dogs, to sniff and smell smb. all over: gitiakan hoṛo seta *iībaṛakiṇ*.

II. intrs., of dogs, to sniff about, v. g., in search of a lost scent: seta *iībaṛatana* cikaṇ soanjaia? The dog is sniffing about, what does it smell? *jībaṛa-ḍ* p. v., meaning corresponding to the trs.

ji-beṛa var. of *jībaṛa*.

ji-biriḍ ltly., to raise the soul, a cpd. coined by the Missionaries to denote resurrection, but conveying no meaning to the minds of the ordinary Mundas. As the notion of resurrection does not enter the latter's head, they would naturally at first understand figuratively any term primarily conveying this meaning, just as they attach only a figurative meaning to *jīḍruoṛ*. However, this is no reason for introducing a meaningless term, when recourse can be had to, v. g., *jīḍbiriḍ* which, meaning ltly. to raise alive, or cause to rise alive, would be an intelligible, though new, word and could easily be restricted by use to the notion of resurrection. It is not too late for the Missionaries to discard *jībiriḍ* and adopt *jīḍbiriḍ*. The construction and functions are therefore explained under the latter word.

jibir-jibir var. of *jhibirjhibir*.

jibur, libur Has. syn. of *lidhur, liḍhur* Nag. I. adj., with *ąsār* or or *marâṛâ*, a bow or carrying pole which is too flexible, in contrl. to *jiṇḍul ąsār*, a bow, the string of which is too lax: *jibur* ąsārte diṇg ĕge mailakan sārko muṇḍuṇa, a short-shafted arrow proves too short on a too flexible bow; *jibur* marâṛâ huriṇ hambalteo kuṭidoa, a too flexible carrying pole bends even under a light load.

II. trs. caus., to make a bow or a carrying pole so thin that it is too flexible: ąsārem *jiburkeda*.

jibur-ḍ p. v., to be made too flexible: ne marâṛâ *jiburjana*.

ji-n-ibur vib. n., the excess of flexibility in a bow or carrying pole: ne ąsār *jinibur* jiburjana, jâhon enate ṭoṭetanre maile muṇḍuĭa.

III. adv., with the afxs. *ange, geṇ ḍge*, modifying *bai, la, husiḍ*.

jīḍ (A. *jahd*, struggle, diligence) I. adj., (1) contrary of *goĕ*, live, alive: *jīḍ* hoṛo; *jīḍ* uri; *jīḍ* cêṛê; *jiḍ* daru; *jīḍgeae*, he is alive. (2) with *jilu*, contrary of *goĕ jilu*, living sensitive flesh. (3) with *diri* or *gaṭi*, hard stone, hard limestone,

contrary of *goṇ̆ dini, goṇ̆ gaṭi*, rotten, friable stone. (4) with *cuna*, contrary of *goṇ̆ cuna* (*a*) slaked lime put at once in a box so that it keeps its taste and moisture for two or three months, and can be chewed with tobacco. Also called *liṭi cuna*. (*b*) sometimes used of quick-lime. (5) with *oṭe*, a terraced rice field in which water wells up, oozes or flows till the end of December, and wherein consequently late varieties can be sown or planted. (6) with *daṛ*, water, welling up or oozing out.

II. trs. caus., (1) to save from death a patient, tree or plant: kā asraĕgee taĭkena ne hoṛo, nāḍoko *jīḍkiā*; kubi gojoṭan taĭkena paṭaŏteko *jīḍkeda*. (2) to revive from a swoon or fit of epilepsy: goṇ̆anjeḍlenae, ranuteko *jīḍkiā*.

III. intrs, (1) to revive: nimirdo jīnaoe marandaṛjada, tasaḍko *jīḍtana*. (2) of cuttings, to take root: mungatomba *jīḍtana*.

jīḍ-ṛ p. v., (1) to revive from a dying state, a swoon or a fit of epilepsy; to get cured: tasaḍko *jīḍṛtana*; goṇ̆anjeḍlāte tabṛiteko *jīḍoa*; kae *jīḍoa*, he will not live, he is going to die. (2) of cuttings, to take root: hesa, puṭŭkal munga emankoṛa koto *jīḍoa*. (3) generally with an adv. or clause of time, to go on living, to be still alive: gel sirma taĕomte kae *jīḍoa*, after ten years he shall no more be alive; nealo barhĭsi sirmain *jīḍṛtana* (or *jīḍoa*), this is my fortieth year of life. (4) in the prf. past., to be alive: *jīḍakanae*, he lives, he is not dead; *jīḍakanko*, those who are alive, the quick N. B. Sentences as "we live in bad times" might perhaps be rendered by: eḍkan jūgrebu *jīḍṛtana*, but the Mundas always say: eḍkan jūgrebu ṭoakana; eḍkan jūgre menaṛbua; eḍkan jūgre bna.

jī-n-īḍ vrb. n., (1) the degree of longevity: ea haṛan *jinīte* jīḍṛtana apihisi sir nare dandi aŭrigee saben, ltly., this old man goes on living so long that even at the age of sixty he does not walk with a stick, i.e., at the age of sixty this man is still so hale that he is likely to live much longer. (2) *jinīḍ*, more often *jiniḍ*, life: inia *jiniḍ* ṭundujana. It is also used like *jīḍan*.

jīḍge, jīḍjīḍ, īḍjīḍge adv., in a living state, without killing first: *jīḍge* haiko aukom, bring the fish alive; taniko miaḍ merom *jīḍjīḍko* jomkia, the wild dogs have devoured a goat alive.

jīḍan, jīḍan, jīḍakan (1) attributive of *samĭ, dipli*, the time of life: no *jīḍan* samĭlo kā taĭna, the time of our life will not last for ever. (2) with *samĭ, dipli, bāri*, it forms adverbial phrases meaning: as long as one lives, during this life: *jīḍan bārige* deranbu jojoma. These phrases may also be used adjectively: ilimandido goṇ̆janreoko bongaamea, susunkaramko *jīḍan bārigea*, even after thy death they will offer thee sacrifices of beer and rice, but dancing is a thing of this life only.

jiḍ-biriḍ I. sbst., resurrection: apimāre *jīḍbiriḍ* hobalena, the resurrection took place on the third day.

II. trs., to raise from the dead, in cntrd. to *suman* or *palṭaŏ* (with or without *jī*); *jīḍruaṛ*, to make live again; and *jīḍ-* make live, all used in the meaning of to revive, to bring to, from a swoon (*goḫanjeḍ*) or a fit of epilepsy (*hanaḫgonoḫ*): Lazaruse *jīḍbiriḍkia*, He raised Lazarus from the dead.

III. intrs., to rise from the dead (by one's own power): Jisu Gomke *jīḍbiriḍkena*.

jīḍbirid-en rflx. v., same meaning: Jisu Gomke *jīḍbiridenjana*.

jīḍbirid-ọ p. v., to be raised from the dead: Lazurus *jīḍbiriḍlena*.

jiḍ-boṇga sbst., the shade of the victim of a human sacrifice.

*It is commonly and firmly believed by the Mundas themselves, but was never proved, that some of them make sometimes human sacrifices occultly in their houses, either from their own free will in honour of Singbonga, or because promised to the *najombooṇga* by a witch or wizard or because asked for by some spirit as revealed in divination (*caŭlijaṇre*). The victim, always a stranger, goaded by the spirit who wants the sacrifice, comes by himself to the house in such circumstances that the fact of the sacrifice can never be brought home to the sacrificer. If nobody comes like this, they try and get secretly hold of some one by force. He is first made to eat some *agomṛa aŭli* (pearl-rice given to a victim as a sign that it is promised in sacrifice); if he does not eat it willingly they force it down his throat and then cut him down with an axe. They dispose of the corpse by sinking it in a quagmire. In one case, however, viz., in the construction of an embankment across a watercourse, when divination has revealed that a human sacrifice is necessary for its success, the victim is not cut down but buried alive under the embankment. The sacrifice then is made either to Singbonga or to the spirit or spirits who dwell on the spot.

The shade of the victim remains hovering about the place and is called *jīḍboṇga*. He is entitled to the service and worship of the one who sacrificed him, in compensation for the part of the ancestor worship of which he has been deprived. Neglect on the part of the sacrificer is sure to be visited with calamity.

jidha (Sad.; H. *yodhāpan*, heroism) fortitude, patience in suffering or adversity. Constructed like its contrary *halsua*, and moreover intrsly. in the same manner and meaning as the intrs. of *jī*.

jī-diṛi syn. of *jīkeṭẹ*.

jiḍ-randi to abandon a wife or husband, in cntrd. to *goḫrandi*, to make smb. a widow or widower by dying. Constructed like *bage*.

jiḍ-ruaṛ I. trs., to bring again to life, to reanimate, to revive smb. from a swoon or fit of epilepsy: *goḫanjedāte* tabṛiteko *jīḍruaṛkia*.

II. intrs., to revive: *jīḍruaṛtanae*, he is coming to.

jīḍruar-ę p. v., to revive, to be revived.

jiḷ-sunum sbst., vaseline.

jī-duku Has. **jiu-duku** Nag. as used by Christians : I. sbst., repentance; contrition for sins.

II. adj., with *hoṛo,* one who repents of his sins : *jīduku* hoṛoko eemako namea.

III. intrs., (1) prsl., to repent of one's sins : *jīdukutanae.* (2) imprsl., with inserted prsl. prn., same meaning : *jī lukujaiña,* I repent me.

jīduku-n rflx. v., same meaning : *jīdukuntanae.*

jīduku-ę p. v., same meaning.

jiduku-binti Has. **jiuduku-binti** Nag. sbst., the formula of the act of contrition.

jī-hatar Nag. I. sbst., patience with smb. : *jīhatarte* sahatiṇimè, have patience with him.

II. intrs., with ind. o., to bear with smb. : *jīhataraiṇme.*

jihil-jihil Nag. syn. of *saṣą, sagsag* Has. I. abs. n., intense cold, mostly of water, hail or ice, in cntrd. to *nagalnagal* Nag. *nagamnagam* Has. used mostly of wind and air: ne ḍobare *jihiljihil* atiri jeṭekeṭę jakeḍ taĭngea.

II. adj., very cold : *jihiljihil* ḍaree nirbololena, uṛuṇajanci tukurlekae rikajana. Also used as adj. noun : *jihiljihilreṇ* ḍebelkena.

III. trs., to cause to become very cold : ḍobaṛą dą ratąṇ *jihiljihilkeda,* the frosty weather (ltly., the hoar-frost) has caused the water of the pool to become very cold.

IV. intrs., (1) in the df. prst., to be very cold : ne dą *jihiljihiltana.* (2) imprsl., with inserted prsl. prn., to perceive intense cold : *jihiljihilkiña.*

jihiljihil-ę p. v., to become very cold : soraĭre dą *jihiljihiloa,* water in a porous bottle becomes very cold.

V. adv., with or without the afxs. *ange, ge, ęge, tan, tange,* also *iihillekz,* modifying *tutükun, aṭȧkar, hočo.*

jihilken adv., of a sudden perception of cold.

jihilkenjihilken adv., of wind, in cold blasts.

jihir Nag. var. of *jīr.*

jihir-lošoṇ syn. of *jirkiločoṇ.*

jiją, jiji vars. of *jeję.*

jiji var. of *jeje.*

jijigi var. of *cidĭgi.*

jijilaḍ syn. of *jeṛčbejeĭer,* but as adv., it does not take the afxs. *tan, tange.*

jī-jontuko Has. **jiu-joutuko** Nag. collective noun for all men and animals, in cntrd. to *siṇsanḍom,* all trees and woody plants ; and *tasaḍ-ruṛą,* all herbs and grasses : *jījontuko,* siṇsanḍom, tasaḍruṛą sobeną Haṛamą banaige, men and animals, trees, plants and herbs have all been made (created) by the Old One.

jika var. of *jhika.*

jika-jaki, jika-joko vars. of *cikacaki,* but not used of climbing a slope.

jī-keṭę syn. of *jīḍīṛi,* I. sbst., patience and fortitude in suffering, bearing up against physical or moral pain : ne hoṛore jāiminaṇ *jīkeṭę*

banoa.

II. adj., with *horo*, a person strong against pain : *jikeṭe* horoko huṛina eraṛate kako hāṛina. Also used as adj. noun.

III. intrs., to bear up against pain : *jīkeṭeme*, enka alom haĕsuĭna ; kae *jīkeṭekeda* (or jī kae keṭekeda).

jīkeṭe n rflx. v., same meaning : kae *jīkeṭentana* (or jī kae keṭentana.)

jīkeṭe-go p. v., imprsl., to be bearable : nekan kaji aĭumkere kā *jīkeṭegoa*, to hear such talk is not bearable.

jiki sbst., the Indian Porcupine, Hystrix leucura.

jiki of children, dogs, jackals, I. trs., to wipe their bottom by dragging it over smth. : otee (or tasade, diriĭ, lijae) *jikikeda*, it has wiped its bottom on the ground (on the grass, on a stone, on its cloth) ; Puĭtuharama naĕal tuĭuko *jikikeda*. (Tale). II. intrs , same meaning : *jikijadae*. (2) also *jikiidi*, *jikijiki*, fig , to plough superficially : *jikidijadam*, gaŏngeme.

jiki-n rflx. v., same meaning as trs. : hon jkeda, nādoe *jikintana*. (2) also *jikibaran*, fig., syn. of *heton*, *iekon*, to move about on hands and feet in a sitting position.

jiki-g p. v., (1) of grass, a stone, etc., to be used as described. (2) of a plough, to be drawn superficially : naĕal *jikigtana*.

III. adv., with the afxs. *ange*, *ge*, *gge* ; also *jikijiki* with or without the afxs. *ange*, *ge*, *gge*, *tan*, *tange*, modifying *sī*, *gaŏ*, *rika*, to plough superficially.

jiki-lata sbst., a cave used as a den by a porcupine.

jiki-miki var., of *jhakamaka*.

jiki-poṭa sbst., the stomach or intestines of a porcupine. (2) in terms of medicine, all what is found in the stomach of a porcupine when it is killed : roots, tubers, etc. These contents, generally very bitter, together with a root of *horobō* and one of *kantaara*, are pounded and fried with *koroni* oil in an iron ladle or spoon. Then they are well powdered and mixed together by means of a chisel and again boiled in a little oil. This mixture is applied on carbuncles (*dggaŏ* and pundi *dggaŏ*).

***jiki-ratam** sbst., a porcupine trap, (Pl. VIII, 3, and IX, 1). All the wood used in its construction is as thick as the fist. Leading from the entrance of the den into which a porcupine is known to have taken refuge, two walls of loose stones are raised. They are 5′ long and 2′ high, and the passage between them is 1½′ wide. At the further end a piece of sapling E is put across, close to the ground, and firmly embedded in both walls. A rectangular frame of saplings, nearly as long as the walls and 1′ broad is placed between them, one end resting on the piece E, where it is kept down by stones so superposed as to leave only a narrow passage. The other end, adjoining the den, is raised as high as the walls. It has a sapling C, (*sdir*), tied to its crosspiece and kept at an angle by the insertion of the flat stone F. The

other end of this sapling is at some distance above the crossbar E and is joined to it with a strong Barbinia Vahlii rope. It is this rope which bears the weight of the whole frame and holds it in its slanting position, without point of support at the upper end even when it has been further loaded with a number of heavy stones. No stones, however, are put over the lower end of the frame, where there must remain an opening through which the animal can push its head. When now the porcupine wants to leave the den, it finds that its only way out is barred by the rope. It naturally begins to gnaw and bite it, not suspecting that the very moment it snaps, the whole load of stones will crash down and break its back.

jikiṛi var. of *jhikiṛi*.

jil Nag. in cmbd. to *lasa* which has a wider use, I. adj., modified by *huriṇge* or *puraṇge*, and qualifying *aṭa* : sticks little or much limed.
II. trs., to fit with birdlime : aṭae *jilkeda*.
jil-ẹ p.v., to be fitted with birdlime.

jila (A. *zila*) sbst., a district.

jilaḍ 1° of slipperiness, syn. of *jiṛẽbejeber* and *jijilaḍ*. 2° of the effects of slipperiness, I. trs., with *kaṭa* as d.o., to glide out, to slip : kaṭa cilkatem *jilaḍkeda ?*
II. intrs., in the df. prst., same meaning : ne horare ısu horoko *il aḍt ana*.
jilad-en rflx. v., same meaning : cilkatem *jiladenjana ?*
jilad-ẹ p.v., same meaning : cilkatem *jiladlena ?* amạ kaṭa cilkate *jiladjana ?*
ji-n-iladl vrb. n, the number of people who slip : *jiniladko* jiladjina, ne horate senleḷko miḍ hoṛo raṭi kako poṛolena.

jiliḷ-jiliḷ (Sad ; Or. *jilipjiliprnā*, to glimmer, to glitter) Cfr. *joloḷ-joloḷ*, syn. of *jaraḳjaraḳ* but not used of sunshine.

jili-mili (Sad ; Sk. *jilā*, brightness ; H. *jilmilānā*) 1° syn. of *jhakaṇaka* 2° syn. of *jiliḷjiliḷ*. 3° syn. of *bijir-bijir* : (1) of rippling and glittering water. (2) of air dancing in the heat. 4° of a smooth, polished surface : I. adj., smooth, polished : *jilimili* sereṇare kiciri nura kuṛi ; capacuṛi saṛagire gumeca soḅole koṛa, (Song), the girl washes a cloth by flopping it repeatedly on the smooth rock ; the boy washes his cloth by dabbing and rubbing it in a bundle under the rippling waterfall.
II. trs., to polish a surface : bādipli oṛako *jilimiliia*, just before the flower feast they polish the floors and walls of the houses.
jilimili-ẹ p.v., of a surface, to be, or become, polished : bādipli oṛa *jilimililena*, nạlo hosoḷbondorjana.
III. adv., with or without the afxs. *ange, ge, ẹge, tan, tange*, modifying *jolom, lelẹ, riku*.

jiliṇa I. sbst., length : ne oṛaṛa *jiliṇ* ciminuṇ hobaoa ?
II. adj., (1) long : *jiliṇ* soṭa auĭme ; miaḍ *jiliṇ* baĕariṇ namtana ; aĕ oṛa *jiliṇgea ; jiliṇ* kaji menạ, there is a subject of conversation that will take a long time (2) some-

times, a long way off. (4) sometimes, in jest with *hora*, a long way, a long distance.

III. trs., (1) to lengthen, to stretch out, to make long: baĕar *jiliŋtam*; stretch out the rope, make a long rope, add a piece to the rope; uri baĕar *jiliŋtaime*, give more rope to the bullock; jagar purągem *jiliŋjaḍlea*, ţunḍutabeme, thou takest too much time over thy explanations, make them short. (2) to put off for a long time: nenḍa purągem *jiliŋkeḍlea*, thou hast chosen a very distant date for our business. (3) to put smth. lengthwise: daru siŋgiturǫ siŋgiaĭuḫ *jiliŋtam*, put the timber lengthwise from East to West. (4) with *bǭ* as d.o., to crane the neck without raising the head: sim bǭe *jiliŋakada*. (5) with *tī, ka(a*, to stretch out the hand, the leg. *Tī jiliŋ* is also used fig., in the meaning of to thieve: ne horodo tīī *jiliŋkeda*, enarąko ḍanḍejąia.

IV. intrs., to become long: ne nârî mûrîmûrîte *jiliŋtana*; miḍgarikaḍbu ţunḍuĭa menlena, mendo jagarjagarlǫ *jiliŋtana* (or kaji *jiliŋtana*. *jiliŋ-en* rflx. v., (1) of curled up snakes, to straighten themselves: biŋ kucaakane taĭkena, nąḍoe *jiliŋenjana*. (2) in jest, to lay oneself down lengthwise: nesąte *jiliŋenme*, instead of nesąte bǭeme.

jiliŋ-ǫ (1) meanings corresp. to the trs. (2) to become long: nârî *jiliŋǫtana*. (3) to take a long time: kaji *jiliŋǫa*; jagar *jiliŋjana*. (4) in poetry, to be far: Suiledage cire *jiliŋjana?* Is the well remote?

ji-n-iliŋ vrb. n., the excess of length: en orą *jiniliŋko* jiliŋkeda, goţa saharre enleka orǫ banoa, they have built a longer house than any other in the town.

V. adv., (1) with or without the afxs. *ange, ge* and sometimes *ǫge*, modifying *bai, tol, dal, koţę, uiŋ, gili*, etc.; alom kucina, *jiliŋge* gitime; ne meŗeḍ *jiliŋǫge* daleme. (2) with or without the afxs. *te, re*, in length: orą *ji'iŋre* barhisi muka meną, cakarre moḍhisi muka.

VI. adverbial afx. in the cpds. *baijiliŋ, toljiliŋ, ţonḍomjiliŋ, daljiliŋ, galaŋjiliŋ, uiŋjiliŋ*, etc.

jiliŋ-baĕar trs., (1) to tie with a long rope trailing on the ground. (2) to tie at the end of a long rope fastened to a post.

jiliŋ-cakar sbst., length and breadth; surface; relation of breadth to length: ne lijąrą *jiliŋcakar* miḍgea, the breadth and length of this cloth are the same; this is a square cloth.

jiliŋ jiŋga sbst., a climber, Luffa sp. with berries 2' long. These when young, are used as a vegetable.

jilipi, jilpi var. of *jhilĕpi*.

jilu I. sbst., (1) meat, flesh: *simjilum* jomea ci? ne horoą hormore jaŋ bāri mopoţoa, *jiludo* huriŋgea. (2) flesh or pulp of a fruit: lataą ulire *jilu* purąge taĭna, paţa cepeḍgea. (3) also *birjilu*, game, hare, deer, etc.: *jilule* goḫakąia; ne birre *jiluko* kūḫ menąkoa. Note the proverb: dikudasi *khasijilu*, Munḍadasi dāliutu, if you become a servant

at the landlord's you will get gelded goat meat with your rice, if you become the servant of a Munda you will get only pulse stew. This is only a statement of the fact, by no means an advice to young men to prefer the service of the landlord. On the contrary, it is intended to mean : be satisfied with the common fare of your people. It is said to those who would like to get more often meat, or who complain of the food.

II. trs., (1) syn. of *baĕar* in the meaning of to slice off strips of fibrous bark : ruruṇa *jiluĭa* ciṇ jaṇea ? (2) with *ūr* as d. o., in skinning an animal, to leave meat adhering to the hide : meroma ūr puraṉgepe *jilukeda*. (3) in cutting up an animal, to gather little or much meat (by leaving much or little adhering to the bones) : ne hoṛo geḍ kae ituana, sim puraṭee jaṇkia, huriṇatee *jilukia*. (4) of a slaughtered animal, to furnish a certain quantity of meat : holale goĕli sim bar sakame *jiluleda*. (5) of rain, to cause development of the flesh or pulp in fruits : tisiṇgapara dą kudajōe *jilukeda*. (6) to give or distribute meat to people : ne loĕoṇ baire apisaiṇ madaĭtilą, misaiṇ *jilukeḍkoa* aḍ barsaiṇ ilikeḍkoa.

III. intrs., 3rd, 4th and 6th meaning of the trs. : ne hoṛo sim geḍ kae ituana, puraṭee jaṇkeda, huriṇatee *jilukeda* ; holale goĕli sim huriṇgee *jilukeda* ; ne loĕoṇ baire apisaiṇ madaĭtikeḍkoa, misaiṇ *jilu keda*, barsaiṇ ilikeda.

jilu-ṉ p. v., (1) meanings corresponding to the trs. : soben ruruṇa *jilujaṇa*, miḍtoaḅ būri jaṇakan baĕar menaṉ ; ne meromīr puraṉ *jiluakana* ; kā ituan hoṛole geḍ rikalja, hola sim puraṭee jaṇjana huriṇatee *jilujana* ; miaḍ simle goĕlja, barsakam *jilujana* ; tisiṇgaparą dąte kudajō *jilujana* ; madaĭtire barsale *jilulena*, barsale ililena. (2) to take flesh, to become fat : ne merom puraṉgee *jiluakana* ; iniṉ kuri circitiaḷgee taĭlena, mātṭēteo *jiluṉtana*.

ji-n-ilu vrb. n., (1) the extent in any of the above meanings : ne ūr lo *jinilupe* jilukeda, coṭalore moḷkalṛdo uruṇoajį. (2) the result of cutting up the meat of an animal : iril gaṇḷate kiriṇalen siṇ *jinilu* oṇ ! Look, this is the meat we got out of a fowl bought for 8 annas.

jilu-atiṇ-ipil sbst., Canopus. Game is believed to graze only whilst this star is above the horizon.

jilu-diriṇ sbst., the horns of deer.

jilu-disum sbst., a country rich in game.

jilu-ḍaṭa I. sbst., a swelling of the gums : *jiluḍaṭa* namkja.

II. intrs., in the df. prst., to have a swelling of the gums : tisiṇgapae *jiluḍaṭatana*, jetaṇ tagōḡ kae daṛitana.

jiluḍaṭa-ṉ p. v., same meaning.

***jilu-jaĕar** Has. **jilu-jaer** Nag. syn. of *senderajĕar*, sbst., any kind of tree, outside the village, which has been chosen from time immemorial for the cutting up, division and distribution of the game killed in the yearly common hunt (*phāgusendera*).

According to its species it is often called *jačarbaṛi*, *jačaruli*, etc. It is supposed to be inhabited by a Spirit to whom, before the division of the game, the pahan offers in sacrifice a few pieces of hare or deer. On other occasions of a hunt in which the whole village takes part, the bag may also be, and often is, divided there, but then no sacrifice takes place. No woman is ever allowed to climb on this tree: all the hunts, even the private ones, would henceforth prove unsuccessful (*sendera oaloa*), until a sacrifice restores the jeopardized luck.

Under this tree there is a flat stone with a small pit on its surface, in which the bones of game are broken and pounded with a grinding stone (*guṛăguduri*). Both these stones remain there the whole year through. If the grinding stone were stolen, all luck in any chase would be lost as in the case of a woman climbing the tree. To prevent this, in many villages, the ground is dug at the foot of the tree and the grinding stone is buried there under the slab. Luck in hunts would be lost also if a woman, or the husband of a woman with child or still unclean after childbirth, were to partake of the head of a deer or other herbivorous game. Therefore such heads do not go to form the shares but are, at the time of the division, eaten on the spot by those who are not debarred. This prohibition is quite general and applies to any such game whenever and in whatever circumstance it be killed.

jilu-len, jilu-topa trs., of a tree, to bury smth. in its growing wood: kilaakan kanṭi daru *jilulenkeda*.

jilulen-ǫ p. v., to get covered up by growing flesh or wood: hulạjan ḍaṭa *jilulenjana*, the stump of the tooth has been covered by the growing gums.

jilu-madaiti sbst., help in a considerable work for no other remuneration than a distribution of meat.

jilu-manḍi I. sbst., cooked rice with a meat stew, in contrd. to *supiḷeṭe*, rice and meat cooked together, and *kiciṛi*, rice and vegetables cooked together: *jilumanḍile* jomkeda.

II. trs., to give a meal of cooked rice with stewed meat: kupulko barsiạle *jilumanḍikeḍkoa*.

III. intrs., to prepare such a meal: aṛandire barsiạko *jilumanḍikeda*.

jilumanḍi-ǫ p. v., (1) to be treated to such a meal: barsiạle *jilumanḍijana*. (2) imprsl., of a such a meal, to be prepared: tisiạ nere *jilumanḍiṭana*.

jilu-poga syn. of *seṛạgelpoga*, sbst., a fatally poisonous mushroom, phosphorescent in the dark, growing on decaying stumps of sal trees, and different from *sarjompoga* which is edible.

jilu-topa syn. of *jilulen*.

jilu-utu sbst., stewed meat. Constructed like *jilumanḍi*.

jima (A. *zimma*, trust, charge) I. sbst., (1) the handing over of

guardianship or of full property over smb. or smth.; the charge of; Candibonga pahāṛa *jimare* bangaia, Chandibonga is not one of the spirits whose worship has been confided by Singbonga to the care of the village sacrificer; iskulra *jimae* namakada, he has been put in charge of the school, he is head-master. (2) the ceremony of finally handing over the bride to the groom's party, to be taken to her new home: jomnūkeate honea *jimale* namia (double d. o), after the feast we shall get the bride handed over to us.

II. trs., (1) to put under the charge of smb.: iskulko *jimakia* (or *jimaqia*), they have made him head-master; ne hon iskulre *jimataipe*, put this child in school; pura kamiī *jimajaiña*, he charges me with a lot of work; Asāmtea senotona, oṛaduar sobenaiṇa *jimajaḍmea*, I go to Assam, I leave the house and everything under thy care and authority. (2) to make over; to deliver up: rîṛî halmento soben urjkoiṇa *jimakeḍkoa*, I gave all my cattle in payment of my debt; a-ṛandihulaṇa jomnūkeate kuṛihonko *jimaia*, at the end of the bridal feast, her parents hand over the bride to her husband.

jima-n rflx. v., to hand oneself over, to deliver up oneself: paĕsado kaiṇa namdaṛitana, amtaṛeṇa *jimana*, kamito pâĭca halọka, I cannot get the money to pay you back my debt, I shall put myself in thy service, let the debt be paid in work; hoṛoe goḡkici hakimtaṛee *jimanjana*, having killed a man, he gave himself up to the magistrate.

jima-ọ p. v., meanings corresp. to the trs.: iskul iniṭaṛe *jimaakana*.

ji-n-ima vrb. n., (1) the amount of work wherewith one is charged: ne gomkedo kamiko *jinimae* jimataĭña, okoāte okoaiṇ lela? This master has charged me with so much work that I do not know with what to begin. (2) the extent to which property is handed over: *jinimae* jimakeda, ṭakapaĕsa, babacañli meneleka hontekoṛaṇ tīrea, he has so thoroughly made over everything to his son that this one disposes of all the money, all the rice and all other such things. (3) the handing over of the bride: *jinima* puraṇpe sekeṛakeda, oṛaṛenko taramara mandi añriko jomea, you have been too quick with the handing over of the bride, some of the family have not yet taken their meal.

*The ceremony by which the bride is finally made over to her husband, to be conducted to her new home, may, according to the circumstances or to the localities, take place at night or in the morning, in the courtyard or at the outskirts of the village, publicly or in private and more or less secretly. To avoid recriminations about the length or shortness of the ceremonies and festivities, it is the custom to hand over the bride to the groom 24 hours after he first reaches the village. This is one of the reasons why this ceremony is very often

gone through at night. Another reason is the fear that somebody may throw a spell on her (*nasaŏ kul*), especially with reference to future motherhood. In this case the ceremony is performed at night when the village is asleep, and the procession at once leaves the village noiselessly. This does not prevent the *gatibagi* from taking place, as the bride has of course not to fear any such spell on the part of her girl friends. When the *jima* has been performed at night and the procession nevertheless is to leave only in the morning, or when the *babahertuka* is peformed at night and the *jima* put off till the morning, the bride may no more re-enter her old home and must seek shelter with the neighbours. Then in the morning, if a spirit of mischievousness or the promptings of her friends do not cause her to force her new relations to the rather hard task of carrying her on their hips, she is led by them on foot to the outskirts of the village where the drums are calling together the procession.

In the meantime the father of the bridegroom has spoken to the *agua* and accompanies him or sends two or three people with him to the house of the bride to say that they are going to start, and to ask for their sticks, umbrellas, weapons etc., which have been put back in the bride's house after the *bida*. All that is to be taken away by the party is then brought out of the house. The *agua* charges some people of the village to carry these things to the place of rendez-vous. One man carries the sticks, umbrellas, etc., and also some tobacco, some leaves wherewith to make cigarettes, and a firebrand or a burning piece of straw rope. Another man carries at the end of a stick, two small bundles, one of meat and one of uncooked rice, and two or more hindlegs of goat and swine (at least the same number as what they took home themselves after the *bala*). A girl takes the locked box or basket containing the the personal belongings of the bride : her eating vessels, clothes, ornaments, etc., and maybe some dainty bit of food. If the parents of the bride want to show themselves generous, another girl follows with a pot of cooked rice destined for the children of the groom's party on their way home. The parents and other relatives betake themselves also to the place of rendez-vous where they will take leave of their daughter and hand her over to her husband.

When everybody is gathered there, two girls sent by the bride's parents go round with a brass bowl full of turmeric water and dip in this a corner of the cloth of each departing guest, this is called *raŋ gakul*. Meanwhile the bride closely followed by the bridegroom salutes her parents and other relatives individually. She bends low or kneels before her father and mother, u noles

and aunts, elder brothers and sisters and those who stand to her in the relation of elder cousins,. (It may happen that some of the latter are in reality younger than herself). They answer her with an ordinary salute and some kind or even stern advice, warning her against running away from her husband and begging her not to throw discredit on the good name of their family by reprehensible behaviour. Her elder brothers and cousins even take this occasion to tell her that if she ever falls into adultery, they will mercilessly kill her. Her girl friends, her younger brothers and sisters and those who stand to her in the relation of younger cousins, she kisses either on both cheeks or on the lips, or she takes their hand to her lips and kisses the palm. In Hasada, only the last way is used. In so far as they are old enough to do so, they answer with an ordinary salute, whispering their farewell, and her girl friends presenting her some keepsake or some little money.

All the time her bridegroom has followed suit with a profound salute for the elder people, touching the ground with his hand and bringing it to his forehead, and with a kiss for the younger ones. Then follows a general shuffling of the rest saluting each other individually also.

The parents of the girl do not fail to say to the boy's parents: "Jānjetan kamiuḍam kale ituakąiąko itujompe, galtibaṛaere ape sātiąlere enaą baioa. Tisiąātee apeąhoṛojana, whatever kind of work we have not taught her, teach her yourselves, and bear with her if she makes some mistakes. From to-day she is yours." To this the invariable answer is: "Ale isu eperaą hoṛoko, kae ituụre dalole dalia, eraąole eraąia, deaotae menąa, luturotae menąa, we are very quarrelsome people, if she does not learn properly we shall beat her and we shall scold her, she has a back to receive the blows and ears to receive the scoldings." It is the custom that her parents should not praise the bride, and that the others should not promise to be lenient with her.

Then the father of the bride takes her hand and, putting it in the hand of the bridegroom, says: "Ne, babu, tīreą saḅkulamtaua, jāhulaą kuṛihon jājetajanre, kaią ituana tīre cipe saḅkuląiñam mentage, there, boy, I hand her over to thee, so that if any day anything happens to the girl, thou mayest not come and say: I do not know whether you ever made her over to me."

At this time somebody puts to the bride and to the groom the question: "Aĕartaŏom dukusukurem bagiia ci kam bagiia? Sooner or later in weal or woe, wilt thou abandon him (or her)? To this each in turn answers: "No!" This, according to some informants, means a last renewal of their

mutual consent to the marriage, as has been explained under *aṛandi-supuku*. But other informants emphatically deny that such is the meaning. They say that it is an exhortation, in interrogative form, to stand always by each other, to take always care of each other, and that, now that the marriage has taken place, any question implying a doubt as to their consent would be regarded as a slur on the marriage and give rise to a quarrel. This seems rather a lame reason, since nearly all the marriage ceremonies, including the *sinduri-ṭipika* are repeated afterwards in the groom's village.

ji-mata sbst. (1) the growth of a child into manhood. (2) health. It is used only in phrases, the prd. of which is *bugiǫ*, *bēsǫ*, or modified by *bugige*, *bēsǫge*. When these phrases refer to the future, they correspond to our 'if it pleases God': *īmata* bugiǫre musiṇdine kamiīgea, if he grows well (if it pleases God), he will one day work for his sustenance; *jīmata* bugiakanre kalom oṛąbu baiīa, if we keep in good health we shall build a new house next year, Asāmre barsirmale taïkena, *jīmata* bugige taïkena, we remained for two years in Assam and kept well during that time.

jimbiri, jimbri var. of *jhimbiri*.

jimi-jagah Nag. (P. *zamīn* and *jagah*, earth and place) cfr. *otesān*, like which it is constructed, landed property of a bhuiyar or khuntkuttidar.

jimir-jimir var. of *jhibirjhibir*.

jimki Nag. syn. of *jaŏa* Has. Nag. twins

jimtu Has **jintu** Nag. sbst., name given to the following sedges: (1) *gaṛajimtu*, Cyperus tegetum, Roxb.; Cyperaceae. (2) *marąṛ loĕoṇjimtu*, Cyperus procerus, Rottb. (3) huṛiąṛ *loĕoṇjimtu*, Cyperus Iria, Linn. (4) *marąṛ piṛijimtu*, Cyperus distans, Linn. f. (5) *huṛiąṛ piṛijimtu*, Cyperus umbellatus, Bth.

jin (P. *zīn*) sbst., syn. of *kobir*, a saddle.

j- nam trs., to find smth. by its smell: setako jān jiluko *jīnanea*, dogs find meat by its smell.

jinjul, jinḍul-jinḍul, syn. of *jiṇguṛu*, I. adj. (1) with *ąsār*, a bow which is not strung taut enough, the two *uṛiā* being too long, in contrd. to *jibur*, *lidlur ąsār*, a bow the wood of which is too thin or too flexible: amą ąsār *jinḍu'gea*, keṭotam, thy bow is too slack, string it taut. Also used as adj. noun: *jinḍulte* cilkatem ṭokoi? (2) with *baĕar*, a rope which is slack: *jinḍul* baĕar cârîime. Also used as adj. noun: en *jinḍu* cârîtam. (3) with *botoṇ*, *puṭom*, syn. of *hituṛujiṇguṛu*, a loin cloth, or a bundle, too loosely tied: amą *jinḍul* botoṇ taŭisakătaŏtam, tighten thy loin cloth, it is too loosely put on; *jinḍul* sān tolruaṛeme, tie again the loose bundle of firewood; *jinḍul* puṭom raṛaruaṛtape, palṭijaḍre baba ṇgobagoṭana; tighten once more

the loose bale, when we turn it over, we hear the paddy moving about in it. Also used as adj. noun: amą *jiṇḍul* tolsaktaŏtam. (4) with *horo*, syn. of *joṇgoro*, *languť*, a man who is habitually slow, listless, without animation, in such kinds of work as are performed by a to and fro motion of the hands, v.g., sawing, weaving, cutting with an axe. Also used as adj. noun: ama, *jiṇḍul*, hijuṇe.

II. trs., (1) to tie a bowstring too slack: ąsūrem *jiṇḍulkeda*. (2) to slacken a rope: baĕar alom *jiṇḍulea*. (3) to tie a loin cloth, a bundle or bale too loosely: botoĝm *jiṇḍulakada*.

jiṇḍul-eu rflx. v., (1) to put on a loin cloth loosely: botoĝm *jiṇḍulakana*. (2) to do languidly one of the works described: caluŗe alom *jiṇḍulena*.

jiṇḍul-ǫ p. v., (1) meanings corresp. to the trs: amą ąsār *jiṇḍuljana*, huriṇagem dąkeda. (2) to take the habit of working listlessly: ne dasidoe *jiṇḍuljiṇḍuljana*.

ji-n-iṇḍul vrb. n., the degree in any of the actions under the trs., rflx. and p. v.: ne poṭom *jiniṇḍul* jiṇḍuljana, palṭi ituge kā ituua, this bale is so loosely made that it cannot be turned upside down.

III. adv., *jiṇḍul* with the afxs. *ange, ge, ǫge, leka*, and *jiṇḍuljiṇḍul* with or without the afxs. *ange, ge, ǫge, tan, tange*, modifying *kami, calu, haḍ, teą, mą*, etc., *rikan, botoĝn, dą, tol, poṭom, rika, lelǫ, aṭkarǫ*: amą ąsār *jiṇḍullekaa* dąkeda.

jiniḍ sometimes **jiniḍ** sbst., life: inią *jiniḍ* ṭunḍujana. Also used like *judun*.

jiṇ-jiṇ, jiṇ-jiṇaŏ (H. *jhinjhinī*, the tingling sensation felt when a limb is asleep) I. abs. n., dizziness, giddiness (not in the fig. meaning): daruātee uĭuleni, iniŗe *jiṇjiṇ* menį; reągete *jiṇjiṇ* namkiṅa.

II. adj, feeling dizzy: *jiṇjiṇ* horoko dą anūkopo.

III. trs., to cause in smb. a feeling of dizziness: reągę *jiṇjiṇkeḍlea*.

IV. intrs., (1) in the df. prst., to get or feel giddy: *jiṇjiṇtanae*. (2) imprsl., to feel dizzy: *jiṇjiṇjuia*.

jiṇjiṇ-ǫ p. v., to get or feel dizzy: *jiṇjiṇǫtanae*.

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

jiṇjiṇǫge adv., so as to get dizzy: *jiṇjiṇǫge* jeṭeree duḷkena.

jiṇjiri var. of *jhiṇjiri*.

jiṇjiri (Sad. *jiṇjiria*; P. *zinjif*, fringe, edging) of fowls and birds, I. sbst., the state of being speckled or vermiculated, any colour, on a notable part of the body: dugŭruputamre *jiṇjiri* meną ci?

II. adj., also *jiṇjiria*, speckled as described: jiṇjiri simle akiriṇkja; dugŭruputamrą ran *jiṇjiriǫea*, the colour of the hoopoe is vermiculated. Also used as adj. noun, of fowls: miaḍ *jiṇjiri* miḍ ṭakateą kiriṇtąia, I have bought a speckled cock for one rupee.

jiṇjiri-ǫ p. v., to be speckled or vermiculated: apia simko *jiṇjiriaa*

kana ale oṛare.

ji-n-injiri vrb. n., the number of speckled fowls: aleą simko *jinin-jiriko* jinjirijana, apialeka bāri eṭą raṇrenko menąkoa, so many of our fowls are speckled that there are only 3 or 4 of another plumage.

III. adv., with the afxs. *ange, ge,* modifying *raṇg, le'g.*

jinjiri-tār var. of *jhanjarıtār.*

jin-liją (Sad. *jīnlugā*) sbst., American drill (cloth).

jiṇga var. of *jhinga,*

jiṇgasāl var. of *jhiṇgasāl.*

jiṇgini Has. var. of *jeṇgĕne* Nag.

jiṇgūṛu syn. of *jinḍul.*

jiṇka syn. of *tılpanti,* I. sbst., also *jiṇka ili* or *ilijiṇkı,* beer ladled out to each in turn without letting people pass on the cups from hand to hand: *jiṇkam* ḍoṇkeḍkoa ci? Hast thou distributed a cup of beer to each? sobenko *jiṇkape* namkeda ci? *jiṇka ilıpe* ṭǫlena ci? Have you each received your cup?

II. trs., to distribute beer as described: ili *jiṇkaeme*; *jiṇkakom*; ili *jiṇkakom.*

jiṇka-g p. v., corresp. meaning: ili *jiṇkajana*; *jiṇkajanako*; iliko *jiṇ-kajana.*

ji-n-ıṇka vrb. n., (1) the rapidity of the distribution: *jiniṇkae* jiṇka-keda, miḍ gaṛikaḍre sobenkoe puraŏ-keḍkoa. (2) the distribution: *jiniṇ-karem* ceḍtada, thou hast skipped some in the distribution. (3) the beer distributed: *jiniṇkam* ḍoṇkeḍ-koa ci?

jiṇkage adv., modifying *haṭiṇ, til, ǫm, nam*: alom tepela rikakoa, *jiṇ kage* omakom.

jiṇka-ḍoṇ trs., to distribute beer to all as described under *jiṇka.* The prnl. object must be inserted.

jiṇkaḍoṇ-g p. v., to receive all a cup of beer direct from the one who distributes it.

jiṇkajoṛe var. of *jhaṇkajoṛe.*

jiṇka-puraŏ syn. of *jiṇkaḍoṇ.*

ji-oṛą sbst., (1) the scrotum: *jīoṛą* mŏakanataŏą. (2) the chest, the vital parts: saram *jīoṛąre* moḍ sāre ṭǫlena, rokagee goĕjana, the sambur was hit with an arrow in the chest, it died instantly; biṇbisi *jīoṛąre* bolojana, enamente hasu kae aṭăkar-ja la, kājıe ṭekaŏoa, the venom has entered the vitals of the man bitten by a snake, that is why he does not suffer any more, he is likely to die.

jipenda Ho, *fide* Haines, syn. of *seṇgelsiṇnâṛî, seṇgelsiṇ,* sbst., Tragia involucrata, Linn.; Euphorbiaceae,—a twining annual with small greenish flowers, and armed with stinging hairs.

jipiḍ-jipiḍ Cfr. *japiḍ,* I. sbst., the state of the eyes being half shut: duṛum namjąia, meḍre *jipiḍ-jipiḍ* lelątana, he becomes sleepy, he cannot keep his eyes entirely open.

II. adj., (1) with *meḍ,* half-closed eyes: ganja siḅre hĕaakan hoṛokoą meḍ janaŏ *jipiḍjipiḍge* talna, the eyes of people addicted to smoking hemp are always half shut. (2) with *hoṛo,* a man who feels sleepy and cannot keep his eyes entirely open: en *jipiḍjipiḍ* hoṛo gitika, jetaną kae jagartana, let that sleepy

fellow go to bed, he takes no part in the conversation.

III. trs., to cause smb.'s eyes to remain half shut: duŗum mede *jipiḍjipiḍkia*; ganja mede *jipiḍjipiḍkia*; ganja inia mede *jipiḍjipiḍkeda*.

III. intrs., (1) prsl., to be sleepy: *jipiḍjipiḍjadae*; talaganţaleka *jipiḍjipiḍkenci* gitiţijana. (2) imprsl., to feel sleepy: *jipiḍjipiḍ jaiña*; meḍ *jipiḍjipiḍjaiña*.

jipiḍjipid-en rflx. v., (1) same meaning: enaŋātem *jipiḍjipidentana*, gitiţem, ju. (2) of dogs, to sleep with half open eyes: seta moḍnidae bukeda, nādoo *jipiḍjipidentana*.

jipiḍjipid-ę p. v., of a man, to get sleepy or half closed eyes; of the eyes, to get sleepy or sleepy-looking: inia meḍ *jipiḍjipidętana*; daŗummeḍ namjaia, enatee *jipiḍjipidętana*.

IV. adv., with or without the afxs. *ange, ge, ęge, tan, tange*, also *jipiḍleka*, modifying *meḍ, lel, rika, rikan, rikaę, aţkar*: hati janaŏ *jipiḍlekae* medea; setako duŗumtanre *jipiḍlekako* lelea.

jipiliŋa I. adj., pl. form of *jiliŋ*. all of them long: *jipiliŋ* soţa auĭme, bring long sticks. Also used as adj. noun: nekanādo kā, *jipiliŋiŋ* namtana.

II. trs., to make them all long: sānko *jipiliŋeme*.

III. intrs., to grow all of them long: kakarunâŗî tisiŋagapa *jipiliŋtana*.

jipiliŋ-en rflx. v., all of them to stretch out their arms: tīko *jipiliŋenjanre* tepebą impiranare tiŋgupantinpe, stand in a row so as to touch the tips of the fingers of each other's outstretched arms.

jipiliŋ-ę p. v., to be made, or become, all long: ne soben soţa *jipiliŋjana*, all these sticks are long.

IV. adv., with or without the afxs. *ange, ge, re, te*, modifying *bai, topaŋ, taŕika, tol*, etc.: batako *jipiliŋtege* toltape.

jipir-jipir var. of *jhibirjhibir*.

jĭ-pŏd, jĭ-pōdo syn. of *pōdjitaŏ*, I. adj., with *kaji, kami*, a make-believe, a pretence, smth. said or done without hope of success, for form's sake: enado *jīpōdo* kajige, inia matălaḅ banoa, that is a vain promise, (or a vain threat), he does not mean it.

II. adv., with or without the afxs. *ange, ge*: en najom buŗia *jīpōde* rąkena, horodo aęge jomkja, that witch wept as a make-believe at the burial, but it is she who has caused the man's death by her malefices; bitar monte oţąe moneakada, *jīpōdo* enaneie kajijada, it is in vain that he makes all kinds of promises, he has other intentions at the back of his head; duku sarsaŏjana kā bugiqleka, mendo *jīpōdoko* ranutana, they know that the case is hopeless, but they go on applying remedies all the same.

jir I. trs., to fan smth.: seŋgel *jireme* (or ţapaeme), fan the fire; baba *jireme*, fan the paddy with the winnowing shovel to blow off any empty grains that are left. (2)

to move smth. by way of a fan or as if it were a fan: haṭąe *jirjada*; aĕarte susuntan kuṛi paĕlae *jirjada*, the first to the right in the line of dancing women keeps shaking in her hand the end of her shoulder cloth.

II. intrs, used for the p. v. in the following sentence: paṇkako taŭĭjada, goṭa koṭri *jirtana*, they pull the punkah, the whole room is fanned by it.

jir-en rflx. v., to fan oneself: huhuṛi paṭăratee *jirentana*, rokoko hartanteą, he fans himself with a bough of Vitex Negundo to chase the flies.

jir-ą p. v., (1) to be fanned: seṇgel nāge *jirlena*; baba bēge *jirąka*. (2) to be moved about like a fan: rokoko ḍeoṇḍeoṇjaḍmeredo hūṛi patăṛa *jirąka*.

ji-n-ir vrb. n., (1) the extent of fanning: hoĕo kā taĭkena, enamente babado *jiniriṇ* jirkeda, aturtaḍlekage parcijana. (2) the act of fanning: *jinir* kam pokŏtokeda; baba misa *jinirte* kā parciąredo, rōṛokoate jirrūṛaepe.

jirenteą, jirteą, instrumental noun, a fan, smth. used as a fan.

jīr Has. **jīhir** Nag. **jirki** I. sbst., a slough in a part of a rice field where people sink in the mud up to the waist or deeper, in contrd. to *johela* a swamp, a morass, a bog, a fen, a place, especially in the jungles, where water and mud remain the whole year through. A *jīr* is generally of small dimensions and can then be hoed and planted from its border; when this is impossible it is cultivated from a plank floating on the surface: maṛaṇ *jīr* daru aṭeḍkoateko cāluĭa. It is always cultivated being the most productive part of the field.

jir-ą p. v., to form a slough as described: ne loĕoṇa (or ne loĕoṇare) apitą *jīrakena*, there are three miry holes in this low field.

jira (P. *jirah*) I. sbst., cross-examination: *jira* aĕiri hobaoa.

II. trs., also *jirthąa*, to cross-examine: goāko soboṇkoe *jirakeḍkoa*.

jira-ą v. p., to be cross-examined: soboṇ goāko *jirajana*.

ji-n-ira vrb. n., the manner of cross-examination: *jinirae* jirakĭa, eṇ goā soboṇ kajiĭ aḍoabakeda, he cross-examined that witness in such a way that the man got quite muddled.

jira (H. P. *zīrā*) sbst., cumin seed (not grown in the country).

jir-amiṇ trs., to fan, or beat off, the dust, v. g, with a cloth: duṛako *jiramiṇkeate* duḅme.

jiraŏ trs., (1) to retain medicine: julaḅ kaiṇ *jiraŏea*,, nūkelǫge ula namiṅa. (2) to bear liquor: miḍ cipi iliĭ *jiraŏkeda*, he drank a whole bowl of rice beer without getting drunk. (3) to take punishment well in a fight: ne sim bar kāĭtiĭ *jiraŏkeda*, this cock has been hit twice with the iron spurs, and is still game. (4) to receive a scolding mildly; nekan eraṇ aiṇdo kaiṇ *jiraŏea*, I, for one, would not let them scold

me like this.

II. intrs., (1) prsl., in the df. prst., of medicine, to be on the point of being rejected : ranu kā *jiraŏtana*, nāgejāiṇa ulaea. (2) imprsl., to feel that the medicine will not be retained : ranu kā *iiraŏjaiña*.

jiṛaŏ-ḍ p. v., meaning corresp. to the trs.: nekan eraṇa ainaḷo kā *jiraŏba*, with me such a scolding would not pass unanswered.

ji-n-iraŏ vrb. n., the amount of liquor one bears ; the amount of punishment one takes : nūtaniṇa lelaia, en hoṛo *jiniraŏe* jiraŏkeda, barcipi ili kote senḍjana ? mundi kaiṇa namkeda, I saw him quaff two bowls of rice beer, and cannot understand how they remain without effect on him ; ne sim *jiniraŏe* jiraŏkeda, apikāiti ṭolenreo mangargee taĭkena.

jir-idi trs., to go on fanning ; to keep swaying smth. like a fan.

jiri-jiri Nag. (Sad. *jhirī-jhirī* ; H. *jharnā*) syn. of *hejel*, but only of water oozing out slowly on a declivity.

jirjiṭi, jirimjiki, jirimjikiḍ, jirimjiṭa, jiṭiṭiṭi Has. (Sad. *jhirījhirī* ; H. *jharnā*) syn. of *soroḍsopoḍ* Nag. I. trs., of light rain or abundant perspiration, to make smb. wet, in cntrd. to *hirtapaṭa* Has. *tatapa, tapapa* Nag. of heavy rain or a bath, to make smb.'s clothes dripping wet ; *suṛusuṭu, suṭusuṭu*, of heavy rain, to drench smb. completely : catom kā taĭkena, horaree *jiṛiṭikedlea* ; daru gole senkena, balbal *jiṛiṭikedlea*.

II. intrs, in the df. prst., to get wet as described : *jiṛiṭiṭanaiṇa*, niiḍ catom oniiape, I am getting wet, lend me an umbrella. (2) with *balbal* as sbj. or understood, of perspiration, to break out : *jiṛiṭiṭana*, bāromko dōkeaḍ darusubarebu unbulkpa, we are getting wet with perspiration, let us put down our loads and rest a little in the shade of a tree.

jiṛiṭiṭi-n, etc., rflx. v., (1) to let oneself get wet in a light rain : cia enkape *jiṛiṭiṭintana* ? catomkole saḅjoma mendo kā, why do you let yourselves get wet in the rain ? Did you not think of taking umbrellas ? (2) to put oneself in perspiration : calucalutee *jiṛiṭiṭinjana*. *jiṛiṭiṭi-gḍ* p. v., meanings corresp. to the trs., and meaning of the intrs : catom kā taĭkena, horarelo *jiṛiṭiṭijana* : calucalutee *jiṛiṭiṭiana* ; balbal *jiṛiṭiṭiggotana*, darusubarebu ruṛuna.

III. adv., with or without the afxs. *aage, ge, ggge, tan, tange*, modifying *luṇḍ, rikuḍ, balbalḍ kami, seṇḍ, hiiṇ* : *jiṛiṭiṭiggegee* calukeda.

jirijiṭi Nag. (Sk. *jīran*, old, decayed) syn. of *jeremkendem*.

ji-rika, jī-rika trs., (1) to cause smb. to put smth. under his nose to smell it. (2) to hold smth. under smb.'s nose to make him smell it. N. B. *Aji* is not used.

jirimjiki, jirimjikiḍ syn. of *jiṛiṭiṭi*.

jirjibiṛi sbst., syn. of *uṛi*, the Indian Robin, Thamnobia cambaiensis. Its call is sometimes, *uṛi*, sometimes *uṛi jirjibiṛi*.

jirj-biri adj., a poetical term of doubtful meaning. It occurs in the following song :

Okobee senǫjana *jirjibiri* jiamdo ?
Cimi tee biridjana uḍụḍubụ tātāmdo ?

This is supposed by our informants to mean : Where did she go, thy gran'mother clothed in tatters ? Where did he go, thy dwarf grandfather ?

jirjor (Sad. *jiljor*) I. adj., long pendulous and swaying in the wind, in contrd. to *birjor*, standing tall and straight, and *buḍuboudo, liuḍuloudo, bituboto*, long and cylindrical in any position : caṛuŋ *jirjor* tukaiŋ lelǫ ; *jirjor* joroǫ otere tebǫjanei buṭaleka baioa, the aerial roots (of the banian tree) when they reach the ground, become new trunks. Also used as adj. noun : baṛiŋ *jirjortee* duŋgarakabenjana, he climbed clutching with his hands the aerial roots of the banian tree.

II. trs., to cause to hang long and swaying in the wind : caṛuko tukako *jirjorea*, the tailor-birds make a long pendulous nest ; en hon suluĩi *jirjorjada*, that child lets the snot dangle from its nose ; kuriḍ simpoṭae *jirjorkeda*, the kite carried off the fowl entrails dangling from its claws.

III. intrs., in the df. prst., to be long, pendulous and swaying : caṛutuka *jirjortana*.

jirjor-ea rflx. v., of snakes, to let part of their body hang and dangle, v.g., from a tree : darure harmurum *jirjorakana*.

jirjor-ǫ p v., to be caused to dangle : simp ṭa racare uṛuŋagiṛilena, kuriḍ bijụlenei *jirjorjana*. (') to grow so as to hang dangling : ḍāŋabudi bāakana oṛǫ huriŋ dinre *jirjoroa* ; sandi pirusimkoŋ sōndo *jirjorakana*, turkey cocks have a pendulous caruncle dangling from above their bill.

IV. adv., with or without the afxs. *ange, ge, gge tan, tange*, modifying *taka, uḍ, edi, arkiḍ, rika, haka, joǫ sondoǫ, joroëǫ, suluiǫ*, etc., m aḍ sim loëoŋasondoro *jirjortane* uḍkja, a fowl swallowed a chameleon snake so that it dangled (for a long time) from its beak.

jirkajôṛôë I. sbst., special fruit-bearing branches, long and thin, pendulous from the large branches (not from the stem near the roots) of *âṛîdaru*, and from the more common form of *loadaru* : âṛîdaru *jirkajôṛôëre* jōakana.

II. adj, with *joko*, fruits growing along the branches described : *jirkajôṛôë* jōko godeme. Also used as adj. noun : *jirkajôṛôëko* godeme.

jirkajôṛôë-ǫ p.v., of fruit, to grow as described ; of a tree, to grow such fruit-bearing branches : âṛîdarure jō *jirkajôṛôëkana* ; âṛîdaru *jirkajôṛôëakana*.

III. adv., with or without the afxs. *ange, ge, gge, tan, tange*, modifying *jōǫ, rikaǫ, lelǫ*.

jirki fem. of *jerka*.

jirki syn. of *jīr*.

jirki-loëoŋ, jir-loëoŋ sbst., a

rice field in which there are one or more sloughs.

jirpajalaŋ Nag. **jirpijalaŋ** Has. (Sad. *jipajalung*) syn. of *jalaŋ-jalaŋ*.

jir-raṛe trs., to cool by fanning: lolo mandi sakamte *jirraṛeeme*.

ji-randi sometimes in two words, syn. of *bapuṛi*, but not as interjection.

jiruḅ I. sbst., (1) a place near the fire to warm oneself: seŋgel japare puŋa honko duḅhundinjana, *jiruḅ* kaiŋ namjada. (2) a fire near which to warm oneself: guĭure ḍuṭu kā taĭkena, bursio kā taĭkena, goṭa nida *jiruḅ* kaiŋ namkeda.

II. trs., (1) to hold a child near a fire to warm it: hon *jiruḅtaime*. (2) to use a fire for warming oneself: pasiŋgipe *jirubakada* ci bursi?

III. intrs., (1) imprsl., to feel sufficient warmth near a fire: kā *jiruḅjaḍmeredo* sān auoṛoleei hadākaŏeme. (2) prsl, to warm oneself near a fire: *jiruḅtanae*.

jirub-en rflx. v., to warm oneself near a fire: aŋajanate landiatikin jakede *jirubenjana*, he warmed himself near a fire the whole morning; pasiŋgire *jiruḅkome*, warm thyself near the burning log.

jirub-ǫ p.v., (1) of a child, to be held near the fire to warm it: hon *jirubǫka*. (2) to feel sufficient warmth near a fire: naminaŋ seŋgelre kam *jirubǫtana?*

ji-n-iruḅ vrb. n., the long time spent in warming oneself near a fire: *jinirube* jiruḅjana, ne horo aŋajanatee landiatikin utertada.

jiruḅ (A. *zirāb*, conquering) 1° in the language of ordinary people, used in the p.v, in the same meaning as the trs. *hatir*: burubonga *jirubakana* (or burubonga hatirkia); enare (or enre) burabonga *jiruḅjana* (or *jirubakana*). Some informants say that *jiruḅ* is used only in the case of a long sickness.

2° in the language of the witch-finders, used only in the case when a spirit, generally *Nage*, *Baranda* or *Garăsi*, takes the occasion of a sickness, not caused by any spirit, to prevent the patient from getting cured quickly, i.e., to prevent the remedies from taking effect, in order to obtain a sacrifice: gaṛaloĕoŋ calutaure kaṭaiŋ maḷa, enare Nage *jiruḅjana*: modcandauterin gitikeda; akoŋ dukure (or cūtre) Baranda kāre Garăsi *jiruba*. In the case of one spirit joining another who has caused a sickness, either by aggravating the case or causing a complication, in order to have a part in the sacrifice or get a sacrifice for himself, the phrases: *jaman* or *iomdeŋga n am* are used. According to some informants *jiruḅ* may be used in this case also, but this is denied by others.

jiṛiam (Sad.) sbst., the Green Munia, Stictospiza formosa.

jiṛibi-jibir var. of *jeṛĕbejeber*.

jiṛibir (Sad. *joṛobor*) syn. of *biṛisur*.

jitaŏ (Sk. *jī*, to overcome; H. *jītnā*) Cfr. *harătiŋ*, I. sbst., victory, news of victory: dikuloko laṛaĭkena, kupulkoŋ *jitaŏ* aĭumkedcin suku.

jana.

II. adj., (1) with *horo*, a victorious person: *jitaŏ* horokoloko rūidintana, haritina horekodo mangnuŋutanko sengjana. (2) Nag. with *manli*, overripe, overcooked rice. (3) with *kora, kuri*, superannuated, overage: miaḍ daṇgṛatorsnakani *jitaŏ* daṇgṛita lelefko idiliṇ, kuo sukujma. (4) Nag. of fruit, overripe: *jitaŏ* kanṭaṛa jomepe, ainḍ'gio gejaa.

III. trs., (1) syn. of *haṛāiṇa*, to overcome, to defeat: dikua *jitaŏk ḍlea* laṇaire. (2) to overcook, to ripen: *manli jitaŏkeda*. (3) to become taller than another: ainñāte molonakore salunga'i taŭkena, nūloe *jitaŏkjāa*. (4) in the cpds. *nirjitaŏ, haṛijitaŏ, ggjitaŏ isinjitaŏ, jomjitaŏ*, the two members of which may also stand disjointedly: nire (or nirree) *jitaŏkjāa*; nire *jitaŏkeda*, enate sompoakana; nire (or nirree) *jitaŏkena* (or jitaŏjana). In these cpds. when a liv. bg. stands as d. o., *jitaŏ* means: more than one; when there is no such d. o., *jitaŏ* means: too much.

IV. intrs., (1) in the df. prst., to have the victory: misa loŏnaṛge laṇaŭkena, misa daruṛi, kanekanee *jitaŏtana*. (2) to overcook, to become overripe, to get superannuated: mandi *jitaŏlana*; kanṭaṛa *jitaŏtana*; ne daṇgṛa *jitaŏlana*. (3) also in the past. ts., in the cpds. above, when *jitaŏ* means: too much: nire (or nirree) *jitaŏkena*.

jitaŏ-n rflx. v, to overcome, to get the victory: nirre aiñātee *jitaŏnjana*.

ji-ṛi-jitaŏ repr. v., to defeat each other in turns: nirre paṛipaṛikiṇ *jipitaŏjana*.

jitaŏ-g p. v., (1) same meaning as the intrs. (2) to be defeated. N. B. The p. v. is used only when the circumstances or the previous knowledge of the hearers indicate which of these two meanings is intended.

ji-n-itaŏ vrb. n., syn. of *hanaṛāliṇ*. N.B. In Nag. *jitaŏ* is also used instead of *jitār, jitikār*, but not as adv.

jitār Nag (Sal.; H. *chitrānā*, to spread out) syn. of *aṛāi* Has., to castrate unsuccessfully.

jitār Has. **jitikār, jitaŏ**, Nag. (Sal *jitikār*) in scorn or displeasure; I. trs., (1) to treat with excessive severity: eraṇe *jitārkeḍlea*, he scolded us more than was reasonable; eraṇ menereogee *jitārkeḍlea*, he was right in scolding us, but he passed the bounds. (2) to do smth. with excess: jone *jitārkeda*, enate lāḍhasu namkia.

jitār-en rflx. v., to do smth. with excess: jumburiree *jitārenjana*, he indulged his gluttony really too much.

jitār-g p. v., (1) to be treated with excessive severity: eraṇe *jitārjana*. (2) to acquire the habit of excess: jumburiree *jitārjana*; laṇḍia menereogee *jitārjana*, everybody is somewhat lazy, but he is really too lazy.

II. adv., also with the enclitic *ge*, with excess, too much: nī *jitār* jumburi horoge; *jitāre* jumburia, he is a great gourmand.

III. adverbial afx., meaning excessively, in the cpds. *ḍaṇḍejitār*,

eraṇjitār, jumburiji ār, landiajitār etc.

jitigar adj., with *sim, sandi*, a victorious cock. Also used as adj. noun.

jiṭhua Has. Nag. var. of *jeṭhua* Nag.

jiṭi-jiṭi Has. var. of *jirijiṭi*.

jiṭua Has. Nag. var. of *jeṭhua* Nag.

jiu Nag. var. of *jī* Has.

jiu, jiu-cêṛê, jiu-oṛo sbst., the Seven-Sisters or Jungle-Babblers, Crateropus canorus.

jiu-duku Nag. var. of *jūduku* Has.

jiu-jarom I. sbst., an egg of a jungle-babbler.

II. intrs., occurs in the jest: rimbil *jiujaromtana*, lit'y., the clouds have laid a babbler's egg, i.e., there is a black cloud.

jiujaromleka adv., modifying *rimbil*, same meaning: *jiujaromlekae* rimbil-akada, syn. of gulgultiane rimbil-akada, there is a black cloud.

jiujaromlekan adj., with *rimbil*, a black cloud, as black as a babbler's egg. The eggs of jungle-babblers are shining blue, but black and blue are both called *hende* in Mundari.

jiu-jontuko Nag. var. of *jījontuko* Has.

jiwan, sājiwan sbst., Bryophyllum Calycinum, Salisb.; Crassulaceae,—a fleshy herb with opposite crenate leaves and drooping flowers in spreading panicles. This plant grows even on tiled roofs. Its leaves gathered into a ball, are baked, after which their juice is expressed. This is drunk against coughs, either alone or mixed with ghee and garlic.

jĩ (long nasal) var. of *jī*, to sniff and smell.

jĩḍji nakiḍi ikiji, nakiḍi jãḍia (twice) imitative description of one of the rhythms of the *ḍaḷki* drum during a *jarapim nge* dance.

jiṛî (Sad. *sanai*) sbst., Crotalaria juncea, Linn.; Papilionaceae,—a rigid shrub, 4-5' high, with simple, narrow, obtuse leaves, and yellow flowers; much cultivated for its fibre of which very strong ropes are made.

jiṛî biãr sbst., fibres of the preceding or rope made of them.

jiṛî-tasaḍ sbst., Crotalaria sp., not identified. The pounded leaves are applied to wounds.

jō I. sbst., fruit of a plant or tree: *enra jo kako jina*, its fruit is not edible. The phrase *liṛen* (or *liṛeṛ*) *jo*, the fruit of the womb, is known only to Christians, though *liṛeṛ bī*, the foetus, is said by all. The fig. meaning: or *enra gaja*, is also in use only amongst Christians.

II. intrs., in the dl. past, to bear fruit: *u'iko jō'aa*.

jo-o p. v., same meaning: *ne daru auri jooa*.

jo-n-o vrb. n., (1) the amount of fruit on a branch: *sarāludaru lo jonō jōjana kotoko liṛugiṛiakana*, the peach tree has so much fruit that the branches bend under the weight. (2) the fruit on a tree: *tiãar misa jonōlole* goḍtada, *eṭa* somte jotana.

***jo** I. sbst., occurs in the cpds. *biṇjo, laṇganjo*, etc., instead of

which *jo̱* may be used alone when the context is sufficiently clear. These cpds. refer to the superstitious practice of "sweeping" out of a person the venom of a snake or scorpion, the virus of a mad dog's bite, a spell, rheumatism. The sweeping is only a symbolical pretence or imitation, being perf.rmed with a little stick, two or three blades of grass, a twig, or simply with the fingers, generally without even touching the patient. It starts from the bite or from the patient's head and little by little reaches the extremities of his limbs. Meanwhile the "sweeper" sings incantations in a kind of Sanskrit or Sanskritic Hindi, adjuring the venom, virus, spell or rheumatism, to come out and leave the patient: monter, bandhūnu aḍ *jo̱* dikute kajio̱tana, magical formulas, paralyzing incantations and sweeping incantations are uttered in Hindi. This practice of imitative magic has been borrowed from the Hindus. See *biṇjo̱*.

II. trs., (1) to sweep: inku oṛako *jogaḍmea*, it is they who swept the house for thee. (2) with *sutam* as d. o., to brush and size cotton thre.d, rubbing it with rice-water, in preparation for weaving: sutame ōrakada, naĕkee *jo̱ea*. (3) with *horo*, *biṇ*, *marmar*, *bisi*, *baluselabisi*, *bān*, *laṇgan*, as d. o., to subject to magical sweeping: biṇ huaki horoko *jo̱kia*; biṇko *jo̱kia*; marmarko *jo̱kia*; biṇbisiko *jo̱keda*; marmarbisiko *jo̱keda*; balusetabisiko *jo̱keda*; bānko *jo̱keda*; laṇganko *jo̱keda*.

Note the sayings: (1) apan raca sida *jo̱* lagatiṇa, the first care of a man must be his household. (2) apṇapan raca *jo̱* lagatiṇa, every man should be master in his own house. When, v. g., two women quarrel, some one will say to their husbands: apṇapan raca *jo̱ben*, each of you order your wife to keep quiet.

o̱-n rflx. v., (1) to submit oneself to the superstitious practice described. (2) to apply this practice to oneself: biṇhuaṇkici aggo *jo̱njana*. (3) to practise this superstition on oneself in a vicarious way: taramara biṇjo̱ko hal aĭumkeci akogeko *jo̱na*, biṇ huaṇ horoṭaṇ aŭriko senore, some enom sweepers, before starting to visit the patient to whom they are called, "sweep" at once themselves in his stead, to counteract the poison even from a distance.

jo-go̱ p. v., meaning corresp. to the trs.

jo-n-o̱ vrb. n., the extent of sweeping in the three meanings of the trs.: *jonoko* jo̱kia, siṇgaṛaēteko aṇauterkia, they "swept" him from about 10 cl. at night till the next morning. (2) the act: *jono* kam ṭaŭkakeda puraṇge dura sareakana; *jonoko* huriṇkia. (3) the result: iacado okoĕa *jono*? Who has swept the courtyard? (4) a broom: cikan *jonoiṇ* kiriṇea?

joa (A. *zawāyā*, angle, corner) I. sbst., (1) the cheek. (2) the two sides of the knob near the extremities of a bow, serving as stays to the string, in cntrd. to *kidī* Nag. *kiṛuḍi*

Has., the adjoining cuts into which the string fits. It is by mistake that *joa* has been cited as syn. of *kidi*, in the article under *gsār*. (3) the two curves where a ploughshare is broader. These form a reserve of iron to lengthen out the point of the share when it gets worn : pālra *joado* eutisa hurjanre daljiliŋe nageu dōoa. (4) the ribs of a rice bale : ne potomre *joa* nupuraŋkana, the ribs on this bale are too broad.

II. trs, to make with a certain kind of *joa*, in the three last meanings : pāl hurituŋem *joakedr*.

joa-ŋ p. v, to have a certain kind of *joa*, in the four above meanings : maraŋgee *joaakana*, he has chubby cheeks ; saŋgi pagatelo potoŋ hupuriŋge *joaoi*.

joa-jaŋ sb t, the cheek bone.

jŋ-amiŋ trs., to sweep quite clean : ora *jŋmiŋeme*.

jŋmiŋ-ŋ p. v., to be swept quite clean.

***joar, joār** (H. *juhār*, native salutation, obeisance) I. sbst, (1) a greeting, a salute : saŋgi joartee jŋarkedkoa, he gave them a collective greeting ; hurinani joaraéar lagatiŋa, maranni *joar* tela lagatiŋa, tōrkedte kae telalere puraŋuter mamaraŋare hisaboa kāre puraŋo kadraŏakanleka, enkanko orodo alope joarkoa menoa, the younger man must greet first ; the older must answer the greeting, if he refuses to do so he is regarded as excessively proud or as very angry, and will no more be greeted afterwards.

Lutheran women, and, to some extent, also other Christian women, salute men or women with an audible kiss without however touching the other's cheek. Other women salute men or women by raising their right hand or their joined hands from a distance in front to their lips. Many at the same time smack their lips audibly. As this custom is by far not general, it seems to have been introduced in imitation of the Lutheran women. When, however, the salute is addressed to elder relatives, male or female, they kneel down and put their hands on the ground or they bend deeply their backs and kiss their joined hands. This is never done for the younger relations though the salute with bended body, without kneeling, is sometimes exchanged between relatives of the same age. The men's salute is the same in all circumstances : the right hand alone, or the right hand with the left hand clasping the right, is raised to the forehead from a certain distance in front. This is different from the Hindu greeting as Hindu men when saluting never clasp their wrists and mark special respect by squatting down and touching the feet of the person saluted. Lutherans and Anglicans both women and men, follow the greeting gesture by the words : *Isu sahay* ! The help of Jesus ! Catholics say : *Jisu maraŋ* ! Praised be Jesus ! The pagans say nothing, or they say : *joār* ! or more often they simply use the vocative of address which applies to the person saluted,

viz., *aba, eaŋ, babu, mâĭ, dadi, daĭ* etc., and for the European : *Gomke.* This vocative of address is sometimes preceded by *joar.*

(2) the same kind of salute or obeisance given as an expression of thanks; it is] always followed by words indicating the reason for the thanks, v. g. ; isugem denagakiña mariŋ joar umtana, or mar *joariŋ* omamtana. *Joar* may also be used in the meaning of thanksgiving, when there is no obeissance accompanying the words. (3) the solemn statement of the reason for which people are gathered to drink rice-beer. This statement is a thanksgiving to Singbonga as well as to the person in whose honour the beer is to be drunk.

Whenever people of different houses assemble to drink rice-beer, this statement is to be made even though all present know the occasion. Thus there is a *buĭli iliŋ joar,* when the doctor has succeeded in curing somebody ; a *bandar ote iliŋ joar,* when after reaping his crop the mortgagee takes some rice beer to the mortgager's house and invites him to come and drink ; a *saja iliŋ joar,* when after division of the crop a small surplus is made into rice-beer and drunk by the members of the two families, the owner's and the lessee's ; a *daru gg madaiti iliŋ joar,* when help has been given in carrying a tree ; an *org bai madaiti iliŋ joar,* when help has been given in the building of a house ; a *gogonŋ iliŋ joar,* on the day on which the preliminaries of a marriage are settled ; an *aŋandire sumdi bhêt iliŋ joar,* on the day of marriage, when a first statement is made when they drink the rice-beer of the bride's family, and a second when they drink that which has been brought by the bridegroom's family ; etc.

Anybody present says : *joartope,* or *ataragomtape,* or *banda hara hartaipe,* or *ataragom tol lagatiŋa,* or *jetaeo kako ataragomjada, nekan dastur banoa,* or some such like sentence. An empty leaf cup, a corner of which has been pinched off (*banda puŋ*), is then presented to the one from whom it is desired that he should make the statement. Holding this cup in the hand he salutes the people one by one, makes his speach and, when it is finished, again salutes everybody individually. He then gets the first cup, which however he does not drink himself but offers to one of his friends.

These thanksgivings or toasts are not stereotyped; their form varies much with the oratorical powers of the speaker selected. It is very rare that no mention is made of Singbonga under the name of *Haram,* the old One, the common Father of all men. They generally contain a clear profession of faith in a personal God as the sole sovereign master and the only source and giver of all good things. And this profession, being made at such an occasion, has a special value. It is a revelation of racial theology in action, so to say, as against a mere theoretical exposi

tion; for it shows how the Mundas conceive human life and all its details as in constant, living relation to and with the Creator, whom it here exhibits, not merely as the author, but also as the sustainer of human life, since it attributes to him alone the efficacy of all agencies subserving the sustention of life. It is therefore an act of practical piety. At the same time it reveals to us a bright feature in the Mundas' philosophy of life, which does not dissociate real piety from the enjoyment of natural pleasures. They enjoy their beer as a gift of God (one of their oldest legends even states that he taught men the art of brewing) and they drink it as a mark of good fellowship and in token of gratitude for service rendered.

The following toasts have been actually heard by our informants. We think it worth while to give them in full not only for their striking significance, but also because they have remained hitherto unknown to, or overlooked by, the writers who have treated of the Mundas' religion.

(1) *Buĭdi iliŋa joar.*—E hale hagako! Ṭipūru Biraṇe ranukena, enaṛako joarjaia. Matālaḅlo neage, ci nekage janaŏ nīa moca jōs, tī jōs taĭakanka mente Siṇabonagabu arjiĭa. Siṇabonga kae hukumlere ranu kā ṭogoa, aęge daṇ bugijaḍbua. Enamente inigee bugijaḍbua, buĭdiko dasilekadaṇko kamitana. Mar hagakobu joarkea! jāiminaṇ kajirco iminaṇgea. Kajitadoko: hisi muka pagĭri tuḍkarege ṭunḍuua.

Well brethren, Tipūru has cured Birang (a daughter of the house). For that they (parents and relatives) now offer him their thanks. The real import of our gathering is this, that we pray to Singbonga that he may maintain the good effect of the medicines in his mouth and in his hands. If Singbonga do not order so, no medicines are of any avail, for it is he who cures us. Therefore then (since) he really cures us, doctors act only as servants. Now then brethren, let us offer our thanks. However much I might say it really comes all to this. They (our ancestors) have made a proverb: a turban, even if it be 20 cubits long, always ends at back of the head.

(2) *Birāle daru goṇa madaĭti iliŋa joar.*—E hagako Somaą madaĭtibu senkena, aḍ Lagako kaṭa laga aḍ reagoakan tetaṇakanteko hijua mente miḍ puṛu ili aḍ miḍ laped mandi Haṛaṇa portaḅtee ṭāraŏkeda; abuo haga deagi mente kulao kabu kulaąia, biṇo kabu biṇąia, huaṇ cogao kabu boroida, Haṛaṇa borsate. Nāḍo Haṛam soben kulabiṇ huaṇcogaĭtee bancŏkeḍbua aḍ bugilekatee sutyaukeḍbua, bugilekatebu jomnūĭa, kabu bukuṛua aḍ oṛakisanoge alokae huṛiṇajiọ bukuṛutanakojā mente. Neado ililōḅ ci mandilōḅtedo kabu kamikena, haga deagamentege. Oko haga ilimandi kae omdaṛitanre inioge deaga lagatiṇa Isudaṇ gaṇarandi ṭuartapar

daṛitana, iminreo begar oṛare kako taĭntana ; jālekateko deṇagaṇtana.

Well, brethren, we went to help Soma in bringing timber from the forest and he, knowing that we would come back tired, hungry and thirsty, has prepared for us by favour of the Old One, a mouthful of rice and a cup of beer. We too helping our brother, did fear nei her tiger or snake, nor pitfall or pinter, because we counted on the Old One's protection. The Old One has guarded us from these dangers and guided our steps back in safety. Let us then eat and drink with a good heart and not grumble inwardly that there is so little. Let the master of the house also rest assured that we are fully satisfied. Indeed it is not for food and drink that we have been working, but to help our brother. When one of our brethren cannot afford to pay us with a feast, we must nevertheless lend him the help of our hands. Lonely widows and orphans are not wanting who cannot afford a feast and nevertheless have to keep a roof over their heads. It is meet to help such without any reward.

(3) *Heṛo iliṛa joar.*—Ea hagako, Samu hagatabu tisiṇagee herpunakena aḍ haṛamkoṇ dasturleka sabae ṭāraŏtada, hagakoḷole nūĭa mente ; kā daṛitanredo kāge ṭāraŏa, alo Haṛam daĕatadamente namjana. Abuṇ arji neage : Haṛam keṛauṛi naĕalpāl hitaṛanu sobeṇae omabutana aḍbu herjada, nāḍo loĕoṇareoge omabuka, abuṇ peṛete jetaṇ kā hobaoa. Jāiminaṇbu siṇoalṇre oṛo jāimin saraere ad jālekan bugin hita herereo Haṛam deakundaketu kāṛôdo miḍ danatâte ka upŭjaŏoa.

Well, brethren, our brother Samu has started his sowings to-day and following the custom of our ancestors has brewed beer and invited us to drink it with him Without rice one cannot make beer, but by the favour of the Old One he has found enough for the purpose. This is our prayer : it is the Old One who has given us our ploughing cattle, our ploughs and our seeds ; let him now grant us also a good crop. However much we may plough and manure, however good the seeds we may sow, if the Old One turns his back on us not a single grain will be produced.

(4) *Eṇo iliṛa joar.*—Ea hagako, Etŏa haṛamtabu tisiṇage enpunakena aḍ hagakoloṇ miḍ puṛu sabaḷe nūlea mentee uṛukeda aḍ Haṛamṇ portaḅtee daṛijana aḍbu nūjada. Kaji neige menṇ : Haṛam hitaranuĭ puraŏaḍbna oṛo loŏoṇareoge omaḍbna ; nāḍo kolomreoge bugilĕkae omabuka aḍbu poṭomeka.

Well, brethren our old Etoa has started to-day the threshing of his rice and he thought of inviting us to a cup of beer. By the favour of the Old One he has been able to do so and now we are drinking. This is what I say : the Old One has given us all the seeds we were in need of and has blessed our crop, let him now grant us also a prosperous threshing and baling.

(5) *Poṭom ader ṭiraṇ joar.*—Ea hagako, Maṇgra poṭom tisiṇe aderkeda aḍ "Haṛam isuĭ omaṇiṅa, nea nāḍo hagakoḷo mimiḍ puṛule nūlea" mentee uṛuḳeda. Kaji neage: Haram hitaran uĭ puraŏkena, loeŏṇreo bēsgee omaḍbua oṛo kolomreoe omaḍbua bugilekage aḍbu aderkeda; nāḍo iniḳebu joaratana oṛo aĕarteo nekagee omidiabuka.

Well, brethren, to-day Mangra has stored his rice and he has said to himself: "The Old One has given me plenty, let us on this occasion drink a cup with the brethren." I say this . the Old One has given us a sufficiency of seeds, and has made them grow and prosper in the fields, he has granted us also a good threshing and a good storing. We thank him for all this, and may he continue to favour us likewise every coming year.

(6) *Sinduri rakaḅ ṭiraṇ joar* (*aṛandiraṇ joar*).—Ea hagako jom suku jom aḍ nū suku nūdo kāge, jāṇaṇ jetaṇa jagar lagatiṇa. Ne koṛahon kuṛihonkiṇaṇ caṭire kajilena "haṛaḍsuku haṛaḍ ḍimbulekae harakan mataakanka" mente. Ena kaji Haṛam aĭumkeḍ manjurkeda aḍ barankiṇa harajan matajana. Ente koṛahoṇa engaapukiṇa kapajijana: "Helana nāḍo talaṇa koṛahon daṇgṛajana, jāsaṇjetasaṇ kiminkoṛalaṇa bondobōsobaṛaea". Kuṛi menjada: "Ea enado bugin kajige mendo alaṇte alaṇgedo cilkalaṇa kulibaṛadaṛia? Ena Muṇḍahonkore colon banoa: miaḍ suidārlaṇa namia." Tobedo suidār nàmjana aḍ iniṇ koṛahonlo juṛiḳlekan kuṛihone siriḅkia ade kajiaḍkiṇa: "Palnare miaḍ kuṛihon menaia: abeṇa koṛahonlo kūḅkiṇa juṛioa; engaapukiṇa aḍ hagako soben bugin hoṛokoge; inkure jetan sili kaiṇa aĭumakada; abulekan sada hoṛokoge: inkure gurugosaiṇa oṛo nañaduhiṛa colonko banoa." Entedo martobe kulikoṇakiṇa meṭaia. Dutamni kuṛihoṇa engaapukiṇaṭa seṇgjancii meṭaḍkiṇaa: "Abenga, miaḍ kaji kuli sṇajaĭñaben aĭu nea ei?" Ente "mar kajiĭme" kiṇa meṭaia. Tobedoe meṭaḍkiṇaa: "Abeṇa oṛaren daṇgṛi daṇa palnarenko palna koṛahonmentek o asitana. Ceṇaben menea? En oṛaṛenko, carcolon bugingea" Entekiṇa menkeda: "Ena bugin kajige. Nīdo oṛaṛe taĭoṇido kā. Jasaṇjetasaṇrenko kulire aḍ Haṛam hora aṛaḳere oṛo supuku baransaṭe hobajanre omge lagatiṇa." Ente okohulaṇa koṛahonkuṛihonkiṇabu lepelrikakiṇa meno kaji goĕjanci koṛahon aĕaridijana, Haṛam horae aṛaḳeda oṛo koṛahon kuṛihonkiṇa supukujana. En taĕomte kuṛisaĕte cêṛêko idijana; imtaṇo Haṛam horae aṛaḳeda. Taĕomte balasaka bugileka hobajana. Tisiṇdo nikiṇa aṛandijana. Nāḍo abuaṇ arji nimiṇaṇge menaṇ:. Ne korahonkuṛihonkiṇa Haṛamge juṛitaḍkiṇaa, enamente Haṛamaṇ daĕate bugilekakiṇa oṛaḍuareka, miaḍjī miaḍkuṛamekakiṇa, bugilekakiṇa apasulka, dukusukurekiṇa jopogaŏka, hai namanre koṛa bōsaṇ aḍ kuṛi caḍlomsaṇ, kaṛakom namaure talatalatekiṇa kecaṇhaṭiṇaika, losoḍaṛaṇ tagudaṛaḳakiṇa, muĭbō ṭonṭobōeka-

kiṇa. Marhai hagako iminaṇagea nâṛia, jâimin kajiĭreo iminaṇagea; kajirege meṇa: hisi muka pagâri tuḍkarege ṭunḍuua.

I say, my brethren, it is not enough to eat and drink, we must make a toast. A week after this boy and girl were born, on the day of purification, for both the same prayer was uttered: that they might grow up like the bitter gourd, like the bitter Cucum's trigonus. This payer was heard and granted by the Old One; both are grown up. Then the parents of the boy spoke together. "Our boy, said the father, is now a young man, let us arrange for a daughter-in-law." "All right," answered his wife, "but we cannot do this by ourselves, such is not the custom of our people; we must find a go-between". Then a match-maker was found, and this one having heard of a likely girl, told them: "In such a place there is a girl just as you want; her parents and relatives are good and irreproachable people, ordinary Mundas like ourselves, without any taint of Hinduism." They answered: "All right, ask her of her parents" The match-maker then went and saw her parents, saying: "I say, I want to ask you something, may I?" They said: "All right, speak out." Then he told them: "The parents of such a one in such a village ask your daughter for his bride; they are good people. What do you say?" They answered: "It is a good proposal. A girl should not remain indefinitely with her parents; if they ask for her and the omens are favourable (ltly, if the Old One frees the way), and both boy and girl agree, we must give her". Then having settled a day for the meeting of the boy and girl, the boy first was taken to the house of his intended, the omens met on the way proved favourable, and the boy and girl were pleased with each other. When the girl's family returned the visit, the omens again were favourable. Then the betrothal took place and to-day they have been married. Now this is our prayer: The Old One himself has paired them off, may they therefore, through his mercy, form a happy household, may their mind and heart be one, may their livelihood be assured, may they take care of each other in weal and woe, may they faithfully share everything together, the husband eating the head of any fish they get, and the wife the tail, any crab they catch being broken exactly through the middle, the wife gathering for both all kinds of potherbs; may they beget and rear a numerous family. Well, brethren, I will not draw out further my speech, if I went on I would still have to come to the same conclusion. The proverb says: a turban even when it is twenty cubits long ends at the back of the head.

(7) *Meḍḍa goṣo iliṛa joar* (*hasagara-kenkoa iliṛa joar*).—Ea hagoko, ne

hagatabu isuĭ dukujuna oŗo iniloţe abuogebu dukujana aḍ dukureko deagakiña mente miḍ puŗu sabae ţāraŏkeda meḍḍa gosoţea. Nāḍo kaji niminaage mena: seŋojaniḍoe seŋojangea, inią ne disumae jomsakam ţuuḍujuna, aḍ Haŗam ŗakiŋa. Inimente iamonorbu hokaţa: jāiminaabu uŗuŗe samagea. Iniţate abu sena, mendo inią abuţa kae rūŗą, gonoĕ jetae kabu nirbagedaria. Abuą sanaalekaa hobagredo niminaa hagako mimiḍeokoĕ jību haţiagire kae goĕjana hoaua; mendo Haŗam enka kae ţāraŏakadaa: enkaredo ne disumre kabu soaba. Eţą kaji neage: Haŗam alokaʻbu kadāraŏaika. Abudo inią kitidaa. Cilka abu kitijada ad abuą sanaalekabu irjare jetae kae kadāraŏabutana, enlekage Haŗam ne disuntee kultaḍbua, oko hulaa ŗaruar sanaia enhulaae ŗaruaŗbua: enare kadāraŏŗą aktiar jetaeą banoa.

My brethren, our friend here has met with a great affliction and we also have suffered and sympathized with him, and now because we have helped him in his distress, he has brewed a cup of beer to dry our tears. This much now remains to be said. The departed is gone for good and all, his life on earth has come to its end and the Old One has called him back. It is quite useless to grieve further for him, we should stop. Whither he went to, we shall follow, but he will not come back to us: we all must die. To prolong his life we would have been ready to give up and communicate to him each a little of our own; but this is against the decrees of the Old One, it would increase too much the number of the living. But this is not all. Not only should we cease grieving, but also we should not nurse bitter thoughts against the Old One. We are indeed the crop of his field. When we have tilled a field we go and reap from it whenever we wish and this excites no ill-humour in anybody. Similarly when he who has sent us here, calls us back, nobody has the right to feel embittered.

(8) *Cafiliŗą joar.*—Ea hagako, rinbil leltanteba borotan taĭkena ti iagee gamaa ei gapae gamaea, seagelda ei bandi jeţe mente; manoahon ei kulahon ei biąhon hobaea mente kabu ituan taĭkena aḍbu borotaa taĭkena. Nįdobu lelkela bugin dągee gamakeda oŗo Haŗam manoahongee kulkja aḍ rōŗo daru deakanio bugilekategee arāgukja, ente abu sobenko mimiḍ puŗu sabae ţāraŏaḍbua. Nāḍo inigebu joaratana; aḍ en manoahon phalnaţaree sakijana. Nāḍo sirmaren Haŗamţą neagebu arjitana: ne manoahon bugilekatee jotonika, inire hisiąga banogoka, cenţa banogoka, haraḍ suku haraḍ ḍimbulekae haraoka mataoka, nekagebu jomhara nūharai ka, ruta panḍu hēl panḍuĭ panḍuuka. Abuą kaji abuą sanaalekado kā hobaoa. Haŗamą kaji, Haŗamą sanaage. Inį sobenae daria, sirma libilibi ote lealaĭre inige sobenae sambāraŏkeda oŗo sobenae

sirjaŏ upŭjaŏkeda. Iniąge sobenąbu asăraĕtana. Mar haĭ hagakę aminanągeą nârîĭa. Hisi muka pagări tuḍkarege ţunḍuua. (See translation under *caṭi*).

II. trs., (1) to greet, to salute: joaro kae *joarkiñ-a*, he did not even salute me. (2) of dogs, to fawn on smb. on his arrival: gomke kupulǫātee ruṛkǫre aĕą seta *joaria*, a dog fawns on its master when he comes home after, v. g., a visit to his relatives. Note the joke: apea duar *joarkiñ-a*, I hit my head against your door frame.

III. intrs., (1) with ind. o., to thank smb. with or without an obeisance: *joaramtanaią*. (2) to make a solemn statement of the reason why people are gathered to drink beer: am *joartam*.

jo-p-oar repr. v., to exchange greetings: koṛako bera tunusiąta jomtī sabenjanateko *jopoara*.

joar-ǫ p. v., (1) to be greeted: haturee paromjana, kae *joarjana*. (2) imprsl., of the speech at a drinking bout, to be made: soben ilire *joaroa*.

jo-n-oar vrb. n., the amount of saluting: en hoṛodo *jonoarko* joarkĭa, lelkĭbārido jetae kako pocolĭa, so many greeted him that none who saw him omitted to do so.

jō-aru (Sad. *khapu alu*) sbst, Dioscorea bulbifera, var. crispata, Prain; Dioscoreaceae,—a cultivated yam, the stem of which is 10-15-winged, and which grows aerial bulbils, warted and as large as potatoes. Both yam and bulbils are eaten.

jǫ-baba sbst, the price paid (in paddy) to the weaver for the brushing and sizing of the cotton thread.

jobaṛatiąa, jogaṛatiąa (Sad. *jogrek*) I. sbst., the special knot by which the carriers's net is tied to the pole: *jobaṛatiąa* alom ocǫea.

II. trs. or intrs., to tie the carrier's net (sikuar) to the pole: jiliągee *jobaṛatiąkeda*; sikuare *jobaṛatiąkeda*; bārome *jobaṛatiąkeda*.

jobaṛatiąǫ p. v., of the carrier's net or the load, to be tied to the pole.

jobḍaŏ var. of *jobŏṛaŏ*.

jobe (Sad. *jobrek*; H. *jhābar*, marshy land; Or. *jubhī*) trs., to immerge at least partly in mud, in entrd. to *caṛu*, *ḍobe*, to immerge altogether in water; *tupu*, to immerge at least partly in water: lija okotąrem *jobelą?* baḍcom *tegajobetam* nedǫka mente, tread down the *baḍcom* grass in the mud so that it may become flexible.

jobe-n rflx. v., to enter deep mud or a slough and be more or less immerged or swamped in it; to wallow in mud: miaḍ uri atiamente jirkiree *jobenjana*, a bullock wanting to graze the paddy growing in a slough entered it and was swamped; keṛa bandaree *jobenjana*.

jobe-ǫ p. v., (1) to be more or less immerged or swamped in mud: jirkiloĕoą menea kae ţōrlą, enatee *jobejana*, he did not know that there were sloughs in the field and so he got swamped. (2) of

babies unable to walk, to sit on their excrements: balẹhonko akoạ ireko *jobeoa*. (3) used in the same idioms as *ḍobe*, also as sbst.

jo-n-obe vrb. n., (1) the extent or duration of the immersion in mud: *jonobeo* jobejana losoḍre kera barganṭaleka burumakane taĩkena, the buffalo wallowed for about two hours in the mire. (2) the act of plunging in mud: *jonobe* kam ṭaũkiakada, en bạcom ḍumbuṭutertam. (3) the thing immersed in mud: ne *jonobe* nā lo uṛuạeme.

jobĕla, jobla, jobla, jubila (Sad. *jobrek*; H. *jhābar*; Or. *jabhi*) sbst., a marsh, a morass, a swamp, a bog, a fen, a place, mostly in the jungles, where water and mud remain the whole year, in contrd. to *jir, jirki*, a deep slough: *jobĕla* calukeate ṭĉôîepe, grow a summer crop of paddy on the log after hoeing it (it is cultivated with the hoe, not with the plough).

II. trs., of the *noĕ i*, eel, to loosen the earth of a low field so much that it becomes a morass: aleạ ikir loĕoạ noĕako *jobĕlakeda*.

jobĕla-ọ p. v., corresp. meaning: ne loĕoạre noĕa hakuko khūḷ moạakoa, enate *jobĕlaakana*.

joḷ-joḷ, jobjobaŏ, joboḷjoboḷ, jobŏjobaŏ, jobo-jobo, jobor-jobor syn. of *jebejebe*.

jobŏḍaŏ, jobŏṛaŏ, jobḍaŏ, jobṛaŏ Nag. **jabăṛaŏ, jabṛaŏ** Has. (Sad. *jobraek*; Or. *jhubī*, mire, sludge) syn. of both *caru, ḍobe*, to immerge altogether in water, and *jobe*, to immerge at least partly in mud. Constructed like these words but not used in the idioms under *ḍobe*.

joḷ (same root as *jọ*) trs., (1) syn. of *gosọgiri*, to wipe off water or mud with the hand, a piece of paper, a rag, a leaf, etc.: goṭam lumakana, dị *joḍkeate* sonọ ne, thou art quite wet, wipe thyself before putting on thy tailor-made clothes; amị lija losoḍakana, *joḍtam*. (2) syn. of *jolom*, to besmear, or plaster on, smth.: pacri losoḍ ko *joḍakada*; pacrire losoḍ *joḍe ḍaepe*, plaster the whole wall with mud. (3) syn. of *gosọ*, to apply paint on smth.: ne murture sa năṛom'ko *joḍtala*, they have painted this statue with gold paint. (4) in connexion with *samige* or *dulārte*, to caress: joare samigee *joḍkia* he caressed him on the cheek; iniạ joa dulārtee *joḍkeda*.

joḍ-en rflx. v., to wipe, daub, besmear or paint oneself as described: gaŏraạ sondoroa *joḍenjana*: lijaṛạ losodo *joḍenjana*; molonare ranako *joḍena*; dikuko molonare conlonko *joḍena*.

jo-p-oḍ repr. v., to caress each other: samigekina *jopoḍtana*.

joḍ-ọ p. v., meanings corresp. to the trs.

jo-n-oḍ vrb. n., (1) the amount of wiping, daubing, besmearing, painting or caressing: ṭepa jomkeḍkodo seaĩ pacrire *jonoḍko* joḍkeda goṭa pacri hendegiṛijana, after putting their thumb-mark on the paper so many people wiped their thumb on the wall that this looks quite black. (2) the thing wiped, besmeared or painted: pacriraạ seaĩdo

ṭepa omkeḍkoa *jonoḍge.*

jodha syn. of *cunḍulbīr.*

joḍ-joḷ, juḍ juḷ (Sad. *jurjurnā*) syn. of *ḍunḍlu,* a veil of clouds overcasting the sky.

jodokal, jodokāl Has. Nag. syn. of *kolāl* Has. I. abs. n., stalwartness, in cntrd. to *jabar,* portliness: iniạ *jodokal* lelte hoṛoko bakuṛ-giṛijana.

II. adj., (1) with *hoṛo,* a stalwart person, one of extraordinary size and bulk. (2) with *keṛa,* a buffalo of extraordinary size and bulk, in cntrd. to *ḍaga haṛa,* a similar bullock. Also used as adj. noun both of men and buffaloes.

jodokal-ọ p. v., to become stalwart or of extraordinary size: *jodokal-janae.*

III. adv., with the afxs. *ange, ge, ọge,* modifying *haraọ, leḷọ, rikaọ.*

joḍo Nag. syn. of *joṇḍam.*

joḍor-joḍor var. of *joṭorjoṭor.*

jọ-enḍạ, jọ-giṛi trs., to sweep and throw away: soben' duṛako *jọenḍọeme.*

jọenḍa-gọ, jọgiṛi-ọ p. v., to be swept and thrown away.

joạgaŏ (Sad. first meaning; Or. *jogābā'anā,* to preserve carefully) I. sbst., (1) care of the sick: hasutanre jetan *joạgaŏ* kae namkeda. (2) carefulness: ne hoṛore jetan *joạgaŏ* banoa.

II. trs., (1) syn. of *joton,* to take care of smb. or smth.: hasutaṇi okoe *joạgaŏia?* Who shall nurse the patient? uṛi *joạgaŏime,* look after the bullock (see that it grazes well, etc.); jī *joạgaŏeme,* take care of thy health. (2) with *paēsa,* to keep carefully, to save, money: paĕsa *joạgaŏeme.* (3) with *kuṛi,* syn. of *dō,* to take for wife, to marry: en hoṛoṛ hontekuṛi *joạgaŏtạia,* he married that man's daughter.

joạgaŏ-ọ p. v., corresp. meanings.

jo-n-ojŏ vrb. n., the extent of nursing or care; the amount of money saved: paĕsado *jonojŏe* jogjŏkeḍa, moḍsirmare soben otee haluṛuṇạ, he saved so much money that he was able to free in one year all his mortgaged fields.

jogāṛ (P. *zewar,* ornaments, trappings) I. sbst., (1) syn. of *hatcār,* also in the fig. meaning. (2) the trappings of a horse: saḍomṛạ *jogāṛ.*

II trs., (1) to supply oneself or another with smth. needed for work or for an event: uṛikoiṇ *jogāṛakaḍkoa,* siṇkoge baṇkoa, I have procured bullocks, but I have no ploughmen to use them; uṛikoiṇ (or uṛikoteṇ) *jogāṛmea,* I shall lend thee bullocks; aṛandimente kasibakāra, caūlidāli meneleka sobenạle *jogāṛkeda,* we have procured all that is needed for the marriage feast. (2) sometimes, to harness a horse: sadom *jogāṛime.*

jogāṛ-en rflx. v., to supply oneself with what is needed: uṛikoiṇ (or uṛikoteṇ) *jogāṛenjanạ;* sobenạbu (or sobenạtebu) *jogāṛenạ,* nẹge oṛạbu baieṭẹea, let us procure whatever is necessary and start the building in a few days.

jo-p-ogāṛ repr. v., to supply each other with smth. needed: gạṭiṭuṭire en hoṛoḷoliṇ *jopogāṛtaṇạ.*

jogāṛ-o p. v., (1) of things necessary, to be procured : oṛa baimente sobeṇa *jogāṛakana.* (2) to be supplied with things necessary : oṛa baimente sobeṇale (or sobeṇatole) *jogāṛakana.* (3) of a horse, to be harnessed : sadom *jogāṛakana.*

jo-n-ogāṛ vrb. n., (1) the amount of necessary things procured : *jonogāṛko* jogāṛleda, aṛandire jetaṇate kako dūlena, they had so well provided for the marriage feast that everything was in abundance. (2) the things procured : aputeṇ *jonojār* apu goḍjaṇei honkiṇ sobeṇakiṇ biduraṇkeda, after his death his two sons wasted whatever he had gathered to go on with the business.

jogaṛatiṇ var. of *jobaṛaliṇ.*

jō-haṛa syn. of *koṭoḷ, poṭo, poṭoḷ* (H. *maona*) sbst., Randia dumetorum, Lamk. ; Rubiaceæ,—a small tree or rigid shrub, with pale bark, horizontal spines and an ovoid berry 1½" long. The seeds are bitter and used as a tonic to excite appetite. The fruit crushed and thrown, or simply falling from the tree, into water, kills fish. Therefore it is never planted or allowed to grow on embankments or near them. There is a superstitious belief that if either the fruit of this tree or a broken *kumuni* (fish trap) is secretly and malevolently buried in a bund, at the time it is thrown across the stream, or at least before the first heavy shower of rain, the water will break through the dam.

jō-jaṇ, jojo-jaṇ I. sbst., (1) a tamarind seed. (2) the mumps : *jōjaṇ* namakaṇa

jōjaṇ-o, jojojaṇ-o p. v., to get the mumps : *jōjaṇakanae.*

jojo (H. *jhanjhanī*) I. sbst., (1) the acid pulp of a tamarind pod. (2) a tamarind pod. Note the following riddle : kubakuba horo baluṇgee asiña, a person with bent back asks for salt. The answer is : a tamarind pod, because it is curved and its pulp is never eaten without salt.

II. adj., sour, acid : *jojogea.*

III. trs., (1) to render smth. acid by admixture of tamarind pulp : haiko *jojokom.* (2) to render smth. acid by admixture of any other acid substance, which, however, must be expressed in the sentence : saṇgaaṛa, rōṛakan siaṛa, losoṛa oṛa pirisaruaṛa kanjigiteko *jojoea.* (3) in connexion with *kakla*, to scold loudly and angrily : kaklae *jojokeda.* (or *jojokeḍlea*).

jojo-n rflx. v., in connexion with *kakla*, same meaning : enka kakla alom *jojona.*

jojo-o p. v., (1) meanings corresp. to the trs. : haiko rasijanreko *jojooa* sīṛi banoggkamente, when fish is stewed with a sauce, tamarind pulp is always added to destroy the muddy taste ; honko kaklate *jojolenci* puraṇgeko borokeda ; holado kakla *jojolena.* (2) to become sour, acid : kanjīgi moḍ pīṛre *jojooa.*

jo-n-ojo vrb. n., excess in mixing tamarind with the food : haiko *jonojoe* jojokeḍkoa, jomtanre haiturā munja kā aṭākarjana, she put so much tamarind in the fish stew that

it did no more taste like fish at all.
IV. adv., with the afx. *ange, ge,* (1) modifying *aṭăkar*: *jojogeṇ* aṭkarkeda, I found it acid. (2) modifying *kakla, rikan, eraṇ,* to scold loudly and angrily: honko *jojogeko* kaklalenci puraṇgeko borokeda; kadraŏ namkici *jojogee* rikanjana.

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

jojo, lum-jojo in jest or displeasure,
I. adj., with *lija, busu, ul,* etc., a wet cloth, wet straw, wet hair, etc.: *jojo* busu tasitam.
II. trs., to make wet: gamada *jojokiña*; ne hon nidadipli janaŏ lijae *jojoea,* every night this child wets its clothes; hatarakan hon *jojokiña,* the child I carry on my back has made me wet.
III. intrs., in the df. prst., to get wet: goṭa lijakom *jojotana,* catom idiime.
jojo-n rflx. v., to let oneself get wet: nekan dare begar catomte alom *jojona.*
jojo-o p. v., to be made, or become, wet: goṭa lijakom *jojoakana,* catom cenamente kam idila?
jo-n-ojo vrb. n., the extent of wetting: ora jorojana, lijako *jonojoe* jojokeda, miad raṭi puruṭ lija banoa, the roof leaked, the leaking rain has made our clothes so wet that we have not a single dry one.
IV. adv., with the afxs. *ange, ge, oge,* modifying *lum, rika, gama, duki*: pirire *jojoogee* gamakedlea.

jojo Has. Nag. of women, syn. of *jondam.*

jojo-ara sbst., name of two plants: (1) Hibiscus sabdariffa. Linn.; Malvaceae. See *jeṇgaipilaṇa.* (2) Oxalis corniculata, Linn.; Geraniaceae. See *kusŭkiaṇa.*

jojobā-cēṛē syn. of *jugicéṛê, jugioṛe,* sbst., the Sunbird, Arachnechthra asiatica. Its call is said to be: *dailijojo* or *biaṇjo.* A song has the following verse: jojobā jugicêṛê, bārubā bāruṇpijuṛi.

jojo-daru sbst., Tamarindus indica, Linn.; Caesalpinieae,—a tall tree with even-pinnate leaves composed of many small opposite leaflets. The flowers are 3-petalled, in terminal racemes. The pulp of the pod is acid and much used for culinary purposes. It is said that if the leaves of this tree fall in a well, they will cause fever.

jojo hesa sbst., Ficus infectoria, Roxb.; var. Lambertiana, King; Uriticaceae,—a tall deciduous tree with elliptic, coriaceous, shortly tailed leaves on flexible petioles 1½-2″ long. It bears acidulate white figs ½″ diam.

jojo-jambira sbst., Citrus medica, Linn., (var. typica, limonum and acida), Rutaceae,—the Citron, the Lemon and the Indian Lime, excepting the sweet lime which is called *her em jambira.*

jojo-jere sbst., a sticky liquid that gathers near the tip in tamarind pods.

jo jom (1) var. of *jojoma* (2) var. of *jōm,* indet. ts. of *jom,* to eat.

jojoma Nag. Has. syn. of *jomeṇ* Has. sbst., food, anth. to eat. Note the following riddle, the answer to

which is *jojomą*: puṇḍi dirita iditaime, aegee senoa, make him but reach the white stones (the teeth) and he will go on by himself.

*jojom-agea, jom-agea sbst., the announcement to the guests that dinner is ready. At the feast of a betrothal or marriage, when dinner is ready, the host sends one of his relatives with a bowl full of water to his guests who are sitting in the arbour of green boughs (*jamḍa*). There, standing, with the bowl in his hands, this man addresses them as follows: "He kuṭumgaṇgakotabu, holarepe hijuakana, nājakeḍ hailekale rōṛoakaḍpea, māptalepe. Naḍo Haṛamą daĕate aṛąsakamko taĕarjanabu lelkea. Mar, tīkobu loaḍbaṛakoa." Our honoured relatives, you arrived yesterday and up till now we have kept you as dry as fish put to dry. Now through the favour of the Old One the potherbs are ready, let us look to them (i.e., eat them). "Come let us clean our hands." The guests answer: "Martobe jēge ṭūraŏobu lelkea. All right, let us eat whatever he got." He then hands over the bowl to the match-maker who offers it to the most prominent amongst the guests, generally the father of the bride (at the betrothal) or of the bridegroom (at the marriage). When this one has cleaned his hands, all the others do the same using the water of several pitchers which have been brought in advance for the purpose. The women of the house give another bowl full of water to the one of their relatives, generally a maternal uncle of the bridegroom, (at the betrothal) or of the bride (at the marriage), who is to change plates with one of the guests as described under *jomnū*. He goes and invites this guest to clean his hands and sit near him at the meal.

jojomdūt var. of *jomdūt*.

jojomko sbst., (1) a kind of maggots present, according to the Mundas' belief, in itch, carbuncle and conjunctivitis of the eyes. They are so tiny as to be imperceptible except when, by the *roṇ* process, they have been expelled and thrown in a cup of water. Their presence does not entail social uncleanness: gaŏre *jojomko* menąkoa. (2) bed bugs: oṛare *jojomko* menąkoa.

jojom-kuḷa sbst., a man-eater (tiger).

jojom-kuṭūri syn. of *manḍijom-kuṭūri*, sbst., a dining-room.

jojo-moroĕ same as *moroĕ*, acidulate, slightly acid.

jojom Turūku sbst., (in tales) sbst., a cannibal Turk.

jojo-paḷŏa, jojo-paŏḷa sbst., young tamarind leaves fresh or dried, pounded and eaten raw or cooked.

jojo-talsa sbst., rarely used syn. of *jojopalŏa*.

jojo-ṭoṭe sbst., a ball of pounded tamarind pulp fixed and let dry at the tip of an arrow. This kind of arrows is used by children.

jōka (Sad.; Or. *jokkhā*, equal, similar) I. sbst., (1) a measure to which to compare the length, breadth or height of an object; a foot-rule

impiraŋ daruko auĩmem men, *joka* omaiŋamə tobe, thou tellest me to bring pieces of wood of the same length as this, then give me a rod or tape of the desired length. (2) the measure required: *joka* ududbaiŋame tobe, then tell me what is to be the measure. (3) the dimensions of, v.g., a house oŗaŗa *joka* ciminaŋa?

II. trs., (1) to measure the dimensions of an object: ne daru *jokaeme*, cimin muka menaŗ? (2) to aim carefully bringing the gun or arrow level with the eye, in cntrd. to *etel*, to aim carelessly or raise them without aiming at all: *jokakeate* asideme, etelkeatedo kā. (3) to compare smb. to another, to consider smb. equal to another: iniloŗ alom *jokaiña*; haŗamkoloŗ alom *jokaiña*.

joka-n rflx. v., to compare oneself to another; to act as if one were his equal: reŋgetanabu, babubaiakoloŗ kabu *jokana*, we are poor, let us not act like rich people.

jo-p-oka repr. v., to measure each other: salaŋgikiŋ *jopokalana*. (2) to aim at each other: sārtekiŋ *jopokajana*.

joka-ŗ p. v., to be measured *jokajana* ci? cimin muka menaŗ? (2) to be aimed: maĕno jokadoe *jokajana*, mendo kae toŗana. (3) to be compared, comparable or equal to: sêŗâre amloŗ kaiŋ *jokaoa*.

jo-n-oka vrb., n., used as adj., with *kaji*, by Christians, in the meaning of *kajiraŗ jugutu*, a metaphor, simile, a parable. The phrase *jonoka kaji* was needlessly introduced by the Missionaries. It is unintelligible to the pagans.

jokage Nag. adv., syn. of *jugutuge*, *njugutuge*, *hisaŗ bāri*, not too much: khūŗgem bullena?—Jokage.

jokajoka adv., also with the afxs. *ge*, *te*, after having measured: daru *jokajokate* maeme.

jokaleka adv., according to measure: *jokaleka* halepe.

III. In Nag. adverbial affix to prds., syn. of *leka*, as a trial: ne salomeaŋ *deŗjokakoŗ*, let me try this horse; ne kalam *o'jokalen*, try this pen; *o'jokakŗme*, write once to see; *senjokalem* kaŗa hasumea ci kā? Walk once a little to see whether thy foot still hurts.

joka-baŗaŗ sbst., a string or rope used for measuring.

joka-daru sbst., a rod used for measuring.

joka-juŗi (Sad. Or. *jokkhā* and *juŗī*) I. adj., matched in age, size, accomplishment, rascality, etc.

II. adv., with or without the afxs. *ange*, *ge*, *tan*, *tange*, modifying *menaŗ*, *lel*, *leloŗ*.

jokaŏ Nag. (Sad. *jokek*) I. trs., to burn dry leaves in the fireplace: patūŗako *jokaŏjada*.

II. intrs., same meaning: sahan banoa, tisiŋdole *jokaŏtana*.

jokaŏ-ŗ p. v., of dry leaves: to be used for fuel in the fireplace: ne patūŗako *jokaŏŗka*.

jokaŏ-isin trs., to cook over a fire of dry leaves: maŋdile *jokaŏisinloŗ*.

jokaŏisin-ŗ p. v., of food, to be cooked over a fire of dry leaves.

joke I. sbst. an excrescence on trees. It is sometimes used fig. instead of *ḍû*, a lump-like excrescence on men or animals, which in its turn is sometimes used instead of *joke*, for trees.

II. adj., with *daru*, a tree with an excrescence.

joke-ǫ p. v., of a tree, to get an excrescence: daru japąre ṭaka topajanre, daru ensōje miḍcokoǧreo *jokeoa*, when treasure has been buried near a tree, the tree always gets an excrescence, however small, on the side where the money lies.

joko-joko (Sad. *jukjukāek*) syn. of *hecehece*. It is also used, even without joke or displeasure, in the prf. past of the active, and in the rflx. v., in the meaning of not to stand straight, to stand in a position between *tiŋgu* and *uŋguḍ*, with the back slightly bent: cenąmentem *jokojokoakada*, tiŋgusōjenme; alom *jokojokona*.

jola var. of *jhola*.

jola syn. of *ranakaḷ* or *anaṛăgu*, I. adj., (1) with *hora*, a steep path, a steep ascent or descent: hora *jolagea*. Also used as adj. noun: *jolaree* tabąlenae baṭiaṛăgujana, on the steep path he fell and rolled down. (2) with *disum*, a country where there are many steep paths.

II. intrs. imprsl., to find a path very steep: apeą disumteą senkena purąge *jolakiña*.

jola-ǫ p. v., (1) to have to travel by a very steep path: en hora alope sena, purągepe *jolaoa*. (2) in the prf. past., of a path, to be very steep: en hora alope sena, *jolaakana*; apeą disum *jolaakana*.

jo-n-ola vrb. n., the degree of steepness of a path, the number of steep paths in a country: en horare *jonola* jolaakana, rakaḷtanre kanekaneiŋ saĕaḍikirlą, that path is so steep that, in climbing it, I had to stop again and again to take breath; en disum *jonola* jolaakana miḍ sānj senbaṛakǫrege hoṛo lagacabaoa.

jola-bā Siripati, syn. of *buluŋcukuṛu*.

jolaŏ var. of *jholaŏ*.

joljol Nag. (H. *daldal*, quagmire; H. *dalbādal*, a mass of clouds) var. of *gulgul* Has. Nag.

joloḳ-joloḳ in songs, syn. and parallel of *jiliḳjiliḳ*.

joloṃ (H. *gilāwā*, to plaster) I. sbst., the plastering with mud, mortar or cement of a wall or floor, in cntrd. to *pɔceṛa*, whitewash: bādipĭliraą *joloṃ* nimir coṭątana, the plastering applied just before the flower feast is falling off at present.

II. adj., with *ote, oṛǫ*, a plastered floor; with *pacri*, a plastered wall: *joloṃ* pacri potaŏakana, the plastered wall is white-washed.

III. trs., to plaster a wall or floor: oṛą *jolomeme*, plaster the floor. (2) sometimes used instead of *guriṭ*, to cover a plastered wall or floor with a coating of diluted cowdung; *koneâṛâ*, to polish the plastering; and *raŋ gosǫ*, to apply on it a coat of paint other than whitewash. (3) to besmear smb. with mud: madalti roa ṭunḍure saŋgiteko *jolomkiṭa*.

jo-p-olom repr. v., to besmear each other with mud : madalti roa ṭundure puraṣako *jopoloma*, it is the custom, when people have gathered to help planting the rice, at the end to besmear (playfully) each other with mud.

jolom-o p. v., meanings corresp. to the trs.

ja-n-olom vrb. n., (1) the amount or rapidity of plastering : *jonolome* jolomkeda, miḍ sānjerege bitar ad oariĭ puraleda, he plastered so rapidly that he plastered the inner room and the verandah in half a day. (2) the act of plastering : *jonolom* kape ṭaṅkakeda, caḍdabuḍdajana, the plastering is not well done, it is unevenly thick. (3) the layer of plaster : nea okoĕa *jonolom ?* caḍdabuḍdagea, who plastered this ? It is unevenly thick.

jolongo var. of *jholongo*.

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

joltûṛûsi (Beng. *jol*, water, *tulsi* basil plant) trs., to besprinkle with water by means of a mango twig, as is done in some marriage ceremonies : bōr ajihanartetako *joltûṛûsiia*. The use of this word, in spite of the fact that the basil twig is replaced by a mango twig, shows that these sprinkling ceremonies have been borrowed from the Bengalis.

jom (Sk. *jam*, *cham*, to eat ; Khasi, *bām*) I. sbst., (1) food, smth to eat.: *jome* namakada. (2) instead of *jomnā*, a feast which has been put off to a later date : araadi hobaakana, *jomdo* aṭriĭ omakoa.

II. adj., instead of *jome*, an edible thing : ne bagānre *jom* cīj puṛa kako roaakada, bākogea, in this garden they have planted but few vegetables and fruit trees, it is nearly all flowering plants.

III. trs., (1) to eat. In the f. ts. when stress is laid on the nature of the thing one eats the prnl. d. o. *e* is inserted : ladiṇ *jomea*, it is bread I am going to eat (when addressed to a servant this means : bring or prepare me bread, put bread on the table) ; when stress is laid on the act of eating rather than on the nature of the thing eaten, the d. o. *e* is not inserted : ladiṇ *joma*, I am going to eat (my bread) now, give me time for eating (my bread). In the indet. ts. the d. o. *e* is never inserted : ladiṇ *jōma* (or *jojomx*), I use to eat bread ; rajaraja siṇaṛako *jŏma*, even kings eat the vegetable called *siṇaṛa*. When instead of the indet. ts. the f. ts. is used to denote a habit, the d. o. *e* is inserted : janaŏ ladiṇ *jomea* ; rajaraja siṇaṛako *jomea*. (2) to use a liquid, oil, milk or water, in the preparation of food : ne ḍaṛiṛa ḍale *jomtana*, we use the water of this spring for cooking our meals ; maniṣunumko *jomea*, mustard oil is used for culinary purposes. (3) to get, or live on the produce of a field : ne ote goĕsidakana, nāḍo okoe *jomea ?* ne loĕoṇ upun sirmataĕtele *jomjada*. (4) to get, or live on, the interest of a loan : sūde *jomjada*. (5) to win

or pocket the stake or part of the stake in a game : tilgaṭiinuare oṛo tolagaṭiinuare guṭikoko *jomkoa*. (Note this construction in which *guṭi* is treated as a liv. bg.). (6) to live on the exertions of another : honburiko môṛê hoṛo aĩṇa peṛeko *jomtana*, by my work I feed a wife and 4 children. (7) with *kiria* as d. o., to take an oath. (8) to omit in counting : hisabre moĕade n *jomkeda*, thou art one short in thy sum, or thou hast left out one item in making thy sum. (9) instead of *jomtī*, to pass a place keeping it to one's right hand side : Bidina *jomeme* (or jomtiime). (10) to cause smb.'s death by occult influences (never applied to cases of death ascribed to Singbonga, Burubonga or the ancestors) : badha keṛa jurii *jomia*, kāredo aege gojoa, an ill-omened buffalo causes the death of the one with which it is put under the yoke, or it dies itself ; ne najom buṛia api hoṛoe *jomkeḍkoa*, this witch by her spells has caused the death of three people ; hankarbonga apia uṛikoe *jomkeḍkoa*, the *hankarbonga* has caused the death of three bullocks ; curinbonga balete baleḍonge puṛaae *jŏma*, the shade of a woman who died in childbirth generally causes the death of babies. (11) in the indet. ts., of spirits, to accept the sacrifice of a said kind of victims : Singbonga punḍi sim oṛo punḍi meromkoe *jomkoa* (or *jŏma*), Ikirbongado kendeko, Buru aṛako. N. B.—In the following constructions the sbj. of *jom* is an inan. o., but it must be personified and the prul. afx. *e* representing the sbj., must be used : (12) to take, to require, so much in the sowing, in the filling, etc. : ne loĕon barsala babae *jomea*, two maunds of paddy are required to sow this low field ; ne huan api caŭkae *jomea*, it will take 300 cubic feet of earth to fill up this gap. (13) of water ; to eat through a dam, to dissolve the mud of a wall : da ariĩ *jomea* ; da mâṛimâṛite paeriĩ *jomkeda*. (14) of water or mud to loosen the bark of trees, or textile plants, after they have been immersed in it : losoḍ daruĩ *jomkeda* ; jîṛî, koṭole, konga da *jomeka* mente tupuua. (15) of salt, to cause iron to rust, to cover bricks with saltpetre : bulun meṛeḍko iṭakoe *jomea*. (16) of rust, to eat iron : kâĩo meṛede *jomea*. (17) of the ground, to cause the foot of a post to rot : hasa bidṭundure kunṭakoe *jomea*. (18) to wear the axle holes of a country cart : niga ne sagĩṛiṛa buṭi puṛagee *jomkeda*, the axle has worn very much the (wooden) hub of this country cart. (19) of timber, to bear the exposure to rain which decomposes the soft wood : ne daru goṭa jargiṛa dae *jomkeda*, this timber remained exposed to the rain during a whole monsoon ; da *jomakaḍ* daruãte naŏa daru huriage gononoa, a fresh piece of timber fetches a lower price than one that has remained exposed to the rain (because it does not, like the latter, show how much hard and

durable wood it contains). (20) of a field, ltly., to eat the rains, the cold and the heat, i.e., to be ploughed in the rains, in the cold weather and in summer so as to remain exposed to the influence of the air during these seasons: naŏa gora jargi, raban oro jete *jom* lagatina, ente baba hobaon, a newly cleared high field, before sowing, must be ploughed in the rains, in the cold weather and in summer, then it gives a good rice crop; ne gora raban kae *jomkedi*, this high field has not been ploughed in winter.

II. intrs., (1) to eat: jomte *jomeme*, eat with thy right hand (or eat by all means). (2) in the df. prst., instead of *jomotana*, in the meanings corresponding to the 12th to 18th of the trs.: ari *jomtana*, the embankment gets weakened or broken through; baŏar *jomtana*, the fibrous bark gets loose; mered *jomtana*, the iron gets rusty; itako *jomtana*, the bricks get covered with saltpetre; ne kuntako purage *jomtana*, kalomkote eta kuntako namlere enan, these posts are rotting much at the foot, next year we must procure new ones; sagiributi *jomtana*, the hub of the cart wheel is getting worn.

jomen rflx. v., instead of *jomtin*, to go towards the right hand side, to pass smth. keeping it to one's left: sõjoge seneme, *jomenjanre* horam adca, go straight forward, if thou turn to the right thou wilt lose thy way; motorko horarem daromkere lenganme alom *jomena*, if thou meet motor cars on the road go to the left, not to the right.

jo-p-om recpr. v., instead of *jopomti*, to cross each other keeping to the left: baria motor daparomjanre *jopom* lagatina.

jom-o p. v., meanings corresponding to the trs., except the two last.

jo-n-om vrb. n., occurs as prd. in the p. v., of fruit and vegetables, to reach the degree of growth in which they can be eaten: uli tisingapa *jonomakana*.

III. adverbial afx. (1) to any prds., for one's benefit, advantage or comfort. These cpds., even when trs., never insert the prsl. prn. as d. o.: uliko *namjomme*, procure mangoes for thyself; en horoko *leljomme*, look at those people, it will be to thy advantage. (2) to trs. prds. meaning to see, hear, etc., the prsl. prn being inserted as d. o., to see or hear smb. eating: en horoko *leljomkom*, look at those people whilst they eat.

Note the following terms describing various manners of eating: (1) *larlur, harahuru, laŭrtaŭr, urlusurlu*, to eat greedily, selfishly without thinking of others. (2) *leclecl*, to eat lazily, very slowly. (3) *musurmusur*, to eat at one's ease a good meal without bothering or thinking about anything else, or about work to be done. (4) *laclacur, lacamlacam*, to gourmandise, eating all kinds of things here and there. (5) *racamracam*, not to eat much actually or habitually. (6) *kiridkiridoge, ridridoge, tuiluloge*

jom, to eat too much. (7) *kačaruṭu*, to eat sparingly, less than one's appetite. (8) *kusurkusur*, to eat on the sly a good meal, while others are in want, especially in another place. (9) *sotopoto*, to eat besmearing oneself with molasses, honey, stew. (10) *sudurbadur, sodorbodor*, to eat besmearing oneself with rice and stew. (11) *seṭẹburu*, to eat spitting the husks or throwing away the pods of grains or pulses. (12) *cakočmakoč* (used by young people), to eat with pleasure. (13) *cakočcakoč* (used by grown-ups), to eat with pleasure crunching the food noisily in the manner of pigs. (14) *cikoḥcakoḥ*, to eat with the sound of chewing some tough substance. (15) *tagoḥ*, to chew noiselessly. (16) *raṭaruṭu*, to eat with the sound of grinding or breaking bones or other hard things. (17) *raṭuraṭu*, same meaning, less noisily. (18) *ruṭuruṭu*, same meaning, still less noisily. (19) *reṭgreṭẹ*, to eat noiselessly crisp things breaking under the teeth, v.g., a grain of sand, some half-cooked rice. (20) *karukaru*, to crunch raw cucumbers or other raw fruit. (21) *kerẹkerẹ*, diminutive of the preceding. (22) *sapuraru*, to eat with full mouth things crackling under the teeth. (23) *saŭmsaŭm*, to crunch dry but soft or brittle things.

jom-aḍ in jest, trs., to forget whilst eating what has been said before meal.

jomad-ẹ p. v., corresp. meaning.

jom-agea var. of *jojomagea*.

joman-bian, joman-biantre (from *jom* and *biẹ*) syn. of *jomkeḍtorea, jomketorea*, adv., at once after one's meal, i.e., at the time when it is the custom to rest to help digestion: *jomanbīane* senọjana.

jom angoḥ Nag. syn. of *angoḥ* when there is question of eatables.

jom-arika and *jom* with any other causative afx., to cause or permit to eat.

jombari var. of *jumbari*.

jom-binga trs., to eat, v. g. a goat, without giving part of the meat to the neighbours or other people: en oṛare meromko *jombingakia*.

jombinga-ẹ p. v., corresp. meaning.

jombor Has. syn. of *saga* Nag. adj., with *reḍ*, dense growth of roots, especially grass roots, under water, in contrd. to *jumburuč, jumbulač*, a dense growth of branchlets and leaves: *jombor* redre iṇako puṛṣako taĭna. Also used as adj. noun.

jombor-ẹ p. v., of roots under water, to grow densely: ne banda atomre puṛage *jomborakana*, there is a dense growth of roots in the water along the border of this bund.

jombor-cereg, jombor-cora, jombor-coroḥ sbst., a *cora* fish (small, full-grown or middle-sized), when caught whilst hiding amongst dense roots. The specimens which keep often under the cover of such roots, are of a blacker colour than those which live more in open water. Hence the phrase: *jomborecoralekа hende*: Kudiakoṛa *jomborcoralekae* hendea.

N.B. The various grades in the complexion are: (1) *pundi*, white-

(2) *pcoṛgoḍ, paṛgòla*, with or without *esel*, fair. (3) *esel*, rather fair, pale copper-tinted. (4) *sunampur*, not decidedly dark, not decidedly copper-tinted. (5) *kende*, dark, the ordinary colour of the Mundas. (6) *nopŏla, kuilamuṭu, jomboṛcoṛaleka kende, gaṛadirileka kende, gaṛakāūleka kende, kaṛaṛakāūleka kende*, black, very black.

jom-buhuni Nag. **jombūni** Has. to eat smth. for the first time in the season: ne sirma tisiṛge uliia *jombūnijoda*, this is the first mango I eat this year.

jombuhuni-ǫ p. v., corresp. meaning: oṛaṛe kanṭaṛa tisiṛa *jombuhunijana*.

jomburi var. of *jumburi*.

jom copaē syn. of *jomsēle*.

jom-dastur syn. of *jomjati*, but not used as adj. noun.

jom-dāṛē intrs., to partake of sacrificial meat other than that of the usual feasts; aleṛe (or aletaṛee *jomdāṛēkena*, he partook of the meal of our sacrifice; ilinūre misaṛa lagatiṛa, *jomdāṛēre* barsa, it is enough to call people once for a drinking bout, but to make them come and partake of sacrificial meat, it is necessary to call them twice.

***jomdāt, jomdāt, jojomdāt** (H. *jām, jāmdāt*) sbst, the angel of death: *jomdāt* gojoṭankoṛ jī bicūrtae sabidia, the angel of death gets hold of the souls of the dying and carries them to judgment; *jomdūt* eaṭulekae bŏakana, kartalikae medakana, rukalekae daṭaakana oṛo kuilamuṭulekae hendea, the angel of death has a head like a waterpot, i.e., about 16" thick, with eyes like cymbals and teeth like chisels; he is as black as a charred tree trank. The pagans believe that these spirits are more numerous to the South and therefore avoid sleeping with their head to the South. They avoid also facing South whilst eating because these spirits would come and take their part of the meal and more food would have to be prepared. This belief has given rise to the variants *jomdūt, jojomdūt* and is evidently of later introduction, being based on the similarity of *jom*, derived from *jām*, and *jom*, to eat. No sacrifices are offered to the *jomdūtko*.

jom-ḍhuṭu, jom-ḍuṭu trs., of cattle, to graze so that only stubble remains: uriko aleṛ babako *jomḍuṭukeda*.

jomḍhuṭu-ǫ p. v., to be grazed so that only stubble remains.

jom-ḍonḍo trs. or intrs., (1) to eat stupidly; to eat smth. without knowing whether it is edible. (2) with *riṛi* as d. o., to take a loan without knowing whether one will be able to refund it. (3) to eat without previous sacrifice or libation to the ancestors: idūṛ dikuko *jomḍonḍoēa* ciko doṛomea? Kristānko jomḍonḍode kako *jomḍonḍoēa*, doṛom badlireko bintiia, it cannot be said that Christians are like those who eat without libation: they replace the sacrifice by a prayer.

jome participal adj., edible, eatable: ne birre *jome* jō kūḷ menṛ. The final *e* being the prnl. d, or for euph-

ns., *jome* may not be used with objects that are treated as liv. bgs., v. g., puffballs.

jomeą syn. of *jojomą*.

jomeą-nūią, jom-nūią sbst., the fare or food one gets in a certain place or country: niku oṛare *jomeą-nūią* bēsge calaŏǫtana; ne disumrą *jomeąnūią* aŭrigeą heŏaoa, I am not yet used to the food of this country.

jome janum syn. of *janumbili*.

jome jaṛadaru syn. of *pabitadaru*, sbst., Carica Papaya, Linn.; Passifloreae, the Papaw tree, a small erect tree with spongy stem, milky juice, long-petioled, palmately lobed leaves, and large oblong, fleshy, sweet, many-seeded berries.

jome-jati adj., with *cīj, arą, jō, ud*, etc., edible. Also used as cpd. adj. noun or disjunctively, the adj. *jome* qualifying the sbst. *jati*.

jom-etaą trs., to thin out by eating; to graze paddy or grass, to eat fruit, etc., so as to make it scarce.

jometaą-ǫ p. v., corresp. meaning: gūpihonko kako cirgalkeḍkoa, aleą loĕoą *jometaąjana*.

jom-goǧ trs., of insects, to kill a plant: nindirko satūludaruko *jom goǧkeda*.

jomgoǧ-n rflx. v., (1) to kill oneself by surfeit or by eating smth. poisonous: julǫpogą (or julǫpogate) honko *jomgoǧnjana*. (2) fig., with *riṛi*, to ruin oneself by taking loans *jomgoĕ-ǫ, jomǫoj-ǫ* p. v., of a plant to be killed by insects.

jom-har, jomhar-nūhar, jomnū-har, ltly., to eat so as to wear one's teeth, I. trs., to eat very often (or eat and drink) with smb. one afterwards treats as an outcast: urijilal *jomhurakada*, tisiągapae poĕtantana, for long years he has been eating beaf, now he wears the sacred thread of the Hindus.

II. intrs., same meaning: aleą oṛare ne horo *jomharnūharakada* (or *jomharnūharkena*) tisiągapae gurumukuujanei aleą juṭiḍ raṭi kaĕątana, he has been eating and drinking very often in our house, now that he is hinduized he refuses even to drink water touched by us.

jomhar-en, etc., rflx. v., same meaning: en horoą mandiutu *jomharenjan* taŏomte cilanpe uruŋjada, after having eaten many times with him you begin to say he has lost his caste (through a fault previous to your eating with him).

jomhar-ǫ p. v., of food, to be eaten many times with smb. previously to his outcasting: inią oṛare mandiutu *jomharjanatee* cilanǫtana.

jomhara-nūhara trs., to eat and drink at the successive ceremonies which accompany smb.'s growth from his birth until he is married: *'jomharanūharaikabu'* is a prayer said in the thanksgiving before the drinking of beer on the day of the *caṭi* ceremony.

jomhar-nūhar to partake many times of the rice and beer of an outcast or of one liable to be declared an outcast. Constructed like *jomhar*.

jom-haṭa trs., (1) to eat from the same plate with another: cipi kaben hobaoa *jomhaṭaneben* mandi, there

is no plate for both of you take your meal from one and the same plate. (2) contrary of *jombinga*, to divide some kind of food with the neighbours or other people: miaḍ meromko *jomhaṭiŋkia*.

jomhaṭiŋ-o p. v., corresp. meanings.

jom-henḍer syn. of *atiŋhenḍer*, trs., to graze grass very close to the ground.

jomhenḍer-o p. v., corresp. meaning.

jom-heŏa trs., to accustom oneself to eat smth.: ne aṛa kale *jomheŏakeda*.

jomheŏa-n rflx. v., same meaning: ne aṛa kale *jomheŏanjana*.

jomheŏa-o p. v., to be usually eaten: ne aṛa alerɔdo kā *jomheŏakana*.

jom-iŋguḍ, jom-iŋgul Nag. syn. of *jomaŋgoḅ*.

jom jati I. adj., with *aṛa, cīj, jō, uḍ*, etc., edible, eatable. Also used as. adj. noun: soben puṭākuḻko *jomjatikoge*.

II. trs., to accustom oneself to eat smth., to be in the habit of eating smth.: tûtaṛa jomdole *jomjatiakeda*, mendo puraṇokere lāḻ dūla, we eat the leaves of the mulberry tree as a potherb, but when taken in a certain quantity they produce diarrhoea; Biruṛuko cundi, saṛa, gaṛikoko *jomjatiakaḍkoa*.

jomjati-n rflx. v., same meaning: saŏoḅko ne disumṛa kanṭaṛa atiriko *jomjatina*, enamente jomlere lāḻko bagraŏoa.

jomjati-o p. v., to be considered edible, to be admitted amongst the things usually eaten: alere sadomjilu kā *jomjatiakana*.

jom liden rflx. v., to keep oneself alive with some food or other when the provision of rice has been used up: ṭunḍuparcilenale, seleḍtele *jomjidenjana*.

jom-jopom sbst., (1) something to eat (between meals): cikan *jomjopomem* namakada?—Taroḅ. What art thou eating? What eatable thing hast thou there?—Fruit of the *taroḅ* tree. (2) syn. of *jomeaṇūiŋ*.

jom-kaṛi, jomkaṛi-nūkaṛi intrs., (1) to eat (and drink) as a provision agaist future hunger (and thirst): nāḷo kā reṇgeṇjāṅa, naḳekekoteṛaiŋ *jomkaṛitana*, naḳe mandi kā daŋ namoa. (2) by accepting an invitation, to incur the obligation of inviting in one's turn: kupulkoṭa bāreiŋ *jomkaṛinūkaṛitada*, abuṇ bāhulaŋ kako raṇjanredo giṛeŋ ṭogoa, I feasted at my relatives' when they held the flowerfeast, if I do not invite them when we hold ours it will be a source of shame.

jomke-namke trs., in the indet. ts., to eat whatever one can lay hands on: lalaca hoṛoko janḍgako *jomkenamkea*. The corresponding prst. and past tenses are: jāṇagee *jomtannamtaŋ*, jāṇagee *jomkeḍnamkeda*.

jom-kiduḅ-dipli adv., when there is food in store: *jomkiduḅdipliredo* (or jomkiduḅ taĭkenredo) kakoṇjana, samalāḻdin loŏoŋko baitana, when they had food they did not want to make the new field, now they make it on empty stomachs.

jom-kiṛiḍkiṛiḍ, jom-riḍriḍ syn. of *jomṭuḻṭuḻ*, I. sbst., the act of eating too much: *jomkiṛiḍkiṛiḍtee* rasaŏgoḻjana, he died of indigestion

for having eaten too much.
II. trs., to eat too much of smth.: kanṭaṛako *jomkiṛiḍkiṛiḍkeda*; manḍiko *jomkiṛiḍkiṛiḍkeda*. This is syns. with *jom* modified by the advs. *kiṛiḍkiṛiḍgge, riḍriḍgge, ṭuĩṭuĩgge.*
jomkiṛiḍkiṛid-en rflx. v., same meaning: enka alom *jomkiṛiḍkiṛidenam* rasaðakange; uṛiko madukam kāredo karða *jomkiṛiḍkiṛidenjante* dą nūkereko rasaðgojoa.
jomkiṛiḍkiṛil-ǫ p. v., of food, to be taken in excess: kanṭaṛa *jomkiriḍkiṛiḍjana.*

jom-kur Has. Nag. trs., to eat (under some specious pretext) before one expected arrives or comes back, or to eat only when snb. has left, in order not to have to give him a share in the meal: kupulǫiṇ senkena, duḅjāruiṇ uṛuṇakan dipliko *jomkurkiṅa* (or manḍiko *jomkurkiṅa*), I was on a visit and went to chat in another house, in the meantime my hosts took their meal without keeping anything for me (thinking, they said, that I had taken my meal in that other house).
jomkur-ǫ p. v., to be deprived of a meal in the manner described: neąlǫ en oṛąre apisaiṇ *jomkurjana*, kupulǫiṇ asadiuterjana entere.

jom-ladi trs., to take a meal when the preceding is not yet digested: manḍii *jomladikeda*, enate ambol namkịa.
jomladi-ǫ p. v., corresp. meaning manḍi *jomladijana.*

jom-manḍi sbst., a feast which has been put off; v. g., the bridal banquet which people could not afford to give on the day of marriage and which takes place a year or so after.

jom mangal, in displeasure, I. trs. or intrs., (1) to eat very often at the expense of other people: nāge parteḍ nerekoree *jommaṇṇaljada* (or manḍii *jommaṇṇaljada* or nāga partede *jommaṇṇaljaḍlea*), aędo ciulað kae rąlea, he is always here to take part in our feasts, but never invites us himself. (2) syn. of *ḍandepoṽṛa*, to impose an unreasonable fine: moḍhisi ṭakako *jommaṇgalkeda*, or *jommaṇṇalkịa.*

jom-maṛaṇ syn. of *jomsida*, trs. or intrs., to eat before the others, or before doing smth.; to eat one thing before another: *jommaṛiṇepe*, ala taĕomena; manḍi *jommaṛaṇepe*, ente sanǫpe; laḍ *jommaṛaṇepe*, enate kanṭaṛa.
jommaṛaṇ-en rflx. v., to eat before the others or before doing smth.: taramara hoṛoko manḍi *jommaṛaṇenjante* ili nūkere lāĩko ṭansion, some people, when they drink beer after their meal, get stomach trouble.
jommaṛaṇ-ǫ p. v., meaning corresp. to the trs.: manḍi *jommaṛaṇǫke*, taĕomte ilibu nūĩa.

jom-mesa, jom-misa trs., to eat smth. mixed in one's food, v. g., poison.
jommesa-ǫ p. v., corresponding meaning.

jom-nala in scorn or jest, I. sbst., (1) the condition of one who eats without working: kaṭaiṇ loṭoĕakanrąte tisiṇgapa *jomnalaiṇ* namakada (or *jomnalareṇ* ṭojana). (2) a liveli-

hood different from agriculture.

II. adj., (1) with *koro*, (a) one who eats without working. (b) one who lives on work not in the fields: saharre purąto *jomnala* horoko taĭntana. Also used as adj. noun: ne disumre kitikamitanko sida iminaąge, ad *jomnalako* posaiditana, enamente candira gouon posaiditana, in this country the number of cultivators is the same as before, but the number of other people increases, that is why rice becomes dearer and dearer. (2) with *kami*, a livelihood different from agriculture: *jomnala* kami landia horoko sukuą, lazy people prefer to gain their living without working in the fields.

III. intrs., (1) to eat without working: nądom maranąjana, babu, iminaąge *jomnalame*, thou art now a big boy, cease to eat without working: hola ale orąre birdisumren api horoko *jomnalakena*, yesterday we had three guests from the forest country who ate with us without helping us in our work. (2) to live by other work than that in the fields.

jomnala-n rflx. v., same meanings, wilfully: modpĭte *jomnalanjana*, for a whole week he chose to eat without working.

jom-nam trs., (1) to find smth. heterogeneous, v. g., a pebble, in one's food. (2) to be able to get hold of, in grazing: ne tasad uriko kako *jomnamea*, this grass is too short, the bullocks cannot graze on it. (3) to take a long time in using up, v. g., (a) a bale of paddy, according to the superstitious belief that if a person with a slow soul (*kambal roaleni*) opens the bale and takes out the first rice, the provision will get used up very slowly: potomle *jomnamkeda*. (b) a small kind of grain, which furnishes more meals than the same measure of large grains.

jomnam-o p. v., corresponding meanings: gurŭlu purąge *jomnamoa*.

jom-naŏa. I. sbst., the feast of eating the first rice of the new harvest. II. intrs., (1) to keep this feast: *jomnaŏtanako*. (2) to make one's 2nd catch in the game of *haparĭąąinuą*: *jomnaŏakedae*.

*The eating of the new rice with accompanying feast, takes place either in the second half of Bhado (Aug.) or in the first of Kuar (Sept.), by preference on a Monday or Friday, otherwise on a Wednesday. It is intended to obtain a blessing on the new rice by offering part of it to the village spirits and the ancestors.

When the coarser kinds of rice, growing on uplands are beginning to ripen, the poorer people inform the *pahan* that, as their stock of rice is exhausted, they are anxious to reap the new rice, and then he fixes a day for the rite.

On the morning of that day, after bathing, he goes to a ripe high field with an arrow, walks into the middle of the field, faces East and fixes the arrow into the ground saying: "Ho Singbonga in heaven! I here do fix an arrow. Let a tiger devour him who dares to take it away. Let

neither tiger jump nor snake rise against us, whilst we reap and take away the grain. You, bongas of N. (name of the village) Desauli, etc., (names of all the tutelary spirits, in the usual way) I adjure you with a red fowl."

He then plucks a few ripe ears and the villagers go and cut, each from his own field, enough of ripe paddy to prepare a meal for the feast. In a day or two this is threshed and ready for use.

When then all are ready with their new rice the *pahân*, after bathing, returns to the same field taking with him a red fowl and *laben* (raw rice beaten flat) made of the new rice, prepares a clean spot, facing East, places the usual 3 little heaps of pearl-rice, makes the fowl eat of it and then says: "Desauli, etc., (names of all the tutelary spirits) you all, whom I have adjured, you all, who sit and converse together on the same stool and the same bench, divide amongst yourselves, give to each other and eat and drink of the new harvest! It is the new rice I now give and offer you. I take away the arrow with me. Let there be neither headache nor stomach-ache, but let us enjoy our food and drink perfectly." Here he cuts the fowl's neck, drips some of the blood on the 3 little heaps of rice, puts near them some feathers from the neck and wings, and then returns home to cook some new rice and stew the fowl. With the prepared food he returns to the place of sacrifice, and putting some of it into 3 little leaf cups, he says: "Here now, I have cooked for you and made a stew for you. Eat and drink! Let there be no threatening by the tiger and the snake! Let the feet of cattle and goats not be impaired by splinters! Let there be no trouble with jackals or mad jackals! Singbonga has appointed you our protectors, (names of all the tutelary spirits), I give an offer you this sacrifice."

When the public sacrifice is over the head of each family offers one also to his ancestors in the *adin* (store room) of his house. It consists of new rice and of the stew prepared for the day. Naming his ancestors as far as he remembers them, he says: "Here I give and offer you this sacrifice. Even as you have handed down the custom of offering sacrifices, so do I now give and offer one to you. Let there be neither headache nor stomach ache. Accept a greeting."

Then the family partakes of the new rice in a festive meal.

The aryan Indians have a similar feast. Since the Mundas have learnt their present form of agriculture from them, we may suppose that they have also borrowed this feast from them.

They do not know why the *pahân* sticks an arrow into the middle of the field when he goes there for the first time.

jom-nâ I.stat., (1) a feast, a banquet. (2) one's upkeep; food

and drink: *jomnū* gomkeāten namjada, candu purāǰanci upun ṭaka tīree omaiṇtana, my wages are food and drink and 4 Rs. a month.

II. trs., to eat and drink one's daily food: gomkeaṇgen *jomnūjada*, laṇā (or sanare, jomsanare) upun ṭaka naṃṭana; gomkeaṇgen *jomnūkeate* upun ṭakaiṇ talabakana.

III. intrs., to feast, to banquet, to eat a meal and drink rice beer: *jomnūtanako*; *jomnūkedako* or *jomnūkenako*.

*Prominent among the banquets of the Mundas' life is the bridal feast. Some details about this will be of interest.

After the *cuman* ceremony, when the bride and bridegroom have saluted all the guests and reentered the house, and the beer (*poncoili* and may be also *neotaili*) has been drunk, it is generally time for the meal. Out of pity for the little children it is sometimes served first to the women or, very often, the bridegroom's family eats first. When the rice can be cooked all at once in sufficient quantity, they eat all at the same time, the men in the courtyard and the women in the garden, or *vice versa*. When the family of the bridegroom eats first, the women sit in a line facing the line of the men. In the middle the father of the bride on one side, and her mother in the other line or some other very near relative, sit near the bridegroom's father and mother; the groom himself sits anywhere among the men. When the men and the women eat in separate groups, they sit in the form of a U of which one branch is somewhat prolonged. At the end of this prolongation the two fathers or the two mothers sit side by side or facing each other. The two mothers sometimes prefer to eat apart inside the house. Whatever the disposition adopted, as soon as they have got their plate (*ḳalu*) of rice and their cup (*puṛu*) of stew, the two fathers interchange these three times before eating. Then one taking some rice with his fingers puts it in the mouth of the other; he does the same with a little stew. The other returns the compliment, and so they do 3 times.

Neither the parents nor anybody else, touch the food until the bridegroom has begun to eat. After every marriage the bridegroom resorts to *haṭi*, but not necessarily on this day. Sometimes he is asked by his father-in-law before witnesses, not to resort to it now, but to put it off till the day of the *jāl-uturû*. Therefore if *haṭi* is to take place, it is known beforehand to all, and when somebody stands up to inquire whether everybody is served and, getting an affirmative answer, says: "Well, let us fall to", nevertheless nobody starts eating, because they wait for the bridegroom to begin. *Haṭi* consists in the bridegroom refusing to eat until his father-in-law has granted him a request: a buffalo,

so many heads of cattle, such or such a sum of money, etc. The boy in what he asks follows the advice of his own people. He is often exacting and two or three hours may pass before the thing is settled. Sometimes it is not settled at all and he returns to his own home without having touched food in his father-in-law's house. When the guests get impatient of waiting, some old man tells the bridegroom and the father-in-law, to settle the difference between themselves whilst the others eat. On account of this *haṭi* custom, the father of the bride generally does not sit down himself at the meal, but sends one of his near relatives, his elder or junior brother, to take his place at the side of the bridegroom's father. To avoid these delays, the bridegroom and the bride with the two *lukundi* are sometimes made to take their meal apart inside the house.

The *neotaili* of which there is question above are the pots of beer given by the village people as a contribution to the feast. This beer, brought in the morning, and the rice, goats, etc., offered for the same purpose, have at once beer put in the house of the bride and it is her father who decides how they will be made use of. If he can afford to do so, he keeps it all to give his co-villagers a feast of their own on the next day. In this case he gives only his *poncoili* (up to 5 to drink after the *cuman*. Otherwise his *poncoili* is the drunk first and the *neotaili* afterwards. When drinking after the *cuman* the two fathers sit near each other anywhere in the group of men. When they get their first cup, they drink only half of it and offer the rest to each other. The two mothers do the same in the group of women.

Those who have cut up the meat drink the *poncoili* and sit at the banquet with the rest. But in the morning when their work was finished they have received a pot of rice beer and some of the raw meat. They cook this meat at once (to use it as *cakaṛi*, flavour, with their pot of beer), but they must give a share to those people who fetch the cooking water, who cook, who must ladle out the food and serve at the banquet. These either eat it at once or keep it to eat with the rice and pulse they receive at noon, because at night they will have to wait for their own special pot of beer and for their meal until the banquet is over. It happens that the food prepared for the banquet falls short of what is needed, then they must give what they have prepared for themselves. Therefore some of the raw meat is always stored in the house for their benefit in case of need. Of the *poncoili* they get their share at the time it is drunk, it is forwarded to them whilst they are at their work.

jom-oagoq Hus. syn. of *oagoq*

when there is question of food.

jom-oṛa contrary of *reṇgoṛa*, sbst., a rich house, a rich family, the members of which have enough to eat throughout the year without having to work for wages.

jom-oteṇa trs., or intrs. with ind. o., to eat the last thing one eats in life : haikoe *jomoteṇkeḍkoa* (or *jomoteṇaḍkoa*).

jomoteṇ-en rflx. v., same meaning : jarom kanṭaṛae *jomoteṇenjana*.

jomoteṇ-ǫ p. v., to be the last thing eaten by a person before dying : ne oṛaṛenkoa gonoǫre apisa haiko *jomoteṇjana*.

jom-ôṛâ to eat so as to upset the stomach. Constructed like *ôṛâ* 1°.

jompa var. of *ihompa*.

jom-pao trs. or intrs., (1) to eat without having merited one's food by working : *jompaojadae* en landia jati ; tisiṇ mandii *jompaokeda* ; *jompaokeḍieae*, he ate our food though he had not helped us in our work. It is also used as participial adj. : *jompao* horoko hijuakana. (2) with *riri* as d. o., to take a loan and not refund it : rîrîl *jompaokeda*.

jompao-ǫ p v., (1) to have one's food partaken of by one who does not help in the work. ; of a meal, thus to be taken : mandi *jompaojana* ; en landia jatite apisale *jompaojana*. (2) to give a loan and not to be repaid ; of a loan, not to be refunded : rîri *jompaojana* ; rîrile *jompaojana*.

jom-poka trs., to deprive smb. of his portion of the meal by eating it : lalaca horoko *jompokakia*.

jompoka-ǫ p. v., to be deprived of one's portion by some one else eating it : miaḍ hon lade *jompokajana*.

jom-posŏṛa syn. of (1) *jommaṇgal*. (2) *jomsapaŏ*.

jom-riḍriḍ more often used than its syn. *jomkiriḍkiriḍ*.

jom-ririṇa (1) syn. of *jomaḍ*. (2) to use up a loan, forgetting to refund it.

jomririṇ-ǫ p. v., corresp. meanings.

jomsaṇ, jomtisaṇ adv., to the right hand side. It may take the afxs. *re*, for rest in a place ; *te*, for direction towards a place ; *ãṭe*, *ẽle*, for direction from a place.

jom-saba trs., (1) to eat smth. so often that it does no more taste. (2) syn. of *jomsapaŏ*.

jomsaba-ǫǫ p. v., corresp. meanings.

jom-sakam sbst., meaning probably the leaf or sheet of paper on which Singbonga is supposed to write each person's fate and length of life. If such is not the meaning, then it must be an allusion to the breeding of silk-worms. It occurs in the saying : ne horoa *jomsakam* ṭundujana, enamente jetan ranu kã ṭojana, this man had reached the end of his life, that is why we could not hit on any effective remedy.

jom-sangi trs., (1) syn. of *jomhaṭiṇ*. (2) to be several families amongst whom the fruit of a tree or the produce of a field must be divided : ne kanṭaṛadarura jõ api

oṛatele *jomsaṇgijada*; ne loĕon api oṛatele *jomsaṇgijada*.

jomsaṇgi-ɣ p. v., corresp. meanings.

jom-sapaŏ trs., to eat smth. very often: *jomsapaŏakaḍ* oij kaiṇ uruṇkeda, it was ordinary food, I did not notice it, i.e., I did not notice anything special in it.

jomsapaŏ-ɣ p. v., corresp. meaning.

jom-sĕbe trs., frequently to eat smth. in a place where one is accustomed to get it: ne uri rāṛicokaḍe *jomsĕbeakada*.

jomsĕbe-n rflx. v., to accustom oneself to eat thus: ne uri rāṛicokaḍe (or rāṛicokaḍtee) *jomsĕbenjana*.

jomsĕbe-ɣ p. v., (1) to get accustomed to go to such a place: ne uri rāṛicokaḍtee *jomsĕbeakana*. (2) to be eaten as described: ne uriṭe rāṛicokaḍ *jomsĕbeakana*.

jom-sida syn. of *jommaṛaṇ*.

jom-sitirkaḍ trs., to eat in one or a few days so much of smth. that one feels disgusted with it for ever: sukurijiluiṇ *jomsitirkaḍ'ɣ*.

jomsitirkad-en rflx. v., same meaning: sukurijiluṭee *jomsitirkaḍenjana*.

jomsitirkad-ɣ p. v., (1) corresp. meaning: sukurijilu *jomsitirkaḍjana*. (2) to get thus disgusted: sukurijiluteṇ *jomsitirkaḍjana*.

jom sorlɣ trs., to eat hurriedly.

jomsorlɣ-n rflx. v., same meaning.

jomsorlɣ-gɣ p. v., to be eaten hurriedly.

jom-suku, jomte suku trs. or intrs., to eat food one has procured easily: mandii *jomsukukeda* (or more often *jomsukukena*).

jamsuku-n rflx. v., same meaning: mandii *jomsukuṇjana*.

jomsuku-ɣ p. v., corresp. meaning: mandi *jomsukujana*.

jomtaḅ trs., to eat fast.

jomtaḅ-ɣ p. v., to be eaten fast.

jom-ti Has. **jom-ṭi** Nag. sbst., the right hand.

jomtiṇɣ, jomṭiṇɣ syn. of *jomaɣ*.

jom-ṭaṇṭamaŏ syn. of *ṭaṇṭamaŏ, diṇge jom*, trs. or intrs., to eat one's fill: mandi *jomṭaṇṭanaŏkeate* saṇgome.

jomṭaṇṭanaŏ-n rflx. v., same meaning mandii *jamṭaṇṭanaŏnjana*.

jomṭaṇṭanaŏ-ɣ p. v., corresp. meaning.

jom-ṭuḷtuḷ syn. of *jomkiṛiḍkiriḍ*.

jom-ṭuliaŏ syn. of *ṭuliaŏ, jomṭaṭaṭanaŏ*.

jom-ṭuṛu, jom-ṭuṛuṇga, jom-ṭuṭuṇga trs., to eat off altogether the leaves of a plant.

jomṭuṛu-ɣ, jomṭuṛuṇga-ɣ p. v., corresp. meaning: en piriṭe uriko alom harkoa, *jomṭuṭuṇgaakana*.

Jom-ṭuṭi sbst., a sub-clan of the Tuti clan of the Mundas. See *kili*.

jom-ṭuṭuṇga var. of *jomṭuṛu*.

jom-uṇguḍ Nag. syn. of *oṇgoḍ* when there is question of food.

jom-ural Has. syn. of *oṇgoḍ* when there is question of food.

jon, jan (H. *jan*) sbst., a person.

jonḍom, jāḍo, jāṛo, joḍo, joṛām, joṛo adj., with *kuri*, also adj. n., an unmarried woman in whom the freshness of youth has faded. This

happens generally about the age of 25. The corresponding term for men is *rumṭaǫ, hurmaṭ* : samaĕ rakaḅtanre *jonḍam* kako kajioa, as long as a young woman grows, she is not called a *jonḍam* ; sugaṛa gosojanre *jonḍamko* kajioa, kā aṛandiakan kuṛiko, when the beauty (i.e., the freshness) of a spinster has faded she is called an overold maid; *jonḍam* kuṛiĭ aṛandiakaṇa, he has married a girl who was no more young.

jonḍam-ǫ p. v., to be still a spinster though no more young: iniaǫ kuṛihon *jonḍamjana.*

jonḍo (Sad. *ḍonḍā*) Cfr. *jandoë-jandoĕ*, adj., with *koṛa*, also adj. noun, a man with a long and depressed abdomen : *jonḍo* Birsa ; Birsa *jonḍogea.*

jonḍra Nag. **jonra** Has. (II. *jawārā*) sbst., Lea Mays, Linn. ; Graminеae,—Maize or Indian corn, a very stout, broad-leaved, annual grass, bearing its large flattened grains in stout, rigid, axillary, sheathed spikes. It is cultivated as fodder and for its grains which are eaten roasted in the spike. The Mundas distinguish : *guṛũĭu jonra*, which ripens with the Panicum miliare ; *goṛajonra*, which ripens with the rice of the high fields ; and *loĕoǫjonra*, which ripens with the rice of the low fields.

jonḍra-cokǫ Nag. **jonra-cokǫ** Has. sbst., (1) the sheathing leaf of the fruiting spike of maize. (2) in Has. the rachis of the same spike. In Nag. this is called *koĕa.*

jone (Or. *jonne* ; Sad. *jano*) sbst., (1) a wart : *jone* uḅ toltare kūredo haḍkeate buluǫ hertare bugioako menea, it is said that a wart can be cured either by tying it with a hair or by cutting it off and then strewing salt over it. (2) a person who has warts : ne *jonedo* okoṭareni ?

jone-ǫ p. v., to get a wart : kaṭareǫ *joneakanu* ainado, as for me, I have a wart on my foot ; toroḛkore puraṣa inuabaṛajaure honko *joneoa* (or *jōnea*), children get warts if they play often in wood ashes.

jonjo-baṛa in jest or scorn, trs. or intrs., syn. of *sipiǫbaṛa, hebebaṛa tulbaṛa, rimbaṛa,* to carry about on the palm of the hand, in or with the hands or astride on the hip : duḅkǫate jomene, hentenetem *jonjobaṛajala*, sit down to thy meal, do not eat it walking about with the plate in thy hand.

jonjokoḛ syn. of *jakoḛ.*

jonǫ (vrb. n. of *joǫ*, to sweep) sbst., a broom. Generally, to make a broom the lower ends of the stems of certain grasses are plaited (*gaiaǫ*) together to form a strip up to 2½′ long, which is then rolled up spirally in the shape of a cone with a base about 3″ across (Pl. XXI, 7). D shows in detail the outer border, and C the inner border from which start the stems. E shows how a twine passes first inside and then around the broom near the base of the cone, holding everything together. Thin sticks of split bamboo (*maḍjonǫ, carijonǫ*) or the stems of the following grasses are thus plaited :

(1) *sudugantasaḍ*, Andropogon medius, R. Br.

(2) *bahajonǫ*, Andropogon serratus, var. nitidus, Hack.
(3) *lukuṟjonǫ, cuṟlijonǫ, hoṛomoč-jonǫ*, Andropogon serratus, Thumb.
(4) *sirumtasaḍ, bhiruijonǫ*, Andropogon squarrosus, Linn. f.
(5) *hurujonǫ*, Aristida Adscensionis, Linn.
(6) *saṭăkajonǫ*, Arundinella Wallichii, Nees.
(7) *coḍ ılukuṟjonǫ, gaṛakaṛe, kaṛe-coṛa, guṛŭlutasaḍ*, Eragrostis gangetica, Stend.
(8) *tuĭucaḍ'omjonǫ*, Eragrostis interrupta, Beauv. var. Koenigii, Stapf.
(9) *jŏnǫṭasaḍ*, Eragrostis|stenophylla, Hochst.
(10) *gaṛatuṛi*, Phragmites Karka, Trin.
(11) *puṭicira*, Sporobolus indicus, Br.
(12) *luputiamjonǫ*, Sporobolus diander, Beauv.

Thin sticks of split bamboo or the stems of *sudugantasaḍ* are also simply sheaved and tied together; and so are branches of *marcijonǫ*, Sida acuta, Burm., Malvaceae, or of *rūri*, Cajanus indicus, Spreng, Papilionaceae, the Pigeon Pea.

The stems of *gaṛajonǫ, gaṛajo-ponǫ, ḍuṛhimail*, Thysanoloena agrostis, Nees, are neither plaited nor simply tied together: they are tied with an interlacing twine around a small stick, (this is not called *tol* but *galaǫ*). They form a very soft broom used only in bungalows and on floors.

jonǫ-ipil sometimes called *caḍlom-ipil*, sbst., ltly. a broom star, i e., a comet. The appearance of a comet, according to the Mundas, forebodes war, famine epidemics or some other public calamity.

jonǫ-japuḍ-dǫ sbst., heavy showers of rain at the end of the rainy season, when the broom grasses are in flower or seed: *jonǫjapuḍḍǫ* aŭrigee gamaea.

jonoka kaji See under *joka*.

jonom (H. *janm*) I. sbst., (1) birth: ne or ǫre *jonom* hobajana. (2) the time of life: ne *jonomre* ciulaŏ kam sêṛâoa; musinae uĭuḷena, *jonom* bŭri lanagṛagee taĭkena, one day he had a fall and remained lame for life.

II. trs., of women and viviparous animals, to give birth to: ne kuṛi apia honkoe *jonomkeḍkoa*, this woman has three children; ne kulgiakiṛ apia honkokiṛ *jonomkeḍ-koa*, this couple has three children.

III. intrs., (1) of a female, same meaning: en kuṛi holae *jonomkena*. (2) in the df. prst., of a child, to be born: alom boloa, hon *jonǫm-tana*, do not enter, there is child-birth.

jonom-ǫ p. v., to be born: hon apimăatee *jonomakana*.

jonom adv., var. of *janam, janaŏ*.

jonomǫ (from the vrb. n of *jom*) p. v., of fruit and vegetables, to reach the stage of growth when they can be eaten: sinaṛǫ *jonoma-kana*. When there is question of grass long enough to be grazed by the cattle, the cpd. *urijonomǫ* is used.

jonom-pao trs., of a father or mother, to beget a child uselessly, i.e., a child that does not obey, or a child that does not take care of them in their old age: ne hondoin *jonompaokia*.

jonompao-n rflx. v., same meaning.

jonompao-ḍ p. v, corresp. meaning.

jonom-poreḍ sbst., Christmas.

jonḍ-muṭi sbst., (1) a sheaf of broom grass. (2) the plaited strip of a broom, coiled so as to form the compact end by means of which it is handled.

jonoren, jonoṛe, joporen, joporṛe sbst., (1) the articulation of a limb: pihi enado mēan ad bulu *jonoren*. (2) a joint in carpentry: caŭkira *jonoren* coajana, the joint of the chair has split off.

jonḍ-tasaḍ sbst., Eragrostis stenophylla, Hochst.; Gramineae,—a slender, graceful, annual grass, used to make brooms.

jonra Has. var. of *jondra* Nag.

jontara, jontura var. of *contara*.

jontor I. adj., syn. of *kuriuṇḍ*, rather small: *jontor* uṛi kiriuakaia, maranaĝin kiriuta men do kā, he bought a rather small bullock, not thinking of buying a big one, i. e., when he should have bought a big one; en maranaĝēte nea *jontorgea*, this is rather smaller than that large one.

II. trs., (1) to make smth. rather small: kerakialekate naĕalem *jontorbeda*, thou has made the plough rather too small for buffaloes. (2) to do or give rather little to smb.; ilil *jontorkeḍlea*; sajaiko *jontorkia*, enate kae rokomjana, they have punished him rather too little, that is why he has not given up his bad habit; hola dą a'eą hatuḍoe *jontorleda*, yesterday, there was rather less rain than in the neighbourhood. *jontoren* rflx v., to take or choose a rather small part: hatiakeni *jontorenjana*, ctąkoe puraḳedkoa.

jo-p-ontor repr. v., (1) to do or give to each other rather little, or rather less on one occasion than on another: eram kolakin *jopontorkena*, they scolded each other yesterday with less vehemence than to-day. (2) adj., all rather small or smaller; *jopontor* daru auainape, nimpirana kain namtana, bring me pieces of wood which are somewhat smaller, I do not want such large ones.

jontor-ḍ p. v, meanings corresponding to the trs.

III. adv., with or without the afxs *onge, ge*, rather less: alesado *jontore* gamaḷ.

IV. occurs in the cpd. *midjontor*.

jonro, jonroro, jonroro-jonroro (Or. *jorgo*) 1° syn. of *jinḍul*, but not used of slack bows and ropes. 2° syn. of *jakeḍ*, but not in the trs. and rflx. v.

jopoḍ (Or. *jhupjhupuā*) 1° syn. of *jupu*. 2° of branches bending under the weight of fruit or leaves so as nearly to touch the ground. I. adj.: *jopoḍ* kotora joko godsidaeme.

II. trs., to cause a branch to bend low: soben satāra niulaa jhge *jopoḍkeda*; honko dukuanjanei en

kotoko *jopoḍlą*.

jopod-ą p. v, (1) of a branch, to bend so as to touch nearly the ground: ne darurą koto jōte *jopoḍ-giṛiakana*. (2) of fruit, to hang close to the ground on a bent branch: jō *jopoḍiana*.

jo-n-opoḍ vrb. n., the number of branches bending: ne bagānrą satāluko *jonopoḍ* jopodakana, miaḍ buṭa raṭi kā pocoakana, in this garden all the peach trees without exception bend under the weight of their fruit

jopoḍǫge adv., modifying *liṛuą, jōą*: ne satālu *jopoḍǫge* jōakana, this peach tree is so full of fruit that the branches bend to the ground: ne kotoko *jopoḍǫge* liṛuakana, these branches are bent so as nearly to touch the ground.

jopo-jopo var. of *japajopo*.

jopom syn. of *jomeą*, sbst., any eatable. When there is question of an edible product of insects, as honey, the nest of red ants, etc., it is treated as a liv. bg.: hantąre *jopomkoiṛą* jasuakaḍkoą; cikan *jopomem* kapąkateea? What is it thou art putting in thy mouth and eating again and again?

jopoṇǫ syn. of *gaṛajonǫ*.

jopoṛen, jopoṛẹ syn. of *jonoṛen*.

jọr (H. P. *zor*) I. sbst., force; strength; strong exertions: ne hoṛore *jōr* banoa, this man has no strength; ne hoṛoą *jōr* lelteą bakuaŏgiṛjana, I stood aghast at the strength he exerted; duṛumaṛą *jōṛe* jetaną kaiṇ tōrkeda, I was so fast asleep that I was not aware of anything.

II. adj. (1) with *hoṛo*, a strong man: ne oṛąre *jōr* hoṛodoe miaḍgea, etąko naraduragea, there is only one strong man in this family, all the others are weak. (2) with *dą*, heavy rain. (3) with *hasu*, a serious sickness.

III. trs, to force smb. to do smth: kaiṇ sena honaṇ mendoko *jōrkiṅa*, I would not have gone, but they forced me.

IV. intrs., (1) to make strong exertions: *jōrtanae, jōrkenae, jōrkedae*. (2) to rain heavily: dą *jōrkeda*; of the wind, to blow strongly: hoĕo *jōrjada*. (3) of sickness, to increase: hasu *jōrtana*. (4) of an epidemic, to spread: rōg *jōrtana*.

jōr-en rflx. v., to make strong exertions: upaĕgee *jōrgiṛintana*, he exerts all his strength in vain; runguĭsunguĭtanam, samagem *jōrgiṛintana*.

jo-p-ōr rcpr. v., (1) to force each other to expenses: ama, sumdi, aṛandire puraą kalaṇ *jopōra*, I say, (future) father-in-law of my child, let us not force each other to great expenses for the marriage. (2) to do smth. with force to each other: eraṇkiṇ *jopōrkena*; dalkiṇ *jopōrkena*.

jōr-ą p. v., (1) to be forced to do smth.: *jōrjanaiṛą*, kaiṇ sena honaṇ. (2) to be forced to special exertions: bār horote bajaḍāṇatanre salaṇgiṇi iaccaṛăguṇ, dingaĕṇidoe *jōroa*; apiupun ḍāṇte bajaḍāṇkeredo salaṇgiko *jōroa*, when two men carry a load on a pole between them,

the taller is pulled downwards, the smaller has to bear the greater part of the weight; when a load is carried by means of several poles, it is the taller carriers who have to bear the greater part of the weight. (3) of rain or wind, to become strong: dą *jōrǫtana*; dą holae *jōrlena*. (4) of sickness or a patient, to get worse: *jōrakanae*, hasuĭ *jōrakana*; hasu *jōrakana*.

jo-n-ōr vrb. n., (1) the force of the exertion; the force of the rain or wind; the extent to which a patient gets worse, or to which an epidemic spreads: dądo *jonōre* jōrkeda, miḍ gaṇṭare,loẓoṇakoe pereggiṛikeda. (2) the act of exerting oneself: hoṛŏmo ruṇguĭsuṇguĭlekate *jonōre* puṛąkeda eṇatee hasujaṇa, he has made too strong exertions for his weak state of health and so he became sick; misa *jonōrte* miḍgaṇḍim niṛdaṛia ci? Canst thou run fast one league in a stretch?

V. adv., with or without the afxs. *ange, ge, te, sāĕ*, with force, with an effort: *jōrtee* nirlą.

jopōrge adv., both or all with force; each time with force: *jopōrgekiṇ* opotajana they struggled with force against each other: *jopōrge* gǫlero bar bārom hobaoa, carrying each time a big load one can take all this in two turns.

jora (Sad.; Or. *jhorā*) syn. of *ḍoṇgaĭt, keōṭ*.

jorą I. adj., a person or a limb on which a large patch of skin has come off, especially by burning or scalding: *jorą* joare ranutaĭpe; *jorą* hon aspatalte idiime. Also used as adj. noun: *jorąre* ranu ṭagaŏtaipe; *jorą* aspatalte idiime. II. trs., to take off the skin by burning or scalding in entrd. to *guŏ* to loosen the skin by burning or scalding: seṇgel *jorąkiṇa* ci lolo dą? *jorą-n* rflx. v., to expose oneself to such a burn by heedlessness: bogar e'rgaltee *jorąṇjana*.

jora-jǫ p. v., to lose a large piece of skin especially by a burn or scald: seṇgelree hombǫlena joae *jorąjana* (or aĕṭ joa *jorąjana*).

jore-jore (Sad.) in displeasure, I. abs. n., the habit of chattering, of talking tediously: inią *jorejore* kā hokaoa.

II. adj, (1) with *hoṛo*, a chatterbox a long-winded, talkative man: *jorejore* kamire puṛą kae helaŏna, mendo jagare tutñia, a chatterbox does not spend much time in work but he knows how to protract a conversation and render it interesting. Also used as adj. noun., *jorejorelǫliṇ* hijǫlena, misa raṭi goali kae aṛagąĭńa, I came with a chatterbox, he did not give me the opportunity to put in a word. (2) with *jagar* a protracted speech, the talk of a chatterbox: inią *jorejore* jagar kā sukukiṇa.

III. trs., of a chatterbox, (1) to talk protractedly to smb.: Damu haṛam puṛągee *jorejorekeḍlea*. (2) to protract a speech: jagare *jorejorekeda*.

IV. intrs.; in the df. prst., to be a chatterbox: *jorejoretanae* tīteo nānenān, kaṭsteo cāṛąār, mocate-

gee *jorejorea* (song). He has thin hands and legs liko sticks (i.e., he is not built for work) but his tongue is always on the move. (2) to chatter away : *jorejorejadae.*

jorejore-n rflx. v., to chatter away : enka alom *jorejorena*, aĭumtanko asadiuteroa.

jorejore-ǫ p. v., (1) to be talked to by a chatterbox : *jorejorejanale*, enatele heṛajana. (2) of speech, to be uttered protractedly by a chatterbox : jagar *jorejorejana.*

V. adv., with or without the afxs. *ange, ge, tan, tange,* modifying *jagar, rika, rikan* : *jorejoretane* rikakeḍlea.

jōr-julum (P. *zor-zulm*) I. sbst., strong moral pressure (expressed in words) to do smth., in cntrd. to *reṇgeṛeḍ*, moral pressure to give smth.: madaĭtikamire jetan *jōrjulum* banoa, apaṇa uṛuge, there is no question of moral pressure in *madaĭti* work, those only work who wish to.

II. adj., with *kaji*, words conveying a strong moral pressure ; forcible speech to induce smb. to do smth.: *jōrjulum* kaji alom kajiĭa, kā monejaḍko alokakoṇka, do not use forcible language, let the unwilling not do what thou askest.

III. trs., morally to force smb. to do smth.: ili nūteko *jōrjulumkiṅa*, they insisted so much that I was forced to go and take part in the drinking bout ; tisiṇ diku māle *jōrjulumkeḍlea*, the landholder morally forced us to pay the rent today.

jōrjulum-en rflx. v, to urge smth. with very insisting or forcible language : miḍ taka nagene *jōrjulumkeḍlea*, he wanted only one rupee but he insisted very much on obtaining it.

jōrjulum-ǫ p. v., to be morally forced to do smth. *jōrjulumjanale*, enamente pāĭcaudarkeḍte tisiṇate tisiṇagele omkeda mūl, we were morally forced, so that we borrowed money to pay the rent this very day.

IV. adv., with or without the afxs. *ange, ge, tan, tange,* modifying *kaji, asi, acu, hukum, rika.*

joro (Or. *jorō*, leaking) I. sbst., (1) leakiness of a roof, of a vessel : oṛaṛą *joro* aŭri hokaoa. (2) abundant bleeding ; flowing perspiration : maĕomrą *joro* aŭri hokaoa.

II. adj, with *oṛą* a leaky roof, a house with a leaky roof : *joro* oṛąren gitiḳena, duṛum kaiṇ asadijana, I have slept in a leaky house, and did not get sleep enough. (2) with *maĕom*, traces of blood fallen on the ground : tuĭṇakan saram nirlena, *joro* maĕom otoṇotoṇteko dâṛânamlia, the wounded sambur fled, by following the traces of its blood they found it.

III. trs., (1) of water, to leak or trickle on smb. : duṛumakane taĭkena dą *jorolici* uṭuṭurunjana, he was sleeping, when the water leaked on him he jumped up. (2) to let fall drops of perspiration on smth. : kagajre balbalem *jorokeda*. (3) to shed tears : koṛahontanam, babu,

nekaṇakore meḍḍa alom *jorvea*, boy, thou art not a girl, do not weep for so little.

IV. intrs., (1) to leak : oṛa *jorotana ;* caṭu *jorotana.* (2) of water, to trickle from smth. or fall in an uninterrupted tiny stream : candaïre da *jorotana.* (3) of blood, perspiration, tears, to flow : maĕom *jorotana ;* balbal *jorotana ;* nāḍope kepeleṇtana neṉge meḍḍa *joroa.*

joro-ṉ p. v, (1) to be under a leak : enaṇanidale *jorojana.* (2) of water, to trickle : candaïre da kūb *jorolena.* (3) of blood, perspiration, tears, to flow.

jo-n-oro vrb. n., (1) the extent to which a roof leaks, water trickles, blood or perspiration flows : *jonoro* jorojana, oṛa losoḍgiṛiakana ; da candaïre *jonoro* jorojana, ataṇakan caṭu peregiṛigana. (2) a place where it leaks : *jonorore* alom tiṉguna, do not stand under the leak.

joroleka, joroṉge adv., modifying *daḍ* : oṛa *joroleḳape* daḍkeda, you have covered the roof in such a way that it is sure to leak.

joroč, joroḡ 1⁰ sbst., (1) the aerial roots, especially of the banian tree, also of other trees, of the pumpkin, the luffa, etc. (2) the fruit bearing branchlets pendulous on the stem of the *âṛîdaru* : âṛîdaru buṭare joročakana, ea *joročrege* jōoa.

joroč-ṉ p. v., to grow aerial roots, or the branchlets described.

2⁰ syn. of *jaṭea.*

joroč-poṭa, joroḡ-poṭa sbst., the small intestines or guts, with the exclusion of the stomach (and of the 2nd and 3rd stomach in ruminants).

joroḡ-saṇga syn. of *ḍeresaṇga, ḍurusaṇga* sbst., a not id ntified species of Dioscorea, growing wild in the jungles. Its yam is eaten.

jorom, jorom-din, jorom-sirma, joroṉ, etc., also with the afx. *re* syn. of *janaŏ* and, in negative sentences, of *cinloŏ kā.* It may be emphasized by putting *ei* before it (in the meaning of *jeta,* any, or *oko ?* What ?) ei *joroṉṛa* kaji nāĕadom uṛuṇtada ? What old and forgotten thing is this which thou sayest ? ei *joromreo* abuṇ ātma kā gōjoa, our soul will never die ; ei *joromreo* nekan tamaea kaiṉ lellą oṛo aĕarteo kājāiṉ lolea, never in my life have I seen the like of this performance, and maybe I shall not see it afterwards either.

joromḍa-jaṇgi Nag. **jalaṇḍa-jaṇgi** syn. of *ḍajaṇgi.*

joroṉ and derivatives vars. of *jorom* and derivatives.

joroṉ-joroṉ Nag. syn. of *perenged* Has. I. adj. with *jō,* a fruit yellow or red, at least partly, when ripe or even before being ripe, v. g., *sinduri uli.* Also used as adj. noun : uliiṉ terkena, apia *joroṉjoroṉiṉ* uṉkeda. II. intrs., in the df. prst., of fruit, to become yellow or red : *ne sosoṛa* jō tisiṇgapa *joroṉjoroṉtana.*

joroṉjoroṉ-ṉ p. v., same meaning.

III. adv., with or without the afxs. *ange, ge, ṉge, tan, taṇge,* also *joroṉleka,* modifying *jaroma, riṇa, lelą* : uli *joroṉleka* jaromakana.

jor-poṭa (Sad. Or. *jorge*) syn. of *oaṇtoaṇ,* in jest or scorn. I. adj.,

(1) of children, stark naked : *jorpoṭą* honko cikanąko ituana? (2) of grown-ups, with only a loin cloth. Also used as adj. noun in both meanings : nī okoren *jorpoṭą?* (3) fig., of people, poor : apanlekan *jorpoṭą* (or *jorpoṭą* hoṛo) nekan sadom kae kirinadaṛia, a poor man like myself cannot buy such a horse. (4) fig., of old cattle, lean and miserable-looking : miaḍ *jorpoṭą* urī kirinakąia, mageḍunḍują̃ gọia, he has bought a wretched old bullock likely to be carried off (caused to die) by the cold Jan.-Feb. rains.

II. abs. n, the conditions described : Biruṛukoą *jorpoṭą* lelte kā lelheɗaakan j tikodo giụkoją̃.

III. trs., (1) to strip smb. so that he is nearly naked : ḍakuko horareko *jorpoṭąkịa*. (2) not to dress a child : ne hon **cenąmentepe** *jorpoṭąkịa?* (3) to reduce to poverty : laṛallaṛaltęko *jorpoṭąkịa*.

jorpoṭą-n rflx. v., (1) to dress in a loin cloth only : *jorpoṭąnjanei* calụtijana. (2) of a child, to run about stark naked : neka alom *jorpoṭąna*, jijanme ; hesą halante honko *jorpoṭąnjana*. (3) to reduce oneself to poverty : laṛallaṛaltee *jorpoṭąnjana*.

jorpoṭa-gọ p.v., (1) of a child, to be stark naked. (2) of a grown-up, to dress with only a loin cloth. (3) to be reduced to poverty : laṛallaṛaltee *jorpoṭąjana*. (4) of old cattle, to get lean and look miserable.

IV. adv., with or without the affxs. *ange*, *ge*, and sometimes *tan tange*, modifying *lelọ*, *rękga*, *senọ*, *hịju*, *duḷ*, *giti*, etc. The figurative meaning occurs in the sentence : ne hoṛo neka *jorpoṭątege* banda tole monaakada, this man, in spite of his poverty, has decided to make a bund.

joṛa (H. *joṛā*, a pair, a couple) trs. (1) to yoke a pair of bullocks : urikin *joṛakiṇme*. (2) to put a horse to the buggy : sadom bagireko *joṛaakąia* (3) fig., to join a man and a woman by marriage : en daṇgṛadaṇgṛikinko *joṛakeɗkiṇa*. Also applied to their families (*oṛą*) and their parents (*sumdiko*).

joṛa-n rflx. v., of a man and a woman, their families, their parents : to unite themselves by a marriage : daṇgṛadaṇgṛikin *joṛanjana*.

jo-p-oṛa repr. v., same meaning : en baria oṛą *jopoṛajana*, those two families have been united by a marriage.

joṛa-ọ p. v., meanings corresp. to the trs.

joṛa (H. *joṛī*) I. sbst., a halter for goats, bullocks, buffaloes, horses : paṭąlaṭumakan baɛ̃arrą ṭunḍure ṭonḍomoa oṛọ en ṭonḍom lanaṭumre pucugoa, enage *joṛa* menoa, a halter is always made like this : a rope is folded double and twisted over itself, it ends with a knot and this knot is pressed through the eye at the other end. For the practice of *joṛa atiṇ* see under *eaŭlijaṇ horsoḍ*.

*Note the saying : *joṛae* maṇḍkeda, used when a hunter strikes game on the neck with his axe. The hunting field where this happens is believed to be spoiled for all further

hunts (*bir oaiǰana*) and the unhappy hunter not only is refused any special share of the bag, but also is in for trouble and scoldings in his own and all the neighbouring villages.

II. trs., (1) to make a halter, also in the cpds. *meromjoṛa, urṇjoṛa*, etc. (2) to put the neck of a goat, bullock, etc., into a halter: ne merom *joṛaime.*

joṛa-ǫ p.v., corresp. meanings.

joṛa-juṛi (H.) 1° I. adj., quite equal, matched in size, strength, etc., in cntrd. to *miḍjontor*, about equal: ne honkiṇ *joṛajuṛigea*; ne baria kitaḅ *joṛajuṛigea.*

II. trs., to make quite equal: huṛiṇmaraṇ alom baiïa, *joṛajuṛiṫme.*

joṛajuṛi-ǫ p.v., (1) to be made quite equal. (2) to match, to be equal: ne kitaḅ *joṛajuṛioa*, these two books can be matched; ne kitaḅ *joṛajuṛiakana*, these two books are quite the same size.

III. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *bai, leloǫ, haraǫ.*

2° I. adj., collectively of all the married couples of a place, in pairs, husbands and wives all alive: ne hature soben oṛaṛe eṇgaapuko *joṛajuṛigea*, or *joṛaiuṛiakana.*

II. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *meṇa*: ne hature soben oṛaṛe eṇgaapuko *joṛajuṛige* menaḳoa.

joṛaŏ (H. *joṛnā*; Or. *joṛāba'anā*) I. sbst., (1) a sum, a total: amaṇ *joṛaŏ* ciminaṇ hobajana? What is thy total? (2) occurs also in the cpd. *tīǰoṛaŏ*, the act of joining the hands: aleaṇ *tīǰoṛaŏ* lelte kaci bilkajaḍna? Art thou not moved to pity seeing how we implore thee with joined hands.

I'. adj., with *tī*, joined hands.

III. trs., to make a sum: ginti *joṛaŏ me* (2) to join the hands: tī *joṛaŏeme*; tī *joṛaŏaime*, implore him with joined hands. (3) to put the key to rs of an arch: kilan aŭrikiṇ *joṛaŏ t.* (4) syn. of *joṛen*, to join two pieces of wood. (5) sometimes syn. of *jereḍ*, to weld two pieces of iron.

joṛaŏ-n rflx. v., of dogs, snakes, grasshoppers and butterflies, to couple. Of the two latter *jereden* and *ju ṛaṇ* are also used; of dogs *ṭoṇḍomen*; and of snakes *paṭṇ. Depere* and *jupūṭ* are used of men and all animals: lu maṇaṛare aïuḅre *joṛaŏ njan* putunikoṇ singibuṛa taïrikakekoate, eṭaṇ aïuḅko aderkoa, on the silk-worm breeding ground when the moths have coupled at night, they are left undisturbed till the following night, when the males are removed and the females are put in a basket, there to lay their eggs.

jo-p-oṛaŏ repr. v., (1) same meaning. (2) with *tī*, sometimes used instead of *sipiḳ*, to hold each other by the hand.

joporaŏ-n repr. v., same meanings. *Jepered en, jupuṛaṇ, ṭopoṇḍomen* and *papaṭaṇ* are also used, but *depere* and *ju pūṭ* have no corresponding rflx. form.

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

jo-n-oṛaŏ vrb. n., (1) a sum, a total: amą *jonoṛaŏ* kā ţaŭkajana. (2) a joint in carpentry, generally a joint of two pieces in prolongation of each other. An angular joint is preferably called *tunusiṇ*: *jonoṛaŏre* chaṅki hulą̆jana, the chair is broken at the joint; kundarą *jonoṛaŏ* bagăṛaŏakana, the butt does no more join to the gun.

joṛboṛaŏ var. of *jeṛeber*.

joṛe Has. **joḍo** Nag. syn. of *joṇḍam*.

joṛę sbst., a person getting soon tired because unused to the work: miaḍ *joṛę'ę* daru haḍrelią jurilena, kalią pokŏtokeda.

joṛen, joṛę̂ (H. *joṛ*; Sad. *joran*) I. sbst., also *jonoṛen, jonoṛę̂, joṗoṛen, joṗoṛę̂*, (1) the articulation of a limb. (2) syn. of *jonoṛaŏ*, a joint in carpentry, generally a joint of two pieces in prolongation of each other, an angular joint being preferably called *tunusiṇ*.
II. trs., (1) to join as described: mutulkunţa cetanre mutuljągi *joṛeneme*, joint the two parts of the ridge pole just above the ridge post. (2) to cause two branches to grow to each other by contact.
III. intrs., (1) of two branches, to grow to each other by contact: cetan koto cąţąlenci latarąre koĕonąkana, nąḍo en kotokią *joṛentana*. (2) of the two parts of a broken limb, to grow together. (3) of a broken limb, to heal: hulą̆akan kąţą aŭri *joṛena*.
joṗoṛen repr. v., (1) intrs., wo first meanings of the intrs. (2) trs., meanings of the trs. (3) sbst., meanings of the sbst.
joṛen-ę, joṛę̂-gę p. v., (1) meanings corresp. to the trs. (2) meanings of the intrs.
jonoṛen, jonoṛę̂ vrb. n., meanings of the sbst.

joṛe-poṛe, joṛę-poṛę jingle of *joṛę* (Sad. *jeṛepeṛe*; Or. *jorogporogruā*, to get loose, in a fig. sense) I. trs., with an action as d. o., to do that action imperfectly, slowly and with much fatigue, (often said of those who are still learning) siųĭ *joṛe-poṛeea*.
II. intrs., same meaning: siųree *joṛeporetana*.
joṛepoṛe-n rflx. v., to make little exertion at work, because one is not used to it and gets easily tired: puraggee *joṛepoṛentana*.
joṛepoṛe-ę p. v., (1) of an action, to be done as described: cabajana honaṇ, hola *joṛepoṛejanrąle* daru haḍ sareakangea, the tree should have been sawn altogether yesterday, but part of the work remains to be done because one of the sawyèrs is unused to the work. (2) of a person, to get very tired, though the result is not proportionate to the fatigue: sān parąiṇ senkena, doiṇ *joṛepoṛecaŏajana*, I went to split firewood and got dead tired without having done much work.
III. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *kami, sī, calu*, etc., *rika, rikan, acun, lagatiṇ*: Somakoṛa siųre *joṛepoṛetane* lagatiṇa, the boy

Soma tries his best in ploughing but he does not know the work yet very well; *joṛepoṛedoe* paṛaðēa mendo ol kae daṛia, he manages to read somehow, but he cannot write.

joṛobor, joṛoboṛo (1) vars. of *jeṛeber*. (2) syns. of *joṛojoṛo*, occurring also in the cpds. *ḍukijoṛobor, lumjoṛobor*.

joṛo-joṛo (Sad. *joṛhor*) I. adj., of clothes, the body, the hair, straw, etc., dripping wet: *joṛojoṛo* lij̱a cipakeate tasitam, spread out the dripping cloth to dry after wringing out the water.

II. trs., to make dripping wet: en hon lij̱ae *joṛojoṛokeda*; marandą piṛiree *joṛojoṛokiṅa*.

III. intrs., in the df. prst., to get or to be dripping wet.

joṛojoṛo-n rflx v., to make or let oneself become dripping wet: catom menąreo marandąree *joṛojoṛonjava*.

joṛojoṛo-ǫ p. v., to become dripping wet.

IV. adv., with or without the afxs. *ange, ge, ǫge, tau, tange*, modifying *lum, lelǫ, rika*.

jōs (Sk. *jas*, luck) I. sbst., good luck, success, in what one does *tijōs, tāre jōs*,), or says (*mocajōs, mocarē jōs*): nią *mocajōs, tijōs* taiṅkanka mente Singbongabu arjiia, we pray Singbonga that he continue to bless with success the remedies this doctor prescribes or administers with his hands (said in the *but lijoar*, toast with the beer drunk to feast the recovery of a patient); aiṅą *tijōs* banoa, musiatele herlą, aiṅą kā hobajana, I have an unlucky hand, we sowed our fields on the same day, but the crop on mine did not succeed; ne ranutegea ranuja ḍkoa, mendo aiṅą tāre *jōs* banoa, en mente kako bugiǫtana, I treat such cases with the self-same remedy (with which the doctor cured this man) but I have no luck in my hand and so, when I administer it, the patients do not get cured; gonoaree lōbjana, enatee bonḍojana, inią *jōs* senǫjana, he has asked for fees, therefore, he has lost his luck as a physician.

II. intrs, to cause a lucky effect: inią tī *jōstana*; inią ranu *jōstana*.

jōs-ǫ p. v., to be blessed with success: ne hoṛo *jōsakana*, he is a lucky man, succeeding in what he says or does; baba hertaare aiṅą tī *jōsjana* na kalom.

jota (Sad. *jotā*; Or. *jotiā*; H. *jotnā*) I. trs., to put two or three yokes of bullocks to a cart, or one yoke with a bullock harnessed in front: sagṛil *jotakeda*; uṛiko *jotakope*; baria uṛikia araṛākinape, miaḍāi *jotaipe*.

jota-n rflx.v., of men, in dragging a stone or a tree by means of a *sagṛi* cart, to stand along several cross poles: *jotanpe* miaḍ ḍāṇre kape soaba.

jota-ǫ p.v., (1) of a cart, to be fitted with a double or treble yoke, with or without the bullocks: *sagṛi jotaakana*. (2) of bullocks, to be put under several yokes to the same cart: uṛiko *jotąkana*; miaḍni *jotaakana*.

II. In poetry *jota*, sbst., is a paral-

lel of *juṛi*, a pair, and *jotajota* is a parallel of *juṛijuṛi*, in a pair, with a companion : *jotajotam* botorana, the ends of thy pugri hang down in a pair.

Juṛijuṛi hom seneberaca.
Jotajota hom nonoreberaca.
Juṛiren gatimdo kārem namia,
Jotaren saṅgamdo kārem cinaia.

Thou wert wont to go about always with a companion, O girl, and now thou lookest in vain for her, she has been given in marriage.

joto Has. Tamar. (Beng) syn. of *soben*, all.

jotokam, jetekam Has. (H. *jetkā*) syn. of *soben*, but not used with the afx. *leka*.

jotoa var. of *jataa*.

joṭo, joṭoe var. of *joṭa*.

joṭo I. sbst., a poetical parallel; the merely assonant and by itself meaningless part of a jingle : koṛandi enado aṛandi mene kajiṛa *joṭoge*, *koṛandi* is the poetical parallel of *aṛandi*; cimaĕ mene kaji *joṭoge* tana, *cimaĕ* is a poetical parallel; laṅgṛapaṅgṛa menlere, paṅgṛa enado *joṭoge*, when one says *laṅgṛapaṅgṛa*, *paṅgṛa* is a mere assonance. II. adj., with *kaji*, same meaning : duraṅṛa *joṭo* kaji kaiṅa uṛuṅamjada.

joṭo tr.s., (1) syn. of *jama*, *mesa*. to mix anything with another : ne ranure huṛiṅaleka cini *joṭoṭape*. (2) syn. of *kajijama*, to mix smth. in the conversation : ne hoṛo aleṛ hendo jāṅa jagartanre *joṭoegea*, in his conversation he never misses the opportunity of aiming a side blow at us, even behind our backs. (3) to cause to participate in smth. : apeṛ sajaĭreko *joṭoḳiṅa*. (4) often in connexion with *oṛo*, syn. of *samoṛo*, to acquire over and above what one has already : upuṇṭakale *joṭoḷere* uṛi kiriṅale daṛia ; huṛiṅaleka oṛo *joṭoḷem*, get us some more.

joṭo-n rflx. v., syn. of *jaman*, to join another in what he is doing : hai aṛeṭanre en ṭolaren miḍ hoṛo *joṭoṛjani* ; burubonga hatirtana oṛo ikirbongaroe *joṭoṇtanleka* haŏre namoṭana, it is shown by the consultation of the rice grains, that it is Burubonga who causes the sickness and that Ikirbonga acts in union with him.

joṭo-go p. v., (1) to be mixed with smth. ; to be mixed in the conversation : ne ranuloṛ jāṅa *joṭogoa* ei ? (2) same meaning as the rflx. v. : ne hoṛo janaŏ aleḷo senderaree *joṭogoṭana*. (3) to be caused to participate in smth. : inkuṛa sajaĭreṛ *joṭoḷena*. (4) to be acquired over and above what one has got already : upuṇṭaka *joṭogoṛe* uṛile kiriṅdaṛia.

joṭo kula syn. of *siṅkuḷa*, sbst., the Lion, Felis Leo.

Joṭo Mahara syn. of *Bircandi*.

joṭor-joṭor, joḍor-joḍor (Sad. *joṭhor*; Or. *cotor*, slush) syn. of *joṛojoṛo*. It occurs also in the cpd. *lumjoḍor*, *lumjoṭor*.

jôč jôč (Or. *suisuirnā*, to taper to a point ; Ho *suī*, needle) syn. of *cuṛucuṛu*, pyramidally or conically pointed.

jôč jôč syn. of *bāṭu*, sbst., hymen, virginal membrane.

jôṛôĕ-jôṛôĕ var. of *jhôṛôĕjhôṛôĕ*.

jôṛô-jôṛô var. of *jâṛâjâṛâ*.

ju, jū (H. *jānā*) I. interjection, (1) go! or, go away! It may take one of the afxs. of address *a, ua, ga*, etc.: *ju*, Gomkem aĭuboa, start now, Sir, otherwise thou wilt be overtaken by the night; *juna*, mar senǫme, all right then, go home, girl, good bye. (2) an exclamation introducing an imprecation. It seems to be an apostrophe to the imprecatory words directing them to go towards Singbonga for ratification: *ju!* ae kajiiṇ hosṛotanreṇ goṇgiṛiṇka! ne kajiiṇ hosṛotanre, *jūiṇ* goṇgiṛiṇka!

N.B. *Ju* occurs idmly. (1) with the afxs. *jā* or *deraṇ*, perhaps, as an emphatic denial following a proposition in which the afx. *re* replaces the copula. In this construction *idu* may be used instead *ju*: en hoṛo tisiṇe hijuṇjanredo, *jujā*! Get away! He will certainly not come to-day; ne kami tisiṇ bar hoṛoteben cabakere, *jujā!* Get away! If you are only two, you will certainly not finish this work to-day; tisiṇ Ranchee senǫjanre, *jujā!* Get away! He will certainly not go to Ranchi to-day. (2) with the afx. *reo*, in the meaning of, I feel convinced of it: *juṛeo* niku kumbŭṛukoge, I have no proof, but I feel sure that they are thieves.

II. trs., also *juju*, to say "go" to smb, once or repeatedly: *jūkiṇako*, enaṭeṇ hijuṇlena, I came because they sent me.

juju-n rflx. v., same meaning: enaṇātem *jujuntana*, amge senǫre kaai baioa? For a long while already thou tellest me to go, but canst thou not go thyself?

ju-p-u, ju-p-ū repr. v., to say "go" to each other, to throw on each other the burden of going: enaṇitekiṇ *jupūlana*.

ju-ṇ, juju-ṇ p. v., (1) to be told to go: *jūlenaiṇ*, enaṭeṇ hijuṇjana. (2) of the interjection *ju*, to be used: enaṇāte *juṇtana*, senǫko jotaoe kakoa, the word *ju* has been repeated again and again, but none of those who should go wants to move.

juan (H. *jawān*) adj., adolescent: *juan* koṛa; *juan* kuṛi.

juaṇ-juaṇ (1) syn. of *eorjeor*. (2) fig., of numerous flies flying around or smb. smth., instead of *ruaṇruaṇ*, which in its turn is used fig. instead of *juṇjuaṇ*. Cfr. *jurjulaṇ, juru, runjulu, ḍeoṇḍeoṇ*.

jubbi, jubi syn. of *jobĕla*.

jubŭlu var. of *jhubŭlu*.

juda (H.) I. sbst., the winding up of joint tenancy or the consequent separateness of households: *juda* kaiṇ naṁtana, baṭiṇ enkajuṇa, I do not want to keep a separate household, it is my elder brother who forces me to it.

II. adj., (1) distinct, different: tisiṇdo *juda* hoṛo hijuakana, it is another man who came to-day (not the same as the one who came before); aleą dastur *juluge*, that is not our custom. (2) in opposition to *jame*; separate: ne ṭolare sobon *juda* hoṛokoge, jamarenko miḍ oṛą raṭi bankoa, in this hamlet all the married couples live in separate houses, there

is no family living in joint-tenancy. III. trs, (1) to say or do smth. in another way than before or, in some contexts, in another way than other people: tisinado kajim *juḍijuḍa*, hola neka kaiṇa aĭumleḍnea; an eṭakoāte kajim *juḍajuḍa*; ne naĕaldom *juḍijuḍa*, janaŏdo neka kam sodhea, thou makest this plough otherwise than thou art wont, thou never givest this slant to the socket of the share; naĕal soal soben horokoāte ne horo *juḍiea*, this man does not make the socket of the share with the same slant as other people; loṭoĕakanam ci? tisiṇlo senem *juḍajuḍa*, hast thou a sprain? Thou walkest so queerly to-day. (2) to change the expression of one's countenance: ceṇa kā sukukḍuna? meḍmûṛem *juḍakeḍi*, what is wrong? A change has come over thy face. (3) to change smb.'s disguise: lilare sidado haṛamlekako condoliṇ, taĕomteko *juḍiḳiṇ*. (4) of a father or elder brother, to impose on the family discontinuation of joint-tenancy: apute honkoe *juḍakeḍḳoa*; batite *juḍakeḍkoa*.

IV. intrs., in the df. prst., of a road, to bifurcate: Khunṭi aḷ Karăṛa hora Ḍurunḍa jakeḍ miaḍgea, Ḍurunḍa paromre *juḷaḷaṇa*, the Khunti and Kārra roads are the same till Dorunda, after that they separate. (2) imprsl., to feel out of sorts: tisinado jī *juḍajuṇiṅa*, ruṇja boloa, I feel out of sorts to-day, fever may come on.

juḍa n rflx. v., (1) to give up joint-tenancy: hagiko (or bokoboĕako) *juḷaṇjuṇa*. (2) to separate on the road: mosatelina senkeṇ, Tupudanaṭarelina *juḷaṇjuṇa*. (3) to divert from a road: ne horage otoṇamo, alom *juḍuṇa*, follow this road all along, do not leave it. (4) to change one's manner of dressing: setṣañj sasaṇdutitena lellja naḍoe *juḷaṇjuṇa*, this morning I saw him with a yellow dhoti, now he is dressed otherwise. (5) of the chameleon, or chameleon snake, to change its colour: rakăṛakambaḍ'eṭe'iree *juḷakaṭena*.

juḍ-p-uḍi repr. v, first and 2nd meanings of the rflx. v.,: tisiṇle *juḍuḍiṭuṇa*; Tupu laṇaṭarelaṇ *juḍuḍakeṇa*.

juḍuḍi-g p. v, same meanings: apaṇa kajitepe *juḍuḍiṭuṇa* ci kuṛikoṭte? Is it by the decision of your father that you discontinue joint-tenancy, or is it on account (of the bickerings) of your wives?

juḍa-g p. v., meanings corresp. to the trs, and meanings of the intrs.

juḍ-n-uḍa vrb n, (1) the number of families abandoning joint-tenancy: *juṇuḍako* juḍaṇtaṇa goṭaṭola tisiṇgapa enageko daṇḍaṭaṇa, these days all over the hamlet they are busy winding up the joint-tenancies. (2) the giving up of joint-tenancy: *juṇuḍa* kaiṇa niṃbaṇa, baṇiṇ enkăjuṇiṅa.

juḍa, juḍijuḍa adv., (1) with or without the afxs. *aṇge, ge,* also *juḍăleka,* modifying *aṭkiṛ, tôr, lel; kaji, kami, riḳa,* otherwise than before; otherwise than the others; differently from each other: *juḍajuḍa* rāṇkere duraṇ kā tāloa, it

those who sing together use different tunes, they will not reach together the end of the song. The context must show which meaning is intended. When it modifies *ṭōr* or *aṭăkar* it may also mean: to feel out of sorts: tisiṇ *judage* aṭăkarjaĩña; or to have a feeling, v. g., to perceive a taste, one cannot describe: heṛemkeḍmi ci haṛaḍkeḷma?—*Judage* ṭōrkeda. (2) with or without the afxs. *ge*, *re*, modifying *menạ*, *taĩn*, no more to be under the system of joint property: *judare* menạkoa; *judako* taĩntana. (3) with the afx. *te*, modifying *om*, *nam*, apart from the others. *Ju late* applies to one apart from the others, except when there is a distributive word in the sentence; and *judi-judate* has always a distributive meaning: jamate moḍhisi ṭakale omlạ, *judate* miạlin omkeda, we gave 20 Rs. in all, I gave moreover one R. apart from the others; *judajudate* miḍ ṭakalo omkeda, or *judate* mipiḍ (or mimiḍ) ṭakale omkeda, each of us separately gave one rupee.

ju-deraṇ ! See note under *ju*.

juḍ-juḍ syn. of *ḍunḍhu*, a veil of clouds.

jūg, jūgu sbst., (1) *sotojūg* (H. *satya yug*), the golden age when aborigines were alone in the country. (2) *kaljūg* (H. *kali yug*), the bad times in which we live. The Mundas do not, like the Hindus, distinguish two intermediary ages. (3) with *jitaŏ* or *nir*, time: *jūgu* jitaĉtana, time passes; oṛạ baido kajitege *jūgupe* jitaŏkeda (or nūrkeda), you said you would build a new house, but you have let pass the proper time for doing it, without any more than vain words. Note the idiom: ne hoṛo *jūguĭ* jitaŏjana; ne hoṛoạ *jūgu* jitaŏjana, he has done or said smth. extraordinary and reprehensible.

II. intrs., (1) to pass one's life in such or such a manner, following such or such customs: abuạ haṛamko cilkateko *jūgḷạ*, enam uluḷḷaṛia ci? (2) to live so or so long: sida hoṛokoleka nạlo kako *jūgujaḍa*. (3) of cattle, to remain so many years fit and able to work: ne uṛi gẽl sirmae *jūgkeda*, this bullock has furnished ten years of work (now it can no more work or is dead). (4) to rule a country for so many years: Musalmanko ne disuṇre cimin sirmako *jūgḷạ?*

jūgjūg, jūjūgge adv., for ever; always: ne oṭa *jūgjūgge* akoạ taĩnka.

jūgjūgāte adv., from the beginning; from time immemorial: ale kili *jūgjūgāte* ne haṭure menạlea.

isujūg adv., syn. of *heṛa*.

jugi-cēṛē Has. **jugi-eṛe** Nag. sbst., the purple Honeysucker or Sunbird, Arachnechthra asiatica. It is also called *coca* and *jojobācēṛē*.

jugi-hoṛẹ (H. *ram kurthi*) sbst., Glycine hispida, Maxim; Papilionaceae. See under *hoṛẹ*.

jugi-eṛe Nag. var. of *jugicēṛē*.

jūgu var. of *jūg*.

jugutu (H. *jugat*, dexterity) I. sbst., (1) *kajiṛạ jugūtu*, (a) a meta-

phor, a simile, a parable: neado kajiraṛ *jugutuge;* kajiraṛ *jugutumentele* jagartana. Only Christians understand in this meaning the phrase *jonoka kaji* which they have learned from the Missionaries. (b) the rules of politeness in addressing people: amdo huṛiṛ hoṛo ci maraṛ hoṛo midgem kajiakoa, kajiraṛ *jugutu* menaṛ, thou speakest in the same way to thy juniors and to thy elders, there are rules of politeness which must be observed. (2) *kamiraṛ jugutu*, the fitting manner in which an affair is conducted or a work done. This connotes success or attainment of the desired result: kamiraṛ *jugutu* kā hobajana, the business was not conducted so as to succeed.

II. adj., (1) fitting for the purpose intended: gitimente *jugutu* taĕaḍ kale namkeda, we found no place fit to sleep on. (2) with *kaji*, (a) congruent evidence: goāko kulilena, *jugutu* kaji kā namjana, enamente sabotaniṛ kae sajaĭjana, the witnesses did not speak congruently, therefore the culprit was not punished. (b) good, friendly, conciliatory words: *jugutu* kaji kape kajiaia, enātee hārātana. (3) in the phrases: *ne jugutu, nea jugutu*, like this; *en jugutu*, neither too short nor too long; neither too big nor too small; *en jugutu, ena jugutu*, like that: *ne jugutu* daruiṛ namtana; *en jugutu* daruiṛ namtana, I want pieces of wood neither too short nor too long; enaṛ miaḍ darum aulaṛ, *ena jugutu* oṛ apiaiṛ namtana, I want three more pieces of wood like the one thou hast brought a while ago.

III. trs., (1) to put in good working order, v. g., to repair or regulate a watch: ghaṛiraṛ cabi bagaṛaŏjana, *jugutuime*, the winding key of the watch is out of order, repair it; ne ghaṛi *jugutuime*, janaŏ sidaŏa, regulate this watch, it is fast. (2) to do smth. in the proper way: kaji kam *jugutukedkoa* enāteko kadraŏamtana, thou hast not spoken to them as thou oughtest, that is why they are angry with thee; hukum kam *jugutukeda*, enamente kami kā tatikajana, thou hast not given them a clear, definite order, that is why the work has not been done properly; naĕal bai kae *jugutukeda*, he has not made the plough properly; ne oṛa kape *jugutukeda*, you have not made the house as it should be.

IV. intrs., (1) prsl., in the dfl. prst., (a) to proceed properly, successfully: kamitabu kā *jugututana*. (b) to fit in with one's occupations: gapa Ranci seno mente aliṅa samaĕ kā *jugututana*, I have no time to go to Ranchi to-morrow; ne candu oṛa bairale kajila mendo en kaji kā *jugututana*, we said that we would build a new house this month, but there is no means of making good what we said. (c) to give satisfaction; to be treated properly: miaḍ hon dasile omakaia mendo kae *jugututana*. (2) imprsl., (a) to feel all right: tisiado jī *jugutujaḍma* ci kā? Dost thou feel well to-day? julābiṛ nūakada, moca kā *jugutu-*

jgïña, I have drunk castor oil, my mouth does not feel all right, i.e., I feel ready to vomit. (b) to feel comfortable: giṭi kā *jugutukïña*, I was not comfortable in the place where I slept. (c) to feel in agreement with the opinion of others: apeą kaji miado kā *jugutukïña*, I could not approve of, nor agree with, any of the things you said.

jugutu-n rflx. v., (1) to act properly, as one ought to act: kūbom *jugutuntana*. This sentence is often ironical with the contrary meaning. (2) to arrange properly one's cloth or one's hair: liją *jugutunme*; ūḅ *jugutunme*, dandapundam lelọtana.

jugutu-u p. v., (1) meanings corresp. to the trs.: aïńą kami kā *jugutujana*, I did not succeed in my undertaking. (2) same meanings as the ints.: oṛą bairą kaji kā *jugutuutana*; tisiṛado jī kaiṛą *jugutuutana*; tisiṛado aïńą jī kā *jugutuutana*.

V. adv., also with the enclitic *ge*, properly, fittingly; in the proper manner or quantity; according to rule. When modifying any prd. which does not mean to be, to remain, it may also take the afx. *te*: dinaki *jugutute* kako jojoma, they have no fixed time for their meals; honko jarom kauṭaṛako namkere *jugutute* kako jojoma, when children get a ripe jack fruit, they eat it without measure; cilkageam? —*Jugutuge*, how do you do?—I am all right. (2) with or without the same afx. it may be postponed to (a) *miḍ* and is then a syn. of *miḍjontor*: sipaïko *miḍjugututeko* senea, soldiers keep step and ranks. (b) *en*, meaning, neither too little nor too much, neither too slow nor too fast: puṛado kaiṛą Lulena, *en jugutuge*, I was drunk, but not very drunk; ne uṛi kūḅoïï senea?—Kūḅdo kā, *en jugutuŕ* senea, does this bullock walk fast (under the yoke)?—Not particularly; aminaṛą alope haṛabaṛina, *en jugutu* kamipe, do not work so hurriedly, work with a reasonable rapidity. (c) *en* or more often *ena*, meaning like that. (d) *ne* or sometimes *nea*, like this: *ne jugutuge* leloa. (e) *kajiṛą*, meaning by way of a metaphor, simile or parable: kajiṛą *jugutuï* kajitana. This construction may mean also: according to the rules of politeness: huṛiṃaraṛą hoṛoko kajiṛą *jugutute* jagarakom. (f) a secondary clause, in the meaning of like, according to, so as to: kajileḍ *jugutu* kae kamiḷą, he did not work as he had said he would; loloḍą reaṛnogọka, botol kā rapuḍọ *jugutu* botolre dulọka, let the hot water first cool down somewhat, pour it into the bottle when it is of such a temperature as not to make it crack.

ju-jū See note under *jul*.

jujaŭ syn. of *baẽnaŏ*.

ju-ju Has. syn. of *kosamadi*, *kusamadi*, *gacŏraŏ*, *gocorgocor*, *gohŏraŏ*, *gorgoraŏ* Nag. *kondoṛo* Has. Nag. often used in displeasure, I. adj., with *kaji*, a request to do smth.: *juju* kajite enkan kamii kamikeda, he did such a work

because they had begged him to do it. Also used as adj. noun: enkan *jụjụdo* alom ãĩu na.

II. trs, to pray, to beg smb. to do smth.: oṛare hasu ṭoakana, enãte ne buĩdiiṇ *jụjụiạĩu*: there is sickness in the house, that is why I beg this native doctor to come.

jụjụ-n rflx. v., same meaning: hokataipe holaãte inigepe *jụjụntana*, let him alone, since yesterday you go on begging and urging him, or since yesterday he is the only one whom you beg and urge.

jụju-gọ p. v., to be requested; begged, urged to do smth: ne kamimente apimae *jụjụjana*, mẽn lo kãte kaẽạjangea, he has been begged three days to do this work, but he refuses emphatically.

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

jujuluḍ (cfr. *jhũr*) syn. of *gudãra*.

jujunṭu syn. of *jụngujụngu*. See under *jeṇgejeṇge*.

jujurpuḍ syn. of *kilirpị, kitirpiḍ*, I. adj., (1) with *duti*, a loin cloth (dhoti) so put on that it does not reach below the knees. It is folded along the upper border. Also used as adj. noun: iniạ *jujurpuḍ* lelte hoṛoko landakeda. (2) with *hoṛo*, a man with a dhoti thus put on: miaḍ *jujurpuḍ* sipaĩ sime asitana, a policeman with a short dhoti asks for a fowl. Also used as adj. noun.

II. trs., (1) to put on a dhoti as described: dutiĩ *jujurpudakada*. (1) thus to dress a child: ne honko *ujurpuḍlọia*.

jujurpuḍ-en rflx. v., thus to dress oneself: *jujurpudakanate* pĩṭteko senọtana.

jujurpuḍ-ọ p. v., meanings corresp. to the trs.: iniạ duti *jujurpudakana*; ne hon *jujurpudakana*.

III. adv., with or without the afxs. *ange, ge, ọ, ọre*, modifying *duti, rika*: *jujurpudọ'e* dutitada; duti *jujurpudangee* rikatala.

jujuṛạ, japuṛạ, (from *juṛạ*, to tick) syn. of *jajaluḍ*, adj., sticky: nãṛĩkahasu puṛạ *jujuṛạea*, clay is very sticky.

jujuṛạ-siṇ Hns. syn. of *bindirankoṭi* Nag.

jujuṛạ-tasiḍ syn. of *jajaluḍbihir*.

juki var. of *jhuki*.

jukun-jukun (Sad.) I. sbst., the act of bending jerkily and repeatedly the knees so as to bob up and down: en hoṛoạ *jukunjukuniṇ* landaada.

II. trs., to shake a branch up and down: kotoe *jukunjukũnjada*.

III. intrs., in poetry, to wave up and down:

Noranundibã lẽonalẽona,
Darebagiṛiba *jukunajukuna*.

The waysile jessamine waves to and fro, The *bagri* flower nods on the side of the road.

jukunjukun-en rflx. v., to bend the knees rhythmically: rakãṛakambaḍ *jukunjukunena*, ṭeṭeṇgado bọe dọbọ-dọboẽa, the chameleon bends its legs bobbing up and down, the bloodsucker nods its head.

jukunjukun-ọ p. v., (1) same meaning. (2) of a branch, to be shaken up and down.

IV. adv., with or without the afxs. *ange, ge, ŋge, tan, tange,* also *jukunleka* and *jukunkenjukunken,* modifying *rikin, eklan* : tasaḍnaũa inio *jukunlekae* eklana.

jukur Nag. syn. of *jakeḍ* : *daṛijukur* idiãme, do not take more than thou canst carry easily.

jukur Has. (Sad.) preceded or not by *jī,* (instead of this, the phrase *jīre boro binaõ* is used in Nag.) I. sbst., anxiety, apprehension, uneasiness, reasoned fear, fear increasing by reflexion : aĩñą jīre *jukur* meną.

II. trs., to cause anxiety to smb. : ne kaj tele *jukurkią.*

III. intrs., (1) prsl., to be anxious, apprehensive : *jukurlanae.* (2) imprsl., with inserted prsl. prn., to feel anxiety, apprehension : bir talare maparange kulamanḍaią lelkeḍ i jī *jukurkiña.*

jukur-en rflx. v., to nurse one's apprehension : aminanḍo alom *jukurena,* begar bicãrte kam jēloa.

jukur-ŋ p. v., to become or be rendered anxious, apprehensive : burukulią hanhaą aĩumte jī *jukurjana,* I was filled with apprenhension when I heard the roar of the royal tiger ; jontuko jī kako *jukuroa,* the word *jukur* is not used of animals.

ju-n-ukur vrb. n., the degree of anxiety : *junukure* jukurjana goṭa nida meḍtegee anlą, he was so anxious that he did not sleep a wink.

IV. adv., (1) with the afxs. *ange, ge,* modifying *aṭãkar.* (2) with the afx. *ŋge,* modifying *aṭãkar, kaii* : *jukurŋgeko* kajiąia ; burukula jī *jukurŋgee* hanhanlą.

jul (Or. *jholnā,* to burn superficially, to scorch) sbst., the act of blazing or burning with a flame ; of burning as an *ignis fatuus* ; of gleaming with phosphorescence : ḍãlle onḍorakada, *jul* menągea, we have put fire to the manure on the millet nursery, it still blazes ; curiną *jul* seŋgelrą jullekado kā arą men lo pandinŋgea, the fire in which the shade of a woman who died in childbirth wanders about at night, i. e., a will-with-a-wisp, is not red like ordinary fire, but rather white ; poŋgaą *jul,* marmaą *jul* oŋo curiną *julre* raą molge leloa, the light of an *ignis fatuus,* the phosphorescence of a certain mushroom and that of a scolopendra are of the same colour.

II. adj., (1) with *seŋgel,* a blazing fire : *jul* seŋgeltem lõlena ci haaŋgarte ? Wert thou burnt by a flame or by live coals ? Also used as adj. noun : *jultem* lõlena ? (2) with *bati, dia,* etc., a lighted lamp.

III. trs., (1) to cause a fire to blaze : seŋgel *jultam.* (2) to light a lamp ; bati *jultam.*

IV. intrs., (1) of a fire, to blaze. (2) of a lamp, to burn. (3) of lightning, to flash. (4) of an *ignis fatuus* (*curin*) to burn. (5) of a phosphorescent mushroom (*seŋgelpoŋa*), a scolpendra (*seŋgelmarmar*), a fire-fly (*ipĩripiuŋ*), to gleam. (6) fig., of weapons, to flash.

jul-en rflx. v., of the will-with-a-wisp, the scolpendra, the fire-fly, to gleam : ipĩripiuŋko puŋgeko *julbaŋantana* tisiŋ.

jul-ǫ p. v., (1) of a fire, to be caused to blaze; of a lamp, to be lighted. (2) same meanings as the intrs.

ju-ą-ul vrb. n., (1) the extent of blazing, gleaming, etc.: inkuą oṛą lōtanre *juąul* juljana, goṭa ṭola marsallena, when their house took fire it burst in such flames that the whole hamlet was lighted by them. (2) the act of blazing or burning with a flame; of burning as an *ignis fatuus*; of gleaming with phosphorescence.

julge, jultan, jultange adv., modifying *lelǫ, ṫkaǫ, taĕn, bage*: sengel *julgeą* bagelą, taĕomte êṛ̨ẽjana, I left the fire in a blazing state, afterwards it died out.

jūla var. of *jhula*, a woman's jacket.

jūla sbst., the buttocks of men or women: kaṛratanae, baran *jūlare* gaĕ meną.

***jūla** Has. var. of *culha* Nag., fireplace. Note the following riddle the answer to which is *jūla*: miaḍ kuṛi apiae toaakana, there is a woman with three breasts. The fireplace consists of three cones of dried mud.

julaḅ, julaḅ-sanum (A. *jullāb*) sbst., castor oil.

julaĕ var. of *jhulaĕ*.

juli var. of **jhuli**.

julǫ-poga syn. of *sengelpoga*, sbst., a kind of mushroom, phosphorescent and poisonous.

julǫ-tija sbst., a glowworm.

julpa var. of *jhulpa*.

jula-jupa Has. var. of *japajopo* Nag.

julum, julua (1. P. *zulm*; 2. Or. *jhunjhulārnā*, to hanker after food) (has a favourable meaning when referring to work or activity, and an unfavourable when referring to the desire of food, drink or money) I. abs. n. (1) constancy, perseverance, insistence, keenness, endeavour, activity, diligence, zeal: neḷ honre itunrą *julum* banoa, enāte intianre kae daṛijana, this boy does not study with a will and so he failed in his examination. (2) avidity, greediness, covetousness, craving: no hoṛore iliarkirą *julum* meną, he has a craving for drink.

II. adj., with *hoṛo* (1) a constant, persevering, active, diligent person: *julum* hoṛoko saḅkeḍ kami huṛiąlekareoko daṛigea, when a diligent man undertakes some work he can always show some result of his endeavours. This adj. is generally restricted to a special form of activity: nī sendera *julum* hoṛoge, he is a keen hunter; nīdo itunre *julum* hon, this boy is keen on his studies. (2) a greedy, covetous person: nīdo ṭakapaĕsa *julum* hoṛo, he hankers after money.

III. trs., (1) to ask with insistence: miḍ ṭakae (or miḍṭakamentee) *julumkiña*; pīṭ senǫko *julumkiña*, they insisted on my going to the market. (2) to do a work diligently, perseveringly: loĕoą baiī *julumkeda*. (3) to crave for, to hanker after: iliaṛki kūbe *juluma*.

IV. intrs., same meanings: loĕoą baiī (or loĕoą bairee) *julumkane*.

julum-en rflx. v., same meanings: loŏoṇ baiĭ (or loŏoṇ bairee) *julumen-jana.*

ju-pulum repr. v., to urge each other to do smth.: enka alope *jupuluma*, kā monejaḍko alokakoṇka, do not urge each other with such insistence, let those not do the thing, who have no mind to do it.

julun-o p. v., may according to the context, be used in the same active meanings as the trs. or in the corresponding passive meanings, so that: miḍ ṭukamenteṇ *julumjanaṇ*, may mean either they asked me urgently for a rupee, or, I asked urgently for a rupee; ne kami kaĭṅṇ honaṇ, mendo hagakoteṇ *julumjanaṇ*, I did not want to do this work but my family insisted on my doing it.

V. adv., with the afxs. *ange, ge, ŋge, te*, modifying *asi, kami, nunū, jojom*: *julumangedo* kae kamikena mendo rōg har būri, he has not worked diligently but only for form's sake.

juluṇ-jupuṇ (Sad. *dulungdupung*; Or. *jhulrnā*, to swing) contrary of *ujalapajala*; I. sbst., the act of dancing in a weak, unsteady way, as drunken or old people: buṛiakoṇ *juluṇjupuṇ* lelte eṛageṇ landakedā. *juluṇjupuṇ-en* rflx. v., to dance in an unsteady manner: haṛamburiako *juluṇjupuṇentana.*

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

juman I. trs, to cling or hang on to smth. with the hands or feet, with or without motion and without resting on smth. horizontal, in cntrd. to *ḍuŋga, ḍhula, jurlaṇ*, which exclude the idea of clinging and consequently may not be used of caterpillars, wild cats, etc,: lumam kotoe *jumaṇjuda*, the silk-worm clings to the branch; tiju kaṭae *jumaṇjuḷma*, a caterpillar crawls on thy foot; laṇkae *jumaṇeme* kam ḍeḍaṛiredo, draw thyself up from one horizontal branch to another if thou cantst not climb up by the stem. (2) causatively, to lift smb. so as to enable him to catch hold and hang on to smth.: luman kotore *jumaṇlaime*, put the silk-worm on the branch; niliko dā kotoreko *jumaṇea*, the Apis dorsata bees make their comb hanging under a branch. (3) fig., to nail a piece of rafter on to one of the oblique ridge beams of a four-sloped roof: ne daruko botorre *jumaṇepe* (or junumaṇepe).

II. intrs., first meaning of the trs.: horococṭo paĭrirec *jumaṇkena.*

juman-en rflx. v., first meaning of the trs.: mar *jumaṇkomeṇ* kudnea, come hang on to me, I shall carry thee on my back; en bagaĭcare barduliaḍ gondogondotanko *jumaṇakana*, in that mango grove a multitude of flying-foxes are resting (hanging by their claws from the branches); tijuko kako dubtingun daṛia, burumo kako daṛiako *jumaṇena*, caterpillars cannot stand or sit, neither can they lie down, they hang on to things. When used of bees it may mean either that a swarm or that the comb hangs on to a branch: dumburko undure kako talna, kotoreko *jumaṇena*, the Apis florea bees

do not live in holes, they make their comb hanging under a branch.

jumaŋ-g p. v., (1) to have a caterpillar crawling on one : dea malaŗa bijute *jumaŋgalentiŋ* babutajuŗiŗa, my back is itching where a *malaŗa* caterpillar crawled. (2) to be made to hang or cling on to smth. : otero ṭundaṇtan lumamko kotoreko *jumaŋgoka*, let the silk-worms which crawl on the ground be put on the branches ; dumburkoŋ dā kotore *jumaŋgoa*. (3) fig., to be nailed on to one of the oblique ridge beams of a four-sloped roof : dipiŋagaḍ aŗkaṭako botorre *jumaŋgoka* (or junumaŋgoka).

junumaŋ vrb. n., (1) the number of beings hanging on to smth. ; the long time during which one remains hanging on to smth. : *junumaŋko* jumaŋenjana, en kotore bardullaḍ peregiŗiakana, so many flying-foxes hang from that branch that it is full of them. (2) the rafters diminishing in length, which are nailed on the oblique ridge beams of a four-sloped roof : botorre *junumaŋ* kilaakana. It may be used instead of *jumaŋ* in the 3rd meaning of the trs. and p. v.

jumaŋ-aŗāgun rflx. vi., to come down hanging on to smth. with hands or feet.

jumaŋ-hapan, jumaŋ-hapeŋ rflx. v., to hang on to smth. without moving : horeceṭo pacciŗe *jumaŋhapaakana*.

jumaŋ-rakaben rflx. vi., to climb on smth. clutching to it : runda-da-ruree *jumaŋrakabenjana*, the wild cat has climbed the tree hanging on to it with its claws.

jumbā Ho. Has. var. of *jumbāŗa*.

jumbaŋ, jumbaŋ-jumbaŋ (Sad. *jurumba*) I. adj., standing, sitting or growing close to each other : *jumbaŋjumbaŋ* hoŗoko pasāraŏnka, senparom kā ituṇtana ; *jumbaŋ* baba puraŋ kā haraoa, close-sown paddy does not grow well.

II. trs., to make, or let, sit or stand close to each other : honko kalāsro puraṃ *jumbaŋkaḍkoa*, pintarṇṭakom, thou hast let the pupils sit too close to each other, separate them more.

jumbaŋ-n, jumbaŋjumbaŋ-n rflx. v., to sit or stand close to each other.

jumba-gg, jumbaŋjumba-gg p. v., to be made or allowed to sit or stand close to each other ; to sit, stand or grow close to each other : neṭaro uḍ *jumbaŋakana*.

III. adv., with or without the afxs. *ang, gē, gge, leka* also *jumbaŋjumbaŋtan*, modifying *her, omon, duḷ, tiŋgun*.

jumbaḍ I. sbst., (1) of any kind of cattle, the act of being fully intent on their grazing : uŗikoŋ *jumbaḍ* leṭe mundiṇṭana ne tasaḍ kūḷko sukuatana. (2) fig., in jest, of people, the act of being wholly absorbed in eating or drinking.

II. trs., with *aliŋ, jom* or *nū* as d. o., (1) of cattle, to be fully intent on their grazing : keŗako aliŋko *jumbaḍakaḍa*. (2) fig., of people, to be wholly absorbed in their food or drink : ili-nūko *jumbaḍakaḍa*.

III. intrs., same meanings : māra nāḍobu guliinuŋa, uŗikaŗ *jumbaḍa-*

kada.

jumbad-en rflx. v., same meanings: meromko *jumbadakan* dipli tuĭu hijŭlena; mandirae *jumbadentana.*

jumbad-ŋ p. v., with *atiŋ, jom* or *nū* as sbj., of grazing, eating, drinking, to be done with full absorption: uriko atiŋ *jumbadakana.*

IV. adv., with the afxs. *ange, ge, ŋge,* modifying *atiŋ, jom, nū.*

jumbăla, used by children instead of *jumbăra.*

jumbari, jombari (H. *sampūrn*) syn. of *jumkad,* I. trs., (1) with an infinitive as d. o., to do smth. very well, in a very satisfactory manner, to a very satisfactory amount, without any hindrance, difficulty or interruption: siŋ, iroŋ, calŋ, susun, duraŋ, jagar, eraŋle *jumbariakada*; eraŋiŋ *jumbariakaia,* I scolded him to my heart's content, without his answering, and nobody interfering. (2) with *atiŋ, jom, nū* as d. o., syn. of *jumbaḍ.* (3) to rain heavily on smb.: da *jumbariakaḍlea.* (4) of the sun, to shine fiercely on smb.: jete *jumbarikeḍlea.* (5) with *seŋgel* as d. o., to make a good fire; to make a fire burn very well: seŋgel *jumbariĭpe.*

II. intrs., (1) to rain heavily: da *jumbariakada.* (2) of the sun, to shine fiercely: jete *jumbariakada.* (3) syn. of *jumbaḍ*: uriko *jumbariakada.*

jumbari-n rflx. v., first and 2nd meaning of the trs.: uriko atiŋreko *jumbariakana.*

III. adv., with the afxs. *ange, ge, ŋge,* modifying *kami,* etc., *atiŋ, jom, nū, gamr, jete, tiŋ.*

jumbăra, jumbra syn. of *gudăra,* a dense growth of branches and leaves.

jumblaĕ, jumbălaĕ, jumbraĕ, jumbăraĕ I. sbst., (1) a dense growth of grass roots hanging in the water along the border of a stream or pool: da atomre *jumbraĕ* menŋ, enare icahaiko puraŋeko ukuna. (2) a dense growth of the pendulous fruiting branches of the *ârîdaru,* Ficus Cunia. (3) poetical syn. of *jumbăra,* as in the song under *agamari.*

II. adj., having a dense growth of grass roots or fruiting branches as described: *jumbraĕ* doboko capubaralere icahaiko namoa; en loĕoŋ japare *jumblaĕ* ârîdaru miadge menŋ, bariado aŭri jumblaĕoa.

jumblaĕ-ŋ p. v, (1) of a pool or stream, to be bordered by dense grass roots hanging down in the water: ne doba kŭb *jumblaĕakana.* (2) of a Ficus Cunia, to grow a dense cluster of fruiting branches.

jumbuli, jhumbuli syn. of *jhuli.*

jumbuli-juri occurs in the Asur legend with the meaning of a dense bunch or cluster of fruit or flowers.

jumbăraĕ var. of *jumblaĕ.*

jumburi, jomburi (Sad. *jumburi*; Sk. *jam,* eating and *priya,* fond of) syn. of *lalā, lalka, masarmusur,* I. abs. n., of men or animals greediness in matters of food, in contrd. to *harhu,* voracity in eating: en horore *jumburi* menŋ; ili *jumburite* kupulge senjana, hankering after beer ne went to visit relatives.

II. adj., (1) greedy in matters of food: *jumbuṛi* hoṛoko kā ṇagę-jakoreo jājętaṇą jombaṛa aṇgaŏkoa, oṛǫ kako asadiǫtaṇre etąkoą hisaŏko jomea, such people want to eat all kinds of things even when they are not hungry, and when, after a meal, they are not sated they do not mind eating up the portions destined for others. Also used as adj. noun: miaḍ *jumbuṛi* jiluko haṭiṇarikaḷja ade puraṇjana. (2) with *kapi*, an axe which is superstitiously believed to possess certain qualities: *jumbuṛi* kapire jaṭi meṇą. These qualities are as follows: (*a*) it easily wounds the one who handles it. (*b*) during a quarrel the one who has with him such an axe, is easily tempted to use it. (*c*) it is especially effective against big game: maparaṇ bir senderamente *jumbuṛi* kapi bĕsgea: kulabuṛi saramsaïlre kūbe acuna.

III. trs. caus., to draw others, by one's example, into greediness for food: eṇgate lacącuṛątana, soben honkoe *jumbuṛijaḍkoa*, the mother eats the whole day long, she makes gluttons of all her children.

IV. intrs., (1) prsl., to indulge one's greediness for food: *jumbuṛi-kenae*. (2) imprsl., with inserted prsl. prn., to feel actually greedy for food: *jumbuṛijąia*.

jumbuṛi-n rflx. v., to indulge one's greediness for food: enka alom *jumbuṛiṇa*.

jumbuṛi-ǫ p. v., to get into the habit of greediness for food.

ju-n-umbuṛi vrb. n., the degree of greediness for food: *junumbuṛiṛi* jumbuṛia, kaji kā daṛioa, he is greedy for food to an unspeakable degree.

jumka, jumka-jilu sbst., the calf of the human leg: *jumkajiluree* gaŏakana.

jumka-ǫ, jumkajilu-ǫ p.v., to get a said kind of calves: moṭogee *jumkajiluakana*.

jumkaŏ syn. of *jumbari*.

jumku-jumbāṛa syn. of *gudāṛa*.

jumpa var. of *jhompa*.

junḍi trs., to light a lamp, a fire, etc., by means of fire or flame, in entrd. to *salgaŏ*, to light in any way a fire, lamp, match, etc.; *iriḍ, itikiḍ*, to light by friction a match or two pieces of wood; *soǩ*, to apply fire to smth. without lighting: bati *junḍiṫme*; bōṛo *junḍikeate* ṣengel autorsaeme, having lighted the end of a piece of straw rope, bring fire when thou comest back.

junḍi-ǫ p. v., corresp. meaning: bati diasalaïte *junḍiǫka*.

ju-n-unḍi vrb. n., the lamp or fire lighted: ne bōṛo okoĕa *junundi?* misa *junundido* hoĕo êṛǩeda, the wind has extinguished the lamp which we had lighted.

junḍu-junḍu, juṛu-juṛu poetical syn. of *jhūṛ, gudāṛa*.

junjur, junjura Has. **jhunjur, jhunjura** Nag. syn. of *dhundiur* Nag.

junumaṇ see under *jumaṇ*.

junur-junur var. of *jhunurjhunur* in both meanings.

junguḍ, junguḍ-junguḍ var. of *jeṇgeḍ*.

junu-junu, junguṭ, junguṭal,

junghuṭa, jurughutaī (Sad. *jungur-jungur*) emaciated. See under *jeṛ-geieṛge.*

jupa, juṭuka, juṭupa (Sad. *jerpā*) syn. of *anḍuku,* swelling of the scrotum and testicles. Cfr. *luḍka, luṛŭka, luṛŭku.* Also used as adj. with *hoṛo,* a man having such a swelling.

jupu, jupu-jupu 1° syn. of *japa-jopo* : singi *jupujuputaṛrce* tebaṛena 2° syn. of *jopoḍ,* but only of roofs the eaves of which are very low, not of branches bending under the weight of leaves or fruit : candaī puraṛpe *jupuketa.*

jupuṛa, jujuṛa syn. of *jajaladḍ.*

jur *fide* Haines, sbst., Canthium didymum, Roxb. ; Rubiaceae,—a small evergreen tree with opposite leaves, small whitish flowers and a black, globose fruit, ⅓ diam., which is eaten.

jur syn. of *ara mata, fide* Haines, sbst, Carallia lucida, Roxb. ; Rhizophoraceae.

juri (Sad. *jhorī* ; 2. Or. *jhurī*) I. sbst., (1) a piece of cloth to wrap tobacco. It is about a span square, or a span broad by two spans long : *juri* raṛalem, ciminaṛ tamaku menaṛ ? (2) a sheaf of from 6 to 10 leaves of tobacco ; the leaves of one plant, still attached to the stem : *juri* omaiṛame, haraḍ sakamkoiṛ salaea, give me a thin sheaf of tobacco leaves that I may choose (and buy) those that are strongly flavoured. (3) a bundle of tobacco leaves, containing generally two *muṭas* (sheaves of about 1 lb. each) as brought to the market for sale in retail, in cntrd. to *paṭa,* a bale of tobacco leaves (about 240 lbs.). II. trs., with *tamaku* as d.o., (1) to wrap some tobacco in a small rag and put it in a fold of one's loin cloth. (2) to tie together a few leaves of tobacco, when gathering the tobacco crop ; to leave the leaves attached to the stems. (3) to bundle up 2 or 3 sheaves of tobacco in a piece of sacking or matting.
juri-ṛ p. v., with *tamaku* as sbj., corresp. meanings.

juri var. of *jhuri.*

jurjulaṛa (Or. *jur'rnā*) I. trs., of several people, to surround smb. or smth., some of them clinging to the person or the thing : pīṭiāto aputé hijulogo honko *jurlaṛkia* ; hapeakan moṭorkāl honko *jurlaṛakida,* the children surround and some hang on to the motor car which has stopped.
jurjulaṛ-en rflx. v., same meaning : aputeareko *jurjulaṛentana.* It may be used also of numerous flying-foxes hanging on a branch or branches of a tree : en darure puraṛ barduliaḍko *jurjulaṛakana.*
jurjulaṛ-ṛ p. v., (1) to be surrounded as described : honkotee *jurjulaṛjana.* (2) of a tree or branch to hang full of flying-foxes : daru barduliaḍkoté *jurjulaṛakana.*

jur-jur (1) var. of *jerejere, jer-jer.* (2) syn. of *jurujupu.*

***jūr-jūr** (Sad.) adj., smooth and wet. It occurs only in the riddle : sunumouka *jūrjūr,* a small oil vessel is smooth and wet. The

answer to this riddle is *uriṃû*, the nose of a bullock.

jurkunḍu, juru-kunḍu, juruĭ-kunḍuĭ syn. of *jurujupu*.

jurlaṇ Has. syn. of *ḍuṇga* Nag. like which it occurs in the cpds. *jurlaṇuṛăgun, jurlaṇrakaben*, but it is not used in the first meaning of the trs. and the corresponding passive meaning, i e., not as syn. of *tiuli*.

jurni (Sad. *jornī*; II. *joṛnā*) syn. of *banita* in the meaning of to compose a song, a tale, not in that of to give a description, I. adj., preceded by the name of the author and followed by *duraṇ, kāni*, the song or tale composed by that author : tisiṇgapa aĭńa *jurni* duraṇ akărare calaŏǫtana, at present they sing on the dancing ground a song of my composition. In this meaning it may be used also as adj. noun : aĭńa *jurni* calaŏǫtana.

II. trs., to compose a song, a tale : miaḍ duraṇ *jurniĭme*.

jurni-ǫ p. v., of a song or tale, to be composed : ne duraṇ naŏage *jurniakuna*, this is a freshly composed song.

juru (Sad.) **jurum-jurum** I. trs., to press around smb., either standing or sitting : Gomke ciniĭ hăṭiṇjada, honko *jurukĭa*, the saheb is distributing sugar, the children press around him ; seṇgelko *jurujada*, they are standing or sitting close around the fire : goĕakaṇ sadom didiko *jŭruakǫia*.

juru-n rflx. v., same meaning honko amtąreko *jurunlaṇ*.

juru-ǫ p. v., to be surrounded as described : honkoteṇ *jurujaṇa*, calǫ kaiṇ itukeda.

II. adv., with the afxs. *aṇge, ge, ǫge*, modifying *duḥbiur, tiṇgubĭur, biur*.

juruĭ-kunḍuĭ syn. of *jurujupu*

juruĭu syn. of *malhanoṛe* sbst., the Indian White-eye, Zosterops palpebrosa.

juru-jupu, juru-juru, jara-juru, jur-jur (Sad. *duludupu*) syn. of *tunujuru*, 1⁰ syn. of *jerejere*, very lean and weak. 2⁰ used also of a very unsteady, ruinous, dilapidated house or shed (*oṛą, guĭu, ciṛi*). In this meaning it is a syn. of *doroporo*. In poetry *jurujupu* has the same meaning as *jujurpuḍ* :

Guṭuguṭuiṇa halaṇken kurumuṭum
ropǫtaṇ,
Uduḥtamre, bâṛîâ, musiṇ gopoǫ
hobaoa.
Jurujupuṇ dhutitaḷ badǫomtaṇ
puraŏtaḍ,
Gopoǫ hobaǫre, bâṛîâ, saŭṛilekale
siduḥma.

Thou tryest thy best to get from me (for a paltry compensation) the puffballs I have gathered in the scrub-jungles (and now sell in the market). O foreign merchant, if I were to report thee to my people, one day they would beat thee.

Thy dhoti does not reach thy knees and it is not long enough : thou hast had to lengthen it with a piece of twine, (i.e., thou art a despicable fellow). If it comes to a fight, O foreign merchant, we shall pick thee up by the legs like a

bundle of thatch-grass and knock thy head on the ground.

juru-juru syn. of *jurujupu*.

jurākuṇḍu, jurkuṇḍu syn. of *juru-jupu*.

jurumba Nag. syn. of *jhompa*.

jurum-jurum (Or. *jumrnā*, to flock together) syn. of *juru*, but as adv. it may take also the afxs. *tan* and *tange;* and *jurumleka* is also used both as adv. and as trs. prd.

juruṇḍu (Or. *jhurrā*, morning mist and dew) syn. of *ḍuṇḍḷu*, but always connoting drizzle or slight rain and thus applying to most atmospheric depressions. The vrb. n. is not used.

juruṛ, juruṛu, juruṛ-juruṛ, juruṛu juruṛu (Sad. *jaraljaral*) I. abs. n., smoothness to the touch produced by a polished surface : pacalrambṛare *juruṛu* menạ.

II. adj, having a very smooth, polished surface, in cntrd. to *boroṛ, boroṛo*, smooth, slippery, often owing to oil ; and *boroḍ*, producing a smooth, oily feeling in the mouth.

III. trs., to make perfectly smooth, v. g., with a plane ; to polish : ne takăta bĕsge kam *juruṛukeda*, oṛgge randaeme.

juruṛ-ọ, etc., p. v., to be made or become perfectly smooth and polished.

IV. adv., with the afxs. *ange, ge, ọge, leka*, also with *tan, tange*, in the double forms : ne takăṭa *juruṛu-juruṛu tange* randaọka.

juruṛ rambṛa, juruṛu rambṛa Has. Nag. syn. of *larearamṛa* Nag. *pacalrambṛa* Has. (H. *maṭkea urid*) sbst., Phaseolus Mungo, Linn., var. Roxburghii, Papilionaceae,—a cultivated pulse, a diffuse herb with smooth pods and grey smooth seeds.

juṛạ (H. *joṛnā*) cfr. the adjs. *jujuṛạ* and *jupuṛạ*, 1° I. trs., (1) to paste on to smth : ne murture samăṛomko *juṛạkeda*, on this statue they have applied gold (in leaves) with a mordant. (2) to paste together : kitabṛa tanukuĭ raṛaakana, *juṛạtam*, the binding of the book has got loose, paste it together.

II. intrs., (1) to stick on smth : balbaltanaiṇ, sonọ deare *juṛạtana*. (2) to stick together.

juṛạ-n rflx. v., of birds and insects, to get caught, sticking on to some limed or sticky object : roko lasarea *juṛạjana*.

juṛa-gọ p. v., to be pasted or stuck on to smth. : lasare roko *juṛạjana* ; : eêṛêiṇ aṭakena, miaḍ cariḍo caḍlomre *juṛạjana*, cêṛê arkiḍkeda, I put limed sticks to catch birds, one of the sticks stuck to the tail of a bird which flew away with it.

2° It is moreover used in the same meanings as *jereḍ*, but not in the game at marbles, nor as syn. of *jarka*. The repr. v., *jupuṛạ*, may be used also of the welding of two pieces of iron : ne meṛeḍkiṇ kanekane lolokeate koṭegọtanreo kă *jupuṛạtana*, these two pieces of iron do not get welded however much we heat and hammer them.

juṛaĭ (H. *jūṛā*, cold ; Or. *juṛai*, a catarrh) I. adj., (1) with *ṭaḍaḍ*, a cold or chilly place, where the sun does not reach and which is rather

damp. Also used as adj. noun: ne taĕar *juṛaťrepe* roaakada, enamente nâṛî kā moţojana, you have planted this cucumber in a shady spot that is why it has a slender stem. (2) with *din*, a damp and cold day. Also used as adj. noun: *juṛaťree* senbaṛajada, he walks about in the damp and cold weather. (3) with *rua*, a cold with fever caught by walking about in wet clothes in damp and cold weather. Also used as adj. noun: *juṛať* namakąia.

II. trs., (1) of damp and cold weather, to affect people: goţa horae *juṛaťtaḍlea*, misajakeḍ singi kae leljana. (2) of a tree, to cover cultivation with a cold shade: dodaṛidarudo jān keti puṛą kae *juṛaťťa*, kanţaṛadaru aḍ ulidaru soben darukoāte puraḍskiṇ *juṛaťťa*.

III. intrs., (1) prsl., of the weather, to be cold and damp: tisiṇe *juṛaťtada*. (2) imprsl., with inserted prsl. prn., to feel cold during the fever described above: *juṛaťjąiṅa*.

juṛať-n rflx. v., to expose oneself to fever by getting wet in cold and damp weather: honko *juṛaťntana*, manakom.

juṛať-ǫ p. v., (1) to catch fever by getting wet in cold and damp weather: seţąṛą lumtee *juṛaťjana*. (2) of a plant, to be affected by the cold shade of a tree: jonra kanţaṛate *juṛaťjana*, enāte seţeseţejana.

ju-n-uṛať vrb. n., the number of people who take a chill: *junuṛaťko* juṛaťjana, tisiṇ ne ţolare apihoţoleka honko baţiakana.

juṛaŏ (H. *juṛānā*; Sad. *juṛeḳ*) I. sbst., a supply of smth. sufficient for one's need connoting the difficulty Mundas have in procuring supplies: en oṛąre jetanąṛą *juṛaŏ* banoa, hakem mene, kuḍlamem mene, in that house they have not got a sufficient supply of anything whether there be question of wood axes or hoes (or the like).

II. trs., to procure or acquire smth. with difficulty: kuḍlamiṇ *juṛaŏťada*, hake banoa, I have hoes enough but no wood axes; honko kuḍlamiṇ *juṛaŏaḍkoa*, I have procured a hoe for each of my sons; api canḍuţąēte miḍ ţakao kaiṇ *juṛaŏdaṛitanz*, since 3 months I am unable to procure even one rupee.

III. intrs., in the df. prst., to be at hand in sufficient quantity: en oṛąre jetanąṛą kā *juṛaŏtana*, there is no sufficient supply of anything in that house.

juṛaŏ-n rflx. v., to try and procure, or really to procure, with difficulty smth. one is in want of: lija kae *juṛaŏntana*, he does not try to buy (or he is unable to buy) the cloth he is in want of.

juṛaŏ-ǫ p. v., to be procured with difficulty: kupulko hijuḷena ili kā *juṛaŏjana*, relatives came on a visit, we were unable to procure rice-beer for them: en oṛąre sobeną *juṛaŏakana*, jetanąṛą janji banoa, in that family there is a sufficient supply of everything, they are not in want of anything.

ju-n-uṛaŏ vrb. n., the thing or the sufficient supply procured with difficulty: aputeą *junuṛaŏ* sobenko

aḍcabakeda, they have lost all the things (implements, etc,) their father had procured with difficulty.

ɟuṛi (H. *joṛī*, a pair) I. adj., (1) in the s., second of a pair : *ɟuṛi* kera goŏjana, the second buffalo died ; daru haḍre aiṅa *ɟuṛi* horo goŏjana ; *ɟuṛi* kāni uruṇeme, now tell the second tale (which according to custom thou must tell after having told a first story). It is also used as adj. noun : ne keraṇ *ɟuṛi* goŏjana ; bar horoiṇ lelleḍbena, aiṇa *ɟuṛi* kotɟjana ? I saw that you were two, where is thy companion ? ne kāniraṇ *ɟuṛi* uruṇeme ; *ɟuṛi* duraṇakeate gena hobioa, after singing the 2nd song we shall have the *gena* dance (to finish our turn) ; ne daṇgraṇ *ɟuṛi* en oṛaree taĭkena, tisiṇe goŏjana, the friend of this young man lived in that house, he died to-day. (2) in the dl., forming a pair : en piriraṇ *ɟuṛi* darukiṇ okoe maḳeda ? Who has cut down the two trees which stood together on that high ground ? *ɟuṛi* dudŭmulkiṇ miḍ ṭonṭegekiṇ goŏlena, the two pigeons were killed with one and the same shot. It is also used as adj. noun : bēs *ɟuṛikiṇ* napamjana (aṛandire, bajaḍāṇ gore, cāṇḍte hai aṛere, daru haḍre, etc.), they are a well-matched pair. (3) equal in age, size, etc. : aiṇ *ɟuṛi* horoko tisiṇagapa api horo goŏjana, three men of my age have died of late : nī *ɟuṛi* keṛako ciminaṇteko namoa tisiṇagapa ? What is now the price of buffaloes like this one ? It is also used as adj. noun : aiṇ *ɟuṛiko* api horo goŏjana.

II. trs., (1) with a s. d. o., to match, to pair one with another : ne kera ciṇ kaṇpe *ɟuṛiɟaia ?* Why do you not get a second buffalo to work with this one ? duraṇale *ɟuṛikeda*, nāḍo gena sareakana, ente apeṇ paṛi habaoa, we have sung the second song, only the *gena* dance is left, and then it will be your turn (to sing and dance) ; ne daṇgra kalomko *ɟuṛiia*, next year they will make a match for this young man, they will marry him ; ne sim *ɟuṛitabipe* topoṇ leltundukeḍeibu seuoa, arrange quickly a match for thy cock, after seeing the fight we shall get on our way. Those who have brought their fighting cocks sit in a circle. The one who wants to arrange a match looks round and chooses a likely cock, he goes and puts his own cock in front, if both show fight he asks the owner of the other cock, whether he agrees to let them fight. If he agrees the match is found, and the whole proceeding is described by the phrase *sanḍi-ɟuṛi*. (2) to put two men or two things alongside each other in order to see who is the taller or which the longer : ne soṭakiṇ *ɟuṛilem*, okoe jiliṇa lelkoka. (3) with a dl. d. o., to match together, i.e., to oppose or to unite in a pair as equal in size, strength, etc. : ne keṛakiṇ kaṇpe *ɟuṛikeḍkiṇa*, paraṇgekiṇ huṛiṇ-maraṇjana, you have not well matched these two buffaloes, one is

much taller than the other.

III. intrs., to bully the ball when starting a game of hockey: mara hijupeakiṇ *juṛijadi*, quick, come, they bully the ball.

juṛi-n rflx. v., (1) to pair with another for work: daruhaḍre okoeloṃ (or okoeloben) *juṛina?* (2) to marry: akinge *juṛinjana*, kā dutamdararaiena, the boy and the girl chose each other and married, no recourse was had to a match-maker. (3) to stand close to each other in order to see who is the taller: *juṛinben*, okoe puraṇ salaṇgia?

juṛi-ṇ p.v., meanings corresp. to the trs. and intrs.

ju-n-uṛi vrb. n., (1) the perfection of a match: keṛakiṇdo *junuṛiṫ* juṛikeḍkiṇa kakiṇ lepelupurumoa, he has bought a second buffalo so like the first that they cannot be distinguished one from the other. (2) the pairing with another for work: ne daru haḍkiṇdo *junuṛi* kakiṇ ṭaũkanjana, miaḍ jaṭea aḍ kotālkiṇ haḍtana, these two sawyers are not well matched, the one is slender, the other stalwart. (3) the pair matched together, the second of a pair: ne keṛakiṇ apuĩĩaṇ *junuṛikiṇ*, it was my father who bought this pair of buffaloes; ne keṛaṇ sida *junuṛidoe* goĕjana, eṭa somtee juṛiakana.

IV. adv., (1) with the afxs. *ange, ge*, modifying a prd. with a dl. sbj., equal in age, size, etc.: *juṛigekiṇ* leloa. (2) with the afx. *re*, (a) of men, two standing or sitting abreast: *juṛirekiṇ* dubakana. (b) of objects of the same kind, two close to each other and no other in the vicinity: daru *juṛire* roaakana. (3) with the afxs. *te, ge*, also *juṛijuṛi* with or without the afxs. *te, ge*, (a) modifying a prd. with a dl. sbj., together: *juṛitekiṇ* hijujana. (b) modifying a pd. with a pl. sbj., in pairs, two by two: *juṛige* senepe. (c) modifying a prd. with a s. sbj., with smth. put together in a pair: *juṛitem* soṇgakana, thou art dressed with a double coat: *juṛitem* bondolakana, the two ends of thy turban hang on the same side of thy head, or the two ends of thy loin cloth hang down at thy back; *juṛijuṛiṫ* beraakana, he has two braeclets on each wrist.

juṛi-paṛi [syn. of *halajola*, but not used in the meaning of: at about the same time.

jūṛu var. of *jhūṛ*.

juṛujuṛu Nag. var. of *joṛojoṛo*.

juṛujuṛu, junjujunḍu cfr. *jhūṛ*, poetical syn. of *guḍāṛa*.

juṛũka, juṛũpa, jupa syns. of *anḍuku*.

juta, juti (II: *jutī*) I. sbst., a shoe. Note the saying: gaṛa (or saṛagi) saṛitege *jutam* holeṭana, as soon as thou hearest the sound of the stream (or waterfall) thou takest off thy shoes, without looking for a bridge or a boat, i.e., hearing smth., thou fearest at once without ascertaining first whether the news is true or not; thou givest up thy undertaking at the first contradiction or threat.

II. trs., (1) to make shoes of such

or such material: camārko cikan ūrko *jutaea?* With what kind of leather do the shoemakers make shoes? (2) to put on or wear shoes: mar ena *jutalekaeme*, ṭaūkaǫ-redobu kiriaea; aiṅa jutae *jutakeda*. (3) to carry off mud sticking to one's feet (lit., to make shoes of the mud): hasako *jutakedi*; losoḍko *jutakeda*.

III. intrs., in the df. prst., of mud, to adhere to the feet: nâṛăka hasa dulakan aṛire uṛiko senjada, losoḍ *jutatana*.

juta-n, juti-n rflx. v., to put on or wear shoes: *jutana* cim karpana? Wilt thou put on shoes or leathern sandals?

juta-ǫ, juti-ǫ p. v., (1) to be made into shoes: keṛaūr *jutaǫtana* ei urjūr? (2) of shoes, to be put on: hola kiriaṭena, aŭri *jutaoa*, the shoes bought yesterday have not yet been used. (3) of a man or his feet, to wear shoes: landage aṭăkarkiṅa, miaḍ hoṛoia leḷaia kaṭa (or kaṭae) *jutaakana*, bǭ (or bǭe) bedakana, maĕaa (or maĕaae) bagŏaakana, I found it ridiculous, I saw a man wearing shoes on his feet, a turban on his head and only a narrow strip of cloth over his loins. (4) of mud, to adhere to the feet: aṛirea hasa nâṛăkagea, daḍ gamalere *jutaoa*; kaṭare losoḍ *jutajana*. (5) of the feet, to get clogged with mud; of a man, to get his feet clogged with mud: losoḍ horare aĕa kaṭa losoḍte *jutajana*; kaṭa losoḍtee *jutajana*.

ju-n-nta vrb. n., the number of people wearing shoes: iskulhonko poroḥhulaaṃonte *junntako* jutanjana, miḍ hoṛo raṭi begar jutate baaakoa.

juta-moja, juti-moja I. sbst., shoes and stockings: *jutamojae* namakada.

II. trs., (1) to dress a child with shoes and stockings: aĕa hone *jutamojakiṅa*. (2) to cover the feet with shoes and stockings: kaṭae *jutamojakeda*.

jutamoja-n rflx. v., to put on or wear shoes and stockings: *jutamojanjanae*; kaṭae *jutamojanjana*.

jutamoja-ǫ p.v., meanings corresponding to the trs.: hon *jutamojaakana*; kaṭae *jutamojaakana*; iniạ kaṭa *jutamojaakana*.

juti and **juti-moja** vars. of *juta* and *jutamoja*.

juti Nag. (Sad.) syn. of *araṛâbaĕar*, sbst., the rope with which a bullock is tied to the yoke whether it be fitted with an iron hook or not. When it is fitted with such a hook it is generally called *kanbasibaĕar* in Nag. and always *akusibaĕar* in Has.

jūṭ, jūṭa (Sad. *jutāek*; Or. *juṭārnā*, to get connected) syn. of *depeṛe*, used only in the rflx. and repr. v.

***juṭa** Has. **juṭha** Nag. (Sad; H. *jhuṭhā*, defiled by touch) I. adj., of a vessel and the food or drink it contains, defiled by contact with smb.'s saliva or mouth, or by contact with his hand or some object so defiled, in contrd. to *juṭid*, defiled in the way described under this word: *juṭa* cipi aŭri gasaṛore juṭaakan taĭna; *juṭa* cipite caṭnūte daḍ buraḍlere, en caṭu goṭa caṭuraḍ daḍo juṭaoa,

if one plunges a defiled bowl into a pot to take water from it, the pot and its contents get defiled. Also used as adj. noun: *juṭare* mandim omgiña, thou hast given me cooked rice in a vessel defiled by saliva: kuṛikoṇ *juṭa* koṛako jom kā baioa, men may not eat anything defiled by the saliva of women. Instead of *kuṛiṇ juṭa*, *sadomṇ juṭa*, etc. the opds. *kuṛijuṭa*, *sadomjuṭa*, *meromjuṭa*, *setajuṭa*, *simjuṭa*, *uṛijuṭa*, etc. are used: *kuṛijuṭate* kacaĩriro, pancāĩṭre, koṛa kajibēs kae daṛia, boṇgako iniṇ dârô kako sukua oṛo caũlijaṇa lelre ṭaũkage kae picadaṛia, a man who has eaten what had been defiled by the saliva of a woman, cannot speak glibly in the law court or in the panchayats, the spirits do not like his sacrifices and if he tries to consult the rice grains he does not succeed; pusi, sim, seta, *sadomjuṭa* hoṛoko hilaṇa, *uṛijuṭa* do kā, people feel disgust when food has been in contact with the mouth of a cat, a fowl, a dog, a horse, not so when it has been touched by the mouth of a bullock; *meromjuṭate* bâũria, onamente jānjetan dūlicaũlikoe juṭakere rokage soṇ lagatiṇa, food touched by the saliva of a goat causes in people a disease similar to the turnsick of sheep, therefore, when pulse or rice has been so touched, it must be at once cauterized with a firebrand; *setajuṭa* jomlere noksān kā hobaoa, meṇ kā aḍtāba, mando hilaṇte kako jōma, to eat food which has been touched by the mouth of a dog can do no harm, on the contrary, it prevents the eyesight from getting impaired early in old age, but people do not eat such food on account of the disgust it causes.

II. trs., to defile a vessel or food by the direct or indirect contact with one's saliva: dokānṇ caũliree acuṇkeda, goṭa ṭunkii *juṭakela*, ituanko kako kiriṇa, he sneezed over a basket with rice in the shop and so has defiled it, nobody who knows it will buy of that rice; ne balṭiṇ sadom *juṭala*, the horse has drunk from the water in this bucket.

juṭa-u rflx. v., to defile one's hand by contact with one's saliva: tīm *juṭanjaure*, abuṇkoṇte mandicaṭu saḷ lagatiṇa, kāredo oṛaboṇgako kadraõoa, if thou hast defiled thy hand with saliva, thou must wash it before touching the pot used to cook rice, otherwise the shades of the ancestors will get angry.

juṭa-o p.v., of a vessel or the food it contains, to be or get defiled by direct or indirect contract with smb.'s saliva: atataben kapaṭe kā *juṭaoa*, puffed rice or rice beaten flat, some of which is thrown into the mouth, does not get defiled by this way of eating; *juṭāakan* tite adiṇre bolo kā baioa oṛo juṭa cipiko adero kā baioa, oṛaboṇgako ḍāndea, it is not permissible to enter the inner room with hands defiled by saliva or to put there vessels so defiled, the shades of the ancestors would impose a fine (i.e., they would send some slight sickness necessitating the sacrifice of a

fowl).

ju-n-uṭa vrb.n., the number of the things which have come into contact with saliva: *junuṭape* juṭaakada, miaḍ cipi raṭi kape sareakada, you have defiled with saliva all the brass bowls without exception.

juṭi I. sbst., the act of hushing, amusing, entertaining, children up to 3-4 years old so that they do not cry; fig., the act of entertaining guests: *juṭireko* helaŏṭaiṅa, they charged me to entertain the little children (or the guests). The use of the cpd. *honjuṭi* would restrict this sentence to the entertainment of the little children. The same cpd. may also mean the service or position of an ayah or nursery-maid: jilasaĕoḷṭare *honjuṭiṙ* namakada, she is a nursery-maid at the Deputy Commissioner's house.

II. trs., (1) to hush, amuse, little children. *Jar* is also used in this meaning: tisiṛa merom gupi aloma, hon *juṭiime*; raṭan honko gūruteko *juṭikoa*. (2) fig., to entertain guests: tisiṛa kamiiṛa bageṭada, kupulkoiṛa *juṭitana*.

juṭi-n rflx. v., of a small child, to amuse itself with smth., to play with smth.: neado honko *juṭinteka*; neatedo honko *juṭinka*, let the children amuse themselves with this.

ju-p-uṭi repr. v., (1) of little children, to amuse each other: *juputipe*, heredtiṛatana. (2) fig, to entertain oneself with the guests: kupulkoḷo *juputipe*.

juṭi-o p. v., (1) of little children, to be hushed, amused, diverted: miaḍ cêṛêiṛa aṭalja, honko *juṭiokamente* jiḍgeṛa dōakaja, I limed a bird and kept it alive for the children to play with. (2) fig., of guests, to be entertained: kupulko nāsānjko *juṭioṭa*, tikinbu bidikoa, let the guests be entertained yet this morning, we shall dismiss them at noon.

ju-n-uṭi vrb. n., the amount of entertainment: en hondo *junuṭiiṛ* juṭikja msa raṭi kae raḳena, I kept the child so well amused that it did not cry even once.

***juṭiḍ** (H. *jhuṭhā*) I. adj., (1) of food or drink which has been defiled by the direct or indirect touch of a member of another caste, or of an outcast: akoa *juṭiḍ* mandi alom jōma. Also used as adj. noun: baraĕmandido kae jomakada mendo *juṭude* jomakada, enamente miḍarjle parkaakaja, he has not eaten food cooked by the blacksmiths, but only food touched by them, therefore we have removed him by a straw's thickness from the caste, i.e., we have outcasted him in such a way that he may still re-enter the caste. Both as adj. and as adj. noun it is often affixed to the name of the other caste: *Gāsijuṭide* jomakada. (2) *Juṭiḍ* or *biṛjuṭiḍ* both as adj. and adj. noun, is used (*a*) of objects that have been in direct contact with the saliva or venom of a snake: enado *biṛjuṭiḍ* tasaḍ, enado *juṭiḍ* tasaḍ, that grass has been touched by snake venom; enado *biṛjuṭiḍ*, enado *juṭiḍ*, that object has been touched by snake venom. (*b*) of people who get a swelling, especial-

ly of the foot, for having touched grass or some object which had been in direct contact with snake venom : *biṇjuṭiḍ* hoṛoko (or *juṭiḍ* haṛoko, *biṇjuṭiḍko, juṭiḍko*) cenạtem ranujaḍkoa ? (*c*) of the swelling so produced : *biṇjuṭiḍ* mō (or *juṭiḍ* mō) cenạtem ranujada ? ne hon *biṇjuṭiḍtee* mōakana ; ne tasaḍ *juṭiḍ* emanre ramu lagatiṇa, in such and similar swellings this grass can be used as a remedy.

II. trs., (1) to touch smb. or smth. with any part of one's body in entrd. to *capu*, to feel with the hand ; *capaḍ, tega*, to tread on smth ; *tunum*, to feel for smth. with the hand or foot in the water or in the dark : okoe *juṭiḍkiṇa ?* Who has touched me ? (2) of a person belonging to one caste or an outcast (remediably or definitively outcasted), to touch directly or indirectly food or drink and, by doing this, so defile it that it may no more be eaten by a member of another caste or of the cast from which the first is an outcast. Food is deemed to be touched directly or indirectly by one who touches (v.g., with his stick) the person who eats, or any object (except the ground) which is in direct contact with the food, the vessel which contains it, or the person who eats it. Food is also defiled if it, or the vessel which contains it, or the person who eats it, comes in direct contact with food prepared by a member of another caste or by an outcast, or with any object except the ground, which is in direct contact with this food or with the vessel in which it is contained. By food is here understood : any cooked food or drink, raw meat from an animal of which the hair or feathers have been removed by means of fire, fermented beer, and also water, provided it be in some kind of vessel. Distilled liquor, fruit which is eaten uncooked, and medicine even when this has been cooked, remain unaffected : miaḍ Gāsi ne dạe *juṭiḍkeda.* (3) to touch directly or indirectly a person of another caste (or an outcast) when one or the other has not yet rinsed his mouth and washed his hands after eating his cooked rice, and so cause loss of caste to the one who is forbidden by his caste laws to eat the food prepared by the other, or loss of caste to both if both are so forbidden. The one who is actively responsible for the touch stands as sbj.: sakṛakante baṛaĕe *juṭiḍkiạ*, enkage jatitae ḍubaŏakana; ainḍo kaiṇ *juṭiḍkiạ*, aẹge *juṭiḍkiṇa.* (4) with the negative particle, to treat smb. in matters of food or drink, as belonging to another caste or as an outcast, i.e., to avoid in his respect all the manners of touch described above : ne hoṛo baṛaĕakana, kako *juṭiḍjạia*, enado ne hoṛo baṛaĕkoạ isin jomto jatiĩ aḍkeda cnamente inị juṭiḍtaḍ dạ kako nuĩa, oṛọ dạ kāre jān isinakan cīj sabakaḍre kāre jomnūtanre kako juṭiḍia oṛọ kako juṭiḍrikaia ; jomnūtanre miaḍ paṭire kako duḅjamarĩkaia. (5) of a snake, to cause indirectly

the swelling described above: ne hon biṇa *juṭiḍkiṇa*, this child has a swelling caused by his touching an object which had come into direct contact with a snake's venom, v.g. *biṇa gerleḍ tasaḍ*, grass which has been gnawed by a snake. (6) fig., with *lutur* as 2nd d. o, to twist smb.'s ear: luture *juṭiḍkiṇa*. (7) fig., with *kaṭa* as 2nd d. o., to throw oneself at smb.'s feet: kaṭae *juṭiḍkiṇa*, enāteṇa oemakiṇa. (8) fig., to eat the fruit of a tree for the first time: ne kanṭaṛa musiṇa raṭi aūrile *juṭidea*.

juṭid-en rflx. v., (1) to touch a part of one's own body: ne gaŏ alom *juṭidena*, do not touch this thy sore. (2) to lose one's caste for having touched a man as described under the 3rd meaning of the trs., provided one be actively responsible for the touch: sakṛiakan baṛaĕrce *juṭidenjana*.

ju-p-uṭiḍ repr. v., to touch each other with any part of the body: kimineahonjareare kako *juputida*, no touch is allowed between a wife and the elder brothers or male cousins of her husband.

juṭid-ọ p. v., meanings corresp. to the trs.

ju-n-uṭiḍ vrb. n., (1) the number of persons defiled: *junuṭide* juṭiḍkeḍkoa, môṛê hoṛo musiṇateko baṛaĕjana. (2) the defiling or poisoning touch: jomtedo kā, *junuṭiḍtee* baṛaĕakana; misa *junuṭiḍte* paṭire dubakan môṛê hoṛoko baṛaĕjana; cekan biṇa *junuṭiḍtee* mōakana? (3) the object defiled or poisonous: *baṛaĕjunuṭide* jomakada; cekan biṇa *junuṭide* tegalạ? (4) the defilement or the swelling: soben *junuṭiḍ* kandaoa, all defilement produced by touch can be repaired; misa *junuṭiḍḍole* kandalịa, oṛọe juṭiḍruarjana; biṇa *junuṭide* ṭọakana.

juṭiḍ-rika trs., to cause or permit to touch.

juṭiḍrika-n rflx. v., (1) to cause or permit oneself to be touched: gaŏre alom *juṭiḍrikana*. (2) to let oneself be implicated (*kajile*) in a fault; to let oneself be punished (*ḍanḍete, sajaĭle*) with ones's accomplices: hola gopoṛe nioe jamakena, tisiṇdo kae *juṭiḍrikantana*, yesterday he also took part in the fight, to-day he tries not be inculpated or punished.

juṭmuṭ var. of *jhuṭmuṭ*.

juṭu-juṭu, juṭum juṭum, juṭuṇ-juṭuṇ Cfr. *joṭorjoṭor, joḍorjoḍor*, syn. of *joṛojoṛo*, to get drenched. Occurs also in the cpds. *lumjuṭu, lumjuṭum, lumjuṭuṇ*.

juṭum, juṭum-juṭum, juṭuṇ, juṭuṇ-juṭuṇ I. sbst., the act or habit of running about from house to house or from place to place: iniạ *juṭum-juṭum* lelte asadigiṛikeḍlea, manaṛ kae manaoa, we got thoroughly disgusted with his running about from place to place, even when we forbid him it proves useless.

II. adj., with *hoṛo*, a person with this habit.

III. trs., (1) to visit one place after another: goṭa eanḍuge pīṭe *juṭumkeda*, musiṇo oṛaredo kae kamila, the whole month he has

been running to the markets, he did not work one day at home. (2) to buy or sell, especially to hawk, in one place after another: tisiṇgapa êṛêkoe *jụtumtaṇa*; he goes about buying lac; tisiṇgapa tamakuĭ *jụtumtana*, he goes about hawking tobacco.

IV. intrs., to run about from house to house or from place to place: janaŏe *jụtumtana*.

jụtum-en etc, rflx. v., same meaning: am janaŏ *jụtumjụtumukaṇgem* taina.

jụtum-ọ etc., p. v., meanings corresp. to the trs.: goṭa canḍụọe pīṭ *jụtumjana*; ne tamaku apimā *jụtumkọre* cabaoa.

ju-n-uṭum, *ju-n-uṭuṇ* vrb. n., the amount of running about from place to place: *junuṭume* juṭumtana, musiṇ raṭi ruṛun kae namjada, he runs about from place to place without ever taking a day's rest.

V. adv., with or without the afxs *ange*, *ge*, *ọge*, *leka*, in the simple forms and *ange*, *ge*, *ọge*, *tan*, *tange* in the doubled forms: *jụtumjụtumtan* pīṭkoe sentana (or senbaṛatana).

juṭum-juṭum (1) var. of *juṭụjuṭụ*. (2) var. of *juṭum*.

juṭuṇ var. of *juṭum*.

juṭuṇ-juṭuṇ (1) var. of *juṭụjuṭụ*. (2) var of *juṭum*.

jûḍu (*û* long) var. of *jhūṛ*.

jûṛu (*û* long) var. of *jhūṛ*.

jûṛû I. sbst., part of his share in the bag, which a hunter gives to other people as a token of friendship. II. adj., (1) with *landi*, fig., thin buttocks. (2) also *jûṛûlaṇḍi*, with *hoṛo*, a person with thin buttocks. Both *jûṛû* and *jûṛûlaṇḍi* are also used as adj. nouns.

III. trs., to give as described: ciminaṇ jilupe *jûṛûkeda? jûṛûgiako*.

jûṛû-ụ p. v., of game meat, to be thus given: ciminaṇ jilu *jûṛûjuna?*